

Addis Ababa University
School of Graduate Studies
College of Humanities, Language Study, Journalism and
Communication

Language Documentation Based Lexical Study of the Earlier
Dawuro Kingdom

By:
Dawit Bekele GebreGiorgis

A Dissertation Submitted to
The Department of Linguistics and Philology

January, 2016

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Supervisor:

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Presented in Fulfillment of the Requirement for the Degree of Doctor of
Philosophy (Documentary Linguistics and Culture)

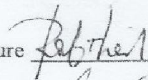
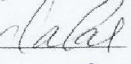
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This is to certify that the thesis prepared by Dawit Bekele entitled: *Language Documentation Based Lexical Study of the Earlier Dawuro Kingdom* and submitted in fulfillment of the requirements for the Degree of Doctor of Philosophy (Documentary Linguistics and Culture) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Abstract

This thesis, which is part of the project of Dawuro language documentation, investigates the changes that lexical items of the earlier Dawuro kingdom have undergone.

The study collects, describes and classifies the lexical items into different semantic categories such as honorific, political and traditional. The lexical items are further categorized into different sub-categories. Analysis is given to the lexical items from the perspective of their origins, forms, occurrences as well as functions. Factors that have been responsible for the changes in the lexical items are also discussed. As the study reveals, its different linguistic and non-linguistic factors are responsible for the changes in the lexical items.

Phonological and morphological changes that are responsible for changes in the lexical items have been examined in this study. The non-linguistic factors include the various socio-political and economic changes in the society. It is noted that following the end of the political system of the earlier Dawuro kingdom, several lexical items became outdated. Following attitudinal shifts of the society also many others became out of use. Various others also became replaced by other representations. In addition, there are others, which shifted their meanings as well as declined their uses. Many lexical items have undergone in their semantic reference. As the study identified, they have undergone extension of meaning or narrowing of meaning or even complete semantic shift. Based on the findings; thus, suggestions are given regarding appropriate measures which should be taken to preserve the lexical heritages in Dawuro.

List of Abbreviations

The researcher, in his work of grammatical annotation, attempted to use abbreviations according to the Leipzig glossing rules. He also considered abbreviations used by Hirut (2007) and Biniyam (2008). He enlisted them below for easy reference as much as possible.

1	first person
1PL	1 st person plural
2	second person
2PL	2 nd person plural
3	third person
3FS	3 rd person, feminine , singular
3MS	3 rd person, masculine, singular
3PL	3 rd person plural
A	adjective
ABL	ablative
ACC	accusative
AD	ad position
ADV	adverb(ial)
ADVP	adverbial phrase
AGR	agreement
AP	adjectival phrase
AUX	auxiliary
BEN	benefactive
CAUS	causative
COM	comitative
COMP	complementizer
COND	conditional
CP	complementizer phrase
CSE	case
CVB	converb
DAT	dative
DEF	definite
DER	derivative
DET	determiner
DIS	discontinuous
EPN	epenthetic
F	feminine

FUT	future
GEN	genitive
GER	gerundive
GND	gender
HON	honorific
IMP	imperative
INDF	indefinite
INFL	inflection
INS	instrumental
INTR	interjection
INTRO	interrogative
LOC	locative
M	masculine
MOO	mood
NEG	negation, negative
NOM	nominative
NP	noun phrase
NUM	number
OBJ	object
PASS	passive
PER	person
PL	plural
POSS	possessive
PP	prepositional / postpositional phrase
PRO	pronoun
PROG	progressive
PT	past
REFL	reflexive
SG	singular
TNS	tense
VP	verb phrase

Symbols and Conventions

/ /	phonemic representation
[]	phonetic representation
————→	is realized as / becomes
/	in the environment of
—	placement of the phonetic element (structural slot)

__ #	the phoneme occurs at the end of a word
# __	the phoneme occurs at the initial position of a word
#+ __	the phoneme occurs at morpheme boundary
__ C	the phoneme occurs before a consonant
C __	the phoneme occurs after a consonant
V __	the phoneme occurs after a vowel
__ V	the phoneme occurs before a vowel
V __ V	the phoneme occurs between vowels (intervocallically)

The following are symbols used in the documentation of the language.

\ref	reference
\tx	text
\w	word
\mb	morpheme (morpheme break)
\ge	English gloss
\ps	part of speech
\ft	free translation
\nt	note

Language Documentation Based Lexical Study of the Earlier Dawuro Kingdom

CHAPTER ONE

Introduction

In this research project of language documentation, two major tasks have been undertaken. One is documentation of the Dawuro language, and the other one is a lexical study pertaining to the earlier Dawuro kingdom. Several elders of the community claim that Dawuro language has been losing lots of its lexical items due to change in the earlier socio political system, on one hand, and excessive borrowings from other languages on the other hand. Hence, the project has intended on documenting the language. Also this thesis deals with lexical study relating to the earlier Dawuro kingdom. The study further examines changes which the lexical items have undergone, and consequently forward the phonological and semantic changes that have taken place in the process. Below, the statement of the problem, objectives, scope, significance, and limitations of the study are presented consecutively.

1.1. Statement of the Problem

Dawuro language, according to the information from field informants, has been losing a large number of its lexical items. According to the information, lots of its elements became out of use of the current discourse on one hand, and on the other hand, several more others borrowed from languages such as Amharic have been overwhelming into its vocabulary either due to necessity or prestige. Reasons such as immigration of people, attitudinal change of the younger generation, shift of political system, etc. are mentioned as factors. Lexical items borrowed from foreign languages; for instance, from English via Amharic are also increasing from time to time. A number of people also relate this with reasons such as material introduction of the modern technology. Some field informants also associate other factors such as passing away of elders who had rich knowledge of the language and culture of the society, migrating out of lots of Dawuros to other places to search for jobs, the Italian interlude (1936-1941) and the 1974

Ethiopian revolution. As remarked by the elders, below are briefly described among the main factors contributing for such changes.

Access of Contact

Dawuro language, according to the information from informants, has an access of contact in different circumstances with languages such as Wolayitta, Gammo, Gofa, and Konta which are spoken in the surrounding districts. These four variants are mutually intelligible (Hirut, 2004:67). Hence, their speakers communicate without much difficulty. According to the informants, Dawuros have trade relations with people of these neighbouring regions since earlier. Hence, several people have been flowing from one region to another for the purpose of trading and also for other reasons such as search for job, marriage, etc. Nowadays, the contact has increased due to a better access of facilities such as road, means of transportation, public FM radio broadcast, and mobile telephone communication. This situation has an impact on language usages of the speakers.

Incorporation of the Region to the Ethiopian Empire

Incorporation of the region to the Ethiopian empire that happened about 130 years ago is also mentioned by the informants as another factor for language change. During the period of the incorporation, lots of people who speak varieties of languages such as Amharic, Gurage, Oromo, Hadiya, Kambata, Wolayitta, Gammo, Gofa, etc. had flown into the region together with the army of the central government which controlled the area, and settled among the Dawuro society. This situation also created a chance for Dawuro to contact with these languages that lots of their elements diffused into its vocabulary by such occasion.

Migration

Informants indicated that every year a lot of Dawuros migrate out of their homeland to other areas such as Jimma, Gambella, Bebeke, Limu and Wolkite looking for jobs such as harvesting coffee. Many remain settled permanently in the new area where they left for, but some get back to their homeland after a few years' stay away. When they come

back, they bring different traditions, fashions as well as linguistic elements and introduce them to their community.

Generation change

Passing away of elders is also considered as another factor of language change. Elders with rich cultural knowledge die out without leaving trace of their traditional knowledge to the generation after them. Different reasons are associated with this. One is that they might be less aware of the importance of transmitting this knowledge to the younger generation. The other thing is that they may have no time and opportunity also means of communication to get the youth and teach about such cultural elements. Also on the other hand, loss of interest of the younger generation to learn about such things as a result of shift of societal trends, and together with this change of attitude, etc. could be regarded as reasons for failure of keeping the continuity between the generations. Absence of scripts and a writing tradition is also considered as one factor in this regard. Several Ethiopian languages didn't have earlier written documents. Dawuro is among those which had faced a similar fate. Hence, knowledge has been transmitting orally, and it is difficult to say that it has accurately been descending through the generations.

Change of Attitude of the Young Generation

Change of attitude of the young generation towards their cultural heritages also had its own impact for change of trends of the society. There are individuals who think that traditions of their earlier parents do not fit with life styles of the current time. For example, in the earlier time, everyone had been follower of the traditional belief. And it had been considered as a sacred thing to name individuals as well as belongings in similar way as the ones acquired by the *sharachuwa* 'spiritual leader of the traditional belief' and his family. Wives of ordinary men, for example, had been known by the title *kotacha* (same title as the *sharachuwa's* wife). But in the later times, after the introduction of Christianity, several people abandoned this fashion due to a negative attitude they adopted towards the traditional belief. Hence, they replaced the representation for 'wife' by *machattu*.

Technological Introduction

New technological introduction also has played a profound role for cultural change in Dawuro. For instance, most Dawuro rural residents earlier had been using hand mills to grind grains. Also they had been using homemade candles to light during nights. At present, electricity has reached at several areas and people take grains to mill houses rather than grinding by hand. They also began using electric lamps instead of homemade candles. Due to such technological progression, some earlier traditions became ceased. Uses of lexical representations of such things also have been deteriorating together.

Shift of Political System

Several lexical items of Dawuro, according to the information from field informants, have become out of use due to shift in political system. Those lexical items which had roles in the earlier Dawuro kingdom became out of the current discourse. For example, representations related to political positions in the kingdom such as *kawuwa* [kawuwa] ‘king’, *woraba* [woraba] ‘regional lord’, and *erasha* [ʔeraʃa] ‘district official’ all became out of date. They have no more function in the present political system. On the other hand, official titles such as *bambarasiya* [bambarasija] ‘regional lord’, *kanyamatchiya* [kanamatʃija] ‘leader of right flank’, and *fitawurariya* [fitawurarija] ‘leader of front flank’ which had Amharic origins became familiar following introduction of the feudal political system of the central government of the country into the area. Yet these lexical items too became out of use soon after termination of that system. Also many others which tend to the new political system became incorporated into the language’s vocabulary.

Currently the Dawuro language has over five hundred thousand speakers who are using it as their everyday medium of communication. It is also the language of education at primary schools in the locality. Moreover, it is given as a school subject starting from the primary grade level. Use of the language in the schools as instructional medium, as informants claim, is helpful for effective use of already existing words, and also probably enables for introduction of new other indigenous lexical items. Hence, it might be difficult to conclude that the language is endangered. However, as opinions from the

informants assert, lots of its lexical items have disappeared from the current discourse. In most cases they are replaced by borrowed items from Amharic, the federal working language of the country, which is used as a lingua-franca. Lexical items having English origin have also been diffusing through in larger amount. Thus, it is considered that documenting the language is necessary with the help of elders of the community before it is too late.

When data were being collected for the purpose of documentation, several lexical items which pertain to the earlier Dawuro kingdom are noticed out of date. A number of them are not known by children of the current generation. This may tend to show that the lexical items are endangered; hence, need to be documented. Documenting them has a number of significances. They are societal heritages. They have important roles in reminding the earlier history, tradition, aesthetic and ethical values of the Dawuro community. Besides, they serve as source of information for other related studies. Moreover, they can be used as inputs in different works, for instance, preparations of educational materials such as dictionaries and textbooks. Thus, exploring and describing them as regards their roles as well as changes they have undergone, as part of the documentation, can play its own significant part in increasing the society's awareness about such elements.

1.2. Objectives of the Study

1.2.1. General Objective

This project has two major objectives. The first one is documenting the Dawuro language, and the second one is doing a lexical analysis. In the activity of documenting the language, audio data which incorporate historical narrations, tales, advices, proverbs and individually played songs are collected from field.

Under the lexical study, description is made in relation to lexical items pertinent to the traditional, political, economic and social activities of the earlier Dawuro kingdom. Also characteristics of the lexical items in terms of their forms, semantic references, usage

and origins are discussed. And based on the analyses, the various types of changes which they have undergone and factors associated with such changes are investigated.

1.2.2. Specific Objectives

The specific objectives of this project that aspire on the documentation of the language on one hand, and the lexical study on the other hand are as presented below.

Gathering audio data on the linguistic items of Dawuro was one of the objectives of the documentation project. Hence, narrations from different genres such as children tales, historical narrations, sayings, elders' advices and individually played songs became collected. Audacity (software) is used to transfer the data from the digital audio recorder to the computer file. After transferring, the audio files became sorted in terms of their types. And out of these collections, some according to their contents, audio clarity and duration became identified. Preserving the selected audio files into different media files was the other objective of the project. Hence, they are reserved into praat, elan, toolbox, word and pdf formats.

The lexical study also has some specific objectives. The first one is gathering the lexical data. A number of lexical items are picked out from the recorded audio files. Lots of others are also collected through elicitation from field informants.

Categorizing and describing lexical items of the earlier Dawuro kingdom is another objective of the study. The lexical items are classified into different semantic categories such as honorific, political, traditional, etc. Relating to honours, they are further classified based on their functions such as designating residential, majestic, royal and professional honours. Those under political category are further identified in terms of their functions such as administrative roles, army and army related matters. Similarly, traditional items are categorized in terms of their roles relating to the earlier court, belief, costumes, houses and more other traditional elements. Also semantic properties of these lexical items along with meanings they convey are examined.

The lexical items are also identified in terms of their originality such as indigenous and borrowed. Also their morphological structure is studied and based on it, they are categorized as single and compound.

The study further aims at exploring linguistic changes that have taken place in Dawuro. Thus, phonological, morphological and lexical changes are examined. Identifying the main causes of the linguistic changes is also its another objective. And finally it provides possible suggestions as to what measures should be taken towards preserving the lexical heritage of Dawuro.

1.3. Scope of the Study

In this project, Dawuro language is documented. In line with documenting the language, different audio data are incorporated. The data includes narrations of the past history, descriptions of some traditional activities, some ethical advices, individually played songs and children tales. Brief account of items incorporated under each segment is provided in chapter five.

The lexical study, on the other hand, focuses on lexical analyses such as exploring lexical items pertaining to the earlier Dawuro kingdom, describing them in terms of their roles, and examining changes they undergone and investigating reasons associated with such changes. Yet it doesn't concern on further analyses such as oral literature, exhaustive traditional descriptions, and detailed historical explanations.

1.4. Significance of the Study

This project will have certain significances. The digital documentation keeps record of the language. It would also contribute to the preservation of cultural, historical and linguistic heritage of the Dawuro community. It; moreover, stores up available information to interested individuals as well as groups who would conduct further studies on the language.

The lexical study can also contribute to add new information into our knowledge of the earlier history of the Dawuro community. Previously scholarly works on the history and political system of Dawuro address very little concerning the traditional and royal

matters. No written documents are found, for example, regarding life histories of the earlier kings as well as the earlier royal families. We have little or no information, for instance, concerning the housings, regular meal, clothing and other belongings of the earlier royal family. This study can; therefore, fill the gap in this area.

The lexical study would also provide important information for experts in the education sector, language planners as well as policy makers at the regional or zonal level. The linguistic materials can be used as inputs in preparations of educational tools (eg. textbooks and dictionaries). Moreover, the present study can be beneficial to interested individuals and organs to further explore more facts and detailed history concerning the earlier royal, social, traditional, religious, etc. issues. Also it would create awareness to interested individuals, social groups as well as concerned organs towards preserving the endangered lexical items. Being the first of its kind, this study can also serve as model for other similar studies which would be held on other domestic languages in the country.

1.5. Limitations of the Study

This project has encountered some limitations. Most of the narrations in the documented data comprise the Mes'atsywa dialect of Dawuro which the majority speaks. The Gok'atsywa dialect, on the other hand, is less regarded. This was done on purpose of need to focus on one dialect; moreover, delimit the size of the thesis as manageable as possible.

The audio recordings consist of narrations of five individuals. This is because, for one thing, the individuals are assumed to have sufficient knowledge of the history of the earlier Dawuro kingdom, the society and different cultural matters. Secondly, they have closeness to the earlier history. As far as they asserted, they narrated what they listened from their parents and grandparents who had lived at least in the ending era of the earlier kingdom. Hence they were supposed to provide more exact history of the past. Besides, clarity of their voices made their narrations preferable for the documentation.

Video camera hadn't been used in this documentation. All the narrations focus on descriptions of past events as well as children tales. Thus, it was not necessary to make

video recording. Nevertheless, some photographs of different sites, objects and individuals became incorporated together with the lexical analyses.

Majority of the lexical items used in the lexical study belong to the noun category. This is because of the fact that they are items which easily became recalled by informants. They are also chosen for being considered as more susceptible for change together with change of their referents such as material objects, events, ideas, activities and issues. This does not mean; however, that other lexical categories are completely disregarded. In places where they are found appropriate or whenever necessary, lexical items other than nouns are also considered.

Phonological variations detected between the Mes'atsuwa and the Gok'atsuwa dialects are not further investigated to identify the directions of changes. It is believed that detecting the direction of the change requires another independent study. Yet, it is shown through comparisons held between the two dialects and among the other variants within the Mes'atsuwa dialect that phonological changes have taken place in certain articulations.

International Phonetic Alphabet (IPA) is used for the transcription of the audio data in the documentation. Also same alphabet is used in the lexical analyses. However, the English orthography is also provided in certain places so that readers with no linguistic background could also understand them. Features such as tone and pitch are not regarded in the phonetic transcriptions for it is believed that they require an independent and thorough study.

1.6. Previous Works

Different scholars have written on different issues relating to the people, language, culture, history and socio-economic organizations of Dawuro. Some of the works are published as books or journal articles. Below are reviews of research outputs on Dawuro.

Tariku Negese (2010) wrote his MA thesis entitled 'Aspects of Dawuro Phonology'. He provides description on phonological aspects of the language (ie. some features of

consonants and vowels). He further attempts to identify the syllable structure and the way the language syllabifies its words, phonotactic restrictions on segments, and consonant clusters.

Alebachew Biadgie (2010) in his MA thesis under the title ‘Verb Complements of Dawuro’ tries to examine aspects concerning verb complements. In his finding, he indicates that Dawuro verbs can be classified into phrasal complements and clausal complements.

Hirut (2007:71-121) in her article entitled, ‘Some Aspects of the Phonology and Morphology of Dawuro’, attempts to present a brief introduction about Dawuro people and their language. Concerning the language, she shows phonological and morphological properties as well as structure of words belonging to different categories such as noun, verb, pronoun, adjective, deictic and numeral. Accordingly, she indicates that Dawuro exhibits almost exclusively suffixing morphology.

Hirut (2004:79-112), in her study entitled, ‘Notes on the North Ometo Dialects: Mutual Intelligibility tests and Structural Variations’, indicates through vocabulary count, different mutually intelligible tests, and comparison of some aspects of the linguistic structures of the four North *Ometo* dialects (Wolayitta, Gofa, Dawuro, and Gamo) that these dialects show variation about 20 percent of their vocabularies. And Dawuro, though is more divergent from the other variants concerning the degree of closeness, its speakers understand Wolayitta better than any other dialect and also share much more vocabulary items with it than others. Yet the reverse is not true.

Hirut (1998:3-4) in her article under the topic ‘Problems of WOGAGODA Orthography’, shows that Dawuro is mutually intelligible with Gamo, Gofa, and Wolayitta. This means that except some differences, its speakers can communicate without difficulty with speakers of the neighbouring languages.

Azeb (1994: 1121-29) in her article entitled, ‘Ometo Verb Derivation : the Case of Basketo, Male, Korete and Kullo’, compares characteristics among North, South, East, and Western *Ometo* clusters taking Basketo, Male, Korete and Dawuro as examples

from each group. She provides brief analysis concerning verb stems of the languages derived from verb roots such as passives, causatives, intransitives, frequentatives, and reciprocals. She also concisely describes regarding result nominals, agentives and adjectives which are derived from verb roots.

Heywot (1988) in her senior essay with the topic of ‘Kullo Verb Morphology’, tries to account aspects such as inflection, derivation, compounding, and morphophonemic changes which take part in verb phrases of the language. She shows that inflections involve in terms of person, number, gender, aspect, tense and mood. She also indicates that derivations from verb stems include causatives, passives, intensives or frequentatives, intensive-passives, and reciprocals.

Allan (in Bender, 1976: 324-350) in her article entitled ‘Kullo’, tries to provide grammatical sketch of Dawuro. She overviews regarding the phonology, noun modifiers, nouns, pronouns, verbs, and syntax of the language.

Admassu Abebe (2011) wrote his MA thesis under the topic of ‘Documentation and Preservation of an Endangered Dawuro Historical Heritage: The case of Medieval Defensive Walls of Dawuro /Kawo Halala keela in South-western Ethiopia’. He describes that *Halala keela* is the longest stone wall built around Dawuro’s territory. It is built by the earlier kings on purpose of defending attacks coming from different neighbouring regions. Admassu indicates that nowadays this wall faced an endangerment for it would totally be covered with a lake which is created due to the building of the Gibe III hydro-electric dam. Admassu tries to document this material heritage before it faced such a destiny.

Seid Ahmed (2007) in his MA thesis entitled, ‘A Historical Survey of Dawuro, Southwest Ethiopia (upto 1974)’, describes Dawuro’s history since the era it had been disintegrated (11th century) until it became a centralized kingdom (16th C) and be powerful (in the middle of the 17th C). But the kingdom became over in 1889 when Emperor Menilik II incorporated the region to the Ethiopian Empire. Seid also tries to illustrate features of Dawuro after incorporation dividing them into three eras as from

1889-1935, during the Italian interlude from 1936-1941, and the time after liberation until the eruption of the Ethiopian Revolution from 1941-1974.

Wondimu and Mulugeta (2003 E.C.) published a book entitled ‘ የዳዉሮ ህዝቦች ታሪክ እስከ 1983 ዓ.ም.’ literally translated as, ‘History of Dawuro people until 1983 E.C.’. In the book, the scholars describe history of Dawuro since the eleventh century until the mentioned period.

Behailu and Data (in Freeman and Alula, 2001: 108-135) in their article under the topic ‘Dawuro’, discuss about life and social situations of minorities such as *Wogache* ‘smiths’, *Dagala* ‘tanners’, *Mana* ‘potters’ and *Manja* who live in the area practicing different handcraft activities. They indicate that in the time before the twentieth century, these social groups were highly discriminated, but later the intensity of the discrimination has decreased.

Data Dea (1997) in his MA thesis under the title, ‘Rural Livelihoods and Social Stratification among the Dawuro, Southern Ethiopia’, discusses about rural livelihoods and social stratifications among the Dawuros. He indicates that *Malla*, *Wogache*, *Dagala*, *Mana*, and *Manja* are the social groups with different line of career such as farming, smith, tannery, pottery and hunting respectively. This makes them have different social dignity as per respect given to each profession. *Mallas* are farmers whereas the remaining are craft workers.

Works of Alebachew (2010), Tariku (2010), Hirut (2007, 2004, 1999), Azeb (1994), Heywot (1988) and Allan (1976) focus on analyses of linguistic aspects of the language. They don’t contend with issues relating to the earlier Dawuro kingdom as well as traditional elements. Works of Wondimu and Mulugeta (2003 E.C.) and also Seid (2007) , on the other hand, focus on political aspects of the earlier Dawuro kingdom such as power transition among clans and between individuals, administrative classifications, different official positions, etc. Behailu and Data (2001) and Data (1997) also deal with the socio political conditions of the earlier society.

Though these scholarly works contend with political and traditional issues regarding the earlier kingdom, several other concerns which pertain to the earlier royal family, army,

court, traditional belief, different ceremonies, etc. seem less regarded and need thorough investigations. Yet the current study doesn't provide in-depth descriptions concerning such issues, but picks out and describes lexical items from various sectors including those incorporated into the above scholarly works. Also changes they have undergone as well as factors associated with such changes are briefly accounted.

Summary

This chapter dealt with an overall account of the research project. The research project has two objectives. First, it documents the Dawuro language. Second, it provides information regarding lexical items which pertain to the earlier Dawuro kingdom. Significance, scope and limitations of the study are also briefly underlined.

CHAPTER TWO

Background Information

The Dawuro Zone, the People, the Language, and a Brief Account of the Earlier Dawuro Kingdom

This chapter contends with brief information concerning the Dawuro zone, its people, the language and the earlier Dawuro kingdom. It consists of four parts. The first part deals with a general account of the zone. Under it, information on the districts and towns, topography and climate, natural resources, organizations, infrastructural facilities and other related activities in the area are presented. The second part describes about the Dawuro people, their livelihood as well as socio-economic situations, and some traditional and cultural concerns. The third part provides information regarding the language and its dialects. And the final section raises some issues relating to the earlier Dawuro kingdom.

2.1. The Dawuro Zone and a Brief Account of Its Geographic Features

2.1.1. The Zone

Dawuro is one of the thirteen zones found in the Southern Nations and Nationalities People's Regional State (SNNPRS) which is one of the nine regional states of Ethiopia. The name Dawuro, according to information from the zone's culture, tourism and communication department, refers to both the place and the people. While referring the place, it is meant by a place where the Dawuro people live.

The term Dawuro expresses firmness. Some assumptions were given regarding the origin of this name. As Seid (2007:3) illustrates, people who had been living in the highlands had been calling themselves Dawuro whereas those living in the lowlands were called *Goqa*. In the war held between the two, the Dawuro king became victorious over the *Goqa*, and in order to commemorate the victory, the people used the expression *Dawuro Ossa* which means *victorious Dawuro*. The other hypothesis which Seid (Ibid.) mentions is that in the past, people of *Halla* and *Qae* in *Lomma* district invaded the

nearby villages, but faced firm resistance when they reached at certain point. And as marker for their boundary, they called the area Dawuro which means *stubborn*.

The Dawuro zone, according to the latest information from the Zone's culture, tourism and communication department (2003 E.C.), is located in the south-western direction of the country. It is situated between 6°52'N_7°00'N latitude and 37°07'E _37°26'E longitude. Its total size is 446,082 hectares (i.e. 4403sq. km).

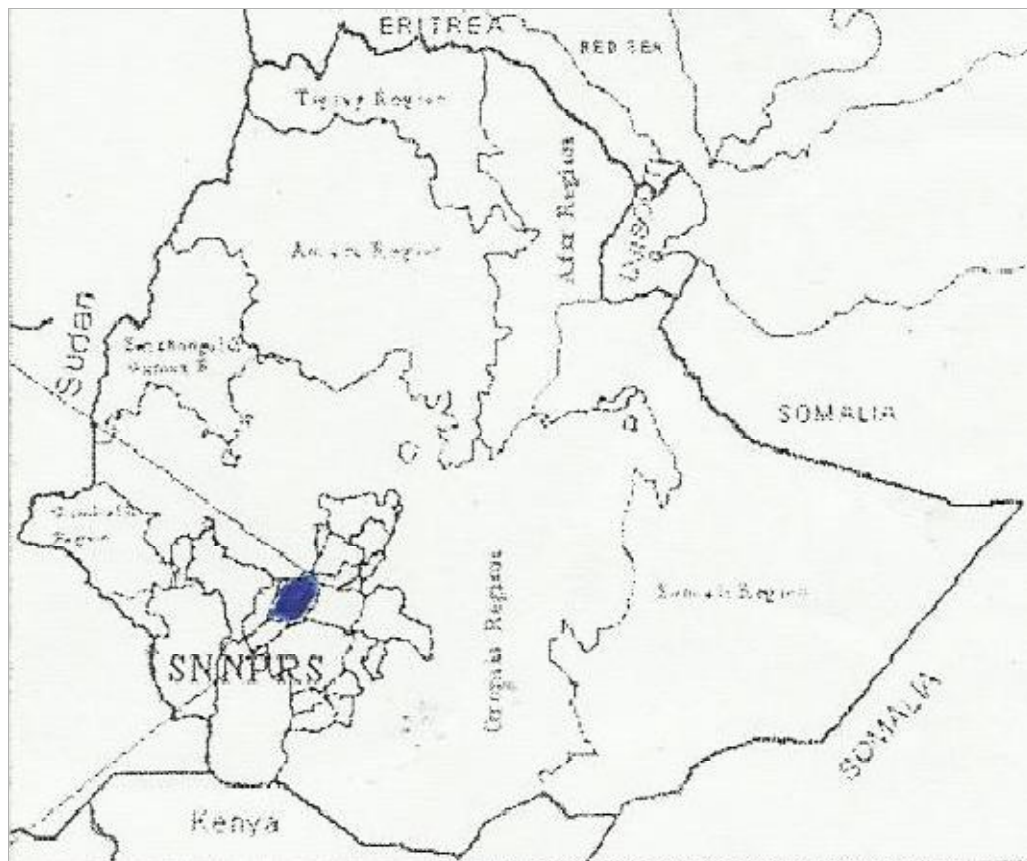


Fig.1. map of Ethiopia locating the Dawuro zone in the SNNPRS (source: Dawuro zone culture, tourism and communication department)

The zone shares borders in the west with Konta which formerly was its part but later became a special district, in the north with Oromiya region (Jimma zone), in the north-east with Khambata-Tembaro, in the east with Wolayitta, and in the south with Gamo Gofa zones. Also most of its land is bounded by *Gojeb* and *Omo* rivers.

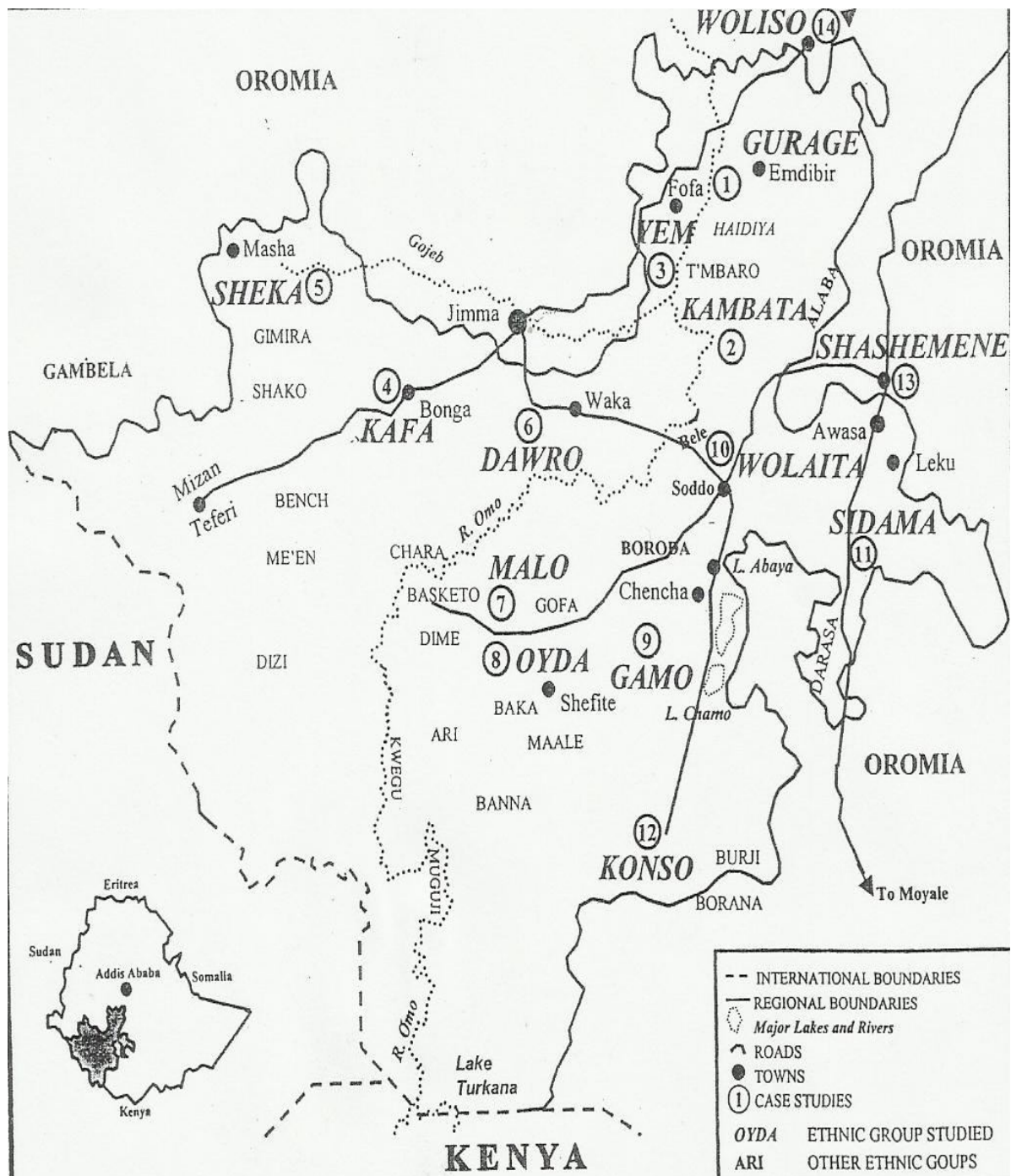


Fig. 2. Map of the southern region with main ethnic groups and places mentioned (source: Behailu and Data, 2001)

The total size of the population, according to the 1999 E.C. census, is 543,148. As the census' statistical report indicates, number of females has covered more than half of this figure. With respect to settlement proportion, 89.4% of the total population live in the rural whereas 10.6% live in the urban areas. Regarding size of national group, the Dawuro nationality takes the leading number. Information from the zone's culture, tourism and communication department shows that the Dawuro people are the original settlers in the area. They take about 95% of the total size of the population.

There are also other ethnic groups living in the area such as Amharas, Oromos, Wolayittas, Tigres, Gurages, etc. who came to settle at different eras, yet particularly following Emperor Meneilik II's (emperor of Ethiopia in the time) control of the area. Many had fled due to reasons such as trade and government employment, and live peacefully together with Dawuros creating relationships; for instance, through marriage.

The language which Dawuros speak is known as *Dawurotsuwa* [dawurot^suwa] or 'Dawuro language'. It is the language which is widely spoken in the area. There are also other languages in the area spoken by other groups. Ato Wondimu Lemma, cultural expert in the zone's culture, tourism and communication department, told that the language which the *Manja* ethnic group speaks which is the Kaffa dialect, takes the second place in terms of number of speakers. Others such as Amharic, Oromiffa and Wolayitta, are also spoken at varying levels.

2.1.2. Districts and Towns

The Dawuro zone has been divided into five districts (*woredas*) namely, *Essara*, *Loma*, *Tocha*, *Marak'a* and *Genna-Bossa*. *Loma* is the largest district in size whereas *Marak'a* and *Tocha* are densely populated districts. These five districts are divided in general into 166 rural and 6 urban, total 172 localities (*kebeles*).

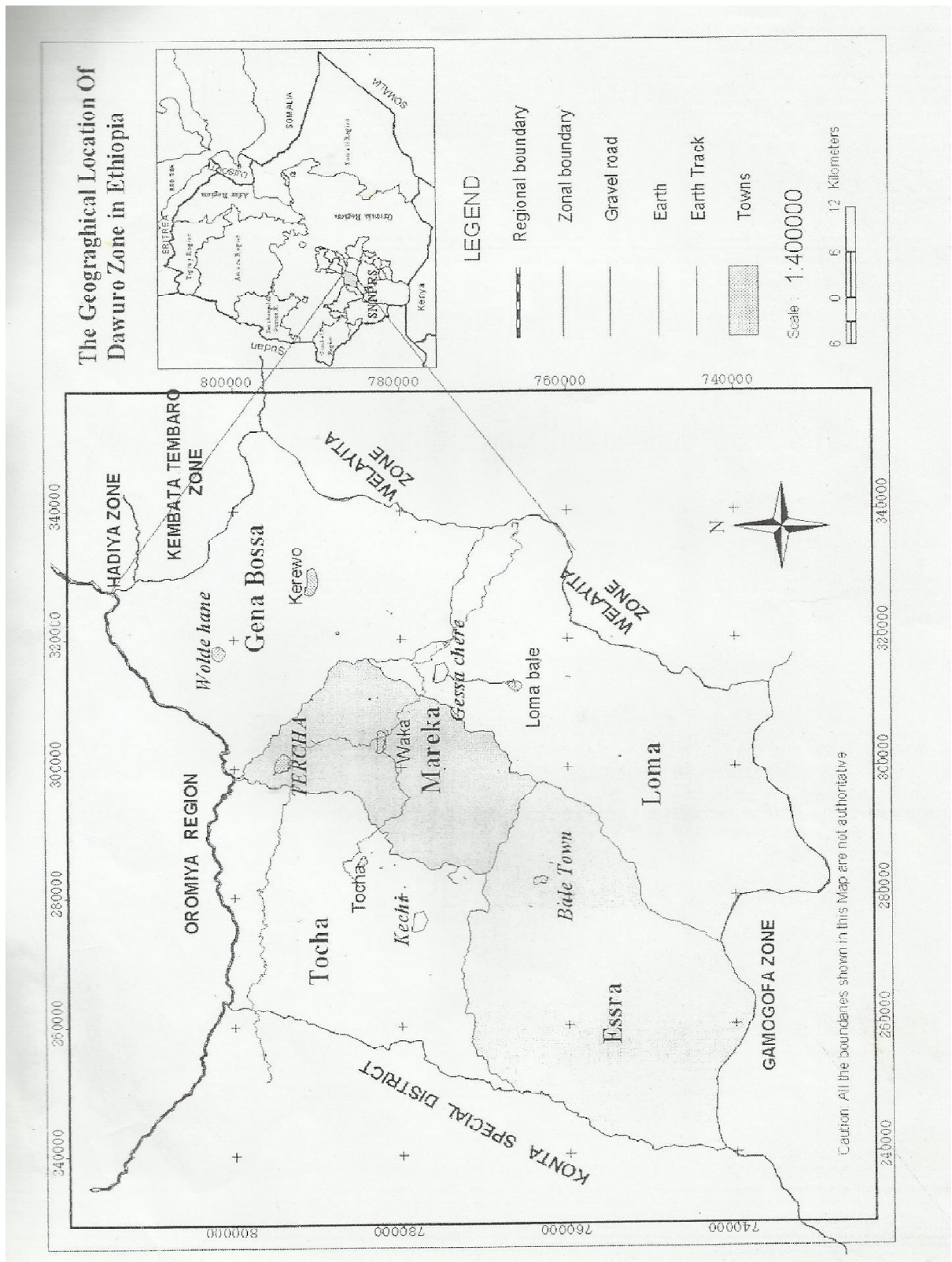


Fig. 3. map locating the five districts (woredas) of the Dawuro zone (source: Dawuro Zone Culture, tourism and communication department)

Tarcha is the main town of the zone. The zone's administration and offices of different government departments are found there. According to the information from the administration office of the town, Waka was the earlier centre when Dawuro had been at *Awuraja* level under the Kaffa province, and also later when it was part of the North Omo zone. When it was assigned a zonal level of recognition, in 1993 E.C., Tarcha has been preferred to be the new seat of the zonal administration since it was found favourable for settlement, development, social, economic and related activities. Tarcha is located at Mareka district fourteen kilometres east of Waka town. It is 589 km. away from Addis Ababa if travelled through the direction of Jimma, 596 km. through the direction from Hawassa, 514 km through the direction of Shashemene via Wolayitta Sodo, also relatively at the shortest distance through Butajira-Hosaena-Wolaiyitta Sodo direction. It is also 279 km. far from Hawassa which is the capital of the Southern Nations and Nationalities People's Regional State (SNNPRS).



Fig. 4. Picture showing part of Tarcha town

The town's administrative vicinity, according to the information from the municipality, includes *kebeles* of farmers' association in the surrounding such as *Shabayu* at south, *Gozo-Shasho* at south-east and east, *Tarcha-Zuriya* at North; moreover, *Wogay* river at west. The town is bounded in the west by *Tocha* and in the rest part by *Marak'a* districts. Nowadays, there are more than 15,000 people living in the town.

The town, according to the information from the municipality, has shown a drastic advancement despite its short period of establishment. There are several government,

private and civil organizations such as schools, a hospital, health centres, etc which provide services to people living in the town and also to those coming from other districts. There are also other towns in the zone such as *Gassa* and *Loma-Balle* at *Loma*; *Essara-Balle* at *Essara*; *Woldahanne* and *K'arawo* at *Genna-Bossa*; and *Tocha Madhane-Alem* and *Kachi* at *Tocha* districts. *Gassa*, *Kachi*, *Essara-Balle* and *K'arawo* are main towns of their own districts.

2.1.3. Topography and Climate

Dawuro, according to the information from the zones culture, tourism and communication department, is situated at an altitude within the range of 550 to 2,820 meters above sea level. Its topography mostly is mountainous and plateau at the central, and lowland and plain at *Gojeb* and *Omo* river basins. Three climatic zones that are *geziya* (highland), *dashuwa* (mid-altitude) and *gad'a* (lowland) exist in the zone (Data, 1997:12). According to Ato Wondimu, cultural expert of the zone's culture, tourism and communication department, out of the total size of the land, 41% is *dashuwa* (mid-temperate), 30% is *gad'a* (hot), and 29% is *gezia* (cold).

Data (Ibid.) indicates presence of four seasons in the region namely, *Adila*, *Boniya*, *Asura*, and *Balguwa* according to Dawuros' classification. *Adila* is between September and November. *Boniya* is from December to February. *Asura* is from March to May. And *Balgua* is from June to August. It is dry from October to January, and rainy in the rest seasons. And the rain becomes heavier between June and September. Ato Wondimu, stating meteorological data, told that the annual average rainfall of the zone reaches upto 1800 mm, and its temperature ranges from 15.1⁰_37⁰c.

2.1.4. Natural Resources

The area is rich with varieties of natural resources. Forest, surface and underground water, wild animals, and minerals are mentioned among them.

The south-western and western part of the zone is largely covered with a natural forest. There is forestry especially at Tocha district in the areas of *Shoga*, *Laak'e*, *Maniganaracha*, *Komamucha* and *Odagofa*, and at Esara district around the places of

Chawdagoda, Churchura, Mubailga and Sengede. The huge forest at *Chebera-Churchura*, of the Dawuro zone and *Konta* special district, has been reserved as a national park. It has become one of the five parks which are found in the Southern Nations Nationalities People's region. And it is one of the eleven national parks found in Ethiopia. The park covers an area of 1,190 sq. km land.

In the park, according to the information from the local authorities, there exist about twenty nine species of wild animals and indigenous plants. Elephants, lions, buffalos, antelopes, baboons, etc are found in a plentiful number. Varieties of flora like cardamom, wild ginger, wild Lemmon, coffee, and pepper are also found in the area. The wild animals, especially the huge elephants, and varieties of species of plants nowadays have become tourist attractions (Tuba, Meskerem 2003, vol.1, P.19). There are also about five lakes in which and around them hippopotamus, varieties of fishes, and birds live. A number of tributaries of the *Ziginna* river, which by itself is tributary of the *Omo* river, cross the park dividing it into two parts in the western side. Also lots of hot springs and mineral waters exist in the forest.

Solo is the other forest region in the zone which is located some about twenty kilometres away from the Genna-Bossa district's centre *K'arawo*. It contains precious species of plants such as *tikur-enchet* and *kosso*, and varieties of birds in it.

Gojeb and Omo are the two big rivers flowing in the area which have several tributaries. *Zoa, Bachire, and Gota* at Genna-Bossa district; *Shota* and *Ogaye* at Maraka; *Yiecha Delta* at Essera; *Dibissa, Yarda, Chawa, and Menza* at Tocha; and *Maulla, Kereta, and Koma* at Lomma districts are among the tributaries. The rivers have great importance to the area; for instance, there is a vast fish wealth at *Gojeb* river which the people extract for their own consumption as well as for market. Furthermore, Gibe No.3 hydro-electric power dam at Loma district in *Shota-Chawla* kebele is built on this river. It generates about 1870 megawatt electric power. This project is also anticipated to open door for investments particularly at agro-industry sectors, and this benefits the zone more.

Concerning mineral water, *Kimba*, *Wugni*, and *Shirgini* at Loma; *Sogida*, *Zutuma*, *Dara* and *Fara* at Genna-Bossa; *Shik'a* at Tocha districts and the hot spring at *Gojeb* basin are mentioned among the major ones. Moreover, highland lakes like *Shisha-womba* and *Dono-womba* at Dawuro-Konta border, and *Monte* at Essara district are again natural gifts of Dawuro. The hot springs have bigger benefits. Most of the people believe that they are excellent for medicating different illnesses for both people and animals. Furthermore, it is believed that they would serve for generating higher geothermal energy in the future; hence, researches are undertaking. Other than the hot springs, the area is also rich with other mineral resources such as coal, marble, and gold.



Fig. 5. Coal resource at *Kosha Kebele* (at a nearby distance from Tarcha town)

2.2. The People

The Dawuro people, according to the information from the zone's culture, tourism and communication department, live mainly in the Dawuro zone. Many others also live in the neighbouring areas such as *Konta* special district, *Wolayitta* and *Jimma* zones.

2.2.1. The Clans

Dawuro, according to Seid (2007) and also information from the zone's education department, comprises three tribal bases namely *Malla*, *Dogolla*, and *Amara* which all together are regarded as *Gok'as* or *K'omos*. It also includes other social groups which are called *Wogache*, *Dagala*, *Manna* and *Manja* who are late settlers in the area that came from other neighbouring areas such as *Kaffa*. Data (1997: 110-116) and Seid (2007: 14) show that these social groups didn't have right over land ownership. Instead, they were practicing other craft jobs. Presence and absence of right over land let for the emergence of a social stratification and difference among these social groups. According to the social stratification, the *Gok'a* or *K'omo* comes first, and then *Wogache*, *Dagala*, *Manna* and *Manja* respectively take the next statuses in the hierarchy. This difference occurred not only in terms of right over land, even though land is the main factor, but also in terms of career.

The *Gok'as* or *k'omos* , as mentioned above, had been originated from the three clan bases: *Malla*, *Amara* and *Dogolla*. Seid (2007: 15) describes that *Amaras* who are also called *Tsalta* were hard workers. *Dogollas* had religious power. And *Mallas* had political power. It was from *Mallas* that kings had reigned at different periods. Each clan incorporates several clans. Totally there exist more than 250 clans. *Tsata*, *Kawuka*, *Kalisiya*, *Wolaytsamala*, *Woshesha*, *Araeya*, *Zaminiya*, *Tigiriya*, *Zuttuma*, *Dutia*, *Berra*, and *Shamac'a* are some among them.

Some clans had immigrated from different areas including the neighbouring Omotic states such as Wolayitta, Kucha, Gamo, Gofa, Kaffa and also from distant areas like Gonder, Gojam, Tigray and Showa. Seid (Ibid: 8) indicates that certain Dawuro clans had originated from the northern part of Ethiopia. Indeed, the dominant group came from probably as conquerors, refugees, traders, and the like. It is believed that the royal *Kawuka* clan had come from Gonder from a place called *Libo Kemkem*.

Some informants suggested that political alliances and royal marriages further had been factors which invited people from other groups to come and settle in the area. For example, the Kaffa *tatoo* 'king of Kaffa' gave his daughter Balle as wife to Adeto

Erashu who was the first king after Dawuro became a centralized state. Accordingly, many people from Kaffa had flown to Dawuro accompanying this lady. Some were her relatives and others were servants. Also Kawo Halala, the second king of the centralized Dawuro, let his daughter marry the Wolayitta king. This let, on return, many Wolayittas to come and settle at different places in the area. It might be considered, in this regard, that people from the neighbouring as well as distant areas had come to the area and began living together with Dawuros since very earlier.

2.2.2. Livelihood and Socio-Economic Groups

The livelihood of most of the Dawuro people is based on agriculture. As indicated earlier, 89.4% out of the total population live in rural areas depending on farming. Sedentary subsistence agriculture makes the Dawuro farmers unique because they settle at one place and do the agricultural activities. And most of them practice mixed farming. The remaining people of the zone (10.6 %) live at urban areas being involved in different governmental and non-governmental jobs.

There had been social stratification which divided the people based on their line of career; namely, *Malla*, *Wogache*, *Dagala*, *Mana*, and *Manja*. Seid (2007:14) mentions that such stratifications are resulted based on the socio-political and economic backgrounds of the people. *Mallas* are farmers who cultivate varieties of crops such as cereals, legumes, oil plants, etc. Since varied climatic regions exist, type and amount of crops growing in each climatic zone also varies. The highlanders, for example, cultivate mainly *utsa* ‘*enset*’ (false banana), and the lowlanders produce *godere* (a kind of local vegetable). *Wogaches*, *Dagalas*, *Manas*, and *Manjas* are the other social groups who live in rural areas leading their lives also through agriculture. Yet, besides agriculture, they practice handicraft works namely smith, tannery, pottery and woodworks respectively (Data 1997: 115).

Wogaches produce varieties of metal products for agricultural purposes. They also make different weapons such as spear, sword and knife. There are also goldsmiths among them who make different jewels from gold, silver, and bronze. In the past, there had been a specialization difference between blacksmiths and goldsmiths. Goldsmiths are

specialized in producing and repairing ornaments and enjoy a more prestigious status than blacksmiths. This specialization; however, is blurred nowadays as there is little demand for locally produced jewellery due to preference shift towards those which are made in towns (Behailu and Data, 2001: 112).

Dagalas are the other craft workers who are famous for their product known as *manchalla* which is a mat prepared from ox's leather that serves for purposes such as bed cloth and seat. The mat is decorated with varieties of drawings. Some people say that the drawings on it represent the ancient Dawuro kingdom. Some others; however, claim that they simply represent human's usual life situation.



Fig. 6. Manchalla

Informants indicated that *manchalla* is produced nowhere in Ethiopia except in Dawuro. And there is a high demand for it, as Behailu and Data (2001:117) state, as gift during the wedding season from December to April. *Dagalas* make not only *manchalla*, but also other leather products such as *kora* 'saddle', *shokuwa* 'sheath' and *bul'a* 'sack for placing shield' for local use as well as for market. However, since earnings from the sale of such products are not sufficient for subsistence, they also practice farming aside to this profession.

Potters who are from the *Mana* clan also live in the rural area. Behilu and Data (2001: 120) point out that pottery is almost exclusively women's work whereas men help their wives in burning the products. *Manjas* are also other social groups who support their

living by making different products from wood. Behilu and Data (Ibid:125) indicate that earlier, these people had been engaged in hunting, but nowadays mainly in agriculture. However, they complement their income by woodwork, bamboo work, firewood and charcoal selling as well.

2.2.3. Other Traditional and Cultural Features

People of Dawuro have their own traditional features. Regarding traditional food, those living in the highlands mostly use product of *utsa* ‘false banana’ as their favourite food, yet those living at the lowlands usually use plants such as *godere*, sugar beet, cassava, *boye*, and the like. The people also harvest different types of crops such as cereals like *teff*, maize, sorghum; legumes like beans, peas; different oil seeds, etc. Yet, *Kocho* ‘bread made of *utsa*’ is a usual food type which they eat together with milk, cheese, and kale. *Itma* ‘a kind of *kocho* bread’ is a lovely food type which is prepared from the whiter substance of *utsa* ‘false banana’ that is eaten together with different sauces (Wonta, year 4, No.3, Sene 1999, PP.28-31).

Concerning religion, Dawuros follow different religions of which Christianity, Islam and traditional beliefs are the main ones. As Ato Wondimu (cultural expert at the zone’s culture, tourism and communication department) explained, until 1995 E.C. about 47% of the Dawuro people had been followers of traditional beliefs. This figure; however, has been decreasing following expansion of Christianity. Regarding Christianity, the Ethiopian Orthodox Tewahido Church has a preceding history in the area. At towns and around towns, several churches have been built since earlier. Yet in the mean time, protestant churches also have emerged. Islam is the other religion but has only few followers. It is believed that the first Muslim settlers had come from Jimma to Loma district for trading purpose, and settled at the place called *Disa Godo*. There are also Muslims living at Essara and Genna-Bossa districts, and few at Tarcha town.

Dawuros have lots of cultural assets and ways of practicing them. Concerning costumes, for instance, they have varieties of traditional clothes which are dressed at different occasions. Field informants asserted; for instance, that the earlier kings, traditional administrators and religious leaders had been dressing *madda-masha* which some other

people call it also *januwa* which is a kind of tunic with a broader red band. Ordinary men, on the other hand, wear *dunguza-hadiya* which is a kind of pair of shorts together with a large blouse. Over it, they dress *gabiya* which is a kind of heavy shawl-like wear. *Bulukowa* and *bara-lil'a* are also traditional clothes. *Bulukowa* is huge blanket-like cloth which is heavier and warmer that usually serves as blanket in the night time and also as an over-wear in the daytime. *Bara-lil'a* is another type of *bulukowa*, but is usually worn by individuals of higher respect and statuses. Informants declared that when *bulukowa* is soaked into a solution made from mixtures of red soil and butter, it gains a reddish colour. Here it deserves the name *bara-lila*. Wearing this cloth is seen as a sign of dignity.

Women wear a kind of dress known as *wondafiya* which is made of cotton. It is wider in size, and has a wider embroidered fringe half around its back edge. While dressing, they tie it on hip with a red cloth band known as *danchowa*. Over it, they put on a kind of light shawl known as *nas'ala*. They also tie on their head a kind of haircloth known as *bawundiya*. Boys wear a kind of skirt known as *k'oliya* which has slice cuts at the edges of its both sides. Girls also wear *asara* which is a kind of shawl but smaller in size than women's that has smaller embroidered fringes at edges of both of its sides.

The society makes these clothes locally from cotton. According to informants, earlier the majority had been dressing them regularly, but nowadays have shifted towards modern factory products. Hence, the traditional clothes became out of ordinary uses except for holidays and some other special occasions.

When we come to the housing style, Dawuros traditionally build two types of houses namely *goddomma* and *ek'uwa*. *Ek'uwa* is a kind of house which is uniformly built from its basement upto its roof. *Goddomma*, on the other hand, has a thatched roof and a veranda-like shelter roundabout.



Fig. 7. *Goddomma* house (left) and *ek'uwa* house (right)

People living in the highlands build *goddomma* whereas those living in the lowlands build *ek'uwa*. The houses are different in styles on purpose of suiting the climates of their localities. Houses of the lowland areas are built so that they could moderate the hot weather whereas houses of the highland areas are built for the purpose of keeping their internal warmth.

With regard to other practices such as wedding and condolence expressions, Dawuros also have their own traditions. Field informants indicated that there are four types of wedding namely *bolacha*, *mak'uwa*, *horuwa*, and *lata* which the people have been practicing. *Bolacha* is a legal marriage which undertakes according to the society's tradition. *Mak'uwa* is not a legal marriage, but the boy persuades the girl via her friends to live together with him. The third type of wedding (*horuwa*) is a kind of marriage by abduction. In occasions such as when the girl's parents refuse to give their daughter, the boy may plan to abduct her, yet this kind of marriage is condemned in this time, and is also illegal. The fourth type of marriage (*lata*) is a kind of marriage by which a man possibility marries his brother's or closer relative's wife when her husband dies.

The society plays different types of songs on occasion of the legal wedding (ie. *bolacha*). The names of the songs include *boladowa*, *hamoyero-shamo*, *gobowa* and *emina-bana* which are sung at different steps of the wedding ceremony. When the boy gets ready to leave for the girl's house to bring her, his accompanies sing *gobowa*; in their way to the girl's house, they sing *boladowa*; and at the girl's house, they sing *emina bana*.

The people also have their own tradition of condolence expression. When a person dies, his relatives, friends and local residents sing different types of songs to express their sorrow. *Zilassa*, *boyessa*, *lutsa*, *zoriya* and *balliya*, are among them. *Zilassa* is a kind of song which relatives sing praising good works of the departed individual. *Boyessa* is another song through which family and friends express their sorrow moving here and there, dropping themselves on the ground, etc. *Lutsa* is also another kind of song by means of which friends and relatives express their sorrow through dancing and waving a spear or a tall stick. *Zoriya* is the other song which they play usually after funeral to sooth the family and relatives of the departed. *Baliya* again is another kind of song they sing after the funeral ceremony (Wonta Yr.4, No.3, Sene 1999 E.C. PP.32-34).

When we come to musical instruments, we get that the people have their own traditional musical instruments which they play at different occasions such as holidays, wedding and condolence expressions. *Dinkiya* is a typical musical band which consists of four blowing instruments made of bamboo stems and gazelle's horns that each produces almost a resembling sound with a saxophone. The instruments have varying lengths ranging from 2.5 to 4 meters. Each has its own name known as *adiya*, *mara*, *oyiya* and *lamiya*. *Adiya* is the shortest one with a 2.5 meters length, *mara* is 3 metres, *oyiya* is 3.5 meters, and *lamiya* is the tallest of all with a 4 meters length, yet its length could vary between four and five meters. The *dinkiya* musical band also incorporates a drum known as *darbiya* which is made of a bored stem covered with an animal's leather.



Fig. 8. Kocha: a dinkiya musical band

Hitstsiya is another musical band which consists of three blowing instruments namely, *mara*, *lamiya* and *awuwa* which are also made of bamboo stems. Like the *dinkiya*, these musical instruments have varying lengths ranging from 1.2 to 2 metres (ie. *Mara* 1.2, *lamiya* 1.5, and *awuwa* 2 meters long). The instruments can be played together with or without a drum. They are usually played in wedding times. They are also played during condolence times to sooth mourners (Wonta, No.4, 2000 E.C, P.35).



Fig. 9. hitstsiya

The society had been playing these musical instruments in the earlier times for the purposes as mentioned above. However, they had stopped in the later times due to a ban laid by religious fathers as regards preventing harsh condolence expressions. Yet currently, it seems that they are reviving. The people began playing them in occasions such as public holidays. Dawuros are also owners of more other traditional musical instruments (pictures of some of them are attached on the appendix).

Dawuros, together with playing different musical instruments, also sing varieties of songs at different occasions. They have a trend of singing songs during farming or other jobs such as building houses and looking after cattle. The song generally is known as *yetsa*, yet has different varieties as per the event it is sung , for example, *gosha-yetsa* during farming, *bolacha-yetsa* during wedding, *yeko-yetsa* during condolences, and *garessa* during war campaign and while looking after cattle, etc.

2.3. Infrastructural Facilities, Organizations, and Recreational Means

2.3.1. Infrastructural Facilities

There seem hopeful situation regarding infrastructural activities undertaking in the zone. Road constructions, building of schools, a hospital, health centres, and telecommunication activities are underway for instance.

2.3.1.1. Road construction

Dawuro, as information from the zone's culture, tourism and communication department indicates, was almost a land locked region before forces of the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF) took control over the country. The people had been communicating with the capital city (Addis Ababa) and other regional districts by means of aeroplane. From 1946 to 1986 E.C., there had been taking a two times flight in a week from Jimma to Tarcha, and occasionally from Tarcha to Addis Ababa and also from Tarcha to Wolayitta Sodo. To travel by plane, people had to walk almost fifteen kilometres from Waka (the then the *Awuraja* centre) to Tarcha where the airstrip was found. Yet the flight stopped since 1986 E.C.

Informants indicated that the year from 1986-1989 E.C. was gloomy due to absence of any means of transportation. Once again, the people had been burdened to travel on foot and on horses' back, and cross the *Gojeb* and *Omo* rivers to go to the nearby towns such as Chida at Konta and Wolayitta Sodo and to get transportation to go to Jimma and Addis Abba. Later in 1990 E.C., with a loan of 240 million Birr funded by the African development bank, construction of a gravel road which connects Chida town to Wolayitta Soddo became completed. Together with it, the bridge on the *Gojeb* river became maintained, and another became built on the *Omo* river. This relieved the problem of road communication, and made the situation easier for the people's movement from place to place.

Several roads are also built in the zone within the previous ten years which give services both in summer and winter seasons. According to the information from the zone's culture, tourism and communication department, following building of the road that adjoins the zone to Jimma and Wolayitta-Soddo, settlers from Khambata, Wolayitta and

Hadiya also began to flow to the area. Many of them live at Essera district at the sites called *Manara*, *Sengeti* and *Boyna*. This by its own created an opportunity for the construction of another gravel road which links Waka town with Essera-Balle district. The zonal administration, in cooperation with *Salini* construction project (an Italian company), also has built roads which give services in the dry season connecting the towns of the districts each other and also with the zone's main town Tarcha.

2.3.1.2. Other Infra-Structural Facilitations

Other infra-structural facilities such as electricity, telecommunication, health service and education nowadays are accessible at many parts of the zone though it is difficult to conclude that all in all they are satisfactory. Concerning health service, for instance, a hospital at Tarcha town and about fourteen health centres in the five districts and also health *kellas* at several localities (*kebeles*) are built. Regarding water facilitation; however, lots of people are complaining that they are not getting adequate clean water (only about 27% are accessible). Yet efforts are undertaking to resolve this problem.

Concerning education, information obtained from the zones' education department indicates that formal education in Dawuro began in 1939 E.C. *Waka* Art School (nowadays *Waka Hulu* Primary School) was the first school with thatched roofed classrooms opened at Waka town. A man called *Balambaras* Mekuria HaileGiorgis had greatly contributed for the opening of this school. Later, with a financial support funded by the Ministry of Education and Fine Arts, and in collaboration with the town's dwellers, the thatched roofs of the school became replaced by corrugated sheets of iron; moreover, additional classrooms became built.

There had been built about six schools at different district towns in the area in the time of Emperor Haile Sellassie I (the last emperor of Ethiopia). Until 1974 E.C., Dawuro children had been learning at these schools upto grade eight, and were leaving for Jimma to attend secondary education (grades 9-12) at *Miaziya 27* School. Nevertheless, students from poor families had been afforded with special assistance from the central government through scout clubs to continue their education at *General Winget* and *Teferi Mekonen* schools in Addis Ababa.

A number of schools also became built in the past socialist government of the country. A public secondary school had been opened at *Waka* town which remained the only public school until 1989 E.C. The central government had been assisting this school by assigning teachers and equipping it with necessary educational materials. Until forces of the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF) took control over the country (1983E.C), the number of schools in Dawuro had reached about sixty nine. Yet, since 1983 E.C., the figure has grown remarkably. In 1989 E.C. the *Waka* General Secondary School became opened. Many schools are also built at each district. Nowadays, schools which provide first cycle primary education (grade 1-4) have reached about 126. Those which offer both first and second cycle education (grade 5-8) grew to 77. And secondary schools have grown to fourteen. The total number of schools in the zone nowadays has reached about 217.

2.3.2. Organizations

There are a number of governmental and non-governmental organizations in the zone which provide different services. These include schools, health centres, and different other service providing institutes which are owned by government and in some cases private and NGOs such as UNICEF, Action Aid, and DDA (Dawuro Development Association).

UNICEF and action aid Ethiopia provide different services at Genna-Bossa district. In cooperation with the regional government; for example, UNICEF has been working in relation to agriculture, health, and water programs under the community centred development program. Dawuro Development Association (DDA) is another organization established in 1993 E.C. which has got an official recognition nationally, and has been contributing multi-sectoral services to the locality. Likewise, *Dawro-Ditcha* micro finance enterprise is an institute which provides financial loans to those who involve in smaller projects such as trade and handicrafts.

Idir, *dabo*, and *jige* are also other traditional institutions through which the people assist each other during occasions such as farming, harvesting and mourning. *Utti* is a well-known traditional organization which acts just like as an insurance. In time of accident

and emergency, for example, when one's house is burnt, domestic animals such as ox and cow die or get hurt, etc, its members help each other contributing certain amount of money.

2.3.3. Recreational Means

Recreational activities in the area, as compared with other places, seem to be slighter. Informants indicated that earlier the people had been enjoying their spare time through playing different traditional games such as horse race, hunting and struggle. Nevertheless, the majority nowadays prefer participating on income generating activities such as trade, farming, and education in favour of improving their living conditions. Hence, most of them pass their time on working. However, there are some natural environments and small restaurants which provide minor services. Besides, people living in areas of the hot springs, take steam baths usually in dry seasons so as to refresh themselves and also treat some skin diseases. Also those living around *Chabara-Churchura* national park visit the park to watch different wild animals and birds.

2.4. The Language

Dawurotsuwa 'Dawuro language' is the main language spoken in the Dawuro zone. It belongs to the Omotic language family under the North *Ometo* cluster together with Wolayitta, Gamo, Gofa and others are grouped together (Fleming, 1976). Some scholars illustrate that these four languages are mutually intelligible and their speakers do communicate without difficulty.

Hirut (2004:79-112) notifies that even though these variants are regarded as independent languages, they are mutually intelligible. However, by using mutually intelligible test among them through mechanisms like vocabulary count and comparisons of some aspects of the linguistic structures of the variants, she tries to investigate whether there is some variation among them. Result of her findings indicates that Dawuros understand Gammo, Wolayitta and Gofa in a better way than speakers of Wolayitta, Gammo and Gofa understand Dawuro. Even if so, different to Gammo and Gofa, the result indicates that Dawuros and Wolayittas have a better tendency to understand each other with less difficulty. Hirut's analysis shows presence of about a 20% variation among these four

languages, in this regard, might create a communication barrier when the speakers interact. Yet Dawuro is considered more divergent from the others.

Dawurotsuwa, as field assistants indicated, has two main dialects namely, *Mes'atsuwa* and *Gok'atsuwa*. *Mes'atsuwa* is a dialect spoken mainly in the highland areas of Lomma, Genna-Bossa, Marak'a and highland and lowland areas of Essara and Tocha districts. It generally is known as a dialect of highland Dawuro. *Gok'atsuwa*, on the other hand, is spoken in the lowland areas almost at the Wolayitta border.

According to cultural experts at the zone's culture, tourism and communication department, within the *Mes'atsuwa* dialect itself, there exist variants namely, *Gurs'atso* [gurs'at^so], *Gadatso* [gadat^so] and *Daletso* [dalet^so]. Certain phonological as well as morphological variations have been noted in articulations of speakers of different localities within this dialect. The following are some cognates showing such difference.

(1)	Gurs'atso	Gadatso	Daletso	gloss.
	[ma: deʔaj]	[ma: duʔaj]	[ma: ʃe]	'I am eating.'
	[ʔuʃa: deʔaj]	[ʔuʃa: duʔaj]	[ʔuʃa: ʃe]	'I am drinking.'
	[ʔuta: deʔai]	[ʔuta: duʔaj]	[ʔuta: ʃe]	'I am sitting.'

Out of the 146 highland villages where the *Mes'atsuwa* dialect is spoken, people of three villages (kebeles) speak the *Gadatso*, and people of other three villages (kebeles) speak the *Daletso*. Yet majority of the people living in the remaining 140 villages speak the *Gurs'atso* variant. Informants indicated that even if minor deviations exist among these variants, their speakers communicate without any difficulty. However, the *Gurs'atso* variant, since it has more speakers, is used as a common medium of communication among the majority.

The *Gok'atsuwa* dialect, on the other hand, is spoken by people of 16 villages at Loma, and 15 villages at Genna-Bossa districts. Also slight phonological differences are noted between the *Mes'atsuwa* and the *Gok'atsuwa* dialects as shown in the example below.

(2)	Mes'atsuwa	Gok'atsuwa	Gloss.
	[ma: deʔaj]	[ma: jis]	'I am eating.'
	[ʔuʃa: deʔaj]	[ʔuʃa: jis]	'I am drinking.'
	[ʔuta: deʔaj]	[ʔuta: jis]	'I am sitting.'

As shown in the above example, the *Mes'atsuwa* variant uses [deʔaj], but the *Gok'atsuwa* uses [jis] as auxiliary verbs in their respective constructions. Further phonological variations between the two dialects have sound correspondences between [s'] and [t']; [t^s] and [t]; and [ϕ] and [p] as shown below.

(3)	Mes'atsuwa	Gok'atsuwa	Gloss
	[s'aruwa:]	[t'aruwa:]	'clay bowl'
	[bat ^s a:]	[bat:a:]	'big clay pot'
	[ϕindʒa:]	[pindʒa:]	'coffee cup'

As can be noted from the above examples, the two dialects show variations in terms of their phonological and syntactic structures. Some more differences are treated in the later chapters of the thesis.

2.5. A Brief Account of the Earlier Dawuro Kingdom

Dawuro, according to Seid (2007), Wondimu & Mulugeta (2003 E.C), Admassu (2011) and also field informants, earlier had its own kingdom as of others in the surrounding such as Kaffa, Wolayitta, Gammo, Konta, Jimma, Hadiya, and Tembaro. The kingdom had its own territory whose most part was bounded by *Gojeb* and *Omo* rivers and the rest by a stone wall (*Halala keela*) which has a 175 km. length.

Dawuro, as the above scholarly sources denote, had a kingdom since the eleventh century. But it hadn't been a centralized state until the sixteenth century. Different clan chiefs at various parts such as *Metsa* and *Tsata* in the highlands; *Kawuka* in between Marak'a, Genna and Loma districts; *Kalise* in lowland Loma district, etc. had been administering their own regions. Leaders of such clans fought several wars in order to control land and resources as well as govern larger areas. In such competitions, at last leaders of *Kalise*, *Zutuma* and *Tsata* clans appeared powerful and came to attempt

Dawuro's centralization. But the *Kawuka* chief succeeded at the end in achieving this centralization (Wondimu & Mulugeta, 2003 E.C: 68-71; Seid, 2007: 11).

Seid (Ibid: PP. 11-12) indicates that there is no clear confirmation how a man from the *Kawuka* clan came to power except three assumptions. One is that the Dawuro state had been formed by the supernatural being (*dada*) which was both a king and god. Later, a man from *Kalise* clan putting on a gold ring (*pharsa*) as symbol for his kingship ruled Dawuro for some time. After this man, *Kati Jano* succeeded. Yet after him, his sons *Galeso* and *Zareno* fought each other to become his successor. Consequently, a man from *Kawuka* clan intervened in the name of reconciling the two brothers, and took the gold ring from them. When the two brothers failed to reconcile, he put on the ring and declared himself as king.

The other assumption is that the *Kawuka* king took power not from the *Kalise*, but from the *Zuttuma* clan. As Seid (Ibid.) illustrates, *Zuttumas* had strong affection for agriculture. Thus, the *Zuttuma* king had been passing most of his time through farming. Once upon a time when he was in his farm, he became attracted by a beauty of a certain flower, and soon took off his gold ring and began digging the ground. Yet while he was digging, a man from the *Kawuka* clan stole the ring and declared himself as king.

The third proposition deals that the *Kawuka* king took power using a vacuum created due to the flow of a large number of *Tsata* clan members to Tembaro. The people left the area being together with infuriated *Tsata* warriors who were chasing Wacho to kill for he executed his own brother Alfitrie who had been successor of *Abeti yero*. In the battle held with the *Kawuka* king Kati Wataro, in favour of controlling larger areas in Dawuro, *Alfitrie* became wounded but managed to escape. Nevertheless, Wacho killed him.

Even if different propositions are given, all emphasize that Dawuro became a centralized kingdom since the *Kawuka* clan took power. The chronology shows that Erashu became the first king of the centralized Dawuro. And his first son *Halala* succeeded after him. Also Dagoye, Sanna, Dadu, and Kantsa respectively who were firstborns of the reigned

kings succeeded after their fathers. According to their order, Erashu begot Halala; Halala begot Dagoye; Dagoye begot Sanna; Sanna begot Dadu; and Dadu begot Kantsa. As Seid (2007:40) discusses, first sons of the kings after Kawo Halala had reigned according to the rule which he formulated that gives right to the first son of the king born from his principal wife to reign after his father.

In the time before Kawo Halala, there hadn't been any permanent rule and it were *sharachuwas* 'traditional spiritual leaders' who had been nominating the next successor among *bushashas*. *Bushasha* is a collective name given in common to the king's own children and those of the extended family together who have blood relations with the king that grow in his home. According to the earlier rule, anyone of the *bushashas* had a chance to compete to become king. Nevertheless, Halala's mother Balle (wife of Adeto Erashu), had played a significant role in changing this tradition. She had assisted her son Halala to trace a new administrative system. And for that reason, Halala's kingdom became powerful.

The earlier Dawuro kings, according to Wondimu and Mulugeta (2003 E.C.), had made their seats at three different sites namely, *Kuili*, *Koysha* and *Tocha*. Eight kings had reigned at *Kuili*. These are Kawo Abraham (1532-1557), Kawo Goshu (1557-1582), Kawo Bayidu (1582-1607), Kawo Wataru (1607-1632), Kawo Shallo (1632-1657), Kawo Kollu (1657-1682), Kawo Mahedo (1682-1707) and Kawo Adeto (1707-1732). The years are indicated in Ethiopian calendar. According to the scholars, due to failure to obtain information regarding accurate durations which the above kings had stayed on power, an average estimation was taken. Also four kings had reigned at *Koysha Kati-gaduwa*. These are Kawo Erashu (1732-1782), Kawo Halala (1782-1822), Kawo Dagoye (1822-1865), and Kawo Sanna (1865-1868). And two kings namely, Kawo Dadu (1868-1875), and Kawo Kantsa (1875-1882) reigned at *Tocha Gibra*.

Kawo Kantsa became the last king of Dawuro. When he came to power (in 1875 E.C.), he was so child. Hence, his mother Genne Shashote ran the state. Later in 1882 E.C., Kantsa's kingship became over as the region fell under control of the central government of Ethiopia. Kantsa became captured together with his relatives. The central

government; instead, claimed over the region a new governor (Ras Woldegiorgis) who had been leader of the army which controlled the area (Wondimu and Mulugeta, 2003 E.C.; Seid, 2007:64).

Kantsa became baptized Christian at *Tocha Medhane Alem* Orthodox *Tewahido* church and given a Christian name Haile Tsiyon. Then he became entitled *balabat* ‘regional lord’, and was given one third of the area to administer, also to collect tributes from the people to pay for the new rulers. Hence, he became the main collaborator with the new administration (Seid, 2007:70).

The new administration, as Seid (2007: 71-4) notifies, yet had been blocked in the middle from 1936 to 1941 due to the Italian interlude. The Italians returned the former Kingdom, and Kantsa once again became a king. He re-established the earlier system. Yet after independence, the central government’s administration became restored and lasted until the 1974 revolution.

A socialist political system, following the revolution, began to exercise throughout the country. The socialist government had tried to change the earlier political, social, cultural, etc. features of the country. Like other Ethiopian societies, Dawuros also passed through this system. In 1983 E.C., the Ethiopian Peoples’ Revolutionary Democratic Front (EPRDF) withdrew the socialist regime, and applied another system which Dawuros also adhered to (Wondimu and Mulugeta, 2003 E.C.; Seid, 2007).

The traditional, political, religious and economic features of the earlier Dawuro kingdom are briefly described relative to lexical analyses provided in chapter seven.

Summary

This chapter provided a brief account regarding the Dawuro people, the language, geographic conditions, social institutions, infrastructural activities, and the earlier kingdom. Some livelihood situations, socio-economic groups, favourite food, religion and some other cultural aspects of the society are also discussed.

The Dawuro zone is located in the south-western direction of Ethiopia. It shares borders with Konta, Wolayitta, Gammo Gofa, Khambata and Tambaro zones and also with *Omo* and *Gojeb* rivers. The region has its own topography, climate and natural resources. It has more than 500,000 population out of which more than 84% live in rural and not less than 10% live in urban areas. Different ethnic groups live in the zone, but the Dawuro ethnic group takes the leading figure, and this majority figure speaks *Dawurotsuwa* as mother tongue. The language has two dialectal variants known as *Mesatsuwa* and *Gokatsuwa* which are spoken at highland and lowland areas respectively. Dawuro had its own kingdom since the 11th century. And people from the *Kawuka* clan had managed the power for a longer period of time until the late 1800's.

CHAPTER THREE

Review of Related Literature

Language Change, Endangerment and Documentation, and a Brief Account Regarding a Lexical Item

In this chapter, reviews of some scholarly works are provided relating to language change, endangerment, documentation, and also about lexical items. Regarding language change, aspects of sound, morphological and semantic changes are reviewed. Also features and causes of language endangerment are examined. In addition, definitions concerning a lexical item as well as controversies met in favour of identifying the smallest meaningful unit in a language are briefly presented.

3.1. Language Change

Language, according to Assemi,et.al (2012:78-9) , Hammond (2010) and Openstax (2013:64) is a system of symbol which is common to all cultures through which people communicate. According to the scholarly works, through language, culture is transmitted. Thus, it is rooted in culture and culture is reflected and passed on by language from one generation to the next. The relationship between the two is deep rooted, and one cannot survive without the other. Thus, change in one has an impact on the other.

Shigemoto (1997:1-2) notifies that languages are organic and dynamic like the cultures that give birth to them. It is not surprising, therefore, that they share the fate of the societies of which they form a part. Everything in the universe, as also cited in Aitchison (2001: 3), is perpetually in a state of change. Thus, like everything else, language gradually transforms itself over the centuries. And there is no reason that language should escape this universal law. It changes, according to Bynon (1993:2), during the course of time. And this becomes evident when documents written in the same language but at different periods in time are subjected to examination.

Different linguistic and social factors are considered as reasons for language change. Shigemoto (Ibid.:3-5) points out that origin of the contact situation such as voluntary migration, status differential in power and economics like for example prestigious use of European languages over African indigenous languages, cultural values such as negative ethnic identity, size of speech community such as decline of number of speakers, absence of written literacy, presence of diverse dialects and language speakers, difference between vocabulary and grammar between two languages (inter-lingual distance), media such as impact of films, music, television and video cassettes (eg . the impact of America mass media into a cultural space of Pacific societies) have impacts on language change. According to him, some of the factors such as migration result in rapid language shift whereas others like annexation and colonization in much slower rate.

Other scholarly works also raise similar issues relating to language change. Carnie (1995), in his case study of modern Irish concerning its failure of revival, shows that the Irish language which is spoken in the Republic of Ireland is under threat of dying due to factors such as social pressure, bad attitudes, poor planning, geographic and monetary concerns. Attitudes of speakers that using Irish as sign of illiteracy, poorness and revelation of rural life; on the reverse, speaking English as sign of civilization, being educated, and urban life, brought the majority to shift towards English. The scattered settlement situation of the speakers of the language in the rural areas also made a difficulty that they became unable to communicate through it. Besides, the mass media, government and private sectors, schools and other social institutions give emphasis to English instead less concern to Irish. Hence, use of this native language is declining.

Thomason (2008:47) points out four factors such as drift, dialect borrowing, foreign interference, and deliberate decision by speech communities play roles concerning language change. She indicates that structural imbalances and universal structural tendencies may let speakers drift into use of another language. Moreover, incorporation of new elements from other dialects as well as languages tends changes of phonological, morphological, syntactic, etc. features of a language. Besides, the speech community may deliberately change the language. She considers that the most familiar of deliberate changes are lexical (i.e. teenage slang). However, communities also apparently make

conscious changes in their language's structure. Thomason indicates that deliberate change may also take place between lexically and structurally dissimilar languages.

Sundgren (2009:97-133), in his analysis of use of some morphological and morpho-phonological variables of *Eskilstuna* (a Swedish language) between different age, sex and social groups (a study held in the years 1996 and 1997), identifies that social status, social group, age, and sex differences have impacts on changes of uses of such linguistic variables.

Baker and Bowie (2010:1) also mention factors such as gender, professional aspirations, socio-economic status and ethnicity can influence what lexical, phonological and syntactic features a speaker chooses to use. In addition, religion which has received relatively little attention in sociolinguistic research is considered as one possible social factor that has been found to correlate with language change. The scholars (Ibid.) indicate (cf. Mallinson and Childs, 2003) that at least in areas where there is a significant number of members of the same religion; for example, women living in a small Texas community who were attending church every Sunday, had developed different social networks than those who were not. Moreover, they showed characteristic sound change in their speeches than the other groups.

The above scholarly works deal that language change is associated with different social factors. Other scholarly works also identify linguistic factors. As cited in Guy (2003: 369- 400) and Downes (1998:234), rules can be added to or lost from a language. They can also be reordered or simplified. And the rules of language are interdependent that a change in one rule will always have effects upon other rules. Also such internal factors always interact with external causes of change.

In the current study of Dawuro language documentation, linguistic changes such as phonological, morphological and lexical are examined. It is shown that such changes have relations with external factors such as shift of political system as well as attitudinal shift of the youth. Also certain changes are associated with linguistic factors such as vowel harmony, etc.

Works of Historical Linguistics such as Ringe and Joseph (2013), Campbell (2004), Joseph and Janda (2003), Trask (1996) and Bynon (1993) show that Historical Linguistics concerns with study of language change that is how and why it changes. According to the scholarly works, it deals with investigating and describing the way in which language changes or maintains its structure during the course of time. Also it has important contributions to make to linguistic theory and to the understanding of human nature. Thus, it is considered that it provides with a much better understanding of language in general, of how languages work, how their pieces fit together, etc. Some types of linguistic changes such as phonological, morphological, and semantic along with their factors are briefly reviewed as below.

3.1.1. Sound Change

All types of change in pronunciation, according to Trask (1996:52), are collectively known as phonological change or, using a more traditional term, as sound change. Having this in mind, the current study tries to identify phonological changes in Dawuro comparing between articulations of the Mes'atsuwa and the Gok'atsuwa dialects. But it doesn't detect direction of the changes assuming that this might need an independent and thorough investigation.

Different scholars discuss regarding sound change from different perspectives. As notified in Bynon (1993:24), Kiparsky (2003:313-314) and Hale (2003: 343-368), Neo-grammarians portray sound change as an exceptionless, phonologically conditioned process rooted in mechanisms of speech production. Sound change, according to them, originates through gradual articulatory shifts which operate blindly without regard for the linguistic system. Kiparsky (Ibid) yet argues against the Neo-grammarians from the lexical phonology perspective. According to him, sound change is not blind and does not happen for articulatory shifts, but is driven by the rules of the lexical phonology. The mechanism, in this regard, is rule governed and analogical that it takes place lexically due to phonological processes taking place within the lexical environment.

Hale (Op.cit), on the other hand, seems partly supporting the Neo-grammarians' and partly Kiparsky's notion. He supports the idea of the Neo-grammarians that sound

changes are phonetically conditioned, but also disagrees that they are not completely blind. He also argues against Kiparsky's standpoint which says that sound changes are structure dependent. According to him, there are structural features which favour or disfavour a particular change. In the current study, also sound changes in Dawuro are attested briefly whether are structure dependent or not.

Insertion, metathesis, gemination and vowel raising are among the common types of sound changes remarked by Campbell (2004:33-45), and Trask (1996:53-70) which take part in a language as are briefly summarized as below.

Insertion is a kind of change through which sounds are added at different environments within a word. They can be inserted at the beginning of a word. An extra vowel can also be placed between two consonants. Also a consonant can be inserted between other consonants. Besides, a sound (usually a vowel) can be added to the end of a word. We notice in Dawuro, in relation to morphological change, that a sound change has taken place due to insertion of the feminine marker [-t] to lexical items which by nature denote femininity without this marker.

Metathesis is also the other type of sound change. In this type of change, sounds exchange positions within a word. In Dawuro also metathesis is noticed in certain borrowed items (especially from Amharic) as compared with forms of their host language.

Gemination is again another type of sound change discussed in the above scholarly works. In this type of change, consonant doubling undertakes. In Dawuro too, it is noted in several articulations of the *Gok'atsuwa* dialect that the geminated alveolar stop [t:] is used whereas in the *Mes'atsuwa* dialect the alveolar affricate [tʰ] is under use for the same phonemic representation. It is likely to perceive, in this regard, that change has taken place between the two dialects.

Vowel raising is also among the frequent sound changes. It is referred that in such circumstance, low vowels change to mid (or high) vowels, or mid vowels move up to

high vowels. In particular, long or tense vowels frequently rise, and sometimes these changes can involve vowel shifts. Also in the current study, shift is noted in Dawuro between the vowel [i] and the glide [j], and also between [u] and [w] word initially which seems to be resulted due to rise of these vowels towards their maximum point of articulation.

3.1.2. Semantic Change

Semantic change, as Fortson (2003:648) describes, deals with change in meaning. It happens when changes take place to the meanings of words. Semantic shift, taboo replacement and narrowing are among the semantic changes which Campbell (2004:252-282) and Fortson (2003: 648-666) denote.

Taboo replacement is one kind of semantic change. In this kind of change words whose meanings are regarded as unpleasant get replaced by others which have good sense as well as articulation. It is also noted that in Dawuro some lexical representations have been considered as taboo and became replaced by others which have good sense.

In the above scholarly works, it is also shown that lexical items tend to shift meanings due to certain occasions such as contact with speakers of other languages. Several representations in Dawuro are also noted for shifting meanings as a result of religious introduction that is due to contact created during such circumstances, and also by reason of attitudinal change.

Narrowing is again another type of semantic change under which the range of meanings is decreased so that a word can be used appropriately only in fewer contexts than it could before the change. In Dawuro also some lexical items are noted for undergoing narrowing due to attitudinal change of the youth.

3.1.3. Morphological Change

Scholars seem not consider morphological changes separately, but together with other aspects such as phonological changes. Yet, as Hock (2003: 449) denotes, sound change also may bring about changes in morphology. Trask (1996:105-12) notifies analogy as one of the major types of morphological change. It takes place due to speakers'

assumption that word structures follow familiar pattern. In Dawuro also it is considered that through analogy the feminine marker morpheme [-t] is inserted in some lexical items which by nature signify femininity without taking this marker.

Lexical Borrowing is also regarded as one type of morphological change. Hock (2003:449) discusses that it can introduce new morphology which may or may not be extended to native words. Languages, as Campbell (2004: 64-65) refers to, borrow words from other languages due to reasons such as need and prestige. They also borrow rarely due to negative evaluation. When speakers of a language acquire some new item or concept from abroad, they need a new term to go along with the new concept. Speakers also borrow words in other occasion from other languages for prestige thinking that the foreign term for some reason might be highly esteemed.

According to the scholarly works, borrowed words are usually remodelled to fit the phonological and morphological structure of the borrowing language at least in early stages of language contact. In this case, a foreign sound in borrowed words which does not exist in the receiving language will be replaced by the nearest phonetic equivalent in the borrowing language (adaptation). Loanwords which do not conform to native phonological patterns, on the other hand, are modified to fit the phonological combinations which are permitted in the borrowing language (accommodation).

Concerning to Dawuro, it is noted that several lexical items consist of similar shapes and meanings with their Amharic counterparts.

(4) Amharic		Dawuro		
[sərg]	serg	[sargija]	sargiya	‘wedding’
[dʒiraf]	jiraf	[dʒirafija]	jirafiya	‘whip’

In the above example, the representations in both languages have similar shapes. But Dawuro modified them by inserting its own definiteness and case marker suffixes.

According to the above scholarly works, there is a donor-recipient contact between languages during borrowing. Usually the donor language is more prestigious over the recipient one corresponding to vital role it has in the society. Hence, it lends certain

lexical items to the recipient language. The scholars claim that there is no regularity underlying lexical diffusion other than simple generalization on the classification of semantic categories to which the loan-words belong. Yet tendency of borrowing of certain nouns such as names of body parts, smaller numerals and grammatical elements such as pronouns, inflectional and derivational morphemes has a smaller percentage as compared with other lexical elements.

In the lexical study of the current project, phonological, morphological and semantic changes which Dawuro lexical items have gone through are regarded.

3.2. Language Endangerment

Mufwene (2004) defines language endangerment as change of the economic and social ecologies of indigenous languages to the point where they can no longer thrive. According to UNESCO's (2003:2) report, a language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. This UNESCO report indicates that (cf. Bernard 1996: 142), about 97% of the world's people, speak about 4% of the world's languages. And conversely, about 96% of the world's languages are spoken by about 3% of the world's people. And most of the world's language heterogeneity is under the stewardship of a very small number of people. According to the report, even languages with many thousands of speakers are no longer being acquired by children, and at least 50% of the world's more than six thousand languages are losing speakers. Hence, in most world regions, about 90% of the languages may be replaced by dominant languages by the end of the 21st century.

Language endangerment, according to Brenzinger and Graaf (2006) and UNESCO (2003) may be caused primarily by external forces such as military, economic, religious, cultural, or educational subjugation; or internal forces such as a community's negative attitude towards its own language or by a general decline of group identity. These scholarly works indicate that a substantial number of the languages in the world still spoken today are threatened by extinction. They suggest that creating lasting

multipurpose documentation is seen as one major linguistic response to the challenge of the dramatically increased level of language endangerment observable in our times.

Concerning Dawuro language, as far as number of speakers it has, it is difficult to say that it is endangered. Yet opinions from different informants indicate that it has been losing lots of its lexical items as a result of different factors. In this project of language documentation; therefore, the language is documented aiming to keep it recorded with its current feature. Also study of lexical items pertaining to the earlier Dawuro kingdom is the focus of this thesis which intends to create awareness about them to concerned organs as well as individuals so that such endangered elements could be reserved before they totally die out.

3.3. Language Documentation

Language documentation, according to Himmelmann (2006: 11), is the practical side of documentary linguistics. It is concerned with compiling, commenting on, and archiving language documents. Also Austin (2006:110) informs that it involves recording, analysis, annotation, archiving, and publication of rich and complex data. Himmelman (op.cit.) denotes that the aim of language documentation is to provide a comprehensive record of the linguistic practices that are observable linguistic behaviour and native speaker's meta-linguistic knowledge of a given speech community which are amenable to a broad variety of further analyses and uses.

This field of taught, as far as the scholars state, has been introduced with the emergence of a computer technology which made complexities easier concerning linguistic studies. As Woodbury (2003:36) and Thieberger & Musgrave (2007:4) mention, technological advancement has had an enormous impact in all areas of academic research over the last twenty years, and linguistics has also been affected by it.

Woodbury (2003:46-47); and Austin (2006:88) discuss criteria which a good language documentation should fulfil. Accordingly, it should be diverse that it should contain samples of language use across a range of genres and socio-cultural contexts, including elicited data. It should be large that can be extensive and incorporate both media and text

as far as the storage and manipulation capabilities of modern information and communication technology (ICT). It should be ongoing, distributed, and opportunistic which means that data can be added to the corpus from whatever sources that are available and be expanded when new materials become available.

A good language documentation should also be transparent that the corpus should be structured in a way that they could be usable by people other than the researcher(s) who compiled it, including future researchers. It should be preservable and portable that it should be prepared in a way that enables it to be archived for long term preservation and not restricted to use in particular ICT environments. It should be ethical that it should be collected and analyzed with due attention to ethical principles and recording all relevant protocols for access and use.

Also in this project of Dawuro language Documentation, certain points which are raised by the above scholars are regarded. The processes used in the documentation are discussed under the methodology part in chapter four.

3.4. A Brief Account of a Lexical Item

Several people may consider that a word is the only lexical item which signifies a single meaning all the time. Yet concerning its structure as well as meaning it conveys, its definition has met some controversies. Falk (1978: 26) points out three controversies concerning definitions given about a word.

One common definition of a word is that it is any unit of language which, in writing, appears between spaces or between a space and a hyphen. Falk (Ibid.) denotes that this definition is not accepted by linguists considering, for instance, that there can be a word which still is a combination of distinct words like '*matchbox*' constructed out of two words that each refers a different meaning but with no separating space between them.

The other definition of words is that they are elements that are marked by means of pauses that speakers make while speaking. This also fails since in many of the world's languages, speakers, unless talk deliberately and slowly, are rarely making pauses in

their normal speaking. And there would be no clear pause made between words and also phrases, clauses, and sentences might be encountered so.

Another definition is that a word is any linguistic unit that is capable of occurring as a minimum free form. There is also an argument with this definition that a linguistic unit is said to be a free form if it may occur as an entire utterance. Hence, sentences, clauses and phrases also can have such possibility.

Falk (Ibid: 28) himself argues that word is not a single concept, but rather at least three related concepts: a purely linguistic unit of competence, a unit of performance used in a speech, and a unit of performance used in writing. He describes that due to such controversial outlooks, scholars seem unable to specify word definition clearly as the minimal meaningful unit. Hence, they looked for a linguistic element which conveys a single specific meaning, and traced from morphemes which are minimal meaningful units.

A word, besides lack of clear definition, also faces meaning ambiguity as scholars like Kempson (1977:79-80) suggest. For example, a word '*bank*' is related with different meanings such as '*financial institution*' and '*a side of a river*'. One may consider this element as a single word, yet each stands for different representation even if has the same phonological shape. Kempson says that these separate representations are regarded as lexical items.

Payne (2006:15) refers lexical entries as units in the lexicon which are idealized as mental constructs, or images. They are not actual words, phrases, or sentences, but rather mental '*pictures*' (which sometimes are referred as '*representations*' or '*templates*') that can be called up from memory when needed for the purpose of producing actual words, phrases and sentences. Payne (Ibid.) defines lexicon both in a narrower and broader senses. In a narrower sense, it is a mental dictionary of all the words and morphemes that is meaningful pieces of words like; for example, '*rabbit*', '*fall*', and the past tense marker in English '*-ed*'. In a broader sense; however, it consists of a list of all the units

in a language, also like syntactic patterns, for instance, constructs like a phrase '*on the table*' which is combination of a preposition 'on' and a noun '*table*'.

Payne (Ibid.) classifies lexical entries into two as *lexical words* and *grammatical morphemes*. Grammatical morphemes include elements that occur in relatively small sets, in English for example, pronouns like '*I*', '*me*', '*you*', '*we*', '*us*' and '*she*'; prepositions like '*in*', '*on*', '*of*' and '*under*'; and affixes like the past tense marker '*-ed*', and the plural '*-s*'. Lexical words, on the other hand, tend to be much larger in every way that they belong to larger classes. For example, there are many more nouns in any language than are pronouns. And they are much easier to be added to the vocabulary of a language than the grammatical morphemes. They also have a high degree of semantic content, or lexical content in comparison to grammatical morphemes. Payne (Ibid. P. 15); for example, mentions that the term '*rabbit*' brings to mind a rather complex image with many semantic features like *mammalian*, *long ears*, *soft fur*, *wrinkly nose*, and *moves by hopping*, and many more. Yet, pronouns like '*she*' evokes exactly three semantic features: *third person*, *singular*, and *feminine*.

Ayeomoni (2011: 5, cf. Aremo, 2004:50-58) also tries to show distinction between lexical and grammatical items. He says that lexical items are open set whereas grammatical ones are closed set of items. An open set of items is a set with unrestricted membership which includes classes like nouns, verbs, adjectives and adverbs. Closed set, on the other hand, has few members that change so slowly for most purposes; hence, regarded as fixed set. Closed set of items includes items such as pronouns, conjunctions, prepositions and articles.

From the scholarly descriptions, it can be realized that a lexical item (which is also known as a lexical unit or lexical entry) can be considered as a single word (eg, '*cow*', '*table*', '*grass*'); or chain of words (eg. '*traffic light*', '*take care of*', '*by the way*', and '*it's raining cats and dogs*') which forms the basic elements of a language's vocabulary that expresses a single meaning. In the current project of lexical study, a lexical item is considered in terms of single meaning it expresses. Thus, single words, compound forms and phrasal forms including morphemes which each represents single

meaning of its own is regarded as a lexical unit. Further information concerning lexical items, in relation to the methodology of the study, is provided in the next chapter (chapter four).

Summary

This chapter dealt with brief review of scholarly works concerning on language change, endangerment, documentation, and also relating to lexical items. It is shown that language changes due to influence of two major factors: social and linguistic. Linguistic changes incorporate changes such as phonological, morphological, and semantic. Also it is indicated that language endangerment may arise due to external forces such as military, economic, religious, cultural, or educational subjugation; or internal forces such as a community's negative attitude towards its own language or by a general decline of group identity. Controversies are also shown regarding definition of '*word*'. Some scholars define it as the smallest and the only lexical unit which is found in a language. But others argue that even morphemes and phrases can refer single meaning; hence, can be regarded as lexical items.

CHAPTER FOUR

Methodology of the Research

This chapter provides a brief account of the methodology of the research project based on reviews of some scholarly works. It deals with issues such as tasks handled before the field research, language documentation formats, and about the lexical study. Besides, it presents concise description regarding sources of the data, methods and instruments used for data collection, and about the research assistants. It also incorporates information concerning phonetic /phonemic and orthographic representations used throughout the analyses in this thesis.

4.1. Tasks Handled Before the Fieldwork

Samarin (1967) points out about some activities which should be handled before a field study undertakes. According to him, the investigator first of all has to select the topic of his research since it is impossible to think of any research work to run before selecting a manageable topic and setting appropriate objectives as well as assigning justification of techniques to be used. Also he has to select the community where he conducts the research as usually linguistic field works do not take place in the native environment of the investigator.

The investigator, according to Samarin (Ibid.), also should have a sort of information about the community at least about the geographical location of the area, the people's culture, dialects, and other related characteristics before going for collecting data. Furthermore, he needs to be aware of certain things such as age, health, educational background and status in the society as criteria to select his informants. As Samarin notifies, such pre-fieldwork activities can save the field linguist from unnecessary wastage of time, energy, money, etc.

Considering Samarin's (Ibid.) point, in the current project of Dawuro language documentation, the researcher had selected his research topic beforehand. The objective of the project, as indicated in the earlier chapter, is to document Dawuro language and based on it, to do a lexical study relating to the earlier Dawuro kingdom. Selecting the

study community and getting pre-hand information from some individuals about the Dawuro people and the zone in general also had been among the preliminary tasks which he had done.

Dawuro language was chosen in the current study based on information of individuals whom the researcher had met at his workplace (Jimma University). Ato Gebremariam Dolango a man from Dawuro nationality, a teacher at *Jimma Seto Semero* Secondary School, contributed greater in this regard. He genuinely assisted in providing first information about the study area, its people, the language and also about the earlier Dawuro kingdom.

Dawuro language, according to Ato Gebremariam's information, has already been losing quite lots of its lexical items particularly those which have contacts with the political, economic and cultural activities of the earlier Dawuro kingdom that almost all of them are out of use in this time. Besides, several others are shifting meanings; also more new ones are diffusing into its vocabulary through borrowing. Such situations, through time, might displace a larger amount of indigenous items from the discourse. Thus, it is regarded that documenting the language would be beneficial to reserve a number of such elements.

This project also deals with a lexical study pertaining to the earlier Dawuro kingdom as regards mirroring some of its features and history. For this purpose, several lexical items became extracted from the audio recordings of elders' narrations made on different issues relating to the kingdom and the traditional features of the society. More others also became collected through elicitation by means of an interview checklist. Plentiful of these lexical items are out of date currently. Hence, this study could create awareness to concerned organs so that they could exert efforts towards preserving them; for instance, compiling them in a form of dictionary.

Austin (2006) notifies that selecting and assigning an informant is another activity which a documentary linguist should perform. She says that a documentary linguist usually needs a research assistant among the community members. Therefore, he has to select an efficient assistant who could manipulate the recording material and help resourcefully in

his overall activities throughout the field work. She also recommends that the researcher has to decide the number of informants he selects depending on the nature, size and depth of his documentation task. Then after, he has to begin his main job such as recording, metadata creation, and analyzing the data; moreover, has to look for safest places (archive) to preserve his documented materials.

In the current project of Dawuro language documentation and a lexical study relating to the earlier Dawuro kingdom, the researcher did some trips to the study area in different seasons for the purpose of data collecting, analysis and seeking for different available information regarding the zone, its society, the language and different cultural issues. In his first trip, he left together with Ato Gebremariam Dolango who knows the place and some officials of the zone as well as residents in the area with whom he introduced the researcher that assisted him throughout his field stay.

The researcher yet before handling the fieldwork had presented an official letter to the office of the Dawuro zone administration sent from the Department of Linguistics of the Addis Ababa University in request for necessary assistance for him throughout his study. Considering the request, the office did available supports, for instance, assigned field assistants, provided some reading materials such as books and magazines, afforded a lift to travel and visit the residence of the earlier kings at the place called *Kati-gaduwa*, and did other important supports.

The researcher, during his second visit, got assigned field assistants that individuals with well cultural and linguistic background of the society who helped him all through his field study. Three individuals namely, Ato Tezera Kephitaw, Ato Daimo Desta and Ato Lakew Batala became assigned. The individuals have fieldwork experiences in relation to Dawuro language and culture of the society. They assisted the researcher in selecting other informants, annotating the data and providing different available information. Concise description about these individuals and tasks they handled is provided in the later section.

With the help of these assistants, also seven informants whose ages range from forty to ninety seven years old became selected among the community. They reside at different

sites such as in the surroundings of *Tarcha*, *Waka*, *Tocha*, and *Koyscha* towns. According to the information from the assistants, these individuals have well knowledge about the society, the culture, the language, and different other backgrounds. Hence, several audio data became collected out of the narrations which these informants made on various issues. Out of the narrations, some became identified for the documentation of the language. Also more lexical data became extracted out of the remaining collections.

4.2. Language Documentation Formats

Scholars state different types of language documentation formats such as basic, recording, capturing and storing. They are briefly discussed as below.

4.2.1. Basic Format s

Himmelman (2006: 7-25) deals that language documentation is considered as a lasting, multipurpose record of a language; hence, should contain a large set of primary data which provide evidence of the language(s) used at a given time in a given community that includes all kinds of communicative activities, from everyday small talk to elaborate rituals; from parents-baby talking to their newborn infants, etc.

Taking Himmelman's (Ibid.) view into account, in the current task of Dawuro language documentation, varieties of primary audio data became incorporated as inputs. This includes narrations concerning history of the earlier Dawuro kingdom, descriptions made regarding traditional activities (eg. hunting, farming and house building), children tales, proverbs and advices

Himmelman (Ibid.) notifies that metadata, annotation and general access resources which she considers all together as apparatus are also sub-parts of the basic format. She indicates that the primary data need to be accompanied by such apparatus so as to be accessible to a broad range of users including the speech community. According to her, metadata are necessary in two levels. First the documentation as a whole needs metadata regarding the project(s) during which the data were compiled, including information on the project team(s), and the object of documentation. Second, each session has to be accompanied by information such as name of the session, place and time the data

recorded, person who recorded, person who is recorded, an indication of the quality of the data, a brief characterization of the content of the session, and links between different files which together constitute the session.

Austin (2006: 93) categorizes metadata according to their objectives as cataloguing, descriptive, structural, technical and administrative. Among them, cataloguing metadata provides information which is useful to identify and locate data, for example, language code, file ID number, recorder, speaker, place of recording, date of recording, etc. Descriptive metadata, on the other hand, deals with information about the kind of data found in a file like an abstract or summary of file contents, and information about the knowledge domain represented.

Based on Austin's (2006) and Himmelman's (2006) account, the current project of Dawuro language documentation is made to incorporate a cataloguing and a descriptive type of metadata. They include, for instance, general information about the data, contents, duration of each recording, type of software used for annotation, etc.

Annotation is another language documentation format. As Himmelman (2006:12) points out, it provides further information accompanying each recording as well as the documentation as a whole in order to make the corpus of primary data useful to users who do not know the language being documented. Berndt (2006:215) shows different levels of annotation such as transcription, translation, grammatical annotation, meta-commentaries and cross referencing.

Transcription, according to Berndt (Ibid.), contains various types of symbolic representations of the formal side of the linguistic expressions used in a communicative event. Translation yet comprises any type of annotation that attempts to capture, in terms of one or more meta-languages. Also grammatical annotation covers all annotation related to structural aspects of complex signs. Meta-commentaries, on the other hand, are commentaries on aspects of the annotation, for example, on its reliability. And cross-referencing is a matter of linking of representations of different communicative events. Himmelman (Op.cit.13) also points up that in the case of audio or video recordings of communicative events, it is obviously useful to provide at least a transcription and a

translation so that users not familiar with the language are able to understand what is going on in the recording.

In the current project of documentation, taking the above scholars' view into consideration, phonetic and phonemic transcriptions, translations, and annotations of texts of each audio file are regarded. Moreover, when necessary, comments are associated together with texts which require supplementary information.

General access resources, as Himmelman (2006:7-25) notifies, are also among the basic formats. They include a general information which provides background information on the speech community and language (language name, affiliation, major varieties, etc.) , the fieldwork settings, the methods used in recording primary data, an overview of the contents, structure, scope of the primary data corpus and its quality, brief sketches of major ethnographic and grammatical features being documented, an explication of the various conventions that are being used (orthography, glossing abbreviations, other abbreviations), and indices for languages or varieties and links and references to other resources (books and articles previously published on the variety or community being documented; other projects relating to the community or its neighbours, etc).

Also in the current project of Dawuro language documentation, background information regarding the Dawuro people, their language and a brief ethnographical description are taken into account.

4.2.2. Recording Formats

Recording formats, according to Dwyer (2006:57) and Austin (2006:89-92), are categorized as audio, video, image and texts. Austin discusses that a good documentation corpus will include audio and / or video materials that are ideally recorded in authentic settings and under good conditions. She indicates that it is imperative to use good quality equipment including good microphones, lighting, head phones, and consumables like tapes, discs, and batteries, but not advisable to record in compressed format such as mp3, and direct to computer disk for such techniques might risk irrecoverable data loss. She; furthermore, informs that it is useful to take field notes,

including rough transcriptions, translations, relevant recording metadata, diagrams, drawings, and notes that can serve as aide memoire for later writing up or checking.

Under the current project of Dawuro language documentation, a portable digital audio recorder which has a sixty one hour capacity of high quality recording became used to record oral narrations and different other descriptions made by field informants. Yet video recording has been disregarded for most of the narrations had focused on past events as well as children tales which did not require such recording. Nevertheless, some photographs of different sites, materials and individuals are taken and used as inputs to provide supportive information together with the lexical analyses. Besides, field notes were taken as regards concerns such as environmental settings and some meta-data information.

Capturing, as Austin (2006:89-92) notifies, is another essential activity in language documentation. An analogue recording on a cassette or reel-to-reel tape or a text written on paper, need to be encoded and transferred to a digital domain as a computer file. It is also essential to use appropriate settings when using digital capture software, and also very important to name computer files consistently and clearly.

In the current project of Dawuro language documentation, the audio data became captured into a computer file by means of software (ie. audacity). An audio cable was used to transfer data from the digital recorder into the computer file. After transferring, twenty three files whose durations range from forty seconds upto three minutes on average became identified out of the collections. Total a forty-four minutes files have been selected, and then annotations such as phonetic and phonemic transcriptions, identifying part of speech and allocating English gloss against each morpheme have taken part. Softwares such as praat, elan and toolbox are used for the annotation. Also some pictures which were taken from field became captured, and used as references in the lexical study.

4.2.3. Analysis and Processing Formats

Austin (2006: 99) classifies processing formats into two: general purpose software and specific purpose software. According to her, while using the general purpose software,

the user must design the data structures and can write application programs to manipulate the data and carryout various tasks (eg. MS word and Excel, and File maker pro.). Such softwares are powerful and flexible, but store data in a proprietary format which is not optimal for long-term storage and access.

Specific purpose softwares, on the other hand, are designed to be used for particular tasks. Transcriber and ExMARaLDA (Extensible MARkup Language for Discourse Annotation) for time aligned audio annotations, Toolbox/ Shoebox for text and lexicon annotation, Praat for speech analysis and annotation, élan for audio and video annotation, and IMDI browser for cataloguing and administration metadata are among the softwares that serve in this activity.

Also under the current project of Dawuro language documentation, praat, élan, and toolbox are used for the annotation of the recorded files.

4.2.4. Archiving Formats

Documented materials, as Austin (2006: 107) notifies, have to be kept safely and properly; hence, archiving is necessary. Audio archives generally use uncompressed CD-ROM quality (44KHz, 16 bit) encoded as wav files, and some archives also use 48 KHz and /or BWF (broadcast wave format) where metadata is bundled together with the audio.

In this project of Dawuro language documentation, the audio files finally are recorded with a CD-ROM quality (44KHz, 16 bit). This format is preferred for the sake of storing the files in the archive of the Addis Ababa University, also for easier use of individuals or interested groups who intent to carry out further researches on the language.

4.2.5. Presentation, Publication and Distribution Formats

Austin (2006:108) informs that presentation, publication and distribution of rich language documentations can be achieved currently through multimedia which links media, annotations, and metadata. Hence, it is necessary to model and design interfaces and access formats for various audiences. It is supposed, as regards the current documentation project, that the digital archive of the Addis Ababa University, as a responsible organ, would look for possible conditions for the publication, distribution

and reaching the output of this project to concerned organs as well as interested individuals.

4.3. Methodology Relating to the Lexical Study

Different scholars did lexical studies from different perspectives. Studies such as lexical usage noted in the speeches of the earlier Nigerian leaders (Ayeomoni, 2011), for instance, aspire on analysis of occurrences such as repetition, collocation, synonymy and antonymy which have relations with meeting purposes of arousing people's curiosity towards the political administration. Studies concerning on case of Māori (a language spoken in New Zealand) (Bress, 2006), on the other hand, deal with indigenous lexical interferences over the use of foreign languages during occasions like English news-time.

Ayeomoni (2011), in his lexical study of language and political ideology in the Nigerian Military Coup, tries to analyse the lexical items used by three of the earlier Nigerian Military leaders in their statements addressed to their people at different times. He tries to show how the leaders were using lexical items in their attempts to address their political objectives to the people through their speeches. It is indicated that in order to meet such objectives, the leaders had been using repetitions, collocations, synonymous, and antonymous representations. Taking Ayeomni's categorization into account, in the current study, lexical items of the data are examined into categories such as forms and recurrences as regards investigating changes which they have come across.

Yang (2005:425-436), in his study of lexical innovation in China English, tries to present a data-based analyses of 59 borrowed lexical items as found in 84 articles from two English newspapers in China. He classifies the borrowed lexical items as loan words and loan translations. He also identifies the loan words as culture-specific lexical items, nonce borrowings, and necessary borrowings. The lexical study of the current project, taking Yang's analysis into consideration, also tries to find out occurrences of Dawuro lexical items. It; moreover, sorts them in terms of their origins such as indigenous and borrowed as well; moreover, regards the borrowings whether have taken place due to necessity or prestige.

Bress (2006:17-34), in her study of Māori lexical items in the mainstream television English news in New Zealand, examines the nature of the lexical items based on selections of news items from recordings of 1984 and 2004 that how many there were, what kind, where they appeared in the news, and by whom and how they were used. In her findings, she shows that there were some apparent differences between the two years' language uses. Considering Bress's classifications, also under the current project, Dawuro lexical items predominantly those pertaining to the earlier Dawuro kingdom are identified in terms of their roles with respect to reflecting its social, economic, political, cultural, etc. features. Furthermore, they are examined whether are active in the current discourse or out of use.

Harteveld and Niekerk (1996:381-389) discuss about the policy regarding treatment of insulting and sensitive lexical items in *Woordeboek van die Afrikaanse Taal* (a language in South Africa). In their analysis, they categorize the lexical items as insulting and sensitive that more specifically classify them as wholly racist, partially racist, sexist, sensitive which indicate stigmatized sexual phenomena, practices and preferences; besides, stigmatized physical or mental conditions and phenomena among people. Also in the current study, taking Harteveld's and Niekerk's into account, lexical items pertaining to the earlier Dawruo kingdom are classified according to their roles. Yet despite the method Harteveld and Niekerk follow, they are categorized in terms of their roles in the cultural, social, political, professional, etc. activities.

Also lexical studies of Hadley (1997) on *lexis and culture* showing relationship between culture and lexical representations; and Legere, et.al (2004) regarding *Vidunda people* (Tanzania) and their plant names that how the *Vidunda* people name different wild plants, are also taken into account in this regard.

To sum up, scholarly works indicated in the above and others done relating to lexical studies of different languages treat lexical items from different perspectives such as their usages, meanings and word formations. Some lexical items are studied with respect to their occurrences in texts such as synonymous, antonymous, and hyponymous in relation to meanings they convey. Others are also studied in terms of their nature such as loan

words (for instance culture specific, nonce borrowings, and necessary borrowings) and loan translations. Some others are also analyzed in terms of their quantity, type, place, time and type of individual or group that uses. There are also lexical items described in terms of their tendency of meaning extension as well as situation of coinage. Others are also considered in terms of their features as it is shown in the case of the South African language (eg. wholly racist, partially racist, sexist, and sensitive).

The researcher, considering such scholarly investigations, in the current study attempts to analyse characteristics of lexical items of the earlier Dawuro kingdom. The earlier Dawuro kingdom, as other kingdoms in the era, had its own political, economic, cultural and social features. And several lexical items of the data signify such aspects. In this study; therefore, the lexical items are categorized as per their semantic roles (eg. political, cultural, and religious). Also they are examined in terms of changes they have undergone. Again studies of Historical Linguistics, as shown earlier under the review of literature part (chapter three), are taken into account to investigate types of linguistic changes which the lexical items underwent. Moreover, factors related with their changes are identified together.

4.4. Sources of the Data

In the current project, different audio and lexical data are gathered during the field stay. For the documentation of the language, more than a three hour audio recording had taken place out of which a forty-four minutes data have been selected. Also out of the audio files, several lexical data have been taken out. Again more others have been collected through elicitation. The lexical data consist of more than one thousand five hundred lexical items.

The lexical as well as the entire data for this research project are gathered from different sources. Individuals are interviewed. Magazines and booklets written concerning Dawuro, its people and related issues are overviewed. Moreover, some scholarly works reserved at the IES (Institute of Ethiopian Studies) library of the Addis Ababa University are referred. Particularly informants living in the study area had played the vital role in providing very important and helpful information. Some of them have

sufficient knowledge regarding the earlier Dawuro history and about different cultural issues. Their narrations which focus on historical descriptions, proverbs, songs, and tales are recorded by means of a digital audio recorder.

Other than information of the field informants and written documents, some material objects and sites such as *Kati-gaduwa* ‘residence of the earlier kings’ a place found at a nearby distance from *Koysha* town, for instance, are visited for the sake of obtaining further information regarding living conditions of the earlier royal family. Also pictures of some materials found at this site and other places are taken to be used as evidences in the lexical analyses. Furthermore, helpful information about the society’s earlier history and also about Dawuro language concerning its past and current features is obtained through discussions held in form of seminars with workers of the Dawuro zone culture, language and tourism department.

4.5. Methods of Data Collection

Audio recording, interviewing, photographing and field note are used as the main means of data collection in this project. The audio recording was beneficial for gathering audio data which are used as inputs for the documentation of the language. Out of the collections, items which totally have a forty-four minute duration became selected. Other than of the documentation, extended recording (more than twenty five hours) while exploring more of the lexical knowledge of informants concerning different issues of the earlier Dawuro kingdom and its society had undertaken being guided by an interview checklist which is prepared for this purpose. The elicitation was beneficial as regards enabling the individuals recall what they know and describe as much as possible.

Again taking a field note was important that by means of which the researcher had taken certain notes such as ethnography, information about the informants themselves, about the narrations, about the study area, about different sites, rough translations of texts, and different other concerns. Moreover, pictures of some sites, materials and activities are taken as they were found helpful in providing supplementary information along with the lexical analyses.

4.6. Instruments Used For Data Collection

Different instruments became used for data collection in this project. A digital audio recorder which has a capacity of a sixty-one hour high quality recording was the main one. Different narrations such as tales, sayings, proverbs, and also descriptions made by informants on different cultural aspects became recorded by means of this device. Also together with it, a condensed microphone was used. This made the audio recordings of the documentation have a better audio clarity. In addition, a digital photo camera with a quality of 10.5 mega pixels was used for taking pictures of different materials and sites. Some photos are used together with the lexical descriptions made in this thesis as evidences. Furthermore, personal notebook was used for taking field notes relating to different matters.

4.7. The Research Assistants

Different assistants have contributed for the achievement of this language documentation project as well as the lexical study pertaining to the earlier Dawuro kingdom. Three assistants namely, Ato Tezera Kephitaw, Ato Daimo Desta and Ato Lakew Betela became assigned by the Dawuro zone culture, tourism and communication department. Ato Tezera has been the main assistant throughout the study whereas Ato Daimo and Ato Lakew have been junior assistants.

Ato Tezera is a worker at the zone's culture, tourism and communication department as an expert in relation to Dawuro language. In the zone's department, he participated in different activities such as preparations of text books and a monolingual dictionary. He has sufficient background regarding the language and the society. In this project of documentation, he assisted in activities such as enabling the researcher select informants who offered primary information (eg. about the earlier Dawuro kingdom and some cultural activities of the society), mediating between the informants and the researcher, assisting in transcribing the audio data to orthographic and phonetic representations, helping in data annotation, and providing further supportive descriptions regarding the place, the people, the culture and also about the other field informants.

Ato Daimo and Ato Lakew are also workers at the same department under the tourism sector. They provided similar supports such as giving further information about the society and the area, translating the audio texts, transcribing the texts into local orthography, and describing contents of the audio narrations as well.

Other than these field assistants, also seven others whom the researcher claimed as informants became selected from different sites. The individuals reside at different districts such as surroundings of Tarcha, Waka, Tocha and Koyscha towns. They provided information on varieties of issues such as the earlier Dawuro history and different affairs relating to the earlier Dawuro kingdom. Brief account of these informants and others who gave helpful information is provided on the appendix part in the final pages of the thesis.

4.8. Data Representation

Phonetic and phonemic representations are used in this thesis. However, certain transcriptions are associated with English orthography so that readers with no linguistic background could easily realize them. For the sake of information, below are provided Dawuro orthographic symbols and their English equivalents together with their phonetic representations.

Local representations (capital letters)	Local representations (small letters)	English representations	Phonetic symbols
A	a	a	a
B	b	b	b
C'	c'	ch	c'
CH	ch	ch	tʃ
D	d	d	d
D'	d'	d	d'
E	e	e	e
F	f	f	f
G	g	g	g
H	h	h	h
I	i	i	i

J	j	j	dʒ
K	k	k	k
K'	k'	k	k'
L	l	l	l
M	m	m	m
N	n	n	n
NH	nh	h	h̃
NY	ny	gn	ɲ
O	o	o	o
P	p	p	p
P'	p'	p	p'
R	r	r	r
S	s	s	s
SH	sh	sh	ʃ
S'	s'	s	s'
T	t	t	t
TS	ts	ts	t ^s
V	v	v	v
W	w	w	w
Y	y	y	j
Z	z	z	z
ZY	zy	zi/si	ʒ
,	,	,	ʔ

Summary

In this project, some methodological approaches are regarded relating to activities such as the fieldwork, documentation of the language and the lexical study. It is shown accordingly that before handling the fieldwork, the researcher had selected his research topic, the community where he studies and the informants. He also considered different formats such as recording, capturing and annotating in relation to the documentation. Besides, he provided brief account of the research assistants, sources of the data, methods and instruments used for data collection, phonemic, phonetic and orthographic representations and abbreviations used throughout the study.

CHAPTER FIVE

A Concise Description of the Data

This chapter deals with a brief account of the audio and the lexical data. In its first part, it gives concise description regarding the audio data such as about the narrators, the narrations, durations, contents and a general lesson behind each narration. Also it provides brief information about the lexical data in the later.

5.1. The Audio Data

Total a forty-four minutes audio data have been selected for the documentation project. The data include narrations of history of the earlier Dawuro kingdom, about the traditional belief, different tales, elder's advices and individually played songs. Totally twenty three audio files each ranging from forty seconds upto three minutes on average became selected. Narrations of five individuals, namely Ato Bakalo Sapa, Erasha Gebeyehu Gammu, Ato Gesesse Gammu, Ato Tezera Kephitaw, and Woiz. Abaynesh Liko are incorporated in the documentation. The audio files contain four historical narrations, eight tales, two advices, and nine descriptions relating to the traditional life of the society. They are selected based on criteria such as their contents and audio clarity that they have relatively better audio quality, and also cover important topics regarding social, historical, and ethical matters which are considered as teaching, advising, and informing. Brief account of the narrators and their narrations is presented below.

Ato Bakalo Sapa, a man of seventy seven years old, has an ancestral relationship with the earlier Dawuro royal family. He said that he is the tenth descendant of Kati Halala (the second king after Dawuro became a centralized state). He narrates under different topics such as about kings of the earlier Dawuro kingdom, and tales entitled 'a lion and a human boy', 'cats and rats', 'a man and a snake', 'a lion and a monkey', and 'a leopard's cab and a dog's puppy'. Ato Bakalo's other narrations aspire regarding importance of having good manner, way how elders bless youngsters, and also about the earlier hunting activity. He; furthermore, sang *garessa* 'a traditional song' which is a kind of song that Dawuros sing while doing different jobs. He told that members of the earlier army of the kingdom had been singing this song while going for battle, and also

returning back in victory. Through the song, they praise themselves, their relatives, their wealth, and in general things which belong to them.

Erasha Gebeyehu Gammu, a man of ninety-seven years old, is another individual whose narrations are included in the audio file. The term *Erasha* represents a higher official rank in the earlier kingdom. In the time, official statuses had been descending by inheritance from father to first born son which means that if the father is *Erasha*, his son also becomes *Erasha*. The same also works for other official titles such as *woraba* ‘regional lord’, *guuda* ‘district governor’ and *danna* ‘local administrator’. If the father is *woraba*, his first son also becomes *woraba*. If the father is *guuda*, his first son also becomes *guuda*, and so on. According to the information from the zone’s culture, tourism and communication department, even after the kingdom was over, these official titles had kept functions representing officials of district and locality administrations until the downfall of the regime of Emperor Haile-Sellase I (the last emperor of Ethiopia).

Erasha Gebeyehu narrates about different issues such as regarding the earlier traditional bed, offerings which different individuals bring to the king, about traditional belief of the society, a piece of elder’s advice, and a piece of song which he sang that culturally members of the society sing being together while farming or building a house. He also tells a brief history of the earlier Dawuro kingdom which he listened, as he told, from his father who had been a higher official in the later era of the kingdom. It is also used as an important input for the lexical study.

Ato Gessese Gammu, a man of eighty years old who is brother of Erasha Gebeyehu Gammu, is the other individual narrating regarding some social and traditional matters. Due to lack of clarity of the audio recording and extended and repeated explanations made on same issues yet, not all his narrations are regarded in the documentation but one which he told about elders’ advices.

Woiz. Abaynesh Liko, a woman of forty years old, is the fourth individual whose narration is included in the documentation. She told a tale about one boy and a dove.

Ato Tezera Kephitaw, a man of thirty one years old, is the other individual who told some tales as he listened, according to him, from his mother and closer relatives. Among his tales, one which narrates about quarrel between one kind man and a leopard is selected for this documentation.

The audio data, as mentioned earlier, contain some historical narrations, children tales, advices and songs. The narrations are ordered in to the computer file randomly that they are arranged as they were picked out among the audio collections. A brief description of each file in terms of content and lesson it conveys is provided below. Also texts of the narrations together with their transcriptions and annotations are attached in the appendices section (see the appendices).

Kings of the Earlier Dawuro Kingdom

It is the first audio file in the documentation order. It is narrated by Ato Bakalo Sapa. It has a three minute and nine seconds length. It narrates about chronology of the earlier Dawuro kings. Ato Bakalo tells that the earlier Dawuro kingdom had a longer history which lasted until the end of 1800's the time that the region became incorporated to the Ethiopian empire by the army of emperor Meneilik II (emperor of Ethiopia in the time).

Ato Bakalo indicates in his narration that quite earlier each Dawuro clan like, for example, *S'ata* [s'ata], *Bera* [bera] and *Gadda* [gad:a] had its own king. At last, a king known as Erashu who was from the *Kawuka* clan, defeated all these kings and put the whole Dawuro under control. It is believed that he had established Dawuro's centralized government, and became the first king of the unified nation.

The chronology shows that seven kings had reigned in the unified Dawuro state. Accordingly, Adeto begot Erashu. Erashu married Balle who was daughter of the Kaffa king through which he created relationship with the Kaffa king. Balle also had been a witty lady. She had contributed a lot for her husband to become powerful in his kingdom. Erashu begot Halala from Balle. Halala begot Dagoye. Dagoye begot Sanna. Sanna begot Dadu, and Dadu begot Kantsa. Kantsa became the last king of Dawuro

reigned in his early childhood (when he was seven), yet his kingdom became over as the result of the region's integration to the Ethiopian empire.

Offerings to the Earlier Kings

It is the second narration in the audio file which is narrated by *Erasha* Gebeyehu Gammu. It has a forty-six seconds length. In his description, *Erasha* Gebeyehu states that in the earlier time people had been taking different gifts to the king in occasions of some feasts such as his children's circumcision and wedding days. Higher officials such as the *woraba* and the *erasha* offer gifts such as ox and different other things which could show their statuses. According to the narration, it was a tradition to take something as a gift while attending to the king's invitation. In such incidents, the officials and others who are invited to the ceremony, express their wishes of good health, wealth and strength for the king and his family.

Arssa (traditional bed)

It is the third audio file also narrated by *Erasha* Gebeyehu Gammu which has a one minute and fifty seconds length. It is about *arssa*. *Arssa* in Dawuro language represents a material equivalent to bed.

In the narration, it is mentioned that *arssas* of the earlier time such as the officials' had been different from the ordinary people's. The king's bed is made of wood, and is overlain with a kind of grass known as *senbeles'iya* (*senbelet'* in Amharic) on which also overlain a mat known as *saleniya* (*selen* in Amharic) which is made of palm's leaf. Then it gets covered with a traditional cloth known as *nata* which is made locally from cotton that serves as mattress. *Arssas* of other officials such as the *woraba* and the *erasha* have slight differences from the king's. Like the king's, they are made of wood and overlain with *senbeles'iya* also with *saleniya* over it, but over the *saleniya* are covered with *manchalla* which is a leather mat prepared from cow's or ox's leather. Ordinary people's *Arssa* is also different from the king's and the officials'. Like them, it is made of wood but is overlain with leaf of *utsa* 'false banana', and is also covered up with *saleniya*.

One can deduce from the description that beds of the king, the officials and the ordinary people have differences depending on their statuses as well as honours. Nowadays, it is also possible to get *arssa* in several houses particularly in rural areas. However, majority of the town dwellers and also some rural residents use modern beds.

Traditional Belief

The fourth audio file is about the traditional belief. It is narrated by Erasha Gebeyehu. It has a one minute and thirty-one seconds length. Erasha Gebeyehu tells that earlier almost all Dawuros had been followers of the traditional belief, and each clan had its own deity. And each deity had its own name, for instance, *bodosonto* for the *Yans'iniya*, *gamananto* for the *Bera*, and *manjifontu* for the *Tigre* clans.

According to the narration, members of each clan worship their own deities. They also visit *sharachuwas* 'traditional spiritual leaders' when sought for various assistances. For instance, if someone wants a marriage, before he chooses the girl he marries, he consults the *sharachuwa*. Also when he wants to do a certain job, before handling it, he seeks advice from this traditional spiritual leader whether he would succeed or not. Furthermore, if he needs to settle at a certain place, he again seeks for advice from this individual if the new place would be safe for him for living or not.

According to the narration, following the region's incorporation to the Ethiopian territory, Christianity began to spread, and many became converted to Christians. Nevertheless, there are some people even these days who worship under this traditional faith.

Shanka (Hunting)

It is the fifth audio file which is narrated by Ato Bakalo Sapa that has a two minutes and nineteen seconds length. It is about the earlier time's hunting activity. Hunting in Dawuro language is known as *shanka*.

Ato Bakalo describes that earlier there had been seasons which people go for hunting. When a hunter plans to go for hunting, in the night before, he doesn't sleep with his

wife; neither does a sexual relation with her for fear he should get weaker. And early in the morning, he gets up and leaves for the hunting forest before the sun rises; even he eats his breakfast there.

Leader of hunters is known as *gadawuwa*. Early in the morning, the *gadawuwa* blows *lokuwa* which is a kind of bugle made of animal's horn to call the other hunters to get together. While blowing, he announces with a louder voice the place where the hunting takes place. Then, the hunters gather and leave together. In the forest, they pass the day looking for a hunt and through hunting, and finally get back home in the evening carrying meat of the animal. On their way to home, they sing and chant through *garessa* 'a heroic song' praising themselves about their heroic deeds of the day.

When they arrive at their village, they do a feast at the house of an honoured individual or at the house of the *gadawuwa* 'leader of hunters'. There, they eat their dinner and drink and chant. They pass the day like this and finally depart taking an appointment for another time to meet for the same mission, but until then they pass the seasons working in their farms.

It is indicated in the narration that hunting was usual in the earlier time. However, since the time of the past socialist government, it has been banned as illegal; hence, no one practices it these days.

Waganduwa (good manner)

It is the sixth audio file which is narrated by Ato Bakalo Sapa. It tells about *waganduwa* 'good manner'. It has a three minute and sixteen seconds length.

Ato Bakalo recommends about *waganduwa* through a tale. In his story, once upon a time a man wanted to marry a girl and sent a mediator to her parents. The girl's father asked the mediator if he knew *waganduwa*, but the man replied 'no'. And the girl's father refused to give his daughter for this man failed to know *waganduwa*. The mediator asked the girl's father to let him know about *waganduwa*. The father explained about *waganduwa* saying that if an individual has a peaceful co-existence with other people,

doesn't witness for false, doesn't commit adultery with his neighbour's wife, and doesn't push in to other's territory, then it is regarded that he has *waganduwa*.

The mediator went back to the person who sent him. When arrived, he told that the girl's father refused to give his daughter for he failed to describe about *waganduwa*. The man was ploughing in his farm. When he heard this, he let the individual watch over his oxen, and rushed to the girl's father. When he arrived, he told that it was he who sent the man before. The girl's father asked him also the same question. The man then responded saying that if an individual respects his father-in-law, feeds someone who is starved, lets drink someone who is thirst, assists those who are in trouble, visits those who are in prison, and takes care of those who are sick, then he has *waganduwa*. The girl's father became impressed with the reply of this man, and finally let him marry his daughter.

Dawuro elders teach their children about *waganduwa* in different ways. One way is through a tale like the above one. They also inform in some other ways, for instance, through indirect advices saying like for example, 'Don't saw barely nearby *utsa*'s farm'. This is because that the barely may displace the *utsa* 'false banana' while increasing in size. The lesson behind is that one should never create relationship with someone who may cause him trouble. Also they advise like, '*Para utsa gatsan k'echopa*' which means as, 'Don't tie a white horse near *utsa* 'false banana' plant'. This is because that the horse probably destroys the plant. Here the lesson is that one should be careful from things which might take him into risk or destruct his properties.

The narration notifies in general that *waganduwa* is necessary for a peaceful life of oneself, neighbours, village residents, and for the whole community in general.

Elders' Advice

The next audio file is about elders' advice. It is narrated by Ato Gessesse Gammu. It has a one minute and fifty-two seconds length. Ato Gessesse advises several things. He recommends, for instance, that people must use their wealth properly for improper usage may finally lead for poverty. Also they should be respectful each other if they intent to achieve firm interrelations among them. But families whose members do not abide for

such discipline would get weaker and disperse. Also to be illiterate is bad. A person, unless is educated, worthless whether he becomes rich, a leader or powerful. Hence, education is the key for everything. He also advises that no one should be envious against anybody else for the end of this kind of person is unpleasant; besides, any wealth gotten through this way would perish. Also people have to fear God for He blesses those who fear Him and multiplies their wealth.

Ato Gessesse also recommends that people mustn't convince themselves as inefficient to do jobs. And they should never retreat to try them for they perhaps be forced to do same jobs in some other days. And they should never refuse to go to a place where they have to go for they may not know what their luck brings. Also probably in some other days they might be forced to go to the place where they dislike. Also they should never refuse to eat food which people provide them for they might be obligated to eat the same type of food in time of hunger. Also they have to be honest, for instance, if they are made to protect properties of other individuals, they must keep them safely as they are given the responsibility being trusted. Elders advise their children in such a way so that they should grow as good citizens.

Elders' Blessing

The eighth audio file in the sequence of the documentation is about elder's blessing. It is known as *awatu anjuwa* in the language. It is narrated by Ato Bakalo Sapa. *Awatu* means 'fathers (elders)' and *anjuwa* is 'blessing' that both in combination signify 'elder's blessing'. The narration has a one minute and sixteen seconds length.

The narrator tells that while blessing during a wedding time, elders hold *wancha* 'locally made cup' full of *bordiya* or *tella* 'local beverages', and before they taste from the drink, begin blessing the couples. Below, as example, some familiar phrases which they articulate during such occasion are presented together with their free translations.

dabotay duus'upo

'Let our relationship live forever'.

ha gediya gedyaw keko hini ged ha gedyaw keko
'Let the boy's luck be for the girl, and hers for his'.

dabotay zamba s'ap'uwa
'Let your relationship be like root of a palm'.

dabotay saluwa shari oykowa oyko
'Let your relationship be protected as cloud covers the sky', etc.

When the elders finish blessing, they drink from the *bordiya* or the *tella*. Blessing is among the traditions which Dawuros perform at different occasions. Blessing couples during wedding time is among them.

Concerning Reactions of Abrupt Events

The next audio file in the documentation concerns on reactions people make during sudden events. It is a forty-seven seconds narration. The narrator is Erasha Gebeyehu Gammu. According to the narration, during certain sudden events, for instance, when someone sneezes, a nearby person may outcry saying 'Bless you!', 'Beget a strong child!', 'Beget a healthy child!' etc. This shows that the community also have a trend of responding in such a way during sudden circumstances.

Daguwa (cooperative work)

It is the tenth audio file narrated by Ato Bakalo Sapa which has a three minute and eight seconds length. It is about Cooperative work. Cooperative work in the language is known as *daguwa*.

According to the narration, the community has a tradition of working together during different occasions such as farming, harvesting, and house building. It is shown that there exist two types of *daguwa* namely, *zabbuwa* and *yandiya*. *Zabbuwa* is a kind of group which incorporates total twenty one members which are divided into three sub-groups. Each sub-group is known as *s'amatsa*. It consists of seven members. While working, each *s'amatsa* competes to complete its work before the other *s'amatsas* finish. In this kind of competition, the workers cheer up each other and awaken their curiosity to work through singing.

Yandiya is another type of cooperative group which consists of six members. Workers in the group sing songs saying, for example, *helo yandeshe, helo yandeshe* which means, ‘Where is that lazy man? Where is that lazy man? Would he come? Would he come? etc.’. They criticize lazy individuals and idleness through such songs.

Garessa 1 (song of praising)

It is the eleventh audio file which has a three minutes and thirty-six seconds length. It is a song of praising sung by Ato Bakalo Sapa. *Garessa* is a kind of song which everyone can sing at different times to praise himself, his family, his wealth, his work, etc. In the audio file, we listen while Ato Bakalo is singing praising himself for his braveness, handsomeness, earnestness, being a hard worker, etc.

In his song, he boasts in terms of his family background that he is from an honoured family, and has bond of relationship with honoured individuals such as *Gatto*, *Tosha* and *Madabo*. In terms of wealth, he is rich, has many horses and cattle, and also saves plenty amount of money in the bank. In terms of his strength, he is a strong farmer, and also good merchant. In terms of his conduct, he speaks truth, never lies, and doesn’t push rights of others. Also concerning his talent, he is literate that he can read and write well. Relating to his physical beauty, he claims himself as handsome. Also he admires that he is friend of great officials who are *worabas* ‘regional lords’ and *erashas* ‘district governors’.

Dawuros, according to the information from informants, have a tradition of praising themselves through such songs at different occasions such as during farming, while looking after cattle, during rest time after work, in the evening as a pastime playing with *ditsa* ‘a traditional *kirar*’, during weddings, circumcision days, birth days, and other feasts. They praise themselves in terms of their talents, conducts, wealth, number and type of relatives they have, good things they did, etc.

Garessa 2 (song of praising)

The twelfth audio file is also song of *garessa* sung by Ato Bakalo. It has a length of one minute and fifty-six seconds. The song has similarity with the above one, but has a slighter difference that it is sung during hunting time. In his song, Ato Bakalo boasts that

he goes for hunting being together with his friends, and comforts them through his song lest they should get tired through the long journey. He also appreciates that while going for this mission, he holds a spear in case his hand be bare, also feeds his spear blood to quench its thirst, etc.

A Harvest Time Song

It is the thirteenth audio file in the documentation. It is narrated by Ato Bakalo. It has a one minute and twenty-six seconds length. The song is known as *osuwā wode yetsa* in the language. *Osuwa* means ‘farming’ and *yetsa* stands for ‘song’. It is a kind of song which farmers sing while harvesting crops.

The narrator says that Dawuro farmers, like other farmers in Ethiopia, have a season of harvesting crops. They have a tradition of working in cooperation in such occasion too. While harvesting, they encourage each other through singing so that they should do their work faster. Through the songs, they express their joys, for instance, about their yield. The society play different songs on different cooperative works and a song of harvest is among them.

A House Building Time Song

The fourteenth audio file is about a song which people sing while building a house. It is narrated by Erasha Gebeyehu Gammu. It has a one minute and sixteen seconds length. In the narration, Erasha Gebeyehu describes that the people sing songs together so as to cheer each other, forget their exhaustion, and do the work faster. While erecting a pole of a house, for instance, they sing saying, *wo gocha* ‘pull’, *wo tussa* ‘pull the pole’, *wo kauwtsa* ‘plant/ erect it’, etc. Also when they complete their job, as an expression for joy, they brag appreciating themselves, their works, their clans, their braveness, etc. Finally, they sit for drinking *parsuwa* ‘tella’ and *buna* ‘coffee’.

A Farming Time Song

The next narration is about a farming time song. It is also narrated by Erasha Gebeyehu. It has a one minute and twenty-one seconds duration. Erasha Gebeyehu tells presence of different types of cooperative farming such as *daguwa*, *yandiya* and *zabiya*.

His description focuses on a song which is sung during the *zabiya* type of cooperative farming. *Zabiya* usually consists of two individuals, but the number can exceed this. The farmers dig their lands by means of *zun'iya* which is a kind of digging hoe that has a taller wooden handle and usually double edges for digging. While digging, they sing and through the songs they praise the hard worker by addressing his name, and also express their wishes to work like him.

We may notice from this and the above similar narrations that Dawuros have a tradition of working cooperatively particularly in jobs which need joint efforts. While working, they sing on purpose of cheering each other and doing the work faster.

The Lion and the Youngman

It is the sixteenth audio file. It is narrated by Ato Bakalo Sapa. It has a one minute and forty-five seconds length. The story is entitled in the language as *gamuwaanee asaa na'a*. *Gammu* means lion, and *asa na'a* means 'a human boy'. It is a tale narrating about relationship of one lion and a human boy whom the lion was taking care of.

In the story, there was a lion which was taking care of a human boy since his childhood. He was nourishing the child with meat of animals such as deer and antelope which he hunted from the wilderness, and was taking every care for him. Under such a care, the child grew up and finally reached at his boyhood. Once upon a time, he wanted to visit his parents, and asked the lion for permission and left for them. In his parents' home, the boy's father asked the boy about the care which the lion was taking for him. The boy answered that everything was so good except a little bit discomfort of stinks coming from the lion's armpit. While he was speaking this, the lion was listening standing at the backyard of the house.

The boy finally came back to the lion. When arrived, the lion took out a spear and ordered him to stab on his (the lion's) side. But the boy refused. The lion with an uproar ordered him to do otherwise he would kill him. The boy, taken into fright, stabbed the lion on his side, and it became wounded. Licking the sore, the lion made it healed after few days. Finally he called the boy and told him that part of the body which he stabbed

became healed, but the sore he (the boy) lay in his heart due to his bad words couldn't get cured.

This tale, according to the narrator, has a lesson that no one should speak bad things against anybody else. A word which comes out of one's mouth could be a reason either for his success or failure. Hence, people must be careful through their social life interactions that when they criticize or comment on certain issues.

The Kind Man and the Leopard

It is the seventeenth audio file. It is about one leopard and a kind man. It is narrated by Ato Tezera Kephitaw. It has a three minutes and thirty nine seconds length. The story is known as *gara bitannianne mahiya* in the language. *Gara* means 'kindness'. It seems have similarity with the Amharic term *ger* [gər] which is also meant 'kind'. *Bitanniya* stands for 'man' and *mahiya* for 'leopard'.

While beginning narrating a tale, according to the tradition, the storyteller pronounces an introductory phrase *tossay hanuwa* which roughly means 'there happened something' by means of which he draws the attention of his listeners. *Tossay* means 'story' or 'tale', and *hanuwa* meaning 'happened or became happened'. The audience also respond saying *hanuwa* which means 'became happened'. By exchanging such phrases, they show their readiness to listen to the tale. Also when the storyteller finishes the story, he says concluding phrases such as *tanay tossay baraato. ne nay toggi aafoto yaage nuasay* which means, 'Let my son live telling a tale throughout his life, but yours fall down from a mule'. Or he says *ta nay paraa bolla uttiide eessaa mis'illo. ne nay hariya bolla uttiide zaalima mis'illo* which means, 'Let my son ride a horse and drink honey juice, but yours ride a donkey and drink *utsa's* 'false banana' juice'.

The phrases have irritating power that they initiate the listener to react by telling his own tale. When he finishes, he also repeats the same phrases as reprisal for the first speaker's. It is through this way that the story in this audio file begins and ends. Though the traditional way of storytelling considers this pattern, most people nowadays do not strictly follow it. They simply begin narrating the story.

In the story of 'the kind man and the leopard', once upon a time there became a hunting day, and hunters went to hunt beasts. And in the forest they began chasing and killing animals. But one leopard ran away, and came to a farmer. It was a season of sowing, and the farmer was sowing in his farm. The leopard begged the man to save him from the hunters. The farmer said that he couldn't save, but advised to run away before the hunters reach. The leopard told that he can't escape unless he (the man) helped him. The farmer couldn't look for any means to save this beast. But the leopard, pointing to a leather sack which the farmer hung on a tree in which he placed seed, told that he could hide in it. Then the farmer brought down the sack, let the leopard enter, tied its mouth tight, and hung it back on the tree.

