Addis Ababa University
College of Humanities, Language Studies, and Journalism and Communication
Department of Linguistics and Philology

DISCOURSE MARKERS IN RAYYA TIGRINYA:

Documentation and Linguistic Analysis

Dagnew Mache Asgede

A Dissertation Submitted to the Department of Linguistics and Philology, Addis Ababa University

In Fulfillment of the Requirements for the Doctor of Philosophy Degree in Documentary Linguistics and Culture

Addis Ababa University
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By

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Advisor

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Declaration

I, the undersigned, declare that this dissertation entitled '*Discourse Markers in Rayya Tigrinya: Documentation and Linguistic Analysis'* is my original work and has not been presented for any academic study in any other university, and all sources of materials used for this work have been duly acknowledged and the entire data is authentic.

Name: Dagnew Mache Asgede

Signature: _____

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This is to certify that the dissertation entitled: '*Discourse Markers in Rayya Tigrinya: Documentation and Linguistic Analysis'* that is prepared by Dagnew Mache and submitted in fulfillment of the requirements for the degree of Doctor of Philosophy (in Linguistics) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Abstract

This study identifies and documents discourse markers (henceforth DMs), and analyzes their linguistic features in the Rayya Tigrinya variety that is spoken in the Southern Zone of the Tigray Regional State in Ethiopia. The study relies on a mini-corpus, which contains informal interviews, oral narratives, and authentic conversations.

The analysis shows that DMs include enclitics like *=jja* 'hear-say evidential marker', *=s* 'assertive focus marker'; *=bba* 'selective focus marker', and *=mma* 'question focus marker'. Particle DMs such as *ʔɨbba* 'selective focus marker', interjections like *waj* 'evaluative', verbs like ʔams'ɨʔ-ə-ll-əj 'bring:IMP-SJ.2SM-BEN-1SG' ('planning process marker') (lit.: 'You bring (something) to me'), and complex phrases such as kaʔu-χə 'then-DM_Q ('coherence marker', 'turn management') (lit.: then what?) are some of the DMs. Syntactically, DMs occur in all positions: initial, medial, and final of a host segment. DMs also appear in stuck in all positions. Though most of the DMs in Rayya Tigrinya do not inflect for a grammatical function, there are some exceptions. For instance, *ʔams'ɨʔəlaj* (ʔams'ɨʔ-ə-ll-əj 'bring:IMP-SJ.2SM-BEN-1SG') 'planning process' (lit.: 'You bring something to me')' has prefixes that marks defferent grammatical features like agreement.

DMs have different functions in different contexts. The DM *ʔɨmma* 'so' that calls attention, saves face, and marks focus in imperatives is a good example to show the multifunctional nature of DMs. When *ʔɨʃʃi* 'okay' appears in a turn initial, it marks a planning process and acknowledging for getting a turn at a time. The removal of the enclitic DM *=s* from a host segment changes a subordinate clause to a main clause. DMs also create a textually coherent discourse. When the DM *kaʔuχə* 'then what?' appears after a discussion was interrupted, it functions globally to let the interlocutor resume a discussion. DMs like *ʔɨmma* 'so' also relate a message that is fetched from a physical context and explicitly given in a co-text. Similarly, DMs in Rayya Tigrinya are used to manage turn-takings. The enclitic DM *=jja* 'hearsay' marks as a source of information is hearsay. Cut-off words and repetitions marker speaking performance related matters.

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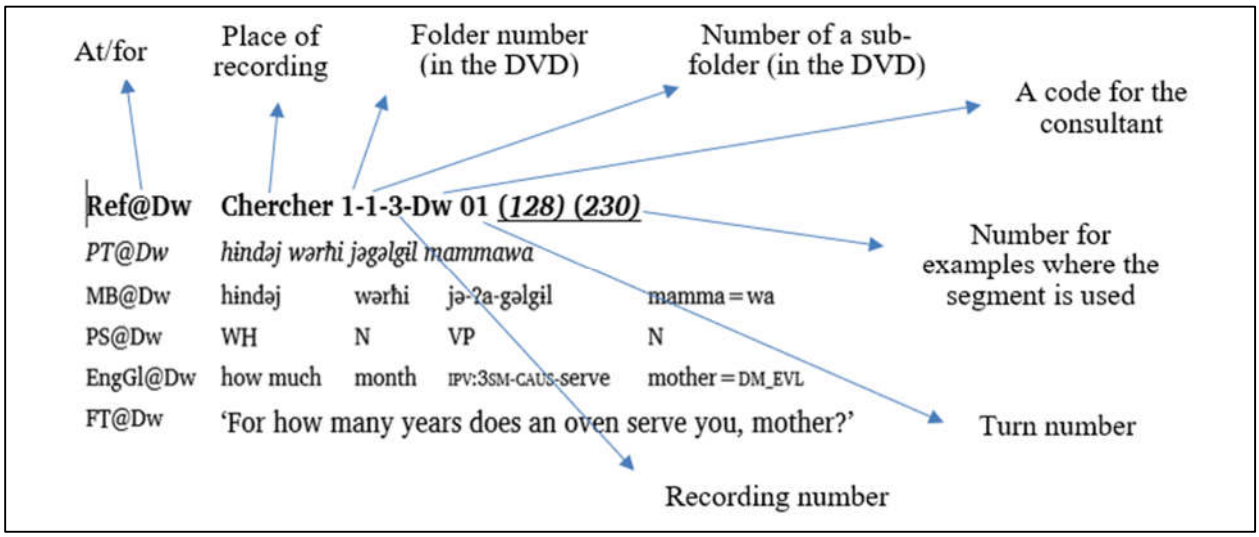
List of Abbreviations

1	first person
2	second person
3	third person
ABL	ablative
AdT	adverb of time
ADV	adverb
ADVM	adverb of manner
AFF	affection
AGNT	agentive
AGR	agreement marker
ALL	allative
ALT	alternative marker
ATN	attention calling marker
ATNR	attention request marker
AUX	auxiliary verb
BEN	benefactive (beneficiary)
C	complement
CAUS	causative
CHR	coherence marker
CLT	clitics
CN	converb
CNF	confirmation marker
ATNCNF	attention confirmation
CNJ	conjunction
CNVMGT	conversation management
CNVRPR	conversational repair
COM	commutative
COOR	coordination conjunction
COP	copula verb
CST	construction
DAT	dative
DEF	definiteness
DEM	demonstrative
DEST	destination
DIM	diminutive marker
DIST	dissatisfaction
DM	discourse marker
DO	direct object
DPT	doubt
DST	distal demonstrative
EngGl	English gloss
EVD	evidential marker
EVL	evaluation marker
F	feminine
FUT	future
FLSSTR	false start marker
FN	field note
FOC	focus
FT	free translation
GEN	genitive
H	honorific
HST	hesitation marker
IMP	imperative
INST	instrumental
IO	indirect object
IPV	imperfective
IRJ	interjection
JUSS	jussive
lit.:	literary translation
LOC	locative
M	masculine
MAL	malifactive

MASL	Meter above sea level
MID	Middle voice
MB	morpheme break
NEG	negation
NP	noun phrase
OJ	object
ORD	ordinal number
INDEF. P	indefinite pronoun
DEM. P	demonstrative pronoun
PERS. P	personal pronoun
REFL. P	reflexive pronouns
PART	particle
PASS	passive voice
PERL	perlative (through)
PL	plural
PLNPRC	planning process
PLT	polite marker
PLTR	Polite request
POSS	possessive
PP	prepositional phrase
PREP	preposition
PROG	progressive
PRV	perfective
PRX	proximal
PRX	proximal demonstrative
PS	part of speech (word class)
PASS	passive marker
PT	phonetic transcription
Q	question
QUALDIS	qualify disagreement
QUALAGR	qualify agreement
QUNT	quantifier
Ref	reference (identification)
REF	reflexive marker
REL	relative clause
RES	reciprocal
RL	relative (endearment)
RT	relevance theory
S	singular
SNG	singulative
SJ	subject
CNFSK	confirmation seeking
SKINF	information seeking
SRP	surprise marker
STAT	static location
STINF	stating information
SUB	subordination conjunction
TCCNG	topic change
TRNEND	turn giving (ending)
TRNTK	turn taking
V	verb
VN	verbal noun
VOC.P	vocative pronoun
VP	verb phrase
WH	interrogative unit
WH.P	interrogative pronoun

Transcription Conventions

As part of a language documentation, the data in the text as well as in the annex (and in the DVD) is attached to some information that are indicated below.



Besides, the following are some of the symbols used while transcribing the data.

-	Morpheme boundary
###	Unclear sound
@	At (for)
(@@)	Laugh
(@@@)	Clearing throat
...	Wrongly uttered segment and/or constituent
.	A form that has a function expressed by two basic words
..	Cut-off word
/	Alternative meaning
:	Fused glosses under one morpheme
?	High pitch
[word**]**	Overlap
[[word**]]**	Corrected version
\	Meaning extension
_	Specific functions of a discourse marker

{{word}}	Full turn assigned to a function
{word}	A complex constituent assigned to a meaning or a function
=	Clitics boundary
...	Significant pause

CHAPTER ONE: PRELIMINARIES

1.1. Introduction

This dissertation aims at identifying, documenting, and describing some of the linguistic features of discourse markers (DMs) in Rayya Tigrinya. This chapter, however, presents preliminary information about the people, the language, and the objectives of the study. Accordingly, in the first section, introduction about the people, a brief introduction of Tigrinya in general and Rayya Tigrinya variety, in particular, are presented. The second section states the motivation for conducting research on DMs in the Rayya variety of Tigrinya. While the objectives are identified in the third section, the significance and scope of the study are presented in the fourth and fifth sections respectively.

1.2. The Rayya People

The Rayya people are inhabitants of two southern administrative units in Tigray namely partly in the Eastern-Southern Zone and the entire Southern Zone, and also parts in the Northern Wollo Zone in the Amhara Region. The people who are the dwellers of the aforementioned areas are dominantly Tigrinya and Amharic speakers. Though the people speak two and more languages (multilingual), the Rayya people that live in the Southern Tigray Zone are mainly Tigrinya speakers.

Though the 2007 census (see Central Statistics 2010: 7ff.), reports that the total number of the Rayya people in the Southern Tigray Zone is estimated to be 1,006,504[1], currently, the population of the zone was estimated to be 731, 766[2]. Except for those who live in towns, the majority of the Rayya people are farmers. Those who live in towns lead their life either by trading or employed in governmental and non-governmental organizations and offices.

[1] After this census was conducted, some districts that were under the administration of the former Southern Zone are assigned to be under the new administrative South-Eastern Zone

[2] ዞባ ደቡብ ምምሕድዳር መምረሒ ሕርሻ ገጠር ልምዓትን 2009 ዓ.ም ዓመታዊ ጥማር ሪፖርት (ሰነ 2009 ዓ.ም፣ ማይጨው) [Southern Zone Bureau of Agriculture and Rural Development Office (2016) Annual Statistical Bulletin: Maichew]

The Rayya people have a similar lifestyle with that of their neighbors. Their diet, customs, and agricultural activities are almost similar to their neighbors. Considering Maichew as the administrative center and the center of the area for the Southern Zone of Tigray, Rayya is located 669 km north of the capital of Ethiopia, Addis Ababa, and 123 km south of Mekele, the city of Tigray. Geographically, Rayya shares borders with Afar in the east, Wollo in the south, Waghimra Agew in the west, and Enderta in the north.

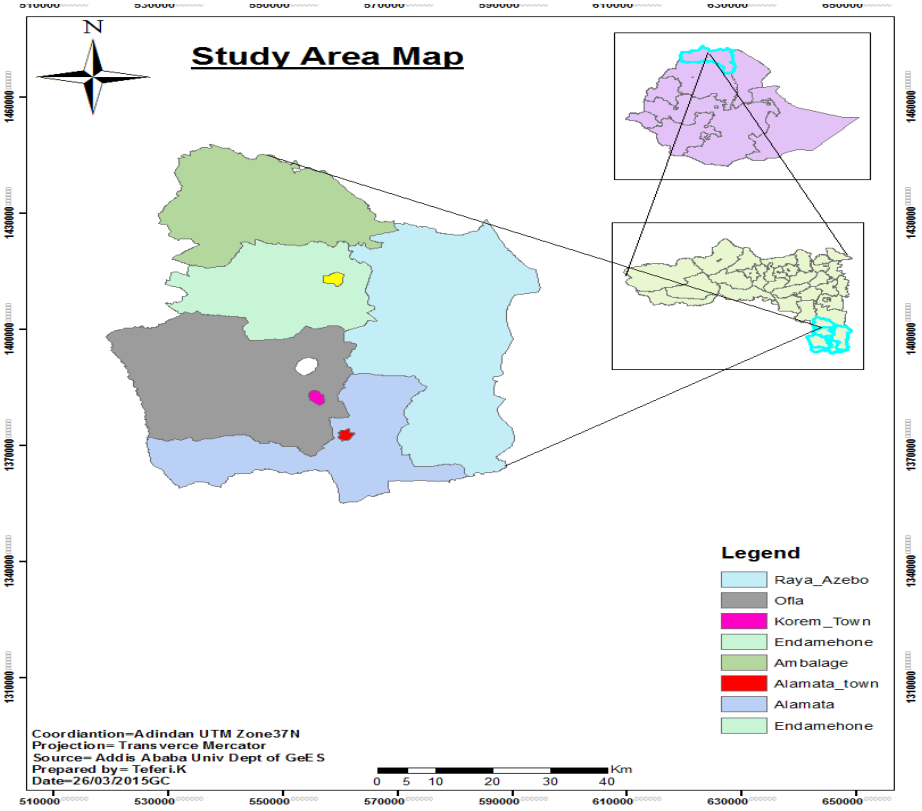


Figure 1. The map for the Southern Tigray Zone

The climate of the Rayya area includes Qolla (32^0c), Weyna Degu'a, and Degu'a (-4^0c). There are mountainous areas like that of Tsibet (3980 MASL) and there are low land areas (1400 MASL). The area gets 900mm-400mm rainfall.

The ethnic heterogeneity of the inhabitants of Rayya exceeds the neighboring ethnic groups. There are Felashas in Wedisemro (Bebizwa is its old name) that is located about 32 km west of Maichew. Besides, there are Oromos in Rayya. This ethnic group moved from the Awash river about the 16^{th} century. The remaining ethnic groups that inhabit

in Rayya came to occur based on their geographical border to Rayya. There are Agews in the west of Maichew-basically Neqsege, Bora-Slewwa, and Maimaedo. There are also Afars east of Rayya, mostly common in Machare and Chercher. There are still Amharas South of Rayya, mostly common in few localities of Rayya Alamata district.

Aligned with the number of the aforementioned ethnic groups, there are five languages – Tigrinya, Amharic, Afar, Oromo, and Agew – spoken in the area (Kebrom 2013: 22; Haftu 2006 E.C.: 8-9). Ge'ez and Arabic are languages used in the religious domain, i.e., in Tewahdo Orthodox Church and Muslim mosques respectively.

The majority of the Rayya people's source of income is farming and husbandry. They are also engaged in farming. They cultivate and harvest sinday 'wheat', ekili[3] 'barley', mashilla 'sorghum', mashila bahri 'maize', taf 'teff', ater 'legume', and bershin 'lentil'. They also cultivate shingurti 'onion', dinich 'potato', and komederi 'tomato'.

The most common crops cultivated in the lowland area of the Rayya area are mashila 'sorghum, millet', mashila bahri 'maize', and taf 'teff'. There are also cash crops like chat, banana, coffee, orange, and papaya that are produced in the area.

A significant number of the inhabitants live on handcraft. There are blacksmiths that produce different tools for agricultural activities. Mostly in towns, but also rarely in rural villages, there are households that produce different types of jewelry. There are tanners, carpentry, and potters. There are also weavers who weave bofe (bofiye) which is the cultural cloth type of the area.

The Rayya people owned some basic cultural practices**.** There are different cultural celebrations that are performed either by girls or by boys. Whereas Ashenda and Shiwlalo are practiced by girls, qarsha, gebiche, and ahlela are practiced by boys.

The dominant inhabitants of Rayya are Orthodox Tewahdo Church followers, the majority in the highland part of Rayya. Even in the lowland, the Orthodox Church

[3] ekili is a collective name for all types of cereals and their products; it is also a name for barley.

followers largely exceed Muslim followers. However, the number of Muslims in some villages of the lowland is larger. There are also few Protestant followers, commonly in towns. In Rayya, Catholic Christians are also found in a lesser number.

1.3. Tigrinya

With a long literary tradition in the Ethiopic script for over 100 years (after Ge'ez and Amharic (Zelealem 2005: 1)), Tigrinya (also spelled as Tigrigna) is one of the widely spoken Semitic languages (Voigt 2011a: 1153; Voigt 2011b: 1172; Daniel 1998: 48; Tsehaye 1979: 1; Ullendorff 1985: 11). Tigrinya uses the Ethiopic or Fidel script. Tigrinya, along with Ge'ez and Tigre, belongs to the North Ethiopian Semitic language group (Faber 1997: 6 among others). Tigrinya has subject-object-verb (SOV) word order (Kogan 1997: 428).

Since the 13th century, Tigrinya has been highly influenced by Ge'ez and Amharic (Daniel 1998: 45). The competition with Ge'ez as an established language for writing was the main reason why Tigrinya remained a spoken language for a long time (Ullendorff 1955: 22). Moreover, with the introduction and expansion of 'modern' education, the Tigrinya spoken in Ethiopia has been under Amharic pressure from 1956 onwards (Voigt 2011b: 1173).

On the contrary, in the vicinities of Tigray, Tigrinya influenced all the minor languages. The language has been in use in media and education even at the expense of the minor local languages. This seems why Voigt (2011a: 1144) stated that "in all communities, the influence of Tigrinya is felt through the media and education". Since the last few years, however, minor languages like Saho and Kunama are introduced into the education domain[4]; whereas Saho is used as a medium of instruction in the primary schools since 2002 E.C, Kunama has been in use as a medium of instruction since 2003 E.C in the

[4] Telephone interview with an official from Tigray Regional State Educational Bureau

primary schools. Few years onwards, these languages are also used in the media domain[5]; both languages are used on TV since 2008 E.C. and on the radio since 2002 E.C.

Currently, Tigrinya is being used in education, literature, and media domains (Kogan 1997: 424). Tigrinya that is the administrative language of Tigray serves as a medium of instruction in most Tigray governmental schools from grades 1-8. However, the written materials developed so far do not represent all varieties of Tigrinya (Voigt 2011b: 1175-1176; Nigus 2011: 97). Besides, though there are no clear isoglosses among them, Tigrinya dialects are considerably 'divergent from each other'; the differences, however, are underrepresented in the written genre (Voigt 2011b: 1175) and Bender et al. 1976: 108).

1.4. Rayya Tigrinya

It is hardly possible to find studies on the dialects of Tigrinya. Studies that clearly measure the mutual intelligibility of the speakers of different varieties of Tigrinya do not exist. Studies that detailed the differences among the verities of Tigrinya are lacking. Tsehaye (1979: 1) states that the variety of the Tigrinya spoken around Maichew and Enderta is slightly different from that of Tigrinya spoken around Aksum-Adwa. Besides, there are some MA theses (not to mention few ongoing Ph.D. theses) that give us clue as the people of Rayya speak a variety (dialect) of Tigrinya (Nigus 2011 and Abraham 2012). These give clues that one variety of Tigrinya is spoken in the Southern Zone of Tigray, which is named Rayya Tigrinya in the present study.

Languages from Semitic and Cushitic families are spoken in the area. Afar, Agew, and Oromo are the Cushitic spoken in the area. Besides, Tigrinya and Amharic (not to mention Ge'ez and Arabic that are limited to religious services) are Semitic languages spoken in the area. If one goes to Machare and Chercher, it is very common to encounter Rayya Tigrinya speakers talk about their personal business in the Afar language. My observation since my childhood tells me that there are many Agewigna speakers in

[5] Telephone interview with an official from Tigray Mass Media Agency

Neqsege and Bora that are part of Rayya. It is clearly noticeable to see and hear Agew people come to market every Saturday to Wedisemro and make negotiations about prices of different commodities in the Agew language. Though few, the Agew language speakers are also observed in Maichew, Rayya Azebo, and Alamata and Rayya Alamata.

While Tigrinya is dominantly used at a home domain (Tesfaye 2013: 73-74), Amharic is also spoken in Rayya, being few localities in Rayya Alamata district the common ones. These days most of the youth in Rayya do speak Amharic with accent inefficiency and huge mother tongue lexical and pronunciation interference (personal observation). Parallel to what history cognizes us, there are still some elders who speak Oromo in Rayya. However, a handful of young Oromo speakers are found (some of them told the researcher that they migrated to Oromia regional state), being a girl (14 years old) who can to some extent understand some Oromo words. Having such interesting language ecology, the area was overlooked by linguistic researchers; thus, only a few linguistics works are conducted so far in the area.

1.5. Linguistic Works on Rayya Tigrinya

Reading linguistic works in Rayya Tigrinya was not common until the last few years. This, however, is not to deny to acknowledge few MA theses have carried out. Since the last few years, the descriptive linguistic, sociolinguistic, and language and education aspects of Rayya Tigrinya have given better attention.

In describing 'the impact of Rayyan dialectal variations and Amharic on a medium of instruction', Nigus (2011) has studied the linguistic variations between the quasi-standard Tigrinya and Rayya Tigrinya. He spotted that there are phonological, morphological, lexical, and syntactic variations between the quasi-standard and Rayya Tigrinya (Nigus 2011: 52-74). In his BA senior essay, Dagnew (2007) describes that there are lexical and phonological differences, that might lead to communication barrier, between Rayya and Adwa Tigrinya varieties' speakers.

Abraham (2012: 67-91) states that there are slight phonological, morphological, and lexical differences between the "official Tigrinya" and Rayya Tigrinya. He also notes that the main differences between Rayya Tigrinya and the quasi-standard Tigrinya one lie on 'lexicon and accent' (Abraham 2012: 76); he has also identified that Rayya Tigrinya has seven vowels (2012: 71-72).

In describing the 'language use in the criminal justice process in Rayya Alamata', Gessesse (2012) discussed some pragmatic and discourse elements. He touched upon speech acts, presupposition and entailment, code-mixing, and code-switching (Gessesse 2012: 45-108).

In contrast, Abraham (2012: 72) states that most linguistic features between Rayya Tigrinya and the quasi-standard Tigrinya are found identical with a difference in their lexicon and intonation. Though these theses contain detailed discussions about linguistics and related issues, they mention almost nothing about the nature and feature of DMs in Rayya Tigrinya.

1.6. Statement of the Problem

The previous works on Tigrinya dealt with the linguistic structure of the language. The works basically describe the grammar of Tigrinya, which is still understudied. There are book-length works (by Daniel 2004 E.C.; Tesfay 2002; Voigt 1977; Leslau 1941). There are also few Ph.D. dissertations on specific linguistic phenomena such as Keffyalew (2013), Nazareth (2011), Germay (1991), Tsehaye (1979). MA theses are also conducted on different linguistic topics like that of Niguss (2011), Tsehaye (2009), Tsegay (2009), Esayas (2003), Germay (1983), and Amanuel (1998). They have almost nothing to mention on the linguistic features of DMs. The above studies prove that there is no study done so far on DMs of Rayya Tigrinya specifically and Tigrinya generally.

Theoretically, most DMs are outside the realm of structural language study, and there appears to be no place for such language units in certain structural language models. Researchers believe DMs do not contribute to the formal pattern of morphology, syntax,

and semantics in a language. The grammatical status and discourse functions of DMs in Tigrinya are left untouched or given little room in formal linguistics works. Though some structural studies include conjunctions, adverbials, and interjections (for instance see Tsehaye 1979: 306-308; Blejer 1986: 297ff.) that are claimed to be the main source classes of DMs in their description, it is not in a way that shows the different linguistic features and many functions of DMs.

Methodologically, traditional linguistic researchers commonly face difficulties in studying DMs in daily communication of native speakers because such language units are "hard to elicit and to describe" (Grenoble 2007: 147). Besides, the nature and purpose of language documentation are to incorporate conversation to make inclusive documentation (Himmelmann 2002: 10). This means an effective language documentation project should consider any functional unit of language like that of DMs.

Finally, DMs are the most used language units in daily communication though they are overlooked research areas (Grenoble 2007: 147). The present research, therefore, documents when Rayya Tigrinya is used in daily interaction. It also describes the detailed linguistic features and discourse functions of DMs in Rayya Tigrigna. Filling such gaps, the current dissertation is believed to be different in its approach and objective from linguistic studies done so far on Ethiopian Semitic languages in general and Tigrinya in particular.

1.7. Objective

This study is meant to identify and document DMs in Rayya Tigrinya. Specifically, the study intends to:

1. Establish a digital speech corpus with spontaneous sociolinguistic interviews, conversations, and oral narratives to document Rayya Tigrinya, and especially its DMs;
2. Identify DMs from the corpus, describe their linguistic features, including their possible sources,

3. Describe the syntactic positions of DMs, and
4. Describe the pragmatic and discourse functions of DMs.

1.8. Significance

By identifying and documenting DMs in Rayya Tigrinya, and describing their linguistic features, and pragmatic and discourse functions, the digital and printout products of the research serve to reserve some aspects of the language variety for the coming generation of the community and a database for researchers from different disciplines. Specifically, the products of the present study will be used as:

a) digital document of some spontaneous conversations and folklore aspects of the speakers for the coming generation;
b) database for other future researchers from linguistic, sociology, anthropology, folklore, etc.;
c) an input for teaching material preparation and dictionary-making;
d) an input for language planners and language policy makers.
e) a reference on how the linguistic features and discourse functions of DMs could be analyzed from a corpus in Tigrinya and other related languages, and

1.9. Scope

The study focuses on describing the linguistic features, pragmatic and discourse functions of DMs in Rayya Tigrinya as it is used orally in different domains. The oral language is preferred over the written language, for the latter does not show the language forms of Rayya Tigrinya. Besides, DMs are language features that abundantly appear in oral language (Louwerse and Mitchell 2003).

For space constraints, it was not feasible to record all spontaneous conversations, oral narratives, and as many as possible sociolinguistic interviews in all villages of Rayya. Thus, data were collected from Rayya Azobo, Endamehoni, Geter Alamata, Ofla, and Emba Alajje Weredas. Data were collected in different domains like market places, in conflict resolution, stories and tales, and from informal interviews. Under such

limitations, the findings are meant only for the oral corpus that was established for the purpose of the current research.

1.10. Organization

This study has two parts: description and documentation. The first part constitutes the seven chapters of the dissertation. Chapter one introduces the preliminaries. The second chapter presents descriptions of the linguistic features of DMs. The third chapter contains methodological issues: nature of the subjects of the study, tools of data collection, and data analysis. The fourth chapter presents the grammatical sketch of Rayya Tigrinya.

The fifth chapter describes the terminology complexity of DMs in Rayya Tigrinya and their linguistic features. The sixth chapter constitutes the functional descriptions of DMs. The seventh chapter contains a summary, conclusions, and recommendations for further study.

The second part of the study contains sample annotated oral texts exported from ELAN software and from field notes that are included in the DVD. The oral texts within the ELAN software and some videos and photos that are submitted in a DVD are parts of the documentation.

CHAPTER TWO: CONCEPTS, THEORIES AND RELEVANT LITERATURE

2.1. Introduction

This chapter briefly presents the concepts and review of the literature that relates to this dissertation. It presents definition for the concept DM, functional domains where DMs are used (structural and attitudinal), and brief discussions on the basic approaches used to study DMs so far. The approach used in the present study is also described. Finally, a description of a review of the previous works on DMs in different languages including Tigrinya is given a room.

2.2. Definitions of Concepts

2.2.1. Discourse Markers

DMs are linguistic expressions that range from enclitics via particles and lexical to syntactic constructions (Kawamori et al. 1998: 94). Prosodic features and sentence structure are also considered as DMs (Yang 2006: 267). Traditionally, DMs have been given 'negative characterizations' (Lewis 2006:44). DMs were considered to be syntactically detachable from their host segment, in which they are wrongly judged as they should appear at sentence-initial position by some authors (Andersen 2001: 39; Jucker and Ziv 1998: 1; Brinton 1996: 33; Schiffrin 1987: 328). Fraser (1999: 950) states as DMs are drawn from different syntactic classes while Fischer (2006: 4) uses the term DMs to refer to small and uninflected forms which is not inclusive enough.

In terms of function, DMs have different uses in different planes of discourse. In conversation, DMs are used as a signal of turn-taking, hesitation markers, fillers, repair markers, topic switchers, boundary markers, confirmation-seekers. In interpersonal domain, DMs are used as intimacy signals and attitudinal markers. DMs as connecters of segments of a discourse (Jucker and Ziv 1998: 2). In relation to the functions of DMs, Schiffrin (2001: 62) states as DMs function in cognitive, expressive, social, and textual domains. Wang (2011: 41) considers DMs as "the expressions that have emotive rather than referential functions." That means DMs have been assumed as linguistic expressions that do not contribute much to the conceptual meaning of a text but to the procedural

(Verdonik et al. 2007: 149). Tagliamonte (2005: 1896 & 1913) states that the functions and positions of DMs are "not haphazard, random, or indiscriminate".

DMs are assigned to different linguistic features; their phonological, morphosyntactic, semantic, and functional features are summarized in the following table; since the phonological features are not part of this study, they are left out from the discussion.

Table 1 List of basic linguistic features of DMs (adopted from Jucker and Ziv 1998:3; based on Brinton 1996: 33-35)

Phonological and Lexical Features	
a.	They are short and phonologically reduced.
b.	They form a separate tone group.
c.	They are marginal forms and hence difficult to place within a traditional word class.
Syntactic Features	
d.	They are restricted to a sentence-initial position.
e.	They occur outside the syntactic structure or they are only loosely attached to it.
f.	They are optional.
Semantic Feature	
g.	They have little or no propositional meaning
Functional Feature	
h.	They are multifunctional, operating on several linguistic levels simultaneously.

Lexically, DMs have labeled as 'marginal' units that are seldom easy to categorize into traditional word classes (Lutzky 2012: 14). They originated from heterogynous grammatical categories. Attempts have been made to classify DMs as members of different word-classes such as conjunctions, adverbs, particles (Brinton 2006: 309; 2008: 15; Fischer and Drescher 1996: 853). Brinton (2010a: 285) states that DMs are fetched from prepositions and phrasal elements. It has been mentioned that some interjections function as DMs (Gehweiler 2010: 317; Taavitsainen 1995: 439; Norrick 2009: 866).

Morphologically, studies on the world's dominant languages such as English showed that DMs are predominantly short and uninflected units of language. Hansen (1998a), Tagliamonte (2005), and Fraser (2006) note that the focus of previous works on DMs of different languages is not only on their pragmatic and discourse importance but also their

syntactic features (See also Alshamari 2015b: 6). Part of the objectives of this study is to highlight the morphological features and identify the possible sources of DMs in Rayya Tigrinya.

Though DMs have been syntactically considered as language expressions restricted to a sentence-initial position (Jucker and Ziv 1998: 3), they also appear in medial and final positions (Brinton 1996: 33). Brinton (2010a: 285) clarifies that though the most frequent syntactic position of DMs is utterance-initial, they are not restricted to this position (see also Brinton 2008: 17; Fraser 2009: 298; Schiffrin 1987: 328; Urgelles-Coll 2010: 24). Some DMs are not only flexible (Lenk 2005), but they are claimed as they can "seemingly appear virtually anywhere within an utterance" (Andersen 2001: 48; see also Del Saz Rubio 2007: 76f.; Dér 2010: 16).

DMs are said to have no contribution to the grammatical function of a host segment (Brinton 1996: 34). They are outside the syntactic structure or loosely attached to it (Brinton 2010a: 285; Dér 2010: 15; Diewald 2006: 406ff.; Urgelles-Coll 2010: 24). This implies that DMs are removable from a host segment without affecting its syntactic nature (Kryk-Kastovsky 2002: 124). DMs are also described as units that cannot "be in the focus of questions" (Abraham 1991: 5). In other words, a speaker cannot form a question utterance that mainly focuses on the interpretation of a DM.

The last syntactic feature in Table 1 above describes that DMs are optional or their omission does not lead the utterance to be ungrammatical. Therefore, DMs are subject to syntactic freedom (Andersen 2001: 48); that means, they are allowed to appear in any position in a segment. Nonetheless, when DMs are limited out from a discourse, relations and transitions between segments of discourse disjoined or ambiguity may arise (Lutzky 2012: 18). When we delete DMs from the discourse, what we remove is 'the 'grease' that smoothly relates the relationships between parts of a discourse (Aijmer 2009: 5). This does not necessarily mean that removing out DMs leads to dismissal of the implicit relationships established between segments of a discourse. The hearer may be in a challenge to understand the intended meanings of a speaker's propositions since the

addressee is obligated to go to implied meanings than explicit devices like DMs. DMs are "regarded as lexical means that guide the hearer in their attempt to discover the speaker's communicative intention" (Lutzky 2012: 18). The syntactic nature of DMs in Rayya Tigrinya, thus, is described in the current study.

Semantically, DMs have been labeled as units that have no/little contribution to the propositional content of a host segment (Lutzky 2012: 18). This has been supported by some reasons. First, translating DMs from a source language to a target language is difficult that Hansen (1998a: 8) describes as DMs in one language do "not usually have one equivalent translation" in other languages. In some contexts, it is even difficult to get an equivalent translation and/or gloss of DMs in the same language. The meanings and functions of most DMs are explained using long texts or some authors refrain from translating DMs. This semantic feature helps to distinguish between discourse and non-discourse marking uses of a unit.

From a semantics point of view, the use of DMs was not considered as obligatory. DMs do not create meaning relationships of utterances rather signal or make explicit the connections already established between utterances (Brinton 1996: 267, and see Brinton 2008: 16, 2010a: 286; Del Saz Rubio 2007: 78f.; Dér 2010: 14; Frank-Job 2006: 366; Fraser 2009: 301; Kryk-Kastovsky 1995: 82, 2002: 118; Schourup 1999: 231). This study addresses if DMs in Rayya Tigrinya also align with such semantic conclusions.

2.2.2. Functional Domains of DMs

DMs are multifunctional linguistic units; a DM does not necessarily mark just a function (Brinton 2010a: 286; Fludernik 2000: 235). Multifunctionality refers to the different pragmatic functions a DM fulfills.

Like that of any linguistic expression, DMs communicate a certain degree of subjectivity. DMs express their speaker's intention to an interlocutor (Andersen 2001: 60). In this regard, subjectivity refers to a speaker's attitude towards a proposition (Lutzky 2012: 36) or how a speaker perceives a hearer understands a proposition (Andersen 2001: 75). DMs

function at structuring discourse (Schiffrin 1987), interpersonal (Brinton 1996: 6) or interactional (Travis 2006: 224) domains. However, all DMs may not need to have the capacity to be hearer-oriented or coherence-oriented (Lutzky 2012: 36). In the current study, following Lutzky (2012: 41), DMs are considered as linguistic units that are just used at a structural domain but also at the interactional domain.

2.2.2.1. Structural Domain

The structural domain refers to the functions of DMs on creating coherent text and on managing conversational turns. It enfolds textual as well as conversational functions of DMs. In relation to this, Strang (1962: 175f.) is the first to mention that DMs are used to introduce a new topic and a replay to a previous utterance. Sinclair and Coulthard (1975: 22) also state that DMs mark boundaries. They mark a beginning and endpoints of discourse. More clearly, Levinson (1983: 87) mentions that DMs are used to mark the relationship between an old segment and a host segment in a discourse. Besides, DMs have been defined as they are primarily used as grease to form a coherent discourse. Lutzky (2012: 36) states that the textual function of DMs limits to keep the structure and coherence of a text (see also Andersen 2001: 75ff.; Erman 2001: 1337ff.).

DMs were even labeled as they are used solely to signal structural relationships between segments of Discourse. Fraser, for instance, notes that DMs are linguistic expressions used to mark "relation between the discourse segment which hosts them and the prior discourse segment, perhaps produced by another speaker" (2009: 296). Fraser, however, has limited DMs in scope. Some linguistic expressions that are identified and considered as types of DMs by me in the current study were not included in Fraser's definition.

In a more detailed manner, Schiffrin (1987: 31) defines English DMs as "sequentially dependent elements which bracket units of talk", and DMs have relational and structure functions. DMs are best analyzed at the discourse coherence approach that is how speakers and hearers interact with each other (Schiffrin 1987: 49). Accordingly, Schiffrin designs a discourse model that comprises five planes of talk that are based on local coherence: the exchange structure, the action structure, the idea structure, the

participation framework, and the information state. Whereas the exchange structure deals with how expressions are used in the turn-taking system, the action structure relates to speech acts and their pattern. The idea structure relates to propositions whereas participation framework relates to the relations between participants and their attitude towards the discourse. Finally, the information state refers to "the organization and management of knowledge and meta-knowledge" (Schiffrin 1987: 28) that is the cognitive nature and relations that the participants know and share. Though Schiffrin's model mainly depends on the coherence approach, her approach also considers conversational management and interaction approaches as elements of the model that are also given a room in the current study.

Under the coherence domain, Aijmer (2002: 40ff.) distinguishes two scopes of DMs: global and local. DMs may signal the relationships between adjacent pairs or two far apart utterances of a discourse. DMs even can express the connections between an utterance that is explicitly given in discourse and an implied message or a message fetched from a general context, i.e., a message that is not given in the linguistic context.

Erman (2001: 1337ff.) also states that DMs may function at different domains: textual, social, and metalinguistic. DMs that function at the textual level pertain to discourse structure; DMs that function at the social level pertain towards the addressee, and DMs that function at the metalinguistic signals the attitudes of the speaker to the message. Therefore, it is important to see both the interactional and conversational domains wherein DMs are used. In addition to the structural domain, it is also important to research how important DMs are used at attitudinal domains.

2.2.2.2. Attitudinal Domain

In this study, the attitudinal functional domain refers to interpersonal and interactional functional domains. At the interpersonal level, DMs are judged to mark a speaker's attitude and intimacy between speaker and addressee (Brinton 1996: 6). Aijmer (2002: 48) explains that DMs function interpersonally; they express attitudes and source of knowledge that is evidentiality. At the interpersonal level, DMs also function to soften a

force of a discourse segment and to signal a speaker is trying to search for an expression (Lutzky 2012: 36).

Travis (2006: 224) states that DMs play an "interactional role, indicating something about the speaker's attitude to the hearer and/or the discourse content". Besides, as can be seen in the works of Wierzbicka (1976: 327), Östman (1981: 9), and Schourup (1985), DMs function as devices to establish and maintain interactional relations between participants of oral discourse (also cited in Yilmaz 2004: 14). Östman (1981: 9) adds that DMs function as strategies to lessen the tone of an utterance.

DMs are used to uncover the speaker's internal cognitive activities to the addressee. In relation to this, Schourup (1985) explains that discourse 'particles' (to use the author's phrase) function to reveal the thinking activities that the speaker may keep them uncovered. Of the five planes where DMs can be used (Schiffrin 1987), 'informational' relates to the cognitive capacity of the speaker of the linguistic devices under consideration.

DMs function to signal how a listener should understand how two utterances are related to each other in discourse (Aijmer 1986: 123). DMs were stated to have functions at 'participation' level so as to mark the interactional capacities of a speaker (Schiffrin 1987). In his paper, Heritage (1984) labels *oh* as interactional DM; this particle signals the change in mental state knowledge, information, and orientation of its speaker.

Finally, DMs may function at an information state that focuses on the cognitive sphere and is concerned with the speaker's and hearer's knowledge and with their assumptions about each other's knowledge (Schiffrin 1987: 28; Lutzky 2012: 32). The attitudinal functions of DMs in Rayya Tigrinya have been described in this work.

2.2.3. Documentary Linguistics

Documentary linguistics studies a language based on a large document. Documentary linguistics does not mean collecting data using only elicitation or introspection. It is either scanning an already established large oral (and written) document or establishing

a new language corpus to research the science of a language. Documenting a language has the purpose to preserve data digitally and in an easily accessible format in a way researcher can use it as reliable data for different projects. Whereas data collection, annotation, and dissemination are the primary purposes of a language documentation project, descriptive products like a dictionary and sketch grammar are secondary (Austin 2006: 87).

Himmelmann (2006: 1) puts the purpose of language documentation is establishing "a lasting, multipurpose record of a language." Data collected in a multimedia format is easy for users. They watch and listen to the corpus as it is recorded in its natural setting. The data can be used by national and international agencies concerned with education and language planning and researchers from various fields of studies (Himmelmann 2006: 2). Translation and transcription of the corpus are the other big topics in documenting a language or one of its features, as the users – even those who do not know the language – should be able to access and understand the corpus.

The theoretical aspect of language documentation is mostly related to methods of data recording, processing, and preserving, for the nature of data, to a broad range of theoretical and applied purposes, is indispensable (Himmelmann 2006: 4). Accordingly, an oral linguistic corpus is established for the purpose of the present study. In line with what documentary linguistics dictates, the nature of DMs are described from a corpus-driven approach.

With regard to the size of a data, Himmelmann (2006: 2) states, "…a language documentation should strive to include as many and as varied records as practically feasible, covering all aspects of the set of interrelated phenomena commonly called a language." Though a record of all communicative events of a community is preferable so as to establish a large speech corpus for studying various subject matters, it is practically not feasible to do so in a dissertation this one. However, it is indispensable the data for language documentation not to be theoretically guided. Data should be collected from

different media (Himmelmann 2006: 3). A mini-corpus to that meta-data is attached is established to identify DMs in Rayya Tigrinya.

2.2.4. Corpus Linguistics

In its general sense, corpus linguistics is the studying of meanings, functions, and frequencies of different language expressions based on a corpus (Kennedy (1998: 7). Corpus linguistics is used as a scientific approach to researching language based on recorded oral data from real-life language use (Baker 2006: 1). It is used as an "empirical method of linguistic analysis and description" that uses corpora as the primary data (Cheng (2013: 1). Corpus linguistics as a method and approach supports using naturally occurring utterances for the study of DMs (Jabeen et al. 2011: 70); thus, corpus had been developed to follow a corpus-driven linguistic analysis of DMs in Rayya Tigrinya. Corpus linguistics is used not as a framing theory rather as a source of evidence to study the linguistic nature and functions of DMs.

Many corpus-driven discourse studies deal with diverse analyses of discourse features such as DMs (Jabeen et al. 2011: 71). Studies, which investigate how speakers use language to communicate, coordinate a text with routine matters, etc., should be researched based on corpus linguistics. DMs that function to structure a conversation and help interlocutors understand utterances should be studied based on a linguistic corpus. Jabeen et al. (2011: 71) states that the linguistic features of DMs are described from the vantage corpus analysis. Besides, studying the meanings and functions of DMs from real communicative-context-based data is not as ambiguous as we study them from introspective data (Frank-Job 2006: 360). The meaning and function of DM remain ambiguous if the real co-text and context are lacking or if it is misunderstood and/or wrongly interpreted (Frank-Job 2006: 361). Since constructed data is inappropriate to the study of meanings and functions of DMs, the oral corpus was established from actual sociolinguistic interviews and conversations so as to use illustrative examples from the real verbal interactions.

Functions of DMs such as signaling topic shift, initiating discourse, turn-taking, closing, etc. that are the intentions of the speaker can appropriately be studied from a corpus (Jabeen, et al. 2011: 69-70). Lüdeling and Kytö (2009: 1053) state that such functions of DMs, which function to explicitly signal the organization of segments discourse, are the popular areas of research in corpus linguistics.

In the present study, corpus linguistics is assumed as naturally occurring oral texts that are systematically collected and organized and/or managed. By systematic, it means the variety of the texts, time span of the data collected, the selection of the oral texts, number of words in the entire corpus as one unit or number of words in each sub-text of the corpus, and the way the data is managed in a computer using ELAN software.

As seen in the discussion in the above two sub-sections, there is a significant similarity between documentary linguistics and corpus linguistics. Therefore, they are used as methods and procedures to identify DMs and to describe their linguistic features in Rayya Tigrinya.

2.3. Theories

2.3.1. Coherence

At a textual level, DMs mark boundaries of segments of discourse and are used to manage turn-takings in oral discourse (Brinton 1996: 6). DMs express different forms of interactional coherence like polite markers and turn-takings (Hansen 1998a: 180ff), performance markers like hesitation (Hansen 2006: 28), metatextual comments on a speaker's attitude towards propositions (Lewis 2006: 43). DMs that are defined based on "discourse-semantic, syntactic, and information-structural parameters" (Lewis 2006: 44) have an overarching role in discourse building and structuring, and they also ease or even determine utterance interpretation (Fraser, 1999).

Citing Schourup (1999), Alshamari (2015b: 12) notes a significant feature that attributes to DMs is the role they have in connecting segments of discourse. Alshamari also says

connectivity is a characteristic used to determine if a language expression is used as a DM or not (2015b: 12) (See also Fraser (1996) and Blakemore (2002)).

Schiffrin (1987) notes that DMs are contextual coordinates; they index a segment of a discourse to another discourse, general context in which their meaning can be interpreted (see also Diewald 2006: 406). Such indexicality includes the organization of turn-taking and speech management. To Diewald (2006: 406), DMs enfold 'response signals', 'interjections', and 'hesitation markers' that are meant to facilitate oral discourse. Watts (1989) also states DMs play a role to help speakers develop coherent discourse.

The relations that DMs signal seem either consonant or dissonance between ideas of utterances. While the former contains elaboration, evidence, and justification that express the compatibility between two ideas, the latter expresses incompatibility like contrast, retreat, and concession between two ideas (Lewis 2006: 47). Since the actual uttered segments of texts alone do not form discourse, context is considered an essential part of the present study. The relations between the host utterance and co-text (either the previous or the forthcoming text), and the nonlinguistic context that is expressed by DMs considered as part of the discourse relations (Hansen 2006: 25).

Relations between segments of a discourse can be of two types in general: local and global. Whereas local coherence refers to the relations between two adjacent segments of discourse, the global coherence refers to a relation between a host segment and another segment in a discourse regardless of a grammatical and syntactic boundary. This means utterance (discourse unit) and grammatical boundaries do not matter on creating coherent texture. Besides, relations may be between two linguistic units (utterances), between a linguistic utterance and a cognitive and/or social context, between speaker and hearer, speaker and/or hearer and the message of an utterance, and between turns as well as between different domains of discourse (Schiffrin 1987).

DMs are used as guides on how the addressee should understand the upcoming or the prior unit of a discourse in relation to the general discourse context (See Blakemore 1987:

105; Briz 1993a: 147; Fischer 2000a: 26; Hansen 1998a: 75; Lenk 1998b: 246; Redeker 1991a: 1168; Schiffrin 1987: 327). DMs, therefore, function as "metamessage" to the hearer towards the intended interpretation of the speaker (Travis 2006: 224). Travis (2006: 234) states that DMs are used to introduce a new topic, closing a topic, prefacing a digression from the main topic, returning to a prior topic following a digression, and moving on to the key point of a topic.

Overall, DMs are multifunctional to the extent that there are some English DMs that are used in the level of 'ideational', which relates to the coherence relation between segments of a discourse, but also used in the other planes too (see Schiffrin 1987). Coherence is consumed as either a coherence between two adjacent texts, any previous segment of a discourse with the host utterance, a given text and inferred meaning, or speaker and hearer.

2.3.2. Relevance

Relevance theory (RT hereafter) is a "pragmatic theory of information processing" that provides clues on how to deal with the different interpretations of DMs (Vivien 2006: 165). RT helps on how to work with the contributions of DMs on understanding utterances decoded and inferred meanings (or interpreted meanings of DMs). In RT DMs are used to mark as instructions for the hearer's easy understanding of utterances and how to process them in a discourse becomes easy. Accordingly, considering the environments wherein DMs occur, the description of the discourse functions of these linguistic entities has room in this theory (Travis 2006: 219).

Blakemore (1987: 14; See also Sperber and Wilson 1986) notes RT as an approach to study when DMs function as linguistic entities to mark how one discourse segment is dependent on another segment. The relevance of a segment of discourse depends not only on either the prior or the upcoming segment but also on the general situ in which the discourse is produced.

In this regard, DMs are used to guide a listener on how to relate a segment of a discourse with a previous or upcoming segment (Taboada 2006). Some basic features of RT help to see how DMs are used to guide participants to construct and give meaning correctly (Al-Jarrah et al. 2015: 53; also see Wilson and Sperber (1993), Alshamari (2015b: 13).

Working with the relevance of DMs, it is important to briefly introduce what optimal relevance is meant. By optimal relevance, we mean the role of a linguistic unit within the 'effect-trade-off'. Relevance deals with the effect of a context and a meaning processing on meaning-making (Sperber and Wilson 1986; 1995). A linguistic unit is relevant if it helps hearers to save time to organize and understand the text from the speaker. DMs, in this regard, not only use to tie up segments of discourse to create a coherent texture but also to minimize the contextual effect of the utterance where these DMs show up. DMs minimize the processing effort needed from the hearer to follow the speaker and correctly interpret the messages of the utterances from the speaker (Alshamari 2015b: 13). RT is used as another input to disclose how DMs function to help an addressee to process and interpret the appropriate interpretation of oral texts from a speaker.

2.4. Review of Previous Works on DMs

2.4.1. Previous works on DMs of Different Languages

Since the 1980s, DMs have attracted considerable attention in linguistics (Yilmaz 2004: 3). Today, it is hardly possible to summarize all the different studies have done so far on DMs because their methodological approaches highly vary, as well as the terminologies used, and the items and functions investigated (Fischer 2006: 1).

Most of the works on DMs have been done on different varieties of English (Malamud-Makowski 1997: 4; Jabeen et al. 2011: 72). The general features of English DMs have been studied (Schiffrin 1987; Schourup 1985; Fraser 1988 and 1990; Brinton 1996). Particular English DMs have also been studied in a detailed manner (Svartvik 1980; Östman 1981; Schiffrin 1985; James 1983 - to mention just a few).

DMs have been studied in other languages too. Abraham (1991), for instance, contains a collection of works dealing with the logical, syntactic, and pragmatic properties of discourse particles in Germa. Bazzanella (1990) described the phatic connectives in spoken Italian. Yilmaz (2004) also investigated the functions of Turkish discourse particles. Moreover, Maschler (2005) and Lyavdansky (2010) have also studied DMs in Hebrew. Sarig (1995) and Fatima (2010) are examples of studies on Arabic DMs. Basically, DMs were studied in two approaches: from the discourse point of view (Schiffrin 1987) and with regard to the relevance of their meaning that is pragmatic (Blakemore 2002).

Though little, DMs have been also given attention in some Ethiopian languages. There are few independent articles and chapters (and sub-topics) of dissertations that dealt with DMs in Ethiopian languages. Oromo is one of the Ethiopian languages that has been given attention. Baye (1988: 365-383), who believed the focus should be described at the level of discourse grammar, has studied the focused structures in the Oromo language. He described that particles are found to be focus markers (1988: 378-381). The clitics */hin-/*, */-tu/*, and the particle */ḍa/* are described as focus markers in a declarative clause, (wh-) NP's of complement clauses of all types, and PP's respectively. */hin-/* is used as presentational focus marker (see Baye 1988: 367-370); and the particles */-tu/* and */ḍa/* are used to mark contrastive focus (Baye 1988: 374-376).

Dabala and Meyer (2003) also studied the focus phenomena in Wollega Oromo. They state that there is a "morphological focus marking" (2003: 161). In the Oromo language "*-tu* occurs as a contrastive focus marker" in that case the focused subject is always the absolutive case and the verb does not agree with the subject (Dabala and Meyer 2003: 165); *hín-* that is prefixed to verbs is used as contrastive focus marker in other varieties of the Oromo including Wollega (Dabala and Meyer 2003: 167). Dabala and Meyer also stated that unlike some other varieties of Oromo where morphological focus restricts either to subject or verb, "morphological focus marking is also possible with direct objects or adjuncts" (2003: 170). In this regard, *hín-* and *-dh*a (the latter is only used with

a direct object) are used as contrastive focus markers. In General, these authors state that Wollega Oromo shows assertive and contrastive focus.

Hirut (2004) has described how the focus in Haro is marked. The bound morpheme *-kko* was found to be affixed to a "sentential component, which appears in focus" (2004: 212).

Binyam (2008: 163-194) has discussed the nature of focus in Koorete. He described that in Koorete both assertive and contrastive focuses are marked morphologically (2008: 165). The bound morphemes *-ko* and *-a* are used to show assertive focus, which is determined both pragmatically and grammatically, in declarative sentences and in interrogative sentences respectively (Binyam 2008: 165-183). The contrastive focus, which is always pragmatically determined in Koorete, is marked by *-ma* (Binyam 2008: 183-185).

Relatively, there are more works on DMs of Ethio-Semitic languages other than Tigrinya (for studies on Tigrinya see § 2.6 below). However, most of the chapters and articles on DMs were considered under morphology. In most of the works, DMs are limited to affixes. On top of that, most of the works consider data from the written one. Nonetheless, a brief presentation of some of those works was found to be important.

Getachew (1987 E.C) described the distribution and functions of DMs in Amharic based on written paragraphs by college students. He did not study the morphosyntactic aspect of DMs in Amharic from an oral language perspective. Bliese (1984) studies the structure of Amharic narratives, but he mentions nothing about DMs. The enclitic *-mm* in Amharic is said to be a multiple focus marker depending on the discourse situation (Girma & Meyer 2008, 2007; Blejer 1986). Besides, *-mm* is mentioned as topicalizer in Amharic (Gasser 1985; Hudson 1986: 465).

Meyer (2006: 200-220) has discussed some Wolane language units that function as DMs. He notes that the morphemes *-ngə*, *-w*, and *-mɛ* are used as expanding, replacive, and assertive focus markers respectively. Girma and Meyer (2007: 19) also noted that *-mm* is a focus marker in Amharic. Blejer (1986) also has stated that the most common Amharic

DMs are *-mm* and *-s*. Meyer (2009: 26) notes that in Muher *-mm* is a focus marker, and in Oromo, *non* is a focus marker in a positive construction.

Crass et al. (2004: 26) stated that whereas *-n* and *-t* are assertive focus markers in Silt'e language (see also Girma and Meyer 2007), *-ma* functions as contrastive focus marker (Crass et al. 2004: 28). They also stated that *-tu* is a focus marker in Oromo (2004: 28). Citing Girma and Meyer (2007), Meyer (2011: 1200) noted that *-mm* and *-ss* that mark focus and topic, respectively, are the most frequent discourse marker particles.

Deictic has been studied in different Ethiopian languages. For instance, Baye and Rawda (2007) studied Silt'e deictic elements. They identified and described that the language has a person, referential (distal and proximal), special, and temporal deictics. Hirut (2007) also describes the deictic expressions in the Gamo language. She identified that Gamo has spatial, locative, and temporal deictics.

These are some of the studies done on the limited features of DMs in some Ethiopian Semitic languages. There are no studies on the grammatical status and the discourse functions of DMs in an oral language of Ethio-Semitic languages. Here, it is important to mention that there is a huge gap that the linguistic features of DMs of Ethiopian Semitic languages have not been described adequately.

2.4.2. Previous Works on Tigrinya DMs

Tsehaye (1979) described the grammar of Tigrinya; however, he just briefly described some 'particles' that are considered as DMs in the present study. Under the sub-title 'prepositions', Tsehaye (1979: 306-308) has listed many particles. For instance, he noted that *=s* (*=si*) and *ʔɨmma* (*=mma*) are focus particles; *=ja* is a hearsay marker, *ʔɨkko* (*=kko*) marks a change in focus (1979: 306). Under the sub-title 'conjunctions', Tsehaye discusses the functions of some conjunctions, which are considered as DMs in the present study. Tsehaye glossed *dəʔa* as 'and so, then'; *ʔɨmmo* as 'then'; *wəy dɨmma* as 'or' (1979: 291).

Citing Leslau (1941), Blejer (1986: 297) noted, "*=s* or *=si*, glossed as 'as for' is the most common discourse particle in Tigrinya". Besides, Blejer states that *=do* is considered as a particle that is used to mark emphasis, and it is "added to the element in the sentence which is emphasized" (1986: 297).

Zellou (2010: 106) has discussed the function of fronted Tigrinya copula construction as a focus marker. It functions as contrastive focus as can be seen in the following example that is adopted from Zellou (2010: 113):

(*1*) *bɨmakɨna ʔajməs'əj bɨʔɨgru jɨʔu məs'ɨʔu*

bɨ-makɨna	ʔaj-məs'ɨʔ-ə-j	bɨ-ʔɨgr-u	**jɨ-ʔu**	məs'ɨʔ-u
INST-car	NEG-come:PRV-SJ:3SM-NEG	INST-foot-POSS:3SM	**COP-3SM**	come:PRV-3SM

'He didn't come by car, he came on foot.'

The fronted copula in the above example is used as a contrastive focus marker. The fronted copula functions as a replacive contractive focus. The focus marked by fronted copula may not necessarily always be contrastive; it may also function to give emphasis parallel to the expectations of the listener as highlighted by Zellou (2010: 114-117).

(*2*) *ʔaβ wəmbər kəf dɨβəlχu məsɨluka nəβru ʔɨwwə ʔaβ wəmbər jɨʔə kəflə*

ʔab	wəmbər	kəf	dɨ-bəl-χu	məsɨlu-ka	nəbr-u	ʔɨwwə	ʔab	wəmbər
LOC	chair	sit	REL-say-SJ:1S	think:PRV-3SM	COP-3SM	yes	LOC	chair

jɨ-ʔə kəf-bɨl-ə

COP-1S sit-say:PRV-1SG

'You thought I sat on the chair; yes I (did) sit on the chair.'

As seen from the above example, the speaker confirms that the expectation of the interlocutor is correct, but the speaker wants the listener to share the information; thus, it is focused by the copula that is in boldface in the example.

Kogan (1997: 434) noted that Tigrinya has both near and remote deictic system; the language has pronominal deictics like "*ʔabzuj* 'here', *ʔabʔu* 'there', *ʔankabʔu* 'thence". Kogan (1997: 442) also mentioned that the most common assertive focus marker is the adverb *ʔɨwwə* 'yes', and the compound verbs *ħɨrray bələ* and *ʔɨʃʃi bələ*. The enclitic *=do* is

also mentioned as a postposed particle to mark a question. *-n* 'and' and *ʔɨwwɨn* 'also' are the basic coordinating conjunctions while *wəj* (*wəjɨm*) 'or' expresses alternatives in Tigrinya (Kogan 1997: 442-443). In contrast, Kogan (1997: 443) states that the most common adversative conjunctions are *gɨn* (*nəgər gɨn*) 'but' and *ʔɨmbər* 'and not, but not'. He also states that conditional clauses are marked by *ʔɨntə* 'if' (1997: 443).

The works that are at disposal do not stand representative of all languages in the world. What is in one language does not necessarily represent what happens in other languages (Malamud-Makowski 1997: 4). Studying the morphosyntactic and pragmatic and/or discourse functions of DMs in Rayya Tigrinya contributes to the ultimate goal of understanding human language. The researcher, therefore, found studying the linguistic features and pragmatic and/or discourse functions of DMs of Rayya Tigrinya very important.

2.4. The Approach for This Study

Since the analysis of the DMs in Rayya Tigrinya was intended to be a speech corpus-driven, limitation to specific types of DMs at the initial stage of the research was too early to the extent it could be misleading. It was hardly possible to forecast which DMs might found in the corpus. Besides, limitations to the types of DMs to be considered in the study might negatively affect the corpus establishment process; oral texts that are theory and approach predetermined and guided were assumed to be misleading. Therefore, rather than formal-syntactic, functional-pragmatic definitions of DMs were used as spearing board. Any linguistic unit that might be used to organize text, manage a conversation, communicate a speaker's viewpoint and the relationship between the participants of an interactional discourse was preferably considered as DM.

After Lutzky (2012: 38ff.), the assumption that DMs operate in structural and attitudinal domains is taken into consideration. This is similar to the discourse-pragmatic view of Lewis (2006: 43ff.). Whereas in the structural domain, DMs serve to create a coherent discourse, and they mark the emotions and attitudes relations among participants (Lutzky 2012: 38).

Some scholars, such as Fraser (1999: 937ff.), Levinson (1983: 87f.), Sinclair and Coulthard (1975: 21ff.) and Strang (1962: 175f.) stated that DMs function just at the structural level. Some other scholars, on the contrary, state that DMs function at both the structural and attitudinal levels (Aijmer 2002: 38ff.; Andersen 2001: 59ff.; Brinton 1996: 35ff.; Erman 2001: 1337ff.; Lenk 1998a: 245ff., 1998b: 49ff.; Schiffrin 1987: 31ff.). In the present study, DMs are considered as they function at both structural and attitudinal levels. The structural level refers to the functions of DMs in discourse structuring and turn-taking related systems (conversational management). The functions at the attitudinal level are considered to refer to the interpersonal and interactional functions of DMs.

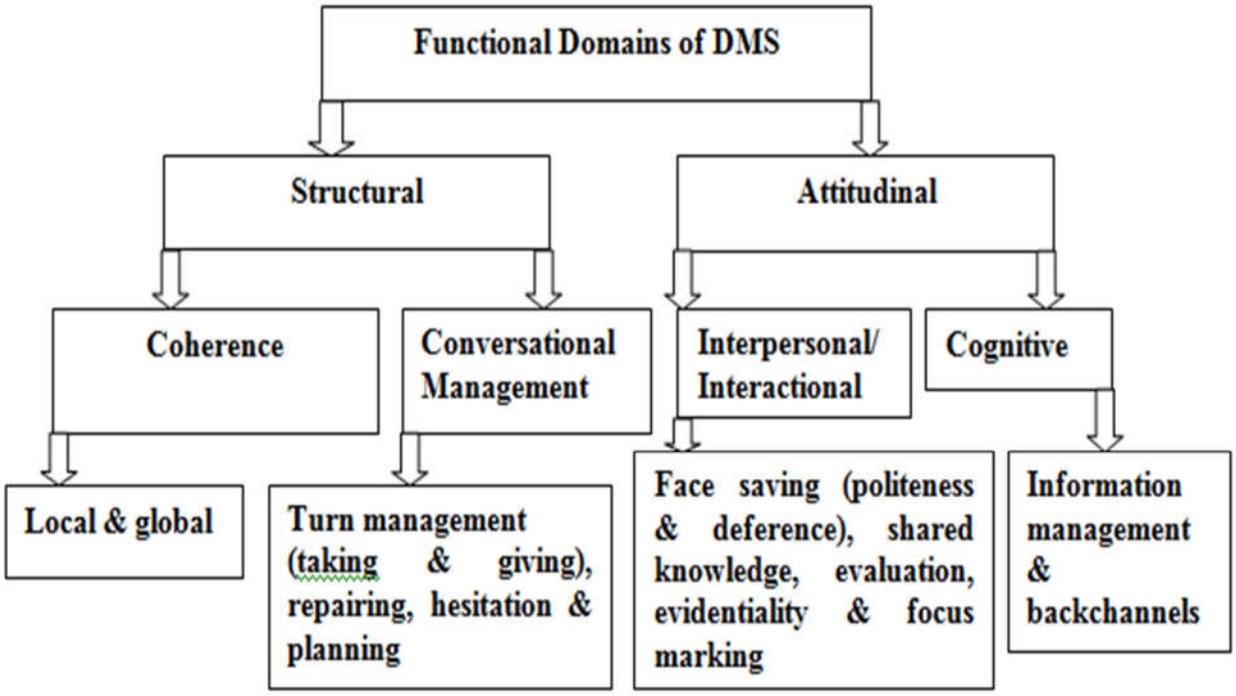


Figure 2. Functional domains of DMs (my own format)

In the present paper, it is assumed that DMs are multifunctional. Though not necessarily always true, a DM is not expected to have one function at all levels. DM may have multifunctions simultaneously or may function differently in different contexts.

CHAPTER THREE: METHODS

3.1. Introduction

This study in its approach is descriptive by which identification of DMs and their linguistic features and discourse functions are described from a speech corpus. To study the daily social interaction, primary data need to be collected through unstructured interviews and conversations (Greene et al. 2005: 274). Through fieldwork, recorded and annotated sociolinguistic interviews, spontaneous conversations, and oral narratives were established as a mini-speech corpus. For this, the researcher's native Tigrinya speaking competence had great help. In this chapter, the tools used to collect the data, methods, and procedures used to establish the corpus, and framework of data analysis and the general procedures used in the study are described.

3.2. Subjects of the Study

3.2.1. Assistants[6]

Fourteen research assistants helped the researcher on organizing the general data collection procedures and actual data collection. They helped the researcher with indicating when and how a recording should be taken place–based on the culture of every village under study. Hence, the researcher had to look for research assistants who were knowledgeable about the language and culture of the Rayya community. They were also ought to be accepted individuals by the community.

Short pieces of training were given to the research assistants on how to use recording equipment like a camera and audio recorders. Discussion with research assistants on how to record observed communicative events and on selecting genres of the language (spontaneous conversations and oral narratives) were the other things held before the actual data collection was conducted. All, except two of the key assistants, were men, for some members of the community might felt that a girl/woman should not travel with a man she did not know very well from village to village on foot.

[6] See annex I for the details of the research assistants

These individuals facilitated the informed consent of the recording, helped the researcher to persuade the subjects listed under annex II, and engaged in the actual recording activity and selection of the sample texts.

3.2.2. Consultants[7]

The key subjects of the study were sampled in a convenience and a purposive approach. Consulting with the research assistants, the researcher arranged whom and when to interview, to record which social events of the community. The participants of the study were composed of both sexes. Youth and elders (from both sexes) were part of the study. Speeches of 104 individuals are recorded and their speech was written in a field note. The domains wherein the language variety used were also selected purposively. Oral data was recorded whenever recording was possible and important interactions were held. Accordingly, the corpus was established of language use in the domains of home, market, transportation, areas where elders mediate conflicts, places for different festivals, and sociolinguistic interviews.

The word 'consultants' refers to those individuals whose speech was recorded and used for the purpose of the study. They are the direct individuals whose speech was digitally recorded (audio or video) and/or whose speech was dictated in the field note. Accordingly, the individuals whose anonymous names are listed under annex II were the consultants of the study.

3.3. Data Collection

Data was basically collected by making audio, along with some video, recordings of different kinds of communicative events. The data were designed to be collected through three basic tools: sociolinguistic interviews, spontaneous conversations, and participant observation for cultural and ritual performances that were video recorded. The researcher also used field notes as a fourth tool of data collection.

[7] See Annex II for detail information of every consultant.

3.3.1. Data Collection Procedures

The researcher had followed some legal procedures to collect the data. Data was collected from informed participants. In the case of interviews, every individual's oral consent[8] was obtained. For the spontaneous conversations, the researcher mostly used debriefing; the researcher told recording was taken place for academic purposes; thus, the participants' consent was gained. For the folk performances, however, the group leaders of the folk were asked permission and informed the objectives of the recordings. For the grammatical sketch, in addition to data from the corpus, introspective data to which the researcher's being native helped a lot were used.

3.3.2. Data Collection Tools

3.3.2.1. Sociolinguistic Interview

Since studying language use demands understanding a speaker's behavior, a sociolinguistic interview was important. The researcher found this was also best to describe units of language in a context. According to Grenoble (2007: 145), "analysis of pragmatics demands a deep understanding of the language and the culture in which it is embedded." Through sociolinguistic interviews, the research observed cultural contexts that determine sequences of actions like turn-taking in dialogue. Turn-taking may be marked with some cultural contexts like age, sex, and educational background. The researcher observed such social behaviors using sociolinguistic interviews.

To work on the linguistic analysis of DMs, it was believed that a researcher needs to go beyond analyzing the spoken words and examine the nonverbal features of the interlocutors. Tone, pause, interruption, and other mannerisms are crucial to working on conversation analysis. This relates to the idea paralinguistic features and gestures are possible DMs (Schiffrin 1987: 328). Unstructured interviews and dialogues are tools that are used to understand the context where the DMs appeared.

[8] Most of the key participants were recorded while they gave their oral consent

Most importantly, sociolinguistic interviews were important for some of the participants were asked to describe how to do some cultural and daily activities in the community. For instance, the instructions on how to make traditional food, which actually demands a kind of interviewing and dialogue between the researcher and the members of the community, were recorded. Oral data was acquired through unstructured interviews.

3.3.2.2. Spontaneous Conversation

Spontaneous conversations that are understood as daily interactions happening without an external cause were recorded. Such dialogues were recorded in domains like market places, transportation, home, and recreational areas. The data gained through this tool was difficult to transcribe for there were high external sounds. Some of such interactions were left out from the annotation; transcription, however, was taken place to spot the DMs in the recordings.

3.3.2.3. Participant Observation

Observation and recording were taken place while participants perform different communicative events. Since people act artificially when they feel there is a guest among them, it affects the nature of the data. The researcher frequently traveled to each village and immersed himself with the community. He also speaks the language variety and knows the common culture of the community. So the community members felt the researcher is their member and they start behaving as they do usually; gathering natural data became effective (Lüpke 2009: 60; Himmelmann 1998: 27).

Recording observed communicative events, the researcher experienced what and how participants act in a defined setting. Situations, which might not be obtained by watching a video or listening audio were experienced. Linguistic and cultural contexts that were helpful to interpret the linguistic aspect of DMs from the corpus were observed and understood. By observing a situation at which Rayya Tigrinya is used, the researcher looked at the paralanguage units, which in most previous works on other languages were considered as part of DMs. People's gestures, social interaction, action, scene and the physical environment, amount, and nature of coordination between two people, and

spatial arrangements were helpful to spot out the functions of DMs (Schiffrin 1987). Understanding these features helped to describe the linguistic features and functions of DMs from the corpus. Actually, such features were not supposed as dependent DMs but helped the researcher to see the different functions of a DM in different contexts.

3.3.2.4. Field Note as a Tool of Data Collection

In situation where using a recorder was difficult, the researcher had to take notes to catch with impressive and important language expressions that help to deal with the linguistic features and/or functions of DMs. In the field note (FN hereafter), everything was transcribed as much as possible. The participants, the time, date, and place where utterances heard were noted with curiosity. Most of the data documented in the FN are used to explain some language phenomena that were either rarely found or hard to be found in the oral corpus. Part of the data collected through FN is transcribed and annotated in the Flex software.

3.4. The Corpus

The corpus was composed of oral texts that were recorded in their actual settings. The oral texts are informal interviews, spontaneous conversations, instructions on how to do things, tales, and personal stories. This helped the researcher to use an inductive method of data collection and analysis that is the best practice to avoid the researcher's bias both while collecting and describing the data (Borderia 2006: 78).

The corpus contained records of different sociolinguistic interviews (oral narratives such as tales, personal narratives, instructions of how to do things), spontaneous conversations, and social folk performances (like seasonal festivals, conflict resolutions, and religious associations). In other words, the corpus was made up of some aspects of communicative events, for it was impractical to record all language genres (Schultze-Berndt 2006: 213). In addition, metadata, annotation, and translation are attached to the corpus; a mini-corpus is taken as effective language documentation (Bowern 2008: 120).

The corpus used in this study was a spoken corpus that was annotated. Some linguistic analysis was made in the process of annotation. Word classification, meanings of each morpheme of a word, phrase, or clause and translation were done in the process of annotating the corpus. This was also mentioned in previous studies; for instance, citing Edwards (1992: 129), Graeme (1998: 81) notes that "the transcript is central to corpus linguistic approaches to spoken discourse". The established corpus was designed to be monolingual corpus where the source of the oral text is Tigrinya (L1) to which English (L2) written text translation is attached. It is believed that the developed corpus is clear even for non-Rayya Tigrinya speakers, who can speak English since every text of the corpus is glossed and translated in English.

It was possible to use spoken data which are either available in broadcast media (TV and radio) or in a web, or from film scripts. However, in such spoken data, in most cases, it is assumed that the texts are edited to avoid false starts, hesitations, fillers, etc which are very important to be considered in the current study (Baker 2006: 35). Otherwise, most of such corpora are composed of formal speeches wherein the frequencies of DMs are thought to be less.

3.4.1. Corpus Size

A mini-corpus of approximately 25,000 words is established. The corpus includes Rayya Tigrinya native speakers' everyday conversation, instruction/explanation of how to do things, ritual speeches, story tales, and stories of people's lives. The researcher collected, transcribed, and translated audio texts of four hours. Nonetheless, only three hours that is fully annotated oral text is filed in the ELAN software. The remaining data is transcribed. Annotation lacks for this part of the corpus. Part of the corpus that is gained through field notes is annotated in the Flex software.

The corpus is formed out of oral texts that have varying sizes. The longest one is an oral text recorded while elders mediated individuals that were recorded in Maichew town. The text is an hour and a half in length and it has six participants. The participants are all men but vary in age: two elders (sixty), two 30-33 years old, and the other 33-48

years old. This is flowed by an informal interview that is an hour and twenty minutes long. It has four participants: one female and three males. This text has many genres in it. It has an instruction on how to do *tsebhi derho* 'a stew made up of hen' and personal history. The shortest recording is 10 seconds in length; it is a blessing spoken by an old man in Chercher town.

3.4.2. Procedures of Corpus Building

As stated by Austin (2006: 88-89), to effectively carry out research of language documentation with manageable corpus, the following phases were followed:

1. **Recording** of media (audio, video, and image) and text: ICC audio recorder and digital video recorder were used.
2. **Capture** that is moving analog materials to the digital domain: This was not a necessary process in the present study for digital recorders were used.
3. **An analysis** is a transcription, translation, annotation, and the notation of metadata that done to the entire corpus.
4. **Archiving** is creating archival objects and assigning access and usage rights.
5. **Mobilization** of publication, and distribution of the material in various forms that will be accessible in the digital library of Addis Ababa University.

Since easy usable primary data is the basic requirement of a language documentation project (Himmelmann 2006: 7), the corpus is accompanied by information of various kinds which is called metadata (Himmelmann 2006: 11). As stated in Himmelmann (2006:14), the basic format of language documentation contains the following elements.

Table 2 Elements of Meta-data (Himmelmann 2006: 14)

Primary data	Apparatus	
Recordings/records of observable linguistic behavior and metalinguistic knowledge (possible basic formats: session and lexical database)	Per session	For documentation as a whole
	Metadata –time and location of the recording –participants –recording person –recording equipment –content descriptors … **Annotations** • transcription • translation • further linguistic and ethnographic glossing and commentary	**Metadata** –location of documented community –individual (s) contributing to documentation –participant in documentation –acknowledgments… **General access resources** • introduction • orthographical conventions • ethnographic sketch • sketch grammar • glossing conventions • indices, links to other resources

The corpus that the present study relies on, therefore, was established considering the general purposes and procedures of documentary linguistics that relate to the purposes of documenting DMs. The oral data were annotated using the ELAN software.

3.4.2.1. Corpus Organization

The speech corpus was divided into manageable speech units. It was segmented into manageable units based on pause, intonation, and turns which mark clause or sentence boundaries (Dekel 2010: 14; Elliott 2005: 54; Schultze-Berndt 2006: 214). The segmented document was attached to linguistic annotation. As mentioned by Schultze-Berndt (2006: 213), linguistic annotation mainly contains transcription, translation, and interlinear glossing. An annotation contains a multi-tier or interlinear format (Edwards 2001: 327). The annotation of different types displayed in different “fields” or “tiers” like that of phonetic transcription, morpheme boundaries, interlinear gloss, and free

translation, which represent different linguistic aspects of the same section of a speech. These activities were managed using ELAN software.

Transcription was needed for the recorded speech should be represented in a written form for simple use (Bloomer et al. 2005: 41). To look at the nature and functions of oral language, it was very important to have detail and faithful transcription (Elliott 2005: 53). The researcher presents detailed transcription to the data. To make the corpus clear for every future researcher, a gloss of every segment was important as Hepburn and Bolden note "conversation analytic transcripts need to be detailed enough to facilitate the analyst's quest to discover and describe orderly practices of social action in interaction" (2013: 57-58). Every segment of the corpus contained parallel text translation in English. This helps researchers from different corners easily use the corpus for future study.

Generally, both the oral corpus and its transcription were found important for the transcription sometimes may fail to represent "prosodic features which can never be transcribed in such a way that the analyst can imagine the conversation exactly as it was originally uttered" (Dekel 2010: 10). IPA representation was used to transcribe the transcribed corpus for easy use by linguistic researchers; this was considered not only the principles of corpus development but also the principles of documentary linguistics. Phonemic transcription of every annotated text in the corpus is represented in the tier 'morpheme break'.

3.4.2.2. Metadata

Even a small size corpus is difficult to handle unless it is attached to some reference points. Hence, while collecting the data, the process of creating metadata was handled accurately and seriously. As mentioned by Himmelmann (2006: 11), "…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 (which variety? spoken where? number and type of records; etc.)." Hence, the whole corpus as one unit was described in a way to make it clear to viewers

and/or listeners. Besides, metadata was attached to every text of the large corpus. Name (ID) of every segment, recording setting, who recorded, type of recording equipment, who is being recorded, and the topic of the text accompanied every part of the corpus.

3.5. Data Analysis Methods

3.5.1. Corpus Driven Approach

Following Hansen (2006: 21), the method of data analysis used in this study is semasiological (rather than onomasiological). The study stepped from identifying specific DMs. It is after identifying the DMs that the study proceeds to deal with their vast linguistic features and pragmatic/discourse functions. Following Schiffrin (2006: 320), the analysis approach to the functional spectrum of DMs depends upon an analysis of "the interplay among meaning, function, and discourse (context)" to which the morphosyntactic feature was a plus.

The general approach of the study is corpus-driven. First, mini-corpus was established from interviews, dialogue, and instructions. The analysis (including identification of DMs) was highly dependent on the corpus. There was no independent theory that used to select one DM over another. Translation and gloss were used as a basic means of identifying DMs from other linguistic units within the corpus (Aijmer et al. 2006: 111). This is not to deny that the features of DMs identified in different languages were helpful.

After Hansen (2006: 22), the interpretation and methodology of data analysis and organization were developed in parallel using completely new data. On top of that, corpus linguistics and documentary linguistics do supplement each other on theoretical, methodological, and practical aspects.

3.5.2. Identification of DMs

The basic data analysis approach used for the current study is a corpus-driven one. Such an approach is not theory-driven; the corpus was investigated with no pre-sated theory to stick to. The corpus-driven approach was the basic means of spotting out the possible DMs in Rayya Tigrinya. After the identifications of the possible DMs, the other conceptual

aspects that are used to group and to work on the different linguistic features and discourse functions of DMs were considered.

Different properties of DMs that are stated by Schourup (1999: 230) are used as a benchmark for the identification of DMs from other language units in the corpus. Initially, DMs were taken as language units that have the characteristics of connectivity, optionality, non-truth conditionality, weak clause association, orality, initially, optionality, and multi-categorically. The identified DMs were discussed if they fit the above features. As stated by Schiffrin (2001: 57), DMs are from heterogeneous parts of speech in terms of their syntactic class. Having all these given features, the identification of the DMs was completed. Using the context to determine the linguistic features of DMs in Rayya Tigrinya, the paper explores the possible meanings and functions of DMs from the corpus.

3.5.3. Conversation Analysis

Conversation analysis (CA hereafter) is one of the approaches to a scientific study of human social interaction. This approach is commonly used in linguistics, sociology, and communication studies (Stivers and Sidnell 2013: 1). CA demands distinctive data that should be established from recorded spontaneous and naturally occurring social interaction (Maynard 2013: 11). Maynard adds that this approach deals with how language is used as it is exhibited in "social, publicly interpretable methods and behaviors" (2013: 23). To study the detailed actions of participants, CA uses audio and/or video recordings of naturally occurring communicative events like an everyday conversation, instructions/explanations of how to do things, ritual speeches, story tales, and stories of people's lives (Mondanda 2013: 32-33).

Conversations are governed by a turn-taking principle that is a 'local management system' wherein DMs play their own role. A speaker either willingly gives up a floor to his/her interlocutor or the interlocutor may claim the floor from another speaker. How turn-giving and turn-taking in conversation are marked have been addressed using the approach CA as a method of data analysis. DMs are used to organize a turn-taking system

in conversation (Trillo 1997; Östman 1981; Smith and Jucker 2002). Besides, DMs are used to mark the topical structure of conversations. Strengthening this Yilmaz (2004: 11) notes that DMs function at turn management. In this regard, citing Erman (1986), Jucker (1993), Schiffrin (1987), Schourup (1999) and Archakis (2001), Yilmaz (2004: 11) states DMs are used to 'highlight important elements in discourse', help interlocutors fellow 'speakers flow of ideas', help speakers to 'organize and express their ideas', and to explicitly mark the relationship between two segments of discourse. DMs are also used as devices to get time to plan what to say next and/or to hold a floor (Edmondson 1981). Besides, Wierzbicka (1986) states that there might be relations between the structure of conversation and the functions of DMs (other linguistic items and structures too) (see also Trillo 1997; Fox Tree and Schrock 2002; Fuller 2003).

Using CA helps to investigate how and why repairs that are the common features of conversation are taken place. Yilmaz (2004) notes that a repair may be self or other initiated. This feature of conversation reflects there are either disfluencies, difficulties in activating language units and/or concepts, hearing, and understanding. Justifying reasons why a speaker takes place repair may be difficult, for the reasons in most cases are cognitive and remain undisclosed. However, taking curious investigation both the linguistic and social context, and investigating the meanings and functions of DMs in the text help to uncover (at least part of) the hidden cognitive reasons why a speaker makes a repairing (Schourup 1985).

The planning process, which is 'speaker-oriented' and the cognitive feature of human behavior, and politeness, is 'interaction-oriented' and refers to the 'interactive and social notions' (Östman 1981) cited in Yilmaz (2004: 24). To look at the ways how utterances are 'designed to manage…sequences', CA is an appropriate approach. To explicate the different functions of DMs in Rayya Tigrinya, a CA is an important input.

In this regard, CA helped the researcher to examine the corpus free of any hypothesis and theory that it is believed is misleading to study the different meanings and functions of DMs. Such an approach is what Wang and Waring (2010: 6) called 'unmotivated

looking'. For the simplicity of using the CA approach, the whole corpus was transcribed. Whenever necessary, the transcription also enfolded the way speakers speak (Wooffitt (2005: 6). The linguistic features and pragmatic functions of DMs in Rayya Tigrinya are analyzed based on the corpus through the methods of CA as many researchers do (Jabeen et al. 2011; Ward 1998; Kawamori et al. 1998; Heeman et al. 1999; de Rooji 2000; Matras 2000; Bell 2010; Wang 2011).

3.5.4. Organization of Data Analysis

The analysis part of the study was organized into two basic parts. Whereas the first part shows the linguistic nature of DMs in Rayya Tigrinya, the second part deals with the functional classifications of DMs as briefly discussed in the following chart.

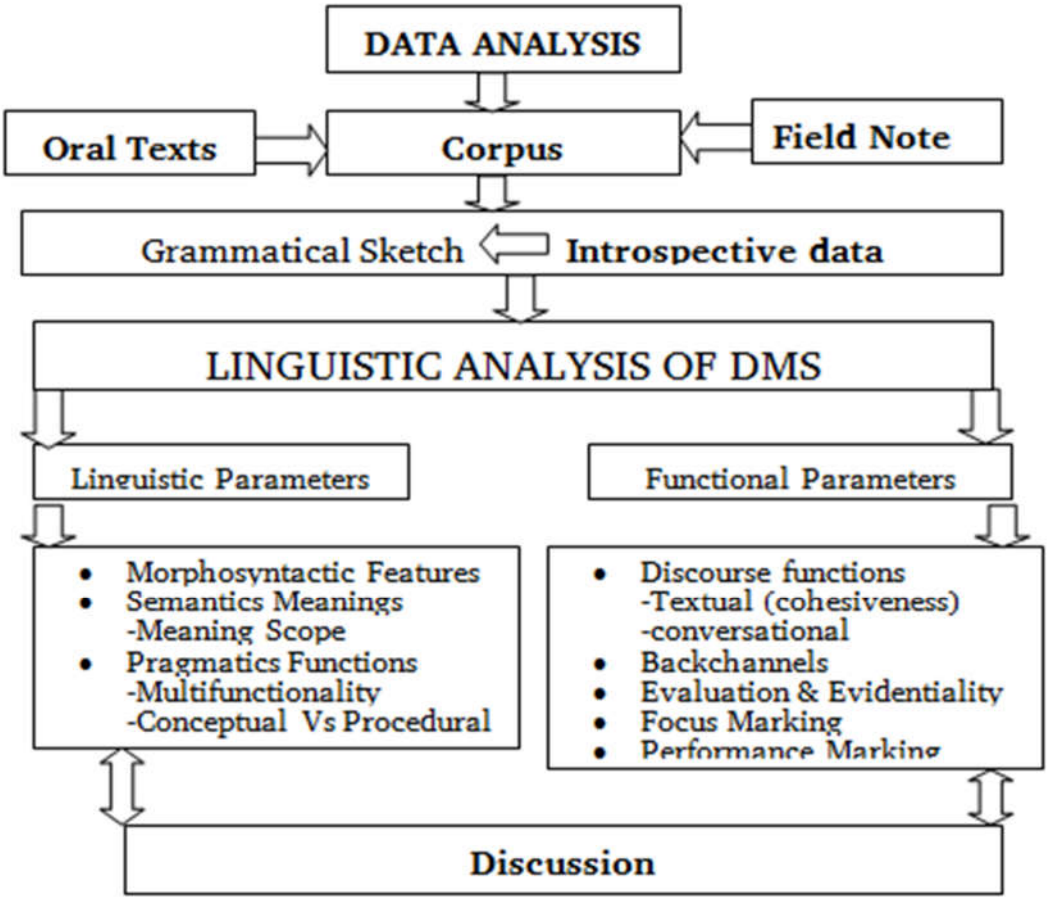


Figure 3. Structure of the Data Analysis (my own)

Accordingly, the analysis part has two chapters. The morphosyntactic features of DMs are the first part of the analysis. The functional feature of DMs has two elements. The

first part relates to the discourse function that is how DMs are used to structure discourse and how to manage a conversation. The second one relates to the functional features of DMs that enfold information management.

3.6. Ethical Consideration

The researcher had a letter from the Department of Linguistics of Addis Ababa University and gave it to the administration office of Southern Tigray Zone. The Southern Tigray Zone also wrote a letter to all districts of the zone; each district administration also produced a letter to all kebeles that are under their administration.

The researcher used the consent approach to record any communicative event as part of the corpus of the study. That means the researcher get consent from the research participants that they were taking part in the research. After their oral consent, they could not be asked for their agreement formally by signed paper; most of the recorded individuals believed that such kind of formal agreement implies distrusting them. The researcher used all gathered personal information only for academic purposes. Finally, the researcher gave attention to the willingness of the participants concerning whether to publicize their name or not. Most of them were volunteer their names to be published but four individuals were not happy about that. For consistency, codes are used for anonymity than using the full names of the research participants.

3.7. Summary

The research approach used in this study is descriptive The data were fetched from the mini-corpus established for this study. The corpus was established from oral texts recorded from 106 participants. Identifications of DMs from the mini-corpus was basically handled manually through translation and gloss. The data analysis approach used is corpus-driven to which conversational analysis contributes a lot.

CHAPTER FOUR: GRAMMATICAL SKETCH OF RAYYA TIGRINYA

5.1. Introduction

This chapter presents the basic grammatical features of Rayya Tigrinya. It touches upon the phonological, morphological, and syntactic features. This is intended to help the reader to easily understand the data and the analysis in the following chapters. The linguistic issues described in this chapter were drawn from the corpus.

5.2. Phonology

In this sub-topic, the consonant and vowel charts are presented. Besides, the basic phonological processes are described.

5.2.1. Consonants

Tigrinya has the following consonants.

Table 5 Symbols of Tigrinya Consonants (Tesfay 2002: 25)

		Bilabial	Labio dental	Alveolar	Palatal	Velar	Labiovelar	Pharyngeal	Glottal
stops	Voiceless	p		t		k	k^w		ʔ
	Voiced	b		d		g	g^w		
	Ejective	p’		t’		k’	$k’^w$		
Fricatives	Voiceless		f	s	ʃ	χ	$χ^w$	ħ	h
	Voiced		v	z	ʒ			ʕ	
	Ejective			s’		χ’	$χ’^w$		
Affricatives	Voiceless				t͡ʃ				
	Voiced				d͡ʒ				
	Ejective				t͡ʃ’				
Nasal	Voiced	m		n	ɲ				
Liquids	Voiced			l /r					
Glides	Voiced	w			j				

In Tigrinya as well as in Rayya Tigrinya, the consonant sounds/p/, /p'/, and /v/ are not common. Most of the speakers of the variety do not utter these consonant sounds. In most cases, these consonants are observed in loan words. They are mostly realized as /b/ by most of Rayya Tigrinya speakers.

(*3*)	*p'ət'ɨros*	*bət'ɨros/bot'ɨros*	Peter
	police	*bolɨs/bulus*	police
	hospital	*hosbɨtal*	hospital
	teləviʒɨn	*tələbɨdʒdʒɨn*	television

There are few cases where we find the sound segment /v/ in loan words like *virus* that is realized as *bajɨrəs* 'virus' by the speakers of Rayya Tigrinya. Nonetheless, speakers of the variety with modern educational backgrounds or speakers you lived in/frequently visited urban areas pronounce as they are pronounced in their English counterparts. Though the velar consonants χ and χ' and their labiovelar counters χ^{w} and χ'^{w} are described as variants of k and k' respectively, their abundant distribution lets me suggest them as independent symbols and use them in transcribing the data.

5.2.1.1. Consonant Cluster

Like in the other varieties of Tigrinya, consonant clusters are permitted in Rayya Tigrinya. Consonant clusters involve a combination of two identical consonants (gemination) or two different consonants without any interrupting sound. Nonetheless, such consonant clusters are not permitted in the initial and final positions of a word, and not in the initial and final syllable positions. The permitted syllable structures of Tigrinya are CV and CVC. Gemination (longer duration of an identical consonant segment) sometimes may bring a meaning difference between pair of words as in the following examples.

(4) *bɨlaʕ* ‘you (2SM) eat’

bɨllaʕ ‘something that is eaten’

bəla ‘they (F) said’ or ‘she (H) said’

bəlla ‘you (MS) hit her’

Gemination, however, may not always be phonemic for it does not usually bring a meaning difference. For example, the particle *ʔɨmma* that is used to catch the attention of a listener is geminated but if it does appear without the geminated consonant, then it does not seem to give us a different meaning; thus, it has no phonemic value.

5.2.2. Vowels

5.2.2.1. Vowel Phonemes

Whereas Tigrinya has the following seven vowels, the vowel segment /e/ seems uncommon in Rayya Tigrinya.

Table 3 Phonemic Chart of Tigrinya Vowels (Tesfay 2002: 31)

	Front	Central	Back
High	i	ɨ	u
Mid	e	ə	o
Low		a	

It seems there are only six vowels in Rayya Tigrinya. In the corpus, the vowel */e/* is extremely rare. Whereas this vowel is common in the other varieties of Tigrinya, it is almost absent in Rayya Tigrinya. Words that are pronounced with the vowel */e/* in the quasi-standard do not happen when spoken by Rayya habitants. For instance, whereas it is common to hear the sounds *fernəllo* ‘oven’ from the speakers of the quasi-standard variety, the speakers of Rayya Tigrinya pronounce the same word as either *fərnəllo* or *fərnɨjəllo*. Besides, it is common to pronounce *hermella* ‘a proper name for a female’ in central Tigray, but Rayya Tigrinya speakers pronounce it as *hərməla.*

4.1.3. Morphophonemic Processes

4.1.3.1. Assimilation

There are consonants that are changed their abstract feature due to the influence of a neighboring sound.

(5)	*a.*	*ʔanbəssa*	*ʔambəssa/ʔanβəssa*	'lion'
	b.	*wənbər*	*wəmbər*	'chair, authority'
	c.	*χanfər*	*χaɱfər*	'lip'
	d.	*sənbət*	*sənβət*	'Sunday'

The assimilation process held in the above example is partial, in contrast to the total. In the first two particular items, it is /b/ that triggers the assimilation process and assimilates /n/ to /m/ that at least is similar with /b/ in place of articulation, i.e. bilabial. In the third item, it is /f/ that triggers the assimilation process and assimilates /n/ to /ɱ/; thus, it took close in place of articulation with the source of the assimilation. In the fourth item, unlike the other items wherein the process of assimilation was regressive, the process of assimilation is progressive. It is /n/ that triggers the assimilation process and assimilates /b/ to /β/ thus become more neighbor in place of articulation to the source of the assimilation.

Total assimilation is also one morphophonemic process in Rayya Tigrinya.

(6)	*a.*	*ʔab-wuʃt'i*	*ʔawwɨʃt'i*	'inside'
	b.	*ʔab-maʔɨχəl*	*ʔammaʔχəl*	'in the middle'
	c.	*ʔab-məʕalti*	*ʔammaʕalti*	'in a day, per day'

In the above example, the consonant segment /b/ is assimilated to the semivowel/w/ and into the bilabial voiced consonant /m/ due to the influence of the /w/ and /b/

consonants respectively. The /b/ assimilated in both place and manner of articulation, where both the assimilated and the assimilator are voiced.

4.1.3.2. Deletion

When speakers are rushing to speak, the deletion of segments is another common morphophonemic process in Rayya Tigrinya.

(7)	*a.*	*ʕaddi-ʔaboj*	*ʔadboy*	'my father's house'
	b.	*wəddi-ħawəj*	*wədħawəj*	'cousin'
	c.	*ʔassərariħa-u*	*ʔassərariħʔu*	'the way it is done'
	d.	*ta-ʔinh-o*	*tanho*	'What is there?'
	e.	*də-jiʔu*	*diʔu/dəʔu*	'Is that?'

In the first word of the above example, there is a syllable reduction that is the *-di* of the first conjoined word. In the first two words of the example, the final vowel that is /i/ of the first part of the conjoined elements is deleted. In the third example, it is the vowel /a/ of the first conjoined unit that is deleted. There are also cases where glottal /ʔ/ and semi-consonants are deleted. In the fourth item, the glottal consonant /ʔ/ is deleted from the second conjoined unit. In the final word of the example, the semi-vowel /j/ is deleted from the second conjoined part.

4.1.3.3. Vowel Harmony

In spontaneous speech, the nature of some vowels is changed due to the influence of neighboring vowels so as to be similar to them.

(8)	*a.*	*biχχun*	*buχχun*	'vitiated'
	b.	*bizzuħ*	*buzzuħ*	'many'
	c.	ʃikʷkʷar	ʃukʷkʷar	'sugar'

d. s’ɨwwa sɯwwa ‘local beer’

e. *s’ɨjjuχ’* *s’ujjuχ’* ‘tricky’

f. *dəbbub* *bobbub* ‘south’

g. *gəwwuʔu* *gowwuʔ* ‘half of’

h. *wəddom* *woddom* ‘his (H) son’ or ‘their son’

Such vowel harmony is also realized when particles that function as DMs are cliticized to other units as in *χɨl-ɨ=mma* (go away-2SF=DM), *which* is made up of the imperative verb *χɨli* ‘go away (2SF)’ and the particle *ʔɨmma* ‘DM’.

4.1.3.4. Insertion

In Tigrinya in general and in Rayya Tigrinya in particular, vowel insertion is used to break unpermitted series of segments. It refers to the addition of a new segment to fill a formerly unoccupied space.

(9) *a.* *j-* *χɨd* *jɨχɨd*
JUSS go:IMP:2SM *‘Let hime go.’*

b. *k-* *sɨraħ* *kɨsərɨħ*
IPV do:IMP:2SM *‘He will work.’*

c. *b-* *bəχ’li* *bɨbəχ’li*
INST mule ‘On mule.’

The epenthetic vowel */ɨ/* is inserted in-between the prefixes that denote jussive, imperfective and instrumental and the imperative verbs *χɨd* ‘you.M go’ and *sɨraħ* ‘you.M do’, and the noun *bəχ’li* ‘mule’ respectively. The insertion of the epenthetic vowel is to separate the impermissible series of consonants.

(*10*) *a.* *ta-ʔɨnh-o-o* *ta-ʔɨnh-ə-ww-o*
Q-exist:IPV-SJ:3SM-OJ:3SM Q-exist:IPV-SJ:3SM-ø-OJ:3SM
‘What does it contain?’ ‘What does it contain?’

b.	*bəlʕ-u-o*	*bəlʕ-u-ww-o*
	eat:IMP-SJ:3PLM-OJ:3SM	eat:IMP-SJ:3PLM- ø-OJ:3SM
	‘You (2PLM) eat it (3SM).’	‘You (3PLM) eat it (3SM).’
c.	*sɨtəj-i-o*	*sɨtəj-i-jj-o*
	drink:IMP-SJ:2SF-OJ:3SM	drink:IMP-SJ:2SF-ø-OJ:3SM
	‘You (2SF) drink it (3SM).’	‘You (2SF) drink it (3SM).’

In the above example, the semi-consonants /w/ and /j/ are inserted between two vowels to break the series of two vowels that are impermissible in Rayya Tigrinya (as well as Tigrinya in general). The glottal stop /ʔ/ is also inserted to break the impermissible cluster of two vowels.

(*11*)	*a.*	*bɨlʕ-a-a*	*bɨlʕa-ʔ-a*
		eat:IMP-SJ:2PLF-OJ:3SF	eat:IMP-SJ:2PLF-Ø-OJ:3SF
		‘You (2PLF) eat it (3SF).’	‘You (2PLF) eat it (3SF).’
	b.	*bɨlʕ-a-o*	*bɨlʕ-ə-ʔ-o*
		eat:IMP-SJ:2PLF-OJ:3SM	eat:IMP-SJ:2PLF-Ø-OJ:3SM
		‘You (2PLF) eat it (3SM).’	‘You (2PLF) eat it (3SM).’
	c.	*tɨχadən-a-o*	*tɨχadən-ɨ-ʔ-o*
		wear:IMP-SJ:2PLF-OJ:3SM	wear:IMP-SJ:2PLF-Ø-OJ:3SM
		‘You (2PLF) wear it (3SM).’	‘You (2PLF) wear it (3SM).’
	d.	*tɨχadən-a-a*	*tɨχadən-ɨ-ʔ-a*
		wear:IMP-SJ:2PLF-OJ:3SF	wear:IMP-SJ:2PLF-Ø-OJ:3SF
		‘You (2PLF) wear it (3SF).’	‘You (2PLF) wear it (3SF).’

In addition to insertion, there is also changing of vowels as can be seen in items (c) and (d) of example (11) wherein the vowel /a/ is changed to /ɨ/.

4.2. Morphology

Morphology studies the internal structure of words. In Tigrinya, this subfield of linguistics has attracted graduate students. In this subtopic, the basic concepts of inflections of nouns, nature pronouns, and inflections and derivations verbs are described.

4.2.1. Noun

4.2.1.1. Inflection: Morphosyntactic Features of Nouns

In Tigrinya, nouns are inflected for number, gender, person, and definiteness. Commonly, there are singular and plural nouns. The singular forms are unmarked; the plurals are marked either in a regular affixation process or irregularly. The morpheme *-tat/-at* is the very common regular plural marker in Rayya Tigrinya.

4.2.1.1.1. Number

Numerals marked into different forms in Rayya Tigrinya: through the suffix *-at* and its variants; with the prefix of *ʔa-* and internal modification of the stem; with the internal modification of stem; with partial reduplication; with the suffix *-ti*.

The suffix *-at* is used as a plural marker in different indefinite nouns.

(*12*) *a.* *ʔaf-at*
mouth-PL
'mouths'

b. *kahɨn-at*
clergy-PL
'clergies'

c. *bɨzuħ-at*
many-PL
'many'

e. *ʔɨmni-tat*
stone-PL
'stones'

f. *χabəro-tat*
drum-PL
'drums'

g. *maħləχa-tat*
obstacle-PL
'obstacles'

d.	*t'ɨʕuj-at*		*h.*	*səraħtəŋŋa-tat*	
	healthy-PL			worker-PL	
	'healthy individuals'			'workers'	

The plural form of some nouns may also be marked by the suffix *-o* as in the following examples.

(*13*)	*a.*	*tɨmhari*	*tɨmhar-o*	*c.*	səraχ'i	səraχ'-o
		student	student-PL		thief	stealer-PL
			'students'			'stealers'
	b.	gɨβri	gəbbar-o	*d.*	sɨʔali	sɨʔal-o
		tribute	tribute-PL		painter	painter-PL
			'people who pay tribute'			'painters'

Besides, the suffix *-ot* is used to mark the plural forms of some nouns; the plural marker may also be just *-t* where the last vowel */a/* of each word is changed into */o/*.

(*14*)	*a.*	*ħarəstaj*	ħarəst-ot	*d.*	rajjətaj	rajjət-ot
		farmer	*farmer-PL*		*a man from Rayya*	*a man from Rayya-PL*
			'farmers'		'Rayyans, people who are from Rayya'	
	b.	*g^{w}assa*	g^{w}ass-ot	*e.*	ʕagamətaj	ʕagamət-ot
		shepherd	shepherd-PL		a man from Agame	a man from Agame:PL
			'shepherds'			'People who are from Agame'
	c.	*barja*	*bar-ot*			
		slave	slave-PL			
			'slaves'			

The suffix *-an* is used to mark the plurals of adjectives and some common nouns.

(*15*)	*a.*	*χiβur*	*χiβur-an*	*c.*	*ħimum*	*himum-an*
		respected	*respected-PL'*		ailing	ailing-PL
			'excellencies'			'ill people'

b.	*fɨs'um*	*fɨs'um-an*	*d.*	*məmhɨr*	*məmhɨr-an*
	absolute	absolute-PL		teacher	teacher-PL
		'The absolute ones'			'teachers'

The prefix *ʔa-*, along with some stem modification, is used to mark the plural forms of some nouns as in:

(*16*)	*a.*	*laħmi*	*ʔa-laħɨm*	*c.*	*bɨʕɨraj*	*ʔa-baʕur*	*e.*	*hasas*	*ʔa-hsus*
		cow	PL-cow		ox	PL-ox		fool	PL-fool
			'cows'			'oxen'			'fools'
	b.	*səβʔaj*	*ʔa-ʃaʔun*	*d.*	*χalβi*	*ʔa-χɨlaβ*	*f.*	*gərəd*	*ʔa-grad*
		man	PL-man		dog	PL-dog		housemaid	pl-housemaid
			'men'			'dogs'			'housemaids'

Stem (vowel) modification is also the common form of marking plural forms of nouns.

(*17*)	a.	*dəngola*	*dənagul*	*b.*	*ʔanbəsa*	*ʔanabɨs*	*c.*	*ħɨnbəʃʃa*	*ħanabɨʃ*
		stone	stone:PL		lion	lion:PL		bread	bread:PL
			'stones'			'lions'			'many breads'

The suffix *-ut* is used to mark plural forms of nouns.

(18)	*a.*	*χ'olʕa*	*χ'olʕ-u/ut*	*b.*	*mɨħaza*	*məħaz-u/ut*	*c.*	*χ'ədamaj*	*χ'ədam-ut/ot*
		child	child-PL		friend	friend-PL		the first one	the first one:PL
			'children'			'friends'			'the first ones'

Reduplication is a plural marking system of nouns. The partial reduplication was identified as a plural marking system in Rayya Tigrinya.

(*19*)	*a.*	*dɨmmu*	*dəmmamu*	*c.*	*ħɨmaχ'*	*ħamamɨχ'*
		cat	cat:PL		bad	bad:PL
			'cats'			'the bad ones'

b.	ʔarəgit	*ʔarəg^{w}aguti*	*d.*	*mut͡ʃ'tʃ'a*	*mot͡ʃ'at͡ʃ'u*
	old	old:PL		little child	little child:PL
		'elders'			'little children'

Plural forms of adjectives are marked by the suffix *-ti*.

(*20*)	*a.*	*ħaddɨs*	*ħaddəs-ti*	*c.*	*s'əlɨm*	*sə̀ləm-ti*
		new	new-PL		black	black-PL
			'new things'			'black ones'
	b.	*nəwɨħ*	*nəwaħ-ti*	*d.*	*səraχ'i*	*sərəχ'-ti*
		long	long- PL'		thief	thief-PL
			'long things'			'thieves'

4.2.1.1.2. Definiteness

Definiteness refers to a situation by which an entity that a noun phrase denotes is familiar to participants (speaker and listener). The definiteness is commonly marked by the definite articles that also are used as demonstratives. These have proximal and distal counterparts for the third person in Rayya Tigrinya.

Table 4 list of lexical definiteness markers (proximal and distal) in Rayya

Lexeme	Person	Proximal 'the one/ones'	Distal 'the one/ones'
Definiteness markers	3SF	ʔɨz-a	ʔɨt-a
	3SM	ʔɨz-i	ʔɨz-a
	3PL/3PLM/H	ʔɨz-om	ʔɨt-om
	3PLF/H	ʔɨz-ən	ʔɨt-ən

Definiteness is marked by a definite article *ʔɨt-* 'the' that inflects for a person, number and gender as in *ʔɨt-a səbəjti* [DEF-3SM woman] 'the woman', *ʔɨt-i səbʔaj* [DEF-3SM man] 'the man', *ʔɨt-om səbat* [DEF-3PLM men] 'the men', *ʔɨt-ən ʔanʔɨsti* [DEF-3PLF women] 'the women'. In addition to the lexical units described above, definiteness in Rayya Tigrinya is also marked by the suffixes *-u* and *-a*.

(*21*) *a.* *daŋŋa* *daŋŋa-ʔ-u*
judge judge-ø-DEF:3SM
'the judge, that judge'

b. *ʕɨntʃ'ət* *ʕɨntʃ'ət-u*
firewood firewood-DEF:3SM
'the firewood'

c. *ʕandʒ̂al* *ʕandʒ̂al-u*
fool fool-DEF:3SM
'the fool'

d. *daŋŋa* *daŋŋa-ʔ-a*
judge judge-ø-DEF:3SF
'the judge, that judge'

e. *ʕɨntʃ'ət* *ʕɨntʃ'ət-a*
firewood firewood-DEF:3SF
'the firewood'

f. *ʕandʒ̂al* *ʕandʒ̂al-a*
fool fool-DEF:3SF
'the fool'

In Rayya Tigrinya, definiteness, therefore, is marked lexically by demonstrative pronouns, and morphologically by the suffixes *-u* and *-a*. These suffix morphemes also mark genitive.

4.2.1.1.3. Case

As a linguistic concept, case refers to a system in which the grammatical relation or semantic role of a noun phrase is indicated by a marker on the NP itself. Annotating the mini-corpus, different cases were identified. Of these, dative, genitive, locative (ablative, destination, and static), instrumental, agentive, commutative, vocative, applicative, and purposive are discussed in the following few pages.

An object is marked with the prefix *d-* 'to' in Rayya Tigrinya. This prefix is attached to nominals.

(*22*) *a.* *dɨdaŋŋəw* *b.* *dɨʔa* *c.* *dɨχalβi*
dɨ-daŋŋəw dɨ-ʔa dɨ-χalbi
DAT-Dagnew DAT-3sm DAT-dog
'to Dagnew' 'to her' 'to a dog'

In villages like Alajje, the dative is also marked by the prefix *l-*.

(23)	a.	*lɨdaŋŋəw*	b.	*liʔa*	c.	*liχalβi*
		lɨ-daŋŋəw		lɨ-ʔa		lɨ-χalbi
		DAT-Dagnew		DAT-3sm		DAT-dog
		‘to Dagnew’		‘to her’		‘to a dog’

The dative marker *dɨ-* or its variant *lɨ-* is also attached to a noun that is preceded by a definite article. In this regard, the dative marker is prefixed to the definite article that precedes the noun.

(24)	a.	*dɨti səβʔaj*		b.	*dɨti χ’ajɨħ səβʔaj*		
		dɨ-ʔɨt-i	*səbʔaj*		*dɨ-ʔɨt-i*	*χ’ajɨħ*	*səbʔaj*
		DAT-DEF-3SM	a man		DAT-DEF-3SM	red	a man
		‘to the man.’			‘to the red man’		

The other variant dative marker (*lɨ-*) is also used with nouns described by definite articles.

(25)	a.	*lɨti səβʔaj*		b.	*lɨti χ’ajɨħ səβʔaj*		
		lɨ-ʔɨt-i	*səbʔaj*		*lɨ-ʔɨt-i*	*χ’ajɨħ*	*səbʔaj*
		DAT-DEF-3SM	man		DAT-DEF-3SM	red	man
		‘to the man’			‘to the red man’		

A genitive is a meaning that expresses the possessiveness of something by someone. It is marked by the prefix *na-* (a surface representation of *naj*) in Rayya Tigrinya.

(26)	a.	*nadaŋŋəw*	b.	*najatom*	c.	*najə*
		naj-daŋŋəw		naj-ʔatom		naj-jə
		GEN-Dagnew		GEN-3PLM		GEN-1S
		‘Dagnew’s’		‘their’		‘mine’

Genitive is also marked by pronominal suffixes -əj, -na, -u, -om, -a, ən, -χa, -χum, -χi, -χɨn.

(*27*) *a.* *laħməj*
laħm-əj
cow-GEN:1S
‘my cow’

b. *laħmɨna*
laħm-na
cow-GEN:1PL
‘our cow’

c. *laħmu*
laħm-u
cow-GEN:2SM
‘his cow’

d. *laħmom*
laħm-om
cow-GEN:3PLM
‘their (3PLF) cow’

e. *laħma*
laħm-a
cow-GEN:3SF
‘her cow’

f. *laħmən*
laħm-ən
cow-GEN:3PLF
‘their (3PLF) cow’

g. *laħmɨχa*
laħm-χa
cow-GEN:2SM
‘your (2SM) cow’

h. *laħmɨχum*
laħm-χum
cow-GEN:2PLM
‘your (2PLM) cow’

i. *laħmɨχi*
laħm-χi
cow-GEN:2SF
‘your (2SF) cow’

j. *laħmɨχɨn*
laħm-χɨn
cow-GEN:2PLF
‘your (2PLF) cow’

Locative is marked by prefixes in Rayya Tigrinya. Three different types of locatives are identified: ablative, destination, and static that are marked by *ka-* ‘from’, *la-* and/or *da-* ‘to’, and *ʔab* ‘on, at’ respectively.

(*28*) *a.* *kaʕɨdəga/kaβʕɨdəga*
ka-ʕɨdəga/kab-ʕɨdəga
ABL-market
‘from a market.’

b. *la-ʕaddi*
la-ʕaddi /lab-ʕaddi
DEST-house
‘to a house.’

c. *ʔamat͡ʃ’əw/ʔaβmat͡ʃ’əw*
ʔa-mat͡ʃ’əw/ʔab-mat͡ʃ’əw
STAT-Maichew
‘in/at Maichew.’

The locative marker in example (29b) can be replaced by *da-/dab-* and/or *d-* ‘to’. Hence, it is possible to say *da-ʕaddi/dab-ʕaddi* ‘to house’ or *da-ʔaddi/dab-ʕaddi* ‘to house’. The latter is very common in Rayya Azebo and Rayya Alamata districts.

Instrumental is marked by the prefix *bɨ-* ‘with, by’ in Rayya Tigrinya.

(*29*) *a.* *bɨʔɨmni*
bɨ-ʔɨmni
INST-stone
‘by/with stone’

b. *bɨmsar*
bɨ-msar
INST-ax
‘by ax’

c. *bɨbətri*
bɨ-bətri
INST-stick
‘by stick’

However, the prefix *bɨ-* can also be used to mark agentive nouns.

(*30*) *a.* *bɨhajəlom*
bɨ-hajəlom
AGNT-Hayelom
‘by/through Hayelom’

b. *bɨʔa*
bɨ-ʔa
AGNT-3SF
‘by/through her’

c. *bɨʔaboʔu*
bɨ-ʔabo-u
AGNT-father-RL:3SM
‘by/through his father’

In this case, the words to which the agent marker prefix is attached refer to animate (noun and pronouns) are not an instrument but are the individuals who are doers of action; thus, the prefix *b-* is an agentive marker in such particular examples.

Rayya Tigrinya has a system to express a commutative meaning; it is expressed with the preposition *mɨs* ‘with’ or by the prefix *b-* ‘together with’.

(*31*) *a.* *mɨsʔu*
mɨs-ʔu
COM-3SM
‘with him’

b. *mɨs ħajəlom*
mɨs ħajəlom
COM Hayelom
‘with Hayelom’

c. *mɨs səβəjtu*
mɨs səbəjti-u
COM wife-RL:3SM
‘together with his wife’

d. *bɨħadə*
bɨ-ħadə
COM-one.M
‘together’

In Rayya Tigrinya, the prefix *bɨ-* is found to mark commutative when it is prefixed to the indefinite pronoun *ħadə* ‘one.M’; it does not seem to be prefixed to proper nouns and pronouns other than this.

The benefactive and malefactive (together they are called applicatives) are marked by the morpheme *-ll-*.

(*32*) *a.* *ʔams'ɨʔəlləj*

ʔams'ɨʔ-ə-ll-əj

bring:IMP-SJ:3SM-BEN-OJ:1S

'(You) bring (something) to me.'

b. *bəluʕullə j*

bəluʕ-u-ll-əj

eat:PRV-SJ:3SM-MAL-OJ:1S

'He ate my food against my interest.'

There is no formal difference between the benefactive or malefactive marking system in Tigrinya. We only distinguish if the *-ll-* morpheme functions as either benefactive or malefactive looking at the context of the utterance. Whereas the speaker is referring to somebody who did something for his willingness (benefactive), malefactive refers to if the doer is doing something against the interest of the speaker.

A purpose of doing something is another case that is marked by the prefix *dɨ-* 'to, in order to' that is attached to nominal verbs.

(*33*)	*a.*	*dɨmrɨʔaj*	*b.*	*dɨmbɨlaʕ*	*c.* *dɨms'ɨwaj*
		dɨ-mrɨʔaj		dɨ-mbɨlaʕ	dɨ-ms'ɨwaj
		to-see		to-eat	to-tell
		'in order to visit'		'in order to eat'	*'in order to tell'*

Though the prefix *dɨ-* is commonly considered as a relative clause marker, it is used as an accusative marker when it is prefixed to nominals and nominal verbs.

4.2.2. Pronouns

4.2.2.1. Personal Pronouns

Though it is not unique to Rayya Tigrinya, the personal pronouns are confusing as they also express to social deictic, particularly that of honorific. Some pronouns function as

"regular" pronouns, and in other contexts, they may stand for honorific pronouns. The data in the following table depicts how the speakers of Rayya Tigrinya use personal pronouns.

Table 5 Personal pronouns

1SG	ʔanə
1PL	ʔaħinna
2SGM	ʔisχa
2PLM	ʔisχatχum
2M.H	**ʔisχum** (this is used either for an older man, religious prestigious person man, or for a male peer who is a close friend) **ʔisom**[9]
2SGF	ʔisχi
2PLF	ʔisχatiχin
2F.H	**ʔisχin** (this is used either for an older woman, religious prestigious person woman, or for a female peer who is a close friend) **ʔisən**[10]
3SGM	ʔisu
3PLM	ʔisatom
3M.H	**ʔisom** (this is used either for an older man, religious prestigious man, or for a male peer who is a close friend)
3SGF	ʔisa
3PLF	ʔisatən
3F.H	**ʔisən** (this is used either for an older woman, religious prestigious woman, or for a female peer who is a close friend)

As depicted in the above table, the pronouns in boldface stand for honorific individuals in the 2nd and 3rd persons. As stated in the footnotes eleven and twelve, the honorific pronouns have other meanings.

4.2.2.2. Demonstrative and Deictic Pronouns

Unless linguistic co-text and nonlinguistic context like pointing are considered, the definite articles are similar in form with the determiners/demonstratives (also see §

[9] *ʔisχum* instead of *ʔisχatχum* '2PLM' is used in Neksege. Moreover, *ʔisom* is more formal expression for 2PLM.H.
[10] *ʔisχin* instead of *ʔisχatχin* '2PLF' is used in Neksege. Moreover, *ʔisən* is more formal expression for 2PLF.H.