The hunters came after awhile, and asked the farmer if he saw any leopard. The farmer pointed to a wrong direction where the animal escaped, and they left in the way he showed. After they went afar and when he became sure that they wouldn't return back, he brought down the sack, untied it, and requested the leopard to leave. But the leopard roared with anger that he wouldn't go unless he eats him (the farmer) for he became too hungry. The man begged him not to do it, but the beast couldn't change his mind.

The man finally asked that both must go to the animals' court in the wilderness for judgement, and they left together. First, they went to the antelope. The man told him everything, but the antelope judged that the leopard should eat him. The man didn't agree with the antelope's decision. They left for the monkey. The monkey also judged the same. Again the man didn't agree with this judgment. They left for the pig. Again the pig decided the same. All the animals judged that the leopard should eat the man.

They finally came to the ape. The ape asked the case. The man explained everything. The ape was cleverer than the other animals. She said that she can't judge unless she sits on a tree's branch, and climbed up on a tree. Sitting on the branch, she let the man demonstrate the way he saved the leopard. The man placed the leopard into the sack, and tied its mouth tightly. Then after, pointing to the stick he held, she showed him a sign to beat the sack. The man began beating the sack harshly, and finally killed the leopard as he was in it. And the ape saved the man in this way.

This tale is also familiar in other societies, yet the lesson behind perhaps be different from place to place. According to the narrator, the tale has a message that one should reward kindly for someone's kind assistances, and never react evilly against anybody else. Otherwise, his fate as the consequence might be worse.

The Snake and the Man

It is the eighteenth audio file narrated by Ato Bakalo Sapa. It is a story about one man and a snake. It has a one minute and twelve seconds length. The story is entitled in the language as *shoshane assa* which means 'the snake and the man'. *Shosha* is 'snake' and *assa* means 'man'. It is among the tales which parents narrate to their children.

In the story, one snake, while going along his way, arrived at a riverside. The river was extremely full, and he couldn't cross. He sat by and began waiting for someone to come and help him. After a few minutes, a man came to cross the river. The snake asked him for help. The man became worried how he could help, but the snake told him that he could sit on his head. Then the man let him climb on his head, and crossed the river. After crossing, he asked the snake to dismount, but the snake refused; instead, threatened him to sting. The man asked that both must go to the animals' court in the wilderness for judgement, then left together. They went to the lion, to the leopard, and to many other animals. All ordered the snake to get down, but he refused. Finally they came to the ape.

The ape was so witty that she told that both the man and the snake must stand side by side, otherwise she couldn't judge. As per her order, the snake got down and lay on the ground at the left side, and the man stood at the right side. As soon as the snake got down, the ape showed the man a sign to hit with a stick on his hand. And the man began beating the snake with his stick, and finally killed him.

It is shown in the narration that there is a belief in the tradition that a human being and a snake became unfriends since that occasion. The core point of the story resembles with the previous one that one who thinks or acts evilly may meet up with unpleasant ends.

The Lion and the Monkey

It is the nineteenth audio file narrated by Ato Bakalo. It has a one minute duration. The story is entitled in the language as *gamuwane geleshuwa*. *Gaammuwa* stands for ‘lion’ and *geleshuwa* for ‘monkey’. It is about a deal made between one lion and one monkey.

In the story, a lion and a monkey became friends. They bought a cow in common, and kept her in the lion’s house and agreed to drink her milk turn by turn. Once upon a time, the cow gave birth for a calf, and began giving milk. As per their agreement, the first turn to drink the milk was the lion’s, and drank his share for the first month. The second month was the monkey’s, but he became afraid to go and ask for; hence, the lion drank the monkey’s share too. The third month was the lion’s turn. Also in this month, he drank his own. When the fourth month came, the monkey went to the lion to ask for his share but when arrived, began trembling with terror. The lion asked why he came. And he replied with a shaky voice that he came to let him (the lion) also drink his (the monkey’s) turn too. And the lion drank the milk alone.

The lesson of the tale is that individuals or social groups with unbalanced status or power must be careful while creating relationships, even had better not establish companionship lest the powerful might forcibly deprive the weaker of his rights.

Gido and the Dove

It is the twentieth audio file narrated by Woizero Abaynesh Liko. It has a three minute and nineteen seconds length. The story is entitled in the language as *Gidanne dogomato*. *Gida* stands for the personal name ‘Gido’, and *dogomato* for ‘dove’. It is a story narrating about one boy known as Gido and one dove that how the dove helped the boy during his trouble.

In the narration, once upon a time a boy called Gido had left for a big forest to collect firewood. There in the forest, he slipped and fell into a deep ditch. He tried to get out of the ditch, but he couldn’t since the ditch was too narrower. Even he couldn’t move his body from one side to another. He passed over a week in the ditch under this condition. His relatives and friends looked for him at different places, but never found him. Finally

they became disappointed and concluded that he was dead, and began to mourn. Dawuros, while expressing their condolences, sing different songs being accompanied by traditional musical instruments known as *dinkiya* and *his'is'iya* (both are blowing musical instruments). Gido's relatives and friends began singing condolence songs through blowing *dinkiya* and beating *darbiya* 'drum'.

Gido's body of one side on which he lay on the ground for several days, turned bad and produced lots of worms. Birds were coming and asking him let them feed from the worms. But he was thinking how he could send them to his relatives so that they could address about him. And before letting them eat, he was asking them for help, but all the birds became unwilling. Finally a dove came. She also asked him to allow her eat from the worms. Gido asked also her to take the information about him to his relatives. She agreed. And he let her eat from the worms.

The dove, after her fill, left for Gido's relatives. She found them weeping and expressing their sorrow. She sat on the pole of the hut, and through singing, addressed that Gido was alive but fell into a deep ditch. She guided the people the way where he lay. They followed her to the ditch, and finally found Gido and saved him alive. For the dove's kind help, the villagers repaid her that they built a nest and let her live in it peacefully. The story has a lesson that one who works kind-heartedly, deserves the best of the incentives.

A Dog's Puppy and a Leopard's Cub

It is the 21st audio file in the documentation which is narrated by Ato Bakalo Sapa. It has a forty-three seconds length. The story is entitled in the language as *mahati na'ane kanati na'a lagetetsa* which means 'friendship of cub of a leopard and puppy of a dog.' *Mahati* signifies 'female leopard', and *kanati* stands for 'bitch', and *na'a* represents 'boy/girl'.

In the story, once upon a time, a dog's puppy and a leopard's cub became friends, and were always playing, eating and going everywhere together with loving each other. And they grew to become adults in this way. But when they grew older, a thought of eating the dog caught the leopard's mind. Once upon a time when both were in the field as

usual, the game became different for the dog. She assumed perhaps the leopard wanted to catch and eat her. As soon as she sensed this, she began running back to her home to save her life. The leopard chased after her, but the dog ran faster and finally reached her home and escaped through a narrow hollow made for the outlet of cattle's urine. But during her struggle to escape, the leopard got her tail from outside and cut it. When the bitch saw that the leopard cut her tail, she said that she is happy for she saved her nose which is her very important body part by means of which she smells and detects things. She concluded that her injury was not as severe as the leopard's plan of eating her; hence, became soothed.

The lesson along with the tale is that everybody could meet a problem in his life, yet should never give up trying to overcome. Besides, he should never be regretful for the trouble, but must console himself comparing the situation with another tragedy perhaps could have met through a similar incident.

Friendship of Cats and Rats

The next audio file is a tale about cats and rats which is narrated by Ato Bakalo Sapa. It has a one minute and two seconds length. In the story, there had been cats and rats living at a certain place. The cats had always been planning to eat the rats, and were waiting for a good occasion. Once upon a time, they invited the rats to assist them in their work. The rats became willing and went to the cats according to the invitation, and they passed the day helping them. Finally, all sat for meal. But before they sit, the leader of the rats hesitated from the situation that the cats might attack them, and warned his friends that each should dig a hole for his own to escapee.

The cats were thinking; likewise, that it was a good opportunity for them to catch the rats. Thus, their leader passed an order through singing saying *oiykite uba*, *oiykite uba* 'catch all, catch all'; *Mokan kap'i*, *Mokan kap'i* 'jump and catch, jump and catch'. But the rats were ready from the beginning and escaped by jumping into their holes saying, *nuka eredo*, *nuka eredo* 'we knew your plan, we knew your plan', and saved their lives.

The story has a lesson that unfriendly individuals are always under uncertainty fearing that probably one could attack the other by a certain occasion. And they are under suspicion even if there is no quarrel between them. But it is important that any individual had better look for a means to escape if hesitating that somebody is ready to attack him.

The Lion and Animals of the Wilderness

The final audio file is a story about one lion and animals living in the wilderness. It is narrated by Ato Bakalo Sapa. It has a two minute and twenty-two seconds length. In the story, once upon a time the lion gathered the animals of the wilderness, and asked them about their problems. The animals said that they are suffering from hunger for they don't get food in the wilderness.

The lion, after listening their problems, began talking. He said that he is stronger, and goes quite a longer distance in the Dawuro zone looking for food. He catches and eats every animal he gets. Everybody fears him for he is too powerful and also for his horrifying roar. Even men run away leaving their cattle on fields when they see him at a distance. Then, he chooses one amongst the cattle, breaks its neck, and devours to his fill. He told them that as he is so stronger and younger, he is mightier and does whatever things he likes, and fears no one.

He advised the animals that they should never cry for being hungry, and neither should fear anyone, but fear becoming old in age. If one becomes older, he cannot do whatever things he likes. He cannot run even move from place to place freely. He cannot catch or hold things as he does in his younger ages. In general, old age is a difficult time which everyone must fear.

The story has a lesson that people have to carry out their works in the time when they have the strength that is before their old ages reach.

5.2. The Lexical Data

The lexical data used in this study are extracted from both the audio recordings and elicitation made through an interview with principal informants. In the data, more than 1500 lexical items are collected. Based on the data, lexical analyses are undertaken pertaining to the earlier Dawuro kingdom in terms of aspects such as royal, traditional and political. Also changes which the lexical items have undergone are investigated. The lexical data are provided in the appendices section (see the appendices).

Summary

This chapter dealt with a brief account of the data of the project. The data contain audio recordings for the documentation of the language, and lexical items for the lexical study. The audio data have a total of forty-four minutes duration. Different narrations such as historical, children tales, proverbs, and songs are included in it. The lexical data, on the other hand, contain items relating to the earlier Dawuro kingdom which had roles at different sectors such as social, political and traditional.

CHAPTER SIX

Grammatical Sketch

This chapter attempts an outline grammar of Dawuro language aiming that readers could grasp a general grammatical understanding. It contains four parts. The first part deals with phonology of the language. The second part is about its morphology. The third part provides description about pronouns. And the final section gives a brief account of the syntax. Scholarly works such as Alebachew (2010), Tariku (2010), Hirut (2007), Heywot (1988), and Allan (1976), discuss in relation to grammatical aspects of the language such as phonology, noun and verb morphology. Yet this grammatical sketch bases Hirut's (2007) for it covers the entire aspects particularly in relation to phonology and morphology. The syntax part; however, plainly regards a phrase structure grammar based on field data. It tries to show structures of phrases, sentences and clauses of the language providing some examples.

6.1. Phonology of the Language

6.1.1. Consonant Phonemes

Hirut (2007: 73-79) identifies consonant phonemes of the language by comparing between minimal pairs as shown below.

(5)

/p,b/	/puno/	'blow'
	/buno/	'let it excrete (for goat and sheep)'
/s,z/	/sorwa/	'plate made up of grass'
	/zorwa/	'a stick with a sharp metal at the top'
/s,s'/	/seela/	'burning'
	/s'eela/	'seeing'
/tʃ,c'/	/mitʃ:o/	'sister'
	/mic':o/	'let it burn'
/ʃ,s/	/ʃaʔa/	'one thousand'
	/saʔa/	'beat (imp.)'

/j,w/	/jora/	‘greedy’
	/wora/	‘forest’
/k,g/	/koʃ:a:/	‘responding positively to one’s call’
	/goʃ:a:/	‘farm’
/t,d/	/otuwa/	‘water pot’
	/oduwa/	‘to tell’
/k,k'/	/kara/	‘pick leaves from a tree’
	/k'ara/	‘sharp’
/l,r/	/mala/	‘hypothesis (estimation)’
	/mara/	‘calf’
/h, ʔ/	/kaha/	‘spirit’/’cooked’
	/kaʔa/	‘ripen’

Based on comparison made between the minimal pairs in the above, twenty five consonant phonemes are identified in the language. They are shown in the table below.

		bilabial	alveolar	palatal	velar	Glottal
Stop	voiceless	p	t		k	ʔ
	voiced	b	d		g	
	implosive		ɗ		k'	
	ejective	p'				
Fricative	voiceless		s	ʃ		h
	voiced		z			
	ejective		s'			
Affricate	voiceless	t ^s		tʃ		
	voiced			dʒ		
	ejective			c'		
Nasal		m	n			
Lateral			l			
Flap			r			
Semivowel		w		j		

The consonant phonemes of Dawuro (cf. Hirut, 2007)

From field data, some other sounds are also detected with phonemic roles. They are recognized through comparing between the minimal pairs as below.

(6)

/p , Φ /	/kaapuwa/	‘leader’ / ‘head’
	/kaa Φ uwa/	‘bird’
/h, $\tilde{h}$ /	/heeʔa/	‘sense’ (V) / ‘feel’ / ‘vomiting’
	/ $\tilde{h}$ eeʔa/	‘insects’

Meaning differences in the above example are seen for variation of a single consonant between each pair. Hence, the bilabial, voiceless, fricative / Φ /, and the nasalized, glottal / $\tilde{h}$ / have phonemic roles. There can be a possibility, in this regard, that they could be detected as phonemes.

Gemination of a consonant as well as a vowel length also has a phonemic value in the language as Hirut (Ibid.) provides with example as shown below.

(7)

/m/ vs /m:/	/tam:a/	‘ten’
	/tama/	‘fire’
/a/ vs /a:/	/ʔaʃwa/	‘meat’
	/ʔa:ʃwa/	‘bridge’
/e/ vs /e:/	/jedda/	‘leave away’
	/je:dda/	‘he came’
/l/ vs /l:/	/alʔa/	‘expensive’
	/al:ʔa/	‘enset forest’

In the above /m:/, /a:/, /e:/, /l:/ have phonemic values as they resulted with meaning differences between the minimal pairs.

6.1.2. Vowel Phonemes

Hirut (Ibid: 75) identifies five contrastive vowel phonemes in the language by making comparisons between minimal pairs as shown below.

(8)

/i , e/	/ʔira/ /ʔera/	‘rain’ ‘knowledge’
/e,u/	/ne/ /nu/	‘you’ (SG,NOM) ‘we’
/u,o/	/ʔuto/ /ʔoto/	‘seat’ ‘a kind of jar’
/i,a/	/ʔi/ /ʔa/	‘he’ (NOM) ‘she’ (NOM)
/a,o/	/ʔa/ /ʔo/	‘his’ ‘her’

The five phonemes are categorized in the table below in terms of high-low and front-back tongue positions.

	Front	Central	Back
High	i		u
Mid	e		o
Low		a	

Vowel phonemes (cf. Hirut , 2007)

Vowel length also has a phonemic value as is shown below.

(9)

/a/ vs /a:/	/kʰan tʰa/ /kʰan tʰa:/	‘short’ ‘woumb’
/i/ vs /i:/	/pi:sʰe/ /pi:sʰe/	‘to comb’ ‘to peel’

In the above example, /a: / and /i: / have phonemic roles because length differences between /i/ and /i:/ and also between /a/ and /a:/ have resulted with meaning shifts between the minimal pairs.

Field data shows that also supra-segmental features such as tone have phonemic values as shown in the example below.

(10)

/ár:s:à/	‘white’	(HL)
/ār:s:á /	‘bed’	(Mid H)
/ gārà/	‘Vernonia mycrocephala’	(Mid H)
/ gārà/	‘generous’	(HL)
/ k’ánt ^s à/	‘short’	(HL)
/ k’ānt ^s á: /	‘woumb’	(Mid H)
/k’ant ^s à /	‘short’	(L)
/ 'kāwuá/	‘dinner’	(Mid, H)
/ kā ‘wuà /	‘king’	(Mid, L)
/'kálwá/	‘satiety’ (ጥጋብ)	(HH)
/kā l’wa /	‘hilly’	(Mid, H)

Hirut shows that all consonants in the language, except /r/, take word initial position. However, the language has no native word beginning with /r/. Hence, foreign words in it which begin with /r/ get preceded by a vowel.

(11)	/roman/	→	[ʔoroman]	‘Roman’
	/rajde:o/	→	[ʔiradiona]	‘radio’
	/roza/	→	[ʔoroza]	‘Rosa’

Almost all words in the language end with vowels, and rare are those which end with consonants. The low, back vowel /a/; however, is the most frequently occurring vowel word finally. Besides, there is no word which ends or begins with a consonant cluster, but clusters appear at word medial position. And it is permissible to have sequences of two different consonants, or two identical consonants, or even a consonant followed by a geminated consonant. Hirut (Ibid.) shows the possible consonant clusters with examples as follows:

(12)

/-lb-/	/gulbata/	knee	/-ng-/	/singedda/	he smelled
/-lt-/	/kaltaa/	axe	/-lw-/	/ʔulwa/	belly
/-lʔ-/	/gulʔa/	navel	/-nt-/	/sʔugunta/	nail
/-nd-/	/gindija/	heel	/-rg-/	/hargeedda/	he was sick
/-nsʔ-/	/lansʔija/	spleen	/-rw-/	/wodorwa/	rope
/-ndʒ-/	/gandʒija/	stomach	/-dʔ-/	/wadʔa/	arm
/-ncʔ-/	/boncʔuwa/	leaf	/-rs-/	/insʔarsa/	tongue
/-nt-/	/agunta/	thorn	/-mp-/	/dampuwa/	vagina
/-rm-/	/korma/	bull	/-mʔ-/	/somʔo/	palm
/-rb-/	/darbija/	drum	/-rs-/	/dorsa/	sheep

It is also possible to see a cluster of three consonants since the consonant clusters allow the appearance of geminated consonants.

(13)

/-lbb-/	/galbba/	‘skin/ leather’
/-rss-/	/omarssa/	‘night’
/-rkʔkʔ-/	/urkʔkʔa/	‘mud’
/-ndd-/	/kunddedda/	‘He has fallen down’

6.2. Morphology

Hirut (Ibid.:79) indicates that Dawuro is an agglutinative, exclusively suffixing language which involves a rich number of morphemes to build up more complex words. And a single morph can stand for more than one grammatical exponent. For example, case and gender, definiteness and gender, tense and modality can be expressed jointly using a single element.

6.2.1. Noun Inflections

6.2.1.1. Definiteness

Dawuro nouns inflect for definiteness, number, gender, and case. In masculine nouns, the same form is used for both indefinite and definite marking.

- (14) [kan-a] ‘a/the dog’ (M)
 [naʔ-a] ‘a/ the boy’ (M)
 [dorss-a] ‘a / the he -sheep (M)

The final vowel [-a], in the above example, serves for both definiteness and indefiniteness.

There are also demonstrative morphemes (determiners) such as [ha], [je] and [he] which are used together with a noun to determine farness or nearness of something. [ha] uses to demonstrate nearness for both masculine and feminine genders as well as singular and plural nouns.

- (15) [ha bitanija] ‘this man’
 [ha miʃ:rat:o] ‘this woman’
 [ha bitanat:uwa] ‘these men’
 [ha miʃ:rat:uwa] ‘these women’

[je], on the other hand , serves to show farness for a singular noun.

- (16) [je bitanija] ‘that man’
 [je miʃ:rat:o] ‘that woman’

[he] also uses to demonstrate farness, but for plural nouns.

- (17) [he bitanatuwa] 'those men'
 [he miʃ:rat:uwa] 'those women'

6.2.1.2. Number

There are morphemes in the language which enable us identify plural numbers. However, there is no special marker for singular nouns.

- (18) [kana] 'dog'
 [bora] 'ox'
 [mi:za] 'cow'

Plural nouns are identified by suffixing [-t:u] word finally.

- (19) /kana + -t:u/ → [kanat:u] 'dogs'
 /bora + -t:u/ → [borat:u] 'oxen'
 /mi:za + -t:u/ → [mi:zat:u] 'cows'

Mass nouns are counted or their amount is expressed using modifiers like [gut^sa] 'some' and [c'ora:] 'much'.

- (20) /gut^sa + hat^sa/ → [gut^sa hat^sa] 'some water'
 /c'ora: + hat^sa/ → [c'ora: hat^sa] 'much water'

Amounts of count nouns can also be shown by placing independent morpheme in front of the noun which qualifies number.

- (21) /laʔu + deʃ:a/ → [laʔu deʃ:a] 'two goats'
 /ʔit:i + goliʃa/ → [ʔit:i goliʃa] 'one house'
 /hez:u + mi:za/ → [hez:u mi:za] 'three cows'

It is also possible to find singulative forms that are words which are singular by their forms but stand for plural number.

- (22) [bora] ‘oxen’
 [golija] ‘houses’
 [mi:za] ‘cows’

6.2.1.3. Gender

Hirut (Ibid.) shows that gender is grammatical for Dawuro. Anything which is not biologically feminine belongs to the masculine gender class. And there are three ways which are used to indicate gender of a referent.

Using Attributive Words [atuma] ‘male’ and [mac’:a] ‘female’

- (23) [ʔatuma wotad:ara] ‘male soldier’
 [mac’:a wotad:ara] ‘female soldier’

 [ʔat:uma k’arija] ‘male ape’
 [mac’:a k’arija] ‘female ape’

Using Portmanteau Morphemes

- (24) /kan + -a/ → [kana] ‘dog’ (M)
 Dog INDF/MAS/NOM

 /kana + -t: + -u/ → [kanat:u] ‘bitch’ (F)
 Dog -F/-DEF -NOM

 /dors: + -a/ → [dors:a] ‘he-sheep’ (M)
 Sheep INDF/MAS/NOM

 /dors:a + -t: + -u/ → [dors:at:u] ‘she-sheep’ (F)
 Sheep F/-DEF NOM

Using Distinct Lexical Items

There are also separate lexical items for masculine and feminine genders like the following.

(25)	Masculine		Feminine
	[bora]	‘ox’	[miz:a] ‘cow’
	[ʔawua]	‘father’	[ʔat:u] ‘mother’
	[naʔa]	‘boy’	[naʔat:u] ‘girl’
	[ʔasna]	‘husband’	[metʃat:u] ‘wife’

6.2.1.4. Case

Dawuro nouns inflect for nominative, accusative, dative, genitive, instrumental, locative, commutative and ablative cases.

Nominative Case

The nominative case refers to a noun which is used as a subject of a sentence. It is expressed by using one of the two elements /-i/ which occurs as [-j] at the phonetic level and /-a/.

(26)

[naʔa -j ʔukit^s -a meʔ -e -d: -a]
boy -NOM bread -ACC eat -3MS -PT - 3MS

‘The boy ate bread’

[k'ara -t: -a mit^s -a bol:a giʔ -e -d: -a]
ape -F -NOM tree -ACC on climb up -3FS -PT -3FS

‘The ape (FEM) climbed up the tree’

Accusative Case

The accusative case is marked by the suffixes [-a] or [-o].

(27)

[bitan -i k'ara -t: -o ʃoc' -e -d: -a]
man -NOM ape -F -ACC beat -3MS -PT -3MS

‘The man beat the ape’

[miʃra -t: -a naʔ -a ʃoc' -a -d -u]
 woman -F -NOM boy -ACC beat -3FS -PT -3FS

‘The woman beat the boy’

Instrumental Case

The instrumental case is shown by a morpheme [-n]. It gets suffixed on a noun that represents the instrument with which the action is performed.

(28)

[miʃra -t: -a bul -i -j -a -n hat^s -a ʔah -a -d: -u]
 woman -F -NOM gourd -DEF -EPN -ACC -INS water -ACC bring -3FS -PT -3FS

‘The woman brought water with a gourd’

[bitan -i ʔirsas -i -j -a -n s'a:f -e -d: -a]
 man -NOM pencil -DEF -EPN -ACC -INS write -3MS -PT -3MS

‘The man wrote with a pencil’

Ablative Case

In the language, [-p:e] serves to mark the ablative case. It is suffixed to a noun that refers the source of an action.

(29)

[ʔi ket^s -a -p:e j -e -d: -a]
 he house -ACC -ABL come -3MS -PT -3MS

‘He came from home’

[tamara -t: u tamar -i -j -a ket^s -a -p:e j -e -d: -e]
 student -PL student -DEF -EPN -ACC house -DEF -ABL come -3PL -PT -3PL

‘The students came from school.’

Dative Case

An indirect object in Dawuro is marked by the suffix [-u]. In most cases, it is represented by [-w] as a result of morphophonemic process.

(30)

[ʔabab -i kabad -u ukit^s -a ʔem -e -d: -a]
 Abebe -NOM Kebede -DAT bread -ACC give -3MS -PT -3MS

‘Abebe gave bread to Kebede’

[naʔ -a -i mi:za -t: -o laman -a -w beʔ -e -d: -a]
 boy -NOM -INDF cow -F -ACC change -ACC -DAT go -3MS -PT -3MS

‘The boy drove the cow to another grazing site.’

Commutative Case

The commutative case which denotes the notion ‘with’ or ‘accompanied by’ is marked by the suffix [-n:a].

(31) [ʔi bari micʔ:a -t: -i -n:a ka:ʔ -e:]
 he self sister -F,-DEF -NOM -COM play -3MS

‘He plays with his sister.’

The same element [-n:a] also uses to refer the meaning ‘through’.

(32) [ʔi maskot -i -j -a -n:a kes: -e -d: -a]
 he window -DEF -EPN -ACC -COM pass out -3MS -PT -3MS

‘He passed out through the window.’

From the field data, it is also noticed that [-n:e] which represents ‘and’, has a role of conjunction in compounds.

(33) [kabad -i -n:e abab -i ʔiʃa -n:e ʔiʃa]
 Kebede -NOM -COM Abebe -NOM brother -COM brother

‘Kebede and Abebe are brothers.’

[mi:z -e -n:e dors -a -j ʔit:ip:e hem -e -t: -e]
 cow -NOM -COM sheep -NON -DEF together keep -3PL -FEM -3PL

‘The cows and the sheep are being looked after together.’

Genitive Case

The genitive case in Dawuro is expressed by suffixing [-wa] to the possessor noun.

(34) [para-wa] ‘of horse’
 horse-GEN

[ʔababa-wa] ‘of Abebe’
 Abebe- GEN

However, in a construction which involves both the possessor and the possessed, this suffix does not appear.

- (35) [goʃ:antʃ: -a para] 'the farmer's horse'
 farmer -NOM horse

- [naʔ -a k'uma] 'the child's food'
 child -NOM food

It is also possible to express possession by juxtapositioning a possessive pronoun before a possessed noun.

- (36) [ta mija -t: -a] 'my cow'
 my cow -F,-DEF -NOM

- [ne mija -t: -a] 'your cow'
 your cow -F,-DEF -NOM

Vocative Case

Vocative nouns in Dawuro are derived by suffixing the elements [-a:] for masculine, and [-e] for feminine nouns.

- (37) [a:t:-e] 'mother'
 [a:w-a:] 'father'
 [a:b:-a:] 'father' (for grandfather and uncle)

Also honorific vocative forms are marked by the element [-nto]

- (38) [a:t:i-nto] 'mother' (HON)
 [a:wa:-nto] 'father' (HON)
 [abab:o-nto] 'father' (HON) (for grandfather and uncle)

Locative Case

Field data shows that there are morphemes which get suffixed to nouns marking a locative case to refer to the meanings 'in', 'on', 'near', and 'under'. Moreover, we see that independent words are also used to indicate location of something.

(39)

[naʔ -t: -a da:wtar -i -j -a karton -i -j -a -n jeg: -a -d -u]
child -F -NOM ex.book -DEF -EPN-ACC carton-DEF -EPN -ACC -LOC put -3FS -PT -3FS

‘The girl placed the exercise book in (inside) the carton.’

[naʔ -i ʔukitsa kis: -i -j -a -n jeg -e -d: -a]
boy -NOM bread pocket-DEF -EPN -ACC -LOC put -3MS -PT -3MS

‘The boy placed bread in his pocket’

In the above sentences, the locative [-n] is suffixed to the noun stems [kartoni-] and [kis:i-] representing the meaning ‘in’. It indicates the places where the exercise book and the bread are placed.

(40)

[naʔ -t: -a da:wtar -i -j -a karton -i -j -a bolla-n wot^s-a -d: -u]
girl -F -NOM ex.book-DEF -EPN -ACC carton-DEF-EPN-ACC on-LOC put-3FS-PT-3FS

‘The girl put the exercise book on the cartoon’

In the above sentence, [-n] is suffixed to the ad-position [bolla] which has the meaning ‘on’.

(41)

[naʔ -t: -a dawtar -i -j -a karton -i -j -a mija -n wot^s-a -d: -u]
girl -FEM,DEF -NOM ex.book -DEF -EPEN -ACC carton -DEF -EPEN -ACC near-LOC put-3FS-PT-3FS

‘The girl put the exercise book near to the carton.’

In sentence (41) above, the locative [-n] is suffixed to another ad-position [mija-] which has the meaning ‘near’.

(42)

[gabara -t: -a ojdijap: -e gars:ana gis: -a -d -u]
cat -F -NOM seat -ACC under sleep -3FS -PT -3FS

‘The cat has slept under the seat.’

[naʔ -t: -a sʔamʔ -a gisop: -e gars:an:a wot^s -a -d: -u]
child -F -NOM stick -ACC bed -ACC under put -3FS -PT -3FS

‘The girl placed the stick under the bed.’

In the above two sentences, the independent word [gars:an:a] ‘under’ is used to locate the place where the cat and the stick are found.

As we can notice from the above examples, the locative case marker gets suffixed to a noun, or to an ad-position. Moreover, words like [gars:an:a] are independently used to show location of something.

6.2.2. Nominalization

Nouns in the language can be derived from other nouns, adjectives, and verbs. Abstract nouns are formed from their concrete counterparts by suffixing [-tet^sa]. Some examples are provided below.

(43)	concrete nouns		abstract nouns
	[ʔatumawa]	‘boy’	[ʔatuma-tet ^s a] ‘boyhood’
	[mac’:awa]	‘woman’	[mac’:a-tet ^s a] ‘womanhood’
	[kawua]	‘king’	[kawo-tet ^s a] ‘kingship’

We also derive abstract nouns from adjectives.

(44)	adjectives		abstract nouns
	[gita]	‘big’	[gita-tet ^s a] ‘bigness’
	[ʔadusa]	‘tall’	[ʔadusa-tet ^s a] ‘tallness’
	[mank’:o]	‘poor’	[mank’:o-tet ^s a] ‘poorness’

There are also different types of nouns in the language such as agentive, process and gerundive which can be derived from verb roots by attaching different suffixes.

Gerundives:- They are nouns which are formed by suffixing [-o] to the verb root.

(45)	verb root		gerundive noun
	[mad-]	‘to help’	[ma:d-o] ‘helping’
	[ga:c’-]	‘to grind’	[ga:c’-o] ‘grinding’
	[doʃ-]	‘to love’	[doʃ-o] ‘loving’

Agentive nominals:- They are derived by suffixing [-antʃa] to the verb root.

(46) verb root		agentive noun	
[wod-]	‘to kill’	[wod-antʃa]	‘killer’
[wos-]	‘to beg’	[wos-antʃa]	‘beggar’
[tog-]	‘to ride’	[tog-antʃa]	‘rider’

Manner nominals:- Field data shows that manner nominals are derived from verbs by suffixing [-t^saj] to the verb root.

(47) verb root		manner noun	
[ʔuʃ:-]	‘to drink’	[ʔuʃe-t ^s aj]	‘way of drinking’
[ʔut:-]	‘to sit’	[ʔute-t ^s aj]	‘way of sitting’

Result nominals:- They can be derived by suffixing [-a] to a verb root.

(48) verb root		result noun	
[mi:tʃ:-]	‘to laugh’	[mi:tʃ:-a]	‘laughter’
[hasaj-]	‘to speak’	[hasaj-a]	‘speech’
[ʔojʃ-]	‘to ask’	[ʔojʃ-a]	‘question’

Result nominals can also be derived by adding either [-uwa] or [-towa].

(49) verb root		result noun	
[me:nt ^s o-]	‘to break’	[me-uwa]	‘a broken thing’
[ʔos:o-]	‘to work’	[ʔos:e-towa]	‘something made’
[ʔim:o-]	‘to give’	[ʔim:e-towa]	‘something given’

Process nominals:- Field data shows that process nominals are derived by suffixing [-tid:e:] to a verb root.

(50) verb root		process noun	
[ka:ʔ-]	‘to play’	[kaʔe-tid:e:]	‘on process of playing’
[ma:j:-]	‘to wear’	[maje-tid:e:]	‘on process of wearing’

Instrumental nouns:- They can be derived from verb roots by suffixing [-awa].

(51) verb root		instrumental noun	
[kaʔo-]	‘to play’	[kaʔeti-j-awa]	‘instrument for playing’
[beʔo-]	‘to see’	[beʔisi-j-awa]	‘instrument for watching’
[mentso-]	‘to break’	[mentse-j-awa]	‘instrument for breaking’

An epenthetic [-j], as we see in the above example, is inserted between root final vowel and initial vowel of the suffix to break the vowel sequence.

Dawuro lexical items, as Hirut (2007) denotes, have varying shapes as regards some morphophonemic characteristics. Their stems tend to end in three ways: ending with front vowels like [-i] and [-e], ending with back vowels like [-u] and [-o], and ending with consonants. There are some processes which they undergo while suffixing a word final vowel. To break the vowel sequence, stems ending with back vowels, insert an epenthetic [-w] before they suffix the case marker [-a].

(52)	/ s'aru-	+	-w	+	-a /	→	[s'aruwa]
	N		EPN		NOM/ACC		traditional teapot
	/ sewu-	+	-w	+	-a /	→	[sewuwa]
	N		EPN		NOM/ACC		aroma

Stems ending with front vowels like [-i] insert an epenthetic [-j] before they suffix the case marker.

(53)	/ buti-	+	-j	+	-a/	→	[butija]
	N		EPEN		NOM/ACC		small mug
	/ ʃodri-	+	-j	+	-a/	→	[ʃodrija]
	N		EPN		NOM/ACC		metal file

It is also possible to notice from field data that stems ending with constants do not insert an epenthetic as we can see in the example below.

$$\begin{array}{rclcl}
 (54) & / \text{ hospun-} & + & -a / & \longrightarrow & [\text{ hospuna}] \\
 & \text{N} & & \text{ACC} & & \text{seven} \\
 \\
 & / \text{ gabaratʃ-} & + & -a / & \longrightarrow & [\text{ gabaratʃa}] \\
 & \text{N} & & \text{ACC} & & \text{sharacho's servant}
 \end{array}$$

Stems of the above words ended with the consonants [n] and [tʃ]. Thus, they simply suffix the case marker vowel [-a] at their final position.

6.2.3. Verb

Hirut (2007) shows that a verb in Dawuro contains a verb root and various inflectional morphemes that occur following it.

6.2.3.1. Verb Inflection

A verb in Dawuro inflects for categories such as person, tense and mood.

Person

Verbs inflect to agree with the subject of the verb. There are two sets of subject markers. The first group of subject marker makes distinction between first, second, and third persons for both singular and plural numbers.

The imperfective forms have shapes as shown in the example below.

(55)

1SG	[-ai]	[m-aj]	‘I eat’
2SG	[-a:]	[m-a:]	‘you (SG) eat’
3MS	[-e:]	[m-e:]	‘he eats’
3FS	[-au]	[m-au]	‘she eats’
1PL	[-e:t:o]	[m-e:t:o]	‘we eat’
2PL	[-i:t:a]	[m-i:t:a]	‘you(PL) eat’
3PL	[-i:n:o]	[m-i:n:o]	‘they eat’

Also the perfective verb forms have shapes like the following.

(56)

1SG	[-a:...i]	[m-a:-d:-i]	‘I ate’
2SG	[-a:...a]	[m-a:-d:-a]	‘you(SG) ate’
3MS	[-e:...a]	[m-e:-d:-a]	‘he ate’
3FS	[-a:...u]	[m-a:-d:-u]	‘she ate’
1PL	[-e:...o]	[m-e-d:-o]	‘we ate’
2PL	[-e:...it:a]	[m-e:-d:-it:a]	‘you(PL) ate’
3PL	[-e...in:o]	[m-e:-d:-in:o]	‘they ate’

The second group of subject marking suffixes [-i] and [-a] to the verb root. [-a] occurs with all singular persons except the third person singular masculine. Yet [-i] comes together with all plural persons and the third person singular masculine.

(57)

[m eat	-a: -1SG	de? exist	-ai] -1SG	‘I am eating’
[m eat	-a: -2SG	de? exist	-a:] -2SG	‘You (SG) are eating’
[m eat	-a: -3FS	de? exist	-au] -3FS	‘She is eating’
[m eat	-i -1PL	de? exist	-eto:] -1PL	‘We are eating’
[m eat	-i -2PL	de? exist	-ita:] -2PL	‘You (PL) are eating’
[m eat	-i -3PL	de? exist	-i:no] -3PL	‘They are eating’
[m eat	-i -3MS	de? exist	-e:] -3MS	‘He is eating’

As it is seen from the above example, in continuous tense construction, the language assigns person markers to both the verb root and to its auxiliary [**de?**].

Verbs which represent the future tense do not have person markers. Instead, independent nouns or pronouns are used together with them. This means that they obligatorily use a subject noun or pronoun to distinguish the person. Yet, to mark the future tense, the verb suffixes the morpheme [**-a:na**] to its root.

(58)

[ta:	m	-a:na]	
I	eat	- FUT	‘I shall eat.’

[ne	m	-a:na]	
you (SG)	eat	-FUT	‘You (SG) will eat.’

[ʔa	m	-a:na]	
she	eat	-FUT	‘She will eat.’

[ʔi	m	-a:na]	
he	eat	-FUT	‘He will eat.’

[ʔintuntu	m	-a:na]	
they	eat	-FUT	‘They will eat.’

[nu	m	-a:na]	
we	eat	-FUT	‘We shall eat.’

[int:e	m	-a:na]	
you (PL)	eat	-FUT	‘You (PL) will eat.’

Future action is also expressed by using the present tense form of the auxiliary verb [**han-**] ‘become’ following the main verb stem. Also person marker is suffixed to the auxiliary.

(59)

[b -a:na han -ai] ‘I am going to go.’
go -FUT AUX -1S

[b -a:na han -a:] ‘You (SG) are going to go.’
go -FUT AUX -2S

[b -a:na han -aw] ‘She is going to go.’
go -FUT AUX -3S

[b -a:na han -e:] ‘He is going to go’
go -FUT AUX -3S

[b -a:na han -e:t:o] ‘We are going to go.’
go -FUT AUX -1PL

[b -a:na han -i:ta] ‘You (PL) are going to go.’
go -FUT AUX -2PL

[b -a:na han -i:no] ‘They are going to go.’
go -FUT AUX -3PL

Mood

The imperative, jussive and infinitive moods of the verbs in Dawuro have their own representations. The singular affirmative imperative is formed by suffixing [-a], and the plural affirmative imperative is formed by suffixing [-it:e] to the verb root.

(60)

verb root	singular imperative	plural imperative	gloss
[m-]	[m-á]	[m-i:te]	‘Eat!’
[im:]	[im:-á]	[im:-ite]	‘Give!’
[hamm-]	[ham:-á]	[ham:-ite]	‘Bring!’

The negative imperative yet is formed by suffixing the element **[-op:]** to the verb root. Also the imperative marker **[-a]** or **[-i:te]** gets suffixed after it.

(61)

verb root	singular Neg. Imp	plural Neg. Imp	gloss
[m-]	[m-op:-a]	[m-op:-i:te]	‘Don’t eat!’
[pit:-]	[pit:-op:-a]	[pit-op:-i:te]	‘Don’t sweep!’
[im:-]	[im:-op:-a]	[im:-op:-i:te]	‘Don’t give!’

The polite imperative is formed by suffixing **[-arki]** to a verb root.

(62)	[pit: -arki]	‘Please sweep’
	[j -arki]	‘Please come’
	[ʔeh -arki]	‘Please bring’

The jussive (ie. the indirect command), on the other hand, is marked by the suffixes **[-ó]** for masculine singular, **[-ú]** for feminine singular and **[-inó]** for plural subjects as we can see in the example below.

(63)	[j-ó]	‘Let him come.’
	[j-ú]	‘Let her come.’
	[j- inó]	‘Let them come.’

The Negative

The negative in Dawuro is marked by the morpheme **[-k:-]**. Below, example is provided from field data.

(64)

[m -a: deʔ -a: -k: -a]	‘You (SG) are not eating.’
eat -2SG exist- 2PL-NEG-2PL	
[m -i: deʔ -e: -k: -u]	‘We are not eating.’
eat -1PL exist-1PL- NEG- 1PL	
[m -i: deʔ -e: -k: -i:no]	‘They are not eating’
eat-3PL exist-3PL- NEG-3PL	
[m -a: deʔ -i: -k: -u]	‘She is not eating.’
eat -3SG exist-3SG-NEG- 3SG	

The Interrogative

The polar interrogative verbs (yes-no questions) in Dawuro are formed out of their affirmative counterparts by using suffixes as shown in the example below.

(65)

Affirmative		Interrogative	
[m-a:-d:-i]	‘I ate’	[m-a:-d:-ita:]	‘Did I eat?’
[m-a:-d:-a]	‘You ate’	[m-a:-d:-i:]	‘Did you (SG) eat?’
[m-e:-d:-a]	‘He ate’	[m-e:-d:-e:]	‘Did he eat?’
[m-a:-d:-u]	‘She ate’	[m-a:-d:-e:]	‘Did she eat?’
[m-e:-d:-o]	‘We ate’	[m-e:-d:-o:]	‘Did we eat?’
[m-e:-d:-ita]	‘You (PL) ate’	[m-e:-d:-i:te:]	‘Did you eat?’

The portmanteau interrogative person markers change their forms when the tense of the verb changes to interrogative. Polar interrogatives in the following example are provided in the present tense.

(66)

Affirmative		Interrogative	
[m -aj]	‘I eat’	[m -ajta:]	‘Do I eat?’
eat -1SG		eat -INT,1SG	
[m -a:]	‘You (SG) eat.’	[m -aj]	‘Do you eat?’
eat -AFF:2SG		eat -INT,2SG	
[m -e:]	‘He eats’	[m -i:]	‘Does he eat?’
eat -AFF:3MS		eat -INT,3MS	
[m -aw]	‘She eats.’	[m -aj]	‘Does she eat?’
eat -AFF:3FS		eat -INT,3FS	
[m -et:o]	‘We eat.’	[m -et:o:]	‘Do we eat?’
eat -AFF:1PL		eat -INT,1PL	

[m -i:ta]	‘You (PL) eat’	[m -i:te:]	‘Do you eat?’
eat -AFF:2PL		eat -INT,2PL	
[m -i:no]	‘They eat.’	[m -i:no:]	‘Do they eat?’
eat -AFF:3PL		eat -INT,PL	

In future polar interrogative, the pronominal suffix of all persons shifts to [-e:] as we can see in the following example.

(67)

Affirmative				Interrogative			
[ta	m	-a:n	-a]	[ta	m	-a:n	-e:]
I	eat	-FUT	-AFF, 1SG	I	eat	-FUT	-INT, 1 SG
‘I shall eat.’				‘Shall I eat?’			
[ne	m	-a:n	-a]	[ne	m	-a:n	-e:]
you (SG)	eat	-FUT	-AFF,2SG	you(SG)	eat	-FUT	-INT,2SG
‘You (SG) will eat’				‘will you (SG) eat?’			
[ʔi	m	-a:n	-a]	[ʔi	m	-a:n	-e:]
he	eat	-FUT	-AFF,3MS	he	eat	-FUT	-INT,3MS
‘He will eat.’				‘Will he eat?’			
[ʔa	m	-a:n	-a]	[ʔa	m	-a:n	-e:]
she	eat	-FUT	-AFF,3FS	she	eat	-FUT	-INT,3FS
‘She will eat.’				‘Will she eat?’			
[ʔintuntu	m	-a:n	-a]	[ʔintuntu	m	-a:n	-e:]
you (PL)	eat	-FUT	-AFF,2PL	you(PL)	eat	-FUT	-INT,2PL
‘You (PL) will eat.’				‘Will you (PL) eat?’			

Also a polar interrogative which is used to ask permission is marked by the morpheme [-o:] which is suffixed to the verb root.

(68)	[wonti	j-o:]	‘May I come tomorrow?’
	tomorrow	come-INT	
	[ne:na -n:a	b-o:]	‘May I go with you?’
	you -with	go-INT	

The positive response for polar interrogatives is [ʔe:] ‘yes’ which is followed by affirmative counterpart of the interrogative structure. However, there is no response equivalent to ‘no’ rather the negative sentence is used for negative response.

Non-polar interrogatives, on the other hand, are constructed by using the pronouns below.

(69)

[ʔo]	‘who’	[ʔhak’ap:e]	‘from where’
[ʔo:]	‘for who’	[ʔhak’awe:]	‘which one’
[ʔaja:]	‘what’	[ʔhak’awun:o]	‘which one (SG, FEM)’
[ʔajde]	‘when’	[ʔwa:nidi:]	‘how’
[ʔhak’a]	‘where’		

Tense

Tense is a grammatical category of a verb. Dawuro has present, past and future time markers which are affixed to verbs. The present tense is identified by means of an agreement marker which gets suffixed to the verb root.

(70)

[ʔuʃ-ai]	‘I drink.’	[ʔuʃ-et:o]	‘We drink.’
[ʔuʃ-a:]	‘You (SG) drink.’	[ʔuʃ-ita]	‘You (PL) drink.’
[ʔuʃ-e:]	‘He drinks.’	[ʔuʃ-i:no]	‘They drink.’
[ʔuʃ-au]	‘She drinks.’		

The present tense in the above example (70) and the person markers for the imperfective verb forms in the earlier example (55) are marked using identical suffixes. This may tend to show that both grammatical aspects come simultaneous that together with the present tense expression, also persons of the imperfective verb forms are indicated.

The present continuous tense, on the other hand, is marked by an affix which is suffixed to the auxiliary verb **[de?-]** ‘exist/ present’.

- (71) [m -a de? -ai] ‘I am eating’
eat -1SG AUX -1SG
- [m -a de? -a:] ‘You(SG) are eating.’
eat -2SG AUX -SG
- [m -a de? -au] ‘She is eating.’
eat -3FS AUX -3FS
- [m -i de? -e:] ‘He is eating.’
eat -3MS AUX -3MS
- [m -i de? -et:o] ‘We are eating.’
eat -1PL AUX -1PL
- [m -i de? -i:ta] ‘You(PL) are eating.’
eat -2PL AUX -2PL
- [m -i de? -i:no] ‘They are eating.’
eat -3PL AUX -3PL

The simple past tense is marked by **[-d:-]** which is suffixed to the verb stem as shown in the following example.

- (72) [m -e: -d: -i] ‘I ate’
eat -1SG -PT -1SG
- [m -a: -d: -a] ‘you(SG) ate.’
eat -2SG -PT -2SG
- [m -e: -d: -ita] ‘You (PL) ate.’
eat -2PL -PT -2PL

[m -e: -d: -o] ‘We ate.’
eat -1PL -PT -1PL

[m -e: -d: -ino] ‘They ate.’
eat -3PL -PT -3PL

In the past continuous tense representation, the verb uses the present continuous form which is followed by the element [-ʃn].

(73) [m-a: deʔ -ai -ʃn] ‘I was eating.’

[m-a deʔ -a: -ʃn] ‘You (SG) were eating.’

[m-a deʔ -au -ʃn] ‘She was eating.’

The present perfect tense is expressed by using the past tense form of the auxiliary [dig:-] ‘completed/ took’ which is preceded by the verb stem.

(74) [m -a -dig: -a -d: -i] ‘I have eaten.’
eat -1SG -PRF -1SG -PT -1SG

[m -a -dig: -a -d: -a] ‘You (SG) have eaten.’
eat -2SG -PRF -2SG -PT -2SG

[m -a -dig: -a -d: -u] ‘She has eaten.’
Eat -3FS -PRF -3FS -PT -3FS

6.2.3.2. Verb Derivation

Hirut (2006/07: 109-111) shows that there are different kinds of verb stems in the language such as causatives, passives, intensives and reciprocals which are formed from verbal roots by affixation.

Causative

Causative stems are derived from verb roots by suffixing [-is:].

(75) verb root		causative stems	
[wod-]	‘kill’	[wod-is:-]	‘cause to kill’
[pit-]	‘sweep’	[pit-is:-]	‘cause to sweep’
[diʔ-]	‘grow’	[di-is:-]	‘cause to grow’

Passive

Passive verb stems are formed from transitive verb roots by suffixing [-et:].

(76)	verb root		passive	
	[ʃoc'-]	'hit'	[ʃoc'-et:-]	'be hit'
	[k'ans'-]	'cut'	[kans'-et:-]	'be cut'
	[beʔ-]	'see'	[beʔ-et:-]	'be seen'

Reciprocal

Reciprocal verb stems are derived from passive verb stems by suffixing [-er-] as shown in the example below.

(77)	passive stems		reciprocal stems	
	[ʃoc'-et:-]		[ʃoc'-er-et:-]	'hit each other'
	[sac'-et:-]		[sac'-er-et:-]	'beat each other'
	[betʃ-et:-]		[betʃ-er-et:-]	'see each other'

Intensive / frequentative

Verb stems with a notion of frequentative, intensive, and distributive are formed by suffixing [-ere:t] to a verb root.

(78)	[ment-]	'break'	[ment-ere:t-]	'break into pieces'
	[k'ans'-]	'cut'	[k'ans'-ere:t-]	'cut into pieces'
	[bar-]	'eat'	[bar-ere:t-]	'eat repeatedly'

6.2.5. Adjective

Adjectives in Dawuro are not simple words but morphologically complex derived words. Most of them are derived from verb roots while some others are from noun bases. They are formed by suffixing either [-a], [-o-] or [-e-] to the verb roots.

(79)	verb roots		adjectives	
	[karets-]	'blacken'	[karet-a]	'black'
	[wog:-]	'become big'	[wog:-a]	'big'
	[ʔazal:-]	'become lazy'	[ʔazal:-a]	'lazy'

Adjectives can also be formed from nouns by suffixing [-ama].

(80)

nouns		adjectives	
[wolk'a]	'energy/ power'	[wolk'a-ama]	'powerful/energetic'
[side]	'nose'	[sida-ama]	'having a big nose'
[ʔajpe]	'eye'	[ʔajpa-ama]	'having big eyes'

Adjectives are also created from nouns by suffixing [-antʃa]. As we may see in the following example, the final vowel of the base gets deleted in the process of affixing this adjective marker.

(81)

nouns		adjectives	
[hil:a]	'wisdom'	[hil:antʃa]	'wise'
[ʔera]	'knowledge'	[ʔerantʃa]	'intelligent'
[gene]	'mischief'	[genantʃa]	'mischievous'

Syntactically, adjectives can be used either predicatively or attributively.

(82)

- a) [ʔi wolk'a-ama]
 he powerful/energetic
 'He is powerful/ energetic'
- b) [k'anta naʔ -j je: -d: -a]
 short boy-NOM come-PT-3MS
 'A short boy came.'

Also adjectives can be used in place of nouns whereby they get inflected for number, definiteness and case.

- (83) [loʔ: a -t: -a j -a: -d: -u]
 good -F -NOM come-3MS-PAS-3MS
 'The good one came.'

[wog:a -tu -a s'eg -a]

big -PL -ACC call-IMP

‘Call the big ones.’

6.3. Pronouns

Personal pronouns make a seven way person distinction. Person, number and gender are the three persistent systems underlying the Dawuro pronouns. Gender is relevant only to the third person category; yet number distinction is made for all persons.

Pronouns in the language are also marked for case. Hence, forms of the personal pronouns vary in order to designate different categories such as nominative, accusative, dative and genitive cases. Pronoun forms of certain case categories have phonologically reduced counterparts which are used alternatively with the full forms.

(84)

Person	Nominative	Accusative	Dative	Genitive
1SG	[ta:ni] / [ta]	[ta:na]	[taw]	[twa:]
2SG	[ne:ni] / [ne]	[ne:na]	[new]	[newa:]
3SM	[ʔi:] / [ʔi]	[ʔiza] / [ʔa]	[ʔaw]	[ʔawa:]
3SF	[ʔiza] / [ʔa]	[ʔizo] / [ʔo]	[ʔiziw] / [ʔijw]	[ʔiwa:]
1PL	[nu:ni] / [nu]	[nu:na]	[nuw]	[nuwa:]
2PL	[hint:entu]	[hint:enta] / [int:ena]	[hint:ento:]	[ʔint:entuwa:]
3PL	[ʔint:untu]	[ʔunt:unta]	[ʔunt:unto:]	[ʔunt:untuwa:]

There are also honorific personal pronouns which are used in the second and third person categories that are applied to represent the chief, village elders, to the people older than the speaker and to anyone the speaker wishes to honour.

(85)

Person	Nominative	Accusative	Dative	Genitive
2HON	[ʔunt:untu]	[hint:ena]	[hint:ew]	[hint:ewa:]
3HON	[hint:eint:u]	[ʔunt:a]	[ʔunt:o]	[ʔunt:uwa:]

Nominative pronouns in Dawuro are marked by suffixes [-i], [-a], and [-u] which each stands for masculine, feminine, and plural pronouns respectively as shown in the

previous table. Also the pronouns inflect for number that is plural pronouns are marked with the plural morpheme [-t] which occurs prior to a case marker. The first person plural pronoun [nu:ni], nevertheless takes the suffix [-i-] as a nominative case marker, and also the plural marking suffix [-t] is absent in it.

Pronouns in the accusative case end with the suffixes [-a] and [-o] for masculine and feminine respectively. And the dative forms are formed by suffixing [-wu] which is attached to the short forms of the pronouns. However, the second and third person plural forms suffix [-o].

The genitive pronouns are formed by suffixing [-wa] to the short forms of the pronouns. However, in the case of second person plural and third person plural forms, which have no short counter parts, the long forms are used. Besides, there are genitive constructions that express not only the possessor but also the identity of the possessed. Genitive pronominal constructions referring to masculine possessed entities suffix [-we] into the short forms of the base pronoun forms. All the pronouns below refer to masculine gender.

(86)

[ta -we]	‘mine’	[nu -we]	‘ours’
[ne -we]	‘yours’	[hinte -we]	‘yours’
[j -we]	‘his’	[unt:untu -we]	‘theirs’
[a -we]	‘hers’ (the masculine one)		

Genitive pronouns indicating a feminine possessed entity are formed by suffixing [-n:a] into the base pronoun whose final vowel lengthens. The pronouns below represent feminine gender.

(87)

[ta:-n:a]	‘mine’	[ʔa:-n:a]	‘hers’
[ne:-n:a]	‘yours’	[hinte:-n:a]	‘yours’
[nu:-n:a]	‘ours’	[ʔunt:untu-n:a]	‘theirs’
[ʔi:-n:a]	‘his (the feminine ones)’		

Genitive plural possessed entities are formed by suffixing [-want:u] which looks like that both the plural masculine genitive marker [-we] and the plural marker [-tu] are used together.

(88)

[ta-want:u]	‘mine ones’	[nu:-want:u]	‘our ones’
[ne-want:u]	‘your ones’	[hinte:-want:u]	‘your ones’
[ʔi:-want:u]	‘his ones’	[ʔunt:untu-want:u]	‘their one’
[ʔa:-want:u]	‘her ones’		

There are also interrogative pronouns which represent person, place, time and manner.

(89)

[ʔone]	‘who’	[ʔawu:de]	‘when’
[ʔosi:]	‘to whom’	[wo:ti]	‘how’
[ʔaje:]	‘what’	[ʔapu:]	‘how much’
[hak’a]	‘where’		

Some examples are provided below.

(90)

[ʔi ʔome]
he who
‘Who is he?’

[ʔo:si: jed -e: -t -e: -d -e]
to whom send -3MS -PAS -3MS -PT -3MS

‘To whom is it sent?’

[ʔaja: malat:tija da:wu:tar -i -j -a ʃam: -e -d -e]
what type exercise-book -DEF -EPN -ACC buy -3MS -PT -3MS

‘What type of exercise book did he buy?’

[ʔi hak’a:ni de? -i]
he where be -3MS

‘Where is he?’

[ʔawu:de da:wu:tarija ʃam: -e -d -ite:]
 when exercise-book buy -3S -PT -3FS

‘When did she buy the exercise book?’

[wo:ti mi:ʃha ʃam: -a -d -e:]
 How goods buy -3MS -PT -3MS

‘How did she buy the goods?’

[ʔap:u: da:wu:tarija ʃam: -a -d -i:]
 how many exercise book buy -1S -PT -1S

‘How many exercise books did you buy?’

6.4. Syntax: Phrase Structures

6.4.1. Sentence

This section, based on data gathered from field, deals with Dawuro phrase structures. Different phrases accordingly are examined that they consist of their own structural patterns.

- (91) S[ʔit:i ma:h-i: ʔas -a: -p:e s'o:n -i b -e: -d: -a]
 one leopard -NOM, INDF man-NOM -ABL ran-away -3MS go -3MS -PT -3MS
 A N -CSE, AGR N -CSE -CSE V -PER V -PER -TNS -PER

‘One leopard ran-away from the hunters.’

The above sentence consists of two main phrases: the NP [ʔit:i ma:h-i:] ‘one leopard’ and the VP [ʔas-a: -p:e s'o:n -i b -e: -d: -a] ‘ran-away from the men’. Structure of each phrase is separately shown below.

- (92) NP[ʔit:i ma:h-i:] VP[ʔas -a: -p:e s'o:n -i b -e: -d: -a]
 one leopard -NOM, INDF man-NOM -ABL ran-away -3MS go -3MS -PT -3MS
 A N -CSE, AGR N -CSE -CSE V -PER V -PER -TNS -PER
 ‘One leopard ran-away from the hunters.’

In the above construction, the NP consists of the AP [ʔit:i] ‘one’ and the head noun N [ma:h-i] ‘leopard’. The structure looks like the following.

- (93) NP [AP [ʔit:i] N [ma:h -i:]]
 one leopard -NOM, INDF
 A N -CSE, AGR
 ‘one tiger’

Two verb phrases that are VP1 [ʔas -a: -p:e s'oon -i b -e: -d: -a] ‘ran-away from the men’ and VP2 [s'oon -i b -e: -d: -a] ‘ran-away’ are also incorporated in the sentence in example (92). As we can see the structure in example (94) below, the VP1 within itself consists of another verb phrase that is the VP2 and the PP [ʔas -a: -p:e] which has a role of a complement.

- (94) VP1 [PP [ʔas -a: -p:e] VP2 [s'oon -i b -e: -d: -a]]
 man-NOM -ABL ran-away -3MS go -3MS -PT -3MS
 N -CSE -CSE V -PER V -PER -TNS -PER
 ‘run away from the hunters.’

In the above, the PP [ʔas -a: -p:e] contains the ablative case marker [-p:e] which lets the phrase to have a post-positional role.

- (95) PP [N [ʔas -a:] P [-p:e]]
 man -NOM -ABL
 N -CSE -CSE
 ‘from the men’

Also the noun within the PP comprises a noun stem [ʔas] and a nominative case marker [-a] as the structure looks like the following.

- (96) N [Ns[ʔas] CSE[-a:]]
 man -NOM
 ‘the men’

The VP2 of sentence (92) also comprises the head verb [b -ee -d: -a] ‘went’ and the converb (CVB) [s'o:n -i] ‘ran-away’ which acts as complement of the phrase. The structure looks like the following.

- (97) VP2 [CVBP [s'o:n -i] V2 [b -ee -d: -a]]
 ran-away -3MS,CVB go -3MS -PT -3MS
 ‘ran away’

The V2 in the above structure incorporates the verb stem [b] ‘go’ and its complementing suffixes [-ee], [-d:] and [-a].

(98) V2[VS [b] PER [-e:] TNS [-dd] PER [-a]]
 go -3MS -PT -3MS
 ‘Went’

The verb complement [s’o:n-i] ‘ran-away’ also consists of a verb(V3) [s’o:n] and a converb marker [-i] which forms the converb phrase (CVBP) as shown below.

(99) CVBP[VS3[s’o:n] CVB [-i]]
 ran-away -3MS
 ‘When ran away’

The structure of sentence (91) in general consists of different phrase structure rules as are summarized below.

S	→	NP +VP
NP	→	AP + N
VP1	→	PP + VP2
AP	→	A
PP	→	N + P
VP2	→	CVB + V2
V2	→	VS + PER+ TNS
CVB	→	V3 + CVB
N	→	NS + CSE
A	→	[ʔit:i]
Ns	→	[ʔas]
CSE	→	[-a:]
VS2	→	[b]
PER	→	[-e:] , [-a]
TNS	→	[-d:]
VS3	→	[s’o:n]
CVB	→	[-i]

As shown above, the phrase structure of sentence (91) consists of nine non-terminal and eight terminal rules. It can also be detected from the structure that the NP, VP2, and the PP place their heads at the right. The others such as the N and the CVB place their heads

at the left side. It can be determined from this that different phrases of the language place their heads at different positions.

6.4.2. Noun Phrase (NP)

Noun phrases in different sentences seem to involve with different roles.

(100)

S[NP1[N1[ne]] VP1[NP2[ta -na] VP2[ʔaʃ: -ana dand: -a -j -a:]]
you I ACC save -FUT can -2S -EPN -2S
‘You can save me.’

The above sentence incorporates two NPs that are NP1 [ne] ‘you’ and NP2 [ta-na] ‘I’. The first one has an agentive role and the second one has a patient role. Structure of each phrase is shown individually as follows.

(101) [ne] ‘you’
NP1

The NP1 is one of the two major phrases that have constructed the sentence (ie NP and VP). The NP2; however, serves as a complement of the VP1.

(102) VP1[NP2[ta -na] VP2[ʔaʃ: -ana dand: -a -j -a:]
I ACC save -FUT can -2S -EPN -2S
‘You can save.’

The NP2 consists of NS2 [ta] ‘I’ and its case marker suffix [-na] as the structure is shown below.

(103) NP2 [N2[Ns2[ta] CSE[-na]]]
PRO -ACC
‘I’ (accusative)

Both NPs that are the NP1 [ne] and the NP2 [ta-na] have no complements. Hence, they are NPs without complements. We may realize from this that in the language NPs can appear without complements.

Plenty of other NPs yet have complements.

(104) S[NP[c'ora doʔ -a: -k:o] VP[b -ee -d: -a]]
many beast -NOM -LOC go -3PL -PT -3PL
‘They went to many wild animals.’

The NP in the above sentence consists of elements as the structure is shown below.

- (105) NP[AP[c'ora] N[NS[doʔ] NOM[-a:] LOC [-k:o]]]
 many beast -AGR -CSE
 ‘many wild animals’

The head of the NP [doʔ-a:-k:o] ‘wild animals’ in the above construction stands together with its complementing phrase AP [c'ora] ‘many’. From the structure, we can see that the head comes at the right position to this complement.

- (106) S[NP[ʔasa: naʔ -a:] ditʃ: -u -w -a]
 man boy -ACC grow -3MS -EPN -3MS
 ‘grew up the human boy.’ (PASS)

The structure of the NP of the above sentence is also shown as below.

- (107) [NP[AP[ʔasa:] N[Ns[naʔ] CSE[-a:]]]]
 man boy -ACC
 ‘a human boy’

The NP in the above phrase structure consists of the head noun [naʔ-a:] ‘boy’ together with its adjectival complement [ʔasa:] ‘man’. [ʔasa:] acts as a modifying nominal. It qualifies [naʔ-a:]. While performing role of a modifier, it takes the left side position to its head [naʔ-a:]. We can notice, in this regard, that in the language nouns also serve role of adjectives, and take the left position to their head nouns while performing such modifying roles.

6.4.3. Verb phrase (VP)

The VP in the structure below incorporates different grammatical categories.

- (108)
 S[NP1[ne] VP [ta -na ʔaʃ: -ana dand: -a -j -a:]]
 you I -ACC save -FUT can -2S -EPN -2S
 ‘You can save me.’

The VP in the above sentence consists of more than one grammatical category as its structure is shown below.

(109)

VP[NP2[Ns[ta]CSE[-na]]V[Vs[ʔaʃ:]TNS[-ana]]V2[Vs2[dand:]AGR[-a]EPN[-j]AGR[-a:]]]
 I -ACC save -FUT can -2S -EPN -2S
 ‘You can save me.’

As we may notice in the above structure, within the VP, the V [ʔaʃ:-ana] ‘save’, the V2 [dand:-a-j-a:] ‘able to’, and the NP2 [ta-na] ‘I-ACC’, are incorporated. Grammatical categories such as case, tense, and person markers are also involved together with these elements.

6.4.4. Post Positional Phrase (PP)

In certain sentence structures, grammatical categories with Ad-positional roles get suffixed to nouns.

(110) S[PP[ʃank: -a: -p:e] VP[ʔaʃ: -a sim: -ina]]
 hunt -NOM -ABL save -1SG return -1SG,ACC
 N -CSE -CSE V -PER V -PER,CSE
 ‘I saved (you) from hunting.’

The above sentence consists of a PP and a VP. The structure of the PP is shown as below.

(111) PP[N[Ns[ʃank:] NOM [-aa]] ABL[-p:e]]
 hunt -CSE from
 ‘from hunting’

In the above, the ablative case marker [-p:e] ‘from’ is suffixed to the noun [ʃank-] ‘hunting’ while forming the post positional phrase. The phrase structure is shown as below.

PP	→	N + ABL
N	→	Ns + NOM
Ns	→	[ʃank:]
NOM	→	[-a:]
ABL	→	[-p:e]

The first two rules in the above are non-terminal whereas the remaining three (ie. Ns, NOM, and ABL) are terminal rules. It seems difficult to get prepositions or postpositions separately in the language. They mostly get suffixed either to a noun or to a verb stem.

6.4.5. Adjectival Phrase (AP)

Nouns are able to perform role of adjectives that they serve as modifying nominals in several places.

- (112) S[AP[ʔas -a: naʔ -a:] ditʃ: -u -w -a]
 man -ACC boy -ACC grow -3MS -EPN -3MS
 ‘The lion took care of the boy’

The AP in the above sentence has the following structure.

- (113) AP[A[ʔasa:] NP[N[NS[naʔ] CSE[-a:]]]
 man boy -ACC
 ‘son of man’

In the structure, the noun [ʔasa:] ‘man’ performs role of a modifying nominal. It qualifies the other noun [naʔ-a] ‘boy’.

- (114) S[NP[A[c’ora] N[doʔ -a: -k:o] b -ee -d: -a]
 many wild -NOM -LOC go -3PL -PT -3PL
 ‘They went to many wild animals.’

In the above sentence, the AP consists of the adjective [c’ora] ‘many’ which modifies the noun [doʔa] ‘wild animal’. The structure of the phrase looks like the following.

- (115) AP[A[c’ora] NP[N[NS[doʔ] [-a:]]]
 many wild -NOM
 ‘many wild animals’

From sentence structures like in example (114) above, we notice that in the language there exist items which are adjectives by nature, and also nouns which perform role of modifying nominals as shown in example (113). While modifying another noun, the adjective as well as the modifying nominal takes the left position to the modified noun.

6.4.6. Adverbial Phrase

It is also possible to find adverbial phrases in several sentences.

- (116) ADVP[ADV[ya:] VP[V[VS[g] PER[-et:e]]]]
 like-this say -3MS
 ‘(there is) like this.’

In the above phrase, the adverb [ya:] ‘like this’ represents a manner that is the way something is said or told. It takes the left side position while modifying the verb [gette] ‘says’.

In the following examples also the adverbs modify the verbs.

- (117)
 S[NP[na? -a na? -a -i] VP[mu:z -i -j -a ʃam-e -d -a -w -e m-a:na giʃa:sa]]
 boy -NOM boy -NOM -PL banana -DEF -EPN -ACC buy -3PL -PT -3PL -EPN -3PL eat -FUT ADV
 ‘The boys bought banana in order that they should eat.’

The ADVP in sentence (117) is identified together with other phrases as shown below.

- (118)
 VP[NP[N[Ns[mu:z] [-i] [-j] [-a]]] VP[V[ʃam-e -d -a -w -e] ADVP[m-a:na giʃa:sa]]]
 banana -DEF -EPN -ACC buy -3PL -PT -3PL -EPN -3PL eat -FUT ADV
 ‘bought banana to eat’

Below the structure of the adverbial phrase is shown separately.

- (119) ADVP[VP[V[Vs[m] [-a:na]]] ADV[giʃa:sa]]
 eat -FUT ADV
 ‘to eat’

In the above structure, the adverb [giʃa:sa] ‘become’ comes after the verb [m-a:na] ‘will eat’ which it modifies. From examples (116) and (119) we notice that adverbials take different positions. In example (116) the adverb [ya:] comes before the verb [g-et:e] whereas in example (119) the adverb [giʃa:sa] stands after the verb [m-a:na].

It is also possible to see that an adverbial modifies an adjective as shown in the sentence structure below.

(120)

S[NP[ʔajali] VP[hi:lantʃa: gid -o -w -a giʃaw gabat -i -j -a med: -e:]]
 Ayele artisan be -3MS -EPN -3MS ADV bowl -DEF -EPN -ACC make -3MS
 ‘Ayele is such an artisan that he carves a wooden bowl.’

The structure of the VP in the above construction is separately shown as below.

(121)

VP[NP[ADVP[hi:lantʃa: gid -o -w -a giʃaw] N[Ns[gabat] [-i] [-j] [-a]] V[med: -e:]]
 artisan be -3MS -EPN -3MS ADVB bowl -DEF -EPN -ACC make -3MS
 ‘is such an artisan that he makes a bowl.’

The ADVP within the verb phrase of example (122) can be shown as below.

(122) ADVP[VP[AP[A[hi:lantʃa:]] V[Vs[gid] [-o] [-w] [-a]] ADV[giʃaw]]
 artisan be -3MS -EPN -3MS ADVB
 ‘is such an artisan ’

In the above phrase structure, the adverbial of result [giʃaw] signifies the meaning ‘so’ or ‘such a (an)’. It modifies the adjective [hi:lantʃa:] ‘artisan’ which qualifies talent of the individual. The adverb takes the right position from the adjective. Also in the example below, the adverbial [giʃa:sa] ‘become’ modifies another adjective.

(123)

S[NP[ʔi] VP[hats^a ʔuʃ -i -j -a: -w -e s’a:mo giʃa:sa]]
 he water drink -3MS -EPN -3MS -EPN -DIS thirsty ADVB
 ‘He drinks water because he feels thirsty.’

The adverbial phrase in the above sentence contains a structure looking like the following.

(124) ADVP[AP[A [s’a:mo]] ADV[giʃa:sa]]
 thirsty feel/become
 ‘become thirsty’

In the above construction, the adverb [giʃa:sa] ‘become’ modifies the adjective [s’a:mo] ‘thirsty’ that refers to way of becoming thirsty.

6.4.7. Complementizer Phrase (CP)

Complementizer phrases are also available in several sentences in Dawuro.

(125)

S[NP[ne] VP[S'[ta -na to:r -a -n c'ad: -o saj] V[pas' -ee -d: -a]]]
 you I -ACC spear -ACC -INS stab -2SG place heal -3MS -PT -3MS
 'The place (ie. part of the body) you stabbed me became healed'.

In the VP of the above sentence, there found another sentence (S') which has an incomplete sense whose structure is shown below.

(126)

S'[NP[ta-na]PP[NP[N[Ns[to:r]CSE[-a]CSE[-n]]]CP[vp[Vs[c'ad:]COMP[-o]] NP[N[saj]]]]]
 I -ACC spear -ACC -INS stab -2SG,-COMP place
 'The part which you stabbed me with a spear,'

The above sentence has a nature of a subordinate clause. It contains an incomplete idea though incorporates a noun and a verb phrase. The second person singular marker [-o] suffixed to the verb [c'ad:-] 'stab' seems performing the role of a complementizer. It can be regarded in such instance that a complementaizer is characterized by a portmanteau which is suffixed to a verb stem that normally has a role of person marking. Additional example of a complementizer phrase is shown in the following sentence structure.

(127)

S[PP[mit^s-a bol:a]VP[CP[Vs[gi??]PER[-a:]TNS[-d:]PER,COMP[-u]]V[?ut: -a: -d:- u]]]
 wood -ACC on climb -3FS -PT -3FS sit -3FS -PT -3FS
 N -CSE AD V -PER -TNS -PER V -PER -TNS -PER
 'She climbed up a tree and sat on it.'

The structure of the CP of the above sentence is shown as below.

(128) [CP[Vs[gi?:] PER[-a:] TNS[-d:] PER,COMP[-u]]]
 climb -3FS,-COMP -PT -3FS
 'After climbing the tree,'

In the above phrase, the third person feminine singular marker [-a:] which is suffixed to the verb [gi?-a:-d:-u] 'climbed' in addition performs a subordinating role, and due to this, the phrase has an incomplete meaning.

6.4.8. Imperative and Interrogative Sentences

Imperative and interrogative sentences also have their own structures. Some examples are provided below.

(129)

S[NP[Ns[ta] CSE[-n]] VP[PP[N[to:r] P[-an]] V[Vs[c'ad:] IMP[-a]]]]
 I -ACC spear -INS stab MOO
 'Stab me with the spear!'

The above sentence has an imperative sense. The speaker orders someone to stab him with a spear. In the structure, the imperative marker [-a] is suffixed to the main verb [c'add-] 'stab'.

(130)

S[NP[N[ʔas] CSE[-a:]] VP [V[bor] TNS[-op:] IMP[-ite]]]
 man -ACC insult -NEG -2PL,MOO
 'Don't insult /criticize anyone.'

In the above structure, the second person plural marker [-ite] which is suffixed to the verb stem [bor-] 'insult' performs a role of an imperative marking. Also a similar structure exists in the sentence below.

(131) S[NP[N[ta:] CSE[-na]] VP[V[m] TNS[-o:p:] IMP[-a:]]]
 I -ACC eat -NEG -2SG ,-MOO
 'Don't eat me!'

Concerning interrogative constructions, we find that certain sentences suffix interrogative morphemes to verb stems.

(132)

S[NP[ne] VP[NP[N[Ns[ma:t⁵] CSE[-a]]] V[Vs[ʔuʃad:] AGR[-i]]]]
 You milk -ACC drink -2S,INTRO
 'Did you drink milk?'

In the above sentence, [-i] is suffixed as an interrogative marker to the verb [ʔuʃad:] 'drink'. Also in the sentence below, the portmanteau morpheme [-ite:] performs as an interrogative marker besides its role of person marking.

(133)

S[NP[N[hintetu]] VP[NP[Ns[mit^s] CSE[-a:]] V[Vs[menit^s] AGR[-i] TNS[-k] AGR[-ite:]]]]
 you(pl.) wood -ACC break -2PL -NEG -2PL,INTRO
 'Don't you(pl) break wood?'

Sentences which hold interrogative pronouns or adverbs, on the other hand, use such interrogative pronouns for asking different questions.

(134)

S[NP[PRO[hak'a:p:e]] VP[V[Vs[j] [-it:e]]]]
 where come -2PL
 'Where do you come?'

S[NP[PRO[ʔo:ni]] VP[V[Vs[j] AGR[-e:] TNS[-d:] AGR[-e]]]]
 who come -3MS -PT -3MS
 'Who did come?'

S[NP[PRO[ʔayaa]] VP[V[Vs[g] AGR[-a]]]]
 what say -2S
 'What are you saying?'

S[NP[PRO[ʔawu:de]] VP[V[VS[b] AGR[-e:] TNS[-d] AGR[-ite]]]]
 when go -3S -PT -3FS
 'When did she go?'

S[NP[PRO[wo:ta]] VP[NP[Ns[mi:f] [-a]] V[Vs[ʃam:] [-a] [-d] [-e:]]]]
 how goods -ACC buy -3FS PT 3FS
 'How did she buy the goods?'

In the above examples, the interrogative pronouns [hak'a:p:e] 'where', [ʔo:ni] 'who', [ʔayaa] 'what', [ʔawu:de] 'when' and [wo:ta] 'how' are used for asking questions.

Summary

This chapter provided grammatical sketch of the Dawuro language. It incorporates brief descriptions of the phonology, morphology, and syntax. Under the phonology part, concise descriptions are made regarding consonants and vowels. Under the morphology, aspects such as person, case, number and gender are discussed. Under the syntax, structures of different phrases such as NP, VP, PP, AP and ADVP are briefly described.

CHAPTER SEVEN

Description of Lexical Items of the Earlier Dawuro Kingdom

This chapter deals with description of lexical items of the data which pertain to the earlier Dawuro kingdom. It consists of two sub-parts. In the first part, the lexical items are identified in terms of their roles; for instance, royal (related to the earlier kings and their families), political (concerning official statuses, political responsibilities, army, etc.), traditional (related to food, costumes, cosmetics, rituals, etc.), economic (related to traditional agriculture and handicraft activities), and religious (related to traditional worship). The second part contends with discussing semantic properties of the lexical items. Accordingly, they are grouped as informative and descriptive. Several of them have informative roles as they give clues of different aspects. Some names, on the other hand, are regarded as descriptive that their meanings have relationship with the physical as well as spiritual matters. Morphological properties of the lexical items are discussed later in chapter eight.

Despite the fact that Dawuro, as cited in Wondimu and Mulugeta (2003 E.C), had its own kingdom since the eleventh century, its history hasn't been popular as the other kingdoms in the region such as Kaffa and Wolayitta. Different reasons are given for this. The first reason is that Dawuro had been decentralized for a longer period of time. Also there had been battles going on among its clans with intentions of achieving power one over the other and putting the whole Dawuro under control. Another reason is that Dawuros had been in frequent battles with different opponent forces coming from the neighbouring regions at different directions. The other reason is that the kingdom had remained a tributary state of Kaffa until the sixteenth century (Seid, 2007). It is believed that these and related issues became obstacles for establishing an integrated state and a stronger kingdom.

Some people also mention that building of the great *Halala keela* 'Halala wall' in the surrounding of Dawuro territory, and also absence of bridges on *Gojeb* and *Omo* rivers, made the region landlocked for a longer period of time. This also had delimited the political and economic interactions of the kingdom with other kingdoms in the area.

The landlocked situation had been a bigger problem until recently (1991 E.C.). It also had prevented scholars from coming into the region and exploring more about the earlier history as well as doing other researches.

The kingdom, regardless to assumptions made above, had its own peculiarities concerning its royal, political, economic, traditional, religious, and the like aspects. Scholarly works such as Wondimu and Mulugeta (2003 E.C.) and Seid (2007) on Dawuro's history; Admassu (2011) on *Halala keela*; Behailu and Data (2001) and Data (1997) regarding socio-economic groups and social stratifications, mention some in relation to the earlier kingdom in line with issues they attempt. Yet several specific concerns; for instance, pertaining to the earlier royal family, army, court, traditional belief, different ceremonies, etc. seem less regarded. This chapter provides a brief account of the lexical items relating to some of such issues. Changes which these lexical items undergone and also factors encountered with such changes are discussed in chapter nine.

7.1. The Lexical Items and Their Representations

The lexical items of the data are classified into different categories as honorific, political, and traditional according to their features. Certain sub-features are also regarded under each category.

7.1.1. Lexical Items Representing Honours

Lexical representations in the data show that the earlier Dawuro kings and their families had honorific identifications different from the ordinary people. In showing the king's honour, several names prefix the lexical item [kawo] 'king' or [kati] 'king' to nouns referring to belongings of the king; for instance, [kawo tora] 'the king's spear', [kati gaduwa] 'the king's residence', [kawo inda] 'the king's seat'. Also special representations like [ɸars'a] 'gold ring', [ʔoɸana] 'fence', and [gaduwa] 'place of residence' are used in showing that the individual as well as his belongings are sacred. Below, such honorific representations are identified as residential, majestic, royal and professional.

7.1.1.1. Lexical Representations Signifying Residential Honour

Materials which belong to the king have special names in order to designate his honour. Many of the names constitute the representations either [kawo] or [kati] which denotes title of his kingship. The following lexical items; for example, stand for some material heritages found in the area.

- (135) [kati gaduwa:] *kati-gaduwa* ‘compound of the king’s residence’
 [kati bokuwa:] *kati-bokuwa* ‘trench dug around *kati-gaduwa*’

[kati gaduwa] is a compound noun formed by combining [kati] and [gaduwa]. [kati] ‘king’ serves as a modifying component of several head nouns. Materials which belong to the king are mostly identified using this representation. [gaduwa] ‘residence’, on the other hand, has a role of head noun. It signifies ‘sacred residence’. The whole compound stands for the king’s residence which is believed to be sacred. [kati gaduwa] ‘residence of the king’ represents a place in Dawuro located at Loma district at a nearby distance from Koysha town. The place had been one of the residences of the earlier kings.



Fig. 10. Kati-gaduwa : at the entrance

[kati bokuwa] ‘king’s trench’ is also a compound item. [kati] denotes the king’s title whereas [bokuwa] stands for ‘trench’. The whole compound refers to the trench dug in three rounds around *kati-gaduwa* ‘the king’s residence’. According to the information from the informants, due to scarcity of stones in the area, people of the earlier time had preferred digging this ditch to building a stone fortification to protect the compound.



Fig.11. part of *kati-bokuwa* covered with shrubbery

The ditch is deeper than two meters and is capable of hiding a person of a medium height. But since it is covered with full of shrubbery, one may not see it easily unless getting closer.



Fig.12. a boy standing in the *kati-bokuwa*

- (136) [kati karija] kati-kariya ‘king’s yard’
 [kati ʔud:um:a] kati-uduma ‘king’s crashing ground’

[kati karija] ‘king’s yard’ is a compound form composed of two components: [kati] and [karija]. [kati] signifies ‘king’. [karija] represents ‘field’. The whole compound denotes a larger field lay at *Kati gaduwa* ‘compound of the king’s residence’ at a site which is assumed as the surrounding of the earlier king’s home. *Kati-kariya* had different functions. For example, it was used for people to gather on it at different occasions such as celebrating traditional holidays, worshipping, and assemblies. Also it was serving as a waiting place for guests who were coming to visit the king.



Fig. 13. part of kati-kariya

[kati ʔudum:a] is also a compound item composed of [kati] ‘king’ and [ʔud:um:a] ‘crashing ground’. The whole compound designates another plot of land at *kati-gaduwa* ‘compound of the king’s residence’. *Kati-uduma* is a field on which the king’s servants had been crashing the royal harvest. The representation [ʔud:um:a] ‘crashing ground’ has a resemblance with the Amharic word [ʔawudim:a] which also signifies the same meaning. The informants assume that it probably is originated from Amharic. *Kati-uduma* nowadays is covered with bushes and different wild plants.



Fig. 14. goats grazing at kati-udumma

Bokuwa ‘trench’, *kariya* ‘field’ and *uduma* ‘land for crashing crop’ are also available at ordinary houses. Nevertheless, those at *kati-gaduwa* take the honorific modifier either *kati-* or *kawo-* which signifies them as the king’s possessions. [kati] ‘king’ and [kawo]

‘king’ determine the same meaning with their other nominal counterparts [katija] and [kawuwa] respectively which both also signify the meaning ‘king’. Yet [kati] and [kawo] have a modifying nominal function, and [katija] and [kawuwa] have role of a noun. There is a regional dialectal difference between these items. People living in the lowland area mostly use [katija] whereas those in the highland use [kawuwa]. Nonetheless, from the field visit held in the highland areas, both representations are noted being used alternatively.

At *kati-gaduwa*, there exist rock-carved kitchen materials which witness that the place had been residence of the earlier royal family. The following names; for example, represent different sized bowls.

(137) [ʔut:a kerija]	utta keriya	‘bowl for preparing <i>utta</i> ’
[bac’ira kerija]	bachira keriya	‘bowl for preparing <i>bachira</i> ’

[ʔut:a kerija] is a compound form consisting of two elements: [ʔut:a] and [kerija]. [ʔut:a] refers to a kind of traditional food (ie. bread in sauce) which is Dawuros’ beloved food. The other element [kerija] stands for ‘bowl/pan’. The compound item represents a kind of pan which serves for preparing this traditional food.

[bac’ira kerija] is also composed of two items: [bac’ira] and [kerija]. [bac’ira] signifies traditional food prepared from product of *utsa* [ʔutːsa] ‘false banana’. And [kerijya] stands for ‘bowl/ pan’. The whole compound refers to another kind of pan which serves for preparing *bachira* ‘a kind of food’.



Fig. 15. Rock-carved *utta keriya* (left) and *bachira keriya* (right)

- (138) [bat^sa] batsa ‘big pot’
 [ʔudula] udula ‘kettle’

The above names also signify other rock-carved materials at *kati-gaduwa* ‘compound of the king’s residence’. [bat^sa] is a lexical item referring to a bigger pot which serves for making the local beverage known as *bordiya* [bordija]. *Bordiya* in the Dawuro society is usually prepared for holidays and during seasons of crop harvest. The other item [ʔudula] signifies a small kettle like material which is used for pounding roasted coffee.



Fig. 16. Rock-carved *batsa* (left) and different other bowls (right)

These kitchen utensils found at *kati-gaduwa* ‘the kings’ residence’ have no name differences with those found in ordinary houses which are used for similar purposes. Yet, they seem special from the ordinary ones in some ways, for instance, they are rock-carved.

The lexical items indicated in the above denote material heritages which still exist in the area. We also find representations which stand for other non-existing materials but had relations with honours of the earlier kings as well as their families.

- (139) [god:om:a gaduwa] godoma gaduwa ‘king’s home’
 [ʔoΦana] ophana ‘king’s fence’

The compound item [god:om:a gaduwa] consists of two elements: [god:om:a] and [gaduwa]. [god:om:a] signifies a type of house built at highland areas. [gaduwa], on the other hand, stands for the king’s nobility. The whole compound represents a kind of home where the king lives. *Godoma gaduwa*, according to the information from the

informants, had been built at the central part of *kati-gaduwa* ‘compound of the king’s residence’.

Kati Halala’s home; for example, was found at this centre. It had a round shape whose internal size had an estimated width between seven to eight meters diameter. Like other ordinary houses, it had been built from wood, but parts of its internal and external wall were finely paved with mud. Also, edges of its thatched roof were trimmed equally, and woods of its ceiling were bundled with locally made cloth known as *madda* [mad:a]. Such things might show that the king’s home had a unique feature which is not found with ordinary houses not only by name but also by design and materials used to decorate it.

The other representation [ʔoɸana] signifies fence built at the surrounding of the king’s home. The surrounding of Kawo Halala’s home had been fenced in seven rounds that each round at an interval of a certain distance. The fence had been built from strong, tall and sharp pointed woods. Each round had its own name consisting of the item [ʔoɸana] ‘fence’ and an ordinal which signifies level of the fence in the order.

- (140) [ʔitansa ʔoɸana:] itansa ophana ‘first fence’
 [laʔet’sa ʔoɸana:] la’etsa ophana ‘second fence’

The compound item [ʔitansa oɸana] consists of two components: [ʔitansa] and [ʔoɸana:]. [ʔitansa] means ‘first’. It is derived from the numeral *itta* [ʔit:a] which means ‘one’. The other item [ʔoɸana] signifies ‘fence’. [ʔitansa oɸana] stands for the first most internal round fence built at a nearby distance from the king’s home.

[laʔet’sa ʔoɸana] signifies ‘second fence’. [laʔet’sa] refers to ‘second’. It is derived from the numeral *la’a* [laʔa] ‘two’. The whole compound denotes the second round fence built at the most internal part at a certain distance next to the first round.

- (141) [hezetsa ʔoɸana:] hezetsa ophana ‘third fence’
 [ʔoleʔet’sa ʔoɸana:] ole’etsa ophana ‘fourth fence’

[hezət^sa ʔoɸana:] is also a compound lexical item. [hezət^sa] which is derived from the numeral *heza* [hez:a] ‘three’ signifies the ordinal ‘third’. The whole compound refers to the meaning ‘third fence’. The compound item stands for the third inner round fence built at a certain distance next to the second round. [ʔoleʔet^sa ʔoɸana:] is another compound item signifying the fourth internal round fence at a certain distance from the third one. [ʔoleʔet^sa] represents the ordinal ‘fourth’. It is derived from the numeral [ʔojid:a] ‘four’.

- (142) [ʔitʃihinsa ʔoɸana:] ichihinsa ophana ‘fifth fence’
 [sofunsa ʔoɸana:] sofunsa ophana ‘sixth fence’
 [lapunt^sa ʔoɸana:] lapuntsa ophana ‘seventh fence’

[ʔitʃihinsa ʔoɸana:] signifies the fifth internal round. [ʔitʃihinsa] which is derived from the numeral [ʔitʃ:ɛʃa] ‘five’ stands for the ordinal ‘fifth’. The other compound item [sofunsa ʔoɸana:] signifies the sixth round fence built at a certain distance from the fifth round. [sofunsa] refers to ‘sixth’. [lapunt^sa ʔoɸana] is also a compound item standing for the seventh round. [lapunt^sa] ‘seventh’ is derived from the numeral [la:p:una] which means ‘seven’. The whole compound represents the seventh round fence built at the most outer part.



Fig. 17. kati-gaduwa : central part

Fence built around home of the *sharachuwa* ‘leader of a traditional belief’ is also known as [ʔoɸana]. But it has some differences from the king’s. First, it is made of tree woods whose upper top part leaves are left uncut. Second, the rounds might not be exactly seven; even it can be only a single one. [ʔoɸana], though primarily signifies ‘fence’, also designates ‘sacredness’. It shows that these fences are honoured as the individuals themselves are considered as sacred. Both the *kawuwa* ‘king’ and the *sharachuwa* ‘spiritual leader’ are the most respected individuals among the society. The king is governor of the state, the people, and wealth within the territory. Also the *sharachuwa* is a spiritual leader whom the society gives high respect due to his spiritual gift.

The fences and homes of the earlier kings at *kati-gaduwa* ‘residence of the king’ nowadays are not existent at the place. According to the information from field informants, they became destructed during the battle held in the ending era of the kingdom.

7.1.1.2. Lexical Representations Signifying Majestic Honour

Several of the representations indicated under residential honour in the above section are used to express the king’s royal honour showing that he is special from ordinary people.

(143)	[katija]	katiya	‘king’
	[kawuwa]	kawuwa	‘king’

[katija] and [kawuwa], as noted earlier, convey title of kingship yet there is a regional dialectal difference between them. People of the highland area use [kawuwa] whereas those of the lowland use [katija]. But nowadays we may frequently listen when speakers alternate between both representations. The *kawuwa* / *katiya* is the most respected individual who is governor of the state, commander in chief of the army, judge, also spiritual father. A group of other lexical items used to express the king’s majestic honour are also attested.

(144)	[k’amiʃija]	k’amishiya	‘blouse’
	[hadija]	hadiya	‘pair of shorts’

The above representations stand for locally made clothes which the king dresses ordinarily. They were also dressed as war uniform by the earlier soldiers. [k'ami'fija] signifies a kind of blouse. The representation has resemblance with the Amharic's *k'emis* [k'əmis] which denotes women's dress. The earlier Dawuro's representation yet refers to a kind of larger blouse used by men. Nevertheless, in the later times, this item has shifted towards signifying women's dress. The other item [hadija] stands for a kind of pair of shorts. *K'amishiya* 'blouse' and *hadiya* 'a pair of shorts' are clothes which are dressed together.

There are also special clothes which the king wears for his honour that make him unique among the other people. Some of them are listed below.

- (145) [dʒanuwa] januwa 'tunic with broad red band'
 [kab:a] kabba 'mantle'

Both the above lexical items represent among clothes which the earlier kings dress for their honour. [dʒanuwa] stands for 'tunic with a broad red band' whereas [kab:a] signifies a kind of mantle. The names have similarities with the Amharic's *jano* [dʒano] and *kabba* [kab:a] respectively which also denote same meanings. Informants assume that the Dawuro representations could be borrowed from Amharic.

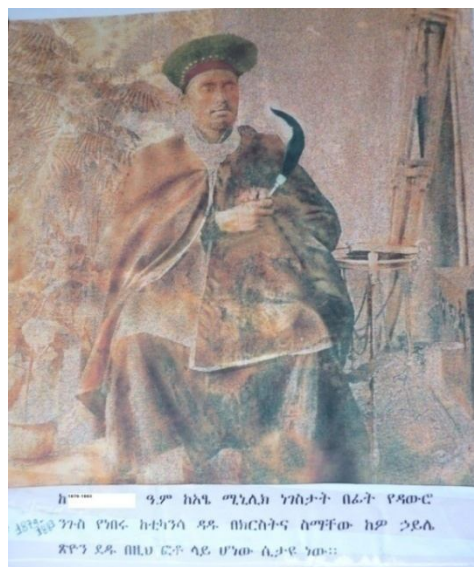


Fig. 18. Kawo Haile Tsion Dadu (Kantsa) 1879-1883 E.C.
 (source: document of Kauwna Malla Uncho)

Figure eighteen in the above shows photograph of Kawo Kantsa who was the last king of Dawuro dressed in *kabba* over *januwa* . Quite earlier, *Januwa* had been a normal sign for the king's honour. However, *kabba* which had been introduced by people from *Gojam* became used by the later kings for a similar purpose. The above picture almost shows dressing style of the later kings.

The following representations also refer to materials which are used to signify the earlier kings' glory.

(146)	[ϕ ars'a]	phars'a	'gold ring'
	[work'a sagajija]	work'a sagayiya	'gold bracelet'
	[bira sagajija]	bira sagayiya	'silver bracelet'

[ϕ ars'a] refers to 'gold ring' which the king puts on his finger that is the main signifier of his majestic grace. The earlier Dawuro kings do not put crown on their heads; instead, wear this gold ring which is the most valuable object that has equivalence with a crown. An individual who wears *pharsa* 'gold ring' reigns as king and deserves every necessary respect from the society. Thus, the king himself, his relatives as well as people around him take special care for it lest it should be lost or stolen by anybody else for fear he who gets it might declare himself as king. When the king dies, his relatives hide or bury the ring where it could be protected safely so that no one could find it. The ring which the *sharachuwa* 'the spiritual leader' puts on also is known as [ϕ ars'a]. Yet, according to the information from informants, it is made of copper. Ordinary people also wear rings known as [migiduwa] which are also made of copper.

The compound items [work'a sagajija] and [bira sagajija] each consists of combinations of borrowed and indigenous elements. [work'a] signifies 'gold' whereas [bira] stands for 'silver'. The lexical items have resemblances with the Amharic's *work'* [work'] 'gold' and *bir* [bir] 'silver' respectively. The other item [sagajija] designates 'bracelet'. [work'a sagajija] signifies 'gold bracelet' whereas [bira sagayiya] refers to 'silver bracelet. The king adorns with *work'a-sagayiya* and *bira-sagayiya* for they are also signifiers of his glory. He puts on usually from two to five *work'a-sagayiys* on his right arm, and also a similar number of *bira-sagayiys* on his left arm.

Ordinary people also decorate with bracelets. For instance, when a boy engages a girl for marriage, he offers them as dowry yet mostly those which are made of silver. Also number of the bracelets might not be similar to those which the king puts on. The following representations also signify materials which have relations with the king's honour.

(147)	[kawo tora]	kawo-tora	'king's spear'
	[kawo s'os'e]	kawo-s'os'e	'short spear'
	[s'amʔa]	s'am'a	'mace'

[kawo tora] and [kawo s'os'e] are compound forms which each takes the nominal modifier [kawo] 'king' denoting that the materials belong to the king. [tora] in the first compound signifies 'spear'. [kawo tora] represents spear which belongs to the king. The name [tora] has resemblance with the Amharic's *t'or* [t'or] 'spear'. Informants also assume that it could be borrowed from this language. *Kawo-tora* is a kind of special spear whose metal part is made of silver and its handle from a stronger type of wood.

The other representation [s'os'e] in the second compound item stands for 'short spear' which is another type of spear. *Kawo-s'os'e* is a shorter spear which also belongs to the king that he usually uses it as a support to mount on or dismount from his mule.

The other representation [s'amʔa] signifies a kind of short rod (mace) which, as informants indicated, is also another marker of the king's glory.

(148)	[kawo ʔinda]	kawo inda	'king's platform'
	[kawo barc'um:a]	kawo barchuma	'king's stool'

Each of the above compound representations holds the nominal modifier [kawo] 'king' which modifies that the materials are the king's possessions. [ʔinda] and [barc'um:a], on the other hand, signify different types of seats. [ʔinda] denotes a kind of platform which is built usually from wood and earth. [kawo ʔinda] stands for a bigger platform built in the compound of the king's residence on which the king sits during certain occasions such as public meetings. The platform is bigger in size as showing the king's honour.

[*barc'um:a*] in the second lexical item, as informants claim, is borrowed into the language probably through Amharic. It signifies a kind of stool carved from a tree stem. The whole compound [*kawo barc'um:a*] stands for a kind of stool which the king uses also as his seat.

Inda and *barchuma* are also available at ordinary houses. Names of the king's properties yet use the representation either [*kawo*] or [*kati*] together to show that they are his belongings. Besides, these materials are relatively bigger in sizes.

7.1.1.3. Lexical Items Signifying Honour of the Royal Family

The royal family of the earlier Dawuro kingdom consists of different members who have honorific identifications as some are shown below.

(149)	[<i>kawuwa</i>]	<i>kawuwa</i>	'king'
	[<i>kawuta gen:e</i>]	<i>kawuta genne</i>	'queen'

[*kawuwa*], as indicated earlier, is an honorific title given to the king. Yet the *Mes'atsuwa* and the *Gok'atsuwa* dialects use different representations: [*kawuwa*] and [*katija*] respectively to signify this sense. The *kawuwa* is the most supreme individual over the state.

[*kawuta gen:e*] is a compound form composed of [*kawuta*] and [*gen:e*]. [*kawuta*] refers to 'queen', and [*gen:e*] stands for 'lady'. The whole compound denotes 'queen and lady'. [*kawuta gen:e*] refers to the king's principal wife. *Kawuta genne* also has other honorific titles by which people of different regions call her.

(150)	[<i>gas:a gen:o</i>]	<i>Gassa genno</i>	'lady of <i>Gassa</i> '
	[<i>waruma gen:o</i>]	<i>Waruma genno</i>	'lady of <i>Waruma</i> '
	[<i>gibra gen:o</i>]	<i>Gibra genno</i>	'lady of <i>Gibra</i> '

[*ges:a gen:o*] is a title by which people living at *Gassa* district used to address the queen. [*gas:a*] is name of one of the five districts of the Dawuro zone. The other item [*gen:e*] represents 'lady. The whole compound signifies the meaning 'lady of *Gassa*'. [*waruma gen:o*] is her another honorific title. [*waruma*] stands for another place name in Dawuro. The whole compound signifies the meaning 'lady of *Waruma*'. [*gibra*

[gen:o] is also her another honorific title which people of *Gibra* used to address her. [gibra] stands for a place at *Tocha* district which was one of the seats of the later Dawuro kings. [gibra] and [gen:o] together signify the meaning ‘lady of *Gibra*’.

Some individuals relate the title [gibra gen:e] with this lady’s task of tribute collection. *Kawuta-genne* ‘king’s wife’ had some responsibilities at the king’s residence. She manages and directs the kitchen job. She assigns maids who serve meal and make coffee for the king and his family. Also politically, she has a vital role that she counsels her husband concerning his administrative works.

Kawuta-genne ‘the king’s wife’, in relation to her job responsibilities, also had honorific titles of the following.

- (151) [t’omoso gen:e] t’omoso genne ‘job coordinator lady’
 [gibra gen:e] gibra genne ‘tax collector lady’

[t’omos:o gen:e] means ‘coordinator lady’. [t’omoso] stands for ‘cooperation’ whereas [gen:e] signifies ‘lady’. *Kawuta genne* coordinates a cooperative work that she insists ladies of the locality to pay a labour tribute for the king and his family. Ladies of the locality get together at *kati-gaduwa* ‘compound of the king’s residence’ once or twice a week (Wednesday and Friday) and spin cotton. Such labour tribute is known as *madda* [mad:a].



Fig.19. hillock where *kawuta-genne* had been coordinating *madda*’

[gibra gen:e] also represents *kawuta genne*’s ‘the king’s wife’ another title. As some informants indicated, [gibra] is a nominal modifier which has same representation with

the noun [gibirija] ‘tax’ which itself has similarity with the Amharic’s *gibir* [gibir] ‘tax’. They assume that it could be a borrowed item from Amharic. [gibra gn:e], in this regard, has a sense of meaning ‘tax collector lady’. *Kawuta genne*, due to her responsibility of collecting *gibiriya* ‘tax’ from the people, is given this title. Yet some people, as shown earlier, relate it with her royal honour associating with the place name *Gibra* [gibra] that had been one of the seats of the kings.

The other members of the royal family also had their own honorific titles.

(152)	[buʃaʃa]	bushasha	‘children of the royal family’
	[kawuna]	kawuna	‘king’s son’
	[kawunato]	kawunato	‘king’s daughter’

The above lexical items refer to honorific titles of children of the royal family. [buʃaʃa] is a collective name given to children of the king together with others who have closer blood relationship with him that live in his residence. Earlier, in the time before Kati Halala, successor of the king had been chosen among the *bushashas*, and all the *bushashas* had the right to compete to become king. *Sharachuwas* ‘spiritual leaders’ had been responsible to select the successor among them. Yet in the later time, Kawo-Halala, under the counsel of his mother (Genne Balle), formulated a new rule which enables only the king’s first son born from his principal wife to reign after his father. For this reason, first sons of the later kings namely Kawo Dagoye, Kawo Sanna, Kawo Dadu and Kawo Kantsa in the order reigned as kings each after his father.

The other lexical item [kawuna:] signifies title of the king’s son. It is a blending of two words: [kawuwa] ‘king’ and [naʔa] ‘son’. The representation has equivalence with the English’s ‘prince’. [kawunato], on the other hand, denotes the king’s daughter. It is also formed by blending of [kawuwa] ‘king’ and [naʔatu] ‘girl’. It has an equivalent meaning with the English word ‘princess’.

7.1.1.4. Lexical Representations Signifying Professional Honour

The lexical data shows that different civil servants at *kati-gaduwa* ‘the king’s residence’ have their own professional titles. The following are provided as example.

(153)	[ɸengija naga]	phengiya naga	‘gate keeper’
	[mok:ijawa]	mokiyawa	‘guest receptionist’
	[mojizawa]	moyizawa	‘guest receptionist’

[ɸengija naga] is a compound form composed of [ɸengija] and [naga]. [ɸengija] stands for ‘gate’ or ‘door’ and [naga] represents ‘guard’ or ‘keeper’ that the whole compound represents the meaning ‘guard who keeps the gates of the king’s home’. *Phengiyanagas* also keep gates of the fences of the king’s residence, and entrances of *kati-gaduwa* ‘compound of the king’s residence’. A *phengiyanaga* who keeps the gate of the king’s house has additional responsibilities. He supervises the guest receptionists, checks if they are working according to their schedule, and also controls guests who come in to and out of the king’s house. As the gate keepers had been employed for the king, there had been honours with reference to his nobility which they deserve with respect to their professions.

[mok:ijawa] refers to an individual who has a post of guest receptionist. The representation has derived from the verb stem [mok:e] which means ‘to receive’. A *mokiyawa* receives guests who come to visit the king. Different guests used to visit the king for different purposes such as administrative, political as well as other personal issues. The *mokiyawa* welcomes and lets them wait until their turns reach. The other representation [mojzawa] also refers to ‘guest receptionist’. It is derived from the verb stem [mojize] ‘to send off’ by adding suffixes of the definite marker [-a] and the word final case marker [-a]. *Moyizawa* has a responsibility of sending off guests.

7.1.2. Lexical Items Signifying Political Issues

Informants didn’t provide clear information regarding the political system of the earlier Dawuro kingdom. The scholarly works such as Wondimu and Mulugeta (2003 E.C.) and Seid (2007) also do not specifically tell about it. However, based on information of these scholarly works and also of informants, its some features have been identified. Accordingly, it had different administrative political positions, regional divisions and army.

7.1.2.1. Lexical Items Designating Political Administrative Positions

Based on work of Wondimu and Mulugeta (2003 E.C.), the political system of the earlier Dawuro kingdom can be classified in to two eras as the pre-Halala and the post-Halala era. The lexical data also show presence of two different types of official placements. The *pre-Halala* structure has the king from the top and below him eight administrative placements in equivalent positions along with their job responsibilities as enlisted below.

- (154) [dub:e raʃ:a:] dube-rasha ‘governor of land’
 [tora raʃ:a:] tora-rasha ‘war official’

[dub:e raʃ:a] refers to an individual with a post of governing land. [dub:e] stands for ‘land’ whereas [ʔeraʃ:a] signifies a higher official placement. The compound as a whole allocates the meaning ‘governor of land’. *Dube-rasha* has a responsibility of assigning lands to war heroes and government officials, also collects taxes from the people for the king.

[tora raʃ:a] signifies a person with a position of war official. [tora] represents two meanings: ‘spear’ and ‘army’. [tora raʃ:a] represents an army chief in this sense. *Tora-rasha*, being together with the local administrators, recruits soldiers among the people, and also arms them with different weapons.

- (155) [hat^sa raʃ:a] hatsa-rasha ‘official over swimmers’
 [ʔatʃe raʃ:a] ache-rasha ‘official over handicraft affairs’
 [dinka raʃ:a] dinka-rasha ‘official over *dinkiya* makers’

[hat^sa raʃ:a] stands for an official who is head of swimmers. [hat^sa] signifies ‘water’ whereas [raʃ:a] represents an official status. *Hatsa-rasha* insists swimmers to assist people while crossing the *Omo* and *Gojeb* rivers to go to the neighbouring regions. Since there had been no bridges built on the rivers, the people had been crossing them by swimming, also had been transporting their goods in a similar way. And swimmers

had been assisting them to cross the rivers. The government had assigned *hatsa-rasha* over these swimmers to monitor their works. *Hatsa-rasha*, in addition, has a responsibility of protecting the area lest robbers should attack the travellers and take their properties.

[ʔatʃːe raʃːa] signifies a person with a higher official rank responsible for handicraft works and products. *Ache-rasha*, through clan co-ordinators, urges craft workers (smiths, tanners and potters) to make different handicraft products for the royal purposes.

[dinka raʃːa] is also another title signifying an official status in relation to traditional music and musical instruments. [dinka] signifies a kind of blowing traditional musical instrument (see chapter 2). *Dinka-rasha* organizes and coordinates the musical group of *dinkiya* [dinkija]. The band plays different musics on occasions like traditional holidays which the king celebrates, and also during condolences when the king dies.

(156)	[ʃiwa raʃːa]	shiwa-rasha	‘prosecutor’
	[ʔagːa raʃːa]	aga-rasha	‘official for mercy affairs’
	[mara raʃːa]	mara-rasha	‘official for mercy affairs’

[ʃiwa raʃːa] represents an official placement with a post of prosecution. *Shiwa-rasha* has an authority to put on trial those who rebel against the king, and officials who become unwilling to work for him. He also makes them get appropriate punishments.

[ʔagːa raʃːa], on the other hand, stands for an official working in relation to mercy affairs. *Aga-rasha* pleads the king to have mercy on convicts. [mara raʃːa] is also an official title referring to same responsibility with [ʔagːa raʃːa]. The representation [mara] has similarity with the Amharic’s *mare* [marə] ‘had mercy’. Some informants say that perhaps it has relation with this Amharic counterpart. Like *aga-rasha*, *mara-rasha* also requests forgiveness from the king for individuals who are accused as guilty. He works together with *aga-rasha*.

All the above lexical representations are compound forms. Their first elements denote job placements of the officials whereas their second component [ʔeraʃ:a] signifies official status with a meaning of ‘governor’.

The way of the administration and official structure yet became altered since the time that Kawo-Halala became king. Halala, as cited in Seid (2007:41), made a reformation for a reason that he had observed weaknesses in the earlier system. Thus, he established seven new official placements in a hierarchy as are denoted by the lexical items below.

(157)	[kawuwa]	kawuwa	‘king’
	[katija]	katiya	‘king’
	[woraba]	woraba	‘regional lord’

As referred earlier, [kawuwa] or [katija] signifies ‘king’. The kawuwa / katiya is the supreme individual over the state. The other representation [woraba] refers to an official placement below [kawuwa] ‘king’. A *woraba* is a regional governor. He is usually known as ‘landlord’. Seid (2007) indicates that a *woraba* is recruited from the *Kawuka* clan (the dominant clan), and it is the king who appoints him based on some criteria. According to the criteria, an individual who is chosen for this position must be of middle age, rich and prominent politically and socially.

A *woraba* ‘regional lord’ governs a larger area and people. He governs five and more *erasha-tetsas* [ʔeraʃ:a tet^sa] ‘large district administrations’ under him. He passes orders coming from the *kawuwa* ‘king’ to officials under him so that they could mobilize the people for different tasks such as battle, assembly, work on the king’s farm, etc. The *woraba*, under his social responsibility, also works for peace and stability of the people and the region. He protects the area from unlawful activists and activities. He also works for the supremacy of the traditional law, for example, condemns abduction and raping; instead, insists legal marriage. He; furthermore, collects taxes from the people.

Worabas are also appointed from the despised social groups. Yet they do not become regional administrators, but tax collectors for the king from the minorities.

(158)	[ʔeraʃ:a]	erasha	‘large district ruler’
	[gu:da]	guuda	‘small district governor’
	[dan:a]	danna	‘local chief’

[ʔeraʃ:a] denotes ‘large district ruler’ referring to an official rank below *woraba* ‘regional lord’. As informants pointed out, any fit individual from the dominant clans that is *Malla*, *Amara* and *Dogolla* was able to compete for this position. However, wealth, power, prestige as well as social status were taken into consideration. An *Erasha* governs at least three *guuda-tetsas* [gu:da tet^sa] ‘smaller district administrations’ under him. Yet, this figure may vary in terms of size of population and nature of topography.

Erasha ‘ruler of large district’ has a number of responsibilities. He descends orders coming from the king via the *woraba* to the lower officials to address to the people. Also he has a right to divide land among the people living in his administrative territory. For example, when a boy reaches for marriage and for paying tribute to governors, he allocates him a portion of land. *Erasha*; moreover, intercedes between people who quarrelled due to border cases. Concerning farmlands, for instance, someone perhaps may push into his neighbour’s boundary unfairly. The *erasha*, in this regard, looks for a solution. *Erashas*, as cited in Seid (2007), also insist on the people through their lower officials for *madda ossuwa* [mad:a ʔosuwa] ‘a cooperative work’ which is a labour tribute that they should pay for the king by working on his farm.

The other lexical item [gu:da] signifies official status below [ʔeraʃ:a] ‘large district ruler’. It represents the position ‘small district governor’. Fit individuals from all social groups, except of the marginalized social members, can be recruited for this position. A *guuda* has responsibility of descending instructions coming from the *erasha* to the people through the *danna* [dan:a] ‘local administrator’. Information from field informants shows that totally there had been more than one hundred sixteen *gudas* ‘smaller district officials’ in Dawuro.

[dana] is the other lexical representation signifying the next official position below *guuda* ‘small district governor’. It denotes an official with a post as local administrator. *Dannas* have closeness to people of their localities, and communicate directly with them. They insist on the people for different tasks as per orders coming from the higher officials. They also recruit army members among the villagers.

Officials of each level designated by lexical items in the above govern regions of varying sizes. To compare; for instance, the *kawuwa* governs the whole state whereas *danna* administers only a small locality. These official titles, except [kawuwa] / [katija], had kept functions even after the downfall of the kingdom until the end of Emperor HaileSELLassie I regime (the last emperor of Ethiopia).

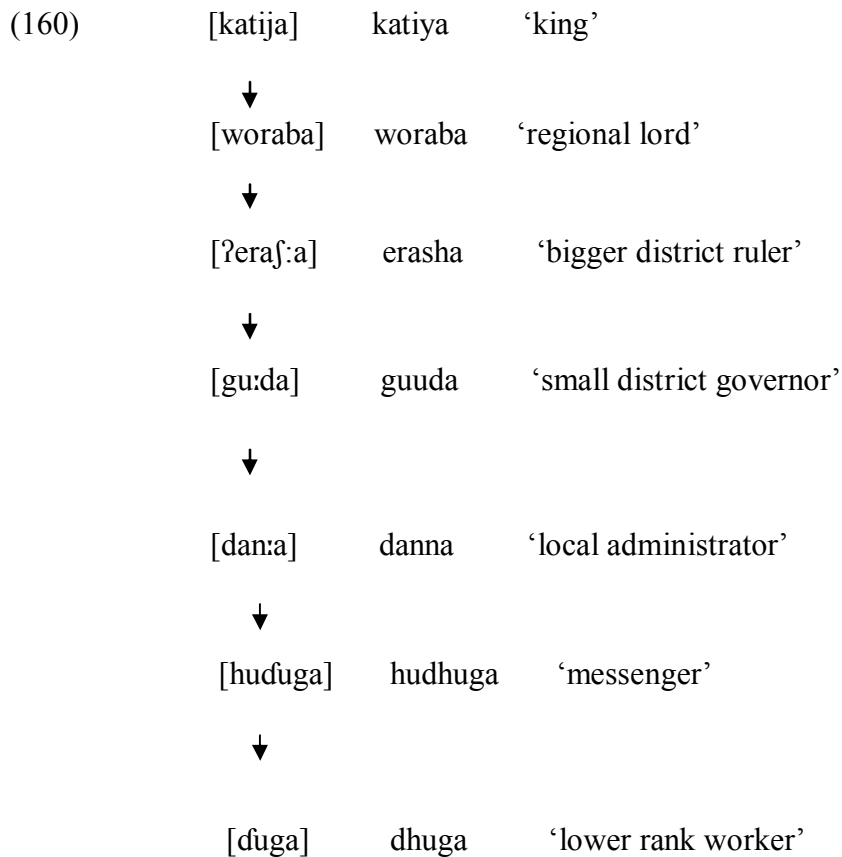
Kawo Halala had established not only the above five official positions, but also other two lower level placements as enlisted below.

(159)	[huduga]	huduga	‘messenger’
	[dhuga]	dhuga	‘lower rank worker’

Both the above lexical items represent individuals who have closer relationships with the people, and contact personally each family in the locality. [huduga] refers to an individual with a responsibility of addressing orders coming from the *danna* ‘local administrator’ to each family or individual. *Huduga*; moreover, manages and controls the villagers in line with their responsibilities, and also recruits soldiers among them.

[dhuga] signifies the other lower official rank. *Dhugas* mostly are recruited from socially despised groups, and sometimes are not considered as political officials. They have different responsibilities, as Seid (Ibid.) refers to; for instance, taste food before it gets served for guests, prepare accommodations for guests who come to the area, play *hitsise* [hit^sit^se] ‘a traditional blowing musical instrument’ on occasions like wedding, etc.

The seven political official positions in the hierarchy are shown in the diagram below.



The data show that in the period before Kawo Halala, [ʔeraʃ:a] ‘district governor’ had been the popular title serving for all officials both to the higher and lower statuses at all sectors. It was also popular in the era of Kawo Halala and in the time after him, but descended to the third lower position which is below [kawuwa] ‘king’ and [woraba] ‘regional lord’ in the hierarchy of the new alignment.

Some other official placements had also been found in the earlier political administration. The following titles; for instance, had been functional in the system.

- (161)
- | | | |
|---------------|------------|--|
| [ʔatal:atʃ:a] | atalacha | ‘king’s advisor’ |
| [gode buʃo] | gode-busho | ‘responsible individual over the king’s house’ |

Responsibilities of individuals with the above titles had been mostly counseling the king in his political duties. [ʔatal:atʃ:a] signifies ‘king’s advisor’. *Atallachas* used to

counsel the king on different issues such as the way he governs the state, administers the people, manages the offices and controls the officials; in general, the way he should strengthen his power. [gode buʃo] also signifies another individual with a post of counselling the king. *Gode busho* is a war captive boy grows in the king's house seen as his own son. He is given authority of managing the properties, the workers (guards and maids) and other activities in the king's residence. Furthermore, he counsels the king; for instance, concerning measures he should take upon those whom he suspects as opponents to his kingship.

The kingdom, following Halala's new structure, became divided into different administrative regions and districts. The following lexical items designate these administrative classifications in the hierarchy.

- (162) [kawo tet^sa] kawo-tetsa 'the state'
 [woraba tet^sa] woraba-tetsa 'regional administration'

[kawo tet^sa] signifies the whole state. As the name [kawo] 'king' refers, the whole compound designates the state which the king governs. Larger part of the territory of the Dawuro *kawo-tetsa* had been bounded by *Gojeb* and *Omo* rivers. The rest part had been bordered by Wolayitta, Gamo-Gofa, and Konta regions as well.

[woraba tet^sa] represents a larger regional administration which a *woraba* governs under the *kawo-tetsa* 'the state'. Under each *woraba-tetsa*, there had been found between two to five *erasha-tetsas* [ʔeraʃa tet^sa] 'district administrations', and many more *guuda-tetsas* [gu:da tet^sa] 'smaller district administrations' and *danna-tetsas* [dan:a-tet^sa] 'local administrations'. Quite earlier, the *kawo-tetsa* 'the state' had eight *woraba-tetsas* under it including the Konta district. But later Konta became an independent kingdom, and they remained seven.

- (163) [ʔeraʃ:a tet^sa] erasha-tetsa 'large district administration'
 [gu:da tet^sa] guuda-tetsa 'small district administration'
 [dan:a tet^sa] danna-tetsa 'local administration'

[ʔeraʃ:a tet^sa] stands for ‘larger district administration’ which the *erasha* ‘district ruler’ governs. [gu:da tet^sa], on the other hand, signifies ‘smaller district administration’ which the *guuda* administers. Under each *erasha-tetsa* ‘large district administration’, from two to five *guuda-tetsas* [gu:da tet^sa] had been enrolled. And under each *guuda-tetsa* ‘small district administration’ also between two to five *danna-tetsas* [dan:a tet^sa] ‘local administrations’ had been incorporated. [dan:a tet^sa] denotes ‘local administration’ which represents the smallest sized administration that comprises not less than one hundred forty families.

It is shown in the above that [kawuwa] ‘king’, [woraba] ‘regional lord’, [ʔeraʃ:a] ‘large district ruler’, [gu:da] ‘small district governor’ and [dan:a] ‘local administrator’ are official titles of different statuses. And the representation *tetsa* [tet^sa], as Hirut (2007) signifies, has a sense of the meaning ‘ownership’ which likely designates one’s possession or belonging. Hence, the compound items refer to administrative possessions of different regional sizes in the hierarchy.

7.1.2.2. Lexical Items Signifying Army and Army Related Matters

The earlier Dawuro kingdom had also been characterized by its army. It is noted that the *kawuwa* ‘the king’ had been commander in chief of the army additional to his administrative responsibilities. The lexical items enlisted below, as example, remind in relation to the earlier army, traditional weapons, and different battlefields.

(164)	[tor:antʃ:a]	torancha	‘solider’
	[tora]	tora	‘spear’ / ‘army’
	[ʔola]	ola	‘war’
	[ʔola demba]	ola demba	‘war front’

[tor:antʃ:a] stands for ‘soldier’. It is composed of the stem [tora] ‘army’ and the derivational agentive marker suffix [-ʔntʃa] to designate a single soldier under the expression ‘one who fights’ (see Hirut, 2007). The army of the kingdom had been a

standby force whose members were farmers at peace time and soldiers during wartime. The soldiers used to defend the territory from different invading forces.

Dannas ‘local chiefs’, while establishing the army, recruit *toranchas* among residents of their localities by means of *hudugas* ‘messengers’. *Toranchas* recruited from the locality form *danna*’s army. Different *danna* armies together establish *guuda*’s army ‘district army’. And *guuda* armies together establish *erasha*’s army ‘large district army’. Again, several *erasha* armies together form *woraba*’s army ‘regional army’. And *woraba* armies together institute the kingdom’s army. It may be inferred, in this regard, that the earlier army consists of regiments of different sizes. The following names also have relations with such army divisions.

(165)

[woraba gadawuwa]	woraba gadawuwa	‘head of woraba’s army’
[?eraʃ:a gadawuwa]	erasha gadawuwa	‘head of erasha’s army’
[gu:da gadawuwa]	guuda gadawuwa	‘head of guuda’s army’
[dan:a gadawuwa]	danna gadawuwa	‘head of danna’s army’

The above titles respectively represent leaders of each army division. They in general designate titles of responsible individuals in the earlier army who are loyal to the *woraba* ‘regional lord’, *erasha* ‘large district ruler’, *guda* ‘small district governor’, and *danna* ‘local chief’ in the hierarchy. The following representations also refer to leadership in the army.

(166) [tora raʃ:a]	tora-rasha	‘war official’
[?ola gadawuwa]	ola-gadawuwa	‘army head’

[tora raʃ:a] is a compound item composed of [tora] ‘army’ and [?eraʃ:a] ‘official’ that the whole compound signifies ‘army official’. *Tora-rasha*, during war time, being together with *worabas* ‘regional lords’ and *erashas* ‘district governors’, recruits soldiers among the people. He also leads the army to the battle front.

[ʔola gadawuwa] also represents ‘army head’. As indicated above, the kingdom’s army is composed of different divisions from the *danna*’s ‘local chief’ army which is a smaller group to the *woraba*’s ‘regional lord’ army which is the largest in size. Under each title, the representation [gadawuwa] ‘chief’ / ‘head’ is associated with allocating responsibility of the individual.

The earlier soldiers had been carrying different types of weapons while going to battle. The following lexical items refer to some of the traditional spears.

(167)	[golda tora]	golda tora	‘a kind of spear’
	[mac’amija tora]	machamiya tora	‘a kind of spear’
	[s’ink’a tora]	s’ink’a tora	‘a kind of spear’

[golda tora] stands for a kind of spear which is taller and whose metal part is flat and sharper. Most members of the army carry this spear. [mac’amija tora] also represents another type of spear with barbed edges at both sides which are projected in a form of sickle that are designed to slit the enemy’s body. [s’ink’a tora] again signifies a kind of spear which has a long wooden handle and thinner sharper metal part designed so that it could easily press deeper into the enemy’s body.



Fig. 20. (in both pictures) left to right, *golda tora*, *machamiya tora* and *s’inka tora*

(168)	[ʃokuwa]	shokuwa	‘sheath’
	[bulʔa]	bul’a	‘leather bag’

The above lexical items are also considered together with the traditional weapons representing materials in which the soldiers, during peace times, keep their weapons

safely. [ʃokuwa] signifies ‘sheath’ which is a kind of leather case made typically to protect blades of spears and knives, yet if leather is not available, it can be made from the bark of *utsa* ‘false banana’. The other representation [bulʔa] denotes a sack like material again made of leather which serves for placing *gondaliya* [gondaliʒa] ‘shield’ to protect it from dust and other damages.

The earlier army members, as mentioned earlier (chapter two), had their own war uniform. The lexical items below refer in relation to this war uniform.

(169)	[had:ija]	hadiya	‘pair of shorts’
	[k’amifija]	k’amishiya	‘a kind of blouse’
	[landuwa]	landuwa	‘an over-wear’

[had:ija] signifies a kind of pair of shorts which had been ordinary clothes of the earlier king’s. Also the army members used to wear it while going for battle. The other representation [k’amifija] stands for a kind of blouse. The earlier kings were also dressing *k’amishiya* as their regular clothes. It was also being dressed by the army members together with *hadiya* as war uniform. [landuwa] also refers to another war cloth which the soldiers put on as an over-wear on the *k’amishiya*.



Fig. 21. a picture partially showing an earlier war uniform (*landuwa* over *k’amishiya*)

Dawuros had fought a number of battles with different invading troops at the seven different directions at the gates of *Halala kela* [halala ke:la] ‘*Halala’s* stone wall’. The following eleven battlefields have been identified by the elders.

(170)

[c'onic'onuwa φinuwa]	Chonichonuwa phinuwa	‘front in the Wolayitta direction’
[ʃilʃila lamed:a φinuwa]	Shilshila lamed’a phinuwa	‘front in the Konta direction’
[garada guto: mis’a φinuwa]	Garada-Guto mis’a phinuwa	‘front in the direction of Khambata Tambaro’
[gomara c’apatʃ:a φinuwa]	Gomara chapacha phinuwa	‘front in the direction of Kaffa and Gomora’
[hal:a sajko: φinuwa]	Hala sayko phinuwa	‘front in the Gofa direction’
[han:ik’a c’ab:a φinuwa]	Hannik’a chaba phinuwa	‘another front in the Wolayitta direction’
[kod:o φinowa]	Kodo phinuwa	‘front in the Gamo Gofa direction near to Wolayitta’
[kura]	Kura	‘front in the Konta and Jimma direction’
[sogida φinuwa]	Sogida phinuwa	‘another front in the Wolayitta direction’
[torgona φinuwa]	Torgona phinuwa	‘front in the direction of Kaffa and Kenya’

[zima lal:a φinuwa]	Zima lalla phinuwa	‘another front again in the Wolayitta direction’

As shown in the glossing, the above compound words signify battlefields. Their first components designate names of places where the battles took place. The second component [φinuwa], on the other hand, roughly has a sense of ‘crossing line’ allocating the meaning ‘border’. Usually the battles had been taking place at borders; hence, the names denote some of Dawuro’s borderlines.

Quite earlier, there had been no fortification built around Dawuro’s territory. Thus, invading forces had been frequently attacking the area. On purpose of defending such attacks; therefore, *Halala kela* [halala ke:la] ‘*Halala*’s stone wall’ became built.

Halala kela surrounds the territory almost at a length of 175 km. It is named after Kawo Halala who was the second king after Dawuro became unified. Two different propositions are given regarding the time of building of this stone wall as well as its naming. One is that the building had begun two hundred years ago before *Kawo Halala* came to power. The other suggestion is that it had begun and ended within the time that *Kawo Halala* was a king. Yet both clues can show that building of the wall became completed in the time when *Kawo Halala* was governing the state.

Halala kela ‘Halala’s stone wall’ had been built for the purpose of defending the territory from attacks of different external forces coming from almost all directions with the intention of capturing lands for agriculture, settlement as well as looking for pasture. As Admassu (2011) points out, there had been relatively frequent attacks coming from the Kaffa and Wolayitta directions; thus, the wall built at these directions has more than one layer.

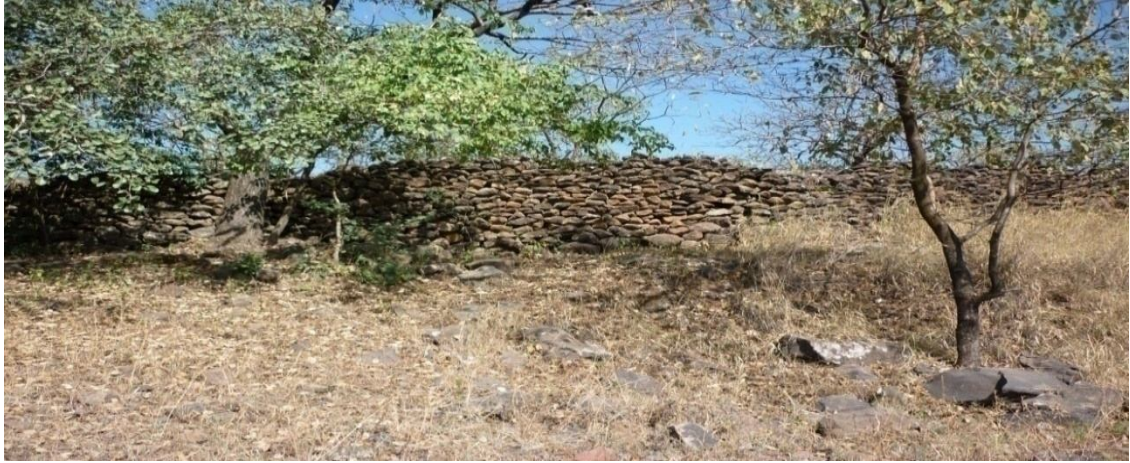


Fig.22. picture showing some part of Halala-keela

The following lexical items also have relations with the earlier army.

(171)	[gojruwa]	goyruwa	‘hero’
	[k’arat:uwa]	k’aratuwa	‘act of cutting genital’
	[goijriji jed:a]	goyriyi yeda	‘came back with an enemy’s genital’

The above representations have relations with heroic deeds of the earlier soldiers. [gojruwa] has a relation with the meaning ‘hero’. [gojruwa] in a sense represents an action of cutting genital. The society normally relates heroism with this activity, and individuals who killed and wounded as many enemy soldiers as possible are entitled *goyruwa*. [k’aratuwa] also has a similar meaning, but denotes an act of cutting an enemy’s genital and holding with hand. [goijriji jed:a] is also an expression which has a sense of meaning ‘the hero returned from battle holding the enemy’s genital on his hand’.

It can be noted in relation to the above representations that not all members of the army perform equally in the battle, but there are individuals among them who appear as *goyruwa* ‘hero’. Thus, to achieve this title, the soldiers must cut genital of the enemy soldiers, and also bring it while coming back from the battle.

(172)	[?omod:uwa]	omoduwa	‘victorious return’
	[?olide]	olide	‘absolute victory’

The above representations also have relations with heroic acts of the army. [ʔomod:uwa] represents a victorious return. In this kind of victory, the army returns from battle taking several properties of the enemy. The other representation [ʔolide] signifies ‘an absolute victory’. [ʔolide] literally means ‘did a battle’. In a general sense, it meant that the army won the battle. In such victory, the army kills as many enemy soldiers as possible, makes the remaining captives, also destructs as well as takes every property of the enemy and totally puts an end to the war.

The soldiers, when return with victory, get awarded different prizes by the king. The following lexical items have relationships with prizes granted to heroes.

(173)	[ʔola para]	ola-para	‘war-horse’
	[dub:ija]	dubiya	‘land’

[ʔola para] refers to ‘warhorse’. [ʔola] stands for ‘war’ whereas [para] signifies ‘horse’. The king, the officials and some individuals use warhorses but the majority fight without. Hence, when a soldier is claimed to be a hero, the king may award him *ola-para* ‘warhorse’. The other representation [dub:ija] signifies ‘land’. The king may also grant *dubiya* to some other heroes. He also presents to other heroes other gifts, for example, if he found the individual quite an important person and needs to create relationship with him, he (the king) may give him (the hero) his daughter as wife.

Army members, while going for battle, sing different songs through their way. Lexical items below represent among the song types through which they entertain themselves.

(174)	[garess:a]	garessa	‘war chant’
	[c’ek’uwa]	chekuwa	‘war boast’

The above representations signify songs by means of which army members entertain themselves and each other while going for and getting back from battle. [garess:a] represents ‘war chant’ which is a kind of song they sing to express their greatness, reputation, wealth, talent, achievement, etc. Through it, they praise themselves and their clan’s bravery, strength, and fame. Yet, anyone can sing this song in other occasions

such as while looking after cattle, going for hunting, during farming, etc. The other representation [c'ek'uwa] stands for a kind of war boast which the soldiers usually brag when return back from battle with victory. It was usual to express joys through such acts during victories.

- (175) [ʃink'a] shink'a 'dry ration'
 [saret^sa] saretsa 'a kind of dried and crumbed bread'

The above lexical items denote food types which members of the army used to take while going to battle. [ʃink'a] represents a dry ration. [saret^sa] also signifies dry ration, but specifically a kind of unleavened bread made from mixture of *teff* and sorghum that can stay longer being imperishable.

The soldiers, while campaigning to the battle front, used to hold their rations with some locally made materials as the lexical representations below refer to.

- (176) [ʔogoruwa] ogoruwa 'sack made of animal's hide'
 [ʔenc'era] enchera 'a wrapping substance'

[ʔogoruwa] signifies leather sack made of animal's hide. [ʔenc'era], on the other hand, stands for a substance made of *utsa's* [ʔut^sa] 'false banana' bark with which the soldiers wrap their ration when *ogoruwa* is not available.

- (177) [bu:da] buuda 'a kind of beaker'
 [bac':a] bacha 'a kind of gourd'
 [harafija] harashiya 'civil servant'

[bu:da] and [bac':a] among the above representations stand for materials which the army members used to use for drinking water and other drinks. [harafija], on the other hand, signifies civil servants of the army.

[bu:da] refers to 'beaker' which is made of animal's horn normally from buffalo's. The king and other officials, for their honour, usually drink with it. *Dikus k'anda* [dik'us

k'anda] is another representation for the material. This second representation has resemblance with the Amharic's *dik'us k'end* [dik'us k'ənd] which also stands for a similar material. The other representation [bac':a] signifies a kind of gourd used by ordinary soldiers.



Fig. 23. buuda (left), and bacha (right)

[haraʃija], on the other hand, denotes civil servants who go to battlefields together with the army to provide different services. *Harashiyas* carry the army's luggage and weapons. Also at the battle front, they serve different jobs for the army such as cooking food, washing clothes and collecting firewood.

It can be deduced from the above descriptions that members of the earlier army carry different weapons, also take some rations with them. It may also be inferred that still there are distinctions at the battle front between higher officials and ordinary soldiers, for instance, in terms of using drinking cups. Besides, there are work divisions as it is shown that *harashiyas* provide civil services whereas the soldiers defend the territory. The lexical items below also have relations with the earlier war campaigns.

(178)	[ʔawadzuwa]	awajuwa	‘announcement’
	[k'oc'iruwa]	k'ochiruwa	‘punishment’

[ʔawadzuwa] represents ‘announcement’. Some informants relate this item with the Amharic's *awaj* [ʔawadʒ] which also signifies the same meaning. When there is a war, a meeting, hunting or need for a cooperative work, announcements are released from

the higher governing organ to the people. Announcement had different representations as shown by the lexical representations below.

(179)

[halala k'ala]	Halala k'ala	'Halala's announcement'
[kojʃa k'ala]	koysha k'ala	'announcement from <i>Koysha</i> '
[kojʃa gaɗo k'ala]	koysha gadow <i>k'ala</i>	'announcement from <i>Koysha Gaduwa</i> '

[halala k'ala] refers to announcement sent from the king (eg. *Kawo Halala*). The term [k'ala], in this context, signifies 'announcement'. In the example, Kawo Halala's name is mentioned showing that usually announcements address the king's name. The other lexical item [kojʃa] refers to the king's residence (ie. *Koysha*). [kojʃa k'ala]; therefore, denotes announcement sent from *Koysha* which was one of the residences of the earlier kings. Here also noticed that announcements address name of a place. [kojʃa gaɗo] again stands for the king's residence (eg. *Kati-gaduwa*). [kojʃa gaɗo k'ala] once again refers to announcement released from the king's palace. Even though they are different, all the expressions refer to announcements sent from the higher government organ (eg. the king).

Announcers of the decree used to beat drum or blow bugle while publicizing it. The following names refer to musical instruments which they had been using for disseminating announcements.

(180)	[nagritija]	nagritiya	'bigger drum'
	[tuturiya]	tuturiya	'a kind of bugle'
	[zajija]	zaiya	'another kind of bugle'

[nagritija] refers to a big drum which is made of a big bored tree stem whose both ends are covered with dried cattle's leather (ox's or cow's). The drum is beaten while addressing war announcements. Beating of the drum has a style known as *shocha* [ʃotʃa]. The players beat it using two short clubs known as *shoche mitsa* [ʃoc'e mitʃa]. The name [ʃoc'e] has relationship with the representation [ʃotʃa] which means

‘beating’. And [mit^sa] means ‘wood’. And the whole compound gives the meaning ‘drumstick’.

People who hear the beat of the drum detect that it is a war announcement, and should react promptly. Able bodied men have to rush to the battle front without delay for anyone who misses the campaign gets penalized. *K’ochiruwa* [k’oc’iruwa] is a lexical item signifying a kind of punishment which individuals who become absent from the battle are penalized. In such punishment, the king as well as the responsible official has a right to take every property (eg. house and land) of the individual who is absent from the campaign, and give it to those participated in the battle particularly to heroes. In fear of such punishment; hence, every man joins the campaign.

The other lexical representation [tuturiya] stands for a kind of bugle made of animal’s horn usually from kudu and antelope (*agazen* [ʔagazən] and *dikula* [dik:ula] in Amharic respectively). *Tuturiya* is of different sizes as shown in the picture below. The shorter one is made from antelope’s, and the taller one is from kudu’s horn. People of the lowland area use the taller one. They blow it usually while announcing for campaign of a big hunting. Moreover, they play it at their farms during nights while protecting their crops from wild animals. People of the highland areas usually play the shorter one which is made of antelope’s horn. They blow it also to call colleagues to get together to go for hunting.



Fig. 24. tuturiya (left) and zaiya (right)

Nagritiya ‘bigger drum’, as indicated above, is beaten for war campaign. But *tuturiya* ‘bugle’ and *zaiya* ‘another type of bugle’ are blown for occasions such as *ya’a* [jaʔa]

‘public meeting’, and *shanka* [ʃanka] ‘hunting’. It can be deduced from this that by means of the musical instruments played during such occasions, the society was able to detect the type of the announcements sent from the concerned organs.

7.1.3. Lexical Representations Signifying Traditional Elements

O’Brien, et.al (1964: 409-10) state that the family, religion, government, education, the economy are social institutions which are systems of norms and actions that are organized around certain cultural objectives. Thus, they are relatively enduring essential for the maintenance of society, its structure, and its basic values. And whatever be their number and variety, the institutions of a society are always interdependent. Therefore, change in one institution will inevitably affect the operation of other.

The earlier Dawuro kingdom, accordingly, cannot be considered separately from its society. As other governments, it also had integrations with the economic, traditional and religious activities of its society. Concerning economic activity; for instance, majority of the Dawuro society have been dependent on agriculture. Tannery, pottery, smith and wood work are also the other activities which have been livelihoods of several people. As the earlier kings and their families as well as officials of the time had been parts of the society, they had been beneficiaries from such agricultural and handicraft products. Regarding religious activities too, the majority had been followers of traditional belief. They had been worshipping different deities, and offering sacrifices for the deities. Also they had been celebrating different traditional ceremonial feasts under such faith. The king himself had a direct involvement in the traditional belief as a spiritual leader, and there had been occasions which he had been offering sacrifices for the deities on behalf of himself and the people; moreover, sanctifying the people and their wealth.

Representations related to food and drinks, costumes, agriculture, earlier technology, beliefs, different ceremonies and other activities have tendencies to inform in relation to the traditional features of the earlier Dawuro kingdom and its society. Some of them are briefly presented below.

7.1.3.1. Lexical Items Signifying the Earlier Traditional Court

The lexical data inform about presence of two types of courts in the earlier Dawuro kingdom. One is the *sharachuwa's* 'spiritual leader', and the other one is the king's courts. Smaller cases were usually seen at the *sharachuwa's* court whereas serious issues were taken to the king's court. The king, additional to his administrative work, had also a responsibility as a judge. He used to give final judgments upon cases forwarded to him.

- (181) [wombara] wombara 'a team of judges'
 [ʃatinsa] shatinsa 'public judgment'

The above lexical items remind the two types of courts of the earlier Dawuro kingdom. [wombara] is related with the *sharachuwa's* 'the spiritual leader' whereas [ʃatinsa] is remembered together with the king's court.

The *sharachuwa* 'spiritual leader', under his court, had a right to look upon minor personal and social concerns. [wombara] signifies a team of judges which he assigns. *Wombara* consists of four individuals who are given rights by the *sharachuwa* to examine over different cases, and finally pass judgements. When they finish their task, they let the *sharachuwa* know about the result. And the *sharachuwa* obligates the guilty to repay the wronged individual as per decisions the *wombara* made.

The other item [ʃatinsa] refers to 'public judgement' which is a kind of judgement that people who gathered at the king's court give. There had been a tradition that the public get together at the king's yard and look upon criminal cases. Serious cases such as murder and uprising against the king are seen under this court. And they pass either a death or a life sentence penalty upon the convict as per weight of his crime.

- (182) [ʃiwa raʃ:a] shiwa-rasha 'prosecutor'
 [dababa] dababa 'prosecutor'

Each of the above representations refers to the meaning 'prosecutor'. [ʃiwa raʃ:a] had been a popular title particularly in the era before Kawo Halala. [dababa] also has a

similar meaning. The prosecutor addresses cases of the suspect before the public. Since there had been no scripts and writing tradition in the time, cases were forwarded orally. Based on it; hence, the people pass judgements.

(183)	[ɖac'ija]	dachiya	'local police'
	[bikiya]	bikiya	'club'
	[ɖac'ija bikiya]	dachiya bikiya	'a kind of club'

The above representations also have relationships with the court system of the earlier kingdom. [ɖac'ija] stands for 'local police'. The kingdom had local policemen who were recruited from the *Mana* clan. Seid (2007) points up that men of the *Mana* clan were considered as physically strong and also fierce; moreover, loyal to the king as well as to the officials. Thus, the local police who keep the gates of *Halala keela* 'Halala's stone wall', *Kati-gaduwa* 'the king's residence' and fences around it were being recruited among them.

Dachiya 'local police' is also a responsible person to accomplish death penalty upon criminals who are sentenced to die. The lexical item [bik:ija] represents a club which belongs to him. The compound item [ɖac'ija bik:ija]; hence, denotes a short club which this local police uses to execute the criminal. The club always gets varnished with cattle's blood due to a belief that it makes the stick so stronger. The *dachiya* doesn't execute the criminal in villages where people live; instead, takes him far away either to the *Gojeb* or *Omo* river banks, and there he smacks him on head and throws the corpse in the river.

7.1.3.2. Lexical Items Signifying Traditional Belief

The earlier Dawuro royal family and the society had been followers of traditional belief. Different clan members worship different deities. There are over two hundred deities which these clans worship that each clan has at least one deity of its own. The following names signify some of them for example.

(184)	[ʔadamanto]	adamanto	'deity of <i>S'ata</i> [s'ata] clan'
	[jezonto]	yezonto	'deity of <i>Kalma</i> [kalma] clan'
	[samaʔdaw]	samadaw	'deity of the <i>Sawa</i> [saw:a] clan'
	[bodosonto]	bodosonto	'deity of the <i>Yantsiniya</i> [jans'inija] clan'

As shown in the glossing above, [ʔadamanto] signifies deity for the *S'ata*, [jezonto] for the *Kalma*, [samaʔdaw] for the *Sawa*, and [bodosonto] for the *Yantsiniya* clans.

[ʃaratʃuwa] is a popular name relating to the traditional belief which is title of a spiritual leader. It is believed that upon this individual, the spirit of a deity reveals itself. The worshippers believe that the spirit on him does many favours for them such as rebukes them for their wrong doings, soothes in their disasters, guides the right way, protects from dreadful things, etc. The following representations have relationships with this spiritual leader.

(185)	[gabarətʃ:a]	gabaracha	‘ <i>sharachuwa</i> ’s servant’
	[menet ^s a]	menetsa	‘ <i>sharachuwa</i> ’s sister’
	[ʔes:um:a]	esuma	‘ <i>sharachuwa</i> ’s niece’

The above names represent individuals who have closer relationships with the *sharachuwa* ‘the spiritual leader’ that provide him different services pertaining to his spiritual activity. [gabarətʃ:a] refers to a manservant. In the *sharachuwa*’s house, *gabarachas* play different musical instruments such as *ditsa* [dit^sa] ‘*kirar*’ and *susuliya* [susulija] ‘flute’. It is believed that, through playing these musical instruments, they call the spirit of the deity to come and reveal itself upon the *sharachuwa* ‘the spiritual leader’.

The other lexical item [menet^sa] signifies a lady who also serves for the *sharachuwa* ‘spiritual leader’. *Menetsa* is *sharachuwa*’s sister. She is a vocalist. She accompanies the *gabaracha* by singing saying *hebo hebo* [heb:o heb:o] meaning ‘Come down! Come down!’ that she calls the spirit of the deity in this way to come over the *sharachuwa*.

[ʔes:um:a] stands for another female servant who is *sharachuwa*’s niece that is *menetsa*’s daughter. She has a similar role with *menetsa*. But besides her role of singing, she prepares and serves coffee for the *sharachuwa* ‘spiritual leader’ and guests who come to visit him.

- (186) [mara] mara ‘collective name for *sharachuwa*’s servants’
 [magana] magana ‘title of another *sharachuwa*’s servant’

The above nouns also refer to titles of *sharachuwa*’s ‘spiritual leader’ servants. [mara] is a collective name given to *gabaracha* ‘manservant’, *menetsa* ‘*sharachuwa*’s sister’ and *esuma* ‘*sharachuwa*’s niece’ together. By singing and playing the musical instruments, the *mara* warm up the situation that they invite the spirit of the deity to come to the *sharachuwa*.

[magana] also stands for another *sharachuwa*’s ‘spiritual leader’ servant. *Magana* is an individual who have no blood relationship with the *sharachuwa*, but comes from another place to live being dependant on him. Individuals who are unable to sustain their living usually request the *sharachuwa* for dependence, and he allots them some plots of land. And they lead their lives through farming, yet have obligations to work part of their time on his farm.

The *sharachuwa* ‘the spiritual leader’ is considered as an exceptional individual among the society in relation to his spirituality. Individuals as well as materials which belong to him are given special names as they are identified as sacred.

- (187) [ʔurkija] urkiya ‘*sharachuwa*’s afro hair style’
 [kotatʃ:a:] kotacha ‘*sharachuwa*’s wife’

The above representations denote *sharachuwa*’s ‘the spiritual leader’ uniqueness. [ʔurkija] signifies his hair style. *Sharachuwa* usually grows his hair longer in an afro style, and this afro style is known as [ʔurkija]. Ordinary people including the king also grow their hairs in afro style, but their afro is known as *gofariya* [gofarija].

[kotatʃ:a:] is another representation considered in relation to the *sharachuwa* ‘spiritual leader’ which is given to his wife. Wives of ordinary men; however, are called *machiya* [matʃ:i:ja]. Earlier, wives of both the *sharachuwa* and ordinary men had the same title [kotatʃ:a:]. The majority had been followers of the traditional belief, and had been using

similar titles as were used for the *sharachuwa* to show their respects for him and for his belongings. But in the later times, following introduction of Christianity, most of them have been converted to Christians, and began condemning the traditional belief and activities related to it, also consider the names related with the *sharachuwa* and his ministries as evil linked. Instead, they began using other representations which might show their freeness from the traditional worship.

- (188) [kum:ba] kumba ‘small room’
 [gariduwa] gariduwa ‘curtain’

The above lexical items also have relations with spiritual activities of the *sharachuwa* ‘the spiritual leader’. [kum;ba] denotes a small room where he sits while performing his spiritual ministry. The room is surrounded by a wall known as *k’urus’uwa* [k’urus’uwa] which is usually made from *gidintsa* [gidint^sa] a kind of wood according to the local calling. The other item [gariduwa] stands for ‘curtain’. The *kumba* has a small gate at one side which usually is covered with *gariduwa* .

Worshippers in the traditional worship perform different activities. For example, they make vows, and bring offers for the deities; also they take gifts to the *sharachuwa* ‘the spiritual leader’. Lexical items of the following represent some of these activities.

- (189) [gas:uwa] gasuwa ‘vow’
 [k’anget^sa] k’angetsa ‘a kind of offer’

[gas:uwa] signifies ‘vow’ which is a kind of promise that worshippers pledge for their deities to bring certain offers if their wishes get fulfilled. [k’anget^sa]; hence, refers to a kind of offer which they bring finally when they succeed.

- (190) [ʔadʒira] ajira ‘name of a holiday’
 [kawuta] kawuta ‘reigning day’

The above representations also have relations with activities of the *sharachuwa* ‘the spiritual leader’ and the worshippers. [ʔadʒira] represents a ceremony which the *sharachuwa* celebrates by offering sacrifice for his deity. He celebrates this ceremony

once or twice in a year on occasions such as in the season of a new harvest, or when he needs to offer it. The other representation [kawuta] also signifies a ceremony which he celebrates on behalf of the reigning day of the spirit of his deity. Together with the people, once in a week or a month or so, he celebrates it. On this day, he dresses with a specially made *bulukuwa* ‘tunic with broad red band’.

- (191) [ʃamac’ija] shamachiya ‘a kind of offer’
 [gindʒa] ginja ‘another name for *shamachiya*’

The above representations are also familiar relating to the traditional worship. [ʃamac’ija] denotes a kind of cloth (ie. curtain) which is offered as *k’angetsu* ‘offer’. On the occasion of ceremony of *ajira* ‘*sharachuwa*’s holiday’, worshippers usually bring *shamachiya* as an offer to the *sharachuwa*, and cover his *ophana* ‘fence’ with it. [gindʒa] is another name for [ʃamac’ija]. As informants indicated, the representation is alternatively in use with [ʃamac’ija] since earlier.

Several people also worship other spirits. The following lexical items are remembered together with such traditional worships.

- (192) [dʌdʌ] dada ‘belief in thunder’
 [s’alahiya] s’alahiya ‘a kind of sacrifice’

[dʌdʌ] normally signifies ‘thunder’, but in a traditional sense, stands for a kind of worship. *Dada* is believed to be as a powerful spirit. Some people call it ‘Gabriel’. Others call it simply ‘an angel’. Others also say that it is a thunder which sometimes gets down and burns trees, houses and kills animals and people when it gets angry with them.

The lexical item [s’alahiya], on the other hand, denotes a kind of worship which individuals privately perform in their homes. They do such worships usually in morning and evening times during coffee ceremony. In doing so, they toss outdoor some from their food and drinks. While tossing, they usually murmur saying *ta t’alatte yahowama* which roughly means ‘my *t’alatiya*, eat this’. ‘My *t’alatiya*, drink this’. [t’alatiya]

signifies name of the deity which they worship. The worshippers believe that the deity gives them longer age, health, wealth, and also protects them from bad things.

(193)	[k'ol:a]	k'ola	'a kind of sacrifice'
	[set ^s a]	setsa	'a kind of contribution'

The representations in example (193) also are considered together with another type of traditional worship. [k'ol:a] signifies a sacrifice which people of a village offer in a new year season. *K'olla* is not a sacrifice offered by a single individual, but by the whole villagers together. The lexical item [set^sa] refers to a kind of contribution which they present on behalf of celebrating this holiday. For the purpose of celebrating the holiday, each individual contributes his/ her own such as coin. Then after, they go together to a mountain to offer the sacrifice. On the mountain, they slaughter *balteta bora* [bal:teta bora] 'old ox', or it can be an old goat.

Offering old animals is seen as a sign for their wish for longer ages, lots of wealth, etc. Such prayer and offerings used to take place under the leadership of regional officials such as *woraba* 'regional lord', *Erasha* 'large district ruler', *Guuda* 'small district governor' or *Danna* 'local administrator', or it can be a village elder. While offering the sacrifice, the leader prays for the people's health, the country's peace, prosperity, etc.

7.1.3.3. Lexical Items Signifying Food and Drinks

Dawuros, as cited in Wonta (1999, Yr.4, No. 2, pp. 30-31), are familiar with over sixteen types of traditional food preparations. The following names signify some among the ordinary food types as example.

(194)	[ʔut:a]	utta	'bread in sauce'
	[silisuwa]	silisuwa	'sauce of cheese'
	[tanc'uwa]	tanchuwa	'sauce of kale with cheese'

[ʔut:a] stands for 'bread in sauce' which is prepared by mixing crumbs of bread together with cheese and butter. The other representation [silisuwa] refers to another kind of sauce prepared from cheese, butter and different spices. [tanc'uwa] represents still another kind of sauce prepared from cooked kale, cheese and butter together.

(195)	[ʃandiriʒa]	shandiriya	‘a kind of porridge’
	[kubuwa]	kubuwa	‘a kind of sauce’

The above lexical items also represent among the familiar food types. [ʃandiriʒa] refers to porridge prepared from *k’ocho* dough which is product of *utsa* ‘false banana’ that is eaten together with cooked kale. [kubuwa] signifies another kind of sauce prepared from mixtures of garlic, cheese, butter and mustard which is eaten usually for relieving stomach disturbances.

There had been also special food types other than such usual food items, as the following representations signify, which were prepared in particular for the earlier Dawuro royal family.

(196)	[ʔongaɸiriʒa]	ongaphiriya	‘finely minced meat’
	[c’abita]	chabita	‘boiled and finely minced meat’

[ʔongaɸiriʒa] refers to a kind of royal meal. *Ongaphiriya* is prepared from very finely minced raw meat almost in a powder form in which butter and different types of spices are added. The other representation [c’abita] stands for another type of finely minced meat which is prepared from boiled meat. *Ongaphiriya* and *chabita* had not been common in houses of ordinary people. Informants give reason for this that preparing them was so costly, and the majority didn’t afford. Also nowadays these food types are not available due to their expensiveness of preparation. Thus, children of this time have no idea about what these foods like.

The society also prepares different types of local drinks as are represented by the lexical items below.

(197)	[buna]	buna	‘coffee’
	[hajt ^s a buna]	haytsa buna	‘drink prepared from coffee leaves’
	[ʔeret:a]	ereta	‘gruel’

The above representations refer to hot drinks which usually are prepared at different hours in a day. [buna] means ‘coffee’. The lexical item has resemblance with the Amharic’s *bunna* [bun:a] which also signifies the same meaning, yet the Amharic one

geminates the internal consonant [-n]. *Buna* is prepared normally in morning times, and Dawuros have a habit of drinking it being together with their neighbours.

The other lexical item [hajt^sa buna] stands for another type of hot drink prepared from coffee leaves. [hajt^sa] refers to ‘leaf’, and [buna] stands for ‘coffee’. *Hytsa buna* is prepared usually in the afternoon. It is believed that it motivates an exhausted spirit. The other item [ʔeret:a] signifies a kind of gruel which is prepared from *teff* which is typical and stable food type in Ethiopia. It is prepared mostly during evening time mainly for farmers and labour workers. It is believed that it helps them retain their strength which they lose during a hard work in the day time.

The society, at some other occasions, also prepares local beverages as the following lexical items signify.

(198)	[sididuwa]	sididuwa	‘a kind of local beverage’
	[bordija:]	bordiya	‘a kind of local beverage’

Both the above items signify similar kind of local beverages, but differ in terms of ingredients they consist of. [sididuwa] represents a local drink prepared from *teff* whereas [bordija] signifies beverage prepared from sorghum. Normally these drinks are prepared in seasons of harvest. *Sididuwa* is prepared in the harvest season of *teff* whereas *bordiya* is prepared in the harvest season of sorghum. Yet they are also prepared in other occasions such as holiday celebrations.

Different locally made materials are used for preparing such traditional food and drink types.

(199)	[baʃ:um:a baʃija]	bashuma bashiya	‘a kind of earthen oven’
	[bac’ira kerija]	bachira keriya	‘earthen pan’
	[bac’ira mad:a]	bachira madda	‘bigger earthen oven’

The above representations signify locally made earthen materials which the society has been using for preparing the food types known as [baʃ:um:a] and [bac’ira] respectively.

The lexical item [baʃ:um:a baʃija] represents an oven serving for baking a kind of bread

made of teff. It consists of two items: [baʃum:a] and [baʃija]. [baʃum:a] signifies a kind of bread made of *teff*, and [baʃija] refers to a kind of earthen oven.

The next lexical item [bac'ira kerija] signifies bowl which serves for preparing the traditional food known as [bac'ira] which is made of *kocho* 'product of *utsa*'. [kerija] signifies a kind of earthen bowl. *Bachira* prepared at different occasions such as ordinary times and holidays vary in amount. At ordinary times, for smaller group use such as for family members, it is prepared in smaller amount with *bachira keirya*, but when needed in larger amount like in occasions of holidays and bigger festivals at which more people attend, it is prepared with a bigger oven known as [bac'ira mad:a]. [mad:a] signifies an oven serving for preparing this food type in larger amount.

(200)	[dʒabina]	jabina	'coffee pot'
	[s'aruwa]	s'aruwa	'small bowl'

The above representations stand for different sized locally made earthen products which serve for preparing different local drinks. [dʒabina] signifies 'coffeepot'. The lexical item has similarity with the Amharic's *jebena* [dʒəbəna] which also stands for the same material, but shows slight difference in pronunciation. The Amharic word internally consists of the vowel [ə] whereas the Dawuro's uses [-a] and [-i] respectively. *Jabina* is a pot which serves for making *buna* 'coffee'. The other representation [s'aruwa] signifies a bowl serving for boiling *haytsa buna* 'drink prepared from coffee leaves'.

(201)	[bat ^s a]	batsa	'bigger pot'
	[bareta]	bareta	'small pot'

The above representations signify different types of pots which serve for preparing the local drinks *bordiya* 'beverage made from sorghum' and *sididuwa* 'beverage made from *teff*'. [bat^sa] signifies a bigger pot whereas [bareta] stands for a smaller one. *Batsa* is used for preparing the beverage in larger amount whereas *bareta* is used for preparing it in smaller amount. Other than for making such local drinks, the pots also serve for different purposes such as for holding water.



Fig. 25. *batsa* (left) and *bareta* (right)

(202)	[lug:um:a ʃata]	luguma shata	‘small saucepan’
	[ʔankofuwa ʃata]	ankofuwa shata	‘big saucepan’

The lexical items in example (202) above signify traditionally made earthen products used for placing, preserving and serving different food types. [ʃata] stands for a kind of clay pan. [lug:um:a ʃata] represents pan serving for preparing the traditional food *silisuwa* ‘sauce of cheese’. [ʔankofuwa ʃata], on the other hand, denotes pan for serving *utta* ‘bread in sauce’ and *buratuwa* [buratuwa] ‘sliced meat’.



Fig. 26. *luguma shata* (left) and *ankofuwa shata* (right)

(203)	[gajita]	gayita	‘small plate’
	[koranuwa]	koranuwa	‘smaller pot’

The above lexical items also signify clay products for placing and serving food. [gajita] represents a kind of plate which uses for serving any type of meal. [koranuwa], on the other hand, signifies a small pot for placing and preserving refined butter.



Fig.27. *gayita* (left) and *koranuwa* (right)

It is inferred that quite earlier earthen materials had been widely in use for varieties of purposes, as indicated above, such as for preparing, serving and preserving different food and beverage types as plastic and nickel products like of these days hadn't been accessible. Hence, the majority had been dependent on such local products.

Other than clay, kitchen materials made of other substances such as animal's horn and plant products had been widely in use. Lexical items below stand for some of them.

(204)	[mok'ija]	mok'iya	'spoon'
	[pindʒa]	pinja	'cup'

The above lexical items stand for materials made of horn. [mok'ija] signifies a kind of spoon. *Mok'iyas* can be made in different shapes as shown in the picture below, yet all serve for similar purpose that is to feed food with. [pindʒa], on the other hand, refers to a kind of cup which serves for drinking coffee.



Fig. 28. *mok'iya* (left) and *pinja* (right)

(205)	[bac':a]	bacha	'gourd'
	[dupa sampa]	dupa-sampa	'a kind of table'
	[togogo]	togogo	'a kind of tray'

The above representations also stand for kitchen materials. [bac':a] and [dupa sampa] signify materials of plant products whereas [togogo] refers to product of cow-dung. [bac':a] represents cup made of gourd. *Bachas* vary in terms of sizes and purposes they are used for; thus, are identified by different representations.

(206)	[parso bac':a]	parso bacha	'gourd for <i>tella</i> '
	[mat ^s a bac':a]	matsa bacha	'gourd for milk'
	[dina bac':a]	dina bacha	'gourd for gruel'

The above representations signify different types of *bachas* 'cups of gourd'. [parso bac'a] stands for gourd which serves for drinking the local drink known as *tella*. [parso] signifies '*tella*' whereas [bac':a] denotes 'gourd'. Some informants claim that [parso] has similarity with the Oromo's representation *pharso* [ɸarso] which also refers to the same type of beverage. They say that it could be a borrowing from this language.

[mat^sa bac':a] signifies another kind of gourd. [mat^sa] represents 'milk'. The whole compound designates a kind of gourd serving for drinking milk. The other lexical item [dina bac':a] stands for gourd prepared for drinking gruel. Gruel made for adults and children differs in amount that is more for adults and smaller for children. Their names also differ in this regard. Gruel prepared for adults is known as *ereta* [ʔeret:a] whereas the one prepared for children is known as *dina* [dina]. [dina bac':a]; therefore, represents cup used for children.



Fig. 29. *parso bacha* (left), *matsa bacha* (middle) and *dina bacha* (right)

The other compound item [dup:a sampa] indicated in example (205), denotes a kind of table made of grass which is used for serving meal. [dup:a] refers to a kind of grass, and [sampa] signifies ‘table’.



Fig.30. dupa sampa

The other lexical item [togogo] signifies another type of tray made of cow’s dung which usually uses for serving dried foods such as *kocho* bread which is product of *utsa* ‘false banana’ and similar other food types.

7.1.3.4. Lexical Items Signifying Traditional Costumes

The earlier Dawuro royal family as well as the society had been dressing locally made clothes. The lexical items below, for instance, represent among clothes which are dressed for different purposes by different social members.

(207)	[bulukuwa]	bulukuwa	‘a kind of coverlet’
	[bara lil’a]	bara-lil’a	‘another kind of coverlet’
	[wondafija]	wondafiya	‘dress’

[bulukuwa] signifies a kind of coverlet. The lexical item has similarity with the Amharic’s *buluko* [buluko] which also stands for a similar material. *Bulukuwa* usually is used as blanket during night time, and also as a shawl during daytime.



Fig.31 bulukuwa

[bara lil?a] also signifies another type of *bulukuwa* ‘a kind of coverlet’. People of different status wear different types of *bulukuwa*. Individuals who are economically wealthy and higher in status usually wear *bulukuwa* soaked into a solution of red soil and butter. When it gains reddish colour, it deserves the name [bara lil?a]. In the society, dressing *bara-lila* is seen as sign of honour and dignity.

The other lexical item [wondafiya] refers to women’s dress which is larger in size. While dressing, the women tie it on hip with a waist band, and it creates a pouch like hollow at its upper part which they use as pocket and place in it properties such as Birr and coins.



Fig. 32 wondafiya

7.1.3.5. Lexical Items Signifying Beautificational Decoratives

The Dawuro community use different types of traditional decoratives for beautifying their bodies, clothes, homes and environments. The following representations; for example, signify children's hair styles.

(208)	[di'kuwa]	dishkuwa	'a kind of hair style'
	[duruwa]	duruwa	'another kind of hair style'

The above lexical representations refer to hair styles used for children of both sexes. In the [di'kuwa] style, they get shaved their whole hair but leaving some part unshaved from the front. In the [duruwa] style also they get shaved but leaving some parts unshaved from both the front and the back sides.

(209)	[sadola]	sadola	'type of hairstyle'
	[zu:k:a]	zukka	'type of hairstyle'
	[gofarija]	gofariya	'an afro hairstyle'

The above lexical items also denote other types of hair styles. [sadola] and [zu:k:a] each signifies a style used by different sexes whereas [gofarija] stands for a style used by anybody else.

[sadola] represents a style used for girls. The representation has similarity with the Amharic's *sadula* [sadula]. The Dawuro's representation yet modifies the internal vowel [u] to [o]. In such hair style, the girl grows her hair in an afro style, but shaves from the back with a shape of smaller round circle as per size of the earlier *Maria Tereyza* coin. The circle gets narrow and narrower until she reaches her stage of womanhood. When she reaches at this stage, it becomes fully covered with hair. It, in addition, serves as a sign for her adulthood and also reaches for marriage.

[zu:k:a], on the other hand, signifies a style used for boys. In this style, the boy gets shaved his whole hair but leaves in the middle a tiny unshaved line stretching from front to back. The other representation [gofarija] stands for an afro style. The lexical item has similarity with the Amharic's *gofere* [gofəre] which also has the same meaning, but the Dawuro's representation incorporates the word final case markers [-i]

and [-a]. The earlier Dawuro kings had been letting their hairs grow in a *gofariya* style. It had also been one of their identifications as kings. Again old ladies grow their hairs in such a style. It also serves as a sign for them to show that they become adults and older in age.

It can be realized from the above representations that the society used to have different hair styles. And these hair styles designate distinctions between different matters such as sexes (male vs female), age (childhood vs adulthood) and marital status (married vs unmarried). Regarding marital conditions; for instance, [sadola] indicates unmarried status for girls whereas [gofarija] signifies married status for women.

- (210) [c'atʃ:a] chacha 'tattoo'
 [bak'ija] bak'iya 'burn mark on body'

The above representations also signify other types of decoratives which the people use to beautify themselves by making different marks on their bodies. [c'atʃ:a] refers to a kind of tattoo with which women decorate different parts of their bodies such as their hands, necks and chins.



Fig. 33. *chacha* (tattoo)

[bak'ija], on the other hand, represents a kind of burn mark on body. Men usually put such a mark on different parts of their bodies. *Bak'iya*, other than for beautification, is used for different purposes, for instance, some people believe that they might use it as a coin after death that they would buy food in heaven with it. Others use it as a sign of courage that one who has this mark is regarded as brave. Others also consider it as a

traditional medication for different types of illnesses; hence, burn part of their body which gets sick with a burning wooden rod.

7.1.3.6. Lexical Items Signifying Traditional Houses

Dawuros, as it is mentioned in the earlier chapter (chapter 2), are familiar with two types of traditional houses: [god:om:a] *godoma* and [ʔek'uwa] *ek'uwa* which they build at different climatic zones (highland and lowland areas respectively). The houses have different shapes, and this shape difference has its own impact in suiting them for the climates of their surroundings. Houses of the highland area are built to withstand the cold climate whereas those of the lowland area are built to moderate the internal temperature of the house.

Also concerning to special situations, for instance, in relation to the earlier royal family and the traditional belief, houses are given different names in terms of purposes they are built for.

(211)

[god:om:a gaduwa]	godoma gaduwa	‘the king’s home’
[s’aga goliya]	s’aga goliya	‘house for worshipping a deity’
[dada golatu]	dada golatu	‘house for worshipping <i>dada</i> ’

The above representations denote special types of houses. [god:om:a gaduwa] refers to home of the earlier kings. Its first component [god:om:a] signifies a highland type house. The earlier Dawuro kings had been building their homes at highland areas for reasons such as need for moderate climate, and easier control of their surroundings. Thus, their houses were built in a *godoma* style in favour of suiting with the climate of the environment. The other component of the lexical item [gaduwa] refers to uniqueness such as sacredness. It is a representation which differentiates the king as a special or sacred individual among the other ordinary people. The whole compound together signifies a special type of house belonging to the king.

[s'aga goliya] is another representation signifying a kind of house built for spiritual purpose. [s'aga] represents spirit of a deity whereas [goliya] stands for 'house'. The whole compound refers to a house where spirit of a deity is worshipped. It is a kind of house where the *saharachuwa* 'the spiritual leader' meets the spirit of his deity.

[dada gol:atu] also represents a type of house built for worshipping purpose. [dada] signifies 'spirit of thunder'. [gol:atu], on the other hand, stands for 'hut'. It is derived from the lexical item *goliya* [goliya] 'house'. [gol:atu] allocates feminine gender. The society has given the house a feminine gender because of its smallness in size. *Dada golatu* is made for worshipping *dada* 'spirit of thunder'. On the day of celebrating a holiday for *dada*, the worshipper passes his night in this hut worshipping *dada*.

As the above representations signify, the society builds different types of houses for different purposes such as for different climatic zones, for individuals of different statuses as well as religious activities. It is also possible to realize that the houses are given names in terms of their sizes.

7.1.3.7. Lexical Items Signifying Traditional Holidays

The Dawuro society celebrates different traditional holidays as well as ceremonies. The following are examples of representations referring to such events.

(212)	[tok:ibi:ja]	tokibiya	'eve of new year'
	[sodíbe]	sodibe	'measure and evaluate'

The above items refer to new year celebrations. Each lexical item is a blending of two words. [tokibiya] is a combination of [tok:i] and [bija]. [tok:i] means 'carrying' and [bija] means 'watching or seeing'. The whole compound refers to the meaning 'carrying and measuring weight'. [tok:ibi:ja] is name of eve of a new year. New year is one of the greatest traditional holidays which Dawuros celebrate. On the day of *tokibiya*, a great feast undertakes on behalf of sending off the old year and welcoming the new year. The other representation [sodíbe] is also composed of [sodí] 'measuring'

and [be] ‘to see’. The whole compound signifies the meaning ‘measuring and evaluating’. Both [tok:ibi:ja] and [sodibe] have meaning relationships that they signify act of measuring and evaluating an amount.

The name [tok:ibi:ja] is given to the eve of the new year in relation to a belief, according to the tradition, that somebody (or a witch) is anticipated to come into a house in the night of this day after everyone in a family falls sleep, and measures each individual’s weight by carrying. According to the belief, the witch carries and evaluates the weight of each individual member of the family whether he/she ate his/her-fill or not. If he found them full, the family would be blessed that the new year would be a year of prosper for them, and they wouldn’t be starved throughout the year. But if he found them not, the opposite would happen. Therefore, on this day everyone in a family must eat to his/her-fill, also everything must be kept full, for instance, water in its container, food in its storage, beverages in their pots, etc. due to the belief that if it is so, the coming year would be a year of wealth and fullness.

The following lexical items also signify in relation to celebration of a new year holiday.

(213)	[damana]	damana	‘heap of poles’
	[s’ompija]	s’ompiya	‘bon fire’
	[hijab:al:o]	hiyabalo	‘a new year’s song’
	[mask’ala]	mask’ala	‘a new year’s day’

[daman:a] signifies a heap of poles which villagers erect on the day of *Tokibiya* ‘new year’s eve’. The name has similarity with the Amharic’s *demera* [dəməra] which also represents a bonfire made for celebration of the founding of the true cross *Meskel* [məsk’əl] according to the faith of the Ethiopian Orthodox Tewahido Church. However, Dawuros in the earlier tradition had been celebrating the holiday on behalf of sending off the old year.

In the evening of the eve of the new year, the villagers set the *damana* ‘heap of poles’ with fire. [s’ompija] represents the bonfire. They make the bonfire at the gate of the house of an honoured person in the village. The other representation [hijab:al:o] denotes a kind of song which they sing while burning the bonfire.

[mask'ala] stands for the new year's day. The name has resemblance with the Amharic's *Meskel* [məsk'əl] which signifies a holiday celebrated every year on *Meskerem* 17 E.C. (September 27) among followers of the Ethiopian Orthodox Christianity. Nevertheless, according to the information from informants, Dawuros celebrate it earlier in a traditional sense as beginning of the new year. But since the time of introduction of Christianity in the area, both *maskala* and burning of the bon fire on its eve are being celebrated among the community also under a sense of Christian holiday.

The following lexical items also signify relating to other traditional holidays.

(214)	[dada ʔek'a]	dada ek'a	'holiday for <i>dada</i> '
	[dada woʃa]	dada wosha	'heap of bamboo for <i>dada</i> '

The above representations signify other traditional holidays which the people in the earlier time had been celebrating. [dada ʔek'a] stands for a holiday which worshippers of *dada* celebrate. *Dada ek'a* has relationship with 'thunder'. Individuals who worship *dada* reserve a cow known as *bak'a* [bak'a] for the deity. *Bak'a* is kept for other deities too. According to the tradition, no one uses products of the *bak'a* except the family to whom it belongs. On the day of *dada ek'a* 'holiday for *dada*', the worshipper makes a feast in the name of *dada* that he prepares varieties of food and drinks, and invites people of the locality.

The other representation [dada woʃa] signifies a heap of bamboo which the worshipper erects for *dada* in his yard. The lexical item, in this sense, refers to a place where the worshipper offers a sacrifice for *dada*.

(215)	[ɸinc':a]	phincha	'residue of <i>bordiya</i> '
	[moguwa]	moguwa	'act of burying the <i>phincha</i> '

The above representations are used to denote in relation to the ceremony of *dada ek'a* 'celebration for *dada*'s spirit'. [ɸinc':a] signifies 'residue' whereas [moguwa] stands for process of burying this residue. When feast of *dada ek'a* is over, the worshipper buries

phincha of the *bordiya* ‘local drink’ either at the gate of the *dada golatu* ‘house for worshipping *dada*’ or under the *dada wosha* ‘heap of bamboo erected for *dada*’. He doesn’t feed it to cattle due to a belief that if animals eat from such residue, they would belong to the deity; hence, no one would use their products except the family who owns them. Thus, special care is taken while eliminating residues of drinks which are prepared on behalf of such occasions.

The following representations are also remembered together with another type of traditional worship.

(216)	[majirijam ?ek’a]	Mayiriyam ek’a	‘thanksgiving to St. Mary’
	[majirijam gezija]	Mayiriyam geziya	‘place for thanking St. Mary’
	[majirijam s’oma]	Mayiriyam s’oma	‘fast in the name of St. Mary’

[majirijam ?ek’a] stands for a kind of thanksgiving to St. Mary. [majirijam] signifies ‘St. Mary’ whereas [?ek’a] denotes ‘praise’. Usually women, both old and young, celebrate *Mayiriyam ek’a*. It is a day for them to offer thanks to St. Mary. Old ladies celebrate it by remembering all good things which St. Mary did for them through their lives, for example, blessing with longer age, health, wealth and children. Young ladies also celebrate for similar purpose, but expecting that St. Mary would fulfil it in their future.

Old ladies celebrate *Mayiriyam ek’a* ‘thanksgiving to St. Mary’ in their homes whereas younger women get together at a certain place. [majirijam gezija] signifies a place where they meet together to celebrate *mayiriyam ek’a*. [gezija] stands for a place for worshipping. The whole compound designates a place where they thank St. Mary.

The other lexical item [majirijam s’oma] refers to a fasting which worshippers fast in the name of St. Mary. [s’oma] signifies ‘fast’. It has similarity with the Amharic’s representation *s’om* [s’om] which also refers to same meaning. Usually old ladies fast *Mayiriyam s’oma*. Two weeks before the day of celebration of *Mayiriyam ek’a* ‘thanksgiving to St. Mary’, they fast being together with their husbands for about seven hours daily until the two weeks end. This tradition has connection with the faith of the

Ethiopian Orthodox Christianity, but is different from the fast which the Christians in this time fast annually from *Nehase* 1-16 E.C. (August 8-23).

One can infer from the presence of the above representations in the language that the society had contacts with the Ethiopian Orthodox Christianity since very longer. As also Wondimu and Mulugeta (2003 E.C.) and Seid (2007) indicate, Christianity had been introduced in Dawuro around the fourteenth century. Few priests had come to the region from the northern part of Ethiopia, and began living together with the society. They built a church and baptized several people Christians. Nevertheless, contact of the priests with the northern part of the country had become blocked at a certain point; hence, they became unable to continue their religious activities.

Gran Ahmed's invasion is also mentioned as another factor for blocking of the mission of the Christianity. Gran Ahmed had appeared stronger invader in the time. He put several regions of the surrounding under control. In fear of his attacks; hence, the priests hid the arcs and other sacred materials at certain places, and they themselves became converted to traditional worshippers. However, names of some saints and ceremonies which have connections with them became involved into the traditional belief. The earlier ladies; thus, had been celebrating the holiday in the name of St. Mary not as Christians, but as traditional worshippers.

The ladies celebrate *Mayiriyam ek'a* at every three years. In fact, they celebrate it at every two years, but according to the tradition, the year in which the celebration or the event undertakes is also considered; hence, is regarded that they celebrate at every three years. For celebration of the holiday, they prepare varieties of food such as baking *boruwa* [boruwa] which is a kind of bread made of *teff*, preparing *bachira* [bac'ira] which is a kind of food made from *kocho* which is product of *utsa* 'false banana', also baking *itima* [ʔit:ima] which is another type of bread made from the whiter substance of *utsa*. They also get milk and cheese ready in their containers, etc. And then they invite people of the locality to attend the ceremony.

On the day of *Mayiriyam ek'a* ‘thanksgiving to St. Mary’, both the wife and her husband sit under the pole of their hut (in their home) until the end of the celebration. They move nowhere, neither do serve the guests; instead, assign individuals who serve for them. And everybody attending the ceremony eats and drinks and enjoys.

The wife and her husband, while sitting, put nearby them a pot known as [danduwa] *danduwa* which is full of *bordiya* ‘local drink’. [danduwa] has a sense as ‘double’. The pot is one from its bottom, but is double necked from its top. Its being double at its neck and single from the bottom has a symbolism that the husband and his wife, even if are separate bodies physically, are one and unified in spirit. Filling of the pot with *bordiya* ‘local drink’ indicates their wishes for fullness and success in their lives (eg. health, wealth, longer age, etc.). In the end of the celebration, the attendants of the ceremony drink from the *bordiya* of the *danduwa* ‘double-mouthed pot’, and then the feast becomes over. Celebration of *Mayiriyam ek'a* begins from the evening of its eve and lasts until the evening of the day of the holiday.

7.13.8. Lexical Items Signifying Traditional Musical Instruments

Dawuros play different blowing, hit, and string musical instruments at different situations such as wedding, condolences, while looking after cattle, keeping crops in a farm and after work for entertainment. The lexical data show that a set of lexical items used to express various types of musical instruments as some additional examples are provided below.

(217)	[pirotija]	pirotiya	‘a kind of blowing instrument’
	[karabija:]	karabiya	‘a kind of drum’
	[dit ^s a]	ditsa	‘ <i>kirar</i> ’

[pirotija] signifies a kind of blowing instrument which is made by tying smaller and thinner bamboo sticks together. The sticks are five in number, but have varying lengths that each gives out different tune when blown. The other representation [karabija] signifies a kind of drum which is a smaller type in size whose body is made of clay and its mouth is covered with animal’s hide. [dit^sa], on the other hand, represents a kind of string musical instrument which is known as *kirar* in Amharic (Ethiopian guitar).



Fig. 34. pirotiya (left) , karabiya (middle) and ditsa (right)

It can be noted relating to the above lexical items and those mentioned in the earlier chapters that Dawuros are owners of varieties of traditional musical instruments which they play at different occasions.

7.1.3.9. Lexical Items Signifying Traditional Technology

Different social groups practice different economic activities such as agriculture, smith, tannery, pottery and woodwork. They use different materials of production, and produce different products under such technologies.

Agriculture

The representations below, as example, signify some items in relation to the traditional agriculture.

(218)	[wat ^s a bora]	watsa bora	‘a pair of oxen’
	[maraʃa]	marasha	‘ploughshare’
	[ginda]	ginda	‘beam of a plough’
	[morge mit ^s a]	morge-mitsa	‘yoke’

[wat^sa bora] signifies ‘a pair of oxen’ by means of which farmers plough lands.

[wat^sa] which is the first component of the compound item signifies ‘pair’, and its second component [bora] denotes ‘ox’. The whole compound refers to ‘a pair of oxen’. Ox farming is still means of subsistence of the majority in this time. Enrolment of lexical items like [maraʃa] ‘ploughshare’, [ginda] ‘beam of a plough’, [morge-mit^sa] ‘yoke’ and more others in the language since earlier may show that ox farming has a longer history in the Dawuro society.



Fig.35. *morge-mitsa* (yoke) (left) ; *ginda*, *marasha*, *margacha* and other parts together (right)

Also the lexical items like [maraʃa] have similar Amharic equivalent representations (ie. *maresha* [marəʃa] ‘ploughshare’). One can deduce from this that this traditional technology as well as names of some production tools perhaps are introduced into Dawuro due to contacts which the community had with people from *Amhara*.

The lexical items below are also realized relating to traditional farming.

(219)	[zabija]	zabiya	‘group which farmers form’
	[kos’ija]	kos’iya	‘single-edged axe-hoe ’
	[zuniʔija]	zooniya	‘double-edged axe-hoe ’

[zabija] signifies a group which farmers establish. Individuals who have no oxen form a group and dig their lands together in co-operation. [kos’ija] stands for a kind of axe-hoe with a single edge. [zuniʔija] also signifies a similar axe-hoe but with double edges. The *zabiya* ‘farmers in a group’ dig their lands using these hand tools.



Fig.36. Farmers in a *zabiya* digging using *kos’iya*

Concerning metal, tannery, pottery and woodwork technologies, we also note that the society has been dependent on locally made products.

Metal Technology

Smiths produce varieties of metal products such as different tools of production, for instance, [maraʃa] *marasha* ‘plough-share’, [kos’ija] *kos’iya* ‘axe-hoe’ and [bes’ija] *bes’iya* ‘axe’. Also they produce weapons of different purposes, for example, [golda tora] *golda-tora* ‘bigger and heavier spear’, [s’ink’a tora] *s’ink’a-tora* ‘spear with thinner metal edge’ and [ʔoluwa bis:a] *oluwa bisa* ‘a kind of knife’. They; moreover, produce different types of kitchen utensils. The following representations stand for among the kitchen materials which they produce locally.

- (220) [c’od:et:a] chodeta ‘a kind of knife’
 [ʔadʔa] ad’a ‘another kind of knife’

Each of the above representations designates a different type of knife. [c’od:et:a] refers to knife with a shorter wooden handle and sharper edges at both sides. The knife serves for chopping *kocho* ‘product of false banana’. [ʔadʔa] also refers to another type of knife with longer wooden handle and a sharp blade at one side which serves for cutting root of *utsa* ‘false banana’.



Fig. 37. chodeta (left) and ad’a (right)

The following nouns signify among the tools which smiths use in the process of production.

(221)	[k'ap'ija]	k'ap'iya	'metal pincer'
	[mogot ^s a]	mogotsa	'big hammer'
	[hal:iga]	haliga	'small hammer'

[k'ap'ija] represents 'metal pincer' which the smith uses for picking a glowed metal out of furnace. He also holds the metal with this tool while hammering, moulding, and cutting. [mogot^sa], on the other hand, represents a kind of big hammer with which he hammers a glowed metal to give it the necessary shape. The other representation [hal:iga] also stands for another type of hammer which is relatively smaller in size than *mogotsa* that he uses for hammering a processed metal to give it a finalized shape.



Fig. 38. *k'ap'iya* (left), *mogotsa* (middle), and *haliga* (right)

The following representations also signify among tools which the smiths use in their activities of production.

(222)	[birata k'an:s'ija]	birata k'ans'iya	'metal cutter'
	[hoga]	hoga	'a moulding device'
	[c'armatija]	charmatiya	'another moulding device'
	[šodrija]	shodriya	'metal file'

[birata k'an:s'ija] is a compound form representing a kind of metal cutter. [birata] stands for 'metal'. [k'ans'ija] signifies activity of cutting. This second item seems to have relation with the Amharic's *k'enet'ese* [k'ənət'əsə] 'cut' or 'break'. The whole compound; therefore, signifies a tool serving for cutting metal.

The other representation [hoga] signifies a kind of moulding device. *Hoga* serves for giving shapes for bigger tools such as axe-hoe and similar other products. [c'armatija] also signifies another kind of moulding device which is used for giving shapes to tools

which have thinner sizes such as spears. [ʃodrija], on the other hand, refers to ‘metal file’ which serves for sharpening the metal products. In the earlier time, smiths had been producing *shodriya* ‘metal file’ locally. Yet nowadays, the factory product metal file *morodiya* [morodija:] is accessible on market; hence, *shodriya* became out of use.



Fig. 39. *birata kans'iya* (left), *hoga* (middle), *charmatiya* (right)

Pottery

We get under the pottery technology also potters make varieties of earthen products such as from the bigger [bat^sa] *batsa* ‘big pot’ to the smaller [ʃata] *shta* ‘pan’ which are used for preparing, serving and preserving certain food and drink types. They make different sized earthen products of different purposes, for instance, [bat^sa] *batsa* for preparing the local drink *bordiya* in larger amount for occasions of bigger festivals whereas [bareta] *bareta* ‘small pot’ for preparing the beverage in smaller amount for family or smaller group consumption. Earthen materials such as [gajita] *gayita* ‘earthen tray’, [ʔut:a kerija] *utta-keriya* ‘earthen bowl for *utta*’, and [bac'ira kerija] *bachira-keriya* ‘earthen bowl for *bachira*’ are also among the local products which they make for preparing as well as placing such traditional food types. Also the following lexical items represent among the earthen products.

(223)	[but:ija]	butiya	‘smaller mug’
	[mat ^s a s'aruwa]	matsa-s'aruwa	‘a kind of clay bowl’

[but:ija] refers to a smaller mug. The same material is also known as [dina but:ija]. Gruel prepared for children is referred as [dina]. This lexical item (ie. *dina*) also

signifies smaller amount. Hence, [dina but:ija] represents a smaller mug made for serving gruel for children in smaller amount.

[mat^sa s'aruwa], on the other hand, signifies a kind of small bowl. [mat^sa] signifies 'milk', and [s'aruwa] stands for 'small bowl'. The whole compound together denotes 'bowl for placing milk'.



Fig. 40. matsu s'aruwa (left), dina butiya (right)

Several of the household utensils of the earlier time had been earthen products. Thus, the society had been dependent on them as plastic, glass, nickel or other modern products had not been available like of this modern time.

Also the lexical items below represent among the production tools used in the pottery technology.

(224)	[marc'uwa]	marchuwa	'a kind of digging hoe'
	[ʃutʃ:a]	shucha	'crashing stone'
	[ʔarutija]	arutiya	'stick for outshining body of a clay material'

[marc'uwa] signifies a kind of hoe which potters use for digging clay soil. [ʃutʃ:a] normally represents 'stone' by means of which they crash the clay soil. And the other representation [ʔarutija] stands for a kind of small stick which they use for smoothening body of the clay product. One can consider from such representations that simple and local tools are used in this traditional technology.

Tannery

The society has also been benefiting from different leather products. Lexical items such as [mantʃal:a] *manchala* ‘a kind of mat’, [ʔogoruwa] *ogoruwa* ‘a kind of sack’, [bulʔa] *bul’a* ‘also a kind of sack’ and [ʃoku:wa] *shokuwa* ‘sheath’ let us consider that the tanners produce varieties of products of different purposes. They prepare *manchala* from cattle’s skin. *Manchala* is a typical and valuable Dawuro’s product. As Behailu and Data (2001) state, it particularly is offered as a gift during occasions like wedding. [ʔogoruwa], on the other hand, represents a kind of sack which is used for holding grains, flour, and similar substances. *Ogoruwa*, in addition, used to serve for swimming purpose. When there had been no bridges on *Gojeb* and *Omo* rivers, people had been crossing the rivers aided with *ogoruwa* by floating on it.

The following nouns signify among tools which tanners use in the process of production.

(225)	[ʃikalija]	shikaliya	‘stake’
	[kalta]	kalta	‘axe’
	[t’ema]	t’ema	‘caster seed’

As glossed in the above, [ʃikalija] stands for ‘small stakes’ by means of which the tanner stretches the skin or the hide on the ground or at other proper place to let it dry. The other representation [kal:ta] signifies a kind of axe which he uses to scrub unwanted parts from the skin after it gets dried. The other lexical item [t’ema] refers to ‘caster seed’. The tanner uses it for smoothening the leather that its oily nature makes it preferable for this purpose. Caster seed is also used for other purposes such as for making candles.

Woodwork

Woodworkers also prepare different wood products. The following nouns signify some among them.

(226)	[gabatiya]	gabatiya	‘bowl’
	[gongija]	gongiya	‘chopping board’
	[kok’a]	kok’a	‘boring instrument’

The above names signify some wooden kitchen utensils. [gabatija] refers to a bowl which is made for holding substances such as grain, flour and water. The name has similarity with the Amharic's *gebete* [gəbətə] which also signifies same meaning. The other representation [gongija] stands for a kind of chopping board for *kocho* 'product of *utsa*' (ie. false banana). Also [kok'a] represents another product prepared for boring root of *utsa* 'false banana'.



Fig. 41. gabatiya (left), gongiya (middle) and kok'a (right)

(227)	[mukuruwa]	mukuruwa	'part of a saddle'
	[tokotʃ:uwa]	tokochuwa	'stool'

The above lexical items also signify among materials which woodworkers produce. [mukuruwa] represents wooden part of a saddle whereas [tokotʃuwa] signifies 'stool' which is carved out of a tree stem. Also the lexical items below signify among hand tools which woodworkers use for producing different wood products.

(228)	[woc'a]	wocha	'chisel'
	[mok'ija]	mok'iya	'boring spoon'
	[besija]	bes'iya	'axe'

[woc'a] represents 'chisel' which is made for boring wooden materials. The other representation [mok'ija] normally stands for 'spoon', but in relation to woodwork activity, it signifies a special type of spoon made for the purpose of boring internal part of a material such as kettle. The other representation [bes'ija] signifies a small axe which the woodworker uses for cutting and removing unwanted parts of the wood product and giving it a proper shape.

The representations under each craft sector in the above can show that the earlier society had been dependent on varieties of local products. The king, his family, the officials as well as the ordinary people had been beneficiaries from these traditional products, yet materials for the royal family uses had been made under the order of officials who had been claimed for such responsibility. Nowadays, uses of these local products have greatly decreased. Instead, materials made of glass, plastic, nickel and other metal products of the modern technology are abundantly available on market, and the people use them to the larger extent.

Other than agriculture and craft technologies, the earlier society had also been beneficiary from other traditional technologies such as home textile, lamps and measuring mechanisms.

Textile

Different types of clothes had been made in cottages in the traditional textile technology. Women and weavers had vital roles in this regard. The following nouns; for instance, denote materials which women use in the process of producing thread.

- (229) [bot'ija] bot'iya 'material for separating cotton from seed '
 [singritija] singritiya 'spindle'

[bot'ija] represents a material with which the lady separates seed from cotton before spinning. The other representation [singritiya] signifies 'spindle' by means of which she spins the cotton into thread. And finally she takes the product to a weaver.



fig. 42. *bot'iya* (left), a lady separating seed from cotton (middle), *singritiya* (right)

Weavers produce different types of clothes; for instance, [dʒanuwa] *januwa* ‘tunic with broad red band’, [bulukuwa] *bulukuwa* ‘traditional blanket’, [k’amiʃija] *k’amishiya* ‘dress’ and [nas’ala] *nas’ala* ‘light shawl like cloth’ which are dressed for different purposes. Individuals with the higher status such as the *kawuwa* ‘king’ and the *sharachuwa* ‘spiritual leader’ wear *januwa*. They also wear *k’amishiya* and *nas’ala* as ordinary people do.

Nowadays, modern textile products are available on market, and are extensively in use. Following this, use of the traditional clothes has decreased greatly.

Lamp

Homemade lamps, as other traditional technology products, had been under wider use among the earlier society. Since there had been no electricity, the people were preparing lamps from different local substances to light during nights. The following items signify raw materials used for making different types of candles.

(230)	[muk’aʔaɗa]	mukada	‘honeycomb’
	[moʔdiʒa]	modiya	‘animal fat’
	[t’ema]	t’ema	‘caster seed’

[muk’aɗa] refers to ‘honeycomb’, [moʔdiʒa] ‘animal’s fat’, and [t’ema] ‘caster seed’. These materials had been widely in use for making candles in the earlier time. Other types of lamps, as the following representations designate, also became accessible in the later times.

(231)	[kurazija]	kuraziya	‘oil-lamp’
	[panosija]	panosiya	‘another oil-lamp’
	[ʔampulija]	ampuliya	‘electric lamp’

[kurazija] and [panosija] signify lamps which have been in use in several houses. The names have resemblance with the Amharic’s *kuraz* [kuraz] and *fanos* [fanos] respectively which also refer to same meanings. The Dawuro representations yet suffix the definite marker [-i] and the case marker [-a] word finally. Also the initial sound [f]

of *fanos* [fanos] is changed to [p] or [Φ]. Informants assume that also these lexical representations could be borrowings from Amharic.

The other representation [ʔampulija] stands for ‘electric lamp’. Together with use of electricity in the modern time, several nouns emerged to be incorporated into the language that among which [ʔmpulija] is one. Again this representation has sameness with the Amharic’s *ampul* [ʔampul]. Informants assume that since the technology is a recent introduction, its name is also borrowed through Amharic. Following invention of these later lamps, use of homemade candles has relatively decreased currently.

Measuring Devices

The earlier society had been applying different traditional mechanisms for measuring length, weight and amount of different solid and liquid substances.

(232)	[kac’ija]	kachiya	‘cup made of horn’
	[wanc’a]	wancha	‘earthen cup’
	[bac’a]	bacha	‘cup made of gourd’

The representations in example (232) above signify materials which are also considered as measurement devices for amounts of grains and liquids. The lexical items below also signify devices which had been serving for measuring length.

(233)	[gulu:mutija]	gulumutiya	‘an arm’s length’
	[woda]	woda	‘cubit’
	[tak’adija]	takakdiya	‘span’
	[mit’a woda]	mitsa-woda	‘a measuring stick’

Nowadays, modern measuring mechanisms such as meter, kilogram and litre have replaced this earlier tradition.

7.2. Lexical Items and Their Semantic Properties

Nouns of the lexical data show different semantic properties. If we take personal names, for instance, according to the way they are given or used, can be categorized as intimately or consistent. Intimately representations show certain phonological

reductions from their original counterparts. The people, in their daily interactions, do not normally use full personal names to call each other, instead shortened forms that are representations which show their affection, intimacy and respects which they have each another.

Considering the personal name *Daimo* [daʔimo] , for example, people who know the individual may call him *Dakke* [dak:e], *Dannaw* [dan:aw], or *Daki-dodaw* [daki dodaw]. Here a phonological modification undertaken as [d] replaces [g] of *godaw* [godaw] ‘lord’. An individual with the personal name *Megga* [meg:a] can also be given a nickname as *Meraw* [meraw] or *Mega-busho* [megabuʃo]. A lady with the personal name *Shashote* [ʃaʃote] can also be given a nickname as *Shama-genne* [ʃama gen:e], etc. Such intimately representations are given based on closeness, honour, status, job responsibility, etc. which the individuals have. Concerning the above names; for example, someone may call the individual [dak:e] or [dan:aw] to show closeness whereas he may use representations as [daki dodaw], [mega buʃo], and [ʃama gen:e] to show respect.

Friendly names usually consist of single forms, and are made by shortening the personal names (eg. [dak:e] for [daʔimo]). Respect names, on the other hand, have compound forms. They hold elements which have respectful sense. [ʃama gen:e]; for instance, consists of two components. Its first part [ʃama] refers to the personal name [ʃaʃote] whereas its second element [gen:e] signifies ‘lady’. Again in the compound word [daki dodaw], the first element [daki] signifies the personal name [daʔimo] whereas its second element [dodaw] has relation with the meaning ‘lord’ as its original form *godaw* [godaw] denotes. Hence, [gen:e] and [dodaw] have relations with respect. It can be deduced from this that intimately callings follow different patterns in terms of kind of closeness they refer.

Consistency on personal names, on the other hand, is characterized for similarity on initial sounds of father-son/daughter name relations. In the tradition of personal naming, usually initial sounds of names of a son (or a daughter) are made to be similar with initial sounds of father's name. The example below can show this.

(234)	[ʔuta ʔuʃetʃ:o]	Uta Ushecho	<i>'Ushecho uta'</i>
	[baldada barc'o]	Baldada Barcho	<i>'Barcho Baldada'</i>
	[gota gosom:e]	Gota Gosomme	<i>'Gosomme Gota'</i>

The first component of each compound in the above example refers to father's name. And the second one stands for son's / daughter's name. According to Dawuros' tradition, father's name precedes son's (daughter's), yet the glossing in the italic at the right denotes the current time usage. As shown in the example, the initial sounds of the fathers' and the sons' names are identical. The first names begin with [ʔu], the second ones begin with [ba], and the third ones begin with [go]. Traditionally, father and son (also father and daughter) names mostly show such type of uniformity.¹ This trend of naming; however, seems have decreased nowadays. Several individuals are given names like; for example, Lakew [lak'aw], Wondimu [wondimu], Tsehay [s'ahaj], etc. which have Amharic origins.

A greater number of other lexical items incorporated into the data, as also described in the previous section, have informative properties. They give clues of various aspects. Also several names show relationships of referents with the physical as well as spiritual world. Based on such properties; therefore, the lexical items are grouped into two categories as informative and descriptive. Below, brief discussion is provided under each.

¹ Due to lack of satisfactory and detailed information from field informants, the researcher didn't focus on features of intimacy and consistency. Instead, he briefly provided description regarding the informative and the descriptive ones.

7.2.1. Informative

Several lexical items have informing roles regarding the traditional, economic, political, cultural, etc. features of the society. Some of them are revised below as example showing few of such features.

To begin with numerals, it is shown that fences of the residences of the earlier Dawuro kings had seven rounds which were identified by the ordinals [ʔitansa] ‘first’, [laʔet^sa] ‘second’, [hezet^sa] ‘third’, [ʔoleʔet^sa] ‘fourth’, [ʔitʃihinsa] ‘fifth’, [sofunsa] ‘sixth’, and [lapunt^sa] ‘seventh’ respectively. These representations can clue that the society had an ancient tradition of using numerals. Few of the indigenous numerals are enlisted below.

(235)

[ʔit:a]	ita ²	‘one’	[la:p:una]	lapuna	‘seven’
[laʔa]	la’a	‘two’	[hosp:una]	hospuna	‘eight’
[he:z:a]	heza	‘three’	[ʔud:up:una]	udupuna	‘nine’
[ʔojda]	oyda	‘four’	[tam:a]	tama	‘ten’
[ʔitʃ:e:ʃa]	ichesha	‘five’	[s’e:ta]	s’eta	‘hundred’
[ʔusup:una]	usupuna	‘six’	[ʃaʔa]	sha’a	‘thousand’

Concerning religion, we get representations such as [majirijam s’oma] ‘fast in the name of St. Mary’, and [majirijam gezija] ‘place for thanking St. Mary’ are involved in the earlier traditional belief. The representations have relations with the Orthodox Christianity. Hence, they could hint that the Ethiopian Orthodox Christianity had been introduced into the area earlier before the region became part of the Ethiopian empire. Yet, according to Wondimu and Mulugeta (2003 E.C.), this religion became reintroduced later after the time of the incorporation.

² The forms used other than the morphological representations tend to follow the pattern of English orthography.

Lots of borrowed items also give clues regarding a number of concerns. The representations below, for instance, have relations with the traditional agriculture.

(236)	[bora]	bora	‘ox’
	[ʔud:um:a]	udumma	‘ground for crashing crops’

The above lexical items have similarities with the Amharic’s *bere* [bəre] and *awidima* [ʔawidima] which also signify same meanings respectively.

(237)	[maraʃa]	marasha	‘ploughshare’
	[dʒiraʃija]	jiraphiya	‘whip’

The above lexical items also have sameness with the Amharic’s *maresha* [marəʃa], and *jiraf* [dʒiraf] which again represent same meanings in their order. This lexical similarity can show that Dawuros, since very earlier, have been practicing same culture of ox farming as farmers of other places in the country (eg. *Amhara* region) have been undertaking.

Several lexical representations in other sectors too have similarities with Amharic lexical items. For instance, in relation to the earlier army, *goradiya* [goradija] ‘sword’, *tora* [tora] ‘spear/ army’ and *shink’a* [ʃink’a] ‘dry ration’ show sameness with the Amharic’s *gorade* [gorade], *t’or* [t’or] and *sink* [siink’] respectively. Relating to the earlier court, representations such as *phirda* [ʃirda] ‘judgement’, and *pirda verotuwa* [pirda verotuwa] ‘court’, except for some phonological alterations, have similarities with the Amharic’s *fird* [fird] and *fird bet* [fird bet]. Here, Amharic uses the labio-dental voiceless fricative [f] whereas Dawuro uses the bi-labial voiceless fricative [ʃ] or the bilabial voiceless stop [p] word initially.

Again, similarities exist between Dawuro and Amharic in various other representations. To mention some additional example, the official title *erasha* [ʔeraʃ:a] ‘lord’ has similarity with the Amharic’s *eras* [ʔeras]. Names of clothes such as *bulukuwa* [bulukuwa] ‘blanket-like cloth’, *januwa* [dʒanuwa] ‘tunic with broad red band’, and

nas'ala [nas'ala] 'light shawl like cloth' are similar with the Amharic's *buluko* [buluko], *jano* [džano] and *net'ela* [nət'əla]. Names of utensils such as *kubaya* [kub:aja] 'mug' and *wancha* [wanc'a] 'cup' are identical with the Amharic's *kubaya* [kub:aj:a] and *wancha* [wanc'a].

Coming to the traditional transportation, representations such as *kora* [kora] 'saddle' and *erka* [ʔirka] 'stirrup' have similarities with the Amharic's *korcha* [kortʃ:a] and *erkab* [ʔirkab]. In relation to traditional hair styles also, representations such as *sadola* [sadola] and *gamiya* [gam:i:ja] are similar with *sadulla* [sadul:a] and *gamme* [gam:e]. Related to wedding activities, the names *mishra* [miʃra] 'bride /bridegroom', and *mishrachuwa* [miʃratʃuwa] 'congratulations / cheery news' have resemblance with the Amharic's *mushira* [muʃira] and *yemisrach* [jəmisɨratʃ], etc. Each Dawuro representation in the order in the above example signifies a similar meaning with its Amharic equivalent.

One can possibly assume in relation to presence of such lexical similarities between Dawuro and Amharic that beyond contacts between the two languages, there might also existed cultural contacts between peoples of the two regions (Dawuro and Amhara) since earlier.

7.2.2. Descriptive

Meanings of several Dawuro nouns traditionally convey associations with different matters and occasions of the real world in terms of shape, colour, size, behaviour, etc. Below are provided some personal, place and clan names as example.

Several personal names are given in terms of the individuals' behaviour, body shape, seasonal situation, life condition of the family, etc. We may see the following examples.

(238)	[ʔute]	Ute	'substitution / replacement'
	[taŋga]	Tanga	'able to walk'

[ʔute] signifies a personal name. The word normally has a sense as ‘substitution’ or ‘replacement’. Parents may give this name to their child if earlier they lost another child in death. They call their second child *Ute* assuming that he is born as substitution for the lost one. Based on the example, it is likely to deduce that children are given names at different seasons that certain children are given at their earlier and certain others at their later stages depending on the situation. *Ute*, for instance, can be among those which are given at the earlier stage.

[tanga] also represents another personal name. [tanga] literally refers to ‘ability to walk’. Several babies stop crawling when reach at their actual stage of walking. There are some; however, who may start walking either earlier before or very late after the normal period. When such exceptional conditions happen, parents may name their child *Tanga*. Whether the child begins walking too earlier before, or delayed after the normal time, they give this name as remembrance for the situation he began walking. This kind of name, on the other hand, seems to be given in the later stages. Some more examples are provided below.

(239)	[ʔuʃe:tʃo]	Ushecho	‘right-hand, power, support’
	[wodʒ:o]	Wojo	‘gift’

[ʔuʃe:tʃ:o] also signifies personal name. [ʔuʃe:tʃ:o] means ‘right-hand’, ‘power’, and ‘support’. Several individuals suggest that human beings by nature need supremacy, prestige, honour and support. Many parents wish to get such supremacy and prestige through their children, and in favour of showing their wish, they may call their children by such a name.

[wodʒ:o] is also used as personal name. The lexical item normally signifies ‘gift’. There can be parents who may stay for a longer period of time without child, but succeed in the end. They may consider such success as God’s reward for their patience; thus, give this name for their baby. The same name can also be given for a baby born as a substitute for a lost child.

Personal names are also given in terms of shape of face, colour and size of body.

(240)	[dima]	Dima	‘black or dark’
	[galaʃ:o]	Galasho	‘baboon’

[dima] is a representation also given as personal name. [dima] normally is related with blackness. Parents may call their child by this name if his body colour is darker. The other representation [galaʃ:o] also serves as personal name. [galaʃ:o] literally stands for ‘baboon’. Parents may call their child *Galasho* if shape of his face is not smarter.

(241)	[bu:k:a]	Buka	‘big’
	[manac’o]	Manacho	‘lid of a gourd’

[bu:k:a] is also given as personal name. The representation has the meaning ‘big’. Occasionally, children whose heads are bigger in size may be given this name as to refer to the size of their heads. The other representation [manac’o] also uses as personal name. [manac’o] signifies ‘lid of a gourd’. If the child’s nose is too smaller, her parents may call her by this name to indicate that shape of her nose is similar to a smaller lid which uses to cover mouth of a gourd.

Personal names are also given relating to some events. The following ones are indicated as example.

(242)	[mangista]	Mangista	‘government’
	[ʔabijota]	Abiyota	‘revolution’

[mangista] normally signifies ‘state or government’, but is given also as personal name. The representation has resemblance with the Amharic’s *mengist* [məngɪst] which also refers to ‘government or state’. [ʔabijota], on the other hand, signifies the meaning ‘revolution’. Again it is given as personal name. This representation again has similarity with the Amharic’s *abiyot* [ʔabijot] which also represents the same meaning. According to the information from informants, both names have connections with political events; for instance, [ʔabijota] is given in commemorating the occasion of the previous Ethiopian revolution.

Not only personal names, but also some clan names have associations with some situations.

(243)	[kawuka]	Kawuka	‘name of a clan’
	[giʃija]	Gishiya	‘name of a clan’

The above clan names have relations with the places where the clans had originated from. As the scholarly works (Seid, 2007; Wondimu and Mulugeta, 2003 E.C) denote, the majority of Dawuro clans have been permanent settlers in the area since earlier. However, some had flown from other parts of the country. Accordingly, the name [kawuka] has relation with the place name *Kemkem* [kəmkəm]. It is believed that this clan had originated from *Libo Kemkem*, a place found in *Gonder* in the *Amhara* region. [giʃija] is name of another clan. It also has resemblance with the name *Gishen* [giʃən] which is a place found in *Wollo* in the *Amhara* region that is believed as its origin.

(244)	[ʔaguwa]	Aguwa	‘name of a clan’
	[kalisija]	Kalisiya	‘name of a clan’

[ʔaguwa] also represents another Dawuro clan. The name has relationship with *Agew* [ʔagəw] which is name of a clan found in the *Amhara* region. [kalisija] is the other lexical item denoting another clan which has similarity with *Kemise* [kəmise] which is name of a place found in *Wollo* (in the *Amhara* region) that is assumed as origin of this clan.

Place names are also given in terms of vegetation cover, topography, population settlement situation, climate, etc. The following representations are provided as example.

(245)	[gaba:ʃi]	Gabashi	‘like bowl’
	[do:tʃ:i]	Dochi	‘favourable’
	[deʃi]	Deshi	‘favourable’

[gaba:ʃi] is a lexical item denoting a place found in *Marak’a* district. The name is derived from the word *gabatiya* [gabatiʃa] which means ‘bowl’. The place has nature

of a plain, and is surrounded by hills and mountains which give it a shape like a large bowl. Based on the shape; hence, it deserved this name.

[do:tʃi] is name of another place found in *Marak'a* district. The lexical item has relationship with the representation *doche* [dotʃ:e] which means 'cool'. The name is given to the place because of its favourable climate. Likewise, [deʃi] represents name of another place found in *Tocha* district. It also has a similar meaning with [do:tʃi] 'cool and comfortable'.

(246)	[kac':i]	Kachi	'full of forest' / 'covered with forest'
	[ʔano]	Ano	'full of <i>enset</i> '

The above are names given to places in terms of their nature of vegetation. [kac':i] signifies a place found at *Tocha* district. The place has got its name after the representation *k'acheda* [k'ac':ed:a] which means 'forest area'. The place is surrounded by lots of forest; hence, is given the name in relation to this condition. There are also places which are known by the name [ʔano]. [ʔano] means 'place full of *utsa*' (false banana). The name has relationship with the representation *al'a* [ʔalʔa] '*enset* forest'. *Ano* is area where lots of *enset* plants grow. And several places are known by this name due to such vegetation cover.

(247)	[bok:a]	Boka	'easier for digging'
	[c'urc'ura]	Churchura	'very far'

The above place names respectively are given in terms of fertility of land and population settlement condition. [bok:a] is name of a place found in *Tocha* district. It is given due to fertile soil of the region. [bok:a] means 'to dig' in the language. A fertile land is easier to dig, and suitability for digging is considered as sign of fertility.

[c'urc'ura] is also name of another place. [c'urc'ura] represents something which is far away of sight. People living at *Churchura* area settled being far and apart, and it is difficult to see one's house standing from another's because of the distance. The place is given this name; hence, due to the scattered settlement of its residents

Not only personal, clan and place names, but also names of other things such as rivers, crops, plants and cattle have associations with some situations of the physical as well as spiritual matters. The above ones; however, are provided as example to show that larger amount of nouns have relations with certain features such as events, situations, shapes, etc.

Summary

In this chapter, Dawuro lexical items are described based on their roles in the political, traditional as well as economic concerns. Some lexical items which represent different materials at *Kati-gaduwa* ‘residence of the earlier kings’, honours regarded to the earlier kings and the royal family, professions of different individuals such as the king’s wife and those working at *kati-gaduwa*, political concerns in relation to the earlier offices, army and court, traditional elements related to food and beverages, costumes, belief, holidays and different ceremonies are briefly exemplified.

Several of the lexical items are categorized as informative and descriptive as regards their properties. Quite a lot of them have informative roles. They show; for instance, presence of earlier contacts between Dawuro and Amharic, and together with this, contacts between Dawuros and other societies such as the Amhara people. Also presence of Christian terms along with the traditional belief shows that Christianity had been introduced into the area earlier before the region became incorporated to the central government of Ethiopia.

Personal, place, clan, animal, river, etc. names also have sensible relationships with the physical as well as spiritual nature. It is noted that Dawuros give names to their children and to other objects by associating situations with different circumstances.

Several of the lexical items; nevertheless; seem endangered nowadays. A number of them are out of date, and many others have shifted their roles. Different reasons are associated with such endangerment. Some of them are briefly shown in chapter nine. In the next chapter (chapter eight) yet, some features of the lexical items in terms of their forms, origins and other characteristics are discussed.

CHAPTER EIGHT

Origins and Forms of the Lexical Items

In this chapter, lexical items of the data are examined in terms of their origins and forms. They are identified as indigenous and borrowed in terms of their origins. They are also classified as single and compound according to their forms. Brief analyses are provided under each sub-categorization as follows.

8.1. Origins of the Lexical Items

The data incorporate more than 1560 items out of which 1240 (79%) have single and 300 (19 %) have compound forms, and 28 (2%) others have sentential meanings. In terms of their origin, the lexical items are identified into two groups as indigenous and borrowed among which 1290 (83%) are indigenous and more than 250 (17%) are borrowed. They are identified as indigenous and borrowed based on information which informants provided, and also based on previous scholarly works done on different aspects of the language. The above figure incorporates also compound items which comprise indigenous-indigenous, indigenous-borrowed (or borrowed-indigenous) and borrowed-borrowed combinations. According to the figure, indigenous items take the leading number whereas borrowed and compound ones are involved relatively in smaller amount.

8.1.1. Indigenous Items

Larger percentage of the lexical items consists of indigenous elements which incorporate representations from varieties of sorts. The lexical items are described in the previous chapter (chapter seven), yet among them some are provided below also as example with respect to showing indigenous nature.

Representations of titles of the royal family such as:

(248)	[kawuwa]	kawuwa	‘king’
	[kawuta gen:e]	kawuta-gene	‘queen’
	[kawuna]	kawuna	‘king’s son’

Representations of belongings of the king like:

(249)	[ɸars'a]	pharsa	'gold ring'
	[kawo ʔinda]	kawo-inda	'king's seat'
	[s'amaʔa]	s'am'a	'mace'

Representations of official titles such as:

(250)	[woraba]	woraba	'regional lord'
	[gu:da]	guuda	'district governor'
	[dan:a]	danna	'local administrator'

Representations of civil servants like:

(251)	[ɸengiɟa naga]	phengiɟa naga	'gate keeper'
	[mok:ijawa]	mokiyawa	'guest receptionist'
	[mojzawa]	moyzawa	'guest receptionist'

Representations of administrative divisions such as:

(252)	[kawo tet ^s a]	kawo-tetsa	'king's administration'
	[woraba tet ^s a]	woraba-tetsa	'woraba's administration'
	[ʔeraʃ:a tet ^s a]	erasha-tetsa	'erasha's administration'

Representations of different concerns related to the earlier army like:

(253)	[gojruwa]	goyruwa	'hero'
	[haraʃiɟa]	harashiɟa	'menservants of the earlier army'
	[seret ^s a]	seretsa	'dry ration'

Representations in relation to the earlier court such as:

(254)	[wombara]	wombara	'team of judges'
	[ʃatinsa]	shatinsa	'public judgement'
	[dababa]	dababa	'prosecutor'

Representations relating to the traditional belief like:

(255)	[ʃaratʃuwa]	sharachuwa	'the spiritual leader'
	[ʔadzira]	ajirra	'sharachuwa's holiday'
	[ʔarema]	arema	'cloth the sharachuwa wears'

Titles of servants of *sharachuwa* ‘spiritual leader of the traditional belief’ such as:

(256)	[gab:aratʃ:a]	gabaracha	‘manservant’
	[ʔes:uma]	essuma	‘sharachuwa’s sister’
	[menet ^s a]	menetsa	‘sharachuwa’s niece’

Lexical items representing deities like:

(257)	[jezonto]	yezonto	‘deity of <i>Kalmana</i> clan’
	[jaferonto]	yaferonto	‘deity of <i>Bosha Tigriya</i> clan’
	[bod:osonto]	bodosonto	‘deity of <i>Yantsiniya</i> clan’

Representations of spiritual activities such as:

(258)	[gomija]	gomiya	‘vow for a deity’
	[k’anget ^s a]	k’angetsa	‘offerings for a deity’
	[gasuwa]	gasuwa	‘way of offering for a deity’

Concerning other traditional activities also, lots of indigenous representations involved designating different meanings; for instance,

Representations referring to holidays such as:

(259)	[tokibiya]	tokibiya	‘eve of new year’
	[dada ʔek’a]	dada ek’a	‘celebration for dada’

Representations designating activities in relation to wedding such as:

(260)	[karija kuʃija]	kariya kushiya	‘first appointment’
	[kenta kuʃija]	kenta kushiya	‘second appointment’
	[c’ale]	challe	‘engagement’

Representations of ceremonial songs such as:

(261)	[boloduwa]	boladuwa	‘a kind of song of wedding’
	[zoriya]	zoriya	‘a kind of song of condolence’

Representations of food items such as:

(262)	[ʔut:a]	utta	‘bread in sauce’
	[silisuwa]	silisuwa	‘sauce of cheese and butter’
	[buratuwa]	buratuwa	‘sliced meat’

In relation to the traditional agriculture, pottery, tannery, metal and wood work economic sectors also plenteous elements; for instance,

(263)	[morge mit ^s a]	morge-mitsa	‘yoke’
	[k’ap’ija]	k’ap’iya	‘metal pincer’
	[mogos’a]	mogotsa	‘metal hammer’

Representations designating different handicraft products such as:

(264)	[ʔudula]	udula	‘wooden kettle’
	[mantʃal:a]	manchala	‘leather mat’
	[koranuwa]	koranuwa	‘small earthen pot’

and several more others which refer to various meanings in relation to the royal family, earlier political responsibilities, traditional sectors, economic activities, etc. have indigenous origins.

Indigenous items, as mentioned earlier, are involved in larger amount. This may imply that majority of the elements of the language are indigenous. According to the information from informants, this had been true particularly in the earlier usage, yet nowadays, immense amount of borrowed items from languages like Amharic and English have involved at different circumstances. Hence, it is likely to find Amharic lexical items almost at every sector. And also English words which are borrowed through Amharic, as some informants claim, are getting involved in larger amount even have displaced several indigenous representations.

8.1.2. Borrowed Items

The lexical data contain more than 290 (19%) borrowed items out of the total elements. As the data show, Dawuro has borrowed several lexical items from languages such as Amharic. Research findings of Hirut (2004:67) and also obtained information from field assistants indicate that Dawuro, Wolayitta, Gammo, Gofa and Konta are mutually intelligible languages that they are cognates of the same origin that is *Ometo* cluster under the *Omoti*c family, and share abundant lexical items in common, and also have similar morphological and syntactic features. The researcher;

hence, assumed that it might be time taking to identify borrowed elements of these languages into Dawuro, and didn't want to emphasize on them.

So many representations of Dawuro are also cognates with other Omotic languages spoken in the surrounding ; for instance, *mahiya* [mahija:] 'leopard', *mentsa* [ment^sa:] 'buffalo' and *ayfiya* [ʔajfija:] 'eye' have similarity with the Kaffa lexical items *mao* [maʔo] 'leopard', *mensiyo* [mensijo] 'buffalo' and *afo* [ʔafo] 'eye' respectively. This similarity, though needs a thorough investigation, seems resulted due to the languages' involvement under the same family (ie. Omotic group). However, representations such as *parsuwa* [parsuwa] 'tella', and *haratu* [harat:u] 'donkey' seem to show that Dawuro also has contact with Oromo language as such representations have similarity with the Oromo's *pharso* [ɸarso] and *hare* [har:e] which also represent same meanings respectively. But it is observable that items from Amharic and also from English have involved in larger amount.

Different propositions are given for the involvement of larger amount of borrowed Amharic items into the language. Origination of some clans from the northern part of Ethiopia, individual as well as social group flows from the northern part of the country to the region since earlier due to different reasons, incorporation of the region to the central government of Ethiopia, and following this, coming of abundant number of Amharic speakers into the area, etc. are mentioned among the factors which facilitated contacts between the two languages.

As cited in Wondimu and Mulugeta (2003 E.C.) and Seid (2007), some clans had originated from the northern part of the country , for instance, *Kawuka* [kawuka] from *Libo Kemkem*, *Kalisiya* [kalisija] from *Kemisie*, and *Gishiya* [giʃija] from *Gishen* from the *Amhara* region quite earlier and permanently settled in Dawuro. It is believed that people of these clans had introduced lots of Amharic elements into the language. Also other people from the northern part of the country had been frequently visiting the area in the era even before the region became part of the Ethiopian empire

due to different reasons such as search for farmland and settlement. Moreover, several people who had been crossing to *Kaffa* and other neighbouring districts were using Dawuro as a passing route. Such a history has given the chance to these people to lay traces of Amharic and introduce their traditions as well.

As a result of a longer time contact between the two languages, and also Amharic's profound roles such as an official working language of the nation and lingua-franca used as the majority's everyday communicative tool as well as language of education since longer, enabled it to lend several of its elements to Dawuro. In the lexical data, more than 59 % of the borrowed items are identified as elements involved in the language since very earlier. The lexical item *erasha* [ʔeraʃ:a] 'official' which shows similarity with the Amharic's *eras* [ʔiras] 'governor' or 'administrator', for instance, is among those which had involved quite earlier.

Some people claim that due to phonological feature it contains, [ʔeraʃ:a] probably is an indirect borrowing through Kaffa language. Yet the significant point is that Amharic could be the source for this lexical item as it shows resemblance both in shape and meaning with its corresponding item *eras* [ʔiras]. [ʔeraʃ:a] had been involved and was in use in the political activities of the earlier Dawuro kingdom since quite earlier representing different official positions. The title *eras* [ʔiras] in Amharic also had been allocating a similar official placement in the earlier feudal system of Ethiopia.

In the earlier Dawuro kingdom, the official title [ʔeraʃ:a] had been given to individuals as per their political and social responsibilities such as administrative and professional.

(265)	[tarc'a raʃ:a]	Tarcha rasha	'governor of Tarcha'
	[marak'raʃ:a]	Marak' rasha	'governor of Maraka'
	[toc':araʃ:a]	Tocha rasha	'governor of Tocha'

Official titles like the above were given to regional administrators. Also titles like the following were given to officials with responsibilities over different professions.

(266)	[dinka raʃ:a]	dinka rasha	‘head of <i>dinkiya</i> makers’
	[gondolija raʃ:a]	gondoliya rasha	‘head of shield makers’

The same title was also given signifying titles of political positions of different responsibilities such as:

(267)	[dub:e raʃ:a]	dube-rasha	‘official of land’
	[ʔaga raʃ:a]	aga-rasha	‘official for mercy affairs’
	[mara raʃ:a]	mara-rasha	‘official for mercy affairs’

It can be inferred from the above examples that officials had been claimed over different responsibilities. In the era before Kawo Halala, almost all the officials had deserved the same title [ʔeraʃ:a]. Officials with political responsibilities such as administrators of land and workers in relation to mercy affairs, officials responsible with regional administrations, officials over shield makers and *dinkiya* [dinkija] music players all had been given this title.

Since the period of Kawo Halala; however, this official title became restricted under the status below *woraba* [woraba] ‘regional lord’. Kawo Halala had established seven official placements in a hierarchy namely, *katiya* [katija] ‘king’, *woraba* [woraba] ‘regional lord’, *erasha* [ʔeraʃ:a] ‘large district ruler’, *guuda* [gu:da] ‘small district governor’, *danna* [dan:a] ‘local administrator’, *huduga* [huduga] ‘messenger’ and *dhuga* [duga] ‘lower status servant’ respectively. *Katiya* and *woraba* in the order took the upper highest positions whereas *erasha* descended to the third rank which is limited to the level of large district ruler.

We also get borrowed Amharic items in other sectors such as agriculture, army, court and traditional activities.

(268)	[maraʃa]	marasha	‘ploughshare’
	[ʔud:um:a]	uduma	‘ground for crashing crops’

The above representations, in relation to traditional agriculture, have similarity with the Amharic's *maresha* [marəʃa] 'ploughshare', and *awdima* [ʔawidima] 'crashing ground' respectively. According to informants, such representations have been functioning into the language since anciently together with the invention of the tradition of agriculture. They claimed that the time when ox-farming had begun in the region is unknown, but has been under practice since very longer.

Some weapons and materials which have relations with the earlier army also have similar representations with the Amharic lexical items.

(269)	[tora]	tora	'spear'; 'army'
	[goradija]	goradiya	'sword'
	[ʃink'a]	shinka	'dry ration'

Except for some phonological differences, the above representations show similarity with their Amharic equivalents *t'or* [t'or] 'spear' (also 'army'), *gorade* [gorade] 'sword', and *sink'* [siink'] 'dry ration'. It seems that the names are introduced into the culture with the material instruments themselves. This may inform that these material cultures have been introduced to the Dawuro kingdom by the Amharic speaking agents.

Representations of some musical instruments also have resemblance with their Amharic counterparts.

(270)	[nagritija]	nagritiya	'bigger drum'
	[kabaruwa]	kabaruwa	'drum for church purposes'

A bigger drum is known as *negarit* [nəgarit] in Amharic. *Negarit* is a well known symbolic instrument that the earlier central government of Ethiopia was using to announce very important events including war. The same lexical item with a phonological adjustment as [nagritija] had also been introduced into the Dawuro kingdom. The referent had been using for the same function as it had in Amharic. According to the information from field informants, this drum had been known among the Dawuro society since very longer. Announcers, before releasing the announcements, had been alarming the people's attention by beating this drum.

The other representation [kabaruwa] also signifies one of the hit musical instruments ‘drum’. The name has resemblance with the Amharic’s *kebero* [kəbəro]. Dawuros are familiar with varieties of drums. Traditionally, they play different types of drums such as *darbiya* [darbija], *kambiya* [kambija], and *karabiya* [karabija]. Yet, *kabaruwa* became known following the introduction of Christianity into the region. This name, in Dawuro’s context, normally represents a drum which is used for church purposes that is for worshipping (under the faith of the Ethiopian Orthodox Tewahido church). But *kebero* in Amharic possibly represents drum of any purpose. Here, we may see that there is a semantic narrowing that has taken place in Dawuro along with adaptation of this lexical item.

Several kitchen utensils also have similar representations with the Amharic items.

(271)	[wan:c’a]	wancha	‘earthen cup’
	[kub:aj:a]	kubaya	‘earthen mug’

A bigger cup has a name *wancha* [wanc’a] in Amharic. The representation signifies a material which normally is made of cattle’s horn (ox’s and cow’s) which serves for drinking water and different beverages such as *tella*. In Dawuro; nonetheless, it stands for earthen made cup. Similarly, *kubaya* [kub:aja] in Amharic signifies a kind of drinking mug which is made of metals like nickel. However, the same item in Dawuro represents an earthen product similar to *wancha*. Here again there is a semantic shift compared to its original reference.

(272)	[ɸin:dʒa]	phinja	‘coffee cup’
	[dʒabina]	jabina	‘coffee pot’
	[gabatiʃa]	gabatiya	‘bowl’

[ɸin:dʒa] has resemblance with the Amharic’s *finjal* [fɪndʒal] ‘coffee-cup’ which several people of *Amhara* with rural dialect are using. While pronouncing the word, the highland Dawuro shifts its initial sound to the bilabial, voiceless, fricative [ɸ] whereas the lowland dialect uses the bilabial, voiceless, stop [p]. Furthermore; Dawuro deletes the final sound of the Amharic [l] to let the word fit to its phonological system.

[dʒabina] and [gabatiʃa] are also similar to the Amharic's *jebena* [dʒəbəna] and *gebete* [gəbətə] respectively which have similar phonological features and representations. *Jabina* is a coffee pot whereas *gabatiya* is a kind of bowl carved from wood which serves for holding water, grain, flour and other different types of substances.

Also the following lexical items have Amharic origin referring to different types of clothes mainly associated with features of the old *Amhara* ruling class.

(273)	[kab:a]	kabba	‘mantle’
	[kuta]	kuta	‘toga’ (white cotton loose garment)
	[nas’ala]	nas’ala	‘shawl-like cloth made of single layer of cloth’

According to the information from informants, *kabba*, *kuta* and *nas’ala* had been introduced by people from *Gojam* quite earlier. Thus, the later kings of Dawuro had been dressing *kabba* for the sake of their honour.

(274)	[dʒanuwa]	januwa	‘tunic with broad red band’
	[bulukuwa]	bulukuwa	‘blanket like matter made of cotton’

[dʒanuwa] has similarity with the Amharic's *jano* [dʒano] which also signifies the same material, and again symbolizes a higher honour in the *Amhara* culture. [bulukuwa] also has resemblance with the Amharic's *buluko* [bul:uko:] representing a larger and heavier garment which serves as a traditional blanket that the earlier Dawuro society had been using in the time before modern blanket became introduced.

A number of other items which signify different beautificational decoratives and hair styles also show sameness with their Amharic counterparts as shown in the example below.

(275)	[gofarija]	gofariya	‘afro hair style ’
	[gam:ija]	gammiya	‘a kind of hairstyle (for girls)’
	[sadola]	sadola	‘a kind of hairstyle (for girls)’
	[ʔalbuwa]	albuwa	‘spacing bead’

The above representations are similar with their Amharic equivalents *gofere* [gofəre], *gamme* [gam:ə], *sadula* [sadul:a] respectively which signify different hair styles, and *albo* [ʔalbo] which stands for a spacing bead which is tied on ankle. *Gammiya* is a hairstyle which has become popular after Dawuro became incorporated to the Ethiopian empire. Even the society calls it ‘Menilik’s style’ to recall that it became introduced in the time of Emperor Meneilik II’s government. This hairstyle may have relatively shorter age in the society than the others; thus its representation can be considered among those which are borrowed in the later times. These hair styles; nowadays, are in their way of being out of date.

(276)	[work’a]	work’a	‘gold’
	[bira]	bira	‘silver’
	[birata]	birata	‘metal / iron’

The above representations of ornaments and metals also have sameness with the Amharic’s *work’* [work’], *bir* [bir], and *biret* [biret] in their respective order, also signify same meanings.

A number of items relating to traditional transportation also show similarities with their Amharic equivalents.

(277)	[kora]	kora	‘saddle’
	[glas:ija]	glassiya	‘caparison (of a horse)’
	[ʔirka]	irka	‘stirrup’

The above representations of horse materials have resemblances with the Amharic’s *korcha* [kortʃ:a], *glass* [glas:], and *erkab* [ʔirkab] respectively. But they have undergone some phonological reduction as well as insertion than their counterparts of the source language.

In relation to the earlier traditional court system also, lexical elements such as:

(278)	[ɸirda]	phirda	‘judgement’, and
	[ɸirda verotuwa]	phirda verotuwa	‘court’

are considered to have Amharic origins as showing resemblances with the Amharic's *fird* [fĩrd] 'judgment', and *fird bet* [fĩrd bet] 'court'. According to the information from informants, some people had been using the representation *fird biro* [fĩrd biro] in the earlier Amharic usage to signify 'court'. In a similar sense, Dawuro used the phrase [ɸirda verotuwa] designating the same institution in the earlier representation. When borrowed, [ɸirda] suffixed the vowel [-a] word finally as a case marker morpheme, also transformed the Amharic's labio-dental fricative [f] to the bilabial [ɸ] of the highland dialect which is also realized as [p] in the lowland variant.

The other borrowed element [biro] which Amharic itself borrowed from other foreign languages such as English, when borrowed into Dawuro, also show phonological and morphological changes. It inserted the case marker morpheme [-a] word finally, and also converted the initial consonant [b] to [v]. The labio-dental fricatives [f] and [v] are not phonemes of Dawuro (see Hirut, 2007), but involve in several articulations. [f] is used alternatively with [ɸ] or [p], and [v] is involved together with several lexical items which have foreign origin.

Plenty of borrowed items are also available in the language relating to the religious sector. The following representations are introduced together with the introduction of Orthodox Christianity.

(279)	[majrijamija]	Mayramiya	'st. Mary '
	[s'oma]	s'oma	'fast' (N)
	[tabota]	tabota	'Ark of the covenant '

It is noted that the above items had not been familiar in the language earlier before Christianity became introduced into the area.

(280)	[majrijam geziya]	Mayriyam geziya	'place for thanksgiving to st. Mary'
	[majrijam gejo]	Mayriyam geyo	'place for thanksgiving to st. Mary'
	[majrijam ek'a]	Mayriyam ek'a	'thanksgiving to St. Mary'

The above representations also had been familiar in activities of the earlier traditional belief signifying a type of worship, and place for thanksgiving to St. Mary. Though

these lexical items have Christian origin, they reflect a traditional sense as a result of influence of the traditional belief over Christianity in the era (see Seid, 2007).

Through borrowing, as is shown in the above examples, lots of items became incorporated into Dawuro. Yet the borrowed items themselves have undergone some changes. On the basis of Hirut's (2007) justification, most of the borrowed items underwent phonological as well as morphological modifications. They either reduce or add some elements as the language's phonological (morphological) rule permits. To see as example, the lexical items [kora] 'saddle', [glas:ija] 'caparison (of a horse)' and [ʔirka] 'stirrup', when borrowed into the language, passed the processes as shown below.

(281)	Amharic	Dawuro	
	/koritʃ:a/	/kora/	'saddle'

Deletion of the word final [-tʃa]

$$[-tʃa] \longrightarrow \emptyset / \_ \#$$

$$/koritʃ:a/ \longrightarrow [kor]$$

The word final sound [-tʃa] in Amharic doesn't have a specific meaning separately, but allocates the meaning 'saddle' together with the other phonological constituents. When the lexical item is imported into Dawuro, this final phonological element gets deleted and the shape remains as [kor-], then adds the case marker morpheme [-a] word finally, and its shape becomes as the following.

$$/kor + -a/ \longrightarrow [kora] \quad \text{'saddle'}$$

Thus, the final shape of the lexical item becomes [kora].

(282)	Amharic	Dawuro	
	/glas:/	/glas:ija/	'caparison (of a horse)'

In the above representation, there is no reduction taken place in the Amharic lexical item when borrowed into Dawuro. But Dawuro inserts its definite and word final case marker morphemes as the process is shown below.

Insertion of the definite marker [-i]

/glas	+	-i	/	→	[glas:i]
root		DEF			stem

Insertion of the case marker morpheme [-a] word finally

[glas:	+	-i	+	-a]	→	[glas:ia]
root		DEF		CSE		word

Insertion of the epenthetic [-j] to break the vowel sequence

[glas:	+	-i	+	-j	+	-a]	→	[glas:ija]
root		DEF		EPN		CSE		word

Then the shape finally becomes as [glas:ija].

(283)	Amharic	Dawuro
	/ʔirkab/	/ʔirka/ 'stirrup'

The above Amharic item deleted its word final consonant [-b] when is borrowed into Dawuro's lexicon.

Deletion of the word final [-b]

[b] → ø/___#

/ʔirkab/ → [ʔirka]

Here also the final sound [-b] of the Amharic word doesn't have any meaning in isolation unless associated together with the remaining phonological elements to signify the indicated meaning above, yet gets deleted in Dawuro. After deletion, the

remaining stem final vowel [-a] comes to serve as a case marker morpheme in Dawuro. The word formation probably involves a process as shown below.

$$(284) \quad \begin{array}{ccccc} [\text{ʔirk-} & + & \text{-a}] & \longrightarrow & [\text{ʔirka}] \\ \text{root} & & \text{ACC} & & \text{'stirrup'} \end{array}$$

Hence, the final shape of the word becomes [ʔirka]. Regarding the internal vowel, Dawuro phonology doesn't consist of the high, central vowel [ɨ]. Therefore, in the above representation, the high front vowel [i] replaces this Amharic sound.

As shown in the above rules, the Amharic lexical item [koritʃ:a] undergoes reduction of the final syllable [-tʃ:a] when is borrowed into Dawuro to form [kora], yet from Dawuro lexicon, it inserts the case marker morpheme [-a] word finally. [glas:ija], on the other hand, inserts the definite marker [-i], an epenthetic [-j], and finally a case marker suffix [-a] which none of them exist in the Amharic's [glas:]. Also in the process of forming [ʔirka], the final sound [-b] which exists in the Amharic's [ʔirkab] gets deleted. The processes undertaken in most borrowed items can be generalized as below.

Insertion

Several Amharic words, when borrowed into Dawuro, became roots and suffixed an agreement marker taking from Dawuro lexicon to form their stems. Based on Hirut's (2007) analysis of morphology, the researcher noted that many of them insert the high front vowel [-i], also several others modify the back mid vowel [-o] to the back high vowel [-u], and change the word to a stem level. Also there are a number of others which insert neither of these case markers.

In the example below, the agreement marker [-i] is suffixed to the Amharic words [kɨbrit], [babur] and [gaz] to mark definiteness in the language.

$$(285) \quad \begin{array}{ccccc} [\text{kibirit} & + & \text{-i}] & \longrightarrow & [\text{kibiriti-}] & \text{'match'} \\ \text{root} & & \text{DEF} & & \text{stem} \end{array}$$

[babur	+	-i]	→	[baburi-]	‘train’
root		DEF		stem	

[gaz	+	-i]	→	[gazi-]	‘gas’
root		DEF		stem	

In the following example, the word final vowel [-o] of the Amharic lexical items [bas:o], [bul:uko] and [t’ub:uk’o] is changed to the high back vowel [-u] to mark definiteness as regards forming the stems.

(286)	[bas:	+	-u]	→	[bas:u-]	‘a kind of food’
	root		DEF		stem	

[bul:uk	+	-u]	→	[bul:uku-]	‘a kind of clothes’
root		DEF		stem	

[t’ub:uk’	+	-u]	→	[t’ub:uk’u-]	‘a kind of dress’
root		DEF		stem	

The final vowel of the above stems is modified as comparison is made with their Amharic counterparts as shown below.

(287)	Amharic		Dawuro	gloss
	[bul:uko]	→	[bul:uku-]	‘a kind of clothes’
	word		stem	
	[t’ub:uk’o]	→	[t’ub:k’u-]	‘a kind of dress’
	word		stem	

The borrowed elements, after inserting this stem final agreement marker vowel, suffix [-a] as their final case marker morpheme. To break the vowel sequence yet they insert an epenthetic in between. Stems ending with [-i] insert [-j], and those ending with [-u] insert [-w] as shown below.

(288)	Amharic	Dawuro	gloss
	[t'ub:uk'o]	[t'ub:k'uwa]	'dress'
	[babur]	[baburija]	'train'

In the examples above, it is noted that the words have complete shapes while existing in Amharic, but most of them became stems when borrowed into Dawuro, and underwent some processes as the language's morphological rule allows. Therefore, they suffixed the morphological elements as shown in the example below.

(289)	[kibirit-	+	-i	+	-j	+	-a]	→	[kibiritija]
	root		DEF		EPN		ACC		'match'
	[babur-	+	-i	+	-j	+	-a]	→	[baburija]
	root		DEF		EPN		ACC		'train'
	[buluk-	+	-u	+	-w	+	-a]	→	[bulukuwa]
	root		DEF		EPN		ACC		'a kind of clothes'
	[t'ubuk'-	+	-u	+	-w	+	-a]	→	[t'ubuk'uwa]
	root		DEF		EPN		ACC		'a kind of dress'

There are also other lexical items which inserted neither of the vowels as agreement markers for they themselves end with vowels as shown in the example below.

(290)	Amharic	Dawuro	
	[ka:b:a:]	→	[ka:ba:] 'mantle'
	[nət'əla:]	→	[nas'ala:] 'a light shawl like cloth'
	[kamera:]	→	[ka:me:ra:] 'camera'

Deletion

We also see that some phonological elements of Amharic get deleted when borrowed into Dawuro.

(291)	Amharic	Dawuro	gloss
	[wərək'ət]	[wark'ata:]	'paper'
	[məs'haf]	[mas'afa:]	'book'
	[miazija]	[ma:zija]	'April'

In the first representation of the above example, the borrowed item deletes the Amharic's central, mid vowel [ə], in the second the pharyngeal fricative [ħ], and also in the third the front high vowel [i] internally.

Metathesis

Metathesis is also undertaken in some borrowed words that some of their sounds interchange positions when their shapes are compared with forms in the source language.

(292)	Amharic	Dawuro	gloss
	[marɨjam]	[majramija:]	'St. Mary'
	[maksəɲo]	[mask'əɲo]	'Tuesday'

In the above example, [r] and [j] in the first, and [k] and [s] in the second representations transposed their positions. Also the velar stop [k] of Amharic is changed to the ejective stop [k'] in Dawuro.

It can be noted from the above descriptions that borrowing is one of the factors of lexical changes that have undertaken in the language.

Lots of lexical items are also borrowed in the later era that is after the region became part of the central government of Ethiopia. In relation to introductions of technological products, modern education, and activities related to modernity in general, items from Amharic and also from other foreign languages such as English have become incorporated in larger amount.

Technological introductions, religion and modern education had profound impacts in introducing new lexical elements into the language. Concerning technological

products, several of their names are borrowed from Amharic. We possibly notice from the lexical data that earlier the society had been using different kitchen materials made from local substances such as clay, grass, wood, and animal's horn for the purpose of preparing (eg. *lugguma-shata*, *bachira-keriya*), serving (eg. *gayita*, *dupa-sampa*) and preserving (eg. *utta-keriya*, *koranuwa*) different food and beverage types. But following introduction of technological products, they shifted towards using modern utensils. Hence, names like the following have become common in the current discourse.

(293)	[c'ɪlp:ija]	chilpiya	'ladle '
	[dist:ija:]	distiya	'pan'
	[mank:a:]	manka	'metal spoon'

Due to easiness for handling, cleaning, durability as well as access on market, the majority prefer these factory products to those which are made locally. Except for special occasions, and also in houses of few individuals, it is difficult to get the traditional equipment in every home in this time. Therefore, several people of the current time, particularly the youth, do not know many of the traditional objects; hence, their names are going forgotten from time to time.

Coming to clothes, the earlier society had been wearing different traditional clothes such as *hadiya* 'a pair of shorts', *k'amishiya* 'blouse', *bulukuwa* 'heavy shawl like cloth' and *januwa* 'tunic with broad red band'. In the later times yet the community began using modern clothes; thus, lexical items like the following also became familiar in the language.

(294)	[ko:tija]	kotiya	'coat'
	[dʒars:ija]	jarsiya	'jersey'
	[c'a:m:a]	chamma	'shoes'

The above representations denote amongst modern type of clothes which are familiar among the current society. Many of the traditional clothes, on the other hand, became out of use, and there is hardly anyone using them. During a field visit for data

gathering, the researcher noted that even the majority do not remember names of a number of such traditional clothes.

Also related to lamp technology, people of the earlier time had been preparing homemade lamps such as *muk'ada* [muk'aʔad:a] from honeycomb, and *mod'iya* [modiʔija] from animal's fat to light during nights. Yet, in relation to use of kerosene lamps, names such as *panosiyaa* [panosija:] 'kerosene lamp' and *kuraziyaa* [kurazija:] 'oil lamp' also became popular. Following introduction of electricity in the later times too names like the following became included in the language's vocabulary.

(295)	[ʔelekitirik:i:ja]	elekitirikiya	'electricity'
	[korant:i:ja]	korantiya	'electricity'
	[ʔamp:u:l:ja]	ampuliya	'electric lamp'

Electricity, nowadays, has reached at several rural areas. But in places where it hasn't been available, the people still use the traditional lamps; hence, their names are still in use.

At the communication sector also, electronic products such as radio, television, and telephone hadn't been known earlier in the time before the region became part of the central government of Ethiopia. But later together with introduction of such products, names like the following also became enrolled in the language.

(296)	[ʔiradonija]	iradoniya	'radio'
	[televizinija]	televizniya	'television'

Some of such modern technology products were given indigenous representations when had been invented earlier. For example, people of the earlier time had been calling the first telephone *konkiliya* [konkilija] based on its ringing tone. But later this name became replaced by *silikiyaa* [silkija:] which is an Amharic borrowing that is in use currently.

Also pertaining to measurement devices, people of the earlier time had been using traditional mechanisms for measuring weight, volume and length of different substances. Thus, representations such as *tak'adiya* [tak'adija] 'span' and *gulumutiya* [gulumutiya] 'arm's length'; also *wancha* [wanc'a] 'cup' and *kubbaya* [kub:aja] 'mug' had been popular. Yet, after introduction of modern measuring technology, they shifted towards using modern system. Therefore, names like the following became familiar too.

(297)	[me:tirija]	metiriya	'meter'
	[ki:luwa]	kiluwa	'kilo'
	[litirija]	litiriya	'litre'

Nowadays, the traditional mechanisms are replaced by the modern system. As informants assert, the representations *gulumutiya*, *tak'adiya* and the other traditional means of measurement are out of use regarding their roles under this sector.

Several borrowed items also have foreign origins (eg. from English), yet a number of them are introduced through Amharic. Due to exposure to recent technological discoveries through different ways such as mass media, formal education, person to person contact, etc., so many of them like; for example, *jetiya* [jeti:ja] 'jet', *tankiya* [tank:i:ja] 'tank', *erekiter-iskeliya* [ʔerekiter ʔiskɛ:lɪja:] 'erector scale' have become well-known in the language.

Through modern education, lots of items which signify different cultural, social, science, and technology affairs became introduced and are in the current use. The following items, for example, have links with modern education.

(298)	[tamarija]	tamariya	'student'
	[ʔastamarija]	astamariya	'teacher'
	[dawtarija]	dawtariya	'exercise book', etc.

Several lexical items also have involved as a result of introduction of Christianity and Islam religions. The lexical items below, for example, became familiar together with introduction of Christianity.

(299)	[kirs:it:o:sa]	kirsitosa	‘Christ’
	[kirst:a:nija]	kirstaniya	‘Christian’
	[majira:m:ija]	mayiramiya	‘St. Mary’

Also the following lexical items are interrelated with Islam religion.

(300)	[musilimija]	musilimiya	‘Muslim’
	[ʔarafa]	arafa	‘one of Islam’s holidays’

Uses of lexical items which denote the traditional belief, on the other hand, are going declining. Lexical items such as [kotatʃ:a] ‘wife’ and [duʃana] ‘corpse’, in attach with introduction of Christianity, currently are replaced by the representations [matʃ:i:ja] ‘wife’ and [aŋha] ‘corpse’ which are assumed as free of influence of the traditional faith.

Certain political official titles also have been incorporated in the later eras. The following titles of official placements of the earlier feudal system of Ethiopia, for example, had been functioning in the time after integration of the region to the central government of the country until the downfall of the regime of the last emperor Haileselassie I.

(301)	[gramatʃija]	<i>gramatchiya</i>	‘leader of left flank’
	[kʼaŋamatʃija]	<i>kʼagnamatchiya</i>	‘leader of right flank’
	[balabatija]	<i>balabatiya</i>	‘landlord’

Also representations like the following became involved in seasons of the later political administrations.

(302)	[kʼabaliya]	kʼabaliya	‘locality’
	[likʼambarija]	likambariya	‘chair person’

The past socialist government of the country had eliminated the earlier feudal system; instead, established a new one and together with it the above and many other representations became included in the language’s vocabulary. [kʼabaliya] is used for a new type of local administration. Also [likʼambarija] ‘chair person’ became used as title for the new local official in place of the earlier titles such as [dana:a] ‘local

administrator'. [lik'ambarija] nowadays has been using not only for local administrator, but also for individuals with various other official placements. It is considered, in this regard, that such lexical changes happened following shift of political system of the country.

- (303) [kililija] kililiya 'region'
 [federalija] federaliya 'federal government'

The above representations are also familiar regarded to regional administrations under the current federal government of the country. Even more borrowed items have been involving in this time. The following, for example, are among those which are introduced quite recently.

- (304) [selija:] seliya 'group'
 [modelija:] modeliya 'model'
 [ʔekistenʃinija] ekistenshiniya 'extension'

The above lexical items have relations with the English representations *cell*, *model*, and *extension* in their respective order, but signifying meanings related to activities which are undertaking under the scheme of the current federal government.

Informants claim that lexical items which have foreign origins such as [teleponiya] 'telephone', [televizinija] 'television', and [ʔiradona] 'radio' are borrowed into the language not directly from English (or other foreign languages) but through Amharic; thus, regard them as indirect borrowings. Amharic itself had borrowed them from foreign languages together with the material introduction. The lexical items; therefore, undergo phonological and morphological modifications in both Amharic and Dawuro as per their phonological and morphological rules permit.

(305)	English	Amharic	Dawuro	
	[rajde:o]	[radijo]	[ʔiradonija]	'radio'
	[tel:əvizhn]	[televiʒin]	[telivizinija]	'television'
	[tel:əfon]	[telefon]	[teleponija]	'telephone'

The data show, out of the total borrowed elements, 41% are borrowed in the later times. Many of them have diffused since the language didn't have its own indigenous representations for several of newly introduced materials, activities, events, etc. as to filling the lexical gap created in such circumstances.

Campbell (2004) notifies that borrowing mainly undertakes due to necessity, on one hand, and prestige on the other hand. Absence of indigenous equivalent representations in the language for newly introduced matters may necessitate filling the lexical gap created in such occasions through borrowing elements from other languages. However, several speakers are noted to use borrowed elements even if their own languages have equivalent representations. This might be related to generation's attitude, for instance, assuming borrowed representations as sign of civilization. There are borrowed elements which also the Dawuro society currently uses even if the language had its own equivalent representations earlier. The following items, for example, are borrowings from Amharic and are under use in this time.

(306)	[no:ru:]	nooru!	'expression of welcome of respect'
	[dʒirafiʃa:]	jirafiya	'whip'
	[sargija:]	sargiya	'wedding'

The indigenous lexical items below yet had been functioning in the earlier discourse equivalent to the meanings denoted by the above representations.

(307)	[ʔahon:e]	ahonne	'expression of welcome of respect'
	[s'urk'ap:a]	s'urk'agna	'whip'
	[bolatʃ:a]	bolacha	'wedding'

The borrowed items in example (306) above are currently in use displacing their indigenous equivalents indicated in example (307). According to field assistants, majority of the youth do not know if these borrowed items had indigenous counterparts.

8.2. Forms of the Lexical Items

Under this section, morphological features of lexical items of the data are examined. The 1540 lexical items, according to their shapes, are classified into two categories: single and compound. Out of the total items, more than 1200 (80%) are single and not less than 300 (20%) are compound forms. Even if it is difficult to determine about the whole lexical items through this percentage, the figure yet tends to show that majority of lexical items of the language have single, and plenty others have compound forms.

8.2.1. Single Forms

Most of the items have single forms as some are shown in the example below.

(308)	[bil:amija]	bilamiya	‘merchant’
	[gal:indija]	galindiya	‘old lady slave’
	[mars’uwa]	mars’uwa	‘apron’

The single forms are regarded as complex lexical items for constituting more than one morphological element. As Lipka (1992: 79-82) refers, lexical items are regarded as simple and complex. Simple items usually have single morphemes whereas complex ones constitute more grammatical elements in them. Dawuro nouns which have single forms accordingly contain a root plus nominal inflectional markers such as definite and case marker morphemes as shown in the example below.

(309)

/billam	+	i	+	j	+	a	/	→	[bil:amija]	‘merchant’
root		DEF		EPN		ACC			word	

/gallind	+	i	+	j	+	a	/	→	[gal:indija]	‘old slave lady’
root		DEF		EPN		ACC			word	

/mars’	+	u	+	w	+	a	/	→	[mars’uwa]	‘apron’
root		DEF		EPN		ACC			word	

The nouns in the above are constructed out of combinations of morphemes which consist of the roots [bil:am-], [gal:ind-] and [mars’-] that carry the semantic contents

‘merchant’, ‘old slave lady’, and ‘apron’ respectively. The roots are followed by affixes such as [-i] and [-u] which are markers for definiteness, an epenthetic [-j] or [-w] at penultimate position, and a case marker morpheme [-a] at word final position.

There are also forms involving derivational morphemes. In the example below, [-tet^sa] is a derivational suffix.

(310)

/kawo	+	-tet ^s a	/	→	[kawotet ^s a]
king ,INDF		-hood			‘territory of the king’ / ‘state’

/woraba	+	-tet ^s a	/	→	[worabatet ^s a]
official, INDF		-hood			‘woraba’s administration’

/ʔeraʃʃa	+	-tet ^s a	/	→	[ʔeraʃ:atet ^s a]
official, INDF		-hood			‘erasha’s administration’

In the above example, [-tet^sa] is an abstract nominal marker with the meaning ‘hood’. It is suffixed to the nouns to denote abstract meanings.

8.2.2. Compound Forms

Scholarly works such as Wagner (2010), Plag (2002), Payne (1997) and Lipka (1992) indicate that compounding is the process of putting words together to build a new one. Thus, a compound is a word which is formed from two or more different words which denote a single meaning. Plag (Ibid, p. 173) further underlines that it is a word with a binary structure which consists of two elements of which the first is a root, a word or a phrase, and the second one is either a root or a word. Most Dawuro compounds, as can be seen from the lexical data, are formed by combinations of two words which each separately designates its own meaning, but in combination signify another single meaning.

Scholars set some criteria for identifying a compound from a phrasal form which is a simple sequence of words. According to Lipka (1992:83), the first criterion is that it should comprise at least two constituents which occur in isolation. Stress pattern is another criterion which differentiates a single word from a pattern of two words (Plag 2002; Payne, 1997; Lipka, 1992). Most English compounds, according to the scholars, have a single main stress on their first elements; for example, *bláckbòard* is morphologically isolated from another parallel syntactic group *bláck bóard*. However, there are also compounds which have two heavy stresses in isolation (eg. *bóttle-gréen*). Payne (1997:92), aside to a stress pattern characteristic, also mentions criteria such as unusual word order for distinguishing a constituent as a compound. For instance, the English compound *housekeeper* consists of a noun plus a verb though in the language objects normally take place after verbs.

In the current study, while identifying Dawuro compounds, stress is not considered thinking that this by itself needs a separate and thorough investigation. Instead, most Dawuro compound nouns are attested for containing combinations of two independent lexical elements out of which one (usually the complement) has a qualifying nominal role that it modifies the head word. Below, some compound forms are provided as example showing such modifier-head relationship.

(311)

kawo-tora	/ kawo	+	tora	/ —————>	[kawo tora]
	‘king’		‘spear’		‘king’s spear’

In the above example, the compound item is formed out of combination of the elements [kawo] ‘king’ and [tora] ‘spear’. [kawo] is the stem form of [kawuwa] ‘king’ as the process is shown below.

(312)	/kaw	+	-o	/ —————>	[kawo]
	root		-INDF		stem

/kaw	+	-u	+	-w	+	-a	/ —————>	[kawuwa]	‘king’
root		-DEF		-EPN		-CSE		word	

The other component [tora] designates spear. [kawo] is used as a modifier element while [tora] is used as head. Both in combination form another lexical item [kawo tora] with a specific meaning of a kind of spear belonging to the king which is special in its type.

(313)

siliso-shata	/siliso	+	ʃata	/	→	[siliso ʃata]
	a kind of sauce		small pan			small saucepan

The above compound form consists of the components [siliso] and [ʃata]. [siliso] refers to ‘a kind of sauce’. It is the stem form of the lexical item [silisuwa].

(314)

/silis	+	o	/	→	[siliso]
root		-INDF			stem

/silis	+	-u	+	-w	+	-a/	→	[silisuwa]	‘a kind of sauce’
root		-DEF		-EPN		-CSE		word	

[siliso] in the above modifies [ʃata] which is head of the compound item. Each component signifies separate meaning of its own, but when come together denote a kind of small saucepan.

(315)

parso-bacha	/parso	+	bac’c’a	/	→	[parso bac’a]
	local beverage (tella)		gourd			gourd for drinking tella

Also in the above example, the first component [parso] modifies the second element [bac’a]. [parso] is the stem form of the lexical item [parsuwa].

(316)

/pars	+	-o	/	→	[parso]
root		-INDF			stem

/ pars	+	-u	+	-w	+	-a/	→	[parsuwa]	‘tella’
root		-DEF		-EPN		-CSE		word	

[parso] in the above compound stands for local beverage ‘*tella*’ whereas [bac’:a] refers to gourd which is prepared in a cup form. The whole compound signifies a cup made of gourd for drinking the local beverage *tella*.

First components of the compounds in the above examples (311, 313, and 315) have stem forms. However, there are also full word forms in several compounds which perform a modifying role as shown in the examples below.

(317)

/ work’a	+	sagajija /	→	[work’a sagajija]	work’a-sagayiya
‘gold’		‘bracelet’		‘gold bracelet’	

[work’a] in the above example contains the indefinite and case marker morpheme [-a] suffixed at its final position qualifying it at a word level.

(318)

/ work’	+	-a /	→	[work’a]	‘gold’
root/stem		-INDF,-ACC		word	

[work’a] and [sagajija] joined together to form the compound [work’a sagajija]. Each item separately represents its own meaning of indefinite item. [work’a] signifies gold of any sort, and [sagaija] stands for bracelet of any type. When both come together, the meaning gets restricted to a kind of bracelet which is made of gold. [sagajija] serves as the head of this compound.

(319)

/ pengija	+	naga /	→	[pengija naga]	pengiya-naga
‘gate’		‘guard’		‘gate keeper ’	

The above compound is formed out of combination of [pengija] and [naga] which each has its own meaning as ‘gate’, and ‘guard’ respectively, yet in combination

constitute a new meaning ‘gate-keeper’. [pengija] serves as a modifying nominal. This nominal also suffixes morphemes for definiteness and case marking as the structure is shown below.

(320)

/peng	+	-i	+	-j	+	-a	/	→	[pengija]	‘gate’
root		-DEF		-EPN		-ACC			word	

Modifying nominals of the compounds in the following examples also have word forms as those mentioned in the above examples.

(321)

uta-keriya	/	ʔutta	+	kerija	/	→	[ʔut:a kerija]
		‘utta’		‘pan’			‘earthen pan for placing <i>utta</i> ’

[ʔut:a kerija] represents a kind of pan serving for placing [ʔut:a] *utta* ‘bread in sauce’. In expressing the meaning, the compound is composed of the independent forms [ʔut:a] ‘bread in sauce’ and [kerija] ‘a kind of pan’ which each represents its own meaning, but in combination refer to a restricted meaning which is a pan made for the purpose of placing *utta*.

(322)

ola-gadawua	/	ʔola	+	gadawua	/	→	[ʔola gadawua]
		‘war’		‘head’			‘army head’

[ʔola gadawua] is formed out of combination of [ʔola] ‘war’ and [gadawua] ‘head / leader’ to signify the meaning ‘army head’. Different social groups have their own heads (leaders) who are known by the title [gadawuwa]. So as to identify one [gadawuwa] from another, the titles additionally hold the individual’s responsibility as also shown in the example below.

(323)

shanka-gadawuwa	/	ʃankə	+	gadawuwa	/	→	[ʃanka gadawuwa]
		hunt (N)		head			‘head of hunter’s group’

woraba-gadawuwa /woraba + gadawuwa/ → [woraba gadawuwa]
 regional lord head 'head of *woraba*'s army'

erasha-gadawuwa [ʔeraʃ:a + gadawuwa] → [ʔeraʃa gadawuwa]
 district official head 'head of *erasha*'s army'

In the above example, the first component of each compound has a modifying role. This is detected from the meanings which the compounds convey that they centre on headship which is represented by the lexical item [gadawuwa] 'head'. Hence, the components at the left specify the type of this headship.

It can be noted from the above examples (311-323) that in compound formation modifying nominals are used in two forms: as stems and as fully fledged words. The reason why stems involve in certain compounds and fully fledged forms in others might need a separate investigation. Yet in the current study, both types of forms are recognized as available.

8.2.2.1. Categorizing the Compound Items

The compound nouns, based on the lexical data, are grouped into different categories in terms of their head-complement relationships, in terms of type of grammatical categories of their modifying components, and in terms of nature of their components. Brief discussion under each classification is presented below.

8.2.2.1.1. Categorizing In Terms of Head-Complement Relationship

Scholars classify compounds into different categories in terms of their head-complement relationships, behaviour, lexical categories they composed of, etc. With regard to head-complement relationship, Verhoeven (2012), Wagner (2010) and Fabb (1998) show that compounds are classified as endocentric (compounds with heads), exocentric (compounds with no heads) and copulative (both words in a compound act as head). Endocentric compounds have heads which represent the core meanings and are with the same word class of the compounds. For example, in the English

compound *sneak-thief*, *thief* is the head, and it is also a noun form; hence, the compound itself is a noun category.

Dawuro compound nouns, according to the lexical data, are characterized as endocentric in terms of their head-complement relations as can be seen in the following example.

(324)

kati-zaba	/kati	+	zab:a/	→	[kati zab:a]	‘king’s court’
	MOD		N		N	
	king		seat		king’s seat	

ola-demba	/ʔola	+	demba/	→	[ʔola demba]	‘battlefield’
	MOD		N		N	
	war		front		warfront	

dada-golatu	/dada	+	golatu/	→	[dada golatu]	‘hut for worshipping <i>dada</i> ’
	MOD		N		N	
	thunder		hut		dada’s house	

sucha-bira	/ʃutʃa	+	bira/	→	[ʃutʃ:a bira]	‘coin of the earlier time’
	MOD		N		N	
	stone		money		metal-coin	

The above compound items are constructed out of combinations of modifying nominals and other nouns. [kati] ‘king’, [ʔola] ‘war’, [dada] ‘thunder’ and [ʃutʃ:a] ‘stone’ are nouns, but have role of qualifying nominals. They respectively modify the nouns [zab:a] ‘seat’, [demba] ‘front’, [golatu] ‘hut’ and [bira] ‘Birr’.

As Fabb (1998:70) points out, compounds can assign their heads either at the right or left side. For instance, the head of an endocentric word in English is on the right, but in French on the left. However, all true endocentric compounds are right-headed, and that any left-headed compound should be considered as an exception. Concerning

Dawuro, as can be seen from example (324) above, the head components that carry the basic semantic content and syntactic category of the compounds are nouns. Hence, the compounds are noun category. Also these heads occur at the right side. Therefore, compounds of the language, according to Fabb's (Ibid) categorization, can be determined as true endocentric forms.

Fabb (1988: 68-69); furthermore, classifies compounds as synthetic (verbal compounds), incorporation, and repetition. He indicates that such types of compounds may not be available in all languages, and mostly are language specific. A synthetic compound contains a derived word as its head consisting of a verb plus one of a set of affixes like in the example, *checker-play-ing*, *window-clean-ing*, and *meat-eat-er*. Concerning Dawuro compounds, the lexical data show that there are forms which consist of heads derived from verbs as shown in the example below.

(325)

/birata	+	k'ans'ija /	→	[birata k'ans'ija]
N		GER		N
'metal'		'cutting'		'metal cutter'

/bira	+	tigijawa/	→	[bira tigijawa]
N		GER		N
'silver'		'moulding'		'silver smith'

In the above compounds, the first components are nouns while the second ones are derived nominals from the verb stems [k'ans'e] 'cut', and [tig:e] 'mould'. The first components act as modifying nominals that they qualify these verbal nouns which stand at the right.

Repetition compounds which scholars such as Wagner (2010:5) also call as *reduplication*, on the other hand, are characterized by reduplicating the same form with a slight or no modification of the component parts of the word. Regarding Dawuro, the lexical data also show presence of reduplicative forms. These

compounds slightly transform one of their constituents mostly their first parts as is shown in the example below.

(326)

[du:ra du:ruwa]	dura-duruwa	‘new harvest’
[hawuti hawute]	hawti-hawute	‘nuisance’
[zari zarija]	zari-zariya	‘loose’
[ʃempowaw ʃempowuwa]	shempowaw-shempowua	‘court discipline’

The first components of the above reduplicated forms undertook reduction of their word final case marker vowels such as [-a] and [-e] as compared with their similar forms at the right. The components at the right; nevertheless, remain unchanged.

8.2.2.1.2. Categorizing In Terms of Type of Constituents

Scholarly works such as Padrosa (2010), Plag (2002), and Lipka (1992) show that there exist different types of compounds such as nominal (eg. bookseller), verbal (eg. brainwash), adjectival (eg. knee-deep), and prepositional (eg. breakdown) which respectively are characterised as noun, verb, adjective, and preposition compounds for containing combinations from different lexical categories such as nouns, verbs, adjectives and prepositions.

Nominal compounds constitute noun-noun combinations (NN) (eg. film society, table leg), verb-noun combinations (VN) (eg. pickpocket, search party), adjective-noun combinations (AN) (eg. greenhouse, grey beard), and preposition-noun combinations (PN) (eg. out tray, afterbirth) (Padrosa, Ibid: 154; Plag, Ibid: 183). Dawuro nominal compounds, as the lexical data show, are considered to be noun-noun; and verbal noun (gerund) - noun combinations. Also adjective-noun combinations exist in certain amount. Some examples are provided below.

Noun-Noun combinations

Compounds of the following type constitute noun-noun combinations.

(327)	/kawo	+	tora	/	→	[kawo tora]
	N		N			N
	‘king’		‘spear’			‘king’s spear’

/ʔun:ta	+	sik	/	→	[ʔun:ta sik]
N		N			N
‘Unta’		‘fashion’			‘Unta’s fashion’

/gaj:a	+	bac’:a	/	→	[gaj:a bac’:a]
N		N			N
‘gaya’		‘gourd’			‘gourd for smoking gaya’

Both the first and the second components of each compound in the above example are nouns. Their first constituents behave as modifiers whereas the second ones perform role of heads. In the first compound, [kawo] ‘king’ modifies the noun [tora] ‘spear’. Then the whole compound denotes the meaning ‘king’s spear’. In the second, [ʔunta] which is name of a place, modifies [sik] which signifies fashion of clothes. The whole compound; hence, represents the meaning ‘*Unta’s* fashion’. In the third compound, [gaj:a] which stands for a kind of tobacco, modifies [bac’:a] ‘gourd’ which both in combination signify an instrument using for smoking tobacco.

There is also a productive pattern of forming compound nouns by combining [goda] ‘lord’ with another noun (Hirut, 2007: 91). Here also the compounds show noun-noun combinations.

(328)	/ mehija	+	goda	/	→	[mehija goda]
	N		N			N
	‘cattle’/ ‘asset’		‘lord’			‘wealthy’

/ wolk’a:	+	goda	/	→	[wolk’a: goda]
N		N			N
‘power’/ ‘energy’		‘lord’			‘one who is powerful’

In the first compound word of the above example, [mehija] ‘cattle’ /’asset’ and [goda] ‘lord’ are nouns. [mehija] qualifies the head noun [goda], and the whole compound [mehija goda] refers to the meaning ‘wealthy’. Also in the second compound, the first

nominal [wolk'a] 'power' / 'energy' qualifies the same item [goda] 'lord' to designate a kind of supremacy.

Verbal Noun-Noun Combinations

Compounds of verbal noun-noun combinations are also available in the language as are shown in the example below.

(329)

/ tig:ija	+	birata /	—————>	[tig:ija birata]	'tigiya-birata'
GER		N		N	
'shaping'		'metal'		'moulding device'	
/ bak':e:	+	mit ^s a /	—————>	[bak':e: mit ^s a]	'bak'e-mitsa'
GER		N		N	
'burning'		'wood'		'a kind of wooden rod'	
/ ʃoc'e: +		mit ^s a /	—————>	[ʃoc'e: mit ^s a]	'shoche-mitsa'
GER		N		N	
'beating'		'wood'		'drumstick'	

The first components of the above compound items [tig:ija] 'shaping', [bak':e:] 'burning', and [ʃoc':e] 'beating' are gerund forms formed out of the verbs [tig:e] 'to shape', [bak':e:] 'to burn', and [ʃoc'e:] 'to beat'. [birata] 'metal' and [mitsa] 'wood', on the other hand, are nouns. The gerunds at the left modify these nouns at the right. As these heads are noun forms, the whole compounds became noun category too.

Adjective-Noun Combination

A number of compound nouns are also formed out of adjective-noun combinations as shown in the example below.

(330)

/ʔordo	+	ʔas:a/	→	[ʔordo ʔas:a]	‘ordo-assa’
ADJ		N		N	
‘big’		‘person’		‘honoured man’	
/wog:a	+	da:jo/	→	[wog:a da:jo]	‘woga-dayo’
ADJ		N		N	
‘big’		‘mother’		‘grandmother’	

In the compounds of the above example, the components at the left [ʔordo] ‘big’ and [wog:a] also ‘big’ are adjective forms modifying the nouns at the right [ʔas:a] ‘person’ and [da:jo] ‘mother’ respectively.

8.2.2.1.3. Categorizing In Terms of Origin of Components

The lexical data show that several compounds occur in forms of indigenous-indigenous, indigenous-borrowed, and borrowed-borrowed combinations.

Indigenous-Indigenous Combinations

Lots of compounds consist of combinations of indigenous items. The compounds below, for example, have indigenous-indigenous combinations.

(331)

/bak’e	+	mitsa/	→	[bak’e mitsa]	‘bak’e-mitsa’
‘burning’		wood’		a wooden rod to mark on body’	
/met’:a	+	t’os:a /	→	[met’:a t’os:a]	‘met’a-t’osa’
‘sacrifice’		‘God’		‘sacrifice to God’	
/kati	+	gaduwa/	→	[kati gaduwa]	‘kati-gaduwa’
‘king’		residence’		‘king’s residence’	

/ dɒdɒ	+	ʔek'a/	→	[dɒdɒ ʔek'a]	'dada-ek'a'
'thunder'		'offering'		'offering for <i>dada</i>	

Both components of each compound in the above example have indigenous origins. The first components [bak'e] 'burning', [met':a] 'sacrifice', [kati] 'king', and [dada] 'thunder' respectively perform role of modifying nominals whereas the components at the right [mit'sa] 'wood', [t'os:a] 'God', [gaɗuwa] 'residence' and [ʔek'a] 'offering' respectively perform as heads.

Indigenous-Borrowed Combinations

Several compounds are also results of indigenous-borrowed combinations. Their components can be organized in indigenous-borrowed or borrowed-indigenous orders as are shown in the following examples.

(332)

/ kuʃija	+	mataba/	→	[kuʃija mataba]	'kushiya-mataba'
'hand'		'lace'		'bracelet'	

/ k'odija	+	k'albatija /	→	[k'oda k'albatija]	'k'oda-k'albatiya'
'neck'		'ring'		'necklace'	

/ tig:ija	+	birata /	→	[tig:ija birata]	'tigiya-birata'
'shaping'		'metal'		'moulding device'	

/ ʃutʃ:a	+	bira /	→	[ʃutʃ:a bira]	'shucha-bira'
'stone'		'Birr'		'coin'	

In the above compounds, the first components have indigenous and the second ones have borrowed origins. [kuʃija] 'hand', [k'odija] 'neck', [tigija] 'shaping' and [ʃutʃ:a] 'stone' are indigenous forms. [mataba], [k'albatija], [birata] and [bira], on the other hand, have similarities both in shape and meaning with the Amharic's *mateb* [matəb]

‘lace’, *k’elebet* [k’ələbət] ‘ring’, *biret* [bīrət] ‘metal’ and *bir* [bīr] ‘Birr’/‘silver’ respectively. The borrowed items at the right have the role of heads whereas the indigenous ones at the left perform role of modifying nominals.

Also certain items have a borrowed-indigenous order as shown in the example below.

(333)

/ bira	+	sagajija /	→	[bira sagajija]	‘bira-sagaya’
‘silver’		‘bracelet’		‘silver bracelet’	

/ bira	+	tigijawa /	→	[bira tigijawa]	‘bira-tigiyawa’
‘silver’		‘shaping’		‘silversmith’	

/ work’a	+	sagajija /	→	[work’a sagajija]	‘work’a-sagaya’
‘gold’		‘bracelet’		‘gold bracelet’	

In compounds of the above example, the first components are borrowed elements. [bira] ‘silver’, and [work’a] ‘gold’ have similarities with their Amharic counterparts *bir* [bīr] ‘silver’, and *work* [work’] ‘gold’ respectively. But the second components [sagajija] ‘bracelet’ and [tigijawa] ‘shaping’ have indigenous origins. The indigenous elements have role of heads whereas the borrowed ones perform role of modifiers.

Borrowed-borrowed combinations

Several compounds also consist of borrowed-borrowed combinations as shown in the following example.

(334)

/ zurija	+	k’amiṣija /	→	[zurija kamiṣija]
‘round’		‘dress’		‘round edge of a dress’

/ tora	+	ʔeraṣ:a /	→	[tora raṣ:a]
‘spear’		‘official’		‘army head’

/ guʃ + k'anda / → [guʃ k'anda]
 'buffalo' 'horn' 'cup made of buffalo's horn'

In the above compounds, the components at the left [zuriya] 'round', [tora] 'spear', and [guʃ] 'buffalo' have borrowed origins. They have similarities with the Amharic's [zuriya] 'round', [t'or] 'spear' and [goʃ] 'buffalo'. They modify the nouns at the right [k'amishija] 'dress', [ʔeraʃ:a] 'official' and [k'anda] 'horn' which also have borrowed origins that have similarities with the Amharic's *k'emis* [k'əmis] 'dress', *eras* [ʔiras] 'head/ official', and *k'end* [k'ənd] 'horn' respectively.

It can be inferred from the examples in the above that in compound noun formation, borrowed elements also involve as heads signifying the main meaning and syntactic category of the compound.

8.2.2.2. Recurring Occurrences in Compounds

In the lexical data, recurrence of certain items in compounds is also detected. Items such as [ʔeraʃ:a] 'official', [kawo] / [kati] 'king', and [gen:ə] 'lady' recur in certain amount together with other components to designate varieties of meanings which have relations with them. [ʔeraʃ:a] comes together with different items to signify official titles. [kawo] or [kati] also appears repeatedly as regards signifying belongings of the king. Also [gen:ə] is used repetitively in certain compounds signifying royal as well as regional honour and professional responsibilities of the king's wife. Below is shown percentage of recurrence of some of such elements out of the total 300 compound items.

[ʔeraʃ:a] 'official title in the earlier kingdom'

There are 19 (6%) occurrences of this item out of the total compound forms in the lexical data. Out of this occurrence, more percentage is as head as shown in the example below.

(335)	[dinka raʃ:a]	dinka-rasha	‘head of dinkiya makers’
	[dakaj raʃ:a]	dakay-rasha	‘governor of Dakay district’
	[ʃiwa raʃ:a]	shiwa-rasha	‘prosecutor’

In the example below, also the same item is used as a modifying nominal.

(336)	[ʔeraʃ:a gadawuwa]	erasha gadawuwa	‘head of <i>erasha</i> ’s army’
	[ʔeraʃ:a tora]	erasha tora	‘ <i>erasha</i> ’s army’

It can be inferred from the above figure that [ʔeraʃ:a] recurs more as a head than as a modifying nominal. Hence; it has a role of determining the main meaning in several compound forms.

[kawuwa] / [katiya] ‘king’

This item recurs in 23 compounds serving as a modifying nominal. Its percentage covers 8% out of the total compounds. [kati] or [kawo] in the example below modifies the nouns [bokuwa], [barc’uma] and [ʔars:a] in their respective order.

(337)	[kati bokuwa]	kati-bokuwa	‘trench around the king’s residence’
	[kawo barc’uma]	kawo-barchuma	‘king’s seat’
	[kawo ʔars:a]	kawo-arssa	‘king’s bed’

[ḡinuwa] ‘battle field (from the context)’

The above lexical item shows 7 (2%) occurrences out of the total compounds in the lexical data. It has role of a head in all of the representations as noted in the example below.

(338)

[torgona ḡinuwa]	torgona phinuwa	‘battle front at Kaffa direction’
[ʔeʃona ḡinuwa]	eshona phinuwa	‘battle front at Wolyitta direction’
[zimalal:a ḡinuwa]	zimalalla phinuwa	‘another battle front at wolayitta direction’

[ʔoḡana] ‘fence’

The above lexical item recurs in 8 compounds whose percentage covers 3% out of the total compounds. It occurs as head and also as a modifying nominal.

(339)	[ʔitansa ʔoɸana]	itansa-ophana	‘first round fence’
	[ʔoɸana mitsa]	ophana-mitsa	‘wood for making fence’

[tora] ‘spear’ / ‘army’

There are 9 (3%) occurrences of this lexical item as head and also as modifier.

(340)	[tora gadawuwa]	tora-gadawuwa	‘army chief’
	[tora raʃ:a]	tora-rasha	‘war minister’

In the above example, [tora] has a role of a modifying nominal. Also in the example below, it has role of a head.

(341)	[gumbo tora]	gumbo-tora	‘ornament of spear’
	[kawo tora]	kawo-tora	‘special spear belonging to the king’

[gadawuwa] ‘head’/ ‘leader’

[gadawuwa] recurs in 10 (3%) compounds with a role as a head.

(342)	[dan:a gadawuwa]	danna-gadawuwa	‘head of Danna’s army’
	[ʃanka gadawuwa]	shanka-gadawuwa	‘head of hunters’

Also lexical elements such as [majirijam] ‘St. Mary’, [gen:e] ‘lady’, [ʃata] ‘small earthen pan’, [kerija] ‘earthen pan’ and [jet^sa] ‘song’ show recurrences in certain amounts.

[majirijam] ‘St. Mary’

In relation to traditional belief, [majirijam] recurs in compounds such as:

(343)	[majirijam s’oma]	mayiriyam-s’oma	‘fast in the name of St. Mary’
	[majirijam geziya]	mayiriyam-geziya	‘place for thanking St. Mary’

[gen:e] ‘lady’

This item recurs in certain compounds designating royal and professional honours of the earlier king’s wife as shown in:

(344)	[kawuta gen:e]	kawuta-genne	‘queen’
	[gibra gen:e]	gibra-genne	‘lady of <i>Gibra</i> ’

[ʃata] ‘earthen pan’

[ʃata] recurs in some compounds representing different types of earthen pans as in:

(345)	[lug:um:a ʃata]	lugumma-shata	‘a kind of pan’
	[siliso ʃata]	siliso-shata	‘another kind of pan’

[kerija] ‘earthen bowl’

[kerija] recurs in certain compounds denoting some types of earthen made bowls used for placing different types of traditional food.

(346)	[ʔut:a kerija]	utta-keriya	‘bowl for placing <i>utta</i> ’
	[bac’ira kerija]	bachira-keriya	‘bowl for placing <i>bachira</i> ’

[jet^sa] ‘song’

[jet^sa] appears repeatedly while signifying different types of songs as in:

(347)	[jeko jet ^s a]	yeko-yetsa	‘a condolence song’
	[bol:atʃa jet ^s a]	bolacha-yetsa	‘a wedding song’

[gaduwa] ‘residence’

[gaduwa] also recurs in some compounds referring to meanings in relation to residence of the earlier kings as in:

(348)	[god:om:a gaduwa]	godoma-gaduwa	‘king’s home’
	[kati gaduwa]	kati-gaduwa	‘king’s residence’

And several more others appear repetitively in different compounds expressing meanings which have relations with them. As shown in the examples, such elements perform roles of either heads or complements. When they have roles of heads, they take the right position, and when they perform roles of complements, they take the left position.

Different propositions are given for such recurrences. Role of the lexical items as regards designating significant meanings in the compounds is mentioned as one

reason. Representations such as [ʔeraʃ:a] in the political activity of the earlier Dawuro kingdom, particularly in the era before Kawo Halala, had vital roles in signifying different official placements. Certain items also recur in representing similar referents but of different kinds. [tora] ‘spear’, for example, occurs repeatedly referring different types of spears such as [s’ink’a tora] ‘thinner and longer spear’, [mac’amija tora] ‘barbed edged spear’, and [golda tora] ‘spear with a heavy metal part’.

As shown in the analysis, items such as [kawo] and [ʔeraʃ:a] recur more, and the others also appear in certain amounts. Hence, absence of such elements from the discourse may let for abandonment of several compounds constructed together with these elements.

Summary

In this chapter, descriptions are made concerning origins, forms and occurrences of the lexical items of the data. In terms of their origins, the lexical items are identified as indigenous and borrowed. Majority of them are indigenous and several others are borrowed. A lot of them are borrowed from Amharic, and many others are from English through Amharic. Most of them are borrowed due to need to fill a lexical gap as equivalent indigenous representations are absent in the language. But since later, several words have been diffusing even displacing the indigenous ones. Concerning their forms, it is shown that the lexical items have single and compound shapes of which the single ones take the exceeding number, and also compound forms are found in plenteous amount. Also compound forms occur in indigenous-indigenous, indigenous-borrowed (or borrowed-indigenous) and borrowed-borrowed combinations. Again within the compounds, certain items recur as regards signifying varieties of meanings in relation to the earlier kingdom such as different official positions, professions, etc.

CHAPTER NINE

Linguistic Changes and Their Causes

In this chapter, linguistic changes which are phonological, morphological and semantic changes that Dawuro lexical items have undergone are identified. Also factors associated with them are examined. In detecting such changes, certain mechanisms have undertaken such as comparison between articulations of the Mes'atsuwa and the Gok'atsuwa dialects, comparison between indigenous and borrowed items as regards denoting same referents, inspecting items which have diffused into the language due to different circumstances, assessment of different eras' representations of certain materials, events, activities, etc. within the Mes'atsuwa dialect that is comparison between its past and present uses based on information of elder informants as they recalled as what had been in their earlier parents' as well as the current time uses.

Campbell (2004) notifies that linguistic changes can be examined, based on recorded documents, through mechanisms like comparing between earlier and current shapes, and comparing phonetic structures among dialects. In Ethiopia, except few languages such as Geez and Amharic, many others have no earlier recorded documents for they didn't have the tradition of writing. Instead, histories had been descending from one generation to another through oral narrations. Absence of recorded documents; hence, became a barrier to study about their changes.

Dawuro language is among those which have no earlier written documents. In the current study of linguistic changes; therefore, certain mechanisms have undertaken such as comparing phonological and lexical conditions between the Mes'atsuwa and the Gok'atsuwa dialects, considering justifications made by field informants regarding the earlier and current uses, and comparing between indigenous and borrowed items so as to see whether borrowed items replaced the indigenous ones as to denoting same referents, and also others diffused into the language as regards filling the lexical gap that is caused in representing a number of new referents particularly inventions of the new technology, etc.

Mes'atsuwa and Gok'atsuwa, as indicated in the earlier chapter, are the two dialects of Dawuro. Gok'atsuwa is spoken almost at Wolayitta border. Such geographical closeness seems influenced this dialect to share similar features with Wolayitta. In this regard, a number of its lexical items show certain differences with the Mes'atsuwa's representations. Differences in terms of phonological structures are noted as can be seen in the comparison below.

(349)	Mes'atsuwa	Gok'atsuwa	gloss
	[s'ompija]	[t'ompija]	'lamp'
	[hat ^s a]	[hat:a]	'water'
	[bat ^s a]	[bat:a]	'pot'
	[k'ons'a]	[k'ont'a]	'a pair of shorts'

The Mes'atsuwa dialect, as shown in the example above, uses the alveolar, fricative, ejective [s'] whereas the Gok'atsuwa uses the alveolar ejective stop [t']. Also Mes'atsuwa uses the alveolar, affricate [t^s], but Gok'atsuwa uses the geminated alveolar stop [t:].

Changes are also examined within the Mes'atsuwa dialect as regards between past and present time uses. Certain meanings are denoted by different representations in different eras as the elder informants detected between uses of their earlier parents' and the present time as some are identified in the example below.

(350)	earlier	now	gloss
	[bot ^s a]	[bolatʃ:a]	'wedding'
	[kotatʃ:a]	[matʃa:tu]	'wife'
	[duɸana]	[ʔŋha]	'corps'

Several lexical items of the data also have been attested whether active, absent or declined in their current uses in the discourse. Accordingly, representations such as the following are noted as out of date.

(351)	[gal:indija]	galindiya	'old slave lady',
	[togogo]	togogo	'plate made of cow's dung'
	[mantʃuwa]	manchuwa	'girl's apron'

Absence of the earlier representations, on one hand, and inclusion of new others into the language's vocabulary, on the other hand, can be regarded among the changes that undertook in the language. Some of the linguistic changes are briefly examined below.

9.1. Phonological Changes

While comparing between articulations of the Mes'atsuwa and the Gok'atsuwa dialects, certain representations are noted that they have undergone some phonological changes. Changes such as between the fricative [s'] and the stop [t'], between the affricate [t^s] and the geminated stop [t:], between the glottal fricative [h] and the glottal stop [ʔ], and also between vowels and glides can be mentioned. Also several phonological changes are associated with influence of phonological environments.

9.1.1. Change Between [s'] and [t']

Changes have been attested between use of the alveolar, fricative, voiceless ejective [s'] and the alveolar, stop, voiceless ejective [t'] as shown in the example below.