4.2.1.1.2.). Determiners/demonstratives are either for proximal or distal. When we refer to either a distal, we also specify which subject we are talking about.

(*34*) *ʔɨti siβʔaj məs'u*

ʔɨti	səbʔaj	məsɨʔ-u
the/that	man	come:PRV-SJ:3SM

'The man came/that man came.'

(*35*) *ʔɨta səβəjti məsʲa*

ʔɨta	səbəjti	məsɨʔ-a
the/that:3SF	woman	come:PRV-SJ:3SF

'The woman came/that woman came.'

We also use *ʔɨzən* 'these women', *ʔɨtən* 'those women', *ʔɨzom* 'these men', and *ʔɨtom* 'those men' as proximal and distal demonstratives for the third person plural forms. *ʔɨzom* 'these' and *ʔɨtom* 'those' are also used to refer to a generic (either male, female, or together) plural distal and proximal demonstratives respectively. Since they are used as determiners (definiteness) and as demonstratives that are deictics, their exact meaning is determined to examine both the linguistic (co-text) and situational (general and non-linguistic) context.

4.2.2.3. Reflexive Pronouns

The reflexive pronouns denote something that has been done by 'one-self'. To express reflexivity, the morpheme *baʕal-* 'self' to that a suffix pronoun is added is used.

(*36*)

a.	*baʕləj*		*f.*	*baʕlχɨn*	
	baʕl-əj			baʕl-χɨn	
	self-1S			self-2PLF	
	'myself'			'yourself (2PLF)'	
b.	*baʕlna*		*g.*	*baʕlu*	
	baʕl-na			baʕl-u	
	self-1PL			self-3SM	
	'ourselves'			'himself'	

c. *baʕlχa*
baʕl-χa
self-2SM
'yourself (2SM)'

d. *baʕlχum*
baʕl-χum
self-2PLM
'yourself (2PLM)'

e. *baʕlχi*
baʕl-χi
self-2SF
'yourself (2SF)'

h. *baʕlom*
baʕl-om
self-3PLM
'themselves (3PLM)'

i. *baʕla*
baʕl-a
self-3SF
'herself'

j. *baʕlən*
baʕl-ən
self-3PLF
'themselves (3PLF)

4.2.2.4. Reciprocal Pronouns

The reciprocal is expressed by *ʔirsibərs-* 'each other' in Tigrinya. In addition to *ʔirsibərs-* 'each other', Rayya Tigrinya also use *baʕlidɨbaʕl-* 'each other, self-by-self' to express Reciprocity.

(*37*) *a.* *ʔirsibərsom*
ʔirsibərs-om
each other-3PLM
'they (3PLM) each other'

b. *ʔirsibərsən*
ʔirsibərs-ən
each other-3PLF
'they (3plf) each other'

c. *ʔirsibərsɨχin*
ʔirsibərs-ɨχin
each other-2PLF
'they (2PLF) each other'

f. *baʕlidɨbaʕlom*
baʕlidɨbaʕl-om
each other-3PLM
'they (3PLM) each other'

g. *baʕlidɨbaʕlən*
baʕlidɨbaʕl-ən
each other-3PLF
'they (3plf)each other'

h. *baʕlidɨbaʕlɨχin*
baʕlidɨbaʕl-ɨχin
each other-2PLF
'you (2PLF) each other'

d.	ʔɨrsibərsɨnna	*i.*	*baʕlidɨbaʕlɨnna*
	ʔirsibərs-*ɨ*nna		baʕlidɨbaʕl-*ɨ*nna
	each other-1PL		each other-1PL
	‘we (1PL)each other’		‘we (1PL) each other’
e.	*ʔɨrsibərsɨχum*	*j.*	*baʕlidɨbaʕlɨχum*
	ʔirsibərs-*ɨ*χum		baʕlidɨbaʕl-*ɨ*χum
	each other-2PLM		each other-2PLM
	‘they (2PLM) each other’		‘they (2PLM) each other’

Besides, Reciprocity is marked by affixes attached to the main verbs. For instance, the verb *tɨ-χ’atll-om* ‘they killed each other’, the prefix marks Reciprocity and the suffix marks the participants of the action.

4.2.2.5. Vocative Pronouns

Vocative pronouns are generally used to call the attention of an addressee. In Rayya Tigrinya, there are vocative pronouns that are used for both ‘regular’ and honorific functions. Whereas *ʔatta* and *ʔatti* are vocative pronouns for 2SM and 2SF respectively, *ʔattum* and *ʔattɨn* mark vocatives for 2PLM and 2PLF or 2SM.H and 2SF.H respectively. Such vocative pronouns are also used with other nouns as *ʔattɨn ʔanʔɨsti* ‘you women’, *ʔattum ʔaʃaʔun* ‘you men’, *ʔatta χ’olʕa* ‘you boy’, *ʔatti χ’olʕa/g^{w}al* ‘you girl’, etc.

4.2.2.6. Interrogative Pronouns

mən ‘who’, *tawaj* ‘who, whose’, *taj* ‘what’, *ʔaju* ‘which’, and *hɨndəj* ‘how much, how many’ are interrogative pronouns in Rayya Tigrinya. It has the plural form of the interrogative pronoun *mən* ‘who’. To seek detailed information about individuals, *mən mən* ‘who’ [lit.: who and who] or using the coordinating conjunction *-j* ‘and’ as in *mənɨj mənɨj* ‘who’ [lit.: who and who] is used. It is also common to prefix the form *ʔɨll-* to the singular interrogative pronoun *mən* ‘who’ so that we come up with the plural form that is *ʔɨllimən* ‘who:PL’. The interrogative pronoun *tawaj* ‘who’ that is a masculine singular form has its feminine singular form *tawəjti* ‘who’, and also has a plural form that is *tawot*

'who:PLM/PLF'. The interrogative pronoun *ʔajju* 'which:3SM' and *ʔajja* 'which:3SF' have their plural forms *ʔajjom* 'which:PLM and *ʔajjən* 'which:PLF' respectively.

The plural form of the interrogative pronoun *taj* 'what' is formed either by duplication as *taj taj* 'what and what' or by suffixing the enclitic coordination conjunction *-j* 'and' into it as *tajɨj tajɨj* 'what and what'. The interrogative pronoun *hɨndəj* 'how many, how much' remains the same form for gender and number.

4.2.2.7. Object Pronouns

Rayya Tigrinya has object pronominal suffix forms to mark who an object in a sentence is. It seems clear that there is no independent pronoun used as an object in the language.

Table 6 The pronominal object suffixes

1SG	-ni
1PL	-na
2SM	-k
2PLM	-kum
2M.H	**-kum**
2SF	-ki,
2PLF	-kɨn
2F.H	**-kɨn**
3SM	-o
3PLM	-om
3M.H	**-om**
3SF	-a
3PLF	-ən
3F.H	**-ən**

Whereas *-kum* and *-om* are used either for an elder man, religious prestigious man, or for a male peer who is a close friend, *-kɨn* and *-ən* are used either for an elder woman, religious prestigious woman, or for a female peer who is a clause friend. In actual language use, some of the initial consonants of the pronominal object suffixes are geminated.

4.2.2.8. Possessive Pronouns

Possessive, in Rayya Tigrinya, is expressed using two systems: either by combining the possessive preposition *na-* with a pronominal suffix or adding a suffix into a noun that modifies it. The following are the independent possessive pronouns.

Table 7 the possessive pronouns

1S	na-jə/naj-jə
1PL	naj**ɨ**-nna
2SM	naj-χa
2PLM	naj-χum, naj-atχum, naj-χatχum
2M.H	naj-χum
2SGF	naj-χi
2PLF	naj-χɨn, naj-atχin, naj-χatχin
2F.H	**naj-χɨn**
3SM	naj-u
3PLM	naj-om, na-tom, naj-atom, na-tatomu
3M.H	naj-om, na-tom
3SF	naj-a
3PLF	naj-ən, naj-atən, na-tən, na-tatənu
3F.H	naj-ən, na-tən

The following are possessive pronominal suffixes attached to nouns.

Table 8 The possessive pronominal object suffixes in Rayya Tigrinya

1S	-j, -əj, -ʔəj, -jjəj
1PL	-na
2SM	-χa
2PLM	-χum, -atχum, -χatχum
2M.H	-χum
2SF	-χi
2PLF	-χɨn, atχin, -χatχin
2F.H	-χɨn
3SM	-u
3PLM	-om, -atom,
3M.H	-om
3SF	-a
3PLF	-ən, atən,
3F.H	-ən

While the suffix *-j* is attached to nouns that end with the vowel */u/* as in *dummu* ‘cat’ *dummu-j* ‘my cat’, the suffix *-əj* is common when it is suffixed to a noun that ends with a consonant, and the semivowels */j/ and /w/* as in *bɨʕɨraj-əj* ‘my ox’, *t͡ʃʾəw-əj* ‘my salt’, *səlam-əj* ‘my peace’; the suffix *-ʔəj* is suffixed to nouns that end with all vowels except /i/ and /u/ as in *t͡ʃʾamma-ʔ-əj* ‘my shoes’, *bɨro-ʔ-əj* ‘my pen/my office’, *ʃɨħanə-ʔ-əj* ‘my plate’.

In relation to possessive suffixes, there is one striking point. The possessive suffix *-əj* does not always express possession but relation. For instance, in cases where this form is suffixed to units that refer to human beings, it does not mark possessiveness. We do not possess a son, daughter, wife, or husband. We rather have relations with them. In the noun phrase *wəddəj* (*wədd-əj*) ‘my son’, there is no one who possesses and someone else who is possessed by. There is simply a relationship between them. In such cases, the form *-əj* is glossed as ‘relation (RL)’ in the mini-corpus.

4.2.3. Verb

Rayya Tigrinya has different types of verbs of which irregular verbs are the ones. Irregular verbs serve either as independent verbs or as auxiliaries. The varieties of Tigrinya have the verb ‘to be’ (a verbal copula) that is *ʔɨ-* and/or *ʔɨjj-* (Zellou 2010: 107; Tsehaye 1979: 105-106). In Rayya Tigrinya, however, it takes the form *j-* in contrast to the other dialects of the language that is *ʔi-/ʔɨjj-*. The copula inflects for gender, number, and person (agreement). In the case of Rayya Tigrinya, in actual speaking, the vowel */ɨ/* is inserted. Two word-initial consonants do not occur (*jɨ-ʔu)*. The following table portrays how the copula verb conjugated for agreement.

Table 9 The conjugation of the irregular verb j- 'to be'

Person	Gender	Singular	Plural
1		jɨ-ʔə	jə-nna
2	M	jəχ-a	jəχ-um jəχ-atχum
	F	jəχ-i	jə-χɨn jəχ-atχɨn
	H.M	jəχ-um jɨ-ʔom	
	H.F	jə-χɨn jɨ-ʔən	
3	M	jɨ-ʔu	jɨ-ʔom jɨ-ʔatom
	F	jɨ-ʔa	jɨʔən jɨ-ʔatən
	H.M	jɨ-ʔom	
	H.F	jɨ-ʔən	

Another example of an irregular verb in Tigrinya is the verb that expresses an existence that is expressed by the verb stem *ʔall-* 'there exist'. In Rayya Tigrinya, however, the verb stem *ʔɨnh-* 'there exist' expresses the existence or presence of something. It inflects for a person, number, and gender as follows.

Table 10 The inflection of the irregular verb ʔɨnh- 'exist'

Person	Gender	Singular	Plural
1		ʔɨnhə-χu	ʔɨnhə-nna
2	M	ʔɨnhə-χa	ʔɨnhə-χum ʔɨnhə-χatχum
	F	ʔɨnhə-χi	ʔɨnhə-χɨn ʔɨnhə-χatχɨn
	H.M	ʔɨnhə-χum ʔɨnhə-ww-u	
	H.F	ʔɨnhə-χɨn ʔɨnhə-ww-a	
3	M	ʔɨnh-o	ʔɨnhə-ww-u ʔɨnhə-ww-uta
	F	ʔɨnh-a	ʔɨnhə-ww-a ʔɨnhə-ww-ata
	H.M	ʔɨnhə-ww-u	
	H.F	ʔɨnhə-ww-a	

Through the suffixation of the appropriate object marker, the verb *ʔɨnh-* 'to have' is used to express possession in Rayya Tigrinya.

(38) *t'ɨʕɨnna ʔɨnhə-nni*
t'ɨʕɨnna *ʔɨnhə-nni*
health have:IPV-POSS:1S
'I am healthy. [lit.: I have health.]'

The thing possessed (*t'ɨʕɨnna* 'health) stands as an adjective and the subject suffix *-nni* '1s' states who the possessor (subject) is. The subject suffixes used with the verb *ʔɨnhə-* are: *-nn*i '1S', *-nna* '1PL', *-kka* '2SM', *-kkum/-kkatχum* '2PLM', *-kki* '2SF', *-kkɨn/-kkatχɨn* '2PLF', *-o* '3SM', *-om/-atom* '3PLM', *-a* '3SF', and *–ən/-atən* '3PLF'. The form *nəbr-* is the perfective form of the verb of existence to which the object suffixes are added. *bəl-* 'say' is another irregular verb that is used to form compound verbs as in *ʔɨʃ bəl-i* (quiet say:2SF) 'keep quiet, be silent'.

There are other verbs that contain consonant templates in Tigrinya. Such verbs in Tigrinya inflect for aspect (perfect and imperfect), mood (indicative and imperative), a person (first, second and third), gender (masculine and feminine), number (singular and plural), and deference (formal).

4.2.3.1. Aspect

An aspect that refers to the distribution of an event or situation over time is marked in verbs through the process of inflection. The inflection of verbs in Tigrinya is via affixations: prefixes, suffixes, and a circumfix. When such linguistic units are attached to a verb stem and carry no basic meaning differences but have some grammatical meaning differences, the process is inflectional morphology, and aspect is marked via inflectional morphology in Tigrinya.

4.2.3.1.1. Perfective

The perfective aspect refers to an action done in the past from the time point of speaking. A perfective verb inflects for a person, number, and gender that are marked by just suffixes as can be seen in the following table.

Table 11: **The inflections of a perfective verb form**

Person	Gender	Singular	Example	Plural	Example	Verb Stem
1		-χ̣u	səβər-χ̣u	-na	səβər-na	səbər- 'break'
2	M	-χ̣a	səβər-χ̣a	-χ̣um -atχ̣um -χ̣atχ̣um	səβər-χ̣um səβər-atχ̣um səβər-χ̣atχ̣um	
	F	-χ̣i	səβər-χ̣i	-χ̣in -atχ̣in -χ̣atχ̣in	səβər-χ̣in səβər-atχ̣in səβər-χ̣atχ̣in	
	H.M	-χ̣um	səβər-χ̣um			
	H.F	-χ̣in	səβər-χ̣in			
3	M	-ə	səβər-ə	-u -uta	səβər-u səβər-uta	
	F	-ət	səβər-ət	-a -ata	səβər-a səβər-ata	
	H.M	-u	səβər-u			
	H.F	-a	səβər-a			

As we can see in Table 14 above, the perfective form of the verb stem *səbər-* 'break' is inflected for person, gender, number, and honorific (deference). The first person has no honorific form in Rayya Tigrinya. The second person plural masculine and feminine have similarities in a form with their counterpart honorific forms. While the 2PLM.H is marked by *-χ̣un*, the 2PLF.H is marked by *-χ̣in*.

4.2.3.1.2. Imperfective

The imperfective aspect refers to an action that is ongoing or uncompleted in the time of speaking. In other words, the imperfective aspect form of a verb refers to non-past actions.

Table 12 The inflections of the imperfective verb form

person	Gender	singular	Example	plural	Example	verb stem
1		k-	k-səbbɨr	n-	n-səbbɨr	
2	M	t-	t-səbbɨr	t-u t-uta	t-səβr-u t-səβr-uta	səbər- 'break'
	F	t-i	t-səβr-i	t-a t-ata	t-səβr-a t-səβr-ata	
	H.M	t-u	t-səβr-u			
	H.F	t-a	t-səβr-a			
3	M	k-	k-səbbɨr	k-u k-uta	k-səβr-u k-səβr-uta	
	F	t-	t-səbbɨr	k-a k-ata	k-səβr-a k-səβr-ata	
	H.M	k-u	k-səβr-u			
	H.F	k-a	k-səβr-a			

The imperfective is basically marked by *k-* and *t-* to them suffixes are attached in the 2SF, 2SF/M.H, 3SF/M.H, and in except the first person, the plural forms of the imperfective have suffixes that mark plurality.

4.2.3.1.3. Converb

The converb (which is also called gerundive) refers to a verb form that its "point of time" indicates is determined by the verb that follows the converb indicates (Bhat 1999: 116). In Tigrinya, depending on the main verb that follows the converb. It indicates either perfective or imperfective and has the following forms in Rayya Tigrinya.

Table 13 The inflections of a converb verb form

person	Gender	singular	Example	plural	Example	verb stem
1		-ə	səβr-ə	-na	səβr-na	səbər- 'break'
2	M	-χa	səβr-χa	-χum -χatχum -atχum	səβr-χum səβr-χatχum səβr-atχum	
	F	-χi	səβr-χi	-χi -χatχɨn -atχɨn	səβr-χi səβr-χatχɨn səβr-atχɨn	
	H.M	-χum -om	səβr-χum səβr-om			
	H.F	-χɨn -ən	səβr-χɨn səβr-ən			
3	M	u-	səβr-u	-om -atom	səβr-om səβr-atom	
	F	-a	səβr-a	-ən -atən	səβr-ən səβr-atən	
	H.M	-om	səβr-om			
	H.F	-ən	səβr-ən			

The converb forms of the verb *səbər-* 'break' may refer to either the perfective or the imperfective as can be seen in the following example.

(39) *a.* *səβrə kɨməs'ɨʔ*

səbr-ə k-məs'ɨʔ

break-CN IPV:1S-come

'I will come after I break something.'

b. *səβrə məs'ɨləχu*

səbr-ə məs'ɨʔ-ləχu

break-CN come-AUX:IPV:1S

'Having broken something, I am coming.'

c. səβrə məs'ə

səbr-ə məs'ɨʔ-ə

break-CN come:PRV-1S

'I came after I broke something.'

The converb form of the verb refers to a non-past time in (a) and (b). This is because the verbs followed the converb form of the verbs is in their imperfective form. In (c),

however, the converb refers to past in time for the verb followed it is in a perfective form.

4.2.3.2. Mood

A mood is manifested through a grammatical reflection of the speaker's purpose in speaking. It indicates what the speaker is doing with a proposition in a particular discourse situation; the two major moods (imperative and jussive) that indicate a speech acts are described below.

4.2.3.2.1. Imperative

The imperative (sometimes is called direct imperative to differentiate it from jussive) refers to a command for the second person.

Table 14 The inflections of an imperative verb form

person	Gender	singular	Example	plural	Example	verb stem
2	M	-	sɨβər-	-u -uta	sɨβər-u sɨβər-uta	səbər- 'break'
	F	-i	sɨβər-i	-a -ata	sɨβər-a sɨβər-ata	
	H.M	-u	sɨβər-u			
	H.F	-a	sɨβər-a			

Except for the 2SM that is marked by the stem modification with no suffix, the imperative of the remaining forms of the second person is marked by suffixes. The imperative for the 2PLM and 2PLF is similar to that of the 2SM.H and 2SF.H that are marked by the suffixes *-u* and *-a* respectively. The plural forms, however, are also marked by *-uta* and *-ata* for 2PLM and 2PLF respectively.

4.2.3.2.2. Jussive

The jussive is a command for the first and third persons. Its form is stated below.

Table 15 The inflections of a jussive verb form

person	Gender	singular	Example	plural	Example	verb stem
1		k-	k-səbbɨr	n-	n-sβər	səbər- 'break'
3	M	j-	j-sβər	j-u j-uta	j-sβər-u j-sβər-uta	
	F	t-	t-sβər	j-a j-ata	j-sβər-a j-sβər-ata	
	H.M	j-u	j-sβər-u			
	H.F	j-a	j-sβər-a			

The jussive for the first and second person is marked by prefixes. While *k-* marks jussive for the 1S, the prefix *n-* marks jussive for the 1PL. Whereas the *j-* marks jussive for the 3SM, 3PLM, and 3PLF, the prefix *t-* marks the jussive for 3SF. The jussive for the 3PLM and 3PLF are similar to that of the 3SM.H and 3SF.H that are marked by the prefix *j-*. The plural forms are marked by prefixes but have to be accompanied by subject suffixes that agree in number with the subject in case there is a covert subject; otherwise, the subject suffixes serve as subject markers.

4.2.4. Verb Derivation

Derivation refers to the process of driving verbs from other verbs, nouns, and adjectives. In the following sections, the basic verb derivation forms are discussed.

4.2.4.1. Passive

Passive that mostly applies to transitive verbs refers to a clause pattern in which the patient is expressed as a grammatical subject while the underline agent is expressed as an optional oblique argument or omitted (Dixon 2012: 219). The passive form of a verb in Rayya is marked by the prefix *tɨ-*. It is *tə-* in the quasi-standard Tigrinya.

(40) *a.* *χ'atɨlu*
χ'atɨl-u
kill:PRV-SJ:3SM
'He killed.'

d. *bəlʕa*
bəlʕ-a
ea:PRV-SJ:3SF
'She ate.'

b.	*təχ'ətilu*	*e.* *təbəliʕa*
	tə-χ'ətil-u	tə-bəliʕ-a
	PASS:PRV-kill-SJ:3SM	PAS:PRV-eat-SJ:3SF
	'He was killed.'	'She was eaten.'
c.	*tɨχ'atɨlu*	*f.* *tɨbəlʕa*
	tɨ-χ'atɨl-u	tɨ-bəlʕ-a
	PASS:PRV-kill-SJ:3SM	PASS:PRV-eat-SJ:3SF-
	'He was killed.'	'She was eaten.'

As depicted in example items (c) and (f) in example (41), the passive marker in Rayya Tigrinya is the *tɨ-* in contrast to the prefix *tə-* that is a passive marker in most of the other varieties of the language (see items (b) and (e)).

4.2.4.2. Middle Voice

The middle voice that is also called reflexive refers to an event that rests in between prototype active and prototype passive; it is situated in between the active and passive (Kemmer 1994: 181). In other words, the middle voice refers to a semantic category that is intermediate in transitivity between one- participant and two-participant events (Teferi 2019: 150).

(41)	**Simple**	**Middle**
a.	*-ħasʾb-*	*tɨħasʾbu*
	wash	tɨ-ħasʾb-u
		MID-wash:PRV-SJ:3SM
		'washed by himself.'
b.	*-ħasʾb-*	*tɨħasʾba*
	wash	tɨ-ħasʾb-a
		MID-wash:PRV-SJ:3SF
		'washed by herself.'

The middle voice, therefore, is marked by the prefix t- which remains the same for every subject. The number and gender of the subjected are marked by a suffix that is attached to the verb stem.

4.2.4.3. Causative

The Causative refers to a situation in which a causer causes the event named by the basic verb in a clause. *ʔa-* is prefixed to the non-causative verb forms to mark a causative form of the verbs in Rayya Tigrinya.

(42)		**Simple**	**Causative**
	a.	*χ'atɨlu*	*ʔaχ'tɨlu*
		χ'atɨl-u	ʔa-χ'tɨl-u
		kill:PRV-SJ:3SM	CAUS-kill:PRV-SJ:3SM
		'He killed something.'	'He caused something to be killed.'
	b.	*səβɨra*	*ʔasβɨra*
		səbr-a	ʔa-sbɨr-a
		break:PRV-SJ:3SF	CAUS-break:PRV-SJ:3SF
		'She breaks something.'	'She caused something to be broken.'

The prefix *ʔa-* is also used to mark causative even in the quasi-standard Tigrinya that is used in textbooks and media.

4.2.4.4. Frequentative

Frequentative refers to a situation in which a verb form serves to express frequent repetition of an action. Frequentative is marked by reduplication.

(43)		**Simple**	**Frequentative**
	a.	*χ'atlu*	*χatatɨlu*
		χ'atl-u	χatatɨl-u
		kill:PRV-3SM	kill repeatedly:PRV:3SM
		'He killed.'	'He killed something repeatedly.'

b.	*bəlʕu*	*bəlalʕu*
	bəlʕ-u	bəlalʕ-u
	eat:PRV-3SM	eat repeatedly:PRV-3SM
	‘He ate.’	‘He ate repeatedly.’

Reduplication of the middle radical and followed by *-a*; hence CV syllable insertion after the first CV- of the stem. Such reduplication may also express an emphasis/intensity for an action.

4.2.4.5. Reciprocal

A reciprocal verb form that needs at least two participants refers to a verb form that is used to express a mutual activity or relationship of the agents. The reciprocal that has a general meaning ‘each other’ is marked by the prefix *t-*.

(44) *a.* *tɨχ’atlom*

tɨ-χ’atl-om

RES-kill:PRV-3PLM

‘They killed each other.’

b. *tɨfatwom*

tɨ-fatw-om

RES-love:PRV-3PLM

‘They loved each other.’

c. *tɨs’alʔom*

tɨ-s’alʔ-om

RES-quarrel:PRV-3PLM

‘They quarreled each other.’

This also can be preceded by reciprocal indefinite pronouns *ʔɨrsibərsom* ‘each other’ and *baʕlidɨbaʕɨlom* ‘each other’ as in *ʔɨrsibərsom tɨχ’atlom* ‘they killed each other’. or *baʕlidɨbaʕɨlom tɨχ’atlom* ‘they killed each other’. The verb in its reciprocal form is always followed by a suffix that dictates ‘who reciprocates who’.

4.3. Syntax

As one module of linguistics, syntax studies how words form larger construction. In other words, it studies the relationship between constituents and meanings. Phrase and clause structure and word order of simple declarative sentences in Rayya Tigrinya are briefly discussed.

4.3.1. Phrases

In Rayya Tigrinya (and Tigrinya in general), a phrase consists of at least two constituents: a head and a modifier that modifies the head, and the head always enfolds the main meaning of the phrase. The order of the modifier and the head may vary; however, numeral, particle, relativized verb forms, or prepositional phrase can modify the head.

(45) *a.* *gəwoz χ'olʕa*

gəwoz χ'olʕa

clever child

'a clever man' (adjective-nominal)

b. *ħamuʃtə səβat*

ħamuʃtə səb-at

five man-PL

'five men' (numeral-cardinal)

c. *ħamuʃaj kɨfli*

ħamuʃaj kɨfli

five: ORD grade

'fifth grade' (numeral-ordinal)

d. *mɨʕat səβ*

mɨʕat səb

many person

'many people' (Nominal-pronoun)

h. *ʔɨta laħmi ʔɨtaw*

ʔɨta laħmi ʔɨtaw

that:3SF cow that:3SF:SNG

'that cow one' (demonstrative-demonstrative)

i. *ʔɨta χ'ajaħ laħmɨ ʔɨtaw*

ʔɨta χ'ajaħ laħmɨ ʔɨtaw

that:3SF red:F cow that:3SF:SNG

'that red cow one' (demonstrative-adjective-nominal-demonstrative)

j. *ħanti χ'ajaħ laħmi*

ħanti χ'ajaħ laħmi

one:F red:F cow

'one red cow' (numeral-nominal-head)

k. *ʔɨta ħanti dɨmotət χ'ajaħ laħmi*

ʔɨta ħanti d-motət χ'ajaħ laħmi

that:3SF one:f that-died:F red:F cow

'one red cow' (demonstrative-numeral-REL.V-Nominal-head)

e. *ʔɨta laħmi*

ʔɨta laħmi

that:3SF cow

'that cow' (demonstrative-distal)

f. *ʔɨza laħmi*

ʔɨza laħmi

this:3SF cow

'this cow' (demonstrative-proximal)

g. *ʔɨta dɨ-motət laħmi*

ʔɨta d-motət laħmi

the:3SF that-died cow

'the cow that died' (demonstrative-rel.Verb)

l. *bɨ-ʔɨzi dɨħaləfət ħanti χ'ajaħ laħmi*

bɨ-ʔɨzi dɨ-ħaləf-ət ħanti χ'ajaħ laħmi

PERL-here that-pass:PRV-SF one:F red:F cow

'That red cow that passes through here'

(PP-REL.V-Numeral-nominal)

m. *najna laħmi*

najna laħmi

our cow

(pp-nominal) 'our cow'

4.3.2. Clause

When a complex sentence is formed in Rayya Tigrinya, a subordinate clause that functions as an adverbial or nominal clause must be incorporated. Thus, a brief discussion on the nature of these two types of clauses is made.

4.3.2.1. Adverbial Clause

Adverbial clauses express actions that relate to the time, manner, and reason of the action designated. We may construct an adverbial clause of time by prefixing subordinate conjunctions like *bɨ-* and *ka-* into a relativized perfective and imperfective form of a verb, respectively.

(46) *a.* *bɨdɨməsʔə*

bɨd-məsʔ-ə

after-come:PRV-3SM

'after he came…'

b. *kadɨməs'ɨʔ*

kad-məs'ɨʔ

untile-come:IPV-3SM

'until he comes…'

Adverbial clauses of time can also be formed using the subordinate conjunction *mɨs* ‘as soon as’.

(47) *mɨsməs’ʔɨχa*

mɨs-məs’ʔ-χa

as soon as-come:PRV-2SM

‘as soon as you came…’

We also can form an adverbial clause of time using a converb form of a verb.

(48) *ʔajjəwuʔəj məsʔu mɨsaħu bəlʕu*

ʔajjə-wuʔəj	məsɨʔ-u	mɨsaħ-u	bəlʕ-u
father-RL:1S	come:CN-3SM	lunch-POSS:3SM	eat:PRV-3SM

‘My father came and ate his lunch.’

An adverbial clause may also express a reason to do something. Adverbial clause of reason can be formed by the subordinating conjunctions *sɨlə* ‘since’, *salla* ‘because’, *hɨndi* ‘because’, *b-* ‘because’, and *ka-* ‘since’.

(49) *a.* *zɨnaβ sɨlə dɨməsiʔə*

zɨnab	sɨlə	dɨ-məsɨʔ-ə
rain	since	REL-come:PRV-3SM

‘Since rain came’ (perfect)

b. *zɨnaβ sɨlə dɨməsiʔ*

zɨnab	sɨlə	dɨ-məsɨʔ
rain	since	REL-come:IPV-3SM

‘Since rain will rain’ (imperfect)

e. *sala tɨħgəzəniləxa*

sala	tɨ-ħgəz-ə-ni-ʔɨlə-xa
since	IPV-help-SJ:2SM-OJ:1S-AUX:IPV-2SM

‘because you are helping me’ (imperfect, auxiliary)

f. *hɨndi dɨħagəzχani*

hɨndi	dɨ-ħagəz-χa-ni
for	REL-help:PRV-SJ:2SM-OJ:1S

‘because you helped me’

c. *lazənəβə sɨlə dɨnəβərə*

la-zənəbə sɨlə dɨ-nəbər-ə

PROG-rain:PRV since REL-AUX:PRV-3SM

'Since it was raining' (PRV-auxiliary)

g. *sɨraħu mɨsraħ bɨmd͡ʒɨmaru*

sɨraħu mɨsraħ bɨ-md͡ʒɨmar-u

job-POSS:2SM working because-strat:PRV-3SM

'Because he started working' (infinitive verb & pronominal suffix agreeing with the subject)

d. *sala dɨhagəzχani*

sala dɨ-hagəz-χa-ni

since REL-help:PRV-SJ:2SM-OJ:1S

'because you helped me' (Perfect)

h. *rabʃa kaχonə*

rabʃa ka-χon-ə

disturbance because-become:PRV-3SM

'Because there is no peace'

dɨ- and *kɨ-* 'in order to' are used to form an adverbial clause of purpose.

(50) a. *mɨsaħu dɨmbɨlaʕ*

mɨsaħ-u d-mbɨlaʕ

lunch-POSS:3SM inorder to-eat

'to eat lunch' (infinitive verb)

b. *mɨsaħu kɨbəlɨʕ*

mɨsaħ-u k-bəlɨʕ

lunch-POSS:3SM inorder to-eat

'to eat his lunch' (imperfective verb)

la- is used to form an adverbial clause of manner.

(51) *laχ'at'ənə*

la-χʼat'ən-ə

while-thin-3SM

'getting thinner'

4.3.2.2. Conditional Clause

A conditional clause refers to a type of clause that states a condition under which an event will happen. In Rayya Tigrinya, the prefix *tə-* 'if' as well as the particle *ʔɨndɨħɨr* 'if' are used to mark a conditional clause. These two forms can be used interchangeably.

(52) a. *təhalɨjwwo*

tə-halɨj-ww-o

if-exist:IPV-ø-3SM

'if he has (something)'

c. *təχonət*

tə-χon-ət

if-become:IPV-3SM

'if it is she'

b. *təbbələ*

tə-bbəl-ə

if-say:PRV-3SM

'even if he said'

d. *tawgaʕiχajjo*

ta-wgaʕ-χa-jj-o

if-talk-IPV-SJ:2SM-ø-OJ:3SM

'if you talk about something'

In the quasi-standard Tigrinya, a conditional clause is marked by the particle *ʔɨntə* 'if' and the prefix *tə-* 'if'.

Adverbial clauses of condition are also formed using subordination conjunctions. The real condition is formed using *ʔɨndɦɨr* 'if', *tə-* 'if', and *ʔɨndɨhɨrdəʔa* 'if, if so'.

(53) *a.* *ʔɨndɨhɨr məsɨʔu*

ʔɨndɨhɨr məsɨʔ-u

if come:IPV-3SM

'if he comes'

c. *ʔɨndɨhɨrdəʔa məsɨʔu*

ʔɨndɨhɨr-dəʔa məsɨʔ-u

if-DM_FOC come:IPV-3SM

'if he comes'

b. *təməs'iʔu*

tə-məs'iʔ-u

if-come:IPV-3SM

'If he comes'

The unreal condition is formed using a subordination conjunction *tə-*, *ka-*, and *ham* that are prefixed to a relativized perfect verb.

(54) *a.* *təlɨχon nəjrə*

tə-l-χon nəjr-ə

if-REL-become:IPV:1S AUX-PRV:1S

'if I were'

c. *ham s'əwəjəni*

ham s'əwəj-ə-ni

if tell:PRV-SJ:3SM-OJ:1S

'had he told me'

b. *kadɨs'əwujəni*

ka-dɨ-s'əwuj-ə-ni

if-REL-tell:PRV-SJ:3SM-OJ:1S

'had he told me'

4.3.2.3. Relative Clause

A relative clause that is embedded in a noun phrase refers to the type of clause that makes clear which person or object a sentence is about. In the other Tigrinya varieties, *zi-* is the relative clause marker. In a more frequency, *li-* is also used mostly in Enderta. In Rayya Tigrinya, whereas the most commonly used relative marker is *di-*, *li-* is used rarely by some of the speakers of the variety. The latter one is common in Alajje for the reason that the researcher suspects it is due to contact with Enderta Tigrinya variety speakers. See how speakers from different varieties of Tigrinya speakers say 'Who is the man that is coming?' in the following example.

(55) *a.* *ʔɨti **dɨ**məs'ɨllo sɨβʔaj mən jɨʔu?* (in Rayya)

ʔɨt-i **dɨ**-məs'ɨʔ-ll-o sɨbʔaj mən jɨ-ʔu

the-3SM **REL**-come:CN-exist:IPV-3SM a man who COP-3SM

'Who is the man that is coming?'

b. *ʔɨti **lɨ**məs'ɨʔɨllo səβʔaj mən ʔɨjju?* (in Mekele, Enderta and few localities of Rayya)

ʔɨt-i **lɨ**-məsˀʔ-ll-o sɨbʔaj mən ʔɨjj-u

the-3SM **REL**-come:CN-exist:IPV-3SM a man who COP-3SM

'Who is the man that is coming?'

c. *ʔɨti **zɨ**məs'ɨʔ zəllo səbʔaj mən ʔɨjju?* (in Adigrat, Adwa, Aksum)

ʔɨti **zɨ**-məs'ɨʔ zəll-o sɨbʔaj mən ʔɨjj-u

the **REL**-come:CN-3SM exist:IPV-3SM a man who COP-3SM

'Who is the man that is coming?'

d. *ʔɨta **tɨ**məs'ʔɨlla sɨβəjti mən jɨʔa?* (in Rayya)

ʔɨt-a **dɨ**-tɨ-məs'ɨʔ-ll-a sɨbəjti mən jɨ-ʔa

the-3SF **REL**-IPV:SJ:3SF-come:CN-exist:IPV-3SM woman who COP-3SM

'Who is the woman that is coming?'

Therefore, the prefix *di-* is used to form a relative clause in Rayya Tigrinya; nonetheless, it has also some other functions. As you can see in a sentence (d) of the above example,

there are also rare cases where the relative clause is marked by the prefix *dɨ-* but was deleted in the actual speaking.

4.3.2.4. Interrogative Clause

In Rayya Tigrinya, interrogatives are marked by interrogative pronouns, interrogative adverbs, and interrogative particles. *mən* 'who', *ʔaju* 'which one', *hɨndəj* 'how much, how many' are examples of interrogative pronouns used to form an interrogative clause. Besides, interrogative is marked by interrogative adverbs such as *ʔabəj* 'where', *məʔazi* 'when' *haməj* 'how', *ʔafɨʕa* 'when'. The interrogative particles/enclitics that are used to mark question are *do/ =də* 'is that, do you mean', *=χə* 'what about', and *=lə* 'and'.

In the other varieties of Tigrinya, it has been stated that the enclitic =də/=do does not suffix rather prefixed to the copula verb *ʔɨjj-* and the verb of existence *ʔall-* (Tsehaye 1979: 301). In Rayya Tigrinya, however, it is suffixed to both existence and copula verbs as in the following examples:

(56) *a.* *ʔɨnhodə*

ʔɨnh-o=də

exist:IPV-3SM=Q

'Is he (it) present?' [lit.: Does he exist?]

b. *ʔɨnhadə*

ʔɨnh-a=də

exist:IPV-3SF=Q

'Is she (it.F) present' [lit.: Does she exist?]

c. *ʔɨnhəwudə*

ʔɨnhə-ww-u=də

exist:IPV-Ø-3PLM=Q

'Are they (3PLM) present' [lit.: Do they exist?]

d. *ʔɨnhəwadə*

ʔɨnhə-ww-a=də

exist:IPV-Ø-3PLF=Q

'Are they (3PLF) present' [lit.: Do they exist?]

Proclitic is also attached to the copula verb so that form a question.

(57) a. *dəjiʔu*
də = jɨ-ʔu
Q = COP-3SM
'Is that?; Is he?; Is it?'

b. *dəjiʔa*
də = jɨ-ʔa
Q = COP-3SF
'Is that?; Is she?'

c. *dəjiʔom*
də = jɨ-ʔom
Q = COP-3PLM
'Are they (3PLM)?'

d. *dəjiʔən*
də = jɨ-ʔən
Q = COP-3PLF
'Are they (3PLF)?'

In actual interaction, the enclitic *=də* cliticized to a copulative verb.

(58) *ʔɨsu jɨʔudə tɨwləχa?*
ʔɨsu *jɨ-ʔu = də* *tɨ-wlə-χa*
2SM COP:IPV-3SM = Q IPV-say-3SM
'Are you saying that it is he?'

The enclitic *=də* is realized as *=do* though it is just a matter of idiolect variation. It also can appear as an independent particle than cliticized to other syntactic elements as can be seen in the following example.

(59) a. *dɨʔu (dəʔu/doʔu)*
də = jɨ-ʔu
Q = COP-3SM
'Is that?'

b. *do jɨʔu (də jɨʔu)*
do *jɨ-ʔu*
Q COP-3SM
'Is that?'

There is no meaning difference between the enclitic and independent form of the question particle; thus, it can be used interchangeably.

The interrogative enclitic *=də* is also suffixed to other syntactic elements.

(60) a. *daŋŋəw məs'ɨʔudə?*
daŋŋəw məs'ɨʔ-u = **də**
Dagnew come:PRV-3SM = **Q**
'Did Dagnew come?'

b. *daŋŋəwdə məs'ɨʔu?*

daŋŋəw = **də** məs'ɨʔ-u

Dagnew = **Q** *come:PRV-3SM*

'Did Dagnew come?'

c. *daŋŋəw bɨχadamdə məs'ɨʔu?*

daŋŋəw bɨ-χadam = **də** *məs'ɨʔ-u*

Dagnew on-Saturday = Q come:PRV-3SM

'Did Dagnew come on Saturday?'

The interrogative enclitic and/or particle = *də/do* is used to form conformational questions. The response to the question formed by this enclitic and/or particle is predictable: it is either yes-no or one of the alternatives given in the discourse. For instance, while the response for the question in example (61) is either of the given proper nouns: Dagnew or Haftamu or the adjectives gəwəz 'clever' or its negation form 'ʔajgəwəzɨj 'not clever', the response for the question in example (60) is 'yes' or 'no'.

(61) *a.* *daŋŋəwdə haftamu gowəz?*

daŋŋəw = **də** haftamu gowəz

Dagnew = Q Haftamu clever:IPV

'Is Dagnew or Haftamu clever?'

b. *daŋŋəw gowəz dəjɨʔu ʔajgəwəzɨj*

daŋŋəw gowəz də = jɨ-ʔu ʔaj-gəwəz-ɨj

Dagnew clever DM_Q = COP-3SM NEG-clever:IPV-NEG

'Is Dagnew clever or not.'

The enclitic = *χə*, which is realized as = *kə* in many other varieties of Tigrinya, is suffixed to some syntactic units to form a question. Unlike the enclitic = *də* that can also appear as proclitic, = *χə* 'what about…?' or 'and then…?' is used only as enclitic.

(62) *a.* *ʔajjəjjə* + =χə ⟶ *ʔajjəjjəχə*?

ʔajja-jjə ʔajja-jjə = χə

father-RL:1PL father-RL-1PL = Q

'my father' 'What about my father?'

b. *kaʔu* + *=χə* ⟶ *kaʔuχəʔ*

kaʔu ka?u=χə

then then=Q

'then' 'and then…?, then what…?'

Though there are no examples that show the particle form of the enclitic *=χə* in the corpus, an old woman was heard asking the following question to her son.

(63) *səβəjtɨχa ʔɨχə labəj χəjda*

səbəjti-χa ʔɨχə la-ʔabəj χəjd-a

woman-RL:2SM DM_Q to-where go:PRV-3SM

'Where did your wife go?'

This example lets the researcher claim that *ʔɨχə* is a possible independent particle form of the enclitic question marker *=χə*, but this demands further investigation.

=lə is another enclitic that marks interrogative but bounded with a high pitch.

(64) *a* *ʔaħwatəj məs'om*

ʔa-ħwat-əj məs'ɨʔ-om

PL-brother-RL:1S come:PRV-PL

'My brothers came.'

b *daŋŋəwlə?*

daŋŋəw=lə

Dagnew=and\Q

'Did Dagnew also come?' [lit.: Including Dagnew?]

c *ʔɨwwə*

ʔɨwwə

yes

'Yes.'

The enclitic *=lə* can be replaced by the prefix *kəllə-* 'including', along with a high pitch. Thus, it is possible to say *kəllə-daŋŋew*? 'DO you mean including Dagnew?'. Though the enclitic *=lə* has an independent particle *ləllə* 'again', the latter was not used to question

the exclusiveness of someone. It rather is used to get confirmation if someone did something again as in the following example.

(65) a *daŋŋəw məs'u*
daŋŋəw məs'ɨʔ-u
Dagnew come:IPV-3SM
'Dagnew has come.'

b *lələ?*
lələ
QM_Q
'Again?', 'For the second time?'

c *ʔɨwwə*
ʔɨwwə
yes
'Yes!'

The particle *lələ* 'again', along with high pitch, seeks a confirmation, but it does not mark inclusiveness. As far as the mini corpus that is the main source of data for the current study is concerned, *lələ* 'again' does not express the function/meaning expressed by the enclitic *=lə* in example (64).

4.3.3. Word Order

In a simple declarative sentence that consists only subject and verb, the basic word order is subject (SJ) followed by a verb (V). When a sentence also contains either a complement (C) or direct and indirect object (OJ), however, the SJ-V-OJ/SJ-C-V is the word order in Rayya Tigrinya.

The word order of a simple declarative sentence that has no complement or object, adverb, a prepositional phrase is a verbal sentence that has a subject and a finite verb. Such sentences have SJ-V word order.

(66) *dərgi məs'u*
dərgi məs'ɨʔ-u
Dergue come:PRV:3SM
'Dergue has come.'

A simple declarative sentence with a subject, a verb that is the copula *jɨ-* 'to be', and a compliment, it is an equation copulative sentence and has SJ-C-V word order.

(67) *dək'k'əj tɨgadəlti jɨʔom*

dək'k'i-əj	tɨgadəli-ti	jɨ-ʔ-om
son:PL-REL:1S	soldier:PL	COP:IPV-ø-3PL

'My sons are soldiers.'

In an existential copulative sentence that has the verb *ʔɨnh-* 'there exist', the word order is SJ-V.

(68) *ʔamlak ʔɨnh-o*

ʔamlak	ʔɨnh-o
God	exist:IPV-3SM

'God exists.'

The verb *ʔɨnh-* is also used to form a possessive copulative simple declarative sentence as in the following example.

(69) *ʔɨti səβʔaj ʔawaʃur ʔɨnhəwwuwwo*

ʔɨt-i	səbʔaj	ʔawaʃur	ʔɨnhə-ww-u-ww-o
DEF-3SM	man	ox:PL	have:IPV-ø-OJ:3PLM-ø-SJ:3SM

'The man has oxen. [lit.: The man possesses oxen.]'

When a simple sentence contains direct and indirect objects, it has SJ-OJ(IO-DO)-V word order.

(*70*) *ʔanə dɨdəkəj dəfatɨr ʕadɨgəlom*

ʔanə	dɨ-dəki-əj	dəfatɨr	ʕadɨg-ə-ll-om
1S	to-son:PL-RL:1S	exercise-book:PL	buy:PRV-SJ:1S-BEN-3PL

'I bought exercise books for my children.'

A simple declarative sentence that contains direct and indirect objects and a prepositional phrase has SJ-OJ(IO-DO)-PP-V word order.

(*71*) *ʔanə dɨħawəj χ'urʃi bɨbanki liʔɨχəllu*

ʔanə	dɨ-ħaw-əj	χ'urʃi	bɨ-banki	liʔɨχ-ə-ll-u
1S	to-brother-RL:1S	birr	PERL-bank	send:PRV-SJ:1S-BEN-3SM

'I sent money via bank to my brother.'

Adverb of time (AdT) in a sentence can take any position except after a verb. This means the word order can be either SJ-OJ(IO-DO)-AdT-V, AdT-SJ-OJ(IO-DO)-V, or SJ-AdT-OJ(IO-DO)-V.

(72) *tɨmali ʔanə dɨħawəj χ'urʃi liʔɨχəllu*

tɨmali	ʔanə	dɨ-ħaw-əj	χ'urʃi	liʔɨχ-ə-ll-u
yesterday	1S	to-brother-RL:1S	birr	send:PRV-SJ:1S-BEN-3SM

'Yesterday, I sent money to my brother.'

If a simple declarative sentence enfolds a subject, a verb, an object (Direct and indirect), time adverb, and a prepositional phrase, its word order is SJ-OJ(IO-DO)-AdT-PP-V, where the AdT can take any position before the verb.

(*73*) *tɨmali ʔanə dɨħawəj χ'urʃi bɨbanki liʔɨχəllu*

tɨmali	ʔanə	dɨ-ħaw-əj	χ'urʃi	bɨ-banki	liʔɨχ-ə-ll-u
yesterday	1S	to-brother-RL:1S	birr	PERL-bank	send:PRV-SJ:1S-BEN-3SM

'Yesterday, I sent money to my brother through a bank.'

Nonetheless, such prepositional phrases have the freedom to move to any positions between the subject and verb.

(*74*) a *tɨmali ʔanə dɨħawəj χ'urʃi bɨbanki liʔɨχəlu*

tɨmali	ʔanə	dɨ-ħaw-əj	χ'urʃi	bɨ-banki	liʔɨχ-ə-ll-u
yesterday	1S	to-brother-RL:1S	birr	PERL-bank	send:PRV-SJ:1S-BEN-3SM

'Yesterday, I sent money to my brother through a bank.'

b *tɨmali ʔanə dɨħawəj bɨbanki χ'urʃi liʔɨχəlu*

tɨmali	ʔanə	dɨ-ħaw-əj	bɨ-banki	χ'urʃi	liʔɨχ-ə-ll-u
yesterday	1S	to-brother-RL:1S	PERL-bank	birr	send:PRV-SJ:1S-BEN-3SM

'Yesterday, I sent money to my brother through a bank.'

c *tɨmali ʔanə bɨbanki dɨħawəj χ'urʃi liʔɨχəlu*

tɨmali	ʔanə	bɨ-banki	dɨ-ħaw-əj	χ'urʃi	liʔɨχ-əll-u
yesterday	1S	PERL-bank	to-brother-RL:1S	birr	send:PRV-SJ:1S-BEN-3SM

'Yesterday, I sent money to my brother through a bank.'

All these three sentences have a similar meaning, i.e., 'Yesterday, I sent money to my brother through a bank.'

If a sentence has a definite direr object, the prefix *dɨ-* 'to' (*lɨ-* 'to' is also an object marker in some areas in and around Alajje) is prefixed to the direct object while an object pronominal suffix is attached to the verb. If the direct object is indefinite, both the object marker prefix and the pronominal object marker suffix are dropped from the sentence.

(*75*) *a. dɨti χ'olʕa ʔahərso*

dɨ-ʔɨti	χ'olʕa ʔa-hərs-o
to-DEF:3SM	boy CAUS-sleep:IPV:SJ:2SM-OJ:3SM

'Let the boy sleep.'

b. χ'olʕa ʔahərɨs

χ'olʕa	ʔa-hərɨs
boy	CAUS-sleep:IPV:SJ:2SM-OJ:3SM

'Let a boy sleep.'

Be it definite or indefinite, an indirect object is marked by the prefix *d-* 'to' and/or *l-* 'to' in Rayya Tigrinya.

(*76*) a. *ħagos ʔɨti ʔɨnd͡ʒəra dɨsəβ hɨβuwwo*

ħagos	ʔɨt-i	ʔɨnd͡ʒəra	dɨ-səb	hɨb-u-ww-o
Hagos	DEF-3SM	enjera	to-man	give:PRV-SJ:3SM-ø-OJ:3SM

'Hagos gave the enjera to a man.'

b. *ħagos ʔɨti ʔɨnd͡ʒəra dɨti səβ hɨβuwwo*

ħagos	ʔɨt-i	ʔɨnd͡ʒəra	dɨ-ʔɨti	səb	hɨb-u-ww-o
Hagos	DEF-3SM	enjera	to-DEF:3SM	man	give:PRV-SJ:3SM-ø-OJ:3SM

'Hagos gave the enjera to the man.'

In such cases, we may transpose the order/position of direct and indirect objects.

(77) *ħagos dɨti səβ ʔɨti ʔɨnd͡ʒəra hɨβuwo*

ħagos	dɨ-ʔɨt-i	səb	ʔɨt-i	ʔɨnd͡ʒəra	hɨb-u-ww-o
Hagos	to-DEF-3SM	man	DEF-3SM	enjera	give:PRV-SJ:3SM-Ø-OJ:3SM

'Hagos gave the enjera to the man.'

Thus, there is no meaning difference between the above two examples though the order of the direct object and indirect object is transposed.

4.4. Conjunctions

Conjunction is one category of the traditional part of speech that functions to conjoin at least two constituents such as words, phrases, clauses, and sentences (Payne 2011: 76). There are two categories of conjunctions. Whereas the first category that is coordinating conjunction serves to constituents that have equivalent weight and the same function in a structure, the second category that is the subordinate conjoins constituents that have unequal weight and function.

4.4.1. Coordinating Conjunction

Coordinating conjunctions are used to relate/to combine two syntactically equivalent units. They express either association, contrast, or alternative among units of language such as words, phrases, clauses, and sentences.

In Rayya Tigrinya, the suffix *-j* 'and' is the most common coordinating conjunction; it is suffixed to every one of the conjoined elements.

(78) *daŋŋəwɨj ʔajjajjəj məs'om*

daŋŋəw-ɨj	ʔajjajjə-j	məs'ɨʔ-om
Dagnew-and	father-and	come:PRV-3PL

'Dagnew and father came.'

In the Rayya Tigrinya, *ʔɨnna/=nna* 'and' is also used as coordinating conjunction; this seems borrowed from Amharic. In most of the Tigrinya varieties, *-n* 'and', that has a

similar position with *-j* ‘and’, is the commonest coordinating conjunction in Tigrinya (Kogan 1997: 442; Tsehaye 1979: 291).

The enclitic *=lə* ‘and’ is used as an additive conjunction in different contexts. Though it may have similarity with its assertive focus marker, *=lə* is used as a conjunction as in the following example:

(*79*) *daŋŋəwlə ʔajjajjələ məs’om*

daŋŋəw=lə ʔajjajjə=lə məs’iʔ-om
Dagnew=and father=and come:PRV-3PL
‘Dagnew and father came.’

The additive conjunction *=lə* is seen encliticized to both the conjoined units. When it is encliticized just to one unit as in *daŋŋəw=lə məs’u* (Dagnew-and come:PRV:3SM) ‘Dagnew also came’, it refers to inclusiveness. It has the same meaning as *ʔɨwwɨn* ‘and’.

The most common adversative conjunction in Rayya Tigrinya is *gɨn* ‘ but’.

(*80*) *a.* *daŋŋəw gɨn ʔajməs’əj*

daŋŋəw gɨn ʔaj-məs’iʔ-ə-j
Dagnew but NEG-come:PRV-SJ:3SM-NEG
‘But Dagnew did not came.’

b. haftamu wəj hajlə niʕu

haftamu wəj hajlə niʕ-u
Haftamu or Hayle come:IMP-2PLM
‘(Haftamu or Haile) come.’

c. *wəj daŋŋəw wəj bɨrtukʷan kɨməs’u jiʔom*

wəj daŋŋəw wəj bɨrtukʷan kɨ-məs’iʔ-u jɨ-ʔom
or Dagnew or Birtukan FUT-come:IPV-SJ:3PL COP-3PL
‘Either Dagnew or Birtukan will come.’

As in all varieties of Tigrinya, Rayya Tigrinya speakers use *wəj* ‘or, either…or’ to express alternatives (see Kogan 1997: 443). To mark an alternative, we need *wəj* ‘or’ that

precedes both the conjoined nominals. It has a parallel meaning with the English correlative conjunction 'either…or'. It is also possible to use *wəj* 'or' in between the conjoined units.

4.4.2. Subordinators

Subordinating conjunctions are used to form a subordinate clause like that of the conditional clause. *ʔɨndiħɨr-* 'if', *bɨd-* 'after', *kad-* 'until, since', and *χ'ɨdmi* 'before' are some of the subordinating conjunctions that have been identified from the mini-corpus.

A conditional clause is expressed by *ʔɨndiħɨr* 'if' as can be seen in the following example.

(*81*) ***Chercher 1-2-1-HD 064 (81)***

sɨraħ ʔɨndiħɨr χojnu zəwətɨr sərħilləna malət jɨʔu

sɨraħ	**ʔɨndiħɨr**	χojn-u	zəwətɨr	sərħ-llə-na	malət	jɨ-ʔu
job	**if**	become:PRV-3SM	always	work:IPV-AUX:IPV-1PL	to say	COP-3SM

'If it is a working day, we work every day.'

Finally, it is important to mention that temporal clauses are marked by the morphemes *b-* and *ka-* as we can clearly see in the following examples.

(*82*) ***Addisho Making Stew S 59 (82)***

bɨlfəlħə ʔɨti ʃɨro tɨnsɨnso

bɨ-li-fəlħ-ə	ʔɨt-i	ʃɨro	tɨ-nsɨns-o
after-REL-boil:IPV-3SM	DEF-3SM	Shiro	IPV-pouder:SJ:2SM-OJ:3SM

'After it is boiled, you dust the powder.'

The prefix *bɨ-* 'after' in this context is used as a subordinate conjunction and helps speakers to utter a dependent clause.

(*83*) ***Chercher 1-2-1-HD 118 (83)***

kakɨraj kɨχafɨl kalʔəfru ʔawuʕɨr kalbəlʕu

ka-kɨraj	kɨ-χafɨl	ka-l-ʔəfr-u	ʔawuʕɨr	ka-l-bəlʕ-u
from-rent	IPV-pay:1S	until-REL-live:IPV-3PL	oxen	until-REL-eat:IMP-3PL

'Not to pay for a rental, I beg them to help me until they left for their daily activities'

Though ka- has different meanings, we can see how it is used as a subordination conjunction.

4.5. Negation

In Rayya Tigrinya, negation is marked by the circumfix *ʔaj…j*. In a jussive mood, however, *ʔaj-* alone can mark negation as in *ʔaj-jɨsbər* 'let him not break', and in the second person imperative, negation is formed as *ʔaj-tɨ-sbər* 'do not break' where *tɨ-* marks the second person subject. *kəj-* marks negation in imperative constructions. For example, the *kəj-* in *kəj-tɨ-χəd* 'you should not go' marks negation. *jə…j* as in *jə-χɨʔɨl-o-j* 'it will not be able to hold' is also a negation marker in some areas of Rayya like Alajje.

The negative form of a possessive form, along with relative markers, is marked by the circumfix morpheme *dəj…j*.

(*84*) a *dəjβɨlə-j*
dəj-bɨl-ə-j
REL.NEG-have:IPV-1S-NEG
'that I do not have'

b *ləjβɨla*
ləj-bɨl-a
REL.NEG-have:IPV-3SF
'that she does not have'

c *dəjβɨlχa*
dəj-bɨl-χa
REL.NEG-have:IPV-2SM
'that you do not have'

In most varieties of Tigrinya, the negation marker *ʔaj…j* is replaced by the circumfix *ʔaj…n*.

The negation form is also marked by the prefix *dəj-*.

(85) *a.* *dəj-ħarəstaj*
dəj-ħarəstaj
NEG-farmer
'none farmer'

b. *dəj-səβ*
dəj-səb
NEG-human
'none human'

The negation is marked differently in Rayya Tigrinya. It is marked by the circumfixes *ʔaj…j* and *dəj…j*; prefixes *kəj-* and *dəj-*.

4.6. Summary

This chapter presented the basic grammatical features of Rayya Tigrinya. Accordingly, 37 consonants and six vowels are considered in the process of transcription and annotation of the mini-corpus. As a morphophonemic process, the insertion of the empathetic vowel /ɨ/, semi-consonants /w/ and /j/ and the glottal stop /ʔ/ are discussed in detail. Assimilation, deletion, and vowel harmony are also discussed as common morphophonemic processes. Nominals Cases like dative, genitive, locative, applicative, and purposive are described. The different types of pronouns were described; co-text and context were found important in understanding the distinctions and relations among demonstrative and deictic pronouns.

Under verb, aspects were discussed and perfective and imperfective aspects are identified from the mini-corpus. Besides, imperative and jussive are identified as basic mood types. Verb derivations like passive, middle, causative, frequentative, and reciprocal forms were discussed. The structure of phrases and clauses and word order of a simple declarative sentence was described. Types of clauses like relative, conditional, interrogative, and adverbial clauses were described. Moreover, the formation of negation and types and nature of conjunctions were discussed. As stated earlier, I consider that sketch grammar would be helpful to understand the data analysis in the dissertation and associated mini corpus.

CHAPTER FIVE: LINGUISTIC FEATURES OF DMS

5.1. Introduction

As mentioned under § 2.2.1., there is a possibility that DMs are fetched from varied linguistic forms (such as bound morphemes, free morphemes, phrases, and clauses), prosodic features, gestures, and facial expressions. The linguistic co-text and the general context help in determining whether a unit is a DM or not. Here, the DMs that are considered are linguistic forms. To make the study manageable, prosodic and facial expressions are not considered as independent DMs. This chapter discusses the terminology, the morphosyntactic features, semantics, and pragmatic aspects of DMs in Rayya Tigrinya.

5.2. Terminology: Marker versus Particle

A discussion on the terminological issue is important for it manifests "conceptual distinctions" (Fischer 2006: 4). There is no 'wrong' and 'right' on using any of the alternative terms (Fraser 1999: 932); however, the decision on using either of the alternative terms may have an impact on the inclusion/exclusion of language units as DMs. However, here an attempt to reach an agreed terminology of the current field of research is not made rather an attempt to explain why DM is preferred over the other terms is made.

There is no one settled term used to refer to DMs. Among the fifteen terms listed in Fraser (1999: 932), DMs is used by Schiffrin (1987), pragmatic markers by Fraser (1996) and Brinton (1996), discourse particles by Schourup (1985), Abraham (1991) and Kroon (1995), pragmatic particles by Östman (1981), and connectives by Blakemore (1987, 1988).

DMs are linguistic expressions that signal a display of an 'already existing meaning' and can imply meanings that otherwise would not be available if the DMs are left out (Schiffrin 2006: 336). In other words, DMs refer to language units that function in structuring discourse and 'modulate the interpretation of utterances' (Redeker 2006: 340).

In relation to terminology for the current field of research, the widely used two terms are ‘marker’ and ‘particle’ as in discourse markers/particles and pragmatic markers/particles. In this study, the term ‘marker’ is preferred over the term ‘particle’ for the latter one is traditionally defined very narrowly. The DMs that are considered in this study do not fit to the traditional descriptions of particles as “monomorphemic, noninflammable items”; for this reason, using particles was found to be misleading “because of its formal components” (Hansen 2006: 27; see also Roulet 2006: 119). The term DM, contrary, is preferred for it is suggested to be “the most wide-spread and considered to be the most inclusive” (Fischer 2006: 5) than the other related terms (see also Jucker & Ziv 1998: 2; Travis 2006: 223; Roggia 2012: 1784). Besides, Fischer (2006: 4) states that “marker” is preferred over “particle” for the latter one is mostly used “in contrast to clitics, full words, and bound morphemes” (Fischer 2006: 4) that does not enfold DMs that are found in the mini-corpus but considered as the soul of this study.

DM, in this particular study, is used as an umbrella term for clitics, interjection, conjunction, particles, and sentence adverbials (Hansen 2006: 27). To Hansen, whereas DMs are used to refer to functions that are communicated either by the aforementioned listed ‘specifiable syntactic categories’ or some other more units; this list may not exist in a given language. Likewise, DMs in Rayya Tigrinya do vary in form and function.

Though language units like *(ʔɨ* ‘planning process’*, t’a* ‘surprise marker’*, dəʔam* ‘rather’ and *ʔɨhɨm* ‘stating information’) are particles, *kaʔullɨχa* ‘then_to_you’ and *rɨʔəχajo* ‘you see it’ that are not particle DMs. When we see *kaʔullɨχa* ‘then_to_you’, it is made up of morphemes; it is inflected for person, number, and gender. Had the main interlocutor been female, it would be inflected for gender agreement (*kaʔullɨχi*), had the main interlocutor was plural noun *kaʔulɨχatɨχum* ‘2PLM’, *kaʔulχatɨχɨn* ‘2PLF’, *kaʔulɨχum* ‘2SM.H’ and *kaʔulɨχɨn* ‘2SF.H’; thus, it violets the formal definition given for particles. This is also true for *rɨʔəχajo* ‘you (2SM) see’. It is inflected to agree with the addressee and object in number, gender, and person. In this particular case, it has a 2SM addressee marker. The

functional term DM is used as a cover term for the entire example DMs that are listed above; this is why the term 'marker' is preferred over 'particle'.

Thus, in this study, DM refers to any language expression that is used to state a speaker's attitude towards an utterance, to mark evidentiality, to mark focus, to create a coherent discourse, to manage the conversation, and to mark other conversation performances.

5.3. Morphosyntactic Features of DMs

Language units that range from a group of words, lexical items like adverbs, particles, and unfinished words and repetitions, and clitics are found to function as DMs. Pauses, gestures, and facial expressions do also accompany DMs so that give clues on how to differentiate meaning and/or function differences a DM may function in different contexts. In this sub-section, whether DMs are part of the morphological process (derivational or inflectional) would be examined. On the other hand, whether DMs inflect for number, gender, case, aspect, and mood would be described. In the following sub-section, the possible sources of word classes of DMs are described.

5.3.1. Word Classes of DMs

As stated in previous works on DMs of different languages (see §§ 2.2.1., 2.2.2., and 2.3.), it is hardly easy to work on the grammatical categories of DMs in Rayya Tigrinya. These difficulties arose no doubt from the heterogeneous nature of DMs; they are from different classes, language expressions, and the nature of oral language. DMs in Rayya Tigrinya seem sourced from different language expressions like clitics, particles, interjections, predicates, conjunctions, nominal, verbs, adverbs, clauses, cut-off words, and repetitions.

There are some DMs that are cliticized (in the corpus most are enclitics but *do*= which in most cases appeared as enclitic is rarely found as proclitic) to linguistic units in Rayya Tigrinya. The enclitics might have a function or maybe multifunctional at a while (in a context). The enclitics =*jja* (example (86)) and =*s* (example (87)) are used as markers of a source of information and focus respectively; these two examples prove that there are clitics that are used as DMs in Rayya Tigrinya.

[A father sent his daughter to check if his neighbor is at his home so that the father would call his neighbor for a lunch, and the daughter uttered the following texts.]

(*86*) Machare FN2-DT 04

ʔajjajjə

ʔajja-jjə

father-RL:1S **{DM_ATN}**

'Dadi' [lit.: My father]

Machare FN2-FR 04

wəjjə ʔɨzza gʷaləj

wəjj-ə	ʔɨzz-a	gʷal-əj
yes-AFF	PRX-3SF	girl-RL:1S

'I am listening to you my dear daughter' [lit.: 'Yes, my daughter.']

Machare FN2-DT 05

jəlləjja

jə-ʔallə-j=**jja**

NEG-exist:IPV:3SM-NEG=**DM_EVD**

'Someone said he is not at home.'

Machare FN2-FR 05

ʔɨʃʃi ʔɨza gʷaləj mən wuluki

ʔɨʃʃi	ʔɨz-a	gʷal-əj	mən	bul-u-ki
DM-QUALAGR	PRX-3SF	girl-RL:1S	who	say:PRV-SJ:3SM-OJ:2SF

'Okay, my dear daughter, but who told you that?'

Machare FN2-DT 06

səβəjtu

səbəjti-u

woman-RL:3SM

'His wife.'

Machare FN2-FR 06

tʃ'əllə

tʃ'əllə

DM_QUALAGR

'Okay.'

As shown in example (86), the daughter used *=jja* 'evidentiality' to mark her source of information is someone else. She meant that she is not an eyewitness if the person whom the participants are talking about is at his home or not, but she was being told that he

was not at home. Therefore, *=jja* functions to signal the source of the knowledge is someone else than either of the active participants. This gets clearer when the father asks for the source of information. He asked where the daughter gets the information for he understood that she did not see the man by her eyes. The function of the DM *=jja* is even more clear when the daughter responded to her father that it was the man's (the father's friend) wife that told her he was not at home.

[On a Saturday afternoon, on their way home, a woman and a man were talking about the woman's son.]

(*87*) Neqsege FN1-MR 02

ʔallat͡ʃəwus lafələtʼə ʔɨzuw gəwuru?

ʔallachew-u = **s**	la-fələtʼ-ə	ʔɨz-i-u-w	gəwur-u
Allachew-ø = **DM_FOC**	while-know:CN-3SM	PRX-3SM-Ø-SNG	do:PRV-3SM

'Are you sure Allachew did that?'

Neqsege FN1-RV 03

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes.'

Neqsege FN1-MR 03

waʔ ʔallachewusɨjja lafələtʼə hamʕalχa dəjwələka ʔɨʃlu ħalfu?

waʔ	ʔallachew-u-=**s-ɨ-**=jja	la-fələtʼ-ə	haməj-wuʕal-χa
DM_SRP	Allachew-ø=**DM_FOC**-Ø-=DM_EVD	while-know:CN-3SM	how-stay the day-3SM

dəj-wəl-ə-ka	ʔɨʃ-bɨl-u	ħalf-u
NEG-say:CN-SJ:3SM-OJ:2SM	quiet-AUX:CN-3SM	pass:PRV-3SM

'I do not think Allachew would pass people with no greeting?'

Neqsege FN1-RV 04

ʔɨmbəʔajɨs ħalɨfuni χəjdu

ʔmbəʔaj=**s**	ħalɨf-u-ni	χəjd-u
then=**DM_FOC**	pass-SJ:3SM-OJ:1P	go:PRV-3SM

'Whatever you said, he ignored me'

Neqsege FN1-MR 04

ʔallachew ʔɨkʷkʷa səβ ʔajħalfɨjwa dəjfələtʼəka dəʔa

ʔallachew	ʔɨkʷkʷa	səb	ʔaj-ħalf-ɨ-j=wa	dəj-fələtʼ-ə-ka	dəʔa
Allachew	DM_FOC	person	NEG-pass:IPV:2SM-Ø-NEG=DM_FOC	NEG-know:PRV-SJ:3SM-OJ:2SM	DM_FOC

'Allachew would not do like that but he might have not remembered you.'

For example (87) in segment MR 02 and RV 04, the enclitic *=s* marks focus. It is the segments (MR 02 and 03) that mark contrastive focus as well as subordinate conjunction that signals the addressee to expect the speaker will say some more words. The segment (RV 04) is used as an assertive focus marker for what the interlocutor was questioned in the previous discourse.

As also can be seen from example (88) below, the enclitic *=mma* marks a presentational focus. It, however, has a different focus function in other contexts. It marks focus in interrogatives as in *ta=mma*? 'so what?' and as a marker of change on stance as in *jɨxun=mma* 'let it be' 'I agree with what you said'. As the enclitic *=mm* that marks contrastive focus in Amharic, this example also displays that some enclitics in Rayya Tigrinya are used as DMs. In addition to clitics, the mini-corpus discloses that longer units also are used as DMs.

Constructions that function as DMs are language units that inflect for agreement. They may also be expressions formed from two or more units that have meaning/function had they appeared independently (and/or with other language units). It is difficult to label them particles, for particles do not inflect and they are just simple language units that cannot be sub-segmented into small units. Constructions either do inflect or are made up of meaningful language units. Examples of such DMs in Rayya Tigrinya are *kaʔulɨχa*[11] 'then after', *χɨllawədɨja* 'go away', *tɨrʔɨjləχajjo*[12] 'you (2SM) see it', *kaʔuχə*[13], and *χɨlli* '(you (2SF)) go away' that have different functions in different contexts.

[At a bus station, two farmers were discussing the rain they had faced while threshing last year (from the time of speaking). In the middle of their discussion, a priest comes and blessed them (their dialogue was interrupted). One of the participants uttered the first segment of the following example.]

(*88*) Neqsege FN2-SA 01

kaʔuχə ʔatɨmmo

kaʔu=χə	ʔat-mmo
then=Q**DM_CNVMGT**	2SM-H{DM_ATN}

'Let us come back to our previous discussion.'

[11] Used when the addressee is 2SM. If the addressee is changed, it inflects for agreement
[12] Inflects to agree with the addressee
[13] does not inflect for agreement but is made up of two linguistic forms

Neqsege FN2-SB 01

ʔɨ kaʔumma tanho tɨbəsɨwu χ'arəjə dəʔam

ʔɨ	kaʔu = **mma**	ta = ʔɨnɨh-o	tɨ-bəsw-u	χ'arəj-ə	dəʔam
DM_EVL	then\DM_CHR = **DM_FOC**	Q = exist:IPV-3SM	PASS-wet:CN-3SM	left:PRV-3SM	DM_FOC

'It gets wet and was out of use.'

Neqsege FN2-SA 02

ʔanəsɨmma ʔɨzχullu dəjsəmaʕɨχu

ʔanə = sɨmma	ʔɨz-i-χull-u	dəj-səmaʕ-χu
1S = DM-FOC	PRX-3SM-all-3SM	NEG-hear:PRV-1S

'I haven't heard all this.'

This example portrays that the expression *kaʔuχə* 'what is next?' is made up of two linguistic forms: *kaʔu* 'then' that is an adverb, and *=χə* that marks a question.

Particles are also found to be examples of sources of DMs. Particles are consumed as linguistic units that are small words. They do not inflect for any grammatical function.

[On Saturday, a market day in Chercher, Wg was narrating how the war between Weyane and Dergue displaced so many of the then residents of Chercher.]

(*89*) **Chercher 1-6-1 Wg 097**

ʔɨ ʔɨzom najna bɨbərəχa latɨwagʔu

ʔɨ	ʔɨz-om	naj-na	bɨ-bərəχa	la-tɨ-wagʔ-u
DM_PLNPRC	RPX.DEM-3PL	POSS-1PL	PERL-desert	PROG-REF-fight:CN-3PL

'Those who were ours used to came fighting through the desert.'

Chercher 1-6-1 D 059

ʔɨh

ʔɨh

DM_CNFATN

'I am listening to you, please go on narrating.'

Chercher 1-6-1 Wg 097

ʔanə səβ tɨsdətlə ʔajtɨsədətɨχuj

ʔanə	səb	tɨ-sdət-lə	ʔaj-tɨ-sədət-χu-j
1S	person	REF-migration:CN-DM_FOC	NEG-REF-migration:PRV-1S-NEG

'I never left Chercher even though many migrated.'

The units in boldface in example (89) above are considered as particles in the current research. Such particles have different pragmatic and discourse functions, but they are not inflected for any grammatical functions, do not combine by conjunctions one another and/or with other constituents. Though both of the above examples are utterance initial, particles can also take both middle and final positions.

[Wg is narrating the public participation in the revolution to destroy the Dergue regime. She is explaining how the then inhabitants of Chercher were highly involved in the war.]

(*90*) Cherecher1-6-2 Wg 04

ta ʔiʃɨχa ʕɨzɨr jɨʔuwa naʕadɨna

ta	ʔiʃ-χa	ʕɨzɨr	jɨ-ʔu = wa	na-ʕadi-na
what**DM_SRP**	quiet-2SM	vanish	COP-3SM = DM_FOC	POSS-country-1PL

'The people were not hesitant to go for Weyane.'

Cherecher1-6-2 Wg 05

ʔaβ ʔɨzi ʔɨkko sələstə dəjsədədə χɨltə dəjsədədə

ʔab	ʔɨz-i	**ʔɨkko**	sələstə	dəj-sədəd-ə	χɨltə	dəj-sədəd-ə
on	PRX-3SM	**DM_FOC**	three	NEG-send:PRV-SJ:3SM	two	NEG-send:PRV-SJ:3SM

'Here, there is no family that did not send off either two or three to the war.'

ʔɨkko 'focus marker' is a particle that does not inflect for any grammatical functions (as proved from the corpus). It is a focus marker. In some actual interactions, speakers may attach it to other linguistic expressions. It is realized as enclitic *=kko* that functions as DM that marks a presentational focus.

Some particles serve as fillers. They are used instead of pauses or facial expressions. For example, instead of nodding head to express someone agrees with another on something, you may use *ʔɨʃʃi* 'okay'. Such function sometimes is referred to as filled pauses. *ʔɨ* 'planning process', *ʔɨh* 'attention giving', *ʔɨwwə* 'yes', and *ʔɨʃʃi* 'okay' are few of the many examples with such properties in Rayya Tigrinya.

[D wants to know the profit of the handicraft making business from HD, and part of the dialogue they made was presented in the following example.]

(*91*) ***Chercher 1-2-1-D* 055 *(91)***

ʔə fərro gəzɨʔuχum

ʔə	fərro	gəzɨʔ-uχum
DM_PLNPRC	cleat	buy:CN-SJ:2SM\DM_H

‘You spent money on the cleat.’

Chercher 1-2-1 HD 107

ʔɨh

ʔɨh

DM_SKINF

‘I am listening to you, please go on.’

Chercher 1-2-1 D 056

kaʔu kəsəllə gəzɨʔuχum

kaʔu	kəsəl = lə	gəzɨʔ-uχum
then\DM_CHR	charcoal = DM_FOC	buy:CN-SJ:2SM\DM_H

‘You also need to buy charcoal.’

Chercher 1-2-1 HD 109

ʔə jəβuluj

ʔə	jə-bul-u-j
DM_PLNPRC	NEG-exist:IPV-POSS:3SM-NEG

‘Just a little.’ [lit.: It has almost nothing]

Chercher 1-2-1 HD 111

ʔə naχarfəzlə təgərgərət tamma ʔɨjja

ʔə	na-χarfəz = lə	tə-gərgər-ət	taj = mma	ʔɨjj-a
DM_PLNPRC	POSS-….. = DM_FOC	REF-maximum-SJ:3SF	what = DM_FOC	COP-3SF

‘χarfəz’s profit is still pitty.’

Filled pauses such as *ʔə* ‘planning process’ (D 055 and HD 109), *ʔɨh* ‘seeking information’ (HD 099), and *ʔɨwwə* ‘yes’ (D 057) are used to buy time to process information, to urge the interlocutor to talk more, and to state information, respectively. Though such linguistic expressions would have omitted, their presence helps the addressee to understand what the speaker is thinking about. The speaker also uses such filled pauses to keep the turn with him-/herself. They also meant a lot to the continuity of discourse development.

An interjection is the other linguistic expression that is used as a source of DMs. Interjections are linguistic expressions that spoke out for emotional responses. Like particles, they do not inflect for any grammatical function. They are used as DMs in

different contexts. For instance, see how *ʔoʔoʔo* ‘surprise marker’ is used as DM for example (92) below. The DM *wo* ‘surprise marker’, *waʔ* ‘Are you sure?’, and *ʔərəʔ* ‘Is that?’ are also some other interjections that function as DMs.

[On a market day in Chercher, D was interviewing HD who lives in one of the rural villages that is located 15 kilometers away from Chercher town. He is a blacksmith who produces different metallic agricultural products. D has met him while he was selling his metallic products.]

(*92*) ***Chercher 1-2-1-D* 008 *(92)***

maħrəʃʃa ʔaβ hɨndəj səʕat jɨwdɨʔuwwa ħanti maħrəʃʃa

maħrəʃʃa	ʔab	hɨndəj	səʕat	jɨ-wɨdʔ-u-ww-a	ħanti	maħrəʃʃa
plough plow	on	how much	hour	IPV-end-SJ:2SM\DM_H-Ø-OJ:3SF	one:DIM:3SF	plough plow

‘How many hours do making a plow demand?’

Chercher1-2-1- HD 034

ʔaʔoʔoʔo ħanti maħrəʃʃa?

ʔaʔoʔoʔo	ħanti	maħrəʃʃa
DM_SRP	one:DIM:3SF	plough plow

‘It is difficult to guess, you mean a plow?’ {{DM_PLNPRC}}

Chercher 1-2-1 D010

ʔɨʔ

ʔɨʔ

DM_CNF

‘Yes, you are right.’

The *ʔaʔoʔoʔo* ‘surprise marker’ expresses a surprise and admiration for a forwarded question. As can be understood from the general discourse where this example is extracted, the speaker expresses as the question is difficult to address for some reason. For one thing, it depends on the iron used as a raw material. Second, the number of people who engaged in the metal production process is a character. Finally, it is hard to tell the exact number of hours that consume to produce a plow for they never had timekeeper.

Conjunctions and adverbials function to create a coherent discourse. They are used to mark either additive or adversative relationship between segments of a discourse. Language units such as *kaʔu* ‘then’, *lələ* ‘again’, and *dəħar* ‘latter’ are used both at global and local levels.

[This describes how to cook Shiro. S reminded the addressee the instructions were based on the knowledge she acquired from her area, Addisho.]

(*93*) ***Addisho Making Stew S 57 (93)***

ʔɨza… zəjti ʃɨngurti komidəro gəjrɨχa tabla

ʔɨz-a…	zəjt i	ʃɨngurti	komidəro	gəbrɨ-χa	tɨ-ʔa-bl-a
PRX-3SF	oil	onion	tomato	do:CN-SJ:2SM	IPV-CAUS-do:SJ:2SM-OJ:3SF {DM_PLNPRC}

‘You cook it adding oil, onion, and tomato.’

Addisho Making Stew S 59

kaʔu maj ʔaʔɨtɨχa bɨlfəlħə ʔiti ʃɨro tɨnsɨnso

kaʔu	maj	ʔa-ʔɨtɨj-χa	bɨl-fəlħ-ə	ʔɨt-i	ʃɨro
then\DM_CHR	water	CAUS-enter-SJ:2SM	after-boil:CN-SJ:3SM	DST-3SM	Shiro

tɨ-nsɨns-o
IPV-dust:SJ:2SM-OJ:3SM

‘Then you add water into it; boil it; add the bean powder.’

Addisho Making Stew S 60

ʔɨti ʃɨro nəsnɨsχa

ʔɨt-i	ʃɨro	nəsnɨs-χa
DST-3SM	Shiro	dust-CN:SJ:2SM

‘After you dust the bean powder…’

Addisho Making Stew S 61

dəħar ʔaga mɨwradu lələ

dəħar	ʔaga	mɨ-wrad-u	lələ
later\DM_CHR	about	VN-descend-DEF:3SM	again\DM_FOC

‘Later on, before it detached from the fire …’

Addisho Making Stew S 62

sʼaʕɨda ʃɨngurti taʔɨtɨjəllu

sʼaʕɨda	ʃɨngurti	tɨ-ʔa-ʔɨtɨj-ə-ll-u
white	onion	IPV-CAUS-enter-SJ:2SM-BEN-3SM

‘You add garlic into it.’

Addisho Making Stew S 63

kaʔumma bəkʼkʼa

kaʔu = mma	**bəkʼkʼa**
then\DM_CHR = DM_FOC	DM_CHR

‘Then, that is it.’

As shown in example (93) above, *kaʔu* ‘then, after that’ (in S 59) marks a relationship between two adjacent segments. The speaker is narrating the steps of how to cook stew. The adverbial *dəħar* ‘later on’ (in S 61) signals the relationship between two adjacent steps in the discourse. It functions locally. *kaʔu* ‘then, after that’ is used to guide the host utterance is the immediate step next to the previous segment. This DM also functions at a local level. Contrary, the *kaʔu ‘then, after that’* **(**in S 63) functions globally. It signals to the participant that there is no more any step to follow. In other words, it marks an end of a narration. It is not signaling the relationship between two adjacent utterances but between the host utterance and the general previous discourse.

There are also cases where cut-off words and repetitions are uses as DMs. Cut-off words that are common features of daily interactions signal different discourse functions. Of which repairing and hesitation are the common ones (see § 6.6. for detail discussion).

[On a market day in Addisho where S sells different cereals, she was narrating how to make Shiro that is a common traditional Ethiopian stew. She is trying to list the species that are needed to prepare Shiro.]

(*94*) ***Addisho Making Stew S 39 (94)***

s’aʕɨda ʃingurti ʔim… d͡ʒɨ.. riħus d͡ʒɨnd͡ʒɨbɨl riħus d͡ʒɨnd͡ʒɨbɨl ʔabaʕɨχə

s’aʕɨda	ʃingurti	ʔim…	**d͡ʒɨ..**	riħus	d͡ʒɨnd͡ʒɨbɨl	**riħus**	**d͡ʒɨnd͡ʒɨbɨl**
white	onion	DM_PLNPRC	**DM_CNVRPR**	wet	ginger	**wet**	**ginger**

ʔabaʕɨχə
fenugreek

‘garlic, wet ginger, fenugreek…’

As can be seen from example (94) above, the speaker (S 39) was to utter the word *d͡ʒɨnd͡ʒɨbɨl* ‘ginger’ without the adjective that describes its state of being wet. The speaker, thus, cut-off the word for she wants to add an adjective *riħus* ‘wet’. This is an example of how cut-off words are used as DMs that signal a repairing.

Repetitions that have so many conversational and discourse functions are also other common features of oral language. As can be seen in example (94) above, see how *riħus d͡ʒɨnd͡ʒɨbɨl* ‘wet ginger’ is repeated to mark the speaker needs some more time to think to list other spices. Repetition is an instance of a signal planning process. Discourse features

(like cut-off and repetition of constituents) that are described as big performance matters in this study are discussed thoroughly in § 6.6.

Some phrases/clauses are also found to function as DMs. Such language units have a subject and a verb. They have almost the basic properties that any grammatical sentence of the language variety may have, but they function as DMs in some contexts as explicitly detailed for example (95) below.

[D was asking the handicraft worker (HD) if his sons do help him while producing metal crafts. The dialogue between the interviewer and the metalworker (at a market place in Chercher) was as follows.]

(*95*) ***Chercher 1-2-1-D* 061 *(95)***

dəkʾomχə tajɨħgɨzχum ʔaβ maħrəʃʃa sɨraħ?

dəkɨ-om = χə	taj-jɨ-ħgɨz-χum	ʔab	maħrəʃʃa	sɨraħ
son:PL-RL:2SM\DM_H = DM_Q	what-IPV-help:SJ:3PL-OJ:2SM\DM_H	on	plough plow	job

‘How do your sons help you in this work?’

Chercher 1-2-1 HD 115

dəkʾəjdo?

dəkʾi-əj = do

son:PL-RL:1S = DM_Q{**DM_PLNPRC**}

‘Do you mean how do my sons help me?’

As can be seen in the example (95), phrases like *dəkʾəjdo*? ‘Do you mean my sons?’ are used to make a cognitive process to buy time before saying something. In the time of recording, the researcher was sure that the man heard what the interlocutor was asking him. However, he came up with such phrases to process information. Such repetition may also function to mark a confirmation seeking if an addressee is not sure what a speaker is asking for. This is a common type of language expression in many Rayya Tigrinya speakers.

5.3.2. Morphological Features of DMs

DMs have been labeled as they cannot be preceded by negation, are not defined by articles, are not quantified by quantifiers, and do not inflect for gender/number/tense or aspect (See § 2.2.1.). Of all these features, some DMs that are predicated in their usual

usage are exceptions in violating the inflection as can be seen in the previous sub-section (see § 5.3.1).

Some DMs in Rayya Tigrinya affixations bound morphemes that mark different grammatical features. They inflect for gender, number, person, and pragmatic features like honorific or deferent. DMs like *kabʔuliχa* 'then:2SM' and *ʔamsʾiʔuləj* '(2SM.H) bring it to me' are good examples for this case.

[D asked WI who is from Maima'edo to list individuals, who are from Neqsege, whom WI knows. WI is trying to list some individuals.]

(*96*) Gerjele1-1-1 WI 026

ʔamsʾulləj ʕaddi...

ʔa-msʾiʔ-u-ll-əj	ʕaddi...
CAUS-bring:IMP-SJ:2SM.H-BEN-1S{**DM_PLNPRC**}	country\DM_PLNPRC

'Give me time to remember it.' (lit.: Bring something for me.)

ʔamsʾiʔulləj 'lit.: Bring it to me.' in this context does not refer to an imperative to get something via someone else rather it functions as a DM to signal a planning process to remember a forgotten language unit and/or knowledge (names of individuals in this particular example). However, this DM has everything. It has a subject (2SM.H), direct object (1S), and indirect object (something). Not only this but all DMs that have verbal features agree in number with the subject. For instance, had the addressee of the above text was honorific female, the DM would have taken the form *ʔamsɨʔalləj* 'you(2SF.H) bring something to me'.

Besides, some DMs in Rayya Tigrinya enfold negation form in their structure. This is true on phrases/clauses that are used as DMs as can be seen in the following example (segment GF02).

[The God's father (GF) and D were drinking coffee; asked if GF remembers the day he was born.]

(*97*) Neqsege FN3-D01

ʔaboʔalgəj məʔazi ham tɨwəldɨχu tastawusdə?

ʔaboʔalgə-əj	məʔazi	ham	tɨ-wəld-χu	tɨ-ʔ-as-tawus = də
godfather-RL:1S	when	like	PRV-born-1S	REF-Ø-CAUS-remember:PRV:2SM = DM_Q

'My Godfather, do you remember the year I was born in?'

Neqsege FN3-GF01

bɨʕasərtə tɨʃɨʕantə səbʕaj ʃəwʕatəj

bɨ-ʕasərtə	tɨʃɨʕantə	səbʕa-j	ʃəwʕatə-j
in-ten	nine	seventy-and	seven-and

'In 1977 (E.C).'

Neqsege FN3-GF02

ʔajχonχuj

ʔaj-χonχ-u-j

NEG-become:IPV-1S-NEG**DM_CNRPR**

'What I have said is wrong.' (lit.: I am not)

Neqsege FN3-03

bɨʕasərtə tɨʃʕantə səbʕaj ʃemontəj dəʔa məsələni

bɨ-ʕasərtə	tɨʃʕantə	səbʕa-j	ʃemontə-j	dəʔa	məsəl-ə-ni
in-ten	nine	seventy-and	eight-and	DM_FOC	look:PRV-SJ:1S-OJ:3SM

'I think it is rather in 1976.'

Thus, some DMs in Rayya Tigrinya have a negative sense and are inflected for agreement. Depending on features of the DMs that are identified from the corpus, they are not affected by intensifiers, do not coordinate by conjunctions (either each other or with other constituents), are not quantified by quantifiers, and are not defined by articles.

5.3.3. Syntactic Positions of DMs

Talking about the syntactic positions of DMs, three points have been taken into consideration. First, if a DM is a clitic that is attached to the final position of an initial constituent of a host segment, it is considered as if it took the medial position. Encliticized DMs are observed as they do appear as particles next to the host constituent.

Second, those DMs that stand by themselves as a turn in natural interaction have been considered as they took an initial position. In cases where DMs appear at stack (say three or more DMs) as independent turn, the first, second, and third DMs are considered as if they appear at initial, medial, and final positions, respectively. Nonetheless, they have been considered as stacks of DMs in the initial position. Third, when a DM appears as an

enclitic to a final constituent of a discourse segment or turn, it is considered as a DM that is placed at the final position of the discourse segment.

There are DMs that appear at the initial position of a segment and/or a turn. The DM *ʔɨmma* that is used to signal a returning to a topic after digression appeared at an initial position of a turn.

[At a market place in Addisho, S and M were discussing on how to tell the researcher how to cook Shiro, but M changed her mind and was not happy to narrate.]

(*98*) ***Addisho Making Stew M 1 (98)***

χɨllimma səfriləχu jiʔuwa kəjtaggagɨjni

χɨll-i = mma	səfr-ʔɨlə-χu	jɨ-ʔu = wa	kəj-ti-a-ggagɨj-i-ni
away:IMP-SJ:2SF = DM_FOC	measure-AUX:IPV-SJ:1S	COP-3SM = DM_FOC	NEG-IPV-CAUS-wrong-SJ:2SF-OJ:1S

'Please do not mislead my counting.'

Addisho Making Stew S 01

ʔɨmma s'ɨwəjijjobba

ʔɨmma	s'ɨwəj-i-jj-o = **bba**	
DM_FOC	tell:IMP-SJ:3SF-Ø-OJ:3SM = **DM_PLT**	

'So, why you do not tell him.'

Though the particle *ʔɨmma* 'so' precedes the verbal phrase *s'ɨwəjɨjjo* '(You:2SF) tell him.' took an initial position, its focus domain is on the whole utterance. It does not signal merely re-introducing a topic. It also urges the interlocutor should change her mind from asking questions to start narrating how to cook stew. It signals a returning to the main topic from detailed discussions of other related issues like that of asking elaborations.

In example (99) below, the encliticized DM *=jjo,* which is attached to the 'call attention' marker *ʔatti* 'you (2SF)' that in most cases is assumed to be non-polite, signals a polite request or saves the face of the vocative pronoun *ʔatti* '2SF'. In the same example, *=j* is encliticized to the verbal phrase *s'ɨwəjɨnna* '(You:2SF) tell us'. In most cases, *=j* exists with the question particle/enclitic *=do* that signals the polite request in this particular example. In such cases, if *=do* is removed, *=j* is also deleted.

[S was reluctant to narrate how to make tsebhi Shiro; it was because she is afraid of making mistakes; thus, the interlocutor motivates her to talk even in a very broken way.]

(*99*) ***Addisho Making Stew D 02 (99)***

ʔattijjo s'ɨwəjɨnajdo

ʔatti = **jjo** s'ɨwəj-i-na = **j** = **do**

2SF = **DM_FOC** tell:IMP-SJ:2SF-OJ:1PL = **DM_FOC** = **DM_PLTR**

'Please tell me.'

The *=jjo* is encliticized to the vocative pronoun that pragmatically is used to call attention. Syntactically, there are no cases where the DM *=jjo* appears as a free morpheme. Its form may change depending on the addressee. For example, in a case where the addressee is either an honorific 2SM or an honorific 2SF, the DM takes the suffix *-o* (as in *ʔatumm-o* 'you: 2SM.H-DM_PLT' and *ʔatɨnn-o* 'you: 2SF.H-DM_PLT'), respectively. In such cases, the *ʔatum* '2SM.H' and *ʔatɨn* '2SF.H' that are less polite to each of the forms *-o* is suffixed to mitigate the call attentions. A discourse segment may also have DMs at its initial as well as final position.

[S was not clear what exactly she is to narrate and asks the interlocutor if she was expected to narrate one type of stew or more to which the interlocutor gave her freedom to narrate whatever she knew.]

(*100*) ***Addisho Making Stew D 15*** **Addisho Making** ***Stew S 16 (100)***

bək'k'a tɨfəlt'ijo χullu wala

bək'k'a	tɨ-fəlt'-i-jjo	χull-u	**wala**
DM_EVL	REL-know:IPV-SJ:2SF-OJ:3SM	all-3SM	**DM_ALT**

'Anything that you know.'

Addisho Making Stew S 18

ʔɨ?

ʔɨ

DM_Q

'What did you say?'

Addisho Making Stew D 16

χɨltə ʕajnət sələstə ʕajnət wala

χɨltə	ʕajnət	sələstə	ʕajnət	**wala**
two	type	three	type	**DM_ALT**

'You can even tell me two or three types.'

The evaluative marker *bək'k'a* 'enough' and the alternative marker *wala* 'even' took initial and final positions of discourse segment in example (100). DMs with different functions

appear at segment- and turn-final positions. Selective contrastive focus markers and attention calling markers are some types of DMs that take a segment and/or turn final positions as can be seen in example (101).

[S and M are asking explanations on the steps of cooking tsəbɦi 'stew' that should be included in their narration.]

(*101*) ***Addisho Making Stew S 03 (101)***

kaβ məd͡ʒəmərija?u ?atɦizu dɨjju?

kab	məd͡ʒəmərija-?-u	?a-tɦiz-u	də = jɨ-?u
from	beginning-ø-DEF:3SM	CAUS-hold-PRV:3SM	DM_Q = COP-3SM

'Is that starting from the beginning?'

Addisho Making Stew M 4

?aβ mət'ɨɦana dɨmt'ɨɦana ?ɨjja?

?ab	mət'ɨɦan-a	dɨ-mt'ɨɦan-a	?ɨjj-a
at	mill-DEF:3SF	REL-grind-SJ:3SF	COP-3SF

'Is that just to grinding it in the mill?'

Addisho Making Stew D 01

χulla də?a

χull-a	**də?a**
all-3SF	**DM_FOC**

'Rather the whole.'

The selective contrastive focus marker *də?a* 'rather' (in D 01) took utterance final position. In this particular context, the DM *də?a* 'rather' is used to address a question if the main speaker should tell the whole process or part of the process of cooking stew. The speaker is selectively telling that his interlocutor should narrate the whole process than just part of it.

[S was asking M to narrate how to cook stew. However, M was not voluntary to do so. Alternatively, B is arguing S should narrate how to cook stew by herself than requesting M.]

(*102*) ***Addisho Making Stew B 01 (102)***

s'ɨwəjɨjjojdoχə tanhəwo ?attijjo

s'ɨwəj-i-jjo = j = do = χə	ta-?ɨnhə-ww-o
tell:IMP-SJ:2SF-OJ:3SM = DM_FOC = DM_PLTR = DM_EVL	what-exist:IPV-Ø-POSS:3SM
?atti = jjo	
2SF:**DM_ATN-DM_PLT\DM_FOC**	

'Please tell me; it is easy.'

As can be seen in example (102) above, its final constituent has two separate DMs, *ʔatti* '2SF' that signals calling attention and the enclitic DM *=jjo* that saves face that is glossed as a polite marker. Besides, the constituent *ʔattijjo* as a unit rests focus on the interlocutor to let her narrate how to cook stew.

In dialogue, a DM that functions as a marker of the planning process takes turn final position and segment final position as can be seen in example (103) below.

[The extract is taken from a narration how to make stew; it is recorded at a market place at Addisho.]

(*103*) ***Addisho Making Stew S 35 (103)***

kaʔu tʃəʧ'χa ʔasʾasʾχa ʔɨ...

kaʔu	ʧ'əʧ'-χa	ʔa-s'as'ɨj-χa	**ʔɨ...**
then\DM_CHR	clean:CN-SJ:2SM	CAUS-clean:CN-SJ:2SM	**DM_PLNPRC**

'After you milled and cleaned it…'

Addisho Making Stew S 36

bɨdas'as'əχajo bɨlʔarəχajo

bɨd-ʔa-s'as'əj-χa-jjo	bɨl-ʔarəj-χa-jjo
after-CAUS-clean-CN:SJ:2SM-OJ:3SM	after-clean-CN:SJ:2SM-OJ:3SM {{**DM_PLNPRC**}}

'After you cleaned it very well…'

Addisho Making Stew S 37

lɨ.. lɨχonə gələfət gəllə kəj...hɨljo jɨʔɨrəj ʔɨsu

lɨ..	lɨχonə	gələfət	gəllə	kəj...-hɨli-jjo	jɨ-ʔɨrəj	ʔɨsu
DM_HST	3SM	trash	3SM	NEG(DM_HST)-exist:IPV-SJ:3SM	IPV:SJ:3SM-clean	3SM

'It will be cleaned.'

ʔɨ, along with a flat pitch (in S 35), signals a planning process or buying time to remember the next step. The speaker does not find the time she bought using *ʔɨ* enough. With a little modification, she repeats almost the whole segment (see S 36) to buy more time to bring a passive knowledge active. Particles like *ʔɨkko* 'presentational focus marker' also took an utterance final position in example (104).

[At a market place (on a market day), S is describing how to make stew, but in the middle of her description she sees her brother adding wheat to a sack and utters the following segment.]

(*104*) ***Addisho Making Stew B 05 (104)***

χono jɨʔu ʔikko

χon-o	jɨ-ʔu	**ʔɨkko**
enough-SJ:3SM	SOP-3SM	**DM_FOC**

'It is enough.'

DMs that mark call attention also appear at segment final position. The DM *hɨh*, along with a high pitch, in this example appears syntactically as well as phonologically independent of the host utterance.

[The segment that is extracted from a long description of how to cook stew describes the steps that one should do first.]

(*105*) ***Addisho Making Stew S 23 (105)***

kaʔu ʔariχa jɨfuχ'foχ' hɨh?[14]

kaʔu	ʔarij-χa	jɨ-fuχ'foχ'	**hɨh**
then\DM_CHR	clean:CN-SJ:2SM	PASS:IPV:SJ:3SM -boil	**DM_ATNR**

'Then, after it is cleaned, it will be boiled.'

Having said this much about the positions of DMs, now let us bring our point of discussion to the co-occurrence of DMs in Rayya Tigrinya.

5.3.4. Co-occurrence of DMs

Syntactically, DMs may occur one after another; DMs co-occur in a string or 'stack'.

[The extract below is extracted from a narration of how to make stew.]

(*106*) ***Addisho Making Stew S 39 (106)***

s'aʕɨda ʃingurti ʔim... d͡ʒɨ.. rɨhus d͡ʒɨnd͡ʒɨbɨl rɨhus d͡ʒɨnd͡ʒɨbɨl ʔabaʕɨχə

s'aʕɨda	ʃingurti	**ʔim...**	**d͡ʒɨ..**	rɨhus	d͡ʒɨnd͡ʒɨbɨl	rɨhus	d͡ʒɨnd͡ʒɨbɨl
white	onion	**DM_PLNPRC**	**DM_CNVRPR**	wet	ginger	wet	ginger

ʔabaʕɨχə

fenugreek

'garlic, wet ginger, fenugreek …'

[14] The high pitch is only for the particle *hɨh*; the high pitch's scope is not the whole host segment but just to the DM.

The DMs in boldface in example (106) function at a performance matter. Whereas the first one is an interjection that signals the planning process, the second one is a cut-off word that signals as the speaker wants to repair her speech. This implies that DMs with similar general functions (performance-related function) may appear at stack.

One of the common positions where language expressions used as DMs show up in a stack in turn initial.

[This segment is extracted from a tale narrated by a grade eleven student in Addisho; the boy is from Della]

(*107*) **Addisho Tale One BR 45 (*107)**

ʔattajjə wəʕi…ʔatta wəʕag taj tɨgəbrɨləχa jɨluwwo

ʔatta=jjə..	**wəʕi…**	**ʔatta**	wəʕag	taj	tɨ-gəbr-ʔɨlə-χa
2SM\DM_ATN=DM_CNVRPR	**DM_CNVRPR**	**2SM\DM_ATN**	ape	what	REF-do-AUX:IPV-SJ:2SM

jɨl-u-ww-o

say:PRV-SJ:3SM-Ø-OJ:3SM

'He (the lion) asked what he (ape) is doing.'

As can be seen from example (107), four DMs appeared in a stack at segment initial position. Every DM in the stack has its own function. The first two appeared as a word with two morphemes. The first part of the constituent calls the attention of the addressee while the second part of that word, along with the third DM, is part of a cut-off word that repairs part of the conversation. The speaker restarts his speech again. Then, the fourth DM is similar to that of the first DM, but it reappeared for the speaker restarts his speech to reformulate the contextually wrong utterance. It is repeated with some modifications to match the meaning of the call attention to a given social status of the speaker and the addressee. Here, the first DM is for an honored addressee while the second one is either for a subordinate or peer addressee. Therefore, the rephrasing is meant that the addressee does not belong an honorific rather the non-honorific one. The lion should not call the ape in an honorific manner, for the ape is the subordinate one, at least in the tale that this example is extracted from.

Three DMs also can appear at a stack in a single segment of discourse. As can be seen from example (108) below, the first DM evaluates the previous discourse by the

interlocutor is unbelievable while the second DM calls the attention of the addressee thereby marks emphasis. The third DM marks a polite request. The speaker that is subordinate to the addressee is politely addressing the addressee who is superior.

[The segment below is extracted from an animal tale narrated by a grade 11 student in Addisho, the student is originally from Della]

(*108*) **Addisho Tale One BR 23 (*108)***

waj ʔatta ʔərə ħɨdəg ʔambəssa

waj	**ʔatta**	**ʔərə**	ħɨdəg	ʔanbəssa
DM_EVL	**2SM\DM_ATN**	**DM_PLTR**	stop:IMP:SJ:2SM	lion

'Please, you are wrong.'

Two DMs in string in segment initial is common. Two evaluative DMs come in serious in an initial position of an utterance as can be seen example (109) below.

[The segment below is extracted from an animal tale narrated by a grade 11 student in Addisho; the student is originally from Della]

(*109*) **Addisho Tale One BR 57 (*109)***

waj bək'k'a jɨwusədda ʔɨmbbəj

waj	**bək'k'a**	jɨ-wusədd-a	ʔɨmbbəj
DM_EVL	**DM_EVL**	IPV-take:SJ:3SM-OJ:3SF	rather\DM_EVL

'Let him (the lion) takes it.'

The first DM in example (109) evaluates the act by the interlocutor is non-sense. The second DM evaluates the internal feeling of the ape. It wanted the lion to get disappointed. It acted as if its tail is not as important. It added a piece of evidence that its mother-in-law was not happy about its tail; the lion felt disappointed, for it believed that it (the lion) helped the ape.

There are also high possibilities that strings of DMs are also possible in medial position. Example (110) portrays that two DMs appear in stack in a medial position of an utterance. A DM that functions as a tool to buy time to search a word and a DM that functions to reform part of an utterance to replace a wrong word in a wrong place came at stack.

[The segment below is extracted from a description of how to make *tsebħi* 'stew'; the narrator is a woman who sells cereals.]

(110) ***Addisho Making Stew S 39 (106)***

s'aʕɨda ʃingurti ʔim... d͡ʒɨ.. riħus d͡ʒɨnd͡ʒɨbɨl riħus d͡ʒɨnd͡ʒɨbɨl ʔabaʕɨχə

s'aʕɨda	ʃingurti	**ʔim...**	**d͡ʒɨ..**	riħus	d͡ʒɨnd͡ʒɨbɨl	**riħus**	**d͡ʒɨnd͡ʒɨbɨl**	ʔabaʕɨχə
white	onion	**DM_PLNPRC**	**DM_CNVRPR**	wet	ginger	**wet**	**ginger**	fenugreek

'Garlic, wet ginger, fenugreek'

ʔim, along with its suspended pitch, means the speaker is trying to remember items to be listed. It has a pragmatic meaning that the speaker is not done with listing the items; she wants to hold the floor. The cut-off word means repairing. The speaker already knew that there should be an adjective to describe the word ginger. Thus, she made a constituent repair in the segment of the discourse.

Stacks of DMs are also possible at a segment final position. The language constituent *ʔatti=jjo* 'you:2SF-DM_PLT' has two DMs; the first one marks call attention (*ʔatti*), and the second one marks the face mitigation (*=jjo*).

[This segment is extracted from a dialogue that held between four individuals; this particular segment is how B urges S to tell the processes of how to make a stew to the researcher.]

(*111*) ***Addisho Making Stew B 01 (102)***

s'ɨwəjɨjjojdoχə tanhəwwo ʔattijjo

s'ɨwəj-i-jj-o=j=do=χə	ta-ʔɨnhə-ww-o
tell:IMP-SJ:2SF-Ø-OJ:3SM=DM_FOC=DM_PLTR=DM_EVL	what-exist:IPV-Ø-POSS:3SM

ʔatti-jj-o

2SF\DM_ATN=DM_FOC{DM_ATN}

'Please tell me; it is easy.'

As also can be observed from the previous examples, DMs do not only appear segment final but also at a constituent final. There are cases where either a whole constituent can be combinations of DMs (see the first word of example (112)) that actually is in initial position or a constituent may be followed by serious of DMs (see the unit in boldface in the second constituent.

[This segment is extracted from a dialogue that held between four individuals; this particular segment shows how D urges S to tell him the processes of how to make stew.]

(*112*) ***Addisho Making Stew D 02 (99)***

ʔattijjo s'ɨwəjɨnajdo

ʔatti = jjo	s'ɨwəj-i-na = **j** = **do**
2SF\DM_ATNR = DM_FOC	tell:IMP-SJ:2SF-OJ:1PL = **DM_FOC** = **DM_PLTR**

'Please tell me (Lit.: Please tell us.).'

Three DMs also can appear at constituent final where the constituent itself took utterance initial position.

[This segment is extracted from a dialogue that held between four individuals in Addisho; this particular segment shows how B urges S to tell the processes of how to make a stew to the researcher.]

(*113*) ***Addisho Making Stew B 01 (102)***

s'ɨwəjɨjjojdoχə tanhəwwo ʔatijjo

s'ɨwəj-i-jj-o = **j** = **do** = **χə**	ta-ʔɨnhə-ww-o
tell:IMP-SJ:2SF-Ø-OJ:3SM = **DM_FOC** = **DM_PLTR** = **DM_EVL**	what-exist:OPV-Ø-POSS:3SM

ʔatti = jjo

2SF\DM_ATNR = DM_FOC {DM_ATN}

'Please tell me it is easy.'

The call attention marker (vocative pronoun) *ʔatti* and the polite marker *=jjo* which together also are called attention marker came at an end position of a segment.

Moreover, a DM or stacks of DMs may appear as a full turn in oral interaction.

[This segment is extracted from a long description of how to make stew; this extract particularly describes the last steps of cooking stew.]

(*114*) ***Addisho Making Stew S 61 (114)***

s'aʕɨda ʃɨngurti taʔɨtɨjəllu

s'aʕɨda	ʃɨngurti	tɨ-ʔa-ʔɨtɨj-ə-ll-u
white	onion	IPV-CAUS-enter-SJ:2SM-BEN-3SM

'You add garlic to it.'

Addisho Making Stew S 63

kaʔumma bək'k'a

kaʔu = mma	**bək'k'a**
then\DM_CHR = DM_FOC\DM_ATN	**DM_EVL**

'Then, that is it.'

Addisho Making Stew D 47

t͡ʃʾəllə…

t͡ʃʾəllə…

DM_QUALAGR

‘Okay, thank you.’

Example (114 (S 63)) above shows that three DMs in a stack (*kaʔu* ‘then’, *=mma* ‘focus marker’, and *bək’k’a* ‘evaluation marker’) formed a full turn. Some DMs also appear as an independent turn; for instance, many of the backchannels appear as independent turns. Here, in example (114), *ʔɨhɨm* ‘stating information marker’ (D 46) and *t͡ʃʾəllə* ‘okay’ (D 47) are used to signal a state of information and stating agreement respectively and are examples of backchannels that appeared as independent turns.

Stacks of DMs also appear as independent turn as you can see from example (114) (S 63) where *kaʔu* ‘then’ and *=mma* ‘focus marker’ plus *bək’k’a* ‘evaluation marker’ show up as a full turn. To strengthen this point, let us have an example.

[This extract is taken from a long description of how to make stew; this extract particularly contains some explanations on how and what to be told.]

(*115*) ***Addisho Making Stew B 10*** **Addisho Making *Stew S 17* (*214*) (*201*) (*115*)**

ħadə ʕajnət do nɨgərijjoj

ħadə	ʕajnət	do	nɨgər-i-jj-o=j
one:M	type	DM_PLTR	tell:IMP-SJ:2SF-ø-OJ:3SM=DM_FOC

‘You better tell him just one type.’

Addisho Making Stew S 20

bək’k’a ʔɨmma

bək’k’a **ʔɨmma**

DM_CNGFOC **DM_FOC**

‘If so, here we go.’

Addisho Making Stew D 17

ham.. ham zɨt’əʔaməki ham tɨmət͡ʃəjəki

ham..	ham	zɨ-t’əʔamə-ki	ham	tɨ-mət͡ʃəjə-ki
DM_HST	as	REL-sweet:SJ:3SM-OJ:2SF	as	REF-sweet:SJ:3SM-OJ:2SF

‘As you wish.’

In example (115) above, two DMs in a stack (*bək'k'a* 'evaluation marker' and *ʔɨmma* 'a change in focus marker') formed a full turn. Besides, both DMs have a focus related function. Whereas the first one changes the stance of the speaker, the second one marks focus. The two DMs as one turn do mark focus changing from rejecting a request to narrate how to make a stew to accepting the request and want to tell how stew is cooked. The following example also portrays similar functions of two DMs in a stack.

[This segment is the first sentence of describing how to cook stew that S speaks after she was asking and receiving explanations on how and what to describe.]

(*116*) ***Addisho Making Stew S 10 (116)***

ʔɨmbəʔaj ʔimma mədʒ͡əmərja ʕajni ʕatər jɨʃmət ʔimbəʔaj βəl

ʔɨmbəʔaj		mədʒ͡əmərja	ʕajni	ʕatər	jɨ-ʃmət	ʔimbəʔaj
	ʔɨmma					
if so\DM_CNGFOC		at the beginning	eye	bean	PASS-buy: IPV: SJ:3SM	if so \DM_CNGFOC
	DM_FOC					

bəl

say:IMP:SJ:2SM

'If so, say that you buy bean first.'

In the following example, it is easy to depict that two DMs that function as stating information (information management) and confirming attention respectively appeared as full turn in a discourse.

[This extract is taken from a long dialogue, which is recorded in Chercher town, between the researcher and Wg, an old woman; this tells where she originally is from.]

(*117*) **Chercher 1-6-1 Wg 091**

tɨwələdɨχuwwo malət dəʔa ʔaβzi jɨʔu ʕaddəj malət jɨʔu

tɨ-wələd-χu-ww-o	malət	dəʔa	ʔab-ʔɨz-i		jɨ-ʔu
PSV-born:PRV-SJ:1S-ø-OJ:3SM	to say	DM_FOC	LOC-PRX-3SM		COP-3SM
ʕaddi-əj	malət	jɨ-ʔu			
untry-POSS:1S	to say	COP-3SM			

'That is rather the place I was born; my home is here.'

Chercher 1-6-1 D 055

ʔɨhɨm hɨm

ʔɨhɨm **hɨm**

DM_STINF **DM_CNFATN**

'I understand, please keep on narrating.'

Chercher 1-6-1 Wg 092

ʔajfəlt'oj laʕɨləjɨs taj hamdɨχonə ʔajfəltoj

ʔaj-fəlt'-o-j	laʕɨləj = ɨs	taj	ham-dɨχon-ə
NEG-know:IPV:SJ:1S-OJ:3SM-NEG	over there = DM_FOC	what	like- become:IPV-3SM
ʔaj-fəlt'-o-j			
NEG-know:IPV:SJ:1S-OJ:3SM-NEG			

'I did not actually know the place where I was born.'

As we can notice from example (117) segment D 055, two DMs that function at a cognitive level appear at stack as an independent turn. While *ʔɨhɨm* marks stating information that is relating the information forwarded by the interlocutor with that of the speaker's old experience, through confirming attention, the *hɨm* urges a speaker to proceed on the development of the discourse.

Overall, DMs in a stack can appear in all positions (initial, medial, and final) of a segment of discourse and at a constituent end (regardless of the position of the host constituent). Besides, DMs also can appear in a stack while serving as independent turn in naturally occurring language interaction in Rayya Tigrinya.

5.3.5. Syntactic Integratedness vs. Unintegratedness

Unintegrated DMs, in most cases, are used as independent utterances and/or turns. Backchannels (and interjections) have such conversational features in Rayya Tigrinya. In other cases, interjections can appear in either of the positions but are independent of a segment they appear with. They may appear at the initial of a segment (or turn) to let the speaker buy time to think how to start speaking; they may appear in the middle of a segment. They function to mark a buying time to find out a forgotten language unit (or idea). When some DMs appear segment (or turn) final, they may function to signal seeking attention, turn-giving, control a turn, and change a topic.

[This example was recorded in Chercher town, and the extract is taken from the initial part of that dialogue. Wg is defending that she has no much to talk about for she is forgetting the history of the locality while the the man who was recording was explaining the purpose of the recording.]

(*118*) **Chercher 1-6-1 Wg 025**

ʔɨmma ʔaħnalə sɨlə ʔɨsus laħadəgnajjo s'ɨwaʕu latɨrəsaʕɨnajjo jɨʔu

ʔɨmma	ʔaħna = **lə**	sɨlə	ʔɨsu = **s**	la-ħadəg-na-jj-o	s'ɨwa-ʔ-u
DM_FOC	1PL = **DM_FOC**	about	3SM = **DM_FOC**	PROG-leave:IPV-SJ:1PL-Ø-OJ:3SM	talk-Ø-DEF:3SM

la-tɨ-rəsaʕ-na-jj-o	jɨ-ʔu
PROG-REF-forget:CN-SJ:1PL-Ø-OJ:3SM	COP-3SM

'We are forgetting to talk about it.'

Chercher 1-6-1 D 016

ʔɨ ʔaħna təmharo jənamma

ʔɨ	ʔaħna	təmhar-o	jə-na = **mma**
DM_STINF	1PL	student-PL	COP-1PL = **DM_FOC**

'I have got it, but we are students.'

Chercher 1-6-1 Wg 026

ʔɨh

ʔɨh

DM_CNFATN

'I am listening to you, please go on speaking.'

Chercher 1-6-1 D 017

nazi... nazi ʕadɨna bahli ʔɨnna kʼʷankʼʷa nəsʼɨnɨʕ ʔɨnna məsʼɨna

na-ʔɨz-i...	na-ʔɨz-i	ʕadi-na	bahli	ʔɨnna	kʼʷankʼʷa
POSS-PRX-3SM	POSS-PRX-3SM	country-POSS:1PL	culture	and	language

nə-sʼɨnɨʕ	ʔɨ-na	məsʼɨʔ-na
IPV:1PL-study	COP-1PL	come:PRV-SJ:1PL

'We are here to study our (inclusive) culture and language.'

Chercher 1-6-1 Wg 027

ʔɨhɨm

ʔɨhɨm

DM_CNFATN

'I have got it, what else?'

Chercher 1-6-1 D 018

ʔɨ... ʔaβzi χəβaβi buzɨħ səβ ʔajnɨfəltʼɨj

ʔɨ...	ʔab-ʔɨz-i	χəbabi	buzɨħ	səb	ʔaj-nɨ-fəltʼ-ɨj
DM_PLNPRC	LOC-PRX-3SM	around	many	humanbeing	NEG-IPV:SJ:1PL-know-NEG

‘We do not know people around here.’

Chercher 1-6-1 D 019

balt͡ʃa lɨbəhal bətəs.. zəmədna jɨʔu

balt͡ʃa	lɨ-bəhal	**bətəs..**	zəməd-na	jɨ-ʔu
Balcha	REL-call	**DM_CNVRPR**	relative-RL:1PL	COP-3SM

‘The person who is called Balcha is our relative.’

Chercher 1-6-1 D 020

balt͡ʃa dəsta

balt͡ʃa	dəsta
Balcha	Desta

‘His full name is Belcha Desta.’ (lit.: Balcha Desta.)

Chercher 1-6-1 Wg 028

balt͡ʃa dəsta?

balt͡ʃa	dəsta
Balcha	Desta

‘Do you mean Balcha Desta that I know?’ (lit.: Balcha Desta?)

Chercher 1-6-1 D 021

ʔɨwwə

ʔɨwwə

DM_CNF

‘Yes you are right; you know him.’

Chercher 1-6-1 Wg 029

ʔɨh

ʔɨh

DM_CNFATN

‘I’m hearing from you, please proceed.’

Chercher 1-6-1 D 022

ʕaddu jənna ʕarifna ʔɨnhənas

ʕaddi-u	jə-nna	ʕarif-na	ʔɨnhə-na = **s**
house-POSS:3SM	COP-1PL	rest:CN- SJ:1PL	exist:IPV-SJ:1PL = **DM_FOC**

‘For a time being, we are with him at his home.’

Talking about integratedness, only DMs that appeared with some other constituents in a segment are considered. Those DMs that appeared as independent turn (or turn markers)

are not part of the discussion of integratedness and unintegratedness. Such DMs have no host segment that is the basic requirement to discuss integratedness and unintegratedness. To put it differently, backchannels are typical examples of DMs that are excluded from such an explanation. The DM as *ʔɨh* 'I am listening to you' (Wg 026), *ʔɨhɨm* 'I have understood what you said' (Wgg 027), *ʔɨwwə* 'yes, you are right' (D 021), and *ʔɨh* 'I am hearing you; please proceed' (Wg 029) that are extracted from example (118) are examples that are left out from the discussion of integratedness.

The remaining DMs in example (118) are grouped into three types based on their nature of appearance. Whereas *=mma* 'presentational focus' (D 016) and *=s* 'presentational focus' (Wg 025 and D 022) that are enclitics are roughly integrated to the neighboring constituents, *ʔɨmma* 'so' (Wg 025), *ʔɨ* 'I see' (D 016), and *ʔɨ…* 'Planning process' (D 018) are particles and they roughly seem unintegrated to the host utterance. Thirdly, there is the cut-off DM *bətəs.*. (D 019) that actually seems integrated to the segment it appeared in. However, more examples are needed to come up with an unbiased comment if DMs are integrated or unintegrated with their host utterance.

[The general discourse where this sample text is extracted was recorded at a market place in Addisho. The speaker (s) is requesting politely that M should narrate how to cook stew.]

(*119*) ***Addisho Making Stew S 01 (119)***

ʔɨmma s'ɨwəjijjobba

ʔɨmma s'ɨwəj-i-jj-o=**bba**

DM_FOC tell:IMP-SJ:3SF-Ø-OJ:3SM=**DM_PLT**

'Tell him, please.'

As can be depicted in example (119), *=bba* 'rather' (which affects the speech act of the host utterance) that is used to soften a command is integrated into the host utterance. *ʔɨmma* 'so' (which can be moved to the end of the segment and has syntactic freedom to appear at any position of the host segment) that is glossed as 'so' and functions as a focus marker is part of the host utterance but unintegrated. Besides, *dəʔa* 'rather, but' is a DM that signals selective contrastive focus is independent of the host utterance of the discourse as depicted in example (120) below.

[The extract below is taken from a discourse that was recorded at a market place in Addisho, and D gave a response for what S and M asked if they shall narrate the whole processes or part of the processes of how to cook stew.]

(*120*) ***Addisho Making Stew M 2 (120)***

Addisho Making Stew M 4

ʔaβ mət'ɨħana dɨmt'ɨħana dɨjja

ʔab	mət'ɨħan-a	dɨ-mt'ɨħan-a	də-ʔɨjj-a
at	mill-DEF:3SF	REL-grind-SJ:3SM	DM_Q-COP-3SF

'Grinding in the…'

Addisho Making Stew D 01

χulla dəʔa

χull-a	**dəʔa**
all-3SF	**DM_FOC**

'Rather the whole.'

Addisho Making Stew S 04

χullu

χull-u

QUNT

all-3SM

'I see, you need us to describe the whole process.'

DMs can either influence the structure of a segment of discourse (and the following segment) to the extent that they change an independent sentence to dependent. The enclitics *=s* is one of the DMs that proves there are some DMs that are structurally (syntactic) integrated with the host utterance.

[The researcher asked about the symbolic meaning of the obelisk near the town Chercher, and the following extract is one of Wg (an old woman) speeches from such general discourse.]

(*121*) **Chercher 1-6-1 Wg 068**

ʔɨta hawultɨs

ʔɨt-a	hawulti=**s**
DST-3SM	obelisk=**DM_FOC**

'The obelisk…'

Chercher 1-6-1 D 045

ʔɨh

ʔɨh

DM_CNFATN

'I am listening to you; proceed to talk, please.'

Chercher 1-6-1 Wg 069

ʔɨ... ʔɨntɨn ʔɨnhəwwa moja ʔɨnhəwwa kɨβləka dəlɨjje jɨʔə

ʔɨ...	ʔɨntɨn	ʔɨnhə-ww-a	moja	ʔɨnhə-ww-a
DM_PLNPRC	3SM\DM_PLNPRC	exist:IPV-Ø-POSS:3SF	skill	exist:IMP-Ø-POSS:3SM
kɨ-bl-ə-ka	dəlɨjj-ə	jɨ-ʔu		
IPV-say-SJ:1S-OJ:2SM	need-1S	COP-3SM		

'I want to tell you that the obelisk has meaning.' [Lit.: The obelisk has skill.]

As we can see in example (121) above, *=s* serves both at the pragmatic and syntactic levels. Syntactically, it subordinates the preceding text in a way that signals the speaker has more to say. Pragmatically, it signals the speaker wants to hold the turn so that the addressee yields the turn to the main speaker, and to confirm his attention to the main speaker.

Since the removal of some few DMs affects the possible interpretation and the syntactic nature of host utterance, it seems wrong to judge DMs are unintegrated to their host utterance. However, the removal of most of the DMs in Rayya Tigrinya does not affect either the semantic or syntactic nature of DMs.

5.4. Semantic Meaning and Pragmatic Functions of DMs

Semantically, DMs do not only 'conceptualize' a context wherein and how meaning should be interpreted (pragmatics of the interpretation), but the removal of some few DMs may bring a meaning difference in Rayya Tigrinya.

[There was a wedding that the researcher attended. A mother uttered when she knew her son who was expected to attend the wedding did not come.]

(*122*) *məβrahtus dəjməs'ə χ'arɨju?*

məbrahtu=**s**	dəj-məs'ɨʔ-ə	χ'arɨj-u?
Mebrahtu=**DM_FOC**	NEG-come:PRV-3SM	left:PRV-3SM

'Are you sure Mebrahtu did not come?'

In this instance, *=s* has a meaning that reveals the speaker is highly surprised Mebrahtu must have come unless he faced with an unusual problem. It means he may be in a

problem; the mother is asking someone who can assure that Mebrahtu did not come; the DM has an interrogative mood. If we limit out the enclitic DM *=s* from the utterance, the mood and intensity of the text will be lost.

[An example adapted from example (122) above.]

(*123*) *məβrahtu dəjməs'i?ə χ'arɨju*

məbrahtu	dəj-məs'i?-ə	χ'arɨj-u
Mebrahtu	NEG-come:PRV-3SM	left:PRV-3SM

'I did not believe that Mebrahtu did not come.'

As can be depicted from the above example, the removal of the DM *=s* changes the mood of the given utterance. Whereas in the sentence where *=s* is kept (example (122)), the mood of the utterance is 'interrogative', in example (123), the utterance is declarative. In Rayya Tigrinya, the removal of a DM not only affects the pragmatic interpretation but in rare cases it also affects the semantic and syntactic nature of a segment.

If a speaker wants to produce an interrogative utterance without the DM *=s*, one should add the question particle *də=*, along with the copula verb *jɨ?u* 'he is, it is' as in:

[An example adapted from example (122) above.]

(*124*) *məβrahtu dəjməs'i?ə χ'arɨju dəjɨ?u?*

məbrahtu	dəj-məs'i?-ə	χ'arɨj-u	də=jɨ-ʔu
Mebrahtu	NEG-come:PRV-3SM	left:PRV-3SM	DM_Q=COP-3SM

'Does it mean Mebrahtu did not come?'

Deleting out such DMs at least shifts the possible interpretations of an utterance-if not a total meaning change. DMs are found not limited to marking different interpretations, but they swim in constructing a context wherein different meanings are interpreted. The researcher strongly believes that DMs do create a context wherein meanings are interpreted, and DMs even have meanings that a hearer would never understand unless they exist.

[A son was murmuring that he wants to go to Arab countries to get money, but his father was asserting that his son has everything. So there are no circumstances that his son should leave for Arab.]

(*125*) **Maichew FN1-RL 08**

tamma sɨ?ɨnχa?

ta=**mma**	sɨʔɨn-χa
what=**DM_FOC**	miss-2SGM

‘You have everything.’ (lit.: So what do you miss?)

Maichew FN1-SN 04
tamma ʔɨnhəni
tamma ʔɨnhə-ni
DM_FOC have:IPV-1S
‘I have nothing. [lit.: What do I have?]’

Maichew FN1-RL 09
najjaχa mərjət dejtɨħarɨs?
na-ʔajja-χa mərjət də = ʔaj-tɨ-ħarɨs
POSS-father-2SM land DM_Q = NEG-IPV-plow:2SM
‘Why do not you plow your father’s farmland?’

If we delete the DM =*mma* (segment RL 08), the possible interpretation would be just the meaning in the literal translation. Therefore, DMs, sometimes, are undeletable without changing the meaning of an utterance. This example discloses that the meaning in the free translation should not be explicitly inferred had the DM been deleted. However, there are DMs that are used just to ease the communication flow between participants though this is not entirely true to all DMs in Rayya Tigrinya.

5.4.1. Conceptual Meaning Vs. Procedural Function

While conceptual meaning includes information about presentational objects and events, procedural meaning is defined as guiding the processing of conceptual information. It has been widely argued by different researchers that DMs have a procedural (in contrast to conceptual) ‘core’ meaning. DMs are labeled as they provide information that helps the interlocutor on how to relate an interpretation of an utterance with the meaning conveyed by another utterance in a discourse. As depicted in example (126) below, most of the DMs in Rayya Tigrinya that are identified from the sample corpus have procedural functions than conceptual meanings.

[This extract is taken from an informal interview recorded in Chercher town; this particular example shows how Gt and D are introducing what the team was looking for from Lm]

(*126*) ***Chercher 1-4-1Gt 6 (126)***
ʔɨmma fɨχ’adəŋŋa ʔɨndɨħɨn χojnɨχɨnɨs hamzi χ’alə mət’əjɨχ’ kɨgəbru daljom dəʔaχonəj

ʔɨmma	fɨχ’adəŋŋa	**ʔɨndɨħɨn**	χojn-χɨn = **ɨs**		ham-ʔɨz-i
DM_FOC	voluntary	**if\DM_CHR**	become:IPV-2SF\DM_H = **DM_FOC**		like-PRX-3SM
χ’alə	mət’əjɨχ’	kɨ-gəbr-u	dalj-om	**dəʔa**-χonə = **j**	
oral	questionary	IPV-do:CN-3PLM	seek-3PLM	**DM_CNGTPC**-become:PRV = **DM_FOC**	

‘If you do not mind, they want to interview you.’

Chercher 1-4-1 D 001

ʔaj tɨmharo jənna

ʔaj	tɨmhari-o	jə-nna
DM_TKTRN	student-PL	COP-1PL

‘We are students.’

Chercher 1-4-1 Lm 003

takɨβɨlom jɨʔu tɨβləχani

ta-kɨ-bɨl-om	jɨ-ʔu	tɨ-bl-ə-χa-ni
what-IPV-say:1S-3PLM	COP-3SM	IPV-say:IPV-exist:IPV-SJ:2SM-OJ:1S

‘What should I tell them?’

Chercher 1-4-1 Gt 7

t͡ʃɨgɨr jəβɨluj ʔaj baʕɨlu kɨtʼɨjχəkɨn jɨʔu ʔɨsu

t͡ʃɨgɨr	jə-bɨl-u-j	**ʔaj**	baʕɨl-u	kɨ-tʼɨjχʼ-ə-**kɨn**	jɨ-ʔu	ʔɨsu
problem	NEG-exist:IPV-3SM-NEG	**DM_NEG**	self-3SM	IPV-ask-3SM-**2SF\DM_H**	COP-3SM	3SM

‘No problem, he himself will ask you.’

All the units in boldface in example (126) have no conceptual meanings; they did not affect the truth-value of the utterance they are attached to. All do contribute to the easy interaction among the participants. Studying the pragmatic and/or discourse functions of DMs, it is wrong to consider all of them optional. They may not affect the truth conditionality of the host utterance, but they contribute to the cognitive processes of producing appropriate utterances for a specific context. This aligns with Alshamari’s understanding that DMs are non-optional at least from the cognitive function they contribute, for instance, in facilitating interaction between participants (2015b: 13).

Some DMs clearly affect the syntactic nature of the surrounding linguistic expressions. Some DMs in Rayya Tigrinya have found to have conceptual meaning and/or both conceptual as well as procedural meaning at a time.

[This extract is taken from an informal interview recorded in Chercher town; this particular example show how Gt was introducing what the team was looking for from Lm]

(*127*) ***Chercher 1-4-1Gt 5 (127)***

ħadə ħadə məglə.. məbrəhi tɨhwoʔom nəβrɨχɨn

ħadə	ħadə	məgləs'..	məbrəhi	tɨ-hw-o-ʔ-om	nəbr-χɨn
one:M	one:M	DM_CNVRPR	explanation	IPV-give-SJ:2SF\DM_H-ø-OJ:3PLM	AUX:PRV-SJ:2SF\DM_H

'We want you to give them some explanations.'

Chercher 1-4-1 Lm 002

ʔɨmmaχəʔ

ʔɨmma = χə

DM_FOC = DM_Q

'So what?'

In example (127) above, the DM *ʔɨmma,* along with the question particle *=χə* (which is also considered as DM), formed a meaningful turn. In this context, *ʔɨmma* is used as an emphasis marker for the question the speaker poses for the hearer. As a unit, both are used to signal a request for a conclusion. The very interesting point in example (127) is that the turn (Lm 002) will be meaningless if either of the DMs is limited out. Such DMs in such a context have not only procedural function but also conceptual meaning. This aligns with what Blakemore (2002) notes that there are some DMs that encode meaning than a procedure.

Therefore, some DMs are found to be procedural for they only function as pragmatic devices to simplifying a process in meaning interpretation while some other DMs affect the syntactic structure and/or conversation flow and speech act of the host utterances. In the latter case, they function conceptually. This implies that we could not predetermine DMs in a language into specific linguistic characteristics. We need to work on the nature and functions of every DM we encounter within a language and thereby look at some common features of all DMs. Therefore, DMs in Rayya Tigrinya have both procedural functions and conceptual meanings.

5.4.2. Pragmatic Multifunctionality of DMs

A DM might mitigate and highlight an utterance, mark seeking listener's agreement, used to mark a shift into a new topic, to close a discussion of a topic, etc. This situation shows that DMs are multifunctional. Though DMs are admittedly multifunctional items,

confusion may come when someone thinks of how to relate and/or differentiate different functions of a DM.

[On a market day in Chercher, Dw is asking a customer who wants to buy an oven from an oven seller.]

(*128*) **Chercher 1-1-3-Dw 01 *(128)***

hɨndəj wərħi jəgəlgɨl mammawwa

hɨndəj	wərħi	jə-a-gəlgɨl	mamma = wwa
how many	month	IPV:3SM-CAUS-serve	mother = DM_EVL

'Mom, may I know the durability of this?'

Chercher1-1-3- Cs2 01

tamma nɨfəlt'o jɨʔu

ta = mma	nɨ-fəlt'-o	jɨ-ʔu
what = PLT	IPV:1PL-know-OJ:3SM	COP-3SM

'We know not much about it.' [lit.: What do we know about it?]

Chercher1-1-3 Dw 02

ʔɨʔ

ʔɨ

DM_Q

'How come you did not know this?' [lit.: What did you say?]

Chercher1-1-3 Cs2 02

tamma nɨfəlt'o jɨʔu

ta = mma	nɨ-fəlt'-o	jɨ-ʔu
what = PLT	IPV:1PL-know-SJ:3SM	COP-3SM

'We know not much about it.' [lit.: What do we know about it?]

Chercher1-1-3 Dw 03

waj ʔajtɨt'ɨk'əmaj dɨχɨn fərnəllo?

waj	ʔaj-tɨ-t'ɨk'əm-a-j	də = ʔɨ-χɨn	fərnəllo
DM_EVL	NEG-IPV-use-SJ:2SF\DM_H-NEG	DM_Q = COP-2SF\DM_H	oven

'Are you not using an oven?'

Chercher1-1-3 Cs2 03

gət'ər laχonɨna jɨʔuwwa ʔaħnamma mɨdri miʃuw tɨβlo landədnallu ħawi

gət'ər	la-χon-na	jɨ-ʔu = wwa	ʔaħna = **mma**	mɨdri	miʃuw
rural	for-become-SJ:1P	COP-3SM = DM_FOC	1PL = **DM_FOC**	earth	evenfall
tɨ-bl-o	la-ndəd-na-ll-u	ħawi			

REF-say:CN-SJ:3SM PROG-burn-SJ:1PL-MAL:3SM fire

'For we live in rural, we even use it for flaming.'

The *ta=mma* in example (128) (Cs2 01 and 02) functions to signal face-saving or being polite. The enclitic *=mma* in *ʔaɦɨnamma* (example (128) Cs2 03) marks a selective focus. The DM *=mma* marks face-saving and selective contractive focus between the participants. These two functions of *=mma* prove that DMs serve more than one function.

[This extract was taken from a spontaneous conversation that was recorded in Chercher town, Dw need to know the durability of an oven, and Cs2 was explaining about that.]

(*129*) **Chercher 1-1-3-Dw 06 *(129)***

χɨndəj wərɦi jɨsərɦ ɦadə ʃɨduʃtə wərɦi?

χɨndəj	wərɦi	jɨ-sərɦ	ɦadə	ʃɨduʃtə	wərɦi
how many	month	IPV:3SM-serve	one:M	six	month

'Does it serve you for about six months?'

Chercher1-1-3 Cs2 05

kɨsərɨɦ jɨʔu ɦadə ʃɨduʃtəs

kɨ-sərɨɦ	jɨ-ʔu	ɦadə	ʃɨduʃtə=**s**
IPV:3SM-serve	COP-3SM	one:M	six=**DM_FOC**

'It surely serves for about six.'

Chercher1-1-3 Cs2 08

rəgud kazi jɨʔə dɨʕadəgχuwos

rəgud	ka-ʔɨz-i	jɨ-ʔə	dɨ-ʕadəg-χu-ww-o=**s**
thick	ABL-PRX-3SM	COP-1S	REL-buy-PRV:SJ:1S-Ø-OJ:3SM=**DM_FOC**

'It is the thick one that I bought from here...'

Chercher1-1-3 Cs2 09

məʔazi məʔazi kɨbəhal

məʔazi	məʔazi	kɨ-bəhal
when	when	IPV-call:SJ:3SM

'I have bought it many years back.'

Chercher1-1-3 Cs2 12

ʔɨzɨwwus laməra ʔɨnhəwwo

ʔɨz-i-ww-u=**s**	laməra	ʔɨnhə-ww-o
PRX-Ø-3SM:SNG=**DM_FOC**	metal sheet	exist:IPV-Ø-POSS:3SM

'This is made up of strong metal sheet.' [lit.: This has a strong metal sheet.]

The enclitic DM *=s* in (Cs2 05) is used as an assertive focus marker. It focuses on a topic that was given in the previous utterance in the form of interrogative. In (Cs2 08), however, *=s* functions as both focus marker and subordinator. It signals as a speaker has more to say and does not want the other participant to take the turn. It also changes the speech act and the nature of the syntactic feature of the utterance. Finally, the DM *=s* has another third meaning. It is a presentational focus marker and subordinating the previous constituent as in (Cs2 12) of example (129).

[This extract is taken from an informal interview recorded in Chercher town; this particular example shows how Lm explains how her children help her.]

(*130*) ***Chercher 1-4-1Lm 107 (130)***

Chercher 1-4-1 D 088

ħəziχəmma haməj ʔɨnhəwwu?

ħəzi=**χə**=**mma**	haməj	ʔɨnhə-ww-u
now=**DM_Q**=**DM_FOC**	how	exist:IPV-Ø-3PL

'How are they?'

Chercher 1-4-1 D 089

jɨrəʔaʔəjuχun dɨjɨʔom?

jɨ-rəʔaʔəj-u-χun	də=jɨ-ʔom
IPV-see-SJ:3PL-OJ:2SF\DM_H	DM_Q=COP-3PL

'Do they help you?' [lit.: Do they see you?]

Chercher 1-4-1 Lm 108

ħəzi ʔɨmma təməsgən ʔɨwwə

ħəzi	**ʔɨmma**	təməsgən	ʔɨwwə
now	**DM_FOC**	thanks	DM_CNF

'Everything is getting good.'

Chercher 1-4-1 Lm 109

rɨʔɨjənlo ʔɨti dəkutər

rɨʔɨj-ə-ni-ʔɨl-o	ʔɨt-i	dəkutər
look-SJ:3SM-OJ:1S-exist:IPV-3SM	DST-3SM	doctor

'The doctor helps me.' [lit.: the doctor sees me.]

As can be depicted in example (130) above, *=mma* 'so' that is cliticized to the time adverbial *ħəzi* 'now' marks focus. The focus marker along with the question particle *=χə*

marks a selective focus between two periods, so it is a selective focus marker in an interrogative mood. In the next turn, *ʔɨmma* 'so' is used as a contrastive focus marker in a declarative mood.

[This extract shows how Gt introduces what the team is looking from Lm.]

(*131*) ***Chercher 1-4-1Gt 1 (131)***

kaβ ʔadis ʔaβəβa junivərsiti məs'om nəβrom ʔɨmma

kab	ʔadis	ʔabəba	junivərsɨti	məs'ɨʔ-om	nəbr-om	**ʔɨmma**
from	new	flower	university	come:PRV-3PLM	AUX:PRV-3PLM	**DM_FOC**

'They came from Addis Ababa University.'

Chercher 1-4-1 Gt 2

ħadə ħadə sɨlə rajja bahɨli

ħadə	ħadə	sɨlə	rajja	bahɨli
one.M	one.M	about	rayya	culture

'They want to know about the culture of Rayya.'

Chercher 1-4-1Gt 5

ħadə ħadə məglə.. məbrəhi tɨhwoʔom nəβrɨχɨn

ħadə	ħadə	məgləs..	məbrəhi	tɨ-hw-o-ʔ-om	nəbr-χɨn
one:M	one:M	DM_CNVRPR	explanation	IPV-give-SJ:2SF\DM_H-Ø-OJ:3PL	AUX:PRV-SJ:2SF\DM_H

'We want you to give them some explanations.'

The expression *ʔɨmma* is a polite-focus marker and serves as subordinating conjunction at a time. It focuses on the individuals who he is talking about are guests and need help as well as it signals the speaker addresses politely. As can be seen from the above examples, DMs are multifunctional. Besides, the multifunction of a DM varies from context to context. Thus, meaning ambiguity of DMs is cleared by a context.

5.4.3. Meaning and Function Scope of DMs

A DM in Rayya Tigrinya is used to signal relations either between two adjacent discourse units or between the host utterance and the previous general discourse and/or a segment in the remote prior to the host utterance. DMs are reflexive either to the general context or to some specific segments of a discourse (Aijmer et al. 2006: 105-106). Like that of pronouns, tenses, and adverbs of time and place, DMs have also indexical features for

they point to participants, text in the discourse, time, and space that are presented in the general context where discourse is constructed (Aijmer et al. 2006: 106-107; Schiffrin 2006: 335).

[On their way to visit their mother, SB was telling BB what SB wanted to study. In the middle of their dialogue, they met a man whom BB knows very well, and both of them changed a few words. Then, silence was between SB and BB. To break this silence, BB restarted speaking from the first turn of this example.]

(*132*) **Neqsege FN6-BB 3**

kaʔuχə wədəj

kaʔuχə	wəddi-əj
DM_TCCNG	son-RL:1S

'Please get back to your previous point of discussion' [lit.: Then what?]

Neqsege FN6-SB 3

kaʔu bɨdχ'adaħɨχu dɨstəχaχəl ʔastaχaχɨlə diʔammaχariʔəj kɨhwo

kaʔu	bɨd-χ'adaħ-χu	dɨ-stəχaχəl	ʔas-taχaχɨl-ə	dɨ-ʔammaχari-əj
DM_CHR	SUB-copy:RPV-SJ:1S	REL-correct:PASS:SJ:3SM	CAUS-correct-SJ:1S	ALL-advisor-RL:1S
kɨ-hw-o				
IPV-give:SJ:1S-OJ:3SM				

'After I record and arrange it, I will give it to my advisor.'

As we can see from example (132) above, the DM *kaʔuχə* 'and then?' helps the speaker to drive the other interlocutor to a topic that was digressed due to external intervention. This DM, therefore, is used to signal globally between the general previous point of discussion and the upcoming general discourse. It functions at conversational management; it does not signal a specific segment of discourse. Therefore, such DMs refer to both backward (old discourse part) and forward (new discourse part). Thus, it is important to discuss to what direction DMs index texts in a discourse.

Some of the DMs in Rayya Tigrinya are anaphoric; they refer back to a part of the previous segment of discourse. Pronouns (that are deictic expressions) are the most examples of anaphoric DMs. They stand for a proper noun that appeared before. They are replacements of previous nouns.

Other DMs are still cataphoric which means they point to an upcoming segment of discourse. A DM is cataphoric when it signals to a prior segment of discourse is subjected to a planning process on how to start a turn and how to access a lexical unit.

[These segments are extracted from an informal interview recorded in Chercher, and the participants were discussing the age of HD.]

(*133*) ***Chercher 1-2-1-D* <u>129 *(133)*</u>**

χɨndəj gəjrχum ʕɨdmə?

χɨndəj	gəjr-χum	ʕɨdmə
how many	do-2SM.H	age

'How old are you?' [lit.: How many years you lived?]

Chercher1-2-1- HD 196

ʕɨdməj?

ʕɨdmə-ʔ-əj

age-ø-POSS:1S**DM_PLNPRC**

'You mean, how old years I am?' [lit.: My age?]

Chercher1-2-1- HD 197

ʕɨdməj mət͡ʃəm ʔə t'ɨljan tɨgəbʔɨllo χ'olʕa χɨltə ʕamət nəjrɨχa ʔɨjja lɨtwɨləni ʔadəj

ʕɨdmə-əj	**mət͡ʃəm**	**ʔə**	t'ɨljan	tɨ-gəbʔ-ʔɨll-o	χ'olʕa	χɨltə	ʕamət
age-POSS:1S	**DM_HST**	**DM_PLNPRC**	Italy	REL-enter-ø-3SM	child	two	year
nəjr-χa	ʔɨjj-a	lɨ-tɨ-bɨl-ə-ni		ʔado-əj			
exist:PRV-2SM	COP-3SF	REL-IPV-say-SJ:3SF-OJ:1S		mother-RL:1S			

'My mother told me that I was two years old when Italy came to Ethiopia.'

The DM *mət͡ʃəm* 'perhaps' has a cataphoric function for it expresses uncertainty on the upcoming text. It signals that as the speaker's answer for the question in the segment (D 129) is not direct for he does not know the exact year that he was born in. The DM, therefore, is pointing to the upcoming segment. Most DMs that mark a planning process are cataphoric. Though *ʕɨdməj* 'my age' is a lexical word, in example (133), it functions to mark as a means to get much time to plan how to say the forthcoming utterance; it is cataphoric.

[This example is extracted from a long dialogue between D and Wg; this particular extract is about an obelisk that is located in Chercher town.]

(*134*) **Chercher 1-6-1 Wg 072 Chercher *1-2-1-D* 047 (*134)***

ʔɨti ʔamətə mɨhrətus ʔanəs

ʔɨt-i	ʔamətə	mɨhrət-u = s	ʔanə = s
DST-3SM	year	mercy-DEF:3SM = DM_FOC	1S = DM_FOC

'I am not sure the exact year it was built.'

Chercher 1-6-1 Wg 073

mətʃ͡əm dərgi dɨmsɨs wulu

mətʃ͡əm	dərgi	dɨmsɨs	wul-u
DM_HST	Dergue	clear	say-PRV:3SM

'It is perhaps after Dergue cleared off.'

Chercher 1-6-1 D 048

ʔɨh

ʔɨh

DM_CNFATN

'I see that you forget the year the obelisk built-in.'

Chercher 1-6-1 Wg 074

ʔaɦɨna bɨtχ'ʷas'as'ərnajjo jɨʔu

ʔaɦɨna	bɨd-tɨ-χ'as'as'ər-na-jjo	jɨ-ʔu
1PL	after-PRV-conrol-SJ:1PL-OJ:3SM	COP-3SM

'After the EPRDF controlled Ethiopia.' [lit.: It is after we controlled it.]

The DM *mətʃ͡əm* 'perhaps' has two different functions. It signals the upcoming answer is uncertain (unsatisfactory) and it marks the speaker is hesitant on how to answer the question forwarded from the interlocutor. These two functions of the DM are cataphoric.

Still, many other DMs in Rayya Tigrinya refer both to the part of a previous and a coming discourse, i.e., they point both as anaphoric and cataphoric at the same time. Such DMs are especially common to signal reformulation and to mark stance change that is taken place in daily interaction.

[B is arguing S should narrate how to cook stew by herself than requesting M and S accepted the request and asked a question on how to go on to the development of the discourse.]

(*135*) **Addisho Making Stew D 05 <u>Addisho Making</u> *Stew B 01* (*<u>102</u>*)**

nəʔabnət ʔɨzi jɨʃmət kaβʔɨzi tɨd͡ʒɨmri

nə-ʔabnət	ʔɨz-i	jɨ-ʃmət	kab-ʔɨz-i	tɨ-d͡ʒɨmr-i
ALL-example	PRX-3SM	IPV-buy:SJ:3SM	from-PRX-3SM	IPV-start-SJ:2SF

'For example, you start by purchasing this.'

Addisho Making Stew S 10

ʔɨmbəʔaj ʔɨmma məd͡ʒəmərja ʕajni ʕatər jɨʃmət ʔɨmbəʔaj βəl

ʔɨmbəʔaj	ʔɨmma	məd͡ʒəmərja	ʕajni	ʕatər	jɨ-ʃmət
if so**DM_CNGFOC**	DM_FOC	initially	eye	bean	PASS:IPV-buy:SJ:3SM
ʔɨmbəʔaj	bəl				
if so\DM_CNGFOC	say:IMP:SJ:2SM				

'First of all, the bean should be bought.'

The DM *ʔɨmbəʔaj* 'if so' in example (135) (S 10) is a DM that signals the speaker changes her mind. She was persisting not to describe how to make Shiro and how to cook stew, but later, she changed her mind to describe the process. The DM, thus, signals the speaker is to take a different stance than the previous one. The DM points both to the previous and to the upcoming segments of the text.

In general, when we look at the meaning\function direction of DMs, some refer back to a previous segment of discourse while other DMs refer forward to an upcoming part of a discourse. Still, some other DMs refer to both the back and forthcoming of a discourse. In terms of scope, whereas some DMs refer to a general discourse or the general context, other DMs refer to a specific segment of a discourse that is explicitly given in a linguistic context. Some other DMs are used to manage the general flow of a conversation.

5.5. Summary

This chapter presents the morphological, syntactic, and functional features of DMs. DMs are heterogeneous; they are sourced from different traditional parts of speech and performance matters. DMs can be enclitics like =*s* 'assertive focus marker', =*bba* 'polite marker, selective focus marker', =lə 'contrastive focus marker', and =*mma* 'call attention marker'. They are cliticized to verbs as in *s'ɨwəj-i-jjo*=*bba* '(you (SF)) tell him',

where =*bba* is a DM that signals polite request. Besides, as in *məsɨʔu=lə* 'he came', =*lə* is a DM that is a typical example of this. DMs also are encliticized to nouns as in *daŋŋəw=lə*, where =*lə* marks an additive or inclusive. With a similar pragmatic function, =*lə* is also cliticized to pronouns as in *ʔɨsu=lə* 'and he'. Besides, in *ʔɨsu=bba* 'rather he', =*bba* is a contrastive selective focus marker. DMs also are cliticized to adjectives as in *nəwɨħ=bba* 'rather tall'. Particles, conjunctions, and adjectives, constructions, cut-off words, and repetitions are also identified as sources of DMs. The DM *lələ* 'agin', *ʔɨbba* 'rather', and *ʔɨmma* 'so'\'assertive focus marker' are examples of particle DMs.

Predicates (phrases) like *ʔams'ɨʔ-u-ll-əj* (bring:IMP-SJ:2SM.H-BEN-1S) 'bring something to me' that signals planning process and *ʔaj-χon-χu-j* (NEG-become:IPV-SJ:1S-NEG) 'I am wrong' that signals a self-initiated rephrasing are examples of DMs. Vocatives are also DMs that function to call the attention of an addressee. *kaʔu=χə* 'what is next?' and *ʔɨmma=χə* 'so what?' are examples of DMs that are formed from a group of meaningful morphemes.

Morphologically, DMs are peripheral. Though there are some proclitics, most of the DMs are attached after all derivational and inflectional morphemes are suffixed to a host constituent. Modifiers, definite articles, intensifiers, and quantifiers do not modify DMs. Though there are few DMs that have morphemes that mark agreement and aspect (*ʔams'ɨʔ-u-ll-əj* 'bring:IMP-SJ:2SM.H-BEN-1S) 'planning process' (lit.: You bring to me), most DMs do not inflect for grammatical functions. Syntactically, DMs appear in any position of a segment: in initial, medial, and final. Though the removal of many DMs from a syntactic unit does not bring meaning difference, the removal of the enclitic DM =*s*, as an instance, brings a change in mood and nature of a host clause.

Semantically, just a few DMs were found to have a conceptual meaning. Pragmatically, DMs were found to be multifunctional. A DM might have two functions at a time; for example, the DM =*s* functions as a focus marker and subordinator at a time. A DM might also have different functions in different contexts. For instance, the DM =*s* functions as assertive focus marker and presentational focus marker in different contexts.

CHAPTER SIX: FUNCTIONAL FEATURES OF DMS

6.1. Introduction

In daily interaction, DMs have different functions. Some DMs function to structure a discourse; they are used to create a cohesive discourse and facilitate a conversation. Some other DMs are used to mark a 'listenership' among participants. Besides, there are some DMs that function to mark either how a participant evaluates a message of a text or state a source of knowledge or information a speaker presents. Moreover, some other DMs mark which unit/segment of discourse has given emphasis. Thus, this chapter discusses how DMs function as discourse cohesion devices, backchannels, evaluating a message and providing a source of information, and as focus markers.

6.2. Structural Functions of DMs

As briefly indicated in *§§* 2.2.1. and 5.2.1., DMs minimize the processing effort needed to a hearer to properly interact with a speaker. DMs are one kind of verbal items that help a hearer easily understand an intended message of utterances from a speaker. Parallel to this, DMs that are integrated with the host utterance function as connectors; unintegrated DMs play a role in managing a conversation. In other words, DMs that are integrated with the host utterance contribute to the coherence (well-formedness) of a discourse. The later DMs manage the 'sequential structure of dialogue' such as managing turns, structuring topics, and framing participants. The following few pages present a brief explanation with some examples of how DMs in the Rayya Tigrinya function in maintaining a coherent discourse and in managing a conversation flow.

6.2.1. Textual Functions of DMs

DMs are one of the linguistic devices that make discourse more coherent and used to organize it either on a local or on a global level. When a DM signals relationship between two adjacent segments, it serves on a local level. When a DM marks a relationship between two distant segments, it functions on a global scope.

Some DMs signal the introduction of a new topic. When a speaker either starts to talk about a topic, switches from talking about a topic to another, or ends a discussion, s/he uses DMs that signal an introduction of a new topic.

[These turns are extracted from a long dialogue that was recorded on a market day (at a market place); the example contains the first turns of that long dialogue]

(*136*) ***Chercher 1-3-1Gt 01 (136)***

ʔintin dalna nəβrina ʔizi

ʔintin	dalij-na	nəbr-na	ʔiz-i
3SM**DM_PLNPRC*	search-1PL	AUX:PRV-1PL	PRV.DEM-3SM

'We are looking for something.'

As depicted in example (136) above, the first constituent of the first turn of the interlocutor is the DM *ʔintin* 'so-and-so, something' which has twofold functions. It marks a cognitive process is undertaking in the speaker's mind to remember something that they are talking about on the one hand, and it marks seeking attention of the addressee and introducing a new topic on the other.

In example (137) below, the DM *kaʔu* 'then' signals a speaker is moving from listening and describing the steps of the entire stew making prosses to end the narration.

[S who is the main speaker of narration is listing the spices needed to prepare flour]

(*137*) ***Addisho Making Stew S 62 (137)***

sʼaʕida ʃingurti taʔitijəllu

sʼaʕida	ʃingurti	ti-ʔa-ʔitij-ə-ll-u
white	onion	IPV-CAUS-enter-SJ:2SM-BEN-3SM

'You add garlic into it.'

Addisho Making Stew D 46

ʔihim

ʔihim

DM_STINF

'I see, please proceed to narrate.'

Addisho Making Stew S 63

kaʔumma bəkʼkʼa

kaʔu-mma	bəkʼkʼa
then**DM_CHR**-DM_FOC	DM_EVL

'That is all.'

At a textual level, DMs mark an end of narration or close a dialogue. Globally, DMs may signal the relationships between a prior topic and a current topic, getting back to a topic after digression, and to sociocultural contexts. In most cases, DMs that mark globally are found to appear at the beginning and end of digression.

[The following extract is taken from a long narration of engagement process in Rayya; it was narrated by an old woman who lives in Chercher town]

(*138*) **Chercher 1-6-1 Wg 235**

baʕɨlatom lɨʔamənllu lɨfətəwuwwo mɨʔɨtaw naχəzi ʔanə s'ɨbuχ' jɨʔə dɨβɨl

baʕɨl-atom	lɨ-ʔamən-ll-u	lɨ-fətəw-u-ww-o	m-ʔɨtaw	na-χəzi	ʔanə
self-3PL	REL-trust:CN-BEN-3PL	REL-love:CN-SJ:3PL-Ø-OJ:3SM	VN-enter	POSS-now	1S

s'ɨbuχ'	jɨ-ʔə	dɨ-bɨl
good	COP-1S	REL-say:1S

'I believe the current one that is marrying who they like is better.'

Chercher 1-6-1 Wg 236

tamma jɨʔu hamʔu jɨʔu nəβərə dəʔam məsəl ʃəgə jɨʔu ləmi

tamma	**jɨ-ʔu**	ham-ʔu	jɨ-ʔu	nəbər-ə	dəʔam
DM_EVL	**COP-3SM{{DM_TRNEND}}**	like-that:3SM	COP-3SM	exist:PRV-3SM	DM_FOC

məsəl	ʃəgə	jɨ-ʔu	ləmi
right	good	COP-3SM	today

'It was like that but freedom is good.'

The speaker in example (138) (Wg 236) spoke out the phrasal DM *tamma jɨʔu* (lit.: 'that is nothing') to signal a speaker is to end one's narration. The speaker was explaining the differences between an old and the current engagement process. Using the DM *tamma jɨʔu* that is formed from three forms that are *ta-* 'what', *ʔɨmma* 'an evaluative particle', and *jɨʔu* 'copula', she closes the discussion by indicating that it is the current one that she supports. Some DMs in Rayya Tigrinya are used to signal that a speaker is either to close the discussion or to give a turn to the interlocutor. See also example (139) to see how DMs in Rayya Tigrinya signal a shift from a detailed explanation to the main topic.

[The main speaker, Wg, is telling the contribution of Chercher as a strategic area to Weyane in the time it fought against Dergue]

(*139*) **Chercher 1-6-1 Wg 446**

kaʔumma taj nɨβɨl

kaʔumma	taj	nɨ-bɨl
DM_CHR	DM_Q	IPV:1PL-say **{{DM_CHR}}**

'Then, we have nothing to say.'

Chercher 1-6-1 Wg 447
dəʔam ħajəlom tɨfəltʼɨləχnɨʔodo tələjχonəs mɨsʔu χojnɨna sərħɨna jəna jɨʔu

dəʔam	ħajəlom	tɨ-fəltʼɨlə-χɨn-ʔ-o = do	tələj-χonə = s	mis-ʔu
DM_CHR	Hayelom	IPV-know-SJ:2SH:H-ø-OJ:3SM = DM_Q	NEG-become:IPV = DM_FOC	COM-3SM

χojn-na	sərħ-na	jə-na	jɨ-ʔu
become:CN-1PL	work:CN-1PL	COP:PRV-1PL	COP-3SM

'I just not know Hayelom, but I worked with him.'

What is interesting in example (139) is that the turn (Wg 446) as a unit of language expression is used to signal an end of a detailed discussion; this means it signals an end of a digression. Besides, *dəʔam* 'rather' (Wg 447) is a DM that functions to signal a returning to the main topic after digression (global coherence level). Finally, the last turn (Wg 449) cognitively signals the speaker felt sad, and pragmatically it signals she ends talking and wants to give the turn away to the interlocutor.

At a global level, DMs also do connect messages that we may not find in the given discourse. DMs mark relationships of a content that we fetch from the general context (that is implied) and a content that is given in the co-text.

[A family head (father of the children and husband of the mother) met all the family members home when he came back home from church on Sunday at 12:00 noon.]

(*140*) *ʔɨmma ʔawaʕur maj dastəjom jələj malət jɨʔu*

ʔɨmma	ʔawaʕur	maj	da-stəj-om	jə-ʔalə-j	malət	jɨ-ʔu
DM_CHR	ox:PL	water	REL-drink:SJ:3SM-OJ:3PL	NEG-exist-NEG	to say	COP-3SM

'So, there is no one who let the oxen drink water.'

The DM *ʔɨmma* 'so' is the first constituent of the dialogue; the father spoke the segment at noon where oxen should drink water. However, he found all his family members at home; he understood that no one went for the oxen. This DM, therefore, combines a message that was fetched from the non-linguistic context with a message in the host utterance.

There are still some other DMs that signal the host segment of a discourse is a reformulation of a previous segment. DMs with such textual related function introduce a segment is subjected for improvement and the next segment is the more correct segment that replaces the previous one. The corrected segment may be an explanation or

clarification (parallel to some functions of the English expression '*in other words'*) or a correction for a previous segment like that of the function of '*I mean'* in English.

[The following extract is taken from a long narration of engagement process in Rayya]

(*141*) **Chercher 1-6-1 Wg 223**

wala gʷal təχonətlə dɨwə.. dɨwədi ʔɨχələ hɨβəki ʔɨnhəχu wɨχajja

wala	gʷal	tə-χon-ət=lə	dɨwə..	dɨ-wədi	ʔɨχələ
DM_FOC	girl	if-become-3SF=DM_FOC	DM_HST	all-son	such-and-such

hɨbək-i	ʔɨnhə-χu	wɨl-χa-jj-a
give:PRV:SJ:1S-OJ:3SF	exist:PRV-3SM	say:CN-SJ:2SM-ø-OJ:3SF

'Even a girl does not admit if ordered to marry someone she does not know.'

Chercher 1-6-1 Wg 224

ʔaj ʔajməslə.. jələj malətəj jɨʔu

ʔaj	ʔajməslə..	jəʔalə-j	**malət-əj**	jɨ-ʔu
DM_EVL	DM_CNVRPR	NEG-exist:IPV-NEG	to say-SJ:1S**DM_CNVMNG**	COP-3SM

'I mean, there is no such thing these days.'

The DM *malətəj* 'I mean' is a verbal noun that functions as a DM here for example (141) (Wg 224). Specifically, it is used to signal a reformulation and/or rephrasing. The correction is highlighted by the cut-off word before the verbal noun. So, the speaker is correcting her diction. She was almost to use *ʔajməsɨlɨj* 'it does not seem to work' but she notices using *jəlləj* 'there is no' which is followed by the verbal noun *malətəj* is better than the former one, and the DM marks a correction of the preceding segment of the discourse. In such a case, *malətəj* is also used to signal the host segment is a conclusion of the specific points under discussion or the general speech.

[Lm was narrating how Rayyan women make ready sasla ‘a traditional beauty making’. She was narrating how to clean it before it is used to coloring out their hands.]

(*142*) ***Chercher 1-4-1Lm 019 (142)***

ʔɨ ʔaħɨna bɨkara nəgər jəna nɨħasβo

ʔɨ	ʔaħɨna	bɨ-kara	nəgər	jə-na	nɨ-ħas’b-o
DM_PLNPRC	1PL	INST-knife	3SM	COP-1PL	IPV-wash:SJ:1PL-OJ:3SM

‘We use nife.’

Chercher 1-4-1D 15
bɨkarra

bɨ-karra

INST-knife

‘Using a knife!’

Chercher 1-4-1D 16
ʔɨh

ʔɨh

DM_CNFATN

‘Okay, I am listening to you, please proceed.’

Chercher 1-4-1 Lm 020

kaʔu nɨχuʔɨχuʔo

kaʔu	nɨ-χuʔɨχu-ʔ-o
then\DM_CHR	IPV:SJ:1PL-pound-ø-OJ:3SM

‘Then we pound it.’

The adverbial DM *kaʔu* ‘then’ is a coherence marker that is expressing the relationship between two adjacent utterances. This is true for the main speaker does not switch her speech to a different topic. The interruption by the interlocutor using the DM *ʔɨh* ‘Okay, I am listening to you; please proceed’ also didn’t mean to switch the point of discussion but to urge the main speaker to keep continue talking. Thus, the DM *kaʔu* ‘then’ expresses the host utterance is the next step to the previous utterance; it functions locally.

There are also DMs that signal an additive, explanation, and stating a series of steps of doing or explaining something. DMs with such functions are termed as strengthening language expressions, DMs.

[The following extract is taken from a long narration of engagement process in Rayya; this particular extract is about the advantages that a family of a will be bride can get from a family of a bridegroom]

(*143*) **Chercher 1-6-1 Wg 241**

lələ χ'aβʕi tɨχonllolə ʕat͡ʃ'uduja βɨlχa

lələ	χ'abʕi	tɨ-χon-llo = **lə**	ʕat͡ʃ'ud-u-ja	bɨl-χa
DM_CHR	harvest	when-become:IPV-3SM = **DM_FOC**	reap:IMP-2PL- DM_EVD	say:CN-2SM

'Again, in the time of harvest, let them know to collect.'

Chercher 1-6-1 Wg 242

ʔɨ jɨʔɨzəz

ʔɨ	jɨ-ʔɨzəz
DM_PLNPRC	PASS:IPV:SJ:3SM-order

'They will be ordered.'

The adverbial DM *lələ* 'again' is an additive DM that signals the forthcoming segment is an additional explanation of the previous example. It is used to express that the previous segment and the host utterance are examples of the same argument; it functions as strengthening argument marker. Likewise, we can discuss how DMs are used to express adversative relations between two adjacent segments of a discourse.

[The main speaker is telling how a son of her relative is too black so that cannot trust her relative is the father of that baby boy]

(*144*) **Fachagama FN3-DM5**

mɨs χalʔaju mənəʔom s'ələmtiʔ

mɨs	*χalʔaju*	*mən-ʔom*	*s'ələm-ti*
with	Kalayu	who-SNG	black-PL

'Is he more black than Kalayu?'

Fachagama FN3-HT7

waj taχojnχa χalʔaju sɨmma ʔaj χ'ajɨħɨj dəjʔu

waj	ta-χojn-χa	*χalʔaju*	**sɨmma**	ʔaj-χ'ajɨħ-ɨj	də = jɨ-ʔu
DM_EVL	what-become:PRV-3SM	Kalayu	**DM_FOC**	NEG-red-NEG	DM_Q = COP-3SM

'How you dare compare him with Kalayu who is by far bright.'

As can be seen in example (144) above, the focus marker *sɨmma* 'rather' has an adversative (selective contractive focus marker) function. This DM is used to express that the boy is by far black than Kalayu who actually is black. There is no clear comparative degree here, but the speaker is expressing she disagrees on comparing the color of Kalayu

with that of the boy; this DM is used as a selective contrastive focus (adversative) marker. Nonetheless, it is used as a focus marker in a different context as in *ʔiɬsɨmma* 'Indeed, it is true.'

6.2.2. Conversational Management

So many DMs in Rayya Tigrinya function in facilitating conversation between participants. Some DMs signal that the current speaker wants to give a turn to another participant; thus, DMs are used for different interactional functions. Some other DMs are used to structure and manage dialogical exchanges, and to let the addressee involve in the interaction. This means DMs are used frequently to fulfill various types of dialogical functions.

Dialogical functions are features of daily interaction such as giving and taking a turn, urging for the continuation of the current topic, summarizing opinions, ending a talk, and urging to hold a floor.

Some DMs signal a speaker's acknowledgment for getting a turn and starts to control the floor. Such DMs always appear in an initial position, and they function as markers of the planning process on how to start talking. In the following example, observe how the speaker uses *ʔiʃʃi* 'okay' to take a turn and to try to remember where and how to start.

[A research assistant asked a man to tell him his personal history. The research assistant gave the man some directions on what parts of his history should be part of the narration.]

(*145*) **Maichew FN 2 RA 04**

bəl hamti dɨs'əwəχuka gəβərχa s'ɨwəjəni

bəl	ham-ʔɨt-i	dɨ-s'əwəj-χu-ka	gəbər-χa	s'ɨwəj-ə-ni
say:3SM	like-DST-3SM	REL-tell:PRV-SJ:1S-OJ:2SM	do:IPV-3SM	tell:IMP-SJ:2SM-OJ:1S

'Tell me based on what I told you.'

Maichew FN 2 RC 03

ʔiʃʃi… suməj matʃ͡tʃə ʔasgədə ʔijju

ʔiʃʃi…	sum-əj	matʃ͡tʃə	ʔasgədə	ʔijj-u
DM_TRNTK	name-POSS:1S	Mache	Asgede	COP:IPV-3SM

'Okay, my name is Mache Asgede.'

The particle DM *ʔɨʃʃi* 'okay' in example (145) signals a starting to take the floor. When *ʔɨʃʃi* 'okay', along with its extended intonation, appears at a turn-initial, it marks the speaker is planning how best to start his turn or trying to bring a passive knowledge active. In this regard, RC is trying to remember the instructions forwarded to him. Using *ʔɨʃʃi* 'okay', RC is also informing the listener that he is ready to take the turn; *ʔɨʃʃi* 'okay' is used as a DM at cognitive and at conversation management domains. It is used either as a marker of turn-taking and cognitive process that is thinking how to start to talk or as both turn-taking and planning processes simultaneously; thus, it has two functions at a time.

DMs are also found to function at an interpersonal level that can be considered as part of conversational management. In such a case, DMs mark a shared knowledge among participants, show responses (like agreement, confirmation, and acknowledgment), indicate the attitude of a speaker and mark stance towards propositional meaning. In the following example, see how a DM is used to signal a shared knowledge between participants.

[This extract is taken from a tale that is about a man and a fox, and it was recorded in Addisho]

(*146*) **Addisho Tale Two BR 45 *(146)***

χalβi ħɨzχa χəjdɨχa ʔɨmma ʔabliʕəja ʔɨlomo

χalbi	ħɨz-χa	χəjd-χa	ʔɨmma	ʔa-bliʕ-a-ja	ʔɨl-om-o
dog	hold:CN-SJ:2SM	go:CN-SJ:2SM	DM_FOC	CAUS-eat:SJ:2SM-OJ:3SF-DM_FOC	say:PRV-SJ:3PL-OJ:3SM

'But take a dog and let the dog eat her.'

Addisho Tale Two BR 48

rɨʔɨχamma s'ɨbuχ' hamgəβərət malət jɨʔu

rɨʔɨj-χa = mma	s'ɨbuχ'	ham	gəbər-ət	malət	jɨ-ʔu
see:CN-SJ:2SM = DM_FOC	good	as\DM_CHR	do:PRV-SJ:3SF	to say	COP-3SM

'You see! The fox did something good, but they want the fox to be killed.'

The constituent *rɨʔɨjχamma* 'you see' in example (146) segment (BR 48) is used to signal a shared knowledge that the speaker believes the addressee understands from the general message of the tale. The fox told the mam how to kill the snake. Though the fox has done

good for the man, the family of the man wants the fox to be killed. The narrator, using the DM *riʔijχamma* 'you see', is trying to mark this message is common to him and his interlocutor.

Cognitively, DMs are said to be reflexive for they help a hearer understand what a speaker is mentally processing in a talk-in-interaction. Reflexivity means the speaker's skill and understanding of linguistic expressions and manner of speaking should be used to say something. These decisions, in most cases, are a cognitive process that is hidden from the interlocutor's observation. When a speaker uses linguistic expressions like DMs (non-linguistic mechanisms like facial and gesture expressions also are other devices), they may help a hearer to uncover the ongoing hidden thinking processes in the speaker's mind; DMs are important devices in making interaction very smooth.

[Wg is describing why and when the obelisk near Chercher is built]

(*147*) **Chercher 1-6-1 081**

dɨl bɨdħazɨna jɨʔu dɨtɨsərħə

dɨl	bɨd-ħaz-na	jɨ-ʔu	dɨ-tɨ-sərħ-ə
victory	after-hold:PRV-1PL	COP-3SM	REL-PASS-do:PRV-3SM

'It was built after we won.'

Chercher 1-6-1 Wg 082

ʔabʔu kəbabi jɨʔu jɨʔu ʔɨsa ʔɨta k'umnəgəra ʔɨsa jɨʔa malətəj jɨʔu

ʔab-ʔu	kəbabi	jɨ-ʔu	jɨ-ʔu	ʔɨsa	ʔɨt-a	k'umnəgər-a
LOC-DST:3SM	around	COP-3SM	COP-3SM	3SF	DST-3SF	significant-DFE:3SF

ʔɨsa	jɨ-ʔa	**malət-əj**	jɨ-ʔu
3SF	COP-3SF	**to say-**POSS:1S	COP-3SM

'It is about that time, and I mean the history of the obelisk is what I told you.'

As indicated in the above example, the verbal noun *malətəj* 'I mean' is a DM that marks a reformulation or paraphrasing. It lets a hearer easily associate the meaning of the host segment with the meaning of the previous one, i.e. the host segment of the discourse is a reformulated one of the previous segments of the discourse. In some other contexts, it may let a hearer ready to hear a rephrasing of a previous segment.

Rayya Tigrinya speakers also use different mechanisms to take a turn from interlocutors. For instance, clearing throat is a signal to claim for taking a turn. Besides, turns sometimes are known based on general cultural knowledge such as age, gender, and academic status. Moreover, turn-taking is also marked through some linguistic units. DMs are particular for such function: fillers, particles, and constructions are used to signal a participant claims to take the floor.

[About 12 individuals were discussing if it would be okay if the researcher recorded their speech while they were together to present their prize to God. Some of them were against the recoding while the others support the recoding.]

(*148*) **Neqsege FN7-AL 02**

ʔaβzi ħatʼijjat ʔajnisraħ dəʔam sɨləbahlna tawgaʕɨna gizzaʕ jəβulluj

ʔab-ʔɨz-i	ħatʼijjat	ʔaj-n-sraħ	dəʔam	sɨlə-bahli-na
LOC-PRX-3SM	sin	NEG-IPV:SJ:1PL-do	DM_FOC	about-culture-POSS:1PL
ta-wgaʕ-na	gizzaʕ	jə-bull-u-j		
if-talk:IPV-SJ:1PL	problem	NEG-have:IPV-SJ:3SM-NEG		

‘Here in this religious association, it is a sin that we should ban to talk about, not about our culture.’

Neqsege FN7-HF 01

gɨzzaʕɨjdo nɨgβərɨj

gɨzzaʕ-ɨj-do	nɨ-gbər-ɨj
something-DM_PLTR-DM_Q{**DM_PLNPRC**}	JUSS:1PL-do-DM_PLTR

‘Please let me talk and here me.’ [lit.: Let us do something.]

Neqsege FN7-DN 01

nɨʕamma

nɨʕa = mma

come:IPV-2SM = DM_FOC **{DM_TRNTK}**

‘Please give me a chance to speak.’ [lit.: Please come.]

Neqsege FN7-AL 03

dɨgodɨʔənna jəwwuluj

dɨ-godɨʔ-ə-nna	jə-wwul-u-j
REL-harm:IPV-SJ:3SM-OJ:1PL	NEG-have:IPV-3SM-NEG

‘This never harms us.’

Neqsege FN7-DN 02

ħazənnimma

ħaz-ə-nni = mma
hold:IMP-SJ:2SM-OJ:1S = DM_FOC **{DM_TRNTK}**
'Please let me speak and you hear me.' [lit.: hold me.]

Neqsege FN7-PR 01
ʔɨntɨn dəmma nɨgβərɨj

ʔɨntɨn	də = mma	nɨ-gbər-ɨj
DM_PLNPRC	DM_Q = DM_PLTR	JUSS:SJ:1PL-do-DM_PLTR **{{DM_TRRNTK}}**

'Please let me tell you what we need to do.' [lit.: Let us do something.]

The DMs *gɨzzaʕ* 'something' (HF 01), *ʔɨntɨn* 'so-and-so' (PR 01), *nɨʕamma* 'please come' (DN 01), and *ħazənnimma* 'please catch me' (DN 02) mark a claim for a turn. Of course, there also are cases where a participant snatches a turn from an interlocutor; however, taking a turn without politely requesting is considered as impolite. The participants use linguistic expressions (also meta-linguistic devices) to make the dialogue very smooth.

In some other cases, a speaker uses some DMs to mark that s/he is done and to allow the interlocutor to take a turn.

[This is taken from a long narration of engagement process in Rayya by an old woman]

(*149*) **Chercher 1-6-1 Wg 235**
baʕɨlatom liʔamənlu lɨfətəwuwwo mɨʔɨtaw naχəzi ʔanə s'ɨbuχ' jɨʔə dɨβɨl

baʕɨl-atom	lɨ-ʔamən-lu	lɨ-fətəw-u-ww-o	mɨ-ʔɨtaw	na-χəzi	ʔanə	s'ɨbuχ'
self-3PL	REL-trust-3PL	REL-love-SJ:3PL-Ø-OJ:3SM	VN-enter	POSS-now	1S	good
jɨ-ʔə	dɨ-bɨl					
COP-1S	REL-say:1S					

'They marry anyone they loved, and I found this better.'

Chercher 1-6-1 Wg 236
tamma jɨʔu hamʔu jɨʔu nəβərə dəʔam məsəl ʃəggə jɨʔu ləmi

tamma	jɨ-ʔu	ham-ʔu	jɨ-ʔu	nəbər-ə	dəʔam	məsəl	ʃəggə
DM_END	COP-3SM	like-that	COP-3SM	AUX:PRV-3SM	DM_FOC	freedom	good
jɨ-ʔu	ləmi						
COP-3SM	today						

'It was like that but the right is very good.'

For example (149) segment (Wg 236), *tamma* 'so what' signals the speaker is summing up a comparison between the old and the current engagement process and returning to

the main topic after digression. Though in this particular example, the DM clearly signals winding up a detailed discussion of a topic and signaling to return to the main topic after digression and give the turn to the addressee, in other contexts, it may only signal winding up a point of discussion. The speaker may still want to hold the turn to talk about another related topic.

As depicted in the following example, the coordination conjunction DM *ʔɨnna* 'and' functions to return to the main point of discussion after a detailed discussion had been made.

[This extract was recorded in Chercher town, and it is taken from the initial part of a dialogue. Wg is defending that she has no much to talk about for she is forgetting the history of the locality while the researcher is explaining the purpose of the recording.]

(*150*) ***Chercher 1-6-1 D 024***

ʔɨnna… ʔɨ ʔɨzi hamzi ʕajnət naj maħɨbərəsəβ… fɨlt'ət dəmmo la-χ'ərəjə jɨʔu lɨχədlo

ʔɨnna…	ʔɨ	ʔɨz-i	ham-ʔɨz-i	ʕajnət	naj
and\DM_PLNPRC	DM_PLNPRC	PRX-3SM	like-PRX-3SM	type	POSS
maħɨbərəsəb…	fɨlt'ət	dəmmo	la-χ'ərəj-ə	jɨ-ʔu	lɨ-χəd-ʔɨl-o
society	knowledge	DM_FOC	PROG-absent	COP-3SM	PROG-go:IPV-AUX:CN-SJ:3SM

'Such kind of social knowledge is being forgotten by the community.'

Chercher 1-6-1 Wg 032

ʔɨwaj ʔɨwwə lat'əfʔə jɨʔu

ʔɨwaj	**ʔɨwwə**	la-t'əfʔ-ə	jɨ-ʔu
DM_STINF	**DM_STINF**	PROG-cease:IPV-3SM	COP-3SM

'I can see that you are right it is ceasing.'

Stating who he is and where he came from, D reintroduced the main point of discussion that was presented by another interlocutor in the previous segments of discourse. The point of discussion was persuading Wg to tell the history and culture of the area that she earlier refused to do so. Using the DM *ʔɨnna* 'and' (D 024), along with suspended intonation, 'planning process' is used to reintroduce an old topic after a shift to detailed explanations.

6.3. Backchannels

In the current study, backchannels are understood as linguistic expressions that are short messages that are conveyed by English expressions such as 'yes' and 'uh-huh' that the person spoke without relinquishing the turn (Yngve 1970: 568; (see also Onodera 2004:129-130). Backchannels may specifically function either as continuers, as attention confirmation seeking devices, as confirmation attention markers, or as markers of stating information. Backchannel refers a some 'response cries' expressions that includes some 'non-lexicalized, discrete interjections' which have different functions at different socially situated events.

In daily interaction, in order to maintain smooth communication, participants show their 'listenership' to one another. When one participant (a speaker who holds a turn) speaks, the other participant (a listener) expresses his/her cooperative attitude to show his/her interest in the topic the speaker is talking about, or to affirm the listener is giving attention to what the speaker is speaking. By doing so, the listener also comments s/he is happy the way the speaker speaks and handles the flow of ideas. Using DMs in general and backchannel devices in particular help to achieve such cooperation.

In daily interaction, we usually notice that there are at least three worlds namely: the private world that is the covert thinking of the speaker; the other's world that is the covert world of the addressee that is invisible to the speaker, and the shared knowledge that is commonly shared between the speaker and the addressee. Backchannels that correspond to responsive utterances help an interlocutor understand what a speaker is processing inside her/his mind. In other words, such linguistic devices help an interlocutor share the unstated knowledge of the speaker.

6.3.1. Continuers

One of the functions of backchannels is to signal a continuer. They are used to display the "understanding of content, support toward the speaker's judgment, agreement, strong emotional response, and minor addition, correction, or request for information" (Onodera 2004: 130).

Most of the summons (continuers) in Rayya Tigrinya not only mark the speaker's stance that the other participant should still hold the floor, but they also function as devices of urging that the speaker holds the turn. Urging a speaker to hold the floor means either to encourage an interlocutor to begin talking or to return to a turn after a digression. Urging means to let a speaker continue on the development of a topic of interaction.

[The following text is a dialogue held between a research assistant and an old woman who is an informant in the study; it is an introduction part of a long informal interview]

(*151*) ***Chercher 1-3-1Gt 10 (151)***

ʔɨntɨn nəβuru ʔɨʒom χ'olʕu ʔagaʔɨʃ jɨʔom ʔɨmma

ʔɨntɨn	nəburu	ʔɨz-om	χ'olʕu	ʔa-gaʔɨʃ	jɨ-ʔom	ʔɨmma
3SM\DM_PLNPRC	exist:PRV-3SM	PRX-3PL	child-PL	PL-guest	COP-3PL	DM_FOC

'We are here to ask you something; these boys are guests.'

Chercher 1-6-1 Wg 010

ʔɨh

ʔɨh

DM_CNFATN

'I am listening to you, go ahead.'

Chercher 1-6-1 Gt 11

sɨləzi ħawəlti gələ mɨnamɨn

sɨlə-ʔɨz-i	ħawəlti	gələ	mɨnamɨn
about-PRX-3SM	obelisk	something	so-and-so

'About the obelisk and related things…'

Chercher 1-6-1 Wg 012

ʔɨh

ʔɨh

DM_CNFATN

'I am listening to you, go on talking please.'

The particle DM *ʔɨh* (see Wg 010 & Wg 012) for example (151) is an aside. Asides are short signals that are inserted by a speaker to signal that an interlocutor is willing to listen to the interlocutor. Such backchannel devices are DMs that support the main interlocutor to hold on the turn. They also function as language devices that urge the main speaker to speak more. Such language features, in most cases, appear in overlap

with the utterances of the main speaker, and the main speaker does not need to give the turn away. Therefore, the DM *ʔɨh* does not signal a claim for a turn rather yields the turn to the main speaker.

As can be observed from example (151), the speaker speaks the DM *ʔɨh* though there is no urging device from the interlocutor. The other participant (Wg) speaks the DM *ʔɨh* (Wg 010 & 012) to confirm that she is attentively following the utterances of the main speaker (Wg). In this case, *ʔɨh* marks how Wg is ready to listen to the narration and wants Gt to keep the turn, and Wg has no question.

Another thing we need to notice here is that DMs like *ʔɨh* and *hɨh* are used commonly to confirm attention in two cases. When seeking attention is explicitly marked on one hand, and when seeking attention is not marked. Since *ʔɨh* and *hɨh*, along with flat intonation, stand for 'I am listening, please continue' or 'I am surprised with what I am hearing, please proceed for I want to hear more'. They are used as continuer markers in spontaneous speech as also discussed in § 6.2.2 below.

6.3.2. Attention Seeking

Language units like 'terms of address', 'courtesy phrases (Pardon me)', and 'physical devices' (tap on the shoulder) are identified to be attention-getting devices. In other words, in a natural language interaction, participants use verbal or nonverbal devices to cooperate with each other. Call attention devices function to seek attention, to give a focus to the coming part of the discourse, and thus appears before new information. Calling a hearer's attention to what the speaker is about to say is an instance of call attention. Call attention can be anaphoric when it is used to reinforce, asks about, or suggests the validity of the given information. Call attention language devices can also be used as anaphoric and cataphoric simultaneously when they point to backward and forward.

In daily interaction, a listener sometimes wants the speaker to be sure that the listener is following attentively. The speaker also wants to know how her/his propositions are relevant to the addressee. Linguistic devices like interjections and particles that are used

to know whether an interlocutor is actively engaged in listening are attention-seeking. Like calling somebody's name, occupation status, social status, and titles, vocative pronouns are used to call the attention of a listener or are used as devices to signal call attention.

[This extract is taken from an animal tale that was recorded in Addisho town; the specific extract is a debate between a lion and fox that it is either a cow or an ox that gives birth]

(*152*) **Addisho Tale One BR 21 (*152)***

waj ʔatta ʔərə ħɨdəg ʔambəssa

waj	ʔatta	ʔərə	ħɨdəg	ʔanbəssa
DM_EVL	2SM\DM_ATN	DM_PLTR	stop:IMP:SJ:2SM	lion

'Please, you (lion) are wrong.'

Addisho Tale One BR 24

ʔajja hambəssa ħɨdəg ʔɨllatto

ʔajja	**ʔanbəssa**	ħɨdəg	ʔɨll-a-tt-o
2SM\DM_H	**lion\DM_ATN**	stop:IMP:SJ:2SM	say:PRV-SJ:3SF-ø-OJ:3SM

'The fox begged Mr. lion to stop arguing.'

In example (152) (BR 24), *ʔajja ʔanbəssa* 'Mr. lion', which is a noun phrase, is a call attention device. However, there might be cases where *ʔanbəssa* 'lion' and *ʔajja* 'you (2sm.h)', independently used to call attention. The vocative pronoun for 2sm that is *ʔatta* in (BR 23) shows that there are cases where pronouns can be used as attention-calling devices.

DMs that mark a request for attention are most difficult to translate to other languages like English. While translating, the researcher, therefore, considered their function in the context they existed. In such cases, most of the markers of requesting for attention were found to be parallel to interrogative sentences.

Interjection is one of the language expressions that functions as 'call attention' devices, as expressions to disclose 'speaker's emotional reaction', as 'responding' devices to questions, and to signal the speaker wants to hold on a floor.

[S, the main speaker, is narrating how to make *s'əbħi ʃiro* that is a common Ethiopian stew to the researcher who is one of the listeners of the main speaker.]

(*153*) ***Addisho Making Stew S 23 (105)***

kaʔu ʔarijχa jɨfuχ'foχ'

kaʔu	ʔarij-χa	jɨ-fuχ'foχ'
then\DM_CHR	clean:CN-SJ:2SM	IPV:PASS:SJ:3SM-boil

'Then, after you clean it, it will boil.'

Addisho Making Stew S 24

ʔɨ?

ʔɨ

DM_ATNR

'Are you following me?'

In the middle of the narration, the narrator (S) wants to check if she is clear to her interlocutor (D) (or D is following her narration attentively). Instead of using language units like *rɨdəʔəkallo dɨjʔu*? 'Is that clear to you?', *mɨs ʔanə dəχa?* 'Are you with me?' or *tɨsəmʕəniləχadə*? 'Are you listening to me?', the speaker prefers to use *ʔɨ,* along with its interrogative pitch (high pitch). The interlocutor (D) in his turn confirms he is attentively following the other participant (S) that is marked *by ʔɨʃʃi* 'Sure, I understand you'. The particle DM *ʔɨ*, along with high pitch, in most cases appears in an utterance final position.

In this case, *ʔɨ* is an attention-getting device ("summons" to use Schegloff's (1972) term. The particle DM *ʔɨ* functions to let the listener be cognizant of the previous part of the discourse (thus anaphoric), and it calls the attention of the other participant to the following utterance (thus cataphoric for it appears before the new information). The DM *ʔɨ* is interpreted as both anaphoric and cataphoric for it marks the question if the previous example was clear and calls the attention of the listener to the next part of a discourse. The DM *ʔɨ* is an interjection that points to both directions, backward and forward, at a time. In the following example, the backchannel ʔɨ, along with the high pitch, appears in a bit different context.

[In Addisho town, S is describing how to make Shiro so that can be cooked.]

(*154*) ***Addisho Making Stew S 32 (154)***

χ'alwχa jɨt͡ʃ'ɨt͡ʃ'əj

χ'alw-χa ji-t͡ʃ'ɨt͡ʃ'əj

roast:CN-2SM IPV:PASS-grind:SJ:3SM

'After you roasting, ground it.'

Addisho Making Stew D 27

hɨh

hɨh

DM_CNFATN

'I am listening to you, please continue.'

Addisho Making Stew S 33

ʔɨ?

ʔɨ

DM_ATNR

'Have you got me?'

Addisho Making Stew D 28

ʔɨhɨm

ʔɨhɨm

DM_STINF

'I understand you, please proceed to narrate.'

In this example, the speaker (S) still wants her interlocutor (D) to explicitly confirm her ideas are clear, but she seems certain about that. The DM *ʔɨ*, along with interrogative pitch (in S 33), marks positive confirmation attention-seeking. The DM *ʔɨ* in this example means 'I am sure it is clear?'. The particle DM *ʔɨhɨm* (D 27) marks beyond confirming attention. It means 'I have got new and surprising information', 'stating information' or 'miritativity', which is a cognitive process.

This linguistic device has a similar reading though it is in a different context. It signals the speaker knew that she is giving very relevant information and felt happy for she catches her interlocutor's message.

[In her house located in a small village in Neqsege, a grandmother is telling how she felt bad about her son who lives in Addis Ababa as follows]

(*155*) **Neqsege FN4 GM 05**

ħadə ʔissu wəldəjjo ʔissullə hamʒi χojnu

ħadə	ʔissu	wəld-ə-jj-o	ʔissu-lə	ham-ʔiʒ-i	χojn-u
one:M	3SM	born-SJ:1S-Ø-OJ:3SM	3SM-DM_FOC	like-PRX-3SM	become:PRV-3SM

'I have just him, and he is the way he is.'

Neqsege FN4 GM 06

ʔɨʔ

ʔɨ

DM_CERT

'I am so sad.'

Neqsege FN4 GM 07

jɨħməχ'u jɨs'əbχ'u ʔɨnhəwwuwwa dəjbəhaləlu

jɨ-ħməχ'-u	jɨ-s'əbχ'-u	ʔɨnhə-ww-u-ww-a	dəj-bəhal-ll-u
JUSS-bad:CN-3PL	JUSS-good:CN-3SM	exist-IPV-Ø-SJ:3SM-Ø-OJ:3SF	NEG-call:IPV-MAL-1S

'Be they good or bad, it could not be said she has others.'

Thus, *ʔɨ*, along with the high pitch, signals that the speaker is forwarding messages that she felt, if not certain, are relevant. Thus, she is not expecting a confirmation from her interlocutor.

Sometime, however, even if the main speaker speaks a confirmation seeking linguistic device, a listener may not give a device that confirms her/his attention. Thus, when an interlocutor takes the turn to speak, s/he may ignore to respond to the confirming device to the main speaker. This is true, for example, when a listener has a question for an explanation as can be seen in example (156).

[This example is extracted from a description of how to make Shiro; this particular example enfolds some question and answer sessions between the interlocutors on a single step of preparing the Shiro.]

(*156*) ***Addisho Making Stew S 25 (156)***

ʔanfoχ'fuχ'ɨχa s'əħaj ʔawχ'ɨʕɨχa jɨχ'uləw

ʔan-foχ'fuχ'-χa	s'əħaj	ʔa-wχ'ɨʕ-χa	jɨ-χ'uləw
CAUS-boil:CN-SJ:2SM	sun	CAUS-hit:CN-SJ:2SM	IPV:PASS-roast:SJ:3SM

'After you boil and dry it, it will be roasted.'

Addisho Making Stew S 26

hɨh?

hɨh

DM_ATNR

‘Are you following me?’

Addisho Making Stew D 23

χɨndəj məʕalti jɨʔa s’əħaj tɨwuk’aʕ?

χɨndəj	məʕalti	jɨ-ʔa	s’əħaj	tɨ-wuk’aʕ
how many	day	COP-3SF	sun	IPV-hit:SJ:3SF

‘For how many days should it get the heat of the sun?’

Even though the narrator asks if the interlocutor is attentively listening and understanding her narration, the interlocutor jumps to a question for an explanation. The interlocutor (D) asks a question than confirming that everything is clear. This shows that (1) the speaker confirms s/he is attending and is clear with the narration if only the idea is clear, (2) the interlocutor poses a question if there is anything unclear, and (3) the narrator who utters *hɨh*ʔ ‘Are you following me?’ knows her interlocutor can pose a question for an explanation if there is an unclear point at any point in the interaction. This, in turn, implies that the narrator is concerned and wants to make things very clear to her listener.

A rising intonation (interrogative pitch) accompanies a DM to invite the listener’s confirmation and agreement to the message of a segment the speaker and to know if the hearer understands. If the DM is accompanied by suspended intonation, however, it means the speaker is trying to get time to plan how best to express an upcoming idea.

6.3.3. Confirmation Seeking

Confirmation seeking (sometimes called committal) DMs are language units that are used to ask for confirmation, seek an agreement, or wondering. However, these DMs lean to express an agreement with the forwarded message. They are used to seek an agreement, confirmation, and suggestion. A speaker expects a positive response to her/his expectations. Confirmation in this context means the main speaker wants to prove if the

interlocutor agrees for what is claimed. Confirmation seeking, in general, has the senses of *ʔajχonəj dɨjju*? 'Isn't it?' and *ħakʲəjdo*?/*namanəjdo*? 'Am I right?'.

[This example is extracted from a description of how to make oven; the interlocutors are talking about which part of the oven shall be made first.]

(*157*) ***Addisho Making Stew D 16 (157)***

ʔɨza fərnəllo ħantiʔa... ʔɨgra jɨʔa ʔɨwwədo

ʔɨz-a	fərnəllo	ħanti-a...	ʔɨgr-a	jɨ-ʔa	**ʔɨwwə = do**
PRX-3SF:SNG	oven	one:3SG-SNG	leg-POSS:3SM	COP-3SF	**DM_CNFSK = DM_Q**

'Is this for the bottom part of the oven?'

Chercher1-1-2 Bi 081

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes, you are right.'

The particle DM *ʔɨwwə* 'yes', along with the question enclitic *=do*, is used to seek a positive confirmation seeking; the speaker wants the addressee to agree on the point the speaker claims. The speaker (D 16) has asked if his understanding of the subject of discussion is correct. The interlocutor (Bi 081) has confirmed the claim of the previous speaker. Therefore, confirmation-seeking devices demand confirmation from the participant of the interaction. This function also can be expressed using particles and interjections that rarely are replaced by phrases and clauses. Such DMs are translated into full interrogative sentences.

[A man is asking why his friend has slept on midday; this is recorded in Chercher at Wg's home.]

(*158*) **Addisho Tale One BR 14 *(158)***

ʔərəʔ

ʔərə

DM_CNFSK

'Really?'; 'Are you sure?'

Chercher 1-6-1 Wg 017

ʔiʔɨm

ʔiʔɨm

DM_CNF

'Yes, it is like that.'

The DM *ʔərə* 'really?', along with an interrogative pitch, means looking for assurance on what the other speaker has stated. Accordingly, the interlocutor confirms his statement was true using the DM *ʔiʔim* 'Yes, it is like that.'

The confirming DM *ʔɨwwə* 'yes', which is a common DM (commonly a particle that literally means 'yes'), signals a confirmation for an interrogative sentence that demands a confirmation. For example (159) below, (B 02) asks 'Are you ready to record?' to the interlocutor (D) who responds 'Yes, I am ready to record.' (D 07). The *ʔɨwwə* 'yes' in D07 and D09 have the same function.

[This example presents the initial steps of how to prepare Shiro and asking the consent for the audio recording; the example starts from a turn where S shows interest to describe how to prepare Shiro; in the previous turns she was not happy to describe and insisting she does not want to help]

(*159*) **Addisho Making Stew S 10 (*116)**

tiħza dəjʔu?

ti-ħz-a də = jɨ-ʔu

IPV-hold-SJ:2SM-OJ:3SF DM_Q = COP-3SM **{{DM_SKINF}}**

'Are you going to record her narration?' (lit.: Are you going to catch her?)

Addisho Making Stew D 07

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes, I am ready to record her speech.'

Addisho Making Stew S 11

tiħzəni diju?

ti-ħz-ə-ni də = jɨ-ʔu

IPV-hold-SJ:2SM-OJ:1S DM_Q = COP-3SM **{{DM_SKINF}}**

'Are you going to record my speech?' (lit.: Are you going to hold me?)

Addisho Making Stew D 08

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes, I am going to record your speech.'

Addisho Making Stew B 04

bɨχ'alujja kɨʔabijjo jɨʔu

bɨ-χ'al-u = jja	kɨ-ʔabɨj-j-o	jɨ-ʔu
INST-oral-3SM = DM_EVD	IPV:SJ:3SM-defy-OJ:3SM	COP-3SM

'It is difficult for him to remember what you will tell him orally.'

Addisho Making Stew D 09

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes, he is right.'

Nonetheless, the confirmation particle *ʔɨwwə* 'yes' is multifunctional DM (at least it has two readings that are confirmation and evaluation in this corpus) as can be seen in the following example.

[This extract is describing steps on how to prepare Shiro]

(*160*) **Addisho Making Stew S 36 (*160)**

lɨ.. lɨχonə gələfət gələ kəj...hɨlɨjo jɨʔɨrəj ʔɨsu

lɨ..	lɨχonə	gələfət	gələ	kəj...-hɨl-jo	jɨ-ʔɨrəj	ʔɨsu
DM_HST	3SM	trash	3SM	NEG(DM_HST)-exist:IPV-SJ:3SM	IPV:PASS-clean:SJ:3SM	3SM

'If there is some trash, it will be cleaned.'

Addisho Making Stew D 30

ʔɨwwə

ʔɨwwə

DM_STINF

'I understand.' (lit.: Yes.)

The DM *ʔɨwwə* 'yes' in example (160) (D 30), is functioning as an information management marker. The DM marks that the interlocutor (D) understands the message of the utterances for he remembered from the previous language context. It functions as stating the information marker, which was explicitly given in the previous discourse. Besides, *ʔɨwwə* is also interpreted as it signals how the speaker (D) evaluates a text. The speaker (D) refers to as the text is there in the previous discourse, so it is redundancy. The DM *ʔɨwwə* 'yes' is also used to mark that the speaker remembers an old passive idea in his mind. The DM *ʔɨwwə* 'yes' in *ʔɨwwə ʔɨmanəj ʕami jɨʔu dɨməsɨʔə* 'Yes, I am sure it is last year that he came' confirms the internal thinking process in the speaker's mind.

[This is extracted from an animal tale and contains the final turns of that tale]

(*161*) **Addisho Tale One BR 59 <u>Addisho *Tale*</u> One BR 58 (<u>*161)*</u>**

ʔannadiduwwo gədidu

ʔa-nnadid-u-ww-o gədid-u

CAUS-disappiont:PRV-SJ:3SM-ø-OJ:3SM worse:CN-3SM

'It (the ape) disappointed him (the lion).'

Addisho Tale One D 11

ʔɨwwə

ʔɨwwə

DM_CNFATN

'Sure, go on.'

The particle DM *ʔɨwwə* 'yes' in example (161) (D 11) marks that the speaker (D) understands the message of the interlocutor, and the speaker (D) wants the speaker (BR) to proceed with speaking. In other words, the DM signals the speaker has expected the lion to get disappointed by the actions and words of the ape. The speaker may understand the message from the general context, his knowledge, and the perception he has about the message of the tale. Thus, the background information was implied, not given explicitly.

Generally, *ʔɨwwə*, along with =*do,* which is a question marker, is used to form a question that seeks confirmation from the listener. Actually, the next speaker may respond 'yes' or 'no', but interrogative sentences with *ʔɨwwədo* 'Is that?' do expect the listener to confirm in the affirmative. The speaker is asking for confirmation but more leaning the hearer to his belief in the conveyed message. DMs with such functions are confirmation seeking expressions.

6.3.4. Confirming Attention

DMs, among other different ways, are used to mark confirmation (attention is confirmed to the speaker). In rare cases, a turn holder may seek confirmation if s/he suspects the interlocutor is not following the interaction. The interlocutor uses a DM to confirm attention is given and to facilitate the interaction. Confirming attention is used for two reasons: when an interlocutor seeks attention on one hand and by a listener's self-

initiative on the other. Both are helpful to facilitate the interaction between participants of a dialogue.

[In the middle of describing the function of a black blanket (shemane), HA invited the interlocutor to her home to see the practical use of that blanket]

(*162*) **Chercher 1-3-1 D 03 Chercher 1-3-1HA *09* (*162*)**

ʔərəʔ

ʔərə

DM_CNFSK

'Really?'

Chercher 1-3-1 HA 11

ʔɨʔ məχoni jɨʔu ʔadəj

ʔɨʔ	məχoni	jɨ-ʔu	ʔaddi-əj
DM_CNF	mekoni	COP-3SM	country-POSS:1S

'Yes, I am from Mokoni.'

In the above example, using *ʔɨʔ* 'Yes, I am from Mokoni', (HA 11) has confirmed for a confirmation seeking (a question) was forwarded from (D 03) by using the DM *ʔərə* 'really?', along with the interrogative pitch, 'Is that?'.

6.3.5. Stating Information

Stating information refers to the concept of associating an information with your old knowledge, expressing the extent you understand something, and expressing if an information you are hearing is totally new to you or you already knew that. Using backchannel language devices, the speaker of these devices puts his/her judgment on whether the information provided by the other speaker is familiar to him/her or unfamiliar and if s/he is eager to listen or not. Using such devices still yields the turn to the main speaker.

[In this extract, Wg is defending that she has no much to talk about for she is forgetting the history of the locality while the researcher is explaining the purpose of the recording.]

(*163*) **Chercher 1-6-1 D 016**

ʔɨhɨm ʔɨ ʔaħna təmharo jənamma

ʔɨhɨm	**ʔɨ**	ʔaħna	təmhari-o	jə-na-mma
DM_STINF	**DM_PLNPRC**	1PL	student-PL	COP-1PL-DM_FOC

'I see… We are students.'

Chercher 1-6-1 D 017

nazi... nazi ʕadɨna bahli nna kʼʷankʼʷa nəsɨ̀nɨʕ jənna məsʼɨna

na-ʔɨz-i...	na-ʔɨz-i	ʕaddi-na	bahli	ʔɨnna	kʼʷankʼʷa
POSS-PRX-3SM	POSS-PRX-3SM	country-POSS:1PL	culture	and	language

nə-sʼɨnɨʕ	jə-nna	məsɨ̀ʔ-na
IPV:1PL-study	COP-1PL	come:PRV-SJ:1PL

'We are here to study our culture.'

Chercher 1-6-1 Wg 027

ʔɨhɨm

ʔɨhɨm

dm_cnfatn

'I see, it is a good job.'

In example (163) above, *ʔɨhɨm* 'I see' (D 016) refers to a state of information. It indirectly signals the speaker's understanding that the interlocutor (Wg) is refusing to help. The interlocutor (D 16) understands this; he also expresses this indirectly and proceeds to provide some convincing reasons that let Wg help him. In the segment (Wg 027), the interlocutor (Wg) uttered *ʔɨhɨm* that states that the reasons given by the hearer (D) were convincing and she understands that he really is in need of her help.

There are also other DMs that function to state the cognitive process of information. The particle DM *ʔɨwwə* 'yes' is one of the DMs with such a function as can be seen in example (164) below.

[In this extract, Wg is defending that she has no much to talk about for she is forgetting the history of the locality while the researcher is explaining the purpose of the recording.]

(*164*) **Chercher 1-6-1Wg 030**

ʔɨzom χʼoluʕulə bɨ...wədi balt͡ʃa ʔɨna ʔagnɨnajjom

ʔɨz-om	χʼoluʕa-u-lə	bɨ...wədi	balt͡ʃa	ʔɨ-na	ʔa-gnɨj-na-jj-om
PRX-2PL	boy-PL-AND\DM_FOC	PERL-son	Balcha	COP-1PL	CAUS-find:PRV-SJ:1PL-Ø-OJ:3PL

'We met these boys with the help of Balcha's son.'

Chercher 1-6-1 Wg 031

ʔɨwwə

ʔɨwwə

DM_STINF

'Sure, I understand that.'

Chercher 1-6-1 D 024

ʔinna... ʔi ʔizi hamzi ʕajnət naj maħibərəsəβ... fɨlt'ət dəmmo la-χ'arəjə jiʔu liχədillo

ʔinna...	ʔi	ʔiz-i	ham-ʔiz-i	ʕajnət	naj
and\DM_PLNPRC	DM_PLNPRC	PRX-3SM	like-PRX-3SM	type	POSS
maħibərəsəb...	fɨlt'ət	dəmmo	la-χ'arəj-ə	ji-ʔu	li-χəd-ll-o
society	knowledge	DM_FOC	PROG-absent	COP-3SM	PROG-go-AUX:IPV-SJ:3SM

'Such kind of social knowledge is being forgotten by the community.'

Chercher 1-6-1 Wg 032

ʔiwaj ʔiwwə lat'əfʔə jiʔu

ʔiwaj	**ʔiwwə**	la-t'əfʔ-ə	ji-ʔu
DM_STINF	**DM_STINF**	PROG-cease:IPV-3SM	COP-3SM

'I understand that, you are right, it is ceasing.'

The DM *ʔiwwə* 'yes' in this example states that the given information was correct and trustworthy for the interlocutor has been justifying it.

[The example is extracted from a history of the war between TPLF and Dergue that was recorded in Chercher town; the extract explains the severity of death of the soldiers.]

(*165*) **Chercher 1-6-1 Wg 064**

bək'k'a lawəs'aχa jiʔu liχ'ibər

bək'k'a	la-wəs'aʔ-χa	ji-ʔu	li-χ'ibər
DM_EVL	PROG-out:CN-2SM	COP-3SM	REL-grave:IPV:OJ:3SM

'Everybody participated in the funerals.'

Chercher 1-6-1 D 043

ʔiwwə

ʔiwwə

DM_STINF

'I understand, please go on.'

Chercher 1-6-1 Wg 065

tiχ'alasi jiʔu ʔizi wə.. naʕadinna hizβi

tiχ'alasi	ji-ʔu	ʔizi	wə..	na-ʕaddi-nna	hizbi
fighter	COP-3SM	PRX:3SM	DM_CNVRPR	POSS-country-1PL	people

'Our people are fighters.'

Chercher 1-6-1 D 044

ʔiwwə

ʔiwwə

DM_STINF

'I know that.'

As can be seen from the free translations of the DM *ʔɨwwə* ‘yes’ in example (165), its meaning in the segment (D 043) differs from the reading in the segment (D 044). Though both functions are used to signal the cognitive processes held in the speaker's mind, their interpretation varies from context to context. Whereas *ʔɨwwə* ‘yes’ in the segment (D 043) means ‘I understand that’, in the segment (D 044) it means ‘I know that’ for I have known it. Therefore, both general and linguistic contexts play a role in the interpretation of the meanings and functions of DMs in Rayya Tigrinya in particular.

6.4. Evaluation and Evidentiality

Whereas evaluation in this paper is essentially understood as an attitude of an interlocutor towards propositions, evidentiality is defined as supplying the information source. Some DMs are identified that they mark evaluation and evidentiality. The nature and manifestation of these two concepts are described in the subtopic.

6.4.1. Evaluation

In daily interaction, interlocutors do evaluate the message of either their own utterances or others’. Evaluation markers are collectively meant to comment on a proposition. DMs may be used to evaluate whether a text that is clear, unclear, comic, and unbelievable. A speaker puts her/his judgment on a proposition or the way a speaker speaks. Any language unit that expresses such functions between interlocutors is considered under evaluation, at least in this study.

An adverb is the common word class that is used to show an evaluation of a message in a language. However, there are DMs that are used to mark and show an evaluation of a speaker toward the message of an utterance by him/her self or by another speaker, and on the relationship between the speaker and the hearer. Such functions are expressed by DMs when a speaker does not want to express the evaluation explicitly to the hearer like that of using adverbs.

[S and M are at a market place in Addisho; they are discussing who should tell the narration of how to make 'Shiro' to D while B is mediating S and M to tell what they know to D.]

(*166*) ***Addisho Making Stew M 5*** **Addisho Making *Stew S 03* (*101*)**

ʔɨmma s'ɨwəjɨjjo

ʔɨmma	s'ɨwəj-i-jj-o
so\DM_FOC	tell:IMP-SJ:2SF-Ø-OJ:3SM

'So, you tell him.'

Addisho Making Stew S 05

waj ʔanə ʔajfəlt'ɨj

waj	ʔanə	ʔaj-fəlt'-ɨj
DM_EVL	1S	NEG-know:SJ:1S-NEG

'I do not know.'

Addisho Making Stew M 7

kaβ ʔanə tɨ.. sɨlə tɨməharχi dɨʔu s'ɨwəjɨjjo

kab	ʔanə	tɨ..	sɨlə	tɨ-məhar-χi	dɨ-ʔu	s'ɨwəj-i-jj-o
from	1S	DM_CNVRPR	for\DM_CHR	PRV-learn-SJ:2SF	ALL-3SM	tell:IMP-SJ:2SF-Ø-OJ:3SM

'You have learned it from me, so tell him.'

Addisho Making Stew S 06

waaaj haj (laughing) ʔɨnəχa t'at'a

waaaj	**haj**	ʔɨnhə-χa	t'at'a
DM_EVL	**DM_EVL**	exist:IPV-SJ:3S	business

'What talk! This is surprising; what thing I am facing with!'

The unexpected refusal of the speaker (M) to narrate how to make stew was a surprise for the interlocutor (S). The interlocutor (S) evaluates the message of the utterance was unexpected, for it contrasts with the message of the previous utterances. Besides, The interlocutor (S) uttered *waj* (S 05) which is translated as 'how does this come' in this particular context, to convey why the participant (M) has been asking for an explanation of what the speaker (D) is requesting. The interruption of the participant (M) while the speaker (S) and the participant (D) were conversing implies the participant (M) wants to help, but unexpectedly, the participant (M) refuses to do so. By uttering this DM, the speaker (S) means the participant (M) has been wasting her time. Again, the speaker (S) feels shy to tell the instruction on how to make stew. All these messages are conveyed by the DM *waj* 'how come?'.

The *waaaj* in (S 06) that is a variant of *waj* marks an evaluation of the message by the other participant is unfair and wrong. Besides, by *waj,* the speaker refers to the unclear reason why the other participant wants to be seen as if she is the cleverest woman. This is strengthened by the other DM *haj* that roughly is translated as 'how you dare say that' or 'what you said is comic and not true'. The *haj* is used by its speaker to mark evaluation of the massage of the utterance by the participant. It marks that the participant uttered something unnecessary and the speaker (S) does not want to say it directly.

The DM *waj* has a variant *ʔɨwwaj* that expresses surprise. The surprise this DM expresses is accompanied by an evaluative interrogative sentence as you can see in the following example.

[This extract is taken from a text that was recorded in Addisho town and it shows the discussion made to get a consent to record the interlocutor's oral utterances.]

(*167*) ***Addisho Making Stew S 11 (167)***

tiħzəni dijju?

ti-ħzə-ni	də = ji-ʔu
IPV:SJ:2SM-hold:IPV-OJ:1S	DM_Q = COP-3SM

'Are you going to record my utterance?' (lit.: Are you going to catch me?)

Addisho Making Stew D 08

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes!'

Addisho Making Stew S 12

ʔɨwwaj

ʔɨwwaj

DM_EVL

'This is unexpected.'

Though *waj* and *ʔɨwwaj* are considered as variants, some slight differences are noticed in their use. Both are evaluative with a surprise, but the surprise marked by *ʔɨwwaj* is more emphasized than the surprise expressed by *waj*. This is because *ʔɨwwaj* is used to mark a surprise with a serious suspicion when the speaker encounters something unexpected

and could not hide his/her surprise. The former one, however, is uttered mostly with a high pitch but relatively brief in duration.

In the above examples, we saw that *waj* 'how come' appears in the initial position to signal surprise. However, *waj* can take the final position of a discourse unit. *ʔajxonəj waj* 'It is not like that.' and *hamʔu jɨʔuwaj ʔɨʃdəβəlɨj* 'It is like that and you rather keep silent.' [intuitive data] is possible constructions. In such a structure, *waj* 'how come' is used to signal surprise and a strong objection about an argument made by an interlocutor.

[In the middle of describing how to prepare Shiro, S saw that her brother was dealing with adding wheat into a sack and uttered the following segments.]

(*168*) ***Addisho Making Stew S 13 (168)***

ʔɨsti χɨ.. jəχɨʔɨlojdo?

ʔɨsti	χɨ..	jə-χɨʔɨl-o-j-do
DM_PLTR	DM_CNVRPR	NEG-able:SJ:3SM-OJ:3SM-NEG-DM_Q

'Let me see, is it not enough?'

Addisho Making Stew B 07

jəχɨʔɨloj waʔ

jə-χɨʔɨl-o-j	**waʔ**
NEG-able:SJ:3SM-OJ:3SM-NEG	**DM_EVL**

'No, it is not enough.'

In example (168) (B 07), the DM *waʔ* that appeared to turn final signals how the speaker evaluates the message of the previous segment of the discourse uttered by the other participant of the interaction. The DM signals to what extent the current speaker evaluates the message, and it also signals the message of the current speaker. The speaker of the DM had better see the amount of the wheat on the ground and the space in the sack is unbalanced.

[This example is extracted from a description of how to prepare Shiro that was recorded in Addisho.]

(*169*) ***Addisho Making Stew D 23 (169)***

χɨndəj məʕalti jɨʔa s'əħaj tɨwuk'aʕ

χɨndəj	məʕalti	jɨ-ʔa	s'əħaj	tɨ-wuk'aʕ
how many	day	COP-3SF	sun	IPV-hit:SJ:3SF

'For how many days should the sun heat it?'

Addisho Making Stew S 27

waj ħadə... ħadə ʃɨduʃtə səʕat

waj	ħadə...	ħadə	ʃɨduʃtə	səʕat
DM_EVL	one:M\DM_PLNPRC	one:M	six	hour

'Maybe for about six hours.'

For example (169) (S 27), *waj* marks the evaluation of the speaker to the previous part of the discourse (D questions in D 23) as well as an evaluation and planning process for the following utterance (S 27). It marks as the question posed by D (in D 32) is not that important (or S is not clear why D asks such silly question), and it evaluates the coming explanation for the previous question is difficult to determine in terms of days or hours. The point is the bean should get enough sun heat until it gets dry. Besides, S uses *waj* to fill a pause to think or to process to estimate for how long the bean needs sunlight to be dried. Therefore, *waj* is a filler that functions to signal evaluation as well as a planning phenomenon.

[This example is extracted from a description of preparing Shiro and cooking stew; this particular example depicts how the interlocutor transmits from preparing Shiro to cooking stew.]

(*170*) **Addisho Making Stew S 52** **Addisho Making *Stew S 51* (*170*)(*215*)**

wa ʔat'ɨħɨnχamma bək'k'a s'əbħi tɨsərħo

wa	ʔa-t'ɨħɨn-χa=mma	bək'k'a	s'əbħi	tɨ-sərħ-o
DM_EVL	caUS-grind-SJ:2SM=DM_FOC	DM_EVL	stew	IPV-do:SJ:2SM-OJ:3SM

'After you milled it, just cook the stew.'

The DM *wa* here also is used to signal evaluation. In Rayya Tigrinya, it is not common when men ask on how to cook *s'əbħi* 'stew' for it is judged to be women's responsibility. Therefore, the speaker signals her evaluation, along with surprise, to the message of the previous segment of the discourse that is uttered by the interlocutor who is male is unexpected, and it is not clear why he is looking such detailed information on how to cook stew.

[This is extracted from animals' tale and it specifically is about a debate between a lion and fox on whether it is a cow or an ox that gives birth.]

(*171*) ***Addisho Tale One BR 20*** **Addisho *Tale* One BR 18 (*171*)**

waj bɨʕɨrajdə jɨwəlɨd ʔɨjju tɨwlo

waj	bɨʕɨraj=də	jɨ-wəlɨd	ʔɨjj-u	tɨ-wl-o
DM_EVL	ox=DM_Q	IPV:SJ:3SM-delivery	COP-3SM	IPV:SJ:3SF-say-OJ:3SM

‘The fox asked the lion “how an ox can give birth?”.’

Addisho Tale One BR 21
waj laħmi jɨʔa tɨwəlɨd dəʔam

waj	laħmi	jɨ-ʔa	tɨ-wəlɨd	dəʔam
DM_EVL	cow	COP-SJ:3SF	REL:SJ:3SF-delivery	rather\DM_FOC

‘It is rather a cow that gives birth.’

Addisho Tale One BR 22
wəlidu
welid-u
deliver:PRV-SJ:3SM
‘It (the ox) gave birth’

Addisho Tale One BR 23
waj… ʔatta ʔərə ħɨdəg ʔambəssa

waj…	ʔatta	ʔərə	ħɨdəg	ʔanbəssa
DM_EVL	2SM\DM_ATN	DM_PLTR	stop:IMP:SJ:2SM	lion

‘Please, you are wrong.’

The DM *waj* in example (171) (BR 20 and BR 21) signals the previous utterance by the participant is unexpected for the message is totally wrong. It marks both the sense of surprise to see the lion came up with such an unbelievable argument and thinking on how to persuade the lion’s stand is wrong. The DM *waj* in (BR 23) signals a planning process on how to argue on such blind arguments. Besides, we can see how adjectives are used to evaluate a message of part of a discourse.

[This example is extracted from an animal tale that is recorded in Addisho depicts the cause of the conflict between a lion and a fox.]

(*172*) **Addisho Tale One BR 11 (*172)**

ʔagat’ami ʔɨ χ^{w}arja ʔaβ zɨgəʃətɨllu ʔɨwan

ʔaggat’ami	ʔɨ	χarja	ʔab	zɨ-gəʃ-əti-ll-u	ʔɨwan
fortunately\DM_EVL	DM_PLNPRC	fox	LOC	REL:absence:PRV-SJ:3SF-MAL-DEF:3SM	time

‘Fortunately, in the absence of the fox.’

Addisho Tale One BR 12

ʔambəssa ʔɨnnag^{w}asəjə ʔɨnnahalləwə

ʔanbəssa	ʔɨnna-g^{w}asəj-ə	ʔɨnna-halləw-ə
lion	PROG-shepherd-CN:SJ:3SM	PROG-exist-CN:SJ:3SM

‘While the loin was shepherding…’

The adverb *ʔaggat'ami* 'fortunately' signals an evaluation of the message of the following text. It also signals the commitment of how they act in the text happened.

[This single segment is extracted from animal tale recorded in Addisho]

(*173*) **Addisho Tale One BR 32 (*173)***

ʔiski məskɨrəllɨna ʔilɨwwo ʕaw wulu

ʔiski	məskɨr-ə-ll-na	ʔil-u-ww-o	**ʕaw**	wul-u
DM_PLTR	testify:IMP-SJ:2SM-BEN-OJ:1PL	say:PRV-SJ:3SM-Ø-OJ:3SM	loudly**DM_EVL**	say:PRV-SJ:3SM

'With its big voice, he (the lion) requests him (the hyena) to judge.'

The adverbial DM *ʕaw* 'loud' is an adjective that serves as an evaluation marker that can show how adjectives are used to evaluate the way the character of the narration acts. This adjective is meant an evaluation of the way the lion spoke some words to the ape; it expresses the evaluation of the speaker towards the speaking manner of the lion.

[This extract is taken from a tale that was recorded in Addisho, and shows how the man wanted help the fox for the fox helped him kill the snake.]

(*174*) ***Addisho Tale Two BR 35*** **Addisho *Tale* Two BR 34 (*174*)**

tammo tɨgəβrəlləj?

taj	ʔɨmmo	tɨ-gəbr-ə-ll-əj
what	DM_FOC	IPV-do-SJ:2SM-BEN-1S

'What can you do for me?'

Addisho Tale Two BR 36

waj moja kɨgəβrəllɨχi

waj	moja	kɨ-gəbr-ə-ll-χi
DM_EVL	skill	IPV-do-SJ:1S-BEN-2SF

'I will do to you something good' (lit.: I will do to you a skill.)

The adverbial DM *waj* 'How do you dare to ask this' by implication means the DM signals as the message of the previous turn by the other participant is disappointing for it degrades as the man could do nothing to the fox.

[This extract is taken from a tale that was recorded in Addisho; it is about how the family members of the man who wanted give a sheep to the fox return to the help he gets from the fox on how to kill the snake.]

(*175*) ***Addisho Tale Two BR 44*** **Addisho *Tale* Two BR 40 (*175*)**

dɨχ^{w}arja ʔimma bəgiʕ ʔajtɨhβij

dɨ-χarja	**ʔɨmma**	bəgiʕ	ʔaj-tɨ-hb-ɨj
ALL-fox	**DM_FOC**	sheep	NEG-IPV-give:SJ:2SM-NEG

'You will never give the fox a sheep.'

Addisho Tale Two BR 45

ʔɨ t͡ʃʼəllə lɨχʷarja… bəgɨʕina ʔaflisatllɨnawa

ʔɨ	**t͡ʃʼəllə**	lɨ-χarja…	bəgɨʕ-na	ʔa-flis-at-ll-na = wa
DM_PLNPRC	**DM_EVL**	ALL-fox(DM_PLNPRC)	sheep-POSS:1PL	CAUS-end:PRV-SJ:3SF-MAL-1PL = DM_FOC

'It is unbelievable you want to give a sheep to the fox that destroys our sheep.'

The turn (BR 43) entirely means the speaker evaluates how the other participant is nonsense to think of the message in the previous discourse. *ʔɨmma* 'so' in (BR 44) focuses the preceding constituent and comments on the following text-you will not give a sheep to the fox but let her die. The DM *t͡ʃʼəllə* 'okay' (BR 45) ironically evaluates the message of the utterances as well as the way the speaker speaks them. It does not mean 'okay' rather in this context, it is used ironically and it means that 'what you are thinking is quite wrong and it seems you get crazy'. Therefore, such DMs function as evaluative for the way a speaker speaks and/or thinks or the meanings of propositions.

6.4.2. Evidentiality

Evidentiality can be expressed through enclitics, particles, and verbs. The source of information is expressed either using lexical items (e.g. predicates and particles) and enclitics or it can be implied from the very nature of an utterance. This sub-topic discusses only how predicates, enclitics, and particles are used to mark the source of information; this means, a discussion on how speakers use DMs to highlight the source they acquire the knowledge from in a given discourse is presented.

6.4.2.1. Evidential Predicates

Sources of information can be revealed using different linguistic units of which verbs (predicates) are an example. Sources of pieces of evidence are grouped as performative, factual-visual, auditory, and inferential. However, predicates are also sub-grouped based on the types of sources of knowledge they express. Accordingly, predicates that signal source of pieces of evidence are grouped as visual stated by *rɨʔɨjjə* 'I saw', hearsay stated by *jɨbəhal* 'said, undefined remote past', guess marked by *gəmmɨtə* 'I guessed', auditory marked by *səmɨʕə* 'I heard', inferential that is stated by *tɨrəddiʔə* 'I understood' (by inferring), revelative that is stated by *ħalɨmə* 'I dreamt', performative stated by *nəbɨrə*

and/or *ŧisaŧifə* ‘I was there and/or I participated’, and memory sated by *ʔastawusə* ‘I remembered’.

A visual evidential is mostly unmarked or zero marking. In that case, the implied source of information is direct personal experience when the action in the claim happened in the past or is happening at present as in *wəddəj ʕami ŧimərʕiju* ‘My son married last year’ and *ʔajjajə məs’iʔillo* ‘Dad is coming’ respectively. In both cases, the utterances implied that the speaker is sure of what he is claiming in the utterance for s/he was a witness when her/his son married last year and when her/his father came. The first one can also be labeled as participant evidential, where the speaker is speaking of something s/he got the knowledge being present at the event. Therefore, through such constructions, a speaker can implicitly provide the source in the past or in the present.

In a different manner, the visual source of evidence can be explicitly marked by using the predicate *riʔij* ‘see’ as we can see from the following example. Since a verb, it inflects for an agreement in number, gender, and person.

[This example is extracted from a field note that was noted while a woman and a neighboring boy were talking about why the neighboring boy beat the woman’s son]

(*176*) **Korem FN1 Mr 2**

biʕajnəj lariʔəχu ʔikko jiʔu diwəχ’aʕiχajjo!

bi-ʕajn-əj	la-**riʔəj**-χu	ʔikko	ji-ʔu	di-wəχ’aʕ-χa-jj-o
INST-eye-POSS:1SG	PROG-see-SJ:1SG**DM_EVD**	DM_FOC	COP-3SM	REL-beat:PRV-SJ:2SM-Ø-OJ-3SM

‘You beat him while I was looking at.’

The speaker (Mr) speaks confidently that the man whom she is speaking to beat her son. Her source of knowledge of ‘the man beating her son’ is gained from her own direct observation that is called factual-visual evidence.

[This extract was noted in Korem at a bus station; a mother was talking to her son who was a university student; she was asking him the reason why her son went black in color]

(177) **Korem FN2 Mt 3**

ʕajnəj larʔəχus ʔajs’ələmχujdə

ʕajn-əj	**la-rʔəχ-u = s**	ʔaj-s’ələm-χu-j = də
eye-POSS:1S	**PROG-see:IPV-SJ:1S = DM_FOC**	NEG-black-being:PRV:SJ:1S-NEG = DM_Q

‘How dare you say that while I am looking that you get blacken.’

The mother (Mt) is commenting on her son's face color that she thinks has changed to black, but her son (Sn) does not want his mother to worry about it, and he defended that he did not get dark than he was in the previous years. However, the mother argued that her son is lying to her for he told her something different from what she is watching by her eyes. Such a source of evidence is marked by the predicate phrase *lariʔəχu* 'while I am looking'.

Guess evidential is another means of a stating source of knowledge in the culture of the Rayya people. Guessing is different from inferring. To infer something, the speaker needs basically a linguistic context. But guessing is from the general context (non-linguistic). In Rayya Tigrinya, *gəmmɨtə* 'I guessed' is the predicate used to mention the source of information is presumptive evidence.

[It is on Sunday night that the addressee used to go to Maichew to attend his Monday's class, this Monday morning however the speaker met the addressee in Wedi-semrro; hence, the speaker uttered the following segments of discourse.]

(*178*) **Neqsege FN5 F2 01**

{hand shaking} *χəjdɨχa tɨχon jəχa wɨlə gəmmɨtə nəwrə*

χəjd-χa	ti-χon	jəχ-a	wɨl-ə	**gəmmɨt-ə**	nəwr-ə
go:CN-SJ:3SM	PRV-become:2SM	COP-3SM	say:PRV-1S	**guess:PRV-1S**	aux:PRV-1S

'I thought that you left.'

The unit in boldface in example (178) (F2 01) signals the speaker has guessed for the addressee usually used to travel to Maichew every Sunday. The speaker has a past experience to guess that the participant went to Maichew. Such verbs may also be used in other contexts. For instance, if a man is observed in a car where travelers were in, but that man did not leave the area, a person may say that 'I saw you in a car; I thought you left, but surprisingly you didn't'. For this, the word *məsuluni* 'I thought' is used as a source of information.

A speaker may acquire knowledge through inferring from a given linguistic context. When the speaker uses *tɨrəddɨʔə* 'I understood' to state the source of knowledge is through inferring, we call it inferential evidence. The researcher used this type of source of knowledge to refer to evidence from a given linguistic context.

[Travelling from Alamata to Mokoni by a minibus, two relatives were discussing someone else]

(*179*) **Alamata FN1-Hl 01**

bɨgliss'i ʔajs'əwəjənɨjwa kaβ ʔanəgagɨraʔu tɨrəddɨʔəjjo dɨʔam

bɨ-gliˢʼi	ʔaj-sʼəwəj-ə-ni-j = wa		kab	ʔanəgagɨra-ʔ-u
ADVM-clear	NEG-tell:PRV-SJ:3SM-OJ:1S-NEG = DM_FOC		from	way of speaking-ø-DEF:3SM
tɨ-rəddɨʔ-ə-jj-o		dɨʔam		
PRV-understand-SJ:1S-ø-OJ:3SM **{DM_EVD}**		DM_FOC		

'He did not tell me, but I understood from the way he spoke.'

Here the constituent in boldface implies that the speaker did not hear a direct explanation from the interlocutor, but it was clear that the given texts imply that the speaker wants to say. Revelation evidentiality that its source of information is dream evidence is stated by the predicate *ħalɨmə* 'I dreamt'.

[Returning from a church, a father and daughter met at the main gate of the church, and made the following dialogue]

(*180*) **Alamata FN2 Fh 02**

nɨʕɨ ʔɨsti bɨħɨlməj dəχonəj larɨʔijχuki ħadrə

nɨʕi	ʔɨsti	**bɨ-ħɨlm-əj**	də-χonə-j
come:IPV:2SF	DM_PLTR	INST-dream-POSS:1S **{DM_EVD}**	DM_PLTR-become:PRV-DM_PLTR
la-rɨʔɨj-χu-ki		ħadr-ə	
PROG-see:PRV-SJ:1S-OJ:3SF		spend the night:PRV:1S	

'I dreamt and I saw you.'

Alamata FN2 Dh 02

ʔɨʃʃi tajʔu ħɨlmu sʼɨwəjəni ʔɨsti

ʔɨʃʃi	ta-jɨ-ʔu	**ħɨlm-u**	sʼɨwəj-ə-ni	ʔɨsti
okay	what-COP-3SM	dream-DEF **{DM_EVD}**	tell:IPV-SJ:2SM-OJ:1S	DM_PLTR

'What is the dream about? Please tell me.'

The concept 'to dream' has appeared two times in example (180) above. The speaker (Fh 02) has stated that he was with his daughter the whole night. This was not real but he dreamt he was with her. He clearly stated that it was not in person rather in a dream the father was with his daughter.

The other source of knowledge is memory evidential**.** This type of source of evidence is that the speaker remembers his experience as a source of evidence; this type of source of evidence is remembering one's own experience or memory as evidence. In Rayya

Tigrinya, the words *wun, tɨz,* and *ʔastawus* (*jɨrʔajəni*) that literally are translated as 'remember' are verbs that express remembering is a source of knowledge.

[A relative is asking if the interlocutor has forgotten him, for they did not meet for many years; the dialogue was noted in a wedding of DW's sister in Maichew town]

(*181*) **Maichew FN3-DW 1**

χ'olʕa tɨnhəχu ʕadɨnna tɨməs'ɨʔ hamdɨnəβərχa wun βɨlənllo

χ'olʕa	tɨ-ʔɨnhə-χu	ʕaddi-nna	tɨ-məs'ɨʔ	ham-dɨ-nəbər-χa	**wun**
child	while-exist:PRV-1S	house-POSS:1PL	REF-come:PRV	as-REL-AUX:PRV-2SM	**remember**

bɨlə-ni-ʔɨll-o

say:IPV-SJ:1S-AUX:IPV-OJ:3SM

'I remember you used to come to our home when I was a child.'

The predicate *wun* 'remember' in this context signals that the speaker remembers the addressee used to visit the speaker's parents' house. This is not because the speaker is told that the addressee used to come but he remembered it.

Auditory evidentiality refers to a source of information through hearing utterances from a speaker; it states as the speaker's source of knowledge is hearing.

[This example is extracted from a field note that was noted while a woman and a neighboring boy were talking about why the neighboring boy beat the woman's son]

(*182*) **Korem FN1 Mr 03**

latɨs'arəfχajjo ʔɨbba səmʕəka

la-tɨ-s'arəf-χa-jj-o	ʔɨbba	**səmʕəka**
PROG-PRV-insult-SJ:2SM-ø-OJ:3SM	DM_FOC	**hear:PRV-SJ:1SG-OJ:2SM**

I rather heard when you insulted him.

The boldface constituent in example (182) segment (Mr 03) marks the source of the information the speaker forwarded is auditory, i.e. the speaker heard that the interlocutor was insulting the speaker's son.

Hearsay evidential is a condition where the source of evidence is what is heard. The hearsay source of knowledge is from a remote past or recent past but the speaker does not want to share it with the interlocutor.