(352) Mes'atsuwa	Gok'atsuwa	
[kons'a]	[k'ont'a]	'a pair of shorts'
[wos'a]	[wot'a]	'mill'
[s'aruwa]	[t'aruwa]	'a very small pot'

In the above example, [s'] is used in articulations of the Mes'atsuwa whereas [t'] is used in the Gok'atsuwa counterparts in the same environment.

9.1.2. Change between [t^s] and [t:]

Changes are also noted between the alveolar, voiceless affricate [t^s] and the alveolar, voiceless, geminated stop [t:].

(353) Mes'atsuwa	Gok'atsuwa	
[hat ^s a]	[hat:a]	'water'
[bat ^s a]	[bat:a]	'big pot'
[dit ^s a]	[dit:a]	'musical instrument (<i>kirar</i>)'

The alveolar voiceless affricate [tʰ], in the above example, is used in articulations of the Mes'atsuwa dialect whereas the alveolar geminated stop [t:] is used in articulations of the Gok'atsuwa dialect in the same environment.

9.1.3. Change between [ɸ] and [p]

Also alternate use between the bilabial, voiceless, fricative [ɸ] and the bilabial, voiceless, stop [p] is noticed in several articulations within the Mes'atsuwa dialect.

(354)	articulation 1	articulation 2	
	[womɸina]	[wompina]	‘bellow’
	[ʔoɸana]	[ʔopana]	‘fence’
	[duɸana]	[dupana]	‘corpse’

Again changes are detected between the Mes'atsuwa and the Gok'atsuwa dialects that several articulations of the Mes'atsuwa use [ɸ] whereas the Gok'atsuwa's counterparts use [p].

(355)	Mes'atsuwa	Gok'atsuwa	
	[ɸin:c'a]	[pin:c'a]	‘residue of <i>bordiya</i> ’
	[ɸengija]	[pengija]	‘gate’
	[ɸara:]	[para:]	‘horse’

The Mes'atsuwa dialect, as can be noted from the above examples, uses the phonological elements [s'], [tʰ] and [ɸ], yet these sounds do not exist in the Gok'atsuwa variant. Instead, Gok'atsuwa uses the [t'], [t:] and [p] counterparts. Informants claim that several articulations of Gok'atsuwa have resemblances with Wolayitta. [t'], [t:] and [p] are typical phonological elements of Wolayitta. On the other hand, [tʰ], [s'] and [ɸ] are not parts of its phonology. The phonological similarity between the Gok'atsuwa dialect and the Wolayitta language most likely seems the result of contact between the two.

9.1.4. Change between [p] and [f]

Also in several articulations, changes have undertaken between the bilabial, voiceless stop [p] and the labio-dental, voiceless fricative [f].

(356)	articulation 1	articulation 2	
	[wompina]	[wonfina]	‘bellow’
	[ʔopana]	[ʔofana]	‘fence’
	[dupana]	[dufana:]	‘corpse’

9.1.5. Change between [ɸ] and [f]

Again alternate use between the bilabial voiceless fricative [ɸ] and the labio-dental fricative [f] is detected in similar articulations as shown in the example below.

(357)	articulation a	articulation b	
	[womɸina]	[wonfina]	‘bellow’
	[ʔoɸana]	[ʔofana]	‘fence’
	[duɸana]	[dufana:]	‘corpse’

[p], [ɸ] and [f] are interchangeably under use in several articulations. [ɸ] and [f] are noted while involving at word medial position, but [p] usually comes at word initial position. So far as Carr (1993) designates, an obstruent before or between vowels shifts to an approximant due to the influence of the vocalic nature of the vowels. Hence, the consonants in the above examples turned to be fricatives when appeared before the vowel [i] and also between the vowels [o] and [a] as well as [u] and [a] in the order. It can be considered, in this regard, that the bilabial voiceless stop phoneme /p/ has more than one realization as the rule might be shown as below.

(358)	/p/ → [ɸ] / __V as in:		
	[ɸars'a]	phars'a	‘gold ring’
	[ɸengiɟa]	phengiɟa	‘gate’

(359)

/p/ → [Φ] / V__V as in:

[ʔoΦana] ophana ‘fence’

[duΦana] duphana ‘corpse’

(360)

/p/ → [f] / V__V as in:

[dafuwa] dafuwa ‘a kind of strap’

(361)

/p/ → [p] / #__ as in:

[para] para ‘horse’

[panosija] panosiya ‘kerosene lamp’

It can be deduced from the above examples that phonological changes undertake not only due to dialectal variation, but also due to influence of phonological environments within a word. For instance, we can determine that the variants [Φ] and [f] are created by means of influence of the approximant nature of the nearby vowels that is before [a] and [e] in the first, between [o] and [a] in the second, and [a] and [u] in the third.

[Φ] has an indigenous whereas [f] has a borrowed origin. [Φ] exists in the Mes’atsuwa dialect. It has a similar function with its Gok’atsuwa counterpart [p]. But [f] is not part of the language’s phonology. It is a borrowed sound, but phonetically realized in certain articulations. Alternate use between the two sounds; hence, is obvious in several articulations. We may remark, in this regard, that borrowing also has a significant impact for the alternate realization between these different phonetic elements.

9.1.6. Incorporating [v] as a Phonetic Element of the Language

The labio-dental, voiced, fricative [v] is not part of the phonemic inventory of Dawuro, but exists phonetically in a number of articulations particularly together with lexical items which have foreign origins.

(362)	[vajta:miniʒa]	vaytaminiya	‘vitamin’
	[vajresiʒa]	vayresiya	‘virus’
	[vent:ile:teriʒa]	ventileteriya	‘ventilator’

The representations in the above example, according to the information from field assistants, have foreign origin that they became borrowed into the language together with introduction of knowledge of such matters. The lexical representations contain [v] as their phonetic element. [v] exists together with several words of foreign origin, but no more with indigenous ones. This may show that it became incorporated into the language together with such foreign lexical items.

9.1.7. Alternate Use between [h] and [ʔ]

From field visit, also alternate use is noted between the glottal fricative [h] and the glottal stop [ʔ] word initially.

	articulation 1		articulation 2		
(363)	[hajt ^s a]	haytsa	[ʔajt ^s a]	aytsa	‘leaf’
	[hajfiʒa]	hayfiya	[ʔajfiʒa]	ayfiya	‘eye’

Most speakers interchange between the above phonetic elements in several circumstances. This can be associated with lenition that the glottal stop [ʔ] is getting weaker and is being replaced by the glottal fricative [h]. As Trask (1996:58) states, [h] is typically a weak and unstable consonant involving an absolute minimum of articulatory effort, and appears very frequently.

9.1.8. Glide Formation

Field data show also an alternate use between the high front vowel [i] and the glide [j], and also between the high back vowel [u] and the glide [w]. Certain nouns beginning with the consonant [ʔ] together with a vowel such as [i] and [u] shift these vowels to glides.

(364) articulation 1	articulation 2
[ʔiroʃ:a] irosha	[jiroʃ:a] yirosha ‘a kind of musical instrument’
[ʔuʃaj] ushay	[wuʃaj] wushay ‘earlier name of <i>Essera</i> district’
[ʔogaj] ogay	[wogaj] wogay ‘name of a river in Dawuro’

Some phonological changes in the lexical items, as can be seen from the above examples, seem to be rule governed. This matches with Kiparsky’s (2003), Halle’s (2003) as well as Carr’s (1993) notion that such changes have taken place due to influence of other sounds in the lexical environments.

9.2. Morphological Change

Other phonological changes such as suffixation of *[-t]* are noted in some lexical items also resulted with morphological changes. Feminine gender in the language is marked by *[-t]*. According to Hirut (2007), this suffix also marks definiteness. Yet the following nouns represent femininity by nature without inserting this marker.

(365)	[kotatʃ:a]	kotacha	‘wife of <i>sharachuwa</i> (traditional spiritual leader)’
	[matʃ:i:ja]	machiya	‘wife of ordinary man’

The above representations by nature signify feminine gender along with the meanings they express. They do not take the gender marker *[-t]*. In recent uses; however, it is noted that speakers insert this marker in the same articulations.

(366)

[kotatʃ:a]	————→	[kotatʃ:at:o]	‘ <i>sharachuwa</i> ’s wife’
Ø	————→	[t]	
[matʃ:i:ja]	————→	[matʃ:at:u]	‘wife of ordinary man’
Ø	————→	[t]	

Members of the community from two age groups use the two forms distinctively. While the lexical data were being collected from the field, it was noted that the younger informant prefers to use the representations with *[-t]* whereas the elder

informant instantly uses them without. It seems that the young determined that no word signifies femininity unless inserting this case marker. Thus, they over apply the gender (or definite) marking rule even to nouns which are inherently feminine.

9.3. Lexical Changes

Lexical items of the data, according to their characteristics, can be categorized into two groups as those which are out of date, and those which still are functioning in the discourse. The out dated group comprises items which are completely out of use and certain others which are in the verge of being outdated. Only few elders remember such endangered elements but the majority do not as the lexical items have no roles in the current social, political as well as economic activities. The items below, according to the information from informants, are out of function for instance.

- (367) [bilamija] ‘merchant’
 [buʃa:ʃa] ‘children of the royal family’
 [daɲeta] ‘a kind of payment in the earlier traditional court system’

The above lexical items have no more roles in the current time. Also lexical items like the following:

- (368) [ʃaratʃuwa] ‘spiritual leader of the traditional belief’
 [ʔadʒira] ‘holiday which *sharachuwa* celebrates’
 [magana] ‘servants of *sharachuwa*’

and several others which have relations with the traditional worship are on the verge of being out of date. Many believe that in the near future they would be out of use as a result of expansion of Christianity that nowadays almost in all parts of the region lots of people have being converted to Christians. In conjunction with this, the society showed preference towards use of lexical items which have no more contact with the traditional faith. Thus, under the current lexical analyses, such items are considered together with the endangered group.

Out of more than 1500 lexical items of the data, about 500 (34%) are identified as out dated, but the rest which are more than 1030 (66%) are active in the discourse. This

may show that majority of the lexical items are still in use. Out of the outdated group, 315 (21%) have single whereas 192 (13%) have compound forms. The percentages tend to show that most of the out dated items are single forms. The following are, for example, among the single forms which are obsolete.

Concerning the royal family titles such as:

(369)	[kawua]	kawua	‘king’
	[buʃa:ʃa]	bushasha	‘children of the royal family’
	[kawuna]	kawuna	‘king’s son (prince)’

Titles related to civil servants and political advisors of the earlier kings such as:

(370)	[katimata]	katimata	‘chief chef’
	[mojzawa]	moizawa	‘guest receptionist’
	[mok’ijawa]	mok’iyawa	‘guest receptionist’

Representations related to the king’s belongings such as:

(371)	[ʔoΦana]	ophana	‘fence around his residence’
	[Φars’a]	phars’a	‘king’s gold ring’

Official titles related to the earlier political activity such as:

(372)	[woraba]	woraba	‘regional lord’
	[ʔeraʃa]	erasha	‘large district ruler’
	[gu:da]	guda	‘small district governor’
	[dan:a]	danna	‘local administrator’

Titles of regional administrations such as:

(373)	[kawotet ^s a]	kawo-tetsa	‘the king’s state’
	[worabatet ^s a]	woraba-tetsa	‘regional administration’
	[ʔeraʃatet ^s a]	erasha-tetsa	‘district administration’

Representations of food types such as:

(374)	[ʔongaΦiriʃa]	ongaphiriya	‘finely minced raw meat’
	[c’abita]	chabita	‘finely minced boiled meat’

More than 1240 lexical items of the data have single forms out of which 315 (26%) are out of date. This figure includes also borrowed items. Among the total out dated

single forms, 31 (10%) are borrowed whereas 284 (90%) are indigenous. It can be inferred from this that also borrowed items particularly those which had been introduced in the earlier era became victims of change.

Lexical representations shown in the example below are among the borrowed ones which have single forms that are out of the current discourse.

(375)	[bambarasija]	bambarasiya	‘regional lord’
	[bulukuwa]	bulukuwa	‘traditional blanket’
	[c’uruk’a]	churuk’a	‘women’s home dress’

When we come to compounds, out of the total 300 compound items, 192 (63%) are out of use currently. The following representations, for instance, are among the out-dated group.

(376)	[kawuta gen:e]	kawuta-genne	‘king’s wife’
	[gode buʃo]	gode-busho	‘war-captive boy grown at the palace’
	[kawo tora]	kawo-tora	‘king’s spear’

The above percentage also includes 56 (29%) borrowed items which also incorporate borrowed-borrowed and borrowed-indigenous (or vice versa) combinations. Compound forms such as the following consist of borrowed elements.

(377)	[ʔaga raʃ:a]	aga-rasha	‘official for mercy affairs’
	[bira k’uruʃa]	bira-k’urusha	‘tribute paid for the Kafa spiritual father’
	[dik’us k’anda]	dik’us-k’anda	‘beaker made of buffalo’s horn’

The above lexical items are among those which are out of use from the current discourse.

136 (71%) of the out dated compounds, on the other hand, have indigenous-indigenous combinations as some are shown in the example below.

(378)	[kati zab:a]	kati-zaba	‘king’s court’
	[kawuta gene]	kawuta-genne	‘queen’

The above representations are among those which have indigenous–indigenous combinations that are out of use of the current discourse. As the percentage shows, compounds of indigenous-indigenous combinations exceed those formed by borrowed-borrowed and borrowed-indigenous combinations.

It can be inferred from the above analysis that out of the total lexical data, more single forms (ie. 21%) became out of date than compound ones (ie. 13%). However, when comparison is made within each category, 63 % out of the total compound forms and 26% out of the total single forms are out of use. The figure may tend to show that more percentage became out of use among the compound group, and on the other hand, relatively less percentage became out-dated among the single group.

The data incorporate also plentiful amount of lexical items which still have functions in the current discourse signifying different activities, events, materials, etc of various types. Majority of them are indigenous whereas several others became part of the language in the later times through borrowing. The following ones, for instance, are among the single forms which are functioning currently.

(379)	[zufuwa]	zufuwa	‘ceiling of a <i>goddoma</i> house’
	[ʔaŋha]	angha	‘corpse’
	[c’ima]	chima	‘mediator’

Also the following are among the compound forms which are in use in the present discourse.

(380)	[borija para]	boriya-para	‘grey horse’
	[goʃ:a jet ^s a]	gosha-yetsa	‘song of farming’
	[hajt ^s a buna]	haytsa-buna	‘coffee leaves’

9.3.1. Causes of the Lexical Changes

Several lexical items incorporated in the data, as shown in the slight description made above, are currently out of use and several more others are also getting weaker from time to time. Different reasons are associated with this. Among the major ones,

obsolescence of system in which they used to serve and attitudinal shift of the current generation are mentioned. These and other related factors are briefly discussed below.

9.3.1.1. End of the Earlier Political System

Several lexical items which denote meanings in relation to the earlier political activities became out of the system. Representations such as [katija] ‘king’ or [kawuwa] ‘king’ and more others became out of use following the end of the kingdom that they have no more roles in the current discourse. Their absence in the discourse is associated mainly with termination of the kingdom that had necessitated their usage. Since they are representations of features of the kingdom, the end of the era brought an end for use of such lexical items too.

There is no royal family today, and royal titles mentioned in the earlier chapters are no more in use. There is no king; hence, [kawuwa] or [katija] nowadays doesn’t signify any individual by this title with a responsibility of administering the region. All the wives of the earlier kings had passed, and the title [kawuta gen:e] no more signifies same honour of any lady in this time. Same is true for [buʃasʃa] ‘children grown in the earlier palace’, [kawuna] ‘king’s son’ and [kawunato] ‘king’s daughter’. Nevertheless, there are some individuals in this time who are known by the title [kawuna] as designating that they are descendants of the royal family. However, their title has no more royal grace as well as power as it had in the earlier period except serving as an identification for them.

Together with the downfall of the earlier kingdom, different official placements, regional administrations, army and court in such a system had become out of function. Their representations also became out of use. However, official positions, except the [kawuwa] or [katija] ‘king’, had kept functions until the end of the era of Emperor HaileSELLassie I (the last emperor of Ethiopia). In the political system that replaced the earlier kingdom; hence, officials loyal to the new government had being nominated under these titles.

As informants asserted, also borrowed titles such as [bambaras:ija] ‘district governor’, [balabatija] ‘landlord’, [k’ajamatʃija] ‘leader of the right flank’, and [gramatʃija] ‘leader of the left flank’ involved in the discourse aside to the earlier indigenous official titles. For example, the last king of Dawuro(ie. Kawo Kantsa), after his withdrawal from throne, had been given by the new governors responsibility of a *woraba* ‘regional administrator’ under the official title [bambarasija] to administer a certain district. This may indicate that there had been a simultaneous use between the earlier and the later official titles.

The later official titles have similarities with those representations in the feudal system of the central government of Ethiopia in the earlier time. They had become introduced into Dawuro after the region became part of the central government of the country. These newly introduced lexical items yet became reshaped according to Dawuro’s phonological as well as morphological characteristics. Thus, [bambaras:ija] corresponds with the Amharic’s *balambaras* [balambaras], [balabatija] with *balabat* [balabat], [k’ajamatʃija] with *k’agnazmatch* [k’ajazmatʃ], and [gramatʃija] with *grazmatch* [grazmatʃ] referring to same referents.

Also titles related to regional administrations such as:

(381)	[t’ak’laj gizatija]	t’ak’lay gizatiya	‘province’
	[ʔawuradʒa]	awuraja	‘region’, and
	[worada]	worada	‘district’

which again had been borrowed from the Amharic’s *t’ek’lay gizat* [t’ək’laj gizat] ‘province’, *awuraja* [ʔawuradʒa] ‘large district’, and *worada* [worada] ‘small district’ that represent different administrative sizes in the earlier feudal era of Ethiopia, became introduced into the language and were in use in place of the earlier ones such as [kawo tetʰa] ‘state’, [woraba tetʰa] ‘region’ and [ʔeraʃ:a tetʰa] ‘district’. In addition, several lexical items outside the political sector became incorporated into the language as regards designating various types of meanings. In the current time

also lots of items are being added into its vocabulary through borrowing in relation to introduction of different technological products.

Several lexical replacements also have been associated with reasons such as dialectal preference, type of referents which the lexical items denote, change of attitude of the society as well as prestigious options as some of them are briefly shown below.

9.3.1.2. Change of Attitude of the Society

Change of attitude of the current generation is considered as one reason for the lexical change undertaken in the language. Certain lexical items which had roles in the earlier time had been claimed as taboo, indirect, and lack clarity. Changes have taken place on several of them as regards replacing covert and polite representations by open and direct, complicated representations by simple, backward and traditional representations by modern, sacred and honoured by ordinary ones, etc. Some examples are presented below.

- (382) [zeʔars:a] zearssa ‘sit down!’
 [wigija] wigiya ‘sit down!’

Both the above representations normally stand for the meaning ‘floor’, yet in relation to this sense, both tend to represent the meaning ‘sit down!’ which is an invitation that someone offers to somebody. Though the items signify the same referent, they have differences with respect to the way they express the meaning. The first one has a polite approach, but the second one is open and direct. Seats like the present time such as chairs and benches hadn’t been familiar among the earlier society, and usually people had been inviting guests (or some other individuals) who come in to their homes to sit down on a floor in front of their beds (*arssa*) which they prepare for this purpose.

[zeʔars:a] normally signifies ‘floor in front of bed’ which is swept clean and overlain with a mat. Regarding invitation, the expression is meant by ‘sit down on the floor in front of the bed!’ [wigija] also refers to floor which is prepared neatly for sitting. People of the current generation assume that this second representation is more open

and direct while addressing the meaning ‘sit down!’ They, therefore, preferred this easier representation to the twisty and not easily understandable [zeʔars:a].

- (383) [gus:uwa] gusuwa ‘diarrhoea’
 [kadɪja] kad’iya ‘diarrhoea’

Both the above representations signify the same meaning ‘diarrhoea’. [gus:uwa] is an earlier use whereas [kadɪja] is the current one. [gus:uwa] was a representation which people of the earlier time had been using to address the meaning covertly. It has a meaning as ‘pushes down’. The representation normally refers to feeling of uneasiness or stomach disturbance, but indirectly signifies ‘diarrhoea’.

According to the earlier society’s belief, calling directly the name of the matter perhaps creates a discomforting sense on listeners. Hence, the indirect representation was preferred to cover such unpleasantness. However, among the current generation, [gus:uwa] is assumed as not straightforward, and became replaced by [kadɪja] which is a direct one that this second representation is in use nowadays instead of the first one.

- (384) [wodʌ] wod’a ‘buttock’
 [sut:ija] sutiya ‘buttock’

Both the above lexical items represent the same meaning ‘buttock’. [wodʌ] is an earlier use whereas [sut:ija] is the current one. There exists covert and open distinction between the two. People of the earlier time had been using [wodʌ] as regards expressing the meaning somewhat in a polite way like saying ‘have a rest’. It was believed in the time that also calling directly the name of this body part creates unpleasant sense. However, people of the current time regarded this lexical use as indirect; thus, replaced it by [sut:ija] which they assumed as directly referring the meaning. The generation also associates use of such open representation with modernity.

- (385) [zagara] zagara ‘door’
 [ʔifit^sa] ifitsa ‘door’

The above lexical items also refer to the same meaning ‘door’. Both are from the Mes’atsuwa dialect. [zagara] is familiar in the *Gadatsuwa* whereas [ʔifit^sa] is common in the *Gurs’atso* and *Daletsuwa* variants. Both items directly signify the material ‘door’ (gate’s door) yet are used to denote a request as ‘close the door !’. [zagara] has a manner of polite request like ‘please close the door’. [ʔifit^sa], on the other hand, has a command like appeal. Due to its polite manner, [zagara] is considered by the current generation that it reflects loose sense whereas [ʔifit^sa] is stronger and satisfactorily addresses the speaker’s intention. Nowadays, the society uses [ʔifit^sa] for its direct and relatively stronger sense.

Lexical replacements also took place due to attitudinal change in relation to religious affairs. [duɸana] ‘corpse’ and [kotatʃ:a] ‘wife’ ; for example, represent meanings in the traditional belief denoting sacredness (holiness), and all the people had been using them. But when the majority became converted to Christians, they began considering these lexical items as representations of evil things. Hence, they replaced them by others [ʔɪha] ‘corpse’ and [matʃ:i:ja] ‘wife’ which also signify same meanings respectively.

- (386) [duɸana] dɸhana ‘corpse’
 [ʔaŋha] anha ‘corpse’

The above lexical items denote the same referent ‘corpse’. Nowadays, [duɸana] stands for *sharachuwa*’s ‘spiritual leader’ corpse whereas [ʔaŋha] signifies corpse of ordinary individuals. In the earlier time, [duɸana] had been representing corpse of any individual including the *sharachuwa*. This had been because of the dignity that the *sharachuwa* and the traditional belief had in the society. Yet, after Christianity got spread, many abandoned the traditional belief. Hence, representations which have links with this traditional belief also became rejected. Thus, the majority shifted

towards using [ʔaŋha] which they considered as free of such evil contacts. But still in this time, things which belong to the *sharachuwa* are thought to be sacred and respected by followers of the traditional belief.

- (387) [kotatʃ:a] kotacha ‘wife’
 [matʃ:i:ja] machiya ‘wife’

The above lexical items also represent the same meaning ‘wife’. [kotatʃ:a] is an earlier use whereas [matʃ:i:ja] is the current one. Like the previous ones, these representations also have relations with faith (ie. traditional belief and Christianity respectively). Earlier, all wives had been known by the same title [kotatʃ:a] as the same title which wife of the *sharachuwa* ‘traditional spiritual leader’ is given. This was because that the respect the majority had to the *sharachuwa* and to the traditional belief itself.

In the later times yet many became converted to Christians and shifted towards using [matʃ:i:ja] accepting it as free of contact of the traditional faith. Nowadays, *sharachuwa*’s wife is known as [kotatʃ:at:u], but wives of ordinary men are called [matʃ:at:u]. Here one can deduce that these representations also differentiate between sacredness (also honour) and ordinary situations.

9.3.1.3. Replacement Due to Change of Type of Referent

Certain earlier representations became replaced by other equivalent representations through time for reasons of denoting different referents in type even if have similar uses.

- (388) [pindʒa] pinja ‘cup’
 [sini:ja] siniya ‘cup’

Both the above lexical items signify similar referents but of different types. Each represents cup serving for drinking coffee, yet [pindʒa] stands for cup made of

cattle's horn which had been familiar in the earlier time whereas [sinija] represents modern cup which is a factory product. [sinija] has similarity with the Amharic's [sini] 'cup' both in form and meaning. This may inform that it has been introduced into Dawuro through Amharic together with introduction of this modern material product. Hence, traditional-modern typology differences are also noted between the two referents. Currently, the majority uses the modern cup *siniya*, and its name is popular. The traditional cup *pinja*, on the other hand, is out of use.

(389)	[mok'ija]	mok'iya	'spoon'
	[manka]	manka	'spoon'

There also exists meaning similarity between the above representations, but differences are seen with respect to traditional-modern categorization of the materials they signify. [mok'ija] represents the traditional spoon whereas [manka] stands for the modern type of spoon which is a factory product. In addition, differences are seen in terms of materials they are made of. The traditional spoon *mok'iya* is made of animal's horn whereas the modern *manka* is made of metal (steel).

Borrowed-indigenous distinctions are also shown between the above representations. The traditional spoon has an indigenous, and the modern one has a borrowed origin (from Amharic). [manka] has sameness with its Amharic equivalent [mankija]. It is also inferred that this name has entered into the language's lexicon through Amharic together with introduction of this modern product. Nowadays the society is familiar with the modern type of spoon (*manka*); hence, its name is commonly in use. Conversely, the traditional spoon (*mok'iya*) is out of function.

(390)	[ʃafija]	shashiya	'hair cover'
	[bawundija]	bawundiya	'hair cover'

Both the above representations signify 'hair cover' which women tie on their heads, yet each corresponds to different eras that are periods of the pre and post Italian interlude respectively. In the time before the Italian invasion (1936-1941), hair cover was known as [ʃafija]. But after this period, the representation has become replaced

by [bawundija] which still is under use. Besides reflecting different eras, differences exist between the two referents in terms of materials they are made of. [ʃaʃija] signifies locally made cloth from cotton whereas [bawundija] refers to a factory product of different cloth types. The name [ʃaʃija] has a resemblance with its Amharic counterpart [ʃaʃ] which also designates the same referent. This may attest that the representation had been borrowed into Dawuro quite earlier.

9.3.1.4. Meaning Shift

Certain lexical items have undergone a complete meaning shift representing different referents than which they had been denoting earlier. The lexical items below, for instance, earlier had been signifying the meanings ‘wedding’ and ‘men’s blouse’ respectively, yet have shifted through time to refer to different meanings.

(391)	earlier	now
	[bot ^s a]	‘wedding’
	[k’amiʃija]	‘men’s blouse’
		‘sexual relation’
		‘women’s dress’

Due to attitudinal shift of the generation, [bot^sa] is noted to refer to ‘sexual relation’ currently; hence, became taboo for most speakers. Conversely, another representation [bolatʃ:a] replaced its former role. [bolatʃ:a] nowadays represents ‘wedding’.

[bot^sa] is from the *Mes’atsuwa* dialect whereas [bolatʃ:a] is from the *Gok’atsuwa* variant. For people of the current time, [bot^sa] is associated with taboo expression as it directly denotes sexual relation. In fact, there are some elders in the rural areas who still use this representation to refer ‘wedding’. For most members of the community; however, it became embarrassing to use it openly; hence, is replaced by [bolatʃ:a] which is considered as polite one.

It can be deduced from such substitution that some lexical items of the *Mes’atsuwa* dialect are replaced by other equivalent representations from the *Gok’atsuwa* dialect

at certain conditions. [bol:atʃ:a]; however, seems also getting out of the present use as the majority have shifted towards using the borrowed item [sargija] ‘wedding’ in place of it. [sargija] has a resemblance with the Amharic’s [sərg] which also expresses the same meaning.

The other representation [k’amiʃija] had normally been signifying men’s ‘blouse’. Women’s dress had been known as [wondafija]. But this representation through time became replaced by [k’amiʃija]. Relating to introduction of modern textiles and men’s shift towards using them, use of the traditional blouse became decreased. And almost there is hardly anyone nowadays who dresses it as ordinary cloth. Hence, the representation gradually shifted its role towards signifying women’s dress. Nowadays women’s dress is known as [k’amiʃija].

9.3.1.5. Alternate Use between Dialectal Variants

Majority of the Dawuro society speaks the *Mes’atsuwa* dialect whereas people living near to the Wolayitta border speak the *Gok’atsuwa* dialect. Except for minor difference in articulations, greater numbers of lexical items of the two dialects share similar forms. However, there are certain referents which are denoted by different representations that each dialect has its own representation as shown in the example below.

(392)	[kaltʃija]	kalchiya	‘plough for tilling land’
	[gafa]	gafa	‘plough for tilling land’

The above representations signify the same referent which is a farm tool (ox material) that is used for tilling land. Yet the lexical items show differences in terms of dialects. [kaltʃija] is used in the *Mes’atsuwa* dialect whereas [gafa] is used in the *Gok’atsuwa* variant. These two representations yet are noted in alternate use among several speakers in the mean time.

(393)	[but:ija]	butiya	‘small mug’
	[k’ul:ija]	k’ulliya	‘small mug’

The above representations both signify the same referent ‘small mug’ which uses for serving gruel for children. The lexical items show different dialectal origins. [but:ija] is from the *Mes’atsuwa* whereas [k’ul:ija] is from the *Gok’atsuwa* variant. These representations are also under simultaneous use currently.

- (394) [maha] maha ‘side’
 [mis’ajija] mis’ayia ‘side’

Both the above representations are variants within the *Mes’atsuwa* dialect signifying the meaning ‘side’. [maha] is used by speakers of *Daletso* and *Gadatso* variants whereas [mis’ajija] is used by speakers of the *Gurs’atso* variant. Informants claim that earlier [maha] had been in wider use, but later [mis’ajija] replaced its role, and is also under use in this time. Such type of replacement might be an indicator that representations of *Daletso* and *Gadatso* which have minor number of speakers are being absorbed into the *Gurs’atso* variant which has larger number of speakers.

Informants assert that such dialectal preferences took place due to contacts undertaken among the variants as a result of closer geographical locations and adjacent settlement of their speakers as can be deduced from settlement pattern of speakers of *Daletso*, *Gadatso* and *Gurs’atso* variants. Also in several areas, speakers of *Mes’atsuwa* and *Gok’atsuwa* dialects live together. And this interaction has resulted with alternate use of certain representations as well as influence of one variant over another.

- (395) [ʃep’:ija] shep’iya ‘haricot bean’
 [wohija] wohiya ‘haricot bean’

Both the above representations refer to the same referent ‘haricot bean’. The first one is from the *Gok’atsuwa*, and the second one is from the *Mes’atsuwa* dialect. According to informants, earlier the *Gok’atsuwa* representation had been widely under use. However, since later times, it became replaced by the *Mes’atsuwa*’s which nowadays people of both the highland and the lowland areas use. Field informants did not point out why formerly the *Gok’atsuwa*’s representation had been prestigious, and later became replaced by the *Mes’atsuwa*’s. Nevertheless, such shift has taken place

probably due to the society's preference towards use of representations of the *Mes'atsuwa* dialect. This can also show that some elements of the *Gok'atsuwa* are getting replaced by representations of the *Mes'atsuwa* which is considered as the main dialect in this time.

9.3.1.6. Substitution Due to Language Contact

Borrowing also has resulted with lexical changes. Several new lexical items became incorporated into the language's vocabulary on one hand. And on the other hand, the impact of such introduction has displaced a number of indigenous items from the discourse. Certain borrowed items; in this regard, have become prestigious over the indigenous ones in certain conditions.

- (396) [bat^sa] batsa 'big pot'
 [ganija] ganiya 'big pot'

Both the above representations signify an earthen pot which is bigger in size that serves for preparing the local beverage *bordiya*, holding water, and similar other purposes. [bat^sa] denotes an earlier use whereas [ganija] refers to the current representation. The names; however, differentiate in terms of origins as indigenous and borrowed. [bat^sa] has an indigenous whereas [ganija] has a borrowed origin. According to the information from informants, due to impact of modernization, the current generation has slid towards using the borrowed item [ganija] which has a resemblance with the Amharic's [gan] 'bigger pot'. [bat^sa], on the other hand, is out of the present discourse, and no one, particularly the youth, remembers it.

- (397) [bol:atʃ:a] bolacha 'wedding'
 [sargija] sargiya 'wedding'

Both the above representations signify the same meaning 'wedding'. [bol:atʃ:a] is an indigenous element whereas [sargija] is borrowed from the Amharic's [sərg] 'wedding'. [bol:atʃ:a] is declining in its use currently as the majority especially the youth have shifted towards use of the borrowed element [sargija]. This is also related

with developing of an attitude of modernity against backwardness. Most members of the society determine [bol:atʃ:a] as primitive, and using it as sign of backwardness, on the reverse, [sargija] as sign of civilisation. Hence, most children of this time tend to use [sargija] than [bol:atʃ:a].

- (398) [ʔahon:e] ahonne ! ‘a kind of welcome expression’
 [nor:u] norru ! ‘a kind of welcome expression’

Both the above items signify a welcome expression as a sign of respect which an individual offers to someone who comes into his home. To show such respect, people of the earlier time had been using [ʔahon:e] which was an indigenous representation, but in the later times it has become replaced by [nor:u] which is borrowed from Amharic that also serves for the same purpose. No one in this time, particularly the youth, knows even that the language had its own indigenous representation for this meaning, but all use the borrowed element. Using [nor:u] is seen as sign of modernity among people of the current generation. [ʔahon:e], on the other hand, is considered as primitive; hence, became out of use.

- (399) [s’urk’ana] s’urkagniya ‘whip’
 [dʒirafija] jrafiya ‘whip’

The above lexical items both represent the same referent ‘whip’, yet each has a different origin. [s’urk’ana] is an indigenous whereas [dʒirafija] is a borrowed item which has sameness both in form and meaning with the Amharic’s [dʒiraf] ‘whip’. Like the earlier representations, shift is also undertaken from [s’urk’ana] to [dʒirafija]. Here again using [s’urk’ana] is considered by the current generation as sign of backwardness, but using [dʒirafija] as sign of modernity.

- (400) [konkilija] konkiliya ‘telephone’
 [silkiya] silkiya ‘telephone’

The above lexical items also signify same referent ‘telephone’. When earlier telephone had been introduced into the region, based on its ringing tone, the people had given it the name [konkijja]. However, due to influence of borrowing, this name has shifted to [silkijja] in the later times which is still under use currently. The name has resemblance with its Amharic equivalent [silki] ‘telephone’.

In sum, it is noted that certain lexical items, though signifying similar referents, show differences in relation to aspects such as dialect, amount, time, honour, faith, etc. Some lexical items differentiate between uses of the Mes’atsuwa and the Gok’atsuwa dialects. For instance, [kaltʃijja] in the Mes’atsuwa dialect and [gafa] in the Gok’atsuwa dialect both stand for the same material ‘plough’. [kasuwa] in the Mes’atsuwa dialect and [kos’ijja] in the Gok’atsuwa dialect both refer to the same object which is a kind of digging hoe. Also [ʃata] in the Mes’atsuwa dialect and [kelʔijja] in the Gok’atsuwa dialect represent ‘small earthen pan’.

Some lexical representations also differentiate among the variants of the Mes’atsuwa dialect (ie. *Gurs’atso*, *Gadatso* and *Daletso*) even if allocating same referents. If we take, for example, [maha] and [mis’ajja] are representations in this dialect. Both refer to the meaning ‘side’, yet [maha] is used by speakers of the *Daletso* and the *Gadatso* whereas [mis’ajja] is used by speakers of the *Gurs’atso* variant. Likewise, the representations [zagara] and [ʔifit^sa] are properties of this dialect. But [zagara] is from the *Gadatso* and [ʔifit^sa] is from the *Gurs’atso* variant representing the same referent ‘door’. Nevertheless, one is prestigious over the other in the current usage.

Borrowing is considered as the other factor for lexical changes shown in the language. Several lexical items are borrowed from languages such as Amharic and English (via Amharic) due to different reasons. Many of them are borrowed, as indicated in the previous chapter, since the language doesn’t have its own equivalent representations for several of newly introduced materials, events as well as activities particularly related to modern technology. Several more others; however, are

borrowed for the sake of prestige, and are either in parallel use or replacing the indigenous representations.

Some points, in this regard, can be concluded with respect to such lexical changes. One is that some items of the lowland dialect interfere into the highland dialect. The other point is that later inventions displaced earlier representations. Also borrowed items are used over indigenous ones. Furthermore, open and simple expressions are used in place of somewhat covert and indirect usages. Besides, modern representations are used in place of older or backward ones, etc.

Several lexical items of the language, as shown in the examples earlier, became out of use due to social factors mainly as a result of termination of the old political system. Other external factors also have caused changes. Attitudinal shifts as discussed by Shigemoto (1997) and Carnie (1995), age factors as suggested by Sundgren (2009) and Baker and Bowie (2010), and language contact as notified by Thomason (2008) and Shigemoto (1997) are also noted as factors as regards lexical changes in Dawuro.

Summary

In this chapter, some linguistic changes such as phonological, morphological and lexical changes met by Dawuro lexical items are examined. Also factors associated with such changes have been identified.

Phonologically, several lexical items have undergone changes such as change between the alveolar fricative ejective [s'] and the alveolar stop ejective [t'], change between the alveolar affricate [tʰ] and the geminated alveolar stop [t:], change between the bilabial fricative [ɸ] and the labio-dental fricative [f] or change between the bilabial stop [p] and the labio-dental fricative [f], also others such as shifts between the high front vowel [i] and the glide[j], shift between the high back vowel [u] and the glide [w], also alternate shift between the glottal fricative [h] and the glottal stop [ʔ]. Also regarding morphological change, suffixation of the gender marker morpheme [-t] is noted in some lexical items.

Lexical changes also have taken place in certain representations. Several lexical items which had attachments with the earlier Dawuro kingdom had become out of date following expiration of the kingdom and its political system. In eras of the later political systems also, a lot of new items became incorporated into the language. A number of other changes also have undertaken due to attitudinal shifts of the society. In this regard, representations which are assumed as secret and not straightforward became replaced by simple and direct ones. Also traditional and backward uses became substituted by those which might show modernity. In relation to introduction of modern technologies also lots of lexical items became parts of the language's vocabulary through borrowing.

CHAPTER TEN

Summary and Conclusion

Under this section, major points of the study are briefly summarized. Also conclusion is given finally.

Certain points relating to Dawuro lexical items are examined under this study. Their origins, forms, manner of occurrences as well as roles are discussed. In addition, their changes as well as factors related with such changes are investigated.

The lexical items, in terms of type of objects they signify, are likely to be classified as those representing tangible and others signifying intangible objects. Representations such as [halala ke:la] ‘the grand stone wall of Halala’, [kati bokuwa] ‘ditch around the earlier kings’ residence’, [kati karija] ‘field at the surrounding of the kings’ residence’; for instance, designate among the tangible heritages which have relations with belongings of the earlier Dawuro kings. The tangible objects themselves can be classified into two as those which are existent currently and those which are not. At kati-gaduwa ‘residence of the earlier kings’, some rock-carved materials have been found. The representations such as [kerija] ‘bowel’, [bat⁵a] ‘a bigger pot’ and [lamija wejdija] ‘board for playing game of pebbles’ signify some of them. These materials had been serving for different kitchen as well as other purposes of uses in the earlier royal family.

There are also several other material objects, but non-existent physically. The lexical items [ʔoɸana] ‘the king’s fence’, [god:om:a golija] ‘the king’s home’, [ɸars’a] ‘the king’s gold ring’ signify among the tangible objects which designate the king’s belongings that nowadays are not available in the area. The first two signify buildings and the third one a gold ring which is the main signifier of his kingship which is equivalent to a crown as the earlier kings of Gondar, Axum and Lalibela had been placing on their heads.

The *ophana* ‘fence’ and *goddoma goliya* ‘the king’s home’ became destructed during the battle held in the ending era of the kingdom, yet no one knows, according to the information from field assistants, that where the king’s *pharsa* ‘gold ring’ had been hidden. When the king dies, no one except some very closer relatives could know or locate the place where his ring might be buried or kept. This was for the sake of securing continuity of power transition within the same family or offspring. The ring is the main guarantor of power. And if anyone found it, he would claim himself as king. In fear of this; hence, special care is given to it, and when the king passes, his relatives hide it in a place where no one could find. The king’s *phars’a* ‘gold ring’, his *bira-sagayiya* ‘silver bracelet’, his *work’a-sagayiya* ‘gold bracelet’, *goddoma gaduwa* ‘his house of residence’, his *ophana* ‘fence built around his home’ and several other material objects are not existent at the place in this time; neither do the lexical items representing these objects function in the current discourse.

Other than the tangible materials, several intangible objects are represented by different lexical items. Lexical items regarding holidays such as [tokibija] ‘eve of new year’ and [mask’ala] ‘new year’s day’; deities such as [ɖada] ‘a thunder spirit’ and [ʔadamanto] ‘name of another deity’; worshipping activities such as [majiriam gezija] ‘thanks giving to St. Mary’, [ɖada ʔek’a] ‘worshipping d’ada’, and [ʔadzira] ‘sharacho’s holiday’ denote among the intangible elements.

It is considered that the earlier kings and their families, also the higher as well as the lower ranked officials had been sharing several features such as tradition, belief, economic condition, etc. in common with the earlier society. For instance, the economic activity of the society was mainly agriculture, and both the community and the royal family were dependent on it. Also they had been beneficiaries from products of local hand-crafts such as smith, tannery, pottery and wood works for in the time modern technological products had not been available. Also, both the royal family and the society had been followers of the traditional belief, and worshippers of different deities.

The lexical items are classified into different categories in terms of their forms, origins, occurrences and roles. They are categorized as single and compound in terms of their shapes; borrowed and indigenous regarding their origins as well as repetitively used in terms of their occurrences; and honorific, professional and political according to their roles.

Forms of the Lexical Items

It is noted from the data that Dawuro lexical items have single and compound forms that each type of lexical item designates its own single meaning. Single forms; however, comprise the largest percentage of amount. Several compound forms are also incorporated. The single forms, based on descriptions of Aronoff and Kirsten (2011), Lipka (1992), can be considered as complex items. They are formed out of combinations of roots together with definiteness and case marker morphemes; hence, consist of more than one grammatical component. Regarding compound forms, most Dawuro compounds are composed of two independent lexical items. The first components usually appear as modifying nominals without suffixing the word final case marker morpheme [-a]. A modifier-head relationship is shown between the constituents in this regard.

Origins of the Lexical Items

From the data, it is seen that the majority percentage consists of indigenous items. A number of them denote meanings in relation to the earlier royal family; for instance, [kawuta gnne] ‘queen’, [buʃaʃa] ‘children of the royal family’, [kawuna] ‘the king’s son’; the king and his personal belongings such as [katija] ‘king’, [kawuwa] ‘king’, [dʒanuwa] ‘tunic with broad red band’, [kawo tora] ‘the king’s spear’; earlier political positions such as [woraba] ‘regional lord’, [dan:a] ‘local administrator’, [duga] ‘official of lower rank’, [huduga] ‘official of lower rank’; official administrations such as [gurda tet^sa] ‘district administration’, [dan:a tet^sa] ‘local administration’, and so on.

Also larger amount of indigenous items are involved with respect to representing other social, economic and traditional activities. To mention some, related to agricultural representations such as [kontija] ‘digging hoe’, [goma] ‘axe-hoe’, [morge mit^sa] ‘yoke’; food and beverage such as [silisuwa] ‘a kind of sauce’; drinks like [bordija] ‘local tella’ and [sididuwa] ‘another local tella’; clothes like [hadija] ‘a kind of pair of shorts’ and [wondafija] ‘women’s dress’ ; house types like [god:om:a] ‘a highland type house’ and [ʔek’uwa] ‘a lowland type house’, and quite lots of other indigenous forms exist.

Borrowed items such as [ʔeraʃ:a] ‘district governor’ designate meanings related to official responsibilities in the earlier kingdom. For instance, [gen:a raʃ:a] ‘administrator of Genna district’ and [gondalija raʃ:a] ‘official over shield makers’ contain this title in relation to signifying headship in accordance with responsibility that each official is given. Also lots of borrowed items are introduced from other languages. Many of them show resemblance with Amharic, and several others with English.

Borrowed items diffused from the neighbouring languages such as Wolayitta, Konta, Gamo and Gofa are not accounted in this study. These languages exist in the same family and mutually intelligible with Dawuro. They share several representations in common, and a thorough investigation might need to explore borrowed items from them into this language.

Lexical items of the language such as [gaʃija] ‘teff’, [kaɸuwa] ‘bird’, and [soluwa] ‘bread’ have similarity also with Kaffa’s [gaʃ:o], [kaɸo], and [ʃo:lo] which respectively stand for same meanings. Here again difficulty is met to allocate whether such items are borrowings or not since both languages share some similar features for they exist under the same family (ie. Omotic group). Yet, there are others such as [harija] ‘donkey’ and [parsuwa:] ‘tella’ which are similar with the Oromo’s [har:e]

and [parso] which may indicate that Dawuro also borrowed lexical items from Oromo which is spoken in the neighbouring district (Jimma zone).

Lots of Amharic items have diffused into the language due to different circumstances. A number of factors such as origination of some clans from the northern part of the country, flow of lots of northern people to the region for settlement purpose since earlier, northern travellers' use of the region as a passing route to cross to the neighbouring districts, incorporation of the region to the Ethiopian empire, and following this flow of lots of Amharic speakers to the area; moreover, use of Amharic as a lingua-franca are mentioned as reasons for involvement of larger amount of Amharic lexical items into Dawuro.

Several lexical representations, for example, names of minerals such as [work'a] 'gold', [bira] 'silver'; weapons such as [tora] 'spear', [goradija] 'sword'; musical instruments like [nagritija] 'big drum', [kabarawa] 'drum'; kitchen utensils such as [wanc'a] 'mug', [pindʒa] 'cup'; hair styles like [gofarija] 'afro style', [gamija] 'a kind of style for girls'; materials related to the traditional transportation such as [kora] 'saddle', [ʔirka] 'stirrup'; items related to court such as [ʔirda] 'judgment'; religious representations such as [majiramo] 'st. Mary', [s'oma] 'fast' became involved from Amharic since earlier.

Not all items; however, are borrowed due to need. If we see; for instance, representations such as [sargija] 'wedding', [dʒirafija] 'whip' and [no:ru] 'a respect expression' are borrowed for prestige even if the language had its own indigenous representations [bolatʃa], [s'urk'ana], and [ʔahon:e] respectively. Children of the current generation use the borrowed representations than these indigenous elements.

Several lexical items also became introduced from English via Amharic. Most of them have emerged in accompany with material introduction of modern technology. A number of earlier items had descended through Amharic that first Amharic borrowed them from English, and then Dawuro borrowed from it. As it is seen in

representations like [ʔiradonija] ‘radio’, [televizinija] ‘television’ and [kotija] ‘coat’, first Amharic borrowed from English and modified according to its phonological as well as morphological rule and shaped them as [radio] ‘radio’, [televizin] ‘television’ and [kot] ‘coat’. Dawuro also took them from Amharic. Yet it also included its own morphological constituents such as the case marker morpheme /-a/ word finally, an epenthetic either [w] or [j] at penultimate position to break the vowel sequence and the definite marker /-i / internally.

Roles of the Lexical Items

Lexical items of the data are also categorized in terms of their roles as honorific, political, professional, traditional and descriptive. Regarded to honorific, some which are related with honours of the earlier royal family, the king as well as higher officials are identified. Concerning professional representations, some others which stand for different professional responsibilities are discovered. Relating to the earlier political system, representations which signify different official titles and responsibilities are detected. Also relating to traditional elements, items which represent different material and non-material beings are realized. Some lexical items are also identified as giving clues regarded to an earlier contact between Dawuro and Amharic, earlier introduction of Christianity into the region, and so on.

Lexical items regarded to the traditional category signify belief, food and beverage, costume, cosmetics, hair and housing styles, etc. which show Dawuros’ cultural features. A number of items signify food types of the royal meal such as [ʔongaɸirija] ‘finely minced meat’, [c’abita] ‘finely minced boiled meat’, [buratuwa] ‘minced raw meat’, and [silisuwa] ‘a kind of sauce’. Also representations such as [bordija] ‘local tella’, [sididuwa] ‘local tella’ and [ʔes:a] ‘tej’ stand for familiar local drinks.

[ʔongaɸirija] and [c’abita] are not available in this time, even the majority do not know these names. The other traditional food types are also prepared in certain occasions; for instance, [bac’ira] is prepared during new year’s celebration. Also

[bordija] and [sididuwa] are local drinks prepared in harvest seasons of sorghum and teff respectively, and also during holiday occasions.

Also a number of nouns represent materials used for preparing such traditional food and beverages; for instance, [baʃum:a baʃija] ‘an earthen oven’ for baking bread made of teff, and [bac’ira mad:a] ‘another bigger earthen oven for preparing bachira’. These names seem also be associated with amounts of the food items. Different amounts are prepared for holidays and ordinary seasons; for instance, more bachira is prepared with bachira-madda on holidays, but smaller amount is prepared with bachira-keriya during normal occasions. Also a similar thing works for local drinks. The lexical item [bat’a] denotes a bigger pot which is used for preparing [bordija] or [sididuwa] in larger amount whereas [daʃ:ata] signifies a smaller type of pot which is used for preparing the same beverage in smaller amount.

In relation to hair styles, lexical items such as [diʃkuwa] , [sadola], and [zuk:a] are noted that they stand for traditional hair fashions which differentiate between age levels, sexes, statuses as well as spiritual ministry; for instance, in terms of differentiating between sexes, [sadola] is used for girls and [zuk:a] for boys.

Lexical items which belong to the honorific category consist of different sub-categories such as majestic, royal, official and professional. The king had his own majestic grace relating to his clothes, ornaments, home, fence, and his political position. Regarding residential honour, representations such as [kati gaduwa], [god:om:a gaduwa], and [ʔoɸana] signify his compound of residence, home, and fences built around his home respectively. The names tend to identify him as sacred or special from ordinary people. Others such as [ɸars’a] ‘gold ring’, [kab:a] ‘mantle’ and [dʒanuwa] ‘tunic with broad red band’ stand for gold ring and different clothes he wears signifying him as king. The king is also the highest political official given the

title [kawuwa] (in the Mes'atsuwa dialect) or [katija] (in the Gok'atsuwa dialect) which means 'king'.

Also lexical items which denote titles of members of the royal family are included in the lexical data. The representation [kawuta gen:e] which comprises two words [kawuta] which is equivalent to 'queen' together with [gen:e] 'lady' refers to the title of the king's wife. The title denotes that she is both the queen and the lady. The queen also had other honorific titles in different regions such as [waruma gen:o] 'lady of Waruma', [gas:a gen:o] 'lady of *Gassa*' and [gibra gen:o] 'lady of *Gibra*'. She; moreover, had professional titles such as [t'omos:o gen:e]. [t'omos:o gen:e] has a meaning as 'lady who coordinates a group's work'. She had a responsibility of insisting on women of the locality every week to offer a labour tribute that is spinning cotton for the royal purpose. There are also individuals who say that she is given the title [gibra gen:e] in relation to her responsibility of collecting taxes from different individuals as well as social groups.

Other members of the royal family also used to have titles which made them unique among the community. [kawuna] and [buʃaʃa] signify children of closer blood relation with the king. Yet [gode buʃo] stands for an individual with no blood relation, but grows in the king's house as his own son. Children of ordinary people; nevertheless, are known either by the title [naʔa] 'boy' or [naʔatu] 'girl'.

In relation to the traditional belief, it is also found out that the *sharachuwa* 'spiritual leader' is the most respected individual. Certain representations used by him such as [kotatʃ:a] 'wife' and [duʔana] 'corpse' were also used by the community members. Still in this time *sharachuwa*'s wife is known as [kotatʃ:a], and his corpse is [duʔana], but the majority have shifted towards using other representations [matʃija] and [ʔaŋha] respectively after being converted to Christians.

Several lexical items also have connections with the political activity of the earlier kingdom. They had been involved in different official, military and legal activities. Representations such as [katija] ‘king’, [woraba] ‘regional lord’, [ʔeraʃ:a] ‘large district ruler’, [gu:da] ‘small district governor’, and [dan:a] ‘local administrator’ had been representing political positions of different levels. The lexical representations [ola gadawuwa] ‘army chief’, [tora raʃ:a] ‘war official’ , and [tora] ‘army’ also remind that the earlier kingdom had its own army which had been defending the territory from attacks coming from different directions. The army also had different regiments that each division had its own leader such as [dan:a gadawuwa] ‘head of danna’s army’, [gu:da gadawuwa] ‘head of guuda’s army’, [ʔeraʃ:a gadawuwa] ‘head of erasha’s army’ and [woraba gadawuwa] ‘head of woraba’s army’ at varying levels from smaller to larger army sizes respectively.

As the lexical data show, Dawuros had participated at different battles; to mention some, [hala sajko ɸinuwa] at Gofa direction, [hanik’a c’aba ɸinuwa] at Wolayitta direction, [sogida ɸinuwa] another front at Wolayitta direction, and more others at different other directions of [halala ke:la] ‘Halala’s wall’. According to the information from informants, the army had achieved several victories. Representations such as [gojruwa] ‘hero’, [k’aratuwa] ‘cutting genital’, [goiriji jed:a] ‘bringing the genital on hand’ remind such heroic deeds. The society gives special places to heroes and heroic acts. When a soldier cuts and brings the enemy’s genital, he is said as [goiriji jed:a] to appreciate his bravery. [gojiriji jed:a] literally means ‘he brought an enemy’s genital by cutting’.

Related to the earlier courts, lexical representations such as [wombara] and [ʃatinsa] designate two different types of courts that is the sharachuwa’s ‘spiritual leader’ and the king’s. Minor cases such as individual quarrels and family problems had been forwarded to the sharachuwa’s court, and people had been judged under this court

through wombara (a committee which he establishes). At the king's court, on the other hand, it was the public who had been giving judgements known as [ʃatinsa]. Representations like [dʌc'ija] are also remembered together with this earlier court. Dachiya was a local police who had been accomplishing death penalty upon criminals.

A number of nouns, in addition, give clues about certain realities of the earlier time. Others also show relationships between different referents and their meanings. As regards their cueing roles, lexical items in the traditional belief such as [majirijam gezija], and [majirijam s'oma] show that Christianity had been introduced into Dawuro earlier before it became re-introduced during the region's incorporation to the Ethiopian empire. Yet due to different factors, its mission stopped even its followers became converted to traditional worshippers. However, the above names remained in the traditional belief as clues showing that the people had contacts with Christianity since very longer.

Also representations such as [ʔeraʃ:a] 'district ruler', [marasha] 'ploughshare', [kab:a] 'mantle', and [dʒanuwa] 'tunic with broad red band' signify that there had been contacts between Amharic and Dawuro since very earlier. As shown in the earlier sections, there had been people's movements from the northern parts of Ethiopia to the region due to different reasons; thus, quite lots of Amharic words had diffused into the language in this regard.

Moreover, it is likely to deduce from the lexical data that by means of the representations such as [ʔitansa] 'first', [laʔet^sa] 'second', [hez^set^sa] 'third' etc. that Dawuros have been familiar with their own indigenous numeral representations since earlier. For instance, to identify fences built around Kawo-Halala's residence, they had been using representations such as [ʔitansa ʔoፈana] 'first fence', [laʔet^sa ʔoፈana] 'second fence', and [hez^set^sa ʔoፈana] 'third fence' to spot each round by order.

Several personal, object, animal, etc. names also show interrelationship with the physical as well as non-physical world. Traditionally, personal names are given in terms of the individual's behaviour, body shape, seasonal situation, family's living condition, etc. For example, the name [ʔut:e] interrelates with replacement for a lost child; [wodʒo] has connection with success such as gift; and [tanga] relates with situation of beginning of walking; etc.

Names of clans, places, rivers, etc. also have relations with different circumstances. For instance, the clan names [kalisija], [kawuka] and [giʃija] have relations with the place names [kəmis:e] (in Wollo), [lib:o kəmkəm] (in Gonder), and [giʃən] (in Wollo) respectively. Moreover, place names such as [gabaʃi], [dotʃi] and [bok:a] respectively have relations with topography, climate and fertility of land. [gabaʃi], has relation with shape of [gabatija] 'bowl'. [dotʃi] relates with [dotʃ:e] 'cool climate'. And [bok:a] refers to 'fertile land'.

Also concerning linguistic changes, some findings are investigated due to analyses made in the previous chapters.

Phonological Changes

Some phonological changes are noted in certain Dawuro lexical items; for instance, shift between the ejective fricative [sʔ] and the ejective stop [tʔ], shift between the affricate [tʂ] and the geminated stop [t:] and shift between the glottal fricative [h] and the glottal stop [ʔ]. Through comparisons made between the Mes'atsuwa and the Gok'atsuwa dialects, changes are noted; for instance, between the Mes'atsuwa's [k'ons'a] 'a pair of shorts' and the Gok'atsuwa's [k'ont'a], between the Mes'atsuwa's [wos'a] 'mill' and the Gok'atsuwa's [wot'a], and between the Mes'atsuwa's [s'aruwa] 'earthen bowl' and the Gok'atsuwa's [t'aruwa]. Fricative sounds of the Mes'atsuwa dialect usually are articulated as stops in the Gok'atsuwa dialect.

Changes are also seen among the Mes'atsuwa's bilabial, fricative [ɸ], the Gok'atsuwa's bilabial, stop counterpart [p], and the labio-dental, fricative [f] as it is shown among [pars'a], [ɸars'a] and [fars'a] denoting the meaning 'gold ring'. Again change is undertaken between the alveolar affricate [tʰ] and the geminated alveolar stop [t:] as is seen in [batʰa] and [bat:a] representing 'big pot'.

Normally Dawuro's phonology doesn't incorporate the sounds [f] and [v] as its phonemic elements. But it is believed that they became incorporated through borrowing. [f] is considered as borrowed sound most likely from domestic languages like Amharic as it involves in several of borrowed lexical items of such languages. But [v] seems to have foreign origin that it involves together with items borrowed from foreign languages such as English. [f] involves in certain articulations by replacing the indigenous sounds [ɸ] and [p]. It is likely to hear alternate articulations like between [para] 'horse' and [fara] in several occasions.

Most likely, [ɸ] and [f] are noted to involve word medially that is between vowels. This can show that several phonological changes have taken place due to influence of phonological environments. It is also noticed in certain articulations that these fricatives are used word initially. The other consonant [v] yet is involved with representations of foreign origin like for example in [velositija], [vajrasija] and [vitaminija] which are borrowed from the English *velocity*, *virus*, and *vitamin* respectively. As regards vowel changes, it is also noted that vowel shifts take place in the language such as between [i] and [j] as shown in [ʔiroʃ:a] and [jiroʃ:a] 'a kind of traditional musical instrument'.

Morphological Change

Morphological change such as insertion of the feminine marker /-t/ as a suffix is observed in the construction of some lexical items. This marker has not been originally found in the earlier representations of [matʃ:ija] 'wife' and [kotatʃ:a] 'wife', but became inserted in the later times. It is assumed that this has taken place by

analogy that the current generation uses this marker in all lexical items which require feminine gender marking. Thus, the above lexical items have gained new shapes and become [matʃ:at:u] and [kotatʃ:at:u] respectively. Majority of the younger generation of this time assume that these words cannot qualify feminine gender with the absence of this marker.

Lexical changes

Lexical changes such as being out of date from the discourse, meaning shifts, lexical replacements and change due to borrowing are considered briefly in this thesis. It is shown that several lexical representations which pertain to the earlier Dawuro kingdom; for instance, those concerned with the royal family such as [kawuwa] ‘king’, [kawuna] ‘king’s son’ and [kawuta gen:e] ‘king’s wife’; official titles such as [woraba] ‘regional lord’, [ʔeraʃ:a] ‘large district ruler’ and [gu:da] ‘small district governor’; titles of civil servants in the earlier royal family such as [katimata] ‘chief chef’ and [mok:ijawa] ‘guest receptionist’ became out of the current discourse. Others related with traditional elements such as clothes like [mantʃuwa] ‘mini-skirt for girls’, [du:k’a] ‘a pair of shorts for farmers’; food types like [ʔongaʔiri:ja] and [c’abita] are also out dated.

Also several lexical changes have undertaken due to attitudinal change of the society. The present generation considers certain earlier representations as backward, primitive, taboo, not straightforward, and also unfit to express the current situations. For example, [gus:uwa] ‘diarrhoea’ which is an earlier representation is assumed currently as not straightforward, and is replaced by [kad̪i:ja] which is considered as direct and open. [zeʔars:a] ‘sit down’ which had a covert and respectful representation is replaced by [wigija] which focuses on direct meaning rather than respect. [bot̪s̪a] ‘wedding’ which is an earlier representation is considered by the current generation as taboo that it openly denotes sexual relation; thus, is replaced by

[bol:atʃ:a] which is thought as correct signifier for the meaning ‘wedding’. Also [ʔahon:e] which is an indigenous representation for welcome expression is substituted by [no:ru] which is borrowed from Amharic.

Several items are also borrowed from Amharic and English. For instance, nouns which signify official titles of the later times such as [bambaras:ija] ‘regional lord’, [balabatija] ‘lord’, [kaɲamatʃija] ‘leader of right flank’; representations related to regional administrations such as [ʔawuradʒa] ‘large district’, [worada] ‘small district’, [k’abalija] ‘local administration’; also concerning to traditional elements such as names of clothes like [nas’ala] ‘light shawl-like cloth’, [surrija] ‘a pair of trousers’, [kuta] ‘light shawl like garment’; food items such as [bas:uwa] ; hair styles like [gam:ija], [sadola] , [ʃu:ru:b:a], etc. are among those which have Amharic origin.

Lots of lexical items are also incorporated into the language in relation to later technological introductions. For example, names related to clothes such as [dʒaketija] ‘jacket’, [kotija] ‘coat’, [c’am:a] ‘shoes’; utensils such as [sinija] ‘cup’, [c’ilpija] ‘ladle’, [distija] ‘pan’; lamp technology such as [korantija] ‘electricity’, [ʔampullija] ‘lamp’; electronic products such as [ʔiradonija] ‘radio’ and [televizinija] ‘television’; measurement devices such as [metrija] ‘meter’, [kiluwa] ‘kilo’ and [litrija] ‘litre’; modern transportation like [makina] ‘car’, [biʃkilitija] ‘bicycle’; modern education such as [mas’afa] ‘book’, [dawtarija] ‘exercise-book’, etc. became popular together with introduction of such technological products.

In recent times also several other lexical items became borrowed into Dawuro even though the language has its own indigenous representations for the referents. Considering a number of the indigenous items as backward, majority of the younger generation have shifted towards use of borrowed elements assuming them as sign of modernization. It is likely to hear use of certain expressions, for instance, the

Amharic's *ingidih* [ʔingidih] 'well!' in place of the indigenous *simmi* [sim:i]; *zindini* [zind:in:i] which is borrowed from the Amharic [zimdina] 'relationship' instead of the indigenous word *dabotay* [dabotaj] ; *tara* [tara] 'turn' which is similar with the Amharic's [təra] instead of the indigenous representation *kaya* [kaja:] ; and *wagani* [wagani:] 'friend' which is also copied from Amharic's [wəgən] instead of the indigenous *dabu* [dab:u:], etc.

Besides, a number of words became incorporated into the language together with introduction of religions such as Christianity and Islam. In relation to Christianity, names such as [kirstosa] 'Christ', and [majiramo] 'st.Mary' became included in its vocabulary. Related to Islam religion also names such as [muslimija] 'Muslim' and [ʔarafa] 'name of a Muslim holiday' became its part as well.

To conclude, based on the lexical data, linguistic changes and some factors associated with them have been identified as described in the previous chapters. Accordingly, lexical items related to the earlier royal, official, and political activities are out of date currently. Also due to attitudinal change of the society, several more are replaced by others. Again because of borrowing, a number of non-indigenous items have diffused into the language, and more other indigenous elements, on the other hand, became displaced from the discourse as a result of such influence. Also factors, which are suggested by elders that are indicated in the introductory chapter of this thesis are considered that they have contributions for lexical changes met in the language.

The lexical items can be considered as the society's heritages, parts of its history and identity as well. Therefore, looking for mechanisms such as compiling them in a form of cultural dictionary; restoring them in the current uses such as incorporating in school subjects like in lessons of history; increasing the society's awareness about them by means of mechanisms such as through publications like journals as well as preparing symposiums; narrating histories of the earlier kings, royal families and about more other traditional issues of the past, etc. can have indispensable impacts for the preservation of these lexical heritages.

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APPENDICES

Appendix 1

The Lexical Data

Lexical Items Representing Different Materials, Places, Activities, Events, Etc. (Source: Informants)

Single Forms

Abiyota	[ʔabijota:]	‘personal name’
abokatuwa	[ʔaboka:tuwa]	‘lawyer’
acha	[ʔac’a]	‘a kind of punishment which is a repay as compensation for one’s guilt’
adafe	[ʔadafe]	‘menustration’
adamanto	[ʔadamanto]	‘deity of Tsata clan’
Adeto	[ʔadeto]	‘father of kawo-Erashu’. He was also a king’
adiliya	[adil:ija]	‘Spring’
adiya	[ʔad:ija:]	‘old lady’
adiya	[ʔadija]	‘the next blowing instrument taller than adiya’ (in dinkiya musical playing)
adiya	[ʔadija]	‘name of one of the blowing instruments in the dinke band’
adjira	[ʔadʒira]	‘sharacho’s holiday’
Aggaratte	[ʔag:arat:e]	‘pet-name for a personal name such as <i>Aldade</i> ’
agnha	[ʔaŋha]	‘corpse’ (now)
agoza	[ʔagoza:]	‘leather mat’
ahone	[ʔahon:e]	‘a kind of welcome of respect’(earlier)
ajira	[adʒira]	‘a day of a traditional feast’
akimiya	[ʔa:kimija]	‘health officer’, ‘doctor’
albowa	[ʔalbowa:]	‘another representation for albuwa’
albuwa	[ʔalbuwa:]	‘spacing bead which is put on foot’
alkoliya	[ʔalko:lija:]	‘alcoholic beverage’
Amara	[ʔamara]	‘tribal origin of clans of hardworking group’
ambulansiya	[ʔamb:ulansija:]	‘ambulance’
ami’iyaa	[ʔamiʔija:]	‘widow’

amitaa	[ʔamita:]	‘sacrifice offered to gods’
ampuliya	[ʔamp:u:liya:]	‘ electric lamp’
anchichiya	[ʔanc’ic’ija]	‘plant’s seed which uses as soap’
Angala	[ʔangə:l:a]	‘a place where the Tsata clan originated’
Ano	[ʔan:o]	‘land covered with enset’
arafa	[ʔarafa:]	‘Arafa’ (‘a Muslim holiday)
arema	[ʔarema]	‘cloth with which the sharacho bounds his head’
arba	[arba]	‘Friday’
arbicha	[ʔarbitʃ:a]	‘a kind of one day (ie.of Friday) farm wage in a week’
argufiya	[ʔargufija]	‘ a small gayiya’
arssa	[ʔars:a]	‘an earlier bed made of wood and similar substances’
arssa	[ʔars:a]	‘ the king’s throne’
arujiyaa	[ʔarudʒija:]	‘man without wife’, ‘a single man’
arutiya	[ʔarutija]	‘tool for paving body of a clay material (while making)’
as’ariyaa	[ʔas’arija:]	‘butcher’
asara	[ʔasara:]	‘a kind of scarf’
asira	[ʔasira:]	‘ a kind of clothes which young boys and girls wear’
astamariya	[ʔast:ama:rija]	‘teacher’
aste	[ʔas:te:]	‘a kind of burn mark which is made on head for medicating eye sickness.
astronomiya	[ʔast:irono:mija]	‘astronomy’
asura	[ʔas:u:ra]	‘Autumn ’
atalacha	[ʔatal:atʃ:a]	‘ the king’s advisor, counselor ’
awajuwa	[ʔawadʒuwa:]	‘announcement, declaration, decree’
awuwa	[ʔawuwa]	‘the tallest blowing instrument of hisisiya band’
aybiza	[ʔajbiza]	‘a kind of traditional food’
ayfe	[ʔajfe]	‘eye’
baburiya	[ba:burija:]	‘train’
bacha	[bac’:a]	‘glass like cup made of gourd’

bachira	[bac'ira]	‘a kind of traditional food’
Bachire	[bac'ire]	‘name of a river at Genna Bossa district’
baga	[bag:a]	‘another name for baka [bak:a]
bak'a	[bak'a]	‘cow reserved for a deity’
baka	[bak:a]	‘equal share of harvest in joint farming’
bak'iya	[bak'ija:]	‘ a kind of burn spot on part of a body as decoration’
bala	[bal:a]	‘twin mountains’
baladiya	[baladija]	‘cloth overlays the glasiya for decoration’
balaka	[balak'a]	‘ornament placed on horse's face for decoration’
balguwa	[balguwa]	‘Winter’ (Euro. Summer)
balibola	[ba:libo:la:]	‘electric switch’
balliya	[bal:ija:]	‘tradition of getting together on the third day at a house where there is a mourning to express condolences’
balteta	[balteta]	‘something which is aged’
bambarasiya	[bambaras:ija]	‘official title in the time of Emperor Meneilik II’
bandira	[band:ira:]	‘flag’
bankiya	[bank:ija:]	‘bank’
baouwa	[ba:ouwa]	‘a kind of song of condolence expression’
Bara	[bara]	‘attractive place’
bara	[bara]	‘reddish colour’
barchuma	[barc'um:a]	‘a kind of stool made of wood’
bareta	[bareta]	‘small pot for holding water’
barimeliya	[barime:lija:]	‘barrel’
baruda	[baruda:]	‘act of making fire by striking a metal with a basalt rock’
bashumma	[baʃum:a]	‘bread made from teff’
basuwa	[ba:suwa:]	‘ a kind of dry food prepared form barely flour’
bataniya	[batanija]	‘shoulder’ (borrowed from Konta)
batriya	[ba:tirija:]	‘dry-cell’
batsa	[bat'sa]	‘bigger clay pot for preparing bordiya and sididuwa’
bawundiya	[bawundija]	‘hair cover’ (modern haircloth which had been introduced after the Italian interlude)
besey	[bes:ej]	‘single ox used for ploughing’

beshiya	[baʃija]	‘clay oven to bake a traditional bread known as ‘ukitsa’
besiya	[besʹija]	‘a kind of small axe’
betiya	[betʹija]	‘another representation for <i>besiya</i> ’
bidiriya	[bidirija:]	‘loan’
bikiya	[bikija]	‘club’
bila	[bila:]	‘witty’
bilamiya	[bil:amija:]	‘merchant’
billa	[bil:a:]	‘untie’
birata	[birata]	‘iron’/ ‘metal’
birziya	[birz:ija]	‘unfermented tej’ (alcoholic local beverage)
bisala	[bisʹala]	‘bridle’
bishkilitiya	[biʃkilitija:]	‘bicycle’
bobi	[bo:bi]	‘area where long horned cattle raise’
bododonto	[bododonto]	‘deity of the Yantsiniya [jansʹinija] clan’
boga	[bog:a]	‘hurry up!’ (borrowed from Wolayita)
boga	[bog:a]	‘do sex!’
boka	[bo:ka]	‘fertile land’
Boka	[bok:a:]	‘name of a place in Tocha district’
bolacha	[bolatʃa]	‘legal wedding’ (also since earlier) (its origin is a lowland dialect)
boladuwa	[boladuwa]	‘a wedding song which is sang when the people are on their way to the girl’s house’
bolaliya	[bola:lija]	‘trousers’
boloduwa	[boloduwa]	‘knife for slicing meat’
bolota	[bol:ot:a]	‘relationship through marriage’
bomba	[bomg:a:]	‘water pipe’
bombiya	[bomb:ija]	‘bomb’
bonda	[bond:a:]	‘bundle, bunch’ (eg. a bundle of clothes’
boniya	[bonija]	‘Summer’ (Euro. Winter)
bora	[bora:]	‘ox’
bordiya	[bordija]	‘local drink prepared from sorghum’

boruwa	[boruwa]	‘softer bread prepared from teff’
Bosha	[boʃa]	‘an earlier name of a region found in Oromo zone’
bot’iya	[bot’ija]	‘material which uses for separating cotton from its seed’
botsa	[botˈa]	‘wedding’ (in the earlier time; its origin was a highland dialect)
boyessa	[bojes:a]	‘a kind of song during mourning time’
buda	[bu:da]	‘another representation for <i>dikus kanda</i> or <i>gush kanda</i> ’
buka	[buk:a]	‘gourd for drinking milk (serves as a cup) (at lowland areas)’
Buka	[bu:ka:]	‘personal name’
bul’a	[bulʔa]	‘a leather-made sack for placing <i>gondaliya</i> ’
buliya	[bulija]	‘a kind of gourd made for plunging water with; serves as a jug’
bulukuwa	[bulukuwa]	‘a kind of traditional blanket made of cotton’
buna	[buna]	‘coffee’
bunchiya	[buntʃija]	‘bread made of sorghum or teff’ which is finely crumbed into small pieces’
bunkiya	[bunk’iya]	‘knee’ (borrowed from Konta)
buratuwa	[buratuwa]	‘a kind of traditional food’
burchukuwa	[burc’uk:uwa:]	‘drinking glass’
Buri	[bu:ri]	‘land of bushes’
bushasha	[buʃ:aʃ:a]	‘children of the royal family who have blood relationship with the king (including the king’s own children)’
bushasha	[buʃ:aʃa]	‘it is also official title for a person who was counselor of the king in the ancient era’
buskutiya	[busk:utija:]	‘biscuit’
butiya	[butija]	‘small clay mug for drinking gruel (for children)’
chabita	[c’abita]	‘a kind of food prepared from finely minced boiled meat’ (not available nowadays)
chacha	[c’ac’a]	‘party which friends prepare at any occasion to entertain themselves’
chacha	[c’atʃ:a]	‘tattoo which is made on different parts of a body’
chachaa	[c’atʃ:a:]	‘ox slaughtered in the mourning time (ie. for mourners)’
chadiya	[c’adija:]	‘a kind of traditional food’
challe	[c’al:e]	‘a sign which indicates that a girl is engaged for marriage’

chama	[c'a:ma:]	‘shoes’
charbaniya	[c'arbanija]	‘leather strap tied at the hind part of a horse to keep the balance of the saddle’
charmatiya	[c'armatija]	‘metal moulder for tools like tora, goma and zuni’iya’
Chawa	[c'aw:a]	‘name of a river at Tocha district’
cheda	[c'ed:a]	‘act of making a tattoo (act of piercing body with niddle)’
chega	[c'ega]	‘honoured elder in the locality (another representation for chima)’
cheko	[c'ek'o]	‘another representation for <i>chekowa</i> ’
chekowa	[c'ek'owa]	‘a kind of brag (warboast)’
chicho	[c'ic'o]	‘attractive land’
chikaliya	[tʃika:lija]	‘another representation for <i>shikaliya</i> ’
chima	[c'ima]	‘individuals who facilitate conditions for wedding’
chima	[c'ima]	‘elder who is honoured in the locality’/ ‘old person’ (a lowland dialect)
chimata	[c'imata:]	‘a kind of ceremony (feast) which closer friends of the bridegroom celebrate for themselves’
chimata	[c'imata:]	‘celebration done in the house of a lady who gave birth for a new child’
chokiya	[tʃok:ija]	‘chalk’
choli'iya	[c'oliʔija:]	‘a kind of plant’s root which uses for preparing colour traditionally’
Chruchura	[c'urc'ura:]	‘area where people settled in a scattered way (ie. being far and apart)’
chuga	[c'u:g:a]	‘small pot in which bordiya is kept and from which it gets served to people’ (another representation for bareta)
chukuwa	[c'ukuwa]	‘another name for utta’
churuk'a	[c'u:ru:k'a]	‘rug placed on the sirbeta’s hole’ (for gayiya smoking)
churuk'a	[c'u:ru:k'a:]	‘a kind of clothes which women wear in home’
dababa	[dababa]	‘prosecutor in the earlier court’
dabidaba	[da:bida:ba:]	‘letter’
dabidabe	[da:bida:be:]	‘letter’
dabuwa	[da:b:uwa:]	‘bread’

dachiya	[ɗac'ija]	‘earlier local police (in the kingdom era)’
dada	[ɗaɗa]	‘deity which is worshipped’/‘lightening’/ ‘power like thunder’
Dadu	[ɗaɗu]	‘the fifth king of the centralized Dawuro’
dafatuwa	[ɗafat:uwa:]	‘smelling (for dogs)’
dafuwa	[ɗafuwa]	‘strap which serves to tie and tighten the two faces of a drum together’
daga	[ɗaga:]	‘a gift which is given to mizas (chimas who serve as miza) for their contribution during process of wedding’
dagalla	[ɗagal:a:]	‘a social group of tanners’
dagdaguwa	[ɗagdaguwa]	‘sharacho’s dressing style while celebrating his holiday’
dageneta	[ɗaɲeta]	‘a kind of payment which one pays for the service held at the king’s court’
dageneyewa	[aɲejewoa]	‘deciding not to do, touch, eat, etc. something forever’
Dagoye	[ɗagoje]	‘the third king of Dawuro after it became a centralized state (son of Kati Halala)’
daguwa	[ɗaguwa]	‘cooperative work’
Dake	[ɗa:ke:]	‘pet-name for personal names like <i>Daimo</i> ’
Dakidodaw	[ɗa:kidodaw]	‘pet-name for the personal name <i>Daimo</i> ’
dala	[ɗala]	‘small bell on horse’s neck which gives a ringing tone while moving’
Daletsowa	[ɗalet ^s owa]	variant of the highland dialect
dallkiyaa	[ɗalkija:]	‘sorghum’
damana	[ɗamana]	‘heap of poles erected on the eve of Maskala’
danchowa	[ɗanc'owa]	‘long waist-band warpped tightly around the hip /waist’
danduwa	[ɗand:uwa:]	‘a double necked (double mouthed) pot in which bordiya is filled on the day of celebration of feast of Mayram ek’a’
danfuwa	[ɗanfuwa:]	‘vagina’ (now)
dangas’iriyaa	[ɗangas’irija:]	‘lady slave’
danna	[ɗan:a]	‘title of a local administrator in the earlier kingdom’/ ‘local chief’
Dannaw	[ɗan:aw]	‘pet-name for personal names like <i>Darchu</i> ’
danpuwa	[ɗanpuwa:]	‘another representation for danfuwa’

danteliya	[dante:lija:]	‘cloth which is a kind of handcraft for covering different house utensils’
Dara	[dara]	‘name of underground water at Genna Bossa district’
darbiya	[darb:ija:]	‘a kind of drum of a medium size’
dargiya	[darg:ija:]	‘the military committee of the previous socialist government of Ethiopia’
dashata	[daʃata]	‘small pot in which sididuwa [sididuwa] (a local drink) is prepared’
Dashuwa	[daʃuwa]	mid-temperate climatic zone (at mid-altitude)
Dawurodaw	[dawurodaw]	‘pet-name for personal names like <i>Daimo, Darchu</i> ’
dawutariya	[dawutarija:]	‘exercise book’
de’ontu	[deʔontu]	‘name of deity of the Kaffas’
dek’a	[dek’a]	‘a kind of cloth which girls put on to cover their genital’
denchiya	[dentʃija:]	‘title given for tanners (it can be another representation for <i>dagala</i> ’
deshi	[deʃi]	‘mid-altitude / cloud covered area’
Deshi	[deʃi]	‘ a place in Marak’a district’
dhaga	[dʔaga]	‘a kind of gift’
dhuga	[duga]	‘lower rank official’/ ‘just like a house maid’/ ‘servant’
dibabiya	[dibabiya:]	‘huge / bigger umbrella’
Dibissa	[dibis:a]	‘name of a river at Tocha district’
dillkaa	[dil:ka:]	‘another representation for dillkiyaa’
Dima	[dima]	‘personal name’
dina	[dina]	‘gruel which is prepared for children’
dinkiya	[dinkija]	‘band of musical instruments which consists of five blowing instruments and one drum’
dirssa	[dirs:a]	‘fence which is fenced around homes of ordinary houses’
dishkuwa	[diʃkuwa]	‘ a kind of hair style for children of both sexes’
distiya	[disti:ja:]	‘pan’
ditsa	[ditʰa]	‘traditional kirar (guitar like instrument)’
ditta	[dita]	‘another representation for <i>ditsa</i> ’

Dochi	[dotʃ:i]	‘mid-altitude/ cloud covered area’ / ‘the other representation for <i>Deshi</i> ’
dogatiya	[dogatija:]	‘meal served during condolence time’
Dogolla	[dogol:a]	‘tribal origin of clans who have religious power’
dok’a	[do:k’a]	‘another name for dala’
dokaliya	[dok:alija:]	‘circumcision’
dolla	[dol:a]	‘cup-like material for drinking different types of drinks at highland areas (made from bamboo stem)’
doniya	[do:nij:ija]	‘sack’
donsa	[don:s:a]	‘person who has daughter(s) only’
donsa	[don:s:a]	‘person who lost his child in death’
Dorori	[dorori]	‘a place where spirits of doronto surrounded’
Dube	[dub:e]	‘damp / wet area’
dubiya	[dub:ija]	‘land’
dubusha	[dubuʃ:a]	‘square where people assemble’ / ‘square where traditional judges meet while judging’
dufana	[dufana]	‘corpse (another articulation for dufhana)’ (earlier)
duga	[duɡ:a]	‘title given for a local messenger (in the earlier kingdom)’
duga	[dʌɡ:a]	‘metal which uses to make a metal file’
duk’a	[duk’a:]	‘a kind of old shorts which farmers wear while farming’
duls’umma	[duls’um:a]	‘comfort’
dumasuwa	[dumasuwa]	‘cattle which has a long horn’ (a long horned ox)
duniya	[dunija]	‘area at lowlands with loam soil’
dupa	[dup:a]	‘a kind of grass which overlays on <i>arssa</i> as a mattress’
duphana	[duʃana:]	‘corpse’ (earlier)
duruwa	[duruwa]	‘a kind of hair style for children of both sexes’
duwarra	[duwar:a]	‘lady without a husband’, ‘single woman’
e’k’a	[ʔek’a]	‘another representation for <i>ek’uwa</i> ’
echa	[ʔec’a:]	‘old person’ (highland dialect)
ek’uwa	[ʔek’uwa]	‘a kind of house built in the lowland area’

ekowa	[ʔek'owa]	'another representation of house built in the lowland areas'
eletrika	[ʔeletrika]	'electric'
elphinigiya	[ʔelɸɪnija]	'room where the king sits' (borrowed from Amharic)
enchara	[ʔenc'ara]	'a kind of container for <i>shinka</i> which is made from enset's leaf'
erasha	[ʔeraʃ:a]	'title of a larger district governor' / 'district ruler' (in the earlier kingdom)
Erashu	[ʔeraʃu]	'the first king of Dawuro after it became a centralized state'
erekitangiliya	[ʔerekittang:ilija]	'rectangle'
ereta	[ʔereta]	'gruel prepared from teff' / 'gruel'
esa	[ʔes:a]	'local drink prepared from honey (tej)'
esiya	[ʔesija:]	'one of blowing musical instruments in the dinkiya band'
esiya	[ʔesija:]	'it is also name of one of the blowing musical instruments of hisisiya band'
essa	[ʔes:a]	'a kind of traditional drink'
Essera	[ʔes:era]	'name of one of the districts of Dawuro'
esuma	[ʔes:um:a]	'sharachuwa's niece; menetsa's daughter'
Fara	[fara]	'name of underground water at Genna Bossa'
federaliya	[federa:lija:]	'federal state' / 'federal'
fincha	[finc':a]	'the other representation for phincha (residue of bordiya)' (a modernized pronunciation)
gabarcha	[gab:aratʃ:a]	'menservant at the sharachuwa's house'
Gabashi	[gabaʃi]	'a place in Marak' district' / 'place which has a shape of a bowl'
gabatiya	[gabatija]	' a kind of bowl which is carved from wood'
Gabe	[gabe]	'a lady from Tsata clan who reigned as woraba at Tocha and Esera districts'
gabiya	[gabija]	'heavy shawl-like cloth'
Gad'a	[gaɗa:]	'hot climatic zone' (at lowland areas)
gad'uwa	[gaɗuwa:]	'the king's palace' / 'king's residence'
Gada	[ga:d:a]	'wealthy land'
gadaruwa	[gaɗ:ar:uwa]	'scale , balance, weight'

Gadatsowa	[gadat ^s owa]	‘one of the variants in the highland dialect’
gadawuwa	[gadawuwa]	‘leader of an army; leader of a hunters’ group’
gadiya	[gadija:]	‘country, place’
gadiya	[gadija]	‘any sort of land ownership’
gaduwa	[gaɗuwa]	‘home where spirit of a deity reveals itself upon the sharacho’
gafa	[gafa]	‘another name for <i>kalchiya</i> (tool for an ox farming)’
galasa	[gal:s:a:]	‘day time’
Galasho	[galaʃ:o]	‘personal name’
galasso	[gal:as:o]	‘day’/ ‘name given to an individual who is born in the day time’
Galeso	[galeʔso]	‘personal name’
galindiya	[gal:indija:]	‘old lady slave’
gallbaa	[gal:ba:]	‘skin’/ ‘leather’
gamiya	[gamija]	‘a kind of hair style for children’
gange	[gange]	‘towards horizontal’ (borrowed from Konta)
ganiya	[ga:nija:]	‘big pot’
gantuwa	[gantuwa]	‘a kind of ingredient used for softening and smoothening leather’
Gapashi	[gap:aʃi]	‘place surrounded by mountain’
gapata	[ga:pat:a:]	‘cheek’ (the internal part)
gara	[gara]	‘ገራዋ’
garessa	[ga:res:a]	‘a kind of song through which one praises himself, a kind of singing and boasting’ / ‘war chant’
gariduwa	[gariduwa]	‘curtain which is used for covering the room where the sharacho sits’
gasa	[ga:s:a:]	‘leather which a hunter wears to show as a sign that he is a hunter’
Gasa	[gas:a]	‘out-reach / outstay area’
gashiya	[gaʃija]	‘teff’
Gassa	[gas:a:]	‘name of a town at Lomma district’
gasuwa	[gas:uwa]	‘an offer which one brings to the sharachuwa according to his / her vow she/ he made before the deities’
gasuwa	[gas:u:a]	‘vow’

gata	[gat:a]	‘another name for <i>dupa</i> (grass)’
gayita	[gajita]	‘a kind of tray made of clay which uses for serving food’
gayiya	[gajiya]	‘traditional tobacco’ / ‘instrument for smoking tobacco’
gayruwa	[gajruwa]	‘another representation for garessa (a boasting song)’ / ‘expressing about one’s ancestral origins through a song’
gaziya	[ga:ziya:]	‘kerosene’
gede	[gede:]	‘towards horizontal’ (direction towards horizontal)
gelaywoa	[gelajwoa]	‘another representation for the king’s concubine’
gelaywota	[gelajwota]	‘the king’s concubine’
gena	[gen:a]	‘a kind of wood which uses for lamp’
Gena	[gen:a]	‘name of one of the districts in Dawuro’ / ‘it is believed as a place where hockey started in Dawuro’
geyo	[gi:j:o]	‘another representation for geziya’ / ‘the other representation for <i>geyowaa</i> ’
geyowaa	[gejowa:]	‘a place for thanksgiving to St. Mary’
gezia	[gezija]	‘a place for thanksgiving to St. Mary’
Geziya	[gezija:]	‘cold climatic zone (at highland areas)
gibiriya	[gibirija:]	‘feast which the king prepares for the people’
gibiriya	[gibirija:]	‘a kind of tax which the people pay to the king’
gicha	[gi:c’a:]	‘let you do not grow! (a kind of curse) (connotation)
gicha	[gi:c’a:]	‘let you grow’(a kind of blessing) (surface meaning)
gila	[gila]	‘a kind of cruved container which is made of bamboo wood which serves for holding different materials such as cotton, soil, etc.’
ginda	[ginda]	‘beam of a plough’
ginja	[gindʒa]	‘the other name for <i>gariduwa</i> ’
gitariya	[gitarija:]	‘guitar’
glasiya	[glas:iya]	‘caparison (of a horse)’/ ‘cloth on a saddle for sitting’
glumotiya	[gulu:motiya]	‘an arm’s length’
gobuwa	[gobuwa]	‘a wedding song which is sang when the boy gets ready to go to the girl’s house’
godoma	[god:om:a]	‘a kind of house which is built in the highland areas’
gofare	[gofare]	‘another representation for gofariya’

gofariya	[gofarija]	‘a kind of an afro hair style’
Gok’atsuwa	[gok’at ^s uwa]	‘name of a lowland dialect’
goliya	[golija]	‘house’
goma	[goma:]	‘a kind of axe-hoe with double digging edges’
gomariya	[gomariʔija]	‘a plants’ bark which uses as soap’
gombowa	[gombowa]	‘small pot (another representation for gombuwa)’
gometede	[gometed:e]	‘another representation fro <i>gomiya</i> (vengeance)’(t’ur)
gomiya	[gom:ija]	‘wrongdoing, vengeance’ (ᄎᄎ)
gondaliya	[gondal:ija:]	‘shield’
gonna	[gon:a]	‘process of preparing oxen for farming’ (tying a yoke on the oxen shoulders)
gonsa	[gonsa:]	‘underneath, under’
gontiya	[gontija:]	‘initial point’
gosha	[goʃ:a]	‘farm, farming’
gosiya	[gosija:]	‘gourd’
gosuwaa	[gos:uwa:]	‘diarrhea’ (now)
Gota	[gota]	‘name of a river at Genna Bossa district’
goyrowa	[gojrowa]	‘hero’
gramachiya	[gramatʃ:ija]	‘official title in the time of Emperor Meneilik II’
guda	[gu:da]	‘an official title for administrator of a smaller district’
gugiya	[gugija]	‘a plant’s seed which is bigger in its size that is bored as a goured, and serves as a blowing musical instrument’
gulbata	[gulbata:]	‘knee’
gulumutiya	[gulumutija]	‘cubit (an arm’s length stretching from elbow but doesn’t include the middle finger)’
Gumati	[gumat:i]	‘cursed mountain (because of the <i>gumati</i> spirit)’
gumbowa	[gumbowa:]	‘a kind of decoration put on a spear (ie metal twisted at the edge of a spear as an ornament)’
Gupogato	[gup:ogato]	‘place where spirit of gupo gamo dwells’
gurtumay	[gurtumaj]	‘tribute which the earlier Dawuro kings had been baying to the Kaffa king (another representation for gurtumiya)’

gurtumiya	[gurt:umija:]	‘ a kind of gift which had been offered to the Kaffa’s king (four gurtumiya equals one birr)’
gusuwa	[gus:uwa:]	‘diharreo’ (nowadays)
guuda	[gu:da]	‘district administrator’
hadiya	[had:ija:]	‘ a kind of pair of shorts which the earlier kings and the army members had been wearing’
hafa	[hafa:]	‘distance (for sky)’
Halala	[halala]	‘name of king of Dawuro who had reigned in the time of the 16 th century (ie. the second king of Dawuro after it became a centralized state)’
haliga	[hal:iga]	‘another name for <i>mashkasha</i> (ie. smaller hammer for giving the necessary shape for a metal tool)’
hallo	[hal:o]	‘half part of a gourd which uses for drinking water (another representation for haluwa)’
haluwa	[haluwa]	‘half spilt of a gourd serving for drinking boiled coffee leaf’; ‘small gourd for plunging /holding water (like a jug)’
hamusa	[haamus:a]	‘Thursday’
hankawuta	[hankawuta]	‘reign!’ (while the people calling the spirit of the deity)
harashiya	[haraʃija]	‘civil servant in the earlier army’
harba	[harba]	‘an instrument which is used in the traditional weaving of clothes’
hariya	[harija:]	‘donkey’
hawuzuwa	[hawuzuwa]	‘a kind of traditional food’
hayfe	[hajfe]	‘eye’
haysiya	[hajsija]	‘one of the longer blowing instruments in a dinkiya band’
haysiyaa	[hajsija:]	‘history’
hebbo	[heb:o]	‘bow granted for deities’
hebbo	[heb:o]	‘come!’ (act of calling the deity’s spirit)
hezuuwa	[hezuuwa]	‘share of one third of a harvest in a joint farming’
hezza	[he:z:a]	‘three’
hidariya	[hidariya]	‘November’
hisisiya	[his’is’ija]	‘ a kind of musical band of blowing instruments which consists of three blowing instruments each with varying length and a darbiya (ie. a drum)’
hiyabalo	[hijabalo]	‘a holiday chant’

hoga	[hoga]	‘metal moulder for agricultural tools like axe, axe-hoe, ploughshare’
hopetiya	[hopetija]	‘process of filtering bordiya’
hopeto	[hopeto]	‘another representation for hopetiya’
hopetuwa	[hopetuwa]	‘a similar representation with hopetiya (ie. process of filtering bordiya using hopiya)’
hopiya	[hopija]	‘a filtering material for local drinks like bordiya’
horda	[horda]	‘a long handled tool with double digging edges (for agriculture purpose) (another representation for kos’iya)’
horopiliya	[horop’ilija:]	‘aero plane’
horuwa	[hor:uwa]	‘marriage by abduction’
hospitaliya	[hosp:ita:lija:]	‘hospital’
hospuna	[hosp:una]	‘eight’
hospuniya	[hospunija]	‘April’
huduga	[huduga]	‘title of a local messenger ; lower rank worker in the earlier kingdom’
hup’ariya	[hup’arija]	‘a kind of locally made flute which shepherds play with’
ichesha	[ʔitʃeʃ:a]	‘five’
icheshiya	[ʔitʃ:əʃʲija]	‘January’
ichihinsa	[ʔitʃihinsa]	‘fifth’
ifissa	[ʔifis:a:]	‘door’ (nowadays)
ililuwa	[ʔililuwa]	‘honey’
inc’araa	[ʔinc’ara:]	‘a bag-like material made of enset’s bark to hold a dry ration (for the earlier army)’
inda	[ʔinda]	‘a bench-like seat which is made of wood and mud that is built attached to a house’s wall’
indiya	[ʔindija:]	‘mother’ / ‘old lady’
iradoniya	[ʔira:domija]	‘radio’
irda	[ʔirda]	‘act of slaughtering cattle for a feast’
irka	[ʔir:ka]	‘stirrup’
irkaniya	[ʔirk:anija:]	‘trace’
iroba	[ʔiroba]	‘Wednesday’
irosha	[ʔiroʃ:a]	‘a kind of tree/wood which uses for making a flute’
irsasiya	[ʔirs:a:sija]	‘pencil’

ishiya	[ʔiʃija]	‘hole between the gayiya and phikiya (on an instrument which uses for smoking the traditional tobacco)’
itansa	[ʔitansa]	‘first’
itima	[ʔitima]	‘bread prepared from enset (bulla)’
itta	[ʔit:a]	‘one’
izi	[ʔizi:]	‘well (which means ‘good’)’ (borrowed from Konta)
jabina	[dʒabina]	‘coffeepot’
jaketa	[dʒa:ke:ta:]	‘jacket’
Jano	[dʒano]	‘personal name’
januwa	[dʒanuwa]	‘a kind of larger shawl like clothes with wider embroidery at its middle part which the earlier kings had been wearing for their honour’
jetiya	[dʒet:ija:]	‘jet’
jinsiya	[dʒins:ija:]	‘jeans’
jirafiya	[dʒirafija]	‘another name for <i>surkagna</i> (ie. whip)’
jometiriya	[go:me:tirija:]	‘geometry’
k’abaliya	[k’abalija:]	‘local administration’
k’ak’umiya	[k’ak’umija]	‘the 13th month’
k’ala	[k’ala]	‘one’s turn to visit the sharachuwa’ / ‘day when the spirit of a diety reigns upon the sharacho’
k’amishiya	[k’amiʃija]	‘dress-like clothes of men (in the earlier time)’ / ‘women’s dress (nowadays)’
k’anda	[k’anda]	‘another name for ‘kachiya’ when it is used for measurement purpose’
k’angetsa	[k’angetˢa]	‘application to the sharachuwa because of being mischieved’ (abetuta)
k’angetsa	[k’angetˢa]	‘vow’
k’ani’a	[k’aniʔa:]	‘breakfast’
k’ara	[k’ara:]	‘a kind of war chant/ war boast’ (brag)
k’ara	[k’ara]	‘one’s share of agricultural yield in a cooperative farming’
k’araba	[k’arab:a]	‘the other representation for matsa bacha (gourd for containing milk)’
k’araro	[k’araro]	‘another representation for <i>dafuwa</i> ’

k'aratuwa	[k'aratuwa]	'act of cutting an enemy's genital'
K'arawo	[k'arawo]	'name of a town at Genna Bossa district'
k'as'awua	[k'as'awua:]	'incision (cut) on eye'
k'as'elisa	[k'as'elisa:]	'tradition of men's condolence expression'
k'asuwa	[k'asuwa]	'a kind of traditional food'
k'at'iya	[k'at':ija:]	'incision (cut) on eye (another representation for k'as'awua)'
k'atso	[k'at ^s .o]	'another representation for <i>dagneyewoa</i> '
k'awiya	[k'awija]	'gun'
k'era	[k'era]	'Saturday'
k'eri	[k'eri]	'a kind of pan made of clay'
k'esa	[k'esa]	'first milk given to village residents when a cow gives birth'
k'etse	[k'et ^s e]	'serious cursing' / 'another representation for <i>k'etsowa</i> '
k'etsowa	[k'et ^s owa]	'a kind of cursing which one does against someone before the sharachuwa'
k'ibatiya	[k'iba:tija:]	'ointment'
k'o'dowa	[k'o?dowa]	'eating by cutting small slices from meat of a newly slaughtered ox'
K'ochik'ochuwa	[k'oc'ik'oc'uwa]	'a kind of traditional food'
k'ochirowa	[k'oc'irowa]	'punishment if one is absent from a battle campaign' / 'penalty'
k'ola	[k'ola:]	'a kind of worshipping on a mountain'
k'oliya	[k'olija]	'a kind of dress-like skirt which boys wear'
k'oma	[k'oma:]	'servant'
K'oma	[k'oma:]	'name of a river at Lomma district'
k'ons'a	[k'ons'a:]	'a kind of pair of shorts'
k'ont'a	[k'ont':a]	'another representation for k'ons'a'
k'ork'oruwa	[k'ork':oruwa]	'sheet of iron'
k'orkiya	[k'ork':ija:]	'cork'
k'ot'iya	[k'ot'ija:]	'half part of a shawl'
k'ulliya	[k'ul:ija]	'another representation for <i>butiya</i> '
k'ulphiya	[k'ulφija]	'key' / 'lock' / 'button'
k'ulpiya	[k'ulp:ija]	'another representation for <i>k'ulphiya</i> '
k'uma	[k'uma]	'food'
k'urus'owa	[k'urus'owa]	'wall of sharacho's compartment'

k'urus'uwa	[k'urus'uwa]	'wall which bounds the room where the sharachuwa sits' (another representation for <i>k'urus'owa</i>)
kabaruwa	[kabaruwa]	'drum'
kabba	[kab:a]	'an overcoat (mantle) which the earlier kings of Dawuro had been dressing for their honour'
kabiniya	[ka:binija:]	'administrative council'
kabiya	[k'abija]	'gun'
kaborta	[ka:bort:a:]	'cup-coat'
kacha	[k'ac'a]	'a kind of grass which serves for lamp'
Kachi	[ka:c'i]	'a place surrounded /fenced/ with forest'
Kachi	[ka:c'i]	'name of a place in Tocha district'
kachiya	[kac'ija]	'horn' / 'cup made of cattle's horn'
kadiya	[kadija]	'diharreoa' (earlier)
kagnamachiya	[k'ʌnamatʃija]	'official title in the time of Emperor Meneilik II'
kaletsowa	[kaletsowa]	'lady of the bed-chamber given'
kalimiya	[kalimija:]	'a kind of blanket'
kalta	[ka:lta]	'blade for scrubbing leather ; axe for cutting and giving shape for a wood'
kama	[kama]	'cloth used for covering food in the earlier royal family (while serving food)'
kama	[kama]	'act of covering roof in the traditional house building'
kambiya	[kambija]	'smaller drum made of clay (which is covered by gazele's skin)
kamera	[ka:mera:]	'camera'
kamiya	[ka:mija:]	'truck'
kampara	[kampara]	'a plant's leaf which uses as soap'
kansuwa	[kansuwa]	'buttock' (borrowed from Konta)
Kantsa	[kantʰa]	'the sixth king of centralized Dawuro who was son of Kawo Dad'u (the last king)'
kap'a	[kap'a:]	'diarrhea' (earlier)
kap'iya	[kap'ija]	'metal pincer for holding a glowed metal'
kara	[kara]	'container made of gourd for spices'
karabiya	[karabija]	'smaller type of drum'
karboniya	[karb:ɒnija]	'carbon paper'

karmela	[karm:e:l:a:]	‘candy’
kasuwa	[kasuwa:]	‘another representation for kos’iya ’ (in the highland areas)
katimata	[katimata]	‘title of a lady who was chief cook at the king’s palace’
katiya	[katija]	‘king’
kawuna	[kawuna:]	‘prince’ / ‘the king’s own children’
kawuta	[kawuta]	‘day of reigning of a deity’s spirit upon a <i>sharachuwa</i> ’
kawuta	[kawuta]	‘process of reigning of a deity’
kawuwa	[kawuwa]	‘another name for <i>katiya</i> (king)’
kaydaranto	[k’ajdaranto]	‘deity of Ogatiya clan’
kayssa	[kajs:a:]	‘empty room’
kayye	[kaj:e:]	‘engaged in sorcery’
kayyse	[kaj:s:e]	‘witch craft, sorcery’
kebe	[kebe]	‘another representation for <i>kebeiya</i> ’
kebeyia	[kebeja]	‘cow dung’
keela	[ke:la]	‘territory’/ ‘boundary’/ ‘stone wall, pile of stone’
keke	[ke:ke:]	‘confession’
keliya	[keli?ja:]	‘another representation for <i>shata</i> (ie. a very small pan)’ (in the lowland areas)
keluwa	[kel?uwa]	‘material for serving bordiya (in the lowland areas)
Kereta	[kereta]	‘name of a river at Lomma district’
kesha	[ke:f:a:]	‘sack’
ki’liwa	[ki?liwa:]	‘a half split of a gourd uses for drinking tea which is prepared from coffee leaves’
kibiritija	[kibiri:tija:]	‘match’
kifiliya	[kifilija:]	‘room’
kililiya	[kil:ilija:]	‘region’
kiluwa	[kilu:a]	‘kilogram for weight’
kiluwa	[kil?uwa]	‘a kind of small wooden bowl for placing boiled coffee grain’
Kimba	[kim:ba]	‘name of underground water at Lomma district’
kirariya	[kirarija]	‘another name for <i>ditsa</i> (<i>kirar</i>)’
kirsitosa	[kirs:ito:sa:]	‘Christ’
kirstaniya	[kirst:a:nija]	‘Christian’

kocho	[koc'a]	'a dinkiya musical band which consists of four blowing instruments of different lengths and a darbiya together'
Komamucha	[komamutʃa]	'name of a kebele at Tocha district'
konchiya	[kontʃija]	'small clay placed on top of a gayiya smoking gourd for placing fire' (ie. traditional tobacco)
konkiliya	[konkil:ija]	'a kind of musical instrument which is beaten like a zaylaphone'
kontiya	[kontija]	'way of pricking thorn on the wall of the sharacho's house as an application for one's wrongdoing'
kontiya	[kontija]	'axe-hoe' (with one edge)
kora	[kora]	'saddle'
kora	[kora]	'process of equipping horse for transportaion'
koranitya	[korant:ija]	'electric'
koranuwa	[koranuwa]	'a kind of small pot for placing refined butter'
kosiya	[k'os'ija]	'a kind of digging hoe with long handle which uses for digging land during zabiya's farming(ie a cooperative farming)' / 'irf'
kotacha	[kota:tʃa:]	'wife' (earlier)
kotacha	[kotatʃa:]	'title of sharachuwa's wife (nowadays)'
kotachato	[kota:tʃat:o]	'wife' (earlier)
kotachato	[kotatʃ:ato]	'another title for sharacho's wife'
kotiya	[kot:ija:]	'coat'
kotsa	[kot ^s a]	'a kind of joint farming'
koysha	[kojʃ:a]	'a spear is called koysha when it is used as a sword (dagger) (ie. when its wooden handle is removed and only its blade part is used)
koytta	[kojt:a]	'gift given to a fiancée'
kubaya	[kubaja]	'a general name given for bigger cups made from clay soil'
kubuwa	[kubuwa]	'a kind of traditional food'
Kuiyli	[kujili]	'name of a place in Dawuro'
kumba	[kumb:a]	'room where the sharachuwa sits' / 'compartment where he sits'
kumba	[kumb:a]	'honeymoon'
kunsowa	[kunsowa]	'act of filling danduwa with bordiya' (part of a traditional worshipping)
Kura	[kura]	'name of a battlefield at Konta and Jimma direction'

kuraziya	[kura:zija]	‘kerosene lamp’
kushiya	[kufija:]	‘hand’
kuta	[kuta]	‘a kind of light shawl-like clothes which the king wears over his clothes’
Kuyili	[kujli:]	‘a place in Dawuro where the army of Ras Woldegiorgis controlled first’
la’a	[laʔ:a]	‘two’
Laake	[la:ke]	‘name of a kebele at Tocha district’
laduwa	[laduwa:]	‘a kind of burn mark which boys and girls get marked on their hands after circumcision’
laetsa	[laʔet ^s a]	‘second’
lamba	[lamb:a:]	‘kerosene’
lamiya	[lamija]	‘a kind of traditional play of pebbles’
lamiya	[lamija]	‘name of a plant /wood’
lamiya	[lamija]	‘one of the blowing instruments of a dinkiya band’
lamiya	[lamija:]	‘it is also name of one of the blowing musical instruments of hisisiya (ie. another type of musical band)’
landuwa	[landuwa]	‘an over cloth which the earlier army members had been wearing’
lapuna	[lap:una]	‘seven’
lapuniya	[lappunija]	‘March’
lapuntsa	[lapunt ^s a]	‘seventh’
las’a	[las’a:]	‘lunch’
lata	[lata]	‘a kind of marriage by inheritance’
litriya	[litrija]	‘litre for liquids’
lokuwa	[lok:uwa]	‘another representation for <i>zaiya</i> (ie. a king of bugle)’
loliya	[lolija]	‘enset’s leaf which uses as a dish for serving the traditional food known as <i>sulsuwa</i> ’
loma	[lo:m:a]	‘place beautiful as lemon’
Loma	[lom:a]	‘name of one of the districts in Dawuro’
lonchina	[lontʃ:i:na]	‘midi-bus’
lugame	[lugam:e]	‘servant who accompanies the king’ (he keeps the king’s horse holding its ‘bridle’ until the king returns from his mission) / ‘another representation for <i>lugamiya</i> ’
lugamiya	[lugam:i:ja]	‘bridle’

lugamiya	[lugam:ija]	‘slave who is brought being purchased’
lukiya	[lu:kija]	‘paper’
lule	[lu:le]	‘towards upper’ (borrowed from Konta)
lutsa	[lut ^s a]	‘a kind of song of condolence expression’
machatu	[matʃ:at:u]	‘another title for machiya (wife)’ (nowadays)
machiya	[mac’ija]	‘a kind of teff’ (red teff)
machiya	[matʃ:i:ja]	‘wife of any ordinary man (nowadays)’
mada	[mad:a]	‘area where people pay tribute’
mada	[mad:a]	‘a kind of cloth which the king bounds on his head during wartime (to protect himself from spear and any attack)
mada	[mad:a]	‘labour contribution (pay as a tribute) which the people do for the king’ (eg. they plough his farm)
mada	[mada:]	‘bigger clay oven for preparing a traditional food known as bachira’
madaliya	[mada:lija]	‘medal’
madayowa	[madajowa]	‘women’s tradition of condolence expression’
magachuwa	[magac’uwa]	‘way of punishment in the earlier court’
magana	[magana]	‘person dependant to the sharacho’ (of no blood relation)
magila	[magila]	‘a kind of knife which serves as a blade for shaving hair, scrubbing leather, etc’
magnetiya	[ma:ginet:ija]	‘magnet’
maha	[maha:]	‘side’ (earlier)
mak’asija	[mak’asija:]	‘a pair of scissors’
mak’iyawa	[mak’ijawa]	‘friends who persuade the girl to marry the boy (during the ‘makuwa’ type of marriage)’
mak’uwa	[mak’:uwa]	‘type of marriage which takes place by the agreement of both couples without the interruption of their parents’
makina	[ma:kina:]	‘car’
makoroniya	[makoronija:]	‘sphagetti’, ‘pasta’
malduwaa	[malduwa:]	‘a kind of sorghum’ (nowadays)
maletaywa	[maleʔtajwa]	‘spice with good taste’
Malla	[mal:a:]	‘tribal origin of clans which had political power’ / ‘clan (social

		group) whose members are farmers'
Mana	[mana]	'one of the social groups living in Dawuro who are potters by their profession'
manachiya	[manac'ija]	'gourd for storing / reserving milk'
Manacho	[manac'o]	'personal name'
manchala	[mantʃal:a]	'Dawuro's typical mat made of cattle's leather'
manchuwaa	[mantʃuwa:]	'a kind of cloth which small girls put on to cover their genital'
Mangista	[mangista]	'personal name'
Maninganaracha	[maninganarac'a]	'name of kebele at Tocha district'
manja	[mandʒa]	'name of a social group whose members are wood workers' / 'hunters'
manka	[manka:]	'spoon'
mansa	[man:s:a]	'person without children'
mantu	[mantu]	'twins' / 'name which can be given to an individual who is born as a twin'
marā	[mara]	'a collective name given for servants who work in the sharacho's house'
marā	[mara]	'one of the blowing instruments in a dinkiya band (which gives resonance)'
marā	[mara]	'it is also name of the smallest blowing instrument in the hisisiya band'
marabiya	[ma:rabija:]	'handkerchief'
Marak'a	[mara:k'a]	'name of one of the districts of Dawuro'
Marak'o	[marak'o]	'earlier name of Hadiya'
marasha	[maraʃ:a]	'ploughshare'
marchuwa	[marc'u:a]	'digging hoe'
markabiya	[mark:abija]	'ship'
mars'uwa	[mars'uwa:]	'apron (another name for manchuwa (ie. girls' cloth))'
mas'afa	[mas'a:fa:]	'book'
masame	[mas:am:e]	'caste area (because of evils)'
masha	[maʃ:a:]	'blade' / 'knife'
mashiya	[maʃija:]	'scarcity'

mashkasha	[maʃkaʃa]	‘small hammer for moulding a metal object (another name for haliga)’
mask’ano	[ma:sk’əno]	‘Tuesday’
maskala	[mask’ala]	‘Maskal holiday; name of new year’s day’
mata	[mata:]	‘sharacho’s prescription /advice to someone to do or not to do something’
mataba	[mataba:]	‘neck-band’
matsa	[mat ^s a]	‘guest’
matsa	[mat ^s a]	‘milk’
matta	[mat:a]	‘another representation for <i>matsa</i> ’
Maulla	[maul:a]	‘name of a river at Lomma district’
maydiya	[majdiya]	‘hand mill (the grinding stone)’
Mayiramo	[majira:m:o]	‘St. Mary’
mayram	[majram]	‘St. Mary’
mekapiya	[makapija:]	‘make-up’
menetsa	[menet ^s a]	‘sharachuwa’s sister / or closer relative’
Menza	[menza:]	‘name of a river at Tocha district’
Mes’atsowa	[mes’at ^s owa]	‘name of a highland dialect in Dawuro’
metiriya	[me:tirija]	‘meter for length’
migduwa	[migduwa:]	‘ring which ordinary people put on their hand finger’/ ‘ring which sharacho puts on his foot finger’ (made of copper)
migidowa	[migi:d:owa]	‘another representation for <i>migiduwa</i> ’
mikah	[mikah]	‘posting a stake’ (earlier)
miloniya	[mi:lonija]	‘million’
miloniya	[mi:lonija]	‘million’
mirguwa	[mirgu:wa:]	‘bull’
mirinda	[mirind:a:]	‘mirinda’
miriyaa	[mirija:]	‘sending cattle to field for grazing early in the morning’
mis’a	[mi:s’a:]	‘gate’
mis’ayia	[mis’ajia:]	‘side’ (now)
misa	[mis:a]	‘share of one fourth of a harvest in a joint farming’

mishachuwa	[miʃatʃuwa]	‘ a kind of marriage as a replacement’ (if a man’s wife dies, there is occasion which the girl’s parents give their another daughter to the boy to be a wife)
mishra	[miʃira]	bride, bride groom
mishrachuwa	[miʃratʃuwa:]	‘congratulations sent to parents of a married girl for her virginity (on occasion of wedding) / ‘cheery news’
mishrande	[miʃrande]	‘ bride’ (the girl) (earlier)
mishrata	[miʃ:rata]	‘bride’
mishrato	[miʃrat:o]	‘wife’
mishratu	[miʃrat:u]	‘bride’ (the girl)
misiliya	[misilija:]	‘photograph’
misimma	[misim:a]	‘assistant of a hunter’
miskata	[miskata]	‘vagina’ (earlier)
mismariya	[misma:rija]	‘nail’
miya	[mija:]	‘side’ (now) (another representation for misayia)
miyata	[mija:ta:]	‘best-man of the bridegroom (ie. the boy’s best-man)’
miza	[mi:za:]	‘mediator’ (individual who intercedes to the gir’s parents for marriage purpose)
Miza	[miz:a]	‘name of one of the clans of Kaffa from which Kaffa’s traditional spiritual leaders had been elected’
mizaniya	[mi:za:nija:]	‘weight measure’
mochona	[moc’ona]	‘ lower rank worker’/ ‘messenger’ (in the earlier kingdom)
mod’uwa	[moduwa]	‘cattle’
modi’ya	[modi?ija]	‘lamp/ candle made of animal’s fat’
moge	[mo:ge:]	‘a kind of ingredient used for softening and smoothening leather’
mogotsa	[mogot ^s a]	‘bigger hammer for hammering a glowed metal’
moguwa	[moguwa]	‘process of burying residue (ie. phincha) of bordiya which is prepared on occasion of worshipping deities’
mok’iya	[mok’ija]	‘spoon made of cattle or buffalo’s horn for feeding food with’
mokitselo	[mokit ^s el:o]	‘place nearer for something (like market, etc)’
mokiya	[mok’ija]	‘spoon-like materieal for boring wood’

mokiyawa	[mok:ijawa]	‘guest receptionist at the king’s palace’ (one who welcomes guests)
mokoroniya	[mokoronija:]	‘spaghetti’
mokuruwa	[mokuruwa]	‘wooden part of a saddle’
morge	[morge]	‘another representation for ‘morgiya’
morgiya	[morgija]	‘shoulder’
morodiya	[morodija:]	‘metal file’
motoriya	[motorija:]	‘motor’; ‘motor bicycle’
moyzawa	[mojzawa]	‘guest receptionist at the king’s palace’ (one who sends off guests)
Mubailga	[mubajilga]	‘name of kebele at Essera district’
muk’a’ada	[muk’a?ada]	‘lamp / candle made of honeycomb’
mukuka	[mukuka]	‘instrument by means of which a weaver interwovens thread while weaving’
mukuruwa	[mkuruwa]	‘wooden part of a saddle’
muslimiya	[musilimija:]	‘Muslim’
nabiya	[nabija:]	‘prophet’
nagritiya	[nagritija:]	‘a bigger drum usually beaten for announcement usually during wartime (<i>negarit</i> in Amharic)
narsiya	[nars:ija:]	‘nurse’
nas’ala	[nas’ala]	‘light shawl-like cloth’
nasiya	[nasija]	‘August’
nata	[nata]	‘a kind of clothes which serves as a traditional mattress’ / ‘traditional pillow made from cotton’
natro	[natro]	‘another representation for natrowa’
natrowa	[natrowa]	‘a kind of grass with aroma’
natruwa	[natruwa]	‘another representation for natrowa’
nooru !	[noru]	‘a kind of welcome of respect’ (now)
notiya	[notija:]	‘note’
Ogaye	[?ogaye]	‘name of river at Marak’a district’
ogoruwa	[?ogoruwa]	‘a kind of sack made of leather for containing different types of materials, food, etc.’
oitsiya	[?ojtisija]	‘one of dinkiya’s blowing instruments’ (the one which interconnects between rhythms)

okay	[ok:aj]	‘act of staining body with soot’
okey	[ʔok:ej]	‘another representation for okay’
ola	[ʔola]	‘battle, war’
ole’tsa	[ʔoleʔet ^s a]	‘fourth’
olompikiya	[ʔolomp:ikija:]	‘olympic’
omoduwa	[ʔomod:uwa]	‘captive, booty ;returning from a battle front with victory’ / ‘victorious return’
ongaphiriya	[ʔongaɸiriya]	‘a kind of food prepared from a very finely minced meat’ (not available nowadays)
ophana	[ʔoɸana]	‘fence fenced around the king’s home (also around the sharachuwa’s home)’
ophana	[ʔopfana]	‘sacred yard’
ote	[ʔote:]	‘ a traditional assembly for detecting a criminal’
otobisiya	[ʔoto:bisija:]	‘bus’
oyda	[ʔojda]	‘four’
oyisa	[ʔojs:a]	‘butter’
oysetsiya	[ʔojset ^s ja]	‘another blowing instrument in a dinkiya band’
oyisiya	[ʔojsija]	‘blowing instrument taller than mara’
oytsiya	[ʔojt ^s ija]	‘also name of one of the blowing instruments of a hisisiya band’
pafrika	[pa:frik:a:]	‘factory’
panosiya	[pa:no:sija]	‘kerosene lamp’
pantsaa	[pant ^s a:]	‘youngster (for a boy)’
para	[para]	‘horse’
paranjiya	[parandʒ:ija]	‘white person’ (another representation for <i>pharanjiya</i>)
pars’a	[pars’a]	‘the king’s ring which is the main sign for his kingship (another representation for pharsa)’
parsuwa	[parsuwa:]	‘tella’ (local drink)
pasiga	[pa:siga:]	‘Easter’ (another representation for <i>phasiga</i>)
pasta	[pasta]	‘sphagetti’ , ‘pasta’
pengiya	[pengija:]	‘gate’/ ‘door’ (another representation for phengiya)

pentise	[pentis:e]	‘process of soaking bulukuwa into a reddish solution to make it red’
pestaliya	[pest:a:lija:]	‘festal’
pharanjia	[ɸarandʒija]	‘white person’ (another representation for paranjiya)
pharsa	[ɸars’a]	‘gold ring which the king puts on which has a value as a crown’
phasiga	[ɸa:siga:]	‘Easter’
phestaliya	[ɸest:a:lija:]	‘festal’
phikiya	[ɸik’ija]	‘a long thin pipe made of wood for sipping smoke from gayiya’ (in the traditional tobacco smoking)
phincha	[ɸinc’a]	‘residue of bordiya or sididuwa’
phinja	[ɸindʒa]	‘cup which is made locally from animal’s horn that serves for drinking coffee (the other representation for pinja)’
phinuwa	[ɸinuwa]	‘battle field’/ ‘war front (the other representation for phinowa)
phirda	[ɸirda]	‘judgement’
phuluwa	[ɸulu:a]	‘strap ties upon the face of the mule’
phuna	[ɸun:a]	‘act of blowing fire with a bellow’
pidoliya	[pidolija:]	‘alphabet’
pinja	[pindʒa]	‘coffee cup (another representation for phinja)’
pirda	[pirda]	‘judgement’ (another representation for phirda)
pirotiya	[pirotija]	‘a kind of blowing musical instrument which consists of five smaller and narrower blowing instruments together which are made of reed’
pok’ija	[po:k’ija:]	‘storey’
polisiya	[polisija:]	‘police’
posta	[post:a:]	‘letter’
potuwa	[po:tuwa:]	‘photograph’
pude	[pu:de]	‘towards upper’
puliya	[pul:ija]	‘manustration’ (earlier)
puluwa	[puluwa]	‘strap tied on a horse’s face’
puna	[pun:a]	‘another representation for <i>phuna</i> (act of blowing womphina)’
purchakuwa	[purtʃakuwa]	‘a kind of traditional food’

s'abak'a	[s'abak'a:]	'lawyer'
s'afiya	[s'a:fija]	'instrument for writing' / 'one who writes'
s'aga	[s'aga]	'spirit of a deity which is revealed upon the sharacho'
s'am'a	[s'am'a]	'a kind of mace which the king holds'
s'apuwa	[s'ap:uwa:]	'underneath, under'
s'armusiya	[s'armusija:]	'bottle'
s'aruwa	[s'aruwa]	'small clay pot for boiling tea of coffee leaf' / 'a kind of coffeepot'
s'era	[s'era]	'offer for a deity (one tenth of one's earining)' / 'payment (one tenth of one's earning, or the first yield) to the sharachuwa'
s'eta	[s'e:ta]	'hundred'
S'ikinitiya	[s'ik'int:ija]	'October'
s'inkuwa	[s'ink'uwa]	'long thin wooden rod on which caster seeds get punctured so that they could be lighted as lamp during nights'
s'ompiya	[s'ompija]	'bon fire burnt on the new year's eve', 'light', 'lamp', 'torch'
s'os'e	[s'os'e]	'a short spear'
s'urkagna	[s'urkaɲ:a:]	'whip' (earlier)
sadala	[sadala]	'a kind of hair style for girls ('sadulla' in Amharic) (another representation for sadola)'
sadola	[sadola]	'a kind of hair style for girls ('sadulla' in Amharic)'
sagayiya	[sagajija]	'bracelet'
salaheya	[s'alaheja]	'a kind of sacrifice/worshipping for a deity which each family does in his / her own home'
salaniya	[salanija]	'mat made of palm's leaves'
samadaw	[samadau:]	'deity of the Sawa clan'
sampa	[sampa]	'table made from wood for serving food'
Sana	[san:a]	'the fourth king of Dawuro after it became a centralized state (son of Katri Dagoye'
sangana	[sangana]	'a plant's root which uses as soap'
sano	[san:o]	'Monday'
santimiya	[sant:imija]	'cents'
saretsa	[saret ^s a]	'dry ration which the earlier army members had been taking to the battle front' (a kind of unfermented bread which is mdae from mixtures of different ingredients)
sargiya	[sargija:]	'wedding' (nowadays)

saynisiya	[sajnisija:]	‘science’
seliya	[se:lija]	‘cell’
Sengede	[sengede]	‘name of a kebele at Essera district’
seretsa	[seret ^s a]	‘third’
setsa	[set ^s a]	‘a kind of contribution for sacrificing for a deity (for worshipping on a mountain)’
sewetiyyawa	[sewet:ijawa]	‘another representation for <i>sewetsiyawa</i> ’
sewetsiyawa	[sewet ^s jawaw]	‘spice with good aroma’
sha’a	[ʃaʔa]	‘thousand’
Shabayu	[ʃabajw]	‘name of a kebele around Tarcha town’
shadriya	[ʃadrija:]	‘process to enter to the sharachuwa
shafra	[ʃafra:]	‘kind of meal eaten on coffee ceremony’
shakala	[ʃakala:]	‘cheek’ (the external part)
shalliya	[ʃalija:]	‘a kind of traditional food’
shaluwa	[ʃaluwa]	‘bunch of thread which is locally made from cotton’
shamachiya	[ʃamac’ija]	‘a kind of cloth which people place on the sharachuwa’s ophana’
shandriya	[ʃandrija]	‘one of the types of traditional food’
shanka	[ʃanka:]	‘hunting/ hunt’
sharacho	[ʃaratʃ:o]	‘another representation for <i>sharachuwa</i> ’
sharachuwa	[ʃaratʃ:o]	‘a spiritual leader of the traditional belief (another representation for sharacho)’
Sharnge	[ʃarnge:]	‘place where spirit of sharingoto surrounded’
shashiya	[ʃaʃija:]	‘hair cloth’ (traditional haircloth which has been in use since earlier)
shata	[ʃata:]	‘a very small pan for cooking siliso’ (in the highland areas)
shatinsa	[ʃatinsa]	‘public court’/ ‘public dicission/ judgment’ (in the earlier king’s court)/ ‘mercy’
shayiyya	[ʃaj:ija:]	‘tea’
shedda	[ʃed:a:]	‘something remained alone without a substitute’
shekiya	[ʃe:kija]	‘spiritual person in Islam religion’

shemegna	[ʃemɑːnɐ]	‘weaver’
shep’iya	[ʃep’ijaː]	‘haricot beans’ (earlier)
sheriya	[ʃerija]	‘Muslim court’
sheta	[ʃetːa]	‘resentful worker’
shid’iya	[ʃidija]	‘honeycomb’
shifra	[ʃifraː]	‘meal served at coffee ceremony / ‘crop which is collected for an official’
Shik’a	[ʃik’a]	‘name of underground water at Tocha’
shik’owa	[ʃik’owaː]	‘meeting, assembly’
shikaliya	[ʃikaːlija]	‘smaller wooden stakes which serve for stretching leather on the ground’
shila	[ʃiːla]	‘soot uses for making tattoo’
shilota	[ʃilotaː]	‘court’
shink’a	[ʃink’a]	‘another name for a dry ration which the earlier army members had been taking with them to the war front’
Shirgini	[ʃirgini]	‘underground water at Lomma’
shocha	[ʃotʃːaː]	‘act of beating <i>nagritiya</i> ’(the big drum)
shodriya	[ʃodrija]	‘metal file’
shoferiya	[ʃoferija]	‘driver’
Shoga	[ʃoga]	‘ name of a kebele at Tocha district’
shokuwa	[ʃoːkuwa]	‘sheath for spear, sword, knife,etc’
shombok’uwa	[ʃombok’uwa]	‘reed’
Shota	[ʃotːa]	‘name of a river at Marak’a district’
shucha	[ʃutʃːaː]	‘stone’
shumibo	[ʃumːiboː]	‘mushroom’
shurabiya	[ʃuraːbija]	‘sweater’
shurbba	[ʃurubːaː]	‘hair style’
sididuwa	[sidid̪uwa]	‘a kind of traditional beverage prepared from teff’
sijara	[sidʒːaraː]	‘cigarette’

siliso	[silis:o]	‘sauce prepared from cheese and butter’
silisowa	[silisowa]	‘a kind of traditional food’
silkiya	[silki:ija:]	‘telephone’
singritiya	[singritija]	‘spindle for spinning cotton’
siniya	[sinija:]	‘cup’
sintastuwa	[sintastuwa]	‘an accompany’
sirbata	[sirbata]	‘small hollow wood fixed at the joint of phikiya and gayiya bacha (for the traditional tobacco smoking)’
sofunsa	[sofunsa]	‘sixth’
Sogida	[sog:ida]	‘name of underground water at Genna Bossa’
solbe	[solbe]	‘act of measuring and evaluating one’s weight’(in relation to belief for an act which the people expect that might take place in the night of a new year’s eve)
sucha	[ʃutʃ:a]	‘stone’
suchana	[ʃutʃ:an:a]	‘stone for crushing clay soil’ (for pottery purpose)
sukariya	[suk:a:rija]	‘sugar’
sul’a	[sulʔa]	‘a kind of traditional food’
sulsuwa	[sulsu:wa]	‘a kind of food prepared from chopped raw meat’
sunkuruwa	[sunk’urutuwa]	‘onion’
surriya	[sur:ija:]	‘a pair of trousers’/ ‘trousers which girls wear’
susule	[susul:e]	‘flute’ (another representation for susuliya)
susuliya	[susuli:ja]	‘flute’
sutiya	[sut:i:ja:]	‘buttock’ (now)
t’aruwa	[t’aruwa]	‘another representation for saruwa [s’aruwa] (small pot for boiling tea of coffee leaves)’
t’ema	[t’ema]	‘caster seed’/ ‘lamp made of caster seed’
T’osa	[t’os:a]	‘God’
t’ubuk’uwa	[t’ub:uk’:uwa:]	‘a kind of dress’
tabota	[ta:bota:]	‘arc of the covenant’ /’altar’
tak’adiya	[tak’adɪja]	‘span’ (a kind of an earlier measurement method)
tama	[tam:a]	‘ten’
tamare	[tama:re:]	‘student’

tamariya	[tama:rija]	‘student’
tamiya	[tamija]	‘June’
Tammane	[tam:ane]	‘pet-name for personal names of women like <i>Tasamash</i> ’
tamuna	[tamuna]	‘one cent’
tanchuwa	[tanc’uwa]	‘a kind of traditional food’
Tanga	[taŋga]	‘personal name’
tankiya	[tank:ija]	‘tank’
tapella	[tapel:a]	‘a kind of traditional food’
Tarcha	[tarc’a:]	‘name of the main town of Dawuro zone’
tarcha	[tarc’a:]	‘leveled land’
tarikiya	[ta:rikiya]	‘history’/ ‘story’
te’uwa	[teʔuwa]	‘bride’s (the girl’s) bestwoman’, ‘accompanies of the girl bride (those who stay together with her in home until the boy comes and takes her)’
teleponiya	[telepo:nija]	‘telephone’
televiziniya	[televizinija]	‘television’
temberiya	[temb:erija]	‘stamp’
tepiya	[te:p:ija]	‘tape recorder’
tetanosiya	[te:tamosija]	‘tetanus’
tiketiya	[tik:etija]	‘ticket’
timirtiya	[timirt:ija]	‘education’
tinkuwa	[t’ink’uwa]	‘another representation for [s’ink’uwa]’
tiriya	[tiriya]	‘tray’/ ‘plate’
tisasiya	[tisasija]	‘December’
tisha	[tiʃ:a]	‘the other representation for <i>kenta-kushiya</i> ’ (an appointment for wedding)
tocha	[toc’a]	‘a place where rain comes from’
Tocha	[toc’a]	‘name of one of the districts of Dawuro’
toga	[toga]	‘posting a stake’ (now)
togogo	[togogo]	‘a dried tray made of cow’s dung for serving dry food’
Tokibiya	[tokibiʔa]	‘eve of a new year’s day’
tokochuwa	[tok:otʃuwa:]	‘a kind of locally made stool (barchuma)’

tolete	[tole:te]	‘act of stretching leather on the ground’
toluwa	[toluwa]	‘act of stretching leather on the ground’
tompiya	[t’ompija]	‘another pronunciation for [s’ompija] (lamp, light, torch)’
tonga	[tonga]	‘a bigger coil of thread for weaving’
tongoriya	[tongorijaa]	‘haricot beans’ (earlier)
tora	[tora]	1. ‘spear’ / 2. ‘army, troop’
torancha	[torantʃ:a]	‘soldier’/ ‘army member’
tossa	[tos:a:]	‘tale’
Tsalta	[s’alta]	‘another name for Amara’ (a tribal origin)
tuke	[tuk:e]	‘an act of tying together the ends (edges) of shawls of a guilty and a wronged individual (in the traditional court)
tumuwa	[tumuwa]	‘garlic’
Turi	[tu:ri]	‘sloppy area (difficult to climb)’
Tuta	[tuta]	‘very cold mountain (high altitude)’
tuturiya	[tuturija]	‘a kind of blowing musical instrument (made of antelope’s or gazelle’s horn)
uda	[ʔuda:]	‘do! / work!’ (borrowed from Wolayita)
udula	[ʔudula]	‘kettle made of wood for pounding coffee and different spices’
udupuna	[ʔud:up:una]	‘nine’
udupuniya	[ʔudupunija]	‘May’
ukita	[ʔukit:a]	‘the other articulation for ‘ukitsa’ (a kind of bread)
ukitsa	[ʔukitsa]	‘a kind of bread made of teff or sorghum’
uludiya	[ʔuludija]	‘a kind of blowing musical instrument made of antelope’s horn’
Unta	[ʔunta]	‘name of a place’
urkiya	[ʔurkija]	‘sharacho’s afro hair style’
ushay	[ʔuʃaj]	‘another representation for <i>wushay</i> ’
ushecho	[ʔuʃetʃ:o]	‘personal name’
usupuna	[ʔusp:una]	‘six’
usupuniya	[ʔusup:unija]	‘February’
Ute	[ʔut:e]	‘personal name’
utta	[ʔut:a]	‘a kind of sauce which is prepared from mixtures of crumbs of bread, cheese and butter’ / ‘a kind of traditional food’
vawuliya	[vawulija:]	‘vowel’

vayresiya	[vajresija:]	‘virus’
vaytamiya	[vita:miniya:]	‘vitamin’
velositiya	[velositiya:]	‘velocity’
veluwa	[ve:luwa]	‘clothes which a girl wears on her day of wedding’
ventileteriya	[vent:ile:terija]	‘ventilator’
viduwa	[vi:duwa]	‘video’
villa	[vi:l:a:]	‘villa’
vinuwa	[vi:nuwa]	‘wine’/ ‘vino’
viza	[vi:za:]	‘visa’
volkanuwa	[volk:a:nuwa]	‘volcano’
Wacho	[watʃ:o]	‘personal name’
wadlachuwa	[wadlatʃuwa:]	‘temperate area’ , ‘mid-temperate region’
Waka	[waka:]	‘name of a town at Marak’a district’
wancha	[wanc’a:]	‘ a kind of cup made of clay’
wark’ata	[wark’ata:]	‘paper’
waruwa	[waruwa]	‘a kind of bigger bulukuwa’
was’a	[was’a:]	‘process of making oxen ready for farming’ (another representation for gonna)
wasolowa	[was:al:owa]	‘a kind of ingredient used for softening and smoothening leather’
wasuuwa	[was’uwa]	‘process of preparing oxen for farming’ (a complete preparation) (another representation for was’a)
Wataro	[wata:ro]	‘personal name’
watsa	[wat’a:]	‘team of oxen’ (for farming purpose), ‘parir’
wayja	[wajdʒa:]	‘gift’
wigiya	[wigiya]	‘sit down’ (nowadays)
wocha	[wotʃ:a]	‘chisel like instrument for boring wood’
woda	[woda:]	‘buttock’ (earlier)
woda	[woda:]	‘cubit (from elbow to the tip of the middle finger)’
wodronata	[wodronata]	‘another representation for <i>gelaywota</i> (the king’s concubine)’
woduwa (V.)	[woduwa]	‘killing an enemy’
woga	[wog:a]	‘Sunday’
wogache	[wogac’e:]	‘Smiths’ group’ (another representation for <i>wogachiya</i>)

wogachiya	[wogac'ija]	'name of a social group whose members are metal workers' / 'black smiths'
wohiya	[wohija:]	'haricot bean' (now)
wojo	[wodʒo]	'gift' (sub-dialect)
Wojo	[wodʒo]	'personal name'
woju	[wodʒu]	'gift' (in the Mesatsuwa dialect) (personal name)
wolaka	[wolaka]	'menustration' (nowadays)
Woldahanne	[woldahan:e]	'name of a town at Genna Bossa district'
wombara	[wombara]	'a team of judges assigned by the sharachuwa to judge over minor cases in the traditional court'
womphina	[womɸina]	'bellow for blowing fire'
wompina	[wompina]	'another representation for womphina'
wondafiya	[wondafija]	'name of a kind of women's dress in the earlier time'
wongiriya	[wongirija]	'coffin'
woraba	[woraba]	'an earlier title of a regional lord'
work'a	[work'a]	'gold' (similar with the Amharic's 'work')
wos'a	[wos'ʔa]	'mill'
wos'uwa	[wos'uwa:]	'another representation for <i>was'a</i>
wosha	[woʃa]	'bamboo'
wosoluwa	[wosol:uwa]	'a traditional cosmetics to redden palms of hand and foot'
wot'a	[wot'a]	'the other representation for <i>wosa</i> (ie. mill)'
woytowa	[wojtowa]	'gifts which relatives and friends present to brides on the day of their wedding' / 'award'
Wugni	[wugni]	'name of an underground water at Lomma district'
wushay	[wuʃaj]	'a place which has a meaning <i>my dog</i> '
Wushay	[wuʃaj]	'an earlier name of Essera district'
ya'a	[jaʔa]	'kind of meeting which wombaras do for a judgement purpose in the sharacho's court' ; 'assembly, meeting'
yafaranto	[jafaranto]	'name of deity of Bosha Tigriya clan'
yak'owa	[jak'owa:]	'a kind of argument , a kind of debate'
yalellowa	[jal:el:owa]	'shell, coral which is tied on a girl's hair'
Yama	[jam:a]	'fertile land'

Yarda	[jarda]	‘name of a river at Tocha district’
yecha	[jetʃ:a]	‘enset’s leaf for covering food when meal is served in houses of ordinary people’
Yetsa	[jetʰa]	‘song’
yetta	[jet:a]	‘song’ (another representation for <i>yetsa</i>)
yezonto	[jezonto]	‘name of deity of Kalmana clan’
Yiecha	[jietʃ:a]	‘name of a river at Essera district’
yirosha	[jiroʃa]	‘another representation for <i>irosha</i> ’ (a kind of wood which uses for making susuliya)
zabiya	[zabija:]	‘a kind of cooperation for digging a farmyard (the group digs land with a hand digging instrument known as zuniya)
zafero	[zafero]	‘strap attached with the bridle’
zagara	[zagara:]	‘door’ (earlier representation) (in the highland areas)
zampiya	[zampija]	‘a bundle of cotton contained within two <i>gillas</i> ’ (a kind of traditional measuring device for amount of cotton)
zandida	[zandida]	‘part of ceiling of a goddoma house’
zandiya	[zandija]	‘ceiling of a traditional house’ (goddoma style)
zanza	[zanza]	‘internal soft part of enset’s (false banana) bark’
zanzaluwa	[zanzaluwa]	‘preparing meat in a sliced form for drying’
Zareno	[zareno]	‘personal name’
zawudiya	[zawudija:]	‘crown’
zaya	[zaj:a]	‘bugle made of ox’s horn and a wood known as <i>irosha</i> ’ (another representation for <i>lokuwa</i>)
zayiya	[zajija:]	‘the other representation for <i>zaya</i> ’
zearsa	[zears:a]	‘on the floor’ (literally)
zearsa!	[zears:a]	‘sit down (on the floor in front of the bed)’
zilassa	[zilas:a]	‘a kind of song of condolence expression’
zipiya	[zi:p:ija:]	‘zipper’
Zoa	[zoʔa]	‘name of a river at Genna Bossa district’
zoha	[zoha]	‘another representation for <i>lamiya</i> which is a blowing instrument of a dinkiya musical band’
zoka	[zok:a:]	‘a kind of hair style for boys (another representation for <i>zokiya</i>)’
zokiya	[zokija]	‘hair style for boys’

zoniya	[zo:nija:]	‘zone’
zoriya	[zorija]	‘a kind of song of condolence expression’
zoze	[zoze]	‘mountain’
zoziya	[zozija:]	‘mountain’ (another representation for <i>zoze</i>)
zufuwa	[zufuwa]	‘part of a ceiling of a goddoma house’
zuka	[zu:ka]	‘a kind of hair style (another representation for <i>zokiya</i>)’ (for boys)
zuniya	[zuni?ija]	‘a double edged <i>kosiya</i> for digging land’
zupaniya	[zu:pa:nija:]	‘throne’
zusaa	[zu:sa:]	‘offspring’
Zutuma	[zut:um:a]	‘name of underground water at Genna Bossa district’