[This is adopted from example (182) above]

(*183*) **Korem FN1 Mr 03**

ʔanəmma riʔɨjədə kɨwləkawa hamdɨwəχ'aʕɨχajo səmʕə diʔa

ʔanə = mma	riʔɨj-ə = də	kɨ-wlə-ka = wa
1SG = DM-FOC	see-SJ:1SG = DM-Q	IPV:SJ:1SG-say-OJ:2SM = DM_FOC

ham-dɨ-wəχ'aʕ-χa-jj-o	**səmʕə**	diʔa
as-REL-beat:PRV-SJ:2SM-Ø-OJ-3SM	**hear:PRV-1SG**	DM-FOC

'I cannot tell you that I saw you but I heard that you beat him.'

In the above example*, səmʕə* 'I heard' expresses that the source of information is not from direct experience, but the speaker acquired the information from someone else. Such type of source of knowledge is called quotative evidentiality but from the recent past.

In contrast, *jɨbɨhal* 'it is said' is a predicate that is considered as a source of information (or knowledge) is from hearsay of remote past; this is different from its reading as 'is called'. Hearsay in this particular context refers to a source of information that is not just undefined, but also unknown and has been transmitted from generation to generation orally. Such a source of information is called quotative (hearsay evidence) (Jacobsen 1986: 5). This is very common when a story narrator ends telling a tale.

[This example is extracted from an animal tale and the segments are the last turns of the tale]

(*184*) **Addisho Tale One BR 60 (*184)***

s'ə... s'ɨbuχ'gəjrə... gəjrəllu ʔɨllus

s'ə...	sɨbuχ'	gəjr-ə...	gəjr-ə-ll-u	ʔɨl-u-s
	good	do:PRV-SJ:3SM(DM_PLNPRC)	do:PRV-SJ:3SM-BEN-3SM	say:CN-SJ:3SM-DM_FOC
DM_HST\DM_PLNPRC				

'The lion believed he did something good to the ape.'

Addisho Tale One BR 61

tɨnadiddu jɨbəhal malət ʔɨjju

tɨ-nadidd-u	**jɨ-bəhal**	malət	ʔɨjj-u
PRV-disappoint-SJ:3SM	IPV:3SM-say**{DM_EVD}**	to say	COP-3SM

'It has being told that the lion got disappointed.'

The verbal phrase *jɨbɨhal* in example (184) above states that the narrator didn't take a direct experience to the origin of the tale but heard the tale from his ancestors orally.

This predicate, however, has another common meaning that can be translated as 'that is called', but in a very different context than the example that we have discussed above.

6.4.2.2. Evidential Enclitic

The enclitic *=ja* is one that marks a source of knowledge or information. The evidentiality that is marked by *=ja* is twofold. The first one is mentioning the knowledge that we heard, felt, either in the near or remote past. Such a source of information is true when we narrate the story, tell tales, and express past experiences. The second one is mentioning the source of information or knowledge that we experienced in an interaction that we engaged in. For example, when an addressee in a conversation is not sure what a speaker did say, someone (third participant of an event) may retell what the source of the utterance did say to the addresses.

[At a market place where different cereals were being sold, D and S were talking on how to make stew. In the middle of the conversation, a customer came and asked the price of wheat per *ʃəmbər* 'can'. Fortunately, S did not listen to the utterance of her customer, but D did.]

(*185*) ***Addisho Making Stew D 33 (185)***

χɨndəj jɨʔaja ʔiza sɨndaj s'ɨwəjɨjja

χɨndəj	jɨ-ʔa=**ja**	ʔiz-a	sɨndaj	s'ɨwəj-i-jj-a
how much	COP-3SF=**DM_EVD**	PRX-3SF	wheat	tell:IPV-SJ:2SF-Ø-OJ:3SF

'She is asking 'How much is this wheat?' Tell her.'

The enclitic DM *=ja* in example (185) (D 33) marks the source of the message in the whole phrase *χɨndəj jɨʔaja ʔiza sɨndaj* 'someone wants to know the price of the wheat' is not the speaker's (D) but someone else's. The speaker (D) uses *=ja* to mark that he hears the message from the original speaker of the utterance. This type of source of information is called 'quotative'. The speaker actually heard when the original speaker asked to know the price of the wheat to the third participant who is the intended direct listener of both speakers, but unable to listen to the original speaker (her customer) of the above example.

[The main narrator (S), a consultant (B), and the researcher (D) are discussing how the recording is important for it is hardly possible to remember all the speech. B (based on the information given from D) is trying to persuade S recording is a must for the researcher's case.]

(*186*) ***Addisho Making Stew B 04 Addisho Making Stew S 11 (167)***

bɨχ'aluja kɨʔabɨjo jɨʔu

bɨ-χ'al-u=**ja**	kɨ-ʔabɨj-o	jɨ-ʔu
INST-word-POSS:3SM=**DM_EVD**	IPV:SJ:3SM-defy-OJ:3SM	COP-3SM

'To remember everything orally is going to be difficult for him.'

The enclitic DM *=ja* in example (186) (B 04) marks not only the source of information but the commitment of the speaker towards the message of the utterance; the speaker believes the reality of what he uttered. The DM *=ja* in this particular context marks the importance of the recording; however, the speaker (B) still understands that it is a blessing if the main narrator (S) becomes volunteer to be recorded. It also has an implication of emphasis by mentioning it is hard to remember all the narration. So, the speaker (B) is telling the main narrator (S) that the participant (D) must record and she (S) should volunteer to be recorded if she actually wants to help D. B is sure that her narration unless recorded, is nothing to the participant (D). The DM *=ja* in this example is not just an evidential marker but also signals emphasis.

[BR is telling a folktale, and this example is the first phrase in his telling the tale.]

(*187*) **Addisho Tale One BR 01 (*187)**

nəβərəjja nəβəraj

nəbərə=**ja**	nəbəra=**j**
live:PRV:SJ:3PLF-hear say\=**DM-EVD**	live:PRV:3PLF-hear say\=**DM_EVD**

'There is a hearsay that I won't tell you.'

Though it is obvious that tales are transmitted from generation to generation, *=ja* marks the source of the tale is hearsay. Thus, commonly observed, tale-teller shall start a narration of tales by the phrase *nəbərəjja nəbəraj* 'There is a hearsay that I want to tell you, it has been said.'

In a different way than the above examples, information is also gained through seeing, touching, or hearing. In relation to this, *=ja* marks that a source of information is acquired through seeing and/or touching.

[At a market place where the oven is made and sold, Bi (the oven maker), C2 (a customer), and C1 (another customer) are discussing either C1 should buy one from the available ovens or order Bi to craft another oven using old cans which C1 brought from her home.]

(*188*) ***Chercher1-1-1-C2 06*** **Chercher** ***1-1-1-C3*** **1** ***(188)***

ʔɨzija wudaʕ χojnu jɨʔu

ʔɨz-i=**ja**	wudaʕ	χojn-u	jɨ-ʔu
PRX-3SM=**DM_EVD**	rickety	become:prv-sj:3sm	cop-3sm

'This is rickety.'

Both the oven maker (Bi) and the second customer (C2) are not happy about the preference of the first customer (C1). Since the cans the first customer (C1) brought are rickety, the oven maker (Bi) and the second customer (C2) understood very well that an oven made up of these rickety cans can only serve for a few months. The oven maker (Bi) and the second customer (C2) are explaining that the cans are too old to be used to make an oven. The second customer (C2) is telling that she knows the cans are too old for she is seeing and touching them. So the second customer (C2) has the knowledge through direct seeing and touching. But the touching is to check if the cans are too rickety or not, which can be labeled as the performative source of information (Oswalt 1986: 34). Therefore, *=ja* (C2 06) in this particular context signals the source of information is performative that is direct personal experience and observation.

6.5. Focus Marking

Focus, in this study, is defined as the relatively important information in an utterance. Being important in this case is evaluated if a speaker considers information conveyed by a certain language unit is salient to a hearer; a speaker gives emphasis on that. Giving emphasis implies a piece of information is new to a speaker or it is old information that demands special focus. Like enclitics, independent lexemes (like particles, interjections, and adverbs), and parenthetical clauses mark focus in Rayya Tigrinya.

Like in most of the Ethio-Semitic languages, focus in Tigrinya is also marked syntactically. Putting a constituent in a sentence-initial position means that the constituent is given emphasis. Morphologically, a focus is either unmarked or marked. Unmarked focus depends on the position of words in a sentence. The most focused part

of the sentence took the initial position in a sentence. Either prosodic units or bound and free morphemes marks focus. The focus that this topic deals with, however, is on the focus system that is marked by DMs.

6.5.1. Clitics

From the corpus that this study depends on, *=m* 'presentational focus marker', *=s* 'assertive focus marker', *=j* 'focus marker in interrogatives', *=lə* 'selective focus marker', *=bba* 'selective contrastive focus marker', and *=wwa* '(negative) assertive focus marker' are some of the clitic forms that are identified as DMs that may mark focus. Nonetheless, their function may not be limited to focus marking; some of them may be used for other functions as can be seen in the entire paper.

The focus marker *=m* co-occurs with another free morpheme focus marker that is *dəʔa* as can be seen in example (189).

[Look at the following example, extracted from a tale where lion and fox are debating whether it is an ox or a cow that gives birth.]

(*189*) **Addisho Tale One BR 21 Addisho *Tale* One BR 16 (*189*)**

waj laħmi jɨʔa tɨwəlɨd dəʔam

waj	laħmi	jɨ-ʔa	tɨ-wəlɨd	**dəʔa=m**
DM_EVL	cow	COP-SJ:3SF	SJ:3SF-delivery:CN	**but\DM_CNGFOC=DM_FOC**

'It is rather a cow that gives birth.'

In example (189) (BR 21), *dəʔa* 'rather' marks selective contrastive focus. The DM marks that the speaker is referring to a cow than a presupposed theme that is an ox. The enclitic *=m*, however, is not important to mark contrastive focus. It functions as an emphasis marker to the selective contrastive focus made by the speaker. It signals that the hearer should emphasize what the speaker emphasizes to the adversative marker. Thus, deleting the DM *=m* does not affect even the possible interpretation of the proposition it appeared with. It also does not affect the possible readability of the contrastive DM *dəʔa* 'rather'.

[The following example is extracted from a phone conversation where the researcher could not record the words of the other speaker in the other tip of the line.]

(*190*) **Chercher 1-1-3-Bh 16 (*208*) (*190*)**

ʔajwəs'ə.. ʔɨndʕɨj dəʔam ʔabə.. məs'u dəjɨʔu najatom dəjɨʔu məs'u ʔɨnho

ʔajwəs'ə..	ʔɨndʕɨj	dəʔa = **m**	ʔabə..	məs'ɨʔ-u	də = jɨ-ʔu
DM_CNVRPR	I do not know	and so\DM_EVL = **DM_FOC**	DM_CNVRPR	come:PRV-SJ:3SM	DM_Q = COP-3SM
naj-atom	də = jɨ-ʔu	məs'ɨʔ-u	ʔɨnh-o		
POSS-3PL	DM_Q = COP-3SM	come:PRV-SJ:3SM	Exist:IPV-SJ:3SM		

'I do not know, is their (exam result) available there?'

In example (190), nonetheless, *dəʔa* 'maybe' emphasizes the uncertainty on what the other interlocutor has asked. And =*m* 'presentational focus marker' still functions as a focus marker of only the sense of the uncertainty that is signaled by the uncertainty marker, *dəʔa* 'rather'.

The DM =*lə* 'and' is another enclitic that marks selective focus. Deleting the DM =*lə* from a sentence may lead to total meaning change.

[This example is extracted from an animal tale narrated by a grade nine student who is from Della]

(*191*) **Addisho Tale One BR 31Addisho *Tale* One BR 29 (*191*)**

ʔissa wɨn laħma wəlida tɨβla

ʔɨssa	**wɨn**	laħmi-a	wəlid-a	tɨ-bl-a
3SF	**and\DM_FOC**	cow-POSS:3SF	delivery:CN-SJ:3SF	IPV-say-SJ:3SF

'And she is saying her cow gave birth.'

Addisho Tale One BR 34

ʔambəssalə

ʔanbəssa = **lə**

lion = **and\DM_FOC**

'And the lion [the hyena]'

Addisho Tale One BR 35

ʕami ʕami laħmi tɨwəlɨd nəjra

ʕami	ʕami	laħmi	tɨ-wəlɨd	nəjr-a
last year	last year	cow	IPV:SJ:3SF-delivery	AUX:PRV-SJ:3SF

'Before last year, it was a cow that gave birth.'

Addisho Tale One BR 41

ʔisulə təlajfərħaj mən kəjmiskɨrəlləj jɨllu niχɨd jɨllu

ʔɨsu = **lə**	təlәj-fərħ-ə = j	mən	kəj-mɨskɨr-ə-ləj		jɨll-u
3SM = **and\DM_FOC**	ELT-fear:IPV-SJ:3SM = DM_FOC	who	NEG-testify:IPV-SJ:3SM-MAL-1S		say:PRV-3SM

'And he, without fear, expecting no one can witness against him.'

The DM =*lə* 'and' in example (191) (BR 34 and BR 41) marks focus on the subject of the host segment than the previous one. It, therefore, is a selective contrastive focus marker. It has not a coordinating function but stating the focus of a speaker. Here, there should not be any confusion that this DM marks topic. A topic in Tigrinya is marked syntactically, placing the DM at the initial position. Here, however, the focused constituent took an initial position, and the focus marker is attached to them. Such a function is also marked with *wɨn* 'also' (Br 31) that is a different particle that has similar function with the particle *lələ* 'and' or enclitic =*lə* 'and'. If we delete the enclitic =*lə*, the host segments read nonsense.

[This example is extracted from an authentic conversation among oven maker, customers, and research assistant; and the segments of this particular example show how customers made a decision on the prices requested by the oven maker]

(*192*) ***Chercher 1-1-1-C1*** **13** (**192*)***

dɨʔɨdəjlə ʕasərtə ħamuʃtə ʔɨkko jɨʔu wulo

dɨ-ʔɨd-əj = **lə**	ʕasərtə	ħamuʃtə	ʔɨkko	jɨ-ʔu	wul-o
ALL-hand-POSS:1S = **and\DM_FOC**	ten	five	DM_FOC	COP-3SM	say:IPV- SJ:3SM

'He claims 15 birr to make it.' [lit. He is saying he needs 15 birrs for his hand.']

In this example, the =*lə* 'and, in addition' has a different function than the previous one. The speaker expands her argument. The DM =*lə* in this example marks that it is too much to pay the amount of money requested. This functions as a selective constructive focus marker. As can be depicted in the above examples, the DM =*lə* can be encliticized to nouns, pronouns, adjectives, and predicates in Rayya Tigrinya.

In the sentence *daŋŋəw* = *lə məs'ɨʔu* 'Dagnew (also) came', the =*lə* that is cliticized to the proper name Dagnew signals inclusiveness. This DM is also attached to pronouns as in *ʔɨssu* = *lə χəjdu* 'He (also) went' where =*lə* functions as an inclusive marker. Attaching this enclitic to verbs is also permissive in Rayya Tigrinya as in *məs'ɨʔu* = *lə* 'He came' where =*lə* is used to mark a changing the focus.

Like that of *=lə,* the enclitic DM *=s* marks focus. It is encliticized to nouns, pronouns, numerals, conjunctions, demonstratives, adverbs, and verbs.

[This example is extracted from an authentic conversation among oven maker, customers, and research assistant; and the segments of this particular example show how customers made a decision on the prices requested by the oven maker]

(*193*) **Chercher 1-1-3-Dw 06 *(129)***

χɨndəj wərħi jisərħ ħadə ʃiduʃtə wərħi

χɨndəj	wərħi	ji-sərħ	ħadə	ʃɨduʃtə	wərħi?
how many	month	IPV:3SM-serve	one:m	six	month

'May its durability be for about six months?'

Cherecher1-1-3 Cs2 05

kɨsəriħ jiʔu ħadə ʃiduʃtəs

kɨ-səriħ	ji-ʔu	ħadə	ʃɨduʃtə=**s**
IPV:3SM-serve	COP-3SM	one:M	six=**DM_FOC**

'I am sure it has six months of durability.'

Cherecher1-1-3 Cs2 08

rəgud kazi jiʔə diʕadəgχuwwos

rəgud	ka-ʔiz-i	ji-ʔə	dɨ-ʕadəg-χu-ww-o=**s**
thick	ABL-PRX-3SM	COP-1S	REL-buy-PRV:SJ:1S-Ø-OJ:3SM=**DM_FOC**

'It is thick that I bought it from here.'

In example (193) (Cs2 05), *=s* functions as a focus marker, but it is attached to a cardinal number as is *ʃiduʃtə=**s*** 'six'. The *=s* (in Cs2 05) is different from the *=s* (in Cs2 08); *=s* in (Cs2 05) doesn't mark the speaker has still something to add. It is attached to the number six that was stated by the previous interlocutor; *=s* is attached to a given topic (old topic for it was given in the previous part of the discourse). It does not mark topic since a topic marker, unlike focus markers, are attached to a new part of a discourse, and *=s* functions as assertive focus marker. The DM *=s,* in (Cs2 08), focuses the action of *miʕidag* 'purchasing', 'to purchase' to which it is attached. The *=s* still has another pragmatic function that is the speaker still has something to say on the issue she is speaking about; the speaker claims to keep the floor. Syntactically, it is used as a subordinator marker. It also is a turn marker that a speaker still wants to hold the floor as we can see in (Cs2 08) in example (193).

[BR is narrating animal tale that this example is extracted from; this extract shows how the man's family are thinking to hurt the fox]

(*194*) **Addisho Tale Two BR 43 (*194)***

liχʷarjas bəgiʕ tiħiβ

liˈχarja = **s** bəgiʕ tiˈhiːb

ALL-fox = **DM_FOC** sheep IPV:SJ:2SM-give

'How you dare to give the fox a sheep?'

Addisho Tale Two BR 44
diχʷarja ʔimma bəgiʕ ʔajtiħβij

diˈχarja ʔimma bəgiʕ ʔaj-tiˈhb-ij

ALL-fox DM_FOC sheep NEG-IPV:SJ:2SM-give-NEG

'You never give a sheep to the fox.'

The DM *=s* in this example functions both as a focus marker and as a surprise marker. It emphasizes the subject of *χarja* 'fox'. Therefore, it focuses on a negative response of the speaker to the other interlocutor.

Another enclitic DM that marks focus is *=bba*. This DM is encliticized to pronouns and verbs, according to the mini corpus to this study.

[The addressee of the following text was talking with other customers than 'Cs1'. Thus, Cs1 tried to focus that the interlocutor talks to her.]

(*195*) **Chercher 1-1-3-Cs1 01 *(195)***

daˈħinabba sʼiwəjəna

diˈʔaħina = **bba** sʼiwəj-ə-na

ALL-1PL = **DM_FOC** tell:IMP-SJ:2SM-1PL

'Would you tell us, please.'

The DM *=bba* 'rather' has two functions namely selective contrastive focus marker and a polite attention-getting marker. As in example (195) above, *=bba* 'rather' functions as a selective contrastive focus marker. To make clear, it is important to look at the linguistic and non-linguistic context where the focus particle exists. The participant was talking with another speaker than the speaker of the given segment. Hence, the speaker used *=bba* 'rather' to bring the hearer to grasp the interlocutor's attention when it functions as a selective focus marker. In the other direction, *=bba* 'rather' in this example is also used as a polite way of getting attention. If we delete the DM *=bba*, the utterance

would be a command than request as in *daħɨnna s'ɨwəjənna* 'tell us'. Thus, it changes an imperative to a request.

[At a market place in Addisho, S and M were discussing on how to tell the researcher how to cook Shiro, but M changed her mind and was not happy to narrate.]

(*196*) **Addisho Making Stew M 1 *(98)***

χɨlɨmma səfrɨləχu jɨʔuwa kəjtagagɨjni

χɨl-i = mma	səfr-ʔɨlə-χu	jɨ-ʔu = wa
away:IMP-SJ:2SF = DM_FOC	measure-AUX:IPV-SJ:1S	COP-3SM = DM_FOC

kəj-t-a-gagɨj-i-ni

NEG-IPV-CAUS-wrong-SJ:2SF-OJ:1S

'Please leave me alone for I am measuring.'

Addisho Making Stew S 01

ʔɨmma s'ɨwəjijjobba

ʔɨmma	s'ɨwəj-i-jj-o = **bba**
if so\DM_FOC	tell:IMP-SJ:3SF-ø-OJ:3SM = **DM_FOC**

'If so, tell him.'

The DM *=bba* 'rather' in example (196) has a pragmatic function of emphasizing but more inclined to face-saving. The emphasis is used to change the hearer's reluctance-if not negligence-to tell about something to someone. It is used as a persuasive marker. In addition to these two examples, it is possible to state that the enclitic is also attached to many verbs. *sɨtəj = bba* 'please drink', *χəjdu = bba* 'he rather went', *sərħu = bba* 'he rather has done' are some to mention. This focus marker enclitic is also attached to nouns (*ħajəlom = bba* 'Rather Hayelom'). When *=bba* is attached to segments, it functions in a different way than the previous ones. It is analyzed as either polite vocative (attention-getting device) marker or as a selective constructive focus marker.

Focus is also marked by *=wwa* '(negative) assertive focus marker'. To mark a focus, *=wwa* is attached either to verbs (copula, negative and affirmative existential, negative and affirmative 'being'), prepositional phrases, or other discourse particles.

[A fox suspected that the man may attack her for they are historic enemies despite the help the fox did to the man on how to kill the snake; thus, the fox suspected that the man brought a dog than a sheep that he promised to give her.]

(*197*) ***Addisho Tale Two BR 60*** **Addisho *Tale* Two BR 58 (*197)***

kaβ ʔanə lamlɨt'a ʔaβagɨʕ dəʔɨnhəβawwa sɨdəddo dəʔa ʔɨlatto

kab	ʔanə	la-mlɨt'-a	ʔa-bagɨʕ	də = ʔɨnhəb-a = **wwa**
from	1S	REL-scape-OJ:3SF	PL-sheep	DM_Q = exist:IPV-SJ:3SF = **DM_FOC**
sɨdədd-o		dəʔa	ʔɨl-at-o	
unleash:IMP:SJ:2SM-OJ:3SM		DM_FOC	say:PRV-SJ:3SF-OJ:3SM	

'The fox replied that there are no sheep that escape from her.'

In example (197) segment (BR 60) above, =*wwa* that is attached to the phrase *dəʔɨnhəba* 'are they (F)?' functions as a focus marker as well as a marker of unyielding the turn from the speaker. It marks the speaker still has to say more. Since deleting the DM =*wwa* from the utterance leads to a change in the structure of the sentence, it is not peripheral to the sentence. It appears integrated into the host utterance. Without =*wwa*, the utterance, that originally is one sentence that contains a main clause and a dependent clause, would have been two independent sentences: *kab ʔanə lamɨlt'a ʔabagɨʕ dəʔɨnhəba* 'Are there sheep that escape from me?' and *sɨdəddo dəʔa* 'You rather unleash it (3sm).' The DM =*ww is* also a focus marker and a topic closing marker as can be clearly seen in the following example.

[On a market day in Chercher town, Bh and Cs1 are dealing with the price of an oven.]

(*198*) ***Chercher1-1-3- Bh 05*** **Chercher *1-1-3-Bh* 04 (*198)***

kati mərs'ɨχɨn wɨsədawwa

kab-ʔɨt-i	mərs'-χɨn	wɨsəd-a = **wwa**
from-PRX-3SM	select-IPV-SJ:2SF\DM_H	take-IMP:SJ:2SF\DM_H = **DM_FOC**

'Select and take from there.'

Chercher1-1-3 Cs1 04

kɨχ'ɨrrəs' dəʔu məs'ʔə wɨχani ʔɨstlɨχi

kɨ-χ'rrəs'	də = jɨ-ʔu	məs'ʔ-ə	wɨl-χa-ni	ʔɨst-lɨχi
IPV-record:SJ:1S	DM_Q = COP-3SM	come-1S	say-SJ:2SM-OJ:1S	DM_PLNPRC-2SF

'Do you think I came for recording; please let me see that.'

Chercher1-1-3-Cs1 05

s'ɨwəjəni ʔɨmma hamʔu ʔajχonəjɨwwa

s'ɨwəj-ə-ni	ʔɨmma	ham-ʔu	ʔaj-χonə-j = **wwa**
tell:IMP-SJ:2SM-OJ:1S	DM_FOC	like-DST:3SM	NEG-become:PRV:SJ:3SM-NEG = **DM_FOC**

'The price is not that much, please tell me the price.'

Chercher1-1-3 Bh 06

hamʔu jɨʔuwwa məsrəħiʔu mazər

ham-ʔu	jɨ-ʔu = **wwa**	mə-srəħ-i-ʔ-u	mazər
like-DST:3SM	COP-3SM = **DM_FOC**	VN-do-VN-ø-DEF:3SM	mother

'The price is fixed.'

The enclitic DM =*wwa*, in (Bh 05), marks that the speaker 'doesn't want to talk about the topic under discussion' at least he wants to pretend not to talk. The speaker emphasizes the price of the oven. Besides, this DM signals closing down a topic of discussion. As can be seen in (Bh 06), =*wwa* that is attached to the present copular verb marks there will not be price deduction by stating the actual price of the oven is what the speaker mentioned earlier. The DM =*wwa*, therefore, marks a polite closing down of the debate between the interlocutors. On the other hand, a speaker uses =*wwa* to try to reopen a discussion (see in Cs1 05 above). The DM =*wwa,* in this context, marks the reason why the speaker poses a question by stating that the price is not fair. It seems that =*wwa* in such a context highlights that the speaker wants to mark a polite disagreement/objection. Therefore, the DM =*wwa* can be used to mark either to politely ends a discussion or to politely re-initiate a point of discussion so that the interaction will be re-opened.

[This is extracted from an animal tale that was recorded in Addisho while a grade 11 student was narrating]

(*199*) ***Addisho Tale Two BR 45*** **Addisho *Tale* Two BR 41 (*199*)**

ʔi t͡ʃ'əllə lɨχarja... bəgɨʕina ʔaflisatllɨnawwa

ʔɨ	t͡ʃ'əllə	lɨ-χarja...	bəgɨʕ-na	ʔa-flis-at-ll-na = **wwa**
DM_PLNPRC	DM_EVL	ALL-fox(DM_PLNPRC)	sheep-POSS:1PL	CAUS-end:PRV-SJ:3SF-MAL-1PL = **DM_FOC**

'You will never give a sheep to the fox that destroys our sheep.'

Addisho Tale Two BR 47

χalβi ħɨzχa χəjdɨχa ʔɨmma ʔablɨʕəja ʔɨlomo

χalbi	ħɨz-χa	χəjd-χa	ʔɨmma	ʔa-blɨʕ-a = ja
dog	hold:CN- SJ:2SM	go:CN-SJ:2SM	DM_FOC	CAUS-eat:SJ:2SM-OJ:3SF = DM_FOC

ʔiɬ-om-o

say:PRV-SJ:3PL-OJ:3SM

'Let you take a dog and let the dog eat the fox.'

The DM *=wwa* in example (199) signals the speaker's surprise and objection on how the participant wishes to give a sheep to a fox. It also functions as a floor-holding device and syntactically subordinating the utterance to which *=wwa* is attached. The speaker rather wants the listener to take a dog and attack the fox that is an enemy.

The DM *=j* is another morpheme that seems to mark focus in Rayya Tigrinya. It co-occurs with verbal phrases, prepositional phrases, and verbal clauses.

[Two women are discussing who shall describe the processes of how to prepare Shiro and how to make stew in Addisho]

(*200*) ***Addisho Making Stew D 02 Addisho Making Stew M 6 (200)***

ʔatijjo s'ɨwəjɨnaj do

ʔati=jjo s'ɨwəj-i-na=**j**=do

2SF=DM_FOC tell:IMP-SJ:2SF-OJ:1PL=**DM_FOC**=DM_PLTR

'Please tell me' [lit.: Please tell us.]

As in (200) above, *=j* 'question focus marker' is encliticized to verbal phrase *s'ɨwəjəna* 'tell us'. It focuses on the action of asking. In most cases, *=j* as a DM is followed by *=do* 'request marker', at least in this case. If *=do* is omitted from the sentence, *=j* must also be removed. If not, the utterance becomes incomplete. Therefore, *=j* co-occurs with the request marker *=do*; it does not exist if the request marker particle *=do* is omitted.

In the following example, however, *=j* seems to have a different position than in the previous example.

[It seems true that S was confused about how many types of stew making she shall describe; thus, asked the research assistant how many types of stew she needs to describe.]

(*201*) ***Addisho Making Stew B 10 Addisho Making Stew S 17 (214) (201) (115)***

ħadə ʕajnət do nɨgərijjoj

ħadə ʕajnət=do nɨgər-i-jj-o=**j**

one:M type=DM_PLTR tell:IMP-SJ:2SF-ø-OJ:3SM=**DM_FOC**

‘Please tell him one type.’

In (201) above, both the request marker *=do* and the focus marker *=j* do appear in the sentence. Their order, however, is different from the previous example (200). Unlike the previous example, *=j* is preceded by the request marker *=do*. Thus, *=j* took the final position of the utterance. This, however, shouldn’t be confused with the negation marker that is *-j*. As can be seen in (202) below, *-j* appears in the sentence in the absence of the request marker *=do* but marks negation.

[This example is extracted from an animal tale that is narrated by a grade 11 student in Addisho]

(*202*) ***Addisho Tale One BR 41 (202)***

ʔɨsulə tələjfərħəj mən kəjmɨskɨrəlləj jɨllu

ʔɨsu=lə	tələj-fərħ-ə-**j**	mən	kəj-mɨskɨr-ə-ll-əj	jɨll-u	
3SM=and\DM_FOC	ELT-fear:IPV-SJ:3SM-NEG	who	NEG-testify:IPV-SJ:3SM-MAN-1S	say:PRV-3SM	

‘He (the lion), being certain that no one judges on him…’

Addisho Tale One BR 42

nɨχɨd jɨlu

nɨ-χɨd	jɨl-u
SJ:1PL-go:JUSS	say:PRV-SJ:3SM

‘It said ‘let us go’.’

The morpheme *-j* marks negation. The negation here has a different function than the crucifix negation marker *ʔaj…j* ‘not’. In example (202), either *-j* remains in the sentence or removed from the sentence, it doesn’t bring any meaning difference. The host segment to which the *=j* is attached remains a negative subordinate clause. The prefix negation marker *tələj-* ‘with no’ can independently mark the negation.

[This example enfolds the advice given to the man who promised to give a sheep to the fox that helped him on how to kill a snake]

(*203*) **Addisho Tale Two BR 47 (*203*)**

χalβi ħɨzχa χəjdɨχa ʔɨmma ʔablɨʕəjja ʔɨlommo

χalbi	ħɨz-χa	χəjd-χa	ʔɨmma	ʔa-blɨʕ-a=**jja**
dog	hold:CN-SJ:2SM	go:CN-SJ:2SM	DM_FOC	CAUS-eat:SJ:2SM-OJ:3SF=**DM_FOC**

ʔɨl-om-o

say:PRV-SJ:3PL-OJ:3SM

‘They told him that he should take a dog and let her (the fox) be eaten.’

In example (203) above, the *=jja* takes a different form. The researcher claimed that this form is the allomorpheme of *=jjo*. This claim is correct for it is possible to say *ʔabɨʕo=jjo* 'Let he/it (M) be eaten.', 'Force him to it.'. When we remove *=jjo* from the sentence, it remains as the original one was. So, the claim as *=jja/=jjo* are different realizations of one form is correct. However, the object agreement is marked by *-a* 'OJ:3SF'; the *=jja* emphasizes the 'OJ:3SF'. In that sense, the unit *=jja* is a DM. The inflection for object agreement may pose a question if DMs are subjected to inflection.

6.5.2. Particles

In addition to clitics, a focus is also marked by particle, which is used as a collective term for the linguistic expressions like *dəʔa* 'rather', *bək'k'a* 'enough', *wala* 'even', *lələ* 'again', *ʔɨmma* 'so', *ʔɨkko* 'focus marker' and *ʔɨsti* 'planning process'.

[At a market place in Addisho, S and M were discussing on how to tell the researcher how to cook Shiro.]

(*204*) ***Addisho Making Stew M 4 Addisho Making Stew M 2 (120)***
ʔaβ mət'ɨħana dɨmt'ɨħana dɨjja?

ʔab	mət'ɨħan-a	dɨ-mt'ɨħan-a	də-ʔɨjj-a
at	mill-DEF:3SF	REL-grind-SJ:3SM	DM_Q-COP-3SF

'Is it for grinding at a mill?'

Addisho Making Stew D 01
χulla dəʔa

χull-a	**dəʔa**
all-3SF	**DM_FOC**

'I rather want you to tell me the whole process.'

The participant (D) is responding a question by the interlocutor (M) either to explain the entire process of making *ʃɨro* that is Ethiopians' popular type of stew' or not. The DM *dəʔa* 'rather' marks as the narration should rather be the entire process. The DM *dəʔa* 'rather' in this context is a selective contrastive focus marker. It marks the selection of 'the entire process' over 'some steps of the process' that are explicitly given in the old part of the discourse.

In example (205) below, *dəʔa* 'rather' still marks a selective contrastive focus.

[This is extracted from animals' tale and it specifically is about a debate between a lion and fox on whether it is a cow or an ox gives birth.]

(*205*) **Addisho Tale One BR 20 (*205)***

waj laħmi jiʔa tɨwəllɨd dəʔam

waj	laħmi	jɨ-ʔa	tɨ-wəllɨd	**dəʔa = m**
DM_EVL	cow	COP-SJ:3SF	REL:SJ:3SF-deliver	**but\DM_CNGFOC = DM_FOC**

'It is rather a cow that rather gives birth.'

In a debate between the lion and the fox, the fox tried to convince an ox does not give birth 'but' a cow. The DM *dəʔa* 'rather' in this context is used to change the point of discussion. And the DM is used to mark a focus that the interlocutor's side is correct. Still, *dəʔa* 'rather' is used to select a cow over an ox. Thus, it is a selective contrastive focus marker. The enclitic that is attached to it marks a focus to the selective contrastive focus marker that is adversative.

[A fox suspected that the man may attack her for they are historic enemies despite the help a fox did to the man on how to kill the snake; thus, the fox suspected that the man brought a dog than a sheep that he promised to give her.]]

(*206*) ***Addisho Tale Two BR 60*** **Addisho *Tale* Two BR 59 (*206)***

kaβ ʔanə lamlɨtʼa ʔaβagɨʕ dəʔɨnhəβawwa sɨdəddo dəʔa ʔɨlatto

kab	ʔanə	la-mlɨtʼ-a	ʔa-bagɨʕ	də-ʔɨnhəb-a = wwa
from	1S	REL-escape-OJ:3SF	PL-sheep	DM_Q-exist:IPV-SJ:3SF = DM_FOC

sɨdədd-o	**dəʔa**	ʔɨl-at-o
unleash:IMP:SJ:2SM-OJ:3SM	**DM_FOC**	say:PRV-SJ:3SF-OJ:3SM

'Do you think there are sheep that escape of me?. You rather release it.'

The particle DM *dəʔa* 'rather' in example (206) marks focus and objection. The fox is trying to convince the man that there is no sheep that escape from her. Besides, the fox uses the DM *dəʔa* to mark her preference of seeing if the man holds a sheep than getting close to the man, for the man can attack her. This is true when we use our general knowledge that a man and fox are enemies each other, at least at the speech community under consideration. Besides, the underneath part of the discourse context, though missing from here for space limitations, proves this. The selective focus marker is between two actions (physically close to the man or stay far away).

[In a market in Chercher town, customers were discussing which type of oven one of the customers shall buy; they let her understand her preference was wrong for she wanted an oven made up of old cans]

(*207*) ***Chercher1-1-1-C1 12*** **Chercher *1-1-1-C2* 12 (*207)***

ʔɨmbəʔaj ʔɨmma hamʔu ga nɨgəbɨr dəʔamma

ʔɨmbəʔaj	ʔɨmma	ham-ʔu	**ga**	nɨ-gəbɨr	**dəʔa-mma**
if so\DM_EVL	DM_FOC	like-DST-3SM	**DM_CNGFOC**	SJ:1PL-do:JUSS	**DM_CNGFOC-DM_FC**

'If so we better do as you said.'

In example (207) above, however, *dəʔa* 'rather' marks a changing in focus. Changing a focus is still selective contrastive focus for the speaker will change, say from at least two choices. The *ga* 'marker of a change in stance' is used to mark a polite; it has a similar function with the stance change marker *-χə*.

The particle DM *dəʔa* 'rather' is also used to mark a focus on uncertainty. When the speaker wants to focus on his uncertainty about something and wants to know what the interlocutor's suggestion is, a speaker uses the language unit *dəʔa* 'rather'.

[The text is extracted from a recording that was mixed up of telephone conversation and conversations at disposal; it was recorded in Chercher town]

(*208*) ***Chercher 1-1-3-Bh 16 (*208*) (190)***

ʔajwəs'ə.. ʔɨndʕɨj dəʔam ʔabə.. məs'u dəjɨʔu najatom dəjɨʔu məs'u ʔɨnho

ʔajwəs'ə..	ʔɨndʕɨj	**dəʔa = m**	ʔabə..	məs'ɨʔ-u
DM_CNVRPR	I do not know	and so**DM_EVL* = **DM_FOC**	DM_CNVRPR	come-PRV:SJ:3SM

də = jɨ-ʔu	na-jatom	də = jɨ-ʔu	məs'ɨʔ-u	*ʔɨnh-o*
DM_Q = COP-3SM	POSS-3PL	DM_Q-COP-3SM	come-PRV:SJ:3SM	REL:exist-IPV:SJ:3SM

'Is it their that is released?'

Focus also is marked by the particle DM *bək'k'a* 'enough'. *bək'k'a* appears in all positions-initial, middle, and end. It also appears independently as one full turn. It is common to hear sentences *bək'k'a χono* 'it is enough', *bək'k'a* 'enough', *ħɨdəgo bək'k'a* 'leave it', *ħazənu bək'k'a χonəka* 'the grief is enough to you'.

[The text is extracted from a phone dialogue where the utterances of the second interlocutor cannot be heard but guessed.]

(*209*) **Chercher 1-1-3-Bh19 *(209)***

ʔɨʃɨʃɨ kɨsədo jɨʔə bək'k'a ħəzi

ʔɨʃɨ-ʔɨʃɨ	kɨ-səd-o	jɨ-ʔə	**bək'k'a**	ħəzi
DM_QUALAGR-DM_FOC	IPV:SJ:1S-sent-OJ:3SM	COP-1S	**DM_FOC**	now

'Okay, I will let him go now.'

The particle DM *bək'k'a* 'enough' marks a focus on the immediacy that the speaker sends someone somewhere. In other words, it marks the certainty that the speaker will act according to his words. The DM *bək'k'a* 'enough', thus, conveys the message it is just now the speaker will take action that is sending his brother somewhere.

The particle DM *bək'k'a* 'enough' also marks changing a topic. The speaker of the following utterance was not clear with what she requested to talk about. After a brief explanation by her interlocutor, she got the point and wants her interlocutor to stop explaining, and she wants to talk. In doing so, she did not state directly that she understands the point and wants to talk directly; instead, she uses just a couple of words, as can be depicted in example (210) below.

[S was not clear what exactly she is to narrate and asks the interlocutor if she was expected to narrate one type of stew or more to which the interlocutor gave her freedom to narrate whatever she knew.]

(*210*) ***Addisho Making Stew B 10 Addisho Making Stew S 17 (214) (201) (115)***
ħadə ʕajnət do nɨgərijjoj
ħadə ʕajnət = do nɨgər-i-jj-o = j
one:M type = DM_PLTR tell:IMP-SJ:2SF-Ø-OJ:3SM = DM_FOC
'Why do not you tell him just one type.'

Addisho Making Stew S 20
bək'k'a ʔɨmma
bək'k'a ʔɨmma
DM_CNGFOC DM_FOC
'I decide to tell you.'

The particle DM *bək'k'a* 'enough' seems to have two interpretations in this example (S 20). The first possible reading is that changing the topic from seeking an explanation to the main topic that is the narration of how to make *s'əbħi* 'stew'. The other possible reading of this DM is claiming to take a turn. The DM *bək'k'a,* in other contexts, has more pragmatic and discourse functions than the functions in the above examples that focus on marking and claiming for a turn.

[This segment that is the end of the description of how to prepare Shiro is extracted from a long description of how to prepare Shiro and how to cook its stew]

(*211*) ***Addisho Making Stew S 52 (211)***
wa ʔat'ɨħɨnχamma bək'k'a sʾəbħi tɨsərħo
wa ʔa-t'ɨħɨn-χa-mma **bək'k'a** s'əbħi tɨ-sərħ-o

DM_EVL CAUS-grind-SJ:2SM-DM_FOC **DM_EVL** stew IPV:SJ:2SM-do-OJ:3SM

'After you milled it, a stew will be made.'

The particle DM *bək'k'a* 'enough' in example (211) above serves at conversational management. This DM signals that there are no more procedures to be told. The DM *bək'k'a*, therefore, marks a cognitive judgment of the speaker of ending talking about something; thus, giving a turn away to the interlocutor.

[S who is the main interlocutor is listing spices that are important in order to prepare Shiro]

(*212*) ***Addisho Making Stew S 63*** ***Addisho Making Stew S 62 (137)***

kaʔumma bək'k'a

kaʔu-mma	**bək'k'a**
then\DM_CHR-DM_FOC	**DM_EVL**

'That is all.'

The particle DM *bək'k'a* 'enough' in example (212) above also marks as the speaker is done with her narration on how to make *s'əbħi* 'stew'. Besides, *bək'k'a* does mark the speaker is done her turn; the other interlocutor can take over the turn to talk or ask questions. As clearly depicted in the above two examples, *bek'a* 'enough' is used at conversational or turn management level.

The particle DM *wala* 'even' is another particle DM used to mark focus. As far as the corpus for the current study is concerned, this DM took a final position of an utterance. However, it is possible to give examples where *wala* 'even' takes other positions in an utterance, as in *wala jɨχun* 'even let it be', *wala jɨblɨʔo* 'even let him eat' wherein both cases *wala* 'even' appears in an initial position (introspective data). Besides, this DM also take a middle position as in *jɨt'ɨmojjo walawa kəjtɨhɨbɨjjo* 'even if he felt hungry, do not give him'. On the corpus, however, the DM *wala* 'even' is in segment final position.

[At a market place in Addisho town where B's sister sells cereals, B invites D to sit on a sack.]

(*213*) ***Addisho Making Stew D 11 Addisho Making Stew B 08 (213)***

t͡ʃɨgɨr jəβluj ʔaβzi kɨχon jɨʔə

t͡ʃɨgɨr	jə-bul-u-j	ʔab	ʔɨz-i	kɨ-χon	jɨ-ʔə
problem	NEG-exist:IPV-POSS:3SM-NEG	on	PRX-3SM	IPV:SJ:1S-become	COP-1S

'It is okay, I am fine here.' (lit: no problem, I will be here)

Addisho Making Stew D 12

ʃələl βɨlə wala

ʃələl	bɨl-ə	**wala**
squat	say:PRV-SJ:1S	**DM_FOC**

'Even squatted.'

Addisho Making Stew B 09

bəħadə gəs'i wala

bə-ħadə	gəs'i	**wala**
LOC-one:M	side	**even\DM_DIST**

'Even on one side.'

The particle DM *wala* 'even' is a DM that states a focus of dissatisfaction. As can be seen in example (213) above, In this example, it states it is fine even if the speaker squat than taking normal sit. He could prefer to stay stand than sitting for normal sit was not available. That is way *wala* 'even' is interpreted as a focus of dissatisfaction.

In example (213) (B 09), the speaker focuses again on the absence of a sit in the area. He recommends his guest can sit on one side of the sit, sharing with someone else, though it is not comfortable. The English translation is best still if it is 'even' though not exact.

[S was not clear what exactly she is to narrate and asks the interlocutor if she is expected to narrate one type of stew or more to which the interlocutor gave her freedom to narrate whatever she knew.]

(*214*) ***Addisho Making Stew S 17 (214) (201) (115)***

t'ɨraħ ħadə ʕajnət dɨju dɨzəgad͡ʒəj... haməj ʔɨjju

t'ɨraħ	ħadə	ʕajnət	də=jɨ-ʔu	dɨ-zəgad͡ʒəj...	haməj	ʔɨjj-u
only	one:M	type	DM_Q=COP-3SM	REL:IPV:SJ:3SM-prepare (DM_PLNPRC)	how	COP-3SM

'Is that only one type that will be prepared? How is it?'

Addisho Making Stew D 15

bək'k'a tɨfəlt'ɨj.ʛo χullu wala

bək'k'a	tɨ-fəlt'-i-jj-o	χull-u	**wala**
DM_EVL	REL-know:IPV-SJ:2SF-Ø-OJ:3SM	all-3SM	**DM_FOC**

'All that you know.'

In example (214) above, *wala* 'even' does have a bit different function. The speaker uses it to state a possibility of selecting either of the given options-two or more types of making *s'əbħi* or just one type wherein it signals selective contrastive focus. *wala* 'even' in this particular example is a selective contrastive focus. The hearer of the sentence is

getting either she can talk about different types of cooking stew or only one type. Nonetheless, the speaker is guiding to let the hearer speak as many types of making *s'əbħi* 'stew' as possible. The particle DM *lələ* 'again' is a particle DM that marks different types of focus in Rayya Tigrinya as can be portrayed in example (215) below.

[This example is extracted from the first turns of a description of how to cook stew that was narrated by a woman on a market place in Addisho]

(*215*) ***Addisho Making Stew S 51*** ***(170)(215)***

ʔat'hɨnχa lələ s'əbħi dəmma jɨʔu?

ʔa-t'hɨn-χa	**lələ**	s'əbħi	də=mma	jɨ-ʔu
CAUS-grind-SJ:2SM	**again\DM_FOC**	stew	DM_Q=DM_FOC	COP-3SM

'After you milled it, is that how to make stew?

Addisho Making Stew D 41

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes, you are right.'

In the segment (S 51), *lələ* 'again' marks a focus on what to be continued. The speaker is not certain if she should speak more, and she uses *lələ* 'again' to mark the focus of talking more in the interrogative sentence construction. In this regard, *lələ* 'again' can be glossed as 'again'. The uncertainty, however, is marked by the question proclitic *də=*.

[In Addisho, S was recorded while describing the process of cooking stew, and this extract contains the last steps of cooking stew.]

(*216*) ***Addisho Making Stew S 61*** **(114*)***

dəħar ʔaga mɨwradu lələ

dəħar	ʔaga	mɨ-wrad-u	**lələ**
later\DM_CHR	about	VN-descend-DEF:3SM	**again\DM_FOC**

'Later on, at a time that the dish will be detached from the fire…'

Addisho Making Stew S 62

s'aʕɨda ʃɨngurti taʔɨtɨjəllu

s'aʕɨda	ʃɨngurti	t-a-ʔɨtɨj-ə-ll-u
white	onion	IPV-CAUS-enter-SJ:2SM-BEN-OJ:3SM

'You will add garlic into the stew.'

The particle DM *lələ* 'again' in example (216) segment (S 61) above does mark focus. The focus in this example, however, is different from the former one. Here, in example (216),

the speaker is not focusing the questioning but the particular step of making *s'əbɦi* 'stew' under discussion. In other words, *lələ* 'again' does focus the addition of something to the *s'əbɦi* 'stew' is not only this but also mentioned earlier that also functions in a discourse level to make discourse more coherent.

[Bi is an oven maker who is narrating the ups and downs of his life and the job of oven making; this extract was recorded in Chercher town while Bi was making and selling his ovens on a market day.]

(*217*) **Chercher 1-1-2 Bi 011 *(217)***

kaʔu ʃəwʕaj kɨfli mɨsbəs'aɦχu lələ

kaʔu	ʃəwʕaj	kɨfli	mɨs-bəs'aɦ-χu	**lələ**
then\DM_CHR	seventh	class	after-reach:PRV-SJ:1S	**and again\DM_FOC**

'Then, after I joined grade seven…'

Chercher1-1-2 Bi 014

tɨməlsə lafta sɨreɦəj ʔatɨjə malət jɨʔu

tɨ-məls-ə	lab	ʔɨt-a	sɨreɦ-əj	ʔatɨj-ə	malət	jɨ-ʔu
REF-back-SJ:1S	to	DST-3SM	job-POSS:1S	enter:PRV-SJ:1S	to say	COP-3SM

'It means, I returned to the job.'

The particle DM *lələ* 'and again' marks the repetition of an action that was done sometime in the previous. The speaker is to mention that he again get back to the oven making job after he had stopped it for some time. Therefore, it marks the involvement back to action for the second time. This marker can be replaced by *dɨgma* 'for the second time'. But, to mention for three times or more the speaker would have been used *dɨsalsaj gɨzɨjə* 'for the third time' or *dɨrabɨʕaj gɨzɨjə* 'for the fourth time', etc.

[Bi is narrating the processes of how to make an oven step-by-step.]

(*218*) **Chercher 1-1-2 Bi 100 *(218)***

ʔɨza ʔaβza ʔɨnəha lələ naza… məʕankora

ʔɨz-a	ʔab-ʔɨz-a	ʔɨnəh-a	**lələ**
PRX-3SF	LOC-PRX-3SF	exist:IPV-SJ:3SF	**and again\DM_FOC**
na-ʔɨz-a…		məʕankor-a	
POSS-PRX-3SF(DM_PLNPRC)		buttock-POSS:3SF	

'This is for the bottom part of the oven.'

Chercher1-1-2 Bi 105

kaʔu dɨɦrɨʔu məbəli salsaj lələ

kaʔu	dɨɦri-ʔ-u	məbəli	salsaj	**lələ**

then\DM_CHR	after\DM_CHR-3SM	on	third	**and\DM_FOC**

'After that, in the third round…'

Chercher1-1-2 Bi 106

ʔɨza ʔaβza ʔɨnha tɨwdaʔ malət jɨʔu

ʔɨz-a	ʔab-ʔɨz-a	ʔɨnh-a	tɨ-wdaʔ	malət	jɨ-ʔu
PRX-3SF	LOC-PRX-3SF	exist:IPV-SJ:3SF	PASS:IPV:SJ:3SF-end	to say	COP-3SM

'This (F) will be completed.'

The particle DM *lələ* 'and again' in example (218) segment (Bi 100) above marks, from given lists, the one only fits the current procedure. Therefore, it is a selective contrastive focus marker. It marks as the object the speaker is pointing for (a can) is used to make a bottom part of an oven.

The particle DM *lələ* '*again*' in this example is used as stating for the procedures of an action. But, in example (218) segment (Bi 105), *lələ* is not focusing on the repetition of action but the action which is followed by *lələ* is different from the previous one/ones. The focus is on the next step.

[Narrating the processes of how to make an oven step-by-step, Bi is telling the last procedures]

(*219*) **Chercher 1-1-2 Bi 109 *(219)***

ʔɨzna lələ ʔaβ mət͡ʃ'ərəʃa kəβaβi

ʔɨzni-a	**lələ**	ʔab	mə-t͡ʃ'ərəʃa	kəbabi
ear-POSS:3SF	**and\DM_FOC**	at	VN-final	about

'About to end, its (F) handle will be done.'

Finally, *lələ* 'again' in example (219) segment (Bi 109) appears next to a noun. Therefore, the DM focuses the *ʔɨzna* 'its (3SF) ear'. The other parts of the oven are completed, but the ear part of the oven is not yet completed. Therefore, the part of the oven is selectively in focus that is marked by the DM *lələ*.

The DM *dəmma* 'and also' is a particle focus marker. It takes a medial position in an utterance. In case if we see it in a segment final position, it should be in interrogative sentences. It has two forms. Whereas the first one is *dəmma* 'and so', which is to mean *lələ* as in Dagnew *dəmma* 'and Dagnew also', that is considered as a single unit of DM that

appears in statements, the second one is with the question maker clitic *də=* (*də=mma*) in interrogative sentences as in *daŋŋəw dəmma* 'If so, is that Dagnew?'. In the later one, the actual DM is *ʔɨmma*, but it is realized as *=mma* in authentic speeches.

[BR is telling an animal tale from which this example is extracted; the tale was about a lion and fox]

(*220*) **Addisho Tale One BR 14 (158)**

ʔɨ ʔɨta laħmi mɨswələdət dəmma

ʔɨ	ʔɨt-a	laħmi	mɨs	wələd-ət	**dəmma**
DM_PLNPRC	DST-3SF	cow	after	delivery:CN-SJ:3SF	**DM_FOC**

'And after the cow gave delivery…'

Addisho Tale One BR 18

*laħməj wəlida jɨla malət ʔɨjju *bɨʕrajəj wəlidu jɨlu malət ʔɨjju**

bɨʕraj-əj	wəlid-u	jɨl-u	malət	ʔɨjj-u
ox-POSS:1S	delivery:PRV-SJ:3SM	say:PRV-SJ:3SM	to say	COP-3SM

'The lion claimed its ox gave birth.'

The particle DM *dəmma* 'and after' focuses the sequence of actions in a sentence. It, therefore, is interpreted as a cohesive marker or coherence of ideas in a discourse. Besides, structurally, it signals unfinished utterance that pragmatically marks the speaker want to hold the floor. However, like *lələ* 'again', *demma* 'and, and after' functions as selective contrastive focus marker as can be seen in example (221) below.

[BR is telling an animal tale from where this example is extracted; the tale is about a man, fox, and snake.]

(*221*) **Addisho Tale Two BR 32 (*221)***

ʔɨzi səβ dəmma ʔastawisu

ʔɨz-i	səb	**dəmma**	ʔas-tawis-u
PRX-3SM	man	**DM_FOC**	CAUS-remember:PRV-SJ:3SM

'The person then remembered'

Addisho Tale Two BR 33

bɨdulla wəχ'iʕu χ'atliwwo

bɨ-dulla	wəχ'iʕ-u	χ'atl-u-ww-o
INST-stick	beat:CN-SJ:3SM	kill:PRV-SJ:3SM-Ø-OJ:3SM

'He killed the snake beating by a stick.'

In example (221) (BR 32), *dəmma* signals a selective contrastive focus on *səb* 'man' than *χarɨjja* 'fox'. The previous discourse was about a piece of advice from the fox to the man. The current utterance, however, is about the action taken by the man.

[On a market day in Chercher town, Bi is explaining the income difference of making oven in between today and some years back]

(*222*) ***Chercher1-1-2 Bi 032*** **Chercher *1-1-2* Bi 031 (*222)***

kaʔu wɨs'ʔɨtu dəmma lɨħəʃə jɨʔu

kaʔu	wɨs'ʔɨt-u	**dəmma**	lɨ-ħəʃ-ə	jɨ-ʔu
then\DM_CHR	result-POSS:3SM	**and\DM_FOC**	REL-better-SJ:3SM	COP-3SM

'The result, therefore, is better than the previous.'

The particle DM *dəmma* 'and' is used to compare the life effect of working oven in the previous years' and today's. The speaker focuses the verb *wɨs'ʔɨtu* 'its result'. This means the DM still remains to function as a selective contrastive focus marker.

[This example is extracted from a description of preparing Shiro and cooking stew; this particular example depicts how the interlocutor transmits from preparing Shiro to cooking stew.]

(*223*) ***Addisho Making Stew S 51 (170)(215)***

ʔat'ħɨnχa lələ s'əbhi dəmma jɨʔu?

ʔa-t'ħɨn-χa	lələ	s'əbhi	də-**mma**	jɨ-ʔu
CAUS-grind-SJ:2SM	again\DM_FOC	stew	DM_Q-**DM_FOC**	COP-3SM

'After you milled it, is that again how to make s'bħi?'

Addisho Making Stew D 41

ʔɨwwə

ʔɨwwə

DM_CNF

'Yes, you are right.'

The segment (S 51) in example (223) is interrogative. Thus, the constituent *dəmma* is made up of two sub-constituents: the question particle *də=* and the enclitic DM *=mma*, unlike in the non-interrogative sentences.

[The tale that this example is extracted is about a lion and fox that are debating if it is either a cow or a fox that gives birth. They went to the ape who had heard their issue for testimony and the following conversation happened between them]

(*224*) **Addisho Tale One BR 47 (*224)***

*χoχuħidə jɨləħas' ʔɨjju ʔiluwo *ʔilluwwa**

χoχuħi=də	jɨ-lɨħas'	ʔɨjj-u	ʔill-u-ww-a

rock = DM_Q IPV-abrade:SJ:3SM COP-3SM say:PRV-SJ:3SM-Ø-OJ:3SF

'The lion said, can a rock be abraded.'

Addisho Making Stew BR 48

biʕiraj dəmma jiwəlid ʔijju ʔilwo {ʔillatto}

biʕiraj	**də = mma**	ji-wəlid	ʔijj-u	ʔill-at-o
ox	**DM_Q = DM_FOC**	IPV:SJ:3SM-delivery	COP-3SM	say:PRV-SJ:3SF-OJ:3SM

'The ape said, so does an ox give birth.'

The function of the DM *=mma* that is cliticized to the question particle *=də* has a similar function as in example (224) above. This DM, nonetheless, has a polite marking function as clearly presented in example (225) below.

[On a market day in Chercher town, Bi was making price negations of making an oven with his customers.]

(*225*) ***Chercher1-1-1-Bi 03*** **Chercher *1-1-1-Bi* 02 (*225)***

χ'ajriχin dəmma χidaj

χ'ajr-χin	**də-mma**	χid-a-**j**
change:IMP-SJ:2SF\DM_H	**DM_Q-DM_FOC {DM_PLTR}**	go:IMP-SJ:2SF\DM_H-**DM_PLTR**

'Please change and go'

Chercher1-1-1- C1 03

wəsinij dəmma

wəsin = j	**də = mma**
decide:IMP = DM_PLTR	**DM_Q = DM_FOC**

'Please, decide.'

Chercher1-1-1- C1 04

haβəni ʔikko wuləχuka ʔanə ʔimma

hab-ə-ni	ʔikko	wulə-χu-ka	ʔanə	**ʔimma**
give:IMP-SJ:2SM-OJ:1S	DM_FOC	say:IPV-SJ:1S-OJ:2SM	1S	**DM_FOC**

'I'm telling you to give it to me.'

Removing *=mma* 'so' form the segment (Bi 03), the meaning of the segment focuses on the request to change something. If we retain the enclitics *=mma* 'so', however, the meaning of the segment is a polite request to change something; the DM, therefore, marks a focus on a polite way of requesting.

The *ʔɨmma* in example (225) (C1 03) mitigates a request which is marked by the enclitic *=də* as in *wəsɨnɨj=də* 'I am waiting to hear your decision'. The *ʔɨmma* added a sense of face-saving to the request to decide on the last price of the oven as well as it is used as a device to call the attention of the addressee. The *ʔɨmma* in (C1 04) signals the speaker gives emphasis to the decision of the speaker on the price mentioned.

[This example is extracted from an authentic conversation among oven maker, customers, and research assistant; and the segments of this particular example show how customers made a decision on the prices requested by the oven maker]

(*226*) ***Chercher1-1-1-C1 14*** ***Chercher*** **1-1-1-C1** ***13*** **(192)**

ʔɨmma ʔarβaʕɨtə χ'urʃi dəmma nɨwusχo ʔɨʃɨlna

ʔɨmma	ʔarbaʕɨtə	χ'urʃi	də-ʔɨmma	nɨ-wusχ-o	ʔɨʃ-ʔɨl-na
so\DM_FOC	four	birr	DM_Q-DM_FOC	IPV:SJ:1PL-add-OJ:2SM	quiet-say:IPV-SJ:1PL

'So, shall we add four birrs?'

Chercher1-1-1-C2 17

wəsɨχi

wəsɨχ-i

add:IMP-SJ:2SF

'You (F) add'

The particle DM *ʔɨmma* 'so' in example (226) segment (C1 14) signals a focus on changing the stance from dealing on the price to agree on the suggested price. Thus, it is used to mark a change of a stance of the speaker that still is focus marking.

6.6. Performance Matters

Performance matter reference to the difficulties that speakers encounter when the speak. Daily interactions generally enfold more disfluencies and devices that signal speech production performance-related matters. Filled pauses (fillers), repetitions, non-lexical prolongations like that of a long pause, and false starts are the common features of everyday speech. Such performance matters disclose the highest point of uncertainty, the difficulty of choice, and a matter of complication in the speaker's mind. In other words, such features of the conversation happen to appear when there are difficulties in deciding how to construct linguistic expressions endorsed from difficulties on what to say to convey a certain message in a way that fits the overall situation where an oral text is produced.

Filled pauses are thought to be linguistic devices that disclose the mental processes 'underlying speech generation' and shade light on the speech production process like that of 'syntactic errors', 'tongue slip', and 'mispronunciation'. Signaling the importance of upcoming linguistic materials, filled pauses are useful to guide listeners on the importance and actual interpretation of those linguistic expressions. Therefore, filled pauses are worth studying in the field of speaking competence.

The most frequent types of disfluencies are considered to indicate that the speaker lacks confidence or knowledge; however, they ease the listener's language processing (comprehension of speech). Such linguistic expressions have their own pragmatic meaning and discourse functions. They are helpful both to the speaker and listener. The function of DMs in Rayya Tigrinya to the general development of discourse is described in the following pages.

6.6.1. Hesitation

One of the linguistic characteristic differences between written and spontaneous speech is the frequency of hesitations. Hesitations are by far more common in the later register. A speaker may hesitate for different linguistic or meta-linguistic reasons. Some of the reasons for hesitation are disfluencies and cognitive thoughts. The concern of this sub-topic is to investigate and describe both external and internal reasons that enforce participants to hesitate. As to the corpus, hesitation is marked by cut-off words; such cut-off words in speech may stand for a lack of confidence and knowledge in a particular context. A speaker sometimes is hesitant to speak words to an interlocutor who has a different social class. Politeness, diction, stylistics, disfluency, and lack of confidence are some of the reasons why a speaker hesitates.

[This example that is extracted from an animal tale that is recorded in Addisho depicts the cause of the conflict between a lion and a fox.]

(*227*) ***Addisho Tale One BR 13*** **Addisho *Tale* One BR 12 (*227)***

ʔɨta laħmi tɨ.. tɨwəlɨd mələt ʔɨjju

ʔɨt-a	laħmi	**tɨ..**	tɨ-wəlɨd	mələt	ʔɨjj-u
DST-3SF	cow	**DM_HST**	REF:SJ:3SF-deliver	to say	COP-3SM

'The cow delivered'

In example (227), the first syllable of the verb phrase *tɨwəlɨd* 'it (F) gives birth' is repeated. The repetition is after the suspended intonation. The speaker was hesitating if he should use the word *tɨwəlɨd* 'it (F) gives birth' in the given context or not. Then, he finally speaks out the word, probably, after he decided the word is appropriate for use in the given context. The hesitation is all about either to speak a constituent or not. In other cases, hesitation marks reformulation of a segment of a discourse or a constituent of a segment of discourse.

[The tale that this example is extracted from is about a lion and fox that are debating if it is either a cow or ox that gives birth. They went to the ape who had heard their issue for testimony and the following conversation happened between them]

(*228*) ***Addisho Tale One BR 45*** **Addisho *Tale* One BR 43 *(228)***

ʔattajjə.. wəʕɨ...ʔatta wəʕag taj tɨgəbrɨləχa jɨlwwo

ʔatta-**jjə..**	**wəʕɨ...**	ʔatta	wəʕag	taj	tɨ-gəbr-ʔɨlə-χa
2SM\DM_ATN-**DM_CNVRPR**	**DM_CNVRPR**	2SM\DM_ATN	ape	what	IPV-do-AUX:IPV-SJ:2SM

jɨl-u-ww-o

say:PRV-SJ:3SM-ø-OJ:3SM

'He (the lion) asked what the ape is doing.'

In example (228) above, the narrator was to speak how the lion respects the ape using an honorific marker. However, later on, the narrator remembers that the lion usually subordinates the ape and should not respect it in the given context (the general message of the tale); he wants to reform his speech so as to fit it to the context. The narrator did not end to speak out the word *ʔattajja* 'you (2sm) with honor', and instead *ʔatta* 'you (2sm) without honorific marker' is used. Here the cut-off word is used to mark a reform of the entire upcoming segment.

[Bi is comparing the price of an oven in some years back and today]

(*229*) **Chercher 1-1-2 Bi 009 *(229)***

barβaʕɨtə χ'ɨrʃi jəna nɨsərħo nəβərna fəro... fərnəllo

b-arbaʕɨtə	χ'ɨrʃi	jə-na	nɨ-sərħ-o	nəbər-na	**fəro..**	fərnəllo
INST-four	birr	COP-1PL	IPV:SJ:1PL-do-OJ:3SM	AUX.PRV-1PL	**DM_HST**	oven

'We used to make it for four birr.'

The cut-off in example (229) above signals a reformulation of a constituent. The reformulation is due to the mispronunciation of the second syllable of the word; the

speaker wants to re-articulate the word with its correct syllables cluster. In this case, the cut-off part of the constituent is followed by suspended intonation. Thus, the speaker hesitates for he notices that there is a pronunciation error. The correction, therefore, is self-initiated. DMs that signal hesitations may appear in turn initial to indicate that the speaker either acknowledges reception of a turn or planning how to begin a talk or both.

[On a market day in Chercher, D was asking a customer who wants to buy an oven from an oven seller.]

(*230*) ***Chercher1-1-3 Cs2 01*** **Chercher *1-1-3-Dw* 01 *(128)***

tamma nɨfəlt'o jɨʔu

ta = mma	nɨ-fəlt'-o	jɨ-ʔu
what = DM_ FOC	IPV:SJ:1PL-know-OJ:3SM	COP-3SM

'We do not exactly know that.'

Chercher1-1-3 Dw 02

ʔɨʔ

ʔɨ

DM_Q

'What did you say?'

Chercher1-1-3 Cs2 02

tamma nɨfəlt'o jɨʔu

ta = mma	nɨ-fəlt'-o	jɨ-ʔu
what = DM_FOC	IPV:SJ:1PL-know-OJ:3SM	COP-3SM

'We do not exactly know that.'

The particle DM *tamma* 'so what?' signals as the speaker has not got what exactly to say and thinks about what to say; it marks hesitation. It also marks a planning process. In a daily conversation, speakers may hesitate before a sentence.

[In Chercher, Wg is telling the history of the obelisk near the town of Chercher.]

(*231*) **Chercher 1-6-1 Wg 044**

ʃɨlamərəb dɨt.. najti səbʔaj ʃɨm dɨjja?

ʃɨlamərəb	dɨt..	naj-ʔɨt-i	səbʔaj	ʃɨm	də-ʔɨjj-a
Shilamereb	DM_CNVRPR	POSS-DST-3SM	man	name	DM_Q-COP-3SF

'Is Shilamereb the name of a man?'

Chercher 1-6-1 Wg 045

ʔɨw.. ʔɨwwə ʃɨlamərəβ jɨʔu dɨb.. ʃɨla mərəβ

ʔɨw..	ʔɨwwə	ʃɨla mərəb	jɨ-ʔu	dɨb..	ʃɨla	mərəb
DM_HST	DM_QUALAGR	Shilamereb {eagle net}	COP-3SM	DM_CNVRPR	eagle	net

'Yes, his name was Shilamereb.'

When a DM appears between two sentences, it signals the upcoming segment of discourse is in the process of being planned. There are also some DMs that come between constituents of a sentence. Such DMs signal either the next constituent is being planned or the previous constituent should be replaced by the upcoming constituent.

Generally, parallel to what Swerts (1998) suggests, hesitation markers have been considered as they contribute some 'symbolic function in conversation'. Such filled pauses are symptoms of performance and may also have some pragmatic functions that signal an addressee shall give emphasis to certain discourse elements (see also Hlavac 2011: 3794).

6.6.2. Planning Process

The planning process is another feature of a spontaneous speech; the planning process is a cognitive one. Fromkin (1980); Levelt and Cutler (1983) state that some DMs uncover the internal speech production process like that of getting time for word-searching problems. Chafe (1985) cited in Hlavac (2011: 3794) notes that DMs signal a "mental effort exerted in conceptualizing speech". Hlavac (2011: 3794); Brennan and Williams (1995:396) note that studying the pragmatic/discourse functions of fillers uncover when a speaker monitors word search and text organization. A speaker may delay a speech if s/he wants to search a word or another unit of language. Besides, a speaker uses DMs that mark delay or planning process when they try to activate passive knowledge from their brain. In some other cases, speakers may delay their speech to try to use expressions and manner of speech that fit existing cultural contexts and social status of interlocutors.

When words are used with suspended intonation, they refer to the planning process. Not only that, but they also mark either holding a turn or starting (taking) a turn. For instance, *jaw* in the segment (Bi 001) in example (232) below is used to signal as the

speaker is planning how to start a turn. It appears at the beginning of a turn, and it is categorized as a false start.

[The following example contains the first turns of a dialogue about how Bi started oven making.]

(*232*) **Chercher 1-1-2 Bi 001 *(232)***

jaw ʔanə… mədʒ͡ʒəmərja gɨzɨjə malət jɨʔu

jaw	**ʔanə…**	mədʒ͡ʒəmərja	gɨzɨjə	malət	jɨ-ʔu
DM_FLSSTR	1S(**DM_PLNPRC**)	at the beginning	time	to say	COP-3SM

‘At the beginning…’

Chercher1-1-2 Bi 002

wəddi gət’ər jɨʔə nəβrə

wəddi	gət’ər	jɨ-ʔə	nəbr-ə
son	rural	COP-1S	AUX:PRV-1S

‘I used to live in rural.’

ʔanə ‘I’ is a personal pronoun. However, there is the suspended intonation for which the three dots (…) are used. In such a case, the speaker is planning how to proceed with his speech. As this feature appeared at the beginning of the turn, the planning process is for how to start a turn and how to construct a segment.

[A research assistant asked a man to tell him his personal history. The research assistant gave the man some directions on how to tell parts of his history.]

(*233*) **Maichew FN 2 RA 04**

bəl hamti dɨs’əwəχuka gəβərχa s’ɨwəjəni

bəl	ham-ʔɨt-i	dɨ-s’əwəj-χu-ka	gəbər-χa	s’ɨwəj-ə-ni
say:3SM	like-DST-3SM	REL-tell:PRV-SJ:1S-OJ:2SM	do:CN-3SM	tell:IMP-SJ:2SM-OJ:1S

‘Tell me based on what I told you.’

Maichew FN 2 RC 03

ʔɨʃʃi… sumə j matʃ͡tʃə ʔasgədə ʔɨjju

ʔɨʃʃi…	sum-əj	matʃ͡tʃə	ʔasgədə	ʔɨjj-u
DM_TRNTK	name-POSS:1S	Mache	Asgede	COP:IPV-3SM

‘Okay, my name is Mache Asgede.’

In example (233) segment (RC 03), *ʔɨʃʃi* ‘okay’, along with the extended intonation signals a planning process for how to start a turn. It also can be interpreted as a signal of acknowledging for having a turn from the other participant. Besides, speakers use

different linguistic expressions to signal that they are trying to remember words, phrases, and clauses. In the following two examples, let us see how speakers explicitly signal they are facing problems while they try to utter constituents of a segment in a discourse.

[This extract was taken from Chercher; Dw needs to know how Cs2 uses an oven, and Cs2 was explaining about that.]

(*234*) **Chercher 1-1-3-Dw 11 *(234)***

ʔiza ʔintin laχ'əjərχin diʔu ʔiza bilaʕli tigbər

ʔiz-a	**ʔintin**	la-χ'əjər-χin	də-ji-ʔu	ʔiz-a
DST-3SF	**3SM\DM_PLNPRC**	PROG-shift-IPV:SJ:3SF\DM_H	DM_Q-COP-3SM	PRX-3SF

bi-laʕli	ti-gbər
LOC-top	IPV:SJ:3SF-do

'Is that by changing the upper part of the oven?'

For example (234) segment (Dw 11), *ʔintin* 'so-and-so, something' is used instead of an object that the speaker cannot recall. In such cases, the DM replaces the word but if the speaker recalls, s/he can speak out the actual constituent. When the speaker uses such a language unit, either the interlocutor can help her/him by telling the word the speaker is looking for, or the interlocutor can continue taking which implies that s/he understands what the speaker wants to call up. In this particular example, the interlocutor already understands the speaker and provided confirmation for that. In example (235) below, a predicative DM is used to signal a speaker is trying to remember a list of names.

[In a minibus, WI who is from Gereb Qolla (Maima'edo) and D were talking about an area called Neqsege from which WI claimed his father is originally from]

(*235*) **Gerjele1-1-1 WI 024**

ʔi… ʔaddi…

ʔi…	**ʔaddi…**
DM_PLNPRC	house**DM_PLNPRC**

'I forget the name, and wait for me until I remember.'

Gerjele1-1-1 WI 025

ʕaddi…

ʕaddi…

house**DM_PLNPRC**

'I forget the name, and wait for me until I remember.'

Gerjele1-1-1 WI 026

ʔams'uləj ʕaddi…

ʔa-ms'iʔ-u-ll-əj	**ʕaddi…**
CAUS-bring:IPV-SJ:2SM\H-BEN-OJ:1S**DM_PLNPRC**	country**DM_PLNPRC**

'Give me time to remember it.' (lit.: Bring it to me.)

As can be seen from the extract in example (235) segment (WI 026) above, the speaker is trying to list the names of individuals that are his relatives. Nonetheless, he failed to remember either of the names. In the segment (WI 026), he uttered the predicative DM *ʔams'iʔuləj* that literally can be translated as 'bring to me' that signals a request for additional time to remember the list of names and wants to keep the floor. All the constituents in boldface that are followed by three dots (…) also mark a planning process; they signal the speaker is struggling to remember information and wants to get more time for that.

6.6.3. Conversation Repairing

Repairing means pointing back to a problematic segment of discourse and pointing forward to its more accurate replacement of a previous segment. Deese (1984:79-80) and Brennan and Williams (1995:397) state that a listener's attention to filled pauses signals emphasis in a given context. Repair that refers to the process of reformulating a proposition is one of the performance matters that can be studied in association with filled pauses, which let a listener get more time to deal with the wrong or misleading information given before the repair that in its turn help listener to get more time to comprehend a message (Brennan and Schober (2001) cited in Hlavac (2011: 3794). A repair may be self-repair which is repairing own mistake (self-initiation for linguistic or sociolinguistic and performance matters) or other-initiated repair that is either for correcting others or being corrected by others. Self-repair is made when the speaker recognizes s/he had made a mistake.

In a conversation, when something that a speaker has said is misheard or when a speaker encounters a problem in understanding a previous utterance, an attempt is often made to elicit a repetition, clarification, elaboration or correction, referred to in Conversation

Analysis as other-initiation of repair (Schegloff et al., 1977 cited in Ha and Grice 2017: 60). Based on the corpus that this study depends on, in Rayya Tigrinya, repairing happens either after part of a word or an entire word is uttered, if not after a long segment is uttered. Reformulating is dominantly signaled by cut-off words. It appears after part of a word (syllable) is uttered as it is depicted in example (236) below.

[The extract is taken from a narration how to make stew; it is recorded at a market place and on market day in Addisho town]

(*236*) ***Addisho Making Stew S 39 Addisho Making Stew S 37 (236)***

s'aʕɨda ʃingurti ʔim... d͡ʒɨ.. riħus d͡ʒɨnd͡ʒɨbɨl riħus d͡ʒɨnd͡ʒɨbɨl ʔabaʕɨχə səssəg

s'aʕɨda	ʃingurti	ʔim...	**d͡ʒɨ..**	riħus	d͡ʒɨnd͡ʒɨbɨl	riħus	d͡ʒɨnd͡ʒɨbɨl
white	onion	DM_PLNPRC	**DM_CNVRPR**	wet	ginger	wet	ginger

ʔabaʕɨχə	səssəg
fenugreek	dill

'Garlic, wet ginger, fenugreek…'

In example (236) segment (S 39), the speaker started to utter the word *d͡ʒɨnd͡ʒɨbɨl* 'ginger' but remembered that the word should be modified by the adjective *riħus* 'wet'. By implication, the ginger needs to be wet, not the dry one. Thus, the speaker had to cut-off the word to add an adjective that describes the exact state of the ginger she is referring to.

[On a market day in Chercher town where Bi make and sells oven, he was explaining the lifestyle change he brought using the income he gained by making and selling oven]

(*237*) **Chercher *1-1-2* Bi 027 *(237)***

ʔɨtim... bɨnaχ'adəm nəbərə ʔasərarħa wɨn ləwt'i ʔɨnhəwwo

ʔɨtim...	bɨ-na-χ'adəm	nəbər-ə	ʔa-sərarħa	wɨn
DM_CNVRPR(DM_PLNPRC)	INST-POSS-previous	live:PRV-SJ:3SM	ADVM-work	and\DM_CHR

ləwt'i	ʔɨnhə-ww-o
change	exist:IPV-Ø-POSS:3SM

'The old way of doing is also changing.'

As we can see in example (237) above, *ʔɨtim...* is part of an unfinished utterance by the main speaker. The speaker then starts uttering out a different word, which indicates that the unfinished word was either inappropriate or wrong; the process is a repair than hesitation. Most of the time, distinguishing a repair from hesitation is not clear-cut. When

a speaker restarts her/his utterance with a completely different constituent than the unfinished one, the researcher calls it a repair. But when the speaker restarts her/his utterance with a similar part of the unfinished part of the language unit, it is called hesitation.

[On a market day in Chercher town where Bi makes and sells oven, he was explaining how he gradually enhanced on the skill of how to make oven]

(*238*) **Chercher 1-1-2 Bi 037 *(238)***

bɨdɨbbələs'ə mo... ʔɨd moja

bɨd-bbələs'-ə	**mo...**	ʔɨd	moja
on-better-SJ:3SM	**DM_CNVRPR(DM_PLNPRC)**	hand	skill

'The big thing is acquiring skill.'

You can see there is no any possible similarity between *mo…* (the unfinished language unit in example (238) above) and the immediately following word of the same segment. The speaker had recognized *moja* 'skill, profession' shall be described by *ʔɨd* 'hand' that he forgets. It was for this reason he cut off and re-utters as can be seen in example (238) segment (Bi 037). A repair also is needed when a speaker needs to reorder constituents of an utterance as depicted in the following example.

[On a market day in Chercher town where Bi makes and sells oven, he explains how many cans are needed to make an oven]

(*239*) **Chercher *1-1-2* Bi 051 *(239)***

ʔɨziʔa ħa.. ʔɨziʔa sələstəs ʔɨziʔa ħanti tɨχonla

ʔɨz-a-ʔ-a	**ħa..**	ʔɨz-a-ʔ-a	sələstə-s
PRX-3SF-Ø-SNG:3SF	**DM_CNVRPR**	PRX-3SF-Ø-SNG:3SF	three-DM_FOC
ʔɨz-a-ʔ-a	ħanti	tɨ-χon-la	
PRX-3SF-Ø-SNG:3SF	one:F	IPV-become-SJ:3SF	

'These three are used to make one oven.'

D (in D 06) has uttered the unfinished word (*ħa..*) that later appeared in his speech as *ħanti* 'one:f' that is the fourth word after the repair is made. In this particular example, the speaker had made a different order of constituents that were self-initiated and accordingly repaired. This indicates that when the speaker wants to reorganize the order of constituents, repairing might be necessary.

[On a market day in Chercher town where Bi makes and sells oven, he is narrating the processes of how to make an oven step-by step.]

(*240*) ***Chercher1-1-2 Bi 102*** **Chercher *1-1-2* Bi 101 *(240)***

misza nəgga... nɨləgba malət jɨʔu

mɨs-ʔɨz-a	**nəgga..**	nɨ-ləgb-a	malət	jɨ-ʔu
COM-PRX-3SF	**DM_CNVRPR**	IPV-fasten:SJ:1PL-OJ:3SF	tobsay	COP-3SM

'We fasten it (F) with this (F).'

Chercher1-1-2 Bi 103

kaʔu məʕankora kɨt... tɨʃfən gəjrɨna jəna

kaʔu	məʕankor-a	**kɨt..**	tɨ-ʃfən	gəjr-na	jə-na
then\DM_CHR	buttock-POSS:3SF	**DM_CNVRPR**	PASS:SJ:3SF-sheathe:IPV	do:PRV-SJ:1PL	COP-1PL

'Then, we let its bottom part covered…'

The necessity of repairing may also be for language style or word diction as in example (240) segment (Bi 102). The speaker prefers *n-ləgb-a* over *nəga..* (*nəgannanɨja*) which have a similar meaning. For diction purpose, the speaker prefers to select a word over another word, but this came to the mind of the speaker after the less preferred word is started to come out from his mouth. The speaker repairs his speech to put the more preferred word in the sentence. This also seems true for the cut-off in example (240) segment (Bi 103).

A speaker may also reformulate part of her/his speech after uttering a whole word. This has no such different feature than reformulating after a cut-off word; this implies that it is after a word is uttered that a speaker gets cognizant s/he needs to mark a reformulation.

[This example that is extracted from a field note is a dialogue between a child and mother, and the child was asking the name his grandfather named used to call him]

(*241*) **Fachagama FN1 MB 1**

ʔabogojtənəʔəj mən jɨʔu dɨβləni dɨnəβərə

ʔabo-gojtəna-əj	mən	jɨ-ʔu	dɨ-bl-ə-ni	dɨ-nəbər-ə
father-dear-RL:1S	who	COP-3SM	REL-say:IPV-SJ:3SM-OJ:1S	REL-exist:PRV-3SM

'What is the name that my grandfather used to call me?

Fachagama FN1 HL 1

bərɨhuɲ ʔɨjʔoj t'afətə dəʔam

bərɨhuɲ	**ʔɨjʔoj**	t'afətə	dəʔam
Berhugn	no**DM_RFM**	Tafete	DM_FOC

'Berihugn, no it was rather Tefete.'

The constituent *ʔɨjʔoj* 'no, it is not' signals that the speaker is evaluating his previous part of the segment was wrong and should be changed. It signals that the previous text has a problem and the correct form for it is to come; thus, this DM is functioning at both anaphoric and cataphoric.

Reformulation also may come to a speaker's mind after speaking some long constituents and/or segments of discourse as can be seen in example (242) below.

[This example that is extracted from a field note is a dialogue between a child and mother, and it was about a disease the mother encountered many years back.]

(*242*) **Fachagama FN2 KL 01**

ʔadəjə χɨsadχi məʔazi jɨʔu dɨħməmχi

ʔado-jə	χɨsad-χi	məʔazi	jɨ-ʔu	dɨ-ħməm-χi
mother-RL:1S	neck-POSS:2SM	when	COP-3SM	REL-sick:PRV-SJ:3SM

'Mother, when was the time that your neck sicken?'

Fachagama FN2 MR 01

dɨʔaχa bɨdɨwəldɨxu ʔɨ… ħɨnt'o tɨnhəχa

dɨ-ʔaχa	bɨd-wəld-xu	ʔɨ…	ħɨnt'o	tɨ-ʔɨnhə-χa	jɨ-ʔu
for-2SM	as soon as-born:CN-1S	DM_PLNPRC	infant	REF-exist:PRV-2SM	COP-3SM

'After I bore you that means when you were a newborn.'

Fachagama FN2 MR 02

ʔajχonχuj dɨħajəlom ħazlə dəʔa məseləni

ʔaj-χon-χu-j		dɨ-ħajəlom	ħazl-ə	dəʔa
NEG-become:IPV-1S-NEG	**{DM_CNVRPR}**	for-Hayelom	cary:PRV-SJ:1S	DM_FOC
məsel-ə-ni				
seem:PRV-SJ:3SM-OJ:1S				

ʔajχonχuj 'No! I am wrong' here has a similar function with *ʔɨjʔoj* 'no' in example (242). The only difference is *ʔajχonχuj* 'I am wrong' is used as reformulation after the speaker has spoken a complete segment of discourse. Besides, it has a morpheme that marks an

agreement (*ʔaj-χon-χu-j* NEG-become:IPV-1S-NEG). This phrasal DM marks that the previous segment was uttered by the speaker was wrong and a correct replacement for it is to come.

6.6.4. Politeness

Performance competence is defined as the ability to use linguistic expressions in a way that fits in a given context. For instance, a speaker is competent in conversation if s/he is able to facilitate a conversation smoothly. A speaker who is competent in conversation performance understands the social status of the addressee and setting of a conversation; hence, s/he uses language expressions that fit the social status of the addressee and a setting of a conversation. Of these, politeness is one matter of performance that actually demands to understand the general cultural aspect of the addressee and the general given context. Thus, politeness is ruled as one of the points to be discussed underperformance.

[In Addisho town, D was trying to persuade that an interlocutor to tell him how to prepare Shiro and how to cook stew]

(*243*) ***Addisho Making Stew D 02*** **(99)**

ʔattijjo s'ɨwəjɨnaj do

ʔatti-**jjo**	s'ɨwəj-i-na = j = do
2SF-**DM_FOC**	tell:IMP-SJ:2SF-OJ:1PL = DM_FOC = DM_PLTR

'Please tell me'

Addisho Making Stew D 03

ħɨnkurkur ʔabiχi wala

ħɨnkurkur	ʔa-bil-χi	wala
break into pieces	CAUS-say-SJ:2SF	DM_FOC

'Even in a broken manner'

The DM *=jjo* is attached to the vocative pronoun *ʔatti* 'you (SF)', and it mitigates the attention calling that in most cases is considered as impolite. Though there are no examples in the corpus, commonly *=jjo* is followed by the name of the person the focus marker is emphasizing to. Accordingly, constructions like *ʔattijjo ħadas* 'you Hadas (name of a female person), *ʔatajjo ħadɨs* (name of a Male person) are common in Rayya Tigrinya. One point to make here is, it is uncommon to notice when men produce *ʔatajjo* 'you (SM)'

instead they construct *ʔatajə* 'you (SM)'. Women, however, can regularly produce either of the vocative pronouns with their corresponding focus markers or polite.

[In Addisho town, Bi was requesting that an interlocutor to tell him how to prepare Shiro and how to cook stew]

(*244*) ***Addisho Making Stew B 01*** **(102*)***

s'ɨwəjɨjjojdoχə tanhəwwo ʔattijjo

sɬwəj-i-jj-o = j-do = χə	ta-ʔɨnhə-ww-o	ʔatti-**jjo**
tell:IMP-SJ:2SF-Ø-OJ:3SM-DM_FOC-DM_PLTR-DM_EVL	what-exist:IPV-Ø-POSS:3SM	2SF-DM_FOC

'Please tell him it is easy'

When the vocative pronoun appears final position, still the focus marker =*jjo* does exist there. But the vocative pronoun in such cases should be preceded by a verb or verb phrase.

Face saving is one good example of politeness that is marked by the DM *ʔɨmma* 'so, please'. It is used to soften an imperative and make it a request an in *nɨʕi-mma* (come:IMP-DM_PLR) 'Please come'.

6.7. Summary

In this chapter, the structural and attitudinal functions of DMs are discussed. DMs were found to function in forming a cohesive discourse and manage conversation turns. In making coherent discourse, DMs function at global and local levels. DMs function globally; others function at a local level that function at marking the relations of adjacent segments of an utterance.

A single DM may function at both global and local levels; the particle DM *kaʔuχə* 'then what' is a good example of this. It signals a request to return to an old topic after digression or urge a speaker continues on the development of the current topic. DMs also connect an implied meaning with a given meaning; *ʔɨmma* 'so' functions to relate a meaning that is not explicitly given (but drawn from a general context) with a meaning that is explicitly set in the linguistic co-text.

At a local level, DMs function to relate adjacent segments. The repair marker *malətəj* 'I mean' is a typical example of this. It marks as the host utterance is a reformulation of a segment that precedes the host utterance. *kaʔu* 'then' is used locally to state a step that is in the host utterance expresses the next step expressed in the segment that precedes the host utterance. Conversationally, DMs are used to mark turn giving and turn claiming, as backchannels, and performance matters.

DMs are also used to mark a constituent of a segment that is in focus. Particles like *ʔɨbba* 'rather', *dəʔa* 'rather' and *lələ* 'again' are examples focus markers. Rayya Tigrinya has different ways of stating a source of knowledge or source of evidence. There is also a possibility of using enclitics like that of *=ja* 'hearsay' as a source of information. Some other DMs signal speaker's evaluation towards either the message of the proposition or the way a proposition is constructed. In this regard, the DMs *waj* 'what for?', *haj* 'how come?', *ʕaw* 'loudly', *ʔagaṫami* 'by chance', and *tʃəllə* 'okay' are evaluation markers (just to mention some of them).

CHAPTER SEVEN: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents a summary of the basic findings, conclusions, and recommendations for farther research. Whereas the first section presents a summary of the basic findings, the second section presents the conclusions. Some areas of research for farther study are recommended in the third section.

7.1. Summary

From the mini-corpus, many DMs are identified. The DMs are linguistic elements that range from bound morphemes to free morphemes and long constructions that inflect for different grammatical functions. The following table summarizes the morphological features, syntactic positions, and functional features of DMs in Rayya Tigrinya. Long units like phrases and clauses, cut-off words, and repetitions are not included in this summary of DMs.

Table 16 List of identified discourse markers (my own format)

S No.	List of DMs	Part of Speech	Feature													
			Textual		Syntactic Position			Function					Morphology			
			Coherence	Conversation	Initial	Medial	Final	Backchannel	Evaluation	Evidentiality	Focus Marking	Performance	Agreement	Aspect	Mood	Definiteness
1.	bək'k'a	irj	-	+	+	+	+	+	+	-	+	+	-	-	-	-
2.	baj	irj	-	+	+	-	-	+	+	-	+	-	-	-	-	-
3.	=bba	clt	-	+	-	+	+	-	-	-	+	+	-	-	-	-
4.	da?u	part	+	-	-	+	-	-	-	-	-	-	-	-	-	-
5.	=də/=do/də=/do=	clt	-	+	-	+	+	+	-	-	-	+	-	-	-	-
6.	dəgɨm	part	+	+	+	+	-	-	-	-	-	-	-	-	-	-
7.	dəħar	adv	+	+	+	+	+	-	-	-	-	-	-	-	-	-
8.	dəmma	part	-	+	-	+	+	-	-	-	+	-	-	-	-	-
9.	də?a/də?am/də?ami	part	+	+	-	+	+	-	+	-	+	-	-	-	-	-
10.	dɨħrə?u	adv	+	+	+	+	+	-	-	-	-	-	+	-	-	-
11.	gəllə	part	-	+	+	+	+	-	-	-	-	+	-	-	-	-
12.	gɨrɨm	part	-	+	+	-	-	+	+	-	-	-	-	-	-	-
13.	haj	irj	-	+	+	+	+	+	+	-	-	-	-	-	-	-
14.	hɨ	part	-	+	+	+	+	+	-	-	-	+	-	-	-	-
15.	hɨh	part	-	+	+	+	+	+	-	-	-	-	-	-	-	-
16.	hɨh?		-	+	+	-	+	+	-	-	-	-	-	-	-	-
17.	hɨli		+	+	+	+	-	-	-	-	-	+	-	-	-	-
18.	hɨm	part	-	+	+	-	-	+	-	-	-	-	-	-	-	-
19.	hɨm…		-	+	+	-	-	-	-	-	-	+	-	-	-	-
20.	hɨ?	part	-	+	+	-	-	+	-	-	-	+	-	-	-	-
21.	-ja	part	-	-	-	+	+	-	-	+	-	-	-	-	-	-

22.	jaw	part	-	-	+	+	-	-	+	-	-	+	-	-	-	-
23.	jɨbəhal	v	-	+	-	-	+	-	-	+	-	-	+	+	-	-
24.	-jo	clt	-	-	-	+	+	-	-	-	-	+	+	-	-	-
25.	kaʔu	adv	+	+	+	-	-	-	-	-	-	+	-	-	-	-
26.	kaʔumma	cst	+	+	+	+	+	-	-	-	-	+	-	-	-	-
27.	kəllə	prep	+	-	+	-	-	-	-	-	+	-	-	-	-	-
28.	=kko	clt	-	-	+	+	+	-	-	-	+	-	-	-	-	-
29.	labəχa/labəχi	v	-	+	-	-	+	-	-	-	-	-	+	-	-	-
30.	lələ	part	+	+	+	+	+	-	-	-	+	-	-	-	-	-
31.	=lə	clt	+	+	+	+	+	-	-	-	+	-	-	-	-	-
32.	malətəj	N	+	+	+	+	-	-	-	-	-	-	+	-	-	-
33.	məndəχon	indef.p	-	-	+	+	-	-	-	-	-	+	-	-	-	-
34.	=mma	clt	-	+	+	+	+	-	-	-	+	+	-	-	-	-
35.	mətʃ͡əm	part	-	+	+	+	-	-	-	-	-	+	-	-	-	-
36.	məʔintə/mɨʔintən	prep	+	-	+	+	+	-	-	-	-	+	-	-	-	-
37.	mɨnɨm	wh.p	-	+	+	-	-	-	-	+	-	+	-	-	-	-
38.	mɨs’	irj	-	-	+	-	-	+	+	-	-	-	-	-	-	-
39.	=s	clt	+	+	-	+	+	-	-	-	+	-	-	-	-	-
40.	sɨmma	part	-	-	-	+	+	-	+	-	+	+	-	-	-	-
41.	t’a	irj	-	-	+	+	-	-	+	-	-	+	-	-	-	-
42.	tamma/tajɨmma	cst	-	+	+	+	+	-	+	-	+	+	-	-	-	-
43.	tɨməlkət	v	-	+	+	+	+	+	-	-	-	+	+	+	+	-
44.	tiʔabla/tabɨl	v	-	-	-	-	+	-	-	-	-	+	+	-	-	-
45.	tos ‘either’	cnj	+	-	+	+	-	-	-	-	-	+	-	-	-	-
46.	tʃ͡’əllə	part	-	+	+	+	+	+	+	-	-	+	-	-	-	-
47.	=wɨn	clt	+	-	-	+	-	-	-	-	+	-	-	-	-	-
48.	=wa	clt	-	-	-	+	+	-	+	-	+	-	-	-	-	-
49.	waj/waaj/ʔɨwaj	irj	-	+	+	-	+	-	+	-	-	+	-	-	-	-
50.	wala	part	-	-	+	+	+	-	+	-	+	+	-	-	-	-
51.	waʔ	irj	-	-	+	-	+	-	+	-	-	+	-	-	-	-
52.	wəj/wəjɨm/wəwɨn	coor	-	+	+	+	-	-	-	-	-	+	-	-	-	-
53.	wəjləj	part	-	+	+	-	+	-	+	-	-	-	-	-	-	-
54.	wɨlɨj	irj	-	-	+	-	+	-	+	-	-	-	-	-	-	-
55.	wun/wɨn	part	+	-	-	+	+	-	-	-	-	-	-	-	-	-
56.	ʔa	part	-	+	+	+	-	-	-	-	-	+	-	-	-	-
57.	ʔa…	part	-	+	+	+	-	-	-	-	-	+	-	-	-	-
58.	ʔaha	part	-	-	+	-	-	+	+	-	-	+	-	-	-	-
59.	ʔaj	irj	-	+	+	+	+	-	+	-	-	+	-	-	-	-
60.	ʔajə	irj	-	-	+	-	-	+	+	-	-	-	-	-	-	-
61.	ʔatajo	voc.p	-	+	+	-	+	+	-	-	-	-	+	-	-	-
62.	ʔaʔoʔo	irj	-	+	+	-	-	-	+	-	-	+	-	-	-	-
63.	ʔə	part	-	+	+	+	+	+	+	-	-	+	-	-	-	-
64.	ʔəhə	part	-	-	+	-	+	+	+	-	-	+	-	-	-	-
65.	ʔəj	part	-	-	+	-	-	+	+	-	-	-	-	-	-	-
66.	ʔəjjə	irj	-	-	+	-	-	+	+	-	-	-	-	-	-	-
67.	ʔərə	part	-	+	+	-	-	+	+	-	-	+	-	-	-	-
68.	ʔərəʔ	irJ/wh	-	-	+	-	-	+	+	-	-	+	-	-	-	-
69.	ʔɨ	part	-	+	+	+	-	+	-	-	-	+	-	-	-	-
70.	ʔɨ…	part	-	+	+	+	-	-	+	-	-	+	-	-	-	-
71.	ʔɨbba	part	-	-	-	+	+	-	-	-	+	-	-	-	-	-
72.	ʔɨh	part	-	+	+	-	-	+	-	-	-	-	-	-	-	-
73.	ʔɨhɨh	part	-	+	+	-	-	+	+	-	-	+	-	-	-	-
74.	ʔɨhɨm	part	-	+	+	-	-	+	+	-	-	+	-	-	-	-

75.	ʔihiʔ	part	-	-	+	+	+	-	+	-	-	+	-	-	-	-
76.	ʔiјə	wh	-	+	+	-	-	-	+	-	-	-	-	-	-	-
77.	ʔikko	part	-	-	+	+	+	-	+	-	+	-	-	-	-	-
78.	ʔikʷkʷa	part	-	-	-	+	-	-	+	-	+	-	-	-	-	-
79.	ʔili	part	+	-	+	+	-	-	-	-	-	+	-	-	-	-
80.	ʔim	part	-	-	+	+	-	+	-	-	-	+	-	-	-	-
81.	ʔim…	part	-	-	+	+	-	-	-	-	-	+	-	-	-	-
82.	ʔimbə/ʔimbəj	cnj	-	-	-	+	+	-	+	-	+	-	-	-	-	-
83.	ʔimbəʔaj	sub	-	+	+	-	+	-	+	-	-	-	-	-	-	-
84.	ʔimm?	wh	-	+	+	-	-	-	-	-	-	-	-	-	-	-
85.	ʔimma/ʔimmo	part	-	-	+	+	+	-	-	-	+	+	-	-	-	-
86.	ʔindawum/ʔindijawim		+	-	+	+	-	-	+	-	-	-	-	-	-	-
87.	ʔinna/ʔinnas/ʔinnasi	cnj	+	+	+	-	-	-	-	-	-	+	-	-	-	-
88.	ʔintin	indef.p	-	-	+	-	-	-	-	-	-	+	-	-	-	-
89.	ʔiski/ʔisti	v	-	+	+	+	+	-	-	-	-	+	-	-	-	-
90.	ʔiʃʃi/ʔiʃʃini	part	-	+	+	+	+	+	+	-	-	+	-	-	-	-
91.	ʔistilχa	v	-	+	+	-	+	-	-	-	-	-	+	+	+	-
92.	ʔiwaj	irj	-	-	+	-	-	+	+	-	-	-	-	-	-	-
93.	ʔiwwə	part	-	+	+	+	+	+	+	-	-	+	-	-	-	-
94.	ʔiwwədo	cst	-	+	+	-	+	+	-	-	-	-	-	-	-	-
95.	ʔizuwsi	cst	+	+	+	-	-	-	-	-	-	+	+	-	-	-
96.	ʔiʔ	part	-	-	+	-	-	+	-	-	-	+	-	-	-	-
97.	ʔiʔiʔim	part	-	+	+	+	+	+	+	-	-	+	-	-	-	-
98.	ʔiχəlləko	cst	-	-	+	+	-	-	+	-	-	+	-	-	-	-
99.	ʔo	irj	-	-	+	-	-	-	+	-	-	+	-	-	-	-
100.	=χə	clt	-	+	-	+	+	-	-	-	+	-	-	-	-	-
101.	χilla	v	-	-	+	-	+	-	+	-	-	-	+	+	+	-
102.	ʔams'iʔulləj	v	-	+	+	-	+	-	-	-	-	-	+	+	+	-
103.	ħazənimma	v	-	+	+	-	+	-	-	-	-	-	+	+	+	-
104.	niʔamma	v	-	+	+	-	+	-	-	-	-	-	+	+	+	-
105.	gizaʔijdo nigbərij	cnst	-	+	+	-	+	-	-	-	-	-	+	+	+	-

In Rayya Tigrinya, DMs are found to be heterogeneous. In that sense, DMs are sourced from varieties of parts of speech. There are clitics that function as DMs. In this regard, the evidential marker =*jja* and the focus marker =*s* are good examples of enclitics. Besides, enclitics like =*kko* presentational focus marker', =*mma* 'assertive focus marker' as in *ʔisu*=*mma ʔiwwə* 'that you are right', and =*bb*a 'rather' function as DMs in Rayya Tigrinya.

Some conjunctions are found to function as DMs; *lələ* 'and, again' and *ʔinna* 'and' are the typical examples in this regard. Besides, there are some DMs that originally are considered as adverbials. There are contexts where the lexical adverb *kaʔu* 'after that, then' functions as DMs in Rayya Tigrinya.

There are also particles that do not inflect for any purpose of grammatical function and that are not modified by modifiers and do not negate but function as DMs. The planning process particle *ʔɨ…*, the focus marker *ʔɨkko*, and the calling attention device *ʔɨmma* are examples of particles that are leveled as DMs in this study. DMs are also fetched from interjections that are spoken as emotional responses and have similar linguistic features with particles. In this regard, the confirmation seeking interjection *ʔərə*? 'Are you sure?' is a typical example.

Constructions that inflect for a certain grammatical function (for instance agreement) are basically verbal phrases, but some of them are also combinations of particles. The constituent *kaʔuxə* literally translated as 'then what?' that is made up of *kaʔu* 'then' and the question particle *=χə* and the verbal phrase *ʔams'ɨʔuləj* literally translated as 'bring something to me' are the best example of constructions that function as DMs in Rayya Tigrinya.

Cut-off words that are features of spontaneous speech (in contrary to written text) are also considered DMs in this study. Cut-off words may signal either repairing a conversation, reformulating a wrongly constructed constituent, or a problem in composing a structure. Repetitions are also DMs that function to signal for different discourse purposes.

Syntactically, Rayya Tigrinya DMs do appear at utterance initial, medial, and final positions. DMs that took an initial position are particles, constructions, interjections, etc that can easily be detached from the segment that they appear with. Contrary, enclitics that function as DMs do not take an initial position. This is because such DMs have some similar characteristics with morphological morphemes like that of suffixes. Though they function at a discourse level, they appear as morphological elements to the constituent they attached to.

In terms of functions, DMs that signal a planning process is taking place in the mind of the speaker are the common DMs that appear in an initial position. Besides, DMs that

function to signal to call attention do appear segment initial position. Strings of DMs are also common in Rayya Tigrinya. Such strings of DMs are permitted in all positions, but this seems more common at segment initial or when a stack of DMs is used as an independent turn.

DMs in this study have also been discussed if they are highly or loosely associated with constituents they appeared with. In this regard, whereas clitics are found to be DMs that are highly integrated to the constituent they are attached to, DMs that function to signal the planning process are found to be the most unintegrated ones. In other words, DMs are found to be either integrated or unintegrated into the host segment. Whereas DMs that are integrated with the host utterance function as connectors, unintegrated DMs play a role on managing a conversation; unintegrated DMs are found to function at managing the 'sequential structure of dialogue', 'turn-taking system', 'speech management', 'interpersonal management', 'topic structure', and 'participant framework' (See Fischer 2006: 9).

The pragmatic nature of DMs in Rayya Tigrinya can be expressed as multifunctional. Multifunctionality, in this study, refers to two things: when a DM has more than one function at a time on one hand and when a DM functions differently in different contexts on the other. *ʔɨmma* 'so' that functions as a focus marker in a certain context and as call attention devices in another context is a typical example of the latter type of multifunctionality. On the other hand, *ʔɨʃʃi* 'okay' that is used to signal both a planning process and an acknowledgment of taking a turn is a good example for the former type of multifunctionality of DMs.

DMs function for the purpose of producing coherent texture, to manage a conversation, and to signal information management. Textually, DMs are used to express either the relationship of two adjacent segments of discourse or two apart segments of a discourse. Though there are some cases where *kaʔu* 'then' used globally, it is also used to signal the relationship between two adjacent pairs of segments; it refers to the host utterance has similar status with the previous segment one. *kaʔuχə* 'then what?' is used globally to let

a participant continue a narration, for instance, after a digression. This, however, does not mean *kaʔuχə* 'then what?' only have this function; it has many other functions, being continuer one of them.

There are DMs that function to signal a speaker is claiming for the floor. For instance, *ħazənimma* that literally is glossed as 'please hold me' functions as the speaker wants to interrupt while the other participant is speaking. In other words, this DM is used to signal as the speaker is claiming to take a turn that is conversational management. The DM *riʔəχamma* 'you see' functions to state a piece of the given information is a piece of common knowledge for both a speaker and addressee. This means the DM is used at the interactional level.

There are some DMs that function as backchannels that is a very common feature of a dialogue. Backchannel means cooperating with the speaker for a smooth flow of conversation. In that case, DMs like *ʔiħ* and *ʔiʃʃi* 'I am listening to you, I agree with you' are used as continuers. Uttering such DMs does not imply either interruption or interest to take a turn. They just imply that the speaker is happy to hear what the other participant is discussing. Some backchannel DMs function to signal the speaker seeks attention. The DMs *ʔi*, along with an interrogative pitch 'Are you with me?', means the speaker wants to check if the addressee is following his/her narration.

A speaker sometimes seeks the addressee to agree with what s/he is asserting; the speaker seeks confirmation. The construction DM *ʔiwədə?* 'Is not it?' is used for such a purpose. Though the response that can be either positive or negative, the intention of the speaker is to lead the addressee to agree on what is constructed. When the main speaker seeks attention, the other participant confirms attention. *ʔiwwə* 'yes' is a typical example of such a function. Besides, participants state the way they associate new information with their experience. *ʔiħim* 'I see', for instance, function to mark the speaker has understood what the interlocutor has presented.

There are some DMs that are meant to signal how a participant evaluates a proposition or its message. *tʃəllə* 'okay' is ironically used to state that a participant has said something that is unbelievable, if not nonsense. *haj* that literally can be translated as 'how comes?' is used to state that the speaker has evaluated the message of a proposition that is unexpected and unbelievable. Stating a source of information is also one interesting discourse aspect among Rayya Tigrinya speakers. The common DM used to mark a source of information is the enclitic *=jja*. This DM functions to signal a piece of stated information is gained through hearsay.

The focus is marked by enclitics. The enclitics =s that marks assertive focus and =lə that is selective focus marker are the common examples of focus markers used by the speakers of Rayya Tigrinya. Focus also is marked by particles; several particles function as focus markers in this study. The DMs *dəʔa* 'rather' and *ʔɨbba* 'certainly' for instance are selective contrastive focus markers. The DM *wala* 'even' is a particle that rests focus on dissatisfaction.

Performance markers are grouped into hesitation, planning process, conversation repairing, and polite markers. Hesitation is marked by cut-off words. Such cut-off words, in some cases, refer to lack of confidence or uncertainty either to use a constituent in a certain context is appropriate or not. Hesitation may be marked at the beginning of a turn when the speaker thinks of talking about a new topic and before constructing a new utterance. Like hesitation, repairing is commonly marked by cut-off words. However, some lexical markers like *malətəj* 'I mean' are used to signal to repair.

The planning process is a cognitive process that is held inside the speaker's mind. A speaker plans for several purposes. Of which a speaker may plan how to take, start and close a turn, and try to remember a forgotten constituent. Such planning processes are marked by fillers such as *ʔɨ…*, *jaw*, *ʔɨʃʃɨ…* just to mention a few examples, and predicative phrases such as *ʔams'ɨʔələj*, *ħazəni*, etc. The politeness is one of the components of performance competence that is marked by enclitics such as *=j*, and *=jjo*.

7.2. Conclusions

A function that is marked by DM in one language can be expressed in a phrase, clause, or sentence, if not non-verbal communication aspects, in another language. In other cases, even in a language, a function that is conveyed by particle, interjection, adjective, and other more units that serve as DMs can be expressed by longer language units like that of phrase or clause that are discussed in the data presentation chapters. Putting such features of DMs in mind, DM is argued to be described "entirely from a functional point of view" (Fischer 2006: 5).

Working on functions of language expressions in the corpus, identifying DMs from a corpus was a big challenge. However, translation, along with parts of speech assignment and morpheme-by-morpheme gloss, was used as a technique to identify the DMs from the corpus. Besides, the concept of integratedness versus. unintegratedness is one feature that was used to differentiate DMs from other constituents. In relation to this, many authors have their views: DMs are grammatically unintegrated (Diewald 2006), syntactically detachable (Schiffrin 2006), prosodically, syntactically, and semantically independent (Travis 2006), syntactically independent (Yang 2006), and syntactically, semantically, and often prosodically unintegrated (Fischer 2006).

Using translation, glossing, part of speech tagging and other techniques, DMs that are identified in Rayya Tigrinya are heterogeneous which means they are sourced from different traditional parts of speech. Clauses, nominals, predicates, adverbs, particles, interjections, and clitics contribute to the heterogeneity of DM in Rayya Tigrinya. This parallels with what Schiffrin has stated that DMs are fetched from a "heterogeneous group" (2001: 57). Besides, the heterogeneity of DMs in Rayya Tigrinya is alike with what Fraser (1999: 950) has stated that DMs are drawn from different syntactic classes. DMs in Rayya Tigrinya are also derived from different parts of speeches that also is true in the Arabic dialect studied by Alshamari (2015b: 12). DMs in Rayya Tigrinya fit to the 'multicategory' that was identified as one of the characteristics of DMs (Schourup 1999).

What seems different from other studies on different languages, in the current study, is that cut-off words, repetitions, and turns that enfold many constituents were found to function as DMs, and indeed labeled as DMs. These features of spontaneous speech are used to mark the planning process, reformulation, and hesitation. Some of the DMs in Rayya Tigrinya are even long expressions like constructions that you do not put them into the traditional classes of speech. This, in some way, varies with what Fischer (2006: 4) stated that DMs are short and uninflected linguistic expressions. In Rayya Tigrinya, DMs are not necessarily from small and uninflected terms. In general, however, the heterogeneity of DMs is confirmed in Rayya Tigrinya too.

It is worth mentioning that DMs in Rayya Tigrinya are heterogeneous. This is true as DMs in the English language includes "connectives and adverbials such as *so, because, and, but, or, then, anyway,* and *now*; feedback acknowledgments such as *yes, yeah, umhum,* and *right*; as well as particles such as *ah*, *oh*, *well, hmm"* (Schiffrin, 1987a; Heeman, 1999; Fischer, 2000a). Likewise, DMs in Rayya Tigrinya are drawn from different parts of speech which are bound morphemes like clitics, free morphemes like particles, interjections, constructions, performance markers like cut-off words and repetitions. The term DM is found to be a cover term for all such linguistic expressions with diverse features and functions.

In Rayya Tigrinya, DMs are not defined by articles; they also are not modified by modifiers and intensifiers. The DMs identified are not subject to be combined by conjunctions with each other or with other constituents. Quantifiers do not also quantify DMs. Though DMs in Rayya Tigrinya are not subject to be negated, there are some DMs that have a negative sense in them. For this, the DMs *ʔajχonχuj* (*ʔaj-χon-χu-j* (NEG-become:IPV-1S-NEG)) 'I am not right' is a good example.

The non-inflectional that has assigned as a common feature of DMs by Waltereit (2006: 64) seems inappropriate here for some DMs in Rayya Tigrinya. DMs that are derived from clauses do inflect for agreement. For instance, *ʔams'ɨʔəlləj (ʔams'ɨʔ-ə-ll-əj* (bring:IMP-SJ:2SM-BEN:1S)) 'bring something to me' as a DM has inflected morphemes for agreement.

Many researchers such as Schourup (1999), Östman (1995), and Brinton (1996 cited in Alshamari 2015b: 12) conclude that syntactically DMs are language units that are peripheral to the structure of the host utterance. Likewise, the syntactic nature of DMs in Rayya Tigrinya are also syntactically peripheral; they appear in a constituent final-if they are used as clitics. For instance, thought the enclitic DM =s is an assertive focus marker, it is attached to the final constituent. In contrast, there are some DMs that affect the syntactic nature of the host segment. For instance, removal of the enclitic DM *=s* 'presentational focus marker' affects the mood of the host utterance; it changes an interrogative to a declarative sentence. Most of the DMs in the Rayya Tigrinya do not contribute to the content of the segment of a discourse that they preceded to or followed by; however, they surely function in the pragmatic aspect of the discourse.

Concerning positions wherein DMs appear, they appear in initial, medial, and final positions of the host segment. However, there are DMs that appear as full turn. This is also true as Wooffitt (2005: 26) states that in daily interaction, turns can be built of a single word and/or non-lexical utterances that are considered as DMs.

Semantically, DMs do not only "conceptualize" a context wherein and how meaning should be interpreted (pragmatics of the interpretation) (Travis 2006: 229), but the removal of a DM may bring a meaning difference in the Rayya Tigrinya. Though the negative semantic feature that commonly assigned to DMs also seem a feature for many of the DMs in Rayya Tigrinya, it is important to mention that there are some undeletable DMs without changing the meaning of "the range of the interpretation of the discourse" (Hansen 2006: 26, see also Rossari (2000: 32). Some DMs like *=s* 'presentational focus marker' never deleted without shifting the possible interpretations of a text. The DMs in Rayya Tigrinya are found to be serving on creating a context where meanings are interpreted and even meanings that a hearer would never understand unless the DMs exist. In this regard, it is true that Ducrot et al. (1980) cited in Hansen (2006: 26) states that DMs are not limited to marking different interpretations, but they swim on constructing context wherein different meanings are interpreted.

After Schourup (1999: 243), the thing that relates to the meaning of DMs in Rayya Tigrinya is about "what kind of meaning they encode". Commonly, there are DMs that are used to ease the communication flow between participants. Strengthening this, Alshamari (2015: 7) notes DMs are "used by the speaker ultimately in order to save both time and effort on part of the hearer", which the author called 'effect-effort trade-off' (Alshamari 2015b: 6). However, this does not entirely mean DMs do not encode meaning. DMs in Rayya Tigrinya at least encode pragmatic and cognitive meanings, if not semantic. For instance, the DM *ʔɨmmaχə* 'so what' that appeared as an independent turn will not have been used as a meaningful turn had either the *ʔɨmma* 'so' or *=də* 'question marker' is removed.

DMs provide information that helps the interlocutor on how to relate an interpretation in a segment with the meaning conveyed by another segment in a discourse (Fraser 1999: 444) is not consumed to mean DMs are necessarily optional. It is rather understood as Alshamari (2015: 13) notes that DMs are "not optional but necessary for utterance production and perception" (see also Jucker and Ziv, 1998; Jarrah and Bader, 2012). However, as stated by Blakemore (2002), there are some DMs that encode concepts and some other that encode procedures. Thus, the generalization that DMs in Rayya Tigrinya are non-optional is acquired one from the cognitive function they contribute like in facilitating interaction between participants (Alshamari 2015b: 13), and two from the semantic and syntactic contributions of few DMs in Rayya Tigrinya.

In terms of the pragmatic meaning contributions of DMs, some DMs in Rayya Tigrinya are similar to the DMs of Spanish that are "subjected to a thinking process (which may be planning, lexical access, and retrieval …)" (Roggia 2012: 1788); thus, they are cataphoric that to Roggia means DMs in Spanish point to an upcoming segment of discourse. Whereas some other DMs function anaphorically, some other DMs in Rayya Tigrinya still function to point anaphorically and cataphoric to highlight a reformulation.

DMs in Rayya Tigrinya signal a speaker's skill and understanding of what linguistic expressions and manner of speaking should be used in a context. These decisions, in most

cases, are a cognitive process that is hidden from the interlocutor's observation. When a speaker uses linguistic expressions like DMs they may help a hearer to uncover the ongoing hidden thinking processes in the speaker's mind (Aijmer and Simon-Vandenbergen (2006: 4) (see also Redeker 2006). Since DMs mark to mirror a speaker's cognitive processes "as envisaged in the fabric of talk-in-interaction commenting on what goes on in the speaker's mind", they are reflexives (Aijmer 2013: 4).

DMs function to signal the relationships between either adjacent or far apart discourse units. Besides, they are used to manage turns in conversations. They are also used to mark performance competence related matters. Generally, DMs were found to function to reduce an effort the hearer consumes to understand a speaker's proposition; this parallels to what Lenk (1998b: 146) states that DMs function "to guide the hearer's understanding".

Textually, DMs connect discourse contents as well as discourse proposition. Beyond connecting two physically given segments, these language units even connect messages that we may not find in the given utterance. In other words, DMs mark relationships between contents that we fetch from the given co-text and message that we either fetch from our general knowledge or connect two given linguistic segments of a discourse.

For instance, the DM *ʔɨmma* 'so' connects an explicitly expressed content of an utterance with an implied content that a speaker fetches it from a general situation-a physical context and knowledge of the world. In that case, *ʔɨmma* 'so' is used to infer something from the general context and connect it with the current utterance. *ʔɨmma* 'so' is not used as a conjunction (as the common meaning of its English translation 'so'), but it is similar to the DM 'so' as investigated by Hansen (2006: 25) and Blakemore (1987: 106). Thus, DMs are language units that are used to connect a message from exophoric reference that is fetched from the general 'situation' (Halliday and Hasan 1976: 33).

DMs also marks an ending of narration and give a turn away (*tamma jɨʔu* 'so what is that'?), and returning to the main topic after a digression (*kaʔuχə* 'then what?' and *dəʔam*

'rather'). Such functions of DMs are used to express relationships of two distant parts of a discourse; thus, as to Aijmer and Simon-Vandenbergen (2006: 5) and Schiffrin (2006: 336), they function globally. DMs that function at a global level in most cases occur at "the beginning and at the end of digression, as well as with topic shifts and topic drifts" (Lenk 1998b: 145).

Some other DMs mark reformulation (*malətəj* 'I mean'), and focus (*sɨmma* 'selective focus marker'), *ʔɨkko* (presentational focus marker). Such linguistic devices express relationships of two adjacent segments of a discourse; hence, as to Aijmer (2006: 5) and Schiffrin (2006: 336), they function locally. Whereas DMs that signal relations between two adjacent segments are said to be functioning at a local level, DMs that express relations of two apart discourse segments are said to be functioning at a global level (See Schiffrin (1987; Fraser (1999).

Parallel to the functions of DMs in Spanish (data from a digital forum) that are identified by Landone (2012: 1799), some DMs in Rayya Tigrinya function to fulfill different "dialogical functions". For instance, *ʔɨʃʃi* 'okay' is used to mark taking a turn (and as a marker of a planning process where and how to start a turn) that is part of structured dialogue. There are also DMs that function to urge the involvement of an addressee; such DMs specifically are used as continuers, attention-seeking devices, confirmation seeking and confirming attention, and stating information.

In Rayya Tigrinya, backchannels (a word first used by Yngve 1970: 568) like *ʔɨh* 'attention confirmation marker', *ʔɨ*, along with interrogative pitch 'what?', *hɨh*, along with flat intonation 'attention confirmation marker', ʔɨ*hɨm*, along with flat intonation 'knowledge management marker', *ʔɨwwədə* 'Is that?', and *ʔərə* 'really?' are language units that correspond to responsive utterances or in Kawamori et al. (1994) terms "interjectory responses". What such language units do is to help a listener understand the covert thinking process in a speaker's mind (Onodera 2004: 34).

More specifically, interjections like *ʔiˈ* and *hɨˈh*, along with their high pitch 'Are you following me?' are used as 'call attention' devices, as expressions to disclose 'speaker's emotional reactions', as 'responding' devices to questions, and to signal if a speaker wants to hold on a floor (Martin 1975: 1041 cited in Hinds (1986:443) and Onodera (2004: 54). In daily interactions, backchannels like *ʔiˈh* and *hɨˈh*, along with their flat intonation, also signal as continuers. This corresponds with what Maynard (1989b: 171) who studied the structure and interactional strategies of Japanese ongoing conversation (also cited in Onodera (2004)) mentioned that one of the functions of backchannels is to signal a continuer. They are used to display the "understanding of content, support toward the speaker's judgment, agreement, strong emotional response, and minor addition, correction, or request for information", and to urge a speaker to hold a floor (Onodera 2004: 130). After Chafe (1994), urging, in this study, means to let the speaker "move on in the development of a discourse topic" (cited in Maschler 2009: 52).

In other words, such backchannel devices are used as confirmation seeking linguistic devices in Rayya Tigrinya; they mark an explicit interest of a speaker for a "mutual agreement and understanding" as Yang (2006: 274) identified such functions of DMs in Mandarin Chinese. Some other DMs in Rayya Tigrinya are used to signal a hearer's "corresponding feedback or backchannels as expressions of understanding and interest" that are confirmation attentions as also identified in Mandarin Chinese's spontaneous conversations (Yang 2006: 274).

DMs like *=jja* 'hearsay', *ħalmə* 'I dreamt', and *waj* 'how come?' are used to mark the sources of information and evaluation of a speaker on propositions. Following Feng (2011: 418), evaluation here in this paper is consumed as "essentially an indication of attitude, feeling, value judgment, or expectation with regard to the proposition expressed according to its effect on the speaker". In Rayya Tigrinya, linguistic devices like interjections (for instance, *waj* and *haj*) are found to mark the attitude of a speaker on propositions uttered by an interlocutor that is nonsense or unbelievable.

DMs are also used to mark evidentiality that following Aikhenvald (2004: 4) means supplying a source for information. In Rayya Tigrinya, evidentiality is marked thorough enclitics (*=ja*) and predicates (*səmʕə* 'I heard', *rɨʔɨjə* 'I saw'). This means evidentiality can be lexical as also stated by Mithun who has studied the evidential diachronic of the Northern Iroquoian (1986: 92-100). In general, sources of pieces of evidence are grouped as hearsay, performative, factual-visual, auditory, and inferential (see also Oswalt 1986: 34-38). Of these types of sources, whereas a visual evidential can be unmarked ('zero marking' to use Jacobsen's (1986:9 term)), the hearsay is commonly marked by the enclitic *=ja* in Rayya Tigrinya.

Some DMs in Rayya Tigrinya mark focus that is "the pragmatic function which represents the relatively most important or salient information with respect to the pragmatic information of the speaker and the addressee" (Dik 1978: 149; see also Watters 2000: 214); Lambrecht 1994:213).

A constituent that a speaker believes is salient part of a segment is marked by enclitics *=mm 'rather'*, *=s*, *=wwa*, *=lə*, *=bba*, *=kko*, and *=mma*. Besides, a focus is marked by particle DMs like *dəʔa* 'rather', *ʔɨkko* 'so', *ʔɨbba* 'rather', *ʔɨmma* 'so', *ga* 'focus marker', *wala* 'even', and *lələ* 'and, again'.

In Rayya Tigrinya constructive focus is marked by DMs like *dəʔa* 'rather' and *ʔɨbba* 'rather'. Whereas presentational (polite) focus is marked DMs like *ʔɨmma* 'so, please' and *ʔɨkko*, an assertive focus is marked by DMs like *=s*, *=wwa*, and *ʔɨmma* 'so'. Of these, =s has also an additive focus marker; it has the same function as *=m* in Amharic (see Girma & Meyer 2008, 2007; Blejer 1986). *lələ* 'and' or its enclitic form *=lə* 'and' is a good example of selective focus marker.

In the current study, DMs mark many more disfluencies such as devices that signal speech production planning in daily interactions as it is also identified in Dutch speakers (Swerts 1998: 485) and in Tokyo (standard) Japanese (Watanabe et al. 2008: 81). Such features are also discussed by Maclay and Osgood (1959:41-42) who studied the nature of

hesitation phenomena in spontaneous English speech. Filled pauses (fillers), repetitions, and false starts are the common features of everyday speech in Rayya Tigrinya. Cut-off units, repetitions, and filled pauses happened to appear when there are difficulties in deciding how to construct linguistic expressions (Hlavac 2011: 3794). In line with what Hlavac (2011: 3794) states on the roles of hesitations among Croatian–Australians bilingual speakers, such features in Rayya Tigrinya are found to "perform certain discourse functions" such as planning process. Filled pauses are therefore found to be important to help the listener's understanding of utterances (see also Tree (1993), and Shriberg and Stolcke (1996: 1868ff.).

Disfluencies, in Rayya Tigrinya, guide a listener as a speaker encounters "planning difficulties" that allows the listener to "predict the upcoming utterance, and prepare for it" as stated by Clark (2002); Shriberg (2005); Stenstroem (1994) as cited in Watanabe et al (2008: 82).

When turns are preceded by filled pauses, it signals the speaker has "production difficulties". Disfluencies are more common before "newly introduced" objects into a discourse than before objects that have "already been introduced" as stated by Arnold et al (2000) (see also Watanabe et al 2008: 82-83).

One type of disfluency is a hesitation that has been described since the 1960s (Goldman-Eisler 1968; Fromkin 1980; and Levelt and Cutler 1983); in other words, one of the reasons to hesitate is disfluencies. In Rayya Tigrinya, cut-off words and repetitions were found to mark hesitation. Hesitation may mark cognitive thought that runs inside a speaker's mind parallel to some of the functions of *eh* in the Dominican Spanish as described by Roggia (2012: 1788). This also is true as hesitation relates to "speech production process" and "speaker's word-searching problems" in English as spoken by adult Croatian-Australians (Hlavac 2011: 3794); besides, citing Chafe (1985), Hlavac mentions that hesitation is attached to conceptualizing speech (2011: 3794).

In general, performance elements like disfluencies, hesitation, and planning process are common when a speaker wants to make a change of major idea units. This is computable with the finding that unit-initial utterances tend to be more hesitant than other ones (Chafe 1980; Brubaker 1972; Swerts 1998: 486; Swerts and Ostendorf 1997). For instance, when a speaker wants to conceptualize a message, formulate the appropriate linguistic forms, and to articulate the linguistic forms that are the three main stages of speech planning, there might be disfluencies manifested by filled pauses, repetitions, and delays (Levelt (1989) cited in Watanabe et al 2008: 82). In addition to these features, particles like ʔiʃʃi 'okay' sometimes mark there is a difficulty on how to start a turn; thus, the planning process is marked.

7.3. Recommendations for Further Research

The current study tries to document and look at the linguistic features and discourse functions of the different DMs that commonly exist in the daily interaction of Rayya Tigrinya speakers. The study depended on synchronic data and entirely rely on oral data. DMs are very interesting to research areas of linguistics, however, should also be studied in different ways than the current study. The researcher, therefore, lists the following points as future research areas:

- The diachronic aspect of DMs,
- A comparative study between varieties of the language,
- The nature of DMs in written language,
- The nature of the multifunctionality of each DM,
- Establishing an oral corpus which allows a vast insight into the nature of DMs; quantifications on the distributions of DMs,
- The sociolinguistic aspects of DMs, and
- The functions of DMs in specific genres (narrative, dialogue, debate, etc).

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ANNEX I: LIST OF THE RESEARCH ASSISTANTS[15]

S.No	Name (anonyms)	Sex	Age	Education	Village	Language
1.	Birkey	F	35	Diploma	Kukufto	Tigrinya
2.	Yasin	M	27	Completed Grade 10	Degaga	Tigrinya, Amharic & Arabic
					Gerejelle	
3.	Desta	M	27	Diploma	Chercher and Fachagama	Tigrinya & Amharic
4.	Hayali	M	24	Completed Grade 10		Tigrinya
5.	Abadi	M	30	Completed Grade 10		Tigrinya & Afaric
6.	Birhanu	M	34	Diploma	Machare	Tigrinya & Amharic
7.	Tiumay	M	28	Diploma		Tigrinya & Afaric
8.	Kellali	M	18	Grade 11	Addisho	Tigrinya
9.	Diwolo	M	31	Grade 6	Wedisemro	Tigrinya
10.	Tsegay	M	39	Grade 4		Tigrinya
11.	Abadit	F	39	Grade 3		Tigrinya & Agewugna
12.	Molla	M	29	Diploma	Korem	Tigrinya & Amharic
13.	Yemane	M	45	Completed Grade 10	Maichew	Tigrinya
14.	Moges	M	35	BA Degree		Tigrinya, Amharic & English

[15] Mache Asgede Kidaneweldu, along with the researcher, was a key research assistant who has selected the key informants that are listed in this table; the names are anonymous.

ANNEX II: LIST OF THE CONSULTANTS[16]

Village	S.No	Name (anonyms)	Sex	Age	Education	Languages they speak
Addisho	1.	Birhanu	M	19	grade 10	Tigrinya
	2.	Mullu	F	41	0	Tigrinya
		Senait	F	33	0	Tigrinya
	3.	Dagnew	M	31	MA	Tigrinya, Amharic, English
	4.	Customer	F	37	0	Tigrinya
	5.	Customer1	F	27	0	Tigrinya
	6.	Customer1	F	34	0	Tigrinya
Chercher	7.	Birhanu	M	30	grade 10	Tigrinya
	8.	Customer one	F	40	0	Tigrinya
	9.	Customer two	F	47	0	Tigrinya
	10.	Dawit	M	38	BSc	Tigrinya, Amharic, English
	11.	HD	M	72	0	Tigrinya
	12.	Am	F	-	0	Tigrinya
	13.	Customer	F	35	0	Tigrinya
	14.	Haftu	M	23	Grade 10	Tigrinya, Amharic, English
	15.	Getachew	M	32	Grade 10	Tigrinya and Amharic
	16.	HA	M	76	0	Tigrinya
	17.	Lemlem	F	56	0	Tigrinya
	18.	Ml	F	50	0	Tigrinya
	19.	Belay	M	28	grade 10	Tigrinya, Amharic, English
	20.	Wagaye	F	63	Grade five	Tigrinya and Amharic

[16] This list enfolds consultants (subjects) of the study (Village based) whose speech is audio (and video) recorded

Degaga	21.	Dagmawi	M	31	BA degree	Tigrinya, Amharic, English
	22.	Hashim	M	78	0	Tigrinya, Arabic
	23.	Mother	F	53	0	Tigrinya
	24.	Daughter	F	14	Grade 4	Tigrinya
	25.	Yasin	M	26	Grade 10	Tigrinya, Amharic, Arabic
Gerjalle	*26.*	Mariamawit	F	16	grade 4	Tigrinya
	27.	Yared	M	27	grade 10	Tigrinya, Amharic, English
	28.	Kuhlo	F	32	0	Tigrinya
	29.	Father	M	82	0	Tigrinya, Oromo, Arabic
	30.	Mother	F	61	0	Tigrinya
	31.	Dawit	M	36	1st degree	Tigrinya, Amharic, English
Korem	32.	Hagos	M	76	0	Tigrinya, Amharic
	33.	Taddele	M	28	grade 10	Tigrinya, Amharic
	34.	Mulu	F	24	grade 8	Tigrinya
	35.	Buyer	F	43	0	Tigrinya
	36.	Seller	M	37	0	Tigrinya
Kukufto	37.	Meselech	F	39	Diploma	Tigrinya
	38.	Kasech	F	48	0	Tigrinya
	39.	Kihillo	F	17	grade 8	Tigrinya
	40.	Ali	M	65	0	Tigrinya
	41.	Bitew	M	59	0	Tigrinya
	42.	Messay	M	19	grade 7	Tigrinya
Machare	*43.*	Harfeya	F	24	0	Tigrinya
	44.	Lemlem	F	42	0	Tigrinya

	45.	Taemo	F	29	grade 8	Tigrinya
	46.	Hadis	M	36	0	Tigrinya
	47.	Aboye	M	79	0	Tigrinya, Afaric
	48.	Birhanemariam	M	35	0	Tigrinya
	49.	Kahsay	M	33	Diploma	Tigrinya, Afaric, Amharic
	50.	Measho	M	28	grade 10	Tigrinya
Maichew	51.	Mache	M	65	0	Tigrinya
	52.	Chekolle	M	45	grade 10	Tigrinya and Amharic
	53.	Belay	M	45	0	Tigrinya
	54.	Hagos	M	31	0	Tigrinya
	55.	Teame	M	44	0	Tigrinya
	56.	Birhanu	M	35	Diploma	Tigrinya, Amharic
	57.	Getachew	M	36	Diploma	Tigrinya, Amharic
	58.	Mamu	M	47	Diploma	Tigrinya, Amharic
	59.	Halefom	M	50	0	Tigrinya
Wedisemro	60.	Nigusse	M	73	0	Tigrinya
	61.	Belay	M	77	0	Tigrinya
	62.	Diwollo	M	39	0	Tigrinya
	63.	Hadas	F	25	grade 10	Tigrinya
	64.	Hilfey	F	58	0	Tigrinya, Agewigna
	65.	Dagnew	M	35	MA	Tigrinya, Amharic, English
	66.	Hayelom	M	29	0	Tigrinya
	67.	Mebrahtu	M	18	grade 9	Tigrinya
	68.	Genet	F	32	0	Tigrinya

ANNEX III: ELAN DOCUMENTATION[17]

ELAN I-A: Addisho Tale One

Ref@BR	**Addisho Tale One BR 01 *(187)***	
PT@BR	*nəβərəjja nəβəraj*	
MB@BR	nəbərə-ja	nəbəra-j
PS@BR	VP	VP
EngGl@BR	live:PRV:SJ:3SM-hear say\DM_EVD	live:PRV:3PLF-hear say\DM_EVD
FT@BR	'There was hearsay (lit.: Tale tale)'	

Ref@D	**Addisho Tale One D 01**
PT@D	*hɨ*
MB@D	hɨ
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	'I am listening to you; please go on.'

Ref@BR	**Addisho Tale One BR 02**		
PT@BR	*χʷarjanna ʔambəssa nəjrom*		
MB@BR	χarja-nna	ʔanbəssa	nəjr-om
PS@BR	N	N	VP
EngGl@BR	fox-and	lion	exist:PRV-SJ:3PL
FT@BR	'There were a fox and a lion.'		

Ref@BR	**Addisho Tale One BR 03**		
PT@BR	*bɨħadə jɨnəβru nəjrom*		
MB@BR	bɨ-ħadə	jɨ-nəbr-u	nəjr-om
PS@BR	PP	VP	VP
EngGl@BR	COM-one:M	IPV-live-SJ:3PL	AUX:PRV-SJ:3PL
FT@BR	'They were living together.'		

Ref@BR	**Addisho Tale One BR 04**			
PT@BR	*χʷarja laħmi tɨgʷasɨj nəjra*			
MB@BR	χarja	laħmi	tɨ-gʷasɨj	nəjr-a
PS@BR	N	N	VP	VP
EngGl@BR	fox	cow	IPV:SJ:3SF-shepherd	AUX:PRV-SJ:3SF
FT@BR	'The fox was shepherding a cow.'			

[17] This is just a sample of the documentation done in the ELAN soft ware

Ref@BR Addisho Tale One BR 05

PT@BR	*ʔambəssa dɨmmo bɨʕraj jɨgʷasɨj*				
MB@BR	ʔanbəssa	dəmmo	bɨʕraj	jɨ-gʷasɨj	nəjr-u
PS@BR	N	PART	N	VP	VP
EngGl@BR	lion	and\DM_FOC	ox	IPV:SJ:3SM-shepherd	AUX:PRV-SJ:3SM
FT@BR	‘And the lion was sheperdign an ox.’				

Ref@BR Addisho Tale One BR 06

PT@BR	*bɨħadə ʔɨnnanəβəru lahaləju*			
MB@BR	bɨ-ħadə	ʔɨnna-nəbər-u	la-halləj-u	
PS@BR	PP	VP	VP	
EngGl@BR	COM-one:M	PROG-live:PRV-SJ:3PL	while-exist:PRV-SJ:3PL	
FT@BR	‘While they were living together…’			

Ref@BR Addisho Tale One BR 07

PT@BR	*ʔɨta laħmi məlaʔ tɨχəwun malət ʔɨjju*					
MB@BR	ʔɨt-a	laħmi	məlaʔ	tɨ-χəwun	malət	ʔɨjj-u
PS@BR	DEM.P	N	ADJ	VP	VN	VP
EngGl@BR	DST-3SF	cow	pregnant	PRV:SJ:3SF-become	to say	COP-3SM
FT@BR	‘The cow became pregnant.’					

Ref@BR Addisho Tale One BR 08

PT@BR	*məlaʔ χojna*	
MB@BR	məlaʔ	χojn-a
PS@BR	ADJ	VP
EngGl@BR	pregnant	become-CN:SJ:3SF
FT@BR	‘The cow became pregnant.’	

Ref@BR Addisho Tale One BR 09

PT@BR	*məlaʔ χojna ʔɨnnanəβəru nagʷasəjwon*			
MB@BR	məlaʔ	χojn-a	ʔɨnna-nəbər-u	na-gʷasəj-u-won
PS@BR	ADJ	VP	VP	VP
EngGl@BR	pregnant	become-CN:SJ:3SF	PROG-live:PRV-SJ:3PL	PROG-shepherd-CN:SJ:3PL-OJ:3PLF
FT@BR	‘The cow became pregnant while they shepherded them.’			

Ref@BR Addisho Tale One BR 10

PT@BR	*dɨħriʔa*
MB@BR	dɨħr-a
PS@BR	NP
EngGl@BR	back-SJ:3SF
FT@BR	‘After the fox…’

Ref@BR . Addisho Tale One BR 11 (*172)*

PT@BR	*ʔagaṫami ʔɨ χarja ʔaβ zɨgəʃətlu ʔɨwan*					
MB@BR	ʔaggaṫami	ʔɨ	χʷarja	ʔab	zɨ-gəʃ-ət-ll-u	ʔɨwan
PS@BR	ADV	PART	N	PREP	VP	N
EngGl@BR	fortunately\DM_EVL	DM_PLNPRC	fox	on	REL:absence:PRV-SJ:3SF-AUX:PRG-DEF:3SM	time
FT@BR	‘Fortunately, in the absence of the fox…’					

Ref@BR . Addisho Tale One BR 12 (*227)*

PT@BR	*ʔambəssa ʔɨnnagʷasəjə ʔɨnnahalləwə*		
MB@BR	ʔanbəssa	ʔɨnna-gʷasəj-ə	ʔɨnna-halləw-ə
PS@BR	N	VP	VP
EngGl@BR	lion	PROG-shepherd-CN:SJ:3SM	PROG-exist-CN:SJ:3SM
FT@BR	‘While the loin was shepherding…’		

Ref@BR Addisho Tale One BR 13

PT@BR	*ʔɨta laħmi ṫɨ.. ṫɨwəlɨd malət ʔɨjju*					
MB@BR	ʔɨt-a	laħmi	ṫɨ..	ṫɨ-wəlɨd	malət	ʔɨjj-u
PS@BR	DEM.P	N	IRJ	VP	VN	VP
EngGl@BR	DST-3SF	cow	DM_HST	IPV:SJ:3SF-delivery	to say	COP-3SM
FT@BR	‘The cow gave delivery.’					

Ref@BR . Addisho Tale One BR 14 (*158) (*220)*

PT@BR	*ʔɨ ʔɨta laħmi mɨswələdət dəmma*					
MB@BR	ʔɨ	ʔɨt-a	laħmi	mɨs	wələd-ət	dəmma
PS@BR	PART	DEM.P	N	SUB	VP	PART
EngGl@BR	DM_PLNPRC	DST-3SF	cow	after	delivery:CN-SJ:3SF	and\DM_FOC
FT@BR	‘And after the cow gave delivery…’					

Ref@BR Addisho Tale One BR 15

PT@BR	*t’a ʔambəssa... məskəβa najta laħmi*				
MB@BR	ṫà	ʔanbəssa...	məskəb-a	naj-ʔɨt-a	laħmi
PS@BR	PART	N	NP	PP	N
EngGl@BR	DM_SRP	lion(DM_PLNPRC)	placenta-POSS:3SF	POSS-DST-3SF	cow
FT@BR	‘The lion, the cow's placenta…’				

Ref@BR . Addisho Tale One BR 16 (*189)

PT@BR	*ʔafɨta najɨta... bɨʕɨraj wəttifu*					
MB@BR	ʔab	ʔɨt-a	naj	ʔɨt-a...	bɨʕɨraj	wəttif-u
PS@BR	PREP	DEM.P	PREP	DEM.P	N	VP
EngGl@BR	on	DST-3SF	POSS	DST-3SF(DM_PLNPRC)	ox	tuck:CN-SJ:3SM
FT@BR	‘The lion tuck it on the ox's…’					

Ref@BR Addisho Tale One BR 17

PT@BR	*ʔafɨti najɨtti bɨʕɨraj wəttifu*					
MB@BR	ʔab	ʔɨt-i	naj	ʔɨtt-i	bɨʕraj	wəttif-u
PS@BR	PREP	DEM.P	PREP	DEM.P	N	VP
EngGl@BR	on	DST-3SM	POSS	DST-3SM	ox	tuck:CN-SJ:3SM
FT@BR	‘He (the lion) tucks the placenta on the ox's (buttocks).’					

Ref@BR Addisho Tale One BR 18 (*171)

PT@BR	*laħməj wəlida jɨla malət ʔɨjju*				
MB@BR	laħmi-əj	wəlid-a	jɨl-a	malət	ʔɨjj-u
PS@BR	NP	VP	VP	VN	VP
EngGl@BR	cow-POSS:1S	delivery:PRV-SJ:3SF	say:PRV-SJ:3SF	to say	COP-3SM
FT@BR	‘The lion claimed its cow gave birth.’				

Ref@BR Addisho Tale One BR 19

PT@BR	*mɨs gəjʃa mɨs məsʾət*			
MB@BR	mɨs	gəjʃ-a	mɨs	məsʾəʔ-ət
PS@BR	SUB	VP	SUB	VP
EngGl@BR	after	tour:PRV-SJ:3SF	after	come:CN-SJ:3SF
FT@BR	‘After she (the fox) returns …’			

Ref@D Addisho Tale One D 02

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	dm_cnfatn
FT@D	‘I am following you, please go on.’

Ref@BR . Addisho Tale One BR 20 (*205)

PT@BR	*waj bɨʕɨrajdə jɨwəlɨd ʔɨjju tɨwlo*					
MB@BR	waj	bɨʕɨraj-də	jɨ-wəlɨd		ʔɨjj-u	tɨ-wl-o
PS@BR	PART	NP	VP		VP	VP
EngGl@BR	DM_EVL	ox-DM_Q	IPV-:SJ:3SM delivery		COP-3SM	IPV:SJ:3SF -say-OJ:3SM
FT@BR	‘How can an ox give birth?’					

Ref@BR . Addisho Tale One BR 21 (*152)

PT@BR	*waj laħmi jɨʔa tɨwəlɨd dəʔam*				
MB@BR	waj	laħmi	jɨ-ʔa	tɨ-wəlɨd	dəʔam
PS@BR	PART	N	VP	VP	PART
EngGl@BR	DM_EVL	cow	COP-SJ:3SF	IPV:SJ:3SF-delivery	rather\DM_FOC

FT@BR ‘It is rather a cow that gives birth.’

Ref@BR Addisho Tale One BR 22

PT@BR *wəlidu*

MB@BR wəlid-u

PS@BR VP

EngGl@BR deliver:PRV-SJ:3SM

FT@BR ‘It (the ox) gave birth.’

Ref@BR Addisho Tale One BR 23 *(108)*

PT@BR *waj ʔatta ʔərə ħidəg ʔambəssa*

MB@BR	waj	ʔatta	ʔərə	ħidəg	ʔanbəssa
PS@BR	PART	P.VOC	PART	VP	N
EngGl@BR	DM_EVL	2SM\DM_ATN	DM_PLTR	stop:IMP:SJ:2SM	lion

FT@BR ‘Please, you are wrong.’

Ref@BR Addisho Tale One BR 24

PT@BR *ʔajja hambəssa ħidəg ʔillato*

MB@BR	ʔajja	ʔanbəssa	ħidəg	ʔill-a-t-o
PS@BR	P.VOC	N	VP	VP
EngGl@BR	2SM\DM_H	lion	stop:IMP:SJ:2SM	say:PRV-SJ:3SF-Ø-OJ:3SM

FT@BR ‘She begged Mr. lion to stop arguing.’

Ref@BR Addisho Tale One BR 25

PT@BR *ʔajχonχuj wəlidu ʔijju*

MB@BR	ʔaj-χon-χu-j	wəlid-u	ʔijj-u	
PS@BR	VP	VP	VP	
EngGl@BR	NEG-become:IPV-SJ:1S-NEG	deliver:PRV-SJ:3SM	COP-SJ:3SM	

FT@BR ‘I am right, it/he gave birth.’

Ref@D Addisho Tale One D 03

PT@D *hi*

MB@D hi

PS@D PART

EngGl@D DM_CNFATN

FT@D ‘I am following you, please go on.’

Ref@BR Addisho Tale One BR 26

PT@BR *bəl lamsikir niχid ʔillato*

MB@BR	bəl	la-msikir	ni-χid	ʔil-a-t-o
PS@BR	VP	PP	VP	VP

EngGl@BR	say:IMP:SJ:2SM	ALL-testifier	SJ:1PL -go:JUSS	say:PRV-SJ:3SF-Ø-OJ:3SM	
FT@BR	'She (the fox) said that they must go to someone who knows about this.'				

Ref@BR Addisho Tale One BR 27

PT@BR	*ʔəʃʃɨ*
MB@BR	ʔəʃʃɨ
PS@BR	PART
EngGl@BR	DM_QUALAGR
FT@BR	'Okay; let us go.'

Ref@BR Addisho Tale One BR 28

PT@BR	*laβajja zɨbʔi χəjdom*			
MB@BR	lab	ʔajja	zɨbʔi	χəjd-om
PS@BR	PREP	P.VOC	N	VP
EngGl@BR	to	3SM\DM_H	hyena	go:PRV-SJ:3PL
FT@BR	'They went to Mr hyena.'			

Ref@BR Addisho Tale One BR 29 (*191)

PT@BR	*ʔajja zɨβʔi*	
MB@BR	ʔajja	zɨbʔi
PS@BR	P.VOC	N
EngGl@BR	3SM\DM_H	hyena
FT@BR	'Mr hyena'	

Ref@D Addisho Tale One D 04

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	'I am following you, go on.'

Ref@BR Addisho Tale One BR 30

PT@BR	*ʔanə bɨʕɨrajəj wəlidu jɨβləχu*			
MB@BR	ʔanə	bɨʕɨraj-əj	wəlid-u	jɨ-bl-əχu
PS@BR	PERS.P	NP	VP	VP
EngGl@BR	1S	ox-POSS:1S	delivery:PRV-SJ:3SM	IPV:SJ:1S-say-AUX:IPV:31S
FT@BR	'I am saying my ox has gave birth.'			

Ref@BR Addisho Tale One BR 31

PT@BR	*ʔissa wun laħma wəlida tɨβla*				
MB@BR	ʔɨssa	wun	laħmi-a	wəlid-a	tɨ-bl-a
PS@BR	PERS.P	COOR	N	VP	VP
EngGl@BR	3SF	and\DM_FOC	cow-POSS:3SF	delivery:PRV-SJ:3SF	IPV:SJ:3SF-say-AUX:IPV-3SM
FT@BR	'And she is saying her cow has gave birth.'				

Ref@BR Addisho Tale One BR 32 (*173)

PT@BR	*ʔiski məskɨrəllna ʔiluwwo ʕaw wulu*			
MB@BR	ʔiski	məskɨr-ə-ll-na	ʔil-u-ww-o	ʕaw
PS@BR	PART	VP	VP	ADV

EngGl@BR	DM_PLTR	testify:IMP-SJ:2SM-BEN-1PL	say:PRV-SJ:3SM-Ø OJ:3SM loudly\DM_EVL
	wul-u		
	VP		
	say:PRV-SJ:3SM		
FT@BR	‘With its big voice, he (the lion) requested him (the hyena) to forward its judgement.’		

Ref@BR Addisho Tale One BR 33

PT@BR	*bɨməfrəħaj dɨmusʃ̌ɨ malət ʔɨjju*			
MB@BR	bɨ-məfrəħi = aj	dɨmus’s’i-u	maltə	ʔɨjj-u
PS@BR	PP	NP	VN	VP
EngGl@BR	INST-frightening = DM_FOC	sound-POSS:3SM	to say	COP-3SM
FT@BR	‘With his frightening sound…’			

Ref@BR Addisho Tale One BR 34

PT@BR	*ʔambəssalə*
MB@BR	ʔanbəssa = lə
PS@BR	NP
EngGl@BR	lion = and\DM_FOC
FT@BR	‘and the lion [the heyna]’

Ref@BR Addisho Tale One BR 35

PT@BR	*ʕami ʕami laħmi tɨwəlɨd nəjra*				
MB@BR	ʕami	ʕami	laħmi	tɨ-wəlɨd	nəjr-a
PS@BR	ADV	ADV	N	VP	VP
EngGl@BR	last year	last year	cow	IPV:SJ:3SF-delivery	AUX:PRV-SJ:3SF
FT@BR	‘A year before, it was a cow that was giving birth.’				

Ref@BR Addisho Tale One BR 36

PT@BR	*ləmi ləmi gɨn bɨʕɨraj jɨwəldɨlo jɨlu malət ʔɨjju*					
MB@BR	ləmi	ləmi	gɨn	bɨʕɨraj	jɨ-wəld-ʔɨl-o	jɨl-u
PS@BR	ADV	ADV	ADVS	N	VP	VP
EngGl@BR	now	now	but	ox	IPV:SJ:3SM -delivering-AUX:IPV-OJ:3SM	say:PRV-SJ:3SM
	malət	ʔɨjj-u				
	VN	VP				
	to say	COP-3SM				
FT@BR	‘These days however it is an ox that gives birth.’					

Ref@D Addisho Tale One D 05

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART

EngGl@D	DM_STINF
FT@D	‘I understand it; please go on.’

Ref@BR Addisho Tale One BR 37

PT@BR	*kaʔu hamʔu bɨlwəlom*		
MB@BR	kaʔu	ham-ʔu	bɨl-wəl-ə-om
PS@BR	ADV	PP	VP
EngGl@BR	then\DM_CHR	like-DST:3SM	after-say-PRV:SJ:3SM-OJ:3PL
FT@BR	‘After he (the hyena) told them like that…’		

Ref@BR Addisho Tale One BR 38

PT@BR	*ʔɨmbɨlləj jɨla*	
MB@BR	ʔɨmbi = ll-əj	jɨl-a
PS@BR	PART	VP
EngGl@BR	DM_QUALDIS = BEN-1S-DM_FOC	say:PRV-SJ:3SF
FT@BR	‘She (the fox) rejected.’	

Ref@BR Addisho Tale One BR 39

PT@BR	*bɨnaju mɨskɨr ʔajχonij jɨla*			
MB@BR	bɨ-naj-u	mɨskɨr	ʔaj-χon-j	jɨl-a
PS@BR	PP	N	VP	VP
EngGl@BR	INST-POSS-3SM	evidence	NEG-become:IPV-NEG	say:PRV-SJ:3SF
FT@BR	‘She did not admit on the bases of his (hyena's) words.’			

Ref@BR Addisho Tale One BR 40

PT@BR	*nɨχɨd laβχaliʔɨ jɨlu*			
MB@BR	nɨ-χɨd	lab	χalɨʔ	jɨl-u
PS@BR	VP	PP	INDEF.P	VP
EngGl@BR	SJ:1PL-go:JUSS	to	another	say:PRV-SJ:3SM
FT@BR	‘She said let us go to another.’			

Ref@BR Addisho Tale One BR 41 (*202)

PT@BR	*ʔɨsulə tələjfərħəj mən kəjmɨskɨrəlləj jɨllu*				
MB@BR	ʔɨsu-lə	tələj-fərħ-ə = j		mən	kəj-mɨskɨr-ə-ll-əj
PS@BR	PERS.P	PP		WH	VP
EngGl@BR	3SM-and\DM_FOC	ELT-fear:IPV-SJ:3SM = DM_FOC		who	NEG-testify:IPV-SJ:3SM-MAL-1S
	jɨll-u				
	VP				
	say:PRV-3SM				
FT@BR	‘He (the lion) confidently, thinking no one will judge against his interest.’				

Ref@BR Addisho Tale One BR 42

PT@BR	*niχid jilu*	
MB@BR	ni-χid	jil-u
PS@BR	VP	VP
EngGl@BR	JUSS:1PL-go	say:PRV-SJ:3SM
FT@BR	'He (the lion) said let us go.'	

Ref@BR Addisho Tale One BR 43 (*228)

PT@BR	*ʔaggat'ami wəʕag ʔiza... nəgər ʔiziʔa səmiʕiwwa ʔinho*				
MB@BR	ʔaggat'ami	wəʕag	ʔiz-a...	nəgər	ʔiz-iʔa
PS@BR	ADV	N	DEM.P	N	DEM.P
EngGl@BR	fortunately\DM_EVL	ape	DST-3SF	thing	PRX-3SF:SNG
	səmiʕ-u-ww-a	ʔinh-o			
	VP	VP			
	hear:PRV-SJ:3SM-ø-OJ:3SF	exist:IPV-SJ:3SM			
FT@BR	'Fortunately, the ape had heard about this business.'				

Ref@BR Addisho Tale One BR 44

PT@BR	*ʔaβ χoχuħi kʷaħ kʷaħ nabbələ rəχiβomo*					
MB@BR	ʔab	χoχuħi	kʷaħ	kʷaħ	na-bbəl-ə	rəχib-om-o
PS@BR	PREP	N	ADV	ADV	VP	VP
EngGl@BR	on	rock	knock	knock	PROG-say:IPV-SJ:3SM	find:PRV-SJ:3PL-OJ:3SM
FT@BR	'They found him (the ape) knocking at a rock.'					

Ref@BR Addisho Tale One BR 45 (*107)

PT@BR	*ʔattajjə wəʕi...ʔatta wəʕag taj tigəbriləχa jiluwwo*				
MB@BR	ʔatta=jjə..	wəʕi...	ʔatta	wəʕag	taj
PS@BR	P.VOC	PART	P.VOC	N	WH
EngGl@BR	2SM\DM_ATN=DM_HST	DM_CNVRPR	2SM\DM_ATN	ape	what
	ti-gəbr-iləχa	jil-u-ww-o			
	VP	VP			
	IPV:SJ:2SM-do-AUX:IPV:2SM	say:PRV-SJ:3SM-ø-OJ:3SM			
FT@BR	'He (the lion) asked what the ape is doing.'				

Ref@D Addisho Tale One D 06

PT@D	*him*
MB@D	him
PS@D	PART
EngGl@D	DM_CNFATNL
FT@D	'I see, go on.'

Ref@BR Addisho Tale One BR 46

PT@BR	*χoχuħi jiɬħis'ləχu jiɬuwwo*		
MB@BR	χoχuħi	jɨ-lħis'-ləχu	jɨɬ-u-ww-o
PS@BR	N	VP	VP
EngGl@BR	rock	IPV:SJ:1S-abrade-AUX:IPV:1S	say:PRV-SJ:3SM-Ø-OJ:3SM
FT@BR	'He (the ape) replayed that he is abrading a rock.'		

Ref@BR Addisho Tale One BR 47 (*224)

PT@BR	*χoχuħidə jiɬəħas' ʔijju ʔiɬuwwo*			
MB@BR	χoχuħi = də	jɨ-liħas'	ʔɨjj-u	ʔɨɬ-u-ww-o
PS@BR	NP	VP	VP	VP
EngGl@BR	rock = DM_Q	IPV:SJ:3SM-abrade	COP-3SM	say:PRV-SJ:3SM-Ø-OJ:3SM
FT@BR	'He (the lion) asked if a rock can be abraded.'			

Ref@BR Addisho Tale One BR 48

PT@BR	*bɨʕɨraj dəmma jɨwəlɨd ʔijju ʔiɬuwwo*				
MB@BR	bɨʕɨraj	dəmma	jɨ-wəlɨd	ʔɨjj-u	ʔɨɬ-u-ww-o
PS@BR	N	PART	VP	VP	VP
EngGl@BR	ox	so\DM_FOC	IPV:SJ:3SM-delivery	COP-3SM	say:PRV-SJ:3SM-Ø-OJ:3SM
FT@BR	'He (the ape) asked if an ox can give birth.'				

Ref@D Addisho Tale One D 07

PT@D	*(@@) hɨ*
MB@D	hɨ
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	Laughing, go on.

Ref@BR Addisho Tale One BR 49

PT@BR	*kaβʔu bɨziʔa təʃag^{w}igu təʃag^{w}igu*		
MB@BR	kabʔu	bɨ-ʔɨz-a-ʔ-a	tə-ʃag^{w}ig-u
PS@BR	ADV	PP	VP
EngGl@BR	then\DM_CHR	because-PRX-3SF-Ø-SNG	REF-run after:PRV-SJ:3SM
	tə-ʃagig-u		
	VP		
	REF-run after:PRV-SJ:3SM		
FT@BR	'Then, he (the lion) disappointed by this and run after the ape.'		

Ref@D Addisho Tale One D 08

PT@D	*hɨʔ*
MB@D	hɨʔ

PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I am listening to you, please go on.’

Ref@BR Addisho Tale One BR 50

PT@BR	*naβ… bɨ… naj ʔom kɨsk’əl*				
MB@BR	nab…	bɨ…	nab	ʔom	kɨ-sk’əl
PS@BR	PREP	PART	PREP	N	VP
EngGl@BR	to	DM_CNVRPR	to	tree	IPV:SJ:3SM-climb
FT@BR	‘While the ape was climbing on to tree…’				

Ref@D Addisho Tale One D 09

PT@D	*hɨ*
MB@D	hɨ
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I am listening to you, please go on.’

Ref@BR Addisho Tale One BR 51

PT@BR	*t͡ʃ’ɨraʔu χ’ɨnt’ɨs ʔabilullu malət ʔɨjju*				
MB@BR	t͡ʃ’ɨra-ʔ-u	χ’ɨnt’ɨs	ʔa-bil-u-ll-u	malət	ʔɨjj-u
PS@BR	NP	IPDH	VP	VN	VP
EngGl@BR	tail-ø-POSS:3SM	truncate	CAUS-say:PRV-SJ:3SM-MAL-3SM	to say	COP-3SM
FT@BR	‘He (the lion) truncated his (the ape's) tail.’				

Ref@BR Addisho Tale One BR 52

PT@BR	*wɨsəda dɨrəʔulə ħamatəj s’aħli zərgɨχalləj*			
MB@BR	wɨsəd-a	dɨrə-ʔ-u = lə	ħamat-əj	s’aħli
PS@BR	VP	AP	NP	N
EngGl@BR	take:IMP:SJ:2SM-OJ:3SF	earlier-ø-DEF:3SM = and\DM_FOC	mother-in-low-POSS:1S	casserole
	zərg-χa-ll-əj			
	VP			
	turbid:CN-SJ:2SM-MAL-1S			
FT@BR	‘She said it is good that you took it for my mother-in-law was complaining it turbid her casserole.’			

Ref@BR Addisho Tale One BR 53

PT@BR	*ʔaβ məndo… ʔaβ lit’ ʔatəwət nawələt*					
MB@BR	ʔab	məndo…	ʔab	lit’	ʔatəw-ət	na-bəl-ət
PS@BR	PREP	INDEF.P	PREP	N	VP	VP
EngGl@BR	into	3SM\DM_PLNPRC	into	dough break	in:CN-SJ:3SF	PROG-say:IPV-SJ:3SF

FT@BR ‘She was nagging me the tail break into a dough.’

Ref@BR Addisho Tale One BR 54

PT@BR *tɨħamjənɨn tɨs’ərfənɨn nəjra ʔɨjja wɨlu malət jɨʔu*

MB@BR	tɨ-ħamj-ə-ni-n		tɨ-s’ərf-ə-ni-n	nəjr-a	ʔɨjj-a
PS@BR	VP		VP	VP	VP
EngGl@BR	IPV-backbite-SJ:3SF-OJ:1S-and		IPV-insult-SJ:3SF-OJ:1S-and	AUX:PRV-3SF	COP-3SF
	ʔɨl-u	malət	jɨ-ʔu		
	VP	VN	V		
	say:PRV-SJ:3SM	to say	COP-3SM		

FT@BR ‘My mother-in-law was insulting and backbiting me.’

Ref@BR Addisho Tale One BR 55

PT@BR *ʔɨziʔa wədiʔɨwwa malət ʔɨjju*

MB@BR	ʔɨz-a-ʔ-a	wədiʔ-u-ww-a	malət	ʔɨjj-u
PS@BR	DEM.P	VP	VN	VP
EngGl@BR	DST-3SF-Ø-SNG	end:PRV-SJ:3SM-Ø-OJ:3SF	to say	COP-3SM

FT@BR ‘It ended this way.’

Ref@BR Addisho Tale One BR 56

PT@BR *χəzis ʔɨti… wəʕag ʔabəhahɨlaʔu*

MB@BR	χəzi-s	ʔɨt-i…	wəʕag	ʔabəhahɨla-u
PS@BR	AdvP	DEM.P	N	NP
EngGl@BR	now-DM_FOC	DST-3SM	ape	expression-POSS:3SM

FT@BR ‘The ape’s expression is…’

Ref@D Addisho Tale One D 10

PT@D *hɨ*

MB@D hɨ

PS@D PART

EngGl@D DM_CNFATN

FT@D ‘I am listening to you, please go on.’

Ref@BR . Addisho Tale One BR 57 *(109)*

PT@BR *waj bək’k’a jɨwusəda ʔɨmbəj*

MB@BR	waj	bək’k’a	jɨ-wusəd-a	ʔɨmbəj
PS@BR	PART	V	VP	ADV
EngGl@BR	DM_EVL	DM_EVL	IPV:SJ:3SM-take-OJ:3SF	let\DM_EVL

FT@BR ‘Let he (the lion) take the tail…’

Ref@BR Addisho Tale One BR 58 *(161)*

PT@BR *lɨʔu kəj.. lɨkəj…bɨlɨs*

MB@BR	li-ʔu	kəj..	likəj...-bil-is
PS@BR	PP	IRJ	VP
EngGl@BR	ALL-3SM	DM_CNVRPR	NEG-say-DM_FOC[DM_PLNPRC]
FT@BR	‘Not to make him happy…’		

Ref@BR Addisho Tale One BR 59

PT@BR	*ʔanadiduwwo gədidu*	
MB@BR	ʔa-nadid-u-ww-o	gədid-u
PS@BR	VP	ADJ
EngGl@BR	CAUS-disappiont:PRV-SJ:3SM-Ø-OJ:3SM	worse:PRV-3SM
FT@BR	‘He (the ape) disappointed him (the lion).’	

Ref@D Addisho Tale One D 11

PT@D	*ʔiwwə*
MB@D	ʔiwwə
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I understand; please go on.’

Ref@BR Addisho Tale One BR 60 (*184)

PT@BR	*s’ə... s’ibuχ’ gəjrə... gəjrəllu ʔillus*				
MB@BR	s’ə...	s’ibuχ’	gəjr-ə...	gəjr-ə-ll-u	ʔill-u = s
PS@BR	IRJ	ADV	VP	VP	VP
EngGl@BR	DM_HST	good	do:PRV-SJ:3SM	do:PRV-SJ:3SM-exist:IPV:BEN-3SM	say:CN-SJ:3SM = DM_FOC
FT@BR	‘He (the lion) believed he did good unto him (the ape).’				

Ref@BR Addisho Tale One BR 61

PT@BR	*tinadidu jibəhal malət ʔijju*			
MB@BR	ti-nadid-u	ji-bəhal	malət	ʔijj-u
PS@BR	VP	VP	VN	VP
EngGl@BR	PRV-disappoint-SJ:3SM	IPV:SJ:3SM-say {DM_EVD}	to say	COP-3SM
FT@BR	‘It is said to be that he (the lion) disappointed.’			

ELAN I-B: Addisho Tale Two

Ref@BR	**Addisho Tale Two BR 01**				
PT@BR	*səβ… səβnna ʔɨ…- təβən nəjrom*				
MB@BR	səb…	səb-nna	ʔɨ…	təbən	nəjr-om
PS@BR	N	NP	PART	N	VP
EngGl@BR	man(DM_PLNPRC)	man-and	DM_PLNPRC(DM_PLNPRC)	snake	AUX:PRV-SJ:3PL
FT@BR	‘There were a man and a snake.’				

Ref@BR	**Addisho Tale Two BR 02**				
PT@BR	*lɨβaβ ʔɨ… ʔɨβaβa dɨju dɨbəhal?*				
MB@BR	lɨbab	ʔɨ..	ʔɨbaba	də=j-u	dɨ-bəhal
PS@BR	N	PART	N	VP	VP
EngGl@BR	snake	DM_HST	snake	DM_Q=COP-3SM	REL-call:IPV:SJ:3SM
FT@BR	‘Is that what we call snake?’				

Ref@D	**Addisho Tale Two D 01**
PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	yes\DM_CNF
FT@D	‘Yes, you are right.’

Ref@BR	**Addisho Tale Two BR 03**
PT@BR	*bamħarŋŋa*
MB@BR	bɨ-ʔamħaraŋŋa
PS@BR	PP
EngGl@BR	INST-Amharic
FT@BR	‘In Amharic…’

Ref@D	**Addisho Tale Two D 02**
PT@D	*hɨʔ*
MB@D	hɨʔ
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I’m listening to you, please go on.’

Ref@BR	**Addisho Tale Two BR 04**					
PT@BR	*ʔaβ ħadə… ʔaβ ħansaβ laχədu laχədus*					
MB@BR	ʔab	ħadə…	ʔab	ħansab	la-χəd-u	la-χəd-u=s
PS@BR	PREP	NUMB.C	PREP	ADV	VP	VP
EngGl@BR	at	one:M	at	once	PROG-go:PRV-SJ:3PL	PROG-go:PRV-SJ:3PL=DM_FOC
FT@BR	‘While they were walking together…’					

Ref@BR **Addisho Tale Two BR 05**

PT@BR	*ʔi ħajal wuħidʒ jəgniju*			
MB@BR	ʔi	ħajal	wuħidʒ	jə-gnij-u
PS@BR	PART	ADJ	N	V
EngGl@BR	DM_PLNPRC	overwhelming\DM_EVL	flood	PRV-find-SJ:3PL

FT@BR ‘They found a river filled with a high flood.’

Ref@BR **Addisho Tale Two BR 06**

PT@BR	*ʔiti wuħidʒ məsgəri tisəbə..*			
MB@BR	ʔit-i	wuħidʒ	mə-sgər-i	tis’əbə..
PS@BR	DEM.P	N	N	V
EngGl@BR	DST-3SM	flood	VN-cros-VN	wait\DM_CNVRPR

FT@BR ‘To cross the flood ...’

Ref@BR **Addisho Tale Two BR 07**

PT@BR	*ʔiti... səβ kiʃəgro kiχʔil jiʔu*				
MB@BR	ʔit-i...	səb	ki-ʃəgr-o	ki-χʔil	ji-ʔu
PS@BR	DEM.P	N	VP	VP	VP
EngGl@BR	DST-3SM	man	IPV:SJ:3SM-cross-OJ:3SM	IPV:SJ:3S -able	COP-3SM

FT@BR ‘The man can cross the flood.’

Ref@D **Addisho Tale Two D 03**

PT@D	*ʔih*
MB@D	ʔih
PS@D	PART
EngGl@D	DM_CNFATN

FT@D ‘I am listening to you, please go on.’

Ref@BR **Addisho Tale Two BR 08**

PT@BR	*ʔiti təβən s’əgimuwwo*		
MB@BR	ʔit-i	təbən	s’əgim-u-ww-o
PS@BR	DEM.P	N	VP
EngGl@BR	DST-3SM	snake	rough:CN-Ø-SJ:3SM

FT@BR ‘The snake was not able to cross the flood.’

Ref@D **Addisho Tale Two BR 09**

PT@D	*ʔasgirəni ʔiluwwo*	
MB@D	ʔa-sgir-ə-ni	ʔil-u-ww-o
PS@D	VP	VP
EngGl@D	CAUS-cross-SJ:2SM-OJ:1SM	say:PRV-SJ:3SM-Ø-OJ:3SM

FT@D ‘He (the snake) asked the man to help him cross the flood.’

Ref@BR **Addisho Tale Two BR 10**

PT@BR	*dəħar mɨsəgərχa tɨwərɨd jɨχa ʔɨluwwo*				
MB@BR	dəħar	mɨs	səgər-χa	tɨ-wərɨd	jəχ-a
PS@BR	ADV	PREP	VP	VP	VP
EngGl@BR	later\DM_CHR	after	cross:CN-SJ:2SM	IPV:SJ:2SM-descend	COP-3SM
	ʔɨl-u-ww-o				
	VP				
	say:PRV-SJ:3SM-Ø-OJ:3SM				

FT@BR ‘He (the man) asked if he (the snake) will descend once they cross the flood.’

Ref@BR **Addisho Tale Two BR 11**

PT@BR	*ʔɨʃʃi jɨlu*	
MB@BR	ʔɨʃʃi	jɨl-u
PS@BR	PART	VP
EngGl@BR	DM_QUALAGR	say:PRV-SJ:3SM

FT@BR ‘He (the snake) agreed.’

Ref@BR **Addisho Tale Two BR 12**

PT@BR	*mɨsʔasgəro*	
MB@BR	mɨs	ʔa-sgər-o
PS@BR	SUB	VP
EngGl@BR	after	CAUS:SJ:3SM-cross:PRV-OJ:3SM

FT@BR ‘After he (the man) helped him (the snake) to cross the flood…’

Ref@BR **Addisho Tale Two BR 13**

PT@BR	*ʔafti wuħɨd͡ʒ ʔaβ χɨsadu t’əmtimu*					
MB@BR	ʔab	ʔɨt-i	wuħɨd͡ʒ	ʔab	χɨsad-u	t’əmtim-u
PS@BR	PREP	DEM.P	N	PREP	NP	VP
EngGl@BR	at	DST-3SM	flood	on	neck-POSS:3SM	wind-SJ:3SM

FT@BR ‘Winding on his (the man’s) neck…’

Ref@BR **Addisho Tale Two BR 14**

PT@BR	*dəħar wurəd ʔɨluwwo*		
MB@BR	dəħar	wurəd	ʔɨl-u-ww-o
PS@BR	ADV	VP	VP
EngGl@BR	then\DM_CHR	descend:IMP:SJ:2SM	say:PRV-SJ:3SM-Ø-OJ:3SM

FT@BR ‘He (the man ordered him (the snake) to descend.’

Ref@D **Addisho Tale Two D 04**

PT@D	*hɨ*
MB@D	hɨ
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I am listening to you, please go on.’

Ref@BR **Addisho Tale Two BR 15**

PT@BR	*ʔajwərdɨj ʔɨlu*	
MB@BR	ʔaj-wərɨd-ɨj	ʔɨl-u
PS@BR	VP	VP
EngGl@BR	NEG-descend:SJ:1S-NEG	say:PRV-SJ:3SM
FT@BR	‘He (the snake) refused to descend.’	

Ref@BR **Addisho Tale Two BR 16**

PT@BR	*wurəd ʔajwərdɨj*	
MB@BR	wurəd	ʔaj-wərd-ɨj
PS@BR	VP	VP
EngGl@BR	descend:IMP:SJ:2SM	NEG-descend:SJ:1S-NEG
FT@BR	‘Descend; no, I will not descend.’	

Ref@BR **Addisho Tale Two BR 17**

PT@BR	*waʔ ʔərə wurəd bɨnə.. ta gəjrɨnaka wurəd*					
MB@BR	waʔ	ʔərə	wurəd	bɨnə..	ta	gəjr-na-ka
PS@BR	PART	PART	VP	IRJ	WH	VP
EngGl@BR	DM_EVL	DM_PLTR	descend:IMP:SJ:2SM	DM_CNVRPR	what	do:PRV-SJ:1PL-OJ:2SM
	wurəd					
	VP					
	descend:IMP:SJ:2SM					
FT@BR	‘Please descend; what happened to you?’					

Ref@BR **Addisho Tale Two BR 18**

PT@BR	*jəwərdɨj*
MB@BR	jə-wərd-ɨj
PS@BR	jə-wərd-ɨj
EngGl@BR	NEG-descend:SJ:1S-NEG
FT@BR	‘I will not descend.’

Ref@BR **Addisho Tale Two BR 19**

PT@BR	*kaʔu hamʔu laβəlu lahaləju χʷarja jəgnɨjuwwa*			
MB@BR	kaʔu	ham-ʔu	la-bəl-u	la-haləj-u
PS@BR	ADV	PP	VP	VP
EngGl@BR	then\DM_CHR	like-DST:3SM	PROG-say:CN-SJ:3PL	PROG-exist:IPV-SJ:3PL
	χarja	jə-ʔa-gnɨj-u-ww-a		
	N	VP		
	fox	PRV-CAUS-find-SJ:3PL-Ø-OJ:3SF		

FT@BR ‘While they were arguing, they found a fox.’

Ref@D **Addisho Tale Two D 05**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF

FT@D ‘I am listening to you, please go on.’

Ref@BR **Addisho Tale Two BR 20**

PT@BR	*χʷarja χʷarja mɨs ʔagnəjuwwa*			
MB@BR	χarja	χarja	mɨs	ʔa-gnəj-u-ww-a
PS@BR	N	N	SUB	VP
EngGl@BR	fox	fox	after	CAUS-find:CN-SJ:3PL-Ø-OJ:3SF

FT@BR ‘After they met the fox…’

Ref@BR **Addisho Tale Two BR 21**

PT@BR	*χʷarja ʔɨski ʔaβzi fɨrədillɨna ʔɨluwa*						
MB@BR	χʷarja	ʔɨski	ʔab	ʔɨz-i	fɨrəd-i-ll-na	ʔɨl-u-ww-a	
PS@BR	N	PART	PREP	DEM.P	VP	VP	
EngGl@BR	fox	DM_PLTR	on	PRX-3SM	judge:IMP-SJ:3SF-BEN-1PL	say:PRV-SJ:3SM-Ø-OJ:3SF	

FT@BR ‘He (the man) asked the fox to judge them.’

Ref@BR **Addisho Tale Two BR 22**

PT@BR	*hamzi hamzi jɨlə kaβ wuħɨd͡ʒ ʔaʃgɨrəjjos jəwəʃgɨru*						
MB@BR	ham	ʔɨz-i	ham	ʔɨz-i	jɨl-ə	kab	wuħɨd͡ʒ
PS@BR	PREP	PP	PREP	DEM.P	VP	PREP	N
EngGl@BR	like	PRX-3SM	like	PRX-3SM	say:PRV-SJ:1S	from	flood
	ʔa-ʃgɨr-ə-jj-o=s			jəwəʃgɨru..			
	VP			UNCLEAR			
	CAUS-cross-SJ:1S-Ø-OJ:3SM=DM_FOC			UNCLEAR			

FT@BR ‘After I helped him to cross the flood, he refused to descend.’

Ref@BR **Addisho Tale Two BR 23**

PT@BR	*bəlu kɨfərdəllχum*	
MB@BR	bəl-u	kɨ-fərd-ə-ll-χum
PS@BR	VP	VP
EngGl@BR	say:IMP-SJ:3PL	IPV-judge-SJ:1S-BEN-2PL

FT@BR ‘If you want me to judge you…’

Ref@BR **Addisho Tale Two BR 24**

PT@BR	*mədʒ͡əmərta təβən wurəd ʔɨlato*			
MB@BR	mədʒ͡əmərta	təbən	wurəd	ʔɨl-a-t-o
PS@BR	ADV	N	VP	VP
EngGl@BR	firstly\DM_CHR	snake	descend:IMP:SJ:2SM	say:PRV-SJ:3SF-Ø-OJ:3SM

FT@BR ‘She (the fox) asked the snake to descend first.’

Ref@BR **Addisho Tale Two BR 25**

PT@BR	*təβen wurəd*	
MB@BR	təben	wurəd
PS@BR	N	VP
EngGl@BR	snake	descend:IMP:SJ:2SM

FT@BR ‘Snake, you descend.’

Ref@BR **Addisho Tale Two BR 26**

PT@BR	*kaʔu kɨfərdəllχum ʔɨlato*		
MB@BR	kaʔu	kɨ-fərd-ə-ll-χum	ʔɨl-a-t-o
PS@BR	ADV	VP	VP
EngGl@BR	after\DM_CHR	IPV-judge-SJ:1S-OJ:2PL	say:PRV-SJ:3SF-Ø-OJ:3SM

FT@BR ‘Then, I will judge on your case.’

Ref@BR **Addisho Tale Two BR 27**

PT@BR	*ʔɨʃʃi βɨlu wərɨdu*		
MB@BR	ʔɨʃʃi	bɨl-u	wərɨd-u
PS@BR	PART	VP	VP
EngGl@BR	DM_QULAGR	say:PRV-SJ:3SM	descend:PRV-SJ:3SM

FT@BR ‘It (the snake) agreed and descended.’

Ref@BR **Addisho Tale Two BR 28**

PT@BR	*kaʔu fɨrədi bəli jɨluwwa ʔɨsu*				
MB@BR	kaʔu	fɨrəd-i	bəl-i	jɨl-u-ww-a	ʔɨsu
PS@BR	ADV	VP	VP	VP	PERS.P
EngGl@BR	then\DM_CHR	judge:IMP-SJ:2SF	say:IMP-SJ:2SF	say:PRV-SJ:3SM-Ø-OJ:3SF	3SM

FT@BR ‘Then, he (the man) asked her (the fox) judgement.’

Ref@BR **Addisho Tale Two BR 29**

PT@BR	*waʔ t'a bədula mɨttaw mottəw mɨttaw ʔɨlato*				
MB@BR	waʔ	t'a	bə-dula	mɨttaw	mottəw
PS@BR	PART	PART	PP	VP	VP
EngGl@BR	DM_EVL	DM_SRP	INST-stick	beat:IMP:SJ:2SM-OJ:3SM	beat:IMP:SJ:2SM-OJ:3SM
	mɨttaw		ʔɨl-a-t-o		
	VP		VP		
	beat:IMP:SJ:2SM-OJ:3SM		say:PRV-SJ:3SF-Ø-OJ:3SM		

FT@BR 'She (the fox) told him (the man) to beat hime (the snake) by a stick.'

Ref@BR **Addisho Tale Two BR 30**

PT@BR	*bədula mɨttaw*	
MB@BR	bə-dula	mɨttaw
PS@BR	PP	VP
EngGl@BR	INST-stick	beat:IMP:SJ:2SM-OJ:3SM

FT@BR 'Beat him (the snake) by a stick.'

Ref@D **Addisho Tale Two D 06**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_STINF

FT@D 'I understand, please go on.'

Ref@BR **Addisho Tale Two BR 31**

PT@BR	*kaʔu hamʔu bɨdβələto*		
MB@BR	kaʔu	ham-ʔu	bɨ-dɨ-bəl-ə-t-o
PS@BR	ADV	PP	VP
EngGl@BR	then\DM_CHR	like-DST:3SM	after\DM_CHR-REL-say:PRV-SJ:3SF-Ø-OJ:3SM

FT@BR 'After she (the fox) told him (the man) to beat it (the snake) with stick…'

Ref@BR **Addisho Tale Two BR 32 *(221)***

PT@BR	*ʔɨzi səβ dəmma ʔastawisu*			
MB@BR	ʔɨz-i	səb	dəmma	ʔas-tawis-u
PS@BR	DEM.P	N	COOR	VP
EngGl@BR	PRX-3SM	man	and\DM_FOC	CAUS-remember-SJ:3SM

FT@BR 'And the man remembered…'

Ref@BR **Addisho Tale Two BR 33**

PT@BR *bɨdula wəχ'iʕu χ'atluwwo*

MB@BR	bɨ-dula	wəχ'iʕ-u	χ'atl-u-ww-o
PS@BR	PP	VP	VP
EngGl@BR	INST-stick	beat:CN-SJ:3SM	kill:PRV-SJ:3SM-Ø-OJ:3SM

FT@BR 'By a stick, he (the man) beat and killed it (the snake).

Ref@D Addisho Tale Two D 07

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF

FT@D 'I am listening to you, please go on.'

Ref@BR Addisho Tale Two BR 34 (*174)

PT@BR	*kaʔu taj kɨgəβrəllχi χ^{w}arja ʔɨluwwa*				
MB@BR	kaʔu	taj	kɨ-gəbr-ə-ll-χi	χarja	ʔɨl-u-ww-a
PS@BR	ADV	WH	VP	N	VP
EngGl@BR	then\DM_CHR	what	IPV-do-SJ:1S-BEN-2SF	fox	say:PRV-SJ:3SM-Ø-OJ:3SF

FT@BR 'He (the man) asked if there is anything he can do to her (the fox).'

Ref@BR Addisho Tale Two BR 35

PT@BR	*tammo tɨgəβrəlləj?*		
MB@BR	taj	ʔɨmmo	tɨ-gəbr-ə-ll-əj
PS@BR	WH	PART	VP
EngGl@BR	what	DM_FOC	IPV-do-SJ:2SM-BEN-1S

FT@BR 'What can you do for me?'

Ref@BR Addisho Tale Two BR 36

PT@BR	*wa moja kɨgəβrəlliχi*		
MB@BR	wa	moja	kɨ-gəbr-ə-ll-χi
PS@BR	PART	N	VP
EngGl@BR	DM_EVL	something	IPV-do-SJ:1S-OJ:2SF

FT@BR 'I will do something good to you.' [lit.: I will do skill to you.']

Ref@BR Addisho Tale Two BR 37

PT@BR	*taj tɨgəβrəlləj?*		
MB@BR	taj	tɨ-gəbr-ə-ll-əj	
PS@BR	WH	VP	
Eng Gl@BR	what	IPV-do-SJ:2SM-BEN-1S	

FT@BR 'What can you do for me?'

Ref@BR Addisho Tale Two BR 38

PT@BR	*bəgiʕ kams'iʔəliχi jiʔə ʔiluwwa*			
MB@BR	bəgiʕ	ka-ms'iʔ-ə-ll-χi	ji-ʔə	ʔil-u-ww-a
PS@BR	N	VP	VP	VP
EngGl@BR	sheep	IPV-bring-SJ:1S-OJ:2SF	COP-1S	say:PRV-SJ:3SM-Ø-OJ:3SF

FT@BR 'I will bring you a sheep.'

Ref@BR Addisho Tale Two BR 39

PT@BR	*ʔiʃʃi ʔiluwwa*	
MB@BR	ʔiʃʃi	ʔil-u-ww-a
PS@BR	PART	VP
EngGl@BR	DM_QUALAGR	say:PRV-SJ:3SM-Ø-OJ:3SF

FT@BR 'She said okay.'

Ref@BR Addisho Tale Two BR 40 (*175)

PT@BR	*t'a χəjdu mis bi.. bətəsəβu*				
MB@BR	t'a	χəjd-u	mis	bi..	bətəsəb-u
PS@BR	PART	VP	PREP	IRJ	NP
EngGl@BR	DM_SRP	go:CN-3SM	with	DM_HST	family-POSS:3SM

FT@BR 'He went home and told his family.' [lit.:: He went with his family.']

Ref@BR Addisho Tale Two BR 41 (*199)

PT@BR	*χʷarja hamzi hamzi gəjratlləj*					
MB@BR	χʷarja	ham	ʔiz-i	ham	ʔiz-i	gəjr-a-t-ll-əj
PS@BR	N	PREP	DEM.P	PREP	DEM.P	VP
EngGl@BR	fox	like	PRX-3SM	like	PRX-3SM	do:CN-SJ:3SF-Ø-BEN-1S

FT@BR 'The fox did good things to me.'

Ref@BR Addisho Tale Two BR 42

PT@BR	*bəgiʕ kihβa ʔijjə ʔiluwwa*				
MB@BR	bəgiʕ	ki-hb-a	ʔijj-ə	ʔil-u-ww-a	
PS@BR	N	VP	VP	VP	
EngGl@BR	sheep	IPV-give:SJ:1S-OJ:3SF	COP-1S	say:PRV-SJ:3SM-Ø-OJ:3SF	

FT@BR 'I will give her (the fox) a sheep.'

Ref@BR Addisho Tale Two BR 43 (*194)

PT@BR	*liχʷarjas bəgiʕ tihiβ?*		
MB@BR	li-χʷarja=s	bəgiʕ	ti-hib
PS@BR	PP	N	VP
EngGl@BR	ALL-fox=DM_FOC	sheep	IPV:SJ:2SM-give

FT@BR ‘How dare you say that you wanted to give a sheep to the fox?’

Ref@BR Addisho Tale Two BR 44

PT@BR *dɨχʷarja ʔɨmma bəgiʕ ʔajtɨhβɨj*

MB@BR	dɨ-χʷarja	ʔɨmma	bəgiʕ	ʔaj-ti-hb-ɨj
PS@BR	PP	PART	N	VP
EngGl@BR	ALL-fox	DM_FOC	sheep	NEG-IPV:SJ:2SM-give-NEG

FT@BR ‘You will never give a sheep to the fox.’

Ref@BR Addisho Tale Two BR 45 (*146)

PT@BR *ʔi t͡ʃ’əllə lɨχʷarja… bəgɨʕɨna ʔaflisatlɨnawa*

MB@BR	ʔɨ	t͡ʃ’əllə	lɨ-χʷarja…	bəgɨʕ-na
PS@BR	PART	PART	NP	NP
EngGl@BR	DM_PLNPRC	DM_EVL	ALL-fox (DM_PLNPRC)	sheep-POSS:1PL
	ʔa-flis-a-t-ll-na = wa			
	VP			
	CAUS-end:PRV-SJ:3SF-Ø-MAL-1P = DM_FOC **{{DM_EVL}}**			

FT@BR ‘The fox has ended all our sheep.’

Ref@BR Addisho Tale Two BR 46

PT@BR *bəgiʕ tɨχɨw.. tɨhβɨχa ʔɨlχa*

MB@BR	bəgiʕ	tɨχɨw..	tɨ-hɨb	jəχ-a	ʔɨl-χa
PS@BR	N	IRJ	VP	VP	VP
EngGl@BR	fox	DM_CNVRPR	IPV:SJ:2SM-give	COP-2SM	say:PRV-SJ:2SM

FT@BR ‘Deceit the fox that you will give her a sheep…’

Ref@BR Addisho Tale Two BR 47 (*203)

PT@BR *χalβi ħɨzχa χəjdɨχa ʔɨmma ʔablɨʕəja ʔɨlomo*

MB@BR	χalbi	ħɨz-χa	χəjd-χa	ʔɨmma	ʔa-blɨʕ-a-ja
PS@BR	N	VP	VP	PART	VP
EngGl@BR	dog	hold:CN-SJ:2SM	go:CN-SJ:2SM	DM_FOC	CAUS-eat:SJ:2SM-OJ:3SF-DM_FOC
	ʔɨl-om-o				
	VP				
	say:PRV-SJ:3PL-OJ:3SM				

FT@BR ‘You took a dog and let the dog eat her (the fox).’

Ref@BR Addisho Tale Two BR 48

PT@BR *rɨʔɨχamma s’ɨbuχ’hamgəβərət malət jɨʔu*

MB@BR	rɨʔɨj-χa = mma	s’ɨbuχ’	ham	gəbər-ət	malət	jɨ-ʔu

PS@BR	VP	ADJ	SUB	VP	VN	VP
EngGl@BR	see:CN-SJ:2SM = DM_FOC {DM_STINF}	good	as	do:PRV-SJ:3SF	to say	COP-3SM
FT@BR	'You see, for she (the fox) did good thing….'					

Ref@D Addisho Tale Two D 08

PT@D	*hɨ*
MB@D	hɨ
PS@D	PART
EngGl@D	DM_STINF
FT@D	'I'm listening to you, please go on .'

Ref@BR Addisho Tale Two BR 49

PT@BR	*kaʔu χəjda*	
MB@BR	kaʔu	χəjd-a
PS@BR	ADV	VP
EngGl@BR	then\DM_CHR	go:PRV-SJ:3SF
FT@BR	'Then, she went.'	

Ref@BR Addisho Tale Two BR 50

PT@BR	*χəjdu*
MB@BR	χəjd-u
PS@BR	VP
EngGl@BR	go:PRV-SJ:3SM
FT@BR	'He went.'

Ref@BR Addisho Tale Two BR 51

PT@BR	*ʔɨzi χalβi χ'ajɨħ χalβi ħaχ'ifu*				
MB@BR	ʔɨz-i	χalbi	χ'ajɨħ	χalbi	ħaχ'if-u
PS@BR	DEM.P	N	ADJ	N	
EngGl@BR	PRX-3SM	dog	red	dog	hug:CN-SJ:3SM
FT@BR	'The dog, by hugging a red dog…'				

Ref@BR Addisho Tale Two BR 52

PT@BR	*χʷarja βɨlu s'əwiʕu*		
MB@BR	χʷarja	bɨl-u	s'əwiʕ-u
PS@BR	N	VP	VP
EngGl@BR	fox	say:CN-SJ:3SM	call:CN-SJ:3SM
FT@BR	'He (the man) called the fox.'		

Ref@BR Addisho Tale Two BR 53

PT@BR	*niʕi ʔɨnki ʔɨluwwa*		
MB@BR	niʕ-i	ʔɨnk-i	ʔɨl-u-ww-a
PS@BR	VP	VP	VP
EngGl@BR	come:IMP-3SF	take:IMP-SJ:3SF	say:PRV-SJ:3SM-Ø-OJ:3SF
FT@BR	'He said you come and take.'		

Ref@BR Addisho Tale Two BR 54

PT@BR	*niʕi ʔɨnki*		
MB@BR	niʕ-i	ʔɨnk-i	
PS@BR	VP VP		
EngGl@BR	come:IMP-3SF	take:IMP-SJ:3SM	
FT@BR	‘Come and take.’		

Ref@BR Addisho Tale Two BR 55

PT@BR	*bəl sɨdəddo ʔɨlato*		
MB@BR	bəl	sɨdədd-o	ʔɨl-a-t-o
PS@BR	VP	VP	VP
EngGl@BR	say:IMP-SJ:2SM	unleash:IMP:SJ:2SM-OJ:3SM	say:PRV-SJ:3SF-Ø-OJ:3SM
FT@BR	‘The fox said, you unleash it.’		

Ref@BR Addisho Tale Two BR 56

PT@BR	*lazi wəli ʔɨluwwa*		
MB@BR	la-ʔɨz-i	wəl-i	ʔɨl-u-ww-a
PS@BR	PP	VP	VP
EngGl@BR	ALL-PRX-3SM	say:IMP-SJ:3SF	say:PRV-SJ:3SM-Ø-OJ:3SF
FT@BR	‘He said to the fox, come close.’		

Ref@BR Addisho Tale Two BR 57

PT@BR	*χ’ɨrɨβɨrɨβ təβahlom*	
MB@BR	χ’ɨrɨbɨrɨb	tə-bahl-om
EngGl@BR	ADV	VP
PS@BR	close close	RESP-say-PRV:SJ:3PL
FT@BR	‘They close each other.’	

Ref@BR Addisho Tale Two BR 58 (*197)

PT@BR	*bəl sɨdəddo ʔɨlato*		
MB@BR	bəl	sɨdədd-o	ʔɨl-a-t-o
PS@BR	VP	VP	VP
EngGl@BR	say:IMP:SJ:2SM	unleash:IMP:SJ:2SM-OJ:3SM	say:PRV-SJ:3SF-Ø-OJ:3SM
FT@BR	‘She (the fox) asked him (the man) to unleash the sheep.’		

Ref@BR Addisho Tale Two BR 59 (*206)

PT@BR	*kəjʔamlɨtʼəllχi*
MB@BR	kəj-ʔa-mlɨt-ə-ll-χi
PS@BR	VP
EngGl@BR	NEG-CAUS-scape:IPV-SJ:3SM-MAL-3SF
FT@BR	‘It may runoff from you.’

Ref@BR **Addisho Tale Two BR 60**

PT@BR *kaβ ʔanə lamlɨtʼa ʔaβagɨʕ dəʔɨnhəβa wa sɨdəddo dəʔa ʔɨlato*

MB@BR	kab	ʔanə	la-mlɨtʼ-a	ʔa-bagɨʕ	də = ʔɨnhəb-a = wa
PS@BR	PREP	PERS.P	VP	NP	VP
EngGl@BR	from	1S	REL-scape-OJ:3SF	PL-sheep	DM_Q = exist:IPV-SJ:3SF = DM_FOC

sɨdədd-o	dəʔa	ʔɨl-a-t-o	
VP	PART	VP	
unleash:IMP:SJ:2SM-OJ:3SM	DM_FOC	say:PRV-SJ:3SF-Ø-OJ:3SM	

FT@BR ‘For there is no sheep scape from me, please unleash it.’

Ref@BR **Addisho Tale Two BR 61**

PT@BR *kaʔu sɨdɨd hamʔabbolo*

MB@BR	kaʔu	sɨdɨd	ham	ʔa-bbol-o
PS@BR	ADV	IDPH	SUB	VP
EngGl@BR	then\DM_CHR	unleash	when	CAUS-do:CN:SJ:3SM-OJ:3SM

FT@BR ‘Then, when he unleashes it…’

Ref@BR **Addisho Tale Two BR 62**

PT@BR *ħaz ʔɨlu sədɨduwwo malət jɨʔu*

MB@BR	ħaz	ʔɨl-u	sədɨd-u-ww-o	malət	jɨ-ʔu
PS@BR	VP	VP	VP	VN	VP
EngGl@BR	hold:IMP:SJ:2SM	say:PRV-SJ:3SM	unleash:PRV:SJ:3SM-Ø-OJ:3SM	to say	COP-3SM

FT@BR ‘He unleashed it (the dog) to catch the fox.’

Ref@D **Addisho Tale Two D 09**

PT@D *hɨ*

MB@D	hɨ
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘I am listening to you, please go on.’

Ref@BR **Addisho Tale Two BR 63**

PT@BR *ħaz jɨlu hamsədəddo*

MB@BR	ħaz	jɨl-u	ham	sədədd-o
PS@BR	VP	VP	SUB	VP
EngGl@BR	hold:IMP:SJ:2SM	say:PRV-SJ:3SM	when\DM_CHR	unleash:PRV:SJ:3SM-OJ:3SM

FT@BR ‘When he unleashed it (the dog) to catch her (the fox)…’

Ref@BR **Addisho Tale Two BR 64**

PT@BR *kaʔu ʔɨza χʷrja ʔamlɨtʼa*

MB@BR	kaʔu	ʔɨz-a	χʷarja	ʔa-mlɨtʼ-a

PS@BR	ADV	DEM.P	N	VP
EngGl@BR	then\DM_CHR	PRX-3SF	fox	CAUS-scape:PRV-SJ:3SF
FT@BR	‘Then, the fox escaped.’			

Ref@BR Addisho Tale Two BR 65

PT@BR	*kərəna ħiza*	
MB@BR	kərən-a	ħiz-a
PS@BR	NP	VP
EngGl@BR	mountain-POSS:3SF	hold-CN:SJ:3SF
FT@BR	‘She went to a mountain.’ [lit.: ‘Hold her mountain.’]	

Ref@BR Addisho Tale Two BR 66

PT@BR	*liɨ.. ləsəw mot tɨnəsəw*			
MB@BR	liɨ..	lə-səw	mot	tɨ-nəsəw
PS@BR	PART	PP	N	VP
EngGl@BR	DM_HST	ALL-person	death	IPV:SJ:3SF-little:OJ:3SM
FT@BR	‘The little punishment to a man is death.’			

Ref@BR Addisho Tale Two BR 67

PT@BR	*ləsəw mot tɨnəsəw ʔɨla*			
MB@BR	lə-səw	mot	tɨ-nəsəw	ʔɨl-a
PS@BR	NP	N	VP	VP
EngGl@BR	ALL-person	death	IPV:3SF-little:OJ:3SM	say:CN-SJ:3SF
FT@BR	‘She (the fox) said that the little punishment to a man is death.’			

Ref@BR Addisho Tale Two BR 68

PT@BR	*məsila χəjda malət jɨʔu*			
MB@BR	məsil-a	χəjd-a	malət	*jɨ-ʔu*
PS@BR	VP	VP	VN	VP
EngGl@BR	say a say:CN-SJ:3SF	go:PRV-SJ:3SF	to say	COP-3SM
FT@BR	‘She (the fox) said that say and left.’			

Ref@D Addisho Tale Two D 10

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I see, it is an interesting tale.

ELAN I-C: Addisho Making Stew

Ref@M	**Addisho Making Stew M 1 *(98) (196)***
PT@M	*χɨlɨmma səfrɨləχu jɨʔuwa kəjtagagɨjni*
MB@M	χɨl-i = mma səfr-ɨləχu jɨ -ʔu = wa
PS@M	VP VP VP
EngGl@M	away:IMP-SJ:2SF = DM_FOC measure-IPV:SJ:1S COP-3SM = DM_FOC
	kəj-tɨ-ʔa-gagɨj-i-ni
	VP
	NEG-IPV-CAUS-wrong-SJ:2SF-OJ:1S
FT@M	‘Please leave me alone; do not mistaken me, for I am measuring.’

Ref@S	**Addisho Making Stew S 01 *(119)***
PT@S	*ʔɨmma s’ɨwəjijjo ʔɨbba*
MB@S	ʔɨmma s’ɨwəj-i-jj-o ʔɨbba
PS@S	PART VP PART
EngGl@S	DM_FOC tell:IMP-SJ:3SF-Ø-OJ:3SM DM_FOC
FT@S	‘So tell him, please.’

Ref@M	**Addisho Making Stew M 2 *(120) (204)***
PT@M	*s’əbɦi ʔasərarɨɦʔu dɨju ʃɨro*
MB@M	s’əbɦi ʔa-sərarɨɦ-ʔu dɨ = jɨ-ʔu ʃɨro
PS@M	N N VP N
EngGl@M	stew ADVM-make-DEF:3SM DM_Q = COP-3SM Shiro
FT@M	‘Is that how to cook or how to make Shiro?’

Ref@S	**Addisho Making Stew S 02**
PT@S	*kaβ mədʒ͡əmərijaʔu ɦizu*
MB@S	kab mədʒ͡əmərija-ʔ-u ɦiz-u
PS@S	PREP ADJ VP
EngGl@S	from beginning-ø-DEF:3SM hold:PRV-SJ:3SM
FT@S	‘Starting (lit.: holding) from the beginning.’

Ref@M	**Addisho Making Stew M 3**
PT@M	*ʃɨrəʔu ʃəriβχas*
MB@M	ʃɨrə-ʔ-u ʃərib-χa = s
PS@M	NP VP
EngGl@M	Shiro-ø-DEF:3SM make Shiro-SJ:2SM = DM_FOC
FT@M	‘After preparing the Shiro…’

Ref@S **Addisho Making Stew S 03 (101) (166)**

PT@S *kab mədʒ͡ʒəmərijaʔu ʔathizu*

MB@S	kab	mədʒ͡ʒəmərija-ʔ-u	ʔat-hiz-u
PS@S	PREP	ADJ	VP
EngGl@S	from	beginning-ø-DEF:3SM	CAUS-hold-PRV:3SM

FT@S ‘Starting from the beginning…’

Ref@M **Addisho Making Stew M 4**

PT@M *ʔab mətʼiħana dɨmtʼiħana ʔɨjja*

MB@M	ʔab	mətʼiħan-a	dɨ-mtʼiħan-a	ʔɨjj-a
PS@M	PREP	NP	VP	VP
EngGl@M	at	mill-DEF:3SF	REL-grind-SJ:3SM	COP-3SF

FT@M ‘Is that all about grinding it in the mill?’

Ref@D **Addisho Making Stew D 01**

PT@D *χulla dəʔa*

MB@D	χull-a	dəʔa
PS@D	ADJ	PART
EngGl@D	all-3SF	DM_FOC

FT@D ‘Rather the whole…’

Ref@S **Addisho Making Stew S 04**

PT@S *χullu*

MB@S	χull-u
PS@S	QUNT
EngGl@S	all-3SM

FT@S ‘The entire process.’

Ref@M **Addisho Making Stew M 5**

PT@M *ʔɨmma sʼɨwəjɨjjo*

MB@M	ʔɨmma	sɬwəj-i-jj-o
PS@M	COOR	VP
EngGl@M	so\DM_FOC	tell:IMP-SJ:2SF-Ø-OJ:3SM

FT@M ‘So tell him.’

Ref@S **Addisho Making Stew S 05**

PT@S *waj ʔanə ʔajfəltʼɨj*

MB@S	waj	ʔanə	ʔaj-fəltʼ-j
PS@S	PART	PERS.P	VP

EngGl@S DM_EVL 1S NEG-know:SJ:1S-NEG

FT@S ‘I do not know.’

Ref@M Addisho Making Stew M 6 (200)

PT@M kaβ ʔanə tɨmhɨrχijjo ʔɨχi

MB@M kab ʔanə tɨ-mhɨr-χi-jj-o ʔɨ-χi

PS@M PREP PERS.P VP VP

EngGl@M from 1S PRV-learn-SJ:2SF-Ø-OJ:3SM COP-2SF

FT@M ‘For you thought it from me…’

Ref@M Addisho Making Stew M 7

PT@M kaβ ʔanə tɨ.. sɨlə tɨməharχi dɨʔu s’ɨwəjijjo

MB@M kab ʔanə tɨ.. sɨlə tɨ-məhar-χi dɨ-ʔu s’ɨwəj-i-jj-o

PS@M PREP PERS.P IRJ SUB VP PP VP

EngGl@M from 1S DM_CNVRPR for\DM_CHR PRV-learn-SJ:2SF ALL-3SM tell:IMP-SJ:2SF-Ø-OJ:3SM

FT@M ‘For you shared experience from me, in your turn tell him about that.’

Ref@S Addisho Making Stew S 06

PT@S waj haj @ʔɨnəχa t’at’a

MB@S waj haj ʔɨnhə-χa t’at’a

PS@S PART PART VP N

EngGl@S DM_EVL DM_EVL exist:IPV-SJ:3SM business

FT@S ‘What a business!’

Ref@D Addisho Making Stew D 02 (99) (112)

PT@D ʔatijjo s’ɨwəjɨnaj do

MB@D ʔati-jjo s’ɨwəj-i-na-j do

PS@D P.VOC VP PART

EngGl@D 2SF-DM_FOC tell:IMP-SJ:2SF-OJ:1PL-DM_FOC DM_PLTR

FT@D ‘Please tell me.’

Ref@D Addisho Making Stew D 03

PT@D ħɨnkurkur ʔabiχi wala

MB@D ħɨnkurkur ʔa-bil-χi wala

PS@D V VP PART

EngGl@D break into pieces CAUS-say-SJ:2SF DM_FOC

FT@D ‘Even in a broken manner.’

Ref@D Addisho Making Stew D 04

PT@D t͡ʃɨgɨr jəwulujwa

MB@D	t͡ʃɨgɨr	jə-wul-u-j = wa
PS@D	N	VP
EngGl@D	problem	NEG-exist:IPV:POSS:3SM-NEG = DM_FOC

FT@D ‘Making a mistake has no problem.’ (lit.: ‘It has no problem.’)

Ref@S Addisho aking Stew S 07

PT@S	*ʔɨnəχa t’at’a*	
MB@S	ʔɨnhə-χa	t’at’a
PS@S	VP	N
EngGl@S	exist:IPV-SJ:3SM	business

FT@S ‘What a tough thing!’ (lit.: What a business!’)

Ref@S Addisho Making Stew S 08

PT@S	*hamәjmma kɨbɨl wɨχani*		
MB@S	haməj = mma	kɨ-bɨl	wɨl-χa-ni
PS@S	WH	VP	VP
EngGl@S	how = DM_FOC	IPV:SJ:1S-say	say-SJ:2SM-OJ:1S

FT@S ‘How can I tell you?’

Ref@B Addisho Making Stew B 01 (102) (111) (135) (216) (244)

PT@B	*s’ɨwəjɨjjojdo χə tanhəwo ʔatijjo*				
MB@B	s’ɨwəj-i-jj-o-j = do	χə	ta	ʔɨnhə-o	ʔati-jj-o
PS@B	VP	PART	WH	VP	P.VOC
EngGl@B	tell:IMP-SJ:2SF-ø-OJ:3SM-DM_FOC = DM_PLTR	DM_EVL	what	exist:IPV-POSS:3SM	2SF-ø-DM_FOC

FT@B ‘Why do not you tell him; it is easy.’

Ref@S Addisho Making Stew S 09

PT@S	*haməjχə?*
MB@S	haməj-χə
PS@S	WH
EngGl@S	how-DM_Q

FT@S ‘Where can I start?’ (lit.: ‘How can I tell you?’)

Ref@D Addisho Making Stew D 05

PT@D	*nəʔabnət ʔɨzi jɨʃmət kabʔɨzi tɨd͡ʒimri*				
MB@D	nə-ʔabnət	ʔɨz-i	jɨ-ʃmət	kab	ʔɨz-i
PS@D	PP	DEM.P	VP	PREP	DEM.P
EngGl@D	ALL-example	PRX-3SM	PASS:IPV:SJ:3SM-buy	from	PRX-3SM
	tɨ-d͡ʒimr-i				
	VP				

IPV-start-SJ:2SF

FT@D ‘You may start by telling me where you purchase this.’

Ref@S Addisho Making Stew S 10 (116) (159)

PT@S	*ʔɨmbəʔaj*	*ʔɨmma*	*mədʒ͡əmərja*	*ʕajni*	*ʕatər*	*jɨʃmət ʔɨmbəʔaj βəl*
MB@S	ʔɨmbəʔaj	ʔɨmma	mədʒ͡əmərja	ʕajni	ʕatər	jɨ-ʃmət
PS@S	SUB	PART	VN	N	N	VP
Eng Gl@S	if so\DM_CNGFOC	DM_FOC	at the beginning	eye	bean	PASS:IPV:SJ:3SM-buy
	ʔɨmbəʔaj	bəl				
	SUB	VP				
	if so\DM_CNGFOC	say:IMP:SJ:2SM				

FT@S ‘If so, say bean should be bought first.’

Ref@B Addisho Making Stew B 02

PT@B	*məχ’dəħɨχa*	*ħɨzχadə*	*ʔajħazχaj*
MB@B	məχ’dəħi-χa	ħɨz-χa = də	ʔaj-ħaz-χa-j
PS@B	VN	VP	VP
EngGl@B	recorder-POSS:2SM	hold-SJ:2SM = DM_Q	NEG-hold:IMP-SJ:2SM-NEG

FT@B ‘Have you made ready your recorder?’

Ref@D Addisho Making Stew D 06

PT@D	*ʔɨʃi*
MB@D	ʔɨʃi
PS@D	PART
EngGl@D	DM_AUALAGR

FT@D ‘Okay.’

Ref@B Addisho Making Stew B 03

PT@B	*tɨħza*	*dəjʔu?*
MB@B	tɨ-ħz-a	də = jɨ-ʔu
PS@B	VP	VP
EngGl@B	IPV:SJ:2SM-hold-OJ:3SF	DM_Q = COP-3SM

FT@B ‘Are you going to record her speech?’ (lit.: ‘Are you going to catch her?’)

Ref@D Addisho Making Stew D 07

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNF

FT@D ‘Yes, I am going to record her speech.’

Ref@S **Addisho Making Stew S 11 (167) (186)**

PT@S	*tiħzəni diju?*	
MB@S	ti-ħz-ə-ni	də = ji-ʔu
PS@S	VP	VP
EngGl@S	IPV-hold-SJ:2SM-OJ:1S	DM_Q = COP-3SM
FT@S	‘Are you going to record my speech?’ (lit.: ‘Are you going to catch me?’)	

Ref@D **Addisho Making Stew D 08**

PT@D	*ʔiwwə*
MB@D	ʔiwwə
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Yes, I am going to record your speech.’

Ref@S **Addisho Making Stew S 12**

PT@S	*ʔiwaj*
MB@S	ʔiwaj
PS@S	INTR
EngGl@S	DM_EVL
FT@S	‘I do not think that is a good idea.’ (lit.: ‘What for?’)

Ref@B **Addisho Making Stew B 04**

PT@B	*biχ’aluja kiʔabijo jiʔu*		
MB@B	bi-χ’al-u = ja	ki-ʔabij-o	ji-ʔu
PS@B	ADV	VP	VP
EngGl@B	INST-word-POSS:3SM = DM_EVD	IPV:SJ:3SM-defy-OJ:3SM	COP-3SM
FT@B	‘It is difficult for him to remember orally all that you will speak.’		

Ref@D **Addisho Making Stew D 09**

PT@D	*ʔiwwə*
MB@D	ʔiwwə
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Yes, he is right.’

Ref@B **Addisho Making Stew B 05 (104)**

PT@B	*χono jiʔu ʔikko*		
MB@B	χon-o	ji-ʔu	ʔikko
PS@B	VP	VP	PART
EngGl@B	enough-SJ:3SM	COP-3SM	DM_FOC
FT@B	‘It is enough, please.’		

Ref@B **Addisho Making Stew B 06**

PT@B	*χono jɨʔu hajlə χonokko jɨʔu hajlə*					
MB@B	χon-o	jɨ-ʔu	hajlə	χon-o-kko	jɨ-ʔu	hajlə
PS@B	VP	VP	NAME	VP	VP	NAME
EngGl@B	enough-SJ:3SM	COP-3SM	Haile	enough-SJ:3SM-DM_FOC	COP-3SM	Haile
FT@B	'Haile, it is enough.'					

Ref@S **Addisho Making Stew S 13** **(168)**

PT@S	*ʔɨsti χɨ.. jəχɨʔɨlojdo?*		
MB@S	ʔɨsti	χɨ..	jə-χɨʔɨl-o-j = do
PS@S	PART	IRJ	VP
EngGl@S	DM_PLTR	DM_CNVRPR	NEG-able:SJ:3SM-OJ:3SM-NEG = DM_Q
FT@S	'Will not that suffice?'		

Ref@B **Addisho Making Stew B 07**

PT@B	*jəχɨʔɨloj waʔ*		
MB@B	jə-χɨʔɨl-o-j	waʔ	
PS@B	VP	PART	
EngGl@B	NEG-able:SJ:3SM-OJ:3SM-NEG	DM_FOC	
FT@B	'No, it does not suffice all this.'		

Ref@S **Addisho Making Stew S 14**

PT@S	*bək'k'a mɨlʔəjjomma ʔɨsu*		
MB@S	bək'k'a	mɨlʔ-ə-jj-o = mma	ʔɨsu
PS@S	PART	VP	PERS.P
EngGl@S	DM_EVL	fill:IMP-OJ:3SM-ø-SJ:2SM	3SM
FT@S	'Okay, you first fill that one.'		

Ref@S **Addisho Making Stew S 15**

PT@S	*ʔɨmbəʔaj ʔɨmma kɨs'əwjəka*			
MB@S	ʔɨmbəʔaj	ʔɨmma	kɨ-s'əwj-ə-ka	
PS@S	SUB	PART	VP	
EngGl@S	if so\DM_CNGFOC	DM_FOC	IPV-tell-SJ:1S-OJ:2SM	
FT@S	'If so, let me tell you.'			

Ref@D **Addisho Making Stew D 10**

PT@D	*ʔɨʃni*	
MB@D	ʔɨʃni	
PS@D	PART	
EngGl@D	DM_QUALAGR	
FT@D	'Okay, I am happy to hear from you.'	

Ref@B . Addisho Making Stew B 08 (213)

PT@B	*kəffəl niʔiʃtəj*		
MB@B	kəf	bəl	niʔiʃtəj
PS@B	IDPH	VP	ADJ
EngGl@B	sit	say:IMP:SJ:2SM	little

FT@B ‘Please take a sit.’

Ref@D Addisho Making Stew D 11

PT@D	*t͡ʃɨgɨr jəβluj ʔaβzi kɨχon jɨʔə*					
MB@D	t͡ʃɨgɨr	jə-bul-u-j	ʔab	ʔɨz-i	kɨ-χon	jɨ-ʔə
PS@D	N	VP	PREP	DEM.P	VP	VP
EngGl@D	problem	NEG-exist:IPV-POSS:3SM-NEG	on	PRX-3SM	IPV:SJ:1S-become	COP-1S

FT@D ‘No problem, I will be here.’

Ref@D Addisho Making Stew D 12

PT@D	*ʃələl βɨlə wala*		
MB@D	ʃələl	bɨl-ə	wala
PS@D	IDPH	VP	PART
EngGl@D	squat	say:PRV-SJ:1S	DM_FOC

FT@D ‘Even in a squatted way.’

Ref@B Addisho Making Stew B 09

PT@B	*bəħadə gəs’i wala*		
MB@B	bə-ħadə	gəs’i	wala
PS@B	PP	N	ADV
EngGl@B	LOC-one:M	side	even\DM_DIST

FT@B ‘Please take at least squatted.’

Ref@D Addisho Making Stew D 13

PT@D	*ʔɨʃʃi (@@@)*
MB@D	ʔɨʃi
PS@D	PART
EngGl@D	DM_QUALAGR

FT@D ‘Okay; thank you.’

Ref@S Addisho Making Stew S 16 (100)

PT@S	*ʔɨmbəʔaj mədʒ͡əmərja ʕajni ʕatər jɨʃmət tɨbɨl*					
MB@S	ʔɨmbəʔaj	mədʒ͡əmərja	ʕajni	ʕatər	jɨ-ʃmət	tɨ-bɨl
PS@S	SUB	VN	N	N	VP	VP
EngGl@S	if so\DM_CNGFOC	at the beginning	eye	bean	PASS:IPV-buy:SJ:3SM	IPV:SJ:2SM-say

FT@S ‘If so, say bean should be bought first.’

Ref@D **Addisho Making Stew D 14**

PT@D *ʔiħ*

MB@D ʔiħ

PS@D PART

EngGl@D DM_CNFATN

FT@D ‘I understand that, please go on.’

Ref@S **Addisho Making Stew S 17 (214) (201) (115) (210)**

PT@S *t’ɪraħ ħadə ʕajnət dɨju dɨzəgad͡ʒəj... haməj ʔɨjju*

MB@S	t’ɪraħ	ħadə	ʕajnət	də=jɨ-ʔu	dɨ-zəgad͡ʒəj...
PS@S	ADV	NUMB.C	N	VP	VP
EngGl@S	only	one:M	type	DM_Q=COP-3SM	REL-prepare:IPV:SJ:3SM (DM_PLNPRC)
	haməj	ʔɨjj-u			
	WH	VP			
	how	COP-3SM			

FT@S ‘Am I going to tell you about how to make one type of stew?’

Ref@D **Addisho Making Stew D 15**

PT@D *bək’k’a tɨfəlt’ɨjjo χulu wala*

MB@D	bək’k’a	tɨ-fəlt’-i-jj-o	χul-u	wala
PS@D	PART	VP	INDEF.P	PART
EngGl@D	DM_EVL	REL-know:IPV-SJ:2SF-ø-OJ:3SM	all-3SM	DM_FOC

FT@D ‘You may tell me all that you know.’

Ref@S **Addisho Making Stew S 18**

PT@S *ʔɨ?*

MB@S ʔɨ

PS@S PART

EngGl@S DM_Q

FT@S ‘What did you say?’

Ref@D **Addisho Making Stew D 16 (157)**

PT@D *χɨltə ʕajnət sələstə ʕajnət wala*

MB@D	χɨltə	ʕajnət	sələstə	ʕajnət	wala
PS@D	NUMB.C	N	NUMB.C	N	PART
EngGl@D	two	type	three	type	DM_FOC

FT@D ‘You may tell me two or so types.’

Ref@S **Addisho Making Stew S 19**

PT@S *ʔɨ?*

MB@S	ʔiɨ
PS@S	PART
EngGl@S	DM_Q
FT@S	‘I am not clear with that.’

Ref@B Addisho Making Stew B 10

PT@B	*ħadə ʕajnət do niɨgərijjoj*			
MB@B	ħadə	ʕajnət	do	niɨgər-i-jj-o-j
PS@B	NUMB.C	N	PART	VP
EngGl@B	one:M	type	DM_PLTR	tell:IMP-SJ:2SF-ø-OJ:3SM-DM_FOC
FT@B	‘Why do not you tell him just how to make one type of stew.’			

Ref@S Addisho Making Stew S 20

PT@S	*bək’k’a ʔiɨmma*	
MB@S	bək’k’a	ʔiɨmma
PS@S	PART	PART
EngGl@S	DM_CNGFOC	DM_FOC
FT@S	‘If so, let us start.’	

Ref@D Addisho Making Stew D 17

PT@D	*ham.. ham ziɨt’əʕaməki ham tiɨmət͡ʃəjəki*				
MB@D	ham..	ham	ziɨ-t’əʕamə-ki	ham	tiɨ-mət͡ʃəjə-ki
PS@D	IRJ	SUB	VP	SUB	VP
EngGl@D	DM_HST	as\DM_CHR	REL-sweet:SJ:3SM-OJ:2SF	as	REF-sweet:SJ:3SM-OJ:2SF
FT@D	‘As you wish as you like.’				

Ref@S Addisho Making Stew S 21

PT@S	*məd͡ʒəmərja ʕajni ʕatər jiɨʃmət tiɨ... tiɨblo*					
MB@S	məd͡ʒəmərja	ʕajni	ʕatər	jiɨ-ʃmət	tiɨ...	tiɨ-bl-o
PS@S	VN	N	N	VP	IRJ	VP
EngGl@S	at the beginning	eye	bean	IPV:SJ:3SM-buy	DM_HST	IPV:SJ:2SM-say-OJ:3SM
FT@S	‘First, say bean should be bought.’					

Ref@D Addisho Making Stew D 18

PT@D	*ʔiɨh*
MB@D	ʔiɨh
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I understand that, please go on.’

Ref@S	**Addisho Making Stew S 22**		
PT@S	*kaʔu jɨʔɨrəj*		
MB@S	kaʔu	jɨ-ʔɨrəj	
PS@S	ADV	VP	
EngGl@S	then\DM_CHR	IPV-clean:SJ:3SM	
FT@S	‘Then, you clean that bean.’		

Ref@D	**Addisho Making Stew D 19**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I see.’

Ref@D	**Addisho Making Stew D 20**
PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘Please go on.’

Ref@S	**Addisho Making Stew S 23 *(105) (153)***		
PT@S	*kaʔu ʔariχa jɨfuχ’foχ’*		
MB@S	kaʔu	ʔarij-χa	jɨ-fuχ’foχ’
PS@S	ADV	VP	VP
EngGl@S	then\DM_CHR	clean:CN-SJ:2SM	IPV-boil:SJ:3SM
FT@S	‘After you cleaned the bean, it will be boiled.’		

Ref@S	**Addisho Making Stew S 24**
PT@S	*hɨh?*
MB@S	hɨh
PS@S	PART
EngGl@S	DM_ATNR
FT@S	‘Are you following me?’

Ref@D	**Addisho Making Stew D 21**
PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I see.’

Ref@D	**Addisho Making Stew D 22**
PT@D	*ʔɨʃi*
MB@D	ʔɨʃi
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘Sure, I am with you.’

Ref@S	**Addisho Making Stew S 25 *(156)***			
PT@S	*ʔanfoχ’fuχ’iχa s’əħaj ʔawχ’ɨʕɨχa jɨχ’uləw*			
MB@S	ʔan-foχ’fuχ’i-χa	s’əħaj	ʔa-wχ’ɨʕ-χa	jɨ-χuləw
PS@S	VP	N	VP	VP
EngGl@S	CAUS-boil:CN-SJ:2SM	sun	CAUS-hit:CN-SJ:2SM	PASS:IPV:SJ:3SM -roast

FT@S ‘Once you boiled it, you let it dry on Sun, and roast it.’

Ref@S **Addisho Making Stew S 26**

PT@S *hɨh?*

MB@S hɨh

PS@S PART

EngGl@S DM_ATNR

FT@S ‘Are you with me?’

Ref@D **Addisho Making Stew D 23 (169)**

PT@D *χɨndəj məʕalti jɨʔa s’əħaj tɨwuk’aʕ*

MB@D	χɨndəj	məʕalti	jɨ-ʔa	s’əħaj	tɨ-wuk’aʕ
PS@D	WH	N	VP	N	VP
EngGl@D	how many	day	COP-3SF	sun	PASS:IPV:SJ:3SF -hit

FT@D ‘For how many days shall it get sunlight?’

Ref@S **Addisho Making Stew S 27**

PT@S *waj ħadə... ħadə ʃɨduʃtə səʕat*

MB@S	waj	ħadə...	ħadə	ʃɨduʃtə	səʕat
PS@S	IRJ	NUMB.C	NUMB.C	NUMB.C	N
EngGl@S	DM_EVL	one:M (DM_PLNPRC)	one:M	six	hour

FT@S ‘For about six hours.’

Ref@D **Addisho Making Stew D 24**

PT@D *ʔɨhɨm*

MB@D ʔɨhɨm

PS@D PART

EngGl@D DM_STINF

FT@D ‘I have got that.’

Ref@S **Addisho Making Stew S 28**

PT@S *fɨrk’i məʕalti*

MB@S	fɨrk’i	məʕalti
PS@S	N	N
EngGl@S	half	day

FT@S ‘For half a day.’

Ref@D **Addisho Making Stew D 25**

PT@D *hɨh*

MB@D hɨh

PS@D PART

EngGl@D DM_SKINF

FT@D ‘I understand that, please go on.’

Ref@S **Addisho Making Stew S 29**

PT@S *fɨrki məʕalti bɨs’əħaj kɨ.. kɨwuk’aʕ*

MB@S	fɨrki	məʕalti	bɨ-s’əħaj	kɨ..	kɨ-wuk’aʕ

PS@S	N	N	NP	IRJ	VP
EngGl@S	half	day	INST-sun	DM_HST	IPV:SJ:3SM-hit

FT@S ‘The bean will get sun heat for half a day.’

Ref@D Addisho Making Stew D 26

PT@D *ʔɨʃi*

MB@D	ʔɨʃi
PS@D	PART
EngGl@D	DM_CNFATN

FT@D ‘That is clear, what is next?’

Ref@S Addisho Making Stew S 30

PT@S *kaʔu jɨ.. jɨχ’uləw*

MB@S	kaʔu	jɨ..	jɨ-χ’uləw
PS@S	ADV	IRJ	VP
EngGl@S	then\DM_CHR	DM_HST	PASS:IPV:SJ:3SM-roast

FT@S ‘Then, it will be roasted.’

Ref@S Addisho Making Stew S 31

PT@S *χ’alɨχa bɨʔu χəjt’o*

MB@S	χ’alɨw-χa	bɨ-ʔu	χəjt’-o
PS@S	VP	DEM.P	VP
EngGl@S	hit:CN-SJ:2SM	INST-DST:3SM	tie:IMP:SJ:2SM-OJ:3SM

FT@S ‘Once you roast it, tie with that.’

Ref@S Addisho Making Stew S 32 (154)

PT@S *χ’alwɨχa jɨt͡ʃ’ɨt͡ʃ’əj*

MB@S	χ’alw-χa	jɨ-t͡ʃ’ɨt͡ʃ’əj
PS@S	VP	VP
EngGl@S	roast:CN-2SM	PASS:IPV:SJ:3SM -grind

FT@S ‘You roughly grind it.’

Ref@D Addisho Making Stew D 27

PT@D *hɨh*

MB@D	hɨh
PS@D	PART
EngGl@D	DM_CNFATN

FT@D ‘I understand, please go on.’

Ref@S Addisho Making Stew S 33

PT@S *ʔɨh?*
MB@S ʔɨh
PS@S PART
EngGl@S DM_ATNR
FT@S ‘Shall I proceed?’

Ref@D **Addisho Making Stew D 28**
PT@D *ʔɨhɨm*
MB@D ʔɨhɨm
PS@D PART
EngGl@D DM_STINF
FT@D ‘Yes, I am listening to you.’

Ref@S **Addisho Making Stew S 34**
PT@S *t͡ʃʾət͡ʃʾɨχa ʔasʾasʾχa*
MB@S t͡ʃʾət͡ʃʾɨj-χa ʔa-sʾasʾɨj-χa
PS@S VP VP
EngGl@S grind:CN-SJ:2SM CAUS-clean:CN-SJ:2SM
FT@S ‘Once you cleaned and grind it…’

Ref@D **Addisho Making Stew D 29**
PT@D *hɨm*
MB@D hɨm
PS@D PART
EngGl@D DM_CNFATN
FT@D ‘I am listening to you please go on.’

Ref@S **Addisho Making Stew S 35 *(103)***
PT@S *kaʔu t͡ʃʾət͡ʃʾχa ʔasʾasʾχa ʔɨ…*
MB@S kaʔu t͡ʃʾət͡ʃʾɨj-χa ʔa-sʾasʾɨj-χa ʔɨ…
PS@S ADV VP VP PART
EngGl@S then\DM_CHR clean:CN-SJ:2SM CAUS-clean:CN-SJ:2SM DM_PLNPRC(DM_PLNPRC)
FT@S ‘Then, once you cleaned and grind it…’

Ref@S **Addisho Making Stew S 36 *(160)***
PT@S *bɨdasʾasʾəχajjo bɨlʔarəχajjo*
MB@S bɨd-ʔa-sʾas’əj-χa-jj-o bɨl-ʔarəj-χa-jj-o
PS@S VP VP
EngGl@S after-CAUS-clean-CN:SJ:2SM-ø-OJ:3SM after-clean-CN:SJ:2SM-ø-OJ:3SM
FT@S ‘After you cleaned and grind it…’

Ref@S **Addisho Making Stew S 37 (236)**

PT@S *lɨ.. lɨχonə gələfət gələ kəj...hɨlɨjjo jɨʔɨrəj ʔɨsu*

MB@S	lɨ..	lɨχonə	gələfət	gələ	kəj...-hɨl-jj-o
PS@S	IRJ	INDEF.P	N	INDEF.P	VP
EngGl@S	DM_HST	3SM	trash	3SM	NEG(DM_HST)-exist:IPV-Ø-SJ:3SM
	jɨ-ʔɨrəj		ʔɨsu		
	VP		PERS.P		
	PASS:SJ:3SM-clean:IPV		3SM		

FT@S ‘You clean it.’

Ref@D **Addisho Making Stew D 30**

PT@D *ʔɨwwə*

MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘I know that for you told me earlier.’

Ref@D **Addisho Making Stew D 31**

PT@D *hɨ?*

MB@D	hɨ
PS@D	PART
EngGl@D	DM_CNFATN

FT@D ‘I am sure you are getting good information?’

Ref@S **Addisho Making Stew S 38 (94)**

PT@S *bɨlʔarəχa kaʔu taj tɨgəbrəllu k’əməm*

MB@S	bɨl-ʔarə-χa	kaʔu	taj	tɨ-gəbr-ə-ll-u	k’əməm
PS@S	VP	ADV	WH	VP	N
EngGl@S	after -clean:CN-SJ:2SM	then\DM_CHR	what	IPV-do-SJ:2SM-BEN-3SM	spice

FT@S ‘Then, you add spice into it.’

Ref@S **Addisho Making Stew S 39 (106) (110)**

PT@S *s’aʕɨda ʃingurti ʔim... d͡ʒɨ.. rɨhus d͡ʒɨnd͡ʒɨbɨl rɨhus d͡ʒɨnd͡ʒɨbɨl ʔabaʕɨχə*

MB@S	s’aʕɨda	ʃingurti	ʔim...	d͡ʒɨ..	rɨhus	d͡ʒɨnd͡ʒɨbɨl
PS@S	ADJ	N	PART	IRJ	ADJ	N
EngGl@S	white	onion	DM_PLNPRC(DM_PLNPRC)	DM_CNVRPR	wet	ginger
	rɨhus	d͡ʒɨnd͡ʒɨbɨl	ʔabaʕɨχə			
	ADJ	N	N			
	wet	ginger	fenugreek			

FT@S ‘You add garlic, wet ginger, fenugreek…’

Ref@D	**Addisho Making Stew D 32**
PT@D	*hɨm?*
MB@D	hɨm
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘That is clear, what is more?’

Ref@S	**Addisho Making Stew S 40**
PT@S	*səssəg*
MB@S	səssəg
PS@S	N
EngGl@S	dill
FT@S	‘Dill…’

Ref@D	**Addisho Making Stew D 33 (185)**				
PT@D	*χɨndəj jiʔaja ʔɨza sɨndaj s’ɨwəjɨjja*				
MB@D	χɨndəj	jɨ-ʔa-ja	ʔɨz-a	sɨndaj	s’ɨwəj-i-jj-a
PS@D	WH	VP	DEM.P	N	VP
EngGl@D	how much	COP-3SF-DM_EVD	PRX-3SF	wheat	tell:IMP-SJ:2SF-Ø-OJ:3SF
FT@S	‘Someone is asking you the price of the wheat, tell her.’				

Ref@S	**Addisho Making Stew S 41**
PT@S	*ʔɨm?*
MB@S	ʔɨm
PS@S	PART
EngGl@S	DM_Q
FT@S	‘What did you say?’

Ref@S	**Addisho Making Stew S 42**		
PT@S	*sindaj ʕasərtəj ħamsaj*		
MB@S	sindaj	ʕasərtə-j	ħamsa-j
PS@S	N	NUMB.C	NUMB.C
EngGl@S	wheat	ten-and	fifty-and
FT@S	‘The price of wheat per kilo is 10 birr and fifty cents.’		

Ref@D	**Addisho Making Stew D 34**
PT@D	*hɨ…*
MB@D	hɨ…
PS@D	PART
EngGl@D	DM_SKATN
FT@D	‘Let us back to our discussion.’

Ref@S	**Addisho Making Stew S 43**	
PT@S	*ʔabaʕɨχə səssəg*	
MB@S	ʔabaʕɨχə	səssəg
PS@S	N	N
EngGl@S	fenugreek	dill
FT@S	‘Fenugreek, dill…’	

Ref@S	**Addisho Making Stew S 44**	
PT@S	*ʕasərtəj ħamsaj*	
MB@S	ʕasərtə-j	ħamsa-j
PS@S	NUMB.C	NUMB.C
EngGl@S	ten-and\DM_CHR	fifty-and\DM_CHR

Ref@S	**Addisho Making Stew S 45**	
PT@S	*ʔabaʕɨχə səssəg*	
MB@S	ʔabaʕɨχə	səssəg
PS@S	N	N
EngGl@S	fenugreek	dill

FT@S	‘Ten birrs and fifty cents.’	FT@S	‘Fenugreek, dill…’

Ref@D **Addisho Making Stew D 35**

PT@D	*hɨm*
MB@D	hɨm
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘Let us get back to our discussion.

Ref@S **Addisho Making Stew S 46**

PT@S	*tɨmzɨz s’aʕɨda ʃɨngurtiχə wɨləkadə*			
MB@S	tɨmzɨz	s’aʕɨda	ʃɨngurti = χə	wɨl-ə-ka = də
PS@S	N	ADJ	NP	VP
EngGl@S	XXX	white	onion = DM_Q	say:PRV-SJ:1S-OJ:2SM = DM_Q
FT@S	‘Have I said garlic?’			

Ref@D **Addisho Making Stew D 36**

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘What is more?’

Ref@D **Addisho Making Stew D 37**

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Yes, you mentioned that.’

Ref@S **Addisho Making Stew S 47**

PT@S	*s’aʕɨda ʃɨngurti d͡ʒɨnd͡ʒɨbɨl bərbərə mɨsʔu… bɨlχa d͡ʒəfiʕɨχa*					
MB@S	s’aʕɨda	ʃɨngurti	d͡ʒɨnd͡ʒɨbɨl	bərbərə	mɨs-ʔu…	
PS@S	ADJ	N	N	N	PP	
EngGl@S	white	onion	ginger	peper	alongwith-2SM(DM_PLNPRC)	
	bɨl-χa		d͡ʒəfiʕ-χa			
	V		VP			
	do:CN-SJ:2SM[DM_PLNPRC]		pound:CN-SJ:2SM			
FT@S	‘Adding garlic, ginger, and pepper, you pound altogether.’					

Ref@S **Addisho Making Stew S 48**

PT@S	*χ’urub hafəf s’əħaj ʔɨbɨl ʔabχa mət’ħan tɨsədo*					
MB@S	χ’urub	hafəf	s’əħaj	ʔɨ-bɨl	ʔa-bl-χa	mət’han
PS@S	ADJ	V	N	VP	VP	N
EngGl@S	little	decay	sun	CAUS-say[DM_PLNPRC]	CAUS-do-CN:SJ:2SM	mill
	tɨ-səd-o					
	VP					
	IPV-send:SJ:2SM-OJ:3SM					
FT@S	‘Then you let it dry and take it to the mill house.’					