Compound forms

Abeti Yero	[?abeti jero]	‘one of the regional kings from Tsata clan who had reigned around the 16 th century’
acha rasha	[?atʃ:a raʃ:a]	‘minister for jewelry affairs’; ‘minister of handicraft works’
Adeto Erashu	[?adet:o ?eraʃ:u]	‘the first king after Dawuro became a centralized state’
Afar kochere	[?afar-kotʃare]	‘a kind of plant with pleasant odour’
aga-rasha	[?aga-raʃa]	‘minister for mercy’
akime ketsa	[?a:kime ketʃa:]	‘health centre, hospital’
amiya para	[?amija para]	‘red horse’
Angala rasha	[?angala:a raʃ:a]	‘an official over Angala district’
Angalat Gabe	[?angalat gabe]	‘name by which Gabe is known’
ankofuwa shata	[?ankofuwa ʃata]	‘another kind of saucepan’
ato deriya	[?atʃ:o derija]	‘stick lost mountain (mountain where a monk lost his stick)’
ayfie buna	[?ajfe buana]	‘a coffee grain’
aytsa buna	[?aytsa buna]	‘a coffee leaf’
bachira keriya	[bacʃira kerija]	‘a kind of pan for preparing the traditional food known as ‘bachira’ (in a small amount)’
bachira mada	[bacʃira mada]	‘a kind of pan for preparing bachira in larger amount’

balteta bora	[balteta bora]	‘old ox’
Bamushi gaduwa	[bamuʃi gaduwa]	‘kings’ seat at Gozo Bamushi’
bara lil’a	[bara lil’a]	‘bulukuwa which is soaked into a reddish solution’ / ‘a kind of coverlet’
bashuma beshiya	[baʃum:a baʃija]	‘big clay oven for baking bread made of teff’
batriya-ayfiya	[ba:tirija-ʔajfiya:]	‘small battery lamp’
batriya-ketsa	[ba:tirija-ke:tʰa:]	‘holder for battery’
batriya-sucha	[ba:tirija-ʃutʃa:]	‘dry-cell’
bira gumbuwa	[bira gumbuwa]	‘ornament which is made of silver that is placed on a spear’
bira k’urusha	[bira k’uruʃa]	‘ a kind of money which had been paid as a tribute to the Kaffa miza (four bira kurusha equals with one Maria Tereyza coin)
bira sagayiya	[bira sagajija]	‘a silver bracelet’
birata distiya	[birata distija]	‘metal pan’
birata kansiya	[birata k’ans’ija]	‘axe-like metal for cutting another metal’
bira-tigiyawa	[bira-tigijawa]	‘silver smith’
Bolacha yetsa	[bolatʃa jetʰa]	‘a wedding song’
Boloso deria	[bol:os:o derija]	‘white faced cattle mountain
bonk’o tema	[bonk’o t’ema]	‘ fire placed on konchiya’ (for smoking gayiya) (ie. a traditional tobacco)
bora-yafaraa	[bora-jafara:]	‘trace (for agriculture)
borde bacha	[borde bac’a]	‘the other representation for daguwa bacha’
boriya- para	[borija para]	‘grey horse’
boriya-fara	[borijafara]	‘dignity, proud, boasting’
botsa para	[botʰa para]	‘white horse’
buna haluwa	[buna haluwa]	‘substance prepared from split of gourd for drinking tea which is prepared from coffee leaf’
buta-gaziya	[buta-gazija]	‘kerosene stove’
Chawda goda	[c’awuda goda]	‘name of a kebele at Essera district’
Chinito Galeto	[c’inito galeto:]	‘ king of Kaffa before Halala reigned in Dawuro’
chonichona phinowa	[c’onic’ona ɸinowa]	‘ name of a battlefield at the Wolayita direction’

dabala danchowa	[dabala danc'owa]	'a waist band cloth which is probably six meters longer that the earlier warriors were wearing around their chests(for protection)'
dabala-dannc'o	[dabala-dan:c'o]	'another representation for dabala danchowa'
dabaliya danchowa	[dabalija danc':owa]	'another representation for dabala-dancho'
dachiya bikiya	[dac'ija bikija]	'a club which the earlier local police holds'
dada bak'a	[daða bak'a]	'cow reserved for dada'
dada ek'a	[daða ek'a]	'a kind of worshipping in thunder'
dada golatu	[daða gol:atu]	'a hut where dada worshippers worship dada's spirit'
dada wosha	[daða wiʃa]	'a heap of bamboo where dada worshippers offer their sacrifice for dada'
Dadu Kantsa	[daðu kant'a]	'name of the last king of Dawuro'
daguwa bacha	[daguwa bac':a]	'gourd for serving bordiya'(drinking material)
Dakay rasha	[dak:aj raʃ:a]	'official title for governor of Dakay district'
dana gadawuwa	[dan:a gadawuwa]	'title given for a leader of dana's army'
dana- tetsa	[dan:a tet'a]	'locality which a <i>dana</i> administers (local administration)'
dawaliya- danchowa	[dawalija danc':owa]	'another representation for <i>dabaliya danchowa</i> '
dik'us- k'anda	[dik'us kanda]	'cup-like material made of buffalo's horn which is used for drinking water (it is also called <i>buuda</i>)'
dime -golda	[dime golda]	'a kind of spear'
dina -bacha	[dina bac':a]	' beaker made of gourd for serving gruel for children'
dinka-rasha	[dinka-raʃ:a]	'minister of musical affairs' / 'official over those who make dinkiya musical instruments'
dnaa-gadawuwa	[dan:a-gadawuwa]	'leader of dana's army'
Dona womba	[dona womba]	'name of a highland lake at Dawuro-Konta border'
dube-rasha	[dub:e-raʃ:a]	'land owner bushasha' /'land lord'
dupa sampa	[dupa sampa]	'table made of grass for serving food'
dura-durwa	[dura-durwa]	'a new harvest /yield of a crop'
erasha gadawuwa	[?eraʃ:a gadawuwa]	'title for leader of erasha's army'
erasha tetsa	[?eraʃa tet'a]	'larger district which erasha administers'
erekiter iskeliya	[?erekiter ?isk:e:lija:]	'rector scale'

eshona phinowa	[ʔeʃona ɸinowa:]	‘another name of chonichona phinowa’
Eshona phinowa	[ʔeʃona ɸinowa],	‘name of one of the battlefields’
eshona phinuwa	[ʔeʃ ona ɸinuwa:]	‘another representation for eshona phinowa (battlefield at Wolayita direction)’
Essara Balle	[ʔes:ara bal:e]	‘a town at Essera district’
gado goliya	[gadɔ goliʝa]	‘house where a deity is worshipped’
GaradaGuto mis’a	[garada guto mis’a]	‘name of a battlefield at Khambata Tambaro direction’
Gasa Geno	[ges:a gen:o]	‘honorific title by which people of Gasa call the king’s wife’
gayia argufiya	[gajja ʔargufiʝa:]	‘a very smaller and handier tobacco smoking material’
gayiya bacha	[gajʝa bac’a]	‘gourd which uses for smoking gayiya (traditional tobacco)’
gayiya ushana	[gajʝa ʔuʃana]	‘entertaining by sipping the smoke of the gayiya’
gediya albowa	[gediʝa-ʔalbowa:]	‘spacing bead ties on leg’
Gena ocha	[ge:na ʔotʃa]	‘fruitful or strawberry land’
Genna-Bossa	[gen:a-bos:a]	‘name of one of the districts of Dawuro’
Genne Balle	[gen:e bal:e]	‘name of wife of Adeto Erashu’
Genne Shashote	[gen:e ʃaʃote]	‘name of wife of Kati Dadu’
Gessa geno	[ges:a gen:o]	‘title by means of which the king’s wife is known at Gessa area’
gibiragenne dufuwa	[gibira gen:e dufuwa]	‘grave of Kati Halala’s wife’
gibra gaduwa	[gibra-gaduwa]	‘king’s residence at Tocha’
gibra genne	[gibra gen:e]	‘tribute collector lady’
Gibra geno	[gibra gen:o]	‘honorific title by means of which the king’s wife is known by people at Tocha area’
gode busho	[gode buʃo]	‘boy grown at the king’s house who has no blood relation with the king’
godoma gaduwa	[god:om:a gaduwa]	‘the king’s home’
golda tora	[golda tora]	‘bigger spear with large, flat metal part’
Gomora Chapacha	[gomora c’apatʃa:]	‘name of a battle field at Kaffa-Gomora direction’
gondaliya erasha	[gondaliʝa ʔraʃ:a]	‘title of an official who is claimed over those who are makers of shields’

goradiya-shokuwaa	[goradija-ʃokuwa:]	‘a kind of sheath made of leather for placing a sword’
gosha yetša	[goʃ:a jetʰa]	‘song of a farming time’
Gozo Shasho	[gozo ʃaʃo]	‘name of a kebele around Tarcha town’
guda gadawuwa	[gu:da gadawuwa]	‘leader of guda’s army’
guda-tetsa	[guda-tetsa]	‘smaller district which the guda administers’
gudumu gaduwa	[gud:umu gaɗuwa]	‘kings’ seat at Gudumu’
gumbo-tora	[gumbo-tora]	‘spear with a gumbowa’
gush kanda	[guʃ kʰanda]	‘a kind of mug made of buffalo’s horn (another representation for dikus kanda, and also for buuda)’
hadiya danche	[hadija dancʰe]	‘a kind of blouse which the earlier army members had been wearing as a war uniform’
Haile Tona	[haile tʰona]	‘the Christian name of Kawo Kantsa which the people were calling (to call him as ‘Haile Tsiyon’)
Haile Tsiyon	[hajla sʰijon]	‘the name which kawo-Kantsa begot after he became Christian (ie. his Christian name)’
hala sayko phinuwa	[hala: sajkɔ ɸinuwa]	‘a warfront at the direction down from Gofa’
Halala keela	[halala ke:la]	‘ancient fortress built around the Dawuro territory (it is known as Halala’s stone wall)’
halasaykoo phinowa	[hal:asajko: ɸinowa]	‘another representation for <i>hala sayko phinuwa</i> ’
hanik’a chabba	[hanikʰa cʰab:a]	‘name of a war front located at the Wolayita direction’
hatasa-rasha	[hatʰa-raʃ:a]	‘minister of water’ / an official title for an individual over those who are professionals of swimming’
hayfe buna	[hajfe buna]	‘another representation for ayfe buna’
hayk’owa pirdeteda	[hajkʰowa pirdeteda]	‘another representation for <i>hayk’o pirdeteda</i> ’
hayko pirdeteda	[hajkʰo pirdeteda]	‘death sentence in the earlier court (another representation for hakowa firdeteda)’
haykowa firdeteda	[hajkʰowa firdeteda]	‘death sentence’
hezetsa ophana	[hezetʰa ʔoɸana]	‘the 3 rd most internal round fence of the king’s house’
hiyo ballo	[hijo bal:o]	‘a kind of traditional dance(song) on the eve of Maskala’
hytsa buna	[hajtʰa buna]	‘coffee leaf’ (another representation for aytsa buna)
ichihinsa ophana	[ʔitʃihinsa ʔoɸana]	‘the 5 th internal round of the earlier king’s fence’
itansa ophana	[ʔitansa ʔoɸana]	‘the first internal round fence of the earlier king’s house’

iti kocha	[ʔiti koc'a]	‘one band of dinkiya musical playing group’
k'ala zerede	[k'ala zered:e]	‘waiting for one's turn (to visit the sharacho)’
k'asho firdeteda	[k'aʃo firdeteda]	‘the other representation for <i>k'asho pirdeteda</i> ’
k'asho pirdeteda	[k'aʃo pirdeteda]	‘prison sentence in the earlier court’
k'eri gabatiya	[k'eri gabatija]	‘small wooden bowl for placing water’
k'inkiritiya gadiya	[k'ink'iritija gadija]	‘a kind of rope which serves for tying the ploughing materials during ox-farming’
k'odiya kalbatiya	[k'odijy kalbatija:]	‘ring with a thread which is tied on neck’
kangetsa getsey	[k'anget ^s a getsej]	‘providing an offer for a deity as per one's promise which he had made earlier’
Kantsa k'ala	[kant ^s a k'ala]	‘Kawo Kantsa's announcement; Kawo Kantsa's decree’
kare kushiya	[kare kuʃija:]	‘ the other representation for kariya kusha’
kariya kusha	[karija kuʃa]	‘the other representation for kariya kushiya’
kariya kushiya	[karija kuʃija]	‘the first wedding appointment for presenting a dowry’
Kati gaduwa	[kati-gaduwa]	‘kings' seat/ kings' residence near to Koysha Kebele at Lomma district’
kati-bokuwa	[kati-bokuwa]	‘trench dug around the Kati gaduwa’
kati-gaduwa	[kati-gaduwa]	‘the king's residence at Koysha’
kati-kariya	[kati-karija]	‘a larger field in front of the residence of the king’(at Koysha)
kati-uduma	[kati-ʔudum:a]	‘large trashing field for crops’ (at Koysha)
kati-zabba	[kati-zab:a:]	‘the king's court’
Kawo Adeto	[ʔadeto]	‘father of Kawo Erashu who strived for Dawuro's unity’
Kawo Dadu	[daɗu]	‘ the fourth king of the centralized Dawuro’
Kawo Dagoye	[dagoje]	‘the third king of the centralized Dawuro’
Kawo Erashu	[ʔeraʃ:u]	‘the first king of the centralized Dawuro’
Kawo Halala	[halala]	‘the second king of the centralized Dawuro’
Kawo Kantsa	[kant ^s a]	‘the sixth and the last king of the centralized Dawuro’
Kawo Sana	[kawo san:a]	‘the fifth king of the centralized Dawuro’
Kawo tora	[kawo tora]	‘king's spear’ (whose metal part is made of silver)
Kawo-arsa	[kawo-ʔars:a]	‘the kings bed’

Kawo-barchuma	[kawo-barc'um:a]	'the king's stool' / 'the king's seat'
Kawo-gad'uwa	[kawo-gaduwa]	'another representation for <i>Kati gaduwa</i> '
Kawo-gad'wo	[kawo-gadwo]	'another representation for <i>Kawo-gad'uwa</i> '
Kawo-inda	[kawo-ʔinda]	'a bench-like seat made of wood and mud which the king uses as a seat'
Kawo-para	[kawo-para]	'the king's horse'
Kawo-tetsa	[kawo-tetsa]	'another representation for <i>kawuwa tetsa</i> '
Kawo-work'a	[kawo-work'a]	'the king's ring'
Kawu awajina	[kawu ʔawadʒina]	'the king's announcement'
kawuta gene	[kawuta gen:e]	'title of the king's wife' / 'queen'
Kawuwa tetsa	[kawuwa-tet ^s a]	'the state which the king governs'
kawuwa-tora	[kawuwa-tora]	'the king's spear'
kawuwa-work'a	[kawuwa-work'a]	'a gold ring which the king puts on his finger (pharsa)'
kenta kusha	[kenta kuʃa]	'the other representation for <i>kenta kushiya</i> '
kenta kushiya	[ken:ta kuʃija]	'the 2 nd appointment of wedding'
ko'o mitsa	[k'oʔo mit ^s a]	'split of wood which uses for making fence'
koddo phinuwa	[kod:o ʔinuwa:]	'war front located at the Gamo-Gofa direction' (another name for malo phinuwa)
Koysha gaduwa	[kojʃa gaduwa]	'kings' residence at Koysha' (another representation for <i>Kati gaduwa</i>)
Koysha Kawo-gaduwa	[kojʃa kawo gaduwa]	'the king's residence at Koysha' (another representation for <i>Kati-gaduwa</i>)
Koysha rasha	[kojʃ:a raʃ:a]	'an official title for the one who governs Koysha district'
koysha tora	[kojʃ:a tora]	'a kind of spear which has a dual purpose both as a spear and a sword'
kuili-kawuka	[kujli kawuka]	'members of the extended family of the king'
kushiya mataba	[kuʃija: mataba:]	'band of black thread ties on a girl's hand (as a sign of engagement for marriage)'
kushiya pharsa	[kuʃija ʔars'a]	'finger ring of a hand'
laetsa ophana	[laʔet ^s a ʔoʔana]	'the 2 nd most internal round fence of the king's residence'
laga koysha	[laga kojʃa]	'another kind of spear'
lamiya ayfiya	[lamija ʔajfiya]	'seed of a lamiya tree'

lamiya waydiya	[lamija wajdija]	‘a kind of board for a traditional play of pebbles’
lappunta pengiya	[lap:unta pengija:]	‘the seventh gate’/ ‘the seventh door of the king’s fence’ (another representation for <i>lappuntsa phengiya</i>)
lappuntsa ophanaa	[lap:untsa-ʔoφana:]	‘the 7 th round fence around the king’s house’
lapuntsa phengiya	[lapuntˈa φengiya]	‘the 7 th external gate of the king’s fence (another representation for lappunta pengiya’
Lomma-Balle	[lom:a bal:e]	‘name of a town at Lomma district’
luguma shata	[lugu:ma ʃata]	‘a kind of clay saucepan for placing the traditional food known as <i>utta</i> ’
mac’amiya-tora	[macˈamija-tora:]	‘a kind of spear with barbed edges’
mada osuwa	[mad:a ʔos:uwa]	‘labour tribute which the people pay for the king’ (ploughing his farmyard, fencing his fence, and doing different other labour activities)’
madda masha	[mad:a maʃa]	‘the other representation for januwa’
malo phinuwa	[malo φinuwa]	‘battle field at the Gammo Gofa direction’
Mamadu rasha	[mamadu raʃ:a]	‘title of an official who administers Mamadu district’
Marak’ rasha	[marakˈ raʃ:a]	‘official title given to a person who administrators Maraka district’
mara-rasha	[mara-raʃa]	‘minister for mercy in the earlier kingdom’
Mask’ala agina	[maskˈəla ʔagina]	‘September’
mata moyzawa	[mat:a moʒzawa]	‘another representation for matsa moyzawa’
matsa bacha	[matˈa bacˈa]	‘gourd for drinking milk with’
matsa bacha	[matˈa bacˈa]	‘gourd for holding milk’
matsa makiyawa	[matˈa makijawa]	‘the king’s guest receptionist’ (one who receives guests)
matsa moyzawa	[matˈa moʒzawa]	‘the king’s guest receptionist’ (one who sends off guests)
matta mokiya	[mat:a mokijawa]	‘another representation for matsa mokiya’
Mayram ek’a	[majram ʔekˈa]	‘holiday celebration in the name of St. Mary’
Mayram geyo	[majram geʒ:o]	‘another representation for Mayram geziya’
Mayram geziya	[majram geʒija]	‘a place for thanksgiving for St. Mary’
Mayram s’oma	[majram sˈoma]	‘fasting season for celebrating Mayram ek’a’
Mayram shedendino	[majram ʃedendino]	‘act of celebrating for Mayram ek’a’
Mayramiya s’oma	[majramija sˈoma]	‘season of fast for commemorating St. Mary (another

		representation for Mayram s'oma)
Mega-rasha	[meg:a raʃ:a]	'pet-name for personal names like <i>Megga</i> '
met'a t'osa	[met':a t'os:a]	'sacrifice offered to God'
mitsa gabatiya	[mit'sa gabatija]	'table made of wood for serving food'
mitsa woda	[mit'sa woda]	'a measuring device for length which is made of wood'/ 'a measuring stick'
morge-mitsa	[morge-mit'sa]	'yoke'
nagritiya shoc'e- mitsaa	[nagritija ʃoc'e mitsa:]	'a beating club for nagritiya'
nas'ala tukke	[nas'ala tuk:e]	'act of tying together edges of shawls of a guilty and a wronged individual and sending them to a place where they get justice'
Oda gofa	[ʔoda-gofa]	'name of kebele at Tocha district'
ola demba	[ʔola demba]	'warfront'/'battle front'
ola gadawuwa	[ʔola gadawuwa]	'ancient army leader'
ola para	[ʔola para]	'another representation for ola phara'
ola phara	[ʔola ɸara:]	'warhorse'
ole'tsa ophana	[ʔoleʔet'sa ʔoɸana]	'the 4 th internal round fence of the king's residence'
olide	[olide]	'win of a complete victory over enemy force'
ollo mashaa	[ʔol:o maʃ:a:]	'kind of knife used for war' (another representation for <i>oluwa masha</i>)
oluwa masha	[ʔoluwa maʃ:a]	'a kind of knife which the earlier soldiers had been using as a sword'
ophana mitsa	[ʔoɸana mit'sa]	'wood for making the king's fence (also the sharachuwa's fence'
oyisa buna	[ʔojs:a buna]	'boiled coffee with butter'
oyisa-buna jabina	[ʔojsa buna dʒabina]	'coffeepot for boiling coffee with butter'
parso bacha	[parso bac':a]	'gourd for drinking tella with'
pengiyya naga	[pengija naga]	'gate keeper, guard (another representation for <i>phengiyya naga</i>)'
pharso bacha	[ɸarso bac':a]	'another representation for parso bacha'

phengiya naga	[ɸengiɟa naga]	‘gate keeper’ / ‘gate guard (another representation for pengiya naga)’
phirda veretowa	[ɸirda veretowa]	‘judges of the ealier court’
pirda verowtuwa	[pirda verotuwa]	‘the earlier king’s court (the other representation for phirda verotuwa)’
s’aga goliya	[s’aga goliɟa]	‘house where a deity is worshipped’
s’era imowa	[s’era ʔim:owa]	‘act of giving s’era [s’era]’
s’ink’a-tora	[s’ink’a tora:]	‘a kind of spear which is thinner in its size’
s’inka tora	[s’ink’a tora]	‘ a kind of spear with thinner and sharper metal point’
s’onisona phinuwa	[s’onis’on:aɸinuwa]	‘warfront at the Wolayita direction’
sampa gabatiya	[sampa gabatiɟa]	‘ table made of wood for serving food’
Shabay rasha	[ʃabaj raʃ:a]	‘official title given to an individual who is governor of Shabay district’
Shama-genne	[ʃama gen:e]	‘a pet-name given for personal names like <i>Shashote</i> ’
sharacho urkiya	[ʃaratʃo ʔurkiɟa]	‘sharacho’s afro-hair style’
shilishila lamedda	[ʃilʃila lamed:a:]	‘ name of a war front at Konta direction’
Shisha womba	[ʃiʃa womba]	‘a highland lake at Dawuro-Konta border’
shiwa-rasha	[ʃiwa-raʃa]	‘prosecutor’ (just like ‘minster of justice’)
shoche-mitsa	[ʃoc’e-mitsa:]	‘small clubs for beating nagritiya’
Sili Wagina	[sili wag:ina]	‘name of one of the famous blacksmiths lived at Tocha quite earlier before the time of Halala’
siliso shata	[siliso ʃata]	‘a kind of clay saucepan for placing <i>silisuwa</i> ’
singritiya hupiya	[singritiɟa hup’iɟa]	‘the upper flat part of a singritiya’
singritiya mitsa	[singritiɟa mit*a]	‘axis of a singritiya’
singritiya sidi’iya	[singritiɟa sidiʔiɟa]	‘a hook fixed at singritiya’s tip’ (made of horn)
sofunsa ophana	[sofunsa ʔoɸana]	‘the 6 th internal round of the king’s fence’
Sogida phinuwa	[sogid:a ɸinuwa]	‘battle field at Wolayita direction (the other name for the battle field is known as hanik’a chaba)’
sucha bira	[ʃutʃa bira]	‘an earlier Mariya Tereza coin’
tamane itainiya	[tamane ʔit:iniɟa]	‘July’
Tamma-genne	[tam:a-gen:e]	‘pet-name for personal names like <i>Tasamash</i> ’
Tarcha rasha	[tarc’a raʃ:a]	‘an official title given to a person who is claimed to

		administer the Tarcha district'
Tarcha-zuriya	[tarc'a zurija]	'kebele around Tarcha town'
tigitya-birata	[tigiya birata]	'traditional moulder for metals'
Tocha gibra	[toc':a gibira]	'a place in Tocha'
Tocha Madhane-Alem	[toc':a madhane ?alam]	'kebele at Tocha'
tomoso genne	[t'omos:o gen:e]	'a lady co-ordinator' / 'a lady who coordinates work' (at the earlier king's palace)
tora-gadawuwa	[tora gadawuwa]	'army leader' / 'war general' / 'a war hereo'
Tora-rasha	[tora raʃ:a]	'title of an official who is chief over smiths who make spears'
Torgona phinuwa	[torgona φinuwa]	'name of a battle field at Essera district (at Kaffa and Kenya border)'
udula mitsa	[ʔudula mit ^s a]	'stick for pounding coffee, etc.'
ufo-kawuka	[jufo kawuka]	'brothers of the reigning king in the earlier kingdom'
Unta-sik	[ʔunta sik]	'Unta's fashion'
uta keriya	[ʔut:a kerija]	'a kind of caly pan for preparing <i>utta</i> '
walaka gole	[walaka gol:e]	'another representation for <i>walaka goliya</i> '
walaka goliya	[walaka golija]	'house where the sharacho's wife passes a season of her manustration'
Waruma geno	[waruma gen:o]	'honorific title of the king's wife by which people living at Waruma area call her'
woraba gadawuwa	[woraba gadawuwa]	'leader of the woraba's army'
woraba-tetsa	[woraba tet ^s a]	'regional administration which a woraba administers'
work'a-sagayiya	[work'a-sagajija]	'a gold bracelet'
work'a-sagayiya	[work'a-sagajija]	'bracelet of gold'
woyno firdeteda	[wojno firdeteda]	'judgment for prison' (another representation for <i>kasho pirdeteda</i>)
woyno pirdeteda	[wojno pirdeteda]	'another representation for <i>woyno firdeteda</i> '
Yeko yetsa	[jek:o jet ^s a]	'song of condolence occasions'
Yero Kam	[jero kam]	'name of one of Kaffa's spiritual leaders in the earlier time'
yetsa gesiyawa	[jet ^s a gesijawa]	'a leading singer on wedding and other occasions'

yetsa kesa	[jet ^s a kes:a]	‘song’ (song of any type)
Zalak’ dufuwa	[zalak’ dufuwa]	‘ancient grave where people are buried (even since the period of Kati Halala)’
Zimalalla phinowa	[zima la:l a φinowa]	‘another warfront at the Wolayita direction’
zuriya-k’amishiya	[zu:rija:-k’amifija]	‘fringe around a dress’
Dadu k’alaa	[daɗu k’ala:]	‘announcement from Kati Dadu’; ‘Kati Dadu’s announcement’
Dagoye k’alaa	[dagoje-k’ala:]	‘this is Kati-Dagoye’s announcement’
kawo hicha	[kawo hic’a]	‘in the name of the king’
Koysha Gadow kala	[kojʃa gaɗo k’ala]	‘announcement from Koysha Gaduwa’
Koysha k’ala	[kojʃa k’ala]	‘announcement from the king’s residence at Koysha’
Koysha kala	[kojʃa k’ala]	‘announcement from Koysha’
Sana k’ala	[san:a-k’ala:]	‘announcement from Kati-Sana’, ‘Kati Sana’s decree’
Halala k’ala	[halala k’ala:]	‘Kawo Halala’s announcement’
woraba awajina	[woraba ʔawadʒina:]	‘woraba’s announcement’

Forms with phrasal and sentential meanings

adamanta hebo	[ʔadamanta heb:o heb:o]	‘my adamanta (ie. one of the deities), come down! come down!’ (an act of calling the spirit of the deity)
hebo		
akiyadiay	[ʔakiaa diʔaj]	‘I am bringing’ (Gok’atsuwa dialect)
akashe	[ʔakaʃe:]	‘another representation for <i>akiyade’e</i> ’ (Daletsuwa dialect)
akiyade’e	[ʔakija deʔe:]	‘I am bringing’ (Galetsuwa dialect)
akiyaduay	[ʔakija: duʔa:j]	‘I am bringing’ (Gadatsuwa dialect)
akiyashede	[ʔakijaʃe deʔe:]	‘I am bringing’ (Galetsuwa dialect)
birata-distiya	[birata-dist:ija]	‘metal pan’
emina bana	[ʔemina bana]	‘Give us and let us go’ (a kind of wedding song)
goyriyi yeda	[gojriji jed:a]	‘came back with an enemy’s genital’
hamo yero	[ham:o jero ʃamo]	‘another kind of wedding song’
shamo		

madiay	[ma diʔaj]	‘I am eating.’ (Gok’atsuwa dialect)
maduay	[madu ʔaj]	‘I am eating.’ (Gadatsuwa dialect)
mashade	[maʃe deaʔe]	‘I am eating.’ (Galetsuwa dialect)
oli di	[oli diʔi]	‘put a complete victory over war’
olidiea simedino	[oli diʔi simedino]	‘returning with a total victory’
ta talate yahoma	[ta t’alat:e jahoma]	‘my talate, ‘eat this.’
ushadiay	[ʔuʃa diʔaj]	‘I am drinking’ (Gok’atsuwa dialect)
ushaduay	[ʔuʃadu ʔaj]	‘I am drinking’ (Gadatsuwa dialect)
ushashede	[ʔuʃaʃe deʔe:]	‘I am drinking’ (Galetsuwa dialect)
D’adu work’a hicha	[dadu work’a hic’:a:]	‘in the name of Kati-D’adu’s ring’
kawo para hicha	[kawo para hic’:a]	‘by the king’s horse’
kawo-gaduwa k’ala	[kawo gaduwa k’ala]	‘announcement from the king’s palace’
kawo-kundiya k’ala	[kawo kundiya k’ala]	‘announcement from the king’s residence (ie the king’s announcement)’
kawuwa barchuma hicha	[kawuwa barc’:um:a: hic’:a:]	‘in the name of the king’s seat’
kawuwa hicha	[kawuwa hic’:a:]	‘in the name of the king’
kawuwa para hicha	[kawuwa para hic’:a:]	‘in the name of the king’s horse’
kawuwa tora hicha	[kawuwa tora hic’:a:]	‘in the name of the king’s spear’
kawuwa work’a hicha	[kawuwa work’a hic’:a:]	‘in the name of the king’s gold ring’

Names of Clans

The Dawuro nationality consists of three major clan divisions namely Malla, Dogola and Amara. Name of tribes of each group are listed below. (Source: Dawuro zone education department)

Malla

bala	[bala]	kadaniya	[kadanija]
bamushiya	[bamuʃija]	hayaka	[hajaka]
barda-goshana	[barda-goʃana]	golo-malla	[golo-mal:a]
borcha-kashiya	[borc'a-kaʃija]	gamo-malla	[gamo-mal:a]
borcha-kasho	[borc'a-kaʃo]	gada	[gada]
boroda mala	[boroda mala]	elo maye gado	[ʔelo maje gaɖo]
boshincha kashiya	[boʃintʃa kaʃija]	el:o marache gado	[ʔel:o maratʃe gaɖo]
busakiya	[busakija]	dutiya	[dutiya]
buyida-mala	[bujida-mala]	hayo-malla	[hajo-mal:a]
chado-mala	[c'ado-mala]	gezo-malla	[gezo-mal:a]
dalo	[dalo]	gawatiya	[gawatija]
dama-kashiya	[dama-kaʃija]	sawa-goshana	[sawa-goʃana]
data	[data]	oge sadiya	[ʔoge sadija]
daywa	[ajwa]	oge komuwa	[ʔoge komuwa]
kalata	[kalata]	mesa-sata	[mes'a-s'ata]
kalisiya	[kalisija]	susangaiya	[susangaiya]
kawuka	[kawuka]	shucha-kashiya	[ʃutʃa-kaʃija]
kogo-mala	[kogo-mala]	shano-kashiya	[ʃano-kaʃija]
koych-kashiya	[kojtʃ-kaʃija]	shamo-sata	[ʃamo-s'ata]
luwa	[luwa]	malo-goshana	[malo-goʃana]
mai-mala	[maj-mala]	maka	[maka]
noba	[noba]	kucha-mala	[k'utʃa-mala]
wolaytsa-mala	[wolajtʃa-mala]	waga	[waga]
womaluwa	[womaluwa]	yama	[jama]
yoro	[joro]	yora	[jora]
zirgimalla	[zirgimala]	zalintsa	[zalintʃa]

Dogala

Agarshuwa	[ʔagarʃuwa]	Chanahuwa	[tʃanahuwa]
Arachiya	[ʔratʃija]	Chata	[tʃata]

Arara	[ʔarara]	Dabadabuwa	[dabadabuwa]
Ayfarsuwa	[ʔajfarsuwa]	Dabarigala	[dabarigala]
Bakuwa	[bakuwa]	Dapa	[dapa]
Baldimana	[baldimana]	Chaa	[tʃaː]
Bara	[bara]	Dariya	[darija]
Bidinauwua	[bidinauwua]	Bunuwa	[bunuwa]
Boroda	[boroda]	Budiya	[budija]
Borosha	[boroʃa]	Bubula	[bubula]
Bosantsiya	[bosant ^s ija]	Datiya	[datija]
Bosho	[boʃo]	Dawe-gala	[dawe-gala]
Dugeha	[dugeha]	Kayintiya	[kajintija]
Ebashiya	[ʔebaʃija]	Disha	[diʃa]
Eloriya	[ʔeloriya]	Doyahiya	[dojahija]
Ganaziya	[ganazija]	Parzana zutuma	[parzana zutuma]
Gara	[gara]	Sayireruwa	[sajireruwa]
Gayreruwa	[gajreruwa]	Shada	[ʃada]
Gilishanga	[giliʃanga]	Gina	[gina]
Gindaliya	[gindaliya]	Gindaliya	[gindaliya]
Gita-mana	[gita-mana]	Shamecha	[ʃametʃa]
Godintiya	[godintiya]	Shanda	[ʃanda]
Gola	[gola]	Shata	[ʃata]
Gopo	[gopo]	Shawo	[ʃawo]
Gudareta	[gudareta]	Shumecha	[ʃumetʃa]
Gudaruwa	[gudaruwa]	Siralira	[siralira]
Gunduwa	[gunduwa]	Soriya	[sorija]
Guraba	[guraba]	Hamaka	[hamaka]
Hagil	[hagil]	Hamiya	[hamija]
Hiziya	[hizija]	Sukufe zutuma	[sukufe zutuma]
Kakala	[kakala]	Hunuchuna	[hunutʃuna]
Kalata	[kalata]	Hunuka	[hunuka]
Kashikala	[kaʃikala]	Ogatiya	[ʔogatija]

Kominiya	[kominija]	Marintiya	[marintija]
Mashadiya	[maʃadija]	Kataniya	[katanija]
Nhinhanhuwa	[nhinhanhuwa]	Kalimana	[kalimana]
Sawuwa	[sawuwa]	Mugara	[mugara]
Tankaliya	[tankaliya]	Sariya	[sariya]
Womigira	[womigira]	Sumantiya	[sumantija]
Woysa	[wojʃa]	Wojuwa	[wodʒuwa]
Yoyuwa	[jojuwa]	Woshesha	[woʃeʃa]
Zatuwa	[zatuwa]	Zaminiya	[zaminija]

Amara

Agua	[ʔaguwa]	Angotiya	[ʔangotija]
Aliya	[ʔaliya]	Argama	[ʔargama]
Alpa	[ʔalpa]	Amiya	[ʔamiya]
Amaha	[ʔmaha]	Awugura	[ʔawugura]
Awurata	[ʔawurata]	Kuraya	[kuraja]
Bera	[bera]	Majaro/majarso	[mdʒaro / madʒarso]
Bero	[bero]	Mandiya	[mandiya]
Bosha tigiya	[boʃa tigiya]	Marara	[marara]
Bulga	[bulga]	Marintiya 1	[marintija]
Damota	[damota]	Marintiya 2	[marintija]
Dapikara	[dapik'ara]	Manata	[manata]
Dapikaro	[dapik'aro]	Koyza	[kojza]
Dawaruta	[dawaruta]	Kika	[kika]
Dawutara	[dawutara]	Kesiga	[kesiga]
Digiriya	[digiriya]	Kalicha	[kalitʃa]
Gapatiya	[gapatija]	Irara	[ʔirara]
Garuwa	[garuwa]	Kika	[kika]
Gisha	[giʃa]	Masiriya	[masiriya]
Hilalimada	[hilalimada]	Mata mana	[mata mana]
Himikaja	[himikaja]	Mugareta	[mugareta]
Hinachikana	[hinatʃikana]	Mutuwa	[mutuwa]

Hinadiniya	[hinadinija]	Ofiro	[ʔofiro]
Hinikadina	[hinikadina]	Ipatiya	[ʔipatiya]
Hinimaya	[hinimaja]	Pasigara	[pasigara]
Hinishabina	[hiniʃabina]	Sasurga	[sasurga]
Inara	[ʔinara]	Satamayita	[satumajita]
Hiniwasa	[hiniwasa]	Tube tigiriya	[tube tigiriya]
Inigara	[ʔinigara]	Tura	[tura]
Uba	[ʔuba]	Uluwa	[ʔuluwa]
Waga	[waga]	Walaka	[walaka]
Walsa	[walsa]	Waluwa	[waluwa]
Waraga	[waraga]	Washara	[waʃara]
Yaga	[jaga]	Yagaziya	[jagaziya]
Yaka	[aka]	Yans'iniya	[jans'iniya]
Zagaduriya	[zagaduriya]	Zala	[zala]
Zaruwa	[zaruwa]	Zawura	[zawura]

Lexical Items Representing Deities of the Traditional Belief

(source: Dawuro zone education department)

abordanta	[ʔabordanta]
adamanta	[ʔadamanta]
adefonta	[ʔadefonta]
ashelonta	[ʔʃelonta]
auronta	[ʔauronta]
awayonta /d'ada	[ʔawajonta / d'ada]
awuzulonta	[ʔawuzulonta]
badefonta	[badefonta]
bita kola	[bita k'ola]
bita salahiya	[bita s'alahiya]
bodosonta	[bod:osonta]
bukunonta	[bukunonta]

deonta	[deonta]
deyo	[dej:o]
deyochi	[dejotʃi]
galena-gamuwa	[galena-gamuwa]
gamonta	[gamonta]
garenonta	[garenonta]
gumonta	[gumonta]
ipaponta	[ʔipaponta]
kachonta	[katʃonta]
kamonta	[kamonta]
kaydaranto	[kʰajdaranto]
kirkosanta	[kirkosanta]
koda-mura	[koda-mura]
koranta	[koranta]
kotanonta	[kotanonta]
ktosanta	[ktosanta]
manjifonta	[mandʒifonta]
maridonta	[maridonta]
mulugusha	[mulugauʃa]
sharifonta	[ʃarifonta]
silo sosa	[silo sosa]
siwolanta	[siwolanta]
wogayiya	[wogajija]
yaferento	[jaferento]
yezonta	[jezonta]
zai-mura	[zaʔi-mura]
hambazanta	[hambazanta]
zemeru-mura	[zemeru-mura]

Appendix 2

Texts of the Documented Audio Data

\id 001: Kings of the Earlier Dawuro Kingdom

\ref 001

\tx ?ad:eto ?ra:ʃa jele:d:a

\w ?addeto ?raaʃ-a yel-ee-dd-a

\mb ?addeto ?raaʃ -a yel -ee -dd -a

\ge Adeto erasha -NOM beget -3MS -PT -3MS

\ps N N -CSE V -PER -TNS -PER

\ft Adeto begot Erashu.

\nt

\ref 002

\tx ʃal:o ?ad:eta jele:d:a

\w ʃallo ?addeta yel-ee-dd-a

\mb ʃallo ?addeta yel -ee -dd -a

\ge Shallo Adeto beget -3MS -PT -3MS

\ps N N V -PER -TNS -PER

\ft Shallo begot Adeto

\nt

\ref 003

\tx ʃal:o garena jele:d:a ʃal:o ma:heta jele:d:a

\w ʃallo gareena yel-ee-dd-a ʃallo ma:heta yel-ee-dd-a

\mb ʃallo gareena yel -ee -dd -a ʃallo ma:heta yel -ee -dd -a

\ge Shallo Gareena begot -3MS -PT -3ms Shallo Maaheta beget -3MS -PT -3MS

\ps N N V -PER -TNS -PER N N V -PER -TNS -PER

\ft Shallo begot Gareno and Maheto.

\nt

\ref 004

\tx ʃal:o gareno na?aj

\w ʃallo gareno na?-a-i

\mb ʃallo gareno na? -a -i

\ge Shallo Gareno son -NOM -INDF

\ps N N N -CSE -AGR

\ft Shallo Gareno's son

\nt

\ref 005

\tx nu:na kase kawuta gare:no kol:u na?a gijawe

\w nuu-na kas-e kawut-a gareno kollu na?-a g-i-y-a-w-e

\mb nuu-na kase kawut -a gareno kollu na? -a g -i -y -a -w -e

\ge we -ACC before king -NOM Gareno Kollu son -ACC say -DEF -EPN -ACC -EPN -DIS

\ps PRO -CSE ADV N -CSE N N N -CSE V -AGR -EPN -CSE -EPN -TNS

\ft son of king Gareno

\nt

\ref 006

\tx ʃal:o ʔad:eto k'aj

\w ʃallo ʔaddet-o k'ay

\mb ʃallo ʔaddeto k'ay

\ge Shallo Adeto also

\ps N N ADV

\ft Also Shallo Adeto

\nt

\ref 007

\tx ʔe:... ʃal:... ʃal:o ʔad:eto ʔira:ʃa jele:d:a

\w ʔee... ʃall... ʃallo ʔaddeto ʔira:ʃa yel-ee-dd-a

\mb ʔee... ʃall... ʃallo ʔaddeto ʔira:ʃa yel -ee -dd -a

\ge *** Shallo Shallo Adetto Erasha beget -3MS -PT -3MS

\ps *** N N N N V -PER -TNS -PER

\ft Shallo Adetto begot Erashu.

\nt

\ref 008

\tx ʔira:ʃu kafa karti c'en:et:o gal:eto na:to bal:o ʔaki:i:de

\w ʔira:ʃu kafa kaat-i c'ennetto galleto naʔ-a-t-o ballo ʔakk-ii deʔ-e

\mb ʔira:ʃu kafa kaat-i c'ennetto galleto naʔa -t -o ballo ʔakk -ii deʔ -e

\ge Erashu Kaffa king -INDF C'ennetto Galleto daughter -F -ACC Balle marry -3MS exist -3MS

\ps N N N -AGR N N N -GND -CSE N V -PER AUX -PER

\ft Erashu married the daughter of the Kaffa king Balle.

\nt

\ref 009

\tx kuj:kjia nu jara: kawu tet^sa: diggi:de

\w kuykky-i-a nu yar-aa kaw-u tets-aa digg-ii deʔ-e

\mb kuykky -i -a nu yar -aa kaw -u tetsaa digg -ii deʔ -e

\ge kawuka -INDF -NOM we race -NOM king -DEF shiip/hood prevented -3MS exist -3MS

\ps N -AGR -CSE PRO N -ACC N -AGR DER V -PER -AUX -PER

\ft he preventing the Kawuka clan from the kingship,

\nt

\ref 010

\tx gad:a: kawuwa diggi:de

\w gaddaa kaw-u-w-a digg-ii deʔ-e

\mb gaddaa kaw -u -w -a digg -ii deʔ -e

\ge Gadda king -DEF -EPN -ACC prevent -3MS exist -3MS

\ps N N -AGR -EPN -CSE V -PER AUX -PER

\ft preventing the Gada clan from the kingship,

\nt

\ref 011

\tx s'ata: kawuwa digi:di

\w s'aataa kaw-u-wa digg-ii-d-i

\mb s'aataa kaw -u -w -a digg -ii -d -i

\ge S'ata king -DEF -EPN -ACC prevent -3MS -PT -3MS

\ps N N -AGR -EPN -CSE V -PER -TNS -PER

\ft preventing the S'ata clan from the kingship,

\nt

\ref 012

\tx bera: kawuwa digi:de

\w ber-aa kaw-u-wa digg-ii de?-e

\mb beraa kaw -u -w -a digg -ii de? -e

\ge Bera king -DEF -EPN -ACC prevent -3MS exist -3MS

\ps N N -AGR -EPN -CSE V -PER AUX -PER

\ft preventing the Bera clan from the kingship,

\nt

\ref 013

\tx ba:la: kawuwa digi:de

\w baalaa kaw-u-w-a digg-ii-d-e

\mb baalaa kaw -u -w -a digg -ii -d -e

\ge Balla king -DEF -EPN -ACC prevent -3MS -PT -3MS

\ps N N -AGR -EPN -CSE V -PER -TNS -PER

\ft preventing the Bala clan from the kingship,

\nt

\ref 014

\tx bo:ka: kawuwa digi:de

\w bookaa kaw-u-w-a dig-ii dd-e

\mb bookaa kaw -u -w -a dig -ii dde? -e

\ge Bokka king -DEF -EPN -ACC prevent -3MS exist -3MS

\ps N N -AGR -EPN -CSE V -PER AUX -PER

\ft preventing the Boka clan from the kingship,

\nt

\ref 015

\tx ?ad:eto ?ira:fa jele:d:a

\w ?addeto ?iraa:fa yel-ee-dd-a

\mb ?addeto ?iraa:fa yel -ee -dd -a

\ge Adeto Erashu beget -3MS -PT -3MS

\ps N N V -PER -TNS -PER

\ft Adeto begot Erashu.

\nt

\ref 016

\tx ?ira:fu hala:la jele:d:a

\w ?iraafu halaala yel-ee-dd-a

\mb ?iraafu halaala yel -ee -dd -a

\ge Erashu Halala beget -3MS -PT -3MS

\ps N N V -PER -TNS -PER

\ft Erashu begot Halala.

\nt

\ref 017

\tx hala:li bali hala:la getet:e:

\w halaal-i ball-i halaala g-eetettee

\mb halaal -i ball -i halaala g -eetettee

\ge Halala -INDF Balle -INDF Halala say -AFF,3MS

\ps N -AGR N -AGR N V -TNS,PER

\ft Halala is known as Balle's Halala (she is his wife).

\nt

\ref 018

\tx kafu kati c'en:eto gal:eto na:ta bal:o sunt^saj

\w kaf-u kaat-i c'enneto galleto naatt-a ball-o sunts-a-i

\mb kaf -u kaat -i c'enneto galleto na? -a -tt -a ballo sunts -a -i

\ge Kaffa -DEF king -INDF C'ennetto Galleto daughter -DEF -F -ACC Balle name -ACC -INDF

\ps N -AGR N -AGR N N N -AGR -GND -CSE N N -CSE -AGR

\ft She is daughter of the Kaffa's king.

\nt

\ref 019

\tx s'orijaw k'uma: lo?:uwa kat^sijana ?o:

\w s'oor-i-y-a-u k'um-aa lo??-u-w-a kats-i-y-anna ?oo

\mb s'oor -i -y -a -u k'um-aa lo?? -u -w -a kats -i -y -anna ?oo

\ge army -INDF -EPN -ACC -GEN food -NOM well -DEF -EPN -ACC make -3FS -EPN -FUT she

\ps N -AGR -EPN -CSE -CSE N -CSE N -AGR -EPN -CSE V -PER -EPN -TNS PRO

\ft She had been responsible to make/ prepare food to the army.

\nt 's'ororiyaw' is taken from Amharic, Dawuro's representation is 'Oollaa toranchatuwa'

\ref 020

\tx ?a s'orija ?asa: ?ub:a:

\w ?a s'oor-i-y-a ?as-aa ?ubb-aa

\mb ?a s'oor -i -y -a ?as -aa ?ubb -aa

\ge she army -INDF -EPN -ACC man -ACC all -ACC

\ps PRO N -AGR -EPN -CSE N -CSE ADJ/N -CSE

\ft She had been preparing meal to the army.

\nt

\ref 021

\tx ?e:... s'orija zaga:d3:ajijana ?o:

\w ?ee... s'oor-i-y-a zagaad3d3-a-y-i-y-anna ?oo

\mb ?ee... s'oor -i -y -a zagaad3d3 -a -y -i -y -anna ?oo

\ge *** army -DEF -EPN -ACC prepare -3MS -EPN -INDF -EPN -FUT she

\ps *** N -AGR -EPN -CSE V -PER -EPN -AGR -EPN -TNS PRO

\ft She organizes the army.

\nt

\ref 022

\tx jatina hewa: ?ub:a bet'i:di

\w yaatina hewaa ?ubb-a bets-ii-d-i

\mb yaatina hewaa ?ubb -a bets -ii -d -i

\ge then this all -ACC finish -3MS -PT -3MS

\ps ADV ADJ N -CSE V -PER -TNS -PER

\ft Ater all,

\nt

\ref 023

\tx konta kawuwa gofa: sigo has'ija god:ajn:ija ?udi:de

\w kontt-a kaw-u-wa gof-aa sig-o has'-i-y-a goddaynn-i-y-a ?ud-ii de?-e

\mb kontta kaw -u -w -a gofaa sigo has'iya goddaynn -i -y -a ?ud -ii de? -e

\ge Konta king -DEF -EPN -ACC Gosha Sigo Has'iya friend -DEF -EPN -ACC make -3MS exist -3MS

\ps N N -AGR -EPN -CSE N N N N -AGR -EPN -CSE V -PER AUX -AGR

\ft making the king of Konta his friend.

\nt

\ref 024

\tx dzim:a kawuwa ?oromuwa ?ab:a dzifa:ra

\w dzimma kaw-u-w-a ?orom-u-w-a ?abbaa dzifaar-a

\mb dzimma kaw -u -w -a ?orom -u -w -a ?abbaa dzifaara

\ge Jimma king -DEF -EPN -ACC Oromo -DEF -EPN -ACC Aba Jifar

\ps N N -AGR -EPN -CSE N -AGR -EPN -CSE ADJ N

\ft the king of Jimma ,Aba Jifar,

\nt

\ref 025

\tx god:ajn:ija ?udi:de

\w goddaynn-i-ya ?ud-ii de?-e

\mb goddaynn -i -y -a ?ud -ii de? -e

\ge friend -DEF -EPN -ACC make -3MS exist -3MS

\ps N -AGR -EPN -CSE V -PER AUX -PER

\ft making him friend,

\nt

\ref 026

\tx kafa kawuwa mizaa: c'en:eto gal:ota
\w kafa kaw-u-w-a mizzaa c'enneto gallot-a
\mb kafa kaw -u -w -a mizzaa c'enneto gallota
\ge Kaffa king -DEF -EPN -ACC Mizaa C'enneto Galleto
\ps N N -AGR -EPN -CSE N N N

\ft The Kaffa's king Mizaa C'ineto Galleto,
\nt

ref 027

\tx ?e:... mizaa: bol:uwa ?udi:de
\w ?ee... mizzaa boll-u-w-a ?ud-ii de?-e
\mb ?ee... mizzaa boll -u -w -a ?ud -ii de? -e
\ge *** Mizaa brother-in-law -DEF -EPN -ACC make -3MS exist -3MS
\ps *** N N -AGR -EPN -CSE V -PER AUX -PER

\ft making him his brother-in-law.
\nt

\ref 028

\tx wolajt^sa kawuwa tigrirja
\w wolajtsa kaw-u-w-a tigrir-i-y-a
\mb wolajtsa kaw -u -w -a tigrir -i -y -a
\ge Wolayta king -DEF -EPN -ACC tigre -DEF -EPN -ACC
\ps N N -AGR -EPN -CSE N -AGR -EPN -CSE

\ft the Wolayita king Tigre,
\nt

\ref 029

\tx bol:uwa ?udi:de
\w boll-u-w-a ?ud-ii-d-e
\mb boll -u -w -a ?ud -ii -d -e
\ge brother-in-law -DEF -EPN -ACC make -3MS -PT -3MS
\ps N -AGR -EPN -CSE V -PER -TNS -PER

\ft making the Wolayita king Tigire his brother-in-law
\nt

\ref 030

\tx go:fa kawuwa gol:o ma:l:a bol:uwa ?udi:de
\w goofa kaw-u-w-a gollo maalla boll-u-w-a ?ud-ii de?-e
\mb goofa kaw -u -w -a gollo maalla boll -u -w -a ?ud -ii de? -e
\ge Goffa king -DEF -EPN -ACC Gollo Malla brother-in-law -DEF -EPN -ACC make -3MS exist -3MS
\ps N N -AGR -EPN -CSE N N N -AGR -EPN -CSE V -PER AUX -PER

\ft making Gofa's king Golo Malla his brother-in-law,
\nt

\ref 031

\tx ?ad:eto ?ira:fu hala:la jele:d:a:

\w ?addeto ?ira:fu halaala yel-ee-dd-aa

\mb ?addeto ?ira:fu halaala yel -ee -dd -aa

\ge Adeto Erashu Halala beget -3MS -PT -3MS

\ps N N N V -PER -TNS -PER

\ft Adeto Erashu begot Halala.

\nt

\ref 032

\tx hala:li kawo: hala:li dago:j:a jele:d:a:

\w halaal-i kaw-oo halaal-i dagooyya yel-ee-dd-aa

\mb halaal -i kaw -oo halaal -i dagooyya yel -ee -dd -aa

\ge Halala -INDF king -NOM Halala -INDF Dagoyee beget -3MS -PT -3MS

\ps N -AGR N -CSE N -AGR N V -PER -TNS -PER

\ft King Halala begot Dagoyee.

\nt

\ref 033

\tx dago:j:e kawo: dago:j:e sa:n:a jele:d:a

\w dagooyye kaw-oo dagooyye saanna yel-ee-dd-a

\mb dagooyye kaw -oo dagooyye saanna yel -ee -dd -a

\ge Dagoyee king -NOM Dagoyee Sanna beget -3MS -PT -3MS

\ps N N -CSE N N V -PER -TNS -PER

\ft King Dagoyee begot Sanna.

\nt

\ref 034

\tx sa:n:i kawo: sa:n:i dada jele:d:a

\w saann-i kaw-oo saann-i dada yel-ee-dd-a

\mb saann -i kaw -oo saann -i dada yel -ee -dd -a

\ge Sanna -INDF king -NOM Sanna -INDF Dadu beget -3MS -PT -3MS

\ps N -AGR N -CSE N -AGR N V -PER -TNS -PER

\ft King Sanna begot Daddu.

\nt

\ref 035

\tx dadu kawo: dadu kawo kant^sa jele:d:a

\w dadu kaw-oo dadu kaw-o kantsa yel-ee-dd-a

\mb dadu kaw -oo dadu kaw -o kantsa yel -ee -dd -a

\ge Dadu king -NOM Dadu king -ACC Kantsa beget -3MS -PT -3MS

\ps N N -CSE N N -CSE N V -PER -TNS -PER

\ft King Dadu begot king Kantsa.

\nt

\ref 036

\tx kawo: hewa: jelina:de

\w kaw-oo hew-aa yel-i-naa de?-e

\mb kaw -oo hewaa yel -i -naa de? -e

\ge king -NOM these begot -3MS -FUT present -3MS

\ps N -CSE ADJ/N V -PER -TNS AUX -PER

\ft The above kings gave births to the kings whose names are indicated above

\nt

\ref 037

\tx ?e:... kawo kant^sani ?e:... tam:an:e hosp:un

\w ?ee... kaw-o kants-a-ni ?ee... tammanne hosppun

\mb ?ee... kaw -o kantsa -ni ?ee... tammanne hosppun

\ge *** king -ACC Kantsa -ACC *** tenth eight

\ps *** N -CSE N -CSE *** N N

\ft King Kantsa in 1800

\nt

\ref 038

\tx ?iti fa?:an:e hosp:un s'e:tan:e hosp:un tam:an:e la?:u ma:rota: lajt^sane

\w ?itti fa??anne hosppun s'eetanne hosppun tammann-e laa??-u maarot-aa lajts-a-ne

\mb ?itti fa??anne hosppun s'eetanne hosppun tammanne laa??u maarot-aa lajts -a -ne

\ge one thousand eight hundred eight tenth two mercy -NOM year -DEF -NOM

\ps N N N N N N N N -CSE N -AGR -CSE

\ft In the year 1882 E.C.

\nt The term 'maarotaa' denotes AD.

\ref 039

\tx ?e:... has'e minilik:e ?itop'i:ja

\w ?ee... has'e minilikke ?itop'p'iya

\mb ?ee... has'e minilikke ?itop'p'iya

\ge *** Emperor Meneilik Ethiopia

\ps *** ADJ N

\ft Emperor Meneilik King of Ethiopia,

\nt

\ref 040

\tx ?ira:si wold:egijorg:isa

\w ?iraas-i wolddegijorggisa

\mb ?iraas -i wolddegijorggisa

\ge Eras -INDF Woldegiorgis

\ps *** ADJ N

\ft Ras Woldegiorgis

\nt

\ref 041

\tx s'or kifilija ?udi:de fam:ina:de

\w s'oor kifil-i-y-a ?ud-ii de?-e famm-i-naa de?-e

\mb s'oor kifil -i -y -a ?ud-ii de? -e famm -i -naa de? -e

\ge army regiment -DEF -EPN -NOM make -3MS exist -3MS leader -DEF -NOM present -3MS

\ps N N -AGR -EPN -CSE V -PER V -PER N -AGR -CSE V -PER

\ft Emperor Meneilik claimed Ras Woldegiorgis as leader of his army.

\nt

\ref 042

\tx hewa: ?udina:de dawuro kawu tetsaj ?at:e:da

\w hewaa ?ud-i-naa de?-e dawuro kaw-u tetsa-i ?att-ee-dd-a

\mb hewaa ?ud -i -naa de? -e dawuro kaw -u tetsa -i ?att -ee -dd -a

\ge that make -3MS -FUT present -3MS Dawuro king -DEF hood/ship -INDF end -3MS -PT -3MS

\ps ADJ/N V -PER -TNS AUX -PER N N -AGR DER -AGR V -PER -TNS -PER

\ft Then after it became the end of the Dawuro kingdom.

\nt

\ref 043

\tx hewa: mela:ni ?e:... tigiri: kase wolajt^sani de?e:f:in

\w hewaa melaani ?ee... tigirii kase wolajtsa-ni de?-ee:f:in

\mb hewaa melaani ?ee... tigirii kase wolajtsa -ni de? -ee:f:in

\ge there type *** Tigire before/earlier Wolayita -LOC present -3MS

\ps ADV N *** N N N -CSE AUX -PER

\ft When Tigre had reigned in Wolayta,

\nt

\ref 044

\tx tigirija wolajt^sap:e

\w tigir-i-y-a wolajt^s-a-ppe

\mb tigir -i -y -a wolajts -a -ppe

\ge Tigre -DEF -EPN -NOM Wolayta -NOM -ABL

\ps N -AGR -EPN -CSE N -CSE -CSE

\ft Tigre the king of Wolayita

\nt

\ref 045

\tx s'orin:atija ?ere: gi:de dawuro kawu:

\w s'oorinnat-i-y-a ?er-ee g-ii de?-e dawuro kaw-uu

\mb s'oorinnat -i -y -a ?er -ee g -ii de? -e dawuro kaw -uu

\ge war/battle -DEF -EPN -ACC can -3MS say -3MS exist -3MS Dawuro king -DEF

\ps N -AGR -EPN -CSE V -PER V -PER AUX -PER N N -AGR

\ft came to fight with the Dawuro king.

\nt

\ref 046

\tx wo... kirs:ija gi:fana de?uwa gat^si de?ana pint^se:da ?o:na

\w wo... kirssiya gi:fana de?uwa gats-i de?a-na pints-ee-dd-a ?oo-na

\mb wo... kirssiya gi:fana de?uwa gats -i de?a -na pints-ee -dd -a ?oo -na

\ge *** Kirsiya Gishanna with stay -INDF Dea -ACC cross -3MS -PT -3MS who -ACC

\ps *** N N AD V -AGR N -CSE V -PR -TNS -PER N/PRO -CSE

\ft being together with Kirsiya and Gishanna, drove the Wolayta army even crossing Dea.

\nt

\ref 047

\tx da:kra: ?ira:fa: bo:ga ge:tʃ:amo gol:ija

\w daakkaa ?iraaf-aa booga geetʃ:tʃamo goll-i-y-a

\mb daakkaa ?iraaf -aa booga geetʃ:tʃamo goll -i -y -a

\ge Dakka erasha -ACC Boga Gechamo house -DEF -EPN -ACC

\ps N N -CSE N N N -AGR -EPN -CSE

\ft House of Boga Gichamo who was governor of Dakka

\nt

\ref 048

\tx majla: ?ira:fa ?il:aha ?on?e gol:ija

\w maylla ?iraaf-a ?illaha ?on??e goll-i-y-a

\mb maylla ?iraaf -a ?illaha ?on??e goll -i -y -a

\ge Dakka erasha -ACC Boga Gechamo house -DEF -EPN -ACC

\ps N N -CSE N N N -AGR -EPN -CSE

\ft house of Ilaha who was governor of Mayla

\nt

\ref 049

\tx gudumu ?ira:fa ?ala:ko samak'o gol:ija

\w gudumu ?iraaf-aa ?alaako samaak'o goll-i-y-a

\mb gudumu ?iraaf -aa ?alaako samaak'o goll -i -y -a

\ge Gudumu erasha -ACC Alako Samak'o house -DEF -EPN -ACC

\ps N N -CSE N N N -AGR -EPN -CSE

\ft house of Alako S'amako who was governor of Gudumu

\nt

\ref 050

\tx tu:lama ?ira:fa ?ala:ko dantʃ:amo gol:ija

\w tuulama ?iraaf-aa ?alaak-o dantsamo goll-i-y-a

\mb tuulama ?iraaf -aa ?alaako dantsamo goll -i -y -a

\ge Tulama erasha -ACC Alako Dantsamo house -DEF -EPN -ACC

\ps N N -CSE N N N -AGR -EPN -CSE

\ft House of Alako Dantsamo who was governor of Tulama,

\nt

\ref 051

\tx ?e:... ?as:ali ?ira:fa: ?ama:do gera gol:ija

\w ?ee... ?assali ?iraaf-aa ?amaado geer-a goll-i-y-a

\mb ?ee... ?assali ?iraaf -aa ?amaado geera goll -i -y -a

\ge *** Assal erasha -ACC Amado Gera house -DEF -EPN -ACC

\ps *** N N -CSE N N N -AGR -EPN -CSE

\ft House of Amado Gera who was governor of Assal,

\nt

\ref 052

\tx ?e:... bo:s:a ?ira:ʃa ?amaro ?alk:a:s:a gol:i:ja

\w ?ee... boossa ?iraaf:a ?amaro ?alkk-aa-ss-a goll-i-y-a

\mb ?ee... boossa ?iraaf:a ?amaro ?alkkaassa goll -i -y -a

\ge *** Bossa erasha Amaro Alkassa house -DEF -EPN -ACC

\ps *** N N N N N -AGR -EPN -ACC

\ft House of Amaro Alkassa who was governor of Bossa,

\nt

\ref 053

\tx ?e: zim:a ?ira:ʃʃa: dawə sa:kal:o gol:i:ja

\w ?ee zimma ?iraafʃ-aa dawə saakallo goll-i-y-a

\mb ?ee zimma ?iraafʃ -aa dawə saakallo goll -i -y -a

\ge *** Zima govenor -ACC Dawə Saakallo house -DEF -EPN -ACC

\ps *** N N -CSE N N N -AGR -EPN -CSE

\ft House of Dawə Saakallo who was governor of Zimma,

\nt

\ref 054

\tx dawə sa:kal:o gol:i:ja

\w dawə saakallo goll-i-y-a

\mb dawə saakallo goll -i -y -a

\ge Dawə Saakallo house -DEF -EPN -ACC

\ps N N N -AGR -EPN -CSE

\ft House of Dawə Saakallo ,

\nt

\ref 055

\tx za:b:a ?ira:ʃa: ?aremo ?a:to gol:i:ja

\w zaabba ?iraaf-aa ?areemo ?aato goll-i-y-a

\mb zaabba ?iraaf -aa ?areemo ?aato goll -i -y -a

\ge Zaabba erashaa -ACC Aremo Ato house -DEF -EPN -ACC

\ps N N -CSE N N N -AGR -EPN -CSE

\ft House of Aremo Atto who was governor of Zaabba

\nt

\ref 056

\tx ?e:... ?a:ʃ:o ?ira:ʃa: duguno c'an:ak'a gol:i:ja

\w ?ee... ?aaʃʃ-o ?iraaf-aa dug-u-n-o c'annak'-a goll-i-y-a

\mb ?ee... ?aaʃʃo ?iraaf -aa duguno c'annak'a goll -i -y -a

\ge *** Asho erasha -ACC Duguno C'annak'a house -DEF -EPN -ACC

\ps *** N N -CSE N N N -AGR -EPN -CSE

\ft house of Duguno C'annak'a who was governor of Asho,

\nt

\ref 057

\tx genna wora:ba: se:so ketero golija
\w genna woraab-aa seeso ketero gol-i-y-a
\mb genna woraab-aa seeso ketero gol -i -y -a
\ge Genna woraba -ACC Seeso Ketero house -DEF -EPN -ACC
\ps N N -CSE N N N -AGR -EPN -CSE

\ft House of Seeso Ketero who was governor of Genna,
\nt

\ref 058

\tx konta mara ?ira:ʃa: ?ololo bak'ala gol:ija
\w kontta maara ?iraaf-aa ?ololo bak'k'ala goll-i-y-a
\mb kontta maara ?iraaf -aa ?ololo bak'k'ala goll -i -y -a
\ge Konta Mara erasha -ACC Ololo Bak'ala house -DEF -EPN -ACC
\ps N N N -CSE N N N -AGR -EPN -CSE

\ft House of Ololo Bak'ala who was governor of Konta Mara;
\nt

\ref 059

\tx hewa: tigi:rija kawo: dago:ʃe: pintʰe:da ?awude
\w hewaa tigi:ri-i-y-a kaw-oo dagooyye pints-ee-dd-a ?awude
\mb hewaa tigi:ri -i -y -a kaw -oo dagooyye pints -ee -dd -a ?awude
\ge this tigre -DEF -EPN -ACC king -ACC Dagoye cross -3MS -PT -3MS when
\ps N N -AGR -EPN -CSE N -CSE N V -PER -TNS -PER N

\ft (Being together with the above people) Dagoye had driven off the Wolayta king Tigre.
\nt

\ref 060

\tx dago:ʃa: ?itta sam:na la:ʔa: dada lo he:z:na kawo kantʰa ?ojd:na
\w dagooyya ?itta saanna laaʔa: dada lo heezza kaw-o kantsa ?oydda
\mb dagooyya ?itta saanna laaʔa: dada lo heezza kaw -o kantsa ?oydda
\ge Dagoya one Sanna two Dada *** three king -NOM Kantsa four
\ps N N N N N *** N N -CSE N N

\ft Dagoyee one, Sanna two, Daddu three, king Kantsa four,
\nt

\ref 061

\tx ?e:... hewan kawu tetʰa ?ek'ʰe:da
\w ?ee... hewan kaw-u tetsa ?ek'k'-ee-dd-a
\mb ?ee... hewan kaw -u tetsa ?ek'k' -ee -dd -a
\ge *** that king -DEF hood/ship stop -3MS -PT -3MS
\ps *** ADJ N -AGR DER V -PER -TNS -PER

\ft After that kingship in Dawuro became stopped.
\nt

\ref 062

\tx kawo kant^si ?a:ra sila:sa jelina:de

\w kaw-o kant^s-i ?aara sillaassa yel-i-naa de?-e

\mb kaw -o kants -i ?aara sillaassa yel -i -naa de? -e

\ge king -NOM Kantsa -INDF Arayaa Sillassie born -3MS -ACC present -3MS

\ps N -CSE N -AGR N N V -PER -CSE AUX -PER

\ft when Araya Sellassie (Kantsa) was born.

\nt

\ref 063

\tx ?e:... pars:uwa ba?uwa hawa: wodoruwa dut^sop:e

\w ?ee... parss-u-w-a ba?-u-w-a hawaa wodor-u-w-a duuts-o-ppe

\mb ?ee... parss -u -w -a ba? -u -w -a hawaa wodor -u -w -a duuts -o -ppe

\ge *** tella -DEF -EPN -NOM carry -2S -EPN -2S this rope -DEF -EPN -ACC cut -3MS -COND

\ps *** N -AGR -EPN -CSE V -PER -EPN -PER ADJ/N N -AGR -EPN -CSE V -PER -TNS

\ft If a pot is broken and tella spills,

\nt

\ref 064

\tx mijirat:u: pars:uwa wa:ga: c'ig:a

\w mijir-a-tt-uu parss-u-w-a waagaa c'igg-a

\mb mijir -a -tt -uu parss -u -w -a waagaa c'igg -a

\ge woman -DEF -F -NOM tella -DEF -EPN -ACC price pay -2S

\ps N -AGR -GND -CSE N -AGR -EPN -CSE N V -PER

\ft the price for the tella must be paid.

\nt 'waagaa' is taken from Amharic. Its Dawuro representation is 'gatiya'

\ref 065

\tx hewa: nu: s'era ?im:en:a gi:de

\w hewaa nuu s'eer-a ?imm-e-nn-a g-ii de?-e

\mb hewaa nuu s'eer -a ?imm -e -nn -a g -ii de? -e

\ge he we tax -ACC give -3MS -NEG -3MS say -3PL exist -3PL

\ps PRO PRO N -CSE V -PER -TNS -PER V -PER AUX -PER

\ft under the pretext that he doesn't pay tax for us,

\nt

\ref 066

\tx jawa ?oro:bitin wod'e:da

\w jawa ?oroobit-i-n wod'-ee-dd-a

\mb jawa ?oroobit -i -n wod'-ee -dd -a

\ge Shewa Erobit -INDF -LOC kill -3MS -PT -3MS

\ps N N -AGR -CSE V -PER -TNS -PER

\ft The Italians killed him taking at Showa Robit.

\nt 'Showa Robit' is found in Northern part of Ethiopia.

\ref 067

\tx s'a:li: ?ara sila:s:a ?arasila:se k'aj

\w s'aal-ii ?ara sillaassa ?ara sillaase

\mb s'aal -ii ?ara sillaassa ?ara sillaase k'ay

\ge decide -INDF Araya Sellassie Araya Sellassie also

\ps V -AGR N N N N ADV

\ft Also Araya Sellassie

\nt

\ref 068

\tx suma:lija kamb:ija foc'ana gija

\w sumaaliya kambb-i-y-a foc'-a-na g-i-y-a

\mb sumaaliya kambb-i -y -a foc'-ana g -i -y -a

\ge Somaliya camp -DEF -EPN -ACC die -DIS say -3MS -EPN -3MS

\ps N N -AGR -EPN -CSE V -TNS V -PER -EPNN -PER

\ft It is believed that also Araya Sellassie had died during the battle between Ethiopia and Somaliya.

\nt

\ref 069

\tx fa:lak'a: ?asap:a jele:d:a

\w faalak'aa ?asappa yel-ee-dd-a

\mb faalak'aa ?asappa yel -ee -dd -a

\ge major Assafa begot -3MS -PT -3MS

\ps N N V -PER -TNS -PER

\ft Major Assafa also had a son.

\nt

\ref 070

\tx fa:lak'a: ?asap:i ?amerk:an de?ija tarafa jele:d:a

\w faalak'aa ?asapp-i ?amerkka-n de?-i-y-a tarafa yel-ee-dd-a

\mb faalak'aa ?asapp -i ?amerkka -n de? -i -y -a tarafa yel -ee -dd -a

\ge major Assafa -INDF America -LOC present/live -3MS -EPN -3MS Tarafa beget -3MS -PT -3MS

\ps N N -AGR N -CSE V/AUX -PER -EPN -PER N V -PER -TNS -PER

\ft Major Assefa begot Tarafa who is now living in America.

\nt

\ref 071

\tx hewa:n ?o:m:ati kawu tetsaj ?ek'e:d:a

\w hewaan ?oommat-i kaw-u tetsa-i ?ek'k'-ee-dd-a

\mb hewaan ?oommat-i kaw -u tetsa -i ?ek'k'-ee -dd -a

\ge then Omati -INDF king -DEF ship/hood -INDF cease -3MS -PT -3MS

\ps N/ADV N -AGR N -AGR GER -AGR V -PER -TNS -PER

\ft At that time, kingdom of Dawuro (Omati) had stopped.

\nt

Vid 002: Offerings to the Earlier Kings

\ref 001

\tx kawuwa: kawu: na:na: sarg:ijaw

\w kaw-u -w-aa kaw-uu na?-a na?-a sargg-i-y-a-u

\mb kaw -u -w -aa kaw -uu na? -a na? -a sargg -i -y -a -u

\ge king -DEF -EPN -NOM king -DEF son -ACC son -ACC wed -3MS -EPN -3MS -COND

\ps N -AGR -EPN -CSE N -AGR N -CSE N -CSE V -PER -EPN -PER -TNS

\ft I When the king prepares a wedding ceremony,

\nt Plural form is also available by doubling the noun as we see in the word 'na?a-na?a' in the above.

\ref 002

\tx ?owjm:i ?iti: ba: nama: k'as'ari:di

\w ?owymmi ?itt-i b-aa na?-a na?-a k'as's'ar-ii ddi?-i

\mb ?owymmi ?itt -i ba -a na? -a na? -a k'as's'ar -ii ddi? -i

\ge or else one -INDF thing -NOM son -ACC son -ACC circumcise -3MS exist -3MS

\ps CON N -AGR N -CSE N -CSE N -CSE V -PER AUX -PER

\ft Or on circumcision day of his children,

\nt

\ref 003

\tx bare: kawona bare zarija

\w bar-ee kaw-o-na bar-e zar-i-y-a

\mb bar -ee kaw -o -na bar -e zar -i -y -a

\ge self -NOM king -DEF -NOM self -NOM relative -DEF -EPN -ACC

\ps N -CSE N -AGR -CSE N -CSE N -AGR -EPN -CSE

\ft (He invites) his relatives.

\nt

\ref 004

\tx ?ira:fa gidawa: wora:ba gidawa:

\w ?iraaf-a gid-a-w-aa woraab-a gid-a-w-aa

\mb ?iraaf-a gid -a -w -aa woraaba gid -a -w -aa

\ge erasha be -3PL -EPN -3PL woraba be -3PL -EPN -3PL

\ps N V -PER -EPN -PER N V -PER -EPN -PER

\ft He invites erashas and worabas (his relatives).

\nt

\ref 005

\tx nama: k'as'araw

\w naa-naa k'as's'ar-aw

\mb na? -a na? -a k'as's'ar -a -w

\ge son -ACC son -ACC circumcision -DEF -DAT

\ps N -CSE N -CSE N -AGR -CSE

\ft (when he invites them) on occasion of his children circumcision,

\nt

\ref 006

\tx nanaw matʃi:ja ʔim:i:di s'e:gja wode

\w naa-na-u matʃtʃ-i-y-a ʔimm-ii ddiʔ-i s'eeg-i-y-a wode

\mb naʔ -a naʔ -u matʃtʃ-i -y -a ʔimm -ii ddiʔ-i s'eeg -i -y -a wode

\ge son -ACC son-DEF wife -INDF-EPN-ACC wed-3MS exist -3MS call/invite -3MS -EPN -3MS time

\ps N -CSE N -CSE N -AGR -CSE N -CSE V -PER AUX -PER,TNS V -PER -EPN -PER ADV

\ft (when he invites them) for the wedding of his children

\nt

\ref 007

\tx zamb:a majz:i:di me:c'i:di

\w zambb-aa mayzz-ii diʔ-i meec'c'-ii diʔ-i

\mb zambb -aa mayzz -ii diʔ -i meec'c' -ii diʔ -i

\ge palm -NOM wear -3MS exist -3MS wash -3MS exist -3MS

\ps N -CSE V -PER AUX -PER V -PER AUX -PER

\ft The people wrapping with palm leaves,

\nt

\ref 008

\tx kawu: nanaw k'as'aranaw ʔude:

\w kaw-uu naʔ-a-naʔ-u k'as's'ar-ana-u ʔud-ee

\mb kaw -uu naʔ -a naʔ -u k'as's'ar -ana -u ʔud -ee

\ge king -DEF son -ACC son -DEF circumcise -FUT -DIS be -3MS

\ps N -AGR N -CSE N -AGR V -TNS -TNS V -PER

\ft when they hear that his children are going to be circumcised,

\nt

\ref 009

\tx ʔi:... nanaw matʃi:ja ʔo:ʃe:da go:de

\w ʔii... naʔ-a-naʔ-u matʃtʃ-i-y-a ʔootʃtʃ-ee-dd-a g-oo deʔ-e

\mb ʔii... naʔ -a naʔ -u matʃtʃ-i -y -a ʔootʃtʃ-ee -dd -a g -oo deʔ -e

\ge he son -ACC son -DEF wife -DEF -EPN-ACC ask -3MS -PT -3MS say -3MS exist -3MS,DIS

\ps PRO N -ACC N -AGR N -AGR -EPN -CSE V -PER -TNN -PER V -PER AUX -PER,TNS

\ft When they hear that he is looking for wife for his son,

\nt

\ref 010

\tx sim:a ʔira:ʃa gidawe wora:ba gidawe

\w simma ʔiraaʃa gid-a-w-e woraab-a gid-a-w-e

\mb simma ʔiraaʃa gid -a -w -e woraaba gid -a -w -e

\ge well! erasha be -3MS -EPN -3MS woraba be -3MS -EPN -3MS

\ps INTRJ N V -PER -EPN -PER N V -PER -EPN -PER

\ft The erashas , the worabas

\nt

\ref011

\tx loʔo dure nama: gatʰi:di :

\w loʔʔ-o dur-e naa-naa gats-ii diʔ-i

\mb loʔʔ -o dur -e naʔ -a naʔ -a gats -ii diʔ -i

\ge good -NOM wealth -NOM son -ACC son -ACC reach -3MS exist -3MS

\ps ADJ -CSE N -CSE N -CSE N -CSE V -PER AUX -PER

\ft wealthy individuals,

\nt

\ref012

\tx kawu: ʔerija gok'a:

\w kaw-uu ʔer-i-y-a gok'-aa

\mb kaw -uu ʔer -i -y -a gok' -aa

\ge king -DEF know -3MS -EPN -3MS ordinary-person -NOM

\ps N -AGR V -PER -EPN -PER N -CSE

\ft ordinary persons whom the king invites,

\nt

\ref013

\tx ʔolaw paran bi:di ʔoli:di zari:di

\w ʔol-aw par-a-n b-ii diʔ-i ʔol-ii diʔ-i

\mb ʔol -aw par -a -n b -ii diʔ -i ʔol -ii diʔ -i

\ge war -DAT horse -NOM -INS go -3MS exist -3MS,CVB fight -3MS exist -3MS,CVB

\ps N -CSE N -CSE -CSE V -PER AUX -PER,TNS V -PER AUX -PER,TNS

\ft individual who campaigned to warfront,

\nt

\ref014

\tx kawu: ʔerija gok'a: gido:p:e

\w kaw-uu ʔer-i-ya gok'-aa gid-oo-ppe

\mb kaw -uu ʔer -i -y -a gok' -aa gid -oo -ppe

\ge king -DEF know -3MS -EPN -3MS ordinary-person -NOM be -3MS -if

\ps N -AGR V -PER -EPN -PER N -CSE V -PER -COND

\ft if the king knows him,

\nt

\ref015

\tx loʔo modʔuwa zamba: majzi:di

\w loʔʔo modʔ-u-w-a zambb-aa mayzz-ii diʔ-i

\mb loʔʔo modʔ -u -w -a zambb -aa mayzz -ii diʔ -i

\ge good fattened -DEF -EPN -ACC palm-leaves -ACC wrap -3MS exist -3MS,CVB

\ps ADJ ADJ -AGR -EPN -CSE N -CSE V -PER -AUX -PER,TNS

\ft fattened beef covering with palm leaves,

\nt

\ref 016

\tx mec'i dig'e:d:awa
\w mec'c'-i diggee-dd-a-w-a
\mb mec'c' -i diggee-dd -a -w -a
\ge wash -3MS clean -PT -3MS -EPN -3MS
\ps V -PER V -TNS -PER -EPN -PER

\ft preparing the meat neatly,
\nt

\ref 017

\tx zimet^sam:a ?angros:uwan:a de?ijawa
\w zimets-aa-nna ?anggoss-u-w-a-nna de?-i-y-a-w-a
\mb zimets-aa-nna ?anggoss -u -w -a -nna de? -i -y -a -w -a
\ge hump -ACC-COM rib's-meat -DEF, -ACC-EPN -ACC -COM present -3MS -EPN -3MS -EPN -CVB
\ps N -CSE -CSE N -AGR, -CSE -EPN -CSE -CSE V -PER -EPN -PER -EPN -TNS

\ft He brings different parts of the beef.
\nt

\ref 018

\tx kawuwa nana: sargg:ijan ?afi jal:am:e
\w kaw-u-wa naa-naa sargg-i-y-a-n ?af-i fallamm-ee
\mb kaw -u -w -a na? -a na? -a sargg -i -y -a -n ?af -i fallamm-ee
\ge king -DEF -EPN -NOM son -ACCson -ACC wedding -DEF -EPN -ACC -DAT take -3MS award -3MS
\ps N -AGR -EPN -CSE N -CSE N -CSE N -AGR -EPN -CSE -CSE V -PER V -PER

\ft He offers it as a gift to the king's children.
\nt The term 'shalamme' is borrowed from Amharic. Its representation in Dawuro is 'wojje'

\id 003: Arssa (a traditional bed)

\ref 001

\tx ?um... numi dawuro nu kawuwa
\w ?um... nuu-n-i dawuro nu kawuwa
\mb ?um... nuu-ni dawuro nu kawuwa
\ge *** we -NOM Dawuro we king
\ps *** PRO -CSE Dawuro PRO N

\ft We Dawuros had a king earlier.
\nt

\ref 002

\tx ?um... ?ut:ija gisija gisu: ?ars:a
\w ?um... ?utt-i-y-a gis-i-y-a gis-uu ?arss-aa
\mb ?um... ?utt -i -y -a gis -i -y -a gis -uu ?arss -aa
\ge *** sit -3MS -EPN -3MS sleep -3MS -EPN -3MS sleep -3MS bed -ACC
\ps *** V -PER -EPN -PER V -PER -EPN -PER V -PER N -CSE

\ft The king was sleeping on *arssa*. He was also using it as seat.
\nt Bed is known as 'arssa' in the language.

\ref 003

\tx ?ars:a: nu kawu: gisija gisu:

\w ?arss-aa nu kaw-uu gis-i-y-a gis-uu

\mb ?arss -aa nu kaw -uu gis -i -y -a gis -uu

\ge arssa -ACC we king -DEF sleep -3MS -EPN -3MS sleep -3MS

\ps N -CSE PRO N -AGR V -PER -EPN -PER V -PER

\ft Our king was sleeping on *arssa*..

\nt

\ref 004

\tx ?ars:a: ?ars:aj gars:an:a gez:ija gidinto

\w ?arss-aa ?arss-a-i garss-a-nna gezz-i-y-a gid-intto

\mb ?arss -aa ?arss -a -i garss -a -nna gezz -i -y -a gid -intto

\ge arssa -NOM arssa -ACC -INDF underneath -ACC -LOC cold-region -INDF -EPN -NOM be -3MS

\ps N -CSE N -CSE -AGR N -CSE -CSE N -AGR -EPN -CSE V -PER

\ft In the cold region, different substances are used as mattress on the *arssa*.

\nt

\ref 005

\tx dup:a: sanb:ales'ija jegeti:de

\w dupp-aa sanbbales'-i-y-a yegett-ii de?-e

\mb dupp -aa sanbbales' -i -y -a yegett -ii de? -e

\ge reed -ACC grass -IDEF -EPN -ACC lay -3MS present -3MS,CVB

\ps N -CSE N -AGR -EPN -CSE V -PER AUX -PER,TNS

\ft Grass types known as 'duppa' and 'senbelet' lay over the *arssa*.

\nt

\ref 006

\tx ?a: bol:a sale:naj jeget:idi

\w ?a-a boll-a saleen-a-i yegett-i de?-i

\mb ?a -a bolla saleen -a -i yegett -i de? -i

\ge it -ACC over mat -ACC -INDF lay -3MS present -3MS,CVB

\ps PRO -CSE ADV N -CSE -AGR V -PER AUX -PER,TNS

\ft Then the grass is covered with *selen* (a kind of mat).

\nt

\ref 007

\tx ?a: bol:a nataj buluk:u: jeget:ina

\w ?a-a bolla nat-a-i bulukk-uu yegett-i-na

\mb ?a -a bolla nat -a -i bulukk -uu yegett -i -na

\ge it -ACC on pillow -ACC -INDF buluko -DEF lay -3MS -and

\ps PRO -CSE ADV N -CSE -AGR N -AGR V -PER -CON

\ft Over the *selen*, lay *buluko* (blanket) and nata (pillow), and the king sits on it.

\nt

\ref 008

\tx hewan ?ute: hewan gise: nu dawuro kawu:

\w hew-a-n ?ut-ee hew-a-n gis-ee nu dawur-o kaw-uu

\mb hew -a -n ?ut -ee hew -a -n gis -ee nu dawuro kaw -uu

\ge there -ACC -LOC sit -3MS there -ACC -LOC sleep -3MS we Dawuro king -DEF

\ps N -CSE -CSE V -PER N -CSE -CSE V -PER PRO N N -AGR

\ft Bed on which the *Dawuro* king sleeps looks like this.

\nt

\ref 009

\tx ?um... harajk:a ?a:p:e gars:an:ak:a:

\w ?um... har-a-i-kka ?aa-ppe garss-a-nna-kk-aa

\mb ?um... har -a -i -kka ?aa -ppe garss -a -nnakkaa

\ge *** another -NOM -INDF -and we -ABL underneath -ACC -and

\ps *** ADJ -CSE -AGR -CON PRO -CSE N -CSE -CON

\ft Under the bed of other officials,

\nt

\ref 010

\tx wora:bajk:a ?ira:fajk:a:

\w woraaba-i-kkaa ?iraafa-i-kkaa

\mb woraaba -i -kkaa ?iraafa -i -kkaa

\ge woraba -DEF -NOM erasha -DEF -NOM

\ps N -AGR -CSE N -AGR -CSE

\ft Such as 'woraba' and 'erasha',

\nt

\ref 011

\tx lo?o lo?o ?asaj barena

\w lo?o lo?o ?as-ay bar-e-na

\mb lo?o lo?o ?as -ay bar -ena

\ge good good man -3PL self -ACC

\ps ADJ ADJ N -PER REFL -CSE

\ft Honoured men also have bed of their own.

\nt

\ref 012

\tx dand:aje:d:awe ?arsa: ?ars:i:di

\w dandd-a-yee da?-a-w-e ?arss-aa ?arss-ii-d-i

\mb dandd -a -y -ee da? -a -w -e ?arss -aa ?arss -ii de? -i

\ge able -3PL -EPN -3PL present -3PL -EPN -3PL arssa -ACC arssa -3PL present -3PL

\ps V -PER -EPN -PER AUX -PER -EPN -PER N -CSE N -PER AUX -PER

\ft Those who have the possibility, make bed for themselves.

\nt

\ref 013

\tx gata: jeg:i:di sale:na: je gi:di

\w gatt-aa yegg-ii di?-i saleen-aa yegg-ii di?-i

\mb gatt-aa yegg -ii di? -i saleen -aa yegg -ii di? -i

\ge grass -ACC lay -3PL present -3PL mat -ACC lay -3PL present -3PL

\ps N -CSE V -PER AUX -PER N -CSE V -PER AUX -PER

\ft First they lay on the *arssa* grass. Over the grass, they lay *selen* (mat).

\nt

\ref 014

\tx sale:na: bol:a majwa:

\w saleen-aa bolla may-w-aa

\mb saleen -aa bolla may -w -aa

\ge mat -ACC over pillow -EPN -ACC

\ps N -CSE AD N -EPN -CSE

\ft They place a pillow over the *selen* (mat).

\nt

\ref 015

\tx ?e:... k'oda: galb:a: mantʃa:l:a: hewa: je gi gise:

\w ?ee... k'od-aa galbb-aa mantʃtʃall-aa h-e-w-aa yegg-i gis-ee

\mb ?ee... k'od -aa galbb -aa mantʃtʃall -aa hew -aa yegg -i gis -ee

\ge *** leather -ACC leather -ACC leather mat -ACC there -ACC lay -3MS sleep -3MS

\ps *** N -CSE N -CSE N -CSE PRO -CSE V -PER V -PER

\ft Over the *selen*, they lay a leather mat (*manchella*). And they sleep on it.

\nt

\ref 016

\tx ?e:... wolk'i: de?e:d:a ?asaj jek:o:

\w ?ee... wolk'k'-ii de?-ee-dd-a ?as-ay yekk-oo

\mb ?ee... wolk'k' -ii de? -ee -dd -a ?as -ay yekk -oo

\ge *** strength -INDF present -3PL -PT -3MS man -3PL cry -3MS

\ps *** N -AGR V -PER -TNS -PER N -PER V -PER

\ft Strong people cry,

\nt

\ref 017

\tx wolk'e banta: gok'aj

\w wolk'k'-e bantt-a gok'-ay

\mb wolk'k' -e bantt -a gok' -ay

\ge strength -ACC absent -3MS man -3PL

\ps N -CSE V -PER N -PER

\ft And poor people...

\nt

\ref 018

\tx hizibi: ?e:... gata: je gi:di

\w hizib-ii ?ee... gatt-aa yegg-ii de?-i

\mb hizib -ii ?ee... gatt -aa yegg -ii de? -i

\ge people -INDF *** grass -ACC lay -3MS present -3MS

\ps N -AGR *** N -CSE V -PER V -PER

\ft The people lay grass on their *arssa*

\nt

\ref 019

\tx gata: bol:an jet^s:a: sale:na: jegi:de gis:e

\w gatt-aa boll-a-n yeets-aa saleen-aa yegg-ii de?-e giss-e

\mb gatt -aa bolla -n yeets -aa saleen -aa yegg -ii de? -e giss -e

\ge grass -ACC on -LOC leaf -ACC mat -ACC lay -3MS present -3MS sleep -3MS

\ps N -CSE AD -CSE N -CSE N -CSE V -PER AUX -PER V -PER

\ft They lay selen (mat) over the grass.

\nt

\ref 020

\tx jet^s:a: sale:na: je gi:de

\w yeet^s-aa saleen-aa yegg-ii de?-e

\mb yeet^s -aa saleen -aa yegg -ii de? -e

\ge enset -ACC mat -ACC lay -3MS present -3MS

\ps N -CSE N -CSE V -PER AUX -PER

\ft ordinary people lay leaf of *enset* on their *arssa*.

\nt

\ref 021

\tx gise: kawuwa: gol:ija

\w gis-ee kawuwaa goll-i-y-a

\mb gis -ee kawuwaa goll -i -y -a

\ge sleep -3MS king house -DEF -EPN -NOM

\ps V -PER N N -AGR -EPN -CSE

\ft They sleep on this kind of bed (different to the one in the king's house).

\nt

\ref 022

\tx ?e:... ka:l:an ka:l:an mis'a:

\w ?ee... kaall-an kaall-a-n mis'-aa

\mb ?ee... kaall -an kaall -an mis' -aa

\ge *** turn -ACC turn -ACC gate -ACC

\ps *** N -CSE N -CSE N -CSE

\ft The gates (of the king's fences) one after the other,

\nt

\ref 023

\tx la:pua mis'a: peng:ija la:pun peng:ija

\w laappua mis'-aa pengg-i-ya laappun pengg-i-ya

\mb laappua mis' -aa pengg -i -y -a laappun pengg -i -y -a

\ge seven gate -NOM door -DEF -EPN -NOM seven door -DEF -EPN -NOM

\ps N N -CSE N -AGR -EPN -CSE N N -AGR -EPN -CSE

\ft The fences had seven gates.

\nt

\ref 024

\tx getetijawa la:pun peng:ija

\w g-eetetti-y-a-w-a laapp-u-n pengg-i-ya

\mb g -eetetti -y -a -w -a laappun pengg -i -y -a

\ge say -3MS -EPN -3MS -EPN -DIS seven gte -DEF -EPN -NOM

\ps V -PER -EPN -PER -EPN -TNS N N -AGR -EPN -CSE

\ft It is said that the seven gates

\nt

\ref 025

\tx barija na:gi:di

\w bar-i-y-a naag-ii de?-i

\mb bar -i -y -a naag -ii de? -i

\ge door -DEF -EPN -NOM keep -3MS present -3MS,CVB

\ps N -AGR -EPN -CSE V -PER AUX -PER,TNS

\ft Guards keep these seven gates.

\nt

\ref 026

\tx jaw zabi: na:ge ka:l:an ka:l:an

\w yaw zab-ii naa-g-e kaall-a-n kaall-a-n

\mb yaw zab -ii naag -e kaall -an kaall -an

\ge well! guard -INDF keep -3MS turn -ACC turn -ACC

\ps INTRJ N -AGR V -PER V -CSE V -CSE

\ft Guards keep turn by turn.

\nt

\ref 027

\tx ?at:a:l:atf:a: zabija ?at:a:l:atf:aj zabi: na:ge:

\w ?attaallaatftf-aa zab-i-ya ?attaallaatftf-a-i zab-ii naag-ee

\mb ?attaallaatftf -aa zab -i -y -a ?attaallaatftf a -i zab -ii naag -ee

\ge atalacha -NOM guard -DEF -EPN -NOM atalacha -INDF guard -INDF keep -3MS

\ps N -CSE N -AGR -EPN -CSE N -AGR N -AGR V -PER

\ft Guards keep the king's home and its surrounding.

\nt

\ref 028

\tx ka:l:an kese: gal:as:an:e

\w kaall-an kes-ee gallass-a-nne

\mb kaall -an kes -ee gallass -anne

\ge turn -ACC out -3MS day -ACC

\ps N -CSE V -PER N -CSE

\ft The guards are working through shifts.

\nt

\ref 029

\tx ka:l:an kawuwa peng:ija na:ge:

\w kaall-an kawuwa pengg-i-ya naa-g-ee

\mb kaall -an kawuwa pengg -i -y -a naag -ee

\ge turn -ACC king gate -DEF -EPN -NOM keep -3MS

\ps N -CSE N N -AGR -EPN -CSE V -PER

\ft The guards are working through shifts.

\nt

\ref 030

\tx k'am:an:e kawuwa peng:ija na:ge:

\w k'amm-anne kawuwa pengg-i-y-a naag-ee

\mb k'amm -anne kawuwa pengg -i -y -a naag -ee

\ge evening -ACC king gate -DEF -EPN -ACC keep -3MS

\ps N -CSE N N -AGR -EPN -CSE V -PER

\ft They keep the king's house day and night.

\nt

\ref 031

\tx je:d:a gofetʃ:aj

\w y-ee-dd-a gofetʃʃ-a-i

\mb y -ee -dd -a gofetʃʃ -a -i

\ge come -3MS -PT -3MS follower -NOM -INDF

\ps V -PER -TNS -PER N -CSE -AGR

\ft When guests come,

\nt

\ref 032

\tx hosp:un wora:batet*a: ?usup:n worada:p:e jo:de

\w hosppun woraaba tetsaa ?usupp-n worad-aa-ppe y-oo de?-e

\mb hosppu woraaba tetsaa usupp -n worad -aa -ppe y -oo de? -e

\ge eight woraba hood/ship eight -LOC district -NOM -ABL come -3MS present -3MS,CVB

\ps N N DER N -CSE N -CSE -CSE V -PER AUX -PER,TNS

\ft from the eight woraba districts,

\nt

\ref 033

\tx ji ?odi:di hawa: mela

\w ?i ?od-ii di?-i hawaa mela

\mb ?i ?od -ii di? -i hawaa mela

\ge he speak -3MS present -3MS,CVB here/this ***

\ps PRO V -PER AUX -PER,TNS ADV ***

\ft He says,

\nt

\ref 034

\tx ?ekelo na?a ?ekelo je:d:a toc'a:p:e

\w ?ekelo na?-a ?ekelo y-ee-dd-a toc'c'-aa-ppe

\mb ?ekelo na? -a ?ekelo y -ee -dd -a toc'c' -aa -ppe

\ge Ekelo son -ACC Ekelo come -3MS -PT -3MS Tocha -ACC -ABL

\ps N N -CSE N V -PER -TNS -PER V -CSE -CSE

\ft If a guest comes from Tocha ; for example, the *atalacha* asks (the king) permission for his entrance.

\nt

\ref 035

\tx wufajip:e lo:mape: gen:ape gi:di

\w wufaj-i-ppe loom-a-pee genn-a-ppe g-ii di?-i

\mb wufaj -i -ppe loom -a -pee genn -a -ppe g -ii di? -i

\ge Wushay -DEF -ABL Loma -NOM -ABL Genna -NOM -ABL say -3MS present -3MS,CVB

\ps N -AGR -CSE N -CSE -CSE N -CSE -CSE V -PER AUX -PER,TNS

\ft The guests may come also from Wushay, Lomma, Genna districts.

\nt

\ref 036

\tx kawo: kojfa gadywan

\w kaw-oo koyf-a gady-w-a-n

\mb kawoo koyf -a gady -w -a -n

\ge king Koysha -NOM square -EPN -ACC -LOC

\ps N N -CSE N -EPN -CSE -CSE

\ft They come to the king's residence (at Koysha gaduwa)

\nt

\ref 037

\tx ?odo:p:e ?ekela ha: geliyo gi:na

\w ?od-oo-ppe ?ekela haa gel-i-y-o g-ii-na

\mb ?od -ooppe ?ekela haa gel -i -y -o g -iina

\ge speak -COND Ekela that enter -3MS -EPN -3MS say -3MS

\ps V -TNS N ADJ V -PER -EPN -PER V -PER

\ft When the king allows enter,

\nt

\ref 038

\tx pik'a:di:jan gele:
\w pik'aad-i-y-a-n gel-ee
\mb pik'aad -i -y -an gel -ee
\ge permission -DEF -EPN -ACC enter -3MS
\ps N -AGR -EPN -ACC V -PER

\ft The guest enters according to the permission.
\nt

\ref 039

\tx para:n:e na:na:n:e: zagon
\w par-aa-nne na?-a naa nna?-ee zag-o-n
\mb paraa -nne n?aa n?aa -nnee zag -o -n
\ge horse -ACC child child -ACC gate -NOM -LOC
\ps N -CSE N N -CSE N -CSE -CSE

\ft Leaving his boys and his horse outside,
\nt In this text, the term [n?aa] is repeatedly used so as to represent plural number.

\ref 040

\tx wotsi:de pik'adi:jan
\w wots-ii de?-e pik'ad-i-y-a-n
\mb wots -ii de? -e pik'ad -i -y -an
\ge place -3MS exist -3MS,CVB permission -DEF -EPN -ACC
\ps N -PER AUX -PER,TNS N -AGR -EPN -CSE

\ft The guest enters to the king.
\nt

\ref 041

\tx ha:saji:di bare je:d:awa
\w haasay-ii di?-i bare y-ee-dd-a-wa
\mb haasay -ii di? -i bare y -ee -dd -a -w -a
\ge talk -3MS exist -3MS,CVB self come -3MS -PT -3MS -EPN -CVB
\ps V -PER AUX -PER,TNS REFL V -PER -TNS -PER -EPN -TNS

\ft The guest talks with the king.
\nt

\ref 042

\tx pas'ami:de pik'a:di:jan kesi:di
\w pas's'-a-m-ii de?-e pik'aad-i-y-a-n kes-ii-d-i
\mb pas's'am -ii de? -e pik'aad -i -y -an kes -ii di? -i
\ge finish -3MS present -3MS permission -DEF -EPN -ACC get-out -3MS present -3MS,CVB
\ps V -PER -TNS AUX N -AGR,TNS -EPN -CSE V -PER AUX -PER,TNS

\ft When finishes his talking, he gets out.
\nt

\ref 043

\tx ta mo:guwa band:a gi:di

\w ta moo-g-u-w-a b-an dde?-a g-ii di?-i

\mb ta moog -u -w -a b -an dde? -a g -ii di? -i

\ge I funeral -DEF -EPN -NOM go -3MS present -1SG say -3MS exist -3MS,CVB

\ps N N -AGR -EPN -CSE V -PER AUX -PER V -PER AUX -PER,TNS

\ft When he departs , he says ,”Let me go to a funeral.”

\nt Here the guest expresses his sorrow for his departure from the king.

\ref 044

\tx daroti:de be:

\w darot-ii-d-e b-ee

\mb darot -ii de? -e b -ee

\ge peace -INDF present -3MS go -3MS

\ps N -AGR AUX -PER V -PER

\ft The guest then departs wishing all the best to the king.

\nt

\id 004: Traditional Belief

\ref 001

\tx ?ad:a:man:ta ge: c'e:ʔi

\w ?addaamantt-a g-ee c'eeʔi

\mb ?addaamantt -a g -ee c'ee ʔi

\ge Adamanta -NOM say -3MS boast he

\ps N -CSE V -PER V PRO

\ft he (the sharachuwa) says ‘adamanto’ (calling the name of the spirit he worships)

\nt

\ref 002

\tx ?e:... ha:saji:d:i ?a:m dend:i:d:e

\w ?ee... haas-a-y-ii de?-i ?aa-n dendd-ii de?-e

\mb ?ee... haas -a -y -ii de? -i ?aa -n dendd -ii de? -e

\ge *** speak -3MS -EPN -3MS,CVB present -3MS he -ACC rise -3MS present -3MS,CVB

\ps *** V -PER -EPN -PER,TNS TNS -PER PRO -CSE V -PER AUX -PER,TNS

\ft when the spirit comes (upon the sharachuwa)

\nt ‘sharachuwa’ is a spiritual leader

\ref 003

\tx ?ad:a:man:ta ta:na ?ad:a:man:ta ge:

\w ?addaamantt-a taa-na ?addaamantt-a g-ee

\mb ?addaamantt -a taana ?addaamantt -a g -ee

\ge Adamanata -NOM I adamanta -NOM say -3MS

\ps N -CSE PRO N -CSE V -PER

\ft It says, 'I am adamanto'.

\nt

\ref 004

\tx ta:na deʔont:a ge: deʔont:u ʔukare bo:p:e

\w taana deʔontt-a g-ee deʔontt-u ʔukar-e b-oo-ppe

\mb taana deʔontt -a g -ee deʔontt -u ʔukar -e b -oo -ppe

\ge I de'onta -NOM say -3MS de'ontu -DEF house -ACC go -2S -COND

\ps PRO N -CSE V -PER N -AGR N -CSE V -PER -TNS

\ft If you go to de'ontu's house, the de'ontu spirit reveals itself saying, 'I am de'ontu'.

\nt

\ref 005

\tx ta:na bo:d:o:sont:a ge: bo:d:o:sa ʃare:tʃ:uwa: bo:de

\w taana booddoosontt-a g-ee booddoos-a ʃareetʃtʃ-u-w-aa b-oo deʔ-e

\mb taana booddoosontt -a g -ee booddoos -a ʃareetʃtʃ -u -w -aa b -oo deʔ -e

\ge I bodosontu -NOM say -3MS bodosontu -NOM sharacho -DEF -EPN -ACC go -3MS exist -3MS

\ps PRO N -CSE V -PER N -CSE N -AGR -EPN -CSE V -PER AUX -PER

\ft If you go to bodosontu's house, the spirit says, 'I am bodosontu'.

\nt

\ref 006

\tx ta:na k'ajdarant:a ge: k'ajdara ʃare:tʃ:uwa: bo:de

\w taana k'aydarantt-a g-ee k'aydar-a ʃareetʃtʃ-u-w-a b-oo deʔ-e

\mb taana k'aydarantt -a g -ee k'aydar -a ʃareetʃtʃ -u -w -a b -oo deʔ -e

\ge I k'aydarantu -NOM say -3MS k'aydarantu -NOM sharacho -DEF -EPN -ACC say -3MS exist -3MS

\ps PRO N -CSE V -PER N -CSE N -AGR -EPN -CSE V -PER AUX PER

\ft If you go to k'aydarantu's house, the spirit also reveals itself saying, 'I am k'aydarantu'.

\nt

\ref 007

\tx ta:na ʔaʃe:l:onta ge: ʔaʃe:l:on ʃare:tʃ:uwa: bo:de

\w taana ʔaʃeellont-a g-ee ʔaʃeellon ʃareetʃtʃ-u-wa b-oo deʔ-e

\mb taana ʔaʃeellont -a g -ee ʔaʃeellon ʃareetʃtʃ -u -w -a b -oo deʔ -e

\ge I ashelontu -NOM say -3MS ashelontu sharacho -DEF -EPN -ACC say -3MS exist -3MS

\ps PRO N -CSE V -PER N N -AGR -EPN -CSE V -PER AUX -PER

\ft If you go to the ashelontu's house, the spirit speaks, 'I am ashelontu'.

\nt

\ref 008

\tx ja: gi c'e:k'i s'a:gi:di

\w yaag-i c'ee:k'k'-i s'-aa-gg-ii deʔ-i

\mb yaag -i c'ee:k'k' -i s'aagg -ii deʔ -i

\ge like-this -NOM boast -CVB reign -3MS present -3MS

\ps ADV/N -CSE V -TNS V -PER AUX -PER

\ft When the spirit comes down speaking like this,

\nt

\ref009

\tx matʃ:ija ʔak:anaw ʔid:ile matʃ:ija ʔo:ʃ:o:de

\w matʃʃ-i-y-a ʔakk-a-na-u ʔiddil-e matʃʃ-i-y-a ʔootʃʃ-oo deʔ-e

\mb matʃʃ-i -y -a ʔakk -ana -u ʔiddil -e matʃʃ-i -y -a ʔootʃʃ -oo deʔ -e

\ge wife -DEF -EPN -ACC marry -FUT -3MS luck -ACC wife -DEF -EPN -ACC ask -3MS present -3MS

\ps N -AGR -EPN -CSE V -TNS -PER N -CSE N -AGR -EPN -CSE V -PER AUX -PER

\ft When one wants to ask about his fate, and also he wants to marry a lady,

\nt

\ref010

\tx han:a new ʔid:ile gijawa ʔode:

\w hanna ne-u ʔiddil-e g-i-y-a-w-a ʔod-ee

\mb hanna ne -u ʔiddil -e g -i -y -a -w -a ʔod -ee

\ge this you -DEF luck -ACC say -3MS -EPN -3MS -EPN -DIS speak -3MS

\ps ADJ PRO -AGR N -CSE V -PER -EPN -PER -EPN -TNS V -PER

\ft about the lady who fits for him,

\nt

\ref011

\tx ʔid:ile giden:a n:o gidop:e

\w ʔiddil-e gid-e-nn-aa nn-o gid-opp-e

\mb ʔiddil -e gid -e -nn -aa nno gid -opp -e

\ge luck -3MS be -3FS -NEG -3FS you(ACC) be -NEG -3FS

\ps N -PER V -PER -TNS -PER PRO V -TNS -PER

\ft about the lady who doesn't fit for him,

\nt

\ref012

\tx han:o new ʔak:op:a han:a new ʔid:ile giduk:u ge:

\w hann-o ne-u ʔakk-opp-a hann-a ne-u ʔiddil-e gid-u-kk-u g-ee

\mb hann -o ne -u ʔakk -opp -a hann -a ne -u ʔiddil -e gid -u -kk -u g -ee

\ge this -NOM you -DEF marry -NEG -2S this -NOM you -DEF luck -ACC be -DEF -NEG -3FS say -3MS

\ps N/ADJ -CSE PRO -AGR V -TNS -PER ADJ/N -CSE PRO -AGR N -CSE V -PER -TNS -PER V -PER

\ft The spirit tells whether or not the lady is fit for him.

\nt

\ref013

\tx deʔana gadija ʔo:ʃ:o:de

\w deʔ-ana gad-i-y-a ʔootʃʃ-oo deʔ-e

\mb deʔ -ana gad -i -y -a ʔootʃʃ -oo deʔ -e

\ge present -FUT locality -DEF -EPN -ACC ask -3MS present -3MS

\ps V -TNS N -AGR -EPN -CSE V -PER AUX -PER

\ft When he asks about place of a residence as well as land for farming,

\nt

\ref 014

\tx hawe new mas'e: na?a: jele: na?aj dic'e: gi:di

\w haw-e ne-u mas'-ee na?-aa yel-ee na?-a-i dic'c'-ee g-ii de?-i

\mb hawe ne -u mas' -ee na? -aa yel -ee na? -a -i - dic'c' -ee g -ii de? -i

\ge this you -DEF fair -3MS son -ACC give-birth -2S son -NOM -INDF grow -3MS say -3MS present -3MS

\ps ADJ/N PRO -AGR ADJ/N -PER N -CSE V -PER N -CSE -AGR V -PER V -PER AUX -PER

\ft he says to him, 'This area/ place is good for you to live. You begot children, and they grow well.'

\nt

\ref 015

\tx ?e... de?a lo?a: gi ?ode:

\w ?e... de?-a lo??-aa g-i ?od-ee

\mb ?e... de? -a lo?? -aa g -i ?od -ee

\ge *** live -3MS good -NOM say -3MS speak -3MS

\ps *** V -PER ADJ/N -CSE V -PER V -PER

\ft He tells him, 'Live in this place. It is good.'

\nt

\ref 016

\tx de?en:a gadija gido:p:e

\w de?-e-nna gad-i-y-a gid-oo-ppe

\mb de? -e -nna gad -i -y -a gid -oo -ppe

\ge live -3MS -FUT locality -DEF -EPN -ACC be -3MS -COND

\ps V -PER -TNS N -AGR -EPN -CSE V -PER -TNS

\ft If the environment is not suitable for him to live,

\nt

\ref 017

\tx hik'a: hara san k'as:i

\w hik'k'-aa har-a san k'assi

\mb hik'k' -aa har -a san k'assi

\ge this -ACC another -ACC place also

\ps ADJ/N -CSE ADJ -CSE N ADV

\ft it also advises him to go to another place.

\nt

\ref 018

\tx hik'a ?ama:ra: gadijan

\w hik'k'-a ?amaaraa gad-i-y-a-n

\mb hik'k' -a ?amaaraa gad -i -y -a -n

\ge this -ACC Amara locality/place -DEF -EPN -ACC -LOC

\ps ADJ/N -CSE N N -AGR -EPN -CSE -CSE

\ft It advises him, for example, to go to the place of Amara clan and live there.

\nt

\ref019

\tx ma:l:a: gadijan de?a gi:di

\w maallaa gad-i-y-a-n de?-a g-ii de?-i

\mb maallaa gad -i -y -a -n de? -a g -ii de? -i

\ge Malla locality/place -DEF -EPN -ACC -LOC live -IMP say -3MS present -3MS

\ps N N -AGR -EPN -CSE -CSE V -MOO V -PER V -PER

\ft It advises him to go to the place of Malas clan and live there.

\nt

ref020

\tx ja:ti ka:ji:di fare:tʃu:

\w yaati kaay-ii de?-i fare:tʃʃ-uu

\mb yaati kaay -ii de? -i fare:tʃʃ -uu

\ge like-that forecast -3MS present -3MS sharacho -DEF

\ps ADV V -PER AUX -PER N -AGR

\ft The sharacho forecasts like that.

\nt

\ref021

\tx ?e:... hizibijaw ja: gi ?odi:di

\w ?ee... hizib-i-y-a-u yaa g-i ?od-ii de?-i

\mb ?ee... hizib -i -y -a -u yaa g -i ?od -ii de? -i

\ge *** people -DEF -EPN -ACC -DAT like-this say -CVB speak -CVB present -3MS

\ps *** N -AGR -EPN -CSE -CSE ADV V -TNS V -TNS AUX -PER

\ft (the sharacho) tells like this to the people who come to visit him.

\nt

\ref022

\tx bare karen ?o:fana: ?o:fanis:e: barew ketʃa:

\w bar-e kar-e-n ?oofan-aa ?oofan-i-ss-ee bar-e-u keets-aa

\mb bar -e kar -e -n ?oofan -aa ?oofan -i -ss -ee bar -e -u keets -aa

\ge slef -NOM gate -ACC -LOC fence -ACC fence -3MS -PASS -3MS self -NOM -DAT house -ACC

\ps N -CSE N -CSE -CSE N -CSE N -PER -TNS -PER N -CSE -CSE N -CSE

\ft The sharachuwa also urges the people to do different jobs such as build his fence.

\nt

\ref023

\tx god:om:a gol:i:ja ?ilp:in:i:j gijawa

\w goddomm-a goll-i-y-a ?ilppinn-i-y-a g-i-y-a-w-a

\mb goddomm -a goll -i -y -a ?ilppinn -i -y -a g -i -y -a -w -a

\ge goddoma -ACC house -DEF -EPN -ACC room -DEF -EPN -ACC say -3MS -EPN -3MSC -EPN -3MS

\ps N -CSE N -AGR -EPN -CSE N -AGR -EPN -CSE V -PER -EPN -PER -EPN -PER

\ft He lets them build a goddomma house for him.

\nt

\ref 024

\tx ke:s'ise: hewa:n ?i ?otorotze:

\w kees'-i-ss-ee hewaa-n ?i ?otor-o-tt-ee

\mb kees' -i -ssee hewaa -n ?i ?otor -ottee

\ge make -3MS -DIS that -LOC he proud -3MS

\ps V -PER -TNS ADJ/N -CSE PRO ADJ -PER

\ft And he becomes proud of the house.

\nt

\ref 025

\tx ?asaw ?i ?odowe gisfa gido:de

\w ?as-a-u ?i ?od-o-w-e giʃʃ-a gid-oo de?-e

\mb ?as -a -u ?i ?od -o -w -e giʃʃ -a gid -oo de? -e

\ge man -NOM -DEF he speak -3MS -EPN -3MS,DIS fate -ACC be -3MS present -3MS

\ps N -CSE -AGR PRO V -PER -EPN -PER,TNS N -CSE V -PER AUX -PER

\ft When the thing which the sharachuwa forecasted becomes real, the people then...

\nt

\ref 026

\tx ?iddile gido:de bode

\w ?iddil-e gid-oo de?-e b-o de?-e

\mb ?iddil -e gid -oo de? -e b -o de? -e

\ge luck -ACC be -3MS present -3MS go -3MS present -3MS

\ps N -CSE V -PER AUX -PER V -PER AUX -PER

\ft When the individual becomes successful (eg. if he begot a child),

\nt

\ref 027

\tx na?a: jed:i:di lam:i na?a: diʃʃ:i ?aki:i:di

\w na?-aa yedd-ii de?-i lamm-i na?-aa diʃʃʃ-i ?akk-ii de?-i

\mb na?-aa yedd -ii de? -i lamm -i na?-aa diʃʃʃ -i ?akk -ii de? -i

\ge son -ACC send -3MS present -3MS forward -DEF son -ACC grow -3MS take -3MS present -3MS

\ps N -CSE V -PER AUX -PER N -AGR N -CSE V -PER V -PER AUX -PER

\ft After his son gets grown, he takes him to the sharachuwa.

\nt

\ref 028

\tx ?e:... woji: kolbɛ:sa: gi:di de:ʃa ?atumawa

\w ?ee... woyii kolbbees-aa g-ii de?-i deeff-a ?attum-a-w-a

\mb ?ee... woyii kolbbees -aa g -ii de? -i deeff -a ?attum -a -w -a

\ge *** or goat -ACC say -3MS present -3MS goat -ACC male(boy) -DEF -EPN -ACC

\ps *** CON N -CSE V -PER AUX -PER N -CSE N -AGR -EPN -CSE

\ft Or else , he may bring to him a goat as an offer.

\nt

\ref 029

\tx ?i... koruma: gi:di k'si kourma: ?at:umawa

\w ?ii... korum-aa g-ii de?-i k'ssi kourm-aa ?attum-a-w-a

\mb ?ii... korum -aa g -ii de? -i k'ssi kourm -aa ?attum -a -w -a

\ge *** bull -ACC say -3MS present -3MS also bull -ACC male(boy) -DEF -EPN -ACC

\ps *** N -CSE V -PER AUX -PER ADV N -CSE N -AGR -EPN -CSE

\ft Or else, he may also offer a bull.

\nt

\ref 030

\tx he na?aj go:tʃ:ina naʃet:i:de

\w he na?-a-i gootʃtʃ-ina naʃett-ii de?-e

\mb he na? -a -i gootʃtʃ-ina naʃett -ii de? -e

\ge that boy -NOM -INDF pull -CVB becomes-happy -3MS present -3MS

\ps ADJ N -CSE -AGR V -TNS V -PER AUX -PER

\ft He becomes happy for getting a child, and

\nt

\ref 031

\tx bitani: ?ak:i: ji ?im:o:de

\w bitan-ii ?akk-ii y-i ?imm-oo de?-e

\mb bitan -ii ?akk -ii y -i ?imm -oo de? -e

\ge man -INDF bring -3MS come -3MS give/offer -3MS present -3MS

\ps N -AGR V -PER V -PER V -PER AUX -PER

\ft (and with a joy) he brings his offer to the sharachuwa being together with his child.

\nt

\ref 032

\tx bi go:det:i ?ak:en:a

\w b-i good-etti ?akk-e-nn-a

\mb b -i good -etti ?akk -e -nn -a

\ge go -CVB threaten -3MS, CVB take -3MS -NEG -3MS

\ps V -TNS V -PER, TNS V -PER -TNS -PER

\ft The sharacho doesn't take the offer from the individual by force.

\nt

\ref 033

\tx bi waɖ:i ?ak:en:a

\w b-i waɖ de?-i ?akk-e-nn-a

\mb b -i waɖ de? -i ?akk -e -nn -a

\ge go -3MS, -CVB beat present -3MS take -3MS -NEG -3MS

\ps V -PER, -TNS V -PER V -PER -TNS -PER

\ft He doesn't take from the people by beating (ie. using force)

\nt

\ref 034

\tx nafetʃ:aw bitani: ?ahi ?im:owa

\w nafetʃf-a-u bitan-ii ?ah-i ?imm-o-w-a

\mb nafetʃf -a -u bitan -ii ?ah -i ?imm -o -w -a

\ge happiness -NOM -DEF man -INDF bring -3MS,-CVB give -3MS -EPN -3MS,-CVB

\ps N -CSE -AGR N -AGR V -PER,-TNS V -PER -EPN -PER,-TNS

\ft But the individual happily brings the offer.

\nt

\ref 035

\tx ja:ti ?ak:i:di

\w yaati ?akk-ii de?-i

\mb yaati ?akk -ii de? -i

\ge like-that take -3MS present -INDF

\ps ADV V -PER AUX -PER

\ft He takes that (what the individual brings willingly).

\nt

\ref 036

\tx gadi: bare he wode ba:hilijan

\w gad-ii bar-e he wode baahil-i-y-a-n

\mb gad -ii bar -e he wode baahil -i -y -a -n

\ge country/place -INDF self -NOM that time tradition -DEF -EPN -NOM -LOC

\ps N -AGR N -CSE ADJ N N -AGR -EPN -CSE -CSE

\ft The tradition of that time was like this.

\nt

\ref 037

\tx ja:ti ja:ti ?ak'e: kawuwa ?abe:ti jero wodek:a

\w yaati yaati ?ak'-ee kaw-u-w-a ?abeeti yeero wode-kka

\mb yaati yaati ?ak' -ee kaw -u -w -a ?abeeti yeero wode -kka

\ge like-that like-that rest -3MS,CVB king -DEF -EPN -NOM Abeti Yero time -also

\ps ADV/N ADV/N V -PER,TNS N -AGR -EPN -CSE N N N -ADV

\ft There had been such kind of practice earlier even in the time of king Abeto Yero.

\nt

\ref 038

\tx kawuwa hala:lan do:m:i:k:a

\mb kaw -u -w -a halaala -n doomm -ii -kka

\ge king -DEF -EPN -NOM Halala -ACC start -3MS -since

\ps N -AGR -EPN -CSE N -CSE V -PER -CON

\ft Beginning from Kawo Halala,

\nt

\ref 039

\tx ?itʃeʃu: hala:la jaraj kawukaj kawutowank:a

\w ?itʃtʃeʃ-uu halaala yar-a-i kawuka-i kawut-o-w-a-nkka

\mb ?itʃtʃeʃ -uu halaala yar -a -i kawuka -i kawut -o -w -a -nkka

\ge five -DEF Halala inheritance -NOM -INDF Kawuka -INDF reign -3S -EPN -3S -COND

\ps N -AGR N N -CSE -AGR N -AGR V -PER -EPN -PER -TNS

\ft The Kawuka clan had been on power for five generations.

\nt

\ref 040

\tx ?abe:ti zari: hez:u kawutowank:a

\w abeeti zar-ii heez-zu kaw-uto-w-ankka

\mb ?abeeti zar -ii heez-zu kaw -uto -w -a -nkka

\ge Abeti inheritance -DEF three -DEF reign -DEF -EPN -3MS -COND

\ps N N -AGR N -AGR V -AGR -EPN -PER -TNS

\ft Abeti Yero's clan also had administered for three generations.

\nt

\ref 041

\tx he bahilijan ?ak'e:

\w he baahil-i-ya-n ?ak'-ee

\mb he baahil -i -y -a -n ?ak' -ee

\ge that tradition -DEF -EPN -NOM -LOC remain/live -3MS

\ps ADJ N -AGR -EPN -CSE -CSE V -PER

\ft (In the eras of these kings also) the people had been worshipping in the traditional belief.

\nt 'bahiliyaan' is an Amhari term. Its Dawuro equivalent is 'woggaa'.

\id 005: Shanka (hunting)

\ref 001

\tx jank:a gada:wuwa kes:i:ja bitani:

\w jankk-aa gadaw-u-w-aa kess-i-y-a bitan-ii

\mb jankk-aa gadaw -u -w -aa kess -i -y -a bitan -ii

\ge hunting -NOM leader -DEF -EPN -NOM take-out/go -3MS -EPN -3MS man -DEF

\ps N -CSE N -AGR -EPN -CSE V -PER -EPN -PER N -AGR

\ft A person who is going for hunting,

\nt

\ref 002

\tx he gal:as:a mac'a ?asa:n:a ?ak'en:a

\w he gallass-a mac'c'-a ?as-a-naa ?ak'-e-nna

\mb he gallass -a mac'c' -a ?as -a -naa ?ak' -e -nn -a

\ge this day -ACC woman -ACC man -NOM -COM pass-night -3MS -NEG -3MS

\ps ADJ N -CSE N -CSE N -CSE -CSE V -PER -TNS -PER

\ft In the night when he gets ready to go for hunting, he doesn't sleep with women.

\nt

\ref 003

\tx wont'a gu:ra kese: gu:ra kesi:de

\w wontt-a guur-a kes-ee guur-a kes-ii de?-e

\mb wontt -a guur -a kesee guur -a kes -ii de? -e

\ge dawn -ACC morning -ACC get-out morning -ACC get-out -3MS exist -3MS

\ps N -CSE N -CSE V N -CSE V -PER AUX -PER

\ft The hunter leaves for the huntig early in the morning.

\nt

\ref 004

\tx ?asaj be?ana:s:a kesi c'a:k:a: be:

\w ?as-a-i be?-a-naa-ss-a kes-i c'aakk-aa b-ee

\mb ?as -a -i be? -a -n -a ?ass -a kesi c'aakk -aa b -ee

\ge man -NOM -INDF see -3MS -NEG -3MS man -NOM -INDF get-out jungle -ACC go -3MS

\ps N -CSE -AGR V -PER -TNS -PER N -CSE V N -CSE V -PER

\ft No one sees him while leaving for hte jungle.

\nt

\ref 005

\tx c'a:k:a: bi:de ?e:... k'uma: jed:ina mi:di

\w c'aakk-aa b-ii de?-e ?ee... k'um-aa y-e dde?-ina m-ii de?-i

\mb c'aakk -aa b -ii de? -e ?ee... k'um -aa y -e dde? -ina m -ii de? -i

\ge jungle -ACC go -3MS exist -3MS *** food -ACC come -3MS exist -DIS eat -3MS exist -3MS

\ps N -CSE V -PER AUX -PER *** N -CSE V -PER AUX -TNS V -PER -TNS -PER

\ft After eating his break fast in the jungle,

\nt 'c'aakka' is a term taken from Amharic. The equivalent word in the language is 'worraa'.

\ref 006

\tx ?e:... c'a:kan gis':aj gis':aj gis':aj ge:

\w ?ee... c'aakk-a-n gis's'-a-i gis's'-a-i gis's'-a-i g-ee

\mb ?ee... c'aakk -a -n gis's' -ay gis's' -aj gis's' -aj g -ee

\ge *** jungle -ACC -LOC announce -1S announce -1S announce -1S say -3MS

\ps *** N -CSE -CSE V -PER V -PER V -PER V -PER

\ft From the jungle, he calls other hunters to gather together.

\nt 'c'aakka' is a term taken from Amharic. The equivalent word in the language is 'worraa'.

\ref 007

\tx k'ataj gis':aj gis':aj gis':aj ge:

\w k'at-ay gis's'-ay gis's'-ay gis's'-ay g-ee

\mb k'at -ay gis's' -ay gis's' -ay gis's' -ay g -ee

\ge announce -1S announce -1S announce -1S announce -1S say -3MS

\ps V -PER V -PER V -PER V -PER V -PER

\ft 'Come out for hunting, come out, come out, ...'

\nt

\ref 008

\tx ?e:... fank:a: kesi fank:at wodana sa: c'a:k:a: fank:a: da:m:ano b:na gido:p:e
\w ?ee... fankk-aa kes-i fankk-a-t wod-ana ssa?-a c'aakk-aa fankk-aa daammano b-aa-na gid-oo-ppe
\mb ?ee... fankk-aa kesi fankk -at wod-ana ssa? -a c'aakk -aa fankk-aa daammano b -ana gid -oo -ppe
\ge *** hunt -ACC get-out hunt -3MS kill -FUT place jungle -ACC hunting -ACC Dammano go -FUT be -3MS -if
\ps *** N -CSE V V -PER V -TNS N N -CSE N -CSE N V -TNS V -PER -COND

\ft If he goes to Damano jungle,
\nt 'Damano' is name of a place.

\ref 009

\tx fank:aj da:m:ano: da:m:ano: da:m:ano: ?awa:d3:i ?awa:d3:i ge:
\w fankk-a-i daammaanoo daammaanoo daammaanoo ?awaad3d3-i ?awaad3d3-i g-ee
\mb fankk -a -i daammaanoo daammaanoo daammaanoo ?awaad3d3 -i ?awaad3d3 -i g -ee
\ge hunting -ACC -INDF Damano Damano Damano announcement -INDF announcemnet -INDF say -3MS
\ps N -CSE -AGR N N N N -AGR N -AGR V -PER

\ft (with a louder voice) He announces, "Get out let's go to Damano".
\nt '?awad3i' is taken from Amharic. Its equivalent word in the language is 'gis'ay'.

\ref 010

\tx sik:ind:o gido:p:e k'aj lo:ma worada: zawa: sik:ind:o sik:ind:o sik:ind:o ge:
\w sikkinddo gid-oo-ppe k'ay looma woradaa zawaa sikkinddo sikkinddo sikkinddo g-ee
\mb sikkinddo gid -oo -ppe k'ay looma woradaa zawaa sikkinddo sikkinddo sikkinddo g -ee
\ge Sikindo be -3MS -if well Loma district inside Sikindo Sikindo Sikindo say _3MS
\ps N V -PER -COND *** N N AD N N N V -PER

\ft If the hunting is at Sikindo (place at Loma district), he announces, 'Sikindo, Sikindo, Sikindo...'
\nt 'Sikindo' is name of a place.

\ref 011

\tx k'ora gido:p:e k'aj k'ora: k'ora: fank:aj k'ora:
\w k'ora gid-oo-ppe k'ai k'ooraa k'ooraa fankk-a-i k'ooraa
\mb k'ora gid -oo -ppe k'aj k'ooraa k'ooraa fankk -a -i k'ooraa
\ge K'ora be -3MS -if also K'ora K'ora hunting -ACC -INDF K'ora
\ps N V -PER -COND ADV N N N -CSE -AGR N

\ft If the hunting is at K'ora, he announces, 'K'ora, K'ora, K'ora...'.
\nt 'K'ora' is name of a place.

\ref 012

\tx ?awad3:ja fank:aj k'ora: fank:aj k'ora: ge:
\w ?awad3d3-i-y-a fankk-a-i k'oor-aa fankk-a-i k'oor-aa g-ee
\mb ?awad3d3 -i -y -a fankk -a -i k'ooraa fankk -a -i k'ooraa g -ee
\ge annoucnement -DEF -EPN -NOM hunting -ACC -DEF K'ora hunting -NOM -INDF K'ora say -3MS
\ps N -AGR -EPN -CSE N -CSE -AGR N N -CSE -AGR N V -PER

\ft He says, 'the hunting is at K'ora, hunting to K'ora, ...'
\nt

\ref 013

\tx hewa: ja:go san ?i ge:d:a san

\w hewaa yaa g-o san ?i g-ee-dd-a san

\mb hewaa yaa g -o san ?i g -ee -dd -a san

\ge this like-this say -CVB after he say -3MS -PT -3MS after

\ps ADJ ADV V -TNS ADV PRO V -PER -TNS -PER ADV

\ft After he announces like this,

\nt

\ref 014

\tx fankaj torra: ?ak:i: bi:de do?a: ?ub:a: fa:la:la:la

\w fankk-a-i toor-aa ?akk-ii b-ii de?-e do?-aa ?ubb-aa fa:la:la:la-u

\mb fankk -a -i toor -aa ?akk -ii b -ii de? -e do? -aa ?ubb -aa fa:la:la:la -u

\ge hunting -ACC -INDF spear -ACC take -3PL go -3PL -PT -3PL wild -NOM all -NOM chase -3PL

\ps N -CSE-AGR N -CSE V -PER V -PER -TNS -PER N -CSE N -CSE V -PER

\ft All the hunters begin chasing and killing the wild animals with their spears.

\nt

\ref 015

\tx do?a: woda:na:wa: jani bi:de do?a: jedert*jan woda:de

\w do?-aa woda:na:wa: yaani b-ii de?-e do?-aa yederts-u-w-a-n woda:de-ii de?-e

\mb do? -aa woda:na:wa: yaani b -ii de? -e do? -aa yederts -u -w -a -n woda:de -ii de? -e

\ge beast -ACC kill -FUT there go -3PL exist -1PL wild -ACC chase -3PL-EPN -3PL -CONT kill -1PL exist -1PL

\ps N -CSE V -TNS ADV V -PER AUX -PER N -CSE V -PER-EPN -PER -TNS V -PER AUX -PER

\ft The villagers, passing the day on hunting,

\nt

\ref 016

\tx ?oma:sa: ga:ri:de je:to

\w ?oma:sa: ga:ri-ii-dd-e y-ee-tt-o

\mb ?oma:sa: -a ga:ri -ii de? -e y -eetto

\ge evening -NOM sing -1PL exist -1PL come -1PL,CONT

\ps N -CSE V -PER V -PER V -PER,TNS

\ft They return back home in the evening carrying thier hunt and singing a hero song.

\nt

\ref 017

\tx wonda: k'a:la: ja:ga:mi woda:de

\w wonda: k'aal-aa ja:ga:mi woda:de-a-d-aa

\mb wonda: -aa k'aal -aa ja:ga:mi woda:de -a -d -aa

\ge N -NOM voice -ACC chant -DIS kill -1SG -PT -1SG

\ps morning -CSE N -CSE V -TNS V -PER -TNS -PER

\ft Leave for hunting early in the morning singing a courageous song.

\nt

\ref 018

\tx ?omars:a: k'a:la: pe:g:uwani gajrija:go

\w ?omarss-aa k'aal-aa peegg-u-w -ani gayr-i-y-aa-g-o

\mb ?omarss -aa k'aal -aa peegg -u- -w -ani gayr -i yaa g -o

\ge evening -NOM voice -ACC melodic -DEF -EPN -CONT sing -1SG like-this say -1SG

\ps N -CSE N -CSE -ADJ -PER -EPN -TNS V -PER ADV V -PER

\ft Return in the evening singing a melody of victory.

\nt

\ref 019

\tx ya:gidi ?omars:a ho: sore: wo: ha: ja

\w yaa g-i de?-i ?omarss-a hoo sor-ee woo haa y-a

\mb yaa g -i de? -i ?omarss -a hoo soree woo haaya

\ge like-this say -3MS exist -3MS evening -NOM hoo soree woo haaya

\ps ADV V -PER V -PER N -CSE *** *** *** ***

\ft They sing saying 'wo sore, wo hayaa'.

\nt 'wo sore wo haya' is a kind of melody they produce while singing.

\ref 020

\tx hoo soree woo...

\w hoo soree woo...

\mb hoo soree woo...

\ge hoo soree woo

\ps *** *** ***

\ft Ho sore, woo...

\nt 'ho sore, woo..' is a melodic voice which the singers produce to beautify their songs.

\ref 021

\tx wo: sore: wo: ja:

\w woo soree woo yaa

\mb woo soree woo yaa

\ge woo soree woo yaa

\ps *** *** *** ***

\ft Woo soree woo yaa...

\nt They are voices which the hunters produce during thier singing.

\ref 022

\tx wo: sore: wo: sore

\w woo sor-ee woo soree

\mb woo soree woo soree

\ge *** *** *** ***

\ps *** *** *** ***

\ft Woo soree woo sore...

\nt Here again they are melodic voices.

\ref 023

\tx hega ja:gidi ?omars:a solijara ?ad3a:bijara jet:o

\w heg-a yaa g-i de?-i ?omarss-a soliyar-a ?ad3aab-i-ya-ra yee-tt-o

\mb hega yaa g -i de? -i ?omarss -a soliyara ?ad3aab -i -y -ara y -etto

\ge like-that like-this say -3PL exist -3PL evening -NOM colourfully accompay -1PL -EPN -1PL come -3PL

\ps ADC ADC V -PER -TNS -PER N -CSE ADV V -PER -EPN -PER V -PER

\ft Just like this, we come back to our village.

\nt

\ref 024

\tx ja:gidi ke:ka ?asa: gol:ijan k'umaj ka?:e:

\w yaa g-i de?-i keeka ?as-aa goll-i-y-a-n k'um-ay ka??-ee

\mb yaa g -i de? -i keeka ?as -aa goll -i -y -a -n k'um -ay ka?? -ee

\ge like-this say -3MS exist -3MS good man -NOM house-DEF -EPN -ACC -LOC food -ACC eat -3MS

\ps ADV V -PER AUX -PER ADJ N -CSE N -AGR -EPN -CSE -CSE N -CSE V -PER

\ft Then, we eat food in the house of a famous person in the village.

\nt

\ref 025

\tx ta gol:ijan k'umaj ka?:e:

\w ta goll-i-y-a-n k'um-ay ka??-ee

\mb ta goll -i -y -a -n k'um -ay ka?? -ee

\ge I house -DEF -EPN -ACC -LOC food -ACC eat -3MS

\ps PRO N -AGR -EPN -CSE -CSE N -CSE V -PER

\ft In my house food is prepared.

\nt the speaker says 'I' because he is a well-known (famous) individual in the village.

\ref 026

\tx ʃank:a: gada:wuwa gol:ijan k'umaj ka?:e:

\w ʃankk-aa gad-aa-uu-wa goll-i-y-a-n k'um-ay ka??-ee

\mb ʃankk -aa gadaa -uu -w -a goll -i -y -a -n k'um -ay ka?? -ee

\ge hunting -ACC leader DEF -EPN -ACC home -DEF -EPN -ACC -LOC food -ACC eat -3MS,PASS

\ps N -CSE N AGR -EPN -CSE N -AGR -EPN -CSE -CSE N -CSE V -PER,TNS

\ft Also food is prepared in the house of the leader of the hunters.

\nt

\ref 027

\tx karijan hizibi: tora: ?ak:idi

\w kar-i-y-a-n hizib-ii toor-aa ?akk-i de?-i

\mb kar -i -y -a -n hizib -ii toor -aa ?akk -i de? -i

\ge gate -DEF -EPN -ACC -LOC people -NOM spear -ACC take -3PL exist -3PL

\ps N -AGR -EPN -CSE -CSE N -CSE N -CSE V -PER V -PER

\ft In the evening, the villagers holding thier spears,

\nt

\ref 028

\tx be:dawe ke:ka ?asa: gol:ijan ?uti me:

\w b-ee-dd-a-w-e keeka ?as-aa goll-i-y-a-n ?utt-i m-ee

\mb b -ee -dd -a -w -e keeka ?as -aa goll -i -y -a -n ?utt -i m -ee

\ge go -3PL -PT -3PL -EPN -CVB good man -NOM house -DEF -EPN -NOM -LOC sit -3PL eat -3PL

\ps V -PER -TNS -PER -EPN -TNS ADJ N -CSE N -AGR -EPN -CSE -CSE V -PER V -PER

\ft Go together to the house of the gentleman of the village.

\nt

\ref 029

\tx ?omars:a fank:a ?a:p:e sim:i:ja ?asaj

\w ?omarss-a fankk-a-ppe simm-i-y-a ?as-ay

\mb ?omarssa fankk -a -ppe simm -i -y -a ?as -ay

\ge evening hunting -ACC -ABL retun -3PL -EPN -3PL man -NOM,PL

\ps N N -CSE -CSE V -PER -EPN -PER N -CSE, NUM

\ft In the evening when the hunters get back.

\nt

\ref 030

\tx wo: sore: wo: j:a:

\w woo soree woo yyaa

\mb woo soree woo yyaa

\ge woo soree woo yyaa

\ps *** *** *** ***

\ft They sing saying, "woo sore , woo yaa..."

\nt

\ref 031

\tx ?ute barana:a wo hoy

\w ?uute baarannaa wo hoy

\mb ?uute baarannaa wo hoy

\ge Utte Barana wo hoy

\ps N N *** ***

\ft They sing saying like this, 'Barana Utte's son, woo... hoy'.

\nt 'Utte' and 'Barana' are personal names.

\ref 032

\tx wo: sore: wo: fank:aj fares:e: wo: j:a

\w woo soree woo fankk-a-i faress-ee woo yya

\mb woo soree woo fankk -a -i faress -ee woo yya

\ge woo soree woo hunt -NOM -INDF kill -3MS woo yya

\ps *** *** *** N -CSE -AGR V -PER *** ***

\ft ' (Barana Ute's son) the hunter, killed'.

\nt

\ref 033

\tx manaj lo:k:uwa pun:e:se: wo: sore

\w mana-i lookk-u-w-a puunnees-ee woo sore

\mb mana -i lookk -u -w -a puunnees -ee woo sore

\ge Mana -DEF,NOM buggle -DEF -EPN -ACC blow -3MS woo sore

\ps N -AGR,CSE N -AGR -EPN -CSE V -PER *** **

\ft Mana has blown the buggle.

\nt When hunters kill, they blow a buggle as a sign for their bravery.

\ref 034

\tx tora: hafijan wot'i:di

\w toor-aa haf-i-y-a-n wots-ii de?-i

\mb toor -aa haf -i -y -a -n wots -ii de? -i

\ge spear -ACC shoulder -DEF -EPN -ACC -LOC put -3PL present -3PL,CVB

\ps N -CSE N -AGR -EPN -CSE -CSE V -PER -AUX -PER,TNS

\ft Putting their spears on thier shoulders,

\nt

\ref 035

\tx ?omars:a tora: hafijan wot'i:de

\w ?omarss-a toor-aa haf-i-y-a-n wots-ii de?-e

\mb ?omarss -a toor -aa haf -i -y -a -n wots -ii de? -e

\ge evening -NOM spear -ACC shoulder -DEF -EPN -ACC -LOC put -3PL present -3PL,CVB

\ps N -CSE N -CSE N -AGR -EPN -CSE -CSE V -PER -AUX -PER,TNS

\ft In the evening, all the hunters putting their spears on thier shoulders,

\nt

\ref 036

\tx hewa: ja:ti sori:d:e je:

\w hewaa yaat-i sor-ii de?-e y-ee

\mb hewaa yaat -i sor -ii de? -e y -ee

\ge like-that say -3PL,CVB sore -DEF,NOM present -3PL come -3PL

\ps ADV V -PER,TNS N -AGR,CSE AUX -PER V -PER

\ft They sing 'sore'.

\nt

\ref 037

\tx hewa: ja:ti jank:an wod'i ?erijawe

\w hewaa yaat-i jankk-a-n wod-i ?eriy-a-w-e

\mb hewaa yaat -i jankk -a -n wod -i ?eriy -a -w -e

\ge liket-hat say -3PL hunt -ACC -LOC kill -3MS know -3MS -EPN -3MS

\ps ADV V -PER V -CSE -CSE V -PER V -PER -EPN -PER

\ft One who knows hunting,

\nt

\ref 038

\tx do?a: wodfi ?erijawe hawa: jin

\w do?-aa wod-i ?eriy-a-w-e haw-aa jin

\mb do? -aa wod -i ?eriy -a -w -e hawaa jin

\ge wild-animal -ACC kill -3MS,CVB know -3MS -EPN -3MS this was

\ps N -CSE V -PER,TNS V -PER -EPN -PER ADJ V

\ft Hunting had been known.

\nt

\ref 039

\tx do?a: wodfa: pajru: beni k'uminagare jin

\w do?-aa wod-aa payr-uu ben-i k'uminagar-e jin

\mb do? -aa wod -aa payr -uu ben -i k'uminagar -e jin

\ge wildanimal -ACC kill -3MS,CVB count -CVB earlier -INDF work -3MS was

\ps N -CSE V -PER,TNS V -TNS ADJ/N -AGR N -PER V

\ft (In the earlier time) hunting had been considered as a heroic act.

\nt The term [k'umnagare] is an Amharic borrowing. In the language, the representation is 'maddiyaba'.

\ref 040

\tx ka:l:a: ?a: ?azumara wora:p:e sim:ina:de

\w kaallaa ?aa ?azumar-a wor-aa-ppe simm-i-naa-d-e

\mb kaallaa ?aa ?azumar -a wor -aa -ppe simm -i -naa de? -e

\ge next he,GEN yield -ACC bush -ACC -ABL return -3MS -FUT present -3MS

\ps ADJ PRO,CSE N -CSE N -CSE -CSE V -PER -TNS AUX -PER

\ft When season of the hunting passes, the hunters work on their farm.

\nt

\ref 041

\tx do?a: wodaj la:fi ?oli:f:de:da

\w do?-aa wod-a-i laaf-i ?oliif-ee-dd-a

\mb do? -aa wod -a -i laaf -i ?oliif -ee -dd -a

\ge wild-animal -ACC kill -3MS -CVB lessen -3S,CVB drop -3S -PT -3S

\ps N -CSE V -PER -TNS V -PER,TNS V -PER -TNS -PER

\ft Hunting became lessened (in the later time), and people dropped this activity.