Ref@D	**Addisho Making Stew D 38**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I see’

Ref@D	**Addisho Making Stew D 39**	
PT@D	*mət’ħan jɨχəd?*	
MB@D	mət’ħan	jɨ-χəd
PS@D	N	VP
EngGl@D	mill	IPV:SJ:3SM-go
FT@D	‘You take to mill house.’	

Ref@S	**Addisho Making Stew S 49**
PT@S	*ʔɨwwə*
MB@S	ʔɨwwə
PS@S	PART
EngGl@S	DM_CNF
FT@S	‘That is right.’

Ref@S	**Addisho Making Stew S 50**	
PT@S	*kaʔu tat’ħɨno*	
MB@S	kaʔu	t-a-t’ħɨn-o
PS@S	ADV	VP
EngGl@S	then\DM_CHR	IPV-CAUS:SJ:2SM-grind-OJ:3SM
FT@S	‘Then you let it ground.’	

Ref@S	**Addisho Making Stew S 51 *(170)(215) (223)***				
PT@S	*ʔat’ħɨnχa lələ s’əbħi dəmma jɨʔu*				
MB@S	ʔa-t’hɨn-χa	lələ	s’əbħi	də = mma	jɨ-ʔu
PS@S	VP	PART	N	PART	VP
EngGl@S	CAUS-grind-SJ:2SM	again\DM_FOC	stew	DM_Q = DM_FOC	COP-3SM
FT@S	‘So, am I going to tell you how to make stew too?’				

Ref@D	**Addisho Making Stew D 40**
PT@D	*hɨm*
MB@D	hɨm
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I see’

Ref@D	**Addisho Making Stew D 41**
PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Sure, you are right.’

Ref@S	**Addisho Making Stew S 52 *(211)***				
PT@S	*wa ʔatɨħɨnχamma bək’k’a s’əbħi tɨsərħo*				
MB@S	wa	ʔa-tɨħɨn-χa = mma	bək’k’a	s’əbħi	tɨ-sərħ-o
PS@S	IRJ	VP	PART	N	VP
EngGl@S	DM_EVL	CAUS-grind-SJ:2SM = DM_FOC	DM_EVL	stew	IPV:SJ:2SM-do-OJ:3SM
FT@S	‘Once you ground it, you cook the stem.’				

Ref@D	**Addisho Making Stew D 42**				
PT@D	*s’əbħi hamə.. haməj jɨʔa tɨsraħ*				
MB@D	s’əbħi	hamə..	haməj	jɨ-ʔa	tɨ-sraħ
PS@D	N	IRJ	WH	VP	VP
EngGl@D	stew	DM_HST	how	COP-3SF	PASS:IPV:SJ:3SF-do
FT@D	‘How do we cook a stew?				

Ref@S **Addisho Making Stew S 53**

PT@S *ʔasərarħaʔa*

MB@S ʔa-sərarħa-a

PS@S NP

EngGl@S ADVM-do-POSS:3SF

FT@S ‘You mean the way we cook a stew?’

Ref@D **Addisho Making Stew D 43**

PT@D *hɨʔ*

MB@D hɨʔ

PS@D PART

EngGl@D DM_CNF

FT@D ‘Yes, you got me.’

Ref@S **Addisho Making Stew S 54**

PT@S *mədʒ͡əmərjja χ’ajɨħ ʃɨngurti zəjti tɨχ’alɨw*

MB@S	mədʒ͡əmərja	χ’ajɨħ	ʃɨngurti	zəjti	tɨ-χ’alɨw
PS@S	VN	ADJ	N	N	VP
EngGl@S	at the beginning	red	onion	oil	IPV:SJ:2SM-roast

FT@S ‘First, you roast onion with oil.’

Ref@S **Addisho Making Stew S 55**

PT@S *bərbərə liʔaχlo təχojnu ʔɨti mədʒ͡əmərjja lat’ħənχajjo*

MB@S	bərbərə	li-ʔaχl-o	tə-χojn-u	ʔɨt-i
PS@S	N	VP	VP	DEM.P
EngGl@S	pepper	REL-enough:SJ:3SM-OJ:3SM	if -become-CN:SJ:3SM	DST-3SM
	mədʒ͡əmərja	l-a-t’ħən-χa-jj-o		
	VN	VP		
	at the beginning	REL-CAUS-grind-PRV:SJ:2SM-ø-OJ:3SM		

FT@S ‘If you think the pepper the powder have is enough…’

Ref@S **Addisho Making Stew S 56**

PT@S *ʔabʔu tɨnho ʔɨza bərβə..*

MB@S	ʔab-ʔu	t-ʔɨnh-o	ʔɨz-a	bərβə..
PS@S	P.REL	VP	DEM.P	IRJ
EngGl@S	over-there:3SM	while\DM_CHR-exist:IPV-SJ:3SM	PRX-3SF	DM_CNVRPR

FT@S ‘As it is…’

Ref@S **Addisho Making Stew S 57 *(*<u>93)</u>**

PT@S *ʔɨza… zəjti ʃɨngurti komidəro gəjrxa tabla*

MB@S	ʔɨz-a…	zəjti	ʃɨngurti	komidəro	gəjr-xa
PS@S	DEM.P	N	N	N	VP
EngGl@S	PRX-3SF(DM_PLNPRC)	oil	onion	tomato	do:CN-SJ:2SM

	t-a-bl-a				
	VP				
	IPV:SJ:2SM-CAUS-do-OJ:3SF [DM_PLNPRC]				
FT@S	‘You roast the oil and the onion.’				

Ref@S	**Addisho Making Stew S 58**		**Ref@D**	**Addisho Making Stew D 44**	
PT@S	*tɨχ’alwa lɨχ’dəm*		*PT@D*	*hɨm*	
MB@S	tɨ-χ’alw-a	lɨ-χ’dəm	MB@D	hɨm	
PS@S	VP	PP	PS@D	PART	
EngGl@S	IPV:SJ:2SM-roast-OJ:3SF	LOC-first	EngGl@D	DM_CNFATN	
FT@S	‘You roast it first.’		FT@D	‘I see, what is next?’	

Ref@S	**Addisho Making Stew S 59 *(82)***					
PT@S	*kaʔu maj ʔaʔɨtiχa bɨlfəlħə ʔɨti ʃɨro tɨnsɨnso*					
MB@S	kaʔu	maj	ʔa-ʔɨtij-χa	bɨl-fəlħ-ə		ʔɨt-i
PS@S	ADV	N	VP	VP		DEM.P
EngGl@S	then\DM_CHR	water	CAUS-enter-SJ:2SM	after\DM_CHR-boil:CN-SJ:3SM		DST-3SM
	ʃɨro	tɨ-nsɨns-o				
	N	VP				
	Shiro	IPV:SJ:2SM-dust-OJ:3SM				
FT@S	‘Then you add water into it; boil it; add the bean powder.’					

Ref@S	**Addisho Making Stew S 60**			
PT@S	*ʔɨti ʃɨro nəsnɨsχa*			
MB@S	ʔɨt-i	ʃɨro	nəsnɨs-χa	
PS@S	DEM.P	N	VP	
EngGl@S	DST-3SM	Shiro	dust-CN:SJ:2SM	
FT@S	‘Afer you dust the bean powder…’			

Ref@S	**Addisho Making Stew S 61 *(114)***			
PT@S	*dəħar ʔaga mɨwradu lələ*			
MB@S	dəħar	ʔaga	mɨ-wrad-u	lələ
PS@S	ADV	PREP	NP	PART
EngGl@S	later\DM_CHR	about	VN-descend-DEF:3SM	again\DM_FOC
FT@S	‘Then, before you detach the dish from a fire…’			

Ref@D	**Addisho Making Stew D 45**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I see, what is next?’

Ref@S	**Addisho Making Stew S 62 (137) (212)**		
PT@S	*s'aʕɨda ʃɨngurti taʔɨtɨjəlu*		
MB@S	s'aʕɨda	ʃɨngurti	tɨ-ʔa-ʔɨtɨj-ə-ll-u
PS@S	ADJ	N	VP
EngGl@S	white	onion	IPV-CAUS-enter-SJ:2SM-BEN:3SM-OJ:3SM
FT@S	'You add garlic into it.'		

Ref@D	**Addisho Making Stew D 46**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	'I see, what is next?'

Ref@S	**Addisho Making Stew S 63**	
PT@S	*kaʔumma bək'k'a*	
MB@S	kaʔu-mma	bək'k'a
PS@S	ADV	PART
EngGl@S	then\DM_CHR-DM_FOC	DM_EVL
FT@S	Then, that is it.'	

Ref@D	**Addisho Making Stew D 47**
PT@D	*ʔɨʃi*
MB@D	ʔɨʃi
PS@D	PART
EngGl@D	DM_QUALAGR
FT@D	'Okay, thank you.'

ELAN I-D: Chercher 1-1-1

Ref@Bi	**Chercher 1-1-1-Bi 01**			
PT@Bi	*ta jiʔu diwəχin ʔinoχə*			
MB@Bi	ta	jiˑʔu	diˑwəl-χiˑn	ʔiˑno-χə
PS@Bi	WH	VP	VP	NP
EngGl@Bi	what	COP-3SM	REL-say:PRV-SJ:2SF\DM_H	mother\DM_H-DM_Q
FT@Bi	‘What did you say mother?’			

Ref@C1	**Chercher 1-1-1-C1 01**			
PT@C1	*təllo təllo ʔisti sirħəlləj*			
MB@C1	təllo	təllo	ʔisti	sirħ-ə-ll-əj
PS@C1	ADV	ADV	PART	VP
EngGl@C1	harry	harry	DM_FOC	do:IMP-SJ:2SM-BEN-1S
FT@C1	‘Please make the oven speedy to me.’			

Ref@Bi	**Chercher 1-1-1-Bi 02 (*225)**				
PT@Bi	*ħəzi kisərħəllχin ʔikko jiʔu*				
MB@Bi	ħəzi	kiˑ-sərħ-ə-ll-χiˑn	ʔikko	jiˑ-ʔu	
PS@Bi	ADV	VP	PART	VP	
EngGl@Bi	now	IPV-do-SJ:1S-OJ:2SF\DM_H	DM_FOC	COP-3SM	
FT@	‘I am to make it to you right now.’				

Ref@C2	**Chercher 1-1-1-C2 01**		
PT@C2	*təllo sirħəllən*		
MB@C2	təllo	sirħ-ə-ll-ən	
PS@C2	ADV	VP	
EngGl@C2	harry	do:IMP-SJ:2SM-OJ:3SF\DM_H	
FT@C2	‘Make it speedy to her.’		

Ref@Bi	**Chercher 1-1-1-Bi 03**			
PT@Bi	*χ’ajriχin dəmma χidaj?*			
MB@Bi	χ’ajr-χiˑn	dəmma	χiˑd-a=j	
PS@Bi	VP	PART	VP	
EngGl@Bi	change:IMP-SJ:2SF\DM_H	DM_FO C	go:IMP-SJ:2SF\DM_H=DM_PLTR	
FT@Bi	‘So would you change that and go?’			

Ref@C1	**Chercher 1-1-1-C1 02**		
PT@C1	*χ’alt’if haβa*		
MB@C1	χ’alt’if	hab-a	
PS@C1	ADV	VP	

EngGl@C1 speedy:SJ:2SM give:IMP-SJ:2SM

FT@C1 ‘Give it to me.’

Ref@C2 Chercher 1-1-1-C2 02

PT@C2 *χajɨrəllnajdo?*

MB@C2 χ’ajɨr-ə-ll-na = j = do

PS@C2 VP

EngGl@C2 change:IMP-SJ:2SM-MAL-1PL = DM_PLTR = DM_FOC

FT@C2 ‘Would you please change it for us?’

Ref@C2 Chercher 1-1-1-C2 03

PT@C2 *χəjdən naβaʕɨlən gudaj jɨʔu dɨχonwa*

MB@C2	χəjd-ən	na-baʕɨl-ən	gudaj	jɨ-ʔu	dɨ-χon = wa
PS@C2	VP	PP	N	VP	VP
EngGl@C2	go-CN:SJ:3SF\DM_H	POSS-self-3SF\DM_H	business	COP-3SM	REL-become:IPV:SJ:3SM = DM_FOC

FT@C2 ‘Once she left, it is her business.’

Ref@C1 Chercher 1-1-1-C1 03

PT@C1 *wəsɨnɨj dəmma*

MB@C1	wəsɨn = j	dəmma
PS@C1	VP	PART
EngGl@C1	decide:IMP = DM_PLTR	DM_ FOC

FT@C1 ‘Why do not you decide?’

Ref@C1 Chercher 1-1-1-C1 04

PT@C1 *haβəni ʔɨkko wuləχuka ʔanə ʔɨmma*

MB@C1	hab-ə-ni	ʔɨkko	wulə-χu-ka	ʔanə	ʔɨmma
PS@C1	VP	PART	VP	PERS.P	PART
EngGl@C1	give:IMP-SJ:2SM-OJ:1S	DM_FOC	say:IPV-SJ:1S-OJ:2SM	1S	DM_FOC

FT@C1 ‘I am asking you to give it to me.’

Ref@Bi Chercher 1-1-1-Bi 04

PT@Bi *dɨwləχukɨn ʔɨmma*

MB@Bi	dɨ-wlə-χu-kɨn	ʔɨmma
PS@Bi	VP	PART
EngGl@Bi	REL-say:IPV-SJ:1S-OJ:2SF\DM_H	DM_FOC

FT@Bi ‘What I am trying to tell you is…?’

Ref@Bi Chercher 1-1-1-Bi 05

PT@Bi	*ʔɨziʔən ʃɨtʼəʔən*	
MB@Bi	ʔɨz-ʔən	ʃɨtʼ-ə-ʔ-ən
PS@Bi	DEM.P	VP
EngGl@Bi	PRX-3PLF	sell:IMP-SJ:2SF\DM_H-Ø-OJ:3PLF
FT@Bi	‘Sell theses ones.’	

Ref@Bi Chercher 1-1-1-Bi 06

PT@Bi	*ʕɨsraj ħamustə…*	
MB@Bi	ʕɨsra-j	ħamustə…
PS@Bi	NUMB.C	NUMB.C
EngGl@Bi	twenty-and	five(DM_PLNPRC)
FT@Bi	‘Twenty-five.’	

Ref@Bi Chercher 1-1-1-Bi 07

PT@Bi	*ʔɨski ʔɨzatənu sələstə sələstə nɨħzən*				
MB@Bi	ʔɨski	ʔɨz-atən-u	sələstə	sələstə	nɨ-ħz-ən
PS@Bi	PART	DEM.P	NUMB.C	NUMB.C	VP
EngGl@Bi	DM_PLNPRC	PRX-3PLF-SNG	three	three	JUSS:SJ:1PL-hold-OJ:3PLF
FT@Bi	‘Let us consider each one of this for three birrs.’				

Ref@Bi Chercher 1-1-1-Bi 08

PT@Bi	*ʃɨduʃtə malət jɨʔu*		
MB@Bi	ʃɨduʃtə	malət	jɨ-ʔu
PS@Bi	NUMB.C	VN	VP
EngGl@Bi	six	to say	COP-3CM
FT@Bi	‘It means six.’		

Ref@Bi Chercher 1-1-1-Bi 09

PT@Bi	*ʔafti ħamuʃtə ʕa… ʕasərtə ħadə*					
MB@Bi	ʔab	ʔɨt-i	ħamuʃtə	ʕa…	ʕasərtə	ħadə
PS@Bi	PREP	DEM.P	NUMB.C	IRJ	NUMB.C	NUMB.C
EngGl@Bi	on	DST-3SM	five	DM_PLNPRC	ten	one:M
FT@Bi	‘Over there, there is five; eleven.’					

Ref@Bi Chercher 1-1-1-Bi 10

PT@Bi	*ʕasərtə tɨʃɨʕantə χʼɨrʃi χɨfəla*			
MB@Bi	ʕasərtə	tɨʃɨʕantə	χʼɨrʃi	χɨfəl-a
PS@Bi	NUMB.C	NUMB.C	N	VP
EngGl@Bi	ten	nine	birr	pay:IMP-SJ:2SF\DM_H
FT@Bi	‘Pay nineteen birr.’			

Ref@C1	**Chercher 1-1-1-C1 05**	
PT@C1	*sɨrħa ʔɨmma*	
MB@C1	sɨrħ-a	ʔɨmma
PS@C1	VP	PART
EngGl@C1	do:IMP:SJ:2SM-OJ:3SM	DM_FOC
FT@C1	‘So make that.’	

Ref@Bi	**Chercher 1-1-1-Bi 11**
PT@Bi	*ʔɨʔ*
MB@Bi	ʔɨ
PS@Bi	PART
EngGl@Bi	DM_Q
FT@C3	‘What did you say?’

Ref@Bi	**Chercher 1-1-1-Bi 12**	
PT@Bi	*ʕasərtə tɨʃɨʕantə*	
MB@Bi	ʕasərtə	tɨʃɨʕantə
PS@Bi	NUMB.C	NUMB.C
EngGl@Bi	ten	nine
FT@Bi	‘Nineteen.’	

Ref@C3	**Chercher 1-1-1-C3 1 (*188)**				
PT@C3	*dɨʔaχi kagəlgɨləki jɨʔu ʔɨndɨħɨr tɨsərħu*				
MB@C3	dɨ-ʔaχi	k-a-gəlgɨl-ə-ki	jɨ-ʔu	ʔɨndɨħɨr	tɨ-sərħ-u
PS@C3	PP	VP	VP	SUB	VP
EngGl@C3	ALL-2SF	IPV-CAUS-serve-SJ:3SM-OJ:2SF	COP-3SM	if	PASS-doPRV-SJ:3SM
FT@C3	‘If you prefer this one, it will serve you well.				

Ref@C2	**Chercher 1-1-1-C2 04**	
PT@C2	*ʔɨzu də…*	
MB@C2	ʔɨz-u	də…
PS@C2	DEM.P	PART
EngGl@C2	PRX-3SM	DM_Q
FT@C2	‘Do you mean this one?’	

Ref@C1	**Chercher 1-1-1-C1 06**
PT@C1	*ʔajɨnu*
MB@C1	ʔajɨn-u
PS@C1	WH
EngGl@C1	which-DEF:3SM
FT@C1	‘Which one?’

Ref@C2	**Chercher 1-1-1-C2 05**			
PT@C2	*ʔasərtə χɨltə χɨfəla ʔɨmma*			
MB@C2	ʔasərtə	χɨltə	χɨfəl-a	ʔɨmma
PS@C2	NUMB.C	NUMB.C	VP	PART
EngGl@C2	ten	two	pay:IMP-2SF\DM_H	DM_FOC
FT@C2	‘Pay twelve, and…’			

Ref@C1	**Chercher 1-1-1-C1 07**	
PT@C1	*ʔɨh ʔɨzi*	
MB@C1	ʔɨh	ʔɨz-i
PS@C1	PART	DEM.P

EngGl@C1	DM_STINF	PRX-3SM
FT@C1	‘I see, you mean this?’	

Ref@C3 Chercher 1-1-1-C3 2

PT@C3	*ham?u ʕajχɨn wusəda*		
MB@C3	ham-ʔu	ʕajɨj-χɨn	wusəd-a
PS@C3	PP	VP	VP
EngGl@C3	like-DST:3SM	do:CN-SJ:2SF\DM_H	take:IMP-SJ:2SF\DM_H
FT@C3	‘Take like that.’		

Ref@C1 Chercher 1-1-1-C1 08

PT@C1	*ʔaβ liʕil ʃenkələʔu?*		
MB@C1	ʔab	liʕil	ʃenkələ-ʔ-u
PS@C1	PREP	PREP	NP
EngGl@C1	on	over	can-ø-DEF:3SM
FT@C1	‘You mean in addition to the cans?’		

Ref@C2 Chercher 1-1-1-C2 06

PT@C2	*ʔɨzija wudaʕ χojnu jɨʔu*			
MB@C2	ʔɨz-i=ja	wudaʕ	χojn-u	jɨ-ʔu
PS@C2	DEM.P	ADJ	VP	VP
EngGl@C2	PRX-3SM=DM_EVD	rickety	become:PRV-SJ:3SM	COP-3SM
FT@C2	‘Do not you see that what he is saying that this is a rickety one is true!?’			

Ref@Bi Chercher 1-1-1-Bi 13

PT@Bi	*ʔɨzən ʔɨkko wudaʔ χojnən jɨʔu*				
MB@Bi	ʔɨz-ən	ʔɨkko	wudaʔ	χojn-ən	jɨ-ʔu
PS@Bi	DEM.P	PART	ADJ	VP	VP
EngGl@Bi	PRX-3PLF	DM_FOC	rickety	become:PRV-SJ:3PLF	COP-3SM
FT@Bi	‘It is because these ones are rickety.’				

Ref@C3 Chercher 1-1-1-C3 3

PT@C3	*ħawi ʔɨkko dəw ʔajabloj*			
MB@C3	ħawi	ʔɨkko	dəw	ʔaj-a-bl-o-j
PS@C3	N	PART	V	VP
EngGl@C3	fire	DM_FOC	stand	NEG-CAUS-say:IPV:SJ:3SM-OJ:3SM-NEG
FT@C3	‘Fire will quickly tear it.’			

Ref@C3 Chercher 1-1-1-C3 4

PT@C3 *gəzɨχɨjo=wa*

MB@C3	gəzɨʔ-χi-jo =wa
PS@C3	VP
EngGl@C3	use:PRV-SJ:2SF-OJ:3SM=DM_FOC
FT@C3	‘You overused it.’

Ref@C1 Chercher 1-1-1-C1 09

PT@C1	*sɨrħo*
MB@C1	sɨrħ-o
PS@C1	VP
EngGl@C1	do:IMP:SJ:2SM-OJ:3SM
FT@C1	‘Make it.’

Ref@C2 Chercher 1-1-1-C2 07

PT@C2	*ʔɨzi dɨbaʕɨlχi tɨgəβɨrijjo*		
MB@C2	ʔɨz-i	dɨ-baʕɨl-χi	tɨ-gəbɨr-i-jj-o
PS@C2	DEM.P	PP	VP
EngGl@C2	PRX-3SM	ALL-self-2SF	IPV-do-SJ:2SF-ø-OJ:3SM
FT@Bi	‘You will use this for yourself.’		

Ref@Bi Chercher 1-1-1-Bi 14

PT@Bi	*jɨsəraħ nawaʕɨlχɨn?*	
MB@Bi	jɨ-səraħ	na-baʕɨl-χɨn
PS@Bi	VP	PP
EngGl@Bi	SJ:3SM-do:JUSS	POSS-self-2SF\DM_H
FT@Bi	‘Shall your cans be made?’	

Ref@Bi Chercher 1-1-1-Bi 15

PT@Bi	*ʔɨʃi*
MB@Bi	ʔɨʃi
PS@Bi	PART
EngGl@Bi	DM_QUALAGR
FT@Bi	‘Okay.’

Ref@Bi Chercher 1-1-1-Bi 16

PT@Bi	*ʔɨʃʃi bək’k’a*	
MB@Bi	ʔɨʃʃi	bək’k’a
PS@Bi	PART	PART
EngGl@Bi	DM_QUALAGR	DM_EVL
FT@Bi	‘Okay, I will do that.’	

Ref@C1 Chercher 1-1-1-C1 10

PT@C1	*ham najə ʔajχɨʔɨloj*		
MB@C1	ham	najə	ʔaj-χɨʔɨl-o-j
PS@C1	PREP	P.POSS	VP
EngGl@C1	like	POSS:1S	NEG-able:IPV:SJ:3SM-OJ:3SM-NEG
FT@C1	‘He will not able to make like my oven.’		

Ref@C2 **Chercher 1-1-1-C2 08**

PT@C2	*ʔɨzi jɨʔu dɨħəʃ*		
MB@C2	ʔɨz-i	jɨ-ʔu	dɨ-ħəʃ
PS@C2	DEM.P	VP	VP
EngGl@C2	PRX-3SM	COP-3SM	REL:IPV:SJ:3SM-better
FT@C2	‘This is better.’		

Ref@C3 **Chercher 1-1-1-C3 5**

PT@C3	*rɨʔəjaj də*
MB@C3	rɨʔəj-a = j = də
PS@C3	VP
EngGl@C3	look:IMP-SJ:2SF\DM_H = DM_FOC = DM_PLTR
FT@C3	‘Look!’

Ref@C3 **Chercher 1-1-1-C3 6**

PT@C3	*ʔɨzi ħadɨs həʃ*		
MB@C3	ʔɨz-i	ħadɨs	həʃ
PS@C3	DEM.P	ADJ	V
EngGl@C3	PRX-3SM	new	better
FT@C3	‘This new one is better’		

Ref@C1 **Chercher 1-1-1-C1 11**

PT@C1	*ʔə?*
MB@C1	ʔə
PS@C1	PART
EngGl@C1	DM_Q
FT@C1	‘Sure?’

Ref@C2 **Chercher 1-1-1-C2 09**

PT@C2	*gaχɨn*
MB@C2	sɨga-χɨn
PS@C2	NP
EngGl@C2	meat-POSS:2SF\DM_H
FT@C2	‘I swear to you.’

Ref@C2 **Chercher 1-1-1-C2 10**

PT@C2	*waʔ ʔɨzja tɨwədʔu ʔɨnho ʔɨkko jɨʔu*					
MB@C2	waʔ	ʔɨz-i = ja	tɨ-wədʔ-u	ʔɨnh-o	ʔɨkko	jɨ-ʔu
PS@C2	IRJ	DEM.P	VP	VP	PART	VP
EngGl@C2	DM_EVL	PRX-3SM = DM_EVD	PASS-finish:PRV-SJ:3SM	exist:IPV-SJ:3SM	DM_FOC	COP-3SM
FT@C2	‘This is rickety.’					

Ref@C2 **Chercher 1-1-1-C2 11**

PT@C2	*ʔɨwwə tɨbəlʕu ʔɨnho ʔɨkko jɨʔu*				
MB@C2	ʔɨwwə	tɨ-bəlʕ-u	ʔɨnh-o	ʔɨkko	jɨ-ʔu
PS@C2	PART	VP	VP	PART	VP
EngGl@C2	DM_CNF	PASS-eat:PRV- SJ:3SM	exist:IPV-SJ:3SM	DM_FOC	COP-3SM
FT@C2	‘Yes, this is too rickety’				

Ref@C2 **Chercher 1-1-1-C2 12 *(207)***

PT@C2	*rɨχɨn də tɨbəlʕə*	
MB@C2	rɨʔj-χɨn = də	tɨ-bəlʔ-ə
PS@C2	VP	VP
EngGl@C2	look:IMP-SJ:2SF\DM_H = DM_FOC	REL-eat:PRV-SJ:3SM

FT@C2 ‘You see how rickety this is.’

Ref@C2 Chercher 1-1-1-C2 13

PT@C2	*ħawi tɨləkɨjəllo dəw ʔajβɨlɨj*			
MB@C2	ħawi	tɨ-ləkɨj-ə-ll-o	dəw	ʔaj-bɨl-j
PS@C2	N	VP	V	VP
EngGl@C2	fire	when-touch:IPV-SJ:3SM-BEN-3SM	stand	NEG-say:IPV:SJ:3SM-NEG

FT@C2 ‘This will never stay long when you put it on fire.’

Ref@C1 Chercher 1-1-1-C1 12

PT@C1	*ʔɨmbəʔaj ʔɨmma hamʔu ga nɨgəbɨr dəʔamma*					
MB@C1	ʔɨmbəʔaj	ʔɨmma	ham-ʔu	ga	nɨ-gəbɨr	dəʔa-ʔɨmma
PS@C1	SUB	PART	PP	PART	VP	PART
EngGl@C1	if so\DM_FOC	DM_FOC	like-DST-3SM	DM_CNGFOC	IPV:SJ:1PL-do:JUSS	DM_FOC-DM_FOC

FT@Bi ‘If so, we better do like that.’

Ref@C3 Chercher 1-1-1-C3 7

PT@C3	*ʔatɨjjo hasas ʔɨʃʃi dəjtɨβlɨj?*			
MB@C3	ʔati = jj-o	hasas	ʔɨʃʃi	dəj-tɨ-bl-i-j
PS@C3	P.VOC	ADJ	V	VP
EngGl@C3	2SF = ø-DM_FOC	fool	quiet	NEG-IPV-say-SJ:2SF-NEG

FT@Bi ‘You fool, why do not you agree?’

Ref@Bi Chercher 1-1-1-Bi 17

PT@Bi	*hamʔu ʔɨkko jɨʔu dɨwləχukɨn ʔanələ*				
MB@Bi	ham-ʔu	ʔɨkko	jɨ-ʔu	dɨ-wlə-χu-kɨn	ʔanə = lə
PS@Bi	PP	PART	VP	VP	PERS.P
EngGl@Bi	like-DST-3SM	DM_FOC	COP-3SM	REL-say:IPV-SJ:1S-OJ:2SF\DM_H	1S = and\DM_FOC

FT@Bi ‘I am also telling you to do that way.’

Ref@C2 Chercher 1-1-1-C2 14

PT@C2	*ʔɨzi… tɨʃʕantə χɨfəla ʔɨmma*			
MB@C2	ʔɨz-i…	tɨʃʕantə	χɨfəl-a	ʔɨmma
PS@C2	DEM.P	NUMB.C	VP	PART
EngGl@C2	PRX-3SM	nine	pay:IMP-SJ:2SF\DM_H	DM_FOC

FT@C2 ‘Pay nine..’

Ref@C2 Chercher 1-1-1-C2 15

PT@C2	*ʔɨzɨs hamzi ʔablə jɨʔu*			
MB@C2	ʔɨz-i = s	ham-ʔɨz-i	ʔa-bl-ə	jɨ-ʔu
PS@C2	DEM.P	PP	VP	VP

EngGl@C2	PRX-3SM = DM_FOC	like-PRX-3SM	CAUS-say-CN:SJ:1S	COP-3SM		
FT@C2	'It is like this that…'					

Ref@C1 Chercher 1-1-1-C1 13 *(192) (226)*

PT@C1	*diʔidəjlə ʕasərtə ħamuʃtə ʔikko jiʔu wulo*					
MB@C1	di-ʔid-əj = lə	ʕasərtə	ħamuʃtə	ʔikko	ji-ʔu	wul-o
PS@C1	PP	NUMB.C	NUMB.C	PART	VP	VP
EngGl@C1	ALL-hand-POSS:1S = and\DM_FOC	ten	five	DM_FOC	COP-3SM	say:IPV-SJ:3SM
FT@C1	'This is asking me 15 birrs more only to make it.'					

Ref@C2 Chercher 1-1-1-C2 16

PT@C2	*ʔiti ħijiʃ hijiʃ diwələ kalləχ'ʷaχ'um jiʔu diwulo*					
MB@C2	ʔit-i	ħijiʃ	hijiʃ	di-wəl-ə	ki-ʔa-ləχ'aχ'um	ji-ʔu
PS@C2	DEM.P	ADJ	ADJ	VP	VP	VP
EngGl@C2	PRX-3SM	better	better	REL-say-PRV:SJ:3SM	IPV:SJ:1S-CAUS-fasten	COP-3SM
	di-wul-o					
	VP					
	REL-say:IPV-SJ:2SM					
FT@C2	'He is saying that he will fasten the better ones together.'					

Ref@C1 Chercher 1-1-1-C1 14

PT@C1	*ʔimma ʔarβaʕitə χ'urʃi dəmma niwusχo ʔiʃilna*					
MB@C1	ʔimma	ʔarbaʕitə	χ'urʃi	də-ʔimma	ni-wusχ-o	ʔiʃ-bil-na
PS@C1	PART	NUMB.C	N	PART	VP	VP
EngGl@C1	so\DM_EVL	four	birr	DM_Q-DM_FOC	IPV:SJ:1PL-add-OJ:2SM	quiet-say:IPV-SJ:1PL
FT@C1	'So, shall we add him four birrs?'					

Ref@C2 Chercher 1-1-1-C2 17

PT@C2	*wəsiχi*
MB@C2	wəsiχ-i
PS@C2	VP
EngGl@C2	add:IMP-SJ:2SF
FT@C2	'You add.'

Ref@Bi Chercher 1-1-1-Bi 18

PT@Bi	niʔiʃtəj daʔu wəlalu ʔimma			
MB@Bi	niʔiʃtəj	da-ʔu	wəl-a-lu	ʔimma
PS@Bi	ADJ	PP	VP	PART
EngGl@Bi	little	ALL-DST	say:IMP-SJ:2SF\DM_H-OJ:3SM	DM_FOC

FT@Bi ‘Please leave this space for him?’

ELAN I-E: Chercher 1-1-2

Ref@Bi **Chercher 1-1-2 Bi 001 *(232)***

PT@Bi	*jaw ʔanə… mədʒ͡əmərja gɨze malət jɨʔu*					
MB@Bi	jaw	ʔanə…	mədʒ͡əmərja	gɨze	malət	jɨ-ʔu
PS@Bi	PART	PERS.P	VN	N	VN	VP
EngGl@Bi	DM_FLSSTR	1S	at the beginning	time	to say	COP-3SM

FT@Bi ‘I for the first time…’

Ref@Bi **Chercher 1-1-2 Bi 002**

PT@Bi	*wədi gət’ər jɨʔə nəβrə*			
MB@Bi	wədi	gətɐ̀r	jɨ-ʔə	nəbr-ə
PS@Bi	N	ADJ	VP	VP
EngGl@Bi	son	rural	COP-1S	AUX:PRV-1S

FT@Bi ‘I used to live in a rural area.’ [lit.: ‘I was a son of rural.’]

Ref@Bi **Chercher 1-1-2 Bi 003**

PT@Bi	*təmharaj salsaj kɨfli lahaləχu*			
MB@Bi	təmhar-aj	salsaj	kɨfli	la-halə-χu
PS@Bi	NP	NUMB.O	N	VP
EngGl@Bi	student-SM	third	class	when\DM_CHR-exist:PRV-SJ:1S
FT@Bi	‘While I was in grade three..’			

Ref@Bi **Chercher 1-1-2 Bi 004**

PT@Bi	*ʔɨzi sɨraħ ʔɨzi… dʒ͡əmrə malət jɨʔu*					
MB@Bi	ʔɨz-i	sɨraħ	ʔɨz-i…	dʒ͡əmr-ə	malət	jɨ-ʔu
PS@Bi	DEM.P	N	DEM.P	VP	VN	VP
EngGl@Bi	PRX-3SM	job	PRX-3SM	start:PRV-SJ:1S	to say	COP-3SM

FT@Bi ‘I have started this job.’

Ref@Bi **Chercher 1-1-2 Bi 005**

PT@Bi	*kaʔu tɨmhɨrtəj latɨməharχu…*		
MB@Bi	kaʔu	tɨmhɨrt-əj	la-tɨməhar-χu…
PS@Bi	COOR	NP	VP
EngGl@Bi	then\DM_CHR	education-POSS:1S	PROG-study:PRV-SJ:1S

FT@Bi ‘Then, while I was attending my education…’

Ref@Bi **Chercher 1-1-2 Bi 006**

PT@Bi	*ʔab gət'ər... ħadə ħadə nəgərat kaβ ʕirəfti jisəriħ nəβrə*						
MB@Bi	ʔab	gət'ər...	ħadə	ħadə	nəgər-at	kab	ʕirəfti
PS@Bi	PREP	ADJ	NUMB.C	NUMB.C	N	PREP	N
EngGl@Bi	in	rural	one:M	one:M	thing-PL	from	spare time
	ji-səriħ		nəbr-ə				
	VP		VP				
	SJ:1S-do:CN		AUX:PRV-SJ:1S				
FT@Bi	'Not to waste my time, I used to work some jobs.'						

Ref@Bi Chercher 1-1-2 Bi 007

PT@Bi	*kaʔu misu... misləmədχu malət jiʔu*				
MB@Bi	kaʔu	nisu	mis-ləməd-χu	malət	ji-ʔu
PS@Bi	COOR	PERS.P	VP	VN	VP
EngGl@Bi	then\DM_CHR	3SM	after-train:PRV-SJ:1S	to say	COP-3SM
FT@Bi	'Then, after I trained how to do that…'				

Ref@Bi Chercher 1-1-2 Bi 008

PT@Bi	*misləmədχu ʔiti siraħ bək'k'a... wusʔitu...*				
MB@Bi	mis-ləməd-χu	ʔit-i	siraħ	bək'k'a..	wus'ʔit-u...
				.	
PS@Bi	VP	DEM.P	N	PART	VP
EngGl@Bi	after\DM_CHR-train:CN-SJ:1S	DST-3SM	job	DM_EVL	result-POSS:3SM
FT@Bi	'After I trained that, the job's income…'				

Ref@Bi Chercher 1-1-2 Bi 009 *(229)*

PT@Bi	*barβaʕitə χʲirʃi jəna nisarħo nəβərna fəro... fərnnəllo*						
MB@Bi	ba-ʔarbaʕitə	χ'irʃi	jə-na	ni-sərħ-o	nəbər-na	fəro..	fərnnəllo
PS@Bi	PP	N	VP	VP	VP	PART	N
EngGl@Bi	ALL-four	birr	COP-1PL	SJ:1PL-do:IPV-OJ:3SM	AUX:PRV-1PL	DM_HST	oven
FT@Bi	'We used to sell an oven for four birrs.'						

Ref@Bi Chercher 1-1-2 Bi 010

PT@Bi	*silə dineʔasəni ʔiti wus'ʔit... bək'k'a latimhirtəj jiχ'sil*				
MB@Bi	silə	di-nəʔas-ə-ni	ʔit-i	wus'ʔit...	bək'k'a
PS@Bi	SUB	VP	DEM.P	N	PART
EngGl@Bi	for\DM_CHR	REL-little:PRV-SJ:3SM-OJ:1SG	DST-3SM	result	DM_EVL
	la-timhirt-əj	ji-χ's'il			
	PP	VP			
	ALL-study-1S:POSS	SJ:1S-continue:PRV			
FT@Bi	'For the income was too low, I decided just to attend school				

Ref@Bi . Chercher 1-1-2 Bi 011 *(217)*

PT@Bi	*kaʔu ʃəwʕaj kɨfli mɨsbəsʾaħχu lələ*				
MB@Bi	kaʔu	ʃəwʕaj	kɨfli	mɨs-bəsʾaħ-χu	lələ
PS@Bi	ADV	NUMB.O	N	VP	COOR
EngGl@Bi	then\DM_CHR	seventh	class	after\DM_CHR-reach:PRV-SJ:1S	and\DM_FOC

FT@Bi ‘Then, when I was grade seven…’

Ref@Bi Chercher 1-1-2 Bi 012

PT@Bi	*ʔɨzi fərnnəllo sɨraħ*		
MB@Bi	ʔɨz-i	fərnnəllo	sɨraħ
PS@Bi	DEM.P	N	N
EngGl@Bi	PRX-3SM	metal	hearth job

FT@Bi ‘The oven making job…’

Ref@Bi Chercher 1-1-2 Bi 013

PT@Bi	*tɨwəsənə naj waga mɨwsaχ sɨlə lɨməsʾə malət jɨʔu*					
MB@Bi	tɨ-wəsən-ə	naj	waga	mɨ-wsaχ	sɨlə	lɨ-məsʾəʔ-ə
PS@Bi	AdjP	PREP	N	VN	SUB	VP
EngGl@Bi	REL-limit-3SM	POSS	price	VN:add	for\DM_CHR	REL-come:PRV-SJ:3SM
	malət	jɨ-ʔu				
	VN	VP				
	to say	COP-3SM				

FT@Bi ‘For there was an increment of income of the oven making…’

Ref@Bi Chercher 1-1-2 Bi 014

PT@Bi	*tɨməlsə lafta sɨrɛħəj ʔatɨjə malət jɨʔu*						
MB@Bi	tɨ-məls-ə	lab	ʔɨt-a	sɨrɛħ-əj	ʔatɨj-ə	malət	jɨ-ʔu
PS@Bi	VP	PREP	DEM.P	NP	VP	VN	VP
EngGl@Bi	REF-back-SJ:1S	to	DST-3SM	job-POSS:1S	enter:PRV-SJ:1S	to say	COP-3SM

FT@Bi ‘I returned to my job.’

Ref@Bi Chercher 1-1-2 Bi 015

PT@Bi	*ʃəwʕaj kɨfli lahaləχu*		
MB@Bi	ʃəwʕaj	kɨfli	la-haləw-χu
PS@Bi	NUMB.O	N	VP
EngGl@Bi	seventh	class	PROG-exist:PRV-SJ:1S

FT@Bi ‘When I was grade seven…’

Ref@Bi Chercher 1-1-2 Bi 016

PT@Bi	*ʃəwʕaj kɨfli latɨməharχu lahaləχu*			
MB@Bi	ʃəwʕaj	kɨfli	la-tɨ-məhar-χu	la-halə-χu
PS@Bi	NUMB.O	N	VP	VP
EngGl@Bi	seventh	class	PROG-REF-learn:CN-SJ:1S	when\DM_CHR-exist:PRV-SJ:1S
FT@Bi	‘When I was attending my grade seven class, …’			

Ref@Bi Chercher 1-1-2 Bi 017

PT@Bi	*jaw ʃɨduʃtə ʃemontə mɨsraħ d͡ʒəmrɨna malət jɨʔu*						
MB@Bi	jaw	ʃɨduʃtə	ʃemontə	mɨsraħ	d͡ʒəmr-na	malət	jɨ-ʔu
PS@Bi	PART	NUMB.C	NUMB.C	N	VP	VN	VP
EngGl@Bi	DM_EVL	six	eight	WORKING	start:PRV-SJ:1PL	to say	COP-3SM
FT@Bi	‘We started to make six to eight ovens a day.’						

Ref@Bi Chercher 1-1-2 Bi 018

PT@Bi	*kaʔu naβ kətəma ʃamunaj kɨfli mɨs ʔatəχu*						
MB@Bi	kaʔu	naβ	kətəma	ʃamunaj	kɨfli	mɨs	ʔatəw-χu
PS@Bi	ADV	PREP	N	NUMB.O	N	SUB	VP
EngGl@Bi	then\DM_CHR	to	town	eighth	class	after	enter:PRV-SJ:1S
FT@Bi	‘Then, when I was grade eight student…’						

Ref@Bi Chercher 1-1-2 Bi 019

PT@Bi	*kətəma ʔatjə malət ʔɨju*			
MB@Bi	kətəma	ʔatj-ə	malət	ʔɨj-u
PS@Bi	N	VP	VN	VP
EngGl@Bi	town	enter:PRV-1S	to say	COP-3SM
FT@Bi	‘I came to town.’			

Ref@D Chercher 1-1-2 D 01

PT@D	*labəj lat͡ʃ’ərt͡ʃ’ər*	
MB@D	la-ʔabəj	la-t͡ʃ’ərt͡ʃ’ər
PS@D	PP	PP
EngGl@D	ALL-where	ALL-Chercher
FT@D	‘To which town? Do you mean to Chercher?’	

Ref@Bi Chercher 1-1-2 Bi 020

PT@Bi	*kaβ gət’ər nəbərχu lat͡ʃ’ərt͡ʃ’ər kətəma ʔatjə malət jɨʔu*					
MB@Bi	kaβ	gət’ər	nəbər-χu	la-t͡ʃ’ərt͡ʃ’ər	kətəma	ʔatj-ə
PS@Bi	PREP	ADJ	VP	PP	N	VP
EngGl@Bi	from	rural	live:PRV-SJ:1S	ALL-Chercher	town	enter:PRV-SJ:1S

	malət	ji-ʔu
	VN	VP
	to say	COP-3SM

FT@Bi ‘From the rural area I used to live in, I came to Chercher.’

Ref@Bi Chercher 1-1-2 Bi 021

PT@Bi	*kaʔu t͡ʃ’ərt͡ʃ’ər mɨs ʔatəχu*			
MB@Bi	kaʔu	t͡ʃ’ərt͡ʃ’ər	mɨs	ʔatə-χu
PS@Bi	ADV	NAME	SUB	VP
EngGl@Bi	then\DM_CHR	Chercher	after\DM_CHR	enter:CN-SJ:1S

FT@Bi ‘Then, after I came to Chercher…’

Ref@Bi Chercher 1-1-2 Bi 022

PT@Bi	*s’ɨbuχ’ sɨraħ jɨʔə dɨsərɨħ*			
MB@Bi	s’ɨbuχ’	sɨraħ	ji-ʔə	dɨ-sərɨħ
PS@Bi	ADJ	N	VP	VP
EngGl@Bi	good	job	COP-1S	REL-do:IPV:SJ:1S

FT@Bi ‘I am getting a good income.’ [lit.: I do a good job.]

Ref@Bi Chercher 1-1-2 Bi 023

PT@Bi	*ʔɨti sɨraħ kɨsab ħəzi ħəzi ʕasərtə ħadə kɨfli jɨʔə dɨməharləχu*							
MB@Bi	ʔɨt-i	sɨraħ	kɨsab	ħəzi	ħəzi	ʕasərtə	ħadə	kɨfli
PS@Bi	DEM.P	N	PREP	ADV	ADV	NUMB.C	NUMB.C	N
EngGl@Bi	DST-3SM	job	until	now	now	ten	one:M	class
	ji-ʔə	dɨ-məhar-ʔɨlə-χu						
	VP	VP						
	COP-1SG	REL-learn:CN-AUX:IPV-SJ:1S						

FT@Bi ‘Now I am attending my grade eleven class; until now, the job…’

Ref@Bi Chercher 1-1-2 Bi 024

PT@Bi	*təmharaj ʕasərtə ħadə kɨfli jɨʔə malət jɨʔu*						
MB@Bi	təmhar-aj	ʕasərtə	ħadə	kɨfli	ji-ʔə	malət	ji-ʔu
PS@Bi	NP	NUMB.C	NUMB.C	N	VP	VN	VP
EngGl@Bi	student-1SM	ten	one:M	class	COP-1S	to say	COP-3SM

FT@Bi ‘I am grade eleven student.’

Ref@Bi Chercher 1-1-2 Bi 025

PT@Bi	*ʔaβ… χalʔaj bɨrki.. t͡ʃ’ərt͡ʃ’ər malət jɨʔu*					
MB@Bi	ʔab…	χalʔaj	bɨrki..	t͡ʃ’ərt͡ʃ’ər	malət	ji-ʔu
PS@Bi	PREP	NUMB.O	N	NAME	VN	VP

EngGl@Bi at second level Chercher to say COP-3SM

FT@Bi ‘It means at Chercher secondary school.’

Ref@Bi Chercher 1-1-2 Bi 026

PT@Bi *ʔɨnna ħəzi ʔiti wisʲiʔɨtu bɨtʲaʕɨmi lɨbələsʲə jɨʔu*

MB@Bi	ʔɨnna	ħəzi	ʔɨt-i	wɨs’iʔɨt-u	bɨt’aʕɨmi	lɨ-bələs’-ə	jɨ-ʔu
PS@Bi	COOR	ADV	DEM.P	NP	ADV	ADJ	VP
EngGl@Bi	so\DM_EVL	now	DST-3SM	result-DEF:3SM	very	REL-excel-SJ:3SM	COP-3SM

FT@Bi ‘So, its income is by far better.’

Ref@Bi Chercher 1-1-2 Bi 027 *(237)*

PT@Bi *kafti nəbərχuwwo*

MB@Bi	kaβ	ʔɨt-i	dɨ-nəbər-χu-ww-o
PS@Bi	PREP	DEM.P	VP
EngGl@Bi	from	DST-3SM	REL-live:PRV-SJ:1S-ø-OJ:3SM

FT@Bi ‘Form the situation I was…’

Ref@Bi Chercher 1-1-2 Bi 028

PT@Bi *ʔɨtim... bɨnaχ’adəm nəbərə ʔasərarħa wɨn ləwtʲ ʔɨnhəwwo*

MB@Bi	ʔɨtim...	bɨ-na-χ’adəm	nəbər-ə	ʔa-sərarħa	wɨn
PS@Bi	IRJ	PP	VP	ADV	COOR
EngGl@Bi	DM_CNVRPR	INST-POSS-previous	live:PRV-SJ:3SM	M.ADV-work	and
	ləwt’i	ʔɨnhə-ww-o			
	N	VP			
	change	Exist:IPV-ø-POSS:3SM			

FT@Bi ‘The way of its making is also different.’

Ref@Bi Chercher 1-1-2 Bi 029

PT@Bi *ħəzi bɨtʲaʕɨ... na... nalamərana na...ʃənkelo malət jɨʔu nakʲorkʲoro*

MB@Bi	ħəzi	bɨt’aʕɨ...	na...	na-ləmərа- na	na...-ʃənkelo
PS@Bi	ADV	IRJ	IRJ	PP	PP
EngGl@Bi	now	DM_CNVRPR	DM_HST	POSS-metal sheet-and\DM_CHR	POSS-can
	malət	jɨ-ʔu	na-k’ork’oro		
	VN	VP	PP		
	to say	COP-3SM	POSS-tin		

FT@Bi ‘Now, tin’s and metal sheet’s…’

Ref@Bi Chercher 1-1-2 Bi 030

PT@Bi *bɨzuħ nəgərat sʲɨbuχ’gəβrə jɨsəriħ ʔafələlijə malət jɨʔu*

MB@Bi	bɨzuħ	nəgər-at	s’ɨbuχ’	gəbr-ə	jɨ-səriħ	ʔa-fələlɨj-ə

PS@Bi	INDEF.P	N	ADV	VP	VP	VP
EngGl@Bi	many	thing-PL	good	do:PRV-SJ:1S	SJ:1S-do:IPV	CAUS-difference-SJ:1S
	malət	ji-ʔu				
	VN	VP				
	to say	COP-3SM				

FT@Bi ‘I make different types of oven in a quality way.’

Ref@Bi Chercher 1-1-2 Bi 031 *(222)*

PT@Bi	*mɨsti naməd͡ʒəmərja nəβərə sɨraħəjɨj naħəzjɨs ʕawuji ləwtɨ ʔɨnhəwwo*				
MB@Bi	mɨs	ʔɨt-i	na-məd͡ʒəmərja	nəbər-ə	sɨraħ-əj-ɨj
PS@Bi	PREP	DEM.P	PP	VP	NP
EngGl@Bi	with	DST-3SM	POSS-at the beginning	exist:PRV-SJ:3SM	job-POSS:1S-and
	na-ħəzi-j=s		ʕawuji	ləwt’i	ʔɨnhə-ww-o
	PP		ADJ	N	VP
	POSS-now-and=DM_FOC		big	change	exist:IPV-ø-POSS:3SM

FT@Bi ‘There is a huge difference between the then and today’s job.’

Ref@Bi Chercher 1-1-2 Bi 032

PT@Bi	*kaʔu wɨs’ʔɨtu dəmma lɨħəʃə jɨʔu*				
MB@Bi	kaʔu	wɨs’ʔɨt-u	dəmma	lɨ-ħəʃ-ə	jɨ-ʔu
PS@Bi	ADV	NP	COOR	AdjP	VP
EngGl@Bi	then\DM_CHR	result-POSS:3SM	and\DM_FOC	REL-better-SJ:3SM	COP-3SM

FT@Bi ‘Then, income also is better.’

Ref@Bi Chercher 1-1-2 Bi 033

PT@Bi	*ʔɨti nəβərəni nabra wɨn*			
MB@Bi	ʔɨt-i	dɨ-nəbər-ə-ni	nabra	wɨn
PS@Bi	DEM.P	VP	N	COOR
EngGl@Bi	DST-3SM	REL-exist:PRV-SJ:3SM-POSS:1S	life	and\DM_CHR

FT@Bi ‘With the lifestyle, I had also…’

Ref@Bi Chercher 1-1-2 Bi 034

PT@Bi	*kamәħajʃəni kɨməhar*	
MB@Bi	k-a-məħajʃ-ə-ni	kɨ-məhar
PS@Bi	VP	VP
EngGl@Bi	IPV-CAUS-improve-SJ:3SM-OJ:1S	IPV-learn:SJ:1S

FT@Bi ‘It changes me and helps me attend my school.’

Ref@Bi Chercher 1-1-2 Bi 035

PT@Bi	*ʕarsəj χɨʔiləs nɨkɨməhar gəβruni nɨho malət jɨʔu*				
MB@Bi	ʕars-əj	χɨʔɨl-ə = s		nɨ-kɨ-məhar	gəbr-u-ni
PS@Bi	REFL.P	VP		PP	VP
EngGl@Bi	self-1S	Able:CN-SJ:1S = DM_FOC		ALL-SJ:1S-learn:CN	do:PRV-SJ:3SM-OJ:1S
	ʔɨnh-o	malət	jɨ-ʔu		
	VP	VN	VP		
	exist:IPV-SJ:3SM	to say	COP-3SM		
FT@Bi	‘It lets me help my self and attend my education.’				

Ref@Bi Chercher 1-1-2 Bi 036

PT@Bi	*ʔɨnnas s’ɨbuχ’ jɨʔu*		
MB@Bi	ʔɨnna = s	s’ɨbuχ’	jɨ-ʔu
PS@Bi	COOR	ADJ	VP
EngGl@Bi	and	good	COP-3SM
	so\DM_EVL = DM_FOC		
FT@Bi	‘Therefore, it is good.’		

Ref@Bi Chercher 1-1-2 Bi 037 *(238)*

PT@Bi	*bɨdɨβələsə̀ mo... ʔɨd moja*			
MB@Bi	bɨ-dɨ-bələs’-ə	mo...	ʔɨd	moja
PS@Bi	PP	IRJ	N	N
EngGl@Bi	by-REL-better-SJ:3SM	DM_CNVRPR	hand	skill
FT@Bi	‘Very importantly, skill…’			

Ref@Bi Chercher 1-1-2 Bi 038

PT@Bi	*ʔaβ səwnətχalə lɨbaʕɨlχa nɨʔɨʃtəj gulbət jɨħatəka ʔɨmbəj*					
MB@Bi	ʔab	səwnət-χa = lə		lɨ-baʕɨl-χa	nɨʔɨʃtəj	gulbət
PS@Bi	PREP	NP		PP	ADJ	N
EngGl@Bi	on	body-POSS:2SM = DM_FOC		ALL-self-2SM	little	energy
	jɨ-ħatɨt-ə-ka		ʔɨmbəj			
	VP		ADV			
	FUT-ask:IPV-SJ:3SM-OJ:2SM		rather\DM_CHR			
FT@Bi	‘It rather asks you to waste energy…’					

Ref@Bi Chercher 1-1-2 Bi 039

PT@Bi	*s’ɨbuχ’ jɨʔu jɨχ’jɨrəka wɨn jɨju*				
MB@Bi	s’ɨbuχ’	jɨ-ʔu	jɨ-χ’jɨr-ə-ka	wɨn	jɨ-ʔu
PS@Bi	ADJ	VP	VP	COOR	V
EngGl@Bi	good	COP-3SM	IPV-change-SJ:3SM-OJ:2SM	and also\DM_FOC	COP-3SM

FT@Bi ‘It is good; it changes your life.’

Ref@Bi Chercher 1-1-2 Bi 040

PT@Bi *liʕadi win χ’əjaraj miχʷanu jiʔu karədʔəka liχʔil*

MB@Bi	li-ʕadi	win	χ’əjar-aj	miχan-u	ji-ʔu
PS@Bi	PP	COOR	VP	VP	VP
EngGl@Bi	ALL-country	and\DM_FOC	change:SJ:3SM	become-CN:SJ:3SM	COP-3SM

k-a-rədʔ-ə-ka	li-χʔil	
VP	VP	
IPV-CAUS-understand-SJ:1S-OJ:2SM	REL-able:SJ:1S	

FT@Bi ‘I tell you that is changes a country too.’

Ref@Bi Chercher 1-1-2 Bi 041

PT@Bi *kaʔu bimojaχa bit’aʕimi χuruʕ jəχa tiχəwin tiχʔil*

MB@Bi	kaʔu	bi-moja-χa	bit’aʕimi	χuruʕ	jəχ-a
PS@Bi	ADV	PP	ADV	ADJ	VP
EngGl@Bi	then\DM_CHR	INST-skill-POSS:2SM	very	proud	COP-2SM

ti-χəwin	ti-χʔil
VP	VP
REF-become:IPV:SJ:2SM	REL-able:SJ:2SM

FT@Bi ‘Then, you become proud of your profession.’

Ref@Bi Chercher 1-1-2 Bi 042

PT@Bi *mojaχa nabaʕilχa moja… dinəbərəka moja malət jiʔu*

MB@Bi	moja-χa	na-baʕil-χa	moja	di-nəbər-ə-ka		moja
PS@Bi	NP	PP	N	Vp		N
EngGl@Bi	skill-POSS:2SM	POSS-self-2SM	skill	REL-exist:PRV-SJ:3SM-OJ:2SM		skill

malət	ji-ʔu
VN	VP
to say	COP-3SM

FT@Bi ‘Your profession that means the profession you had also…’

Ref@Bi Chercher 1-1-2 Bi 043

PT@Bi *ʔafti dinəbərəka naχaliʔ win la…bəχa*

MB@Bi	ʔab	ʔit-i	di-nəbər-ə-ka	na-χaliʔ	win
PS@Bi	PREP	DEM.P	VP	PP	COOR
EngGl@Bi	on/over	DST-3SM	REL-exist:PRV-SJ:3SM-OJ:2SM	POSS-other	and also\DM_FOC

la…-bəl-χa

	VP				
	PROG-say:IMP-SJ:2SM[DM_PLNPRC]				

FT@Bi ‘On other professions, you had also…’

Ref@Bi Chercher 1-1-2 Bi 044

PT@Bi	*la...maʕɨbəlχa ʔɨχa tɨχəd*		
MB@Bi	la...-maʕɨbəl-χa	ʔɨ-χa	tɨ-χəd
PS@Bi	VP	VP	VP
EngGl@Bi	PROG-develop-SJ:2SM	COP-2SM	IPV-go:SJ:2SM

FT@Bi ‘You enhance it.’

Ref@Bi Chercher 1-1-2 Bi 045

PT@Bi	*latɨħagosχa ʔɨχa tɨħadɨr*		
MB@Bi	la-t-ħagos-χa	ʔɨ-χa	tɨ-ħadɨr
PS@Bi	AdjP	VP	VP
EngGl@Bi	PROG-REF-happy:CN-SJ:2SM	COP-2SM	IPV-stay all the night:SJ:2SM

FT@Bi ‘From day to day, you become happy.’

Ref@Bi Chercher 1-1-2 Bi 046

PT@Bi	*wɨs’ʔɨtu s’ɨbuχ’ jɨʔu malət jɨʔu*				
MB@Bi	wɨs’ʔɨt-u	s’ɨbuχ’	jɨ-ʔu	malət	jɨ-ʔu
PS@Bi	NP	ADJ	VP	VN	VP
EngGl@Bi	result-POSS:3SM	good	COP-3SM	to say	COP-3SM

FT@Bi ‘I mean, the result is very good.’

Ref@D Chercher 1-1-2 D 02

PT@D	*həzi ʔɨzən χ’orχ’oro χɨndəj jəχa tɨgəzʔən ʔɨziʔən?*				
MB@D	həzi	ʔɨz-ən	χ’orχ’oro	χɨndəj	jəχ-a
PS@D	ADV	DEM.P	N	WH	VP
EngGl@D	now	PRX-3PLF	tin	how much	COP-2SM
	tɨ-gəzʔ-ən		ʔɨz-ən		
	VP		DEM.P		
	REF-buy:SJ:2SM-OJ:3PLF		PRX-3PLF		

FT@D ‘Now, how much do you buy these cans?’

Ref@D Chercher 1-1-2 D 03

PT@D	*χɨltəʔən*
MB@D	χɨltə-ʔ-ən
PS@D	NUMB.C
EngGl@D	two-ø-DEF:3PLF

FT@D ‘These tow ones..’

Ref@Bi Chercher 1-1-2 Bi 047

PT@Bi *ʔiɨzən kɔ̀rkɔ̀ro jaw bək’k’a*

MB@Bi	ʔiɨz-ən	k’ork’oro	jaw	bək’k’a
PS@Bi	DEM.P	N	PART	PART
EngGl@Bi	PRX-3PLF	tin	DM_EVL	DM_EVL

FT@D ‘These cans…’

Ref@Bi Chercher 1-1-2 Bi 048

PT@Bi *ʔiɨzən ħadəʃti ħəzi ʔaβzi ʔinhəwwa malət ʔiɨju*

MB@Bi	ʔiɨz-ən	ħadəʃ-ti	ħəzi	ʔab	ʔiɨz-i	ʔinhə-ww-a
PS@Bi	DEM.P	ADJ	ADV	PREP	DEM.P	VP
EngGl@Bi	PRX-3PLF	new-3PLF	now	on	PRX-3SM	exist:IPV-ø-SJ:3PLF
	malət	jɨ-ʔu				
	VN	VP				
	to say	COP-3SM				

FT@Bi The new ones that are here…’

Ref@Bi Chercher 1-1-2 Bi 049

PT@Bi *ʔiɨza ħa... ʔiɨza ħamuʃtə χ’ɨrʃi jəna nɨgəzʔa*

MB@Bi	ʔiɨz-a	ħa..	ʔiɨz-a	ħamuʃtə	χ’ɨrʃi	jə-na
PS@Bi	DEM.P	IRJ	DEM.P	NUMB.C	N	V
EngGl@Bi	PRX-3SF	DM_HST	PRX-3SF	five	birr	COP-1PL
	nɨ-gəzʔ-a					
	V					
	SJ:1PL-buy:IPV-OJ:3SF					

FT@Bi ‘We buy this at five birrs.’

Ref@D Chercher 1-1-2 D 04

PT@D *ʔiɨziʔa ħamuʃtəʔ*

MB@D	ʔiɨz-iʔa	ħamuʃtə
PS@D	DEM.P	NUMB.C
EngGl@D	PRX-3SF:SNG	five

FT@D ‘You mean five for this one?’

Ref@Bi Chercher 1-1-2 Bi 05

PT@Bi *ʔiɨwwə ħamuʃtə jɨʔu*

MB@Bi	ʔiɨwwə	ħamuʃtə	jɨ-ʔu
PS@Bi	PART	NUMB.C	VP

EngGl@Bi	DM_CNF	five	COP-3SM	

FT@Bi ‘Yes, it costs five.’

Ref@D Chercher 1-1-2 D 05

PT@D	*hɨ*
MB@D	hɨ
PS@D	PART
EngGl@D	DM_CNFATN

FT@D ‘I see, please go on narrating.’

Ref@Bi . Chercher 1-1-2 Bi 051 *(239)*

PT@Bi	*sələstə… fərnəllos sələstə jiʔa timolɨʔ*				
MB@Bi	sələstə…	fərnəllo = s	sələstə	jɨ-ʔa	tɨ-molɨʔ
PS@Bi	NUMB.C	NP	NUMB.C	VP	VP
EngGl@Bi	three	oven = DM_FOC	three	COP-3SF	REL-fill:IPV:SJ:3SF

FT@Bi ‘It means that an oven is made up of three cans.’

Ref@Bi Chercher 1-1-2 Bi 053

PT@Bi	*ʔɨzaw fərnəllo ʔɨzaw malət jɨʔu*				
MB@Bi	ʔɨz-aw	fərnəllo	ʔɨz-aw	malət	jɨ-ʔu
PS@Bi	DEM.P	N	DEM.P	VN	VP
EngGl@Bi	PRX-3SF:SNG	oven	PRX-3SF:SNG	to say	COP-3SM

FT@Bi ‘It means this oven…’

Ref@D Chercher 1-1-2 D 06

PT@D	*ʔɨziʔa ħa.. ʔɨziʔa sələstəs ʔɨziʔa ħanti tɨχonla?*				
MB@D	ʔɨz-iʔa	ħa..	ʔɨz-iʔa	sələstə = s	ʔɨz-iʔa
PS@D	DEM.P	PART	DEM.P	NUMB.C	DEM.P
EngGl@D	PRX-3SF:SNG	DM_CNVRPR	PRX-3SF:SNG	three-DM = FOC	PRX-3SF:SNG
	ħanti	tɨ-χon-la			
	NUMB.C	VP			
	one:F	REL-become:IPV-SJ:3SF			

FT@D ‘Is that to mean these three become just one oven?’

Ref@Bi Chercher 1-1-2 Bi 054

PT@Bi	*ʔɨza malətɨs*	
MB@Bi	ʔɨz-a	malət = s
PS@Bi	DEM.P	VN
EngGl@Bi	PRX-3SF	to say = DM_FOC

FT@Bi ‘This means…’

Ref@Bi Chercher 1-1-2 Bi 055

PT@Bi *ʔɨwwə*

MB@Bi ʔɨwwə

PS@Bi PART

EngGl@Bi DM_CNF

FT@Bi ‘Yes, you are right.’

Ref@Bi Chercher 1-1-2 Bi 056

PT@Bi *ʔɨza malət sələstə ʔɨzatənu jɨχona malət jɨʔu*

MB@Bi	ʔɨz-a	malət	sələstə	ʔɨz-atən-u	jɨ-χon-a
PS@Bi	DEM.P	VN	NUMB.C	DEM.P	VP
EngGl@Bi	PRX-3SF	to say	three	PRX-3PLF-DEF:SNG	FUT-become:IPV-SJ:3PLF

	malət	jɨ-ʔu
	VN	VP
	to say	COP-3SM

FT@Bi These three are used to make an oven.’

Ref@Bi Chercher 1-1-2 Bi 057

PT@Bi *kaʔu ʔɨza naməsrəħi*

MB@Bi	kaʔu	ʔɨz-a	na-mə-srəħ-i
PS@Bi	ADV	DEM.P	PP
EngGl@Bi	then\DM_CHR	PRX-3SF	POSS-VN-do-VN

FT@Bi ‘Then, this is to make…’

Ref@Bi Chercher 1-1-2 Bi 058

PT@Bi *naʔɨdəj ʕasərtə ħamuʃtə jɨsərħa malət jɨʔu*

MB@Bi	na-ʔɨd-əj	ʕasərtə	ħamuʃtə	j-ɨ-sərħ-a	malət	jɨ-ʔu
PS@Bi	PP	NUMB.C	NUMB.C	VP	VN	VP
EngGl@Bi	POSS-hand-1S	ten	five	FUT-SJ:1S-do:IPV-OJ:3SF	to say	COP-3SM

FT@Bi ‘I make it for 15 birrs.’

Ref@Bi Chercher 1-1-2 Bi 059

PT@Bi *ʃənkəllo nabaʕɨlən sələstə ʃənkəllo ħɨzən məsʾən*

MB@Bi	ʃənkəllo	na-baʕɨl-ən	sələstə	ʃənkəllo	ħɨz-ən	məsʾʔ-ən
PS@Bi	N	PP	NUMB.C	N	VP	VP
EngGl@Bi	can	POSS-self-3PLF	three	can	hold-SJ:3PLF	come:PRV-SJ:3PLF

FT@Bi ‘If they brought their own three cans…’

Ref@Bi **Chercher 1-1-2 Bi 060**

PT@Bi	*jaw naʔidəj ʕasərtə ħamuʃtə χ'ibələχu malət jiʔu*					
MB@Bi	jaw	na-ʔiɨd-əj	ʕasərtə	ħamuʃtə	χ'ibəl-χu	malət
PS@Bi	PART	PP	NUMB.C	NUMB.C	VP	VN
EngGl@Bi	DM_EVL	POSS-hand-POSS:1S	ten	five	recieve:IPV-SJ:1S	to say
	jɨ-ʔu					
	VP					
	COP-3SM					

FT@Bi ‘It means I make it for 15 birrs.’

Ref@Bi **Chercher 1-1-2 Bi 061**

PT@Bi	*kaʔu*
MB@Bi	kaʔu
PS@Bi	ADV
EngGl@Bi	then\DM_CHR

FT@Bi ‘Then…’

Ref@D **Chercher 1-1-2 D 07**

PT@D	*ħəzi ʔiziʔa nimisiraħ χindəj dəχ'iχ'a tiwəsdəka*					
MB@D	ħəzi	ʔiz-iʔa	ni-m-siraħ	χindəj	dəχ'iχ'a	ti-wəsd-ə-ka
PS@D	ADV	DEM.P	PP	WH	N	VP
EngGl@D	now	PRX-3SF:SNG	ALL-VN-do	how much	minute	REL-take:IPV-SJ:3SF-OJ:2SM

FT@D ‘Now, how many minutes do you need to make this?’

Ref@Bi **Chercher 1-1-2 Bi 062**

PT@Bi	*waʔ mədʒ͡əmərja χ'idim malət jiʔu*				
MB@Bi	waʔ	mədʒ͡əmərja	χ'idim	malət	jɨ-ʔu
PS@Bi	PART	VN	ADV	N	VP
EngGl@Bi	DM_DPT	at the beginning	before	to say	COP-3SM

FT@Bi ‘In the past years,…’

Ref@D **Chercher 1-1-2 D 08**

PT@D	*ʔih*
MB@D	ʔih
PS@D	PART
EngGl@D	DM_CNFATN

FT@D ‘I am listening you please go on speaking.’

Ref@Bi **Chercher 1-1-2 Bi 063**

PT@Bi *bək'k'a ħadə səʕat jiʔə lisərħa nəbərχu*

MB@Bi	bək'k' a	ħadə	səʕat	ji-ʔə	li-sərħ-a	nəbər-χu
PS@Bi	PART	NUMB.C	N	VP	VP	VP
EngGl@Bi	DM_EVL	one:M	hour	COP-1S	REL-do:SJ:1S-OJ:3SF	AUX:PRV-SJ:1S

FT@Bi 'Making this oven, I used to take about an hour.'

Ref@Bi Chercher 1-1-2 Bi 064

PT@Bi *gəna ʔaβ gəṫər lahaləχu malət jiʔu*

MB@Bi	gəna	ʔab	gətər	la-halə-χu	malət	ji-ʔu
PS@Bi	ADV	PREP	ADJ	VP	VN	VP
EngGl@Bi	still	in	rural	when\DM_CHR-exist:IPV-SJ:1S	to say	COP-3SM

FT@Bi 'This is when I was living in rural.'

Ref@D Chercher 1-1-2 D 09

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNFUND

FT@D 'Yes, I understand that.'

Ref@Bi Chercher 1-1-2 Bi 065

PT@Bi *ħadə səʕat jiʔə lɨsərħa nəbərχu*

MB@Bi	ħadə	səʕat	ji-ʔə	li-sərħ-a	nəbər-χu
PS@Bi	NUMB.C	N	VP	VP	VP
EngGl@Bi	one:M	hour	COP-1S	REL-do:CN:SJ:1S-OJ:3SF	AUX:PRV-SJ:1S

FT@Bi 'I make it in an hour.'

Ref@Bi Chercher 1-1-2 Bi 066

PT@Bi *ħəzi gɨn bək'k'a... tajmma jiʔə kɨbləka?*

MB@Bi	ħəzi	gɨn	bəka...	taj	ʔɨmma	ji-ʔə	k-ɨ-bl-ə-ka
PS@Bi	ADV	ADVS	PART	WH	PART	VP	VP
EngGl@Bi	now	but	DM_EVL	what	DM_FOC	COP-1SG	FUT-1S-say:IPV-SJ:1S-OJ:2SM

FT@Bi 'But now, what can I tell you?'

Ref@Bi Chercher 1-1-2 Bi 067

PT@Bi *ʕasərtə dəkɨ̀kə̀ bɨdəmbi kɨsərħa jiʔə*

MB@Bi	ʕasərtə	dək'ik'a	bɨ-dəmbi	k-ɨ-sərħ-a	ji-ʔə
PS@Bi	NUMB.C	N	PP	VP	VP
EngGl@Bi	ten	minute	INST-rule	FUT-SJ:1S-do:IPV-OJ:3SF	COP-1S

FT@Bi 'I am sure I can make it in five minutes.'

Ref@Bi **Chercher 1-1-2 Bi 068**

PT@Bi *komən jɨʔu*

MB@Bi komən jɨ-ʔu

PS@Bi ADJ VP

EngGl@Bi common COP-3SM

FT@Bi ‘This is common.’

Ref@Bi **Chercher 1-1-2 Bi 069**

PT@Bi *ʔɨndɨjawɨm laməħajəʃχu məsə ʔɨnhəχu*

MB@Bi ʔɨndɨjawɨm la-məħajəʃ-χu məs’ɨʔ-ə ʔɨnhə-χu

PS@Bi ADV PP VP VP

EngGl@Bi rather\DM_CNGFOC PROG-improve-SJ:1S come:PRV-SJ:1S exist-IPV-SJ:1S

FT@Bi ‘Now, I rather come faster and faster.’

Ref@Bi **Chercher 1-1-2 Bi 070**

PT@Bi *ħəzɨs ʔɨza ʔaβza ʔɨnha malət jɨʔu*

MB@Bi ħəzi=s ʔɨz-a ʔab ʔɨz-a ʔɨnh-a malət jɨ-ʔu

PS@Bi ADV DEM.P PREP DEM.P VP VN VP

EngGl@Bi now=DM_FOC PRX-3SF on PRX.3SF exist:IPV-SJ:3SF to say COP-3SM

FT@Bi ‘Now, it means that the oven that is here…’

Ref@Bi **Chercher 1-1-2 Bi 071**

PT@Bi *ʔaβ ħamuʃtə dək’ik’a kɨsərħa jɨʔə dɨbɨl gɨmɨt jɨʔu ʔɨnhəni*

MB@Bi ʔab ħamuʃtə dək’ik’a k-ɨ-sərħ-a jɨ-ʔə dɨ-bɨl

PS@Bi PREP NUMB.C N VP VP VP

EngGl@Bi in five minute FUT-SJ:1S-do:IPV-OJ:3SF COP-1S REL-say:CN:SJ:1S

gɨmɨt jɨ-ʔu dɨ-ʔɨnhə-ni

N VP VP

assumption COP-3SM REL-exist:IPV-POSS:1S

FT@Bi ‘I guess that I make this oven in five minutes.’

Ref@Bi **Chercher 1-1-2 Bi 072**

PT@Bi *laməra təχojnu ʕasərtə dəkɨ̂kə̀ malət jɨʔu*

MB@Bi laməra tə-χojn-u ʕasərtə dək’ik’a malət jɨ-ʔu

PS@Bi N VP NUMB.C N VN VP

EngGl@Bi metal sheet if-become:PRV-SJ:3SM ten minute to say COP-3SM

FT@Bi ‘If it is the thick metal sheet, I make it in ten minutes.’

Ref@Bi **Chercher 1-1-2 Bi 073**

PT@Bi	*laməra tʲinkɨr silə liβil kabzi malət jiʔu*					
MB@Bi	laməra	t'ɨnkɨr	siłə	li-bɨl	kab	ʔiz-i
PS@Bi	N	ADJ	PREP	VP	PREP	DEM.P
EngGl@Bi	metal sheet	strong	for	REF-say:SJ:3SM	from	PRX-3SM
	malət	ji-ʔu				
	VN	VP				
	to say	COP-3SM				
FT@Bi	'For its metal sheet is thicker.'					

Ref@Bi **Chercher 1-1-2 Bi 074**

PT@Bi	*laməra ʔaβ ʕasərtə dək'ik'a*			
MB@Bi	laməra	ʔab	ʕasərtə	dək'ik'a
PS@Bi	N	PREP	NUMB.C	N
EngGl@Bi	metal sheet	in	ten	minute
FT@Bi	'A metal sheet oven will take me ten minutes.'			

Ref@Bi **Chercher 1-1-2 Bi 075**

PT@Bi	*jaw ʔaβ məʕalti bək'k'a ʕɨsra fərnəllo ʔamrɨtləχu malət jɨkəʔal jɨʔu*						
MB@Bi	jaw	ʔab	məʕalti	bək'k'a	ʕɨsra	fərnəllo	ʔa-mrɨt-illə-χu
PS@Bi	PART	PREP	N	PART	NUMB.C	N	VP
EngGl@Bi	DM_EVL	in	day	DM_EVL	twenty	oven	CAUS-produce-AUX:IPV-SJ:1SL
	malət	jɨ-kəʔal		jɨ-ʔu			
	VN	VP		VP			
	to say	IPV:SJ:3SM-possible		COP-3SM			
FT@Bi	'It is possible to say that I make about twenty ovens a day.'						

Ref@Bi **Chercher 1-1-2 Bi 076**

PT@Bi	*χ'adəm ʔaβ maʕallitti.. ʔaβ məʕalti malət jɨʔu*						
MB@Bi	χ'adəm	ʔab	maʕallit.:.	ʔab	məʕalti	malət	jɨ-ʔu
PS@Bi	ADV	PREP	IRJ	PREP	N	VN	VP
EngGl@Bi	previously	in	DM_CNVRPR	in	day	to say	COP-3SM
FT@Bi	'Previously, in a day…'						

Ref@Bi **Chercher 1-1-2 Bi 077**

PT@Bi	*χɨltə fərnəllo nakʾorkʾoro jəmrɨt nəbrə*				
MB@Bi	χɨltə	fərnəllo	na-k'ork'oro	jə-mrɨt	nəbr-ə
PS@Bi	NUMB.C	N	PP	VP	VP
EngGl@Bi	two	oven	POSS-can	IPV-produce	AUX:PRV-SJ:1S

FT@Bi ‘I used to make two can ovens.’

Ref@Bi Chercher 1-1-2 Bi 078

PT@Bi	*gɨn ħəzi ʔaβ məʕalti ʕɨsra fərnəllo namɨmrat ʕɨdɨl rəχβə ʔɨnəχu malət jɨʔu*						
MB@Bi	gɨn	ħəzi	ʔab	məʕalti	ʕɨsra	fərnəllo	na-mɨmrat
PS@Bi	ADVS	ADV	PREP	N	NUMB.C	N	PP
EngGl@Bi	but\DM_CHR	now	in	day	twenty	oven	POSS-to produce
	ʕɨdɨl	rəχb-ə	ʔɨnəh-χu	malət	jɨ-ʔu		
	N	VP	VP	VN	VP		
	chance	get:CN-SJ:1S	exist:IPV-SJ:1S	to say	COP-3SM		

FT@Bi ‘I have an opportunity to make twenty ovens a day.’

Ref@D Chercher 1-1-2 D 10

PT@D	*ħəzi nɨʔaβnət ʔɨz.. naj ʔɨziʔən waga ʔanə kɨʃɨfɨnəllɨχammo*						
MB@D	ħəzi	nɨ-ʔabnət	ʔɨz..	naj	ʔɨz-iʔən	waga	ʔanə
PS@D	ADV	PP	IRJ	PREP	DEM.P	N	PERS.P
EngGl@D	now	for-example	DM_CNV	POSS	PRX-3PLF	price	1S
	k-ɨ-ʃɨfɨn-ə-ll-χa				ʔɨmmo		
	VP				PART		
	FUT-1S-cover:IPV-SJ:1S-BEN-2SM				DM_FOC		

FT@D ‘Now, for instance, if I cover the cost for these…’

Ref@D Chercher 1-1-2 D 11

PT@D	*naj ʔɨziʔən malət jɨʔu*			
MB@D	naj	ʔɨz-iʔən	malət	jɨ-ʔu
PS@D	PREP	DEM.P	VN	VP
EngGl@D	POSS	PRX-3PLF	to say	COP-3SM

FT@D ‘I mean the cost of only these ones.’

Ref@D Chercher 1-1-2 D 12

PT@D	*naj sələstəʔən*		
MB@D	naj	sələstə-ʔən	
PS@D	PREP	NUMB.C	
EngGl@D	POSS	three-POSS-DEF:3PLF	

FT@D ‘The cost of these three cans.’

Ref@Bi Chercher 1-1-2 Bi 079

PT@Bi	*ʔɨʃɨ*		
MB@Bi	ʔɨʃi		
PS@Bi	PART		

Ref@D Chercher 1-1-2 D 13

PT@D	*ħanti fərnəllo tɨsərɨhdo?*		
MB@D	ħanti	fərnəllo	tɨ-sərɨh-do
PS@D	NUMB.C	N	VP

EngGl@Bi	DM_CNFATN	EngGl@D	one:3SF oven IPV-do:SJ:2SM-DM_Q
FT@Bi	‘Okay, I understand.’	FT@D	‘Can you make an oven.’

Ref@Bi Chercher 1-1-2 Bi 080

PT@Bi	*ʔɨʃʃi misraħ jɨkəʔal*		
MB@Bi	ʔɨʃʃi	misraħ	jɨ-kəʔal
PS@Bi	PART	VN	VP
EngGl@Bi	DM_QUALAGR	TO MAKE	REL:SJ:3SM-possible
FT@Bi	‘Okay, it is possible to make.’		

Ref@D Chercher 1-1-2 D 14

PT@D	*kaʔu nasəraħχa taʔɨχa tɨgəbɨr*				
MB@D	kaʔu	na-səraħ-χa	taj	ʔɨ-χa	tɨ-gəbɨr
PS@D	ADV	VP	WH	VP	VP
EngGl@D	then\DM_CHR	PROG-do:IPV-SJ:2SM	what	COP-2SM	IPV-do:SJ:2SM
FT@D	‘While making the oven, what you will do is…’				

Ref@D Chercher 1-1-2 D 15

PT@D	*bɨχʔɨ.. bɨχʔdəm tɨχətəl mədʒ͡əmərjja ħɨzχa ʔaβzi ʔajan jɨʔa tɨsraħ*						
MB@D	bɨʕɨ..	bɨ-χʼdəm	tɨχətəl	mədʒ͡əmərja	ħɨz-χa	ʔab	ʔɨz-i
PS@D	IRJ	PP	ADV	VN	VP	PREP	DEM.P
EngGl@D	DM_HST	on-first	siquentially	VN-start:IMP-VN	hold-SJ:2SM	on	PRX-3SM
	ʔaj-an		jɨ-ʔa	tɨ-sraħ			
	WH		VP	VP			
	which-3SF:SNG		COP-3SF	IPV-do:SJ:3SF			
FT@D	‘Keeping the order, which should first be made…’						

Ref@D Chercher 1-1-2 D 16

PT@D	*ʔɨziʔa fərnəllo ħantiʔa… ʔɨgra jɨʔa ʔɨwədo*					
MB@D	ʔɨz-iʔa	fərnəllo	ħant-iʔa…	ʔɨgr-a	jɨ-ʔa	ʔɨwwə = do
PS@D	DEM.P	N	NUMB.C	NP	VP	PART
EngGl@D	PRX-3SF:SNG	oven	one-3SG:SNG	leg-POSS:3SF	COP-3SF	DM_CNFSK = DM_Q
FT@D	‘Is this not for the bottom part of the oven?’					

Ref@Bi Chercher 1-1-2 Bi 081

PT@Bi	*ʔɨwwə*
MB@Bi	ʔɨwwə
PS@Bi	PART
EngGl@Bi	DM_CNF

FT@Bi ‘Yes, it is.’

Ref@D Chercher 1-1-2 D 17

PT@D	*mədʒəmərja tɨsraħ ʔajan jɨʔa χaβziʔa*					
MB@D	mədʒəmərja	tɨ-sraħ	ʔaj-an	jɨ-ʔa	χab	ʔɨz-iʔa
PS@D	Adv	VP	WH	VP	PREP	DEM.P
EngGl@D	initially	PASS:SJ:3SF-do:IPV	which-3SF:SNG	COP-3SF	from	PRX-3SF:SNG

FT@D ‘From these ones, which should be done first?’

Ref@Bi Chercher 1-1-2 Bi 082

PT@Bi	*mədʒəmərjja ʔɨza jɨʔa*		
MB@Bi	mədʒəmərja	ʔɨz-a	jɨ-ʔa
PS@Bi	Adv	DEM.P	VP
EngGl@Bi	initially	PRX-3SF	COP-3SF

FT@Bi ‘This is that should be done first.’

Ref@Bi Chercher 1-1-2 Bi 083

PT@Bi	*zurjaʔa bɨχlɨtə ʃənkəllo tɨsərħa ʔɨzaw malət jɨʔu*				
MB@Bi	zurja-ʔ-a	bɨ-χlɨtə	ʃənkəllo	tɨ-sərħ-a	ʔɨz-aw
PS@Bi	NP	PP	N	VP	DEM.P
EngGl@Bi	round-ø-POSS:3SF	INST-two	can	FUT-do:IPV:SJ:2SM-OJ:3SF	PRX-3SF:SNG
	malət	jɨ-ʔu			
	VN	VP			
	to say	COP-3SM			

FT@Bi ‘It means, first, you make the four sides of the oven.’

Ref@D Chercher 1-1-2 D 18

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I see, go on speaking.’

Ref@Bi Chercher 1-1-2 Bi 084

PT@Bi	*ʔɨza zurjaʔa*	
MB@Bi	ʔɨz-a	zurja-ʔ-a
PS@Bi	DEM.P	NP
EngGl@Bi	PRX-3SF	round-ø-POSS:3SF
FT@Bi	‘The four sides.’	

Ref@Bi Chercher1-1-2 Bi 085

PT@Bi	*jaw ʔarbaʕɨtə məʔazɨn jɨʔa*			
MB@Bi	jaw	ʔarbaʕɨtə	məʔazɨn	jɨ-ʔa
PS@Bi	PART	NUMB.C	N	VP
EngGl@Bi	DEM-EVL	four	side	COP-3SF

FT@Bi ‘As you can see, it is rectangular.’

Ref@D **Chercher 1-1-2 D 19**

PT@D *ʔɨwwə*

MB@D ʔɨwwə

PS@D PART

EngGl@D DM_STINF

FT@D ‘Yes, I can see that.’

Ref@Bi **Chercher 1-1-2 Bi 086**

PT@Bi *ʔafələlaj ʔɨnhəwwən mɨsza malət jɨʔu ħəzi ʔɨza*

MB@Bi	ʔafələlaj	ʔɨnhə-ww-ən	mɨs-ʔɨz-a	malət	jɨ-ʔu
PS@Bi	N	VP	PP	VN	VP
EngGl@Bi	difference	exist:IPV-ø-SJ:3PLF	with-PRX-3SF	to say	COP-3SM
	ħəzi	ʔɨz-a			
	ADV	DEM.P			
	now	PRX-3SF			

FT@Bi ‘They have differences; now, this…’

Ref@Bi **Chercher 1-1-2 Bi 087**

PT@Bi *ʔɨzanna ʔɨza ʔafələlaj ʔɨnhəwwən*

MB@Bi	ʔɨz-a-nna	ʔɨz-a	ʔafələlaj	ʔɨnhə-ww-ən
PS@Bi	DEM.P	DEM.P	N	VP
EngGl@Bi	PRX-3SF-and	PRX-3SF	difference	exist:IPV-ø-SJ:3PLF

FT@Bi ‘This is different from this one.’

Ref@D **Chercher 1-1-2 D 20**

PT@D *ʔɨwwə*

MB@D ʔɨwwə

PS@D PART

EngGl@D DM_STINF

FT@D ‘Yes, I can see that.’

Ref@Bi **Chercher 1-1-2 Bi 088**

PT@Bi *ʔɨza ʔaβza ʔɨnhawɨn sələtə jɨʔa tɨwdɨʔ*

MB@Bi	ʔɨz-a	ʔab-za	ʔɨnh-a	wɨn	sələtə
PS@Bi	DEM.P	P.REL	VP	COOR	NUMB.C
EngGl@Bi	PRX-3SF	over-here:3SF	exist:IPV-SJ:3SF	and\DM_FOC	three
	jɨ-ʔa	tɨ-wdɨʔ			
	VP	VP			
	COP-3SF	SJ:3SF-end:IPV			

FT@Bi ‘And this one took three cans.’

Ref@Bi **Chercher 1-1-2 Bi 089**

PT@Bi	*ʔɨzawɨn sələstə jɨʔa tɨwdɨʔ*				
MB@Bi	ʔɨz-a	wɨn	sələstə	jɨ-ʔa	tɨ-wdɨʔ
PS@Bi	DEM.P	COOR	NUMB.C	VP	VP
EngGl@Bi	PRX	and\DEM_FOC	three	COP-3SF	SJ:3SF-end:IPV

FT@Bi ‘This also took three cans.’

Ref@Bi **Chercher 1-1-2 Bi 090**

PT@Bi	*gɨn hamzi ʕajnət bəʕal χɨltəwɨn dɨwdɨʔa ʔɨnhəwwa malət jɨʔu*						
MB@Bi	gɨn	ham	ʔɨz-i	ʕajnət	bəʕal	χɨltə	wɨn
PS@Bi	ADVS	PREP	DEM.P	N	PREP	NUMB.C	COOR
EngGl@Bi	but	like	PRX-3SM	kind	owner	two	and\DM_FOC
	dɨ-wdɨʔ-a	ʔɨnhə-ww-a	malət	jɨ-ʔu			
	VP	VP	VN	VP			
	REL-end-SJ:3PLF	exist:IPV-Ø-SJ:3SF	to say	COP-3SM			

FT@Bi ‘But, there are similar ovens that only took two cans.’

Ref@Bi **Chercher 1-1-2 Bi 091**

PT@Bi	*ʔafələlajən gɨn naj mɨʕɨbaj naj mɨdχ’aχ’ jɨʔən*						
MB@Bi	ʔafələlaj-ən	gɨn	naj	mɨ-ʕɨbaj	naj	mɨ-dχ’aχ’	jɨ-ʔən
PS@Bi	NP	ADVS	PREP	VN	PREP	VN	VP
EngGl@Bi	difference-POSS:3PLF	but	POSS	VN-big	POSS	VN-small	COP-3PLF

FT@Bi ‘Their difference is just their size.’

Ref@Bi **Chercher 1-1-2 Bi 092**

PT@Bi	*ħəzi ʔɨza ʕɨsra bɨʕɨsra jɨʔa nɨβla bək’k’a*						
MB@Bi	ħəzi	ʔɨz-a	ʕɨsra	bɨ-ʕɨsra	jɨ-ʔa	nɨ-bl-a	bək’k’a
PS@Bi	ADV	DEM.P	NUMB.C	PP	VP	VP	PART
EngGl@Bi	now	PRX-3SF	twenty	by-twenty	COP-3SF	FUT-say:IPV:1PL-OJ:3SF	DM_EVL

FT@Bi ‘Now, we call this one twenty by twenty.’

Ref@Bi **Chercher 1-1-2 Bi 093**

PT@Bi	*ʕɨsra bɨʕɨsra bimetro tɨʕakɨna malət jɨʔu*					
MB@Bi	ʕɨsra	bɨ-ʕɨsra	bi-metro	tɨ-ʕak’ɨn-a	malət	jɨ-ʔu
PS@Bi	NUMB.C	PP	PP	VP	VN	VP
EngGl@Bi	twenty	by-twenty	INST-meter	IMP:sj-measure:CN-SJ:3SF	to say	COP-3SM

FT@Bi ‘Measuring by meter, it is twenty by twenty.’

Ref@Bi **Chercher 1-1-2 Bi 094**

PT@Bi	*ʕɨsra bɨʕɨsra tɨsər… tɨsərrɨħa*			
MB@Bi	ʕɨsra	bɨ-ʕɨsra	tɨsər..	tɨ-sərrɨħ-a
PS@Bi	NUMB.C	PP	IRJ	VP
EngGl@Bi	twenty	by-twenty	DM_HST	IMP:SJ-do:IPV-OJ:3SF
FT@Bi	‘It is done to be twenty by twenty.’			

Ref@Bi Chercher 1-1-2 Bi 095

PT@Bi	*bɨχlɨtə ʃənkəllo zurjaʔa malət jɨʔu*				
MB@Bi	bɨ-χlɨtə	ʃənkəllo	zurja-ʔa	malət	jɨ-ʔu
PS@Bi	PP	N	NP	VN	VP
EngGl@Bi	INST-two	can	round-POSS:3SF	to say	COP-3SM
FT@Bi	‘Its four sides took two cans.’				

Ref@Bi Chercher 1-1-2 Bi 096

PT@Bi	*nɨʔɨʃtəj tɨtərfa*	
MB@Bi	nɨʔɨʃtəj	tɨ-tərf-a
PS@Bi	ADJ	VP
EngGl@Bi	small	IPV-left-SJ:3SF
FT@Bi	‘Only a small remains.’	

Ref@Bi Chercher 1-1-2 Bi 097

PT@Bi	*ʔɨza tɨtərɨf malət jɨʔu*			
MB@Bi	ʔɨz-a	tɨ-tərɨf	malət	jɨ-ʔu
PS@Bi	DEM.P	VP	VN	VP
EngGl@Bi	PRX-3SF	IPV-left:SJ:3SF	to say	COP-3SM
FT@Bi	‘This remains.’			

Ref@Bi Chercher 1-1-2 Bi 098

PT@Bi	*ʔɨza baʕɨla*	
MB@Bi	ʔɨz-a	baʕɨl-a
PS@Bi	DEM.P	REFL.P
EngGl@Bi	PRX-3SF	self-3SF
FT@Bi	‘Exactly this one.’ [lit.: This self.]	

Ref@Bi Chercher 1-1-2 Bi 099

PT@Bi	*kaʔu ʔɨza χɨltə tɨsərħa malət jɨʔu*					
MB@Bi	kaʔu	ʔɨz-a	χɨltə	tɨ-sərħ-a	malət	jɨ-ʔu
PS@Bi	ADV	DEM.P	NUMB.C	VP	VN	VP
EngGl@Bi	then\DM_CHR	PRX-3SF	two	PASS:do-CN:SJ:3SF	to say	COP-3SM
FT@Bi	‘Then, it means you make this one by two cans.’					

Ref@Bi **Chercher 1-1-2 Bi 100 *(218)***

PT@Bi	*ʔiza ʔabza ʔinəha lələ naza… məʃankora*			
MB@Bi	ʔiz-a	ʔab-ʔiz-a	ʔinəh-a	lələ
PS@Bi	DEM.P	P.REL	VP	ADV
EngGl@Bi	PRX-3SF	overe-here-PRX-3SF	exist:IPV-SJ:3SF	again\DM_FOC
	na-ʔiz-a…	məʃankor-a		
	PP	NP		
	POSS-PRX-3SF	buttock-POSS:3SF		

FT@Bi ‘And this one is for the bottom part of the oven.’

Ref@Bi **Chercher 1-1-2 Bi 101 *(240)***

PT@Bi	*naza ʔaβza ʔinəha χɨltə ʔagatʼatmɨna*				
MB@Bi	na-ʔiz-a	ʔab-ʔiz-a	ʔinəh-a	χɨltə	ʔa-gatʼatm-na
PS@Bi	DEM.P	P.REL	VP	NUMB.C	VP
EngGl@Bi	POSS-PRX-3SF	over-here-PRX-3SF	exist:IPV-SJ:3SF	two	CAUS-join-SJ:1PL

FT@Bi ‘By joining these two…’

Ref@Bi **Chercher 1-1-2 Bi 102**

PT@Bi	*mɨsza nəga… nɨləgba malət jɨʔu*				
MB@Bi	mɨs-ʔiz-a	nəga..	nɨ-ləgb-a	malət	jɨ-ʔu
PS@Bi	PP	IRJ	VP	VN	VP
EngGl@Bi	COM-PRX-3SF	DM_CNVRPR	IPV:SJ:1PL-fasten-OJ:3SF	to say	COP-3SM

FT@Bi ‘We fasten it with this one.’

Ref@Bi **Chercher 1-1-2 Bi 103**

PT@Bi	*kaʔu məʃankora kɨt… tɨʃfən gəjrɨna jəna*				
MB@Bi	kaʔu	məʃankor-a	kɨt..	tɨ-ʃfən	
PS@Bi	ADV	NP	IRJ	VP	
EngGl@Bi	then\DM_CHR	buttock-POSS:3SF	DM_CNVRPR	IPV-sheathe:SJ:3SF	
	gəjr-na	jə-na			
	VP	VP			
	do:CN-SJ:1PL	COP-1POL			

FT@Bi ‘Then, by letting the bottom part of the oven coved…’

Ref@D **Chercher 1-1-2 D 21**

PT@D	*mədʒ͡əmərjja ʔiza jiʔa tɨsraħ malət jiʔu*					
MB@D	mədʒ͡əmərja	ʔiz-a	jɨ-ʔa	tɨ-sraħ	malət	jɨ-ʔu
PS@D	VN	DEM.P	VP	VP	VN	VP
EngGl@D	at the beginning	PRX-3SF	COP-3SF	IPV-do:SJ:3SF	to say	COP-3SM

FT@D ‘You mean that t is this that is done first.’

Ref@Bi Chercher 1-1-2 Bi 104

PT@Bi	*ʔɨwwə mədʒ͡əmərjja ʔɨzaw tɨsraħ*			
MB@Bi	ʔɨwwə	mədʒ͡əmərja	ʔɨz-aw	tɨ-sraħ
PS@Bi	PART	VN	DEM.P	VP
EngGl@Bi	DM_CNF	at the beginning	PRX-3SF:SNG	PASS:SJ:3SF-do:IPV

FT@Bi ‘It is this that should be done first.’

Ref@D Chercher 1-1-2 D 22

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘Yes, I have got it.’

Ref@Bi Chercher 1-1-2 Bi 105

PT@Bi	*kaʔu dɨħriʔu məbəli salsaj lələ*				
MB@Bi	kaʔu	dɨħr-ʔu	məbəli	salsaj	lələ
PS@Bi	ADV	ADV	PREP	NUMB.O	ADV
EngGl@Bi	then\DM_CHR	after\DM_CHR-3SM	on	third	and\DM_FOC

FT@Bi ‘Then at the third step,…’

Ref@Bi Chercher 1-1-2 Bi 106

PT@Bi	*ʔɨza ʔaβza ʔɨnha tɨwdaʔ malət jɨʔu*					
MB@Bi	ʔɨz-a	ʔab-ʔɨz-a	ʔɨnh-a	tɨ-wdaʔ	malət	jɨ-ʔu
PS@Bi	DEM.P	P.REL	VP	VP	VN	VP
EngGl@Bi	PRX-3SF	over-here:3SF	exist:IPV-SJ:3SF	IPV-end:SJ:3SF	to say	COP-3SM

FT@Bi ‘It means this one will be finished.’

Ref@Bi Chercher 1-1-2 Bi 107

PT@Bi	*ʔɨza ʔabza ʔɨnəha səlsəjti ʃənkəllo*				
MB@Bi	ʔɨz-a	ʔab-ʔɨz-a	ʔɨnəh-a	səlsəj-ti	ʃənkəllo
PS@Bi	DEM.P	P.REL	VP	NUMB.O	N
EngGl@Bi	PRX-3SF	over-here-PRX-3SF	exist:IPV-SJ:3SF	third-3SF	can

FT@Bi ‘This third can…’

Ref@Bi Chercher 1-1-2 Bi 108

PT@Bi	*ʔaβ rɨʔɨsa kəfla tɨwdaʔ malət jɨʔu*					
MB@Bi	ʔab	rɨʔɨs-a	kəf-bl-a	tɨ-wdaʔ	malət	jɨ-ʔu
PS@Bi	PREP	NP	VP	VP	VP	VP

EngGl@Bi	on	head:POSS:3SF	sit-say:PRV-SJ:3SF	ASS:SJ:3SF-end:IPV	to say	COP-3SM	
FT@Bi	'It will be finished by putting this at its top part.'						

Ref@D Chercher 1-1-2 D 23

PT@D	*ʔɨzi ʔɨznaχə məʔazi jɨʔa tɨsraħ*				
MB@D	ʔɨz-i	ʔɨzn-a-χə	məʔazi	jɨ-ʔa	tɨ-sraħ
PS@D	DEM.P	NP	WH	VP	VP
EngGl@D	PRX-3SM	ear-POSS:3SF-DM_Q	when	COP-3SF	PASS:SJ:3SF-do:IPV
FT@D	'When shall be its ear part done?'				

Ref@Bi Chercher 1-1-2 Bi 109 *(219)*

PT@Bi	*ʔɨzna lələ ʔaβ mətʃ'ərəʃa kəβaβi*				
MB@Bi	ʔɨzn-a	lələ	ʔab	mə-tʃ'ərəʃa	kəbabi
PS@Bi	NP	ADV	PREP	VN	PREP
EngGl@Bi	ear-POSS:3SF	and\DM_FOC	at	VN-final	about
FT@Bi	'Its ear will be done about the end.'				

Ref@Bi Chercher 1-1-2 Bi 110

PT@Bi	*Metʃ'ərəʃa?*
MB@Bi	mə-tʃ'ərəʃ-a
PS@Bi	VN
EngGl@Bi	VN-end-VN
FT@Bi	'You mean at the end?'

Ref@Bi Chercher 1-1-2 Bi 111

PT@Bi	*χula mɨswəda?ɨχa ʔaβ mətʃ'ərəʃa malət jɨʔu*						
MB@Bi	χul-a	mɨs	wəda?-χa	ʔab	mə-tʃ'ərəʃ-a	malət	jɨ-ʔu
PS@Bi	QUANT	SUB	VP	PREP	VN	VN	VP
EngGl@Bi	all-3SF	after	end-CV:SJ:2SM	at	VN-end-VN	to say	COP-3SM
FT@Bi	'It is after you are done making the other part of the oven.'						

Ref@D Chercher 1-1-2 D 24

PT@D	*hɨm*
MB@D	hɨm
PS@D	PART
EngGl@D	DM_SKINF
FT@D	'I see, that is very clear.'

ELAN I-F: Chercher 1-1-3

Ref@Cs1 **Chercher 1-1-3-Cs1 01 (*195*)**

PT@Cs1	*daɦɨnabba sɨwəjəna*	
MB@Cs1	dɨ-aɦɨna-bba	sɨwəj-ə-na
PS@Cs1	PP	VP
EngGl@Cs1	ALL-1PL-DM_FOC	tell:IMP-SJ:2SM-1PL
FT@C1	‘Please tell (to) us.’	

Ref@Bi **Chercher 1-1-3-Bh 01**

PT@Bi	*ʔajəna ʔɨχɨn dəlχɨn mazər?*			
MB@Bi	ʔaj-əna	ʔɨχ-n	dəlɨj-χin	mazər
PS@Bi	WH	VP	VP	N
EngGl@Bi	WH-3SF:SNG	COP:IPV-SJ:2SF\DM_H	like-SJ:2SF\DM_H	mother
FT@Bi	‘Which one do you need, mother?’			

Ref@Cs1 **Chercher 1-1-3-Cs1 02**

PT@Cs1	*mətʾəʃi dəməsɨl*	
MB@Cs1	mə-tʾəʃ-i	də-məsɨl
PS@Cs1	VN	VP
EngGl@Cs1	VN-smoke-VN	REL-look like:SJ:3SM
FT@Cs1	‘Something that is used to smoke.’	

Ref@Bi **Chercher 1-1-3-Bh 02**

PT@Bi	*mətʾəʃi ʕasərtə ħamuʃtə*		
MB@Bi	mə-tʾəʃ-i	ʕasərtə	ħamuʃtə
PS@Bi	VN	NUMB.C	NUMB.C
EngGl@Bi	VN-smoke-VN	ten	five
FT@Bi	‘A material used to smoke is 15 birr.’		

Ref@Bi **Chercher 1-1-3-Bh 03**

PT@Bi	*ʃənkəllo ʔɨnhəkɨn dɨju?*		
MB@Bi	ʃənkəllo	ʔɨnhə-kin	də=jɨ-ʔu

PS@Bi	N	VP	VP
EngGl@Bi	can	exist-IPV-POSS:2SF\DM_H	DM_Q = COP-3SM
FT@Bi	‘Do you have can?’		

Ref@Cs1 Chercher 1-1-3-Cs1 03

PT@Cs1	*ʔɨwwə*
MB@Cs1	ʔɨwwə
PS@Cs1	PART
EngGl@Cs1	DM_CNF
FT@Cs1	‘Yes, I do have.’

Ref@Bi Chercher 1-1-3-Bh 04 (*198)

PT@Bi	*ʕasərɨt… ʕasərtə χɨrʃi χɨfəlla məsrəħi*				
MB@Bi	ʕasərɨt..	ʕasərtə	χ’ɨrʃi	χɨfəll-a	mə-srəħ-i
PS@Bi	IRJ	NUMB.C	N	VP	VN
EngGl@Bi	DM_CNVRPR	ten	birr	pay-IMP:SJ:2SF\DM_H	VN-do-VN
FT@Bi	‘To make it, pay ten birr.’				

Ref@Bi Chercher 1-1-3-Bh 05

PT@Bi	*kati mərsɨχɨn wɨsədawa*			
MB@Bi	kab	ʔɨt-i	mərs’-χɨn	wɨsəd-a = wa
PS@Bi	PREP	DEM.P	VP	VP
EngGl@Bi	from	PRX.DM-3SM	select-IPV-SJ:2SF\DM_H	take-IMP:SJ:2SF\DM_H = DM_FOC
FT@Bi	‘Select and take one from those.’			

Ref@Cs1 Chercher 1-1-3-Cs1 04

PT@Cs1	*kɨχ’ɨrrəs’ dəʔu məs’ʔə wɨχani ʔɨstlɨχi*				
MB@Cs1	kɨ-χ’ɨrəs’	də = jɨ-ʔu	məs’ʔ-ə	wɨl-χa-ni	ʔɨst-lɨχi
PS@Cs1	VP	VP	VP	VP	PART
EngGl@Cs1	IPV:SJ:1S-record	DM_Q = COP-3SM	come:PRV-1S	say-SJ:2SM-OJ:1S	DM_PLNPRC-2SF
FT@Cs1	‘Do you think I came to be filmed; please let me see.’				

Ref@Cs1 Chercher 1-1-3-Cs1 05

PT@Cs1	*sɨwəjəni ʔɨmma hamʔu ʔajχonəjɨwa*			
MB@Cs1	sɨwəj-ə-ni	ʔɨmma	ham-ʔu	ʔaj-χonə-j = wa
PS@Cs1	VP	PART	PP	VP
EngGl@Cs1	tell:IMP-SJ:2SM-OJ:1S	DM_FOC	like-DST:3SM	NEG-become:PRV:SJ:3SM-NEG = DM_FOC
FT@Cs1	‘Please tell me; it is not like that.’			

Ref@Bi Chercher 1-1-3-Bh 06

PT@Bi	*hamʔu jɨʔuwa məsrəħɨʔu mazər*			
MB@Bi	ham-ʔu	jɨ-ʔu = wa	mə-srəħ-i-ʔ-u	mazər
PS@Bi	PP	VP	VN	N
EngGl@Bi	like-DST:3SM	COP-3SM = DM_FOC	VN-do-VN-ø-DEF:3SM	mother
FT@Bi	‘The price to make it is like that.’			

Ref@Cs1 Chercher 1-1-3-Cs1 06

PT@Cs1	*ʔɨʔ*
MB@Cs1	ʔɨ
PS@Cs1	PART
EngGl@Cs1	DM_Q
FT@Cs1	‘What did you say?’

Ref@Bi Chercher 1-1-3-Bh 07

PT@Bi	*ʔɨ*
MB@Bi	ʔɨ
PS@Bi	PART
EngGl@Bi	DM_Q
FT@Bi	‘What did you say?’

Ref@Cs1 Chercher 1-1-3-Cs1 07

PT@Cs1	*ʕasərtə dəjχonəj?*	
MB@Cs1	ʕasərtə	də-ʔaj-χon-ə-j
PS@Cs1	NUMB.C	VP
EngGl@Cs1	ten	DM_Q-NEG-become-IPV:SJ:3SM-NEG
FT@C1	‘Is not it ten?’	

Ref@Bi Chercher 1-1-3-Bh 08

PT@Bi	*wa hamʔu jɨʔu məsrəħɨʔu*			
MB@Bi	wa	ham-ʔu	jɨ-ʔu	mə-srəħ-i-ʔ-u
PS@Bi	PART	PP	VP	VN
EngGl@Bi	DM_EVL	like-DST:3SM	COP-3SM	VN-do-VN-ø-DEF:3SM
FT@Bi	‘The price to make it is like that.’			

Ref@Bi Chercher 1-1-3-Bh 09

PT@Bi	*kaβʔən mərsʾχɨn wɨsəda mozərəj*			
MB@Bi	kab-ʔən	mərɨsʾ-χɨn	wɨsəd-a	mozər-əj
PS@Bi	PP	VP	VP	N
EngGl@Bi	ABL-DST:3PLF	select-IPV:SJ:2SF\DM_H	take-IMP:SJ:2FGS\DM_H	mother-RL:1S
FT@Bi	‘Mother select and take one of them.’			

Ref@Cs1 Chercher 1-1-3-Cs1 09

PT@Cs1	*kɨhβəka santɨm*	
MB@Cs1	kɨ-hb-ə-ka	santɨm
PS@Cs1	VP	N
EngGl@Cs1	SJ:1S-give:juss-OJ:2SM	coin

FT@Cs1 ‘let me give you money.’

Ref@Bi Chercher 1-1-3-Bh10

PT@Bi	*məsrəħi χɨfəla ʔɨʃi*		
MB@Bi	mə-srəħ-i	χɨfəl-a	ʔɨʃi
PS@Bi	VN	VP	PART
Eng Gl@Bi	VN-do-VN	pay-IMP:SJ:2SF\DM_H	DM_QUALAGR
FT@Bi	‘Okay, pay the price to make it.’		

Ref@Cs1 Chercher 1-1-3-Ch1 10

PT@Cs1	*ʔə?*
MB@Cs1	ʔə
PS@Cs1	PART
EngGl@Cs1	DM_Q
FT@Cs1	‘What did you say?’

Ref@Bi Chercher 1-1-3-Bh 11

PT@Bi	*ʔɨwə… – wa haβani məsrəhi*		
MB@Bi	ʔɨwə…-wa	hab-a-ni	mə-srəh-i
PS@Bi	PART	VP	VN
EngGl@Bi	DM_CNF-DM_FOC	give-IMP:SJ:2SF\DM_H-OJ:1S	VN-do-VN
FT@Bi	‘Yes, give me money to make it.’		

Ref@Cs1 Chercher 1-1-3-Cs1 11

PT@Cs1	*ʔɨwwə*
MB@Cs1	ʔɨwwə
PS@Cs1	PART
EngGl@Cs1	DM_CNF
FT@Cs1	‘Yes, I am also saying that.’

Ref@Dw Chercher 1-1-3-Dw 01 (*128) (230)

PT@Dw	*hɨndəj wərħi jəgəlgɨl mammawa*			
MB@Dw	hɨndəj	wərħi	jə-ʔa-gəlgɨl	mamma = wa
PS@Dw	WH	N	VP	N
EngGl@Dw	how much	month	IPV:3SM-CAUS-serve	mother = DM_EVL
FT@Dw	‘For how many years does an oven serve you, mother?’			

Ref@Cs2 Chercher 1-1-3-Cs2 01

PT@Cs2	*tamma nɨfəlt’o jɨʔu*			
MB@Cs2	ta	ʔɨmma	nɨ-fəlt’-o	jɨ-ʔu

PS@Cs2	WH	PART	VP	VP
EngGl@Cs2	what	DM_FOC	IPV:1PL-know- OJ:3SM	COP-3SM
FT@Cs2	‘We do not know much about that.’			

Ref@Dw Chercher 1-1-3-Dw 02

PT@Dw	*ʔɨʔ*
MB@Dw	ʔɨ
PS@Dw	PART
EngGl@Dw	DM_Q
FT@Dw	‘What did you say?’

Ref@Cs2 Chercher 1-1-3-Cs2 02

PT@Cs2	*tama nɨfəltʾo jɨʔu*			
MB@Cs2	ta	ʔɨmma	nɨ-fəltʾ-o	jɨ-ʔu
PS@Cs2	WH	PART	VP	VP
EngGl@Cs2	what	DM_FOC	IPV:1PL-know-SJ:3SM	COP-3SM
FT@Cs2	‘We do not know much about that.’			

Ref@Dw Chercher 1-1-3-Dw 03

PT@Dw	*waj ʔajtɨtʾk’əmaj dɨχɨn fərnəllo*			
MB@Dw	waj	ʔaj-tɨ-tʾk’əm-a-j	də = ʔɨ-χɨn	fərnəllo
PS@Dw	PART	VP	VP	N
EngGl@Dw	DM_EVL	NEG-IPV-use-SJ:2SF\DM_H-NEG	DM_Q = COP-2SF\DM_H	oven
FT@Dw	‘Are you not using an oven?’			

Ref@Cs2 Chercher 1-1-3-Cs2 03

PT@Cs2	*gətʾər laχonɨna jɨʔuwa ʔaħnamma mɨdri miʃuw tɨblo landədnalu ħawi*					
MB@Cs2	gətʾər	la-χon-na	jɨ-ʔu = wa	ʔaħna = mma	mɨdri	miʃuw
PS@Cs2	ADJ	PP	VP	PERS.P	N	ADV
EngGl@Cs2	rural	for-become-SJ:1PL	COP-3SM = DM_FOC	1PL = DM_FOC	earth	evenfall
	tɨ-bl-o		la-ndəd-na-lu	ħawi		
	VP		VP	N		
	REF:SJ:3SM-say:IPV-SJ:3SM		PROG-burn-SJ:1PL-OJ:3SM	fire		
FT@Cs2	‘For we live in rural areas, we used it even to burn a flame every night.’					

Ref@Dw Chercher 1-1-3-Dw 04

PT@Dw	*ʔɨh*
MB@Dw	ʔɨh
PS@Dw	PART

EngGl@Dw DM_CNFATN

FT@Dw ‘I see, that is clear.’

Ref@D Chercher 1-1-3-Dw 05

PT@Dw *ħawi landədχinalu?*

MB@Dw ħawi la-ʔa-ndəd-χin-alu

PS@Dw N VP

EngGl@Dw fire PROG-CAUS-burn-SJ:2SF\DM_H-OJ:3SM

FT@Dw ‘You mean you used it to burn a flame?’

Ref@Cs2 Chercher 1-1-3-Cs2 04

PT@Cs2 *ʔɨwwə*

MB@Cs2 ʔɨwwə

PS@Cs2 PART

EngGl@Cs2 DM_CNF

FT@Cs2 ‘Yes, we used it for that too.’

Ref@Dw Chercher 1-1-3-Dw 06 (*129) (193)

PT@Dw *χɨndəj wərħi jɨsərħ ħadə ʃɨduʃtə wərħi*

MB@Dw	χɨndəj	wərħi	jɨ-sərħ	ħadə	ʃɨduʃtə	wərħi
PS@Dw	WH	N	VP	NUMB.C	NUMB.C	N
EngGl@Dw	how many	month	IPV:3SM-serve	one:M	six	month

FT@Dw ‘Does it serve for about six months?’

Ref@Cs2 Chercher 1-1-3-Cs2 05

PT@Cs2 *kɨsərɨħ jɨʔu ħadə ʃɨduʃtəs*

MB@Cs2	kɨ-sərɨħ	jɨ-ʔu	ħadə	ʃɨduʃtə-s
PS@Cs2	VP	VP	NUMB.C	NUMB.C
EngGl@Cs2	IPV:3SM-serve	COP-3SM	one:M	six-DM_FOC

FT@Cs2 ‘Yes, itsurely work for six months.”

Ref@Cs2 Chercher 1-1-3-Cs2 06

PT@Cs2 *laməra nəwru daʃɨduʃtə ʃəwʕatə ʕamətu naʔatəj ʔɨnho ʔɨʃlu ʔajtɨwədəʔəj*

MB@Cs2	laməra	nəwr-u	da-ʃɨduʃtə	ʃəwʕatə	ʕamət-u	na-ʔatəj
PS@Cs2	N	VP	PP	NUMB.C	NP	P.POSS
EngGl@Cs2	metal sheet	exsit-PRV:SJ:3SM	about-six	seven	year-POSS:3SM	POSS-1S
	ʔɨnh-o	ʔɨʃ-lu	ʔaj-tɨ-wədəʔ-ə-j			
	VP	ADV	VP			
	exist-IPV:SJ:3SM	quiet-SJ:3SM	NEG-IPV-end-SJ:3SM-NEG			

FT@Cs2 ‘There is a metall sheet oven that I bought six or seven years ago, it still is there serving me.’

Ref@Dw	**Chercher 1-1-3-Dw 07**
PT@Dw	*laməra?*
MB@Dw	laməra
PS@Dw	N
EngGl@Dw	metal sheet
FT@Dw	‘You mean the thick one?’

Ref@Cs2	**Chercher 1-1-3-Cs2 07**
PT@C2	*ʔɨwwə*
MB@C2	ʔɨwwə
PS@C2	PART
EngGl@C2	DM_CNF
FT@Cs2	‘Yes, the thick one.’

Ref@Cs2 Chercher 1-1-3-Cs2 08

PT@Cs2	*rəgud kazi jɨʔə dɨʕadəgχuwwos*			
MB@Cs2	rəgud	ka-ʔɨz-i	jɨ-ʔə	dɨ-ʕadəg-χu-ww-o = s
PS@Cs2	ADJ	PP	VP	VP
EngGl@Cs2	thick	ABL-PRX-3SM	COP-1S	REL-buy-PRV:SJ:1S-Ø-OJ:3SM = DM_FOC

FT@Cs2 ‘The thick one that I bought it from here…’

Ref@Dw Chercher 1-1-3-Dw 08

PT@Dw	*hɨ*
PS@Dw	PART
EngGl@Dw	DM_CnfAtn
MB@Dw	hɨ
FT@Dw	‘I am listening you please go on?’

Ref@Cs2 Chercher 1-1-3-Cs2 09

PT@Cs2	*məʔazi məʔazi kɨbəhal*		
MB@Cs2	məʔazi	məʔazi	kɨ-bəhal
PS@Cs2	WH	WH	VP
EngGl@Cs2	when	when	IPV-call:SJ:3SM

FT@Cs2 ‘I bought it many years back.’

Ref@Cs2 Chercher 1-1-3-Cs2 10

PT@Cs2	*ʔərə ʕamətlə kagə… ħadə ʕamət χɨltə ʕamət ʔagəlgɨlillo*					
MB@Cs2	ʔərə	ʕamət-lə	kagə…	ħadə	ʕamət	χɨltə
PS@C2	ADV	N	IRJ	NUMB.C	N	NUMB.C
EngGl@Cs2	evn\DM_CNGFOC	year-DM_FOC	DM_CNVRPR	one:M	year	two
	ʕamət	ʔa-gəlgɨl-ʔɨll-o				
	N	VP				
	year	CAUS-serve:IPV-AUX:IPV-SJ:3SM				

FT@Cs2 ‘It even serves for two years.’

Ref@Dw **Chercher 1-1-3-Dw 09**

PT@Dw	*məndəd χ'arju diju*		
MB@Dw	mə-ndəd	χ'arj-u	də = ji-ʔu
PS@Dw	VN	VP	VP
EngGl@Dw	VN-burn	left-PRV:SJ:3SM	DM_Q = COP-3SM
FT@Dw	'Does it mean you stop using hearth?'		

Ref@Dw **Chercher 1-1-3-Dw 11 *(234)***

PT@Dw	*ʔiza ʔintin laχ'əjərχin diʔu ʔiza bilaʕili tigbər*				
MB@Dw	ʔiz-a	ʔintin	la-χ'əjər-χin	də-ji-ʔu	ʔiz-a
PS@Dw	DEM.P	INDEF.P	PP	VP	DEM.P
EngGl@Dw	DST.SEM-3SF	3SM\DM_PLNPRC	by-shift-IPV:SJ:3SF\DM_H	DM_Q = COP-3SM	PRX-3SF
	bi-laʕili	ti-gbər			
	PP	VP			
	LOC-top	IPV-do:SJ:3SF			
FT@Dw	'Is that by replacing the thing that you put on top of the oven.'				

Ref@C2 **Chercher 1-1-3-Cs2 11**

PT@C2	*ʔiwwə*
MB@C2	ʔiwwə
PS@C2	PART
EngGl@C2	DM_CNF
FT@Cs2	'Yes, you are right.'

Ref@D **Chercher 1-1-3-Dw 12**

PT@D	*ʔiziʔa*
MB@D	ʔiz-iʔa
PS@D	DEM.P
EngGl@D	PRX-3SF:SNG
FT@C2	'This one?'

Ref@Cs2 **Chercher 1-1-3-Cs2 12**

PT@Cs2	*ʔizuwis laməra ʔinhəwwo*		
MB@Cs2	ʔiz-uw = s	laməra	ʔinhə-ww-o
PS@Cs2	DEM.P	N	VP
EngGl@Cs2	PRX-3SM:SNG = DM_FOC	metal sheet	exist:IPV-ø-POSS:3SM
FT@Cs2	'This has a thick metal sheet.'		

Ref@Dw **Chercher 1-1-3-Dw 13**

PT@Dw	*ʔihim*
MB@Dw	ʔihim
PS@Dw	PART
EngGl@Dw	DM_STINF
FT@Dw	'I see, please go on talking.'

Ref@Cs2 **Chercher 1-1-3-C2 13**

PT@Cs2	*ʔɨzi χəzi naʔantəwəʔu laməra ʔajtɨwədəʔəj rəgud jɨʔu*					
MB@Cs2	ʔɨz-i	χəzi	na-ʔantəwə-ʔ-u	laməra	ʔaj-tɨ-wədəʔ-ə-j	
PS@Cs2	DEM.P	ADV	ADV	N	VP	
EngGl@Cs2	PRX-3SM	now	POSS-earleir-ø-DEF:3SM	metal sheet	NEG-IPV-end-SJ:3SM-NEG	
	rəgud	jɨ-ʔu				
	ADJ	VP				
	thick	COP-3SM				
FT@Cs2	‘This part of the oven still is serving me.’					

Ref@Bi Chercher 1-1-3-Bh 13

PT@Bi	*səlam do?*	
MB@Bi	səlam	do
PS@Bi	N	PART
EngGl@Bi	peace	DM_Q
FT@Bi	‘How are you doing?’ [lit.: Is that peace?’]	

Ref@Dw Chercher 1-1-3-Dw 14

PT@Dw	*ʔɨha*
MB@Dw	ʔɨha
PS@Dw	PART
EngGl@Dw	DM_STINF
FT@Dw	‘I see, it very clear.’

Ref@Dw Chercher 1-1-3-Dw 15

PT@Dw	*hɨ*
MB@Dw	hɨ
PS@Dw	PART
EngGl@Dw	DM_CNFATN
FT@Dw	‘Please go on speaking.’

Ref@Cs2 Chercher 1-1-3-Cs2 14

PT@Cs2	*ʔɨza bɨħtu jɨʔə dɨwəsdɨləχu sələstə χʲɨrʃi*					
MB@Cs2	ʔɨz-a	bɨħt-u	jɨ-ʔə	dɨ-wəsd-ləχu	sələstə	χʼɨrʃi
PS@Cs2	DEM.P	ADV	VP	VP	NUMB.C	N
EngGl@Cs2	PRX-3SF	alone-SJ:3SM	COP-1S	REL-take-IPV:SJ:1S	three	birr
FT@Cs2	‘I only by at three birr for this part of the oven.’					

Ref@Bi Chercher 1-1-3-Bh 14

PT@Bi	*ʔah*
MB@Bi	ʔah

PS@Bi WH

EngGl@Bi what

FT@Bi ‘I see, it very clear.’

Ref@Bi Chercher 1-1-3-Bh 15

PT@Bi *ʔɨwwə*

MB@Bi ʔɨwwə

PS@Bi PART

EngGl@Bi DM_Cnf

FT@Bi ‘Yes.’

Ref@Cs2 Chercher 1-1-3-Cs2 15

PT@Cs2 *hasɨsna do tɨrʔɨləχa*

MB@Cs2	hasɨs-na	do	tɨ-rʔɨ-ləχa
PS@Cs2	VP	PART	VP
EngGl@Cs2	fool-PRV:SJ:1PL	DM_Q	IPV-look-IPV:SJ:2SM

FT@Cs2 ‘We look fool, you see.’

Ref@Dw Chercher 1-1-3-Dw 16

PT@Dw *t͡ʃɨgɨr jəwuluj*

MB@Dw	t͡ʃɨgɨr	jə-ʔɨnə-ww-o-j
PS@Dw	N	VP
EngGl@Dw	problem	NEG-exist:IPV-ø-POSS:3SM-NEG

FT@Dw ‘It has not a problem.’

Ref@Bi Chercher 1-1-3-Bh 16 (*208*) (*190*)

PT@Bi *ʔajwəsə.. ʔɨndʕɨj dəʔam ʔabə.. məsɬ dəjɨʔu najatom dəjɨʔu məsɬ ʔɨnho*

MB@Bi	ʔajwəs’ə..	ʔɨndʕɨj	dəʔa=m	ʔabə..	məs’-u
PS@Bi	IRJ	PART	PART	IRJ	VP
EngGl@Bi	DM_CNVRPR	I do not know	and so\DM_EVL=DM_FOC	DM_CNVRPR	come-PRV:SJ:3SM
	də=jɨ-ʔu	na-jatom	də=jɨ-ʔu	məs’ɨʔ-u	dɨ-ʔɨnh-o
	VP	PP	VP	VP	VP
	DM_Q=COP-3SM	POSS-3PL	DM_Q=COP-3SM	come-PRV:SJ:3SM	REL-exist-IPV:SJ:3SM

FT@Bi ‘I am not sure; Is that their that already came there?’

Ref@Dw Chercher 1-1-3-Dw 17

PT@Dw *ʔata ʔɨsχa ʔaβzi χɬurʃi məlχʷato ʔɨnha natu nazi ʔarkɨχa*

MB@Dw	ʔat-a	ʔɨsχa	ʔab	ʔɨz-i	χ’urʃi	məlχ’-a-t-o
PS@Dw	P.VOC	PERS.P	PREP	DEM.P	N	VP
EngGl@Dw	2SM\DM_ATN	2SM	on	PRX-3SM	birr	escape-PRV:SJ:3SF-ø-OJ:3SM

	ʔɨnh-a	na-ʔat-u	na-ʔɨz-i	ʔarkɨ-χa
	VP	PP	PP	NP
	exist-IPV:SJ:3SF	POSS-DST-SJ:3SM	POSS-PRX-3SM	friend-POSS:2SM

FT@Dw ‘You, he has dropped one birr.’

Ref@Bi Chercher 1-1-3-Bh 17

PT@Bi *ʔɨʃni*

MB@Bi ʔɨʃni

PS@Bi PART

EngGl@Bi okay\DM_QUALAGR

FT@Bi ‘Okay, thank you.’

Ref@Dw Chercher 1-1-3-Dw 18

PT@Dw *najɨn jɨʔu*

MB@Dw naʔajɨn jɨ-ʔu

PS@Dw P.POSS VP

EngGl@Dw whose COP-3SM

FT@Dw ‘Whose birr is it?’

Ref@Dw Chercher 1-1-3-Dw 19

PT@Dw *natu tɨχ’abəlχajjo*

MB@Dw naʔɨt-u tɨ-χ’bəl-χa-jj-o

PS@Dw P.POSS VP

EngGl@Dw whom-DEF-3SM PRV-receive-SJ:2SM-ø-OJ:3SM

FT@Dw ‘It is that one’s who you received that one.’

Ref@Bi Chercher 1-1-3-Bh 18

PT@Bi *ʔɨʃi*

MB@Bi ʔɨʃi

PS@Bi PART

EngGl@Bi DM_QUALAGR

FT@Bi ‘Okay, thank you.

Ref@Bi Chercher 1-1-3-Bh19 (*209)

PT@Bi *ʔɨʃiʃɨ kɨsədo jɨʔə bək’k’a həzi*

MB@Bi	ʔɨʃi-ʃɨ	kɨ-səd-o	jɨ-ʔə	bək’k’a	həzi
PS@Bi	PART	VP	VP	PART	ADV
EngGl@Bi	DM_QUALAGR-DM_FOC	IPV:1SS-sent-OJ:3SM	COP-1S	DM_FOC	now

FT@Bi ‘Okay, I will let come just now.’

Ref@Bi Chercher 1-1-3-Bh 20

PT@Bi	*naħaləfom ʔɨmma ʔawsɨʔulu*		
MB@Bi	na-ħaləfom	ʔɨmma	ʔa-ws'ɨʔ-u-ll-u
PS@Bi	NP	PART	VP
EngGl@Bi	POSS-Halefom	DM_FOC	CAUS-out-SJ:3PL-BEN-3SM
FT@Bi	'Please take off Hailemom's		

Ref@Bi Chercher 1-1-3-Bh 21

PT@Bi	*ʔaβʔu do ʔɨnhəχa?*		
MB@Bi	ʔab-ʔu	do	ʔɨnhə-χa
PS@Bi	P.REL	PART	VP
EngGl@Bi	over-there	DM_Q	exist-IPV:SJ:2SM
FT@Bi	'Are you there?'		

Ref@Bi Chercher 1-1-3-Bh 22

PT@Bi	*ʔɨmma nahfɨtu tɨχatatələlujdə jɨsraħ?*			
MB@Bi	ʔɨmma	na-hafɨtu	tɨ-χatatəl-ə-ll-u = j = də	jɨ-sraħ
PS@Bi	COOR	NP	VP	VP
EngGl@Bi	and so\DM_FOC	POSS-Haftu	IPV-follow-SJ:2SM-BEN-3SM = DM_FOC = DM_PLTR	JUSS:SJ:3SM-do
FT@Bi	'So, Haftu is working here; would you follow Haftu's?			

Ref@Bi Chercher 1-1-3-Bh 23

PT@Bi	*ʔɨh*
MB@Bi	ʔɨh
PS@Bi	PART
EngGl@Bi	DM_CNFATN
FT@Bi	'I see.'

Ref@Bi Chercher 1-1-3-Bh 24

PT@Bi	*ʔɨndɨħɨr dəjməsɨl wɨʕɨlom dəwləlna kaʔu tɨχatatələlu jɨsraħ kaʃəʕu*			
MB@Bi	ʔɨndɨħɨr	dəj-məsɨʔ-u	wɨʕɨl-om	dəwl-ə-ll-na
PS@Bi	SUB	VP	VP	VP
EngGl@Bi	if\DM_CHR	NEG-come-SJ:3PL	stay the whole day-SJ:3PL	call-IMP:SJ:2SM-BEN-1PL
	kaʔu	tɨ-χatatəl-ə-ll-u	jɨ-sraħ	ka-ʃəʕu
	ADV	VP	VP	PP
	then\DM_CHR	IPV-follow-SJ:2SM-BEN-3SM	JUSS:SJ:3SM-do	for-a while
FT@Bi	'If they did not came call us, and follow Haftu's for he is working here.'			

Ref@Bi Chercher 1-1-3-Bh 25

PT@Bi	*ʔɨndɨħɨr dəjməsɨl wɨʕɨlom dəwləlәj*

MB@Bi	ʔɨndɨħɨr	dəj-məs’ʔ-u	wɨʕɨl-om	dəwl-ə-ll-əj
PS@Bi	SUB	VP	VP	VP
EngGl@Bi	if	NEG-come-PRV:SJ:3PL	stay the day-PRV:SJ:3PL	Call:IMP-SJ:2SM-BEN-1S
FT@Bi	‘If they did not came the whole day, please call us.’			

ELAN I-G: Chercher 1-2-1

Ref@D	**Chercher 1-2-1-D 001**				
PT@D	*sɨləzi… maħɨreʃatat dəʔamma*				
MB@D	sɨlə	ʔɨz-i…	maħɨreʃa-tat	dəʔa = mma	
PS@D	PREP	DEM.P	N	ADV	
EngGl@D	about	PRX-3SM	plough plow-PL	rather\DM_INTTPC = DM_FOC	
FT@D	‘About the plough plow…?’				

Ref@D	**Chercher 1-2-1-D 002**				
PT@D	*magafija haməj ham dɨsraħ*				
MB@D	magafija	haməj	ham	dɨ-sraħ	
PS@D	N	WH	SUB	VP	
EngGl@D	shovel	how	as\DM_CHR	REL-do:SJ:3SM	
FT@D	‘How to make shovel…?’				

Ref@D	**Chercher 1-2-1-D 003**				
PT@D	*niʔɨʃtəj tat͡ʃ’awtuni dəljə nejrə*				
MB@D	niʔɨʃtəj	ta-t͡ʃ’awt-u-ni	dəlj-ə	nejr-ə	
PS@D	ADJ	VP	VP	VP	
EngGl@D	little	IPV-play-SJ:2SM\DM_H-OJ:1S	find:PRV-SJ:1S	AUX:PRV-SJ:1S	
FT@D	‘I wanted you talk to me about that.’				

Ref@HD	**Chercher 1-2-1-HD 001**				
PT@HD	*degɨm ʔafti məgafja ʔɨkʷkʷa*				
MB@HD	dəgɨm	ʔab-ʔɨt-i	məgafja	ʔɨkʷkʷa	
PS@HD	PART	P.REL	N	PART	
EngGl@HD	DM_FLSS	overthere-DEF-3SM	shovel	DM_FOC	
FT@HD	‘About the shovel…’				

Ref@HD **Chercher 1-2-1-HD 002**

PT@HD	*ʔɨ naħɨna.. najna t͡ʃɨlota ʔajχonəj*				
MB@HD	ʔɨ	na-ħɨna..	naj-na	t͡ʃɨlota	ʔaj-χon-ə-j
PS@HD	PART	PP	PP	N	VP
EngGl@HD	DM_PLNPRC	ALL-1PL:POSS	POSS-1PL	skill	NEG-become:PRV-3MSG-NEG

FT@HD ‘It is not our skill to make it.’

Ref@D **Chercher 1-2-1-D 004**

PT@D	*ʔaha*
MB@D	ʔaha
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘I see, I understand that.’

Ref@HD **Chercher 1-2-1-HD 003**

PT@HD	*ʔɨ?*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_SKATN

FT@HD ‘Are you with me?’

Ref@D **Chercher 1-2-1-D 005**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
Eng Gl@D	DM_CNFATN

FT@D ‘Yes, please go on speaking.’

Ref@HD **Chercher 1-2-1-HD 004**

PT@HD	*məgafja najna t͡ʃɨlota ʔajχonəj*			
MB@HD	məgafja	naj-na	t͡ʃɨlota	ʔaj-χon-ə-j
PS@HD	N	PP	N	VP
EngGl@HD	shovel	POSS-1PL	skill	NEG-exist:PRV-3MSG-NEG

FT@HD ‘Making shivel is not our skill.’

Ref@D **Chercher 1-2-1-D 006**

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
Eng Gl@D	DM_INFST

FT@D ‘I understand you’

Ref@HD **Chercher 1-2-1-HD 005**

PT@HD	*ʔɨwwə məgafja χullu gɨzə*			
MB@HD	ʔɨwwə	məgafja	χullu	gɨzə
PS@HD	PART	N	ADV	N
EngGl@HD	DM_FOC	shovel	always	time

FT@HD ‘Yes, usually showvel…’

Ref@HD **Chercher 1-2-1-HD 006**

PT@HD	*kab kɨjə tɨ…sərħu jɨʔu lɨməsl̪o ʔɨmbəj*					
MB@HD	kab	kɨjə	tɨ…-sərħ-u	jɨ-ʔu	lɨ-məs’ɨʔ-lo	ʔɨmbəj
PS@HD	PREP	P.REL	VP	VP	VP	ADV
EngGl@HD	from	over there	PRV-do-SJ:3SM	COP-3SM	IPV-come-SJ:3SM	rather\DM_FOC

FT@HD ‘Rather it came from somewhere elese…’

Ref@HD **Chercher 1-2-1-HD 007**

PT@HD	*ʔajnisərħoj*					
MB@HD	ʔaj-nɨ-sərħ-o-j					
PS@HD	VP					
EngGl@HD	NEG-IPV-do:SJ:1PL-OJ:3SM-NEG					

FT@HD ‘We do not make it.’

Ref@HD **Chercher 1-2-1-HD 008**

PT@HD	*ʔɨti najna gulbət nɨsərħo gɨn ʔɨli godʒ͡əmo*					
MB@HD	ʔɨt-i	naj-na	gulbət	nɨ-sərħ-o	gɨn	
PS@HD	DEM.P	P.POSS	N	VP	ADVS	
EngGl@HD	DST-3SM	POSS-1PL	energy	IPV-do:SJ:1PL-OJ:3SM	but\DM_CHR	
	ʔɨli	godʒ͡əmo				
	PREP	N				
	like\DM_LIST	machete				

FT@HD ‘What we make by our energy is like machete…’

Ref@HD **Chercher 1-2-1-HD 009**

PT@HD	*ʔɨli maħrəʃa ʔɨli məsl̪əbɨt ʔɨli kara ʔɨju najna*						
MB@HD	ʔɨli	maħrəʃa	ʔɨli	məs’rəb-t	ʔɨli		
PS@HD	PREP	N	PREP	NP	PREP		
EngGl@HD	like\DM_LIST	plough plow	like\DM_LIST	ax-3SF\DM_DIM	like\DM_LIST		
	kara	ʔɨ-ju	naj-na				
	N	VP	P.POSS				

	knife	COP-3SM	POSS-1PL		
FT@HD	‘Our skill is to make things like plough plow, ax, knife…’				

Ref@HD Chercher 1-2-1-HD 010

PT@HD	*ʔɨli məʕat͡ʃ’ɨd jɨʔu*				
MB@HD	ʔɨli	məʕat͡ʃ’ɨd	ji-ʔu		
PS@HD	PREP	N	VP		
EngGl@HD	like\DM_LIST	sickle	COP-3SM		
FT@HD	‘We make things like sickle.’				

Ref@HD Chercher 1-2-1-HD 011

PT@HD	*ʔɨwwə ʔɨzi gɨn ʔasərarħɨʔu*				
MB@HD	ʔɨwwə	ʔɨz-i	gɨn	ʔa-sərarħa-u	
PS@HD	PART	DEM.P	ADVS	NP	
EngGl@HD	DM_FLSTR	PRX-3SM	but	ADVM-do-POSS:3SM	
FT@HD	‘Yes, about how to make about these things…’				

Ref@HD Chercher 1-2-1-HD 012

PT@HD	*ʔə mət͡ʃəm…*				
MB@HD	ʔə	mət͡ʃəm…			
PS@HD	PART	PART			
EngGl@HD	DM_PLNPRC	DM_EVL			
FT@HD	‘Perhaps…’				

Ref@HD Chercher 1-2-1-HD 013

PT@HD	*ʔɨti… lams’aχatɨmo χ’al nɨhbəkum jɨna*				
MB@HD	ʔɨt-i…	la-ms’aʔ-χatɨm-o	χ’al	nɨ-hb-ə-kum	ji-na
PS@HD	DEM.P	VP	N	VP	VP
EngGl@HD	DST-3SM	REL-come:PRV-SJ:2PLM-OJ:3SM	word	IPV-give-SJ:1PL-2PLM	COP-1PL
FT@HD	‘We will give you anything you want to know about our skill.’				

Ref@HD Chercher 1-2-1-HD 014

PT@HD	*ʔɨti nɨsərħo malət jɨʔu*			
MB@HD	ʔɨt-i	nɨ-sərħ-o	malət	ji-ʔu
PS@HD	DEM.P	VP	VN	VP
EngGl@HD	DST-3SM	IPV-do:SJ:1PL-OJ:3SM	to say	COP-3SM
FT@HD	‘I mean about the thing that we make.’			

Ref@HD Chercher 1-2-1-HD 015

PT@HD	*ferollə bɨdəmbi ʕadigna namsɔ*

MB@HD	fero = lə	bɨ-dəmbi	ʕadig-na	na-ms’iʔ-o
PS@HD	NP	PP	VP	VP
EngGl@HD	cleat = and so\DM_FOC	INST-rule	buy-SJ:1PL	IPV-bring:SJ:1PL-OJ:3SM
FT@HD	‘And cleat, we bought it.’			

Ref@HD Chercher 1-2-1-HD 016

PT@HD	*bɨdəmbi kaʃa kɨsəl naχ’rɨbo*			
MB@HD	bɨ-dəmbi	kaʃa	kɨsəl	na-χ’rɨb-o
PS@HD	PP	N	N	VP
EngGl@HD	INST-rule	sack	charcoal	IPV-close:SJ:1PL-OJ:3SM
FT@HD	‘We avail a sack of charcoal.’			

Ref@HD Chercher 1-2-1-HD 017

PT@HD	*kɨh.. kɨ.. kaʃa kɨsəl bɨlχ’arəbə jɨgəbiʔ ʔab ħawi*					
MB@HD	kɨh..	kɨ..	kaʃa	kɨsəl	bɨl-χ’arəb-ə	jɨ-gəbiʔ
PS@HD	PART	IRJ	N	N	NP	VN
EngGl@HD	DM_HST	DM_HST	sack	charcoal	after -close:CN-3SM	IPV:SJ:3SM-add
	ʔab	ħawi				
	PREP	N				
	in	fire				
FT@HD	‘The charcoal shall be added into a fire carefully.’					

Ref@HD Chercher 1-2-1-HD 018

PT@HD	*ʔɨhɨʔ sərataŋŋa lələ nəfaħi ʔɨnho jɨʔu ʔɨ ləχ’atu tɨmət͡ʃat͡ʃɨjom*					
MB@HD	ʔɨhɨʔ	sərətəŋŋa	lələ	nəfaħ-i	ʔɨnh-o	jɨ-ʔu
PS@HD	PART	N	ADV	N	VP	VP
EngGl@HD	DM_SRP	worker	again\DM_FOC	bloat-3SM	exist:IPV-SJ:3SM	COP-3SM
	ʔɨ	ləχ’at-u	tɨ-mət͡ʃat͡ʃɨj-om			
	PART	N	VP			
	DM_PLNPRC	bellows-PL	REL-ready:PRV-SJ:3PL			
FT@HD	‘You make ready people who help you hit the iron and beloat the bellows.’					

Ref@HD Chercher 1-2-1-HD 019

PT@HD	*bɨti ləχ’ota... nəfiħu d͡ʒid͡ʒ ʔabɨlu jaχɨjħo*				
MB@HD	bɨ-ʔɨt-i	ləχ’ota...	nəfiħ-u	d͡ʒid͡ʒ	ʔa-bɨl-u
PS@HD	PP	N	NV	V	VP
EngGl@HD	INST-DST-3SM	bellows	bloat:PRV-SJ:3SM	burn	CAUS-say:PRV-SJ:3SM
	ja-χ’ɨjħ-o				
	VP				
	IPV-red:SJ:3SM-OJ:3SM				
FT@HD	‘Using the bellows, the beloat will make the iron red.’				

Ref@HD **Chercher 1-2-1-HD 020**

PT@HD *bɨlχ'ajħə*

MB@HD bɨl-χ'ajħ-ə

PS@HD VP

EngGl@HD after-red-SJ:3SM

FT@HD 'After the iron get red…'

Ref@HD **Chercher 1-2-1-HD 021**

PT@HD *lələ məsarəħi nabaʕɨlu lələ məχ'utəf ʔɨnho malət jɨʔu*

MB@HD	lələ	mə-sarəħ-i	na-baʕɨl-u	lələ	məχ'utəf
PS@HD	ADV	VN	P.POSS	ADV	N
EngGl@HD	again\DM_FOC	VN-do:VN-3SM:VN	POSS-self-3SM	again\DM_FOC	XXX
	ʔɨnh-o	malət	jɨ-ʔu		
	VP	VN	VP		
	exist:IPV-3SM	to say	COP-3SM		

FT@HD 'Again, ther is also XXX.'

Ref@HD **Chercher 1-2-1-HD 022**

PT@HD *məχ'utəf ham namsar hamzi ʔablɨnna*

MB@HD	məχ'utəf	ham	na-msar	ham	ʔɨz-i	ʔa-bl-nna
PS@HD	N	PREP	PP	PREP	DEM.P	VP
EngGl@HD	tong	like	POSS-ax	like	PRX-3SM	CAUS-say:CN-SJ:1PL

FT@HD 'Using tong, we make it ready to be hit.'

Ref@HD **Chercher 1-2-1-HD 023**

PT@HD *ʔad.. ʔadħɨznajo jɨna lɨməχ'utəfi*

MB@HD	ʔad..	ʔa-dħɨz-na-jj-o	jɨ-na	lɨ-məχ'utəfi
PS@HD	IRJ	VP	VP	NP
EngGl@HD	DM_HST	CAUS-hold:CN-SJ:1PL-ø-OJ:3SM	COP-1PL	ALL-tong

FT@HD 'We let held that way.'

Ref@HD **Chercher 1-2-1-HD 024**

PT@HD *məχ'utəfi ham mɨsar χojnus ʔaβzi mədħəzi ʔɨdna ħawi kəjbəlʕəna*

MB@HD	məχ'utəfi	ham	mɨsar	χojn-u=s		ʔab	ʔɨz-i
PS@HD	N	PREP	N	VP		PREP	DEM.P
EngGl@HD	tong	like	ax	become:PRV-SJ:3SM=DM_FOC		on	PRX-3SM
	mə-dħəz-i	ʔɨd-na		ħawi	kəj-bəlʕ-ə-na		
	VN	NP		N	VP		
	VN-hold:CN-VN	hand-POSS:1PL		fire	NEG-eat:IPV-SJ:3SM-OJ:1PL		

FT@HD ‘It is like an ax that is used to hold a hot iron.’

Ref@HD Chercher 1-2-1-HD 025

PT@HD	*ʔɨti*	*tədino*	*hamzi*	*ʔabilna*	*ʔasɨrnna*	
MB@HD	ʔɨt-i	təndino	ham	ʔɨz-i	ʔa-bil-na	ʔa-ʔɨsɨr-nna
PS@HD	DEM.P	N	PREP	DEM.P	VP	VP
EngGl@HD	DST-3SM	cleat	like	PRX-3SM	CAUS-say:CN-SJ:1PL	CAUS-tie:CN-SJ:1PL

FT@H ‘We tie the cleat this like this…’

Ref@HD Chercher 1-2-1-HD 026

PT@HD	*hamzi*	*ʔabɨlna*	*χ’uros’s’o*	*nɨblo*	
MB@HD	ham	ʔɨz-i-	ʔa-bɨl-na	χ’uros’s’-o	nɨ-bl-o
PS@HD	PREP	DEM.P	VP	VP	VP
EngGl@HD	like	PRX-3SM	CAUS-say:CN-SJ:1PL	cut:IMP-2SM	IPV-say:SJ:1PL-OJ:3SM

FT@HD ‘We let it be cut like this.’

Ref@HD Chercher 1-2-1-HD 027

PT@HD	*jɨt͡ʃ’ədo*
MB@HD	jɨ-t͡ʃəd-o
PS@HD	VP
EngGl@HD	IPV:SJ:3SM-split-OJ:3SM
FT@HD	‘He split it.’

Ref@HD Chercher 1-2-1-HD 028

PT@HD	*bɨdtɨt͡ʃ’ədədə*
MB@HD	bɨd-tɨ-t͡ʃ’ədəd-ə
PS@HD	VP
EngGl@HD	after-PASS-split:CN-SJ:3SM
FT@HD	‘After it is splited…’

Ref@HD Chercher 1-2-1-HD 029

PT@HD	*ħadə*	*gəs’u*	*bəliħ*	*ħadə*	*gəs’u*	*nəwiħ*
MB@HD	ħadə	gəs’-u	bəliħ	ħadə	gəs’-u	nəwiħ
PS@HD	NUMB.C	NP	N	NUMB.C	NP	ADJ
EngGl@HD	one:M	side-POSS:3SM	blade	one:M	side-POSS:3SM	long
	gəjɨr-na	ni-sərħ-o				
	VP	VP				
	do:CN-SJ:1PL	IPV-do:SJ:1PL-OJ:3SM				

FT@HD ‘We make one tip of it blade and the other tip long.’

Ref@HD Chercher 1-2-1-HD 030

PT@HD	*ʔɨti*	*ħadə*	*ʔɨti*	*bəlɨh*	*lablɨhi*	*kɨχəd*
MB@HD	ʔɨt-i	ħadə	ʔɨt-i	bəlɨh	lab-blɨhi	kɨ-χəd
PS@HD	DEM.P	NUMB.C	DEM.P	N	PP	VP
EngGl@HD	DST-3SM	one:M	DST-M	blade	ALL-blade	IPV:SJ:3SM-go:CN

FT@HD ‘The blade ones become blade.’

Ref@HD Chercher 1-2-1-HD 031

PT@HD	*ʔiti gəfiħ laβʃəχono*		
MB@HD	ʔiṯ-i	gəfiħ	lab-ʃəχono
PS@HD	DEM.P	N	PP
EngGl@HD	DST-3SM	wide	ALL-XXX

FT@HD ‘The flat one goes to back part of the plough plow.’

Ref@HD Chercher 1-2-1-HD 032

PT@HD	*ʔiẓi niṯsərħo namaħrəʃʃatat namaħrəʃʃa ʔaβnət jiʔu*			
MB@HD	ʔiẓ-i	niṯ-sərħ-o	na-maħrəʃʃa-tat	na-maħrəʃʃa
PS@HD	DEM.P	VP	PP	PP
EngGl@HD	DST-3SM	REL-do:PRV:SJ:1PL-OJ:3SM	POSS-plough plow-PL	POSS-plough plow
	ʔabnət	jiṯ-ʔu		
	N	VP		
	example	COP-3SM		

FT@DH ‘This is an example how to make plough plow that we make.’

Ref@D Chercher 1-2-1-D 007

PT@D	*ʔiṯwə*
MB@D	ʔiṯwə
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘I understand that.’

Ref@D Chercher 1-2-1-D 008 *(*92)

PT@D	*maħrəʃʃa ʔaβ χiṯndəj səʕat jiṯwdiʔuwwa ħanti maħrəʃʃa?*				
MB@D	maħrəʃʃa	ʔab	χiṯndəj	səʕat	jiṯ-wdiʔ-u-ww-a
PS@D	N	PREP	WH	N	VP
EngGl@D	plough plow	on	how much	hour	IPV-end-SJ:2SM\DM_H-ø-OJ:3SF
	ħanti	maħrəʃʃa			
	NUMB.C	N			
	one:F	plough plow			

FT@D ‘How many hours does making a plough plow take you?’

Ref@HD Chercher 1-2-1-HD 033

PT@HD	*ʔiʔ*
MB@HD	ʔiʔ
PS@HD	PART
EngGl@HD	DM_Q
FT@HD	‘What did you say?’

Ref@D Chercher 1-2-1-D 009

PT@D	*ħanti maħrəʃʃa?*	
MB@D	ħanti	maħrəʃʃa
PS@D	NUMB.C	N
EngGl@D	one:F	plough plow
FT@D	‘To make a single plough plow?’	

Ref@HD Chercher 1-2-1-HD 034

PT@HD	*ʔaʔoʔoʔo ħanti maħrəʃʃa?*		
MB@HD	ʔaʔoʔoʔo	ħanti	maħrəʃʃa
PS@HD	IRJ	NUMB.C	N
EngGl@HD	DM_SRP	one:F	plough plow

FT@HD ‘You mean to make a single plough plow?’

Ref@D Chercher 1-2-1-D 010

PT@D	*ʔɨʔ*
MB@D	ʔɨʔ
PS@D	PART
EngGl@D	DM_Cnf

FT@D ‘Yes.’

Ref@HD Chercher 1-2-1-HD 035

PT@HD	*waj kɨχəd fərro ʔɨndɨħɨr χojnu*				
MB@HD	waj	kɨ-χəd	fərro	ʔɨndɨħɨr	χojn-u
PS@HD	PART	VP	N	SUB	VP
EngGl@HD	DM_EVL	IPV-go:SJ:3SM	cleat	if\DM_CHR	become:CN-SJ:3SM

FT@HD ‘It takes long if it is cleat…’

Ref@HD Chercher 1-2-1-HD 036

PT@HD	*ʔə ħadə ʔɨti fərro χɨltə ʕajnət sələstə ʕajnət jɨʔu*					
MB@HD	ʔə	ħadə	ʔɨt-i	fərro	χɨltə	ʕajnət
PS@HD	PART	NUMB.C	DEM.P	N	NUMB.C	N
EngGl@HD	DM_PLNPRC	one:M	DST-3SM	cleat	two	type
	sələstə	ʕajnət	jɨ-ʔu			
	NUMB.C	N	VP			
	three	type	COP-3SM			

FT@HD ‘For one thing, the cleat differs; it has two or three types.’

Ref@HD Chercher 1-2-1- HD 037

PT@HD	*rəgud ʕajnət ʔɨnho*		
MB@HD	rəgud	ʕajnət	ʔɨnh-o
PS@HD	ADJ	N	VP
EngGl@HD	thick	type	exist:IPV-SJ:3SM

FT@HD ‘There is a thick type.’

Ref@HD Chercher 1-2-1- HD 038

PT@HD	*kɨʃab χɨltə səʔat kawʕɨl jɨʔu*				
MB@HD	kɨʃab	χɨltə	səʔat	ka-wʕɨl	jɨ-ʔu
PS@HD	ADJ	NUMB.C	N	VP	VP
EngGl@HD	down to	two	hour	IPV-stay the whole day:SJ:3SM	COP-3SM
FT@HD	‘It may took about two hours.’				

Ref@D Chercher 1-2-1-D 011

PT@D	*χɨltə səʕat?*	
MB@D	χɨltə	səʕat
PS@D	NUMB.C	N
EngGl@D	two	hour
FT@D	‘An entire two hours?’	

Ref@HD Chercher 1-2-1- HD 039

PT@HD	*ʔɨwwə*
MB@HD	ʔɨwwə
PS@HD	PART
EngGl@HD	DM_CNF
FT@HD	‘Yes, two hours.’

Ref@D Chercher 1-2-1-D 012

PT@D	*hɨh*
MB@D	hɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I understand; please go on talking.’

Ref@HD Chercher 1-2-1- HD 040

PT@HD	*ʔɨti hamʔu lɨχonə*		
MB@HD	ʔɨt-i	ham-ʔu	lɨ-χon-ə
PS@HD	DEM.P	PP	VP
EngGl@HD	DST-3SM	like-DST	REL-become:PRV-3SM
FT@HD	‘The that is not that much strong…’		

Ref@HD Chercher 1-2-1- HD 041

PT@HD	*rəχ’ɨχ’ ʕajnət ʔɨnho fərro lələ*				
MB@HD	rəχ’ɨχ’	ʕajnət	ʔɨnh-o	fərro	lələ
PS@HD	ADJ	N	VP	N	ADV
EngGl@HD	thin	type	exist-SJ:3SM	cleat	again\DM_FOC
FT@HD	‘And there is a thin cleat one…’				

Ref@D Chercher 1-2-1-D 013

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I am litening you; please go on speaking.’

Ref@HD **Chercher 1-2-1- HD 042**

PT@HD	*səʔatij fərəχ'aj wɨdaʔillo*		
MB@HD	səʔat-j	fərəχ'a-j	wɨdaʔ-ʔɨill-o
PS@HD	NP	NP	VP
EngGl@HD	hour-and	half-and	end:CN-exist:IPV-OJ:3SM

FT@HD 'It takes an hour and half.'

Ref@D **Chercher 1-2-1-D 014**

PT@D	*ka... kafərro wesʔaʔ χaliʔ jəwluj do bɨrət*						
MB@D	ka..	ka-fərro	wes'aʔ	χaliʔ	jə-wl-u-j	do	bɨrət
PS@D	IRJ	PP	SUB	INDEF.P	VP	PART	N
EngGl@D	DM_HST	ABL-cleat	except	another	NEG-exist:IPV-POSS:3SM-NEG	DM_Q	iron

FT@D 'Is not any other iron than cleat?'

Ref@HD **Chercher 1-2-1- HD 043**

PT@HD	*kaʔu wəs'aʔɨ*	
MB@HD	ka-ʔu	wəs'aʔi
PS@HD	PP	SUB
EngGl@HD	ABL-DST.3SM	except

FT@HD 'Other than this…'

Ref@HD **Chercher 1-2-1- HD 044**

PT@HD	*kafərro ganda... ganda lɨməsɨl naməkna ʔɨnho*					
MB@HD	kafərro	ganda...	ganda	lɨ-məsɨl	naməkna	ʔɨnh-o
PS@HD	PP	N	N	VP	PP	VP
EngGl@HD	ABL-cleat	loop (DM_PLNPRC)	loop	REL-look:SJ:3S	POSS-car	exist:IPV-3SM

FT@HD 'Other than cleat, there is car's loop.'

Ref@HD **Chercher 1-2-1- HD 045**

PT@HD	*ganda ʕajnət malət jɨʔu*			
MB@HD	ganda	ʕajnət	malət	jɨ-ʔu
PS@HD	N	N	VN	VP
EngGl@HD	loop	type	to say	COP-3SM

FT@HD 'It means loop like.'

Ref@D **Chercher 1-2-1-D 015**

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART

Ref@D **Chercher 1-2-1-D 016**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART

EngGl@D	DM_SKINF
FT@D	‘I see, it is clear.’

EngGl@D	DM_SKINF
FT@D	‘What else.’

Ref@HD **Chercher 1-2-1-HD 046**

PT@HD	*ʔɨsu gʷahi jəbluj*		
MB@HD	ʔɨs-u	gʷahi	jə-bl-u-j
PS@HD	PERS.P	ADV	VP
EngGl@HD	3SM	difficult	NEG-exist:IPV-POSS:3SM-NEG
FT@HD	‘That one is easy to make.’		

Ref@D **Chercher 1-2-1-D 017**

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I see.’

Ref@HD **Chercher 1-2-1-HD 047**

PT@HD	*ʔajadɨχmɨj*
MB@HD	ʔaj-ʔa-dɨχm-ɨj
PS@HD	VP
EngGl@HD	NEG-CAUS-tire:SJ:3SM-NEG
FT@HD	‘It does not take much energy.’

Ref@D **Chercher 1-2-1-D 018** *(96)*

PT@D	*bɨzuħ ʔajasrħɨj*	
MB@D	bɨzuħ	ʔaj-ʔa-sərħ-ɨj
PS@D	QUANT	VP
EngGl@D	much	NEG-CAUS-do:CN:3SM-NEG
FT@D	‘It does not take much energy.’	

Ref@HD **Chercher 1-2-1-HD 048**

PT@HD	*ʔɨwwə sɨntʼɨχʼ ʔabχa*		
MB@HD	ʔɨwwə	sɨntʼɨχʼ	ʔa-bl-χa
PS@HD	PART	IDPH	VP
EngGl@HD	DM_CNF	split	CAUS-say:CN-SJ:2SM
FT@HD	‘After you split it…’		

Ref@D **Chercher 1-2-1-D 019**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I am listening you; please go on speaking.’

Ref@HD **Chercher 1-2-1-HD 049**

PT@HD *kɨdjəw lələ ʔafti mɨwχʼaʕ lələ ʔajadχɨmoj*

MB@HD	kɨdjəw	lələ	ʔab-ʔɨt-i	mɨwχ'aʕ	lələ
PS@HD	ADV	COOR	PP	VN	COOR
EngGl@HD	immediate	and so\DM_FOC	LOC-DST-3SM	to hit	and so\DM_FOC
	ʔaj-ʔa-dχɨm-o-j				
	VP				
	NEG-CAUS-tire-SJ:3SM-NEG				
FT@HD	'In the process making it, it does not take much time.'				

Ref@HD Chercher 1-2-1-HD 050

PT@HD	*lɨti ʔi bɨlaʕili bi.. li.. ħɨzχa ʔilsɨχa bɨgut͡ʃ'ət ʔɨti lɨwək'ɨʕ*				
MB@HD	lɨ-ʔɨt-i	ʔi	bɨ-laʕili	bi..	li..
PS@HD	PP	PART	PP	IRJ	IRJ
EngGl@HD	ALL-DST-3SM	DM_PLNPRC	LOC-top of	DM_CNVRPR	DM_CNVRPR
	ħɨz-χa	ʔil-sɨχa	bɨ-gut͡ʃ'ət	ʔɨt-i	lɨ-wək'ɨʕ
	VP	PP	PP	DEM.P	VP
	hold-2SM	DM_LIST-2SM	INST-tong	DST-3SM	REL-hit
FT@HD	'For the man (like you) who hit it, it does not take energy.'				

Ref@D Chercher 1-2-1-D 020

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	'I see.'

Ref@HD Chercher 1-2-1-HD 051

PT@HD	*ʔajadχɨmoj*
MB@HD	ʔaj-ʔa-dχɨm-o-j
PS@HD	VP
EngGl@HD	NEG-CAUS-tire-SJ:3SM-NEG
FT@HD	'It does not take much of his energy.'

Ref@HD Chercher 1-2-1-HD 052

PT@HD	*fərro gɨn ħajjal sɨləχonə*			
MB@HD	fərro	gɨn	ħajjal	sɨlə-χon-ə
PS@HD	N	ADVS	ADJ	PP
EngGl@HD	cleat	but	strong	for -become:PRV-3SM
FT@HD	'Cleat, however, is hard to make.'			

Ref@D Chercher 1-2-1-D 021

PT@D	*ħəzi ʔisom modəʃʃa ħɨzom jɨwəχ'ɨʕu?*				
MB@D	ħəzi	ʔisom	modəʃʃa	ħɨz-om	jɨ-wəχ'ɨʕ-u
PS@D	ADV	PERS.P	N	VP	VP
EngGl@D	now	2SM\DM_H	hammer	hold-SJ:2SM\DM_H	IPV:hit-3SM:DM_H
FT@D	'Do you hit by humer at this time?'				

Ref@HD Chercher 1-2-1-HD 053 | **Ref@D Chercher 1-2-1-D 022**

PT@HD	*ʔanə?*	*PT@D*	*ʔɨ*
MB@HD	ʔanə	MB@D	ʔɨ
PS@HD	PERS.P	PS@D	PART
EngGl@HD	1S	EngGl@D	DM_CNF
FT@HD	‘Do you mean I?’	FT@D	‘Yes.’

Ref@HD Chercher 1-2-1-HD 054

PT@HD	*ʔanə ʔanə χəzi tajɨʔu zəjrɨləj najə na.. najə sɨraħ*					
MB@HD	ʔanə	ʔanə	χəzi	ta-jɨ-ʔu	zəjrɨləj	na-jə
PS@HD	PERS.P	PERS.P	ADV	WH	UNCLEAR	P.POSS
EngGl@HD	1S	1S	now	what-COP:3SM	UNCLEAR	POSS-1S
	na..	najə	sɨraħ			
	IRJ	P.POSS	N			
	DM_HST	POSS:1S	job			

FT@HD ‘What my role is…’

Ref@D Chercher 1-2-1-D 023

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF

FT@D ‘I am listening you; please go on speaking.’

Ref@HD Chercher 1-2-1-HD 055

PT@HD	*lɨmsaləjə ʔɨzuj wuzwuz ʔabləmulləj ʔɨnhəwwu*				
MB@HD	lɨ-msaləjə	ʔɨz-uj	wuzwuz	ʔa-bl-əmu-ll-əj	ʔɨnhə-ww-u
PS@HD	PP	DEM.P	IDPH	VP	VP
EngGl@HD	for-example	PRX-3SM:SNG	mold	CAUS-say-SJ:3PLM-BEN:1S-OJ:1S	exist:IPV-ø-3PL

FT@HD ‘For instance, the youth ones give me the molded iron…’

Ref@HD Chercher 1-2-1-HD 056

PT@HD	*wəχ’ɨʕəmulləj dəwwala malət jɨʔu*			
MB@HD	wəχ’ɨʕ-əmu-ll-əj	dəw-wala	malət	jɨ-ʔu
PS@HD	VP	ADJ	VN	VP
EngGl@HD	hit-SJ:3PL-BEN-1S	stand-ADJ	to say	COP-3SM

FT@HD ‘The ones who hit give me that.’

Ref@D Chercher 1-2-1-D 024

PT@D *ʔɨwwə*

MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_STUND
FT@D	‘I understand that, please go on speaking.’

Ref@HD Chercher 1-2-1-HD 057

PT@HD	*dəw lɨbələ səβ wəχ’ɨʕuləj ʔɨnho*				
MB@HD	dəw	lɨ-bəl-ə	səb	wəχ’ɨʕ-u-ll-əj	ʔɨnh-o
PS@HD	VP	PP	N	VP	VP
EngGl@HD	stand:IMP	REL-say:IMP-SJ:3SM	man	hit-SJ:3SM-BEN-1S	exist:IPV-3SM
FT@HD	‘That who stand hit the iron to me.’				

Ref@D Chercher 1-2-1-D 025

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I am listening you; please go on speaking.’

Ref@HD Chercher 1-2-1-HD 058

PT@HD	*ʔɨzi gɨn baʕɨləj ʔamaʔazinə*			
MB@HD	ʔɨz-i	gɨn	baʕɨləj	ʔa-maʔazin-ə
PS@HD	DEM.P	ADVS	REFL.P	VP
EngGl@HD	PRX-3SM	but	self:1S	CAUS-four side-SJ:1S
FT@HD	‘I myself keep the balance of it sides…’			

Ref@HD Chercher 1-2-1-HD 059

PT@HD	*bɨsħɨləʧɨj bɨbliħɨj baʕɨləj jɨwəχ’ɨʔo*			
MB@HD	bɨ-sħɨləʧ-j	bɨ-bliħi-j	baʕɨləj	jɨ-wəχ’ɨʔ-o
PS@HD	PP	PP	REFL.P	VP
EngGl@HD	INST-blade-and	INST-blade-and	self:1S	IPV-hit:SJ:1S-OJ:3SM
FT@HD	‘I hit and make it blade.’			

Ref@D Chercher 1-2-1-D 026

PT@D	*ʔɨsu baʕɨlχum ʧɨwəχ’ʕuwwo?*		
MB@D	ʔɨsu	baʕɨlχum	ʧɨ-wəχ’ʕ-u-ww-o
PS@D	PERS.P	REFL.P	PP
EngGl@D	3SM	self:2SM\DM_H	IPV-hit-SJ:2SM\DM_H-ø-OJ:3SM
FT@D	‘You mean you hit that by yourself?’		

Ref@HD **Chercher 1-2-1-HD 060**

PT@HD	*ʔɨwwə baʕɨləj*	
MB@HD	ʔɨwwə	baʕɨləj
PS@HD	PART	REFL.P
EngGl@HD	DM_CNF	self:1S

FT@HD ‘Yes, I my self.’

Ref@D **Chercher 1-2-1-D 027**

PT@D	*bɨza nɨʔiʃtəj*	
MB@D	bɨ-z-a	nɨʔiʃtəj
PS@D	PP	ADJ
EngGl@D	INST-PRX-3SF	little

FT@D ‘Using the small one…’

Ref@HD **Chercher 1-2-1-HD 061**

PT@HD	*ʔɨwwə bɨta nɨʔiʃtəj bɨta ʕaχʲɨməj*				
MB@HD	ʔɨwwə	bɨ-ʔɨt-a	nɨʔiʃtəj	bɨ-ʔɨt-a	ʕaχʼɨm-əj
PS@HD	PART	PP	ADJ	PP	NP
EngGl@D	DM_CNF	INST-DST-3SF	little	INST-DST-3SF	skill-POSS:1S

FT@HD ‘Yes, using the small (hammer) that I can handle…’

Ref@HD **Chercher 1-2-1-HD 062**

PT@HD	*bɨʔɨta ʕaχʼɨməj dɨwəsənəta*		
MB@HD	bɨ-ʔɨt-a	ʕaχʼɨm-əj	dɨ-wəsən-əta
PS@HD	PP	NP	VP
EngGl@D	INST-DST-3SF	skill-POSS:1S	REL-limit-3SF

FT@HD ‘By hammer that my energy allows me…’

Ref@D **Chercher 1-2-1-D 028**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF

FT@D ‘I see; I understand that.’

Ref@HD **Chercher 1-2-1-HD 063**

PT@HD	*bɨʔa dəgɨm ʔafta wəs’əχ’χ’a ʔɨnho taħɨtəwaj tɨnəs’afi*					
MB@HD	bɨ-ʔa	dəgɨm	ʔab	ʔɨt-a	wəs’əχ’χ’a	ʔɨnh-o
PS@HD	PP	PART	PREP	DEM.P	N	VP
EngGl@HD	INST-DST:3SF	DM_FOC	on	DST-3SF	anvil	exist:IPV-SJ:3SM

	taħɨt-əwaj	tɨ-nəs'af-i
	ADV	NP
	under-3SM:SNG	REL-paving-3SM
FT@HD	'There is a bottom paving on that…'	

Ref@HD Chercher 1-2-1-HD 064 *(81)*

PT@HD	*naħat͡ʃ'ɨn tɨnes'afi ʔɨnho*		
MB@HD	na-ħatʃɨn	tɨ-nesʾaf-i	ʔɨnh-o
PS@HD	PP	NP	VP
EngGl@HD	POSS-iron	REL-paving-3SM	exist:IPV-SJ:3SM
FT@HD	'There is a metal paving.'		

Ref@HD Chercher 1-2-1-HD 065

PT@HD	ʔaβʔa gəjrə wulwɨl ʔabilə kɨdrɨχ'ɨχ'χ'a				
MB@HD	ʔab-ʔa	gəjr:ə	wulwɨl	ʔa-bil-ə	kɨ-drɨχ'ɨχ'χ'-a
PS@HD	P.REL	VP	IDPH	VP	VP
EngGl@HD	over-there:3SF	do:CN-SJ:1S	clean	CAUS-say-SJ:1S	IPV:SJ:1S-hit-OJ:3SF
FT@HD	'I pound it very well on that'				

Ref@D Chercher 1-2-1-D 029

PT@D	*məʃaz məʃaz jɨʔom dɨsərħu?*			
MB@D	məʃaz	məʃaz	jɨ-ʔ-om	dɨ-sərħ-u
PS@D	WH	WH	VP	VP
EngGl@D	when	when	COP-ø-2SM\DM_H	REL-do:IPV-SJ:2SM\DM_H
FT@D	'What is the day that you this job?'			

Ref@HD Chercher 1-2-1-HD 066

PT@HD	*ʔɨ?*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q
FT@HD	'What did you say?'

Ref@D Chercher 1-2-1-D 030

PT@D	*məʃaz məʃaz jɨʔom dɨsərħu*			
MB@D	məʃaz	məʃaz	jɨ-ʔom	dɨ-sərħ-u
PS@D	ADV	ADV	VP	VP
EngGl@D	when	when	COP-SJ:3SM\DM_H	REL-do-SJ:2SM\DM_H
FT@D	'What is the day that you do this job?'			

Ref@HD **Chercher 1-2-1-HD 067**

PT@HD	*ʔiti sirəħ sirəħ ʔimma χul gizijə... sirəħ ʔindiħir χojnu*						
MB@HD	ʔit-i	sirəħ	sirəħ	ʔimma	χul	gizijə...	sirəħ
PS@HD	DEM.P	N	N	PART	QUANT	N	N
EngGl@HD	DST-3SM	job	job	DM_FOC	all	time	work
	ʔindiħir	χojn-u					
	SUB	VP					
	if	become:CN-3SM					

FT@HD The job, on any workday (based on Orthodox Tewahdo Church).'

Ref@D **Chercher 1-2-1-D 031**

PT@D	*ʔihim*
MB@D	ʔihim
PS@D	PART
EngGl@D	DM_SKINF

FT@D 'I see.'

Ref@HD **Chercher 1-2-1-HD 068**

PT@HD	*sirəħ ʔindiħir χojnu zəwətir sərħillina malət jiʔu*				
MB@HD	sirəħ	ʔindiħir	χojn-u	zəwətir	sərħ-ill-ina
PS@HD	N	SUB	VP	ADV	VP
EngGl@HD	work	if\DM_CHR	become:CN-3SM	always	do:IPV-AXU:IPV-BEN:1PL-SJ:1PL
	malət	jiʔu			
	VN	VP			
	to say	COP-3SM			

FT@HD 'If it is a workday, it means we work daily.'

Ref@HD **Chercher 1-2-1-HD 069**

PT@HD	*χəzi wanaʔu ʔi kisəl tisʔinu*				
MB@HD	χəzi	wana-ʔu	ʔi	kisəl	ti-sʔin-u
PS@HD	ADV	NP	PART	N	VP
EngGl@HD	now	basic-DEF:3SM	DM_PLNPRC	charcoal	PRV-absent-DEF:3SM

FT@HD 'The basic one now is that there is no charcoal.'

Ref@HD **Chercher 1-2-1-HD 070**

PT@HD	*məretu lawuħadə*	
MB@HD	məret-u	la-wuħad-ə
PS@HD	NP	VP
EngGl@HD	earth:DEF:3SM	while\DM_CHR-be little-3SM

FT@HD 'The land is getting low (in proportion with the people).'

Ref@HD **Chercher 1-2-1-HD 071**

PT@HD	*məretu ħas'isu ʔom labələ sɨlə fələsə*				
MB@HD	məret-u	ħasɨs-u	ʔom	la-bəl-ə	sɨlə
PS@HD	NP	VP	N	VP	SUB
EngGl@HD	earth-DEF:3SM	quick-SJ:3SM	tree	while\DM_CHR-say:IMP-SJ:3SM	for\DM_CHR
	fələs-ə				
	VP				
	end:PRV-SJ:3SM				

FT@HD 'For there is deforestation…'

Ref@HD **Chercher 1-2-1-HD 072**

PT@HD	*ħadə ʔafti kɨsəl sə̀gəm gəbɨʔuwwo*					
MB@HD	ħadə	ʔab	ʔɨt-i	kɨsəl	s'əgəm	gəbɨʔ-u-ww-o
PS@HD	NUMB.C	PREP	DEM.P	N	N	VP
EngGl@HD	one:M	on	DST-3SM	charcoal	problem	enter-SJ:3SM-Ø-OJ:3SM

FT@HD 'For one thing, there is a problem on getting charcoal.'

Ref@HD **Chercher 1-2-1-HD 073**

PT@HD	*darga χɨsəmanja darga ʔab zətə̀na ʔa bɨʕafar*						
MB@HD	darga	χɨ-səmanja	darga	ʔab	zət'əna	ʔa	bɨ-ʕafar
PS@HD	ADV	PP	ADV	PREP	NUMB.C	PART	PP
EngGl@HD	almost	about-eighty	almost	on	ninety	DM_PLNPRC	PERL-Afar

FT@HD 'The charcoal that came from Afar costs about eighty and ninety birr.'

Ref@HD **Chercher 1-2-1-HD 074**

PT@HD	*ʔɨtikʷkʷa bɨʕafar laməs'ə jɨʔu dəʔam kɨsəl jələj*			
MB@HD	ʔɨt-i=kʷkʷa	bɨ-ʕafar	la-məs'ʔ-ə	jɨ-ʔu
PS@HD	DEM.P	PP	VP	VP
EngGl@HD	DST-3SM-DM_FOC	PERL-Afar	while\DM_CHR-come:PRV-3SM	COP-3SM
	dəʔam	kɨsəl	jə-ʔalə-j	
	PART	N	VP	
	DM_FOC	charcoal	NEG-exist:IPV-SJ:3SM-NEG	

FT@HD 'Even this is because it comes from Afar.'

Ref@HD **Chercher 1-2-1-HD 075**

PT@HD	*ħəzi bɨti kɨsəl bədina wɨʕɨlə̀na malət jɨʔu*				
MB@HD	ħəzi	bɨ-ʔɨt-i	kɨsəl	bədi-na	wɨʕɨlə-na
PS@HD	ADV	PP	N	VP	VP

EngGl@HD	no	INST-DST-3SM	charcoal	idel-SJ:1PL	stay the whole day-SJ:1PL
	w				
	maləɬ	jɨ-ʔu			
	VP	VP			
	to say	COP-3SM			

FT@HD ‘Now, because of lack of charcoal, we became idle.’

Ref@D Chercher 1-2-1-D 032

PT@D *ʔɨtotuχə taj taj jɨʔu lɨʃɨfɨn?*

MB@D	ʔɨtot-u-χə	taj	taj	jɨ-ʔu	lɨ-ʃɨfɨn
PS@D	NP	WH	WH	VP	VP
EngGl@D	income-POSS:3SM-DM_Q	what	what	COP-3SM	IPV:SJ:3SM-cover

FT@HD ‘What does its income cover?’

Ref@D Chercher 1-2-1-D 033

PT@D *kaβ.. kaβzi maħrəʃa gələ ʃəjtɬ'χum tagnɨjwo ʔɨtot?*

MB@D	kab	kab	ʔɨz-i	maħrəʃa	gələ
PS@D	PREP	PREP	DEM.P	N	INDEF.P
EngGl@D	from\DM_HST	from	PRX-3SM	plough plow	the so and so
	ʃəjt'-χum	ta-gnɨj-o		ʔɨtot	
	VP	VP		N	
	sell-SJ:2SM\DM_H	REL-get:IPV:SJ:2SM\DM_H-OJ:3SM		income	

FT@HD ‘What does the income that you generate from this job covers?’

Ref@D Chercher 1-2-1-D 034

PT@D *χɨndəj ləʔakɨl jɨʔu ʔɨtətu?*

MB@D	χɨndəj	lə-ʔakɨl	jɨ-ʔu	ʔɨtət-u
PS@D	WH	PP	VP	NP
EngGl@D	how much	REL-enough	COP-3SM	income-POSS:3SM

FT@HD ‘What is the amount of its income?’

Ref@HD Chercher 1-2-1-HD 076

PT@HD *ʔɨ?*

MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q

FT@HD ‘What did youu say?’

Ref@D Chercher 1-2-1-D 035

PT@D *ʔatawɨʔu?*

Ref@HD Chercher 1-2-1-HD 077

PT@HD *ʔɨ*

MB@D	ʔatawɨ-ʔu	MB@HD	ʔɨ
PS@D	NP	PS@HD	PART
EngGl@D	income-POSS:3SM	EngGl@HD	DEM_PLNPRC
FT@HD	‘The amount of its income?’	FT@D	‘Let me have a time to think about it.’

Ref@HD Chercher 1-2-1-HD 078

PT@HD	*ʔafti ʕɨdəgaʔu diχum*			
MB@HD	ʔaβ	ʔɨt-i	ʕɨdəga-ʔu	di-ʔɨ-χum
PS@HD	PREP	DEM.P	NP	VP
EngGl@HD	in	DST-3SM	market-POSS:3SM	DM_Q-COP-2SM\DM_H
FT@HD	‘Do you mean on the market?’			

Ref@D Chercher 1-2-1-D 036

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Yes, I mean that.’

Ref@HD Chercher 1-2-1-HD 079

PT@HD	*ʔafti ʕɨdəgamma*			
MB@HD	ʔab	ʔɨt-i	ʕɨdəgβmma	
PS@HD	PREP	DEM.P	NP	
EngGl@HD	in	DST-3SM	market = DM_FOC	
FT@HD	‘In the marker…’			

Ref@HD Chercher 1-2-1-HD 080

PT@HD	*ʔafti ʕɨdəga maħrəʃa godʒ͡əmo jɨʔu*					
MB@HD	ʔab	ʔɨt-i	ʕɨdəga	maħrəʃa	godʒ͡əmo	jɨ-ʔu
PS@HD	PREP	DEM.P	N	N	N	VP
EngGl@HD	in	DST-3SM	market	plough plow	machete	COP-3SM
FT@HD	In the market, it is plough plow and machete…’					

Ref@D Chercher 1-2-1-D 037

PT@D	*ʔihɨm*
MB@D	ʔihɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I am following you, please gon speaking.’

Ref@HD **Chercher 1-2-1-HD 081**

PT@HD	*ʔɨtot ʔɨnhəwwo*	
MB@HD	ʔɨtot	ʔɨnhə-ww-o
PS@HD	N	VP
EngGl@HD	income	exist:IPV-ø-POSS:3SM
FT@HD	‘It has an income.’	

Ref@D **Chercher 1-2-1-D 038**

PT@D	*ħɨrʃa jɨħarsu dɨʔom ʔɨsom*			
MB@D	ħɨrʃa	jɨ-ħars-u	də = jɨ-ʔom	ʔɨsom
PS@D	N	VP	PART	PERS.P
EngGl@D	farm	IPV-plow-SJ:2SM\DM_H	DM_Q = COP-3SM\DM_H	2SM\DM_H
FT@D	‘Do you farm a farm land?’’			

Ref@HD **Chercher 1-2-1-HD 082**

PT@HD	*ʔɨʔ*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q
FT@HD	‘What did you say?’

Ref@D **Chercher 1-2-1-D 039**

PT@D	*ħɨrʃa ʔɨnhəkum do*		
MB@D	ħɨrʃa	ʔɨnh-əkum	do
PS@D	N	VP	PART
EngGl@D	farm	exist:IPV-POSS-2SM\DM_H	DM_Q
FT@D	‘Do you have a farm land?’		

Ref@HD **Chercher 1-2-1-HD 083**

PT@HD	*ʔanə də*	
MB@HD	ʔanə	də
PS@HD	P.PRES	PART
EngGl@HD	1S	DM_Q
FT@HD	‘Do you mean me?’	

Ref@D **Chercher 1-2-1-D 040**

PT@D	*ʔɨʔ*
MB@D	ʔɨʔ
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Yes’

Ref@HD **Chercher 1-2-1-HD 084**

PT@HD	*ʔanə ʔɨnhəni mərjət*		
MB@HD	ʔanə	ʔɨnh-əni	mərjət
PS@HD	PERS.P	VP	N
EngGl@HD	1S	exist:IPV-POSS:1S	earth
FT@HD	‘Yes, I do have a farm land.’		

Ref@HD **Chercher 1-2-1-HD 085**

PT@HD	*gɨn bɨti naʕaχ’ɨməj mən..*			
MB@HD	gɨn	bɨ-ʔɨt-i	na-ʕaχ’ɨm-əj	mə..
PS@HD	ADVS	PP	PP	PART
EngGl@HD	but\DM_CHR	INST-DST-3SM	POSS-capacity-POSS:1S	

FT@HD ‘But, b depending on my energy…’

Ref@HD Chercher 1-2-1-HD 086

PT@HD	*ʕaχɨməj sɨlə ləjfəχ’ədə*		
MB@HD	ʕaχɨm-əj	sɨlə	ləj-fəχ’əd-ə
PS@HD	NP	SUB	VP
EngGl@HD	capacity-POSS:1S	for	NEG-allow:CN-SJ:3SM

FT@HD ‘For I have no energy…’

Ref@HD Chercher 1-2-1-HD 087

PT@HD	*lɨwədəj ʔawafirə*	
MB@HD	lɨ-wəd-əj	ʔa-wafir-ə
PS@HD	PP	VP
EngGl@HD	ALL-son-POSS:1S	CAUS-send-SJ:1S

FT@HD ‘Letting my son farm it…’

Ref@HD Chercher 1-2-1-HD 088

PT@HD	*ʔanə ʔafti lɨs’əbħi tʃ’əw lɨχon ʔɨzi ʔabzi ʔɨnho gʷajəjləχu malət jɨʔu*						
MB@HD	ʔanə	ʔab	ʔɨt-i	lɨ-s’əbħi	t͡ʃ’əw	lɨ-χon	ʔɨz-i
PS@HD	PERS.P	PREP	DEM.P	PP	N	VP	DEM.P
EngGl@HD	1S	on	DST-3SM	ALL-stew	salt	REL-become:IPV	PRX-3SM

ʔab	ʔɨz-i	ʔɨnh-o	gʷajəj-lə-χu	malət	jɨ-ʔu
PREP	DEM.P	VP	VP	VN	VP
on	PRX-3SM	exist:IPV-SJ:3SM	run:IPV-exist:SJ:1S	to say	COP-3SM

FT@HD ‘I am engaged in this work that subsidy the cost for pepper and salt.’

Ref@D Chercher 1-2-1-D 041

PT@D	*ħanti god͡ʒəmo χɨndəj jɨʔa tɨʃjəʔ*				
MB@D	ħanti	god͡ʒəmo	χɨndəj	jɨ-ʔa	tɨ-ʃjəʔ
PS@D	NUMB.C	N	WH	VP	VP
EngGl@D	one:F	machete	how much	COP-3SF	REL-sale

FT@D ‘How much do you sell a machete?’

Ref@HD Chercher 1-2-1-HD 089

PT@HD	*ħanti gəd͡ʒəmo?*	
MB@HD	ħanti	gəd͡ʒəmo
PS@HD	NUMB.C	N
EngGl@HD	one:F\DM_DIM	machete {{DM_PLNPRC}}

FT@HD ‘One machete?’

Ref@D **Chercher 1-2-1-D 042**

PT@D *ʔiʔ*

MB@D ʔiʔ

PS@D PART

EngGl@D DM_CNF

FT@HD ‘Yes.’

Ref@HD **Chercher 1-2-1-HD 090**

PT@HD *ħəzi ləmʕanti ʔikʷa ʕidagəʔu giʕ ʔilabələna dəʔam*

MB@HD	ħəzi	ləmʕanti	ʔikʷa	ʕidagə-ʔu	giʕ	ʔila-bəl-ə-na
PS@HD	ADV	N	PART	NP	V	VP
EngGl@HD	now	today	DM_FOC	market-DEF:3SM	slow	while\DM_CHR-say-SJ:3SM-OJ:1PL
	dəʔam					
	PART					
	DM_FOC					

FT@HD ‘Since today the market is a lit bit slow,…’

Ref@D **Chercher 1-2-1-D 043**

PT@D *ʔih*

MB@D ʔih

PS@D PART

EngGl@D DM_SKINF

FT@D ‘I am listening you, please go on narrating.’

Ref@HD **Chercher 1-2-1-HD 091**

PT@HD *ʕidagəʔu giʕ labələna dəʔam*

MB@HD	ʕidagə-ʔu	giʕ	la-bəl-ə-na	dəʔam
PS@HD	NP	V	VP	PART
EngGl@HD	marker-DEF:3SM	slow	IPV-say-SJ:3SM-OJ:1PL	DM_FOC

FT@HD ‘For the market is too slow…’

Ref@HD **Chercher 1-2-1-HD 092**

PT@HD *kaβ miʔitij ħamsaj kaβ miʔitij ʔarbəʕaj jiʃijəťjiʔu*

MB@HD	kab	miʔiti-j	ħamsa-j	kab	miʔiti-j	ʔarbəʕa-j	ji-ʃijəť
PS@HD	PREP	NUMB.C	NUMB.C	PREP	NUMB.C	NUMB.C	VP
EngGl@HD	from	hundred-and	fifty-and	from	hundred-and	forty-and	IPV-sell:SJ:3SM
	ji-ʔu						
	VP						
	COP-3SM						

FT@HD ‘It is being sold for a hundred and fifty to a hundred sixty birr.’

Ref@D **Chercher 1-2-1-D 044**

PT@D	*miʔɨtij ħamsaj məʕatʃ’ɨdχə*		
MB@D	miʔɨti-j	ħamsa-j	mə-ʕatʃ’ɨd = χə
PS@D	NUMB.C	NUMB.C	VN
EngGl@D	hundred-and	fifty-and	VN-sickle = DM_Q

FT@D ‘Hundred and fifty; what about sickle?’

Ref@HD **Chercher 1-2-1-HD 093**

PT@HD	*ʔə məʕatʃ’ɨd ʔə səliħu tətɨbhalə*					
MB@HD	ʔə	məʕatʃ’ɨd	ʔə	səliħ-u	tə-tɨ-bhal-ə	
PS@HD	PART	N	PART	VP	VP	
EngGl@HD	DM_PLNPRC	sickle	DM_PLNPRC	speed-3SM	REF-PRV-say-3SM	
	χabɨr-u	tə-tɨ-bəhal-ə	ʕɨsra-j	ħamuʃtə-j	jɨ-ʔu	
	VP	VP	NUMB.C	NUMB.C	VP	
	expensive:PRV-3SM	REF-PRV-say-3SM	twenty-and	five-and	COP-3SM	

FT@HD ‘Sickle, it can be sold for (maximum) twenty five birr.’’

Ref@HD **Chercher 1-2-1-HD 094**

PT@HD	*χaβɨru tətɨβəhalə ʕɨsraj ħamuʃtəj jɨʔu*				
MB@HD	χabɨr-u	tə-tɨ-bəhal-ə	ʕɨsra-j	ħamuʃtə-j	jɨ-ʔu
PS@HD	VP	VP	NUMB.C	NUMB.C	VP
EngGl@HD	expensive-SJ:3SM	if-REF-call:IPV-SJ:3SM	twenty-and	five-and	COP-3SM

FT@HD ‘If expensively, it is sold for twenty five birr.’

Ref@D **Chercher 1-2-1-D 045**

PT@D	*ʕɨsraj ħamuʃtəj*	
MB@D	ʕɨsra-j	ħamuʃtə-j
PS@D	NUMB.C	NUMB.C
EngGl@D	twenty-and	five-and

FT@D ‘Twenty five birr.’

Ref@HD **Chercher 1-2-1-HD 095**

PT@HD	*ʔɨwwə*
MB@HD	ʔɨwwə
PS@HD	PART
EngGl@HD	DM_CNF

FT@HD Yes.’

Ref@D **Chercher 1-2-1-D 046**

PT@D	*ʔalbə.. ʔalbən ʔajtɨsərħuj ʔɨza...*			
MB@D	ʔalbə..	ʔalbən	ʔaj-tɨ-sərħ-u-j	ʔɨz-a...
PS@D	IRJ	N	VP	DEM.P
EngGl@D	DM_HST	saw like sickle	NEG-IPV-do-SJ:2PLM-NEG	PRX-3SF

FT@D ‘Do you make the saw like sickle?’

Ref@HD **Chercher 1-2-1-HD 096**

PT@HD	*ʔalbən ʔajnɨt'ɨrt'ɨroj*	
MB@HD	ʔalbən	ʔaj-nɨ-t'ɨrt'ɨr-o-j
PS@HD	N	VP
EngGl@HD	saw like sickle	NEG-IPV:SJ:1PL-suspect-OJ:3SM-NEG
FT@HD	'Not at all!.' (lit.: We never think of it.)	

Ref@D	**Chercher 1-2-1-D 047 (*134)**			
PT@D	*ʔɨhɨm ta ħanti jɨʔa*			
MB@D	ʔɨhɨm	ʔɨt-a	ħanti	jɨ-ʔa
PS@D	PART	DEM.P	NUMB.C	VP
EngGl@D	DM_STINF	DST-3SM	one:F	COP-3SF
FT@HD	'I see; you only make the other type.'			

Ref@HD	**Chercher 1-2-1-HD 097**
PT@HD	*ʔajnɨsərħoj*
MB@HD	ʔaj-nɨ-sərħ-o-j
PS@HD	VP
EngGl@HD	NEG-IPV:SJ:1PL-do-OJ:3SM-NEG
FT@HD	'We do not make it.'

Ref@HD	**Chercher 1-2-1-HD 098**
PT@HD	*ʔəwwə*
MB@HD	ʔəwwə
PS@HD	PART
EngGl@HD	DM_CNF
FT@HD	'Yes.'

Ref@D	**Chercher 1-2-1-D 048**		
PT@D	*taijʔa tɨbəhal*		
MB@D	taj	jɨ-ʔa	tɨ-bəhal
PS@D	WH	DEM.P	VP
EngGl@D	what	COP-3SF	PASS:SJ:3SF-call:prv
FT@D	'What is its name?''		

Ref@HD	**Chercher 1-2-1-HD 099**		
PT@HD	*sɨħlət jɨʔa tɨbəhal*		
MB@HD	sɨħlət	jɨ-ʔa	tɨ-bəhal
PS@HD	N	VP	VP
EngGl@HD	pointed	COP-3SF	PASS:SJ:3SF-call:IPV
FT@HD	'It is called pointed sickle.'		

Ref@D	**Chercher 1-2-1-D 049**
PT@D	*sɨħlət*
MB@D	sɨħlət
PS@D	N
EngGl@D	pointed
FT@D	'A pointed sickle.'

Ref@D	**Chercher 1-2-1-D 050**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	'I see.'

Ref@HD	**Chercher 1-2-1-HD 100**		
PT@HD	*səw səraʃ sɨħlet*		
MB@HD	səw	səraʃ	sɨħlet
PS@HD	N	V	N
EngGl@HD	man	do	pointed
FT@HD	'Man made pointed sickle.'		

Ref@D	**Chercher 1-2-1-D 051**	
PT@D	*χarfəz gələχə*	
MB@D	χarfəz	gələ-χə
PS@D	N	VP
EngGl@D	XXX	the.so.and.so-DM_Q
FT@D	‘What about XXX?’	

Ref@HD	**Chercher 1-2-1-HD 101**			
PT@HD	*χarfəz kɨʃab sələsa ʔija*			
MB@HD	χarfəz	kɨʃab	sələsa	jɨ-ʔa
PS@HD	N	PREP	NUMB.C	VP
EngGl@HD	XXX	about	thirty	COP-3SF
FT@HD	‘It about thirty birr.’			

Ref@D	**Chercher 1-2-1-D 052**
PT@D	*sələsa*
MB@D	sələsa
PS@D	NUMB.C
EngGl@D	thirty
FT@D	‘Thirty.’

Ref@HD	**Chercher 1-2-1-HD 102**		
PT@HD	*salasa latɨʃətʾət jɨʔa*		
MB@HD	salasa	la-tɨ-ʃət’-ət	jɨ-ʔa
PS@HD	NUMB.C	VP	VP
EngGl@HD	thirty	PROG-PASS-sale-SJ:3SF	COP-3SF
FT@HD	‘It is being sold for thiry birr.’		

Ref@HD	**Chercher 1-2-1-HD 103**			
PT@HD	*χəzi gɨn zəχəχ ʔɨnabələ*			
MB@HD	χəzi	gɨn	zəχəχ	ʔɨna-bəl-ə
PS@HD	ADV	CNJ	ADV	VP
EngGl@HD	now	but	slow	IPV-say-3SM
FT@HD	‘But now, slowly…’			

Ref@HD	**Chercher 1-2-1-HD 104**						
PT@HD	*darga ʕɨsra ʕasərtə ħamuʃtə ʃɨjət’ɨlo malət jɨʔu*						
MB@HD	darga	ʕɨsra	ʕasərte	ħamuʃtə	ʃɨjət-ll-o	malət	jɨ-ʔu
PS@HD	ADV	NUMB.C	NUMB.C	NUMB.C	VP	VN	VP
EngGl@HD	almost	twenty	ten	five	sell:PROG-BEN-3SM	to say	COP-3SM
FT@HD	‘It is being sold for twenty and fifteen birr.’’						

Ref@D	**Chercher 1-2-1-D 053**					
PT@D	*ħəzi kaħanti χarfəz hɨndəj təgnɨju tɨrfi*					
MB@D	ħəzi	ka-ħanti	χarfəz	hɨndəj	tə-gnɨj-u	tɨrfi
PS@D	ADV	PP	N	WH	VP	N
EngGl@D	now	ABL-one:F	XXX	how much	REF-get-SJ:2SM\DM_H	profit
FT@HD	‘Now, what is the exact profit you get from a XXX?’					

Ref@HD	**Chercher 1-2-1-HD 105**
PT@HD	*ʔɨʔ*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q

Ref@D	**Chercher 1-2-1-D 054**	
PT@D	*kaħanti χarfəz*	
MB@D	ka-ħanti	χarfəz
PS@D	PP	N
EngGl@D	ABL-one:F	XXX

FT@HD	‘What did yousay?’	FT@D	‘From one XXX?’

Ref@HD **Chercher 1-2-1-HD 106**

PT@HD	*ʔɨh*
MB@HD	ʔɨh
PS@HD	PART
EngGl@HD	DM_SKINF
FT@HD	‘I see.’

Ref@D **Chercher 1-2-1-D 055 (91)**

PT@D	*ʔə fərro gəziʔuχum*		
MB@D	ʔə	fərro	gəziʔ-uχum
PS@D	PART	N	VP
EngGl@D	DM_PLNPRC	cleat	buy-SJ:2SM\DM_H
FT@D	‘You bought cleat.’		

Ref@HD **Chercher 1-2-1-HD 107**

PT@HD	*ʔɨh*
MB@HD	ʔɨh
PS@HD	PART
EngGl@HD	DM_SKINF
FT@HD	‘You are right.’

Ref@D **Chercher 1-2-1-D 056**

PT@D	*kaʔu kəsəllə gəziʔuχum*		
MB@D	kaʔu	kəsəl=lə	gəziʔ-uχum
PS@D	ADV	N	VP
EngGl@D	then\DM_CHR	charcoal=DM_FOC	buy-SJ:2SM\DM_H
FT@D	‘Then, you also buy charcoal.’		

Ref@HD **Chercher 1-2-1-HD 108**

PT@HD	*waj ləwti jəwuluj*		
MB@HD	waj	ləwti	jə-wul-u-j
PS@HD	PART	N	VP
EngGl@HD	DM_EVL	change	NEG-exist:IPV-POSS:3SM-NEG
FT@HD	‘It has not change.’		

Ref@D **Chercher 1-2-1-D 057**

PT@D	*gulbətlə ʔɨnho χɨndəj təgniju*			
MB@D	gulbət-lə	ʔɨnh-o	χɨndəj	tə-gnɨj-u
PS@D	N	VP	WH	VP
EngGl@D	energy-DM_FOC	exist:IPV-SJ:3SM	how much	REF-get-SJ:2SM\DM_H
FT@D	‘There also human power (energy); so, how much is your profit.’			

Ref@HD **Chercher 1-2-1-HD 109**

PT@HD	*ʔə jəβuluj*	
MB@HD	ʔə	jə-wul-u-j

PS@HD	PART	VP
EngGl@HD	DM_PLNPRC	NEG-exist:IPV-POSS:3SM-NEG
FT@HD	‘It has no profit.’	

Ref@D **Chercher 1-2-1-D 058**

PT@D	*kaħa.. kaħanti maħrəʃʃa ləmsale*				
MB@D	kaħa..	kab	ħanti	maħrəʃʃa	lə-msale
PS@D	IRJ	PREP	NUMB.C	N	PP
EngGl@D	DM_HST	from	one:F	plough plow	for-example
FT@D	‘For instance, from one plough plow…?’				

Ref@HD **Chercher 1-2-1-HD 110**

PT@HD	*kaħanti maħrəʃʃa tətgənijuwwa ʔarbʕa χ’urʃi sələsa χ’urʃi jɨʔa*					
MB@HD	kab	ħanti	maħrəʃʃa	tə-t-gənij-u-ww-a	ʔarbʕa	χ’urʃi
PS@HD	PREP	NUMB.C	N	VP	NUMB.C	N
EngGl@HD	from	one:F	plough plow	if-PASS-get-SJ:3SM-ø-OJ:3SM	forty	birr
	sələsa	χ’urʃi	jɨ-ʔa			
	NUMB.C	N	VP			
	thirty	birr	COP-3SF			
FT@HD	‘From one plough plow, the maximum profit is thiry and fourty birr.’					

Ref@D **Chercher 1-2-1-D 059**

PT@D	*kaχarfəzχə*	
MB@D	kab	χarfəz=χə
PS@D	PREP	NP
EngGl@D	from	XXX=DM_Q
FT@D	‘What about from one xxx?’	

Ref@HD **Chercher 1-2-1-HD 111**

PT@HD	*ʔə naχarfəzlə təgərgərət tama ʔɨjja*					
MB@HD	ʔə	na-χarfəz=lə	tə-gərgər-ət	taj	ʔɨmma	ʔɨjj-a
PS@HD	PART	PP	VP	WH	PART	VP
EngGl@HD	DM_PLNPRC	POSS-XXX=DM_FOC	REF-maximum-SJ:3SF	what	DM_FOC	COP-3SF
FT@HD	‘xxx’s profit is little.’					

Ref@HD **Chercher 1-2-1-HD 112**

PT@HD	*ħat͡ʃ’ɨnu χɨbar jɨʔuwa*		
MB@HD	ħat͡ʃ’ɨn-u	χɨbar	jɨ-ʔu=wa
PS@HD	NP	ADJ	VP
EngGl@HD	iron-DEF:3SM	expensive	COP-3SM=DM_FOC

FT@HD ‘The iron is expensive.’

Ref@D Chercher 1-2-1-D 060

PT@D *ʔɨwwə*

MB@D ʔɨwwə

PS@D PART

EngGl@D DM_STUND

FT@D ‘I know that it is expensive.’

Ref@HD Chercher 1-2-1-HD 113

PT@HD *ʕasərtə ʔɨjju*

MB@HD	ʕasərtə	ʔɨjj-u
PS@HD	NUMB.C	VP
EngGl@HD	ten	COP-3SM

FT@HD ‘It is ten.’

Ref@D . Chercher 1-2-1-D 061 (95)

PT@D *dəkʾom χə tajɨħgɨzχum ʔab maħrəʃʃa sɨraħ?*

MB@D	dəkʾi-ʔ-om	χə	taj	jɨ-ħgɨz-χum	ʔab
PS@D	NP	PART	WH	VP	PREP
EngGl@D	son:PL-ø-POSS:2SM\DM_H	DM_Q	what	IPV-help:SJ:3PL-OJ:2SM\DM_H	on
	maħrəʃʃa sɨraħ				
	N N				
	plough plow job				

FT@HD ‘What do your sons and daughters help you on this job?’

Ref@HD Chercher 1-2-1-HD 114

PT@HD *ʔɨ?*

MB@HD ʔɨ

PS@HD PART

EngGl@HD DM_Q

FT@HD ‘What did you say?’

Ref@D Chercher 1-2-1-D 062

PT@D *dəkʾɨχum*

MB@D dəkʾi-χum

PS@D NP

EngGl@D son:PL-POSS:2SM\DM_H

FT@D ‘How do your sons help you?’

Ref@HD **Chercher 1-2-1-HD 115**

PT@HD *dək’əjdo?*

MB@HD dək’i-ʔ-əj-do

PS@HD NP

EngGl@HD son:PL-ø-POSS:1S-DM_Q {DM_PLNPRC}

FT@D Do you mean my sons and daughters?

Ref@D **Chercher 1-2-1-D 063**

PT@D *ʔɨ*

MB@D ʔɨ

PS@D PART

EngGl@D DM_CNF

FT@D ‘Yes.’

Ref@HD **Chercher 1-2-1-HD 116**

PT@HD *dək’əj jɨħarsu ʔɨʃlom*

MB@HD	dək’i-əj	jɨ-ħars-u	ʔɨʃ-lom
PS@HD	NP	VP	ADV
EngGl@HD	son:PL-POSS:1S	IPV-plough-3PLM	quiet-3PLM

FT@HD ‘My sons just plough.’

Ref@D **Chercher 1-2-1-D 064**

PT@D *ʔɨzi ʔɨbba jɨχɨʔɨlu diʔom*

MB@D	ʔɨz-i	ʔɨbba	jɨ-χɨʔɨl-u	də=j-ʔom
PS@D	DEM.P	PART	VP	VP
EngGl@D	PRX-3SM	DM_FOC	IPV-able-SJ:3PLM	DM_Q=COP-3PLM

FT@D ‘I rather mean this job; are they skilled in it?’

Ref@HD **Chercher 1-2-1-HD 117**

PT@HD *ʔo ʔɨzi ʔaβzi ʔɨnho?*

MB@HD	ʔo	ʔɨz-i	ʔa	ʔɨz-i	ʔɨnh-o
PS@HD	PART	DEM.P	PREP	DEM.P	VP
EngGl@HD	DM_SRP	PRX-3SM	on	PRX-3SM	exist:IPV-SJ:3SM

FT@HD ‘Do you mean that this job?’

Ref@D **Chercher 1-2-1-D 065**

PT@D *ʔɨ*

MB@D ʔɨ

PS@D PART

EngGl@D DM_CNF

FT@D ‘Yes.’

Ref@HD Chercher 1-2-1-HD 118 (83)

PT@HD	*ʔo ʔɨzi ʔabzi ʔɨnho?*				
MB@HD	ʔo	ʔɨz-i	ʔab	ʔɨz-i	ʔɨnh-o
PS@HD	PART	DEM.P	PREP	DEM.P	VP
EngGl@HD	DM_SRP	PRX-3SM	on	PRX-3SM	exist:IPV-SJ:3SM {{DM_PLNPRC}}

FT@HD ‘This job?’

Ref@D Chercher 1-2-1-D 066

PT@D	*hɨm*
MB@D	hɨm
PS@D	PART
EngGl@D	DM_SKINF

FT@D ‘I am waiting to hear from you.’

Ref@HD Chercher 1-2-1-HD 119

PT@HD	*waj ləʔaχa ʔawuʕɨrna ʔabdinas*			
MB@HD	waj	lə-ʔaχa	ʔa-wuʕɨr-na	ʔa-bdi-na = s
PS@HD	INTR	PP	NP	VP
EngGl@HD	DM_SRP	ALL-2SM	PL-ox-POSS:1PL	CAUS-idle-SJ:1PL = DM_FOC

FT@HD ‘For you, we do not make our oxen idle…’

Ref@HD Chercher 1-2-1-HD 120

PT@HD	*haməj ʔabilna laβəlu ʔaβ ʔawuʕɨrom jɨχədu*				
MB@HD	haməj	ʔa-bil-na	la-bəl-u	ʔab	ʔa-buʕɨr-om
PS@HD	WH	VP	VP	PREP	NP
EngGl@HD	how	CAUS-say:PRV-SJ:1PL	PROG-say:PRV-SJ:3PLM	to	PL-ox-POSS:3PLM
	jɨ-χəd-u				
	VP				
	IPV-go-SJ:3PLM				

FT@HD ‘They go to their oxen.’

Ref@D Chercher 1-2-1-D 067

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF

FT@D ‘I see, they do not help you.’

Ref@HD Chercher 1-2-1-HD 121

PT@HD	*ʔo ʔata ħəʃəkum libmɨnət ħimɨχʾ..*				
MB@HD	ʔo	ʔata	ħəʃə-kum	libmɨnət	ħimɨχʾ.
PS@HD	PART	P.VOC	VP	N	IRJ
EngGl@HD	DM_PLNPRC	2SM	better-SJ:2PLM	skill	DM_HST

FT@HD ‘You guys, skill is not bad…’

Ref@HD Chercher 1-2-1-HD 122

PT@HD	*ħimaχʾ ʔajχonəj jɨβlom ʔanə*			
MB@HD	ħimaχʾ	ʔaj-χon-ə-j	jɨ-bl-om	ʔanə
PS@HD	ADJ	VP	VP	PERS.P
EngGl@HD	bad	NEG-become:PRV-SJ:3SM-NEG	IPV:SJ:1S-say-OJ:3PLM	1S

FT@HD ‘I told them it is not bad to have a skill like this…’

Ref@D Chercher 1-2-1-D 068

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNF

FT@D ‘Yes, you did good.’

Ref@HD Chercher 1-2-1-HD 123

PT@HD	*ʔɨsatom gɨn ʔajtɨχətatəlunɨj*		
MB@HD	ʔɨsatom	gɨn	ʔaj-tɨ-χətatəl-u-nɨ-j
PS@HD	PERS.P	ADVS	VP
EngGl@HD	3PLM	but	NEG-REF-follow-SJ:3PLM-OJ:1S-NEG

FT@HD ‘But they did not follow me.’

Ref@D Chercher 1-2-1-D 069

PT@D	*ħəzi kaβ dəkʾχum lɨxʔɨl jələj?*				
MB@D	ħəzi	kab	dəkʾi-χum	lɨ-xʔɨl	jə-ʔɨl-ə-j
PS@D	ADV	PREP	NP	VP	VP
EngGl@D	now	from	son:PL-POSS:2SM\DM_H	REL-able:SJ:3SM	NEG-exist:IPV-SJ:3SM-NEG

FT@D ‘Do you mean even one of your sons does not know how to make this?’

Ref@HD Chercher 1-2-1-HD 124

PT@HD	*ʔɨʔ*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q

FT@HD ‘What did you say?’

Ref@D Chercher 1-2-1-D 070

PT@D *liχʔil jələj*

MB@D li-χʔil jə-ʔil-ə-j

PS@D VP VP

EngGl@D REL-able:SJ:3SM NEG-exist:IPV-SJ:3SM-NEG

FT@D ‘There is no one that is skilled on making this?’’

Ref@HD Chercher 1-2-1-HD 125

PT@HD *jələj sɨru*

MB@HD jə-ʔil-ə-j sɨr-u

PS@HD VP NP

EngGl@HD NEG-exist:IPV-SJ:3SM-NEG root-POSS:3SM

FT@HD ‘No one at all.’

Ref@D Chercher 1-2-1-D 071

PT@D *ʔərəʔ*

MB@D ʔərə

PS@D PART

EngGl@D DM_SRP\DM_Q

FT@D ‘Really?’

Ref@HD Chercher 1-2-1-HD 126

PT@HD *ħaram*

MB@HD ħaram

PS@HD ADJ

EngGl@HD sure

FT@HD ‘I swear.’

Ref@HD Chercher 1-2-1-HD 127

PT@HD *jələj ʔɨʃlə baʕɨləj kɨχədu*

MB@HD jə-ʔil-ə-j ʔɨʃl-ə baʕɨl-əj kɨ-χəd-u

PS@HD VP ADV P.REF VP

EngGl@HD NEG-exist:IPV-SJ:3SM-NEG quiet-1S self-1S IPV-go-SJ:3PLM

FT@HD ‘No one; until they left…’

Ref@HD Chercher 1-2-1-HD 128

PT@HD *mɨnalbat kaβ kɨmə.. kaβ kɨraj kɨwək’ɨʕ*

MB@HD mɨnalbat kab kɨmə.. kab kɨraj kɨ-wək’ɨʕ

PS@HD	ADV	PREP	IRJ	PREP	N	VP
EngGl@HD	may be	from	DM_CNVRPR	from	rent	IPV-hit:SJ:3SM
FT@HD	‘Perhaps not to hire someone who helps…’					

Ref@D **Chercher 1-2-1-D 072**

PT@D	*ʔiħ*
MB@D	ʔiħ
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I am following you, please gon speaking.’

Ref@HD **Chercher 1-2-1-HD 129**

PT@HD	*ka kɨraj kɨχafɨl kalʔefru ʔawuʕɨr kalbəlʕu*					
MB@HD	ka	kɨraj	kɨ-χafɨl	ka-l-ʔəfr-u	ʔa-wuʕɨr	ka-l-bəlʕ-u
PS@HD	PREP	N	VP	PP	NP	PP
EngGl@HD	from	rent	IPV-pay:SJ:1S	until-REL-go-SJ:3PLM	PL-ox	until-REL-eat-SJ:3PLM
FT@HD	‘Until the left, untile oxen eat their food…’					

Ref@HD **Chercher 1-2-1-HD 130**

PT@HD	*nɨʕujdo ʔɨzaw wɨχʲuʕuləj ʔilə*		
MB@HD	nɨʕ-u-j = do	ʔɨz-aw	wɨχ’uʕ-u-ll-əj
PS@HD	VP	DEM.P	VP
EngGl@HD	come:IMP-SJ:3PLM-DM_FOC = DM_PLTR ʔɨl-ə VP say:PRV-SJ:1S	PRX-3SF:SNG	hit:IMP-SJ:3PLM-BEN-1S
FT@HD	‘If I say please come hit this for me…’		

Ref@HD **Chercher 1-2-1-HD 131**

PT@HD	*ɨbaʕɨləj ɨi…ʃɨhajəma ɨigzaʕɨma*		
MB@HD	ɨi-baʕɨl-əj	ɨi…-ʃɨhaj-ə = mma	ɨi-gzaʕ = ma
PS@HD	PP	PP	PP
EngGl@HD	ALL-self-1S	ALL-tea-1S = DM_FOC	ALL-the.so.and.so = DM_FOC
FT@HD	‘For me to drink tea or something like that…’		

Ref@HD **Chercher 1-2-1-HD 132**

PT@HD	*ħɨzə kɨʔəfur ʔɨjə lɨʔatləχu ʔɨmbə*				
MB@HD	ħɨz-ə	kɨ-ʔəfur	ʔɨjj-ə	lɨ-ʔatj-ləχu	ʔɨmbə
PS@HD	VP	VP	VP	VP	PART
EngGl@HD	hold-SJ:1S	IPV-go:SJ:1S	COP-1S	REL-enter:IPV-SJ:1S	DM_FOC

FT@HD ‘I come having this just…’

Ref@HD Chercher 1-2-1-HD 133

PT@HD	*ʔo kaβ.. kab dəkʲəj... ʔajsərħuwwəj ħadgəmo*				
MB@HD	ʔo	kab..	kab	dəki-əj...	ʔaj-sərħ-u-ww-ə-j
PS@HD	PART	PREP	PREP	NP	VP
EngGl@HD	DM_PLNPRC	from(DM_HST)	from	son:PL-POSS:1S	NEG-do-SJ:3PLM-Ø-OJ:3SM-NEG
	ħadg-əm-o				
	VP				
	leave:CN-SJ:3PLM-OJ:3SM				

FT@HD From my sons, they do not make it; they ignored it.’

Ref@HD Chercher 1-2-1-HD 134

PT@HD	*laβ ħirʃʃa ʔijjom*		
MB@HD	lab	ħirʃʃa	ʔijj-om
PS@HD	PREP	N	VP
EngGl@HD	to	farming	COP-3PLM

FT@HD ‘They only farm.’

Ref@D Chercher 1-2-1-D 073

PT@D	*bəʕalti gəzaχum χə*		
MB@D	bəʕal-ti	gəza-χum	χə
PS@D	NP	NP	PART
EngGl@D	owner-3SF	house-POSS:2SM\DM_H	DM_Q

FT@D ‘What about your wife?

Ref@HD Chercher 1-2-1-HD 135

PT@HD	*ʔɨʔ*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q

FT@HD ‘What did you say?’

Ref@D Chercher 1-2-1-D 074

PT@D	*taħigzaχum*	
MB@D	taj	jɨ-ħigz-a-χum
PS@D	WH	VP
EngGl@D	what	IPV-help-SJ:3SF\DM_H-OJ:2SM\DM_H

FT@D ‘What did she help you?’

Ref@HD Chercher 1-2-1-HD 136

PT@HD	*ʔɨʔ*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q

FT@HD ‘I have not heard you?’

Ref@D Chercher 1-2-1-D 075

PT@D	*bəʕalti gəzaχum*	
MB@D	bəʕal-ti	gəza-χum
PS@D	NP	NP
EngGl@D	owner-3SF	house-POSS:2SM\DM_H

FT@D ‘How does your wife help you?’

Ref@HD **Chercher 1-2-1-HD 137**

PT@HD	*waj bəʕalti gəzaj ʔɨmma taj ħɨgzani*					
MB@HD	waj	bəʕal-ti	gəza-j	ʔɨmma	taj	kɨ-ħɨgz-a-ni
PS@HD	PART	NP	NP	PART	WH	VP
EngGl@HD	DM_EVL	owner-3SF	house-POSS:1S	DM_FOC	what	IPV-help-SJ:3SF\DM_H-OJ:1S
FT@HD	‘What can my wife help me.’					

Ref@HD **Chercher 1-2-1-HD 138**

PT@HD	*ħagazi jəbləj*	
MB@HD	ħagazi	jə-ʔɨl-ə-j
PS@HD	VN	VP
EngGl@HD	help-VN	NEG-exist:IPV-SJ:3SM-NEG
FT@HD	‘I have any one who helps.’	

Ref@HD **Chercher 1-2-1-HD 139**

PT@HD	*ħagazi jəbləj*	
MB@HD	ħagazi	jə-ʔɨl-ə-j
PS@HD	VN	VP
EngGl@HD	help-CN	NEG-exist:IPV-SJ:3SM-NEG
FT@HD	I have no one who helps.’	

Ref@D **Chercher 1-2-1-D 076**

PT@D	*nɨfɨħ.. ʔɨzi... ləχ’otamma mənjiʔu dəwəχ’ɨʕəllχum*				
MB@D	nɨfɨħ..	ʔɨz-i...	ləχ’ota = mma	mən	jɨ-ʔu
PS@D	IRJ	DEM.P	NP	WH	VP
EngGl@D	DM_CNVRPR	PRX-3SM	a leather sack-DM_FOC	who	COP-3SM
	də-wəχ’ɨʕə-ll-χum				
	VP				
	REL-hit:IPV:SJ:3SM-BEN-2SM\DM_H				
FT@D	‘So who does hit the bellows for you?’				

Ref@HD **Chercher 1-2-1-HD 140**

PT@HD	*ʔo ʔɨ*	
MB@HD	ʔo	ʔɨ
PS@HD	PART	PART
EngGl@HD	DM_PLNPRC	DM_Q {{DM_PLNPRC}}
FT@HD	‘What did you say?’	

Ref@D **Chercher 1-2-1-D 077**

PT@D	*mənjiʔu dɨwəχɨʕəlχum*		
MB@D	mən	jɨ-ʔu	dɨ-wəχ’ɨʕə-ll-χum
PS@D	WH	VP	VP
EngGl@D	who	COP-3SM	REL-hit:IPV:SJ:3SM-BEN-2SM\DM_H
FT@D	‘Who does that hit the bellows?’		

Ref@HD **Chercher 1-2-1-HD 141**

PT@HD *waj ʔɨndɨħ ʔɨsatom χəjdom bɨdaj ʔɨjju*

MB@HD	waj	ʔɨndiħ	ʔɨsatom	χəjd-om	bɨdaj	ʔɨjj-u
PS@HD	PART	SUB	PERS.P	VP	ADJ	VP
EngGl@HD	DM_EVL	if	3PLM	go:CN-3PLM	idle	COP-3SM

FT@HD ‘If my sons left, I can do anything.’

Ref@D Chercher 1-2-1-D 078

PT@D	*ʔaha*
MB@D	ʔaha
PS@D	PART
EngGl@D	DM_STUND

FT@D ‘I see that it is surprising.’

Ref@HD Chercher 1-2-1-HD 142

PT@HD *səβ ʔɨndiħi ləjlo məʔɨnəβja jiʔu sɨraħ dəjtɨfətiħ ʔɨmbə*

MB@HD	səb	ʔɨndiħi	ləj-ʔɨl-o	məʔɨnəbja	jɨ-ʔu	sɨraħ
PS@HD	N	SUB	VP	N	VP	N
EngGl@HD	man	if	NEG-exist:IPV-3SM	weave	COP-3SM	job

dəj-tɨ-fətiħ	ʔɨmbə	
VP	PART	
NEG-IPV-idle:SJ:2SM	DM_FOC	

FT@D ‘If there is no one who can help, it is rather weaving that you alone…’

Ref@D Chercher 1-2-1-D 079

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNF

FT@D ‘Yes, you are right.’

Ref@HD Chercher 1-2-1-HD 143

PT@HD *məʔɨnəβja sɨraħ ʔajtɨfətiħij*

MB@HD	məʔɨnəbja	sɨraħ	ʔaj-tɨ-fətiħ-j
PS@HD	N	N	VP
EngGl@HD	weave	job	NEG-IPV-idle:SJ:2SM-NEG

FT@HD ‘You do not become idle as a weaver.’

Ref@D Chercher 1-2-1-D 080

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART

EngGl@D	DM_CNF
FT@D	‘Yes, you are right.’

Ref@HD	**Chercher 1-2-1-HD 144**
PT@HD	*ʔɨm?*
MB@HD	ʔɨm
PS@HD	PART
EngGl@HD	DM_SKATN
FT@HD	‘Are you with me?’

Ref@D	**Chercher 1-2-1-D 081**
PT@D	*hɨ*
MB@D	hɨ
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I’m following you, please go on speaking.’

Ref@HD **Chercher 1-2-1-HD 145**

PT@HD	*sərətəŋŋa gɨn ʔɨndɨħɨr wəχ’aʕi ləjwulu nəfaħi ləjwulu*				
MB@HD	sərətəŋŋa	gɨn	ʔɨndɨħɨr	wəχ’aʕ-i	ləj-bul-u
PS@HD	N	ADVS	SUB	VN	VP
EngGl@HD	worker	but\DM_CHR	if\DM-CHR	hit-VN	NG-present-3SM
	nəfaħ-i	ləj-ʔɨnhə-ww-o			
	VN	VP			
	bloat-VN	NEG-exist:IPV-ø-POSS:3SM			
FT@HD	‘If there is no someone who hits and bellows, a blacksmith…’				

Ref@HD **Chercher 1-2-1-HD 146**

PT@HD	*kəf julu jɨwɨʕil*		
MB@HD	kəf	jul-u	jɨ-wɨʕɨl
PS@HD	IDPH	VP	VP
EngGl@HD	sit	say:PRV-SJ:3SM	IPV-stay the whole day:SJ:3SM
FT@HD	‘He spent became idle.’ (lit.: He spent the whole day sat.)		

Ref@D **Chercher 1-2-1-D 082**

PT@D	*səβəjtom χalɨʔ moja tajnɨhəwwən*				
MB@D	səbəjt-om	χalɨʔ	moja	taj	ʔɨnɨhə-ww-ən
PS@D	NP	INDEF.P	N	WH	VP
EngGl@D	woman-POSS:2SM\DM_H	another	skill	what	exist:IPV-POSS-ø-3SF\DM_H
FT@D	‘What other skill does your wife has?’ (lit.: your woman)				

Ref@D **Chercher 1-2-1-D 083**

PT@D	*ʔɨntɨn ʔajχɨʔɨlaj ʃəχla sɨraħ*			
MB@D	ʔɨntɨn	ʔaj-χɨʔɨl-a-j	ʃəχla	sɨraħ
PS@D	INDEF.P	VP	N	N
EngGl@D	3SM\the-so-and-so	NEG-able-SJ:3SF\DM_H-NEG	pottery	job
FT@D	‘Does not she do pottery?			

Ref@HD Chercher 1-2-1-HD 147

PT@HD	*ʔə jələj ʔajχiʔɨlaj*		
MB@HD	ʔə	jə-ʔɨl-ə-j	ʔaj-χiʔɨl-a-j
PS@HD	PART	VP	VP
EngGl@HD	DM_NEG	NEG-exist:IPV-SJ:3SM-NEG	NEG-able-SJ:3SF\DM_H-NEG
FT@HD	‘There is no, she does not know that’		

Ref@D Chercher 1-2-1-D 084

PT@D	*jələj*
MB@D	jə-ʔɨl-ə-j
PS@D	VP
EngGl@D	NEG-exist:IPV-SJ:3SM-NEG
FT@D	‘She does not do that.’

Ref@D Chercher 1-2-1-D 085

PT@D	*ʔajχiʔɨlaj?*
MB@D	ʔaj-χiʔɨl-a-j
PS@D	VP
EngGl@D	NEG-able-SJ:3SF\DM_H-NEG
FT@D	‘Do you mean she has not a skill to do that?’

Ref@HD Chercher 1-2-1-HD 148

PT@HD	*ʔajχiʔɨlaj*
MB@HD	ʔaj-χiʔɨl-a-j
PS@HD	VP
EngGl@HD	NEG-able-SJ:3SF\DM_H-NEG
FT@HD	‘Yes, she does not have the skill.’

Ref@D Chercher 1-2-1-D 086

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand that.’

Ref@D Chercher 1-2-1-D 087

PT@D	*dəkʾom χə təmharo ʔɨnhəwwom do?*				
MB@D	dəkʾi-om	χə	təmhari-o	ʔɨnhə-ww-om	do
PS@D	NP	PART	N	VP	PART
EngGl@D	son:PL-POSS:2SM\DM_H	DM_Q	student-PL	exist:IPV-ø-POSS:2SM\DM_H	DM_Q

FT@D ‘Do you have sons/daughters who are students?’

Ref@HD Chercher 1-2-1-HD 149

PT@HD *ʔɨ ʔanədə?*

MB@HD ʔɨ ʔanə=də

PS@HD PART P.PRES

EngGl@HD DM_Q 1S=DM_Q

FT@HD ‘Do you mean I?’

Ref@D Chercher 1-2-1-D 088

PT@D *tɨmharo*

MB@D tɨmhar-o

PS@D N

EngGl@D student-PL

FT@D ‘Yes, students.’

Ref@HD Chercher 1-2-1-HD 150

PT@HD *najə?*

MB@HD najə

PS@HD P.POSS

EngGl@HD POSS:1S

FT@HD ‘Mine?’

Ref@D Chercher 1-2-1-D 089

PT@D *ʔɨ*

MB@D ʔɨ

PS@D PART

EngGl@D DM_CNF

FT@D ‘Yes.’

Ref@HD Chercher 1-2-1-HD 151

PT@HD *najə tɨmharo jəbləjɨj*

MB@HD najə tɨmhar-o jə-bl-əj-ɨj

PS@HD P.POSS N VP

EngGl@HD POSS:1S student-PL NEG-exist:IPV-POSS:1S-NEG

FT@HD ‘I have no students.’

Ref@HD Chercher 1-2-1-HD 152

PT@HD *ħarəstot ʔɨjjom*

MB@HD ħarəst-ot ʔɨjj-om

PS@HD	N	VP
EngGl@HD	farmer-PL	COP-3PLM
FT@HD	‘They are farmers.’	

Ref@D **Chercher 1-2-1-D 090**

PT@D	*jələwuj ħarəstot*	
MB@D	jə-ʔiłə-u-j	ħarəst-ot
PS@D	VP	N
EngGl@D	NEG-exist:IPV-SJ:3PLM-NEG	farmer-PL
FT@D	‘All are farmers.’ (lit.: There are no; farmers.)	

Ref@HD **Chercher 1-2-1-HD 153**

PT@HD	*hasas jiʔu hasas χojnə*			
MB@HD	hasas	jɨ-ʔu	hasas	χojn-ə
PS@HD	N	VP	N	VP
EngGl@HD	fool	COP-3SM	fool	become-SJ:1S
FT@HD	‘I was not wise’ (lit.: I was fool)			

Ref@D **Chercher 1-2-1-D 091**

PT@D	*ʔəh ʔajχonəj*	
MB@D	ʔəh	ʔaj-χonə-j
PS@D	PART	VP
EngGl@D	DM_EVL	NEG-become:PRV:SJ:3SM-NEG
FT@D	‘No, it is not like that.’	

Ref@HD **Chercher 1-2-1-HD 154**

PT@HD	*biʔunət*
MB@HD	bɨ-ʔunət
PS@HD	PP
EngGl@HD	INST-truth
FT@HD	‘I swear before truth.’

Ref@HD **Chercher 1-2-1-HD 155**

PT@HD	*biʔunət χəzi ʔɨsatom χʾolʕu*			
MB@HD	bɨ-ʔunət	χəzi	ʔɨsatom	χʾolʕ-u
PS@HD	PP	ADV	PERS.P	N
EngGl@HD	INST-truth	now	3PLM	child-PL
FT@HD	‘I mean it; now they are youth…’			

Ref@D **Chercher 1-2-1-D 092**

PT@D	*ʔiɬh*
MB@D	ʔiɬh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I am listening you, please go on speaking.’

Ref@HD Chercher 1-2-1-HD 156

PT@HD	*hamaχatiɬχum malət ʔijjom ʔaβ.. mənaʔisəjat ʔijjom*					
MB@HD	ham-aχatiɬχum	malət	ʔijj-om	ʔab..	mənaʔisəj-at	ʔijj-om
PS@HD	PP	VN	VP	PART	N	VP
EngGl@HD	like-2PLM	to say	COP-3PLM	DM_CNVRPR	young-PL	COP-3PLM
FT@HD	‘They are youth like you…’					

Ref@D Chercher 1-2-1-D 093

PT@D	*ʔiɬwwə*
MB@D	ʔiɬwwə
PS@D	PART
EngGl@D	DM_CNFUND
FT@D	‘Yes, I understand that.’

Ref@HD Chercher 1-2-1-HD 157

PT@HD	*ʔabona χ’atɨlχana wuləwwɨni malət jɨʔu*				
MB@HD	ʔabo-na	χ’atɨl-χa-na	wulə-ww-u-ni	malət	jɨ-ʔu
PS@HD	NP	VP	VP	VN	VP
EngGl@HD	father-POSS:1PL	kill-SJ:2SM-OJ:1PL	say:IPV-SJ:3PLM-Ø-OJ:1S	to say	COP-3SM
FT@HD	‘They said ‘you hurted us.’ (lit.: They said ‘you killed us’.)				

Ref@HD Chercher 1-2-1-HD 158

PT@HD	*ʔabonamma nabaʕɨlχa dɨnk’urnət ʔɨ*			
MB@HD	ʔabo-na = mma	na-baʕɨl-χa	dɨnk’urnət	ʔɨ
PS@HD	NP	PP	N	PART
EngGl@HD	father-POSS:1PL = DM_FOC	POSS-self-2SM	deafness	DM_PLNPRC
FT@HD	‘Our father, your being uneducated…’ (lit.: Our father, your deafness…)			

Ref@HD Chercher 1-2-1-HD 159

PT@HD	*ʔə lawɦɨna ʔaɦlifχajjo*		
MB@HD	ʔə	la-waɦɨna	ʔa-ɦlif-χa-jj-o
PS@HD	PART	PP	VP
EngGl@HD	DM_PLNPRC	ALL-1PL	CAUS-pass-SJ:2SM-Ø-OJ:3SM
FT@HD	‘You transferred it to us.’		

Ref@D **Chercher 1-2-1-D 094**

PT@D	*kaβəj χəβaβi jɨʔom məs'iʔom?*				
MB@D	kab	ʔabəj	χəbabi	jɨ-ʔom	məs'iʔ-om
PS@D	PREP	WH	ADV	VP	VP
EngGl@D	from	where	around	COP-2SM\DM_H	come:PRV-SJ:2SM\DM_H
FT@D	'Where do you came from?'				

Ref@HD **Chercher 1-2-1-HD 160**

PT@HD	*ʔɨʔ*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q
FT@HD	'What did you say?'

Ref@D **Chercher 1-2-1-D 095**

PT@D	*kaβəj χəβaβi məs'iʔom*			
MB@D	kab	ʔabəj	χəbabi	məs'iʔ-om
PS@D	PREP	WH	ADV	VP
EngGl@D	from	where	around	come:PRV-SJ:2SM\DM_H
FT@D	'Which area do you came from?'			

Ref@HD **Chercher 1-2-1-HD 161**

PT@HD	*ʔanə?*
MB@HD	ʔanə
PS@HD	PERS.P
EngGl@HD	1S {DM_PLNPRC}
FT@HD	'Are you asking where I came from?'

Ref@D **Chercher 1-2-1-D 096**

PT@D	*ʔabəj ʔɨχum ʔabəj χɨʊʃətɨχum*			
MB@D	ʔabəj	ʔɨ-χum	ʔabəj	χ'uʃət-χum
PS@D	WH	VP	WH	NP
EngGl@D	where	COP-2SM\DM_H	where	Kebelle-POSS:2SM\DM_H
FT@D	'Where do you came from? Which village are you from?'			

Ref@HD **Chercher 1-2-1-HD 162**

PT@HD	*ʔabəj ʕadi ʕadəj do?*			
MB@HD	ʔabəj	ʕadi	ʕad-əj	do
PS@HD	WH	N	NP	PART
EngGl@HD	where	country	country-POSS:1S	DM_Q

FT@HD ‘Do you want know my coutry?’

Ref@D Chercher 1-2-1-D 097

PT@D *ʔɨwwə*

MB@D ʔɨwwə

PS@D PART

EngGl@D DM_CNF

FT@D ‘Yes.’

Ref@HD Chercher 1-2-1-HD 163

PT@HD *ʕadəj χ’uʃət kormə ʔɨjju χ’ulχ’ult’ə jɨʔu lɨbəhal*

MB@HD	ʕad-əj	χ’uʃət	kormə	ʔɨjj-u	χ’ulχ’ult’ə	jɨ-ʔu
PS@HD	NP	N	NAME	VP	NAME	VP
EngGl@HD	country-POSS:1S	kebelle	korme	COP-3SM	kulkulto	COP-3SM
	lɨ-bəhal					
	PP					
	REL-call:IPV:SJ:3SM					

FT@HD ‘My country is called village Korme specifically Kulkulte.’

Ref@D Chercher 1-2-1-D 098

PT@D *χ’ut’ɨbə?*

MB@D χ’ut’ɨbə

PS@D NAME

EngGl@D Kutbe

FT@D ‘Did you say Kutibe?’