\nt

\ref 042

\tx ?asaj ka:l:a nu ?asaj ?azumaran bi: wodija sa:

\w ?as-ai kaall-a nu ?as-ai ?azumar-a-n b-ii wod-i-y-a s-aa

\mb ?as -ai kaalla nu ?as -ai ?azumar -a -n b -ii wod -i -y -asa

\ge man -NOM,PL after we man -NOM,PL yield -ACC -LOC go -1PL kill -3PL -EPN -3PL

\ps N -CSE,NUM ADV PRO N -CSE,NUM N -CSE -CSE V -PER V -PER -EPN -PER

\ft We do our farming activities, and produce crops.

\nt

\id 006: Waganduwa (Good Manner)

\ref 001

\tx wa:gand:uwa gija:we

\w waagandd-u-w-a g-i-y-aa-w-e

\mb waagandd -u -w -a g -i -y -aa -w -e

\ge ethics -DEF -EPN -NOM say 3MS -EPN -3MS -EPN -3MS

\ps N -AGR -EPN -CSE V PER -EPN -PER -EPN -PER

\ft What ethics is...

\nt

\ref 002

\tx dawuro ?asaj ?ub:aj wa:gand:uwa:n:a wa:gand:uwa:n:a de?e:

\w dawur-o ?as-ay ?ubb-ay waagandd-u-w-aanna waagandd-u-w-ana de? -ee

\mb dawur -o ?as -ay ?ubb -ay waagandd -u -w -aanna waagandd -u -w -aanna de? -ee

\ge Dawuro -NOM man -NOM,PL all -NOM,PL ethics -DEF -EPN -ACC ethics -DEF -EPN -ACC present -3PL

\ps N -CSE N -CSE,NUM N -CSE,NUM N -AGR -EPN -CSE N -AGR -EPN -CSE AUX -PER

\ft All Dawuro people have ethics.

\nt

\ref 003

\tx wa:gand:uwa gu:s:aj ?aje:

\w waagandd-u-w-a g-uu-ssay ?ay-ee

\mb waagandd -u -w -a g -uu -ssay ?ay -ee

\ge ethics -DEF -EPN -NOM say -DEF -3MS what -NOM

\ps N -AGR -EPN -CSE V -AGR -PER N -CSE

\ft What is ethics?

\nt

\ref 004

\tx ?asaj ?asa:n:a mija:wa:

\w ?as-ay ?as-aa-nna m-i-y-aa-w-aa

\mb ?as -ay ?as -aa -nna m -i -y -aa -w -aa

\ge man -NOM,PL man -NOM -COM eat -3MS -EPN -3MS -EPN -DIS

\ps N -CSE,NUM N -CSE -CSE V -PER -EPN -PER -EPN -TNS

\ft If human beings eat together,

\nt

\ref 005

\tx ?asaj ?asa:n:a pe:fija:wa:

\w ?as-ay ?as-aa-nna pee:f-i-y-aa-w-aa

\mb ?as -ay ?as -aa -nna pee:f -i -y -aa -w -aa

\ge man -NOM,PL man -NOM -COM stay -3MS -EPN -3MS -EPN -DIS

\ps N -CSE,NUM N -CSE -CSE V -PER -EPN -PER -EPN -TNS

\ft when human beings live together, and do normal relationships,

\nt

\ref 006

\tx ʃo:ru: ʃo:ruwa matʃ:o c'ad:i gisen:awa

\w ʃoor-uu ʃoor-u-w-a matʃtʃ-o c'add-i gis-e-nn-a-w-a

\mb ʃoor -uu ʃoor -u -w -a matʃtʃ -o c'add -i gis -e -nn -a -w -a
\ge neighbour -DEF neighbour -DEF -EPN -NOM wife -ACC envey -3MS sleep -3MS -NEG -3MS -EPN -DIS
\ps N -AGR N -AGR -EPN -CSE N -ACC V -PER V -PER -TNS -3MS -EPN -DIS

\ft A man who doesn't envey with his neighbour's wife, and neither does sleep with her,
\nt

\ref 007

\tx ʔasaʃ ʔasa: zawa: na:k'en:awa:

\w ʔas-a-i ʔas-aa zaw-aa naak'k'-e-nn-a -w -aa

\mb ʔas -a -i ʔas -aa zaw -aa naak'k' -e -nn -a -w -aa
\ge man -NOM -INDF man -ACC border -ACC push -3MS -NEG -3MS -EPN -DIS
\ps N -CSE -AGR N -CSE N -CSE V -PER -TNS -PER -EPN -TNS

\ft A man who doesn't push/ take another man's border/ land,
\nt

\ref 008

\tx ʔasaʃ word:uwa mark:aten:awa:

\w ʔas-a-i wordd-u-w-a markkatt-e-nn-a-w-aa

\mb ʔas -a -i wordd -u -w -a markkatt -e -nn -a -w -aa
\ge man -NOM -INDF false -DEF -EPN -NOM witness -3MS -NEG -3MS -EPN -DIS
\ps N -CSE -AGR N -AGR -EPN -CSE V -PER -TNS -PER -EPN -TNS

\ft A man who doesn't witness for false.(A man who gives earnest witness,)
\nt

\ref 009

\tx hewe wa:gand:uwa simi bitanijaw

\w hewe waagandd-u-wa simmi bitan-i-y-aw

\mb hewe waagandd -u -w -a simmi bitan -i -y -aw
\ge this ethics -DEF -EPN -NOM ok/well man -DEF -EPN -DAT
\ps PRO N -AGR -EPN -CSE ADV N -AGR -EPN -CSE

\ft a man with good ethics,
\nt

\ref 010

\tx hewe ʔo:tʃ:ina bima:de na:t:o

\w hewe ʔootʃtʃ-i-na b-ii-naa deʔ-e naʔ-a-tt-o

\mb hewe ʔootʃtʃ -i -na biin -aa deʔ -e naʔ -a -tt -o
\ge this ask -3MS -PAS see -CVB present -3MS girl -DEF -F -ACC
\ps PRO V -PER -TNS V -TNS AUX -PER N -AGR -GND -CSE

\ft asks to marry someone's girl to marry.
\nt

\ref 011

\tx ?o:tf:an:a gi:de bi:na:

\w ?ootf:tf-a-nna g-ii de?-e b-ii-naa

\mb ?ootf:tf -a -nna g -ii de? -e b -ii -naa

\ge ask -1SG -FUT say -3MS present -3MS go -3MS -FUT

\ps V -PER -TNS V -PER AUX -PER V -PER -TNS

\ft No one forbids his daughter to give him as wife.

\nt

\ref 012

\tx wa:gand:uwa ?eraj gi:na ta ?erik:e gi:na

\w waagandd-u-w-a ?er-a-i g-ii-na ta ?er-i-kk-e g-ii-na

\mb waagandd -u -w -a ?er -a -i g -ii -na ta ?er -i -kk -e g -ii -na

\ge ethics-DEF -EPN -NOM know -3MS -CVB say -3MS -CVB I know -1SG -NEG -1SG say -3MS -CVB

\ps N -AGR -EPN -CSE V -PER -TNS V -PER -TNS PRO V -PER -TNS -PER V -PER -TNS

\ft (The daughter's father asked the man) if he knew 'waganduwa'.

\ref 013

\tx ?eren:awo: ?im:ok:o gi:na bafi buwa

\w ?er-e-nn-a-woo ?imm-o-kk-o g-ii-na baf-i b-u-w-a

\mb ?er -e -nna -woo ?imm -o -kk -o g -ii -na baf -i b -u -w -a

\ge know -3MS -NEG -DAT give -1PL -NEG -1PL say -3MS -DIS leave -3MS go -3MS -EPN -3MS

\ps V -PER -TNS -CSE V -PER -TNS -PER V -PER -TNS V -PER V -PER -EPN -PER

\ft But the man replied, 'No'. Hence, the father refused to give his daughter.

\nt

\ref 014

\tx la:ʔet^so matan bo:ra: gofi:d:e

\w laaʔets-o mata-n boor-aa gof-ii dde?-e

\mb laaʔets -o mata -n boor -aa gof -ii dde? -e

\ge second -NOM near -LOC ox -ACC plough -3MS exist -3MS

\ps N -CSE N -CSE N -CSE V -PER AUX -PER

\ft Second, when the man was farming in his farm,

\nt

\ref 015

\tx ?oge gas'an deʔijawa:

\w ?og-e gas'-a-n deʔ-i-y-a-w-aa

\mb ?og -e gas' -a -n deʔ -i -y -a -w -aa

\ge road -NOM side -NOM -LOC present -3MS -EPN -3MS -EPN -DIS

\ps N -CSE N -CSE -CSE AUX -PER -EPN -PER -EPN -TNS

\ft the one nearby the road

\nt

\ref 016

\tx ?ak:a ja:gi:na dig:e:d:a

\w ?akk-a yaa g-ii-na digg-ee-dd-a

\mb ?akk -a yaa g -ii -na digg -ee -dd -a

\ge take -2S like-this say -3MS -DIS refuse -3MS -PT -3MS

\ps V -PER ADV V -PER -TNS V -PER -TNS -PER

\ft when he asked to take (the one nearby the road), he refused.

\nt

\ref 017

\tx gi:na wani gi:na

\w g-ii-na waa-n-i g-ii-na

\mb g -ii -na waani g -ii -na

\ge say -3MS -DIS why say -3MS -DIS

\ps V -PER -TNS ADV V -PER -TNS

\ft When he is asked why he did this so,

\nt

\ref 018

\tx wa:gandu:wa ?eren:a gi:na ?eret:anaw taw ?is'e:d:a wa:gandu:wa ?ootf:i:na gi:na

\w waagandd-u-wa ?er-e-nna g-ii-na ?er-etta-n-aw taw ?is's'-ee-dd-a waagandd-u-wa ?ootf'i-i-na g-ii-na

\mb waagandd -u -w -a ?er -e -nn -a g -ii -na

\ge ethics -DEF -EPN -NOM know -3MS -NEG -3MS say -3MS -DIS

\ps N -AGR -EPN -CSE V -PER -TNS -PER V -PER -TNS

\ft He said that he doesn't know *waganduwa*.

\nt

\ref 019

\tx ?eret:anaw taw ?is'e:d:a

\w ?er-etta-n-aw taw ?is's'-ee-dd-a

\mb ?er -etta -n -aw ta -w ?is's' -ee -dd -a

\ge know -3MS -NEG -3MS,DIS I -DAT refuse -3MS -PT -3MS

\ps V -PER -TNS -PER,TNS PRO -CSE V -PER -TNS -PER

\ft (Since I didn't know *waganduwa*) the man refused to me.

\nt

\ref 020

\tx wa:gandu:wa ?ootf:i:na gi:na

\w waagandd-u-wa ?ootf'i-i-na g-ii-na

\mb waagandd -u -w -a ?ootf'i -i -na g -ii -na

\ge ethics -DEF -EPN -NOM ask -3MS -DIS say -3MS -DIS

\ps N -AGR -EPN -CSE V -PER -TNS V -PER -TNS

\ft (the man whom the farmer sent said that he didn't know *waganduwa* ,.

\nt

\ref 021

\tx ?aw bo:ra: ne goʃaʃ:a ga:wa:ʃin bi:m:e

\w ?a-u boor-aa ne goʃ-afʃa g-aa-w-aa-ʃin b-ii-nne

\mb ?a -u boor -aa ne goʃ -afʃa g -aa -w -aa -ʃin b -ii -nne

\ge he -DAT ox -ACC you plough -2MS say -3MS -EPN -3MS -and go -3MS -CVB

\ps N -CSE N -CSE PRO V -PER V -PER -EPN -PER -CON V -PER -TNS

\ft leaving his oxen to this person , the man left for the girl's father's house.

\nt

\ref 022

\tx ?wrk'a kuʃija:n:ak:a ba:we

\w ?wrk'k'-a kuʃ-i-y-aa-nnakka b-aa-we

\mb ?wrk'k' -a kuʃ -i -y -aa -nnakka b -aa -w -e

\ge mud -NOM hand -DEF -EPN -NOM -INS go -3MS -EPN -3MS

\ps N -CSE N -AGR -EPN -CSE -CSE V -PER -EPN -PER

\ft (the farmer, when heard this) He went (to the girl's father) with his muddy hands.

\nt

\ref 023

\tx taw hint:e n?a:t:o ?im:ite

\w ta-w hintt-e na?a-tt-o ?imm-ite

\mb ta -w hintt -e na?a -tt -o ?imm -ite

\ge I -DAT you -ACC daughter -F -ACC give -2MS(HON)

\ps PRO -CSE PRO -AGR N -GND -CSE V -PER

\ft Give me your daughter.

\nt

\ref 024

\tx wa:gand:uwa ?eraj ?eraj

\w waagandd-u-w-a ?er-ay ?er-ay

\mb waagandd -u -w -a ?er -ay ?er -ay

\ge ethics -DEF -EPN -CSE know -1SG know -1SG

\ps N -AGR -EPN -ACC V -PER V -PER

\ft (he said that)I know what *waganduwa* is.

\nt

\ref 025

\tx wa:gand:u: ?aje:

\w waagandd-uu ?ay-ee

\mb waagandd -uu ?ay -ee

\ge ethics -DEF what -NOM

\ps N -AGR PRO -CSE

\ft What is ethics?

\nt

\ref 026

\tx wa:gand:u: bol:u: bol:uwa sa:lija:wa:

\w waagandd-uu boll-uu boll-u-wa saal-i-yaa-waa

\mb waagandd -uu boll -uu boll -u -w -a saal -i -y -aa -w -aa

\ge ethics -DEF,NOM brother-in-law -DEF brotherinlaw -DEF -EPN -ACC respect -3MS -EPN -3MS -EPN -DIS

\ps N -AGR,CSE N -AGR N -AGR -EPN -CSE V -PER -EPN -PER -EPN -TNS

\ft Waganduwa is when brother-in-law respects his brother-in-law,

\nt

\ref 027

\tx kofat:o:p:e mizija:wa:

\w kof-a-ttoo-ppe miz-i-yaa-waa

\mb kof -attoo -ppe miz -i -y -aa -w -aa

\ge starve -3MS -if feed -3MS -EPN -3MS -EPN -DIS

\ps V -PER -COND V -PER -EPN -PER -EPN -TNS

\ft If he feeds him (his brother in law) when he gets him starved

\nt

\ref 028

\tx meto:to:p:e ta?i:ja:wa:

\w metoo-too-ppe ta??-i-yaa-waa

\mb metoo -too -ppe ta?? -i -y -aa -w -a

\ge become-poor -3MS -if lend -3MS -EPN -3MS -EPN -DIS

\ps V -PER -COND V -PER -EPN -PER -EPN -TNS

\ft If he lends when (his brother in law) has no money.

\nt

\ref 029

\tx k'a:fet:o:p:e bilisi:ja:wa:

\w k'a:f-e-ttoo-ppe biliss-i-yaa-waa

\mb k'a:f -ettoo -ppe biliss -i -y -aa -w -aa

\ge prisoned -3MS if release -3MS -EPN -3MS -EPN -3MS

\ps V -PER COND V -PER -EPN -PER -EPN -PER

\ft If he (his brother in law) is imprisoned, if he does everything to make him released from prison

\nt

\ref 030

\tx wa:gand:uwa hewan ?eraj

\w waagandd-u-w-a hew-a-n ?er-ay

\mb waagandd -u -w -a hewa -n ?er -ay

\ge ethics -DEF -EPN -NOM that -LOC know -NOM, -INDF

\ps N -AGR -EPN -CSE N -CSE V -CSE, -AGR

\ft I know waganduwa (ie. ethics) like that.

\nt [hewa] here serves as a noun.

\ref 031

\tx ja:gina ta na:t'o ne ?ak:ra ja:guwa

\w yaa g-i-na ta na?-a-tt-o ne ?akk-aa yaa g-u-wa

\mb yaa g -i -na ta na? -a -tt -o ne ?akk -aa yaa g -u -w -a

\ge like-that say -3MS -ACC,DIS I child -DEF -F -ACC you take -3MS like-this say -3MS -EPN -3MS

\ps ADV V -AGR -CSE,TNS PRO N-AGR -GND -CSE PRO V-PER ADV V -PER -EPN -PER

\ft The father said that this person should marry his daughter.

\nt

\ref 032

\tx wa:gandu hint:ena ta ha?:i ta so:p:e

\w waagandd-u hin-ttena ta ha?:i ta soo-ppe

\mb waagandd -u hin -tte -na ta ha?:i ta soo -ppe

\ge ethics -DEF you -HON -ACC I now I home -ABL

\ps N -AGR PRO -AGR -CSE PRO ADV PRO N -CSE

\ft (The girl's father told)Waganduwa is; for instance, I accept you in my house.

\nt

\ref 033

\tx hint:ena bontf:a jed:anawe wa:ganduwa

\w hin-tte-na bontf:tj-a yedd-a-na-w-e waagandd-u-w-a

\mb hin -tte -na bontf:tj -a yedd -a -na -w -e waagandd -u -w -a

\ge you -HON -ACC respect -1SG send-off -1SG -DIS -EPN -3MS ethics -DEF -EPN -ACC

\ps PRO -AGR -CSE V -PER V -PER -TNS -EPN -PER N -AGR -EPN -CSE

\ft And send you off with respect.

\nt

\ref 034

\tx wa:gand:o bajn:awe kawuʃis:e

\w waagandd-o bay-nna-we kawuʃ-i-ss-ee

\mb waagandd -o bay -nn -a -w -e kawuʃ -i -ss -ee

\ge ethics(waganduwa) -INDF have -NEG -3MS -EPN -3MS degrade -3MS -EPN -3MS

\ps N -AGR V -TNS -PER -EPN -PER V -PER -EPN -PER

\ft One who doesn't have ethics does not respect others.

\nt

\ref 035

\tx jene ?ek:e jewuwa:

\w jen-e ?ekk-e yew-u-waa

\mb jen -e ?ekk -e yew -u -w -aa

\ge bile -ACC hold -3PL thing -DEF -EPN -ACC

\ps N -CSE V -PER N -AGR -EPN -CSE

\ft Things which are serious (things which makes stronger),

\nt

\ref 036

\tx k'umnagare jewuwa ta hintew ?odana

\w k'umnagar-e yew-u-w-a ta hin-tteu ?od-a-na

\mb k'umnagar -e yew -u -w -a ta hin -tteu ?od -a -na

\ge serious-issue -ACC issue -DEF -EPN -ACC I you -HON tell -1S -DIS

\ps N -CSE N -AGR -EPN -CSE PRO PRO -AGR V -PER -TNS

\ft Let me tell you something which is serious.

\nt

\ref 037

\tx bitani: ?itʃesʃu ?agina: ?uluwa fahara mijirato:

\w bitan-ii ?itʃesʃ -u ?agin-aa ?ul-u-w-a fahaar-a mijir-a-tt-oo

\mb bitan -ii ?itʃesʃ -u ?agin -aa ?ul -u -w -a fahaar -a mijir -a -tt -oo

\ge man -INDF five -DEF month -NOM belly -DEF -EPN -NOM conceive -3FS woman -DEF -F -ACC

\ps N -AGR N -AGR N -CSE N -AGR -EPN -CSE V -PER N -AGR -GND -CSE

\ft A man (died) when his wife was a five-months pregnant.

\nt

\ref 038

\tx jeg:i:de haj:e:

\w yegg-ii de?-e hayy-ee

\mb yegg -ii de? -e hayy -ee

\ge leave -3MS exist -3MS die -3MS

\ps V -PER V -PER V -PER

\ft (The man died) leaving his five-months pregnant wife.

\nt

\ref 039

\tx hezzu ʃo:ruwa s'esi ?aki: ji:di

\w heezz-u ʃoor-u-w-a s'ees-i ?akk-ii y-ii di?-i

\mb heezz -u ʃoor -u -w -a s'ees -i ?akk -ii y -ii di? -i

\ge three -DEF neighbour -DEF -EPN -NOM call -3PL bring -3PL come -3PL exist -3S

\ps N -AGR N -AGR -EPN -CSE V -PER V -PER V -PER V -PER

\ft Her three neighbours called her, and ...

\nt

\ref 040

\tx tana?aj ?atuma na?aj jelet:a ta go:wa:

\w ta na?-a-i ?attum-a na?-a-i yel-e-tt-a ta g-oo-waa

\mb ta na? -a -i ?attum -a na? -a -i yel -e -tt -a ta g -oo -w -aa

\ge I daughter -ACC -INDF male -ACC boy -ACC -INDF born -3S -F -3S I say -1SG -EPN -1SG

\ps PRO N -CSE -AGR N -CSE N -CSE -AGR V -PER -GND -PER PRO V -PER -EPN -PER

\ft The women said to the woman that her husband told them

\nt

\ref 041

\tx ?udite lam:i la:tamu lajt^sa gal:as:i ge:da

\w ?ud-i-t-e lamm-i laatam-u lays-a gallass-i g-ee de?-a

\mb ?ud -ite lammi laatam -u lays -a gallass -i g -ee de? -a

\ge do -2PL in-the-future twenty -DEF year -ACC day -INDF say -3MS exist -3MS

\ps V -PER N -AGR N -CSE N -CSE V -PER AUX -PER

\ft to take care of her until the coming twenty years.

\nt

\ref 042

\tx la:tamu lajt^sa gal:as:a

\w laatam-u lays-a gallass-a

\mb laatam -u lays -a gallass -a

\ge twenty -DEF year -NOM day(time) -NOM

\ps N -AGR N -CSE N -CSE

\ft When it became twenty years,

\nt

\ref 043

\tx ?atuma na?aj

\w ?attum-a na?-a-i

\mb ?attum -a na? -a -i

\ge male -ACC boy -ACC -INDF

\ps N -CSE N -CSE -AGR

\ft (when the twenty years get over) if it is a boy,...

\nt

\ref 044

\tx bitanijaw ?idimi ?itʃ:ɛsu ?agina gal:as:a

\w bitan -i -y -a -w ?idim-i ?itʃtʃɛʃ-u ?agin-a gallass -a

\mb bitan -i -y -a -w ?idim -i ?itʃtʃɛʃ -u ?agin -a gallass -a

\ge man -DEF -EPN -NOM -GEN age -INDF five -ACC month -ACC day(time) -ACC

\ps N -AGR -EPN -CSE -CSE N -AGR N -CSE N -CSE N -CSE

\ft After five months when the man died,

\nt [ʔidimi] is a word taken from Amharic, but its Dawuro equivalent is [layitsay].

\ref 045

\tx bitani: ?odo:dep:e haj:uwa ?itʃ:ɛsu ?aginan

\w bitan-ii ?od-oo de?-e-ppe hayy-u-wa ?itʃtʃɛʃ-u ?agin-a-n

\mb bitan -ii ?od-oo de? -e -ppe hayy -u -w -a ?itʃtʃɛʃ -u ?agin -a -n

\ge man -INDF tell -3MS exist -3MS -from die -3MS -EPN -3MS five -DEF month -NOM -LOC

\ps N -AGR V -PER AUX -PER -AD V -PER -EPN -PER N -CSE N -CSE -CSE

\ft Five months later after the man died,

\nt

\ref 046

\tx jelet:awe la:ta:m lajt^sa: gat^si:ja wodi:jan
\w yel-e-tt-a-we la:ta:m layts-aa gats-i-y-a wod-i-y-an
\mb yelett -a -w -e la:ta:m layts -aa gats -i -y -a wodi:yan
\ge born -3MS -EPN -3MS twenty year -NOM stay -3MS -EPN -3MS time
\ps V -PER -EPN -PER ADJ N -CSE V -PER -EPN -PER ADV

\ft his wife gave birth for a child. When the boy became twenty years old,
\nt

\ref 047

\tx la:ta:mu lajt^sa gal:as:a
\w la:ta:mu-u layts-a gall-a-ss-a
\mb la:ta:mu-u layts -a gallass -a
\ge twenty -DEF year -ACC day(time) -ACC
\ps N -AGR N -CSE N -CSE

\ft When the boy became twenty years old,
\nt

\ref 048

\tx ha na?aw ?abe: ne da:jo buna: sa:fo ga
\w ha na?-a-u?abee ne da:ay-o bun-aa saaf-o g-a
\mb ha na? -a -u ?abee ne da:ay -o bun -aa saaf -o g -a
\ge you boy -NOM -DEF yes you mother -ACC coffee -ACC boil -2S say -2SG
\ps PRO N -CSE -AGR ADV PRO N -CSE N -CSE V -PER V -PER

\ft (When the boy became twenty years old) The neighbour told him to let his mother make coffee
\nt [?abee] is a kind of response for one's calling. Its equivalent in English will be 'yes sir!'

\ref 049

\tx ne ?a:b:u ?odo k'a:la: ?odana guwa
\w ne ?aabb-u ?od-o k'aal-aa ?od-a-na g-u-wa
\mb ne ?aabb -u ?od -o k'aal -aa ?od -ana g -u -w -a
\ge you father -DEF tell -3MS word -ACC tell -FUT say -3MS -EPN -3MS
\ps PRO N -CSE V -PER N -CSE V -TNS V -PER -EPN -PER

\ft that she has something which he tells to her what his father (the boy's father) told him twenty years ago.
\nt

\ref 050

\tx na?a:j be:d:awe
\w na?-a-i b-ee-dd-a-we
\mb na? -a -i b -ee -dd -a -w -e
\ge boy -NOM -INDF go -3MS -PT -3MS -EPN -CVB
\ps N -CSE -AGR V -PER -TNS -PER -EPN -TNS

\ft The boy went to his mother.
\nt

\ref 051

\tx ne ?a:bɹu ja:ge:dəʃin hawe ?aje: ja:guwa

\w ne ?aabb-u yaa g-ee-dd-a-ʃin haw-e ?a-y-ee yaa g-u-wa

\mb ne ?aabb -u yaa g -ee -dd -aʃin haw -e ?ay -ee yaa g -u -w -a

\ge you father -NOM like-this say -3MS -PT -3MS it -NOM what -NOM like-this say -3MS -EPN -3MS

\ps PRO N -CSE ADV V -PER -TNS -PER PRO -CSE N -CSE ADV V -PER -EPN -PER

\ft He told his mother that his neighbour would tell something about his father.

\nt

\ref 052

\tx hawe ta ?a:bɹu

\w haw-e ta ?aabb-u

\mb haw -e ta ?aabb -u

\ge this -NOM I father -DEF

\ps ADJ -CSE PRO N -AGR

\ft What is this that my father told twenty years ago?

\nt

\ref 053

\tx kesa kesa za:l:an fe:ʃop:a ge:d:a kase

\w kes-a kes-a zaall-a-n feef-opp-a g-ee-dd-a kas-e

\mb kes -a kes -a zaall -a -n feef -opp -a g -ee -dd -a kas -e

\ge out -2MS out -2MS rock -ACC -LOC urinate -NEG -2S say -3MS -PT -3MS early -NOM

\ps V -PER V -PER N -CSE -CSE V -TNS -PER V -PER -TNS -PER N -CSE

\ft (the messages which the boy's father left). "Dont urinate on a rock".

\nt

\ref 054

\tx ?u:tʰa: gas'an bang:a: bok'a:

\w ?uuts-aa gas'-a-n bangg-aa book'-aa

\mb ?uuts -aa gas' -a -n bangg -aa book' -aa

\ge enset -ACC near -ACC -LOC barely -ACC white -ACC

\ps N -CSE N -CSE -CSE N -CSE ADJ -CSE

\ft Don't sow white barely near to enset farm.

\nt

\ref 055

\tx k'atʃ:o ?ura: zerija:wa:

\w k'atʃʃ-o ?ur-aa zer-i-y-aa-w-aa

\mb k'atʃʃ -o ?ur -aa zer -i -y -aa -w -aa

\ge tie -3MS person -NOM sow -DEF -EPN -ACC -EPN -DIS

\ps V -PER N -CSE V -AGR -EPN -CSE -EPN -TNS

\ft Don't tie

\nt

\ref 056

\tx ?uut^sa: gas'an bɔt^sa para: k'atʃ:op:a ge:d:a

\w ?uuts-aa gas'-a-n boots-a par-aa k'atʃ:opp-a g-ee-dd-a

\mb ?uuts -aa gas' -a -n boots -a par -aa k'atʃ:opp -a g -ee -dd -a

\ge enset -ACC side/near -NOM -LOC white -NOM horse -ACC tie -NEG -2SG say -3MS -PT -3MS

\ps N -CSE N -CSE -CSE ADJ -CSE N -CSE V -TNS -PER V -PER -TNS -PER

\ft Don't tie a white horse near to enset farm.

\nt

\ref 057

\tx kesa: kesa: za:l:an ʃe:ʃop:a ge:d:a

\w kes-aa kes-aa zaall-a-n ʃeef-opp-a g-ee-dd-a

\mb kes -aa kes -aa zaall -a -n ʃeef -opp -a g -ee -dd -a

\ge out(get-out) -2S out(get-out) -2S rock -ACC -LOC urinate -NEG -2MS say -3MS -PT -3MS

\ps V -PER V -PER N -CSE -CSE V -TNS -PER V -PER -TNS -PER

\ft (he advised) Don't urinate upon a rock.

\nt

\ref 058

\tx gom?[?]orija daran tok:op:a ge:d:a

\w gom?[?]or-i-y-a dar-a-n tokk-opp-a g-ee-dd-a

\mb gom?[?]or -i -y -a dar -a -n tokk -opp -a g -ee -dd -a

\ge strawberry -DEF -EPN -ACC yard -ACC -LOC plant -NEG -2MS say -3MS -PT -3MS

\ps N -AGR -EPN -CSE N -CSE -CSE V -TNS -PER V -PER -TNS -PER

\ft Don't plant a straw berry at your home yard.

\nt

\ref 059

\tx hewan ja:ge:d:afin ?aje: gina:

\w hewa-n yaa g-ee-dd-a-ʃin ?ay-ee g-ii-naa

\mb hewa -n yaa g -ee -dd -a -ʃin ?ay -ee g -ii -naa

\ge that -LOC like-this say -3MS -PT -3MS -CVB what -ACC say -1SG -CVB

\ps ADJ/N -CSE ADV V -PER -TNS -PER -TNS N -CSE V -PER -TNS

\ft (The boy asked) What do all these mean?

\nt

\ref 060

\tx kesa: kesa: za:l:an ʃe:ʃop:a gu:s:saj

\w kes-aa kes-aa zaall-a-n ʃeef-opp-a guuss-ay

\mb kes -aa kes -aa zaall -a -n ʃeef -opp -a guuss -ay

\ge out(get-out) -2MS out(get-out) -2ms rock -ACC -LOC urinate -NEG -2MS mean -3MS

\ps V -PER V -PER N -CSE -CSE V -TNS -PER V -PER

\ft 'Don't urinate on a rock' means,

\nt

\ref 061

\tx mant^sa mifirato tana ?ak:op:a ge:d:a

\w mants-a mifir-a-tt-o taa-na ?akk-opp-a g-ee-dd-a

\mb mants -a mifir -a -tt -o taa -na ?akk -opp -a g -ee -dd -a

\ge barren -ACC wife -3S -F -3S I -ACC marry -NEG -2S say -3MS -PT -3MS

\ps ADJ -CSE N -PER -GND -PER PRO -CSE V -TNS -PER V -PER -TNS -PER

\ft 'Don't marry a barren lady.'

\nt

\ref 062

\tx ?uutsa: gas'an banga: k'atf:op:a ?ura: ?u:t^sa: gas'an

\w ?uuts-aa gas'-a-n bangg-aa k'atf:opp-a ?ur-aa ?uuts-aa gas'-a-n

\mb ?uuts -aa gas' -a -n bangg -aa k'atf:opp -a ?ur -aa ?uuts -aa gas' -a -n

\ge enset -NOM side -ACC -LOC barely -ACC saw -NEG -2MS small -NOM enset -NOM side -NOM -LOC

\ps N -CSE N -CSE -CSE N -CSE V -TNS -PER N/ADJ -CSE N -CSE N/ADJ -CSE -CSE

\ft 'Don't sow barely near an enset farm' means,

\nt

\ref 063

\tx bo:t^sa para: k'atf:op:a ge:d:awe

\w boot^s-a par-aa k'atf:opp-a g-ee-dd-a-w-e

\mb boots -a par -aa k'atf:opp -a g -ee -dd -a -w -e

\ge white -ACC horse -ACC tie -NEG -2MS say -3MS -PT -3MS -EPN -DIS

\ps ADJ -CSE N -CSE V -TNS -PER V -PER -TNS -PER -EPN -TNS

\ft and 'don't tie a white horse near to an *enset* farm' means

\nt

\ref 064

\tx banga: zerop:a new ?u:t^saj

\w bangg-aa zer-opp-a ne-w ?uuts-a-i

\mb bangg -aa zer -opp -a ne -w ?uuts -a -i

\ge barely -ACC sow -NEG -2MS you -LOC enset -NOM -INDF

\ps N -CSE V -TNS -PER PRO -CSE N -CSE -AGR

\ft 'Don't saw barely near to *enset*' plant means,

\nt

\ref 065

\tx ?u:t^saj ?ord:en:a ge:d:a

\w ?uuts-a-i ?orodd-e-nn-a g-ee-dd-a

\mb ?uuts -a -i ?orodd -e -nn -a g -ee -dd -a

\ge enset -NOM -INDF fat -3MS -NEG -3MS say -3MS -PT -3MS

\ps N -CSE -AGR ADJ -PER -TNS -PER V -PER -TNS -PER

\ft The barely may reduce the productivity of the *enset* plant.

\nt

\id 007: Elders' Advice

\ref 001

\tx kaluwa ge:du: koʃa: ge:

\w kal-u-w-a g-ee-d-uu koʃ-aa g-ee

\mb kal -u -w -a g -ee -d -uu koʃ -aa g -ee

\ge fullness -DEF -EPN -NOM say -3MS -PT -3MS hunger -ACC say -3MS

\ps N -AGR -EPN -CSE V -AGR -TNS -PER N -CSE V -PER

\ft Richness precedes poverty.

\nt

\ref 002

\tx kaluwa ge:du: koʃa:

\w kal-u-w-a geed-uu koʃ-aa

\mb kal -u -w -a geed -uu koʃ -aa

\ge fullness -DEF -EPN -NOM follower -DEF hunger -NOM

\ps N -AGR -EPN -CSE N -AGR N -CSE

\ft Hunger follows fullness.

\nt

\ref 003

\tx ?otoruwa daro:p:e koʃaj gele:

\w ?otor-u-w-a dar-oo-ppe koʃ-a-i gel-ee

\mb ?otor -u -w -a dar -oo -ppe koʃ -a -i gel -ee

\ge pride -DEF -EPN -NOM multiply -3MS -COND hunger -NOM -INDF enter -3MS

\ps N -AGR -EPN -CSE V -CSE -TNS N -TNS -AGR V -PER

\ft When pride multiplies, hunger comes.

\nt

\ref 004

\tx ?otoruwa daro:p:e

\w ?otor-u-w-a dar-oo-ppe

\mb ?otor -u -w -a dar -oo -ppe

\ge pride -DEF -EPN -NOM becomes more -3MS -COND

\ps N -AGR -EPN -CSE V -PER -TNS

\ft When pride becomes more and more,

\nt

\ref 005

\tx koluwa ge:du: koʃa:

\w kol-u-w-a geed -uu koʃ-aa

\mb kol -u -w -a geed -uu koʃ -aa

\ge fullness -DEF -EPN -NOM follower -DEF hunger -NOM

\ps N -AGR -EPN -CSE N -AGR N -CSE

\ft hunger comes following it.

\nt

\ref 006

\tx metu: darijawa gijawa gidinto

\w met-uu dar-i-y-a-w-a g-i-y-a-w-a g-i-d-i-n-tt-o

\mb met -uu dar -i -y -a -w -a g -i -y -a -w -a

\ge disaster-DEF multiply -3MS -EPN -3MS-EPN -CVB say -3MS -EPN -3MS -EPN -DIS

\ps N -AGR V -PER -EPN -PER -EPN -TNS V -PER -EPN -PER -EPN -TNS

\ft If there is more and more problem,

\nt

\ref 007

\tx saʔa: ʔotːijawa gidinto

\w saʔ-aa ʔoots-i-y-a-w-a g-i-d-i-n-tt-o

\mb saʔ -aa ʔoots -i -y -a -w -a g -i -d -i -ntt -o

\ge soil -ACC plough -3MS -EPN -3MS -EPN -CVB say -3MS -PT -3MS -DIS -CVB

\ps N -AGR V -PER -EPN -PER -EPN -TNS V -PER -TNS -PER -TNS -TNS

\ft If he ploughs the earth,

\nt

\ref 008

\tx zalʔija zalʔijawa: gidinto

\w zalʔʔ-i-y-a zalʔʔ-i-y-a-w-aa g-i-d-i-n-tt-o

\mb zalʔʔ -i -y -a zalʔʔ -i -y -a -w -aa g -i -d -i -ntt -o

\ge trade -DEF -EPN -NOM trading -3MS -EPN -3MS -EPN -DIS be/say -3MS -PT -3MS -DIS -CVB

\ps N -AGR -EPN -CSE V -PER -EPN -PER -EPN -TNS V -PER -TNS -PER -TNS -TNS

\ft If he is a merchant,

\nt

\ref 009

\tx tuma tetˢan higːija ʔamːaniːde

\w tum-a tetˢ-a-n higg-i-y-a ʔamman-ii-d-e

\mb tum -a tetsa -n higg -i -y -a ʔamman -ii deʔ -e

\ge true -NOM hood/ship -LOC law -DEF -EPN -NOM trust/believe -3MS exist -3MS

\ps N -AGR V -PER N -AGR -EPN -CSE V -PER AUX -PER

\ft If he truly believes in law,

\nt The term 'higgiya' is borrowed form from Amharic. Its Dawuro equivalent is [kawuwa/ katiya].

\ref 010

\tx higːija kaːli geːʃaː kaːlija gidinto

\w higg-i-y-a kaall-i geeʃ-aa kaall-i-y-a gidintt-o

\mb higg -i -y -a kaall -i geeʃ -aa kaall -i -y -a g -i -d -i -ntt -o

\ge law -DEF -EPN -ACC follower -INDF innocent -ACC follow -3MS -EPN -3MS be/say -DIS -3MS

\ps N -AGR -EPN -CSE N -AGR N -CSE V -PER -EPN -PER V -TNS -PER

\ft If he truly adheres to the law,

\nt

\ref 011

\tx loʔe:ɟ dure tetʰaj deʔe:

\w loʔʔ-ee-i dur-e tets-a-i deʔ-ee

\mb loʔʔ -ee -i dur -e tetsa -i deʔ -ee

\ge good -NOM -INDF rich -NOM hood,ship -INDF present -3MS

\ps ADJ/ N -CSE -AGR ADJ -CSE N -AGR V -PER

\ft It is good.

\nt

\ref 012

\tx ʔa: wuwa kadɟa naʔaj

\w ʔaaw-u-w-a kad-i-y-a naʔ-a-i

\mb ʔaaw -u -w -a kad -i -y -a naʔ -a -i

\ge father -DEF -EPN -ACC undermine -3MS -EPN -NOM son -NOM -INDF

\ps N -AGR -EPN -CSE V -PER -EPN -CSE N -CSE -AGR

\ft A boy who undermines his father,

\nt

\ref 013

\tx ʔasina: sa: len:a matɟ: ata

\w ʔasin-aa saal-e-nn-a matɟʃ-a-tt-a

\mb ʔasin -aa saal -e -nn -a matɟʃ -a -tt -a

\ge husband -ACC respect -3FS -NEG -3FS wife -DEF -F -NOM

\ps N -CSE V -PER -TNS -PER N -AGR -GND -CSE

\ft A wife who doesn't have respect for her husband,

\nt

\ref 014

\tx gizek:a pas'en:a gol:e gars:a: bajz:e

\w gizekk-a pas'-e-nn-a goll-e garss-aa bayzz-ee

\mb gizekk -a pas' -e -nn -a goll -e garssaa bayzz -ee

\ge earlier -NOM grow -3MS -NEG -3MS house -ACC inside destructs -3MS

\ps N -CSE V -PER -TNS -PER N -CSE N V -PER

\ft will not be blessed. They are destructors.

\nt 'gizekka' doesn't have meaning. Yet to be meaningful, it should be spelt as 'kasseka'.

\ref 015

\tx katamaj bonk':ina k'as:i

\w katama-i bonk'k'-i-na k'ass-i

\mb katama -i bonk'k' -i -na k'assi

\ge town/city -INDF rob -3MS -CVB also

\ps N -AGR V -PER -TNS ADV

\ft For the thing which the rich cheated,

\nt

\ref 016

\tx maj:ime tet^sa:n ba:lagari: c'ig:e:

\w mayyim-e tets-a-n baalagar-ii c'igg-ee

\mb mayyim -e tetsa -n baalagar -ii c'igg -ee

\ge illiterate -NOM hood -INS countryside -INDF pay -3MS

\ps N -AGR DER -CSE N -AGR V -PER

\ft The rural residents are enforced to pay.

\nt

\ref 017

\tx katamaj bonk'ina ba:lagari: c'ig:e: sils':amija gidi

\w katama-i bonk'k'-i-na baalagar-ii c'igg-ee sils's'aan-i-y-a g-i di?-i

\mb katama -i bonk'k' -i -na baalagar -ii c'igg -ee

\ge city/town -INDF snatch -3MS -CVB countryside -INDF pay -3MS

\ps N -AGR V -PER -TNS N -AGR V -PER

\ft For the educated benefits, the rural people are enforced to pay.

\nt

\ref 018

\tx sils':amija gidi

\w sils's'aan-i-y-a g-i di?-i

\mb sils's'aan -i -y -a g -i di? -i

\ge modernity -DEF -EPN -NOM be -3MS exist -3MS

\ps N -AGR -EPN -CSE V -PER AUX -PER

\ft It is modernization.

\nt

\ref 019

\tx he ?ub:aj ?atina ha?:i sils':a:ne gidaw

\w he ?ubb-a-i ?att-i-na ha??-i sils's'aan-e gid-a-u

\mb he ?ubb-a -i ?att -i -na ha?? -i sils's'aan -e gid -a -u

\ge this all -NOM -INDF leave -3MS -CVB now -INDF civilizaiton -NOM be -3MS -DIS

\ps N N -CSE -AGR V -PER -TNS N -AGR N -CSE V -PER

\ft All these things have passed because it is time of modernization.

\nt

\ref 020

\tx koʃʃ:i:ja wo:de ?andajni:i: s'o:s:anta gidina:de

\w koʃʃ-i-y-a woode ?anddaynn-ii s'ooss-a-n-tta gid-i-naa de? -e

\mb koʃʃ -i -y -a woode ?anddaynn -ii s'ooss -a -ntta gid -i -naa de? -e

\ge necessary -DEF -EPN -NOM time first -INDF God -DEF -NOM be -3MS -CVB exist -3MS

\ps N -AGR -EPN -CSE N N -AGR N -AGR -CSE V -PER -TNS AUX -PER

\ft Nowadays, the very first necessary thing is God.

\nt

\ref 021

\tx hawe wodi: sils'ame gide:d:a gif:ata:na

\w haw-e wod-ii sils'aan-e gid-ee-dd-a gif:fataana

\mb haw -e wod -ii sils'aan -e gid -ee -dd -a gif:fataana

\ge this -NOM time -INDF modern -NOM be -3MS -PT -3MS be

\ps ADJ/N -CSE N -AGR N -CSE V -PER -TNS -PER V

\ft This is because it is time of modernization.

\nt

\ref 022

\tx mik:o ge:d:a k'uma: ku:faj mjuze:

\w m-i-kk-o g-ee-dd-a k'um-aa ku:f-a-i myuz-ee

\mb m -i -kk -o g -ee -dd -a k'um -aa ku:f -a -i myuz -ee

\ge eat -1PL -NEG -1PL say -3MS -PT -3MS food -ACC hunger -NOM -INDF feed -3MS

\ps V -PER -TNS -PER V -PER -TNS -PER N -CSE N -CSE -AGR V -PER

\ft Hunger forces us to eat the food which we refused.

\nt

\ref 023

\tx bi:ke ?erike ge:d:a gadija

\w b-ii-kk-e ?er-i-kk-e g-ee-dd-a gad-i-y-a

\mb b -ii -kk -e ?er -i -kk -e g -ee -dd -a gad -i -y -a

\ge go -1PL -NEG -1PL know -1PL -NEG -1PL say -3MS -PT -3MS country -DEF -EPN -ACC

\ps V -PER -TNS -PER V -PER -TNS -PER V -PER -TNS -PER N -AGR -EPN -CSE

\ft to the place which we refused to go,

\nt

\ref 024

\tx gedi: ?afe:

\w ged-i ?af-ee

\mb ged -i ?af-ee

\ge foot -INDF take -3MS

\ps N -AGR V -PER

\ft our foot takes us.

\nt

\ref 025

\tx word:u mas'i mas'i mas'i mas'i

\w wordd-u mas'-i mas'-i mas'-i mas'-i

\mb wordd -u mas' -i mas' -i mas' -i mas' -i

\ge liar -DEF accumulate -CVB accumulate -CVB accumulate -CVB accumulate -CVB

\ps N -AGR V -TNS V -TNS V -TNS V -TNS V -TNS

\ft A liar collects wealth .

\nt

\ref 026

\tx word:otet^san ʃi:ʃe:d:a ʃalu:

\w wordd-o-tets-a-n ʃiiʃʃ-ee-dd-a ʃal-uu

\mb wordd -o tetsa -n ʃiiʃʃ -ee -dd -a ʃal -uu

\ge false -NOM hood -INS collect -3MS -PT -3MS wealth -DEF

\ps N -CSE GER -CSE V -PER -TNS -PER N -AGR

\ft But it is collected through corruption.

\nt

\ref 027

\tx me:tet:en:an ʔate: ha ʔik:a

\w m-eetette-nn-a ʔatt-ee haʔikka

\mb m -eetette -nn -a ʔatt -ee haʔikka

\ge eat -3MS -NEG -3MS remain -3MS now-also

\ps V -PER -TNS -PER V -PER ADV

\ft He doesn't benefit from it.

\nt

\ref 028

\tx ʔasaw ʔate: word:uwan mas'o ʃalu:

\w ʔas-a-u ʔatt-ee wordd-u-w-a-n mas'-o ʃal-uu

\mb ʔas -a -u ʔatt -ee wordd -u -w -a -n mas' -o ʃal -uu

\ge man -NOM -DEF remain -3MS false -DEF -EPN -NOM -GEN collect -3MS wealth -DEF

\ps N -CSE -AGR V -PER N -AGR -EPN -CSE -CSE V -PER N -AGR

\ft But other men benefit from this wealth.

\nt

\ref 029

\tx s'il:u: k'asi gi:d:e k'asi gi:d:e k'asi gi:d:e

\w s'ill-uu k'ass-i g-ii-dd-e k'ass-i g-ii dde?-e k'ass-i g-ii dde?-e

\mb s'ill -uu k'ass -i g -ii dde? -e k'ass -i g -ii dde? -e

\ge truth -DEF slow -INDF say -3MS exist -3MS slow -INDF say -3MS exist -3MS

\ps N -AGR ADV -AGR V -PER AUX -PER ADV -AGR V -PER AUX -PER

\ft A true person gradually,

\nt

\ref 030

\tx mas'e:d:a mas'o tet^saj hak'a gaki go:p:e

\w mas'-ee-dd-a mas'-o tets-a-i hak'-a gakk-i g-oo-ppe

\mb mas' -ee -dd -a mas' -o tetsa -i hak' -a gakk -i g -oo -ppe

\ge collect -3MS -PT -3MS wealth -ACC hood -INDF where -NOM reach -3MS say -3MS -ABL

\ps V -PER -TNS -PER N -CSE GER -AGR N -CSE V -PER V -PER -CSE

\ft if it is asked where he reaches,

\nt

\ref 031

\tx k'as'i gi:de tuma tet^san s'o:si s'e:line

\w k'as's-i g-ii de?-e tum-a tets-a-n s'ooss-i s'eell-i-n-e

\mb k'as's' -i g -ii de? -e tum -a tetsa -n s'ooss -i s'eell -i -ne

\ge slow -INDF say -3MS -exist -3MS true/truth -NOM hood -INS God -INDF see -3MS -CVB

\ps ADV -AGR V -PER -AUX -PER N -CSE DER -CSE N -CSE V -PER -TNS

\ft God looking his effort,

\nt

\ref 032

\tx mas'e:da mas'u: na?a: na: gake:

\w mas'-ee-dd-a mas'-uu na?-aa na?-a gakk-ee

\mb mas' -ee -dd -a mas' -uu na? -aa na? -a gakk -ee

\ge collect -3MS -PT -3MS,CVB wealth -DEF son -NOM son -NOM reach -3MS

\ps V -PER -TNS -PER,-TNS N -AGR N -CSE N -CSE V -PER

\ft His wealth reaches upto his grand children.

\nt

\ref 033

\tx na?a: na: gake:

\w na?-aa na?-a gakk-ee

\mb na? -aa na? -a gakk -ee

\ge son -NOM son -NOM reach -3MS

\ps N -CSE N -CSE V -PER

\ft (his wealth) reaches for his grand children.

\nt

\ref 034

\tx sint^a sint^aaw bajen:awe de?e:

\w sints-a sints-a-u bay-e-nn-a-w-e de?-ee

\mb sints -a sints -a -u bay -e -nn -a -w -e de? -ee

\ge future -ACC future -ACC -DEF destruct -3MS -NEG -3MS -EPN -DIS present -3MS

\ps N -CSE N -CSE -AGR V -PER -TNS -PER -EPN -PER V -PER

\ft It will not be destructed forever.

\nt

\ref 035

\tx ?a: ba:su:anka zari: de?e:i

\w ?aa baas-uu-w-a-n-kka zar-ii de?-ee-i

\mb ?aa baas-uu -w -a -nka zar -ii de? -ee -i

\ge he place -DEF -EPN -NOM -also seed -INDF present -3MS -3MS

\ps PRO N -AGR -EPN -CSE -ADV N -AGR AUX -PER -PER

\ft his inheritance

\nt

\ref 036

\tx ?aka:kilt:i de?e: ?asaj de?e: zari: de?e:

\w ?akaakiltt-i de?-ee ?as-a-i de?-ee zar-ii de?-ee

\mb ?akaakiltt -i de? -ee ?as -a -i de? -ee zar -ii de? -ee

\ge plant -INDF present -3MS man -NOM -INDF present -3MS seed -INDF presnt -3MS

\ps N -AGR V -PER N -CSE -AGR V -PER N -AGR V -PER

\ft Vegetables he plants as well as his generation live forever.

\nt

ref 037

\tx word:o giden:awa: ?ub:aj

\w wordd-o gid-e-nn-a-w-aa ?ubb-a-i

\mb wordd -o gid -e -nn -a -w -aa ?ubb -a -i

\ge false-thing -INDF be -3MS -NEG -3MS -EPN -DIS all -NOM -INDF

\ps N -AGR V -PER -TNS -PER -EPN -TNS N -CSE -AGR

\ft Everything which is not false,

\nt

\ref 038

\tx s'o:si s'e:l:ija wodijani

\w s'ooss-i s'eell-i-y-a wod-i-y-a-n-i

\mb s'ooss -i s'eell -i -y -a wod -i -y -a -n -i

\ge God -INDF look -3MS -EPN -3MS time -DEF -EPN -NOM -LOC -CVB

\ps N -AGR V -PER -EPN -PER N -AGR -EPN -CSE -CSE -CSE

\ft When God looks him,

\nt

\ref 039

\tx s'o:si s'e:l:ija ba:

\w s'ooss-i s'eell-i-y-a baa

\mb s'ooss -i s'eell -i -y -a baa

\ge God -INDF look -3MS -EPN -3MS issue

\ps N -AGR V -PER -EPN -PER N

\ft the matter which God looks,

\nt

\ref 040

\tx k'osi:di ?asaj s'e:l:ija ba:

\w k'os-ii di?-i ?as-a-i s'eell-i-y-a baa

\mb k'os -ii di? -i ?as -a -i s'eell -i -y -a baa

\ge hide -3MS exist -3MS man -NOM -INDF look -3MS -EPN -3MS thing

\ps V -PER V -PER N -CSE -AGR V -PER -EPN -PER N

\ft Things which human beings see hiding from others,

\nt

\ref 041

\tx k'osi ?asaj s'e:lija ba:

\w k'os-i ?as-a-i s'eell-i-y-a ba

\mb k'os -i ?as -a -i s'eell -i -y -a ba

\ge hide -3MS man -NOM -INDF see/look -3MS -EPN -3MS thing

\ps V -PER N -CSE -AGR V -PER -EPN -PER N

\ft things which human beings see hiding from others,

\nt

\ref 042

\tx word:uwa lojt^sana:p:e

\w wordd-u-w-a lojts-a-naa-ppe

\mb wordd -u -w -a lojts -a -naa -ppe

\ge liar/false -DEF -EPN -ACC correct -2S -FUT -ABL

\ps N -AGR V -PER -TNS -PER -EPN -TNS

\ft instead of correcting a liar,

\nt

\ref 043

\tx s'o:si s'e:lija ba: k'osi:di

\w s'ooss-i s'eell-i-y-a baa k'os-ii di?-i

\mb s'ooss -i s'eell -i -y -a baa k'os -ii di? -i

\ge God -INDF see/look -3MS -EPN -3MS thing hide -3MS exist -3MS

\ps N -AGR V -PER -EPN -PER N V -PER V -PER

\ft God looks what is hidden.

\nt

\ref 044

\tx ?e:... c'urk'a maj:uwa maj:int:o hez:u lajt^sa:ni

\w ?ee... c'urk'k'-a may-u-w-a mayy-intto heezz-u lays-aa-n-i

\mb ?ee... c'urk'k' -a may -u -w -a mayy -intto heezz -u lays -aa -ni

\ge *** tattered-clothes -ACC wear -3MS -EPN -3MS,CVB wear -3MS three -DEF year -ACC -INDF

\ps *** N -CSE V -PER -EPN -PER,TNS V -PER N -AGR N -CSE -AGR

\ft After three years when he wears tattered clothes,

\nt

\ref 045

\tx ?e:... work'a:j majet:anaw

\w ?ee... work'k'-a-i may-e-tt-a-na-u

\mb ?ee... work'k' -a -i may -e -tt -ana -u

\ge *** gold -ACC -INDF wear -3MS -CVB -FUT -3MS

\ps *** N -CSE -AGR V -PER -TNS -TNS -PER

\ft He wears gold.

\nt

\ref 046

\tx bitaj ʃi:k'anaw dand:aje:

\w bit-a-i ʃiik'-a-na-u dandd-a-y-ee

\mb bit -a -i ʃiik' -ana -u dandd -a -y -ee

\ge soil/earth -NOM -INDF get-closer -FUT -3MS can -3MS -EPN -3MS

\ps N -CSE -AGR V -TNS -PER V -PER -EPN -PER

\ft He can pay every sacrifice.

\nt

\ref 047

\tx ʔis'i:ja ba: gidint:oa:p:e ʔat:int:o

\w ʔis's'-i-y-a b-aa gid-i-ntto-aa-ppe ʔattin-tto

\mb ʔis's' -i -y -a b -aa gid -ntto -aa -ppe ʔattin -tto

\ge refuse -3MS -EPN -3MS go -3MS be -3MS,CVB -3MS -COND absent -3MS,-DIS

\ps V -PER -EPN -PER V -PER V -PER, TNS -PER -TNS V -PER,-TNS

\ft If he refuses,

\nt

\ref 048

\tx tuma tetʰa:n ʔa: naj

\w tum-a tets-aa-n ʔaa naʔ-ʔ-i

\mb tum -a tetsaa -n ʔaa naʔ -i

\ge truth/true -NOM hood -INS he son -INDF

\ps N -CSE DER -CSE PRO N -AGR

\ft Truly his child

\nt

\ref 049

\tx dicʰ'anaw dand:aje:

\w dicʰc'-a-n-a-u dandd-a-yee

\mb dicʰc' -ana -u dandd -a -y -ee

\ge grow -FUT -3MS able-to -3MS -EPN -3MS

\ps V -TNS -PER V -PER -EPN -PER

\ft His child grows

\nt

\ref 050

\tx kadet:i:ja gadi: kad:i:ja gadi:ja:p:e

\w kadʰ-e-tt-i-y-a gad-ii kadʰ-i-y-a gad-i-y-a-ppe

\mb kadʰ -etti -y -a gad -ii kadʰ -i -y -a gad -i -y -a -ppe

\ge hated -DEF -EPN -NOM country -INDF hated -3MS -EPN -3MS country -DEF -EPN -ACC -ABL

\ps ADJ -AGR -EPN -CSE N -AGR ADJ -PER -EPN -PER N -PER -EPN -CSE -CSE

\ft An undermined country is better than a country which undermines.

\nt

\ref 051

\tx kadet:ija gadi: loʔ:a

\w kad-e-tt-i-y-a gad-ii loʔʔ-a

\mb kad -etti -y -a gad -ii loʔʔ -a

\ge undermined -3MS -EPN -3MS country -INDF good -INDF

\ps ADJ -AGR -EPN -PER N -AGR ADJ -AGR

\ft A country which is hated is better.

\nt

\ref 052

\tx kadet:ija gadi: sintʰa

\w kad-e-tt-i-y-a gad-ii sints -a

\mb kad -etti -y -a gad -ii sints -a

\ge underminde -3MS -EPN -3MS country -INDF future -NOM

\ps ADJ -PER -EPN -PER N -AGR N -CSE

\ft A hated country probably for the future,

\nt

\ref 053

\tx wolkʰa: kes:anaw dand:aje:

\w wolkʰkʰ-aa kess-ana-u dandd-a-y-ee

\mb wolkʰkʰ -aa kess -ana -u dandd -a -y -ee

\ge power -NOM emit -FUT -3MS can -3MS -EPN -3MS

\ps N -CSE V -TNS -PER V -PER -EPN -PER

\ft may get strength/ power (be powerful).

\nt

\ref 054

\tx sintʰa mine gidanaw dand:aje:

\w sints-a mine gid-ana-u dandd-a-y-ee

\mb sints -a mine gid -ana -u dandd -a -y -ee

\ge future -NOM strong be -FUT -3MS can -3MS -EPN -3MS

\ps N -CSE ADJ V -TNS -PER V -PER -EPN -CSE

\ft It might become stronger for the future.

\nt

\ref 055

\tx sintsa ʔaw:ra:dʒ:a gidanaw dand:aje:

\w sints-a ʔawwraadʒdʒ-a gid-ana-u dandd-a-y-ee

\mb sints -a ʔawwraadʒdʒ -a gid -ana -u dandd -a -y -ee

\ge future -NOM district -NOM be -FUT -3MS can -3MS -EPN -3MS

\ps N -CSE N -CSE V -TNS -PER V -PER -EPN -PER

\ft It can be a larger district for the future.

\nt

\ref 056

\tx kadfet:ed:a bit:aj

\w kad-e-tt-ee-dd-a bitt-a-i

\mb kad -ettee -dd -a bitt -a -i

\ge undermine -3MS -PT -3MS country -ACC -INDF

\ps ADJ -PER -TNS -PER N -CSE -AGR

\ft A country which is hated

\nt

\ref 057

\tx hadara: me:d:awe

\w hadar-aa m-ee-dd-a-w-e

\mb hadar -aa m -ee -dd -a -w -e

\ge promise -NOM eat -3MS -PT -3MS -EPN -DIS

\ps N -CSE V -PER -TNS -PER -EPN -TNS

\ft One who cheats,

\nt

\ref 058

\tx bagana: me:d:awe ?omarss:a baje:

\w bag-a-naa m-ee-dd-a-we ?omarss-a b-a-yee

\mb bagan -aa m -ee -dd -a -w -e ?omarss -a b -a -y -ee

\ge half -ACC eat -3MS -PT -3MS -EPN -DIS evening -NOM go -3MS -EPN -3MS

\ps N -CSE V -PER -TNS -PER -EPN -TNS N -CSE V -PER -EPN -PER

\ft One who is dishonest will be perished in the end.

\nt

\ref 059

\tx hadara: me:d:awe magana: me:d:awe

\w hadar-aa m-ee-dd-a-w-e mag-a-naa m-ee-dd-a-w-e

\mb hadar -aa m -ee -dd -a -w -e mag -a -naa m -ee -dd -a -w -e

\ge promise-NOM eat -3MS -PT -3MS -EPN -DIS put -3MS -DIS eat -3MS -PT -3MS -EPN -DIS

\ps N -CSE V -PER -TNS -PER -EPN -TNS V -PER -TNS V -PER -TNS -PER -EPN -TNS

\ft One who steals other's property,

\nt

\ref 060

\tx ?omarss:a baje:

\w ?omarss-a b-a-y-ee

\mb ?omarss -a b -a -y -ee

\ge evening -NOM go -3MS -EPN -3MS

\ps N -CSE V -PER -EPN -PER

\ft he himself will be perished finally.

\nt

\ref 061

\tx ?asa: kafe:drawe ?omars:a baje:

\w ?as-aa kad-ee-dd-a-w-e ?omarss-a b-a-y-ee

\mb ?as-aa kad -ee -dd -a -w -e ?omarss-a b -a -y -ee

\ge man -ACC undermine -3MS -PT -3MS -EPN -DIS evening -NOM go -3MS -EPN -3MS

\ps N -CSE V -PER -TNS -PER -EPN -TNS N -CSE V -PER -EPN -PER

\ft One who undermines others, he himself perishes finally.

\nt

\id 008: Elders' Blessing

\ref 001

\tx pars:u: kume: madadan pars:u: kume:

\w parss-uu kum-ee madad-a-n parss-uu kum-ee

\mb parss -uu kum -ee madad -an parss -uu kum -ee

\ge tella -DEF,NOM fill -3MS,CVB queue -ACC tella -NOM fill -3MS

\ps N -AGR,CSE V -PER,TNS N -CSE N -CSE V -PER

\ft Tella, filled with a cup , and served to people who sit in a queue .

\nt

\ref 002

\tx bajra ?asaj ?and3:uwa ?ojk:e:

\w bayr-a ?as-ay ?and3d3-u-w-a ?oykk-ee

\mb bayr -a ?as -ay ?and3d3 -u -w -a ?oykk -ee

\ge old -NOM man -3PL blessing -DEF -EPN -NOM catch -3PL

\ps N -CSE N -PER N -AGR -EPN -CSE V -PER

\ft Elders begin to bless (the couples).

\nt 1. This kind of blessing takes place at the time of wedding .

2.[bayra] normally has a sense of adjective, but in this text it serves as a noun.

\ref 003

\tx ?and3:uwa ?ojk:e:

\w ?and3d3-u-w-a ?oykk-ee

\mb ?and3d3 -u -w -a ?oykk -ee

\ge blessing -DEF -EPN -NOM catch -3PL

\ps N -AGR -EPN -CSE V -PER

\ft The elders begin the blessing.

\nt

\ref 004

\tx ?e:... dab:otaj du:s':op:o:

\w ?ee... dabbot-a-i duus's'-o-pp-oo

\mb ?ee... dabbot -a -i duus's' -oppoo

\ge *** relationship -NOM -INDF cut -NEG

\ps *** N -CSE -AGR V -TNS

\ft "Let your relationship live forever".

\nt

\ref 005

\tx dab:otaj du:s'op:o:

\w dabbot-a-i duus's'-o-pp-oo

\mb dabbot -a -i duus's' -oppoo

\ge relationship -NOM -INDF cut -NEG

\ps N -CSE -AGR V -TNS

\ft "Let your relationship live forever".

\nt

\ref 006

\tx ha gedi: ja gedijaw ke:ko:

\w ha g-e-d-ii y-a ged-i-y-aw kee-k-oo

\mb ha ged -ii ya ged -i -y -aw kee k -oo

\ge this foot -INDF that foot -DEF -EPN -GEN good be -3MS

\ps ADJ N -AGR ADJ N -AGR -EPN -CSE N V -PER

\ft "Let this house's luck be good to that house's".

\nt

\ref 007

\tx hini gedi: ha gedijaw ke:ko:

\w hini ged-ii ha ged-i-y-aw ke? -e k-oo

\mb hini ged -ii ha ged -i -y -aw ke? -e k -oo

\ge that luck -INDF this luck -DEF -EPN -GEN kind -INDF be -3MS

\ps ADJ N -AGR ADJ N -AGR -EPN -CSE N -AGR V -PER

\ft Let good luck of that house be for this house too.

\nt

\ref 008

\tx dab:otaj du:s'op:o: zamb:a: zata: gido:

\w dabb-o-t-a-i duus's'-o-pp-oo zambb-aa zat-aa gid-oo

\mb dabbot -a -i duus's' -oppoo zambb-aa zat -aa gid -oo

\ge relationship -NOM -INDF cut -NEG palm -NOM journey -NOM be -3MS

\ps N -CSE -AGR V -TNS N -CSE N -CSE V -PER

\ft Let your relationship lives forever. Let it enlong as palms root.

\nt According to field assistants, the correct saying must be 'zambba s'aap'p'uwa' which means 'palm's root' .

\ref 009

\tx k'a:c'uwa horo:ga: gido:

\w k'aac'-u-w-a hooroog-aa gid-oo

\mb k'aac' -u -w -a hooroog -aa gid -oo

\ge ant -DEF -EPN -NOM road -ACC be -3MS

\ps N -AGR -EPN -CSE N -CSE V -PER

\ft Let your relationship enlongs as ants' road.

\nt According to field informants, the correct saying must be 'k'ac'c'uwa zataa' which means 'ants' journey'.

\ref010

\tx saluwa ʃari: ʔojk:owa: ʔojk:o:

\w sal-u-w-a ʃaar-ii ʔoykk-o-w-aa ʔoykk-oo

\mb sal -u -w -a ʃaar -ii ʔoykk -o -w -aa ʔoykk -oo

\ge sky -DEF -EPN -NOM cloud -INDF hold -3MS -EPN -3MS hold -3MS

\ps N -AGR -EPN -CSE N -AGR V -PER -EPN -PER V -PER

\ft Let your relationship get firm as cloud covers the sky.

\nt

\ref011

\tx saʔa: gors'saj ʔojk:owa: ʔojk:o:

\w saʔ-aa gors's'-a-i ʔoykk-o-w-aa ʔoykk-oo

\mb saʔ -aa gors's' -a -i ʔoykk -o -w -aa ʔoykk -oo

\ge earth -NOM grass -NOM -INDF hold -3MS -EPN -3MS hold -3MS

\ps N -CSE N -CSE -AGR V -PER -EPN -PER V -PER

\ft Let your relationship get firm as grass covers the earth.

\nt

\ref012

\tx na:tʔa jeluwan s'o:nu:

\w naatt-a yel-u-w-a-n s'oon-uu

\mb naʔ -a -tt -a yel -u -w -a -n s'oon -uu

\ge girl -DEF -FEM -NOM give-birth -3FS -EPN -3FS -INS win -3MS

\ps N -AGR -GEN -CSE V(GER) -PER -EPN -PER -CSE V -PER

\ft Let the girl bear many children.

\nt

\ref013

\tx naʔaj wodʔan s'o:mo ʃank:an

\w naʔ-a-i wodʔ-a-n s'oon-o ʃankk-a-n

\mb naʔ -a -i wodʔ -a -n s'oon -o ʃankk -a -n

\ge boy -NOM -INDF kill -3MS -INS win -3MS hunting -NOM -INS

\ps N -CSE -AGR V -PER -CSE V -PER N -CSE -CSE

\ft Let the boy be strong hunter.

\nt

\ref014

\tx ʔe:... na:ti ʔaja:naj naʔaw ke:ko:

\w ʔee... naatt-i ʔayaan-a-i naʔ-a-u kee k-oo

\mb ʔee... naʔ -a -tt -i ʔayaan -a -i naʔ -a -u keʔe k -oo

\ge *** girl -NOM -F -INDF spirit -NOM -INDF boy -NOM -DEF kind be -3MS

\ps *** N -CSE -GND -AGR N -CSE -AGR N -CSE -AGR N V -PER

\ft Let the spirit of the girl be good to the boy.

\nt

\ref015

\tx naʔa: ʔajanaɟ na:tiw ke:ko:

\w naʔ-aa ʔayaan-a-i naʔ-a-tt-iu keʔ-e k-oo

\mb naʔ -aa ʔayaan -a -i naʔ -a -tt -iu keʔ -e k -oo

\ge boy -NOM spirt -NOM -INDF girl -NOM -F -DEF kind -NOM be -3MS

\ps N -CSE N -CSE -AGR N -CSE -GND -AGR N -CSE V -PER

\ft Let the spirit of the boy be good to the girl.

\nt

\ref016

\tx ja: gi:di

\w yaa g-ii diʔ-i

\mb yaa g -ii diʔ -i

\ge like-that say -3MS exist -3MS,CVB

\ps ADV V -PER AUX -PER,TNS

\ft Saying like that,

\nt

\ref017

\tx wa:tʃ:o: ʔi: ja:gi:de

\w waatʃʃ-oo ʔii yaa g-ii deʔ-e

\mb waatʃʃ -oo ʔii yaa g -ii deʔ -e

\ge Wacho -NOM he like-that say -3MS exist -3MS

\ps N -CSE PRO ADV V -PER AUX -PER

\ft Like this,

\nt

\ref018

\tx haʔik:a zariɟ zarija ʔa:t:o

\w haʔ-i-kk-a zar-i-y-a zar-iy ʔatt-o

\mb haʔ -ikka zar -i -y -a zar -i -y -a ʔatt -o

\ge now -NOM detail -DEF -EPN -NOM detail -DEF -EPN -NOM leave -3MS

\ps N -CSE N -AGR -EPN -CSE N -AGR -EPN -CSE V -PER

\ft The elders bless the couples with many blessings.

\nt

\ref019

\tx ʔe:... ja:gi:de

\w ʔee... yaa g-ii deʔ-e

\mb ʔee... yaa g -ii deʔ -e

\ge *** likethat say -3MS present -3MS,CVB

\ps *** ADV V -PER AUX -PER,TNS

\ft Saying like that,

\nt

\ref 020

\tx ?e:... hewa: ja:gi:de

\w ?ee... hewaa yaa g-ii de?-e

\mb ?ee... hewaa yaa g -ii de? -e

\ge *** like-that likethis say -3PL exist -3PL

\ps *** ADV ADV V -PER AUX -PER

\ft Saying like that,

\nt

\ref 021

\tx marak'e: ?asa:...

\w marrak'-ee ?as-aa...

\mb marrak' -ee ?as -aa...

\ge bless -3PL man -NOM,PL

\ps V -PER N -CSE,NUM

\ft They bless the couples.

\nt

\ref 022

\tx saluwa fari: ?ojk:owa

\w sal-u-w-a far-ii ?oykk-o-w-a

\mb sal -u -w -a far -ii ?oykk -o -w -a

\ge sky -DEF -EPN -ACC cloud -INDF hold -3MS -EPN -3MS

\ps N -AGR -EPN -CSE N -AGR V -PER -EPN -PER

\ft As cloud covers the sky,

\nt

\ref 023

\tx ?ojk:o sa?a: gors':aj

\w ?oykk-o sa?-aa gors's'-a-i

\mb ?oykk -o sa? -aa gors's' -a -i

\ge hold -3MS earth -ACC grass -NOM -INDF

\ps V -PER N -CSE N -CSE -AGR

\ft And also as grass covers the earth,

\nt

\ref 024

\tx ?ojk:owa ?ojk:o dab:otaj du:s':op:o:

\w ?oykk-o-w-a ?oykk-o dabb-o-t-a-i duus's'-o-pp-oo

\mb ?oykk -o -w -a dabbot -a -i duus's' -oppoo

\ge hold -3MS -EPN -3MS relationship -NOM -INDF cut -NEG

\ps V -PER -EPN -PER N -CSE -AGR V -TNS

\ft Let your relationship lives/remains longer.

\nt

\ref 025

\tx ja:gi marak'e: sarg:e gal:as:a

\w yaa g-i marak'-ee sargg-e gallass-a

\mb yaa g -i marak' -ee sargg -e gallass -a

\ge liket-his say -3MS bless -3MS wedding -NOM day -NOM

\ps ADV V -PER V -PER N -CSE N -CSE

\ft The elder blesses the couples like this on the wedding day.

\nt

\ref 026

\tx sarg:e gal:as:a pars:uwa kument^sa: ?ojk:i:di

\w sargg-e gallass-a parss-u-w-a kuments-aa ?oykk-ii di?-i

\mb sargg -e gallass -a parss -u -w -a kuments -aa ?oykk -ii di? -i

\ge wedding -NOM day -NOM tella -DEF -EPN -NOM full-of -ACC hold -3MS present -3MS

\ps N -CSE N -CSE N -AGR -EPN -CSE N -CSE V -PER AUX -PER

\ft Holding a cup full of tella/borde, .

\nt

\ref 027

\tx ja:ti marak'i:de

\w yaat-i marak'-ii de?-e

\mb yaati marak' -ii de? -e

\ge like-that bless -3MS exist -3MS,CVB

\ps ADV V -PER AUX -PER,TNS

\ft The elders bless the couples saying like this.

\nt [kumentsaa] here has a sense of noun.

\ref 028

\tx hewa: bol:a bag:an:a pars:uwa ?ojk:i:de

\w hewaa bolla bagganna parss-u-w-a ?oykk-ii de?-e

\mb hewaa bolla bagganna parss -u -w -a ?oykk -ii de? -e

\ge then on after tella -DEF -EPN -ACC hold -3PL exist -3PL

\ps ADV AD ADV N -AGR -EPN -CSE V -PER AUX -PER

\ft Then holding a cup full of tella,

\nt

\ref 029

\tx ja:ti wos':a:tija gant^si ?ak:idi baro: gans'e:

\w yaat-i wos's'aat-i-y-a gants-i ?akk-i di?-i bar-oo gans's'-ee

\mb yaat -i wos's'aat -i -y -a gants -i ?akki di? -i baroo gans's' -ee

\ge then -INDF young -INDF -EPN -NOM taste -3MS after present -3MS self taste -3MS

\ps ADV -AGR N -AGR -EPN -CSE V -PER ADV V -AUX N,REFL V -PER

\ft After the blessing, the elder lets the youngsters taste tella from his own cup, and then he drinks for himself.

\nt

\ref 030

\tx wos':ati: ji:di

\w wos's'aat-ii y-ii-d-i

\mb wos's'aat -ii y -ii -d -i

\ge young -INDF come -3MS -PT -3MS,CVB

\ps N -AGR V -PER -TNS -PER,TNS

\ft The boy comes and

\nt

\ref 031

\tx k'assi gedija jeri ?ak:i:di gans':e:

\w k'ass-i ged-i-ya yer-i ?akk-ii-d-i gans's'-ee

\mb k'assi ged -i -y -a yer -i ?akk -ii -d -i gans's' -ee

\ge also knee -DEF -EPN -ACC kiss -3MS do -3MS -PT -3MS taste -3MS

\ps ADV N -AGR -EPN -CSE V -PER V -PER -TNS -PER V -PER

\ft (the boy) kisses the elder's knee.

\nt

\ref 032

\tx woj kufija jeri ?ak:i:di gans':e:

\w woy kuɸ-i-ya yer-i ?akk-ii-d-i gans's'-e

\mb woy kuɸ -i -y -a yer -i ?akk -ii -d -i gans's' -e

\ge or hand -DEF -EPN -NOM kiss -3MS do -3MS -PT -3MS taste -3MS

\ps COM N -AGR -EPN -CSE V -PER V -PER -TNS -PER V -PER

\ft Or he kisses the elder's hand.

\nt

\id 009: About Reactions During Abrupt Situations

\ref 001

\tx hed:iɸe: gija wadijani

\w heddiɸee g-i-y-a wadiyani

\mb heddiɸee g -i -y -a wadiyani

\ge sneeze/sneezing say -3MS -EPN -3MS time

\ps N V -PER -EPN -PER N

\ft When someone in a house sneezes,

\nt

\ref 002

\tx mi:s' an wodija naj jelet:o: ge:

\w miis'-a-n wod-i-y-a na?-i yelett-oo g-ee

\mb miis' -a -n wod' -i -y -a na? -i yelett -oo g -ee

\ge gate -NOM -LOC kill -3MS -EPN -3MS son -INDF give-birth -DIS say -3MS

\ps N -CSE -CSE V -PER -EPN -PER PRO -AGR V -TNS V -PER

\ft the one who stands at the gate says , 'let you get a son who becomes hero.'

\nt

\ref 003

\tx hedʒife: jijawodijan mi:s'an wodʒija naj

\w hedʒifee g-i-y-a wodiyan miis'-a-n wod'-i-y-a naʔ-i

\mb hedʒifee g -i -y -a wodiyan miis' -a -n wod' -i -y -a naʔ -i

\ge sneeze say -3MS -EPN -3MS time gate -ACC -LOC kill -3MS -EPN -3MS son -INDF

\ps V V -PER -EPN -PER N N -CSE -CSE V -PER -EPN -PER N -AGR

\ft When one sneezes, the other man stands at the gate says, 'let you get a son who kills.'

\nt

\ref 004

\tx mi:s'a: pini s'o:nija naj jeletto gu:s:aj

\w miis'-aa pinn-i s'oon-i-y-a naʔ-i yelett-o guu-ss-a-i

\mb miis' -aa pinn -i s'oon -i -y -a naʔ -i yelett -o guussai

\ge gate -ACC enter -CVB,3MS win -3MS -EPN -3MS son -INDF give-birth -2S means/meaning

\ps N -CSE V -TNS,PER V -PER -EPN -PER N -AGR V -PER N(gerund)

\ft The other one entered through the gate, wishes him get a son who becomes hero.

\nt

\ref 005

\tx mi:s'a: na:gi:d:e ha: geli

\w miis'-aa naag-ii ddeʔ-e haa gel-i

\mb miis' -aa naag -ii ddeʔ -e haa gel -i

\ge gate -ACC keep -3MS exist -3MS here come -3MS

\ps N -CSE V -PER AUX -PER ADV V -PER

\ft He guards the gate.

\nt

\ref 006

\tx ʔek':en:a:da ja:

\w ʔek'k'-e-nn-aa daʔ-a y-aa

\mb ʔek'k' -e -nn -aa daʔ -a y -aa

\ge stand -2S -NEG -2S exist -3MS come -2S

\ps V -PER -TNS -PER AUX -PER V -PER

\ft Don't stand, come.

\nt

\ref 007

\tx s'ong:ina ʔasa: bol:a toraj wodʒija

\w s'ongg-i-na ʔas-aa bolla toor-a-i wodʒi-y-a

\mb s'ongg -i -na ʔas -aa bolla toor -a -i wodʒi' -i -y -a

\ge throw -1S -FUT man -NOM on spear -NOM -INDF kill -3MS -EPN -3MS

\ps V -PER -TNS N -CSE AD N -CSE -AGR V -PER -EPN -PER

\ft Let him kill when he throws a spear.

\nt

\ref 008
\tx mi:s'a: ?a:... wodɪja naj jelet:o ge:
\w miis'-aa ?aa... wod-i-y-a na?-i yelett-o g-ee
\mb miis' -aa ?aa... wod -i -y -a na? -i yelett -o g -ee
\ge gate -ACC he kill -3MS -EPN -3MS son -INDF give-birth -CVB say -3MS
\ps N -CSE PRO V -PER -EPN -PER N -AGR V -TNS V -PER

\ft The one who stands at the gate says, 'let you have a hero son'.
\nt

\ref 009
\tx hedɪife: go:de
\w hedɪɪf-ee goo de?-e
\mb hedɪɪf -ee goo de? -e
\ge sneeze -3MS time exist -3MS
\ps V -PER N AUX -PER

\ft when this man sneezes.
\nt

\ref 010
\tx ?a:... ?ajs:e jaʃ:a: jaʃ:a: jaj:op:a
\w ?aa... ?aysse yaʃʃ-aa yaʃʃ-aa yayy-opp-a
\mb ?aa... ?aysse yaʃʃ -aa yaʃʃ -aa yayy -opp -a
\ge *** why fear -NOM fright -NOM fear -NEG -2SG
\ps *** ADV N -CSE N -CSE V -TNS -PER

\ft Why do you fear? Don't fear.
\nt

\ref 011
\tx jaʃ:aʃ:i sint*a be:
\w yaʃʃaʃʃ-i sints-a b-ee
\mb yaʃʃaʃʃ -i sints -a b -ee
\ge fear -INDF forward -NOM go -3S
\ps N -AGR N -CSE V -PER

\ft Fright goes forward.
\nt

\ref 012
\tx jaʃ:a: jaj:opite
\w yaʃʃ-aa yayy-o-pp-ite
\mb yaʃʃ -aa yayy -opp -ite
\ge fright -ACC fear -NEG -2PL,IMP
\ps N -CSE V -CSE -PER,MOO

\ft Don't fear.
\nt

\ref 013

\tx ?uluwa s'alite tira: bes:ite

\w ?ul-u-w-a s'al-ite tir-aa bess-ite

\mb ?ul -u -w -a s'al -ite tir -aa bess -ite

\ge belly -DEF -EPN -ACC strengthen -2PL,IMP chest -ACC show -2PL,IMP

\ps N -AGR -EPN -CSE V -PER, MOO N -CSE V -PER, MOO

\ft Be strong. Be courageous.

\nt

\ref 014

\tx jaʃ:aj sint^sa pe:ʃ:awa:

\w yaʃfa-i sintsa peeʃf-a-waa

\mb yaʃfa -i sintsa peeʃf -a -w -aa

\ge coward -INDF front stand -3MS -EPN -3MS,DIS

\ps N -AGR N V -PER -EPN -PER,TNS

\ft Coward stands at front.

\nt

\ref 015

\tx c'ad:ina gid:uwe su:s':e:

\w c'add-i-na gidd-u-w-e suus's'-ee

\mb c'add-ina gidd -u -w -e suus's' -ee

\ge stab -3PL,CVB middle -DEF -EPN -NOM bleed -3MS

\ps V -PER,TNS N -AGR -EPN -CSE V -PER

\ft If he is stabbed, he bleeds.

\nt

\ref 016

\tx guj:e pe:ʃawe haj:e jaʃ:aj

\w guyy-e peeʃ-a-w-e hayy-ee yaʃfa-i

\mb guyy -e peeʃ -a -w -e hayy-ee yaʃfa -i

\ge remain -3MS stand -3MS -EPN -3MS die -3MS coward -INDF

\ps V -PER V -PER -EPN -PER V -PER N -AGR

\ft One who remains behind dies.

\nt

\ref 017

\tx jaj:opite: ?at:uma tet^sa won:i:ja bes:ite

\w yayy-opp-itee ?attum-a tetsa wonn-i-y-a bess-ite

\mb yayy -opp -itee ?attum -a tetsa wonn -i -y -a bess -ite

\ge fear -NEG -2PL,IMP brevity -NOM hood courage -INDF -EPN -ACC show -2PL,IMP

\ps V -TNS -PER,MOO N -CSE GER N -AGR -EPN -CSE V -PER,MOO

\ft Don't fear, be courageous.

\nt

\ref 018

\tx k'aratetsaj sint^sa jaraw tos:et:er k'aratite

\w k'ara tetsa-i sint^s-a yara -u toss-e-tt-ee k'aratt-ite

\mb k'ara tetsa -i sint^s -a yara -u toss -e -ttee k'aratt -ite

\ge brave hood -INDF forward -ACC generaron -DEF tell -3MS -IMP courageous -INDF,IMP

\ps N GER -AGR N -CSE N -AGR V -PER -MOO N -AGR,MOO

\ft The hero's history is commemorated from generation to generation.

\nt

\ref 019

\tx mis'a: ?im... pin:tepe:efin guje sim:opite ge:

\w miis'-aa ?im... pinn -te -ppefin guyy-e simm-opp-i-te g-ee

\mb miis' -aa ?im... pinn -te -ppefin guyy -e simm -opp -ite g -ee

\ge gate -ACC *** cross/pass -IMP -COND back -NOM return -NEG -2PL,IMP say -3MS

\ps N -CSE *** V -TNS -MOO -TNS N -CSE V -TNS -PER,MOO V -PER

\ft Go and enter through the gate, but don't return to your back.

\nt

\id 010: Daguwa (a cooperative work)

\ref 001

\tx pars:u: bord:ija

\w parss-uu bordd-i-y-a

\mb parss-uu bordd -i -y -a

\ge tella -DEF borde -DEF EPN -NOM

\ps N -AGR N -AGR EPN -CSE

\ft Tella of borde

\nt

\ref 002

\tx bord:ija pars:uwa c'amuwa

\w bordd-i-y-a parss-u-w-a c'am-u-wa

\mb bordd -i -y -a parss -u -w -a c'am -u -w -a

\ge borde -DEF -EPN -NOM tella -DEF -EPN -NOM fermented -DEF -EPN -NOM

\ps N -AGR -EPN -CSE N -AGR -EPN -CSE N -AGR -EPN -CSE

\ft Fermented borde tella

\nt

\ref 003

\tx pars:uwa bord:ija c'amuwa

\w parss-u-w-a bordd-i-y-a c'am-u-w-a

\mb parss -u -w -a bordd -i -y -a c'am -u -w -a

\ge tella -DEF -EPN -ACC borde -DEF -EPN -ACC fermented DEF -EPN -NOM

\ps N -AGR -EPN -CSE N -AGR -EPN -CSE N AGR -EPN -CSE

\ft fermented borde tella.

\nt

\ref 004

\tx ?uʃi ?ak:i:d:e
\w ?uʃ-i ?akk-ii dde?-e
\mb ?uʃ -i ?akk -ii dde? -e
\ge drink -3MS get-up -3MS exist -3MS,CVB
\ps V -PER V -PER AUX -PER,TNS

\ft After drinking (fermented borde tella),
\nt

\ref 005

\tx hewa:ni kok:aj de?e:
\w hewaa-n-i kokk-a-i de?-ee
\mb hewaa -ni kokk -a -i de? -ee
\ge there -LOC boiled-grain -ACC -INDF present -3MS
\ps ADV -CSE N -CSE -AGR AUX -PER

\ft There is also boiled beans together with the borde.
\nt The word [hewaa] has a sense of an adverb. Yet in this context, it serves as a noun.

\ref 006

\tx hewa: kok:a: mi:di
\w hewaa kokk-aa m-ii di?-i
\mb hewaa kokk -aa m -ii di? -i
\ge that boiled-beans -ACC eat -3MS present -3MS,CVB
\ps ADJ N -CSE V -PER AUX -PER,TNS

\ft After eating that boiled beans,
\nt Here the word [hewaa] has appeared as an adjective.

\ref 007

\tx la:p:un la:p:un ?asaj ?iti daguwa
\w laappun laappun ?as-ay ?itt-i dag-u-wa
\mb laappun laappun ?as -ay ?itt -i dag -u -w -a
\ge seven seven man -NOM,-PL one -INDF co-operation -DEF -EPN -NOM
\ps N N N -CSE,-NUM N -AGR N -AGR -EPN -CSE

\ft Seven people together form a group.
\nt

\ref 008

\tx la:p:un la:p:un ?asaj ?iti bo:tan ?ek'e:
\w laapp-u-n laapp-u-n ?as-ay ?itt-i boot-a-n ?ek'k'-ee
\mb laappun laappun ?as -ay ?itt -i boot -a -n ?ek'k' -ee
\ge seven seven man -ACC,-PL one -INDF place -ACC -LOC stand -3MS
\ps N N N -CSE, NUM -AGR N -AGR -CSE V -PER

\ft Seven seven people together in their group stand at their place.
\nt The terms [laappun] and [?itti] refer quantity. Here they also serve as nouns.

\ref 009

\tx he:zu s'anmat^sa la:taman:e ?iti ?asaj

\w heezz-u s'anmats-a la:atamann -e ?itt-i ?as-ay

\mb heezz -u s'anmats -a la:atamann -e ?itt -i ?as -ay

\ge three -DEF group -NOM twenty -NOM one -INDF man -INDF, -NOM, PL

\ps N -AGR N -CSE N -CSE N -AGR N -AGR, -CSE, NUM

\ft They form three groups. Totally, twenty one people participate in the cooperative farming.

\nt

\ref 010

\tx daguwa jijawe hewa:p:e

\w dag-u-w-a y-i-y-a-w-e hew-aa-ppe

\mb dag -u -w -a y -i -y -a -w -e hewaa -ppe

\ge co-operation -DEF -EPN -NOM come -3PL -EPN -3PL -EPN -CVB that -ABL

\ps N -AGR -EPN -CSE V -AGR -EPN -PER -EPN -TNS N -CSE

\ft Those who come for the cooperation work,

\nt [hewaa] in this context serves as a noun.

\ref 011

\tx ?e:... gof:a: gof:a: gofe:

\w ?ee... goff-aa goff-aa gof-ee

\mb ?ee... goff -aa goff -aa gof -ee

\ge *** farmland -ACC farmland -ACC plough -3PL

\ps *** N -CSE N -CSE V -PER

\ft The people farm their farmyard being organized in such co-operation.

\nt

\ref 012

\tx gof:a: gofe: gof:a: gofe:

\w goff-aa gof-ee goff-aa gof-ee

\mb goff -aa gof -ee goff -aa gof -ee

\ge farmyard -ACC plough -3MS farmyard -ACC plough -3MS

\ps N -CSE V -PER N -CSE V -PER

\ft They plough the farmyard.

\nt Here [-ee] in 'goshee' has a 3MS function, but the sentence refers to plural number.

\ref 013

\tx ha bag:an la:p:unu: gofijawa

\w ha bagg-a-n laappun-uu gof-i-y-a-w-a

\mb ha bagg -a -n laappun -uu gof -i -y -a -w -a

\ge this side -ACC -LOC seven -DEF plough -3MS -EPN -3MS -EPN -CVB

\ps ADJ N -CSE -CSE N -AGR V -PER -EPN -PER -EPN -TNS

\ft When a group at one side ploughs,

\nt

\ref 014

\tx henk:o la:p:unu: ba?:i ?ute:d:a

\w henkk-o laapp-u-nuu ba??-i ?utt-ee-dd-a

\mb henkk -o laappun -uu ba?? -i ?utt -ee -dd -a

\ge other -INDF seven -DEF follow -3MS sit -3MS -PT -3MS

\ps N -AGR N -AGR V -PER V -PER -TNS -PER

\ft The other seven (in another group) follow it.

\nt [ba'i-uttedda] is one word.

\ref 015

\tx henk:o la:p:unu: ba?:i ?ute:d:a

\w henkk-o laapp-u-nuu ba??-i ?utt-ee-dd-a

\mb henkk -o laappun -uu ba?? -i ?utt -ee -dd -a

\ge another -INDF seven -DEF follow -3MS sit -3MS -PT -3MS

\ps N -AGR N -AGR V -PER V -PER -TNS -PER

\ft The other seven (in another group) follow it.

\nt [ba'i-uttedda] is one word.

\ref 016

\tx jato:de s'o:na:de

\w yatoo de?-e s'oon-aa-de?-e

\mb yatoo de? -e s'oon -aa de? -e

\ge then exist -3MS lead-ahead -1SG present -1SG

\ps ADV V -PER V -PER AUX -PER

\ft Then, they compete in the sense of completing the work first.

\nt

\ref 017

\tx s'o:na:de

\w s'oon-aa de?-e

\mb s'oon -aa de? -e

\ge lead-ahead -1SG present -1SG

\ps V -PER AUX -PER

\ft They say, "I go ahead, I win, I finish first, etc..."

\nt

\ref 018

\tx s'o:na:de gofana hek:o

\w s'oon-aa de?-e gof-ana hekko

\mb s'oon -aa de? -e gof -ana hekko

\ge lead-ahead -1SG present -1SG plough -FUT here

\ps V -PER AUX -PER V -TNS ADV

\ft Each group at its line competes.

\nt

\ref 019

\tx hini bagga s'oma:de gofana gijawe

\w hini bagga s'oon-aa de?-e gof-a-na g-i-y-a-we

\mb hini bagga s'oon -aa de? -e gof -ana g -i -y -a -w -e

\ge that -INDF side, -NOM lead-ahead -1SG present -1SG plough -FUT go -1SG -EPN -1SG -EPN -CVB

\ps ADJ -AGR N -CSE V -PER TNS -PER V -TNS V -PER -EPN -PER -EPN -TNS

\ft Each group at its line competes to finish the farming ahead of another.

\nt

\ref 020

\tx k'aj hawa: bol:a

\w k'?a-i hawaa bolla

\mb k'?a -i hawaa bolla

\ge another -INDF this on

\ps N -AGR N AD

\ft In addition,

\nt

\ref 021

\tx gofi:de duge ?a: k'ans'i duge

\w gof-ii de?-e dug-e ?aa k'ans's'-i dug-e

\mb gof -ii de? -e dug -e ?aa k'ans's' -i dug -e

\ge plough -3PL present -3PL down -NOM it,ACC leave -3PL down -3PL

\ps V -PER TNS -PER N -CSE PRO,CSE V -PER N -PER

\ft They plough downward.

\nt

\ref 022

\tx zarana go:de

\w zaar-ana g-oo de?-e

\mb zaar -ana g -oo de? -e

\ge return -FUT say -3PL present -3PL

\ps V -TNS V -PER AUX -PER

\ft Again return back.

\nt [wodaaddarette] is a term borrowed from Amharic. The indigenous form in the language is [keesettee].

\ref 023

\tx henk:u k'ans':is:i:ke gi:de woda:d:aret:e

\w henkk-u k'ans's'iss-i-k-e g-ii de?-e wodaaddar-e-tt-e

\mb henkk -u k'ans's'iss -i -k -e g -ii de? -e wodaaddar -ette

\ge another -DEF stop -1SG -NEG -1SG say -3MS present -3MS compete -3PL

\ps N -AGR V -PER -TNS -PER V -PER AUX -PER V -PER

\ft Each group competes to finish first.

\nt [wodaaddarette] is a term borrowed from Amharic. The indigenous form in the language is [keesettee].

\ref 024

\tx woda:d:aret:e: da:k:e: da:k:e: da:k:e: da:k:e:

\w wodaaddar-ettee daakk-ee daakk-ee daakk-ee daakk-ee

\mb wodaaddar -ettee daakk -ee daakk -ee daakk -ee daakk -ee

\ge compete -3PL till -3MS,CVB till -3MS,CVB till -3MS,CVB till -3MS,CVB

\ps V -PER V -PER,TNS V -PER,TNS V -PER,TNS V -PER,TNS

\ft Each group competes and tills the land faster.

\nt

\ref 025

\tx ja:ti goʃ i:de ?itu:

\w yaati goʃ-i de?-e ?it-uu

\mb yaati goʃ -i de? -e ?it -uu

\ge like-that plough -3PL present -3PL one -DEF

\ps ADV V -PER AUX -PER N -AGR

\ft Members of the group encouraging each other.

\nt

\ref 026

\tx het:isi hetsi hetsi hetsi gijawek:a hama

\w hettissi hetsi hetsi hetsi g-i-y-a-w-e-kk-a haa-na

\mb hettissi hetsi hetsi hetsi g -i -y -a -w -ekka haa -na

\ge hetsi hetsi hetsi hetsi say -3PL -EPN -3PL -EPN -3PL,CVB this -ACC

\ps *** ** V -PER-EPN -PER -EPN -PER,TNS N -CSE

\ft They sing saying ‘hetsi, hetsi, hetsi.’

\nt [hetsi] does not have a particular meaning. it is a sounds they produce to encourage each other.

\ref 027

\tx hitsi hitsi hitsi hitsi go:de

\w hitsi hitsi hitsi hitsi g-oo de?-e

\mb hitsi hitsi hitsi hitsi g -oo de? -e

\ge hitsi hitsi hitsi hitsi say-3PL present -3PL

\ps *** ** V -PER AUX -PER

\ft They say, ‘hetsi, hetsi, hetsi.’

\nt

\ref 028

\tx henk:o ta mij:i:jawe k'aj

\w henkko ta miyy-i yaw-e k'ay

\mb henkko ta miyy -i yaw -e k'ay

\ge another I near -INDF be -3MS also

\ps N PRO ADJ -AGR V -PER ADV

\ft Also another group nearby me,

\nt

\ref 029

\tx dʒiwtisi: dʒiwtisi: dʒiwtisi ja:go:de

\w dʒiwtissi dʒiwtissi dʒiwtissi yaa g-oo-d-e

\mb dʒiwtissi dʒiwtissi dʒiwtissi yaa g -oo de? -e

\ge jiwits jiwits jiwits like-this say -3MS present -3MS

\ps *** *** *** ADV V -PER AUX -PER

\ft says, 'jiwits, jiwits, jiwits,...'

\nt The term 'jiwits' doesn't have specific meaning.

\ref 030

\tx haba g:awe kaj he:ze beʃi he:ze beʃi he:ze beʃi

\w haba g-a-we kai heeze beʃʃi heeze beʃi heeze beʃi

\mb haba g -a -w -e kʔay heeze beʃʃi heeze beʃi heeze beʃi

\ge this-side say-3MS -EPN -3MS also heeze besh heze besh heze besh

\ps N V -PER -EPN -PER ADV *** *** *** *** *** ***

\ft The other group also responds saying, 'heze besh, heze besh,...'.

\nt 'heze besh' does not have specific meaning.

\ref 031

\tx ja: gijawodijan

\w yaa g-i-y-a wod-i-ya-n

\mb yaa g -i -y -a wod -i -y -an

\ge like-that say -3MS -EPN -3MS time -DEF -EPN -ACC

\ps ADV V -PER -EPN -PER N -AGR -EPN -CSE

\ft The farmers say like this.

\nt

\ref 032

\tx tak:a beni gabare ja:go:de

\w takk-a ben-i gabar-e yaa g-oo de?-e

\mb ta -kka ben -i gabar -e yaa g -oo de? -e

\ge I -also earlier -INDF farmer -NOM like-this say -1SG present -1SG

\ps PRO -ADV N -AGR N -CSE ADV V -PER AUX -PER

\ft I was also a farmer earlier, and was singing like this.

\nt

\ref 033

\tx hini bag:awe kʔaj

\w hini bagg-a-w-e kʔay

\mb hini bagg -a -w -e kʔay

\ge that side -DEF -EPN -NOM also

\ps ADJ N -AGR -EPN -CSE ADV

\ft Those in the other group also

\nt

\ref 034

\tx he:ʃi he:ʃi he:ʃi he:ʃi he:ʃi go:de

\w heeʃi heeʃi heeʃi heeʃi heeʃi g-oo deʔ-e

\mb heeʃi heeʃi heeʃi heeʃi heeʃi g -oo deʔ -e

\ge heeshi heeshi heeshi heeshi heeshi say -3PL present -3PL

\ps *** *** *** *** *** V -PER AUX -PER

\ft reply saying ,heshi, heshi, heshi'

\nt 'heshi' in this context, doesn't have a specific meaning.

\ref 035

\tx habag:a k'aj ʔusup:untʰi

\w ha bagg-a k'ʔay ʔusuppunts-i

\mb ha bagg -a k'ʔay ʔusuppunts -i

\ge this side -NOM another sixth -INDF

\ps ADJ N -CSE ADJ N -AGR

\ft the other group which has six members also

\nt

\ref 036

\tx h̥i:ʃi h̥i:ʃi h̥i:ʃi h̥i:ʃi h̥i:ʃi ja:gi:di

\w h̥iiʃi h̥iiʃi h̥iiʃi h̥iiʃi h̥iiʃi yaa g-ii deʔ-i

\mb h̥iiʃi h̥iiʃi h̥iiʃi h̥iiʃi h̥iiʃi yaa g -ii deʔ -i

\ge hish hish hish hish hish like-that say -3MS present -3MS

\ps *** *** *** *** *** ADV V -PER AUX -PER

\ft At this side, the other group with six persons also sing sying 'hish, hish, hish,...'

\nt

\ref 037

\tx lap:un ʔasaj goʃet:ta:to kasen:a

\w laapp-u-n ʔas-a-y goʃ-ee-taat-o kas-enna

\mb laappun ʔas -ay goʃ -ee -taato kasenna

\ge seven man -NOM,PL plough -3PL -PAS first/before-all

\ps N N -CSE,NUM V -PER -TNS ADV

\ft A group with seven people finishes before all.

\nt

\ref 038

\tx nigidija dʒam:ara

\w nigid-i-ya dʒammar-a

\mb nigid -i -y -a dʒammar -a

\ge trade -DEF -EPN -ACC start -3PL

\ps N -AGR -EPN -CSE V -PER

\ft I began trade.

\nt

\ref 039

\tx ?o:... ?a... nigidija ta biro ?urija wodija

\w ?oo... ?a... nigid-i-ya ta biro ?ur-i-ya wod-i-ya

\mb ?oo... ?a... nigid -i -y -a ta biro ?ur -i -y -a wod -i -y -a

\ge *** *** trade -DEF -EPN -ACC I earlier begin/start -1S -EPN -1S time -3MS -EPN -3MS

\ps *** *** n -AGR -EPN -CSE PRO ADV V -PER -EPN -PER N -PER -EPN -PER

\ft Earlier when I began trade,

\nt

\ref 040

\tx tʃarɪtʃa:rija naɡʒaɖaːdɛ

\w tʃarɪtʃa:ar-i-y-a naɡɡaɖ-aa ddeʔ-e

\mb tʃarɪtʃa:ar -i -y -a naɡɡaɖ -aa deʔ -e

\ge seller -DEF -EPN -NOM merchant -NOM present -3MS

\ps N -AGR -EPN -CSE N -CSE AUX -PER

\ft I was a retailer.

\nt

\ref 041

\tx geja geja ɡaːlaːsi doːdoːbaɟ

\w gey-a gey-a ɡallaːs-i dooɖ-o b-ay

\mb gey -a gey -a ɡallaːs -i dooɖ -o b -ay

\ge market -NOM market -NOM day -INDF Dod -DEF go -1SG

\ps N -CSE N -CSE N -AGR N -AGR V -PER

\ft On market days, I go to Dodo market.

\nt

\ref 042

\tx ɦaɦuːsaːde baɟ ʔoroːbaːde

\w ɦaɦuus-aa deʔ-e b-ay ʔoroob-aa deʔ-e

\mb ɦaɦuus -aa deʔ -e b -ay ʔoroob -aa deʔ -e

\ge Thursday -NOM present -3MS go -1SG Wednesday -NOM present -3MS

\ps N -CSE V -PER V -PER N -CSE V -PER

\ft .I also go for market on Thursday. .

\nt

\ref 043

\tx ʔeː... saɟnːoːde maːskːaɟnoːde

\w ʔee... saɟnnoo deʔ-e maːskːaɟn-oo deʔ-e

\mb ʔee... saɟnn -oo deʔ -e maːskːaɟn -oo deʔ -e

\ge *** Monday -NOM present -3MS Tuesday -NOM present -3MS

\ps *** N -CSE V -PER N -CSE V -PER

\ft On Monday and Tuesday,

\nt

\ref 044

\tx ?oro:ba:de ?arba:de gofɛt:o

\w ?oroob-aa de?-e ?arbb-aa de?-e gof-ee -tto

\mb ?oroob -aa de? -e ?arbb -aa de? -e gof -eetto

\ge Wednesday -NOM present -3MS Friday -NOM present -3MS plough -1PL

\ps N -CSE V -PER N -CSE V -PER V -PER

\ft We plough on Monday, Tuesday, Wednesday and Friday.

\nt

\ref 045

\tx hamu:sa gal:as:a geja: be:t:o

\w hamuus-a gallass-a gey-aa b-eetto

\mb hamuus -a gallass -a gey -aa b -eetto

\ge Thursday -NOM day -NOM market -NOM go -1PL

\ps N -CSE N -CSE N -CSE V -PER

\ft We go for marketing on Thursday.

\nt

\ref 046

\tx wojmi k'aj sajn:o gal:asi:k:a sajn:o geja: de?e:

\w woym-i k'ay saynn-o gallass-i-kk-a saynn-o gey-aa de?-ee

\mb woym-i k'ay saynn -o gallass -i -kka saynn -o gey -aa de? -ee

\ge or also Monday -NOM day -DEF -NOM Monday -NOM market -NOM present -3MS

\ps CON ADV N -CSE N -AGR -CSE N -CSE N -CSE V -PER

\ft Or also there is a market on Monday.

\nt [wojmi] 'or' is a borrowed word from Amharic. Dawuro's representation is [woyiko]

\ref 047

\tx hewa: ja:ti:di gof:a gofɛt:o

\w hewaa yaatii di?-i gofɛ-aa gof-ee-tt-o

\mb hewaa yaatii di? -i gofɛ -aa gof -eetto

\ge that like-that do/exist -3MS farmyard -ACC plough -1PL

\ps ADV ADV V -PER N -CSE V -PER

\ft Like that, we plough.

\nt

\ref 048

\tx hewa: ja:ti:di ?o:suwa ?otɛ:t:o hew zabu:wami

\w hew-aa yaatii di?-i ?oos-u-w-a ?ootɛ-ee-tt-o hew zabb-u-waa-n-i

\mb hewaa yaatii di? -i ?oos -u -w -a ?ootɛ -eetto hew zabb -u -w -aa -ni

\ge that like-that present -1PL work -DEF -EPN -ACC work -1PL that type -DEF -EPN -NOM -COM

\ps ADV ADV V -PER N -AGR -EPN -CSE V -PER ADJ N -AGR -EPN -CSE -CSE

\ft We work like that.

\nt

\ref 049

\tx hewa: ja:ge:te: jand:i:jan k'aj
\w hewaa yaa g-e-tt-ee yanddiya-n k'aj
\mb hewaa yaa g -ettee yanddiy -a -n k'aj
\ge this like-this say -1PL yandiya -NOM -INS also
\ps ADV ADV V -PER N -CSE -CSE ADV

\ft They condemn a lazy man with a 'yandiya' also
\nt 'yandiyaa' is name given to a group.

\ref 050

\tx he:lo jand:e:fi: jand:e:fi he:lo jand:e:fi
\w heelo y-an de?-e:fi y-an dde?-e:fi heello y-an de?-e:fi
\mb heelo y -an de? -e:fi y -an de? -e:fi heello y -an de? -e:fi
\ge helo come -3MS present -3MS come -3MS present -3MS helo come -3MS present -3MS
\ps N V -PER AUX -PER V -PER AUX -PER N V -PER AUX -PER

\ft They sing saying 'Does that lazy person come for meal?'
\nt 'helo' is a kind of naming given to represent somebody. It represents a person who didn't come for the work.

\ref 051

\tx he:lo jand:e:fi go:de
\w heell-o y-an de?-e:fi g-oo-d-e
\mb heello y -an de? -e:fi g -oo de? -e
\ge helo come -3MS present -3MS say -3PL present -3PL
\ps N V -PER AUX -PER V -PER AUX -PER

\ft They saying, "Does that lazy person come for meal?"
\nt

\ref 052

\tx honk:o k'ajaha ?a: jide jand:i:ja
\w honkko k'ay ha ?aa y-i de?-e yanddiya
\mb honkko k'ay ha ?aa y -i de? -e yanddiya
\ge bow-down also this he come -3MS exist -3MS be-there
\ps V ADV ADJ PRO V -PER V -PER V

\ft Let the one who comes for meal shouldn't come.
\nt

\ref 053

\tx ?ak:ijawe ?o:ja ho ?o:ja ha: ?o:ja ?ab:a
\w ?akk-i-y-a-w-e ?ooya ho ?ooya haa ?ooya ?abba
\mb ?akk -i -y -a -w -e ?ooya ho ?ooya haa ?ooya ?abba
\ge receive -3MS -EPN -3MS -EPN -CVB *** *** *** *** ***
\ps V -PER -EPN -PER -EPN -TNS *** *** *** *** ***

\ft They condemn the lazy one through such song.
\nt The words 'oyaa', 'hoo', 'oyaa abaa', 'oyaa haa' do not have special meanings. They are simply sounds.

\ref 054

\tx ?oɔja ha: ?oɔja ha: go:de

\w ?ooya haa ?ooya haa g-oo de?-e

\mb ?ooya haa ?ooya haa g -oo de? -e

\ge *** *** *** *** say -3PL exist -3PL

\ps *** *** *** *** V -PER AUX -PER

\ft They say, 'oya ha oya, ha'

\nt

\ref 055

\tx honk:o k'aj ?af:am:ijawe

\w honkko k'ay?af:amm-i-y-a-w-e

\mb honkko k'ay ?af:amm -i -y -a -w -e

\ge bow-down also greet -3MS -EPN -3MS -EPN -DIS

\ps V ADV V -PER -EPN -PER -EPN -TNS

\ft The lazy one who bows and greets warmly,

\nt

\ref 056

\tx hewe ?a: jand:ijan:e ?adijan:e

\w hewe ?aa y-an ddi?-i-y-ane y-an di?-i-y-aanne

\mb hewe ?aa y -an ddi? -i -y -a -nne y -an di? -i -y -aanne

\ge this he come -3MS exist -3MS -EPN -3MS -FUT come -3MS exist -3MS -EPN -3MS

\ps ADJ PRO V -PER AUX -PER -EPN -TNS V -PER AUX -PER -EPN -PER -FUT

\ft perhaps comes now to eat lunch together with us.

\nt

\ref 057

\tx hok:o k'aj ?af:am:ija

\w hokko k'ay ?af:am-i-y-a

\mb hokko k'ay ?af:am -i -y -a

\ge another also greet -3MS -EPN -3MS

\ps N/ADJ ADV V -PER -EPN -PER

\ft The one who greets warmly,

\nt

\ref 058

\tx he bol:ija he bolija ?adu be:lo na?a sag:aj

\w he bol-i-y-a he bol-i-ya ?ad-u beel-o na?-a sagg-a-i

\mb he bol -i -y -a he bol -i -y -a ?ad -u beel -o na? -a sagg -a -i

\ge that hot -DEF -EPN -NOM that hot -DEF -EPN -NOM Adu -NOM Belo -NOM son -NOM unlucky -NOM -INDF

\ps ADJ N -AGR -EPN -CSE ADJ N -AGR -EPN -CSE N -CSE N -CSE N -CSE N -CSE -AGR

\ft Bello the unlucky son of Ado,

\nt

\ref 059

\tx gobo na: mog:i si?:ato na

\w gob-o na?-a mogg-i si??at-o na?-a

\mb gob -o na? -a mogg -i si??at -o na? -a

\ge Gobo -NOM son Moga -INDF Siato -DEF son -ACC

\ps N -CSE N N -AGR N -AGR N -CSE

\ft Son of Gobo, son of Mogga, son of Siato, would he come now?!

\nt

\ref 060

\tx he bolija he bolija la:lo he:l:o bolija

\w he bol-i-y-a he bol-i-y-a laal-o heell-o bol-i-y-a

\mb he bol -i -y -a he bol -i -y -a laal -o heello bol -i -y -a

\ge that hot -DEF -EPN -NOM that hot -DEF -EPN -NOM Lalo -NOM Helo hot -DEF -EPN -NOM

\ps ADJ N -AGR-EPN -CSE ADJ N -AGR-EPN -CSE N -CSE N N -AGR-EPN -CSE

\ft The active one, Lalo's son,

\nt The term [bolija] 'hot' here stands to represent an individual's behaviour.

\ref 061

\tx he bolija la:lo he:l:o bolija

\w heello bol-i-y-a laal-o heell-o bol-i-y-a

\mb heello bol -i -y -a laal -o heello bol -i -y -a

\ge Helo hot -DEF -EPN -NOM Lalo -NOM Helo hot -DEF -EPN -NOM

\ps N ADJ -AGR-EPN -CSE N -CSE N ADJ-AGR-EPN -CSE

\ft Hello the active one who is son of Lallo,

\nt

\ref 062

\tx hewe ?aʃ:am:uwa ja:go:de

\w hewe ?aʃʃamm-u-w-a yaa g-oo de?-e

\mb hewe ?aʃʃamm -u -w -a yaa g -oo de? -e

\ge that greet -3MS -EPN -3MS like-this say -3MS present -3MS

\ps ADJ V -PER -EPN -PER ADV V -PER AUX -PER

\ft When someone greeted,

\nt

\ref 063

\tx hok:o k'aj k'od:ijawe buwa:...

\w hokk-o k'ay k'odd-i-y-a-w-e b-u-w-aa...

\mb hokko k'ay k'odd -i -y -a -w -e b -u -w -aa

\ge another also looking-badly -3MS -EPN -3MS -EPN -DIS go -3MS -EPN -3MS

\ps N ADV V -PER -EPN -PER -EPN -TNS V PER -EPN -PER

\ft the other one with evil thinking, went without responding to the greeting.

\nt

\ref 064

\tx ta tata ta tata ta tata ta tata hita tata
\w ta tata ta tata ta tata ta tata hita tata
\mb ta tata ta tata ta tata ta tata hita tata
\ge ta tata ta tata ta tata ta tata hita tata
\ps *** **

\ft Ta ta ta-ta...

\nt [ta-ta] doesn't have special meaning. It is simply used for beautifying the song.

\ref 065

\tx buwa... buwa buwabuwa buwa buwabuwa
\w buwa... buwa buwa-buwa buwa buwa-buwa
\mb buwa buwa buwa buwa buwa buwa buwa
\ge *** **
\ps *** **

\ft They utter a kind of melody like this through their songs.

\nt 'buwa' in this context also has no meaning. It has a melodic role through the song.

\ref 066

\tx honk': k'aj ?itʃ:ej:entʃi ha:ja gaji
\w honk'k' k'ay ?itʃtʃejʃsentsi haay-a g-a-y-i
\mb honk'k' k'ay ?itʃtʃejʃje -ntsi
\ge another also five -of
\ps N /ADJ ADV N -DER

\ft Also, the fifth one,

\nt

\ref 067

\tx ha:ja gaji ha:ja gaji ha:ja gaji
\w haay-a g-a-y-i haay-a g-a-y-i haay-a g-a-y-i
\mb haay -a g -a -y -i haay -a g -a -y -i haay -a g -a -y -i
\ge come -2MS say -1SG -EPN -1SG come -2MS say -1SG -EPN -1SG come -2MS say -1SG -EPN -1SG
\ps V -PER -EPN -PER V -PER V -PER V -PER-EPN -PER V -PER V -PER -EPN -PER

\ft I call him to come.

\nt

\ref 68

\tx haj jo jo: he!o ha: he!o ha: he!o ha:
\w hay y-o y-oo heell-o haa hell-o haa hell-o haa
\mb hay y -o y -oo heello haa hello haa hello haa
\ge come come -3MS come -3MS Hello ha Hello ha Hello ha
\ps V V -PER V -PER N *** **

\ft Let him come. Let him come. Helo ha , helo ha.

\nt 'hai' and 'helo ha' do not have special meanings. They are simply used in the song.

\ref 069

\tx ?usup:un ?asaj jan:d:i:ja gof:et:o ?e:... ?usup:un ?asaj

\w ?usuppun ?as-ay yanndd-i-y-a gof-eetto ?ee... ?usuppun ?as-ay

\mb ?usuppun ?as -ay yanndd -i -y -a gof -eetto ?ee... ?usuppun ?as -ay

\ge six man -NOM,PL yandiniya -DEF -EPN -NOM plough -1PL *** six man -NOM,PL

\ps ADJ/N N -CSE,NUM yandiniya -AGR-EPN -CSE V -PER *** ADJ N -CSE,NUM

\ft Six people together form a group known as '*yandiniya*', and we also plough lands with a group of six people.

\nt 1. [yandiniya] is name of a group. 2. [?usupun] 'six' in the above text has a role of an adjective.

\ref 070

\tx la:p:un ?asaj zeb:an gof:et:o nu jewu: hewa ja:ti ?o:t^s:et:o

\w laappun ?as-ay zebb-a-n gof-eetto nu yewuu hewa yaat-i ?oots-eetto

\mb laappun ?as -ay zebb -an gof -eetto nu yewuu hewa yaati ?oots -eetto

\ge seven man -NOM,PL Zebbu -ACC plough -1PL we matter this like-that work -1PL

\ps ADJ N -CSE, -NUM N -CSE V -PER N N ADJ ADV V -PER

\ft Seven people form a group known as '*Zebbuwa*'. We also farm being in a group of seven members.

\nt

\id 011: Garessa 1(song of praising)

\ref 001

\tx bak:a:lo gajsi bak:a:lo bak:a:lo

\w bakkaalo g-a-y-si bakkaalo bakkaalo

\mb bakkaalo g -a -y -si bakkaalo bakkaalo

\ge Bakalo say -1SG -EPN -CVB Bakalo Bakalo

\ps N V -PER -EPN -TNS N N

\ft I say Bakalo, Bakalo.

\nt 'Bakalo' is personal name. It is name of the singer.

\ref 002

\tx ga:to goda ?amaro do:f:a na:

\w gaato god-a ?amaro dooffa naa

\mb gaato god -a ?amaro dooffa na? -a

\ge Gatto lord -NOM Amaro Dosha son -NOM

\ps N N -CSE N N N -CSE

\ft Lord of Gatto, son of Dosha

\nt Gatto, and Dosha are personal names.

ref 003

\tx piri:s'o made:bo godaw zok:i:ja tila: godaw

\w piriis'o madeebo god-aw zokk-i-y-a till-aa god-aw

\mb piriis'o madeebo god -aw zokk -i -y -a till -aa god -aw

\ge Pirs'o Madebo lord -NOM back -DEF -EPN -ACC health -NOM lord -NOM

\ps N N N -CSE N -AGR -EPN -CSE N -CSE N -CSE

\ft Lord of Pirs'a Madebo who has a pure inheritance.

\nt Pirs'o and Madebo are personal names.

\ref 004

\tx fo:ruwa hajle na: had:aro s'alt:a:mo godaw gam:a: lu:fa: godaw

\w foor-u-w-a hayle na?-a haddar-o s'alttaam-o god-a-u gamm-aa luuf-aa god-a-u

\mb foor -u -w -a hayle na? -a haddaro s'alttaamo god -aw gammaa luufaa god -aw

\ge neighbor -DEF -EPN -NOM Haile son -ACC Hadaro S'altam lord -NOM Gamma Lusha lord -NOM

\ps N -AGR -EPN -CSE N N -CSE N N N -CSE N N N -CSE

\ft (I am) lord of my neighbor Haile's son Hadaro. (I am) lord of S'altam, lord of Gamma Lusha.

\nt Haile, Hadaro, S'altamo, Gamma are personal names.

\ref 005

\tx hal?:ani ?a:k:o na: dub:a lo:tamo godaw

\w hal?:ani ?aakko naa dubb-a lootam-o god-a-u

\mb hal?:ani ?aakko na? -a dubba lootamo god -aw

\ge Halan Akko son -NOM Dubba Lotamo lord -NOM

\ps N N N -CSE N N N N -

\ft Son of Halan Akko. Lord of Duba Lom

\nt Halan, Ako, Duba and Lom are personal names.

\ref 006

\tx mala: lo?:uwa godaw

\w mal-aa lo?:-u-w-a god-aw

\mb mal -aa lo?? -u -w -a god -aw

\ge look (N) -NOM handsome -DEF -EPN -NOM lord -NOM

\ps N -CSE ADJ -AGR -EPN -CSE N -CSE

\ft Who has a handsome look.

\nt

\ref 007

\tx pula:sa gumura nase goda na?a:

\w pullaasa gumura nas-e god-a na?-aa

\mb pullaasa gumura nas -e god -a na? -aa

\ge Pulassa Gumura Nase -NOM lord -NOM son -NOM

\ps N N N -CSE N -CSE N -CSE

\ft Son of lord of Nase of Pulasa Gumura,.

\nt Pulassa and Gumura are names.

\ref 008

\tx sam?:al:a ba:bo do:tf:iriya godaw gomp:a: ?ord:uwa godaw

\w sam?:alla baabo dootftfiriya god-aw gompp-aa ?ordd-u-w-a god-aw

\mb sam?:alla baabo dootftfiriya god -aw gompp-aa ?ordd-u -w -a god -aw

\ge Samala Babo Dochiriyia lord -NOM inside -NOM fat -DEF -EPN -NOM lord -NOM

\ps N N N N -CSE ADJ/N -CSE ADJ -AGR -EPN -CSE N -CSE

\ft lord of Samala Babo, lord of Dochiriyia.

\nt Samala , Babo , Dochiriyia are names.

\ref 009

\tx gen:a to:dzarija bak'ala s'aj:arija godaw

\w gennaa toodzariya bak'k'ala s'ayya:riya god-aw

\mb gennaa toodzariya bak'k'ala s'ayya:riya god -aw

\ge Genna Tojiriya Bekele S'ayriya lord -NOM

\ps N N N N N -CSE

\ft lord of Genna Tojiriya, lord of Bekele S'ayriya.

\nt Genna, Tojiriya, Bekele are names.

\ref 010

\tx bak:a:lo malt:ija na:

\w bakkaalo maltt-i-y-a na? -a

\mb bakkaalo maltt -i -y -a na? -a

\ge Bakalo false -DEF -EPN -NOM son -NOM

\ps N N -AGR -EPN -CSE N -CSE

\ft Bakalo lord of the liar

\nt

\ref 011

\tx ?amara: tafasa s'uruna: na: jilafe dalga:mo goda: bak:a:lo:

\w ?amaaraa taffasa s'urunaa na?-a jilafe dalggaamo god-aa bakkaaloo

\mb ?amaaraa taffasa s'urunaa na? -a jilafe dalggaamo god -aa bakkaaloo

\ge Amara Tafesse Tiruneh son -NOM Shilashi Dalgamo lord -NOM Bakalo

\ps N N N N -CSE N N N -CSE N

\ft Lord of the liar son of Amara Tafesse Tiruneh Shilashi Dalgamo

\nt Amara, Tafesse, Tiruneh, Shilashi, Dalgamo are names.

\ref 012

\tx saga:jo matf:e: c'ore na:ti na?aw

\w sagaayo matf:tj-ee c'oor-e na?-a-tt-i na?-aw

\mb sagaayo matf:tj-ee c'oor -e na? -a -tt -i na? -aw

\ge Sagayo wife -ACC Chore -NOM daughter -NOM -F -INDF son -NOM

\ps N N -CSE N -CSE N -CSE -GND -AGR N -CSE

\ft grand son of Chore who is wife of Sagayo.

\nt 'sagayo' in this text represents a personal name.

\ref 013

\tx ?a:wa: ?aj:ija ?amatf:e

\w ?aaw-aa ?ayy-i-y-a ?amaatf:tj-e

\mb ?aaw -aa ?ayy -i -y -a ?amaatf:tj-e

\ge father -NOM mother -DEF -EPN -NOM Amache -ACC

\ps N -CSE N -AGR -EPN -CSE N -CSE

\ft son of my mother in law, mother of my father,

\nt

\ref 014

\tx ?adijo mitʃe ?ambi naw

\w ?ad-i-y-o mitʃtʃ-e ?ambb-i na?-aw

\mb ?ad -i -y -o mitʃtʃ -e ?ambb -i na? -aw

\ge Adiyō -DEF -EPN -NOM sister -NOM Ambi -NOM son -ACC

\ps N -AGR -EPN -CSE N -CSE N -CSE N -CSE

\ft Son of Ambi sister of Adina.

\nt Ambi and Adina are names.

\ref 015

\tx wog:a:wa: ?a:ji:ja

\w wogg-aa-w-aa ?aay-i-y-a

\mb wogg -aa -w -aa ?aay -i -y -a

\ge grand-parent -DEF -EPN -NOM mother -DEF -EPN -NOM

\ps N -AGR -EPN -CSE N -AGR -EPN -CSE

\ft Mother of my grand mother

\nt

\ref 016

\tx bo:ssa wora:ba han:ak'o korte mitʃe: minc'i naw

\w boossa woraaba hannak'o koote mitʃtʃ-ee minc'c'i na? -aw

\mb boossa woraaba hannak'o koote mitʃtʃ-ee minc'c'i na? -aw

\ge Bossa Woraba Hanak'o Kote sister Minchi -NOM son -NOM

\ps N N N N N N -CSE N -CSE

\ft Son of Minche sister of Hanak'o Kotte woraba of Basso

\nt Minche, Hanak'o , Kotte and Basso are names.

\ref 017

\tx ?a:je: ?asa:n para:

\w ?aay-ee ?as-aan paraa

\mb ?aay -ee ?as -aan paraa

\ge mother -NOM man -ACC Para

\ps N -CSE N -CSE N

\ft Son of my mother Para,

\nt

\ref 018

\tx za:zan danc':eti:ja

\w zaaz-an danc'c'-e-tt-i-y-a

\mb zaaz -an danc'c' -etti -y -a

\ge Zaza -ACC wear -3MS -EPN -3MS

\ps N -CSE V -PER -EPN -PER

\ft he wears zazan.

\nt

\ref019

\tx je:mana ?ada:re mitʃe: se:rat:i:na: ba:k:a:lo

\w yeeman-a ?adaar-e mitʃ-ee seerattin-aa bakkaalo

\mb yeeman -a adaar -e mitʃ -ee seerattin -aa bakkaalo

\ge Yamana -NOM Adare -NOM sister -NOM Seratin -NOM Bekalo

\ps N -CSE N -CSE N -CSE N -CSE N

\ft (he is) son of Serewo sister of Yemane Adere

\nt Serewo, Yemane, Adere are names.

\ref020

\tx ?otʰada gabare gida ?erija:go

\w ?oots-a-d-a gabar-e gid-a ?er-i-yaa g-o

\mb ?oots -a -d -a gabar -e gid -a ?er -i -y -aa g -o

\ge plough -1S -PT -1S,CVB farmer -NOM be -1S,CVB know -1S -EPN -1SG,DIS say/know -

\ps V -PER -TNS -PER,TNS N -CSE V -PER,TNS V -PER -EPN -PER,TNS V -PER

\ft I was a farmer.

\nt [gabare] is an Amharic term . Its equivalent representation in Dawuro is 'goshshancha'

\ref021

\tx zalʔada nag:a:de gida ?erija:go:

\w zalʔ-a deʔ-a naggaad-e gid-a ?er-i-yaa g-oo

\mb zalʔ -a deʔ -a naggaad -e gid -a ?er -i -y -aa g -oo

\ge sell -1S exist -1S merchant -NOM be -1SG know -1S -EPN -1S say/know -1S

\ps V -PER AUX -PER N -CSE V -PER V -PER -EPN -PER V -PER

\ft I was a merchant.

\nt [nagade] is an Amharic term. Its equivalent representation in Dawuro is 'zalia'ancha' .

\ref022

\tx gaduwan mo:tantʃa: gidada

\w gadʉ-u-w-a-n mootantʃ-aa gid-a-d-a

\mb gadʉ -u -w -a -n mootantʃ -aa gid -a -d -a

\ge king -DEF -EPN -NOM -LOC prosecuter -NOM be -1S -PT 1S

\ps N -AGR -EPN -CSE -CSE N -CSE V -PER -TNS -PER

\ft I was a prosecutor at the king's court.

\nt

\ref023

\tx s'abak'a: s'e:sen:a:go

\w s'abak'-aa s'ees-e-nn-aa g-o

\mb s'abak' -aa s'ees -e -nn -aa g -o

\ge lawyer -NOM call -1S -NEG -1SG say -1SG

\ps N -CSE V -PER -TNS -PER V -PER

\ft I don't need a lawyer.

\nt [s'abak'a] is an Amharic term. Its equivalent in Dawuro is [abakaatuwaa].

\ref 024

\tx new s'os:saj de?e:si

\w nee-u s'ooss-a-i de? ?ees-i

\mb nee -u s'ooss -a -i de? ?ees -i

\ge you -ACC God -NOM -INDF exist present -3MS

\ps PRO -CSE N -CSE -AGR V -V -PER

\ft God is with you (Bakalo).

\nt

\ref 025

\tx ?ere:de: para: sunt^sa: ga:da:

\w ?ereedee paraa sunts-aa g-aa-d-aa

\mb ?ereedee paraa sunts -aa g -aa -d -aa

\ge Ereedee Paru name -NOM say -3MS-PT -3MS,CVB

\ps N N N -CSE V -PER -TNS -PER,TNS

\ft Ereedee Paru is his friend.

\nt

\ref 026

\tx lag:ija s'e:gis:o:

\w lagg-i-y-a s'eegiss-oo

\mb lagg -i -y -a s'eegiss -oo

\ge friend -DEF -EPN -ACC call -3MS

\ps N -AGR -EPN -CSE V -PER

\ft to mention my friends,

\nt

\ref 027

\tx gatto gu:da: ?amaro do:f:a na: piri:s'o dosa dʒa:law

\w gaato guudaa ?amaro dooffa na?-a piriis'o dosa dʒaal-aw

\mb gaato guudaa ?amaro dooffa na? -a piriis'o dosa dʒaal -aw

\ge Gatto Guda Amaro Dosha boy -NOM Pirs'o Dosa freind -NOM

\ps N N N N N -CSE N N N -CSE

\ft Gatto Guda is his friend. Pirso Dosa son of Amaro is also his friend.

\nt

\ref 028

\tx ʃa:man:a da:n:a bol:i bulg:o c'umb:a:la na: darc'a dʒa:law

\w ʃaamanna daanna boll?i bulggo c'umbbaala na?-a darc'c'-a dʒaal-aw

\mb ʃaamanna daanna boll?i bulggo c'umbbaala na? -a darc'c'a dʒaal -aw

\ge Shamana Danna Boli Bulgo C'umbala boy -NOM Darc'a friend -NOM

\ps N N N N N -CSE N N -CSE

\ft son of Bali'I Bulgo Chumbala who is danna of Shamana . He is friend of Darcha.

\nt

\ref 029

\tx kawona: wora:ba: dagajo

\w kawon-aa woraaba dag-a-y-o

\mb kawon -aa woraaba dag -a -y -o

\ge Kawona -NOM woraba multiply -3MS -EPN -3MS

\ps N -CSE N V -PER -EPN -PER

\ft He has lots of friends who are Worabas of the Kawuwa.

\nt

\ref 030

\tx do:ditʃo had:aro mita ma: mitiko dʒa:la

\w dooditʃo haddar-o mitt-a naʔ-a mitiko dʒaal-a

\mb dooditʃo haddaro mitta naʔ -a mitiko dʒaal -a

\ge Dodicho Hadaro Mita son -NOM Mitiko friend -NOM

\ps N N N N -CSE N N -CSE

\ft Mitiko, son of Didicho Hadaro is his friend.

\nt

\ref 031

\tx saga:jo wojz:are: c'o:ɲn:ati naw

\w sagaay-o woyzzar-ee c'ooynn-a-t-i naʔ-aw

\mb sagaay -o woyzzar -ee c'ooynn -a -t -i naʔ -aw

\ge bracelet -ACC lady -ACC have -3S -F -3S son -ACC

\ps N -CSE N -CSE V -PER -GND -PER N -CSE

\ft son of a lady who has bracelet,

\nt

\ref 032

\tx ne:w s'o:sj de:ʔe:si

\w nee-u s'ooss-i deeʔ ʔees-i

\mb nee -u s'ooss -i deeʔ ʔees -i

\ge you -ACC God -INDF present have -2S

\ps PRO -CSE N -AGR V V -PER

\ft God is with you.

\nt

\ref 033

\tx ʔama:ra: k'ul:a: ʔerija:go

\w ʔamaaraa k'ull-aa ʔer-i-y-aa g-o

\mb ʔamaaraa k'ull -aa ʔer -i -y -aa g -o

\ge Amara confront -1SG know -1S -EPN -1S say -1S

\ps N V -PER V -PER -EPN -PER V -PER

\ft I made a case at the court with Amhara.

\nt 'Amara' is name of one of the nationalities of Ethiopia.

\ref 034

\tx ?uʃetʃːhan saːfa ?erijaːgo

\w ?uʃetʃːh-an saaf-a ?er-i-y-aa g-o

\mb ?uʃetʃːh -an saaf -a ?er -i -y -aa g -o

\ge right-hand -ACC write -1SG know -1SG -EPN -1S say -1S

\ps N -CSE V -PER V -PER -EPN -PER V -PER

\ft I am right-handed (I write with my right hand)

\nt

\ref 035

\tx parandʒija k'ulaː ?erijaːgo

\w parandʒi-i-y-a k'ull-a ?er-i-y-aa g-o

\mb parandʒi -i -y -a k'ull -a ?er -i -y -aa g -o

\ge white-person -DEF -EPN -ACC confront -1S know -1S -EPN -1S say -1S

\ps N -AGR -EPN -CSE V -PER V -PER -EPN -CSE V -PER

\ft I made a case at the court with a white man.

\nt

\ref 036

\tx k'ork'oruwa kees'aː ?ereijaːgo

\w k'ork'k'or-u-w-a kees's'-a ?er-i-y-aa g-o

\mb k'ork'k'or -u -w -a kees's' -a ?er -i -y -aa g -o

\ge iron-sheet -DEF -EPN -ACC build -1S know -1S -EPN -1S say -1S

\ps N -AGR -EPN -CSE V -PER V -PER -EPN -PER V -PER

\ft I have a house whose roof is corrugated sheet of iron.

\nt

\ref 037

\tx ?arabija k'ulaː ?erijaːgo

\w ?arab-i-y-a k'ull-a ?er-i-y-aa g-o

\mb ?arab -i -y -a k'ull -a ?er -i -y -aa g -o

\ge Arab -DEF -EPN -ACC confront -1SG know -1S -EPN -1S say -1S

\ps N -AGR -EPN -CSE V -PER V -PER -EPN -PER V -PER

\ft I speak Arabic.

\nt

\ref 038

\tx dʒars:ija dʒa:p:a:nija zalʔaː ?erijaːgo

\w dʒarss-i-y-a dʒaappaan-i-y-a zalʔʔ-a ?er-i-yaa-g-o

\mb dʒarss -i -y -a dʒaappaan -i -y -a zalʔʔ-a ?er -i -y -aa g -o

\ge jersey -DEF -EPN -ACC Japan -DEF -EPN -ACC sell -1S know -1S -EPN -1S say -1S

\ps N -AGR -EPN -CSE N -AGR -EPN -CSE V -PER V -PER -EPN -PER V -PER

\ft I was selling jersey , cloth made in Japan.

\nt

\ref 039

\tx kawua k'ula minili:kə kawuwan:ə kawuwa k'ul:ada

\w kawua k'ull-a miniliikk-e kaw-u-w-an-ne kaw-u-a k'ull-a-d-a

\mb kawua k'ull -a miniliikk -e kawu -an -ne kawu -a k'ull -a -d -a

\ge king confront -1S Menilik -GEN king -ACC -CON king -ACC confront -1SG -PT -1SG

\ps N V -PER N -CSE N -CSE -CON N -CSE V -PER -TNS -PER

\ft I made a case at the court with the king.

\nt

\ref 040

\tx bira: bank:ijan wotsa ?erija:go

\w bir-aa bankk-i-y-a-n wots-a ?er-i-y-aa g-o

\mb bir -aa bankk -i -y -a -n wots -a ?er -i -y -aa g -o

\ge Birr -ACC bank -DEF -EPN -NOM -LOC save/put -1SG know -1SG

\ps N -CSE N -AGR -EPN -CSE -CSE V -PER V -PER

\ft I have saved Birr at the bank.

\nt

\ref 041

\tx ?asaba: botʃ:en:a:go

\w ?as-a-baa botʃ:ʃ-e-nn-aa-g-o

\mb ?as -a -baa botʃ:ʃ -e -nn -aa g -o

\ge man -ACC -GEN touch -1SG -NEG -1SG say -1SG

\ps N -CSE -CSE V -PER -TNS -PER V -PER

\ft I never touch other person's property.

\nt

\ref 042

\tx ne:ga ?asaw ?im:en:a:go

\w nee g-a ?as-aw ?imm-e-nn-aa g-o

\mb nee g -a ?as -aw ?imm -e -nn -aa g -o

\ge you say -2SG man -GEN(ACC) give -3MS -NEG -3MS say -3MS

\ps PRO V -PER N -CSE V -PER -TNS -PER V -PER

\ft You never give your own to anybody else.

\nt

\ref 043

\tx new s'o:s:aj de?e:si

\w nee-w s'ooss-a-i de? ?ees-i

\mb nee -w s'ooss -a -i de? ?ees -i

\ge you -GEN(POSS) God -NOM -INDF present have -3MS

\ps PRO -CSE N -CSE -AGR AUX V -PER

\ft God is with you.

\nt

\ref 044

\tx ?ero ?ero ?ero ?ero ?ero ?ero ?ero ?ero ?ero:.... ?ero:...

\w ?ero ?ero ?ero ?ero ?ero ?ero ?ero ?ero ?ero:.... ?ero:...

\mb ?ero ?ero ?ero ?ero ?ero ?ero ?ero ?ero ?ero:.... ?ero:...

\ge ero ero ero ero ero ero ero ero ero:.... ero:...

\ps *** **

\ft This is a kind of tune which the singer makes while singing.

\nt

\ref 045

\tx kase:ge: ne god:an:ija

\w kasee g-ee ne godd-a nna?-a

\mb kasee g -ee nee godd -a nna? -a

\ge late say -3MS you lord -NOM son -ACC

\ps ADV V -PER PRO N -CSE N -CSE

\ft The first one is son of your lord

\nt

\ref 046

\tx la:ʔentʰija kase:ge ne para:

\w laaʔents-i-y-a kas-ee g-e ne par-aa

\mb laaʔents -i -y -a kas -ee g -e ne par -aa

\ge second -DEF -EPN -ACC late -NOM say -1S you horse -ACC

\ps ADJ -AGR -EPN -CSE ADV -CSE V -PER PRO N -CSE

\ft The second one was your horse.

\nt

\ref 047

\tx la:ʔetʰija: ge: ne god:an:ija

\w par-aa laaʔets-i-y-aa g-ee ne godd-a nna?-a

\mb par -aa laaʔets -i -y -aa g -ee ne godd -a nna? -a

\ge horse -ACC second -DEF -EPN -NOM say -1S you lord -NOM son -ACC

\ps ADJ -AGR N -AGR -EPN -CSE V -PER PRO N -CSE N -CSE

\ft The second one is your son.

\nt

\ref 048

\tx he:zetʰuwa ne ʔa:wa: god:an:ija

\w heezets-u-w-a ne ʔaaw -aa godd-ann-i-y-a

\mb heezets -u -w -a ne ʔaaw -aa godd -ann -i -y -a

\ge third -DEF -EPN -NOM you father -NOM lord -NOM -DEF -EPN -NOM

\ps ADJ -AGR -EPN -CSE PRO N -CSE N -CSE -AGR -EPN -CSE

\ft The third one is lord of your father.

\nt

\ref 049

\tx ne majla: ?ira:ʃa: he:l:iso na:

\w ne mayll-a ?iraaf-aa heellis-o naa

\mb ne mayll -a ?iraaf -aa heellis -o na? -a

\ge you Mayla -NOM erasha -NOM Heliso -NOM son -NOM

\ps PRO N -CSE N -CSE N -CSE N -CSE

\ft son of Erasha of Maliya

\nt 'Mayla' is name of a place. 'Erasha' is title of a political official.

\ref 050

\tx ?amale dʒa:la: goda saga:je goda: naw

\w ?amal-e dʒaal-aa god-a sagaay-e god-aa n-a-u

\mb ?amal -e dʒaal -aa god -a sagaay -e god -aa na? -w

\ge Amale -NOM friend -NOM lord -NOM bracelet -NOM lord -NOM son -NOM

\ps N -CSE N -CSE N -CSE N -CSE N -CSE N -CSE

\ft Friend of Amala's lord

\nt 'Mayla' name of a place, and 'Erasha' is title of an administrator.

\ref 051

\tx tu:lama tigi:rija ?ira:ʃa:

\w tuulama tigi:ri-i-y-a ?iraafaa

\mb tuulama tigi:ri -i -y -a ?iraafaa

\ge Tulama Tigrie -DEF -EPN -NOM erasha

\ps N N -AGR -EPN -CSE N

\ft Erasha of Tulama Tigre

\nt

\ref 052

\tx ga:gga godeto na: gol:u dʒa:la: saga:je godanaw

\w gaagga godeto na?-a gollu dʒaal-aa sagaay-e god-aa-na?-u

\mb gaagg -a godeto na? -a gollu dʒaal -aa sagaay -e god -aa na? -w

\ge Gaga Godeto son -NOM Gollu friend -NOM bracelet -NOM lord -NOM son -DAT

\ps N N N -CSE N N -CSE N -CSE N -CSE N -CSE

\ft friend of son of Gaga Godeto who is friend of Sagaya's lord son.

\nt '

\ref 053

\tx bamo kalisija ?are:ma ?al sad:e:bo na:

\w baamo kalis-i-y-a ?areem-a ?al saddeebo na? -a

\mb baamo kalis -i -y -a ?areema ?al saddeebo na? -a

\ge Bammo Kalisiya -DEF -EPN -NOM Arema Al Sadebo son -NOM

\ps N N -AGR -EPN -CSE N N N N -CSE

\ft son of Al Sadebo, son of Bammo Kalisiya Arema.

\nt Most of the nouns indicated here are personal and place names.

\ref 054
\tx na:d'o del:o dʒa:la: sa:ga:je goda:naw
\w naaddo dello dʒaal-aa saagaay-e god-aa-na-w
\mb naaddo dello dʒaal -aa saagaay -e god -aa -na -w
\ge Nado Dello friend -NOM bracelet -ACC lord -DEF -ACC -DAT
\ps N N N -CSE N -CSE N -AGR -CSE -CSE

\ft son of Amber's lord who is friend of Naddo Dollo.
\nt

\ref 055
\tx ?otʰadan:e ?erija:go
\w ?oots-a-d-a-nne ?er-i-yaa g-o
\mb ?oots -a -d -a -nne ?er -i -y -aa g -o
\ge plough -1SG -PT -1SG -CON know -1SG -EPN -1SG say -1SG
\ps V -PER -TNS -PER -CON V -PER -EPN -PER V -PER

\ft I was a farmer.
\nt

\ref 056
\tx zalʔadan:e ?erija:go
\w zalʔʔ-a-d-a-nne ?er-i-y-aa-g-o
\mb zalʔʔ -a -d -a -nne ?er -i -y -aa g -o
\ge sell -1SG -PT -1SG -CON know -1SG -EPN -1SG say -1SG
\ps V -PER -TNS -PER -CON V -PER -EPN -PER V -PER

\ft I was a merchant.
\nt

\ref 057
\tx ka:ʔadan:e ?erija:go
\w kaaʔ-a-d-a-nne ?er-i-y-aa g-o
\mb kaaʔ -a -d -a -nne ?er -i -y -aa g -o
\ge play -1SG -PT -1SG -CON know -1SG -EPN -1SG say -1SG
\ps V -PER -TNS -PER -CON V -PER -EPN -PER V -PER V

\ft I played different games.
\nt

\ref 058
\tx lu:sʰadan:e ?erija:go
\w luusʰ-sʰ-a-d-a-nne ?er-i-yaa g-o
\mb luusʰ-sʰ -a -d -a -nne ?er -i -y -aa g -o
\ge dance-1SG -PT -1SG -CON know -1SG -EPN -1SG say -1SG
\ps V -PER -TNS -PER -CON V -PER -EPN -PER V -PER

\ft I know differnt dances. God is with you (Bakalo).
\nt

\ref 059

\tx new s'o:saj de?e:si

\w ne -u s'ooss-a-i de? ?ees-i

\mb ne -u s'ooss -a -i de? ?ees -i

\ge you -GEN God -NOM -INDF present have -3MS

\ps PRO -CSE N -CSE -AGR AUX V -PER

\ft God is with you.

\nt

\ref 060

\tx new ne ?idimi: la:p:un tam:an:e la:p:una

\w ne-u ne ?idim-ii laappun tammanne laap-u-n-a

\mb ne -u ne ?idim -ii laappun tammanne laapuna

\ge you -GEN you age -INDF seven ten sven

\ps PRO -CSE PRO N -AGR N N N

\ft (Bakalo) You are now seventy seven years old.

\nt

\ref 061

\tx new s'o:saj ha?i tam:u lajt'a: gud3:anaw dand:aje:si

\w ne-u s'ooss-a-i ha?i tamm-u lajt'-aa gud3d3-a-na-u dandd-a yees-i

\mb ne -u s'ooss -a -i ha?i tammu lajts -aa gud3d3 -ana -u dandd -a yees -i

\ge you -GEN God -NOM -INDF now ten year -ACC add -FUT -3MS able-to -3MS can -3MS

\ps PRO -CSE N -CSE -AGR N N N -CSE V -TNS -PER V -PER V -PER

\ft God can add you ten more years.

\nt

\ref 062

\tx s'o:sia: wos:a ?erija:go

\w s'ooss-aa wooss-a ?er-i-y-aa g-o

\mb s'ooss -aa wooss -a ?er -i -y -aa g -o

\ge God -NOM pray -1SG know -1SG -EPN -1SG say -1SG

\ps N -CSE V -PER V -PER -EPN -PER V -PER

\ft I always pray to God.

\nt

\ref 063

\tx word:uwa ?eren:a:go

\w wordd-u-w-a ?er-e-nn-aa g-o

\mb wordd -u -w -a ?er -e -nn -aa g -o

\ge lie/false -DEF -EPN -ACC know -1SG -NEG -1SG say -1SG

\ps N -AGR -EPN -CSE V -PER -TNS -PER V -PER

\ft I don't lie.

\nt

\ref 064

\tx kaj:suwa mo:ta bajz:a ?erija:go

\w kays-u-w-a moot-a bayzz-a ?er-i-y-aa g-o

\mb kays -u -w -a moot -a bayzz -a ?er -i -y -aa g -o

\ge thief -DEF -EPN -ACC charge/accuse -1SG destroy/eradicate -1SG know -1SG -EPN -1SG say -1SG

\ps N -AGR -EPN -CSE V -PER V -PER V -PER -EPN -PER V -PER

\ft I destroyed thief.

\nt

\ref 065

\tx new s'o:s:aj de?e:si

\w ne-w s'ooss-a-i de?-ee-s-i

\mb ne -w s'ooss -a -i de? ?ees -i

\ge you -ACC(GEN) God -NOM -INDF present have -2S

\ps PRO -CSE N -CSE -AGR AUX V -PER

\ft God is with you.

\nt

\id 012: Geressa 2 (song of praising)

\ref 001

\tx fank:an wodijago bak:a:lo

\w fankk-a-n wod-i-y-ago bakkaalo

\mb fankk -a -n wod -i -y -ago bakkaalo

\ge hunt -NOM -INS kill -3MS -EPN -3MS,-DIS Bakalo

\ps N -CSE -CSE V -PER -EPN -PER,-TNS N

\ft Bakalo killer through hunting.

\nt

\ref 002

\tx fank:an wodijajgo fank:an wdijago bak:a:lo

\w fankk-a-n wod-i-y-a g-o fankk-a-n wod-i-y-ago bakkallo

\mb fankk -a -n wod -i -y -ago

\ge hunt -NOM -INS kill -3MS -EPN -3MS,-DIS

\ps N -CSE -CSE V -PER -EPN -PER,-TNS

\ft Killer through hunting.

\nt

\ref 003

\tx fank:an wdijago bak:a:lo

\w fankk-a-n wod-i-y-a g-o bakkallo

\mb fankk -a -n wod -i -y -ago bakkallo

\ge hunt -NOM -INS kill -3MS -EPN -3MS,-DIS Bakalo

\ps N -CSE -CSE V -PER -EPN -PER,-TNS N

\ft Bakalo killer through hunting.

\nt

\ref 004

\tx ja:man:a da:n:a bok:e bo:l:o na:

\w jaamanna daannaa bokke booll-o na?-a

\mb jaamanna daannaa bokke booll -o na? -a

\ge Shamana Danna Bokke nephew -NOM son -NOM

\ps N N N N -CSE N -CSE

\ft Son of brother-in-law of Shamana Danna Bokke.

\nt 'Shamana, Danna, Bokke' are personal names.

ref 005

\tx baran:i go:tʃ:ina wodada:

\w baarann-i gootʃʃ-i-na wod-a-d-aa

\mb baarann -i gootʃʃ -i -na wod -a -d -aa

\ge Baranna -INDF pull -3MS -CVB kill -2SG -PT -2SG

\ps N -AGR V -PER -TNS V -PER -TNS -PER

\ft You killed Barena.

\nt 'Shamana, Danna, Bokke' are personal names.

\ref 006

\tx ma:l:a ʔa:ʃa: he:l:iso na: ʔa:maale go:tʃ:ina wodada:

\w maalla ʔraaʃ-aa heellis-o na?-a ʔaamal-e gootʃʃ-i-na wod-a-d-aa

\mb maalla ʔraaʃ -aa heellis na? -a ʔaamal -e gootʃʃ -i -na wod -a -d -aa

\ge Malla erasha -NOM Heliso son -NOM amale -ACC pull -2SG -CVB kill -2SG -PT -2SG

\ps N N -CSE N N -CSE N -CSE V -PER -TNS V -PER -TNS -PER

\ft Son of Heliso who is erasha of Mala. You killed Barena.

\nt 'erasha' is a title given for governor's in the earlier Dawuro kingdom.

\ref 007

\tx ne ʔa:wa: hadi:rs:a work'a ma:l:a

\w ne ʔaaw-aa haddirss-a work'k'-a maall-a

\mb ne ʔaaw -aa haddirss -a work'k' -a maall -a

\ge you father -NOM left -GEN gold -ACC similar/look -NOM

\ps PRO N -CSE N -CSE N -CSE N -CSE

\ft Your father looks like gold.

\nt

\ref 008

\tx na: ʔuʃetʃ:a bira: ma:l:a

\w na?-a ʔuʃetʃʃ-a bir-aa maall-a

\mb na? -a ʔuʃetʃʃ -a bir -aa maall -a

\ge son -NOM left -GEN silver -ACC similar/look -NOM

\ps N -CSE N -CSE N -CSE N -CSE

\ft You his son look like silver.

\nt

\ref 009

\tx na: kujlija garemo kol:u n:

\w na?-a kujll-i-y-a gareeno kollu-nn

\mb na? -a kujll -i -y -a gareeno kollu -nn

\ge son -NOM Kuili -INDF -EPN -NOM,GEN Gareno Kollu -COM

\ps N -CSE N -AGR -EPN -CSE, CSE N N -CSE

\ft Son who together with Gareno Kollu.

\nt

\ref 010

\tx kase kawutida:go

\w kas-e kaw-u-t-i-d-ago

\mb kas -e kawu t -i -d -ago

\ge earlier -3MS reign -3MS -PT -3MS,-DIS

\ps N -PER V -PER -TNS -PER,-TNS

\ft reigned earlier.

\nt [kase] 'early' in this context has a sense of a noun.

\ref 011

\tx to:man c'e:k':ada

\w toom-a-n c'ee'k'-a-d-a

\mb toom -a -n c'ee'k'-a -d -a

\ge spear -ACC -INS brag -2S -PT -2S

\ps N -CSE -CSE V -PER -TNS -PER

\ft You bragged with a spear.

\nt

\ref 012

\tx ne ?a:ji:jo: kojfi:jo: zutumijo:

\w ne ?aayy-i-y-oo koyfiyoo zuttum-i-y-oo

\mb ne ?aayy -i -y -oo koyfiyoo zuttum -i -y -oo

\ge you mother -DEF -EPN -NOM Koysha Zutuma -DEF -EPN -ACC

\ps PRO N -AGR -EPN -CSE N N -AGR -EPN -CSE

\ft Your mother is Koysha's zutuma.

\nt 'koysha is name of a place. 'Zutuma' represents a kind of honour.

\ref 013

\tx parza:na dagal:jo mi:s'a:p:e

\w parzzaa-na dagall-y-o miis'-aa-ppe

\mb parzzaa -na dagall -y -o miis' -aa -ppe

\ge parza -GEN dagalla -EPN -NOM gate -ACC -ABL

\ps N -CSE N -EPN -CSE N -CSE -CSE

\ft At the gate of Parza Zagala.

\nt

\ref 014

\tx karijan saluwan sabrada

\w kariy-a-n sal-u-w-a-n sabb-a-d-a

\mb kariy -a -n sal -u -w -an sabb -a -d -a

\ge front yard -NOM -LOC sky -DEF -EPN -ACC boast -2SG -PT -2SG

\ps N -CSE -CSE N -AGR -EPN -CSE V -PER -TNS -PER

\ft You boasted at the front yard (at the gate of Parza Zagala).

\nt

\ref 015

\tx to:ra: bo:rasijaw

\w toor-aa booras-i-y-aw

\mb toor -aa booras -i -y -aw

\ge spear -ACC gloomness -DEF -EPN -GEN

\ps N -CSE N -AGR -EPN -CSE

\ft For your spear's thirst,

\nt

\ref 016

\tx su:t'a: kurija gitima: ?ojt'sada:

\w suuts-aa kur-i-y-a gitim-aa ?ojts-a-d-aa

\mb suuts -aa kur -i -y -a gitim -aa ?ojts -a -d -aa

\ge blood -ACC cane -DEF -EPN -ACC decoration -NOM catch -2SG -PT -2SG

\ps N -CSE N -AGR -EPN -CSE N -CSE V -PER -TNS -PER

\ft you shade its cane with blood.

\nt

\ref 017

\tx kuʃija bo:rasija

\w kuʃ-i-y-a booras-i-y-a

\mb kuʃ -i -y -a booras -i -y -a

\ge hand -DEF -EPN -NOM gloom -DEF -EPN -NOM

\ps N -AGR -EPN -CSE N -AGR -EPN -CSE

\ft Lest your hand be bare,

\nt

\ref 018

\tx woraga ba:l:ija malatija

\w wor-a-ga baall-i-y-a malat-i-y-a

\mb wor -a -ga baall -i -y -a malat -i -y -a

\ge bush -ACC -GEN quill -DEF -EPN -ACC look-like -3MS -EPN -3MS

\ps N -AGR -CSE N -AGR -EPN -CSE V -PER -EPN -PER

\ft quill of a jungle's bird,

\nt

\ref 019

\tx dobof:k:a: gortf:ada:

\w dobofkk-aa gootf:tj'-a-d-aa

\mb dobofkk -aa gootf:tj' -a -d -aa

\ge fat -NOM pull -2S -PT -2S

\ps ADJ -CSE V -PER -TNS -PER

\ft holds a kind of big quill (of a jungle's bird).

\nt

\ref 020

\tx lag:i:ja bo:rasijaw

\w lagg-i-y-a booras -i -y -aw

\mb lagg -i -y -a booras -i -y -aw

\ge friend -DEF -EPN -NOM gloom -DEF -EPN -GEN

\ps N -AGR -EPN -CSE N -AGR -EPN -CSE

\ft For the sake of your friends' joy,

\nt

\ref 021

\tx lololo:suwa gere:s:a sis:ada:

\w lolloos-u-w-a gereess-a siss-a-d-aa

\mb lolloos -u -w -a gereess -a siss -a -d -aa

\ge melodic -DEF -EPN -ACC song -ACC listen -2S -PT -2SG

\ps ADJ -AGR -EPN -CSE N -CSE V -PER -TNS -PER

\ft you play them a melodic song.

\nt

\ref 022

\tx si:kido lag:i:ja ?ololo:suwa sis:ada

\w siikid-o lagg-i-y-a ?ololooss-u-w-a siss-a-d-a

\mb siikid -o lagg -i -y -a ?ololooss -u -w -a siss -a -d -a

\ge like -2S friend -DEF -EPN -ACC melody -DEF -EPN -NOM listen -2S -PT -2S

\ps V -PER N -AGR -EPN -CSE ADJ -AGR -EPN -CSE V -PER -TNS -PER

\ft to a friend whom you like, playing your melodic music,

\nt

\ref 023

\tx ?uk'ido lag:i:ja

\w ?uk'id-o lagg-i-y-a

\mb ?uk'id -o lagg -i -y -a

\ge hate -ACC friend -DEF -EPN -ACC

\ps V -CSE N -AGR -EPN -CSE

\ft A friend whom you don't like,

\nt

\ref 024

\tx doʔa:n wodʔida pang:ara:ra: to:s:ada:

\w doʔ-aa-n wodʔ-i-d-a pangg-a-raa-raa tooss-a-d-aa

\mb doʔ -aan wodʔ -i -d -a panggaraar -aa tooss -a -d -aa

\ge wild -ACC kill -2S -PT -2S corpse -ACC carry -2S -PT -2S

\ps N -CSE V -PER -TNS -PER N -CSE V -PER -TNS -PER

\ft letting him carry the corpse of my hunt.

\nt

\ref 025

\tx mitʃ:e:s:e: ʔaruse

\w mitʃʃ-ee-ss-ee ʔaruse

\mb mitʃʃ -ee -ss -ee ʔaruse

\ge sister -DEF -EPN -NOM Aruse

\ps N -AGR -EPN -CSE N

\ft My sister Aruse

\nt

\ref 026

\tx ʔira:ʃa: kʼadʒ:e:la ha:l:u naʔe: ʔira:ʃe:s:i

\w ʔiraaf-aa kʼadʒdʒeela haallu naʔ-ee ʔiraaf-ee ʔass-i

\mb ʔiraaf-aa kʼadʒdʒeela haallu naʔ-ee ʔiraaf-ee ʔass -i

\ge erasha -NOM Kʼajala Hallu son -NOM erasha -NOM family -INDF

\ps N -CSE N N N -CSE N -CSE N -AGR

\ft daughter of erasha Hallu Kʼajalu (I am family member of the erasha').

\nt

\ref 027

\tx ʔa:je ʔasa:

\w ʔa-a-y-e ʔas-aa

\mb ʔa -a -y -e ʔas -aa

\ge mother -DEF -EPN -NOM family -NOM

\ps N -AGR -EPN -CSE N -CSE

\ft My mother's family,

\nt

\ref 028

\tx kʼacʼira:ʃa ʃa:ʃ:o:ga go:d:u naʔe: ʔira:ʃe:s:e:

\w kʼacʼcʼ-ʔi eraaf-a ʃaaʃʃooga gooddu naʔ-ee ʔiraaf-ee ʔass-ee

\mb kʼacʼcʼ -ʔi eraaf -a ʃaaʃʃooga gooddu naʔ-ee ʔiraaf -ee ʔass -ee

\ge Kʼacʼcʼ -INDF erasha -NOM Shashoga Godu son -NOM erasha -NOM family -NOM

\ps N -AGR N -CSE N N N -CSE N -CSE N -CSE

\ft son of Kachi rasha Shashoga Godu (I am family member of the erasha).

\nt

\ref 029

\tx wog:a:je: band:a:mi gend:o ra:ja:

\w wogg-aa-y-ee banddaam-i gendd-o eraaf-aa

\mb wogg -aa -y -ee banddaam -i genddo eraafaa

\ge grand-parent -DEF -EPN -NOM Bandam -INDF Gendo erasha

\ps N -AGR -EPN -CSE N -AGR N N

\ft My grand parent Bandam who is erasha of Gendo.

\nt

\ref 030

\tx ?al:a:ba dadino na?e:s:e: ?ira:fe:s:i

\w ?allaaba dadino na?-ee ?ass-ee ?iraaf-ee ?ass-i

\mb ?allaaba dadino na? -ee ?ass -ee ?iraaf -ee ?ass -i

\ge Alaba Dadino son -NOM family -NOM erasha -NOM family -INDF

\ps N N N -CSE N -CSE N -CSE N -AGR

\ft son of Alaba Dadino (I am member of the erasha's family)

\nt

\ref 031

\tx ?a:wa: ?aje: dawuro kawona: ?ad:eto ?a:go na?a:

\w ?aa-waa ?ay-ee dawur-o kaw-o na?-a ?addeto ?aago na?-aa

\mb ?aawaa ?ay -ee dawuro kaw -o na? -a ?addeto ?aago na? -aa

\ge father,-GEN mother -NOM Dawuro king -NOM son -NOM Adeto Ago son -NOM

\ps N -CSE N -CSE N N -CSE N -CSE N N N -CSE

\ft son of my father's mother Adeto Ago who was Dawuro's king.

\nt

\ref 032

\tx ma:laj jelido:go na?e:si

\w maallay yeli-d-oo-go na?-ee ?ass-i

\mb maallay yeli -d -oo -go na? -ee ?ass -i

\ge Malay give-birth -PT -3MS -DIS son -ACC family -INDF

\ps N V -TNS -PER -TNS N -CSE N -AGR

\ft son of the Mala clan.

\nt

\ref 033

\tx wog:a:wa bag:ani

\w wogg-aa-wa baggaan-i

\mb wogg -aa -wa baggaan -i

\ge grand-parent -NOM -GEN side -INDF

\ps N -CSE -CSE N -AGR

\ft From your grandparent's side,

\nt

\ref 034

\tx kont:a gofana: ?ama:go tema gija gofanaj jelido:ris:i

\w kontta gofanaa ?amaago teema g-i-y-a gofana-i yeli-d-oo-riss-i

\mb kontta gofanaa ?amaago teema g -i -y -a gofana -i yeli -d -oorissi

\ge Konta Goshana Amago Tema say -3MS -EPN -3MS Goshana -INDF give-birth -PT -3MS

\ps N N N N V -PER -EPN -PER N -AGR V -TNS -PER

\ft (you are) son of Konta Goshana who is also son of Amago Tema.

\nt

\ref 035

\tx ?ololo:suwa jed:ada:

\w ?ololoosuwa yedd-a-d-aa

\mb ?ololoosuwa yedd -a -d -aa

\ge Ololooswa send -2S -PT -2S

\ps N V -PER -TNS -PER

\ft You sent to Ololosuwa.

\nt

\ref 036

\tx ?azal:a: k'o:dfijara gelada:

\w ?azall-aa k'oof-i-y-aara gel-a-d-aa

\mb ?azall -aa k'oof -i -y -aara gel -a -d -aa

\ge lazy -ACC throat -DEF -EPN -ACC enter -1S -PT -1S,CVB

\ps ADJ -CSE N -AGR -EPN -CSE V -PER -TNS -PER,TNS

\ft pushing away the lazy person,

\nt

\ref 037

\tx ?id:intfje: ma:ta: ?ak:ijo:

\w ?iddintfje-ee maat-aa ?akk-i-y-oo

\mb ?iddintfje-ee maat -aa ?akk -i -y -oo

\ge bunch -NOM grass -NOM grow -3MS -EPN -3MS

\ps ADJ -CSE N -CSE V -PER -EPN -PER

\ft a bunch of grass

\nt

\ref 038

\tx bak:a:lo: fank:an woda ?era:sa:

\w bakkaaloo fankk-a-n wod-a ?er-a ?as-aa

\mb bakkaaloo fankk -a -n wod -a ?er -a ?as -aa

\ge Bakalo hunting -NOM -INS kill -2S know -2S man -NOM

\ps N N -CSE -CSE V -PER V -PER N -CSE

\ft Bakalo, you killed through hunting.

\nt

\\id 013: A Harvest Time Song

\\ref 001

\\tx gomb:es:i ?ub:ajka hok:i:di
\\w gombbess-i ?ubbaykka hokk-ii di?-i
\\mb gombbess -i ?ubbaykka hokk -ii di? -i
\\ge bow -3PL all bow -3PL exist -3PL,CVB
\\ps V -PER ADJ V -PER AUX -PER,TNS

\\ft All of us bowing down to the ground,
\\nt

\\ref 002

\\tx hok:i:di hok:i:di mald:uwa madadan
\\w hokk-ii di?-i hokk-ii di?-i maldd-u-w-a madad-a-n
\\mb hokk -ii di? -i hokk -ii di? -i maldd -u -w -a madad -a -n
\\ge bow - 3PL exist -3PL,CVB bow -3PL exist -3PL,CVB sorghum -DEF -EPN -ACC line -ACC -LOC
\\ps V -PER AUX -PER,TNS V -PER -AUX -PER,TNS N -AGR -EPN -CSE N -CSE -CSE

\\ft All of us forming a line and bowing together, harvest sorghum.
\\nt

\\ref 003

\\tx hok:i:de gome:
\\w hokk-ii-d-e gom-ee
\\mb hokk -ii di? -e gom -ee
\\ge bow -3PL exist -3PL,CVB cut -3PL
\\ps V -PER AUX -PER,TNS V -PER

\\ft Bowing down, all cut the sorghum plant.
\\nt

\\ref 004

\\tx hok:i:de hok:i:de hok:i:de
\\w hokk-ii di?-e hokk-ii di?-e hokk-ii di?-e
\\mb hokk -ii di? -e hokk -ii di? -e hokk -ii di? -e
\\ge bow -3PL -PT -3PL,CVB bow -PL exist -3PL,CVB bow -3PL exist -3PL
\\ps V -PER AUX -PER,TNS V V -PER -TNS -PER,TNS V -PER AUX -PER

\\ft bowing down, bowing down, bowing down.
\\nt

\\ref 005

\\tx bole: man:a:me mald:uwa ment^sa
\\w bolee mannaame maldd-u-w-a ments-a
\\mb bolee mannaame maldd -u -w -a ments -a
\\ge Bole Maname sorghum -DEF -EPN -ACC crash 2S,-IMP
\\ps N N N -AGR -EPN -CSE V PER,-MOO

\\ft Break/ crash the sorghum plant of Bole Maname.
\\nt 'Bole' is name of a man. And 'Maname' is name of a woman.

\ref 006

\tx dali:la: gome: bole: badala: gomija wode

\w daliil-aa gom-ee bol-ee badal-aa gom-i-y-a wode

\mb daliil -aa gom -ee bolee badal-aa gom -i -y -a wode

\ge sorghum -ACC dig -3PL Bole maize -ACC dig -3FS -EPN -3MS time

\ps N -CSE V -PER N N -CSE V -PER -EPN -PER N

\ft Bole takes care of his sorghum and maize farm.

\nt

\ref 007

\tx bole: man:a:me: mald:uwa ment^sa

\w bolee mannaamee maldd-u-w-a ments-a

\mb bolee mannaamee maldd -u -w -a ments -a

\ge Bole Maname sorghum -DEF -EPN -ACC crash -2PL,IMP

\ps N N N -AGR -EPN -CSE V -PER,MOO

\ft Bole's wife Maname, crash the sorghum harvest.

\nt

\ref 008

\tx bole: man:a:me: mald:wa ment^sa ?itu jes':e:

\w bolee mannaamee maldd-u-w-a ments-a ?itt-u yes's'-ee

\mb bolee mannaamee maldd -u -w -a ments -a ?itt -u yes's' -ee

\ge Bole Maname sorghum -DEF -EPN -ACC crash -2SG,IMP one -DEF sing -3MS

\ps N N N -AGR -EPN -CSE V -PER,MOO N -AGR V -PER

\ft Bole's wife Maname, crash the dried sorghum.

\nt

\ref 009

\tx ?itu kes':e: tam:u: jes':e:

\w ?itt-u kess-ee tamm-uu yes's'-ee

\mb ?itt -u kess -ee tamm -uu yes's' -ee

\ge one -DEF produces(a-song) -PER ten -DEF sing -3PL

\ps N -AGR V -3MS N -AGR V -PER

\ft One of them gives the poem, and the others ten sing.

\nt

\ref 010

\tx darota na: pola: marku:fe mald:uwa ment^sa

\w darota na?-a polaa markku:fe maldd-u-w-a ments-a

\mb darota na? -a polaa markku:fe maldd -u -w -a ments -a

\ge Darota daughter -NOM Pola Markushe sorghum -DEF -EPN -ACC crash -2S,IMP

\ps N N -CSE N N N -AGR -EPN -CSE V -PER,MOO

\ft Darota's daughter, Pola Markushe, crash the harvest.

\nt 1. 'Pola' is name of a male individual. 2. 'Markushe' is name of a female individual. 3. Naming system in Dawurotswa follows a pattern of father-son sequence. Hence, 'Pola', name of the father, precedes 'Markushe' which is name of his daughter.

\ref011

\tx geramo na: wa:ʃe man:a:me mald:uwa ment^sa

\w geeramo naʔ-a wa:ʃe mannaame maldd-u-w-a ments-a

\mb geeramo naʔ -a wa:ʃe mannaame maldd -u -w -a ments -a

\ge Geramo daughter -NOM Washe Maname millet -DEF -EPN -ACC crash -2S,IMP

\ps N N -CSE N N N -AGR -EPN -CSE V -PER,MOO

\ft Geramo's daughter that is Washe's wife Maname, crash the dried sorghum cane.

\nt 'Geramo', 'Washe', and 'Maname' are personal names.

\ref012

\tx wolajt^sa gadija c'o:

\w wolaytsa gad-i-y-a c'oo

\mb wolaytsa gad -i -y -a c'oo

\ge Wolayta country -DEF -EPN -NOM definitely

\ps N N -AGR -EPN -CSE ADV

\ft Wolayta people,

\nt

\ref013

\tx hamu:se: mald:wua ment^sa

\w hamuus-ee maldd-u-w-a ments-a

\mb hamuus -ee maldd -u -w -a ments -a

\ge Thursday -NOM millet -DEF -EPN -ACC crash -2S,IMP

\ps N -CSE N -AGR -EPN -CSE V -PER,MOO

\ft crash the sorghum harvest.

\nt 'crash' in this context has a sense of the meaning 'harvest'.

\ref014

\tx mald:uwa ment^sa

\w maldd-u-w-a ments-a

\mb maldd -u -w -a ments -a

\ge millet -DEF -EPN -ACC crash -2S,IMP

\ps N -AGR -EPN -CSE V -PER,MOO

\ft Harvest the sorghum.

\nt

\ref015

\tx mald:uwa ment^sa

\w maldd-u-w-a ments-a

\mb maldd -u -w -a ments -a

\ge millet -DEF -EPN -ACC crash -2S,IMP

\ps N -AGR -EPN -CSE V -PER,MOO

\ft Harvest the sorghum.

\nt

\ref 016

\tx ment^sada je:sa
\w ments-a-d-a yees-a
\mb ments -a -d -a yees -a
\ge crash -2S -PT -2S,CVB store -NOM
\ps V -PER -TNS -PER,TNS N -CSE

\ft Harvest and put in the store.

\nt

\ref 017

\tx mald:uwa ment^sa
\w maldd-u-w-a ments-a
\mb maldd -u -w -a ments -a
\ge millet -DEF -EPN -ACC crash -2S,IMP
\ps N -AGR -EPN -CSE V -PER,MOO

\ft Harvest the sorghum.

\nt

\ref 018

\tx ?u:gomet^sam mald:uwa ment^sa
\w ?uug-o mets-aa-n maldd-u-w-a ments-a
\mb ?uug -o mets -aa -n maldd -u -w -a ments -a
\ge he -GEN dig -3FS -INS sorghum -DEF -EPN -ACC crash -2S,IMP
\ps PRO -CSE V -PER -CSE N -AGR -EPN -CSE V -PER,MOO

\ft Dig for her, crash the millet's cane for her.

\nt

\ref 019

\tx mald:uwa ment^sa mald:uwa ment^sa
\w maldd-u-w-a ments-a maldd-u-w-a ments-a
\mb maldd -u -w -a ments -a maldd -u -w -a ments -a
\ge sorghum -DEF -EPN -ACC crash -2S,IMP millet -DEF -EPN -ACC crash -2S,IMP
\ps N -AGR -EPN -CSE V -PER,MOO N -AGR -EPN -CSE V -PER,MOO

\ft Break/crash the sorghum.

\nt

\ref 020

\tx ha... mald:uwa ment^sa
\w ha mald-u-wa ments-a
\mb ha mald -u -w -a ments -a
\ge this millet -DEF -EPN -ACC crash -2S,IMP
\ps ADJ N -AGR -EPN -CSE V -PER,MOO

\ft Break this sorghum

\nt

\ref 021

\tx mald:uwa ment^sa mald:uwa ment^sa...

\w maldd-u-w-a ments-a mald-u-w-a ments-a

\mb maldd -u -w -a ments -a mald -u -w -a ments -a

\ge sorghum -DEF -EPN -ACC crash -2S,IMP sorghum -DEF -EPN -ACC crash -2S,IMP

\ps N -AGR -EPN -CSE V -PER,MOO N -AGR -EPN -CSE V -PER,MOO

\ft Crash the sorghum, crash the sorghum.

\nt

\ref 022

\tx bole: man:a:me: mald:uwa ment^sa

\w boleee mannaamee maldd-u-w-a ments-a

\mb boleee mannaamee maldd -u -w -a ments -a

\ge Bole Maname sorghum -DEF -EPN -ACC crash -2S,IMP

\ps N N N -AGR -EPN -CSE V -PER,MOO

\ft Bole's wife Maname crash the sorghum.

\nt

\ref 023

\tx bole: man:a:me: mald:uwa ment^sa

\w boleee mannaamee maldd-u-w-a ments-a

\mb boleee mannaamee maldd -u -w -a ments -a

\ge Bole Maname sorghum -DEF -EPN -ACC crash -2S,IMP

\ps N N N -AGR -EPN -CSE V -PER,MOO

\ft Bole's wife Maname break the sorghum's cane.

\nt

\ref 024

\tx geramo wa:fe man:a:me: mald:uwa ment^sa

\w geeramo waafe mannaamee maldd-u-w-a ments-a

\mb geeramo waafe mannaamee maldd -u -w -a ments -a

\ge Geramo Washe Maname millet -DEF -EPN -ACC crash -2S,IMP

\ps N N N N -AGR -EPN -CSE V -PER,MOO

\ft Washe , Geramo's son, ,crash the sorghum's cane.

\nt

\ref 025

\tx saga:jo: ba:s:a la:mote: mald:uwa: ment^sa

\w sagaayoo baassa laam-o-t-ee maldd-u-w-aa ments-a

\mb sagaayoo baassa laamotee maldd -u -w -aa ments -a

\ge Sagayoo Bassa Lamotee sorghum -DEF -EPN -ACC crash -2S,IMP

\ps N N N N -AGR -EPN -CSE V -PER,MOO

\ft Lamote, wife of Sagayo's son Bassa, crash the sorghum. (harvest the sorghum)

\nt

\ref 026

\tx malduwa ment^sa

\w mald-u-w-a ments-a

\mb mald -u -w -a ments -a

\ge millet -DEF -EPN -ACC crash -2S,IMP

\ps N -AGR -EPN -CSE V -PER,MOO

\ft Crash the sorghum.

\nt

\ref 027

\tx darot na: do:k:u na: mark:u^{fe}: mald:uwa ment^sa

\w darot na?-a dookku na?a markku^{fee} maldd-u-w-a ments-a

\mb darot na? -a dookku na?a markku^{fee} maldd -u -w -a ments -a

\ge Darota daughter -NOM Dokku son Markushe millet -DEF -EPN -ACC crash -2S,IMP

\ps N N -CSE N N N N -AGR -EPN -CSE V -PER,MOO

\ft Markushe,wife of Darota's son Dokku, break/ crash the sorghum.

\nt

\ref 028

\tx malduwa ment^sa malduwa ment^sa

\w mald-u-w-a ments-a mald-u-w-a ments-a

\mb mald -u -w -a ments -a mald -u -w -a ments -a

\ge sorghum -DEF -EPN -ACC crash -2S,IMP sorghum -DEF -EPN -ACC crash -2S,IMP

\ps N -AGR -EPN -CSE V -PER,MOO N -AGR -EPN -CSE V -PER,MOO

\ft Break the sorghum, break the sorghum.

\nt

\ref 029

\tx malduwa ment^sa ge:

\w mald-u-w-a ments-a g-ee

\mb mald -u -w -a ments -a g -ee

\ge millet -DEF -EPN -ACC crash -2S,IMP say -3MS,DIS

\ps N -AGR -EPN -CSE V -PER,MOO V -PER,TNS

\ft break the sorghum, saying like this,

\nt

\ref 030

\tx hewe mald:uwa ment^suwa jet^sa:

\w hewe maldd-u-w-a ments-u-w-a yets-aa

\mb hewe maldd -u -w -a ments -u -w -a yets -aa

\ge that millet -DEF -EPN -ACC crash/break -2S -EPN -2S,IMP song -NOM

\ps ADJ N -AGR -EPN -CSE V -PER -EPN -PER,MOO N -CSE

\ft (like this) the farmers sing while harvesting a sorghum yield.

\nt

\ref 031
 \tx gade woga:
 \w gad-e wog-aa
 \mb gad -e wog -aa
 \ge country -NOM tradition -NOM
 \ps N -CSE N -CSE

\ft This is the country's tradition.
 \nt

Id 14: A House Building Time Song

\ref 001
 \tx ?e... gol: ija gol:ija ket^s i:di
 \w ?ee... goll-i-y-a goll-i-y-a keets-ii dde?-i
 \mb ?ee... goll -i -y -a goll -i -y -a keets -ii dde? -i
 \ge *** house -DEF -EPN -ACC house -DEF -EPN -ACC build -3MS present -3MS
 \ps *** N -AGR -EPN -CSE N -AGR -EPN -CSE V -PER AUX -PER

\ft While building a house,
 \nt

\ref 002
 \tx goli gol:ija tu:s:a go:tʃi:di
 \w goll-i goll-i-y-a tuuss-aa gootʃtʃ-ii dde?-i
 \mb goll -i goll -i -y -a tuuss-aa gootʃtʃ -ii dde? -i
 \ge house -INDF house -DEF -EPN -ACC pole -ACC pull -3PL present -3PL
 \ps N -AGR N -AGR -EPN -CSE N -CSE V -PER AUX -PER

\ft When the people erect the pole of the house,
 \nt

\ref 003
 \tx ?e... gol:ija gol:ija tu:s:a go:tʃi:di
 \w ?ee... goll-i-y-a goll-i-y-a tuuss-aa gootʃtʃ-ii dde?-i
 \mb ?ee... goll -i -y -a goll -i -y -a tuuss-aa gootʃtʃ -ii dde? -i
 \ge *** house -DEF -EPN -ACC house -DEF -EPN -ACC pole -ACC pull -3PL present -3PL
 \ps *** N -AGR -EPN -CSE N -AGR -EPN -CSE N -CSE V -PER AUX -PER

\ft When the people erect the pole of the house,
 \nt

\ref 004
 \tx wo: he:l:o wo: he:l:o wo: ha:ho: wo: he:l:o wo: ha:ho: wo: he:l:o:
 \w woo heello woo heello woo haahoo woo heello woo haahoo woo heello
 \mb woo heello woo heello woo haahoo woo heello woo haahoo woo heello
 \ge woo hello woo heello woo haahoo woo heello woo haahoo woo heello
 \ps *** *** *** *** *** *** *** *** *** *** ***

\ft They sing a song creating a tuning like this.
 \nt 'woo' and 'heello' are simply melodies which the workers produce while singing.

\ref 005

\tx wo: go:tʃ:a wo: kawut^sa wo: tu:s:a wo: go:tʃ:a

\w woo gootʃtʃ-aa woo kawuts-a woo tuuss-aa woo gootʃtʃ-a

\mb woo gootʃtʃ -aa woo kawuts -a woo tuuss -aa woo gootʃtʃ -a

\ge woo pull -3MS woo grow -3MS woo pole -ACC woo pull -3MS

\ps *** V -PER *** V -PER *** N -CSE *** V -PER

\ft 'Erect the pole, make it stand still'.

\nt

\ref 006

\tx wo: kawut^sa: wo: ʔes:a: wo: lak:ajtuwaw

\w woo kawuts-aa woo ʔess-aa woo lakkayt-u-w-aw

\mb woo kawuts -aa woo ʔess -aa woo lakkayt -u -w -aw

\ge woo grow -3MS woo erect -3MS woo young -DEF -EPN -GEN

\ps *** V -PER *** V -PER *** N -AGR -EPN -CSE

\ft 'Youngsters pull the pole, erect the pole'.

\nt

\ref 007

\tx wo: bajrawa wo: he:l:o: gi:di

\w woo bayr-awa woo heelloo g-ii dde?-i

\mb woo bayr -awa woo heelloo g -ii dde? -i

\ge *** elder -GEN woo hello say -3MS present -3MS

\ps *** N -CSE *** *** V -PER AUX -AGR

\ft The elders also say 'hello'. (ie. they sing together).

\nt

\ref 008

\tx tu:s:a: go:tʃ:e:

\w tuuss-aa gootʃtʃ-ee

\mb tuuss -aa gootʃtʃ -ee

\ge pole -ACC pull -CVB,3MS

\ps N -CSE V -TNS,AGR

\ft They pull the pole together.

\nt

\ref 009

\tx ʔahi:de ʔes:i:de ʔes:i

\w ʔah-ii de?-e ʔess-ii de?-e ʔess-i

\mb ʔah -ii de? -e ʔess -ii de? -e ʔess -i

\ge bring -3PL,CVB present -3PL erect -3PL,CVB present -3PL erect -3PL

\ps V -PER,TNS AUX -PER V -PER,TNS AUX -PER V -PER

\ft While they are erecting the pole,

\nt

\ref010

\tx tu:s:a: dent^si ?es:i:di

\w tuuss-aa dentsi ?ess-ii de?-i

\mb tuuss -aa dentsi ?ess -ii de? -i

\ge pole -ACC upright erect -3PL present -3PL

\ps N -CSE ADV V -PER AUX -PER

\ft While erecting the pole,

\nt

\ref011

\tx ?es:owa:p:e habag:ani ji:k'i:de gobe:

\w ?ess-o-w-aa-ppe habaggani jiik'-ii de?-e gob-ee

\mb ?ess -o -w -aa -ppe habaggani jiik' -ii de? -e gob -ee

\ge erect -3PL -EPN -3PL,CVB -COND after together -INDF present -3PL sing -3PL

\ps V -PER -EPN -PER,TNS -TNS ADV AD -AGR AUX -PER V -PER

\ft After erecting the pole, they sing a song together.

\nt

\ref012

\tx ?ebelo na: ?ebelo dʒa:la: ?ebelo na: ?ebelo dʒa:la:

\w ?ebelo na?-a ?ebelo dʒaal-aa ?ebelo na?-a ?ebelo dʒaal-aa

\mb ?ebelo na? -a ?ebelo dʒaal -a ?ebelo na? -a ?ebelo dʒaal -aa

\ge Ebelo son -NOM Ebelo friend -NOM Ebelo son -NOM Ebelo friend -NOM

\ps N N -CSE N N -CSE N N -CSE N N -CSE

\ft Ebelo's son , Ebelos friend

\nt 'Ebelo' is personal name.

\ref013

\tx ?ebelo na: ?ebelo dʒa:la: ?ebelo na: ?ebelo dʒa:la:

\w ?ebelo na?-a ?ebelo dʒaal-a ?ebelo na?-a ?ebelo dʒaal-a

\mb ?ebelo na? -a ?ebelo dʒaal -a ?ebelo na? -a ?ebelo dʒaal -a

\ge Ebelo son -NOM Ebelo friend -NOM Ebelo son -NOM Ebelo friend -NOM

\ps N N -CSE N N -CSE N N -CSE N N -CSE

\ft Ebelo's son , Ebelo's friend

\nt

\ref014

\tx go:ba: nu:ni go:ba kawuwa kawut^se:d:o

\w goob-aa nuun-i goob-a kaw-u-w-a kawuts-ee-dd-o

\mb goob -aa nuun -i goob -a kaw -u -w -a kawuts -ee -dd -o

\ge strong -NOM we -INDF strong -NOM king -DEF -EPN -ACC reign -3PL -PT -3PL

\ps ADJ -CSE PRO -AGR ADJ -CSE N -AGR -EPN -CSE V -PER -TNS -PER

\ft We are strong. We crowned a strong king.

\nt

\ref015

\tx ket^saw nu de?ana gol:ijaw mit^saw

\w keets-aw nu de?-ana goll-i-y-aw mits-aw

\mb keets -aw nu de? -ana goll -i -y -aw mits -aw

\ge house -GEN we present -FUT house -DEF -EPN -GEN wood -GEN

\ps N -CSE PRO V -TNS N -AGR -EPN -CSE N -CSE

\ft We bring wood for building our houses.

\nt

\ref016

\tx kawuwa ?asaw kawuwa gi:de

\w kaw-u-w-a ?as-aw kaw-u-w-a g-ii de?-e

\mb kaw -u -w -a ?as -aw kaw -u -w -a g -ii de? -e

\ge king -DEF -EPN -ACC man -GEN king -DEF -EPN -ACC say -3MS present -3MS

\ps N -AGR -EPN -CSE N -CSE N -AGR -EPN -CSE V -PER AUX -PER

\ft We are relatives of the king.

\nt

\ref017

\tx hala:la na: dagojje dawuruwa

\w halaala na?-a dagooye dawur-u-w-a

\mb halaala na? -a dagooye dawur -u -w -a

\ge Halala son -NOM Degoye Dawuro -DEF -EPN -NOM

\ps N N -CSE N N -AGR -EPN -CSE

\ft We are sons of Halala, sons of Dagoyee from Dawuro.

\nt

\ref018

\tx bali na: hala:la dawura:

\w ball-i na?-a halaala dawur-a

\mb ball -i na? -a halaala dawur -a

\ge Balle -INDF son -NOM Halala Dawuro -NOM

\ps N -AGR N -CSE N N -CSE

\ft Son of Bali, son of Halala of Dawuro

\nt

\ref019

\tx ?abe:na na: ?abe:ti jero dawuruwa

\w ?abeeno na?-a ?abeeti yeero dawur-u-w-a

\mb ?abeeno na? -a ?abeeti yeero dawur -u -w -a

\ge Abeno son -NOM Abeti Yero Dawuro -DEF -EPN -NOM

\ps N N -CSE N N N -AGR -EPN -CSE

\ft Son of Abeno, son of Abeto Yero of Dawuro

\nt

\ref 020

\tx nu:ni kawuwa kawut^se:d:o
\w nuun-i kaw-u-w-a kawuts-ee-dd-o
\mb nuun -i kaw -u -w -a kawuts -ee -dd -o
\ge we -INDF king -DEF -EPN -ACC crown -3PL -PT -3PL
\ps PRO -AGR N -AGR -EPN -CSE V -PER -TNS -PER

\ft We reigned our kings.

\nt

\ref 021

\tx tuussa: ?es:e:d:o bo:l:ado: ge:
\w tuuss-aa ?ess-ee-dd-o boolladoo g-ee
\mb tuuss-aa ?ess -ee -dd -o boolladoo g -ee
\ge pole -ACC erect -3PL -PT -3PL bolado say -3MS,DIS
\ps N -CSE V -PER -TNS -PER N V -PER,TNS

\ft We boast like this while erecting the pole of the house.

\nt 'bollado' is a kind of boasting.

\ref 022

\tx hewa: gi ka: ?e: ka: ?i:de sim:a
\w hewaa g-i kaa?-ee kaa?-ii de?-e simma
\mb hewaa g -i kaa? -ee kaa? -ii de? -e simma
\ge like-that say -3PL sing -3PL sing -3PL present -3PL return
\ps ADV V -PER V -PER V -PER AUX -PER V

\ft They play like this while working, and at the end sit to drink tella (ie. parsuwa) and coffee.

\nt

\ref 023

\tx hewa:p:e fir sim:i:di
\w hewaa-ppe fir simm-ii de?-i
\mb hewaa -ppe fir simm -ii de? -i
\ge after-that -ABL again return -3PL present -3PL
\ps N -CSE ADV V -PER AUX -PER

\ft They sing like this.

\nt

\ref 024

\tx pars:uwaw ?ut:e: bunaw ?ut:e:
\w parss-u-w-aw ?utt-ee bun-aw ?utt-ee
\mb parss -u -w -aw ?utt -ee bun -aw ?utt -ee
\ge parso -DEF -EPN -GEN sit -3PL coffee -GEN sit -3PL
\ps N -AGR -EPN -CSE V -PER N -CSE V -PER

\ft After that , they sit to drink tella. They sit to drink coffee.

\nt

Id 015: Song of a Cooperative Farming Time

\ref 001

\tx ?e:... sim:a hwa: go?e:...

\w ?ee... simma hwaa go?-ee...

\mb ?ee... simma hwaa go? -ee...

\ge *** hence that farm -3PL

\ps *** ADV ADJ N -PER

\ft The farmers farm.

\nt

\ref 002

\tx zun?i:ja ?ak:i:de gofi:d:e

\w zun?i:ya ?akk-ii de?-e gof-ii dde?-e

\mb zun?i:ya ?akk -ii de? -e gof -ii dd? -e

\ge digging-hoe hold -3PL,CVB present -3PL plough -3PL,CVB present -3PL

\ps N V -PER,TNS AUX -PER V -PER,TNS AUX -PER

\ft They dig their lands with a digging hoe.

\nt 'zuni'iyaa' is a kind of hoe for digging. (farmers who do not have oxen use it to dig their lands).

\ref 003

\tx he:za gidi:di he:za gidi:di ?ojda gidi:di

\w heezza gid-ii dde?-i heezza gid-ii dde?-i ?oydda gid-ii dde?-i

\mb heezza gid -ii dde? -i heezza gid -ii dde? -i ?oydda gid -ii dde? -i

\ge three be -3PL present -3PL three be -3PL present -3PL four be -3PL present -3PL

\ps N V -PER AUX -PER N V -PER AUX -PER N V -PER AUX -PER

\ft They form groups being three or four.

\nt

\ref 004

\tx hawa: ja:ti:di ho: ho: ho: ho:

\w hawaa yaat-ii de?-i hoo hoo hoo hoo

\mb hawaa yaat -ii de? -i hoo hoo hoo hoo

\ge like-that do -3PL present -3PL hoo hoo hoo hoo

\ps ADV V -PER V -PER *** *** ***

\ft forming such a group, they sing saying 'hoo, hoo'

\nt 'hoo' doesn't have special meaning. It simply is a sound they produce while singing.

\ref 005

\tx garga: paydo s'o:fu dago: wo: ha: wo: ha: wo: ha: wo: ha: wo: ha: ge:

\w gargga payd-o s'oofu dag-oo woo haa woo haa woo haa woo haa woo haa g-ee

\mb gargga payd -o s'oofu dag -oo woo haa woo haa woo haa woo haa woo haa g -ee

\ge garga number -NOM s'ofu co-operation -NOM woo haa woo haa woo haa woo haa woo haa say -3MS

\ps N N -CSE N N -CSE *** **

\ft Garga's group, S'ofu's group,

\nt 'garga' and 's'ofu' are names.

\ref 006

\tx wo: ha: go:bana salato: ?oto:ro badiro: ?and3:ad3:o bak:a:lo:

\w woo haa goobana salatoo ?otooro badiroo ?and3d3ad3d3o bakkaaloo

\mb woo haa goobana salatoo ?otooro badiroo ?and3d3ad3d3o bakkaaloo

\ge woo haa Gobana Salato Otoro Badiro Anjajo Bakalo

\ps *** ** N N N N N N

\ft woo haa... Gobana Salato, Otoro Badiro, Anjajo Bakalo...

\nt 'Gobana', 'Salato', 'Otoro', 'Badiro', 'Anjajo', and 'Bakalo' are personal names.

\ref 007

\tx wo: ha: wo: ha: ga:m:u gasas:o: ga:m:u gabaj:o: ja:gi:d:e gof:e:t:o

\w woo haa woo haa gaammu gasassoo gaammu gabayyoo yaa g-ii dde?-e gof-eetto

\mb woo haa woo haa gaammu gasassoo gaammu gabayyoo yaa g -ii dd? -e gof -eetto

\ge woo haa woo haa Gammu Gassasso Gammu Gabayoo like-this say -1PL present -1PL plough/dig -1PL

\ps *** ** ** ** N N N N ADV V -PER AUX -PER V -PER

\ft We plough/dig saying like, 'woo haa woo haa Gammu Gassasso Gammu Gabayo'.

\nt 'Gammu Gassaso' and 'Gammu Gabayoo' are personal names of sons of the same father.

\ref 008

\tx wo: ha: wo: wo: ha: ha: wo: ha: get:o

\w woo haa woo woo haa haa woo haa g-eetto

\mb woo haa woo woo haa haa woo haa g -eetto

\ge woo haa woo woo haa haa woo haa say -1PL

\ps *** ** ** ** ** ** ** ** ** ** ** ** V -PER

\ft We say woo haa woo woo haa haa woo haa.

\nt 'woo haa' is a kind of tuning which the farmers make (utter) while singing.

\ref 009

\tx ja:gi ka:tʃ:a: zari:de datʃ:a: ja:ti jeg:in:e guj:e ja:ti ?ek':e:t:o

\w yaagi kaatʃtʃ-aa zaar-ii de?-e datʃtʃ-aa yaati yegg-inne guyy-e yaati ?ek'k'-eetto

\mb yaagi kaatʃtʃ-aa zaar -ii de? -e datʃtʃ-aa yaati yegg -inne guyy -e yaati ?ek'k' -eetto

\ge like-that soil -ACC return -1PL present -1PL hit -1PL like-that drop -1PL behind -ACC like-that stop -1PL

\ps ADV N -CSE V -PER AUX -PER V -PER ADV V -PER ADV -CSE ADV V -PER

\ft We plough our lands being together like this.

\nt

\ref 010

\tx ?e: gedijan ja:ti jeg:in:e

\w ?ee ged-i-y-a-n yaati yegg-i-nne

\mb ?ee ged -i -y -a -n yaati yegg -inne

\ge *** foot -DEF -EPN -ACC -LOC like-that release -1PL

\ps *** N -AGR -EPN -CSE -CSE ADV V -PER

\ft Holding the digging tool,

\nt

\ref011

\tx kos'ija ha: ?ak:in:e guj:e ?ek':etto
\w kos'iya haa ?akk-inne guyy-e ?ek'k'-etto
\mb kos'iya haa ?akk-inne guyy-e ?ek'k'-etto
\ge kos'iya here take -1PL back -ACC stop -1PL
\ps N N V -PER N -CSE V -PER

\ft Taking horda, we dig together.
\nt

\ref012

\tx guj:enk:a k'asi la: ?et* uwa fir za:rin:e
\w guyy-e-n-kka k'assi laa?ets-u-w-a fir zaar-i-nne
\mb guyy -e -n -kka k'assi laa?ets-u -w -a fir zaar -i -nne
\ge back -DEF -LOC -also also two -DEF -EPN -ACC dig return -3MS -and
\ps N -AGR -CSE -CON ADV N -AGR -EPN -CSE V V -PER -CON

\ft Others also dig at the back
\nt

\ref013

\tx zjika zjin?i ?ihi ?ihi ?ihi
\w zyikka zyin?i ?ihi ?ihi ?ihi
\mb zyikka zyin?i ?ihi ?ihi ?ihi
\ge zika zin'i eh eh eh
\ps *** *** *** *** ***

\ft They produce sound like the above which may give them moral strengths during their works.
\nt The above terms do not have special meaning, but are simply sounds while singing.

\ref014

\tx ?a: ?a: ?a: ʒji?i ?a: ?a: ?a: ?is?i ?a: ?a: ?a: ?is?i ?a: ?a: ?a: ?is?i ?a: ?a: ?a: get:o
\w ?aa ?aa ?aa ʒyi?i ?aa ?aa ?aa ?is?i ?aa ?aa ?aa ?is?i ?aa ?aa ?aa ?is?i ?aa ?aa ?aa g-etto
\mb ?aa ?aa ?aa ʒyi?i ?aa ?aa ?aa ?is?i ?aa ?aa ?aa ?is?i ?aa ?aa ?aa ?is?i ?aa ?aa ?aa g -etto
\ge aa aa aa zy'i aa aa aa ishi'i aa aa aa ishi'i aa aa aa ishi'i aa aa aa say -1PL
\ps *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** V -PER

\ft We sing like this.
\nt The words 'ʒyi?i', 'ʒis?i' do not have special meaning. they sounds they create to motivate each other .

\ref015

\tx kaatʃaj dendi dok'u ga:nasi dok'u gija wo:de
\w kaatʃa-y-i dendi dok'u ga:anas-i dok'u g-i-y-a woode
\mb kaatʃa -a -y -i dendi dok'u -u g -aa -nasi dok'u -u g -i -y -a woode
\ge grain -NOM -EPN -INDF rise -3MS rise-up -3MS say -3MS -DIS rise-up -3MS say -3MS -EPN -3MS time
\ps N -CSE -EPN -AGR V -PER V -PER V -PER -TNS V -PER V -PER -EPN -PER N

\ft A time until a harvest reaches.
\nt

\ref 016

\tx dok'u ge ?arama: dend:ode

\w dok'k'-u g-e ?aram-aa dendd-oo de?-e

\mb dok'k'-u g -e ?aram -aa dendd -oo de? -e

\ge rise-up -3MS say -3MS by-little -NOM rise-up -3MS present -3MS

\ps V -PER V -PER N -CSE V -PER AUX -PER

\ft When it (the plantation) grows and rises up gradually (little by little),

\nt

\ref 017

\tx wo: ha: wo: ha: wo: ha: wo: wo: ho: wo: ha: jo:j:abijaw ja:ge:to

\w woo haa woo haa woo haa woo woo hoo woo haa yooyyabiyaw yaa g-eetto

\mb woo haa woo haa woo haa woo woo hoo woo haa yooyyabiyaw yaa g -eetto

\ge woo haa woo haa woo haa woo woo hoo woo haa yooyyabiyaw like-this say -1PL

\ps *** ** ADV V -PER

\ft We sing, 'woo haa woo haa woo haa woo woo hoo woo haa youabiyaw'.

\nt 'woo', 'haa', 'yoyabiyaw' have no special meanings, but are sounds the farmers make while singing.

\ref 018

\tx ja:gi gof:eto

\w yaa g-i gof-eetto

\mb yaa g -i gof -eetto

\ge like-this say -CVB,1PL plough/dig -1PL

\ps ADV V -TNS,PER V -PER

\ft We plough saying like this.

\nt

\ref 019

\tx hewa: sim:a sim:a hewa:p:e

\w hewaa simma simma hewaa-ppe

\mb hewaa simma simma hewaa -ppe

\ge this hence hence after-that -COND

\ps ADJ ADV ADV N -TNS

\ft Hence, after then,

\nt

\ref 020

\tx ?at:a sa:

\w ?att-a sa?-a

\mb ?att -a sa? -a

\ge remaining -DEF place -ACC

\ps N -AGR N -CSE

\ft For description of the remaining part,

\nt

\ref 021

\tx haka hara ?ad:i: de?ija sank:a koj:i ?otʃ:ite

\w haka hara ?add-ii de?-i-y-a sankk-a koyy-i ?ootʃtʃ-ite

\mb haka hara ?add-ii de? -i -y -a sankk -a koyy -i ?ootʃtʃ -ite

\ge another another elder -INDF present -3MS -EPN -3MS place -ACC find -2PL ask -2PL

\ps ADJ ADJ N -AGR V -PER -EPN -PER N -CSE V -PER V -PER

\ft ask other individuals.

\nt

\id 016: The Lion and the Young Man

\ref 001

\tx gam:u: ?as:a na?a ?afi:de diʃ:uwa

\w gamm-uu ?ass-a na?-a ?af-ii-d-e diʃtʃ-u-w-a

\mb gamm-uu ?ass -a na? -a ?af -ii -d -e diʃtʃ -u -w -a

\ge lion -NOM,DEF man -ACC boy -ACC take -3MS -PT -3MS grow -3MS -EPN -3MS,CVB

\ps N -CSE,AGR N -CSE N -CSE V -PER -TNS -PER V -PER -EPN -PER,TNS

\ft A lion had brought a human boy,took care, and let him grow.

\nt

\ref 002

\tx ?asa: na?a ?afi:de gam:u: diʃ:ina

\w ?as-aa na?-a ?aff-ii de?-e gamm-uu diʃtʃ-ina

\mb ?as -aa na? -a ?aff -ii -d -e gamm-uu diʃtʃ -ina

\ge man -ACC boy -ACC take -3MS -PT -3MS lion -NOM,DEF grow -CVB

\ps N -CSE N -CSE V -PER -TNS -PER N -CSE,AGR V -TNS

\ft The lion brought a human boy and was taking care of him to grow.

\nt

\ref 003

\tx diʃ:c'i:di

\w diʃ:c' -ii-d-i

\mb diʃ:c' -ii -d -i

\ge grow -3MS -PT -3MS,CVB

\ps V -PER -TNS -PER,TNS

\ft The boy became grown.

\nt

\ref 004

\tx kana: wodí ?akijawa gido:p:e ta bi:k:e ge:

\w kan-aa wod-i ?ak-ii y-a -w-a gid-o-ppe

\mb kan-aa wod-i ?ak -ii y -a -w -a gid -o -ppe

\ge dog -ACC kill -3MS,CVB bring -3MS come -3MS -EPN -3MS be -3MS -COND

\ps N -CSE V -PER,TNS V -PER V -PER -EPN -PER V -PER -TNS

\ft When (the lion) brings killing a dog,

\nt

\ref 005

\tx ta bi:k:e ge:

\w ta b-ii-kk-e g-ee

\mb ta b -ii -kk -e g -ee

\ge I go -1SG -NEG -1SG say -3MS

\ps PRO V -PER -TNS -PER V -PER

\ft the boy refuses, ' I don't eat.'

\nt

\ref 006

\tx ?afo s'alalan ditf:e:

\w ?af-o s'alal-ana ditf:ee

\mb ?af -o s'alal -ana ditf: -ee

\ge man-ACC alone-FUT grow -3MS

\ps N -CSE ADV -TNS V -PER

\ft (The lion) let the boy grow only with meat.

\nt

\ref 007

\tx kana: nu jaraj mem:e ?i... go:wa:ni

\w kan-aa nu yaray m-ee-nn-a ?i... g-oo-u-aa-ni

\mb kan -aa nu yaray m-ee -nn -a ?i... g -oo -w -aa -ni

\ge dog -ACC we never eat -1PL -NEG -1PL he say -3MS -EPN -3MS -after

\ps N -CSE PRO ADV V -PER -TNS -PER PRO V -PER -EPN -PER -ADV

\ft After the boy replied to the lion that his ancestors do not eat dog's meat,

\nt

\ref 008

\tx ?i mem:awa gi:n:e baf:e

\w ?i m-ee-nn-a-w-a g-ii-nne baf-ee

\mb ?i m -ee -nn -a -w -a g -ii -nne baf -ee

\ge he eat -3MS -NEG -3MS -EPN -DIS say -3MS -3MS,CVB leave -3MS

\ps PRO V -PER -TNS -PER -EPN -TNS V -PER -PER,TNS V -PER

\ft Then the lion stopped providing dog's meat to the boy for he refused to eat.

\nt

\ref 009

\tx gudunt^sa: wodf ?akin:e ma go:de

\w gudunts-aa wodf-i ?ak-i-nnie m-a g-oo de?-e

\mb gudunts -aa wodf -i ?ak -i -nne m -a g -oo de? -e

\ge pig -ACC kill -3MS,CVB bring -3MS -CVB eat -2S,IMP say -3MS present -3MS

\ps N -CSE V -PER,TNS V -PER -TNS V -PER,MOO V -PER AUX -PER

\ft When he kills a pig and brings and lets the boy eat,

\nt

\ref 010

\tx ya:t s'e:li:n:e ?i... ta mik:e

\w yaat s'eell-ii-nni-e ?i... ta m-i-kk-e

\mb yaat s'eell -ii -nne ?i ta m -i -kk -e

\ge like-this see -3MS -CVB he I eat -1SG -NEG -1SG

\ps ADV V -PER -TNS PRO PRO V -PER -TNS -PER

\ft he abandons giving him pig's meat when the boy refuses that his relatives do not eat this meat.

\nt

\ref 011

\tx ta jaraj men:a go:wan baʃi:ʃe:

\w ta yaray m-ee-nna g-oo-w-a-ni baʃ-ii-f-ee

\mb ta yaray m -ee -nn -a g -oo -w -a -ni baʃ -ii -ʃee

\ge I never eat -1SG -NEG -1SG say -3MS -EPN -3MS -after become -3MS -COND

\ps PRO ADV V -PER -TNS -PER V -PER -EPN -PER -ADV V -PER -TNS

\ft (the boy) says, "I don't want to eat this'.

\nt

\ref 012

\tx mi:z:a woɖowa me:

\w miizz-a woɖ-o-w-a m-ee

\mb miizz -a woɖ -o -w -a m -ee

\ge cattle -ACC kill -3MS -EPN -3MS eat -3MS

\ps N -CSE V -PER -EPN -PER V -PER

\ft When the lion brings killing a cattle, he (the boy) eats.

\nt

\ref 013

\tx ?e... ga:ra: me: deʃ:a: me: dors:a: me:

\w ?e... gaar-aa m-ee deeff-aa m-ee dorss-aa m-ee yaatii

\mb ?e... gaar-aa m-ee deeff-aa m-ee dorss-aa m-ee

\ge *** antelope -ACC eat -3MS goat -ACC eat -3MS sheep -ACC eat -3MS

\ps *** N -CSE V -PER N -CSE V -PER N -CSE V -PER

\ft Thus, the lion grew up the boy feeding him meat of antelope, goat, and sheep.

\nt

\ref 014

\tx ja:ti:de ga:m:o

\w yaatii de?-e gaamm-o

\mb yaatii de? -e gaamm -o

\ge like-this present -3MS lion -NOM

\ps ADV TNS -PER N -CSE

\ft The lion was feeding the boy like this.

\nt

\ref 015

\tx ?asa: na?a: diʈʈuwa

\w ?as-aa na?-aa diʈʈi-u-w-a

\mb ?as -aa na? -aa diʈʈi -u -w -a

\ge man -ACC boy -ACC grow -3MS -EPN -3MS

\ps N -CSE N -CSE V -PER -EPN -PER

\ft The lion grew up the boy like this.

\nt

\ref 016

\tx diʈʈina:de:

\w diʈʈi-i na?-a de?-ee

\mb diʈʈi -i na? -a de? -ee

\ge grow -3MS,CVB boy -ACC present -3MS

\ps V -PER,TNS N -CSE TNS -PER,-PER

\ft The lion took care of the boy like this.

\nt

\ref 017

\tx ha:n ga:m:u me:d:a gi:na:de

\w haan gaamm-u m-ee-dd-a g-ii-n-aa-d-e

\mb haan gaamm -u m -ee -dd -a g -ii -naa -d -e

\ge here lion -DEF,NOM eat -3MS -PT -3MS say -3MS -CVB -PT -3MS

\ps ADV N -AGR,CSE V -PER -TNS -PER V -PER -TNS -TNS -PER

\ft But the boy's parents already had decided that a lion had eaten their child.

\nt

\ref 018

\tx je:ket:i wure:d:a

\w yeek-e-tt-i wur-ee-dd-a

\mb yeek -e -tt -i wur -ee -dd -a

\ge cry -3MS -PASS -3MS conclude/decide -3MS -PT -3MS

\ps V -PER -TNS -PER V -PER -TNS -PER

\ft And they were sad about their son.

\nt

\ref 019

\tx ja:ti di:c'i:de

\w yaati di:c'-ii-d-e

\mb yaati di:c' -ii -d -e

\ge like-this grow -3MS -PT -3MS

\ps ADV V -PER -TNS -PER

\ft When grown,

\nt

\ref 020

\tx na?aj bare ?a:buk:o gaket^sa buwa

\w na?-a-i bar-e ?aabb-u-kk-o gaket^s-aa b-u-w-a

\mb na? -a -i bar -e ?aabb -u -kk -o gaket^s -aa b -u -w -a

\ge boy -NOM -INDF self -NOM father -DEF -to -ACC meet -3MS go -3MS -EPN -3MS

\ps N -CSE -AGR PRO -CSE N -AGR -LOC -PER -CSE V -PER V -PER -EPN -PER

\ft The boy went to visit his own father.

\nt

\ref 021

\tx na?aj gaket^sa ?a:wuwak:o bija wodi^jani

\w na?-a-i gaket^s-a ?aawuw-a-kk-o b-i-y-a wodi^jani

\mb na? -a -i gaket^s -a ?aawuw -a -kk -o b -i -y -a wodi^jani

\ge boy -NOM -INDF meet -3MS,DIS father -DEF -to -ACC go -3MS -EPN -3MS

time/season/occasion

\ps N -NOM -AGR V -PER,TNS N -AGR -LOC -CSE V -PER -EPN -PER N

\ft When the boy had gone to meet his father,

\nt

\ref 022

\tx hawo ?abe: ne:ni hak'ap:e ja:

\w haw-o ?abee ne-e-n-i hak'-a-ppe y-aa

\mb haw -o ?abee neni hak' -a -ppe y -aa

\ge you -NOM father you where -ACC -ABL come -2S

\ps PRO -CSE N PRO ADV -CSE -CSE V -PER

\ft The His father asked the boy where had he been living.

\nt

\ref 023

\tx ga:m:u: me:d:a go:we gi:na

\w gaamm-uu m-ee-dd-a g-oo-u-e g-ii-n-a

\mb gaamm -uu m -ee -dd -a g -oo -w -e g -iina

\ge lion -DEF,NOM eat -3MS -PT -3MS say -3MS -EPN -3MS say -3MS

\ps N -AGR,CSE V -PER -TNS -PER V -PER -EPN -3MS V -PER

\ft His father said, 'We had been thinking that the lion had eaten you'. But the boy replied, 'The lion has been taking care for me'.

\nt

\ref 024

\tx ta:na ditʃi:e:d:ate:

\w ta-na ditʃi-ee-dd-atee

\mb ta -na ditʃi -ee -dd -atee

\ge I -ACC grow -3MS -PT -3MS,HON

\ps PRO -CSE V -PER -TNS -PER

\ft (The boy said) the lion has grown me up.

\nt

\ref 025

\tx tama mibe:n:a ja: gina

\w taa-na m-i b-ee-nn-a yaa g-i-na

\mb taa-na m -i b -ee -nn -a yaa g -i -na

\ge I -ACC eat -3MS go -3MS -NEG -3MS like-this say -3MS -CVB

\ps PRO -CSE V -PER V -PER -TNS -PER ADV V -PER -TNS

\ft When the boy said that the lion didn't eat him,

\nt

\ref 026

\tx neu lo?:e: ja:gina

\w ne-we lo??-ee yaa g-i-na

\mb ne -we lo?? -ee yaa g -i -na

\ge you- -DAT good -ACC like-this say -3MS -CVB

\ps PRO -CSE ADJ -CSE ADV V -PER -TNS

\ft His father said that it was good.

\nt

\ref 027

\tx tau lo?:a jin sop'i:ja ze:ʔat:a tama wodaw

\w ta-w lo??-a jin ʃop'p'-i-y-a zeeʔ-a-tt-a ta-a-na wod-aw

\mb ta -w lo?? -a jin ʃop'p' -i -y -a zeeʔ -a ta -na wod -aw

\ge I -DAT good -ACC but armpit -INDF -EPN -ACC sniff -ACC I -ACC kill -3MS,DIS

\ps PRO -CSE ADJ -CSE COM N -AGR -EPN -CSE N -CSE PRO -CSE V -PER,TNS

\ft But his armpit's stinct is about to kill me.

\nt

\ref 028

\tx ja:go:de ʔi hewa

\w yaa g-i-y-a wood-e ʔi hew-a

\mb yaa g -i -y -a wood -e ʔi hewa

\ge like-this say -3MS -EPN -3MS occasion -NOM he that

\ps ADV V -PER -EPN -PER N -CSE PRO ADV

\ft (The lion) after saying (to the boy) that

\nt

\ref 029

\tx ʔa: jed:i ba beʔa: ja ja: gi:de

\w ʔaa yedd-i b-a beʔ-aa y-a yaa g-ii-d-e

\mb ʔaa yedd -i b -a beʔ -aa y -a y -a g -ii -d -e

\ge he,ACC send-3MS go -IMP see-3MS,IMP come -IMP come -IMP say -3MS -PT -3MS

\ps PRO V -PER V -MOO V -PER,MOO V -MOO V -MOO V -PER -TNS -PER

\ft go and visit your father.

\nt

\ref 030

\tx ne ?aabb-a ?ootʃtʃaa ya gaaue

\w ne ?aabb-a ?ootʃtʃ-aa y-a g-aa-w-e

\mb ne ?aabb -a ?ootʃtʃ -aa yaa g -aa -w -e

\ge you father -ACC ask -3MS like-this say -3MS -EPN -3MS

\ps PRO N -CSE V -PER ADV V -PER -EPN -PER

\ft when the father was asking and the boy was replying,

\nt

\ref 031

\tx kaʃan ?ek'i hajzi de?e:

\w kaʃ-an ?ek'k'-i hayzz-i de?-ee

\mb kaʃ -an ?ek'k' -i hayzz -i de? -ee

\ge bush -ACC stand -3MS,CVB be-silent -3MS,CVB exist/present -3MS

\ps N -CSE V -PER,TNS V -PER,TNS AUX -PER

\ft The lion was listening standing at the backyard.

\nt

\ref 032

\tx kaʃan ?ek'i hajzi de?e:

\w kaʃ-an ?ek'k'-i hayzz-i de?-ee

\mb kaʃ -an ?ek'k' -i hayzz -i de? -ee

\ge bush -LOC stand -3MS be-silent -3MS,CVB exist -3MS

\ps N -CSE V -PER V -PER,TNS AUX -PER

\ft (The lion) was listening standing silently at the backyard.

\nt

\ref 033

\tx hewaa dirau gidine soj bi:de lam:i

\w hewaa diraw gid-ine so-i b-ii de?-e lamm-i

\mb hewaa diraw gid-ine so -i b -ii -d -e lamm -i

\ge this life be -3MS home -NOM go -3MS -PT -3MS change -CVB,3MS

\ps ADJ N V -PER N -CSE V -PER -PT -3MS V -TNS,PER

\ft The lion became sad to listen when the boy said like this to his father.

\nt

\ref 034

\tx naʔaj bo:de ta:n to:ran c'ad:a hawa:

\w naʔ-a-i b-i-y-a wood-e ta-n toor-an c'add-a hawaa

\mb naʔ -a -i b -i -y -a wood -e ta -n toor -an c'add -a hawaa

\ge boy -NOM -DEF go -3MS -EPN -3MS occasion -NOM I -ACC spear -INS stab -IMP this

\ps N -CSE -AGR V -PER -EPN -PER N -CSE PRO -CSE N -CSE V -MOO ADJ

\ft When the boy returned, the lion asked him, 'Stab me with this spear!'

\nt

\ref 035

\tx ja:guwa to:ran c'ad:ik:ɛ guwa

\w yaa g-u-w-a toor-a-n c'add-i-kk-e g-u-wa m-a-i

\mb yaa g -u -w -a toor-an c'add-i -kk -e g -u -w -a

\ge like-this say -3MS -EPN -3MS spear -INS stab -1S -NEG -1S say-3MS -EPN -3MS

\ps ADV V -PER -EPN -PER N -CSE V -PER -TNS -PER V -PER -EPN -PER

\ft The lion ordered the boy to stab him with the spear, but if he didn't do, he(the lion) would eat him(the boy).

\nt

\ref 036

\tx maj ta nema hewe dʒo:p:ɛ c'ad:a guwa c'ad:uwa

\w m-ay ta ne-na hew-e dʒay-oopp -e c'add-a g-u-w-a c'add-u-w-a

\mb m -ay ta ne -na hewe dʒay -oopp -e c'add -a g -u -w -a c'add -u -w -a

\ge eat -1S I you -ACC this be -NEG -2S stab -2SG say -2S -EPN -2S stab -2S -EPN -2S,IMP

\ps V -PER PRO PRO -CSE ADJ -CSE -TNS -PER V -PER V -PER -EPN -PER V -PER -EPN -PER,MOO

\ft The lion said that he would eat the boy unless he stabbed him on his side.

\nt

\ref 037

\tx lac'i patʰin:ɛ

\w lac'c'-i pats-i-nn-i-e

\mb lac'c' -i pats -inne

\ge lick -3MS,CVB heal -3MS

\ps V -PER V -PER

\ft After some days, the lion healed his wound by licking.

\nt

\ref 038

\tx lac'i patʰawa:ʃin

\w lac'c'-i pats-a-w-aa-ʃʃin

\mb lac'c' -i pats -a -w -aa -ʃʃin

\ge lick -3MS,CVB heal -3MS -EPN -3MS -and

\ps V -PER,TNS V -PER -EPN -PER -CON

\ft After he healed his wound by licking,

\nt

\ref 039

\tx ne tama to:ran c'ad:o saj pas'e:d:a

\w ne ta-na toor-a-n c'add-o sa-i pas'-ee-dd-a

\mb ne ta -na toor -a -n c'add -o say pas' -ee -dd -a

\ge you I -ACC spear -ACC -INS stab -2SG place heal -3MS -PT -3MS

\ps N PRO -CSE N -CSE -CSE N -PER N V -PER -TNS -PER

\ft The lion said to the boy, 'The place you stabbed me became healed'.

\nt

\ref 040

\tx domaj c'ad:o saj pas'ibe:n:a

\w doon-a-i c'add-o sa-i pas' -i -b-ee-nn-a ja:gi:di yaa g-ii di?-i

\mb doon -a -i c'add -o say pas' -i -beenn -a yaa g -ii di? -i

\ge mouth -NOM -INDF stab -3MS place heal -3MS -NEG -3MS like-this say -3MS exist -3MS

\ps N -CSE -INDF V -PER N V -PER -TNS -AGR ADV V -PER V -PER

\ft (the lion said) However, the wound you wounded me with the words of your mouth yet is not healed.

\nt

\ref 041

\tx ?asa: borop:ite

\w ?as-aa bor-opp-ite

\mb ?as -aa bor -opp -ite

\ge man -ACC insult -NEG -2PL,IMP

\ps N -CSE V -TNS -PER,MOO

\ft Don't insult or criticize anyone.

\nt

\ref 042

\tx do:na:p:e ?i:ta: kes:op:ite gijawe

\w doon-aa-ppe ?iit-aa kess-opp-ite g-i-y-a-w-e

\mb doon -aa -ppe ?iit-aa kess -opp -ite g -i -y -a -w -e

\ge mouth -ACC -ABL bad -ACC let/emit -NEG -2PL,IMP say -3MS -EPN -3MS -EPN -DIS

\ps N -CSE -CSE ADJ -CSE V -TNS -PER,MOO V -PER -EPN -PER -EPN -TNS

\ft It is said that one shouldn't emit bad words from his mouth.

\nt

\ref 043

\tx hewa:n:a jewu: hewa:

\w hew-aa-na y-e-w-u hew-aa

\mb hewaa -na y -e -w -u hewaa

\ge that/this -ACC be -3MS -EPN -3MS ADJ/N

\ps PRO -CSE V -PER -EPN -PER that

\ft It has no importance at all.

\nt

\id 017: The Kind Man and the Leopard

\ref 001

\tx to:aj hanuwa hanuwa

\w toss-a-i han-u-w-a han-u-w-a

\mb toss -a -i han -u -w -a han -u -w -a

\ge tale -NOM -INDF be -3MS -EPN -3MS be -3MS -EPN -3MS

\ps N -CSE -AGR V -PER -EPN -PER V -PER -EPN -PER

\ft once upon a time, there happened one thing.

\nt In the language while telling a story, the speaker begins with a phrase 'tossay hanuwa'. The listeners respond by saying, 'hanuwa'.

\ref 002

\tx ?iti wodijan ma:hija fank:aj

\w ?itti wodiyan maa-hii-a fankk-a-i

\mb ?itti wodiyan maah -i -y -a fankk -a -i

\ge one time leopard -DEF -EPN -NOM hunting -ACC -INDF

\ps ADJ N N -AGR -EPN -CSE N -CSE -AGR

\ft Once upon a time , a leopard went for hunting.

\nt

\ref 003

\tx ha?i ma:hija ?asaj wodana ja:gi:d:e

\w ha?i maah-i-y-a ?as-ai wod-a-na yaa g-ii dde?-e

\mb ha?i maah -i -y -a ?as -ai wod -a -ana yaa g -ii dde? -e

\ge now leopard -DEF -EPN -ACC man -NOM,PL kill -3PL -FUT like-this say -3PL present/exist -3PL

\ps ADV N -AGR -EPN -ACC N -CSE,-AGR V -PER -TNS ADV V -PER -AUX -PER

\ft People from another area also went for hunting leopards.

\nt

\ref 004

\tx tora:maʃ:a: ?ak:i:de

\w toor-aa maʃʃ-aa ?akk-ii de?-e

\mb toor -aa maʃʃ -aa ?akk -ii de? -e

\ge spear -ACC sword -NOM bring -3PL exist -3PL

\ps N -CSE N -CSE V -PER AUX -PER

\ft With spear and sword,

\nt

\ref 005

\tx tora:maʃ:a: ?ak:i:de c'ora ma:hija wod'i:d:e

\w c'or-a maah-i-y-a wod-ii dde?-e wod-ii dde?-e b-oo-d-i-y-a-n-i

\mb c'or -a maah -i -y -a wod -ii dde? -e wod -ii dde? -e bood -i -y -ani

\ge many -NOM leopard -DEF -EPN -NOM kill -3PL present -3PL kill -3PL present -3PL spear -DEF -EPN -INS

\ps ADJ -CSE N -AGR -EPN -CSE V -PER AUX -PER V -PER AUX -PER N -AGR -EPN -CSE

\ft They were killing so many leopards.

\nt

\ref 006

\tx ?iti ma:hi: ?asa:p:e s'oni be:d:a

\w ?itti maah-ii ?as-aa-ppe s'oon-i b-ee-dd-a

\mb ?itti maah -ii ?as -aa -ppe s'oon -i b -ee -dd -a

\ge one leopard -NOM, INDF man -NOM -ABL ran-away -3MS go -3MS -PT -3MS

\ps N N -CSE, AGR N -CSE -CSE V -PER V -PER -TNS -PER

\ft One leopard ran-away from the hunters.

\nt

\ref 007

\tx ?i bi:de ?iti bitanija so:

\w ?i b-ii de?-e ?itt-i bitan-i-y-a soo

\mb ?i b -ii de? -e ?itti bitan -i -y -a soo

\ge he go -3MS exist -3MS one man -INDF -EPN -NOM home

\ps N V -PER AUX -PER N N -AGR -EPN -CSE N

\ft at one man's home.

\nt

\ref 008

\tx gak:ide karija gak:i:de

\w gakk-i de?-e kar-i-y-a gakk-ii de?-e

\mb gakk -i -d -e kar -i -y -a gakk -ii de? -e

\ge reach -3MS -PT -3MS,CVB gate -INDF -EPN -ACC reach -3MS -PT -3MS,CVB

\ps V -PER -TNS -PER,TNS N -AGR -EPN -CSE V -PER -TNS -PER,TNS

\ft The leopard reached (at the man's home).

\nt

\ref 009

\tx bitani karijan fank:au bibe:n:aue

\w bitan-i kar-i-y-a-n fankk-aw b-i-beenn-a-we

\mb bitan -i kar -i -y -a -ni fankk-aw b -i -beenn -a -we

\ge man -NOM,INDF door -DEF -EPN -ACC -INS hunt -DAT go -3MS -NEG,PT -3MS -NEG, -DAT

\ps N -CSE, AGR N -AGR -EPN -CSE -CSE N -CSE V -PER -TNS -PER -TNS, -CSE

\ft The man hadn't gone for hunting, but was around his home .

\nt

\ref 010

\tx s'e:lija wodijan so: gel:ide

\w s'eell-i-y-a wod-ii-a-n soo gell-i-d-e

\mb s'eell -i -y -a wod' -i -y -ani soo gell -i -d -e

\ge see -3MS -EPN -3MS time -DEF -EPN -ACC home enter -3MS -PT -3MS,CVB

\ps V -PER -EPN -PER N -AGR -EPN -CSE N V -PER -TNS -PER,TNS

\ft When the leopard saw entering into the person's home,

\nt

\ref 011

\tx ?e... tana fank:a ?asaj wodfide?e ta godaj tana ?af:arik:i

\w ?e... taa-na fankk-a ?as-a-i wod-i-de?-e ta god-a-i ta-a-na ?aff-aa-rikk-i

\mb ?e... taa-na fankk -a ?as -ai wod' -i de? -e ta god -ai ta -na ?aff -aa -rikk -i

\ge *** I -AC hunt -DEF man -NOM, PL kill -3PL exist -3PL I lord -NOM,HON I -ACC save -2S -please -2S

\ps *** PRO-CSE N -AGR N -CSE, NUM V -PER V -PER PRO N -CSE PRO -CSE V -PER -MOO -PER

\ft The leopard said to the man, 'Hunters are chasing after me. Please save me my lord'.

\nt

\ref 012

\tx ta hajk'ade?ai tana ?af:a tana

\w ta hajk'k'-a de?-a-y taa-na ?aff-aa

\mb ta hajk'k' -a de? -ay taa -na ?aff -aa

\ge I die -1SG exist -1SG I -ACC save -2SG

\ps N V -PER AUX -PER PRO -CSE V -PER

\ft The leopard begged the man, 'Hunters are going to kill me. Save me.'

\nt

\ref 013

\tx tana ?af: gi:de bitanija lojtsi wo:s:e:da ge:

\w taa-na ?aff g-ii de?-e bitan-i-y-a lojtsi wooss-ee-dd-a g-ee

\mb taa -na ?aff g -ii de? -e bitan -i -y -a lojtsi wooss -ee -dd -a g -ee

\ge I -ACC save say -3MS exist -3MS man -DEF -EPN -NOM strongly beseech -3MS -PT -3MS say -3MS

\ps PRO -CSE V V -PER AUX -PER N -AGR -EPN -CSE ADV V -PER -TNS -PER V -PER

\ft The leopard begged the man strongly, 'Save me from the men.'

\nt

\ref 014

\tx hewa:p:e dend:owa:ni bitani:

\w hewaa-ppe dendd-o-w-aa-ni bitan-ii

\mb hewaa -ppe dendd -o -w -aa -ni bitan -ii

\ge this -ABL begin -3MS -EPN -3MS -LOC man -DEF

\ps N -CSE V -PER -EPN -PER -CSE N -AGR

\ft Here after, the man began to talk to the leopard.

\nt

\ref 015

\tx ta nema wota ?af:o:

\w ta ne-na woota ?aff-oo

\mb ta ne -na woota ?aff -oo

\ge I you -ACC how save -1SG

\ps PRO PRO -CSE ADV V -PER

\ft (The man said) How can I save you?

\nt

\ref 016

\tx ba ba nena wodanau ?asaj jide?e:

\w b-a b-a ne-na wod-a-naw ?as-a-i yi de?-ee

\mb b -a b -a ne -na wod -anaw ?as -ai y- -i de? -ee

\ge go-2SG,IMP go -2SG,IMP you -ACC kill -FUT man -PL come -3PL exist -3PL

\ps V -PER,MOO V -PER,MOO PRO -CSE V -TNS N -AGR V -PER AUX -PER

\ft (The man said) Go from this place. The men who are hunting you are coming here.

\nt

\ref 017

\tx kitʃa el:e ba nena ʔasaj wodɛ:

\w kitʃtʃ-a ʔelle b-a ne-na ʔas-ai wod-ee

\mb kitʃtʃ -a ʔelle b -a ne -na ʔas -ai wod -ee

\ge go -2S,IMP quickly go -2SG,IMP you -ACC man -PL kill -3PL,CVB

\ps V -PER,MOO ADV V -PER,MOO PRO -CSE N -NUM V -PER,TNS

\ft Go away quickly. The men will kill you.

\nt

\ref 018

\tx ta nena worta ʔaʃ:ana dandd:ajita: dand:ajajita: ja:ge:d:a

\w ta ne-na woota ʔaʃʃ-ana danddd-a-y-i-t-aa dandd-a-i-a-y-ita: jaa g-ee-dd-a

\mb ta ne -na woota ʔaʃʃ -ana danddd -a -y -itaa dandd -a -y -i ta jaa g -ee -dd -a

\ge I you -ACC how save -FUT can -1SG -EPN -1SG can -1SG -EPN -1SG I like-this say-3MS -PT -3MS

\ps PRO PRO -CSE ADV V -TNS V -PER -EPN -PER V -PER -EPN -PER PRO ADV V -PER -TNS -PER

\ft The man asked the leopard like this, 'How can I save you? How can I save you?'

\nt

\ref 019

\tx hewap:e dend:owan ne tana ʔaʃ:ana dand:aja:

\w hewa-ppe dendd-o-w-a-n ne ta-a-na ʔaʃʃ-a-na dandd-a-y-aa

\mb hewa -ppe dendd -o -w -a -n ne ta -na ʔaʃʃ -ana dandd -a -y -aa

\ge this -ABL begin -3MS -EPN -3MS -LOC you I -ACC save -FUT can -2S -EPN -2S

\ps N -CSE V -PER -EPN -PER -CSE PRO PRO -CSE V -TNS V -PER -EPN -PER

\ft Here the leopard said to the man, 'You can save me'.

\nt

\ref 020

\tx ʔaʃ:ana dand:aja:

\w ʔaʃʃ-ana dandd-a-i-y-aa

\mb ʔaʃʃ -ana dandd -a -y -aa

\ge save -FUT can -2SG -EPN -2SG

\ps V -TNS V -PER -EPN -PER

\ft You can save me (the leopard said).

\nt

\ref 021

\tx worta ʔaʃ:anita ja:gowa:p:e hinibag:an

\w woota ʔaʃʃ-ani ta yaa g-o-w-app-e hini baggan

\mb woota ʔaʃʃ -ani ta yaa g -o -w -a -ppe hini baggan

\ge how save- FUT I like-this say-3MS -EPN -3MS -ABL this after

\ps ADV V -TNS N ADV V -PER -EPN -PER -CSE N ADJ

\ft The man replied, 'How can I save you after this?'

\nt

\ref 022

\tx hawe ?aje: ?ogoru:

\w hawe ?ay-ee ?ogor-uu

\mb hawe ?ay -ee ?ogor -uu

\ge this what -ACC sack -DEF, ACC

\ps PRO PRO -CSE N -AGR,CSE

\ft The leopard said, 'What is this? Is it not a leather sack?'

\nt [?ogor-] represents a kind of locally made leather sack which is made of goat's skin.

\ref 023

\tx ne son bol:an soteti: ?ogoru: de?e:

\w ne so-n bolla-n sotett-i ?ogor-uu de?-ee

\mb ne so -n bolla -n sotett -i ?ogor -uu de? -ee

\ge you home-LOC on -LOC put -3MS,IMP sack -3MS exist -3MS

\ps PRO N -CSE AD -CSE V -PER,MOO N -PER V -PER

\ft The leopard said, 'Hide me in this leather sack in your home.'

\nt

\ref 024

\tx he ogoruwan ne tama jeg:an:e

\w he ?ogor-u-w -a-n ne ta-a-na yegg-a-nn-e

\mb he ?ogor -u -w -a -n ne ta -na yegg -a -nne

\ge there sack -DEF -EPN -ACC -INS you I -ACC put/place -2S -and

\ps ADJ N -CSE -EPN -CSE -CSE PRO PRO -CSE V -PER -COM

\ft Put/place me in this sack and...

\nt

\ref 025

\tx la:fa gizija bol:an sota wotsijawa gido:p:e

\w laafa giz-i-y-a bollan sotta wots-i-y-a-wa gid-oo-ppe

\mb laafa giz -i -y -a bolla -n sotta -a wotsi -a -w -a gid -oo -ppe

\ge some time -DEF -EPN -NOM on -LOC hung -2S put -2S -EPN -1S be -3MS -ABL

\ps ADJ N -AGR -EPN -CSE AD -CSE V -PER V -PER -EPN -PER V -PER -CSE

\ft If you place me in this leather sack, and hide me for some moment,

\nt

\ref 026

\tx ?e... he ?asaj ?ad:i sim:owan tani

\w ?e... he ?as-a-i ?add-i simm-o-w-an taa-n-i

\mb ?e... he ?as -a -i ?add -i simm -o -w -an taani

\ge *** this man -NOM -INDF,PL pass -3PL return -3PL -EPN -DIS- I

\ps *** ADJ N -CSE -AGR,NUM V -PER V -PER -EPN -TNS PRO

\ft After the hunters pass by this, and go far away,

\nt

\ref 027

\tx ?e... kesan:e ba: ?ag:ana ja:ge:d:a ge:

\w ?e... kes-anne b-aa ?agg-a-na yaa g-ee-dd-a g-ee

\mb ?e... kes -anne b -aa ?agg -ana yaa g -ee -dd -a g -ee

\ge *** be-out -1SG,FUT go-1SG leave -FUT like-this say-3MS -PT -3MS,CVB say-3MS

\ps *** V -PER -TNS V -PER V -PER,-CSE ADV V -PER -TNS -PER, TNS V -PER

\ft The leopard said that he would leave.

\nt

\ref 028

\tx ?i:fi hewa: gidi:ja gido:p:e

\w ?i:ffi hew-aa gid-i-y-a gid-oo-ppe

\mb ?i:ffi hewaa gid-i -y -a gid -o -ppe

\ge ok/alright this be -3MS -EPN -3MS be -3MS -COND

\ps ADV ADJ V -PER -EPN -PER V -PER -TNS

\ft The man replied, ' If it is so,

\nt

\ref 029

\tx ha:ja gela ja:gi:de ?udu:wani

\w haa-y-a gel-a yaa g-ii de?-e ?ud-u-w-ani

\mb haa -y -a gel -a yaa g -ii de? -e ?ud -u -w -ani

\ge come -EPN -2S,IMP enter -1SG,IMP like-this say -3MS exist -3MS do -3MS -EPN -3MS

\ps V -EPN -PER,MOO V -PER,MOO ADV V -PER -AUX -PER V -PER -EPN -3MS

\ft Come and enter into this sack.' After he did this,

\nt

\ref 030

\tx ?ogoruwan geli:s:e:d:a

\w ?ogor-u-w-a-n gelliss-ee-dd-a

\mb ?ogor -u -w -a -n gelliss -ee -dd -a

\ge sack -DEF -EPN -ACC -INS enter -3MS -PT -3MS

\ps N -AGR -EPN -CSE -CSE V -PER -TNS -PER

\ft The man let the leopard enter into the leather sack.

\nt

\ref 031

\tx k'atfj:e:d:a

\w k'atfj-ee-dd-a

\mb k'atfj -ee -dd -a

\ge move -3MS -PT -3MS

\ps V -PER -TNS -PER

\ft Then moved the sack ...

\nt

\ref 032

\tx kil:uwan sot:i ag:e:d:a bo:lan

\w kill-u -w -an sott-i ?agg-ee-dd-a bool-a-n

\mb kill -u -w -a -n sott -i ?agg -ee -dd -a boola -n

\ge kilo -DEF -EPN ACC -INS hang -3MS,CVB leave-3MS -PT -3MS on -LOC

\ps N -AGR -EPN CSE -CSE V -PER,TNS V -PER -TNS -PER N -CSE

\ft Then, the man hanged the leopard on a material which is used for measuring weight.

\nt [killuwa] represents a weight measuring tool.

\ref 033

\tx kil:uwan sot:i ?ag:e:d:a

\w kill-u-w-a-n sott-i ?agg-ee-dd-a

\mb kill -u -w -a -n sott -i ?agg -ee -dd -a

\ge kilo -DEF -EPN -ACC -INS hang -3MS,CVB leave -3MS -PT -3MS

\ps N -AGR -EPN -CSE -CSE V -PER,TNS V -PER -TNS -PER

\ft The man hanged the sack on a weight measuring tool, and left it there.

\nt

\ref 034

\tx hewa:p:e hinibag:an ?ola: fank:a: fank:atija ?asaj mahi

\w hewaa-ppe hini bagg-an ?ol-aa fankk-aa fankk-at-i-y-a ?as-a-i mah-i

\mb hewaa -ppe hini baggan ?ol -aa fankk -aa fankkat -i -y -a ?as -a -i mah -i

\ge this-ABL there after fight-ACC hunting -NOM hunt -3PL -EPN -3PL man -NOM -INDF leopard-DEF, NOM

\ps N -CSE ADV ADJ/N N -CSE N -CSE V -PER -EPN -3PL N -CSE -AGR N -AGR, CSE

\ft Then came the hunters.

\nt [hew-] has a role of adjective, but also serves as a noun.

\ref 035

\tx hak'a buwa gi:d:e wos'i:i:de jedesi:de

\w hak'a b-uu-a g-ii de?-e wos's'-ii de?-e jedes-ii de?-e

\mb hak'a b -u -w -a g -ii de? -e wos's' -ii de? -e jedes -ii de? -e

\ge where go -3MS -EPN -3MS say -3PL exist -3PL run -3PL exist -3PL chase -3PL exist -3PL

\ps ADV V -PER -EPN -PER V -PER AUX -PER V -PER -AUX -PER V -PER AUX -PER

\ft (the hunters) asked the man which direction the leopard ran away.

\nt

\ref 036

\tx bak'a: hawa:n:a be:d:a ya:gi

\w bak'k'-aa hawaa-nna b-ee-dd-a yaa g-i

\mb bak'k'aa hawaa -nna b -ee -dd -a yaa g -i

\ge 'well!' this -LOC go -3MS -PT -3MS like-this say-3PL

\ps INTRJ ADJ -CSE V -PER -TNS -PER ADV V -PER

\ft But the man directed them a wrong direction.

\nt the term 'bak'k'a' is taken from Amharic.

\ref 037

\tx bitani: lakowa:p:e hini bagan

\w bitan-ii lak-o-w-u-aa-ppe hin-i bagg-a-n

\mb bitan -ii lak -o -w -aa -ppe hini baggan

\ge man -3MS lie/misguide -3MS -EPN -3MS -from there after

\ps N -PER V -AGR -EPN -AGR -AD N ADV

\ft After the man had lied and misguided the hunters,

\nt

\ref 038

\tx ?asaj ?a:di ?ag:e:da ha:k:i bi: ag:e:da

\w ?as-ai ?aad-i ?agg-ee-dd-a haakk-i b-ii ?agg-ee-dd-a

\mb ?as -ai ?aad -i ?agg -ee -dd -a haakki b -ii ?agg -ee -dd -a

\ge man -PL pass -3PL,CVB leave -3PL -PT -3PL far go -3PL leave -3PL -PT -3PL

\ps N -NUM V -PER,TNS V -PER -TNS -PER ADV V -PER V -PER -PT -PER

\ft After the hunters went far away,

\nt

\ref 039

\tx hewa:p:e ka:l:a bagan:a

\w hewaa-ppe kaall-a bagg-a-nna

\mb hewaa -ppe kaalla bagganna

\ge this -ABL directly after

\ps N -CSE ADV ADV

\ft Then after, the man directly...

\nt

\ref 040

\tx ?e... he bitani: ?e... ?ogoruwa wot^si:de

\w ?e... he bitan-ii ?e... ?ogor-u-w-a wots-ii de?-e

\mb ?e... he bitan -ii ?e... ?ogor -u -w -a wots -ii de? -e

\ge *** he man -DEF *** sack -DEF-EPN -ACC pull-down -3MS exist -3MS

\ps *** PRO N -AGR *** N -AGR -EPN-CSE V -PER AUX -PER

\ft The man pulled down the sack.

\nt

\ref 041

\tx ha?i ?e... k'afuwa bil:i:de

\w ha?i-i ?e... k'af-u-wa bill-ii de?-e

\mb ha?i ?e... k'af -u -w -a bill -ii de? -e

\ge now *** tying -DEF -EPN -ACC untie-3MS exist -3MS

\ps ADV *** N -AGR -EPN -CSE V -PER AUX -PER

\ft Now he untied the sack.

\nt

\ref 042

\tx sim:i ta ne:na ?af:a:di:

\w simmi ta ne-na ?aff-aa-dd-ii

\mb simmi ta ne -na ?aff -aa -dd -ii

\ge just-now I you -ACC save -1SG -PT -1SG

\ps V PRO PRO -CSE V -PER -TNS -PER

\ft (The man said) Now I saved you.

\nt

\ref 043

\tx ta ne:na af:o gi:f:aw ha?:i

\w ta ne-na ?aff-o gi:f:aw ha?:-i

\mb ta ne -na ?aff -o gi:f:aw ha?:i

\ge I you -ACC save -1SG about/for now

\ps PRO PRO -CSE V -PER AD ADV

\ft (the man said) For I saved you now,

\nt

\ref 044

\tx ba ne wora: gela:de ne ?ogija ba:

\w b-a ne wor-aa gel-aa de?-e ne ?og-i-y-a b-aa

\mb b-a ne wor -aa gel -aa de? -e ne ?og -i -y -a b -aa

\ge go-2MS,IMP you bush -ACC enter-3MS exist -3MS you road -DEF -EPN -ACC go-2MS,IMP

\ps V -PER,MOO PRO N -CSE V -PER AUX -PER N N -AGR -EPN -CSE V-PER,MOO

\ft Now go to your living bush/ forest.

\nt

\ref 045

\tx ja:gi ?ode:d:a mahijaw

\w yaa g-i ?od-ee-dd-a maah-i-y-aw

\mb yaa g -i ?od -ee -dd -a maah -i -y -aw

\ge like-this say-3MS tell -3MS -PT -3MS leopard -DEF -EPN -DAT

\ps ADV V -PER V -PER -TNS -PER N -AGR -EPN -CSE

\ft The man told to the leopard like this.

\nt

\ref 046

\tx ma:hi: wa:ge:d:e hewa:p:e sint^a bag:an ta:na ha?:i

\w maah-ii waa g-ee dde?-e hew-aa-ppe sintsa bagg-a-n ta-a-na ha?:-i

\mb maah -ii waa g -ee dde? -e hewaa -ppe sintsa baggan ta -na ha?:i

\ge leopard -DEF what say -3MS -PT -3MS this -ABL before after I -ACC now

\ps N -AGR PRO V -PER -TNS -PER ADV -CSE ADJ/N ADJ PRO -CSE ADV

\ft Then what did the leopard said? He said that he couldn't go out at this moment.

\nt

\ref 047

\tx kofaj kofaje:d:a tani bana dandajik:e

\w kof-a-i kof-a-i-ee-dd-a tani b-aana dandd-a-i-y-kk-e

\mb kof -a -i kofa -y -ee -dd -a tani b -aana dandda -y -kk -e

\ge hunger -NOM -INDF starve -EPN -3MS -PT -3MS I go -FUT can -EPN -NEG -1SG

\ps N -CSE -AGR V -EPN -PER -TNS -PER PRO V -TNS V -EPN -TNS -PER

\ft (The leopard said) Now I am starved, I can't go.

\nt

\ref 048

\tx tani bana dandajik:e nena mana

\w tani b-ana dandd-a-y-i-kk-e ne-e-na m-aa-n-a

\mb tani b -ana dandday -i -kk -e ne -na m -aana

\ge I go -FUT can -1S -NEG -1S you -ACC eat -1SG,FUT

\ps N V -TNS V -PER -TNS -PER PRO -CSE V -PER,TNS

\ft (The leopard said to the man) I don't go, I will eat you.

\nt

\ref 049

\tx taw mija:we

\w ta-aw m-i-y-aa -we

\mb ta -aw m -i -y -aa -we

\ge I -DAT eat -1SG -EPN -1SG -CVB

\ps N -CSE V -PER -EPEN -PER -TNS

\ft (The leopard said to the man) I eat you.

\nt

\ref 050

\tx kof:ija gidija gif:aw nena ya:ge:d:a

\w koff-i-y-a gid-i-y-a gif:aw ne-e-na yaa g-ee-dd-a

\mb koff -i -y -a gid -i -y -a gif:aw ne -na yaa g -ee -dd -a

\ge starve-3MS -EPN -3MS be -3MS -EPN -3MS bout/for you -ACC like-this say-3MS -PT -3MS

\ps V -PER -EPN -PER V -PER -EPN -PER AD N -CSE ADV V -PER -TNS -PER

\ft (I eat you) because you let me be starved.

\nt

\ref 051

\tx wort:a man:ni bak'a nena mana ya:ge:d:a

\w wootta m-aani bak'k'a ne-e-na m-ana yaa g-ee-dd-a

\mb wootta m -aa nii bak'k'a ne -na m -ana yaa g -ee -dd -a

\ge how eat -2SG you 'well!' you -ACC eat -FUT like-this say-3MS -PT -3MS

\ps ADV V -PER PRO INTRJ PRO -CSE V -TNS ADV V -PER -TNS -PER

\ft The man said to the leopard, "Why do you want to eat me?"

\nt

\ref 052

\tx hewa: gidijawa gido:p:en:e

\w hewaa gid-i-y-a waa gid-oo-ppe-nne

\mb hewaa gid -i -y -a waa gid -o -pp -e ne

\ge this be -3MS -EPN -3MS why be -3MS -ABL -3MS you

\ps N V -PER -EPN -PER ADV V -PER -CSE -PER N

\ft (the man said) Why do you do this?

\nt

\ref 053

\tx ta nena ?af:a sim:in tana mana gijawa gido:p:e

\w ta nee-na ?aff-a simm-i-n ta-a-na m-aa-na g-i-y-a-w-a gid-oo-ppe

\mb ta ne -na ?aff -a simmin ta-na m -aa -n -a g -i -y -a waa gid -o -pp -e

\ge I you -ACC save -1SG after I -ACC eat -1SG -NEG -1SG say -3MS -EPN -3MS why be -3MS -ABL -3MS

\ps PRO PRO -CSE V -PER AD PRO -CSE V -PER -TNS -PER V -PER -EPN -PER ADV V -PER -CSE -PER

\ft After I saved you, why do you want to eat me?

\nt

\ref 054

\tx ?e... tan:e nen:e pird:et:ana

\w ?e... taa-ne ne-nne pird de?-itt-ana

\mb ?e... taane nenne pird de? -itt -ana

\ge *** I,NOM you,NOM judgement exist - 2S -FUT

\ps *** N,-CSE N,-CSE V AUX -PER -TNS

\ft (The man said) I and You must go to the court.

\nt

\ref 055

\tx pird:aj wodijawa tana wodijawa gido:p:e

\w pirdd-a-i wod-i-y-a-wa ta-a-na wod-i-y-a-w-a gid-oo-ppe

\mb pirdd -a -i wod -i -y -a -wa taana wod -i -y -a -wa gid -o -pp -e

\ge judgement-NOM -INDF kill -3MS -EPN -3MS -CVB I, ACC kill -3MS -EPN -3MS -for be -3S -ABL-3MS

\ps N -CSE -AGR V -PER -EPN -PER -TNS PRO,CSE V -PER -EPN -PER -AD V -PER -CSE -PER

\ft (The man said) If I be found guilty,

\nt

\ref 056

\tx tana manaw dand:aja:

\w taa-na m-ana-w dandd-a-i-aa

\mb taa -na m -ana -w dandd -a -y -aa

\ge I -ACC eat -FUT -GEN can -2SG -EPN -2SG

\ps PRO -CSE V -TNS -CSE V -PER -EPN -PER

\ft then you would eat me.

\nt

\ref 057

\tx doʔaj dum:a dum:a doʔaj deʔijawe

\w doʔ-ai dumma dumma doʔ-a-i deʔ-i-y-a-w-e

\mb doʔ -ai dumma dumma doʔ -ai deʔ -i -y -a -we

\ge wild -NOM,PL differnt differnt wild -NOM,PL present -3PL -EPN -3PL -for

\ps N -CSE,NUM ADJ ADJ N -CSE,NUM TNS -PER -EPN -PER -AD

\ft (The man said like this) To the place where different wild animals present,

\nt

\ref 058

\tx ta:na pird:a nu: ʔim:o ja:ge:d:a

\w taana pirdd-aa nuu ʔimm-o yaa g-ee-dd-a

\mb taana pirdd -aa nuu ʔimm -o yaa g -ee -dd -a

\ge I,NOM judgement -NOM we give -3PL like-this say -3MS -PT -3MS

\ps PRO, CSE N -CSE PRO V -PER ADV V -PER -TNS -PER

\ft let them (the wild animals) judge us.

\nt

\ref 059

\tx ʔi:ʃi ja:gi:de

\w ʔiifʃi yaa g-ii deʔ-e

\mb ʔiifʃi yaa g -ii deʔ -e

\ge ok like-this say -3MS exist -3MS,CVB

\ps ADV ADV V -PER AUX -PER, TNS PRO V -PER

\ft The leopard became agreed by the idea.

\nt 'Eshi' and 'k'aal' are words taken from Amharic.

\ref 060

\tx ʔi go k'a:lan maji:de doʔa:k:o be:d:a

\w ʔi g-o k'aal-an maay-i deʔ-e doʔ-aa-kko b-ee-dd-a

\mb ʔi g -o k'aal -an mayy -i deʔ -e doʔ -aa -kko b -ee -dd -a

\ge he say-3MS word -ACC agree -3PL exist -3PL wild -NOM -LOC go -3PL -PT -3PL

\ps PRO V-PER -N -CSE V -PER AUX -PER N -CSE -CSE V -PER -TNS -PER

\ft The leopard agreed by the idea, and they went to the wild animals.

\nt

\ref 061

\tx c'ora doʔa:k:o be:d:a

\w c'ora doʔ-aa-kko b-ee-dd-a

\mb c'ora doʔ -aa -kko b -ee -dd -a

\ge many wild-NOM -LOC go -3PL -PT -3PL

\ps ADJ N -CSE -CSE V -PER -TNS -PER

\ft They went to different animals.

\nt

\ref 062

\tx gara: melatijawa:k:o

\w gaaraa melat-i-y-a-wa-kko

\mb gaaraa melat -i -y -a -wa -kko

\ge leopard seem -3MS -EPN -3MS -CVB -LOC

\ps N V -PER -EPN -PER -TNS -CSE

\ft They left to a tiger.

\nt

\ref 063

\tx geļeļ:uwa melatija wa:k:o

\w geļeļļ-u-w-a melat-i-y-a-wa-kko

\mb geļeļļ -u -w -a melat -i -y -a -wa -kko

\ge baboon -DEF -EPN -ACC seem -3MS -EPN -3MS -for -LOC

\ps N -AGR -EPN -CSE V -PER -EPN -PER -AD -CSE

\ft They left to the monkey.

\nt

\ref 064

\tx gudunt̃a: malatijawa:k:o

\w gudunts-aa malat-i-y-a-waa-kko

\mb gudunts -aa malat -i -y -a -wa -kko

\ge pig -NOM seem -3MS -EPN -PER -for -LOC

\ps N -CSE V -PER -EPN -3MS -AD -CSE

\ft They left to the pig.

\nt

\ref 065

\tx bi:na ʔub:ant̃i:k:a wa:ge:de: ub:ajk:a

\w b-ii-na ʔubantik-a waa g-ee deʔ-ee ʔubb-a-i-kk-a

\mb b -ina ʔubbantik -a waa g -ee deʔ -ee ʔubbaikk -a

\ge go-3PL all -ACC what say -3PL exist -3PL all -NOM

\ps V -PER N -CSE ADV V -PER V -PER N -CSE

\ft All the animals said the same (that the leopard should eat the man).

\nt

\ref 066

\tx ʔe... ʔi koʃate:ɖa gidija giʃaw ne:na ma:naw koʃe:

\w ʔe... ʔi koʃ-ate-dd-a gid-i-y-a giʃaw neena m-ana-w koʃʃ-ee

\mb ʔe... ʔi koʃ -ate -dd -a gid -i -y -a giʃaw neena m -ana -w koʃʃ -ee

\ge *** he starve -3MS -PT -3MS be -3MS -EPN -3MS about/for you,ACC eat -FUT -2SG starve-MS

\ps *** PRO V -PER -TNS -PER V -PER -EPN -PER AD N, CSE V -TNS -PER V -3MS

\ft (The animals said) You made him starved.

\nt

\ref 067

\tx nema na:na gab:aje:

\w neena naana gab-a-y-ee

\mb neena naana gab -a -y -ee

\ge you,ACC you,ACC right/correct -2S -EPN -2S

\ps PRO, CSE PRO, CSE V -PER -EPN -PER

\ft (the animals said) The leopard is right to eat you.

\nt

\ref 068

\tx ja:gijawa pirda: ?im:ed:a ?e... ma:hijaw

\w yaa g-i-y-a-w-a pird-aa ?imm-ee-dd-a ?e... maah-i-y-a-u

\mb yaa g -i -y -a -wa pird -aa ?imm -ee -dd -a ?e... maah -i -y -aw

\ge like this say -1PL -EPN -3PL -CVB judge -1PL give -1PL -PT -1PL *** agree -1PL -EPN -1PL

\ps ADV V -PER -EPN -PER -TNS V -PER V -PER -TNS -PER *** V -PER -EPN -PER

\ft Saying like this, the animals judged for the leopard.

\nt

\ref 069

\tx wurs:et^sam ?o:k:o be:d:ino k'a:ratik:o be:d:ino

\w wurssetsaan ?ookko b-ee-dd-i-no k'aar-a-t-i-kk-o b-ee de?-ino

\mb wurssetsaan ?ookko b -ee de? -ino k'aar -a -t -i -kko b -ee de? -ino

\ge afterwards towards go -2PL exsit -2PL ape -NOM -F -DEF to go-3PL exist -3PL

\ps ADV LOC V -PER V -PER N -CSE -GND -AGR LOC V -PER V -PER

\ft Finally, both went to the ape.

\nt

\ref 070

\tx k'a:ratik:o bo:wa:p:e hini bag:an

\w k'aar-a-tt-i-kko b-oo-waa-ppe hini bagg-a-n

\mb k'aara -tt -i -kko b -oo waa -ppe hini baggan

\ge ape -F -NOM,DEF CSE go -3PL what -ABL there after

\ps N -GND -CSE,AGR LOC V -PER PRO -CSE ADV ADV

\ft After they went to the ape,

\nt

\ref 071

\tx k'arata: ?ajaw je:d:ite: ja:gina

\w k'aar-a-tt-a ?ayaw y-ee-dd-i-t-ee Yaa g-ina

\mb k'aara -tt -a ?ayaw y -ee -dd -itee yaa g -ina

\ge ape -F -NOM,DEF where come -3PL -PT -3PL like-this say -3PL,ACC

\ps N -GND -CSE,AGR ADV V -PER -TNS -PER ADV V -PER,CSE

\ft The ape asked them, "where are you coming to?"

\nt

\ref 072

\tx hawa:da: hawa:dan metu: nu:na gakk:ina je:d:o gi:di

\w hawaadaa hawaadan met-uu nu-u-na gakk-i-na y-ee-dd-o g-ii di?-i

\mb hawaadaa hawaadan met -uu nuu -na gakk -i -na y -ee -dd -o g -ii di? -i

\ge like-this like-this problem -DEF we -ACC reach -3MS -COM come -1PL -PT -1PL say -3PL exist -3PL

\ps ADV ADV N -AGR PRO -CSE V -PER -and V -PER -TNS -PER V -PER V -PER

\ft We have met a problem.(the man and the leopard said)

\nt

\ref 073

\tx bitani: ta:ni ?a: hawa:dan

\w bitan-ii taa-n-i ?aa hawaadan

\mb bitan -ii taani ?aa hawaadan

\ge man -NOM, DEF I,NOM he, ACC like this

\ps N -CSE,AGR N, CSE N, CSE ADV

\ft (the man said) I saved him like this.

\nt

\ref 074

\tx ?ola:p:e ?af:in tora:p:e ?afi fanka:p:e ?af:a sim:ina

\w ?ol-aa-ppe ?aff-i-n toor-aa-ppe ?af-i fankk-aa-ppe ?aff-a simm-ina

\mb ?olaa -ppe ?aff -in toor -aa -ppe ?aff -i fankk -aa -ppe ?aff -a simm -ina

\ge spear -ABL save -1SG spear-NOM -ABL save-1SG hunt -NOM -ABL save-1SG return-1SG,ACC

\ps N -CSE V -PER N -CSE -CSE V -PER N -CSE -CSE V -PER V -PER,CSE

\ft I saved him from spear of hunters..

\nt

\ref 075

\tx ja:ta ja:ta

\w yaata yaat-a

\mb yaata yaata

\ge like-this like-this

\ps ADV ADV

\ft (The ape said) Do like this.

\nt

\ref 076

\tx ?ogoruwan jeg:a ?af:a:di ja:gi:de

\w ?ogor-u-w-a-n yegg-a ?aff-aa-dd-i yaa g-ii de?-e

\mb ?ogor -u -w -a -n yegg -a ?aff -aa -dd -i yaa g -ii de? -e

\ge sack -DEF -EPN -ACC -INS place/put-in -1S save -3MS -PT -3MS like this say -3MS exist -3MS

\ps N -AGR -EPN -CSE -CSE V -CSE V -PER -TNS -PER ADV V -PER AUX -PER

\ft The man said, "I saved him like this".

\nt

\ref 077

\tx ?ogoruwa ?ojk:owa

\w ?ogor-u-wa ?oykk-o-w-a

\mb ?ogor -u -w -a ?oykk -o -w -a

\ge sack -DEF -EPN -NOM hold -3MS -EPN -NOM

\ps N -AGR -EPN -CSE V -PER -EPN -CSE

\ft (The man said) He held the sack.

\nt

\ref 078

\tx bes:e:da hawan ja:ta jeg:a:de

\w bess-ee-d-a haw-a-n yaat-a yegg-aa de?-e

\mb bess -ee -d -a haw -an yaata yegg -aa de? -e

\ge show -3MS -PT -3MS this -ACC like this put/place in -3MS exist -3MS

\ps V -PER -TNS -PER ADJ -CSE ADV V -PER V -PER

\ft And showed how he saved the leopard.

\nt

\ref 079

\tx hawan ja:ta jeg:ade k'atf:a sot:a:de ?f:a sim:ina

\w hawan yaaa yegg-a de?-e k'atftf-a sott-aa-d-e ?ff-a simm-ina

\mb hawan yaata yegg -a de? -e k'atftf -a sott -aa de? -e ?ff -a simmina

\ge this like-this place-in -1S exist -3MS tie -1S hung -1S exist -3MS save -1S after

\ps ADJ ADV V -PER V -PER V -PER V -PER V -PER V -PER ADV

\ft After I saved him like this,

\nt

\ref 080

\tx ?e... ?ati sim:i: ba gi:na

\w ?e... ?att-i simmii b-a g-ii-na

\mb ?e... ?atti simmii b -a g -ina

\ge *** saved after go -2SG say -CVB

\ps *** V ADV V -PER V -TNS

\ft After the hunters left, when I asked him to leave,

\nt

\ref 081

\tx bike ne:na tani ma:na ja:ge:d:a

\w b-i-kk-e ne-e-na ta-a-n-i m-aa-na yaa g-ee-dd-a

\mb b -i -kk -e ne -na taani m -ana yaa g -ee -dd -a

\ge V -1SG -NEG -1SG you -ACC I eat -FUT like-this say -3MS -PT -3MS

\ps V -PER -TNS -PER PRO -CSE PRO V -TNS ADV V -PER -TNS -PER

\ft He replied that he won't go unless eating me.

\nt

\ref 082

\tx ja:gina hewa:p:e hewa: gidijawa

\w yaa g-i-na hew-aa-ppe hew-aa gid-i-y-a-w-a

\mb yaa g -ina hewaa -ppe hewaa gid -i -y -a -w -a

\ge like-this say -CVB this -ABL this be -3MS -EPN -3MS -EPN -CVB

\ps ADV V -TNS ADJ -CSE ADJ V -PER -EPN -PER -EPN -TNS

\ft The man agreed that the leopard should eat him only...

\nt

\ref 083

\tx gido:p:e do?aj pird:ina ma ta no: ?iita

\w gid-oo-ppe do?-ai pirdd-i-na m-a ta new ?iita

\mb gid -oppe do? -ai pirdd -ina m -a ta ne -w ?iita

\ge be -COND wild -NOM,PL judge -DIS eat -2SG I you -DAT bad

\ps V -TNS N -CSE,NUM V -TNS V -PER PRO PRO -CSE ADJ

\ft if the animals in the wilderness judge that he committed bad things against him.

\nt

\ref 084

\tx ?o:suwa ?ot^sa:d:i gidijawa: gido:p:e

\w ?oos-u-w-a ?oots-aa di?-i gid-i-y-a waa gid-oo-ppe

\mb ?oos -u -w -a ?oots -aa di? -i gid -i -y -a -w -aa gid -oppe

\ge work -DEF -EPN -ACC do -3MS exist -3MS be -3MS -EPN -3MS -EPN -DIS be -COND

\ps N -AGR -EPN -CSE V -PER V -PER V -PER -EPN -PER -EPN -TNS V -TNS

\ft If I did wrong on you,

\nt

\ref 085

\tx ?ub:a do?aj pird:ina ma

\w ?ubb-a do?-ai pirdd-i-na m-a

\mb ?ubba do? -ai pirdd -i -na m -a

\ge all wild-animal -NOM,PL judge -3PL -DIS eat -2SG

\ps ADJ N -CSE,NJM V -PER -TNS V -PER

\ft And if all the wild animals judge that you should eat me,

\nt

\ref 086

\tx ja:garde ta ha?i ja:d:i ja:gi ?e... bitani: ?ode:da

\w yaa g-aa de?-e ta ha??-i yaa ddi?-i yaa g-i ?e... bitan-ii ?od-ee-d-a

\mb yaa g -aa de? -e ta ha??i yaa ddi? -i yaa g -i ?e... bitan -ii ?od -ee -d -a

\ge like-this say -3MS exist -3MS I now like-this exist -3MS like-this say -3MS ** man -DEF tell -3MS -PT-3MS

\ps ADV V -PER AUX -PER PRO ADV ADV V -PER ADV V -PER ** N -AGR V -PER -TNS -PER

\ft After they left to the animals, the man explained that he saved the leopard, but the leopard wanted to eat him.

\nt

\ref 087

\tx k'arat:ak:a ?a: ?otf:a:d:u hawe lik:e: ga

\w k'aar-a-tt-aa -kka ?aa ?ootf:tf-aa-dd-u haw-e likk-ee g-a

\mb k'aar -a -tt -aa -kka ?aa ?ootf:tf-aa-dd -u hawe likk -ee g -a

\ge ape -DEF -F -NOM -also he,ACC ask -3S -PT -3S this right -3MS say -3S,CVB

\ps N -AGR -GND -CSE -ADV PRO,CSE V -PER -TNS -PER ADJ ADJ -PER V -PER,TNS

\ft The man explained all things to the ape.

\nt [likk-] is an Amharic word. In this context, it serves as a noun.

\ref 088

\tx mahija ?otf:ina ?e... lik:e ge:d:a

\w mah-i-y-a ?ootf:tf-i-na ?e... likk-e g-ee-dd-a

\mb mah -i -y -a ?ootf:tf-ina ?e... likk -e g -ee -dd -a

\ge leopard -DEF -EPN -NOM ask -3S,DIS *** right -NOM say -3MS -PT -3MS

\ps N -AGR -EPN -CSE V -PER,TNS *** ADJ/N -CSE V -PER -TNS -PER

\ft When the ape asked the leopard if all this is true, the leopard replied that it is true.

\nt [likk-] is an Amharic word inflected in terms of Dawuro morphological rule.

\ref 089

\tx hewa: gido:p:e ta ha?:i pird:a: ?im:ana

\w hew-aa gid-oopp-e ta ha??-i pirdd-aa ?imm-ana

\mb hewaa gid -oopp -e ta ha??i pirdd -aa ?imm -ana

\ge this be -COND -3MS I now judgement -ACC give -FUT

\ps ADJ V -TNS -PER PRO ADV N -CSE V -TNS

\ft The ape said that if the matter is like this , she would give the judgement.

\nt

\ref 090

\tx k'arata bi: pird:a: ?im:i:f:in

\w k'ar-a-t-a b-ii pirdd-aa ?imm-i-ffinn

\mb k'ar -a -t -a b -ii pirdd -aa ?imm -i -ffinn

\ge N -DEF -F -NOM go -3S judgement -ACC give -3S -CVB

\ps N -AGR -GND -CSE V -PER N -CSE V -PER -TNS

\ft The ape, to give the judgement,

\nt

\ref 091

\tx mit^sa bol:a gi?:a: ?im:ana sa?an ?im:ik:e ja:ga:d:u

\w mits-a boll-a gi??-aa ?imm-a-na sa?-a-n ?imm-i-kk-e yaa g-aa-dd-u

\mb mits -a bolla gi?? -aa ?imm -ana sa? -a -n ?imm -i -kk -e yaa g -aa -dd -u

\ge wood -ACC on climb -1S give -FUT ground -ACC -LOC give -1S -NEG -1S like-this say -1S -PT -1S

\ps N -CSE AD V -PER V -TNS N -CSE -CSE V -PER -TNS -PER ADV V -PER -TNS -PER

\ft she said that she must sit on a tree to give the judgement.

\nt

\ref 092

\tx mit^sa bol:a giʔa:du ʔut:a:du

\w mits-a boll-a giʔʔ-aa-dd-u ʔutt-aa-dd-u

\mb mits -a bolla giʔʔ -aa -dd -u ʔutt -aa -dd -u

\ge wood -ACC on climb -3FS -PT -3FS sit -3FS -PT -3FS

\ps N -CSE AD V -PER -TNS -PER V -PER -TNS -PER

\ft Then, she climbed up a tree and sat on it.

\nt

\ref 093

\tx ʔane ne bitanija ʔʃ:o woga:

\w ʔane ne bitan-i-y-a ʔʃʃ-o wog-aa

\mb ʔane ne bitan -i -y -a ʔʃʃ -o wog -aa

\ge ok you man -DEF -EPN -NOM save -2SG way/method -NOM

\ps INTR N N -AGR -EPN -CSE V -PER N -CSE

\ft How the man saved the leopard,

\nt

\ref 094

\tx tama bes:a ne woota ʔaʃ:a:d:int:o

\w ta-a-na bess-a ne woota ʔaʃʃ-aa-dd-i-n-tt-o

\mb taa -na bess -a ne woota ʔaʃʃ -aa -dd -intto

\ge I -ACC show -2SG, IMP you how save -2SG -PT -2SG

\ps PRO -CSE V -PER, MOO N ADV V -PER -TNS -PER

\ft She asked the man to demonstrate (how he saved the leopard).

\nt

\ref 095

\tx tama bes:a ga:de ʔe... k'a:rata ʔootʃ:a:du

\w ta-a-na bess-a yaa g-aa deʔ-e ʔe... k'aar-a-tt-a ʔootʃʃ-aa-dd-u

\mb taa -na bess -a yaa g -aa deʔ -e ʔe... k'aar -a -tt -a ʔootʃʃ -aa -dd -u

\ge I -ACC show-2SG, IMP like this say -3FS exist -3FS *** ape -DEF -F -NOM ask -3FS -PT -3FS

\ps N -CSE V -PER, MOO ADV V -PER AUX -PER *** N -AGR -GND -CSE V -PER -TNS -PER

\ft The ape asked the man to show how he saved the leopard.

\nt

\ref 096

\tx ma:hija ne ʔaʃ:o woga bes:a ja:ga

\w maah-ii-a ne ʔaʃʃ-o wog-a bess-a yaa g-a

\mb maah -i -y -a ne ʔaʃʃ -o wog -a bess -a yaa g -a

\ge leopard -DEF -EPN -NOM you save -2SG way/method -NOM show -2SG, IMP like-this say -3FS

\ps N -AGR -EPN -CSE PRO V -PER N -CSE V -PER, MOO ADV V -PER

\ft The ape said, 'Show me the way how you saved the leopard'.

\nt

\ref 097

\tx ta ja:ta ?aʃa:di gi:de

\w ta yaa ta ?aʃʃ-aa-dd-i g-ii de?-e

\mb ta yaa ta ?aʃʃ-aa -dd -i g -ii de? -e

\ge I like-this I save -1SG -PT -1SG say -3MS exist -3MS

\ps N ADV N V -PER -TNS -PER V -PER AUX -PER

\ft The man told what he did to the leopard.

\nt

\ref 098

\tx bitani: ?ogoruwa ?ojk'o ?ogoruwa hawan

\w bitan-ii ?ogor-u-wa ?oyk'k'-o ?ogor-u-wa haw-a-n

\mb bitan -ii ?ogor -u -w -a ?oyk'k' -o ?ogor -u -w -a hawan

\ge man -DEF sack -DEF -EPN -ACC hold -3MS,DIS sack -DEF -EPN -ACC this

\ps N -AGR N -PER -EPN -CSE V -PER,TNS N -AGR -EPN -CSE ADJ

\ft And he showed the ape the leather sack in which he hid the leopard.

\nt

\ref 099

\tx ?ane ma:hija gela gi gelis:e:da k'atʃe:da

\w ?ane maah-ii-a gel-a g-i geliss-ee-dd-a k'atʃtʃ-ee-dd-a

\mb ?ane maah -ii -a gel -a g -i gel -iss -ee -dd -a k'atʃtʃ-ee -dd -a

\ge ok leopard -DEF -ACC enter -2S,IMP say -3S enter -PAS -3MS -PT -3MS tie -3MS -PT -3MS

\ps INTRJ N -AGR -CSE V -PER,MOO V -PER V -TNS -PER -TNS -PER V -PER -TNS -PER

\ft The man let the leopard enter into the sack.

\nt

\ref 100

\tx hewa:p:e hini bagan ja:ta ?ʃa:di

\w hew-aa-ppe hini baggan yaa ta ?ʃʃ-aa-dd-i

\mb hewaa -ppe hini baggan yaa ta ?ʃʃ -aa -dd -i

\ge this -ABL after after like-this I save -1S -PT -1S

\ps ADJ -CSE ADV ADV ADV PRO V -PER -TNS -PER

\ft He said that he saved the leopard like this.

\nt

\ref 101

\tx ja:ta sota ?aʃa:di ja:gina

\w hew-aa-ppe hini baggan yaa ta ?ʃʃ-aa-dd-i yaat-a sotta ?aʃʃ-aa-dd-i yaa g-i-na

\mb yaa ta sotta ?aʃʃ -aa -dd -i yaa g -ina

\ge like-this I hung save -1S -PT -1S like-this say -3MS,CVB

\ps ADV PRO V V -PER -TNS -PER ADV V -PER,TNS

\ft I hang it on the tree like this.

\nt

\ref 102

\tx k'arat:a wa:ga:de: le:la:ni

\w k'aar-a-tt-a waa g-aa-dd-ee leelaani

\mb k'aar -a -tt -a waa g -aa -dd -ee leelaani

\ge ape -DEF -F -NOM like-this say -3FS -PT -3FS slowly

\ps N -AGR -GND -CSE ADV V -PER -TNS -PER ADV

\ft The ape said with a lower voice,

\nt

\ref 103

\tx ?e... bare c'ingurs:a: kes:en:a:m

\w ?e... bar-e c'ingurss-aa kess-e-nn-aa-n

\mb ?e... bare c'ingurss -aa kess -e -nn -aan

\ge *** self voice -ACC make-loud -3S -NEG -3S

\ps *** N N -CSE V -PER -TNS -PER

\ft Making her voice lower,

\nt

\ref 104

\tx s'am?aj new kufijjan ba:we

\w s'am??-a-i ne-w kuf-ii-a-n baa-we

\mb s'am?? -a -i ne -w kuf -i -y -a -n baa -we

\ge stick -ACC -INDF you -DAT hand -DEF -EPN -ACC -LOC absent -DAT

\ps N -CSE -AGR PRO -CSE N -AGR -EPN -CSE -CSE V/ADV -CSE

\ft She asked the man, "Don't you have a stick on your hand?"

\nt

\ref 105

\tx foc'a wod'a: ?ag:ik:i

\w foc'-a wod'-aa ?agg-i-kk-i

\mb foc' -a wod'-aa ?agg -i -kk -i

\ge hit/beat -2S,IMP kill -2S,IMP leave -2S,IMP -NEG -2S,IMP

\ps V -PER,MOO V -PER,MOO V -PER,MOO -TNS -PER,MOO

\ft (the ape said) Hit the leopard and kill him.

\nt

\ref 106

\tx ne s'ala:tija giden:e

\w ne s'alaat-i-y-a gid-e-nn-e

\mb ne s'alaat -i -y -a gid -e -nn -e

\ge you enemy -DEF -EPN -ACC be -3MS -NEG -3MS

\ps PRO N -AGR -EPN -CSE V -PER -TNS -PER

\ft (the ape said) Isn't it your enemy?

\nt

\ref 107

\tx jɔc'a woda: ʔag:ik:i:

\w jɔc'-a wɔd'-aa ʔagg-i-kk-ii

\mb jɔc' -a wɔd' -aa ʔagg -i -kk -ii

\ge beat -IMP, 2SG kill -IMP, 2SG leave -2SG -NEG -2SG

\ps V -MOO, PER V -MOO, PER V -PER -TNS -PER

\ft Beat him, kill him, don't leave him.

\nt

\ref 108

\tx ja:gina bitani:

\w yaa g-ina bitan-ii

\mb yaa g -ina bitan -ii

\ge like-this say -3FS man -DEF,NOM

\ps ADV V -PER N -AGR, CSE

\ft The ape said this to the man.

\nt

\ref 109

\tx ʔe... ʔɔjk:o s'amʔ:an shoc'i wɔdɪ:de

\w ʔe... ʔoykk-o s'amʔʔ-a-n shoc'-i wɔd-ii deʔ-e

\mb ʔe... ʔoykko s'amʔʔ -a -n shoc' -i wɔd' -ii deʔ -e

\ge *** hold stick -ACC -INS hit -3MS, CVB kill -3MS exist -3MS

\ps *** V N -CSE -CSE V -PER, TNS V -PER AUX -PER

\ft The man beat the leopard and killed it.

\nt

\ref 110

\tx mahija:pɛ atɛ:d:a

\w maah-i-y-aa-ppe ʔatt-ee-dd-a

\mb maah -i -y -aa -ppe ʔatt -ee -dd -a

\ge leopard -DEF -EPN -NOM -ABL save -3MS -PT -3MS

\ps N -AGR -EPN -CSE -CSE V -PER -TNS -PER

\ft He became saved from the leopard.

\nt

\ref 111

\tx ja:ge:tɛ:

\w yaa g-e-tt-ee

\mb yaa g -ette

\ge like-this say -3MS

\ps ADV V -PER

\ft There is a story like this.

\nt

\ref 112

\tx ?ingidi: tanaj tosi bara:to

\w ?ingidii ta na?-y tosi bar-aato

\mb ?ingidii ta na? -i tosi bar -aato

\ge well! I boy -INDF tell live -3MS

\ps INTRJ PRO N -AGR V V -PER

\ft Well, let my son live telling a story like this.

\nt The narrator says this statement while concluding narrating his tale.

\ref 113

\tx ne naj tog:i ?a:foto ja:ge nuasaj

\w ne na?-i togg-i ?aaf-oto yaa g-e nu ?as-a-i

\mb ne na? -i togg -i ?aaf-oto yaa g -e nu ?as -ai

\ge you son -INDF maize -INDF fall -3MS like-this say -3PL we man -PL

\ps PRO N -AGR N -AGR V -PER ADV V -PER PRO N -NUM

\ft But let your son fall from maize tree.

\nt The narrator says this statement while concluding telling his tale.

\ref 114

\tx woji ?e... ta naj para: bol:a uti:de

\w woyi ?e... ta na?-i par-aa boll-a ?utt-ii de?-e

\mb woyi ?e... ta na? -i paraa bolla ?utt -ii de? -e

\ge or *** I son -INDF horse,-ACC on sit -3MS exist -3MS

\ps COM *** PRO N -AGR N,-CSE AD V -PER V -PER

\ft Or, 'Let my son ride a horse'.

\nt The narrator says this statement while concluding his tale.

\ref 115

\tx ?e:s:a: mis'il:o

\w ?eess-aa mis's'ill-o

\mb ?eess -aa mis's'ill -o

\ge honey -ACC drink -3MS,IMP

\ps N -CSE V -PER,MOO

\ft Or, 'Let my son drink 'tej'.

\nt 1) 'essa' is an local alcoholic beverage made from honey. 2) The narrator says this statement while concluding his tale.

\ref 116

\tx ne naj harija bol:a ?uti:de

\w ne na?-i har-i-y-a boll-a ?utt-ii de?-e

\mb ne na? -i har -i -y -a bolla ?utt -ii de? -e

\ge you son -INDF donkey -DEF -EPN -ACC on sit -3MS exist -3MS

\ps PRO N -AGR N -AGR -EPN -CSE AD V -PER V -PER

\ft Let your son ride a donkey .

\nt It is a statement which the narrator says while concluding telling his tale.

\ref 117

\tx za:l:ima: mis'il:o ja:ge

\w zaallim-aa mis's'ill-o yaa g-e

\mb zaallim -aa mis's'ill -o yaa g -e

\ge false-banana -ACC drink -3MS,IMP like-this say -3PL

\ps N -CSE V -PER,MOO ADV V -PER

\ft And let your son drink residue of false banana.

\nt It is a statement which the narrator says while concluding telling his tale.

\id 018: The snake and the Man

\ref 001

\tx fo:ʃ:aj ʃa:fa gak:o:de

\w ʃooʃʃ-a-i ʃaaf-a gakk-oo de?-e

\mb ʃooʃʃ -a -i ʃaaf -a gakk -oo de? -e

\ge snake -NOM -INDF river -ACC reach -3MS exist/present -3MS

\ps N -CSE -AGR N -CSE V -TNS AUX -PER

\ft A snake reached at a river.

\nt

\ref 002

\tx ʔiti bitani: ʃa:fa gak:o:de

\w ʔitti biitan-ii ʃaaf-a gakk-oo de?-e

\mb ʔitti biitan -ii ʃaaf -a gakk -oo de? -e

\ge one man -INDF river -ACC reach -3MS,CVB exist -3MS

\ps ADJ N -AGR N -CSE V -PER,TNS AUX -PER

\ft A man arrived at the river.

\nt

\ref 003

\tx ta:na ha:t^saa pint^sa gywa ʃo:ʃ:aj

\w ta-a-na haats-aa pints-a g-i-w-a ʃooʃʃ-a-i

\mb taa -na haats -aa pints -a g -i -w -a ʃooʃʃ -a -i

\ge I -ACC water -ACC cross -2SG, IMP say -3MS -EPN -3MS snake -NOM -INDF

\ps PRO -CSE N -CSE V -PER, MOO V -PER -EPN -PER N -CSE -AGR

\ft The sanke asked the man to help him cross the river by carrying.

\nt

\ref 004

\tx woota pint^so gi:na ne hu:p'ija ta s'a:s'etana

\w woota pints-o g-ina ne huup'-i-y-a ta s'aas'et-ana

\mb woota pints -o g -ina ne huup' -i -y -a ta s'aas'et -ana

\ge how cross -1SG say -3MS you head -DEF -EPN -NOM I coil -FUT

\ps ADV V -PER V -TNS PRO N -AGR -EPN -CSE PRO V -TNS

\ft The snake said, 'Put me on your head.'

\nt

\ref 005

\tx tana pint^a guwa pin:edawe

\w taa-na pints-a g-u-w-a pinn-ee-dd-a-w-e

\mb taa -na pints -a g -u -w -a pinn -ee -dd -a -w -e

\ge I -ACC cross -1SG say -3MS -EPN -3MS cross -1SG -PT -1SG -EPN -DIS

\ps N -CSE V -PER V -PER -EPN -PER V -PER -TNS -PER -EPN -TNS

\ft Help me to cross the river.

\nt

\ref 006

\tx wod^a gi:na nena mama

\w wod^a-a g-ii-na ne-e-na m-aa-na

\mb wod^a -a g -ina nee -na m -ana

\ge dismount -2SG,IMP say -3MS you -ACC eat -FUT

\ps V -PER,MOO V -PER PRO -CSE V -TNS

\ft But, after crossing the river, the snake refused to dismount even threatened the man to eat.

\nt

\ref 007

\tx ne hu:p'ijan kesa ?uta

\w ne huup'-i-ya-n kes-a ?utt-a

\mb ne huup' -i -y -a -n kes -a ?utt -a

\ge you head -DEF -EPN -NOM LOC climb -2SG put -2SG

\ps N N -AGR -EPN -CSE CSE V -PER V -PER

\ft Sitting on the man's head,

\nt

\ref 008

\tx ?uraj han:ip:e ?ajfija sa?:a ?ak:ana

\w ?ur-a-i hanni-ppe ?ayf-i-y-a sa??-a ?akk-ana

\mb ?ur -a -i hanni -ppe ?ayf-i -y -a sa?? -a ?akk -ana

\ge person -NOM -DEF this -ABL eye -DEF -EPN -ACC sting -1SG do -FUT

\ps N -CSE -AGR ADJ -CSE N -AGR -EPN -CSE V -PER V -TNS

\ft began threatening the man to sting his eyes.

\nt

\ref 009

\tx han:ip:e si:dija sa?:a ?ak:ana hajt^a:p:e sa?:a ?ak:ana

\w hanni-ppe siid-i-ya sa??-a ?akk-a-na hayts-aa-ppe sa??-a ?akk-a-na

\mb hanni -ppe siid -i -y -a sa?? -a ?akk -ana hayts -aa -ppe sa?? -a ?akk -ana

\ge this -ABL nose -DEF -EPN -ACC bite -1SG do -FUT ear -ACC -ABL sting -1SG do -FUT

\ps ADJ -CSE N -AGR -EPN -CSE V -PER V -TNS V -CSE -CSE V -PER V -TNS

\ft (the snake) was threatening the man to sting his nose, etc.

\nt

\ref 010

\tx ta new wod:ik:e guwa

\w ta ne-u wodf-i-kk-e g-u-wa

\mb ta ne -u wodf -i -kk -e g -u -w -a

\ge I you -GEN climb-down -1SG -NEG -1SG say -3MS -EPN -3MS

\ps N N CSE V -PER -TNS -PER V -PER -EPN -PER

\ft (The snake) refused to get down from the person's head.

\nt

\ref 011

\tx ta:na mo:p:a ta ne:na pint^sa:di gi:na ?is':ina

\w taa-na m-oopp-aa ta nee-na pint^s-aa-dd-i g-iina ?is's'-i-na

\mb taa -na m -oopp -aa ta nee -na pints -aa -dd -i g -ina ?is's' -ina

\ge I -ACC eat -NEG -2SG I you -ACC cross -1SG -PT -1SG,CVB say -DIS refuse -DIS

\ps N -CSE V -TNS -PER PRO PRO -CSE V -PER -TNS -PER,TNS V -TNS V -TNS

\ft The man asked the snake not to eat him , but the snake refused.

\nt

\ref 012

\tx ga:m:uwa gol:e gak:ina pird:ina

\w gaamm-u-w-a goll-e gakk-ina pirdd-ina

\mb gaamm -u -w -a goll -e gakk -ina pirdd -ina

\ge lion -DEF -EPN -NOM house -NOM reach -DIS judge -DIS

\ps N -AGR -EPN -CSE N -CSE V -TNS V -TNS

\ft Both together went to the lion's house.

\nt

\ref 013

\tx wod:a gi:na wod:ik:e gi:na:

\w wodf-a g-ina wodf-i-kk-e g-inaa

\mb wodf -a g -ina wodf -i -kk -e g -inaa

\ge dismount -1SG say -DIS dismount -1SG -NEG -1SG say -DIS

\ps V -PER V -TNS V -PER -TNS -PER V TNS

\ft The lion asked the snake to get down, but the snake refused.

\nt

\ref 014

\tx mahija gol:e gak:i wod:a gi:na wod:ik:e gi:na

\w maah-i-y-a goll-e gakk-i wodf-a g-ina wodf-i-kk-e g-ina

\mb maah -i -y -a goll -e gakk -i wodf -a g -ina wodf -i -kk -e g -ina

\ge leopard-DEF-EPN-NOMhouse -NOM reach -3PL dismount -2SG say -DIS dismount -1SG -NEG-1SG say -DIS

\ps N -AGR -EPN -CSE N -CSE V -PER V -PER V -TNS V -PER -TNS -PER V -TNS

\ft They went to the leopard. The leopard ordered him to get down, again the snake refused.

\nt

\ref 015

\tx gara: gol:e gak:i wod:ia gi:na wod:ik:e gi

\w gaar-aa goll-e gakk-i wod:f-a g-ii-na wod:f-i-kk-e g-i

\mb gaar -aa goll -e gakk -i wod:f -a g -ina wod:f -i -kk -e g -i

\ge antelope -NOM house -NOM reach -3PL dismount -2SG say -DIS dismount -1SG -NEG -1SG say -3MS

\ps N -CSE N -CSE V -PER V -PER V -TNS V -PER -TNS -PER V -PER

\ft They went to the antelope. Again the snake became unwilling to get down.

\nt

\ref 016

\tx k'a:rija gol:e gak:i

\w k'aar-i-y-a goll-e gakk-i

\mb k'aar -i -y -a goll -e gakk -i

\ge ape -DEF -EPN -NOM house -NOM reach -3PL

\ps N -AGR -EPN -CSE N -CSE V -PER

\ft They went to the ape's house.

\nt

\ref 017

\tx wod:ia gi:na wod:ik:e gi:na

\w wod:f-a g-ina wod:f-i-kk-e g-ina

\mb wod:f -a g -ina wod:f -i -kk -e g -ina

\ge come-down -2S,IMP say -DIS dismount -1S -NEG -1S say -DIS

\ps V -PER,TNS V -TNS V -PER -TNS -PER V -TNS

\ft The ape ordered the snake to come down. But the snake said no.

\nt

\ref 018

\tx ?ura k'arati gol:e

\w ?ura k'aar-a-tt-i goll-e

\mb ?ura k'aar -a -tt -i goll -e

\ge (slave) ape -NOM -F -INDF house -NOM

\ps ADJ N -CSE GND -AGR N -CSE

\ft At the ape's house,

\nt

\ref 019

\tx wod:ik:e go:de k'arat:a

\w wod:f-i-kk-e g-oo de?-e k'aar-a-tt-a

\mb wod:f -i -kk -e g -oo de? -e k'aar -a -tt -a

\ge dismount -1SG -NEG -1SG say -3MS exist -3MS ape -DEF -F -NOM

\ps V -PER -TNS -PER V -PER AUX -PER N -AGR GND -CSE

\ft When the ape asked to get down, it refused.

\nt

\ref 020

\tx ?ane hint:o: wode wod:an:e

\w ?ane hin-ttoo wode wodf-a-nn-e

\mb ?ane hin -ttoo wode wodf -anne

\ge well you -GEN(HON) time/hence climb-down -2SG,FUT

\ps ADV PRO -CSE ADV V -PER,TNS

\ft (the ape said) she can not give judgement unless the ape get down to the earth.

\nt

\ref 021

\tx ?ufetf:a bag:ana ?asaj ha:sajo

\w ?ufetff-a bagg-a-na ?as-a-i haas-a-y-o

\mb ?ufetff -a bagg -a -na ?as -a -i haas -a -y -o

\ge right-side -NOM side -ACC -LOC man -ACC -INDF,PL speak -3MS -EPN -3MS,DIS

\ps ADJ -CSE N -CSE -CSE N -CSE -AGR,NUM V -PER -EPN -PER,DIS

\ft The ape said that the man should stand at the right side and speak.

\nt

\ref 022

\tx had:irs:a bag:an:a

\w haddirss-a bagg-a-nna

\mb haddirss -a bagg -a -nna

\ge left NOM side -ACC -LOC

\ps ADJ CSE N -CSE -CSE

\ft She also said that the snake must stand at the left side and address its case.

\nt

\ref 023

\tx ne ha:saja

\w ne haas-a-y-a

\mb ne haas -a -y -a

\ge you speak -2SG -EPN -2SG

\ps PRO V -PER -EPN -PER

\ft The ape asked the snake to stand at the left side and speak.

\nt

\ref 024

\tx ja: gaw

\w yaa g-aw

\mb yaa g -aw

\ge like-this say -3FS

\ps ADV V -PER

\ft The ape said like this.

\nt

\ref 025

\tx ja:go:de wodʔi saʔan wodʔawa

\w yaa g-oo deʔ-e wodʔd-i saʔ-a-n wodʔd-a-wa

\mb yaa g -oo deʔ -e wodʔd -i saʔ -a -n wodʔd -a -w -a

\ge like-this say -3FS exist -3FS dismount -3MS,CVB ground -NOM -LOC dismount -3MS -EPN -3MS

\ps ADV V -PER AUX -PER V -PER, TNS N -CSE -CSE V -PER -EPN -PER

\ft When she said like this, the snake came down to the ground.

\nt

\ref 026

\tx wotʔik:i: gana:s:a galijan ʃoc'in:e

\w wots-i-kk-ii g-ana a-ss-a gal-i-y-a-n ʃoc'-i-nne

\mb wots -i -kk -ii g -ana ass -a gal -i -y -a -n ʃoc' -inne

\ge put/place -2SG -NEG -2SG say -FUT man -ACC back -DEF -EPN -ACC -LOC hit -DIS

\ps V -PER -TNS -PER V -TNS N -CSE N -AGR -EPN -CSE -CSE V -TNS

\ft (as soon as the snake got down) The ape told the man to hasten to stone it.

\nt

\ref 027

\tx ʃo:ʃa: wodʔi bafuwa s'ala:tija

\w ʃoʃʃ-aa wodʔ-ii baʃ-u-w-a s'alaat-i-y-a

\mb ʃoʃʃ -aa wodʔ -ii baʃ -u -w -a s'alaat -i -y -a

\ge snake -ACC kill -3MS, CVB leave -3MS -EPN -3MS enemy -DEF -EPN -ACC

\ps N -CSE V -PER, TNS V -PER -EPN -PER N -AGR -EPN -CSE

\ft Then, the man killed the snake his enemy.

\nt

\ref 028

\tx hewa: sim:i

\w hewaa simmi

\mb hewaa simmi

\ge that well

\ps N INTRJ

\ft Since then,

\nt

\ref 029

\tx ʃo:ʃa: ta:rikin:e

\w ʃoʃʃ-aa taarik-i-nne

\mb ʃoʃʃ -aa taarik -i -nne

\ge snake -ACC story -DEF -ACC

\ps N -CSE N -AGR -CSE

\ft The story of the snake,

\nt [taarik-] is taken from Amharic.

\ref 030

\tx ?asa:w den zindin:i

\w ?as-aaw de?-iino zinddinn-i

\mb ?as -aaw de? -iino zinddinn -i

\ge man -ACC exist -3PL relation -NOM,INDF

\ps N -CSE ADJ N -CSE,AGR

\ft Snake's relation with human beings

\nt

\ref 031

\tx bajn:awe hewa: daboti bajn:awe hewa:

\w bay-nn-a-we hewaa dabot-i bay-nn-a-we hewaa

\mb bay -nn -a -w -e hewaa dabot -i bay -nn -a -w -e hewaa

\ge have -NEG -2PL -EPN -2PL this relation -NOM,INDF have -NEG -3S -EPN -3S this

\ps V -TNS -PER -EPN -PER ADJ N -CSE,AGR V -TNS -PER -EPN -PER ADJ

\ft Man and snake became enemies since then.

\nt

\id 019: The lion and the monkey

\ref 001

\tx ga:m:u:n:e ?e... gelef:u:ne miz:za: kos'uwa

\w gaamm-uu-nne ?e... geleff-uu-ne miizz-aa kos's'-u-w-a

\mb gaamm -uu -nne ?e... geleff -uu -ne miizz -aa kos's' -u -w -a

\ge lion -DEF -and *** monkey -DEF -and friend -NOM become -3PL -EPN -3PL

\ps N -AGR -COM *** N -AGR -COM N -CSE V -PER -EPN -PER

\ft A lion and a monkey became friends.

\nt Both got a cow in common, and had decided to share its milk turn by turn.

\ref 002

\tx ga:m:u baro:k:a ?uʃe:

\w gaamm-u barookka ?uʃ-ee

\mb gaamm -u barookka ?uʃ -ee

\ge lion -DEF self -GEN drink -3MS

\ps N -AGR ADJ -CSE V -PER

\ft But the lion was drinking the milk alone for himself.

\nt

\ref 003

\tx gelef:u:ji ?otʃ:anaw jaj:uwa

\w geleff-uu y-i ?ootʃtʃ-ana-w yayy-u-w -a

\mb geleff -uu y -i ?ootʃtʃ -ana -w yayy -u -w -a

\ge baboon -DEF come -3MS visit/ask -FUT -DAT fear -3MS -EPN -3MS

\ps N -AGR V -PER V -TNS -CSE V -PER -EPN -PER

\ft When his turn came, the monkey went to the lion to take the cow, but feared to ask the lion.

\nt

\ref 004

\tx jaj:uwa

\w yayy-u-w-a

\mb yayy -u -w -a

\ge fear -3MS -EPN -3MS

\ps V -PER -EPN -PER

\ft The monkey became afraid to ask.

\nt

\ref 005

\tx ge:dawe koda: juwa

\w g-ee-dd-a-w-e kod-aa y-u-wa

\mb g-ee-dd-a-w-e kod-aa y-u -w -a

\ge say -3MS -PT -3MS -EPN -CVB turn -ACC come -3S -EPN -3S

\ps ADV -PER -TNS -PER -EPN -TNS V -CSE V -PER -EPN -PER

\ft The monkey came to take the cow.

\nt

\ref 006

\tx mijat:o tara: ?uʃanaw

\w miy-a-tt-o taraa ?uʃ-ana-w

\mb miy -a -tt-o taraa ?uʃ-ana -w

\ge cow -DEF -F -ACC turn drink -FUT -DAT

\ps N -AGR -GND -CSE N V -TNS -CSE

\ft Taking the cow was his turn.

\nt

\ref 007

\tx je:dawe ?ajaw jardii guwa

\w y-ee-dd-a-w-e ?ayaw y-aa-dd-i g-u-w-a

\mb y -ee-dd-a-w-e ?ayaw y -aa-dd-i g -u -w -a

\ge come -3MS -PT -3MS -EPN -CVB why come -2SG -PT -2SG say -3MS -EPN -3MS

\ps V -PER -TNS -PER -EPN -TNS ADV V -PER -TNS -PER V -PER -EPN -PER

\ft The lion asked the monkey why he came.

\nt

\ref 008

\tx ta koda:k:a hintew ?uʃite

\w ta kod-aa-kk-a hintt-ew ?uʃ-i-t-e

\mb ta kod -aa-kk-a hintt-ew ?uʃ -ite

\ge I turn -DEF -also -ACC you -NOM(HON) drink -2S(HON)

\ps PRO N -AGR -CON -CSE PRO -CSE V -PER

\ft (taken into fear) the monkey said that he came to allow the lion also drink his turn.

\nt

\ref 009

\tx ta koda:k:a hinte ?uʃite j

\w ta kod-aa-kk-a hintt-e ?uʃ-ite

\mb ta kod -aa -kk -a hintte ?uʃ -ite

\ge I turn -DEF -also -ACC you (HON) -NOM drink -2SG (HON)

\ps PRO N -AGR -CON -CSE PRO -CSE V -PER

\ft I came to tell you also drink my turn.

\nt

\ref 010

\tx ja:ga ?odana ja:d:i guwa

\w yaa g-a ?od-ana y-aa-dd-i g-u-w-a

\mb yaa g -a ?od -ana y -aa -dd -i g -u -w -a

\ge like-this say -3MS tell -FUT come -1SG -PT -1SG say -3MS -EPN -3MS

\ps ADV V -PER V -TNS V -PER -TNS -PER V -PER -EPN -PER

\ft He said that he came to tell him (the lion) this.

\nt

\ref 011

\tx ja:gi:di

\w yaa g-ii-d-i

\mb yaa g -ii -d -i

\ge like-this say -3MS -PT -3MS,CVB

\ps ADV V -PER -TNS -PER,TNS

\ft The monkey said like this

\nt

\ref 012

\tx ?udina:de ?a: koda:nak:a ?uʃuwa

\w ?ud-i-na-a de?-e ?aa kod-aa-nna-kka ?uʃ-u-w-a

\mb ?ud -i -naa de? -e ?aa kod -aa -nna -kka ?uʃ -u -w -a

\ge tell -3MS -FUT exist -2S he turn -DEF -ACC -also drink -3MS -EPN -3MS

\ps V -PER -TNS -AUX -PER PRO N -AGR -CSE -CON V -PER -EPN -PER

\ft When the monkey told like this , the lion drank the his share also.

\nt

\ref 013

\tx ?a: koda:nak:a ?uʃuwa

\w ?aa koda-nna-kka ?uʃ-u-w-a

\mb ?aa koda-nna-kka ?uʃ -u -w -a

\ge he,NOM turn -ACC -also drink -3MS -EPN -3MS

\ps PRO,CSE N -CSE -ADV V -PER -EPN -PER

\ft The lion drank the monkey's share too.

\nt

\ref 014

\tx simi ?aw ?odanaw kot^sanaw gif i ?ak:anaw

\w simmi ?a-u ?od-a-na-w kots-a-na-u gif-i ?akk-a-na-u

\mb simmi ?aw ?od -ana -w kots -ana -u gif -i ?akk -ana -u

\ge well he,ACC tell -FUT -GEN common -ACC -DEF share -3MS,CVB take -FUT -CVB

\ps ADV PRO,CSE V -TNS -CSE ADJ/N -CSE -AGR V -PER,TNS V -TNS -TNS

\ft Te monkey didn't tell him that he came to take the cow.

\nt

\ref 015

\tx gam:uwaw jaj:e:d:a gelef:u:

\w gaamm-u-w-a-w yayy-ee-dd-a geleff-uu

\mb gaamm -u -w -a -w yayy -ee -dd -a geleff -uu

\ge lion -DEF -EPN -ACC -DAT fear -3MS -PT -3MS monkey -DEF

\ps N -AGR -EPN -CSE -CSE V -PER -TNS -PER N -AGR

\ft Because he feared the lion.

\nt

\ref 016

\tx hewa: ?erai tani hwwa: ?asaj ?odowa: ?eraj

\w hewaa ?er-ay taani hew-aa ?as-a-i ?od-o-w-aa ?er-a-i

\mb hewaa ?er -ay taani hewaa ?as -ay ?od -o -w -aa ?er -ai

\ge that know -1S I,NOM that man -NOM -PL tell -3PL -EPN -3PL know -1S

\ps ADJ V -PER PRO, CSE ADJ N -CSE, AGR V -PER -EPN -PER V -PER

\ft I know this story which people told me.

\nt

\ref 017

\tx hewe tos:aj k'aj mis:a:lijan:a be:

\w hewe toss-ai k'ay missaal-i-y-a-nna b-ee

\mb hewe toss -ai k'ay missaal -i -y -a -nna b -ee

\ge that tell -NOM, INDF also example -DEF -EPN -ACC -COM go -3MS

\ps ADJ -CSE V -CSE, AGR ADV N -AGR -EPN -CSE -CSE V -PER

\ft This tale matches with the real life situation. (the story teller's opinion)

\nt

\ref 018

\tx tos:aj kotsaj tos:aj mis:a:lijan:a be:

\w toss-a-i kots-ai toss-a-i missaal-i-y-a-nna b-ee

\mb toss -ai kots -ai toss -ai missaal -i -y -anna b -ee

\ge tell -INDF common -INDF tell -NOM, DEF example -DEF -EPN -COM go -3MS

\ps V -CSE, AGR N -PER V -CSE, AGR N -AGR -EPN -CSE V -PER

\ft The message of this tell matches with the real life fact.

\nt

\ref 019

\tx ja:tina:de ga:m:u:

\w yaat-i-n-aa de? -e gaamm-uu

\mb yaat -i -naa de? -e gaamm -uu

\ge that -DEF -ACC exist -3MS lion -DEF, NOM

\ps ADJ -AGR -CSE V -PER N -AGR,CSE

\ft Then, the lion...

\nt

\ref 020

\tx mija: ?uʃi bet^sywa

\w miy-aa ?uʃ-i bets-u-w-a

\mb miy -aa ?uʃ -i bets -u -w -a

\ge cow -ACC drink -3MS,CVB finish -3MS -EPN -3MS

\ps N -CSE V -PER,TNS V -PER -EPN -PER

\ft Then, the lion drank the milk for himself until the cow stopped giving the milk.

\nt

\ref 021

\tx koda: ?uʃi bet^suwa

\w kod-aa ?uʃ-i bets-u-w-a

\mb kod -aa ?uʃ -i bets -u -w -a

\ge turn -ACC drink -3MS finish -3MS -EPN -3MS

\ps N -CSE V -PER V -PER -EPN -PER

\ft The lion drank the whole milk.

\nt

\ref 022

\tx ja:ge:tijawa: ?eraj

\w yaa gett-i-y-a-w-aa ?er-ai

\mb yaa gett -i -y -a -w -aa ?er -ai

\ge like-that say -3MS -EPN -3MS -EPN -CVB know -2S,ACC

\ps ADV V -PER -EPN -PER -EPN -TNS V -PER, CSE

\ft Do you know this story?

\nt

\ref 023

\tx hewek:a tosa

\w hewe-kk-a toss-a

\mb hewe -kka toss -a

\ge this -also tale -ACC

\ps ADJ -CON N -CSE

\ft This is the tale.

\nt

\id 020: Gido and the Dove

\ref 001

\tx tos:aj hanuwa

\w toss-a-i han-u-w-a

\mb toss -a -i han -u -w -a

\ge tale -NOM -DEF be -3MS -EPN -3MS

\ps N -CSE -AGR V -PER -EPN -PER

\ft Once upon a time, there happened like this.

\nt

\ref 002

\tx hane:d:awe gido ?it:u

\w han-ee-dd-a-w-e gid-o ?itt-u

\mb han -ee -dd -a -w -e gido ?itt -u

\ge be -3MS -PT -3MS -EPN -CVB Gido one -DEF

\ps V -PER -TNS -PER -EPN -TNS N N -AGR

\ft There had been a boy known as Gido.

\nt

\ref 003

\tx gida gijawe

\w gida g-i-y-a-w-e

\mb gida g -i -y -a -w -e

\ge Gido say -3MS -EPN -3MS -EPN -CVB

\ps N V -PER -EPN -PER -EPN -TNS

\ft The tale is about Gido.

\nt

\ref 004

\tx barew wora: ?aj mit^sa:k:a mis'ana

\w bar-ew wor-aa ?ay mits-aa-kk-a mis'-a-na

\mb bar -ew wor -aa ?ay mits -aa -kk-a mis' -ana

\ge self -NOMBush -ACC any wood -ACC-and collect -COM

\ps N -CSE N -CSE ADJ N -CSE -COM V -CSE

\ft Gido went to collect firewood and

\nt

\ref 005

\tx ma:t^a:k:a bu:c':ana ga:we

\w maat-aa-kk-a buuc'c'-a-na g-aa-u-e

\mb maat -aa -kk-a buuc'c' -ana g -aa -w -e

\ge grass-ACC-and mow -FUTsay -3MS -EPN -3MS,CVB

\ps N -CSE -COM V -TNS V -PER -EPN -PER,TNS

\ft to collect grass for cattle.

\nt

\ref 006

\tx ʃa:fa: ʔiti: daro ʔa:fo sa: buwa

\w ʃaaf-aa ʔitt-i dar-o ʔaaf-o saʔ-a b-u-w-a

\mb ʃaaf -aa ʔitt -i daro ʔaaf -o saʔ -a b -u -w -a

\ge river -ACC one -INDF very well -ACC place -ACC go -3MS -EPN -3MS

\ps N -CSE N -AGR ADV N -CSE N -CSE V -PER -EPN -PER

\ft (he) went to a forest where slopy hills and a river are found.

\nt

\ref 007

\tx be:d:awa jan ʔa:ffu: ʔak:i: bi:ʃuwa

\w beedd-a-w-a ya-n ʔaaff-uu ʔakk-ii biif-u-w-a

\mb beedd -a -w -a yan ʔaaff-uu ʔakk -ii biif -u -w -a

\ge go -3MS -EPN -3MS there cliff -DEF,NOM take -3MS go -3MS -EPN -3MS

\ps V -PER -EPN -PER ADV N -AGR,CSE V -PER V -PER -EPN -PER

\ft In the bush, he slipped from a higher cliff and fell down into a ditch.

\nt

\ref 008

\tx ʔa:fu: ʔafowaʃin jan kund:awa:ʃin ʔudo:de

\w ʔaaf-uu ʔaf-o-w-a-ʃin ya-n kundd-a-w-aa-ʃin ʔud-oo-d-e

\mb ʔaaf -uu ʔaf -o -w -a -ʃin yan kundd -a -w -aa -ʃin ʔud -oo -d -e

\ge ditch -DEF take -3MS -EPN -3MS and there fall -3MS -EPN -3MS,-CVB and do -3MS -PT -3MS

\ps N -AGR V -PER -EPN -PER -COM ADV V -PER -EPN -PER,-TNS -COM V -PER -TNS -PER

\ft He fell into deep ditch.

\nt

\ref 009

\tx ʔa:fu: kes:en:awa:d:a: kund:i giso sank:a

\w ʔaaf-uu kess-e-nn-a-w-aa-dd-aa kundd-i giss-o saʔ-n-kk-a

\mb ʔaaf -uu kess -e -nn -a -w -aa -dd -aa kundd -i giss -o saʔ -n -kka

\ge ditch -DEF get-out -3MS -NEG -3MS -EPN -3MS -PT -3MS fell -3MS sleep -3MS allow -NEG -NEG, -3MS

\ps N -AGR V -PER -TNS -PER -EPN -PER -TNS -PER V -PER V -PER V -TNS -TNS,-PER

\ft He tried to get out of the ditch, but he couldn't.

\nt

\ref 010

\tx sa:minta hezzu ʔoyd:u k'am:a gisuwan

\w saamintt-a hezz-u ʔoydd-u k'amm-a gis-u w-a-n

\mb saamintt -a hezz -u ʔoydd -u k'amm -a gis -u -w -a -n

\ge week -NOM three -DEF four -DEF day -NOM slip/lie-down -DEF -EPN -NOM -LOC

\ps N -CSE N -AGR N -AGR N -CSE N -AGR -EPN -CSE -CSE

\ft He remained in the ditch for about a week.

\nt

\ref 011

\tx ?ut:i wul?a femp:u: de?e:f:ink:a gisi giso miji:k:a

\w ?utt-i wul?a femp:uu de?-ee-ffin-kk-a gis-i gis-o miyy-ii-kka

\mb ?utt -i wul?a femp:uu de? -ee -ffin -kka gis -i gis -o miyy -ii -kka

\ge sit -3MS deep soul -DEF exist -3MS -and -ADV lie -3MS lie -3MS side -DEF -and

\ps V -PER ADJ N -AGR V -PER -COM -also V -PER V -PER N -AGR -COM

\ft He remained alone in the ditch, and reached to die.

\nt

\ref 012

\tx gise:d:awek:a jan ?asaj ?eren:a

\w gis-ee-dd-a-w-e-kk-a ya-n ?as-ay ?er-e-nn-a

\mb gis -ee -dd -a -w -e -kka yan ?as -ay ?er -e -nn -a

\ge sleep -3MS -PT -3MS -EPN -3MS -and there man -PL know -3MS -NEG -3MS

\ps V -PER -TNS -PER -EPN -PER -COM ADV N -NUM V -PER -TNS -PER

\ft No one came to help him.

\nt

\ref 013

\tx ?asaj hara sa: koj:e:

\w ?as-ay har-a sa?-aa koyy-ee

\mb ?as -ay hara sa? -aa koyy -ee

\ge man -PL other place -NOM search -3PL

\ps N -NUM ADJ N -CSE V -PER

\ft The people had been looking for at other places.

\nt

\ref 014

\tx han dab:u: lag:i: koj:in

\w han dabb-uu lagg-ii koyy-i-n

\mb han dabb -uu lagg -ii koyy -i -n

\ge here relative -DEF friend -DEF lookfor -3PL -DIS

\ps ADV N -AGR N -AGR V -PER -TNS

\ft His relatives and friends were searching for him .

\nt

\ref 015

\tx koj:i:f:in koj:i:f:ink:a beta deaji

\w koyy-i-ffin koyy-ffin-kka beet-a de? -a -i

\mb koyy -i -ffin koyy -ffin -kka beet -a de? -a -i

\ge lookfor -3PL -DIS lookfor -DIS -and find -3MS present -3MS -CVB

\ps V -PER -TNS V -TNS -COM V -PER AUX -PER -TNS

\ft His relatives and friends were searching for him .

\nt

\ref 016

\tx barew ?iti ?a:fuwa

\w bar-e-u ?itt-i ?aaf-u-w-a

\mb bar -e -u ?itt -i ?aaf -u -w -a

\ge self -NOM -DEF one -DEF deep -DEF -EPN -NOM

\ps N -CSE -AGR N -AGR N -AGR -EPN -CSE

\ft Inside the ditch,

\nt The term [?itti] 'one' has a function of a noun in this context.

\ref 017

\tx kurp:uwa gid:on gisi de?e:

\w kurpp-u-wa gidd-o-n lagg-ii gis-i de?-ee

\mb kurpp -u -w -a gidd -o -n laggii gis -i de? -ee

\ge road -DEF -EPN -NOM in -DEF -LOC even lie-down -3MS present -3MS

\ps N -AGR -EPN -CSE AD -AGR -CSE ADV V -PER V -PER

\ft lied down, and was unable to get up.

\nt The terms [gddo] 'small' has a function of a noun in this context.

\ref 018

\tx de?i:fin

\w de?-i-ffin

\mb de? -i -ffin

\ge present -3MS -and

\ps AUX -PER -CON

\ft There he remained in the deep.

\nt

\ref 019

\tx han sim:a wogani: dāje:d:a ge:d:awe jan

\w ha-n simm-a wog-a-n-ii dāy-ee-dd-a g-ee-dd-a-w-e ya-n

\mb han simma wog -a -n -ii dāy -ee -dd -a g -ee -dd -a -w -e yan

\ge be well relative -NOM -NEG -DEF absent -3MS -PT -3MS say -3MS -PT -3MS -EPN -DIS there

\ps V ADV N -CSE -TNS -AGR V -PER -TNS -PER V -PER -TNS -PER -EPN -TNS ADV

\ft When they didn't find him,

\nt

\ref 020

\tx beni wode dink:a gelis:e:d:awafin

\w ben-i wod-e dinkk-aa geliss-ee-dd-a-w-a-fin

\mb ben -i wod-e dinkk -aa geliss -ee -dd -a -w -a -fin

\ge earlier -DEF time dinka -ACC take-in -3MS -PT -3MS -EPN -DIS -and

\ps ADJ -AGR N N -CSE V -PER -TNS -PER -EPN -TNS -COM

\ft Early in the morning playing with dinka,

\nt

\ref 021

\tx karijan je:ku: ?anc':et:e:

\w kar-i-y-a-n yeek-uu ?anc'c' -ettee

\mb kar -i -y -a -n yeek -uu ?anc'c' -ettee

\ge gate -INDF -EPN -NOM -LOC mourning -DEF mourn-well -3MS

\ps N -AGR -EPN -CSE -CSE N -AGR ADV -PER

\ft they began to mourn deeply.

\nt

\ref 022

\tx ?anc':et:o:de

\w ?anc'c'-ettoo de?-e

\mb ?anc'c' -ettoo de? -e

\ge mourn-deeply -3MS exist -3MS

\ps ADV V -PER AUX -PER

\ft The mourning ceremony had been conducting well.

\nt

\ref 023

\tx bareu ?iti miji: barewa: gus'uni dig:ed:a

\w bar-ew ?itt-i miyy-ii bar-e-w-aa gus'un-i digg-ee-dd-a

\mb bar -ew ?itt -i miyy -ii bar -e -w -aa gus'un -i digg -ee -dd -a

\ge self -NOM one -INDF side -DEF self -3MS -EPN -3MS wounded -3MS finish -3MS -PT -3MS

\ps N -CSE N -AGR N -AGR N -PER -EPN -PER V -PER V -PER -TNS -PER

\ft One side of his body, however, had been rottened.

\nt In this text, [?itti] 'one' serves as an adjective as it is modifies the noun [miyyii] 'day'.

\ref 024

\tx gus'uni dig:ina kafu: ja:we ja:we gido hini:ja

\w gus'un-i diggina kaf-uu y-aa-w-e y-aa-w-e gido hin-i-y-a

\mb gus'un -i diggina kaf -uu y -aa -w -e y -aa -w -e gido hini -y -a

\ge wound -3MS after bird -DEF,PL come -3PL -EPN -3PL come -3PL -EPN -3PL Gido now -EPN -NOM

\ps V -PER ADV N -AGR,NUM V -PER -EPN -PER V -PER -EPN -PER N ADJ -EPN -CSE

\ft As his body got rotten in the ditch where he lied down, birds came and,

\nt

\ref 025

\tx nee gus'unat:ip:e nu:na mizik:i: nu soj bi:de ?odana

\w nee gus'un-atti-ppe nuu-na miz-i-kk-ii nu so-i b-ii de?-e ?od-a-na

\mb nee gus'un -atti -ppe nuu -na miz -i -kk -ii nu so -i b -ii de? -e ?od -ana

\ge you worm -ACC -ABL we -ACC feed -2SG -NEG -2S we house -3MS go -1PL present -1PL tell -FUT

\ps N N -CSE -CSE PRO -CSE V -PER -TNS -PER PRO N -PER V -PER AUX -PER V -TNS

\ft The birds asked Gido, "let us eat from the worms, and we tell to your relatives about you."

\nt

\ref 026

\tx ne wa:ga ?odani: ?odak:a worija muzik:e ?odak:a

\w nne waag-a ?od-a-n-ii ?od-a-kk-a wor-i-y-a muz-i-kk-e ?od-a-kk-a

\mb ne waaga ?od -anii ?od -a -kk -a wor -i -y -a muz -i -kk -e ?od -a -kk -a

\ge you how tell -FUT tell -3MS -NEG -3MS false -DEF -EPN-NOM feed -1S -NEG-1S tell -2S -NEG -2S

\ps N PRO ADV V -TNS V -PER -TNS -PER N -AGR -EPN -CSE V -PER -TNS -PER V -PER -TNS -PER

\ft Gido he refused to feed them from the worms on his wound.

\nt

\ref 027

\tx ?odana ?ag:a nu:na muza muzik:e

\w ?od-ana ?agg-a nuu-na muz-a muz-i-kk-e

\mb ?od -ana ?agg -a nuu -na muz -a muz -i -kk -e

\ge tell -FUT say -1PL we -ACC feed -2PL feed -1SG -NEG -1SG

\ps V -TNS V -PER N -CSE V -PER V -PER -TNS -PER

\ft If he doesn't let them eat from the worms,

\nt

\ref 028

\tx ?odak:a gi dig:iʃ:in dig:iʃ:in

\w ?od-a-kk-a g-i digg-i-ʃʃin digg-i-ʃʃin

\mb ?od -a -kk -a g -i digg -i -ʃʃin digg -i -ʃʃin

\ge tell -2PL -NEG -2PL say -3MS,CVB forbid -3MS -DIS forbid -3MS -DIS

\ps V -PER -TNS -PER V -PER,TNS V -PER -TNS V -TNS -TNS

\ft they refused to go and tell to his relatives

\nt

\ref 029

\tx ?iti: ged e harap':ata ja: gak:au

\w ?itt-i ged-e harap'p'-a-tt-a ya-a gakk-aw

\mb ?itt -i ged -e harap'p' -a -tt -a y -aa gakk -aw

\ge one -DEF time -ACC dove -3S -FEM -3S come -3S reach -3S

\ps N -AGR N -CSE N -PER -GEN -PER V -PER V -PER

\ft But finally one dove came to him.

\nt

\ref 030

\tx ja: gak:on:ofʃ:in gido gido ĥija ta ?ag:a soj ba:de ?odana

\w y-aa gakk-onno-ʃʃin gid-o gid-o ĥiya ta ?agga soy b-aa de?-e ?od-a-na

\mb y -aa gakk -onno -ʃʃin gido gido ĥiya ta ?agga soy b -aa de? -e ?od -ana

\ge come -3S reach -DIS -and Gido Gido alas I please house go -1SG present -1SG tell -FUT

\ps V -PER V -TNS -CON N N ADV N ADV N V -PER AUX -PER V -TNS

\ft The dove came towards Gido and told him that she would tell his situation to his relatives.

\nt

\ref 031

\tx ne karen je:ku: ?anc'eti de?e: dink:a:n:a

\w ne kar-e-n yeek-uu ?anc'c'-e-tt-i de?-ee dinkk-aa-nna

\mb ne kar -e -n yeek -uu ?anc'c'ett -i de? -ee dinkk -aa -nna

\ge you gate -DEF,NOM -LOC mourn -DEF mourn/weep -3MS present -3MS dinka -ACC -and

\ps N N -AGR,CSE -CSE N -AGR V -PER AUX -PER N -AGR,CSE -COM

\ft The dove said, "your relatives are weeping".

\nt

\ref 032

\tx ta:na ne gus'unijap:e muza gaw

\w taa-na ne gus'un-i-y-a-ppe muz-a g-a-u

\mb taa -na ne gus'un -i -y -a -ppe muz -a g -aw

\ge I -ACC you worm -DEF -EPN -ACC -LOC feed -2SG say -3SF

\ps PRO -CSE PRO N -AGR -EPN -CSE -CSE V -PER V -PER

\ft Let me eat from the worms.

\nt

\ref 033

\tx ?iti miji: giso saj gus'une:d:awa

\w ?itt-i miyy-ii gis-o sa?-i gus'un-ee-dd-a-w-a

\mb ?itt -i miyy -ii gis -o sa? -i gus'un -ee -dd -a -w -a

\ge one -DEF side -DEF sleep -3MS,CVB side -DEF worm -3MS -PT -3MS -EPN -DIS

\ps N -AGR N -AGR V -PER,TNS N -AGR N -PER -TNS -PER -EPN -TNS

\ft Let me eat from the worms of your body.

\nt

\ref 034

\tx wode ba: ?aga wa:ga ba ?odani: ba:d:e ?ad:a ba:n:e tus:a: bol:an

\w wod-e b-aa ?aga waag-a b-a ?od-a-n-ii b-aa dde?-e ?add-a b-aa-nne tuss-aa boll-a-n

\mb wode b -aa ?aga waaga b -a ?od -anii b -aa dde? -e ?adda b -aa -nne tuss -aa bolla -n

\ge then go -2SG say what go -2SG tell -FUT say -2SG present -2SG let go -2SG -DIS pole -ACCOn -LOC

\ps ADV V -PER V ADV V -PER V -TNS V -PER AUX -PER ADV V -PER -TNS N -CSE N -CSE

\ft He asked her what would she tell to his relatives.

\nt

\ref 035

\tx ?ut:an:e

\w ?utt-a-nne

\mb ?utt -a -nne

\ge sit -2S -FUT

\ps V -PER -TNS

\ft you sit

\nt

\ref 036

\tx gido ?a:fuwan de?e:s:e

\w gido ?aaf-u-w-a-n de?-ee-sse

\mb gido ?aaf -u -w -a -n de? -eesse

\ge Gido ditch -DEF -EPN -NOM -LOC present -3MS

\ps N N -AGR -EPN -CSE -CSE AUX -PER

\ft Gido is in the ditch.

\nt

\ref 037

\tx ha darb:i darb:i ja dink:i ja dig:i:fite dig:i:fite

\w ha darbb-i darbb-i-y-a dinkk-i-y-a digg-ii:fite digg-ii:fite

\mb ha darbb -i darbb -i -y -a dinkk -i -y -a digg -ii:fite digg -ii:fite

\ge this drum -DEF drum -DEF -EPN -ACC dinka -DEF -EPN -NOM remove -2PL remove -2PL

\ps ADJ N -AGR N -AGR -EPN -CSE N -AGR -EPN -CSE V -PER V -PER

\ft Don't beat this drum.

\nt

\ref 038

\tx ha jek:i ja geto: jek:op:ite jek:op:ite

\w ha yeekk-i-y-a gee-t-oo yekk-o-pp-i-t-e yeekk-o-pp-i-t-e

\mb ha yeekk -i -y -a geet -oo yekk -opp -ite yeekk -opp -ite

\ge you,PL weep -2PL -EPN -2PL people -DEF mourn -NEG -2PL mourn -NEG -2PL

\ps N,NUM V -PER -EPN -PER N -AGR V -TNS -PER V -TNS -PER

\ft Don't cry, don't weep.

\nt

\ref 039

\tx gide ?a:fuwan de?e:si ?a:fuwan de?e:si

\w gid-e ?aaf-u-w-a-n de?-ee-si ?aaf-u-w-a-n de?-eesi

\mb gid -e ?aaf -u -w -a -n de? -eesi ?aaf -u -w -a -n de? -eesi

\ge Gido -NOM ditch -DEF -EPN -NOM -LOC present -3MS ditch -DEF -EPN -ACC -LOC present -3MS

\ps N -CSE N -AGR -EPN -CSE -CSE AUX -PER N -AGR -EPN -CSE -CSE AUX -PER

\ft Gido is in the ditch.

\nt

\ref 040

\tx gido sohuwan de?e:si sohuwan de?e:si

\w gido soh-u-w-a-n de?-eesi soh-u-w-a-n de?-eesi

\mb gido soh -u -w -a -n de? -eesi soh -u -w -a -n de? -eesi

\ge Gido fall -DEF -EPN -ACC -LOC present -3MS fall -DEF -EPN -NOM -LOC present -3MS

\ps N N -AGR -EPN -CSE -CSE AUX -PER N -AGR -EPN -CSE -CSE AUX -PER

\ft Gido fell under the fall.

\nt

\ref 041

\tx gido so:s:uwan de?e:si so:s:on de?e:si

\w gido soh -u-w-a-n de?-eesi sooss-o-n de?-eesi

\mb gido soh -u -w -a -n de? -eesi soh -o -n de? -eesi

\ge Gido fall -DEF -EPN -ACC -LOC present -3MS falling -NOM -LOC present -3MS

\ps N N -AGR -EPN -CSE -CSE AUX -PER N -CSE -CSE AUX -PER

\ft Gido fell under the fall.

\nt

\ref 042

\tx ja:ga ?odana gaw

\w yaa g-a ?od-ana g-a -u

\mb yaa g -a ?od -ana g -aw

\ge likethis say -CVB tell -FUT say -3SF

\ps ADV V -TNS V -TNS V -PER

\ft I will tell like this.

\nt

\ref 043

\tx gaw ba tu:s:a bol:an ?uta:de

\w g-a-u b-a tuuss-a boll-a-n ?utt-aa-d-e

\mb g -a -u b -a tuuss -a bolla -n ?utt -aa de? -e

\ge say -3S -F go -3S pole -ACC on -LOC sit -3S present -3S

\ps V -PER -GEN V -PER N -CSE ADJ -CSE V -PER AUX -PER

\ft I say this sitting on the pole of your house.

\nt

\ref 044

\tx hinto ma go:n:a ?ini k'os'a ma ma ma ma ?alo:n:of:in

\w hintto m-a g-oo-nna ?ini k'os's'-a m-a m-a m-a m-a ?al-onno-ff'in

\mb hintto m -a g -oo -nna ?ini k'os's' -a m -a m -a m -a m -a ?al -onno -ff'in

\ge self eat -2SG say -3S -DIS that food -ACC eat -2SG eat -2SG eat -2SG eat -2SG become-full -DIS -and

\ps N V -PER V -PER -TNS ADJ N -CSE V -PER V -PER V -PER V -PER V -TNS -COM

\ft Then gido let her eat from the worms, and she ate until her-fill.

\nt

\ref 045

\tx tumuwa:k:a pir gaw

\w tumuwaakka pir g-a-u

\mb tumuwaakka pir g -a -u

\ge certainly fly say -3S -F

\ps ADV V V -PER -GEN

\ft After this, she flew.

\nt

\ref 046

\tx je:ku: beni wode dink:i: barewa ?anc':et:o:de

\w yeek-uu ben-i wode dinkk-ii barewa ?anc'c'-e-tt-oo-d-e

\mb yeek -uu ben -i wode dinkk -ii barewa ?anc'c' -ettoo de? -e

\ge mourn -DEF earlier -DEF time dinkiya -DEF very warm -3MS present -3MS

\ps N -AGR N -AGR N N -AGR ADV V -PER TNS -PER

\ft She found his relatives mourning playing with dinka.

\nt

\ref 047

\tx jam:of:in ke:t^sa bol:an ?uta: ?ag:aw

\w y-ano-ffin keets-a boll-a-n ?utt-aa ?agg-a-u

\mb y -ano -ffin keets -a bolla -n ?utt -aa ?agg -a -u

\ge come -3FS,DIS -and house -NOM on -LOC sit -3FS say -3S -F

\ps V -PER,TNS -CON N -CSE N -CSE V -PER V -PER -GND

\ft She came and sat on the pole of the house.

\nt

\ref 048

\tx ?asaj sim:i jib:a:ti daji:de je:k:o:de

\w ?as-ay simm-i yibbaat-i day-ii-d-e yeekk-oo de?-e

\mb ?as -ay simmi yibbaat -i day -ii de? -e yeekk -oo de? -e

\ge man -PL completely disappoint -3PL lose -3PL exist -3PL mourn -3PL present -3PL

\ps N -NUM ADV V -PER V -PER AUX -PER V -PER AUX -PER

\ft His relatives had been completely disappointed.

\nt

\ref 049

\tx ja ?uta ?ag:om:of:in

\w y-a ?utt-a ?agg-onno-ffin

\mb y -a ?utt -a ?agg -onno -ffin

\ge come -2SG sit -2SG say -DIS -and

\ps V -PER V -PER V -TNS -COM

\ft Sitting on the pole,

\nt

\ref 050

\tx ha je:k:i:jage:to: je:k:oppite je:k:opite

\w ha yeekk-i-y-a g-eeto yeekk-opp-ite yeekk-opp-ite

\mb ha yeekk -i -y -a g -eeto yeekk -opp -ite yeekk -opp -ite

\ge you mourn -2PL -EPN -2PL say -2PL mourn -NEG -2PL mourn -NEG -2PL

\ps N V -PER -EPN -PER V -PER V -TNS -PER V -TNS -PER

\ft She said, "You who cry, don't cry".

\nt

\ref 051

\tx darb:i darb:i:ja dink:i:ja digi:fite digi:fite

\w darbb-i darbb-i-y-a dinkk-i-ya digg-ii-f-ite digg-ii:fite

\mb darbb -i darbb -i -y -a dinkk -i -y -a digg -ii:fite digg -ii:fite

\ge drum -INDF drum -DEF -EPN -ACC dinka -DEF -EPN -NOM remove -2PL remove -2PL

\ps N -AGR N -AGR -EPN -CSE N -AGR -EPN -CSE V -PER V -PER

\ft Remove these drum and dinka.

\nt

\ref 052

\tx gido ?a:fuwan de?e:si ?a:fuwan de?e:si

\w gido ?aaf-u-w-a-n de?-ee-s-i ?aaf-u-w-a-n de?-eesi

\mb gido ?aaf -u -w -a -n de? -eesi ?aaf -u -w -a -n de? -eesi

\ge Gido deep -DEF -EPN -ACC -LOC present -3MS deep -DEF -EPN -NOM -LOC present -3MS

\ps N N -AGR -EPN -CSE -CSE AUX -PER N -AGR -EPN -CSE -CSE AUX -PER

\ft Gido is in the ditch.

\nt

\ref 053

\tx gido sohuwan de?e:si sohuwan de?e:si

\w gido soh-u-w-a-n de?-ee-s-i sooh-u-w-a-n de?-eesi

\mb gido soh -u -w -a -n de? -eesi sooh -u -w -a -n de? -eesi

\ge Gido fall -DEF -EPN -NOM -LOC present -3MS falling -DEF -EPN -NOM -LOC present -3MS

\ps N N -AGR -EPN -CSE -CSE AUX -PER N -AGR -EPN -CSE -LOC AUX -PER

\ft Gido fell under the fall.

\nt

\ref 054

\tx gido so:s:uwan de?e:si so:s:uwan de?e:si gaw

\w gido sooss-u-wa-n de?-eesi sooss-u-w-a-n de?-eesi g-a-u

\mb gido soh -u -w -a -n de? -eesi sooss -u -w -a -n de? -eesi g -a -u

\ge Gido fall -DEF -EPN -ACC -LOC present -3MS falling -DEF -EPN -3MS -LOC present -3MS say -3S -F

\ps N N -AGR -EPN -CSE -CSE AUX -PER N -AGR -EPN -PER -CSE AUX -PER -PER -GEN

\ft Gido lay under the fall.

\nt

\ref 055

\tx ?asaj hajz:ite hajz:ite hajz:ite hewe ?aje hewe ?aje

\w ?as-ayhayz-i-t-e hayzz-i-t-e hayzz-i-t-e hew-e ?ay-e hew-e ?ay-e

\mb ?as -ay hayz -ite hayzz -ite hayzz -ite hewe ?aye hewe ?aye

\ge man -NOM,PL listen -3PL listen -3PL listen -3PL this what this what

\ps N -CSE,NUM V -PER V -PER V -PER N/ADJ PRO N/ADJ N

\ft The people tlistend to the voice, and asked each other 'what is this? What is this?'

\nt [?aye] 'what' in this context serves as an adjective, and [hewe] 'this' has a role of a noun.

\ref 056

\tx ha ?asaw harap'at:a ?aja: gaj ?ub:aj pude tu:s:a bo:l:a

\w ha ?as-a-u harap'p'-a-tt-a ?ay-aa g-a-i ?ubb-aj pud-e tuuss-a boolla

\mb ha ?as -a -u harap'p' -a -tt -a ?ay -aa g -a -i ?ubb -aj pud -e tuuss -a boolla

\ge you man -NOM -PL dove -DEF -F -NOM what -NOM say -3S -F all -NOM,PL up -ACC pole -ACC on

\ps N N -CSE -NUM N -AGR -GEN -CSE N -CSE V -PER -GEN N -CSE,NUM N -CSE N -CSE N

\ft All the people watched up to the pole, and asked each other what the dove was saying.

\nt In this text, [?ay] 'what' , [?ubbaj] 'all' [pude] 'up' [bolla] 'on' have nature and meaning of noun.

\ref 057

\tx ?aje hewe hewe ?aje

\w ?ay-e hewe hew-e ?ay-e

\mb ?ay -e hewe hewe ?ay -e

\ge what -NOM this(it) this(it) what -NOM

\ps N -CSE N N N -CSE

\ft What is it?

\nt

\ref 058

\tx ja:gi s'e:la: ?ojk'k'i ?aguwa

\w yaa g-i s'eel-aa ?oyk'k'-i ?agg-u-w-a

\mb yaa g -i s'eel -aa ?oyk'k' -i ?agg -u -w -a

\ge like-this say -3PL look -3PL catch -2SG say -3PL -EPN -3PL

\ps ADV V -PER V -PER V -PER V -PER -EPN -PER

\ft When they look up to the pole, they saw the bird, and wanted to catch her.

\nt

\ref 059

\tx ?ini:n:ak:a ?iniwa:d:ak:a ?ini ?asaj hajzi:f:o: de?ak:a

\w ?i-nii-nna-kka ?i-ni waadd-aa-kka ?i-ni ?as-aj hayzz-iff:oo de?-a-kk-a

\mb ?i -nii -nna -kka ?i -ni waadd -akka ?i -ni ?as -aj hayzz -iff:oo de? -akka

\ge she -ACC -and -also she -ACC like-that -also she -ACC man -NOM listen -3PL present -3SG

\ps PRO -CSE -COM -ADV PRO -CSE ADV -ADV PRO -CSE N -CSE V -PER AUX -PER

\ft The people listened her.

\nt

\ref 060

\tx ?iniwa:d:ak:a gud3ia: ?ag:aw

\w ?ini waad-aa-kk-a gud3-i -y -a ?agg-a-u

\mb ?ini waadakka gud3 -i -y -a ?agg -a -u

\ge that like-that repeat -3S -EPN -3S say -3S -F

\ps ADJ ADV V -PER -EPN -PER V -PER -GND

\ft When she said it repeatedly.

\nt

\ref 061

\tx ?ini ?ojk':ana na: ta:na ?ojk':opite
\w ?ini ?oyk'-a-na na-a ta-a-na ?oyk'k'-o-p-i-t-e
\mb ?ini ?oyk' -ana na? -a taa -na ?oyk'k' -opp -ite
\ge that catch -FUT boy -NOM I -ACC catch -NEG -2PL
\ps ADJ V -TNS N -CSE N -CSE V -TNS -PER

\ft When they tried to catch her , she said, "Don't catch me."
\nt

\ref 062

\tx hint:e tama ?ojk':ii: wodfi:ta nu wodok:o ne ?ub:a hawa:
\w hin-tt-e ta-a-na ?oyk'k'-ii wod'-ii-t-a nu wod'-o-kk-o ne ?ubb-a haw-aa
\mb hin -tte taa -na ?oyk'k'-ii wod' -iita nu wod' -o -kk -o ne ?ubba hawaa
\ge you -PL I -ACC catch -2PL kill -2PL we kill -1PL -NEG -1PL you even like-this
\ps PRO -NUM PRO -CSE V -PER V -PER PRO V -PER -TNS -PER N ADV ADV

\ft Don't catch me, you would kill me.
\nt

\ref 063

\tx jarta: nu nena hu:p'i:jan wot'si tok:anap:e
\w yatt-a nu ne-e-na huup'p'-i-y-a-n wots-i tookk-a-na-ppe
\mb yatt -a nu ne -na huup'p' -i -y -a -n wots -i tookk -ana -ppe
\ge do -3S we you -ACC head -DEF -EPN -NOM -LOC put -1PL carry -FUT -COND
\ps V -PER PRO PRO -CSE N -AGR -EPN -CSE -CSE V -PER V -TNS -TNS

\ft We will award you
\nt

\ref 064

\tx ?atin ?ane nu:na ?i de?ija sa: bes:a guwa
\w ?att-in ?ane nu-u-na ?i de?-i-y-a sa?-a bess-a g-u-w-a
\mb ?attin ?ane nuu -na ?i de? -i -y -a sa? -a bess -a g -u -w -a
\ge one let we -ACC he present -3MS -EPN -3MS place -ACC show -2SG say -3PL -EPN -3PL
\ps N ADV N -CSE N V -PER -EPN -PER N -CSE V -PER V -PER -EPN -PER

\ft If you show us the place where Gido fell.
\nt

\ref 065

\tx ?inin:a no: no: no: no: ?e... ta dufijan ?utula: k'atf':ite
\w ?in-inna noo noo noo noo ?e... ta duf-i-y-a-n ?utul-aa k'atf'tf'-i-t-e
\mb ?in -inna noono noono ?e... ta duf -i -y -a -n ?utul -aa k'atf'tf' -ite
\ge give -2PL no no XXX I tail -DEF -EPN -NOM -LOC grass -NOM tie -2PL
\ps V -PER ADV ADV XXX N N -AGR -EPN -CSE -CSE N -CSE V -PER

\ft She said, "Tie grass on my tail."
\nt

\ref 066

\tx ?utulata k'atʃ:ina piss... ga:de
\w ?utul-a-tt-a k'atʃtʃ-i-na pi:ss... g-aa de?-e
\mb ?utul -atta k'atʃtʃ -ina pi:ss... g -aa de? -e
\ge grass -NOM tie -3S drop say -3S exist -3S
\ps N -CSE V -PER V V -PER AUX -PER

\ft And I lead you the path sprinkling it on the road.
\nt

\ref 067

\tx ?utulata wodʒija sa:tto wodʒija sa:tto
\w ?utul-a-tt-a wodʒ-i-y-a saa?-tto wodʒ-i-y-a saa?-tto
\mb ?utul -atta wodʒ -i -y -a saa? -tto wodʒ -i -y -a saa? -tto
\ge grass -ACC drop -3S -EPN -3S place -ACC drop -3S -EPN -3S place -ACC
\ps N -CSE V -PER -EPN -PER N -CSE V -PER -EPN -PER N -CSE

\ft Dropping the grass on the road,
\nt

\ref 068

\tx ta bol:ana pa:lana hint:entu
\w ta boll-a-na paall-a-na hintt-e-n-tt-u
\mb ta bolla -na paall -ana hintt -enttu
\ge I above/on -ACC fly -FUT you -NOM
\ps PRO AD -CSE V -TNS PRO -CSE

\ft I fly over you.
\nt

\ref 069

\tx ?utulata wodʒija sa: wodʒija sa:
\w ?utul-a-tt-a wodʒ-i-y-a sa?-a wodʒ-i-y-a sa?-a
\mb ?utul -atta wodʒ -i -y -a sa? -a wodʒ -i -y -a sa? -a
\ge grass -ACC drop -DEF -EPN -NOM place -NOM drop -DEF -EPN -NOM place -NOM
\ps N -CSE V -AGR -EPN -CSE N -CSE V -AGR -EPN -CSE N -CSE

\ft (I fly) dropping the grass on your path
\nt

\ref 070

\tx saʔa:n:na hametiite gaw guwa
\w saʔ-aa-nna ham-e-tt-i-t-e g-a-u g-u-w-a
\mb saʔ -aa -nna ham -ettite g -a -u g -u -w -a
\ge ground -NOM -LOC walk -2PL say -3S -F say -3PL -EPN -3PL
\ps N -CSE -CSE V -PER V -PER -GEN V -PER -EPN -PER

\ft She told them to follow her walking on the ground.
\nt

\ref 071

\tx go:n:ofʃin tumuk:a

\w g-oo-nn-o-ʃʃin tum-u-kk-a

\mb g -oo -nno -ʃʃin tumukka

\ge say -2PL -DIS,-2PL -and in-fact

\ps V -PER -TNS,-PER -COM ADV

\ft She told them to walk on the ground.

\nt

\ref 072

\tx ʔiti ʔuraj ʃik'awe

\w ʔitt-i ʔur-a-i ʃik'-a-w-e

\mb ʔitt -i ʔur -a -i ʃik' -a -w -e

\ge one -DEF man -NOM -DEF near -3MS -EPN -3MS

\ps N -AGR N -CSE -AGR ADV-PER -EPN -PER

\ft One man got closer to her

\nt [ʔtti] 'one' and [ʔini] 'that' in this context have a sense of noun.

\ref 073

\tx ʔini ʔutula: dutijan k'atʃ:uwa

\w ʔin-i ʔutul-aa dut-i-y-a-n k'atʃʃ-u-w-a

\mb ʔin -i ʔutul -aa dut -i -y -a -n k'atʃʃ -u -w -a

\ge that DEF grass -ACC tail -3S -EPN -3S -LOC tie -3MS -EPN -3MS

\ps N -AGR N -CSE N -PER -EPN -PER -CSE V -PER -EPN -PER

\ft and tied the grass on her tail.

\nt [ʔtti] 'one' and [ʔini] 'that' in this context have a sense of noun.

\ref 074

\tx ʔiza bol:an:a pa:l:aw

\w ʔiz-a boll-a-n-na paall-a-u

\mb ʔiz -a bolla -nna paall -a -u

\ge she -NOM above -LOC fly -3S -F

\ps PRO -CSE N -CSE V -PER -GEN

\ft Then she began flying.

\nt [bollan] 'over', in this context have a sense of noun.

\ref 075

\tx ʔasaj ʔutulato ʔolaw

\w ʔas-y ʔutul-a-tt-o ʔol-a-u

\mb ʔas -ay ʔutul -atto ʔol -a -u

\ge man -3PL grass -ACC drop -3S -F

\ps N -NUM N -CSE V -PER -GEN

\ft She was dropping the grass to the men.

\nt

\ref 076

\tx ?iza k'at'sa ?olijasat:o ?olijasat:o ?olijasat:o bijawode

\w ?iz-a k'aats-a ?oliy-a-s-aa-tt-o ?oliy-a-s-aa-tt-o ?oliy-a-s-aa-tt-o b-i-y-a wod-e

\mb ?iz -a k'aats -a ?oliy -a sa? -atto ?oliy -a sa? -aatto ?oliy -a sa? -a atto b -i -y -a wode

\ge she -ACC move -3S drop -3S place -ACC drop -3S place -ACC drop -3S place -ACC go-3PL-EPN-3PL time

\ps PRO -CSE V -PER V -PER N -CSE V -PER N -CSE V -PER N -CSE V -PER -EPN -PER N

\ft She was dropping the grass while moving.

\nt

\ref 077

\tx tuma barewa: wog: ?a:fuwan geli

\w tum-a bar-e-w-aa wogg ?aaf-u-w-a-n gel-i

\mb tuma bar -e -w -aa wogg ?aaf -u -w -a -n gel -i

\ge truly self -DEF -EPN -NOM big well/ditch -DEF -EPN -ACC -LOC enter -3MS,CVB

\ps ADV N -AGR -EPN -CSE ADJ N -AGR -EPN -CSE -CSE V -PER,TNS

\ft As she told them, they found Gido lay in the deep ditch.

\nt

\ref 078

\tx jan ?a:foti femp:ou de?e:

\w yan ?aaf-o-t-i femp-p-o-w-u de?-ee

\mb yan ?aaf -oti femp-p -o -w -u de? -ee

\ge there well -ACC life -NOM -EPN -DEF present -3S

\ps ADV N -CSE N -CSE -EPN -AGR AUX -PER

\ft They found him alive in the ditch.

\nt

\ref 079

\tx ?iti mji: mij:i: dend:uwa: dajina

\w ?itt-i m-yy-ii dendd-u-w-aa day-i-na

\mb ?itt -i myy -ii dendd -u -w -aa day -i -n -a

\ge one -DEF side -DEF rise -3MS -EPN -3MS able -3MS -NEG -3MS

\ps N -AGR N -AGR V -PER -EPN -PER V -PER -TNS -PER

\ft He lay by his one side.

\nt

\ref 080

\tx barewa gus'uni deg:i:d:a

\w bar-e-w-a gus'un-i digg-ee-dd-a

\mb bar -e -w -a gus'un -i digg -ee -dd -a

\ge self -DEF -EPN -NOM worm -3MS finish -3MS -PT -3MS

\ps N -AGR -EPN -CSE V -PER V -PER -TNS -PER

\ft His side became rotten and made lots of worms.

\nt

\ref 081

\tx ?iniwa: ja:p:e

\w ?i-ni-w-aa yaa -ppe

\mb ?i -ni -w -aa yaa -ppe

\ge he -ACC -EPN -DEF there -ABL

\ps N -CSE -EPN -AGR ADV -CSE

\ft From there,

\nt

\ref 082

\tx k'atʃ:ed:a wa:ʃin ?ini ?asaj ʃan tʃehama:

\w k'atʃ-ee-dd-a-w-aa-ʃin ?ini ?as-ay-ʃan tʃeham-aa

\mb k'atʃ -ee -dd -a -w -aa -ʃin ?ini ?as -ay -ʃan tʃeham -aa

\ge tie-up -3PL -PT -3PL -EPN -3PL -and those man -PL -and stretcher -ACC

\ps V -PER-TNS-PER-EPN -PER-COM ADJ N -PER -COM N -CSE

\ft The men put him on a stretcher.

\nt

\ref 083

\tx ?aki: to:k:ed:awa:ʃin

\w ?akk-i tookk-ee-dd-a-w-aa-ʃʃin

\mb ?akk -i tookk -ee -dd -a -w -aa -ʃʃin

\ge take -3PL carry -3PL -PT -3PL -EPN -3PL -and

\ps V -PER V -PER -TNS -PER -EPN -PER -COM

\ft They carried him with a stretcher.

\nt

\ref 084

\tx ?in gida soj ?ak:i: je:d:a wa:ʃin

\w ?in gid-a soy ?akk-ii y-ee-dd-a-w-a-ʃin

\mb ?in gida soy ?akk -ii -y -ee -dd -a -w -a -ʃin

\ge that Gido house take -3PL -EPN -3PL -PT -3PL -EPN -3PL -and

\ps ADV N N V -PER -EPN -PER -TNS -PER -EPN -PER -COM

\ft They brought him home .

\nt

\ref 085

\tx sim:a ?ini gido ta ?ub:a ha kafat:o gam:aw ?olanita:

\w simma ?ini gid-o ta ?ubb-a ha kaf-a-tt-o gammaw ?ol-a-n-i-t-aa

\mb simma ?ini gido ta ?ubb -a ha kaf -a -tt -o gammaw

\ge well! that Gido I all -ACC that bird -DEF -F -ACC never

\ps ADV ADJ N PRO N -CSE ADJ N -AGR -GND -CSE ADV

\ft Then after, Gido didn't leave the bird.

\nt Words which have an adverb or an adjective sense in English have a noun sense in this context.

\ref 086

\tx ge:dawa:ʃia

\w g-ee-dd-a-w-aa-ʃia

\mb g -ee -dd -a -w -a -ʃiya

\ge say -2S -PT -2S -EPN -2S -and

\ps V -PER -TNS -PER -EPN -PER -COM

\ft Then after

\nt

\ref 087

\tx ʔiw lik:e mu:me gol:e barewa ke:tʰ ʔim:ina

\w ʔi-u likk-e mu-u-m-e goll-e bar-e-wa keetʰ ʔimm-i-na

\mb ʔi -u likk -e muum -e goll -e bar -e -w -a keets ʔimm -ina

\ge he -DEF right -NOM full -ACC house -ACC self -DEF -EPN -NOM takeout give -3PL,DIS

\ps PRO -AGR N -CSE ADJ -CSE N -CSE N -AGR -EPN -CSE V V -PER,TNS

\ft He (Gido) gave his own house to live in.

\nt

\ref 088

\tx jan katʰa: k'olina:de kafat:an:e

\w yan kats-aa k'ol-i-naa-d-e kaf-a-tt-a-nne

\mb yan kats -aa k'ol -i -naa deʔ -e kaf -a -tt -a -nne

\ge there food -ACC scatter -3MS -FUT present -3MS dove -DEF -F -NOM -and

\ps ADV N -CSE V -PER -TNS AUX -PER N -AGR -GEN -CSE -COM

\ft He was feeding her grains.

\nt Words which have an adjective and an adverb nature in English can serve here as noun.

\ref 089

\tx bitanin:e jan ʔat:e:da ja:guwa

\w bitan-i-nne y-a-n ʔatt-ee-dd-a yaa g-u-w-a

\mb bitan -i -nne yan ʔatt -ee -dd -a yaa g -u -w -a

\ge man -DEF -ACC there remain -3PL -PT -3PL like-that say -3PL -EPN -3PL

\ps N -AGR -CSE ADV V -PER -TNS -PER ADV V -PER -EPN -PER

\ft Gido and the bird lived together happily.

\nt

\ref 090

\tx tos:aj hewa:

\w toss-a-i hew-aa

\mb toss -a -i hewaa

\ge tale -NOM -DEF this

\ps N -CSE -AGR N

\ft This is all the tale.

\nt Words which have an adjective and an adverb nature in English can serve here as noun.

\id 021: Cab of a Leopard and puppy of a Dog

\ref 001

\tx ma:hija na:ta:n:e kana: na:ta:n:e

\w maah-i-y-a na?-a-tt-a-nne kan-aa na?-tt-a-nne

\mb maah -i -y -a na? -a -tt -a -nne kan-aa na? -tt -a -nne

\ge leopard -DEF -EPN -NOM child -DEF -F -NOM -CON dog -NOM child -F -NOM -CON

\ps N -AGR -EPN -CSE N -AGR -GND -CSE -CON N -CSE N -GND -CSE -CON

\ft Babies of a leopard and a dog,

\nt

\ref 002

\tx ka:ʔi:no wos'i wos'i karijan

\w kaa?-ii-no wos's'-i wos's'-i kar-i-y-a-n

\mb kaa?-ii -no wos's' -i wos's' -i kar -i -y -a -n

\ge play -3PL -PROG run -3PL run -3PL outdoor -DEF -EPN -ACC -LOC

\ps V -PER -TNS V -PER V -PER N -AGR -EPN -CSE -CSE

\ft were playing together outdoor .

\nt

\ref 003

\tx ʔe:.... maratu:

\w ʔee.... mar-a-t-uu

\mb ʔee.... mar -a -t -uu

\ge *** child -NOM -F -PL

\ps *** N -CSE -GND -NUM

\ft Both puppies together,

\nt

\ref 004

\tx wos'i wos'i ka:ʔo:de

\w wos's'-i wos's'-i kaa?-oo de?-e

\mb wos's' -i wos's' -i kaa?-oo de? -e

\ge run -3PL run -3PL play -3PL AUX -3PL

\ps V -PER V -PER V -PER -TNS -PER

\ft They were running and playing.

\nt

\ref 005

\tx wos'i wos'i ka:ʔiʃin ka:ʔiʃin ka:ʔiʃin ka:ʔiʃin

\w wos's'-i wos's'-i kaa?-i-ʃin kaa?-i-ʃin kaa?-i-ʃin kaa?-i-ʃin

\mb wos's' -i wos's' -i kaa? -i -ʃin kaa? -i -ʃin kaa? -i -ʃin kaa? -i -ʃin

\ge run -3PL run -3PL play -3PL -CONT play -3PL -CONT play -3PL -CONT play -3PL -CONT

\ps V -PER V -PER V -PER -TNS V -PER -TNS V -PER -TNS V -PER -TNS

\ft They were running and playing.

\nt

\ref 006

\tx mah:ija na:t'o dic':an:e mah:hati na:t'a

\w maah-i-y-a naa?-tt-o dic'c'-a-nne maah-a-tt-i naa-tt-a

\mb maah -i -y -a na? -a -tt -o dic'c' -a -nne maah -a -tt -i naa? -tt -a

\ge leopard -DEF -EPN -NOM child -DEF -F -NOM grow -3S -CVB tiger -NOM -F -INDF child -F -NOM

\ps N -AGR -EPN -CSE N -AGR -GND -CSE V -PER -TNS N -CSE -GND -AGR N -GND -CSE

\ft (both grew together like this) but the child of the leopard,

\nt

\ref 007

\tx ?a: kanat:o ?ojk':ana-w dʒam:araw

\w ?aa kan-a-tt-o ?oyk'k'-a-na-u dʒammar-a-u

\mb ?aa kan -a -tt -o ?oyk'k' -ana -u dʒammar -aw

\ge she dog -DEF -F -ACC catch -FUT -3S start -3S

\ps PRO N -AGR -GND -CSE V -TNS -PER V -PER

\ft (one day,when they grew older) the child of the leopard began to chase the child of the dog to eat.

\nt

\ref 008

\tx ?a haro:dewa:dan ka:ʔija:wa:dan

\w ?a haroo de?-e waad-an kaa?-i-y-aa waa-d-an

\mb ?a haroo de? -e waad -an kaa? -i -y -aa waad -an

\ge she another exist -3FS day/time -ACC play -3FS -EPN -3FS time/day -ACC

\ps PRO ADJ V -PER N -CSE V -PER -EPN -PER N -CSE

\ft The leopard's manner was not as usual before.

\nt

\ref 009

\tx wa ha ha mija lik:i:ja ?era dig:an:e

\w wa ha ha m-i-y-a likk-i-y-a ?er-a digg-a-nne

\mb wa ha ha m -i -y -a likk -i -y -a ?er -a digg -a -nne

\ge wa... here here eat -3FS -EPN -3FS just -3S -EPN 3S know -3FS,CVB get-sure -3FS -CON

\ps *** ADV ADV V -PER -EPN -PER ADV -PER -EPN -PER V -PER,TNS V -PER -CON

\ft The leopard pretending that she is playing got closer to the dog .

\nt 'wa...' here has a sense of surprise (just like 'Oh!')

\ref 010

\tx kanat:a wot^s:a ?ojk:aw wos':a bo:de

\w kan-a-tt-a wot^s-aa ?oykk-aw wos's'-a b-oo de?-e

\mb kan -a -tt -a wots-aa ?oykk -aw wos's' -a b -oo de? -e

\ge dog -DEF -F -NOM run -3FS begin -3FS run -CVB go -3FS exist -3FS

\ps N -AGR -GND -CSE V -PER V -PER V -TNS V -PER AUX -PER

\ft The dog became aware of the leopard's plan, and she began running to her own home.

\nt

\ref011

\tx wos'a wos'a bo:de wos'a bo:de

\lw wos's'-a wos's'-a b-oo de?-e wos's'-a b-oo de?-e

\mb wos's' -a wos's' -a b -oo de? -e wos's' -a b -oo de? -e

\ge run -CVB run -CVB go -3FS exist -3FS run -CVB go -3FS -exist -3FS

\ps V -TNS V -TNS V -PER AUX -PER V -TNS V -PER -TNS -PER

\ft She ran away to her home.

\nt

\ref012

\tx ?ojk:aj gijawode

\lw ?oykk-a-i g-i-y-a wode

\mb ?oykk -a -i g -i -y -a wode

\ge catch -3FS -DIS say -3FS -EPN -3FS situation/condition

\ps V -PER -TNS V -PER -EPN -PER N

\ft When the leopard got closer to catch the dog,

\nt

\ref013

\tx ?e:ʃ:a mi:z:a: ?e:ʃ:aj kesija:sam:a

\lw ?eeʃʃ-aa miizz-aa ?eeʃʃ-a-i kes-i-y-aa sa?-anna

\mb ?eeʃʃ -aa miizz -aa ?eeʃʃ -a -i kes -i -y -aa sa? -a -nna

\ge urine -NOM cattle -NOM urine -NOM -INDF outlet -DEF -EPN -ACC place -ACC -LOC

\ps N -CSE N -CSE N -CSE -AGR N -AGR -EPN -CSE N -CSE -CSE

\ft through an outlet made for cattle's waste,

\nt

\ref014

\tx wos'an:e lukuwa:n:a soj gelan:e

\lw wos's'-a-nne lukuw -aa-nna soy gel-a-nne

\mb wos's' -anne lukuw -aa -nna soy gel -a -nne

\ge run -CVB hole -ACC -LOC house enter -3FS -CON

\ps V -TNS N -CSE -CSE N V -PER -CON

\ft The puppy entered (through this outlet).

\nt

\ref015

\tx ?udija wodijan c'id:i ?ura: dufija durt:si mi:na

\lw ?ud-i-y-a wodiyan c'id:d-i ?ur-aa duf-i-y-a duuts-i m-ii-na

\mb ?ud -i -y -a wodiyan c'id:d -i ?uraa duf -i -y -a duuts -i m -ii -na

\ge do -3FS -EPN -3FS time side -INDF on tail -DEF -EPN -ACC cut -CVB eat -3FS -DIS

\ps V -PER -EPN -PER N N -AGR AD N -AGR -EPN -CSE V -TNS V -PER -TNS

\ft But the leopard cut the dog's tail when she tried to enter into her house through the hole.

\nt

\ref 016

\tx dufija dutʰu ʔako:de

\w duf-i-y-a duuts-u ʔakk-oo deʔ-e

\mb duf -i -y -a duuts -u ʔakk -oo deʔ -e

\ge tail -DEF -EPN -ACC cut -CVB take -3FS exist -3FS

\ps N -AGR -EPN -CSE V -TNS V -PER AUX -PER

\ft But the leopard cut the dog's tail

\nt

\ref 017

\tx ta sing:a mija si:dʔi: haʃ:u ʔate:da:

\w ta singg-a m-i-y-a siidʔ-ii haʃfu ʔatt-ee-dd-aa

\mb ta singg -a m -i -y -a siidʔ -ii haʃfu ʔatt -ee -dd -aa

\ge I smell -CVB eat -1SG -EPN -1SG nose -INDF well save -3MS -PT -3MS

\ps PRO V -TNS V -PER -EPN -PER N -AGR ADV N -PER -TNS -PER

\ft The dog said that she is delighted that the leopard did not cut her nose.

\nt [haʃ:u] in this context has a sense of expressing delight or satisfaction.

\ref 018

\tx guj:en:a deʔija dufija

\w guyy-e-nna deʔ-i-y-a duf-i-y-a

\mb guyy -e -nna deʔ -i -y -a duf -i -y -a

\ge hind -ACC -LOC exist -3MS -EPN -3MS tail -DEF -EPN -ACC

\ps N -CSE -N V -PER -EPN -PER N -AGR -EPN -CSE

\ft (the dog said) my tail which is found at my hind part,

\nt

\ref 019

\tx haʃ:u dutʰa ma:d:a ja:gina kanata tirpɔ:aw

\w haʃfu duuts-a m-aa-dd-a yaa g-i-na kan-a-tt-a tirpp-aw

\mb haʃfu duuts -a m -aa -dd -a yaa g -ina kan -a -tt -a tirpp -aw

\ge well cut -CVB eat -3FS -PT -3FS like-this say -CVB dog -DEF -F -NOM save -3FS

\ps INTRJ V -TNS V -PER -TNS -PER ADV V -TNS N -AGR -GND -CSE V -PER

\ft (the dog said) I am happy for you cut my tail (but I saved my nose by which I smell and detect things)

\nt

\id 022: Friendship of Cats and Rats

\ref 001

\tx ʔe:... ʔec'erato ʔadani: daguwa wo:se:

\w ʔee... ʔec'er-a-tt-o ʔadan-ii dag-u-w-a wooss-ee

\mb ʔee... ʔec'er -a -tt -o ʔadan -ii dag -u -w -a wooss -ee

\ge *** rat -DEF -F -ACC cat -INDF co-operative-work -DEF -EPN -ACC beg -3MS

\ps *** N -AGR -GND -CSE N -AGR N -AGR -EPN -CSE V -PER

\ft Cats asked rats to assist them in their work.

\nt The number for cat and rat is indicated in the text in a singular form, however, the sense of the text has a plural representation.

\ref 002

\tx daguwa wosii:di

\w dag-u-w-a wooss-ii di?-i

\mb dag -u -w -a wooss -ii di? -i

\ge co-operative-work -DEF -EPN -ACC beg/ask -3MS exist -3MS

\ps N -AGR -EPN -CSE V -PER AUX -PER

\ft The cats asked the rats to assist them in his work.

\nt

\ref 003

\tx ?aki:di wonta pars:uwa ?uʃi:di

\w ?ak-ii di?-i wontt-a parss-u-w-a ?uʃ-ii-d-i

\mb ?ak -ii di? -i wontt -a parss -u -w -a ?uʃ -ii -d -i

\ge get-together -3MS exist -3MS morning -NOM tella -DEF -EPN -ACC drink -3MS -PT -3MS

\ps V -PER AUX -PER N -CSE N -AGR -EPN -CSE V -PER -TNS -PER

\ft One morning both together were drinking tella.

\nt 'tella' is a local beverage

\ref 004

\tx kat^sa: k'orite ge: mata:

\w kats-aa k'or-ite g-ee maat-aa

\mb kats -aa k'or -ite g -ee maat -aa

\ge grain -ACC gather/pick-up -3PL say -3MS weed -ACC

\ps N -CSE V -PER V -PER N -CSE

\ft (When they were drinking tella) , the cats asked the rats to assist them while harvesting grain.

\nt

\ref 005

\tx k'orina k'orina k'orina k'orina k'orina

\w k'or-ina k'or-ina k'or-ina k'or-ina k'or-ina

\mb k'or -ina k'or -ina k'or -ina k'or -ina k'or -ina k'or -ina

\ge pick-up -3PL pick-up -3PL pick-up -3PL pick-up -3PL pick-up -3PL

\ps V -PER V -PER V -PER V -PER V -PER

\ft While they were collecting grains,

\nt

\ref 006

\tx ?udija wodijani

\w ?ud-i-y-a wodiyan-i

\mb ?ud -i -y -a wodiyan -i

\ge there -DEF -EPN -NOM time -INDF

\ps N -AGR -EPN -CSE N -AGR

\ft in that time,

\nt

\ref 007

\tx k'orina k'orina k'orina k'orina k'orina k'orina ?udo:de

\w k'or-ina k'or-ina k'or-ina k'or-ina k'or-ina k'or-ina ?ud-oo de?-e

\mb k'or -ina k'or -ina k'or -ina k'or -ina k'or -ina k'or -ina ?ud -oo de? -e

\ge pick-up -3PL pick-up -3PL pick-up -3PL pick-up -3PL pick-up -3PL pick-up -3PL go -3PL present -3PL

\ps V -PER V -PER V -PER V -PER V -PER V -PER V -PER V -PER AUX -PER

\ft The rats assisted the cats in collecting the grains,

\nt

\ref 008

\tx ?e:... ?awadeŋo pars:uwa ?uʃ:aw ?udija wode

\w ?ee... ?awadeŋ-o parss-u-w-a ?uʃʃ-aw ?ud-i-y-a wode

\mb ?ee... ?awadeŋ -o parss -u -w -a ?uʃʃ-aw ?ud -i -y -a wode

\ge *** afternoon -NOM tella -DEF -EPN -ACC drink -to be/ready -3PL -EPN -3PL time

\ps *** N -CSE N -AGR -EPN -CSE V -AD V -PER -EPN -PER N

\ft In the afternoon when they sat to drink tella,

\nt

\ref 009

\tx ?e:... ?i nu:na ma:naw ʃi:ʃe:d:a

\w ?ee... ?i nuu-na m-aa-naw ʃiʃʃ-ee-dd-a

\mb ?ee... ?i nuu -na m -aa -naw ʃiʃʃ -ee -dd -a

\ge *** he we -ACC eat -3MS -FUT collect -3MS -PT -3MS

\ps *** PRO PRO -CSE V -PER -TNS V -PER -TNS -PER

\ft The rats thought that the cats wanted to eat them.

\nt

\ref 010

\tx ?ola: bo:k:ite: ja:gin:e

\w ?olla bookk-i-tee yaa g-i-nne

\mb ?olla bookk -itee yaa g -inne

\ge hole dig -2PL like-this say -3MS,DIS

\ps N V -PER ADV V -PER,TNS

\ft Their leader said to all, 'dig holes.'

\nt

\ref 011

\tx ?ola: bo:k:ite ?ola: bo:k:ite

\mb ?oll -aa bookk -ite ?oll -aa bookk -ite

\ge hole -ACC dig -2PL hole -ACC dig -2PL

\ps N -CSE V -PER N -CSE V -PER

\ft 'dig holes, dig holes.'

\nt

\ref 012

\tx ?o:suwa ?ot^soppite gi:na

\w ?oos-u-w-a ?oots-opp-ite g-ii-na

\mb ?oos -u -w -a ?oots -opp -ite g -ii -na

\ge job -DEF -EPN -ACC work -NEG -2PL say -3MS -and

\ps N -AGR -EPN -CSE V -TNS -PER V -PER -CON

\ft (he said them) Don't work the work, and

\nt

\ref 013

\tx ?ola: bo:k:i:de bej:ebo:ta: gi:gis:i wot^se:d:a

\w ?oll-aa bookk-ii de?-e beyyeboot-aa giigiss-i wots-ee-dd-a

\mb ?oll -aa bookk -ii de? -e beyyeboot -aa giigiss -i wots -ee -dd -a

\ge well -ACC dig -3PL present -3MS place -ACC make-ready -3PL place -3PL -PT -3PL

\ps N -CSE V -PER V -PER N -CSE V -PER N -PER -TNS -PER

\ft Dig holes. And each dag a hole for his own.

\nt

\ref 014

\tx jat:ija wo:de

\w yaat-i-y-a woode

\mb yaat -i -y -a woode

\ge that -DEF -EPN -NOM time

\ps ADJ -AGR -EPN -CSE N -CSE

\ft At that time,

\nt

\ref 015

\tx ?ojk:ite zu:ija ?ojk:ite ?ub:a

\w ?oykk-ite zuu-i-y-a ?oykk-i-t-e ?ubb-a

\mb ?oykk -ite zuu -i -y -a ?oykk -ite ?ubb -a

\ge catch -2PL group -DEF -EPN -NOM catch -2PL all -ACC

\ps V -PER N -AGR -EPN -CSE V -PER ADJ -CSE

\ft (The rats sang) 'Catch them all!'

\nt

\ref 016

\tx mok:an k'ap'i:i mok:an k'ap'i:i mok:an k'ap'i:i ?ojk:ite gu:s:a:

\w moka-an k'ap'p'-ii moka-an k'ap'p'-i moka-an k'ap'p'-i ?oykk-ite guuss-aa

\mb moka-an k'ap'p' -ii moka-an k'ap'p' -i moka-an k'ap'p' -i ?oykk -ite g -uu -ss -aa

\ge jump -2PL hold -2PL jump -2PL hold -2PL jump -2PL hold -2PL catch -2PL say -3MS -GND -3MS

\ps V -PER V -PER V -PER V -PER V -PER V -PER V -PER V -PER -DER -PER

\ft (the cats were singing) 'Jump and catch them all'.

\nt

\ref 017

\tx ?adanija go:de

\w ?adan-i-y-a g-oo de?-e

\mb ?adan -i -y -a g -oo de? -e

\ge cat -DEF -EPN -NOM say -3PL present -3PL

\ps N -AGR -EPN -CSE V -PER AUX -PER

\ft The cats said like this.

\nt

\ref 018

\tx nu:k:a ?ere:do bo:kuwa kirp'i: bo:kuwan kirp'i

\w nuu-kka ?er-ee-dd-o book-u-w-a kirp'p'-ii book-u-w-a-n kirp'p'-i

\mb nuu-kka ?er -ee -dd -o book -u -w -a kirp'p' -ii

\ge we -also know -1PL -PT -1PL hole -DEF -EPN -ACC disappear -3PL

\ps PRO -CON V -PER -TNS -PER N -AGR -EPN -CSE V -PER

\ft The rats also said, ' We knew and ready that we dug holes.' And they disappeared into their holes.

\nt

\ref 019

\tx bo:kuwa: kirp'i ?ola: gela gu:s:a:

\w book-u-w-aa kirp'p'-i ?oll-aa gel-a g-uu-ss-aa

\mb book -u -w -aa kirp'p' -i ?oll -aa gel -a g -uu -ss -aa

\ge well -DEF -EPN -ACC disappear -3PL well -ACC enter -2PL say -3MS -GER -3MS

\ps N -AGR -EPN -CSE V -PER N -CSE V -PER V -PER -CSE -PER

\ft Saying like this, the rats disappeared into their holes.

\nt

\ref 020

\tx ja:ge:d:a guwa

\w yaa g-ee-dd-a g-u-w-a

\mb yaa g -ee -dd -a g -u -w -a

\ge like-that say -3PL -PT -3PL say -3MS -EPN -3MS

\ps ADV V -PER -TNS -PER V -PER -EPN -PER

\ft There is a story like this.

\nt

\ref 021

\tx ?adanat:o ?ec'erija wo:s:ina:de

\w ?adanatt-o ?ec'er-i-y-a woossin-aa de?-e

\mb ?adanatt -o ?ec'er -i -y -a woossin -aa de? -e

\ge cat -NOM rat -DEF -EPN -ACC beg -3MS present -3MS

\ps N -CSE N -AGR -EPN -CSE V -PER AUX -PER

\ft Cats begged the rats

\nt

\ref 022

\tx ja:geɬija jewuwa

\w yaa get -i -y -a yew-u-w-a

\mb yaa get -i -y -a yew -u -w -a

\ge like-that said -DEF -EPN -ACC thing -DEF -EPN -ACC

\ps ADV V -AGR -EPN -CSE N -AGR -EPN -CSE

\ft They were to eat the rats under the pretext of invitation for help.

\nt

\id 023: The lion and the Animals

\ref 001

\tx ga:m:u: do?a: ʃi:ʃi:di

\w gaamm-uu do?-aa ʃiiʃʃ-ii-d-i

\mb gaamm-uu do? -aa ʃiiʃʃ -ii -d -i

\ge lion -DEF wild-animal -ACC gather -3MS -PT -3MS,CVB

\ps N -AGR N -CSE V -PER -TNS -PER,TNS

\ft The lion called the wild animals.

\nt

\ref 002

\tx ?e: ?iti sa: ʃi:ʃi:di metuwa ?o:ts:uwa

\w ?ee ?itt-i sa?-aa ʃiiʃʃ-ii-d-i met-u-w-a ?ootʃʃ-u-w-a

\mb ?ee ?itt -i sa? -aa ʃiiʃʃ -ii -d -i met -u -w -a ?ootʃʃ -u -w -a

\ge *** one -INDF place -ACC gather -3MS -PT -3MS problem -DEF -EPN -ACC ask -3MS -EPN -3MS

\ps *** N -AGR N -CSE V -PER -TNS -PER N -AGR -EPN -CSE V -PER -EPN -PER

\ft He called the animals at one place and asked about their problems.

\nt

\ref 003

\tx do?a: sunt^saj

\w do?-aa sunts-a-i

\mb do? -aa sunts -a -i

\ge beast -NOM name -NOM -INDF

\ps N -CSE N -CSE -AGR

\ft Some of the beasts are namely,

\nt

\ref 004

\tx ?itu: geɬɬuwa ?itu: gudunt^sa: ?itu: k'a:rija

\w ?itt-uu geɬɬ-u-w-a ?itt-uu gudunts-aa ?itt-uu k'aar-i-y-a

\mb ?itt -uu geɬɬ -u -w -a ?itt -uu gudunts-aa ?itt -uu k'aar -i -y -a

\ge one -DEF monkey -DEF -EPN -ACC one -DEF pig -ACC one -DEF ape -DEF -EPN -ACC

\ps N -AGR N -AGR -EPN -CSE N -AGR N -CSE N -AGR N -AGR -EPN -CSE

\ft baboon, pig and ape.

\nt

\ref 005

\tx ?itu: k'aj gen?i:ja ?itu: gara:

\w ?itt-uu k'ai gen??-i-y-a ?itt-uu gaar-aa

\mb ?itt -uu k'ai gen?? -i -y -a ?itt -uu gaar -aa

\ge one -DEF also antelope -DEF -EPN -ACC one -DEF kudu -ACC

\ps N -AGR ADV N -AGR-EPN -CSE N -AGR N -CSE

\ft Among the animals also antelope and kudu are found.

\nt

\ref 006

\tx hewa: ?ub:a ?i: ?i:de metuwa ?odite gi:na

\w hewaa ?ubb-aa ?iif?-ii de?-e met-u-w-a ?od-ite g-ii-n-a

\mb hewaa ?ubb-aa ?iif? -ii de? -e met -u -w -a ?od -ite g -ii -n -a

\ge these all -ACC gather -3PL present -3PL problem -DEF -EPN -ACC tell -3PL say -2PL -PASS -3PL

\ps ADJ ADJ -CSE V -PER AUX -PER N -AGR -EPN -CSE V -PER V -PER -TNS -PER

\ft All these gathered together and told their problems to the lion.

\nt

\ref 007

\tx ko?aj woduwa guwa

\w ko?-a-i wod-u-wa g-u-w-a

\mb ko? -a -i wod -u -w -a g -u -w -a

\ge hunger -NOM -INDF kill -3MS -EPN -3MS say -3PL -EPN -3PL

\ps N -CSE -AGR V -PER -EPN -PER V -PER -EPN -PER

\ft All said that they are suffering from hunger.

\nt

\ref 008

\tx hajti ?ajba ko?e: ta gam: gam:o

\w haytti ?ayb-a ko?-ee ta gamm gaamm-o

\mb haytti ?ayb -a ko? -ee ta gamm gaamm -o

\ge haytti what -NOM hunger -NOM I lion lion -DEF

\ps INTRJ PRO -CSE N -CSE PRO N N -AGR

\ft The lion asked, 'Ouch! What kind of hunger are you talking about.?'

\nt

\ref 009

\tx dawuro ni dawuro zoni:ja gen:a worada:

\w dawuro-n-i dawuro zoon-i-y-a genna worad-aa

\mb dawuro -n -i dawuro zoon -i -y -a genna worad -aa

\ge Dawuro -LOC -INDF Dawuro zone -DEF -EPN -NOM Genna district -ACC

\ps N -CSE -AGR N N -AGR -EPN -CSE N N -CSE

\ft (Look at me.) In Dawuro, Dawuro zone Genna district,

\nt

\ref 010

\tx woz:a c'a:kan ?ut:a:d:e

\w wozz-a c'aakk -an ?utt-aa dde?-e

\mb wozz -a c'aakk -an ?utt-aa dde? -e

\ge Wozo -ACC bush -ACC sit -1S present -1S

\ps N -CSE N -CSE V -PER AUX -PER

\ft I live at Wozo bush.

\nt 'c'aka' is taken from Amharic. Its Dawuro equivalent is 'worraa'.

ref 011

\tx hewa:p:e kesa ?awa: he?a ?ak:an:e maarak'a kant'an:e

\w hewaa-ppe kes-a ?aw-aa he?-a ?akkanne maarak'a kants-a-nne

\mb hewaa -ppe kes -a ?aw -aa he? ?akkanne maarak'a kants -a -nne

\ge there -ABL out -1S father -ACC he'a together-with Mareka cross -1S -DIS

\ps N -CSE V -PER N -CSE *** AD N V -PER -TNS

\ft I come out from there and cross Marek'a.

\nt

\ref 012

\tx toc'a: worada: ?ab:an ?iti bo:ra: tog:a: ?ag:aj

\w toc'c'-aa woradaa ?abb-a-n ?itt-i boor-aa togg-aa ?agg-a-i

\mb toc'c' -aa worad -aa ?abb -a -n ?itt -i boor -aa togg -aa ?agg -a -i

\ge Toc'a -ACC district -ACC Abba -ACC -LOC one -INDF ox -ACC Togga -ACC step-on -1S -DIS

\ps N -CSE N -CSE N -CSE -CSE N -AGR N -CSE N -CSE V -PER -TNS

\ft I go to Tocha and Abba. I kill and eat an ox.

\nt

\ref 013

\tx bo:ra: maj maj taw gidijawa: maj

\w boor-aa m-a-i m-a-i ta-aw gid-i-y-a-w-aa m-a-i

\mb boor -aa m -a -i m -a -i ta -aw gid -i -y -a -w -aa m -a -i

\ge ox -ACC eat -1S -CVB eat -1S -CVB I -GEN adequate -DEF -EPN -ACC -EPN -GEN eat -1S -CVB

\ps N -CSE V -PER -TNS V -PER -TNS PRO -CSE N -AGR -EPN -CSE -EPN -CSE V -PER -TNS

\ft I eat from the beef upto my fill.

\nt

\ref 014

\tx taw gidijawa: mo:de

\w ta-aw gid-i-y-a-w-aa moo de?-e

\mb ta -aw gid -i -y -a -w -aa m -oo de? -e

\ge I -GEN adequate -DEF -EPN -ACC -EPN -GEN eat -1S present -1S

\ps PRO -CSE N -AGR -EPN -CSE -EPN -CSE V -PER TNS -PER

\ft When I eat beef,

\nt

\ref 015

\tx godaj jim:e bo:ra godaj

\w god-a-i y-ii-nne boor-a god-a-i

\mb god -a -i y -ii -nne boor -a god -a -i

\ge lord -NOM -INDF come -3MS -CVB ox -ACC lord -NOM -INDF

\ps N -CSE -AGR V -PER -TNS N -CSE N -CSE -AGR

\ft The owner of the ox comes and...

\nt

\ref 016

\tx do?aj mijan gelen:e wu:... wi: gi was:suwa

\w do?-ai miy-an gel-e-nne wuu... wii g-i waass-u-w-a

\mb do? -ai miy -an gel -e -nne wuu... wii g -i waass -u -w -a

\ge beast -ACC,PL animal -ACC enter -3MS -CVB wu... wi... say -3MS shout -3MS -EPN -3MS

\ps N -CSE,NUM N -CSE V -PER -TNS *** ** V -PER V -PER -EPN -PER

\ft when I roar,

\nt 'wi' and 'wu' are representations of sounds.

\ref 017

\tx was:o:de morok'a:w ga ta s'e:l:o:de

\w waass-oo de?-e morok'-aaw g-a ta s'eell-oo d-e

\mb waass -oo de? -e morok' -aaw g -a ta s'eell -oo de? -e

\ge shout -3MS present -3MS look-badly -3MS say -3MS I look -1S present -1S

\ps V -PER AUX -PER V -PER V -PER PRO V -PER AUX -PER

\ft When I look at him with fierce eyes and roar heavily,

\nt

\ref 018

\tx barena muwa ga:we soj bijawan

\w bar-e-na m-u-w-a g-aa-w-e soy b-i-y-a-w-an

\mb bar -e -na m -u -w -a g -aa -w -e soy b -i -y -a -w -an

\ge self -3MS -GEN eat -3MS -EPN -3MS say -3MS -EPN -3MS house go -3MS -EPN -3MS -EPN -CVB

\ps N -PER -CSE V -PER -EPN -PER V -PER -EPN -CSE N V -PER -EPN -PER -EPN -TNS

\ft The man himself runs away to his home for fear I should eat him.

\nt

\ref 019

\tx bare femp:owa ?ak:i: pa:l:ijawan

\w bar-e femp-p-o-w-a ?akk-ii paall-i-y-a-w-an

\mb bar -e femp-p -o -w -a ?akk -ii paall -i -y -a -w -an

\ge self -ACC soul -DEF -EPN -ACC catch/hold -3MS disappear -3MS -EPN -3MS -EPN -CVB

\ps N -CSE N -AGR -EPN -CSE V -PER V -PER -EPN -PER -EPN -TNS

\ft When he runs away to save his life,

\nt

\ref 020

\tx ?in bo:ra zimet*a: ?in bo:r:

\w ?i-n boor-a zimets-aa ?i-n boorr

\mb ?i -n boor -a zimets -aa ?i -n boorr

\ge he -ACC ox -ACC shoulder -ACC he -ACC ox

\ps PRO -CSE N -CSE N -CSE PRO -CSE N

\ft I taking the flesh of the ox

\nt

\ref 021

\tx domb:a: ?afuwa: ?ango:suwa ?afuwa

\w dombb-aa ?af-u-w-aa ?anggoos-u-w-a ?af-u-w-a

\mb dombb-aa ?af -u -w -aa ?anggoos-u -w -a ?af -u -w -a

\ge big -ACC meat -DEF -EPN -ACC ribs -DEF -EPN -ACC meat -DEF -EPN -ACC

\ps ADJ -CSE N -AGR -EPN -CSE N -AGR -EPN -CSE N -AGR -EPN -CSE

\ft the beef

\nt

\ref 022

\tx k'os'a k'os'a k'os'a k'os'a k'os'a k'os'a k'os'a k'os':an:e

\w k'os's'-a k'os's'-a k'os's'-a k'os's'-a k'os's'-a k'os's'-a k'os's'-a k'os's'-a-nne

\mb k'os's' -a k'os's' -a k'os's' -a k'os's' -a k'os's' -a k'os's' -a k'os's' -a k'os's' -a -nne

\ge eat -1S eat -1S eat -1S eat -1S eat -1S eat -1S eat -1S eat -1S -and

\ps V -PER V -PER V -PER V -PER V -PER V -PER V -PER V -PER V -PER -CON

\ft I eat the beef to my fill.

\nt

\ref 023

\tx k'o:fa:fa: k'oda: ?aja: jan ?olan:e hewa bol:a bag:an:a

\w k'o:faaf-aa k'od-aa ?ay-aa yaa-n ?ol-a-nne hewa bolla baggann-a

\mb k'o:faaf -aa k'od -aa ?ay -aa yaa -n ?ol -a -nne hewa bolla baggann -a

\ge rubbish -ACC leather -ACC something -ACC there -LOC drop -1S -CVB there on half -ACC

\ps N -CSE N -CSE N -CSE N/ADV -CSE V -PER -TNS N/ADV AD N -CSE

\ft After eating the good meat, I leave the remaining there.

\nt 'k'oshasha' is an Amharic word. Dawuro's equivalent representation is 'iittaa'

\ref 024

\tx wog:a wola: zemp:an:e

\w wogg-a wol-aa zempp-a-nne

\mb wogg -a wol -aa zempp -a -nne

\ge big -ACC tree -ACC lean -1S -CVB

\ps ADJ -CSE N -CSE V -PER -TNS

\ft Then after leaning at a big tree,

\nt

\ref 025

\tx wog:a wola: zemp:an:e hewan de:ʔus:uwa

\w wogg-a wol-aa zempp-a-nne hew-a-n deeʔ-e ʔuss-u-w-a

\mb wogg -a wol -aa zempp -a -nne hewa -n deeʔ -e ʔuss -u -w -a

\ge big -ACC tree -ACC lean -1SG -CVB there -LOC present -3MS rise-up -1S -EPN -1S

\ps ADJ -CSE N -CSE V -PER -TNS N -CSE V -PER V -PER -EPN -PER

\ft Leaning at a big tree,

\nt

\ref 026

\tx buuwaa buuwaa buuwaa

\w buuwaa buuwaa buuwaa

\mb buuwaa buuwaa buuwaa

\ge buwa... buwa... buwa...

\ps *** **

\ft I roar like this, 'buwa..., buwa..., buwa...'

\nt 'buwa' represents the sound of a lion's roar.

\ref 027

\tx ja:gan:e ʔaʃu: kesi be:n:a:da

\w yaa g-a-nne ʔaʃ-uu kes-i b-ee-nn-aa deʔ-a

\mb yaa g -a -nne ʔaʃ -uu kes -i b -ee -na deʔ -a

\ge like-that say -1S -CVB meat -DEF get-out -3MS go -3MS -CON present -3MS

\ps ADV V -PER -TNS N -AGR V -PER V -PER -COM AUX -PER

\ft I roar so that the meat should be digested.

\nt

\ref 028

\tx wola: zemp:an:e hewan wa:san:e

\w wol-aa zempp-a-nne hewa-n waasann-e

\mb wol -aa zempp -a -nne hewa -n waas -a -nne

\ge tree -ACC lean -1S -CVB that -LOC shout/roar -1S -CVB

\ps N -CSE V -PER -TNS N -CSE V -PER -TNS

\ft I roar leaning at a big tree .

\nt

\ref 029

\tx ta:ni de:ʔus:an:e

\w taani deeʔuss-a-nne

\mb taani deeʔuss -a -nne

\ge I roar -1S -CVB

\ps PRO V -PER -TNS

\ft I roar and

\nt

\ref 030

\tx jan:ne ma:arak'a: kantʰan:ne
\w y-aa-nne maarak'-aa kants-a-nne
\mb y -aa -nne maarak'-aa kants -a -nne
\ge come -1S -CVB Marek'a -ACC cross -1S -CVB
\ps V -PER -TNS N -CSE V -PER -TNS

\ft Then I cross Marek'a district and
\nt

\ref 031

\tx gan:an ta gol:ijan wozzo c'a:k:an ʔak'aj
\w gann-a-n ta goll-i-y-a-n wozzo c'aakk-a-n ʔak'-a-i
\mb gann -a -n ta goll -i -y -a -n wozzo c'aakk -a -n ʔak' -a -i
\ge Genna -ACC -LOC I home -INDF -EPN -ACC -LOC Wozo bush -ACC -LOC pass-the-night -1S -DIS
\ps N -CSE -CSE PRO N -AGR -EPN -CSE -CSE N N -CSE -CSE V -PER -TNS

\ft Then through Genna district, I come to Wozo bush, my home, and pass the night there.
\nt

\ref 032

\tx c'imatetʰaw wa:s:ik:ije:
\w c'imatets-a-u waassikk-i-y-ee
\mb c'imatets -a -u waassikk -i -y -ee
\ge oldness -NOM -GEN cry/shout -2PL -EPN -2PL
\ps N -CSE -CSE V -PER -EPN -PER

\ft (you) fear becoming old.
\nt

\ref 033

\tx ʔe:.. ʔo bo:rajn:ne ta:s:eden:ne c'imatetʰaw wa:s:a:
\w ʔee... ʔo boor-a-y-nne taa-sse deʔ-e-nne c'ima tetsa-u waass-aa
\mb ʔee... ʔo boor -a -y -nne taa -sse deʔ -e -nne c'ima tetsa -u waass -aa
\ge *** anyone ox -DEF -EPN-ACC I -GEN present -3MS -and oldness hood -DEF cry/shout -3PL
\ps *** N N -AGR -EPN -CSE PRO -CSE V -PER -CON N -DER -AGR V -PER

\ft (when I am strong) Everyone's ox is my food, but cry for becoming old.
\nt

\ref 034

\tx ʔe:... ʔo:wen:ne ta:s:aden:ne ge: c'imatetʰa wa:s:a:
\w ʔee... ʔoow-e-nne taa-ssa deʔ-e-nnee g-ee c'ima tetsa waass-aa
\mb ʔee... ʔoow -e -nne taa -ssa deʔ -e -nnee g -ee c'ima tetsa waass -aa
\ge *** anyone's -DEF -ACC I -GEN present -3MS -GEN say -3MS oldness hood cry/shout -3PL
\ps *** N -AGR -CSE PRO -CSE V -PER -CSE V -PER N GER V -PER

\ft Everything is mine, but fear about becoming old.
\nt

\ref 035

\tx wolk'aj de?o:de ?anz:aj de?o:de

\w wolk'k'-a-i de?-oo de?-e ?anzz-a-i de?-oo de?-e

\mb wolk'k' -a -i de? -oo de? -e ?anzz -a -i de? -oo de? -e

\ge power -NOM -INDF present -3MS present -3MS meat -ACC -INDF present -3MS present -3MS

\ps N -CSE -AGR V -PER AUX -PER N -CSE -AGR V -PER AUX -PER

\ft When you are with your strength,

\nt

\ref 036

\tx ?o:wen:ek:a de?e: sa: ja:gi:di

\w ?oow-e-nne-kka de?-ee sa?-aa yaa g-ii-d-i

\mb ?oow -e -nne -kka de? -ee sa? -aa yaa g -ii -d -i

\ge anyone -DEF -NOM -also present -3MS place -ACC like-that say -3MS -PT -3MS,-CVB

\ps N -AGR -CSE -COM V -PER N -CSE ADV V -PER -TNS -PER, -TNS

\ft everything is yours. The main thing is strength.

\nt

\ref 037

\tx hara do?a: bore:dawe hewa:

\w har-a do?-aa bor-ee-dd-a-w-e hew-aa

\mb har -a do? -aa bor -ee -dd -a -w -e hewaa

\ge other -ACC wild-animal -ACC insult -3MS -PT -3MS -EPN -DIS this.

\ps ADJ -CSE N -CSE V -PER -TNS -PER -EPN -TNS ADJ

\ft The lion advised the wild animals like this.

\nt

Appendix 3

Some Photo Collections

Some Ancient Heritages



Kawo Kantsa
(the last king of Dawuro)



Kati gaduwa (the central part)



hillock where Kawuta-genne was coordinating 'madda'



place of grave of Gibra Genne



Kati udumma



part of Halala Keela



Kati bokuwa
(covered with bushes)



Kati gaduwa (the central part)



Kati gaduwa (the centre)



Kati kariya (larger field)



stone-carved batsa



stone-carved utta keriya



Different stone-carved keriya



stone-carved bachira keriya



stone-board for playing '*lamiya*'



internal part of Kati gadiwa



internal part of Kati gaduwa



internal part of Kati gaduwa



'zalak dufuwa' (place of an ancient grave at Kati-gaduwa)

Some Traditional Kitchen Materials



koranuwa



matsa s'aruwa



siliso shata



luguma shata



dina butiya



koranuwa



bareta or s'uga



manachiya



parso bacha



matsa bacha or karaba



dina bacha



buka



pinja



A lady swinging milk



buliya or haluwa



Bareta



bareta and batsa



batsa



chodeta



ad'a



Gongi ya



different mok'iyas



different mok'iyas



Buuda or dik'us k'anda



gabatiya



gabatiya



gayita



hopiya



hopiya



gilla



kok'a



kok'a



laydiya



k'un'a



k'un'a



diyiya



manachiya



parso bacha



matsa bacha



siliso shata



luguma shata



ankafowa shata



sampa



zaba sampa



ogoruwa



zazariya



udula and udula mitsa

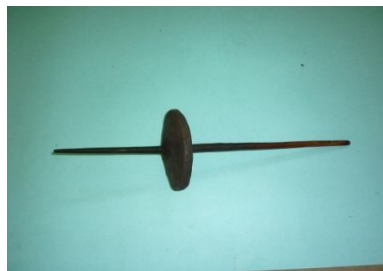


Wos'a and maydiya

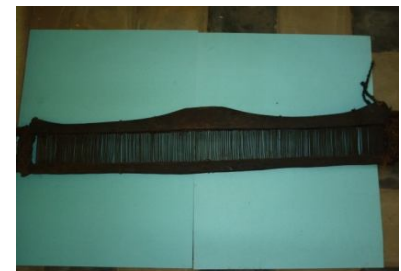
Some Weaving Materials and Products



mukuka



botiya



harba



singiritiya



separating seed from cotton



phutuwa (cotton)



a lady Spinning phutuwa



shaluwa (weaving thread)



tonga (coil of thread)



a man weaving cloth



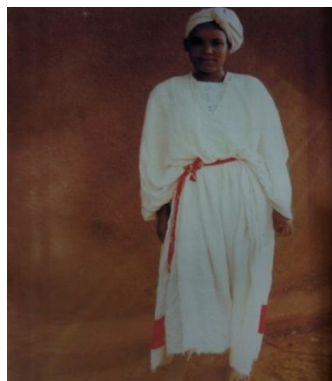
lady wearing 'kamishiya'



gabiya



bulukuwa



wandafiya

Some Metal and Agricultural Tools



k'abiya



birata k'ans'iya



hoga



charmatiya



halliga



mogotsa



womphina (A pair of bellows)



kalchiya



kalchiya gadiya



marasha and kalchiya



kalchiya, marasha , margacha



marasha,ginda,morge-mitsa



morge-mitsa



ginda-gadiya



ginda and morge-mitsa



zuni'iya



goma



goma and zuni'iya



farmers in a 'zabiya' digging with 'kos'iya'

Some Musical Instruments



tuturiya



susuliya



hup'ariya



pirotiya



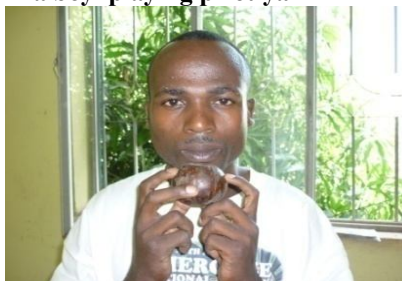
a boy playing pirotiya



lokuwa or zaiya



gugiya



a boy playing gugiya



ditsa



kambiya



karabiya



darbiya



Dinkiya kocha (band)



his'is'iya



his'is'iya kocha (band)



Iti kocha (one band of dinkiya players)



dinkiya playing instruments

Some weapons



Different types of spears



golda tora



gumbowa tora (the arrow points)



Machamiya tora



s'ink'a tora



while placing a knife into a shokuwa



Gondaliya (shield) (outer part)



gondaliya (inner part)



a man in earlier army's uniform

Other Collections



'a goddomma' house



'ek'uwa' house type



peeble playing board (lamiya weidiya)



chacha (tattoo)



chacha (tattoo)



manchalla



coal resource at Kosha



farmland



sugar beat farm



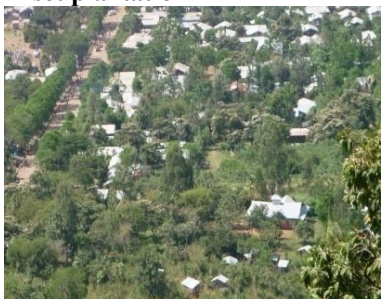
Enset plantation



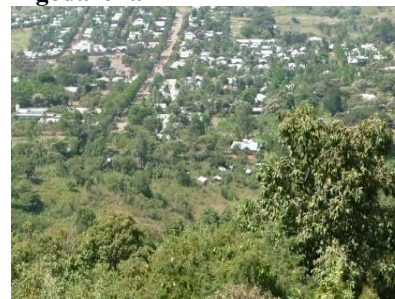
godare farm



teff farm



part of Tarcha town



part of Tarcha town



part of Waka town



Tarcha telecommunication



Tarcha market



children at Koysha town

Photos of Some Field Assistants



Erasha Gebeyehu Gammu



Ato Tezera Kaphitaw



Ato Bakalo Sapa



Ato Wondimu Lemma



Ato Daimo Dasta



Captain Abera Woldegiorgis



Kawuna Malla Uncho



Ato Gessesse Gammu



Ato Berhanu Tolba



Woiz. Abaynesh Liko



photo with assistants



Photo with assistants at Kati gaduwa

Appendix 4

Brief Descriptions of Field Assistants

During the field stay, three assistants namely, Ato Tezera Kephitaw, Ato Daimo Desta and Ato Lakew Betela were assigned by the zone's Culture, Tourism and Communication department. Seven others namely, Erasha Gebeyehu Gammu, Ato Bakalo Sapa, Ato Gessesse Gammu, Kawuna Malla Uncho, Woizero Abaynesh Liko, Captian Lemma Woldegiorigs and Ato Berhanu Tolba were field informants whom the researcher selected being together with these assistants. The individuals provided with different primary data. Though these seven are taken as main informants, there had been also individuals who provided supportive information regarding various social, economic, political and historical affairs. Names of individuals who assisted during the fieldwork are enlisted below. The researcher extends his heartfelt thanks to all of them for their kind supports.

Name	age	Work responsibility	Some of the contributions
Ato Gebremariam Dolango	54	Teacher at <i>Seto Semero</i> Secondary School, <i>Jimma</i> town	provided preliminary information about the zone, its people, cultural activities, and different other available information. He also went together with the researcher to the study site, introduced him with some officials as well as residents there. He also provided lexical information relating to the earlier <i>Dawuro</i> kingdom
Ato Wondimu Lemma	42	Higher expert on cultural study and development at the zone's Culture, Tourism and Communication department	assisted in assigning field assistants; providing descriptions of various aspects of the <i>Dawuro</i> zone, its people, infrastructural activities and different other features. He also narrated some children tales, but in concern with audio clarity, the researcher didn't incorporate them in the documentation. Moreover, he, together with other individuals, gave supportive comments and suggestions concerning the audio data.
Ato Tezera Kephitaw	31	And expert working on Dawuro language development at the zone's culture, tourism and communication department	introduced the researcher with other field informants; provided detailed explanations based on information which informants were giving; assisted in the transcriptions and annotations of the audio data; told some tales among which the researcher chose one which he found appropriate in terms of content, duration and audio clarity for the documentation.
Ato Daimo	25	Expert working on	Provided appropriate information regarding

Desta		heritage development at the zone's culture, tourism and communication department	different cultural activities of the people; assisted in transcribing and annotating the audio texts.
Ato Lakew Betela	25	Expert working on heritage development at the zone's culture, tourism and communication department	assisted in translating and annotating the audio texts
Erasha Gebeyehu Gammu	97	A village elder, living at <i>Tarcha zuria kebele</i> . He had served as traditional administrator in the era before the previous socialist government	told different stories relating to the earlier <i>Dawuro</i> kingdom, royal family, its political activity, and various cultural activities that are being practiced by the society. Out of his narrations, the researcher explored lots of lexical items which he found helpful for his lexical analysis.
Ato Bakalo Sapa	77	A village elder living at <i>Waka</i> town. He has relation with the earlier royal family by inheritance	told about history of the earlier <i>Dawuro</i> kingdom and chronology of the later kings after <i>Dawuro</i> became a centralized state; narrated on various issues related to the society's culture such as cooperative farm, earlier hunting procedures, different songs, tales, advices and blessings.
Ato Gessesse Gammu	81	A village elder living at <i>Tarcha Zuria kebele</i>	told some riddles and advices by means of which the society traditionally uses to advise and teach different lessons to its children
Woizero Abaynesh Liko	40	A housewife at <i>Tarcha Zuria kebele</i>	narrated one children tale which the researcher included in his documentation
Kawuna Malla Uncho	81	A village elder living at <i>Tocha</i> town. He has a blood relation with the earlier royal family	narrated about the earlier <i>Dawuro</i> kingdom. He told chronology of the later kings
Captian Abera Woldegiorgis	56	A village elder living at <i>Tarcha</i> town	told about the current feature of <i>Dawuro</i> language, the way it became threatend. He also told different tales , but due to lack of audio clarity , the researcher didn't incorporate them into his documentation
Ato Berhanu Tolba	50	Resident at <i>Koysha</i> town at Lomma district	served as a guide while the researcher was visiting Kati-gaduwa (residence of the earlier <i>Dawuro</i> kings). He told also different stories related to the earlier kings based on the

			heritages found at the place.
Ato Ayele Aba	47	Administrator of the Tarcha town Municipality	provided helpful information about the Tarcha town as well as the zone in general.
Ato Ushecho Uta	51	Resident at <i>Tarcha zuria Kebele</i>	told some tales, but due to reason of audio clarity, the researcher didn't include them in the documentation.
Ato Abraham Abate	42	Expert working concerning on natural and historical resources at the zone's Culture , Tourism and Communication office	assisted in translating and transcribing data; also provided a piece of information about different cultural activities of the society.
Ato Wondaferahu	26	Anthropologist , instructor at Bonga Teacher's College	provided different lexical information which the society had been using , but nowadays are almost absent from discourse.
Ato Abraham Abebe	26	Anthropologist , instructor at Bonga Teacher's College	provided supplementary information concerning some lexical usages between the highland and the lowland dialects.
Ato Tesfaye Adore	45	Higher expert regarding government communication affairs at the zone's culture , tourism and communication department	provided available information on language and cultural issues.
Ato Mega Busho	50	Worker at the education office of <i>Marak'a</i> district	reminded about a number of material heritages of the society which nowadays are threatened of extinction.
Ato Firehiwot Samuel	30	Language teacher at Tarcha secondary school	assisted in transcribing and annotating the audio data
Ato Beyene Barena	52	Developmental information officer at the zone's culture, tourism and communication department	collaborated in providing supplementary information
Silisoda Sintayehu Amdemeskel	50	Cultural professional	provided descriptions on different traditional material assets
Ato Anteneh Ashenafi	24	professional on cultural studies and research	provided helpful information on different cultural aspects
Ato Mesfin Desta	29	Professional on cultural studies and research	provided helpful information on different cultural aspects

Appendix 5

Checklist as Metadata Framework

I. For Documentation as a whole

1. Metadata

- location of the documented community
- project team(s) contributing to documentation
- participants in documentation
- acknowledgements

2. General access resources

- introduction
- orthographical conventions
- ethnographic sketch
- sketch grammar
- glossing conventions
- links to other sources
- indices

3. Descriptive analysis

3.1. ethnography

- 3.1.1 participants (actors)
- 3.1.2 setting/ scene
- 3.1.3 ends
- 3.1.4 act sequence
- 3.1.5 key
- 3.1.6 instrumentalities instrumental
- 3.1.7 norms
- 3.1.8 genres

3.2 descriptive grammar

3.3 dictionary

II. Per Session

1. Metadata

- 1.1 time and location of recording
- 1.2 participants
- 1.3 recording team (recorders)
- 1.4 recording equipment
- 1.5 content descriptors

2. Annotations

- 2.1 transcription
- 2.2 translation
- 2.3. further linguistic and ethnographic glossing and commentary

Appendix 6

Interview Checklist for Field Data Collection

Part One

I. General information

1. About The Dawro zone

- 1.1. location
- 1.2. distance from the central city
- 1.3. distance from the neighboring regions and towns
- 1.4. size
- 1.5. size of population
- 1.6. regions that share border with the zone
- 1.7. woredas/districts found in the zone
- 1.8. towns, kebeles ,etc found in the zone
- 1.9. central town of the zone
- 1.10. other political and business towns
- 1.11.v natural resources in the zone
 - 1.11.1 vegetation(indigenous and non-indigenous)
 - 1.11.2 minerals
 - 1.11.3 rivers, lakes, etc.

2. Ethnographic description

- 2.1 ethnic diversity and their sizes (ethnic group diversity)
- 2.2 languages they speak
- 2.3 their livelihood
- 2.4 stable food

3. Institutions / service providing centers

- 3.1 Education centers
 - 3.1.1 pre-primary schools
 - 3.1.2 primary
 - 3.1.3 secondary schools
 - 3.1.4 others...
- 3.2 Religious centers
 - 3.2.1 church
 - 3.2.2. mosque
 - 3.2.3 others...
- 3.3 Health centers
- 3.4 Social organizations
 - 3.4.1 women
 - 3.4.2 youth
 - 3.4.3 financial
 - 3.4.4 crafts, etc. organizations
- 3.5 Hotels
- 3.6 etc.

4. Offices

- 4.1 Government
- 4.2 Non-government

5. Historical and recreational places

- 5.1 Historical places
- 5.2 recreational sites

6. Technology

- 6.1 building, road constructions
- 6.2 transportation services

- 6.3 water, electricity, telecommunication service provisions
- 6.4 etc.

II. The Dawro People

1. Who are the Dawro people?
2. Where do they live?
3. Size of the ethnic group
4. Language they speak
5. Their livelihood
6. Stable food
7. Place and history of their origin
8. Different clans in the ethnic group

III. The Dawro language

1. language group
2. grammatical features
3. grammatical sketch

Part Two

Interview for Detailed Information

(For known individuals, village elders, and educated persons)

I. The kingdom

1. Kings reigned in Dawuro
2. Political administrative regions
3. Officials
 - political officials over the territory
 - officials at the palace
 - seven political organizations (like today's ministries)
 - constitution and constitutional laws
 - civil servants at the palace

II. Halala Keelaa

1. time of building
2. reason for building
3. length
4. materials it is made of
5. symbolism of the building
6. gates of the wall

III. Royal Issues

1. different title(s) given to the king
2. titles given to his wife and children
3. different awards that the king is awarded
4. different awards he offers
5. occasions of awards
6. clothes he wears at different occasions
 - war time
 - ordinary (peace) time
 - dining time
 - bed time

- celebrations of public as well as spiritual holidays
 - on festivals (like birthday, wedding, worshipping, etc. celebrations)
 - other occasions ...
7. His living home
- shape
 - size
 - location of building
 - amount, size and contents of the rooms
 - different rooms and their equipments
8. His throne and general features
9. His crown, its shape, size and decorations on it
11. The rod he holds

IV. Kati Gaduwa

1. location
2. time of establishment
3. how it was established
4. name of gates
 - 1.1 gammo mitsaa
 - 1.2 manna mitsaa
 - 1.3 kawuwa mitsaa
5. things at Kati Gaduwa
 - 5.1 rock curved kitchen materials
 - 5.2 the king's seat
 - 5.3 the zaba erasha's seat
 - 5.4. the king's and his horse's bath
 - 5.5 recreation places and playing materials

V. Material Culture

1. Buildings

- 1.1 Old building
 - 1.1.1 Different old buildings
 - 1.1.2 Given name to each building
 - 1.1.3 Materials (components) that they are made of
 - 1.1.4 Instruments (tools) used to build the houses
 - 1.1.5 Given titles of the owners of the houses
 - 1.1.6 Professionals who build the houses
 - 1.1.7 Different sections (compartments) at each house
 - 1.1.8 Purposes the houses are made for
- 1.2. **House style** (shape, length, width, ornaments put on them, etc.)
 - 1.2.1 Different types of houses
 - 1.2.2 Materials that they are made from
 - 1.2.3 Instruments that used for making (building) the houses
 - 1.2.4 Persons (professionals) who build the houses
 - 1.2.5 Owners of the houses
 - 1.2.6 Purposes that they are made
 - 1.2.7 Sizes of the houses
- 1.3 **Fencing style of**
 - 1.3.1 The king's palace
 - 1.3.2 Different civil administrators of the higher ranks
 - 1.3.3 Different civil administrators of the lower ranks

- 1.3.4 Regional rulers
- 1.3.5 War leaders
- 1.3.6 Soldiers
- 1.3.7 Guards at the palace
- 1.3.8 Judges
- 1.3.9 Spiritual leaders
- 1.3.10 Ethnic leaders
- 1.3.11 Civil servants at the king's palace
- 1.3.12 Other social organizations (idir, mahiber, etc meeting places.)
- 1.3.13 Spiritual (worship) places
- 1.3.14 Courts
- 1.3.15 Other ordinary persons compounds

2. Monuments

- 2.1 different monuments built in the area
- 2.2 times they were built
- 2.3 given names of each monument
- 2.4 purposes they were built
- 2.5 materials they are made of
- 2.6 Instruments (tools) used to build the monuments
- 2.7 marks or symbols on the monuments
- 2.8 memorial events (situations or persons) which the monuments are built for
- 2.9 Persons (professionals) who build the monuments

3. Household materials

- 3.1 Different household materials in the
 - 3.1.1 king's palace
 - 3.1.2 different executive persons' houses
 - 3.1.3 ordinary people houses'
 - 3.1.3.1 salon
 - 3.1.3.2 bed room
 - 3.1.3.3 kitchen
 - 3.1.3.4 toilet
 - 3.1.3.5 etc.
- 3.2 substances that they are made of
- 3.3 for what purpose was each material made (used)
- 3.4 people who produce the materials
- 3.5 people who use the materials

4 Ethnographical objects

4.1 Costumes (dressing styles)

- 4.1.1 materials that different clothes are made of
- 4.1.2 tools used for producing the clothes
- 4.1.3 persons who produce the clothes
- 4.1.4 places where they are made
- 4.1.5 purposes that the clothes are made for
 - 4.1.5.1 for holidays
 - 4.1.5.2 for ordinary dressing
 - 4.1.5.3 for house hold materials dressing (covering)
 - 4.1.5.4 for horse's (mule's) dressing
 - 4.1.5.5 for court purpose
 - 4.1.5.6 for war time
 - 4.1.5.7 for spiritual ceremony (worship and prayer purpose)
 - 4.1.5.8 for special feasts like coronation day, birthday , ect. Celebrations
 - 4.1.5.9 for cursing, blessing

- 4.1.5.10 for funeral ceremony (dressing the corps)
 - 4.1.5.11 in the houses for covering (or dressing) different materials
such as bed , table , etc. (if there are)
 - 4.1.5.12 others
- 4.1.6 shapes (designs) of the clothes that are worn by:
 - 4.1.6.1 the king
 - 4.1.6.2 his family (wife and children wear)
 - 4.1.6.3 war leaders
 - 4.1.6.4 different civil administrators (rulers) with higher and lower rank
 - 4.1.6.5 servants at the king's palace
 - 4.1.6.6 judges
 - 4.1.6.7 spiritual leaders
 - 4.1.6.8 ethnic leaders
 - 4.1.6.9 ordinary people (men, women, children)
- 4.1.7 ornaments put on
 - 4.1.7.1 the king's
 - 4.1.7.2 his family (wife and children dresses)
 - 4.1.7.3 civil administrators' (rulers')
 - 4.1.7.4 spiritual leaders'
 - 4.1.7.5 ethnic leaders'
 - 4.1.7.6 war leaders'
 - 4.1.7.7 judges'
 - 4.1.7.8 ordinary people's clothes in different occasions and times
- 4.1.8 Occasions (and times) the clothes are worn
 - 4.1.8.1 Public holidays
 - 4.1.8.2 Birthday
 - 4.1.8.3 Coronation day
 - 4.1.8.4 Victory day
 - 4.1.8.5 Saints' Memorial Day and spiritual feasts
 - 4.1.8.6 War day (time)
 - 4.1.8.7 Dining time
 - 4.1.8.8 Ceremonies like coffee, and the like
 - 4.1.8.9 Meeting time
 - 4.1.8.10 Others
- 4.1.9 Different styles of dressing
- 4.1.10 Hair style
 - 4.1.10.1 Married woman
 - 4.1.10.2 Unmarried woman
 - 4.1.10.3 Girls
 - 4.1.10.4 Boys
 - 4.1.10.5 Adult man
 - 4.1.10.6 Children (male and female)
- 4.2 Jewelry: - Different jewelries and ornaments used for decorating
 - 4.2.1. People (i.e. women, girls, boys, children, adult men) that put on their:
 - hair, arm, neck, hand, finger, foot, on body parts in general
 - their dresses
 - marks they put on their faces, arms, neck, foot, body parts in general
 - 4.2.2. Animals
 - 4.2.2.1 Horses
 - 4.2.2.1. Mules, etc.
 - 4.2.3. houses (buildings)
 - 4.2.3.1. doors and windows
 - 4.2.3.2. rooms (dining, bed, meeting, praying , etc)

- 4.2.3.3. roofs (external and internal roof parts)
- 4.2.3.4. floor (rugs put on the floor)
- 4.2.3.5. walls (external and internal wall parts)
- 4.2.4. household materials
 - 4.2.4.1. Beds
 - 4.2.4.2. utensils
 - 4.2.4.3. tables
 - 4.2.4.4. chairs
 - 4.2.4.5. others ... (specify)
- 4.2.5. Clothes
 - 4.2.5.1. the king's
 - 4.2.5.2. the king's wife and his children
 - 4.2.5.3. civil servants' at the palace
 - 4.2.5.4. civil administrators' with higher and lower ranks
 - 4.2.5.5. war leaders'
 - 4.2.5.6. soldiers'
 - 4.2.5.7. ethnic leaders'
 - 4.2.5.8. spiritual leaders'
 - 4.2.5.9. Ordinary people (women, men, boys, girls, children, etc.)
 - 4.2.5.10. Others... (specify)
 - 4.2.5.11. Different styles of dressing during festivals, funerals, wedding, war, worship coronation time, etc.
- 4.2.6. Places
 - 4.2.6.1. meeting
 - 4.2.6.2. playing
 - 4.2.6.3. dining
 - 4.2.6.4. historical
 - 4.2.6.5. war places
 - 4.2.6.6. courts
 - 4.2.6.7. funeral
 - 4.2.6.8. spiritual (worshipping places)
- 4.2.7. Others ... (specify)
- 4.3. Cosmetics :- different cultural cosmetics and ointments used by :
 - 4.3.2. women
 - 4.3.3. girls
 - 4.3.4. boys
 - 4.3.5. children
 - 4.3.6. men
 - 4.3.7. etc

5. Food types: - different cultural food types

- 5.1 Constituents they are made from
- 5.2 Materials that serve for cooking the foods
- 5.3 Persons (professionals) that prepare the foods
- 5.4 Methods of preparing (making) the foods
- 5.5 Methods of preserving the foods
- 5.6 Places to put/place/preserve the foods
- 5.7 Process (es) of serving the meal
- 5.8 Instruments / materials used to serve the meal

6. Drinks

- 6.1 different cultural drinks
 - 6.1.1 hot
 - 6.1.2 local beverages
- 6.2 ingredients they are made of
- 6.3 materials with which the drinks are prepared
- 6.4 processes of making the drinks

- 6.5 methods of keeping /preserving the drinks
- 6.6 way of serving the drinks
- 6.7 materials that serve for drinking
- 6.8 persons(professionals) who prepare the drinks

7. Seasoning

- 7.1 various seasoning types
- 7.2 processes of preparation
- 7.3 ingredients they are made of
- 7.4 way of preserving them
- 7.5 moment and purpose to use them
- 7.6 persons(professionals) that prepare them

8. Working / production/ materials (instruments)

- 8.1. different cultural production tools for agricultural (ploughing, cattle rearing, bee keeping, dairy); metal work; jewelry; pottery; tannery; wood work; clothing ,etc. purposes
- 8.2. materials/ substances they are made of
- 8.3. persons(professionals) that make (prepare) the materials
- 8.4. purpose that each material is made for

9. Lamp and similar materials

- 9.1 Different types of cultural candles/ lamps
- 9.2 Components they are made of
- 9.3 Size and shape of the candles/ lamps
- 9.4 Instruments that used to produce the lamps
- 9.5 Persons(professionals) that produce the candles/ lamps
- 9.6 Purposes (i.e. place, season, society or member of society) that they are made for (occasions)

10. Medicines

- 10.1 different cultural medicines
- 10.2 ingredients they are prepared from
- 10.3 materials / tools that serve for preparing them
- 10.4 professionals that prepare the medicines
- 10.5 way / process of preparing them
- 10.6 purposes that they are made for
- 10.7 different patients that use the medicine
- 10.8 way of preserving them

11. Measurement tools

- 11.1 Different measuring tools for
 - 11.1.1 Grains
 - 11.1.2 Liquids
 - 11.1.3 Honey
 - 11.1.4 Jewelry
 - 11.1.5 Clothes
 - 11.1.6 Medicines
 - 11.1.7 etc
- 11.2 Materials they are made from
- 11.3 Way of measuring
- 11.4 Persons who use them

12. Musical instruments

- 12.1 different traditional musical instruments
- 12.2 purposes they are used for
 - 12.2.1 joy (wedding, holiday, etc. ceremonies)
 - 12.2.2 mourn
 - 12.2.3 funeral
 - 12.2.4 war
- 12.3 materials they are made of

- 12.4 persons that play the instruments (individual or group)
- 12.5 time/season for playing the instruments

13. Weapons

- 13.1 Different traditional weapons that are carried by
 - 13.1.1 The king
 - 13.1.2 War leaders
 - 13.1.3 Soldiers
 - 13.1.4 etc.
- 13.2 Traditional weapons that are used for:
 - 13.2.1 War
 - 13.2.2 Hunting
 - 13.2.3 etc.
- 13.3 Materials they are made of
- 13.4 Purpose of each weapon
- 13.5 Persons that make them

14. Names and processes of naming: - titles of honors and related aspects Name /title given related to:-

- 14.1 The king and his coronation
- 14.2 The royal family
- 14.3 Administrators of the palace
- 14.4 Civil servants in the palace
- 14.5 Rulers of regions/ districts/ and localities
- 14.6 Ethnic leaders
- 14.7 Religious/spiritual leaders/
- 14.8 Judges
- 14.9 War leaders
- 14.10 Different levels in the army
- 14.11 Other civil society members
 - 14.11.1 Women
 - 14.11.2 Men
 - 14.11.3 Girls
 - 14.11.4 Boys
 - 14.11.5 Children, etc.
 - 14.11.6 Farmers
 - 14.11.7 Potters
 - 14.11.8 Metal workers
 - 14.11.9 Tanners
 - 14.11.10 Jewelers
 - 14.11.11 etc.
- 14.12 Different dresses/ clothes
- 14.13 Different dressing/ decorating styles
- 14.14 Different hair styles
- 14.15 Different animals
- 14.16 Different plants
- 14.17 Places
- 14.18 Buildings
- 14.19 Monuments
- 14.20 Rituals /Ceremonies
- 14.21 Feasts/Holidays, etc
 - 14.22 Process /way of giving the title /names
 - 14.23 Person that give /claim the name(s)/titles/
 - 14.24 Occasion of giving the name or the title
 - 14.25 Time/ season of giving the name or the title
 - 14.26 etc.

VI. Spiritual culture

1. Oral literature

1.1 Oral Poetry

- 1.1.1 Songs (and occasions of singing)
 - 1.1.1.1 wedding's
 - 1.1.1.2 dirge (funeral songs)
 - 1.1.1.3 children games
 - 1.1.1.4 performers
 - 1.1.1.5 those who sing or play
 - 1.1.1.6 those who have particular influence on styles of composition
 - 1.1.1.7 leading and influential figures
 - 1.1.1.8 way they sing or play
 - 1.1.1.9 scholars , music professionals and administrators
 - 1.1.1.10 people eminent in other arts whose work was in some way important to music and musicians
 - 1.1.1.11 dances and different events to dance
 - 1.1.1.12 certain dancers, designers, theatre producers, etc
 - 1.1.1.13 way they dance
 - 1.1.1.14 the audience
 - 1.1.1.15 the way that the audience act in response
 - 1.1.1.16 occasions for singing
 - 1.1.1.17 particular time/season for singing
 - 1.1.1.18 special places where they sing (setting)
 - 1.1.1.19 reason(s) they are insisted to play or sing at these places
 - 1.1.1.20 people concerned in the business of music (taking it as a means of earning income as well as making musical instruments)

1.2 Witticism

- 1.2.1 Proverbs
- 1.2.2 Riddles
- 1.2.3 Blessings
 - 1.2.3.1 Occasions of blessing
 - 1.2.3.2 way(s) of blessing
 - 1.2.3.3 Processes of blessing
- 1.2.4 Cursing(s)
 - 1.2.4.1 Occasions of cursing
 - 1.2.4.2 Way(s) of cursing
 - 1.2.4.3 Processes of cursing
- 1.2.5 Oath
 - 1.2.5.1 Occasions, and
 - 1.2.5.2 way(s) of giving oath
- 1.2.6 Folk drama (dialogue):- how they use them for
 - 1.2.6.1 Conflict resolution
 - 1.2.6.2 Teaching
 - 1.2.6.3 Advising
 - 1.2.6.4 etc.

1.3 Conflict resolution

- 1.3.1. With God/super natural power
- 1.3.2. With nature
- 1.3.3. Intra-clan conflict
- 1.3.4. Inter-clan conflict
- 1.3.5. Among family members
- 1.3.6. Among/ between neighbours
- 1.3.7. Among the environment dwellers
- 1.3.8. Homicide

- 1.3.9. Who are the elders?
- 1.3.10. What are their social roles /status/?
- 1.3.11. How are they resolving the conflict?
- 1.3.12. What material(s) do they hold (bring) while trying to resolve such a conflict (eg. instrument, man/woman/child, or animal)?
- 1.3.13 What does the animal or the man/woman/boy or the instrument symbolize?

1.4 Festivities (ceremonies and way(s) of performing them)

- 1.4.1 Different types of festivals
 - 1.4.1.1 Seasonal
 - 1.4.1.2 Calendared
 - 1.4.1.3 Spiritual
 - 1.4.1.4 Secular
- 1.4.2 Types of games played in such festivals
 - 1.4.2.1 Substances they use for playing (while playing)
 - 1.4.2.2 Symbolic representations (interpretations) of such acts and material (substances)

1.5 Rites of Passage

- 1.5.1 Phases of life (i.e. transition from one life phase to another)
 - 1.5.1.1. Separation (eg. When a girl gets married and departs from her parents)
 - 1.5.1.1.1 how does she separate
 - 1.5.1.1.2 What processes (or ceremonies) do take place? (processes from beginning to ending
 - 1.5.1.1.3 Season/time of departure(separation)
 - 1.5.1.2 **Segregation** (eg. When a ruler of a district loses his authority / when a girl loses her virginity)
 - 1.5.1.2.1 Who does segregate?
 - 1.5.1.2.2 How do they set aside these people (individuals)?
 - 1.5.1.2.3 Reason for isolating from the society (or group, or individual)
 - 1.5.1.2.4 Time/season of segregation
 - 1.5.1.2.5 Processes (activities) taking place during segregation
 - 1.5.1.2.6 etc.
 - 1.5.1.3 **Integration** (eg. when a girl that lost her virginity, after segregation, gets back her respect and lives together with the society)
 - 1.5.1.3.1 way of integrating individuals or group with the society
 - 1.5.1.3.2 reason of integration
 - 1.5.1.3.3 processes (ceremonies) taking place during integration
 - 1.5.1.3.4 etc.

2. Oral Narrative

- 2.1 myths
 - 2.1.1 Story about belief
 - 2.1.1.1 Creation myth (story of creation)
 - 2.1.1.2 Hero myth (story of heroes')
 - 2.1.1.3 Deity myth (story of angels, spirits, etc)
 - 2.1.1.3.1 Legend (tale, etc)
 - 2.1.1.3.2 About their history
 - 2.1.1.3.2.1 Biography/autobiography (one's life history)
 - 2.1.1.3.2.2 Folktale (fairy story, fable, etc.
 - 2.1.1.3.2.3 genealogy (family tree, ancestors)
 - 2.1.1.4 recalling about the society's genealogical order

VII. Social Issues

1. Social Organizations

- 1.1 Idir, mahiber, iqub, etc.
- 1.2 responsibilities of each organization
- 1.3 structures of the organizations
- 1.4 procedures while
 - 1.4.1 Establishing the organizations
 - 1.4.2 Meeting of members
 - 1.4.3 Assisting member of the organization or other people
 - 1.4.4 Contributing money and collaborating in different activities
- 1.5 leaders (organizers or coordinators) of the organizations
- 1.6 members of the organization (titles and number or capacity of the organization)
- 1.7 places they perform their tasks
- 1.8 places of meeting
- 1.9 kind of meeting they do
 - 1.9.1 daily, weekly, monthly ,annual
 - 1.9.2 etc.
- 1.10 etc.

2. Public sanitation and hygiene

- 3.1 way of keeping self or social hygiene (processes)
- 3.2 Responsible person or group for such purpose
- 3.3 activities taking place
- 3.4 materials (tools) used for such purpose

3. Different levels of authority/ power

- 4.1 for various administrative tasks
- 4.2 for spiritual leadership
- 4.3 for war leadership
- 4.4. Processes of claiming / electing leaders (kings, war leaders, civil administrators, etc)

VIII. Legal Issues

1. Law

- 1.1 Civil law
- 1.2 Penal law
- 1.3 Military law
- 1.4 etc

2. Related to crime and criminal

- 2.1 Varieties of crimes
- 2.2 Varieties of criminals
- 2.3 Punishment types
- 2.4 Punisher
 - 2.4.1 Individual
 - 2.4.2 Group
 - 2.4.3 Government
 - 2.4.4 Soldier, etc.

3. Judiciary service

- 3.1 Types of courts
 - 3.1.1 Public
 - 3.1.2 Government
 - 3.1.3 Civil
 - 3.1.4 Criminal
 - 3.1.5 Military, etc.

- 3.2 Types of judges
- 3.3 Types of judgments given

IX. Economic Issues

1. Mode of production

- 1.1 Means of production
 - 1.1.1 Land
 - 1.1.1.1 Types of land
 - 1.1.1.2 Types of land ownership
 - 1.1.1.3 Purposes and functions of the lands
 - 1.1.1.4 Owners of the lands
 - 1.1.1.5 Workers on the lands
 - 1.1.2 Materials of production (types and purposes)
 - 1.1.2.1 Wood
 - 1.1.2.2 Metal
 - 1.1.2.3 Leather
 - 1.1.2.4 Soil
 - 1.1.2.5 Cotton/wool/ silk, etc
 - 1.1.3. Tools for producing different
 - 1.1.3.1 Wood
 - 1.1.3.2 Metal
 - 1.1.3.3 Leather
 - 1.1.3.4 Soil
 - 1.1.3.5 Cotton, wool, silk, etc products
- 1.2 Labor power
 - 1.2.1 Division of labor (under each production activity)
 - 1.2.2 Responsibility and status of laborers
 - 1.2.3 Titles of workers (under each category)

2. settled village economic activity (agriculture)

- 2.1 Different farming activities
- 2.2 The farmers/ producers
- 2.3 Other farm workers
- 2.4 Types of lands and land ownerships
- 2.5 Land owners
- 2.6 Farming and production activities (processes)
- 2.7 Other people who work on the farm

3. A rural town economy (agriculture + craft + trade)

- 3.1 Different types of crafts works
- 3.2 Different types of crafts people
- 3.3 Different trading activities
- 3.4 Exchanging type
- 3.5 Exchanging currency (cash)
- 3.6 The traders
- 3.7 Exchanging place (market)

4. Trade

- 4.1 different trading activities
- 4.2 traders
- 4.3 currency of exchange
- 4.4 manner of exchange
- 4.5 type of the economy
 - 4.5.1.1 collective(combined) economy(i.e. hunting and gathering)
 - 4.5.1.2 cultural nomadic economy (i.e. husbandry)

4.5.1.3 settled village economy (i.e. agriculture dominant)

4.5.1.4 rural town economy (i.e. agriculture + craft industry + and development of trade)

X. Military Issues

1. Different military titles given to:
 - 1.1 war leaders
 - 1.2 soldiers
 - 1.3 special guards
 - 1.4 peace keepers
 - 1.5 etc.
2. Awards given to different members of the army
 - 2.1 times they are given
 - 2.2 occasions they are given
 - 2.3 organs that give the awards
 - 2.4 others...
3. Weapons
4. Decorations /ornaments put on:
 - 4.1 the soldier's clothes
 - 4.2 weapon's
 - 4.3 etc...
5. Battle fields
6. Battles fought
7. Work (job) divisions among members of the army
8. Battle and peace time clothes dressed by the army members and their leaders
9. Other peace time activities that the members of the army do
10. etc.

XI. Religious Issues

1. type(s) of religion
2. people /individuals that follow
3. rituals taking place
4. worships (when, where , how and for what purpose do they worship)
5. spiritual leaders (their status and responsibility)
6. different materials / instruments that serve for worshipping purpose
7. symbolism of each
 - 7.1 material
 - 7.2 activity (eg. body movement),and
 - 7.3 sign during worshipping
8. Offerings that the people present to their God/gods
9. etc.

XII. Historical/chronological issues

1. Origins of the Dawro people/lived
2. Places they settled
3. The rise of the kingdom
4. Successors at each period
5. Territorial expansion
6. Wars fought at different times
- 7.etc.