Ref@HD Chercher 1-2-1-HD 164

PT@HD *ʔɨwwə mədhanjaʔaləm*

MB@HD	ʔɨwwə	mədhanjaʔaləm
PS@HD	PART	NAME
EngGl@HD	DM_CNF	saver of the world

FT@HD ‘Yes, Jesus (lit.: saver of the world)’

Ref@D Chercher 1-2-1-D 099

PT@D *kormə*

MB@D kormə

PS@D NAME

EngGl@D Korme

FT@D ‘Did you say Korme?’

Ref@D **Chercher 1-2-1-D 100**

PT@D	*tamalet jɨʔa χ'utɨbə*			
MB@D	taj	malət	jɨ-ʔa	χ'ut'ɨbə
PS@D	WH	VN	VP	NAME
EngGl@D	what	to say	COP-3SF	kutibe

FT@D 'What does the name Kutibe mean?'

Ref@HD **Chercher 1-2-1-HD 165**

PT@HD	*χ'ut'ɨwə mədhanjaʔaləm jɨʔu ʔɨju*			
MB@HD	χ'ut'ɨwə	mədhanjaʔaləm	jɨ-ʔu	ʔɨjj-u
PS@HD	NAME	NAME	VP	VP
EngGl@HD	kutibe	saver of the world	COP-3SM	COP-3SM

FT@HD 'It is Kutibe Medihaniyialem (saver of the world).'

Ref@D **Chercher 1-2-1-D 101**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKLNF

FT@D 'I understand.'

Ref@D **Chercher 1-2-1-D 102**

PT@D	*taj malət ʔɨja χ'utɨwə malət tajʔu*						
MB@D	taj	malət	ʔɨ-ja	χ'utɨwə	malət	taj	jɨ-ʔu
PS@D	WH	VN	VP	NAME	VN	WH	VP
EngGl@D	what	to say	COP-3SF	kutibe	to say	what	COP-3SM

FT@D 'What does the name Kutibe mean?'

Ref@HD **Chercher 1-2-1-HD 166**

PT@HD	*tama fəlit'ɨnajjo χ'addamun laws'əʔuwwo*			
MB@HD	ta=mma	fəlit'-na-jj-o	χ'addam-un	la-ws'əʔ-u-ww-o
PS@HD	WH	VP	ADJ	VP
EngGl@HD	what-DM_FOC	know-SJ:1PL-Ø-OJ:3SM	former-DEF: 3PLM	REL-call out-SJ:3PL-Ø-OJ:3SM

FT@HD 'What do we know about that; just because elders used to call it.'

Ref@D **Chercher 1-2-1-D 103**

PT@D	*ʔərəʔ*
MB@D	ʔərə
PS@D	PART
EngGl@D	DM_CNFSK

Ref@HD **Chercher 1-2-1-HD 167**

PT@HD	*sɨgaχa ʔihɨʔ*	
MB@HD	sɨga-χa	ʔihɨʔ
PS@HD	NP	PART
EngGl@HD	meat-POSS:2SM	DM_EVL

FT@D	‘Really?’	FT@HD	‘I swear by your name.’

Ref@D **Chercher 1-2-1-D 104**

PT@D	*kab… tigriɲɲa χaliʔ kʷʼankʷʼa lizrəb ʔinihədo*					
MB@D	kab…	tɨgrɨɲɲa	χaliʔ	kʷʼankʷʼa	lɨ-zrəb	ʔɨnih-ə = do
PS@D	PREP	NAME	INDEF.P	N	VP	VP
EngGl@D	from	Tigrinya	another	language	REL-speak:IPV:SJ:3SM	exist:IPV-SJ:3SM = DM_Q
FT@D	‘Is there any language other than Tigrinya that is spoken here?’					

Ref@HD	**Chercher 1-2-1-HD 168**	**Ref@D**	**Chercher 1-2-1-D 105**
PT@HD	*ʔə?*	*PT@D*	*kab tigriɲɲa*
MB@HD	ʔə	MB@D	kab tɨgrɨɲɲa
PS@HD	PART	PS@D	PREP NAME
EngGl@HD	DM_Q	EngGl@D	from Tigrinya
FT@HD	‘What did you say?’	FT@D	‘Can you speak other than Tigrigna?’

Ref@HD **Chercher 1-2-1-HD 169**

PT@HD	*jələj tadəmma ʔinho jɨʔu dɨzrəb*				
MB@HD	jə-ʔɨl-ə-j	ta = də = mma	ʔɨnh-o	jɨ-ʔu	dɨ-zrəb
PS@HD	VP	WH	VP	VP	VP
EngGl@HD	NEG-exist:IPV-SJ:3SM-NEG	what = DM_Q = DM_FOC	exist:IPV-3SM	COP-3SM	REL:sj:3sm-speak
FT@HD	‘There is not; Is there anything to talk?’				

Ref@D **Chercher 1-2-1-D 106**

PT@D	*ʕafar gəle jələj?*		
MB@D	ʕafar	gələ	jə-ʔɨl-ə-j
PS@D	NAME	INDEF.P	VP
EngGl@D	afar	3SM	NEG-exist:IPV-SJ:3SM-NEG
FT@D	‘You do not know even Afar and others?’		

Ref@HD **Chercher 1-2-1-HD 170**

PT@HD	*jələj*
MB@HD	jə-ʔɨl-ə-j
PS@HD	VP
EngGl@HD	NEG-exist:IPV-SJ:3SM-NEG
FT@HD	‘I do not know.’ (lit.: There is not.)

Ref@D **Chercher 1-2-1-D 107**

PT@D *ʔamħariɲɲaxə*

MB@D	ʔamħariɲŋa = xə
PS@D	NME
EngGl@D	amharic = DM_Q
FT@D	‘What about Amharic?’

Ref@HD Chercher 1-2-1-HD 171

PT@HD	*ʔamħariɲŋa χonə χulu χonə tanʕajjo bɨlnajo bɨlna*					
MB@HD	ʔamħariɲŋa	χon-ə	χul-u	χon-ə	taj	nɨ-ʕaj-o
PS@HD	NAME	VP	INDEF.P	VP	WH	WH
EngGl@HD	amharic	become-3SM	all-3SM	become-3SM	what	SJ:1PL-do-OJ:3SM
	bɨl-na-jj-o	bɨl-na				
	VP	VP				
	say:PRV-SJ:1PL-ø-OJ:3SM	say:PRV-SJ:1PL				
FT@HD	‘Be it Amharic or other language, we did not know its use.’					

Ref@D Chercher 1-2-1-D 108

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I understand that.’

Ref@HD Chercher 1-2-1-HD 172

PT@HD	*χulu gɨze ʔa... hasasat ʔɨnawa*				
MB@HD	χul-u	gɨze	ʔa...	hasas-at	ʔɨ-na = wa
PS@HD	INDEF.P	N	PART	N	VP
EngGl@HD	all-3SM	time	DM_PLNPRC	fool-PL	COP-1PL = DM_FOC
FT@HD	‘We remain uneducated.’ (lit.: We are always fools.)				

Ref@HD Chercher 1-2-1-HD 173

PT@HD	*ʔɨwwə kadəgɨm dɨtɨmharə səb bɨmhro k’ʷank’ʷa jɨdħɨzo*				
MB@HD	ʔɨwwə	ka-dəgɨm	dɨ-tɨ-mhar-ə	səb	bɨ-mhro
PS@HD	PART	PP	VP	N	VP
EngGl@HD	DM_CNF	from-DM_FLSSTR	REL-PRV-learn-SJ:3SM	person	INST-education
	k’ʷankʷa	jɨ-dħɨz-o			
	N	VP			
	language	IPV-hold:SJ:3SM-OJ:3SM			
FT@HD	‘Yes, a person who educated can record it.’				

Ref@HD Chercher 1-2-1-HD 174

PT@HD	*ʔaħɨna gɨn haməj wɨlna*			
MB@HD	ʔaħɨna	gɨn	haməj	wɨl-na
PS@HD	PERS.P	ADVS	WH	VP
EngGl@HD	1PL	but	how	say:CN-SJ:1PL
FT@HD	‘But, how we can do that!’			

Ref@HD Chercher 1-2-1-HD 175

PT@HD	*hasasat jənawa*	
MB@HD	hasas-at	jə-na = wa
PS@HD	N	VP
EngGl@HD	fool-PL	COP-1PL = DM_FOC
FT@HD	‘We know nothing.’ (lit.: we are fools.)	

Ref@D Chercher 1-2-1-D 109

PT@D	*ʔɨza laʕɨləj ʔɨnha ħawəlti tɨfəlt’uwwa dɨχum*			
MB@D	ʔɨz-a	laʕɨləj	ʔɨnh-a	ħawəlti
PS@D	DEM.P	ADV	VP	N
EngGl@D	PRX-3SF	over there	exist:IPV-SJ:3SF	obelisk
	tɨ-fəlt’-u-ww-a		də = jəχ-um	
	VP		VP	
	IPV-know-SJ:2SM\DM_H-Ø-OJ:3SF		DM_Q = COP-2SM\DM_H	
FT@D	‘Do you know the obelisk up there?’			

Ref@HD Chercher 1-2-1-HD 176

PT@HD	*ʔə?*
MB@HD	ʔə
PS@HD	PART
EngGl@HD	DM_Q
FT@HD	‘What did you say?’

Ref@D Chercher 1-2-1-D 110

PT@D	*ʔɨta ħawəlti?*	
MB@D	ʔɨt-a	ħawəlti
PS@D	DEM.P	N
EngGl@D	DST-3SF	obelisk
FT@D	‘That obelisk?’	

Ref@HD Chercher 1-2-1-HD 177

PT@HD	*ba baj ħawəlti tɨbəhala fəltɨləχuwwa bɨʕajnəj ʔaβzi χojnə*				
MB@HD	ba	baj	ħawəlti	tɨ-bəhal-a	fəlt’-ɨlə-χu-ww-a
PS@HD	INTR	INTR	N	VP	VP
EngGl@HD	DM_HST	DM_HST	obelisk	PASS:SJ:3SF-call:IPV	know-AUX:IPV-SJ:1S-Ø-OJ:3SF
	bɨ-ʕajn-əj		ʔab	ʔɨz-i	χojn-ə
	NP		PREP	DEM.P	VP
	INST-eye-POSS:1S		on	PRX-3SM	become-SJ:1S
FT@HD	‘I only see it being here that it is an obelisk.’				

Ref@D	**Chercher 1-2-1-D 111**
PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I see.’

Ref@HD	**Chercher 1-2-1-HD 178**	
PT@HD	*tammo fəlɨt’əjja*	
MB@HD	ta = mmo	fəlɨt’-ə-jja
PS@HD	WH	VP
EngGl@HD	what = DM_FOC	know-SJ:1S-OJ:3SF
FT@HD	‘I did not know about it.’’	

Ref@D	**Chercher 1-2-1-D 112**	
PT@D	*tarɨχa ʔajfəltɨwwaj*	
MB@D	tarɨχ-a	ʔaj-fəlt’-u-ww-a-j
PS@D	NP	VP
EngGl@D	history-DEF:3SF	NEG-know-SJ:2SM\DM_H-ø-OJ:3SF-NEG
FT@D	‘Do not you know its history?’	

Ref@HD	**Chercher 1-2-1-HD 179**				
PT@HD	*ʔə taχədə tarikamma tamma fəlɨtəjja*				
MB@HD	ʔə	taχədə..	tarik-a = mma	ta-ʔɨmma	fəlɨt-ə-jja
PS@HD	PART	UNCLEAR	NP	WH	VP
EngGl@HD	DM_QUALDIS	DM_CNVRPR	history-POSS:3SF = DM_FOC	waht-DM_FOC	know-SJ:1S-OJ:3SF
FT@HD	‘I do not know its history.’				

Ref@D	**Chercher 1-2-1-D 113**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I see, it is clear.’

Ref@D	**Chercher 1-2-1-D 114**					
PT@D	*narajja bahɨli tanho fɨlij lɨbələ bahlɨ tanɨhəwwom*					
MB@D	na-rajja	bahɨli	ta-ʔɨnh-o	fɨlij	lɨ-bəl-ə	bahli
PS@D	PP	N	VP	ADJ	VP	N
EngGl@D	POSS-rayya	culture	what-exist:IPV-3SM	different	REL-say-IPV:SJ:3SM	culture
	ta-ʔɨnɨhə-ww-om					
	WH					
	what-exist:IPV-ø-POSS:3PL					
FT@D	‘What unique culture does Rayya people has?’					

Ref@HD	**Chercher 1-2-1-HD 180**
PT@HD	*tam..*

Ref@D	**Chercher 1-2-1-D 115**
PT@D	*mərʕa tə.. təskar*

MB@HD	tam..		MB@D	mərʕa	tə..	təskar
PS@HD	IRJ		PS@D	N	IRJ	N
EngGl@HD	DM_HST		EngGl@D	wedding	DM_HST	teskar
FT@HD	‘What?’		FT@D	‘Culture like wedding and teskar?’		

Ref@HD Chercher 1-2-1-HD 181

PT@HD	*wawaj tamma bahɨlumma tamma mən fəlitɨwwo*				
MB@HD	wawaj	ta=mma	bahɨl-u=mma	ta=mma	mən
PS@HD	PART	WH	NP	WH	WH
EngGl@HD	DM_EVL	what=DM_FOC	culture-DEF:3SM=DM_FOC	what=DM_FOC	who
	fəlɨt-u-ww-o				
	VP				
	know:PRV-SJ:3SM-ø-OJ:3SM				
FT@HD	‘About culture, who know that?’				

Ref@D Chercher 1-2-1-D 116

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_SKINF
FT@D	‘I unserstand that.’

Ref@HD Chercher 1-2-1-HD 182

PT@HD	*mən fəlitɨwwo*	
MB@HD	mən	fəlɨt-u-ww-o
PS@HD	WH	VP
EngGl@HD	who	know:IPV-SJ:3SM-ø-OJ:3SM
FT@HD	‘Who knows about that?’	

Ref@D Chercher 1-2-1-D 117

PT@D	*təskar ləmsal*	
MB@D	təskar	lə-msale
PS@D	N	PP
EngGl@D	teskar	ALL-example
FT@D	‘For instance Teskar.’	

Ref@HD Chercher 1-2-1-HD 183

PT@HD	*tamma jɨʔu*	
MB@HD	ta=mma	jɨ-ʔu
PS@HD	WH	VP
EngGl@HD	what=DM_FOC	COP-3SM {{DM_PLNPRC}}
FT@HD	‘That is nothing’	

Ref@D Chercher 1-2-1-D 118

PT@D	*ʔab χɨndəj məʕalti jɨʔu lɨgɨbər*				
MB@D	ʔab	χɨndəj	məʕalti	jɨ-ʔu	lɨ-gɨbər
PS@D	PREP	WH	N	VP	VP
EngGl@D	on	how many	day	COP-3SM	PASS:SJ:3SM-do:IPV
FT@D	‘On what day does it prepared?’				

Ref@HD Chercher 1-2-1-HD 184

PT@HD	*ʔɨ?*
MB@HD	ʔɨ
PS@HD	PART
EngGl@HD	DM_Q

FT@HD ‘What did you say?’

Ref@D **Chercher 1-2-1-D 119**

PT@D *təskar?*
MB@D təskar
PS@D N
EngGl@D Teskar
FT@D ‘Teskar?’

Ref@HD **Chercher 1-2-1-HD 185**

PT@HD *təskar?*
MB@HD təskar
PS@HD N
EngGl@HD Teskar
FT@HD ‘Are you saying Teskar? {DM_PLNPRC}

Ref@D **Chercher 1-2-1-D 120**

PT@D *ʔɨ*
MB@D ʔɨ
PS@D PART
EngGl@D DM_QUALAGR
FT@D ‘Yes’

Ref@HD **Chercher 1-2-1-HD 186**

PT@HD *baj təskar ʔɨmma lagnəjələ ʔab ʔarbɨʕa gəbrɨlo*

MB@HD	baj	təskar	ʔɨmma	la-gnəj-ə = lə	ʔab	ʔarbɨʕa	gəbr-ll-o
PS@HD	INTR	N	PART	VP	PREP	NUMB.C	VP
EngGl@HD	DM_SRP	Teskar	DM_FOC	REL-get-3SM = DM_FOC	on	forty	do:CN-BEN-3SM

FT@HD ‘Teskar, someone who has make it in the fortieth of the lost of the life.’

Ref@D **Chercher 1-2-1-D 121**

PT@D *ʔɨh*
MB@D ʔɨh
PS@D PART
EngGl@D DM_STINF
FT@D ‘I understand, please go on speaking.’

Ref@HD **Chercher 1-2-1-HD 187**

PT@HD	*bek’ərələ ʔab ʕamətu*		
MB@HD	bek’ərə-lə	ʔab	ʕamət-u
PS@HD	ADV	PREP	NP
EngGl@HD	if not-DM_FOC	on	year-DEF:3SM
FT@HD	‘Or a year after the death…’		

Ref@D **Chercher 1-2-1-D 122**

PT@D	*ʔab ʕamət*	
MB@D	ʔab	ʕamət
PS@D	PREP	N
EngGl@D	on	year
FT@D	‘A year after the death?’’	

Ref@HD **Chercher 1-2-1-HD 188**

PT@HD	*tama jɨʔu*	
MB@HD	ta = mma	jɨ-ʔu
PS@HD	WH	VP

EngGl@HD	what = DM_FOC	COP-3SM					
FT@HD	‘There is not much thing to do.’						

Ref@D Chercher 1-2-1-D 123

PT@D	*taj taj jiʔu ligibər ħəzi ʔab təskar*						
MB@D	taj	taj	jɨ-ʔu	lɨ-gɨbər	ħəzi	ʔab	təskar
PS@D	WH	WH	VP	VP	ADV	PREP	N
EngGl@D	what	what	COP-3SM	REL-do:IMP	now	on	XXX
FT@D	‘What are the things to be done in the celebrity of Teskar?’						

Ref@HD Chercher 1-2-1-HD 189

PT@HD	*ʔə?*
MB@HD	ʔə
PS@HD	PART
EngGl@HD	DM_Q
FT@HD	‘What did you say?’

Ref@D Chercher 1-2-1-D 124

PT@D	*taj taj jiʔu digbər?*			
MB@D	taj	taj	jɨ-ʔu	dɨ-gbər
PS@D	WH	WH	VP	VP
EngGl@D	what	what	COP-3SM	REL-do:IMP
FT@D	‘What are the things to be done?’			

Ref@HD Chercher 1-2-1-HD 190

PT@HD	*taj taj jiʔu ligbər?*			
MB@HD	taj	taj	jɨ-ʔu	lɨ-gbər
PS@HD	WH	WH	VP	VP
EngGl@HD	what	what	COP-3SM	REL-do:IMP {{DM_PLNPRC}}
FT@HD	‘Are you asking me what to do?’			

Ref@D Chercher 1-2-1-D 125

PT@D	*ʔɨ*
MB@D	ʔɨ
PS@D	PART
EngGl@D	DM_QUALAGR
FT@D	‘Yes.’

Ref@HD Chercher 1-2-1-HD 191

PT@HD *wa tama ʔintinfas na... lati litəfʔə ʔintinfas bəgiʕ jiħrəd*

MB@HD	wa	ta=mma	ʔɨntɨnfas	na...	la-ʔɨt-i	lɨ-təfʔ-ə
PS@HD	INTR	WH	N	PREP	PP	VP
EngGl@HD	DM_FLSTR	what=DM_FOC	breath	POSS	POSS-DST-3SM	REL-lose:PRV-3SM

	ʔɨntɨnfas	bəgɨʕ	jɨ-ħrəd
	N	N	VP
	breath	sheep	PASS:SJ:3SM-slaughter:IPV

FT@HD ‘A slaughtered a sheep for the lost life.’

Ref@HD Chercher 1-2-1-HD 192

PT@HD	*kabʔu lələ ləgɨsχa ʔɨhɨʔ ʔɨχlomaj jɨgbər*					
MB@HD	kabʔu	lələ	ləgɨs-χa	ʔɨhɨʔ	ʔɨχlomaj	jɨ-gbər
PS@HD	ADV	PART	VP	INTR	N	VP
EngGl@HD	then	DM_FOC	bountiful:CN-2SM	DM_SRP	XXX	IPV-do

FT@HD ‘Then, you bountifully prepare something to be drunk and eaten.’’

Ref@D Chercher 1-2-1-D 126

PT@D	*ʃɨmom mən jɨʔu*		
MB@D	ʃɨm-om	mən	jɨ-ʔu
PS@D	NP	WH	VP
EngGl@D	name-2SM\DM_H	who	COP-3SM

FT@D ‘What is your name?’

Ref@HD Chercher 1-2-1-HD 193

PT@HD	*ʔanə?*
MB@HD	ʔanə
PS@HD	PERS.P
EngGl@HD	1S

FT@HD ‘My name?’

Ref@D Chercher 1-2-1-D 127

PT@D	*ʔɨ (ʔɨwwə)*
MB@D	ʔɨ(ʔɨwwə)
PS@D	PART
EngGl@D	DM_CNF

FT@D ‘Yes, your name.’

Ref@HD Chercher 1-2-1-HD 194

PT@HD	*ħajəlom dərwow ʔɨjə lɨbəhal*			
MB@HD	ħajəlom	dərwow	ʔɨjj-ə	lɨ-bəhal
PS@HD	NAME	NAME	VP	VP
EngGl@HD	Hayelom	Derbew	COP-1S	SJ:1S-call:IPV

FT@HD ‘I am called Haielom Derbew.’

Ref@D Chercher 1-2-1-D 128

PT@D	*ħajəlom dərwow?*	
MB@D	ħajəlom	dərwow
PS@D	NAME	NAME

Ref@HD Chercher 1-2-1-HD 195

PT@HD	*ʔɨwwə*
MB@HD	ʔɨwwə
PS@HD	PART

EngGl@D	Hayelom	Derbew		EngGl@HD	DM_CNF
FT@D	‘Hayelom Derbew?’			FT@HD	‘Yes, that is my name.’

Ref@D	**Chercher 1-2-1-D 129 (133)**			**Ref@HD**	**Chercher 1-2-1-HD 196**
PT@D	*χɨndəj gəjrχum ʕɨdmə?*			*PT@HD*	*ʔɨdməj?*
MB@D	χɨndəj	gəjr-χum	ʕɨdmə	MB@HD	ʔɨdmə-əj
PS@D	WH	VP	N	PS@HD	NP
EngGl@D	how much	do-2SM\DM_H	age	EngGl@HD	age-POSS:1S {DM_PLNPRC}
FT@D	‘How old are you?’			FT@HD	‘My age?’

Ref@HD Chercher 1-2-1-HD 197

PT@HD	*ʕɨdməj mət͡ʃəm ʔə tɨljan tɨgəbʔɨlo χ'olʕa χɨltə ʕamət nəjrɨχa ʔɨja lɨtbɨləni ʔadəj*						
MB@HD	ʕɨdm-əj	mət͡ʃəm	ʔə	t'ɨljan	tɨ-gəbʔ-ɨlo	χ'olʕa	χɨltə
PS@HD	NP	PART	PART	NAME	VP	N	NUMB/C
EngGl@HD	age-POSS:1S	DM_HST	DM_PLNPRC	italy	REL-enter-3SM	child	two
	ʕamət	nəjr-χa	ʔɨjj-a	lɨ-tɨ-bɨl-ə-ni		ʔad-əj	
	N	VP	VP	VP		NP	
	year	exist:PRV-2SM	COP-3SF	REL-IPV-say-SJ:3SF-OJ:1S		mother-POSS:1S	

FT@HD ‘‘My mother used to tell me that I was two when Itliy came to Ethiopia.’

Ref@D Chercher 1-2-1-D 130

PT@D	*t'aljan kɨgəbɨʔ χəllo wədi χɨltə ʕamət*					
MB@D	t'aljan	kɨ-gəbɨʔ	χəllo	wədi	χɨltə	ʕamət
PS@D	NAME	VP	VP	N	NUMB.C	N
EngGl@D	Italy	REL-enter	exist:3SM	son	two	year

FT@D ‘When Italy came to Ethiopia , you were two years old.’’

Ref@HD Chercher 1-2-1-HD 198

PT@HD	*ʔɨ t'ɨljan tɨgebʔɨləti χ'olʕa χɨltə ʕamət nəjrɨχa ʔɨjja tɨblәni*						
MB@HD	ʔɨ	t'ɨljan	tɨ-gebʔ-ɨlə=ti		χ'olʕa	χɨltə	ʕamət
PS@HD	PART	NAME	VP		N	NUMB.C	N
EngGl@HD	DM_HST	italy	REF-enter:CN-AUX:CN:3SM=DM_FOC		child	two	year
	nəjr-ɨχa	ʔɨjj-a	tɨ-blə-ni				
	VP	VP	VP				
	AUX:PRV-2SM	COP-3SF	PRV:SJ:3SF-say-OJ:1S				

FT@HD ‘My mother used to tell me that I was two when Itliy came to Ethiopia.’

Ref@D Chercher 1-2-1-D 131

PT@D	*bɨlni.. bɨmɨnlɨk malət jɨʔu*			
MB@D	bɨlni..	bɨ-mɨnlɨk	malət	jɨ-ʔu

PS@D	PART	PP	VN	VP
EngGl@D	DM_CNVRPR	LOC-minlik	to say	COP-3SM
FT@D	‘Is that to mean in the Minilk’s period?’			

Ref@HD	**Chercher 1-2-1-HD 199**	**Ref@HD**	**Chercher 1-2-1-HD 200**
PT@HD	*ʔɨndɨʕɨllu*	*PT@HD*	*ʔajfəltʼoj*
MB@HD	ʔɨndɨʕɨj-ll-u	MB@HD	ʔaj-fəltʼ-o-j
PS@HD	VP	PS@HD	VP
EngGl@HD	I do not know-MAL-3SM	EngGl@HD	NEG-know:SJ:1S-OJ:3SM-NEG
FT@HD	‘I did not know (for it).’	FT@HD	‘I do not know it.’

Ref@HD **Chercher 1-2-1-HD 201**

PT@HD *wəgəsatat ʔə bɨzi ʔamətemhɨrət bɨzi ʔamətemhɨrət ʔɨlom χʼosʼɨrom hɨnɨd.. wədi hɨdɨzi ʔɨχa jɨbluni malət jɨʔu*

MB@HD	wəgəsa-tat	ʔə	bɨ-ʔɨz-i	ʔamətе-mhɨrət		bɨ-ʔɨz-i			
PS@HD	ADJ	PART	PP	N		PP			
EngGl@HD	knowledgeable-PL	DM_PLNPRC	LOC-PRX-3SM	year-mercy		LOC-DST-3SM			
	ʔamətemhɨrət	ʔɨl-om	χʼosʼɨr-om	hɨnɨd..	wədi				
	N	VP	VP	PART	N				
	year-mercy	say:CN-3PLM	count:CN-3PLM	DM_CNVRPR	son				
	hɨdi-ʔɨz-i	ʔɨ-χa	jɨ-bl-u-ni		malət	jɨ-ʔu			
	ADV	VP	VP		VN	VP			
	about-PRX-3SM	COP-2SM	IPV-say:CN-SJ:3PLM-OJ:1S		to say	COP-3SM			
FT@HD	‘Knowledgeable individuals tell me how old year I am.’								

Ref@D **Chercher 1-2-1-D 132**

PT@D *ʔɨgzɨhar jɨhabəlɨna jaχʼənjəlna*

MB@D	ʔɨgzɨhar	jɨ-habə-ll-na	jɨ-ʔa-χʼənjə-ll-na
PS@D	N	VP	VP
EngGl@D	God	JUSS:SJ:3SM-give-BEN-3PL	JUSS:SJ:3SM-CAUS-stay-BEN-1PL
FT@D	‘May (God) give (you) health on my behalf.’		

Ref@HD **Chercher 1-2-1-HD 202**

PT@HD	*ʔɨwwə*
MB@HD	ʔɨwwə
PS@HD	PART
EngGl@HD	DM_CNCL
FT@HD	‘That is all.’

ELAN I-H: Chercher 1-3-1

Ref@Gt	**. Chercher 1-3-1Gt 01 (136)**			
PT@Gt	*ʔɨntɨn dalna nəβrɨna ʔɨzi*			
MB@Gt	ʔɨntɨn	dal-na	nəbr-na	ʔɨz-i
PS@Gt	INDEF.P	VP	VP	DEM.P
Eng Gl@Gt	3SM	search-1PL	AUX:PRV-1PL	PRV.DEM-3SM
FT@Gt	‘We were in need of this.’			

Ref@HA	**Chercher 1-3-1HA 01**
PT@HA	*ʃamanə?*
MB@HA	ʃamanə
PS@HA	N
EngGl@HA	weaver
FT@HA	‘You mean the weaver?’

Ref@Gt	**Chercher 1-3-1Gt 02**
PT@Gt	*ʔɨm*
MB@Gt	ʔɨm
PS@Gt	PART
EngGl@Gt	DM_CNF
FT@Gt	‘Yes.’

Ref@Gt	**Chercher 1-3-1Gt 03**			
PT@Gt	*ʔaj ʔabəj jɨʔu dɨsraħ?*			
MB@Gt	ʔaj	ʔabəj	jɨ-ʔu	dɨ-sraħ
PS@Gt	PART	WH	VP	VP
EngGl@Gt	DM_QUALDIS:RFS	where	COP-3SM	REL-do:IPV
FT@Gt	‘Where is the palce that this is made?’			

Ref@Gt	**Chercher 1-3-1Gt 04**			
PT@Gt	*ʔab məχoni dəjɨʔu dɨsraħ?*			
MB@Gt	ʔab	məχoni	də=jɨ-ʔu	dɨ-sraħ

PS@Gt	PREP	NAME	VP	VP
EngGl@Gt	in	mohoni	DM_Q = COP-3SM	REL-do:IPV
FT@Gt	‘Is that made in Mokoni?’			

Ref@Gt Chercher 1-3-1Gt 05

PT@Gt	*dɨk’alə mət’əjɨχ’ dalnajən nəβrɨna jɨʔu*				
MB@Gt	dɨ-k’alə	mət’əjɨχ’	dal-na-jən	nəbr-na	jɨ-ʔu
PS@Gt	PP	N	VP	VP	VP
EngGl@Gt	ALL-oral	questionary	search-SJ:1PL-OJ:2SF\DM_H	AUX:PRV-1PL	COP-3SM
FT@Gt	‘We need to make an interview with you.’				

Ref@Gt Chercher 1-3-1Gt 06

PT@Gt	*ʔajzaχɨn dək’χɨn jəna*			
MB@Gt	ʔajza-χɨn	dək’i-χɨn	jə-na	
PS@Gt	VP	NP	VP	
EngGl@Gt	it is ok-2SF\DM_H	child:PL-POSS:2SF\DM_H	COP-1PL	
FT@Gt	‘Do not be afraid, we are your children.’			

Ref@Gt Chercher 1-3-1Gt 07

PT@Gt	*təmharo jɨʔom ʔɨmma lɨχonə s’ɨnʕat lagəwəru jɨʔu*						
MB@Gt	təmhar-o	jɨ-ʔ-om	ʔɨmma	lɨχonə	s’ɨnʕat	la-gəwər-u	jɨ-ʔu
PS@Gt	NP	VP	PART	INDEF.P	N	VP	VP
EngGl@Gt	student-PL	COP-ø-3PL	DM_FOC	3SM	study	PROG-do:IPV-3PL	COP-3SM
FT@Gt	‘They are studnets and are conducting a study.’						

Ref@Gt Chercher 1-3-1Gt 08

PT@Gt	*ʔɨnna kaʔu ʔɨzi ħadə ħadə ʔɨntɨn kɨtɬjɨχ’uχɨn dəljom nəβrom jɨʔu sɨləzi naʃamanə gəllə*					
MB@Gt	ʔɨnna	kaʔu	ʔɨz-i	ħadə	ħadə	ʔɨntɨn
PS@Gt	PART	ADV	DEM.P	NUMB.C	NUMB.C	INDEF.P
EngGl@Gt	DM_FLSTR	then\DM_CHR	PRX-3SM	one:M	one:M	3SM
	kɨ-t’ɨjɨχ’-u-χɨn		dəlj-om	nəbr-om	jɨ-ʔu	
	VP		VP	VP	VP	
	IPV-ask-SJ:3PL-OJ:2SF\DM_H		search-3PL	AUX:PRV-3PL	COP-3SM	
	sɨlə-ʔɨz-i		na-ʃamanə	gəllə		
	PP		PP	INDEF.P		
	about-PRX-3SM		about-weaver	3SM		
FT@Gt	‘So, they wanted ask you some questions about the weaver.’					

Ref@Gt Chercher 1-3-1Gt 09

PT@Gt	*kaʔu t'ɨχ'mu ditaj taj ham dit'ək'im*					
MB@Gt	kaʔu	t'ɨχ'm-u	di -taj	taj	ham	di-t'ək'im
PS@Gt	ADV	NP	PP	WH	SUB	VP
EngGl@Gt	then\DM_CHR	function-POSS:3SM	ALL-what	what	as	REL-use:IPV:3SM
FT@Gt	'Then its use; what for does it fucntion?''					

Ref@Gt . Chercher 1-3-1Gt 10 (151)

PT@Gt	*kaʔu kamintaj ham disraħ*			
MB@Gt	kaʔu	ka-mintaj	ham	di -sraħ
PS@Gt	ADV	PP	SUB	VP
EngGl@Gt	then\DM_CHR	ABL-what	as	REL-work
FT@Gt	'Then, what is the raw material that is used to make it.			

Ref@Gt Chercher 1-3-1Gt 11

PT@Gt	*ʔaβəj ham disraħ gəllə*			
MB@Gt	ʔabəj	ham	di-sraħ	gəllə
PS@Gt	WH	VP	VP	INDEF.P
EngGl@Gt	where	as	REL-work:IMP:3SM	3SM\DM_PLNPRC
FT@Gt	'Where does it made?'			

Ref@Gt Chercher 1-3-1Gt 12

PT@Gt	*kaʔu ʔizi k'ore gəllə minamin*				
MB@Gt	kaʔu	ʔiz-i	k'ore	gəllə	minamin
PS@Gt	ADV	DEM.P	N	INDEF.P	INDEF.P
EngGl@Gt	then\DM_CHR	PRX-3SM	kore	3SM\DM_LST	3SM\DM_LST
FT@Gt	'Then, about the Kore and others…'				

Ref@Gt Chercher 1-3-1Gt 13

PT@Gt	*niʔiʃtəj dinhəkin ħasabis tigələs'iχnalom bilə jiʔu*			
MB@Gt	niʔiʃtəj	di -ʔinhə-kin	ħasab = is	ti-gələs'-χna-ll-om
PS@Gt	ADJ	NP		VP
EngGl@Gt	little	REl-exist:IPV-2SF\DM_H	idea = DM_FOC	IPV-clear-SJ:2SF\DM_H-BEN-3PL
	bil-ə	ji -ʔu		
	VP	VP		
	say:1S	COP-3SM		
FT@Gt	'I wanted if you can express your idea to them.'			

Ref@HA Chercher 1-3-1HA 02

PT@HA	*waj binamanχadə kiχon βilə dəʔa*				
MB@HA	waj	bi -naman-χa = də	ki -χon	bil-ə	dəʔam

PS@HA	PART	VP	VP	VP	PART
EngGl@HA	DM_FLSTR:SRP	ABL-truth-2SM = DM_Q	IPV-become	say-1S	DM_FOC
FT@HA	‘I doubt if you are talking seriously?’				

Ref@Gt Chercher 1-3-1Gt 14

PT@Gt	*ʔɨwwə ʔabzi χ’arəs’s’a ʔɨnho ʔabzi ʔɨnhəkɨn*				
MB@Gt	ʔɨwwə	ʔab-ʔɨz-i	χ’arəs’s’a	ʔɨnh-o	ʔab-ʔɨz-i
PS@Gt	PART	PP	N	VP	PP
EngGl@Gt	DM_CNF	LOC-PRX-3SM	recording	exist:IPV-3SM	LOC-PRX-3SM
	ʔɨnh-ə-kɨn				
	VP				
	exist:IPV-SJ:3SM-OJ:2SF\DM_H				
FT@Gt	‘There is filming there you see it.’				

Ref@HA Chercher 1-3-1HA 03

PT@HA	*waj hamzi bɨχatɨχum χ’ars’ɨχum dəχonəj wut͡ʃ’i tɨgənjə dɨnhəχu*				
MB@HA	waj	ham-ʔɨz-i	ʔabɨl-χatɨχum	χ’ars’-χum	
PS@HA	PART	PP	VP	VP	
EngGl@HA	DM_FLSTR:SRP	like-PRX-3SM	do-2PLM	record:PRV-2PLM	
	də-jɨ-χonə-j	wut͡ʃ’i	tɨ -gənj-ə	dɨ-nhə-χu	
	VP	ADJ	VP	VP	
	DM_Q-NEG-become:PRV:3SM-NEG	abroad	PRV-find-1S	REL-exist:IPV-1S	
FT@HA	‘It was because you reocrded me that I was found abroad.’				

Ref@HA Chercher 1-3-1HA 04

PT@HA	*ʔaβ wəs’aʔi wəsdəmuni*		
MB@HA	ʔab	wəs’aʔi	wəsdə-mu-ni
PS@HA	PREP	ADJ	VP
EngGl@HA	in	abroad	take:PRV-SJ:3PL-OJ:1S
FT@HA	‘They took me abroad.’		

Ref@Gt Chercher 1-3-1Gt 15

PT@Gt	*laughing*
MB@Gt	laughing
PS@Gt	laughing
EngGl@Gt	laughing
FT@Gt	

Ref@HA Chercher 1-3-1HA 05

PT@HA	*χəzi wunəʔəj χullu dəjlo*			
MB@HA	χəzi	wunə-ʔəj	χull-u	dəj-ʔɨl-o
PS@HA	ADV	NP	ADJ	VP
EngGl@HA	now	mind-POSS:1S	all-3SM	NEG-exist:IPV-3SM
FT@HA	‘Now, I lost my mind.’			

Ref@Gt Chercher 1-3-1Gt 16

PT@Gt *ʔajzəχɨn t͡ʃɨgɨr jələj*

MB@Gt	ʔajz-əχɨn	t͡ʃɨgɨr	jə-ʔɨlə-j
PS@Gt	VP	N	VP
EngGl@Gt	it is ok-2SF\DM_H	problem	NEG-exist:IPV;3SM-NEG
FT@Gt	‘Do want worry, there is no problem,’		

Ref@D Chercher 1-3-1D 01

PT@D	*ʔaħɨna ʔajnɨwəsdɨj təmharo jəna*			
MB@D	ʔaħɨna	ʔaj-nɨ-wəsd-ɨj	təmhar-o	jə-na
PS@D	PERS.P	VP	NP	VP
EngGl@D	1PL	NEG-IPV:1PL-take-NEG	student-PL	COP-1PL
FT@D	‘We do not take; we are students.’			

Ref@HA Chercher 1-3-1HA 06

PT@HA	*ʔɨzi*
MB@HA	ʔɨz-i
PS@HA	DEM.P
EngGl@HA	PRX-3SM
FT@HA	‘This…’

Ref@Gt Chercher 1-3-1Gt 17

PT@Gt	*məd͡ʒəmərja sɨmχɨn do tɨnəgrana*			
MB@Gt	məd͡ʒəmərja	sɨm-χɨn	do	tɨ -nəgr-a-na
PS@Gt	ADV	NP	PART	VP
EngGl@Gt	firstly	name-POSS:2SF\DM_H	DM_Q	IPV-tell-SJ:2SF\DM_H-OJ:1PL
FT@Gt	‘First, would you tell us your name.’			

Ref@HA Chercher 1-3-1HA 07

PT@HA	*waj t’at’a ʔajtamɨs’ʔulləj*		
MB@HA	waj	t’at’a	ʔaj-ta-mɨs’ʔ-u-ll-əj
PS@HA	PART	N	VP
EngGl@HA	DM_HST	bad thing	NEG-IPV-come-SJ:2PLM-MAL-1S
FT@HA	‘You do not bring that bad thing to me.’		

Ref@D Chercher 1-3-1D 02

PT@D	*bək’k’a ʔɨʃi*	
MB@D	bək’k’a	ʔɨʃi
PS@D	PART	PART
EngGl@D	DM_EVL:CNL	DM_QUALAGR
FT@D	‘It is okay.’	

Ref@Gt **Chercher 1-3-1Gt 18**

PT@Gt	*t͡ʃɨgɨr jəβluj ʔɨʃʃi bək'k'a*			
MB@Gt	t͡ʃɨgɨr	jə-bl-u-j	ʔɨʃi	bək'k'a
PS@Gt	N	VP	PART	PART
EngGl@Gt	problem	NEG-exist:3SM:IPV-POSS:3SM-NEG	DM_QUALAGR	DM_CNL
FT@Gt	'Okay, it has no problem.'			

Ref@HA **Chercher 1-3-1HA 08**

PT@HA	*hunə ʔasmərom jɨʔə*		
MB@HA	hunə	ʔasmərom	jɨ-ʔə
PS@HA	NAME	NAME	VP
EngGl@HA	hune	asmerom	COP-1S
FT@HA	My name is Hune Asmerom.'		

Ref@HA **Chercher 1-3-1HA 09 (162)**

PT@HA	*ʕadəjlə məχoni jɨʔu*		
MB@HA	ʕad-əj = lə	məχoni	jɨ-ʔu
PS@HA	NP	NAME	VP
EngGl@HA	country-POSS:1S = DM_FOC	mekoni	COP-3SM
FT@HA	'And my home is Mokoni.'		

Ref@HA **Chercher 1-3-1HA 10**

PT@HA	*məχoni ʔɨkko jɨʔə*		
MB@HA	məχoni	ʔɨkko	jɨ-ʔə
PS@HA	NAME	PART	VP
EngGl@HA	mekoni	DM_FOC	COP-1S
FT@HA	'I am from Mokoni.'		

Ref@D **Chercher 1-3-1D 03**

PT@D	*ʔərə?*
MB@D	ʔərə
PS@D	PART
EngGl@D	DM_Q
FT@D	'Really?'

Ref@HA **Chercher 1-3-1HA 11**

PT@HA	*ʔɨʔ məχoni jɨʔu ʔadəj*			
MB@HA	ʔɨʔ	məχoni	jɨ-ʔu	ʔad-əj
PS@HA	PART	NAME	VP	NP
EngGl@HA	DM_CNF	mekoni	COP-3SM	country-POSS:1S

FT@HA ‘Yes, I am from Mokoni.’’

Ref@D Chercher 1-3-1D 04

PT@D *hɨ*

MB@D hɨ

PS@D PART

EngGl@D DM_STINF

FT@D ‘I am listening you, please go on speaking.’

Ref@HA Chercher 1-3-1HA 12

PT@HA *χəzi zi miʕt’an də tɨsərɨħ*

MB@HA	χəzi	ʔɨz-i	miʕt’an	də	tɨ-sərɨħ
PS@HA	ADV	DEM.P	N	PART	VP
EngGl@HA	now	PRX-3SM	xxx	DM_FOC	IPV:SJ:2SM-do

FT@HA ‘Now, you make Mi’etan.’

Ref@HA Chercher 1-3-1HA 13

PT@HA *miʕt’an sərħiχa ʕit’an tɨgəbʔəlu*

MB@HA	miʕt’an	sərħ-χa	ʕɨt’an	tɨ-gəbʔ-ə-ll-u
PS@HA	N	VP	N	VP
EngGl@HA	Mi’etan	do-CN-2SM	Etan	IPV-enter-SJ:2SM-BEN-3SM

FT@HA ‘You make Mietan and used that enter Etan.’

Ref@D Chercher 1-3-1D 05

PT@D *ʔɨh*

MB@D ʔɨh

PS@D PART

EngGl@D DM_CNFATN

FT@D ‘I am listening you, please go on speaking.’

Ref@HA Chercher 1-3-1HA 14

PT@HA *ʔə ħanti bəʕa... dəgɨm zɨ bahɨl dəχonəj ʔɨzu naʕɨtʼan dəχonəj*

MB@HA	ʔə	ħanti	bəʕa...	dəgɨm	ʔɨz-i	bahɨli
PS@HA	PART	NUMB.C	IRJ	PART	DEM.P	N
EngGl@HA	DM_PLNPRC	one:F	DM_CNVRPR	DM_FLSTR	PRX-3SM	culture
	də=χonə-j		ʔɨz-u	na-ʕɨtʼan		
	VP		DEM.P	PP		
	DM_Q=become:PRV:3SM-DM_FOC		PRX-3SM	POSS-Mi’etan		
	də-χonə-j					
	VP					

DM_FOC-become:3SM:PRV-DM_FOC

FT@HA ‘This Etan’s culture.’

Ref@HA Chercher 1-3-1HA 15

PT@HA	*dəgɨm ħɨsasso ʔaβ rɨʔɨsχa do tɨgəbɨr*					
MB@HA	dəgɨm	ħɨsasso	ʔab	rɨʔɨs-χa	do	tɨ-gəbɨr
PS@HA	PART	N	PREP	NP	PART	VP
EngGl@HA	DM_PLNPRC	butter	at	head-POSS:2SM	DM_FOC	IPV-do:2SM:CN

FT@HA ‘You add a butter on your head.’

Ref@HA Chercher 1-3-1HA 16

PT@HA	*t’ɨraħχa do tɨwəs’ɨʔ*		
MB@HA	t’ɨraħ-χa	do	tɨ-wəs’ɨʔ
PS@HA	NP	PART	VP
EngGl@HA	naked-2SM	DM_FOC	IPV-out:2SM:CN

FT@HA ‘You take of your clothes.’ (lit.: ‘Became nacked.’)

Ref@HA Chercher 1-3-1HA 17

PT@HA	*ʃamanə də tɨχɨdən*		
MB@HA	ʃamanə	də	tɨ-χɨdən
PS@HA	N	PART	VP
EngGl@HA	weaver	DM_FOC	IPV:SJ:2SM-cover

FT@HA ‘You wear Shemane.’

Ref@HA Chercher 1-3-1HA 18

PT@HA	*maʔɨsi bɨzβanu tɨgəbrəlu*		
MB@HA	maʔɨsi	bɨ-zban-u	tɨ-gəbr-ə-ll-u
PS@HA	N	PP	VP
EngGl@HA	leather	LOC-over-POSS:3SM	IPV-do:CN-SJ:2SM-BEN-3SM

FT@HA ‘You add leather on top of the Shemane.’

Ref@HA Chercher 1-3-1HA 19

PT@HA	*ʕɨt’an tɨgəbɨʔ*	
MB@HA	ʕɨt’an	tɨ-gəbɨʔ
PS@HA	N	VP
EngGl@HA	Etan	IPV:SJ:2SM-enter

FT@HA ‘You enter the Etan.’

Ref@HA Chercher 1-3-1HA 20

PT@HA *jɨtəkɨm jɨʔu ʔɨzuw*

MB@HA	ji-t'ək'im	ji-ʔu	ʔiz-uw
PS@HA	VP	VP	DEM.P
EngGl@HA	IPV:SJ:3SM -use	COP-3SM	PRX-3SM
FT@HA	'This has uses.'		

Ref@HA Chercher 1-3-1HA 21

PT@HA	*t'iχ'imu filət't'o dəgim*		
MB@HA	t'iχ'im-u	filət't'-o	dəgim
PS@HA	NP	VP	ADV
EngGl@HA	function:POSS:3SM	know:IMP:SJ:2SM-OJ:3SM	now onwards
FT@HA	'Now onwards, use its function.'		

Ref@HA Chercher 1-3-1HA 22

PT@HA	*girmaj lə fəlt'əlo jiʔu t'iχ'imu*				
MB@HA	girmaj	lə	fəlt'-ə-ʔil-o	ji-ʔu	t'iχ'im-u
PS@HA	NAME	PART	VP	VP	NP
EngGl@HA	girmay	DM_FOC	know:IPV-SJ:3SM-AUX:IPV-OJ:3SM	COP-3SM	function-POSS:3SM
FT@HA	'Girmay also know its function.				

Ref@HA Chercher 1-3-1HA 23

PT@HA	*ʔatajjo talʕililəχani diʔu*			
MB@HA	ʔata-jj-o	ti-a-lʕil-lə-χa-ni	di=ji-ʔu	
PS@HA	P.VOC	VP	VP	
EngGl@HA	2SM-Ø-DM_FOC	IPV-CAUS-pick-exist:IPV-SJ:2SM-OJ:1S	DM_Q=COP-3SM	
FT@HA	'Are you filming me?'			

Ref@HA Chercher 1-3-1HA 24

PT@HA	*s'inaħij dəma daħina kiχon waj*				
MB@HA	s'inaħ-j	də=mma	daħina	ki-χon	waj
PS@HA	VP	PART	ADV	VP	PART
EngGl@HA	stay:2SM-DM_FOC	DM_Q=DM_FOC	well	IPV-become:1S	DM_SRP
FT@HA	'Please wait until I get ready.'				

Ref@D Chercher 1-3-1D 06

PT@D	*ʔimmawa t͡ʃigir jəβluj ʔab gazet'a gələ ʔajwəsɬj ʔizi*				
MB@D	ʔimma=wa	t͡ʃigir	jə-bl-u-j	ʔab	gazet'a
PS@D	NP	N	VP	PREP	N
Eng Gl@D	mother\DM_H=DM_EVL	prroblem	NEG-exist:IPV-3SM-NEG	on	newspaper
	gələ	ʔaj-wəs'iʔ-j	ʔiz-i		
	INDEF.P	VP	DEM.P		

	3SM	NEG-out:IPV-NEG	PRX-3SM			

FT@D ‘Do not worry mather, this is not to be published in newspaper or else.’

Ref@HA Chercher 1-3-1HA 25

PT@HA	*naʕɨt’an jɨʔu*	
MB@HA	na-ʕɨt’an	jɨ-ʔu
PS@HA	PP	VP
EngGl@HA	POSS-	COP-3SM

FT@HA ‘It is about Etan.’

Ref@HA Chercher 1-3-1HA 26

PT@HA	*ʔɨti ʕɨt’an gɨn dɨmən... t’ə.. dɨmən hamdɨt’ək’ɨm*					
MB@HA	ʔɨt-i	ʕɨt’an	gɨn	dɨ-mən...	tə..	dɨ-mən
PS@HA	DEM.P	N	ADVS	PP	IRJ	PP
EngGl@HA	DST-3SM	xxx	but\DM_CHR	ALL-who	DM_CNVRPR	ALL-who
	ham-dɨ-t’ək’ɨm					
	PP					
	like-REL-use:3SM					

FT@HA ‘For whome does the Etan uses…’

Ref@HA Chercher 1-3-1HA 27

PT@HA	*ħaras tɨgəbʔəllu*	
MB@HA	ħaras	tɨ-gəbʔ-ə-ll-u
PS@HA	N	VP
EngGl@HA	childbed	IPV-enter-SJ:3SF-BEN-3SM

FT@HA ‘A woman who is childbed uses it.’

Ref@HA Chercher 1-3-1HA 28

PT@HA	*wəj ʕadəj məs’ɨχa rɨʔəjəni*			
MB@HA	wəj	ʕad-əj	məs’ɨʔ-χa	rɨʔəj-ə-ni
PS@HA	SEL	NP	VP	VP
EngGl@HA	or\DM_NEWTPC	house-POSS:1S	come:CN-2SM	look:IPV-SJ:2SM-OJ:1S

FT@HA ‘Or you come to my home and see how I use it.’

Ref@HA Chercher 1-3-1HA 29

PT@HA	*kələ mɨʕɨtʼanəj kələ ʃamanəʔəj kələ maʔɨsəj ʔɨnhəni*				
MB@HA	kələ	mɨʕɨt’an-əj	kələ	ʃamanə-ʔəj	kələ
PS@HA	ADV	NP	ADV	NP	
EngGl@HA	even\DM_FOC	Meiteni-POSS:1S	even\DM_FOC	weaver-POSS:1S	even\DM_FOC
	maʔɨs-əj	ʔɨnhə-ni			

	NP	VP
	leather-POSS:1S	exist:IPV-1S
FT@HA	‘I have all the Me’iteni, Shemane, and leather.’	

Ref@HA	**Chercher 1-3-1HA 30**	
PT@HA	*məχoni niʕa*	
MB@HA	məχoni	niʕ-a
PS@HA	NAME	VP
EngGl@HA	mekoni	come:2SM:IPV
FT@HA	‘Come to Mokoni.’	

Ref@D	**Chercher 1-3-1D 07**
PT@D	*məχoni?*
MB@D	məχoni
PS@D	NAME
EngGl@D	mekoni
FT@D	‘You mean Mokoni?’

Ref@HA	**Chercher 1-3-1HA 31**
PT@HA	*ʔɨwwə*
MB@HA	ʔɨwwə
PS@HA	PART
EngGl@HA	DM_CNF
FT@HA	‘Yes.’

Ref@D	**Chercher 1-3-1D 08**			
PT@D	*ʔabəj məssa jɨʔu məχoni*			
MB@D	ʔabəj	məssa	jɨ-ʔu	məχoni
PS@D	WH	PREP	VP	NAME
EngGl@D	where	around	COP-3SM	mekoni
FT@D	‘Which direction is located your home?’			

Ref@HA	**Chercher 1-3-1HA 32**				
PT@HA	*waaaj χ’orjələ ʔagt’ɨmə ʔɨnhəχu gɨtum χ’orjə ʔɨnho*				
MB@HA	waaaj	χ’orjə-lə	ʔa-gt’ɨm-ə	ʔɨnhə-χu	gɨtum
PS@HA	PART	NP	VP	VP	VP
EngGl@HA	DM_NEWTPC	kotye-DM_FOC	CAUS-close-1S	exist:IPV-1S	close:PRV
	χ’orjə	ʔɨnh-o			
	N	VP			
	Korje	exist:IPV-3SM			
FT@HA	‘I also have Korye.’				

Ref@HA	**Chercher 1-3-1HA 33**				
PT@HA	*ʃaħʃaħta dɨnhəwwo χulu ʔɨzatəmu ʔaβʔu dɨnhəwwu ʔɨnhəni jɨʔu ʕadəj*				
MB@HA	ʃaħʃaħta	dɨ-nhə-ww-o	χulu	ʔɨz-atəm-u	ʔab-ʔu
PS@HA	N	VP	ADJ	DEM.P	PP
EngGl@HA	xxx	REL-exist:IPV-Ø-POSS:3SM	all:M	PRX-3SM-SNG	LOC-DST

	dɨ-nhə-ww-u	ʔɨnhə-ni	jɨ-ʔu	ʕad-əj
	VP	VP	VP	NP
	REL-exist:IPV-ø-3PLM	exist-POSS:1S	COP-3SM	house-POSS:1S
FT@HA	‘I have everything that are here.’			

Ref@D Chercher 1-3-1D 09

PT@D	*ka mɨntaj jɨʔu dɨsraħ ʔɨzuw*				
MB@D	kab	mɨntaj	jɨ-ʔu	dɨ-sraħ	ʔɨz-uw
PS@D	PREP	WH	VP	VP	DEM.P
EngGl@D	from	what	COP-3SM	REL-do:3SM	PRX-3SM:SNG
FT@D	‘For what does this made?’				

Ref@HA Chercher 1-3-1HA 34

PT@HA	*ka... bəgɨʕ*	
MB@HA	ka...	bəgɨʕ
PS@HA	PREP	N
EngGl@HA	from	sheep
FT@HA	‘From sheep.’	

Ref@D Chercher 1-3-1D 10

PT@D	*ʔɨzuw kabəgɨʕ jɨʔu?*		
MB@D	ʔɨz-uw	ka-bəgɨʕ	jɨ-ʔu
PS@D	DEM.P	PP	VP
EngGl@D	PRX-3SM:SNG	ABL-sheep	COP-3SM
FT@D	‘Is this from a sheep?’		

Ref@HA Chercher 1-3-1HA 35

PT@HA	*ʔɨwwə bəgɨʕ jɨʔa*		
MB@HA	ʔɨwwə	bəgɨʕ	jɨ-ʔa
PS@HA	PART	N	VP
EngGl@HA	DM_CNF	sheep	COP-3SF
FT@HA	‘Yes; it is a sheep.’		

Ref@HA Chercher 1-3-1HA 36

PT@HA	*bəgɨʕ tɨlt͡ʃ’ə də*		
MB@HA	bəgɨʕ	tɨ-lt͡ʃ’ə	də
PS@HA	N	VP	PART
EngGl@HA	sheep	IPV-shave:3SF:CN	DM_FOC
FT@HA	‘A sheep is shaved’		

Ref@D **Chercher 1-3-1D 11**

PT@D *ʔɨwwə*

MB@D ʔɨwwə

PS@D PART

EngGl@D DM_QUALAGR

FT@D ‘Yes.’

Ref@HA **Chercher 1-3-1HA 37**

PT@HA *bəgɨʕ lɨt͡ʃʼɨj ʔablom*

MB@HA	bəgɨʕ	lɨt͡ʃʼɨj	ʔa-bl-om
PS@HA	N	VP	VP
EngGl@HA	sheep	shave:INT	CAUS-say-SJ:3PLM

FT@HA ‘After you shave a sheep…’

Ref@HA **Chercher 1-3-1HA 38**

PT@HA *ʔanəkʷa gəʃnət χəjdə jɨʔə dɨrʔəχuwwom*

MB@HA	ʔanə=kʷa	gəʃnət	χəjd-ə	jɨ-ʔə	dɨ-rʔəj-χu-ww-om
PS@HA	PERS.P	N	VP	VP	VP
EngGl@HA	1S=DM_FOC	guest	do:PRV-1S	COP-1S	REL-look:PRV-SJ:1S-Ø-OJ:3PL

FT@HA ‘I saw it one day that I want to ask my relative.’

Ref@D **Chercher 1-3-1D 12**

PT@D *ʔabəj ʔadi jɨʔu*

MB@D	ʔabəj	ʔadi	jɨ-ʔu
PS@D	WH	N	VP
EngGl@D	where	country	COP-3SM

FT@D ‘Where is it?’

Ref@HA **Chercher 1-3-1HA 39**

PT@HA *ʔɨstajɨʃ tɨbəhal…*

MB@HA	ʔɨstajɨʃ	tɨ-bəhal
PS@HA	N	VP
EngGl@HA	estayish	REL-call(DM_PLNPRC)

FT@HA ‘It is called Estayish?’

Ref@HA **Chercher 1-3-1HA 40**

PT@HA *wə… wəldija ħalfɨχa*

MB@HA	wə…	wəldija	ħalfɨ-χa
PS@HA	IRJ	NAME	VP
EngGl@HA	DM_HST	weldya	pass-2SM

FT@HA ‘It is located at some distance away from Weldiya.’

Ref@D Chercher 1-3-1D 13

PT@D *ʔaha*

MB@D ʔaha

PS@D PART

EngGl@D DM_STINF

FT@D ‘I understand that.’

Ref@HA Chercher 1-3-1HA 41

PT@HA *wəldija ħalfɨχa*

MB@HA	wəldija	ħalf-ɨχa
PS@HA	NAME	VP
EngGl@HA	weldya	pass-2SM

FT@HA ‘Next to Weldiya.’

Ref@HA Chercher 1-3-1HA 42

PT@HA *bəgiʕ lɨt͡ʃɨj tɨbɨl*

MB@HA	bəgiʕ	lɨt͡ʃɨj	tɨ-bɨl
PS@HA	N	VP	VP
EngGl@HA	sheep	shave:INT	IPV:SJ:3SF-say

FT@HA ‘You shave a sheep.’

Ref@HA Chercher 1-3-1HA 43

PT@HA *ʔɨti lɨtʃʃaj mərəβa ziʕɨziʕ ʔablom*

MB@HA	ʔɨt-i	lɨt͡ʃ’t͡ʃ’aj	mərəba	ziʕɨziʕ	ʔa-bl-om
PS@HA	DEM.P	N	N	VP	VP
EngGl@HA	DST-3SM	shaved one	veranda	sprinkle:INT	CAUS-say-3PL

FT@HA ‘They clean and sringle a water their yard…’

Ref@HA Chercher 1-3-1HA 44

PT@HA *bɨʃamatʼo ʃətʼ ʃətʼʃətʼ kablɨwwo*

MB@HA	bɨ-ʃamatʼo	ʃətʼ	ʃətʼ	ʃətʼ	k-a-bl-u-ww-o
PS@HA	PP	V	V	V	VP
EngGl@HA	INST-stick	hit	hit	hit	IPV-CAUS-say-SJ:3PL-Ø-OJ:3SM

FT@HA ‘The hit it by a stick.’

Ref@HA Chercher 1-3-1HA 45

PT@HA *ham tɨtʼkɨngəf*

MB@HA	ham	tʼutʼ	kɨ-ngəf
PS@HA	PREP	N	VP

EngGl@HA	like	cotton	IPV:SJ:3SM-shake
FT@HA	‘It is shaked like a cotton.’		

Ref@D Chercher 1-3-1D 14

PT@D	*bɨtɨn bɨtɨn kɨbɨl*		
MB@D	bɨtɨn	bɨtɨn	kɨ-bɨl
PS@D	V	V	VP
EngGl@D	strew	strew	IPV:SJ:3SM -say
FT@D	‘It will be strewed.’		

Ref@HA Chercher 1-3-1HA 46

PT@HA	*bɨtɨn kɨbɨl*	
MB@HA	bɨtɨn	kɨ-bɨl
PS@HA	VP	VP
EngGl@HA	strew	IPV:SJ:3SM-say
FT@HA	‘It will be screwed.’	

Ref@HA Chercher 1-3-1HA 47

PT@HA	*gʷalat ʃɨmdɨd ʃɨmdɨd ʔablən kɨfətləʔo*				
MB@HA	gʷal-at	ʃɨmdɨd	ʃɨmdɨd	ʔa-bl-ən	kɨ-fətl-ə-ʔ-o
PS@HA	NP	V	V	VP	VP
EngGl@HA	girl-PL	pat:INT	pat:INT	CAUS-say-3PLF	IPV-splice-SJ:3PLF-Ø-OJ:3SM
FT@HA	‘Girls solice it in pat way.’				

Ref@D Chercher 1-3-1D 15

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I am listening you, please go on speaking.’

Ref@HA Chercher 1-3-1HA 48

PT@HA	*fətlən fətlən dəgɨm kɨsraħ*			
MB@HA	fətl-ən	fətlən	dəgɨm	kɨ-sraħ
PS@HA	VP	VP	PART	VP
EngGl@HA	splice:3PLF:CN	splice:3PLF:CN	DM_FOC	IPV-do:IPV:2SM
FT@HA	‘After they splice it, it is made.’			

Ref@D Chercher 1-3-1D 16

PT@D	*ʔɨh*

MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I am listening you, please go on speaking.’

Ref@HA Chercher 1-3-1HA 49

PT@HA	*ham ʕaləβa*	
MB@HA	ham	ʕaləba
PS@HA	PREP	N
EngGl@HA	like	cloth
FT@HA	‘Like a close.’	

Ref@HA Chercher 1-3-1HA 50

PT@HA	*hamʔu ʔabχa jɨʔu*		
MB@HA	ham-ʔu	ʔa-bl-χa	jɨ-ʔu
PS@HA	PP	VP	VP
EngGl@HA	like-DST:3SM	CAUS-say-2SM	COP-3CM
FT@HA	‘It is like that.’		

Ref@D Chercher 1-3-1D 17

PT@D	*ʔɨtawχə?*
MB@D	ʔɨt-aw = χə
PS@D	DEM.P
EngGl@D	DST-3SM:SNG = DM_Q
FT@D	‘What about that one?’

Ref@D Chercher 1-3-1D 18

PT@D	*mamawa*
MB@D	mama = wa
PS@D	NP
EngGl@D	mother\DM_H = DM_EVL {DM_ATN}
FT@D	‘Mother’

Ref@HA Chercher 1-3-1HA 51

PT@HA	*ʕɨt’an kɨgbaʔ*	
MB@HA	ʕɨt’an	kɨ-gbaʔ
PS@HA	N	VP
EngGl@HA	ETAN	IPV-enter:3SM
FT@HA	‘It is used to enter Etan.’	

Ref@D Chercher 1-3-1D 19

PT@D	*ʔɨtaw?*
MB@D	ʔɨt-aw
PS@D	DEM.P
EngGl@D	DST-3SF:SNG
FT@D	‘That one?’

Ref@HA Chercher 1-3-1HA 52

PT@HA	*ʔɨzaw?*
MB@HA	ʔɨz-aw
PS@HA	DEM.P
EngGl@HA	PRX-3SF:SNG
FT@HA	‘Do you mean this one?’

Ref@D **Chercher 1-3-1D 20**

PT@D *ʔɨwwə*

MB@D ʔɨwwə

PS@D PART

EngGl@D DM_CNF

FT@D ‘Yes.’

Ref@HA **Chercher 1-3-1HA 53**

PT@HA *ʔɨzaw ʔɨzaw hamza ʔablə ʕɨnkʼʷi gəbrə*

MB@HA	ʔɨz-aw	ʔɨz-aw	ham-z-a	ʔa-bl-ə
PS@HA	DEM.P	DEM.P	PP	VP
EngGl@HA	PRX-3SF:SNG	PRX-3SF:SNG	like-DST-3SF	CAUS-say-1S
	ʕɨnkʼʷi	gəbr-ə		
	N	VP		
	topaz	do:CN-1S		

FT@HA ‘Doing like this, I add unto that a topaz.’

Ref@HA **Chercher 1-3-1HA 54**

PT@HA *ʕadəj ʔɨnhotɨj katməsʼɨʔ ʔadəj karʔɨjəka nəβrə*

MB@HA	ʕad-əj	ʔɨnh-o-tɨj	ka-tɨ-məsʼɨʔ	ʔad-əj
PS@HA	NP	VP	VP	NP
EngGl@HA	house-POSS:1S	exist:IPV:CN-DM_FOC	if-IPV-come:2SM	house-POSS:1S
	ka-rʔɨj-ə-ka	nəbr-ə		
	VP	VP		
	IPV-look:CN-SJ:1S-OJ:2SM	AUX:PRV-1S		

FT@HA ‘Had you came to myy house, I would shaw you; I have it in my house.’

Ref@D **Chercher 1-3-1D 21**

PT@D *ʔɨh*

MB@D ʔɨh

PS@D PART

EngGl@D DM_STINF

FT@D ‘I understand that.’

Ref@HA **Chercher 1-3-1HA 55**

PT@HA *bəʕal ʕunkʷi sɨndud lə ʔɨnhoti*

MB@HA	bəʕal	ʕunkʷi	sɨndud	lə	ʔɨnh-o-ti
PS@HA	N	N	N	PART	VP
EngGl@HA	owner	topaz	xxx	DM_FOC	exist:IPV-3SM-DM_FOC

FT@HA ‘There is also made up of topaz and other jewelries.’

Ref@D	**Chercher 1-3-1D 22**
PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘Yes, I know that.’

Ref@HA	**Chercher 1-3-1HA 56**	
PT@HA	*χuluχulɨj tɨmat͡ʃat͡ʃɨwwu*	
MB@HA	χuluχul-ɨj	tɨ-mat͡ʃat͡ʃi-ww-u
PS@HA	INDEF.P	VP
EngGl@HA	everything\3SM-DM_FOC	PRV-arrange-ø-sj:3sm
FT@HA	All its all prepared.’	

Ref@HA	**Chercher 1-3-1HA 57**			
PT@HA	*ʕunkʾʷi tɨgəβruwwo χɨltə mɨʔɨtij ħamsaj jɨʔə dɨʃətʾa*			
MB@HA	ʕunkʾʷi	tɨ-gəbr-u-ww-o	χɨltə	mɨʔɨti-j
PS@HA	N	VP	NUMB.C	NP
EngGl@HA	topaz	PRV-do:CN-SJ:3SM-Ø-OJ:3SM	two	hundred-and\DM_CHR
	ħamsa-j	jɨ-ʔə	dɨ-ʃətʾa	
	NUMB.C	VP	VP	
	fifty-and\DM_CHR	COP-1S	REL-sell:1S-3SF	
FT@HA	‘It has also topaz, and I sell it for two handred and fifty birr.’			

Ref@D	**Chercher 1-3-1D 23**
PT@D	*ʔɨzaw?*
MB@D	ʔɨz-aw
PS@D	DEM.P
EngGl@D	PRX-3SF:SNG
FT@D	‘Do you mean this one?’

Ref@HA	**Chercher 1-3-1HA 58**
PT@HA	*ʔɨwwə*
MB@HA	ʔɨwwə
PS@HA	PART
EngGl@HA	DM_CNF
FT@HA	‘Yes.’

Ref@D	**Chercher 1-3-1D 24**
PT@D	*ʔaha*
MB@D	ʔaha
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand that.’

Ref@HA **Chercher 1-3-1HA 59**

PT@HA *ʕɨnkʼʷi gəβr-ə*

MB@HA ʕɨnkʼʷi gəbr-ə

PS@HA N VP

EngGl@HA topaz do:CN-1S

FT@HA ‘I add to it topaz.’

Ref@D **Chercher 1-3-1D 25**

PT@D *ʔɨta sɨndud baʕɨlən jɨʔən dɨʃəfjaʔa*

MB@D ʔɨt-a sɨndud baʕɨl-ən jɨ-ʔən dɨ-ʃəfj-a-ʔ-a

PS@D DEM.P N PERS.P VP VP

EngGl@D DST-3SF xxx self:2SF\DM_H COP-2SF\DM_H REL-tailor-SJ:2SF\DM_H-Ø-OJ:3SF

FT@D ‘Do you make the topaz by yourself?’’

Ref@HA **Chercher 1-3-1HA 60**

PT@HA *ʔaj baʕɨləj ʔajʃəfjɨj*

MB@HA ʔaj baʕɨl-əj ʔaj-ʃəfj-ɨj

PS@HA PART PERS.P VP

EngGl@HA DM_QUALDIS self-1S NEG-tailor:1S-NEG

FT@HA ‘I do not make it.’

Ref@HA **Chercher 1-3-1HA 61**

PT@HA *ʕajnəj lafəraħχu ʔab səb jɨʔə daʃfɨjo*

MB@HA ʕajn-əj la-fəraħ-χu ʔab səb jɨ-ʔə dɨ-ʔa-ʃfɨj-o

PS@HA NP VP PREP N VP VP

EngGl@HA eye-POSS:1S IPV-afraid-SJ:1S on person COP-1S REL-tailor:SJ:1S-OJ:3SM

FT@HA ‘I care my eyes; there are others that they do that.’

Ref@D **Chercher 1-3-1D 26**

PT@D *ʔɨh*

MB@D ʔɨh

PS@D PART

EngGl@D DM_Q

FT@D ‘I am listening you, please go speaking.’

Ref@HA **Chercher 1-3-1HA 62**

PT@HA *gɨn tɨsərħu ʔadis ʔaβəβa kɨχəd gɨn χulu χuluj tɨmətʃatʃɨju ʕadəj ʔɨnhəti*

MB@HA gɨn tɨ-sərħ-u ʔadis ʔabəba kɨ-χəd gɨn χul-u

PS@HA ADVS VP ADJ N VP ADVS ADJ

EngGl@HA but\DM_CHR PRV-do-3SM new flower IPV-go:3SM but\DM_CHR all-3SM

	χul-u-j	tɨ-mət͡ʃat͡ʃ-ju	ʕaddi-əj	ʔɨnh-o-ti
	ADJ	VP	NP	VP
	all-3SM-DM-FOC	PRV-arrange-3SM	house-POSS:1S	exist-3SM-DM_FOC

FT@HA ‘To send it to Addis Ababa, there is a completed one in my home.’

Ref@HA Chercher 1-3-1HA 63

PT@HA	*ʔadis ʔaβəβa kɨwəsdo jɨʔə wulu*				
MB@HA	ʔadis	ʔabəba	kɨ-wəsd-o	jɨ-ʔə	wul-u
PS@HA	ADJ	N	VP	VP	VP
EngGl@HA	new	flower	IPV-take:SJ:3SM:CN-OJ:3SM	COP-1S	say:PRV-3SM

FT@HA ‘He said he take it to Addis Ababa.’

Ref@D Chercher 1-3-1D 27

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘I undersantand.’

Ref@HA Chercher 1-3-1HA 64

PT@HA	*tɨfəlt’o tɨχon jəχa*		
MB@HA	tɨ-fəlt’-o	tɨ-χon	jəχ-a
PS@HA	VP	VP	VP
EngGl@HA	IPV:SJ:2SM-know-OJ:3SM	IPV:SJ:2SM-become	COP-2SM

FT@HA ‘You may know him.’

Ref@HA Chercher 1-3-1HA 65

PT@HA	*ʔabəj χojnu ʕadɨχa ʔɨsχa mat͡ʃəw də*					
MB@HA	ʔabəj	χojn-u	ʕadddi-χa	ʔɨsχa	mat͡ʃ’əw	də
PS@HA	WH	VP	NP	PERS.P	NAME	PART
EngGl@HA	where	become:PRV-3SM	house-POSS:2SM	2SM	maichew	DM_Q

FT@HA ‘Where is your country? Are you from Maichew?’

Ref@D Chercher 1-3-1D 28

PT@D	*ʔanə mat͡ʃ’əw*	
MB@D	ʔanə	mat͡ʃ’əw
PS@D	PERS.P	NAME
EngGl@D	1S	maichew

FT@D I am from Maichew.’

Ref@HA Chercher 1-3-1HA 66

PT@HA	*matʃ͡ʾəw ʔindiħir χojniχa ʔa... wədi ʔabrəha gizaʕ dəmma ʔajtifəltʾoj*					
MB@HA	matʃ͡ʾəw	ʔindiħir	χojn-χa	ʔa...	wəddi	ʔabrəha
PS@HA	NAME	SUB	VP	IRJ	N	NAME
EngGl@HA	maichew	if	become-2SM	DM_CNVRPR	son	Abreha
	gizaʕ	də-mma	ʔaj-ti-fəltʾ-o-j			
	INDEF.P	PART	VP			
	3SM	DM_Q-DM_FOC	NEG-IPV-know:SJ:2SM-OJ:3SM-NEG			
FT@HA	‘If you are from Maichew, do not you know son of Abreha?’					

Ref@HA Chercher 1-3-1HA 67

PT@HA	*ʔizi babajə damrit̪ilo*		
MB@HA	ʔiz-i	babajə	da-mrit-ʔil-o
PS@HA	DEM.P	N	VP
EngGl@HA	PRX-3SM	papaya	REL:SJ:3SM-produce:IPV-exist:IPV-SJ:3SM
FT@HA	‘The one that produces papaya.’		

Ref@D Chercher 1-3-1D 29

PT@D	*ʔindiʕilu ʔajfələtʾiχuwwəj*	
MB@D	ʔindiʕij-lu	ʔaj-fələtʾi-χu-ww-o-j
PS@D	PART	VP
EngGl@D	I do not know-3SM	NEG-know:PRV-SJ:1SM-Ø-OJ:3SM-NEG
FT@D	‘I did not know him.’	

Ref@HA Chercher 1-3-1HA 68

PT@HA	*waj χilama ʔajmatʃ͡ʾəwijwa*		
MB@HA	waj	χil-a = mma	ʔaj-matʃ͡əw-ij = wa
PS@HA	PART	VP	NP
EngGl@HA	DM_FLSTR	away-2SM = DM_FOC	NEG-maichew-NEG = DM_FOC
FT@HA	‘You are not from Maichew; you are kidding at me.’		

Ref@D Chercher 1-3-1D 30

PT@D	*ʔizən χə*	
MB@D	ʔiz-ən	χə
PS@D	DEM.P	PART
EngGl@D	PRX-3PLF	DM_Q
FT@D	‘What about these ones?’	

Ref@HA Chercher 1-3-1HA 69

PT@HA	*ʔizaw ʔimma*	
MB@HA	ʔiz-aw	ʔimma

PS@HA	DEM.P	PART
EngGl@HA	PRX-3SF:SNG	DM_FOC
FT@HA	‘This one is…’	

Ref@HA Chercher 1-3-1HA 70

PT@HA	*ʔabza də tɨχurχəm*		
MB@HA	ʔab-ʔɨz-a	də	tɨ-χurχəm
PS@HA	PP	PART	VP
EngGl@HA	LOC-PRX-3SF	DM_FOC	IPV-cut:3SF
FT@HA	‘You cut it here.’		

Ref@HA Chercher 1-3-1HA 71

PT@HA	*ʔabzaw χorχumχa məχdən tɨgətɨ̀m*			
MB@HA	ʔab-ʔɨz-aw	χorχum-χa	məχdən	tɨ-gət’ɨm
PS@HA	PP	VP	N	VP
EngGl@HA	LOC-PRX-3SF:SNG	cut-SJ:2SM	hood	IPV:SJ:3SF-close
FT@HA	You cut it here and make a close for it.’			

Ref@HA Chercher 1-3-1HA 72

PT@HA	*ʕɨnk’ʷi ʔabza tɨgbəra*		
MB@HA	ʕɨnk’ʷi	ʔab-ʔɨz-a	tɨ-gbər-a
PS@HA	N	PP	VP
EngGl@HA	topaz	LOC-PRX-3SF	PASS:SJ:2SM-do:IPV-OJ:3SF
FT@HA	‘Topaz will be added on here.’		

Ref@HA Chercher 1-3-1HA 73

PT@HA	*ʃaħʃaħ tɨβɨl*	
MB@HA	ʃaħʃaħ	tɨ-βɨl
PS@HA	xxx	VP
EngGl@HA	xxx	IPV-say:3SF
FT@HA	‘It says shiwa shiwa.’	

Ref@HA Chercher 1-3-1HA 74

PT@HA	*ʔɨzuw ʕɨβa gɨβɨr ʔabχa dɨχ̀adadəm*				
MB@HA	ʔɨz-uw	ʕɨba	gɨbɨr	ʔa-bl-χa	dɨ-χ’adadəm
PS@HA	DEM.P	N	V	VP	PP
EngGl@HA	PRX-3SM:SNG	dung	do	CAUS-say-2SM	LOC-first
FT@HA	‘Rather, you add this first.				

Ref@HA Chercher 1-3-1HA 75

PT@HA	*kɨfɨgfəg fɨrəʔu kɨwəsɨ̀ʔ*			
MB@HA	kɨ-fɨgfəg	fɨrə-ʔu	kɨ-wəsʼɨʔ	
PS@HA	VP	NP	VP	
EngGl@HA	IPV-scratch:3SM	fruit-POSS:3SM	IPV-out:3SM	
FT@HA	‘It is scratched and let its fruit out.’			

Ref@D	**Chercher 1-3-1D 31**
PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNFATN
FT@D	‘I am listening you, please go on speaking.’

Ref@HA	**Chercher 1-3-1HA 76**		
PT@HA	*məgdən məχdən kɨgətʼɨm*		
MB@HA	məgdən	məχdən	kɨ-gətʼɨm
PS@HA	N	N	VP
EngGl@HA	hood	hood	IPV-close:3SM
FT@HA	Hood will be closed.’		

Ref@HA	**Chercher 1-3-1HA 77**	
PT@HA	*məχdən gətʼɨmχa*	
MB@HA	məχdən	gətʼɨm-χa
PS@HA	N	VP
EngGl@HA	hood	close:CN-2SM
FT@HA	‘Once you prepare the hood…’	

Ref@HA	**Chercher 1-3-1HA 78**			
PT@HA	*ʔa ʕɨnkʼʷi gəβrɨχa tɨʃɨħʃaħ*			
MB@HA	ʔa…	ʕɨnkʼʷi	gəbr-χa	tɨ-ʃɨħʃaħ
PS@HA	PART	N	VP	VP
EngGl@HA	DM_PLNPRC	topaz	do-2SM	IPV-XXX
FT@HA	‘You add topaz to it and will be completed.’			

ELAN I-I: Chercher 1-4-1

Ref@Gt	**Chercher 1-4-1Gt 1 (131)**						
PT@Gt	*kaβ ʔadis ʔaβəβa junivərsiti məsɨm nəβrom ʔɨmma*						
MB@Gt	kab	ʔadis	ʔabəba	junivərsɨti	məs'ɨʔ-om	nəbr-om	ʔɨmma
PS@Gt	PREP	ADJ	N	N	VP	VP	PART
EngGl@Gt	from	new	flower	university	come:PRV-3PLM	AUX:PRV-3PLM	DM_FOC
FT@Gt	They came from Addis Ababa (lit.: new flower) university						

Ref@Gt	**Chercher 1-4-1Gt 2**				
PT@Gt	*ħadə ħadə sɨlə rajja bahɨli*				
MB@Gt	ħadə	ħadə	sɨlə	rajja	bahɨli
PS@Gt	NUMB.C	NUMB.C	PREP	NAME	N
EngGl@Gt	one:M	one:M	about	rayya	culture
FT@Gt	'Some issues about Rayya culture…'				

Ref@Gt	**Chercher 1-4-1Gt 3**						
PT@Gt	*dələwo ʔɨzi sasɨla lɨmnɨtaj lɨmnɨtaj ham lɨt'ək'ɨm*						
MB@Gt	dələwo	ʔɨz-i	sasɨla	lɨ-mnɨtaj	lɨ-mnɨtaj	ham	lɨ-t'ək'ɨm
PS@Gt	N	DEM.P	N	PP	PP	SUB	PP
EngGl@Gt	xxx	PRX-3SM	xxx	ALL-what	ALL-what	as	ALL-use:3SM
FT@Gt	'How to make xxx, xxx and what they are used for…'						

Ref@Lm	**Chercher 1-4-1Lm 001**
PT@Lm	*ʔɨ*

MB@Lm	ʔiɨ
PS@Lm	PART
EngGl@Lm	DM_CNF
FT@Lm	‘I am listening you, please go on speaking.’

Ref@Gt Chercher 1-4-1Gt 4

PT@Gt	*ʔizi sasɨla ʔibba t’iχ’mu nazi t’iχ’imi gələ mɨnamɨn dəlɨna*				
MB@Gt	ʔiz-i	sasɨla	ʔɨbba	t’ɨχ’m-u	na-ʔiz-i
PS@Gt	DEM.P	N	PART	NP	PP
EngGl@Gt	PRX-3SM	xxx	DM_FOC	function:POSS:3SM	POSS-PRX-3SM
	t’ɨχ’ɨmi	gələ	mɨnamɨn	dəlɨj-na	
	N	INDEF.P	INDEF.P	VP	
	function	3SM	3SM	seek:IPV-1PL	
FT@Gt	‘We need to know the functions of this.’				

Ref@Gt Chercher 1-4-1Gt 5 (127)

PT@Gt	*ħadə ħadə məglə.. məbrəhi tɨhwoʔom nəβrɨχɨn*				
MB@Gt	ħadə	ħadə	məgləs..	məbrəhi	tɨ-hw-o-ʔ-om
PS@Gt	NUMB.C	NUMB.C	IRJ	N	VP
EngGl@Gt	one:M	one:M	DM_CNVRPR	explanation	IPV-give-SJ:2SF\DM_H-Ø-OJ:3PL
	nəbr-χɨn				
	VP				
	AUX:PRV-SJ:2SF\DM_H				
FT@Gt	‘We want you give them some explanations.’				

Ref@Lm Chercher 1-4-1Lm 002

PT@Lm	*ʔɨmmaχə*
MB@Lm	ʔɨmma=χə
PS@Lm	PART
EngGl@Lm	DM_FOC=DM_Q
FT@Lm	‘So what?’

Ref@Gt Chercher 1-4-1Gt 6 (126)

PT@Gt	*ʔɨmma fɨχ’adəɲŋa ʔɨndɨħɨn χojnɨχnɨs hamzi χ’alə mətʲəjɨχ’kɨgəbru daljom dəʔaχonəj*					
MB@Gt	ʔɨmma	fɨχ’adəɲŋa	ʔɨndɨħɨn	χojn-ɨχn=ɨs		ham-ʔiz-i
PS@Gt	PART	ADJ	SUB	VP		PP
EngGl@Gt	DM_FOC	voluntary	if	become:IPV-2SF\DM_H=DM_FOC		like-PRX-3SM
	χ’alə	mət’əjɨχ’	kɨ-gəbr-u	dalj-om	dəʔa-χonə-j	
	ADJ	N	VP	VP	VP	
	oral	questionary	IPV-do:CN-3PLM	seek-3PLM	DM_CNGTPC-become:PRV-DM_FOC	

FT@Gt ‘If you do not mind, they want to interview you.’

Ref@D Chercher 1-4-1D 001

PT@D	*ʔaj tɨmharo ʔinna*		
MB@D	ʔaj	tɨmhar-o	ʔi-nna
PS@D	PART	NP	VP
EngGl@D	DM_TKTRN	student-PL	COP-1PL

FT@D ‘We are students’

Ref@Lm Chercher 1-4-1Lm 003

PT@Lm	*takβɨlom jɨʔu tɨβləχani?*		
MB@Lm	ta-kɨ-bɨl-om	jɨ-ʔu	tɨ-bl-ə-χa-ni
PS@Lm	VP	VP	VP
EngGl@Lm	what-IPV-say:1S-3PLM	COP-3SM	IPV-say:IPV-exist:IPV-SJ:2SM-OJ:1S

FT@Lm ‘What are you saying me I should tell them?’

Ref@Gt Chercher 1-4-1Gt 7

PT@Gt	*t͡ʃɨgɨr jəβɨluj ʔaj baʕɨlu kɨtʼijχʼəkɨn jɨʔu ʔisu*				
MB@Gt	t͡ʃɨgɨr	jə-bɨl-u-j	ʔaj	baʕɨl-u	kɨ-tʼijχʼ-ə-kɨn
PS@Gt	N	VP	PART	PERS.P	VP
EngGl@Gt	problem	NEG-exist:IPV-3SM-NEG	DM_NEG	self-3SM	IPV-ask-3SM-1SF\DM_H
	jɨ-ʔu	ʔɨsu			
	VP	PERS.P			
	COP-3SM	3SM			

FT@Gt ‘No problem, he will ask you.’

Ref@D Chercher 1-4-1D 002

PT@D	*nɨtʃɨχʾəkɨn jənamma*	
MB@D	nɨ-tʼjɨχʼ-ə-kɨn	jə-na=mma
PS@D	VP	VP
EngGl@D	IPV-ask-SJ:1PL-OJ:2SF\DM_H	COP-1PL=DM_FOC

FT@D ‘We will ask you.’

Ref@Lm Chercher 1-4-1Lm 004

PT@Lm	*ʔɨ ʔɨh*	
MB@Lm	ʔɨ	ʔɨh
PS@Lm	PART	PART
EngGl@Lm	DM_STINF	DM_DM_CNF

FT@Lm ‘I am listening you; please go on speaking.’

Ref@D	**Chercher 1-4-1D 003**		
PT@D	*ʔaħɨna təmharo jəna*		
MB@D	ʔaħɨna	təmhar-o	jə-na
PS@D	PERS.P	NP	VP
EngGl@D	1PL	student-PL	COP-1PL
FT@D	‘We are students.’		

Ref@Lm	**Chercher 1-4-1Lm 005**
PT@Lm	*ʔɨh*
MB@Lm	ʔɨh
PS@Lm	PART
EngGl@Lm	DM_CNF
FT@Lm	‘I am listening you; please go on.’

Ref@Lm	**Chercher 1-4-1Lm 006**	
PT@Lm	*ʔɨ ʔɨʃi*	
MB@Lm	ʔɨ	ʔɨʃi
PS@Lm	PART	PART
EngGl@Lm	DM_STINF	DM_QUALAGR
FT@Lm	‘I understand; okay.’	

Ref@D	**Chercher 1-4-1D 004**		
PT@D	*nabalt͡ʃa bətəsəb jɨna*		
MB@D	na...-balt͡ʃa	bətəsəb	jɨ-na
PS@D	NP	N	VP
EngGl@D	POSS-balcha	relative	COP-1PL
FT@D	‘We are Balcha's relatives.’		

Ref@Lm	**Chercher 1-4-1Lm 007**
PT@Lm	*ʔɨʃi*
MB@Lm	ʔɨʃi
PS@Lm	PART
EngGl@Lm	DM_QUALAGR
FT@Lm	‘Okay.’

Ref@D	**Chercher 1-4-1D 005**		
PT@D	*kamat͡ʃ’əw jəna məs’na*		
MB@D	ka-mat͡ʃəw	jə-na	məs’ɨʔ-na
PS@D	NP	VP	VP
EngGl@D	ABL-maichew	COP-1PL	come:PRV-1PL
FT@D	‘We came from Maichew.’		

Ref@D	**Chercher 1-4-1D 006**				
PT@D	*ʔadɨs ʔaβəβa junivərsiti jɨna nɨməhar*				
MB@D	ʔadɨs	ʔabəba	junivərsiti	jɨ-na	nɨ-məhar
PS@D	ADJ	N	N	VP	VP
EngGl@D	new	flower	university	COP-1PL	IPV:SJ:1PL-learn

FT@D ‘We are students at Addis Ababa University.’

Ref@Lm Chercher 1-4-1Lm 008

PT@Lm	*ʔɨʃi*
MB@Lm	ʔɨʃi
PS@Lm	PART
EngGl@Lm	DM_QUALAGR

FT@Lm ‘Okay.’

Ref@D Chercher 1-4-1D 007

PT@D	*mətʃəm dəkɨ təmharo χɨhluw jɨhluwχɨn jɨχonu jɨʔom ʔɨwwə?*					
MB@D	mətʃəm	dək’i	təmhar-o	χɨ-hluw..	jɨ-hluw-χɨn	jɨ-χon-u
PS@D	PART	N	N	VP	VP	VP
EngGl@D	DM_XXX	son:PL	student-PL	IPV-exist	IPV-exist-1SF\DM_H	IPV-become-3PL
	jɨ-ʔom	ʔɨwwə				
	VP					
	COP-3PL	DM_CNF				

FT@D ‘You may have sons and doughters who are students; are they?’

Ref@Lm Chercher 1-4-1Lm 009

PT@Lm	*ʔɨh ʔɨwwə hɨ*		
MB@Lm	ʔɨh	ʔɨwwə	hɨ
PS@Lm	PART	PART	PART
EngGl@Lm	DM_SRP	DM_CNF	DM_XXX

FT@Lm ‘Yes, you are right; they are.’

Ref@D Chercher 1-4-1D 008

PT@D	*ʔɨnna najɨzi sasla tɨχɨmi ʔɨztat haməj ʔɨlu ham zɨsraħɨs bahlu nəsɨnʕo ʔɨlna*						
MB@D	ʔɨnna	naj-ʔɨz-i	sasla	t’ɨχ’mi	ʔɨz-i-tat	haməj	ʔɨl-u
PS@D	PART	PP	N	N	DEM.P	WH	VP
EngGl@D	DM_CHR	POSS-PRX-3SM	xxx	function	PRX-3SM-PL	how	say-3SM
	ham	zɨ-sraħ = ɨs	bahl-u		nə-s’ɨnʕ-o	ʔɨl-na	
	SUB	VP	NP		VP	VP	
	as	REL-do:3SM = DM_FOC	culture-DEF:3SM		IPV-study:SJ:1PL-OJ:3SM	say-1PL	

FT@D ‘So, we want to study the culture of how to make this.’

Ref@Lm Chercher 1-4-1Lm 010

PT@Lm	*ʔɨzi*
MB@Lm	ʔɨz-i
PS@Lm	DEM.P

Ref@D Chercher 1-4-1D 009

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART

EngGl@Lm	PRX-3SM
FT@Lm	‘You mean this one?’

EngGl@D	DM_CNF
FT@D	‘Yes’

Ref@Lm	**Chercher 1-4-1Lm 011**	
PT@Lm	*ʔiʃʃi ʔizimma*	
MB@Lm	ʔiʃi	ʔiz-i-mma
PS@Lm	PART	PERS.P
EngGl@Lm	DM_TRNTK	PRX-3SM-DM_FOC
FT@Lm	‘Okay. This one…’	

Ref@D	**Chercher 1-4-1D 010**
PT@D	*ʔih*
MB@D	ʔih
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I am listening you.’

Ref@Lm	**Chercher 1-4-1Lm 012**	
PT@Lm	*majdə jizχizəχ*	
MB@Lm	maj = də	ji-zχizəχ
PS@Lm	NP	VP
EngGl@Lm	water = DM_FOC	IPV-soak:SJ:3SM
FT@Lm	‘We wet it in water.’	

Ref@Lm	**Chercher 1-4-1Lm 013**
PT@Lm	*kifiħfaħdə*
MB@Lm	ki-fiħfaħ = də
PS@Lm	VP
EngGl@Lm	PASS:IPV:SJ:3SM-scrape = DM_FOC
FT@Lm	‘It will be scratched.’

Ref@D	**Chercher 1-4-1D 011**
PT@D	*ʔiwwə*
MB@D	ʔiwwə
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Yes, you are right.’

Ref@Lm	**Chercher 1-4-1Lm 014**
PT@Lm	*kiχ’it’iχ’ət’*
MB@Lm	ki-χ’it’iχ’ət’
PS@Lm	VP
EngGl@Lm	PASS:SJ:3SM-pound:IPV
FT@Lm	‘It is will be pounded.’

Ref@D	**Chercher 1-4-1D 012**
PT@D	*ʔih*
MB@D	ʔih
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I am listening you, please go non speaking.’

Ref@Lm	**Chercher 1-4-1Lm 015**
PT@Lm	*kigba?*
MB@Lm	ki-gba?

PS@Lm	VP
EngGl@Lm	PASS:SJ:3SM-enter:IPV
FT@Lm	it will be used

Ref@Lm Chercher 1-4-1Lm 016

PT@Lm	*hamzi bɨχa*	
MB@Lm	ham-ʔɨz-i	ʔa-bɨl-χa
PS@Lm	PP	VP
EngGl@Lm	like-PRX-3SM	CAUS-say:CN-2SM
FT@Lm	‘You do it like this…’	

Ref@Lm Chercher 1-4-1Lm 017

PT@Lm	*wala hamzi ʔabɨχa tɨħaʃɨjo*			
MB@Lm	wala	ham-ʔɨz-i	ʔa-bɨl-χa	tɨ-ħaʃɨ-jj-o
PS@Lm	PART	PP	VP	VP
EngGl@Lm	DM_FOC	like-PRX-3SM	CAUS-say-2SM	IPV-massage:SJ:2SM-Ø-OJ:3SM
FT@Lm	‘Even you can massage this way.’			

Ref@D Chercher 1-4-1D 013

PT@D	*bɨmntaj jɨʔu dɨfħɨfaħ?*		
MB@D	bɨ-mntaj	jɨ-ʔu	dɨ-fħɨfaħ
PS@D	PP	VP	VP
EngGl@D	INST-what	COP-3SM	REL-scrape:3SM
FT@D	‘What is the material that used to scratch it?’		

Ref@Lm Chercher 1-4-1Lm 018

PT@Lm	*məfaħfəhi nakətəmalə ʔɨnho*		
MB@Lm	məfaħfəhi	na-kətəma=lə	ʔɨnh-o
PS@Lm	N	PP	VP
EngGl@Lm	a tool toscrape	POSS-town=DM_FOC	exist:IPV-3SM
FT@Lm	‘There is a material used in town.’		

Ref@D Chercher 1-4-1D 014

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I am following you, please go on speaking.’

Ref@Lm . Chercher 1-4-1Lm 019 (142)

PT@Lm	*ʔi ʔaħina bikara nəgər jəna niħasβo*					
MB@Lm	ʔi	ʔaħina	bi-karra	nəgər	jə-na	ni-ħasib-o
PS@Lm	PART	PERS.P	PP	INDEF.P	VP	VP
EngGl@Lm	DM_PLNPRC	1PL	INST-knife	3SM	COP-1PL	IPV-wash:SJ:1PL-OJ:3SM
FT@Lm	‘We use knife to clean it.’					

Ref@D	**Chercher 1-4-1D 015**
PT@D	*bikarra*
MB@D	bi-karra
PS@D	NP
EngGl@D	INST-knife?
FT@D	‘Using knife.’

Ref@D	**Chercher 1-4-1D 016**
PT@D	*ʔih*
MB@D	ʔih
PS@D	PART
EngGl@D	DM_XXX
FT@D	‘I understand that.’

Ref@Lm	**Chercher 1-4-1Lm 020**	
PT@Lm	*kaʔu niχuʔiχuʔo*	
MB@Lm	kaʔu	ni-χuʔiχ-u-ʔ-o
PS@Lm	ADV	VP
EngGl@Lm	then\DM_CHR	IPV-pound-SJ:1PL-Ø-OJ:3SM
FT@Lm	‘Then, we pound it.’	

Ref@D	**Chercher 1-4-1D 017**	
PT@D	*kiw.. kiwik’ət’?*	
MB@D	kiw..	ki-wik’ət’
PS@D	IRJ	VP
EngGl@D	DM_CNVRPR	PASS:SJ:3SM-pound:IPV
FT@D	‘You mean it will be pounded very well?’	

Ref@Lm	**Chercher 1-4-1Lm 021**					
PT@Lm	*ʔa wala bizi bəliħ nikəl dəjnihoj*					
MB@Lm	ʔa	wala	bi-ʔiz-i	bəliħ	nikəl	dəj-nih-o-j
PS@Lm	PART	PART	PP	N	N	VP
EngGl@Lm	DM_PLNPRC	DM_FOC	INST-PRX-3SM	blade	cup	DM_FOC-exist:IPV-3SM-DM_FOC
FT@Lm	‘Even, by the blade cup that you know…’					

Ref@D	**Chercher 1-4-1D 018**
PT@D	*ʔiwwə*
MB@D	ʔiwwə
PS@D	PART
EngGl@D	DM_QUALAGR
FT@D	‘yes.’

Ref@Lm **Chercher 1-4-1Lm 022**

PT@Lm	*namaj məstəji*	
MB@Lm	na-maj	məstəji
PS@Lm	PP	N
EngGl@Lm	POSS-water	used for drinking

FT@Lm ‘That is used to drink water.’

Ref@D **Chercher 1-4-1D 019**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNF

FT@D ‘I am listening you, please go on speaking.’

Ref@Lm **Chercher 1-4-1Lm 023**

PT@Lm	*wala*	*buʔu*	*ʔɨʃχa*	*χɨrtɨm*	*χɨrtɨm*	*χɨrtɨm*	*bɨlu*
MB@Lm	wala	bu-ʔu	ʔɨʃ-χa	χɨrtɨm	χɨrtɨm	χɨrtɨm	bɨl-u
PS@Lm	PART	PP	VP	V	V	V	VP
EngGl@Lm	DM_FOC	INST-3SM	quiet-2SM	break	break	break	say:PRV:3SM

FT@Lm ‘Even we cut it down using that material into pieces.’

Ref@Lm **Chercher 1-4-1Lm 024**

PT@Lm	*χuʔɨχuʔ*	*wulu*	*kɨχ’ɨt’χ’ət’*
MB@Lm	χuʔɨχuʔ	wul-u	kɨ-χ’ɨt’χ’ət’
PS@Lm	V	VP	VP
EngGl@Lm	soak:INT	say:PRV:3SM	IPV-pound:SJ:3SM

FT@Lm ‘It will be soaked and pounded.’

Ref@D **Chercher 1-4-1D 020**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNF

FT@D ‘I’am listening you, please go on speaking.’

Ref@Lm **Chercher 1-4-1Lm 025**

PT@Lm	*dəħar*	*bɨtχ’ɐt’χ’ɐtə*	*ʔɨzi*	*kɨgəbʔo*	*lomun*
MB@Lm	dəħar	bɨ-tχ’at’χ’ət’-ə	ʔɨz-i	kɨ-gəbʔ-o	lomun
PS@Lm	ADV	VP	DEM.P	VP	N
EngGl@Lm	later\DM_CHR	after -pound:PRV-SJ:3SM	PRX-3SM	IPV-enter-SJ:3SM	lemon

FT@Lm ‘Later, lemon will be added into it.’

Ref@D **Chercher 1-4-1D 021**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART

EngGl@D	DM_STINF
FT@D	‘I am listening you, please go on speaking.’

Ref@Lm **Chercher 1-4-1Lm 026**

PT@Lm	*lomun gəβrɨχa tos hamzi ʔabχa tɨħaʃɨjo*				
MB@Lm	lomun	gəβrɨ-χa	tos	ham-ʔɨz-i	ʔa-bl-χa
PS@Lm	N	VP	SUB	PP	VP
EngGl@Lm	lemon	do:CN-SJ:2SM	DM_SEL	like-PRX-3SM	CAUS-say-2SM
		tɨ-ħaʃɨj-o			
		VP			
		IPV-massage:SJ:2SM-OJ:3SM			
FT@Lm	‘Adding lemon, either you can massage it like this…’				

Ref@D **Chercher 1-4-1D 022**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I am listening you, please go on speaking.’

Ref@Lm **Chercher 1-4-1Lm 027**

PT@Lm	*ʔɨ wəjɨn hamzi ʔabχa tɨgəbʔo*				
MB@Lm	ʔɨ	wəj = ɨn	ham-ʔɨz-i	ʔa-bl-χa	tɨ-gəbʔ-o
PS@Lm	PART	COOR	PP	VP	VP
EngGl@Lm	DM_PLNPRC	or = DM_FOC	like-PRX-3SM	CAUS-say-2SM	IPV-enter:SJ:2SM-OJ:3SM
FT@Lm	‘Or you use it like this.’				

Ref@D **Chercher 1-4-1D 023**

PT@D	*ʔab mɨntaj jɨʔu dɨgbaʔ ʔamtaj jɨʔu dɨgbər*						
MB@D	ʔab	mɨntaj	jɨ-ʔu	dɨ-gbaʔ	ʔab-mtaj	jɨ-ʔu	dɨ-gbər
PS@D	PREP	WH	VP	VP	PP	VP	VP
EngGl@D	on	what	COP-3SM	REL-enter:3SM	LOC-what	COP-3SM	REL-do:3SM
FT@D	‘What is the material that is used to enter it?’						

Ref@Lm **Chercher 1-4-1Lm 028**

PT@Lm	*ʔab ʃɨkkɨna*	
MB@Lm	ʔab	ʃɨkkɨna
PS@Lm	PREP	N
EngGl@Lm	in	calabash
FT@Lm	‘In a calabash.’	

Ref@D **Chercher 1-4-1D 024**

PT@D	*ʃɨkkɨna*
MB@D	ʃɨkkɨna
PS@D	N
EngGl@D	calabash
FT@D	‘Oh! Calabash.’

Ref@Lm **Chercher 1-4-1Lm 029**

PT@Lm	*ʃɨkkɨna jələj χəzi dəʔam*			
MB@Lm	ʃɨkkɨna	jə-ʔɨlə-j	χəzi	dəʔa = m
PS@Lm	N	VP	ADV	PART
EngGl@Lm	calabash	NEG-exist:IPV-SJ:3SM-NEG	now	DM_FOC = DM_FOC

FT@Lm ‘There however is no calabash.’

Ref@D **Chercher 1-4-1D 025**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNF

FT@D ‘I am listening you, please go on speaking.’

Ref@Lm **Chercher 1-4-1Lm 030**

PT@Lm	*ʔab ʃɨkkɨna hamzi ʔabχa tɨgəbʔo*				
MB@Lm	ʔab	ʃɨkkɨna	ham-ʔɨz-i	ʔa-bl-χa	tɨ-gəbʔ-o
PS@Lm	PREP	N	PP	VP	VP
EngGl@Lm	in	calabash	like-PRX-3SM	CAUS-say:IMP-2SM	IPV-enter:SJ:2SM-OJ:3SM

FT@Lm ‘In a calabash, you entered it like this.’

Ref@D **Chercher 1-4-1D 026**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘I understand that.’

Ref@D **Chercher 1-4-1D 027**

PT@D	*χɨndəj məʕalti*	
MB@D	χɨndəj	məʕalti
PS@D	WH	N
EngGl@D	how many	day

FT@D ‘For how many days?’

Ref@Lm **Chercher 1-4-1Lm 031**

PT@Lm	*wala ħanti məʕalti dɨχlɨtəʃaʕ dɨχlɨtə… ʔɨdχa tɨgəbɨʔ jəχa*					
MB@Lm	wala	ħanti	məʕalti	dɨ-χlɨtə-ʃaʕ	dɨ-χlɨtə…	ʔɨd-χa
PS@Lm	ART	Numb.C	N	PP	PP	NP
EngGl@Lm	DM_FOC	one.F	day	ALL-two-ITER	ALL-two	hand-POSS:2SM
	tɨ-gəbɨʔ		jəχ-a			
	VP		VP			
	IPV-enter:SJ:2SM		COP-2SM			

FT@Lm ‘Even for a day; you can beautify your two hands in one day.’

Ref@D **Chercher 1-4-1D 028**

PT@D	*tama jɨʔu tʼɨχʼɨmu ħəzi ʔɨsu?*				
MB@D	ta-mma	jɨ-ʔu	tʼɨχʼɨm-u	ħəzi	ʔɨsu
PS@D	WH	VP	NP	ADV	PERS.P
EngGl@D	what = DM_FOC	COP-3SM	function-POSS:3SM	now	3SM
FT@D	‘So, what is its function?’				

Ref@Lm **Chercher 1-4-1Lm 032**

PT@Lm	*wərʕi*
MB@Lm	wərʕi
PS@Lm	N
EngGl@Lm	trimming
FT@Lm	‘For trimming.’

Ref@D **Chercher 1-4-1D 029**

PT@D	*wərʕi tʼɨraħ*	
MB@D	wərʕi	tʼɨraħ
PS@D	N	ADV
EngGl@D	trimming	only
FT@D	‘Only for trimming?’	

Ref@Lm **Chercher 1-4-1Lm 033**

PT@Lm	*wərʕi jɨʔu*	
MB@Lm	wərʕi	jɨ-ʔu
PS@Lm	N	VP
EngGl@Lm	trimming	COP-SJ:3SM
FT@Lm	‘Yes, it is for trimming.’	

Ref@D **Chercher 1-4-1D 030**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand that.’

Ref@D **Chercher 1-4-1D 031**

PT@D	*ʔɨzuwχə?*
MB@D	ʔɨz-uw = χə
PS@D	DEM.P
EngGl@D	PRX-3SM:SNG = DM_Q
FT@D	‘What about this one?’

Ref@Lm **Chercher 1-4-1Lm 034**

PT@Lm	*ʔɨssu jɨʃ.. tɨʃəfɨj*		
MB@Lm	ʔɨssu	jɨʃ..	tɨ-ʃəfɨj
PS@Lm	PERS.P	IRJ	VP
EngGl@Lm	3SM	DM_CNVRPR	IPV-sew:SJ:2SM
FT@Lm	‘It will be sewed.’		

Ref@Lm **Chercher 1-4-1Lm 035**

PT@Lm	*mədʒ͡əmərja məlfəʕɨʔu ʔajfəltʼoj*		
MB@Lm	mədʒ͡əmərja	məlfəʕɨ-ʔu	ʔaj-fəltʼ-o-j
PS@Lm	ADV	NP	VP
EngGl@Lm	initially	xxx	NEG-know:SJ:1S-OJ:3SM-NEG
FT@Lm	‘I do not know how to make it.’		

Ref@Lm **Chercher 1-4-1Lm 036**

PT@Lm *ʔanə ʔajalfiʕoj*

MB@Lm ʔanə ʔaj-a-lfiʕ-o-j

PS@Lm PERS.P VP

EngGl@Lm 1S xxx

FT@Lm ‘It is not me who did that.’

Ref@Lm **Chercher 1-4-1Lm 037**

PT@Lm *dɨʕadəgχɨwwo jɨʔu*

MB@Lm dɨ-ʕadəg-χu-ww-o jɨ-ʔu

PS@Lm VP VP

EngGl@Lm REL-buy-SJ:1S-Ø-OJ:3SM COP-3SM

FT@Lm ‘This that I bought.’

Ref@Lm **Chercher 1-4-1Lm 038**

PT@Lm *ʔɨzi bək’k’a dəjagbɨʔəni mɨχanu dəʔa hamzi bɨχa tɨgəbɨʔ*

MB@Lm ʔɨz-i bək’k’a dəj-a-gbɨʔ-ə-ni mɨχan-u dəʔa

PS@Lm DEM.P PART VP VP PART

EngGl@Lm PRX-3SM DM_EVL NEG-CAUS-enter:SJ:3SM-OJ:1S become-SJ:3SM DM_FOC

ham-ʔɨz-i ʔa-bɨl-χa tɨ-gəbɨʔ

PP VP VP

like-PRX-3SM CAUS-say:IMP-SJ:2SM IPV-enter:SJ:2SM

FT@Lm ‘I can’t shaw you; it is narrow to let my hands in; but you do it this way.’

Ref@Lm **Chercher 1-4-1Lm 039**

PT@Lm *hamzi bɨχa ʔɨza jɨʔa məgbəʔɨta ʔɨza*

MB@Lm ham-ʔɨz-i ʔa-bɨl-χa ʔɨz-a jɨ-ʔa məgbəʔ-ta

PS@Lm PP VP DEM.P VP NP

EngGl@Lm like-PRX-3SM CAUS-say:IMP-SJ:2SM PRX-3SF COP-3SF gate-POSS:3SF

ʔɨz-a

DEM.P

PRX-3SF

FT@Lm ‘Doing like this, it is this that used to enter it.’

Ref@Lm **Chercher 1-4-1Lm 040**

PT@Lm *wala hamzi bɨχa tɨħaʃɨjo jəχa*

MB@Lm wala ham-ʔɨz-i ʔa-bɨl-χa tɨ-ħaʃɨj-o jəχ-a

PS@Lm PART PP VP VP VP

EngGl@Lm DM_EVL like-PRX-3SM CAUS-say:IMP-SJ:2SM IPV-massage:SJ:2SM-OJ:3SM COP-2SM

FT@Lm ‘Even you can massage like this.’

Ref@D	**Chercher 1-4-1D 032**
PT@D	*tɨħaʃɨjo*
MB@D	tɨ-ħaʃɨj-o
PS@D	VP
EngGl@D	IPV-massage-2SM
FT@D	‘You massage it.’

Ref@Lm	**Chercher 1-4-1Lm 041**	
PT@Lm	*hamzi labəχa*	
MB@Lm	ham-ʔɨz-i	la-ʔa-bəl-χa
PS@Lm	PP	PP
EngGl@Lm	like-PRX-3SM	by-CAUS-say:IMP-SJ:2SM
FT@Lm	‘Just like this.’	

Ref@Lm	**Chercher 1-4-1Lm 042**	
PT@Lm	*hamzi bəχa*	
MB@Lm	ham-ʔɨz-i	ʔa-bəl-χa
PS@Lm	PP	VP
EngGl@Lm	like-PRX.SEM-3SM	CAUS-say:IMP-SJ:2SM
FT@Lm	‘Like this.’	

Ref@Lm	**Chercher 1-4-1Lm 043**			
PT@Lm	*hamzi labəχa ʔɨʃχa bɨsasla ʔu tɨħaʃjo*			
MB@Lm	ham-ʔɨz-i	la-ʔa-bəl-χa	ʔɨʃ-χa	bɨ-sasla-ʔ-u
PS@Lm	DEM.P	PP	VP	PP
EngGl@Lm	like-PRX-3SM	by-CAUS-say:IMP-SJ:2SM	quiet-SJ:2SM	INST-Ø-DEF:3SM
	tɨ-ħaʃj-o			
	VP			
	IPV-massage:SJ:2SM-OJ:3SM			
FT@Lm	‘You massage it like this.’			

Ref@D	**Chercher 1-4-1D 033**				
PT@D	*ʔə… mən ħəzi χ’oluʕulə jɨʔatɨjoʔo dɨjən hɨs’awɨnɨt.. hɨs’awɨnɨti χ’olʕu?*				
MB@D	ʔə…	mən	ħəzi	χ’oluʕ-u = lə	jɨ-ʔatɨj-o-ʔ-o
PS@D	PART	WH	ADV	NP	VP
EngGl@D	DM_PLNPRC	who	now	child-PL = DM_FOC	ipv-enter-SJ:3PLF-Ø-OJ:3SM
	dɨ-jɨ-ən	hɨs’awɨn-ɨt..		hɨs’wɨn-ɨti	χ’olʕ-u
	VP	N		N	N
	DM_Q-COP-3PLF	child-PL		child-PL	child-PL
FT@D	‘Do girls also use it?’’				

Ref@Lm	**Chercher 1-4-1Lm 044**	
PT@Lm	*wala ʔɨwwə*	
MB@Lm	wala	ʔɨwwə
PS@Lm	PART	PART
EngGl@Lm	DM_EVL:FOC	DM_CNF

FT@Lm ‘Yes, even girls use it.’

Ref@Lm Chercher 1-4-1Lm 045

PT@Lm	*kɨgəbʔəʔo*	*kɨħaʃɨjəʔo*
MB@Lm	kɨ-gəbʔ-ə-ʔ-o	kɨ-ħaʃɨj-ə-ʔ-o
PS@Lm	VP	VP
EngGl@Lm	IPV-enter-SJ:3PLF-Ø-OJ:3SM	IPV-massage-SJ:3PLF-Ø-OJ:3SM

FT@Lm ‘The use it; they massage it.’

Ref@D Chercher 1-4-1D 034

PT@D	*tɨrgum*	*jəβuluj?*
MB@D	tɨrgum	jə-bul-u-j
PS@D	N	VP
EngGl@D	meaning	NEG-exist:IPV-3SM-NEG

FT@D ‘Does not it has a social meaning?’

Ref@D Chercher 1-4-1D 035

PT@D	*la…ħadar*	*lɨgəbərət*	*ləjgəbərət*	*lɨbəhal?*
MB@D	la…-ħadar	lɨ-gəbər-ət	ləj-gəbər-ət	lɨ-bəhal
PS@D	PP	VP	VP	VP
EngGl@D	ALL-marriage	REL-do:PRV-3SF	NEG-do:PRV-3SF	REL-call

FT@D ‘Is it allowed both for the unmarried and married ones?’

Ref@Lm Chercher 1-4-1Lm 046

PT@Lm	*mɨnɨm*
MB@Lm	mɨnɨm
PS@Lm	PART
EngGl@Lm	DM_NEGCNF

FT@Lm ‘Not at all.’

Ref@Lm Chercher 1-4-1Lm 047

PT@Lm	*jəβɨluj*	*tɨmharo*	*laχona*	*laʔaβəja dəʔam*
MB@Lm	jə-ʔɨnh-o-j	təmhari-o	la-χon-a	la-ʔabəj-a
PS@Lm	VP	NP	VP	VP
EngGl@Lm	NEG-exist-SJ:3SM-NEG	student-PL	for-become-SJ:3PLF	for-reject-SJ:3PLF
	dəʔa = m			
	PART			
	DM_FOC = DM_FOC			

FT@Lm ‘They do not use it for they are students.’

Ref@D Chercher 1-4-1D 036

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I understand.’

Ref@Lm Chercher 1-4-1Lm 048

PT@Lm	*ħadar dəjgəbərət gət’ər bək’k’a tɨħasɨjo tɨgəbʔo*				
MB@Lm	ħadar	dəj-gəbər-ət	gət’ər	bək’k’a	tɨ-ħasɨj-o
PS@Lm	N	VP	ADJ	PART	VP
Eng Gl@Lm	marriage	NEG-do-SJ:3SF	rural	DM_EVL	IPV:SJ:3SF-massage-OJ:3SM
	tɨ-gəbʔ-o				
	VP				
	IPV:SJ:3SF-enter-OJ:3SM				
FT@Lm	‘Every woman/girl in the rural uses it.’				

Ref@C1 Chercher 1-4-1C1 01

PT@C1	*ʔantɨno s’ɨwəjanijdo taχonɨχɨn jɨʔu?*		
MB@C1	ʔanti-no	s’ɨwəj-a-ni=j=do	ta-χon-χɨn
PS@C1	P.VOC	VP	VP
EngGl@C1	2SF\DM_H	tell:IMP-SJ:2SF\DM_H-OJ:1S=DM_FOC=DM_Q	what-become:PRV-3SF\DM_H
	jɨ-ʔu		
	VP		
	COP-3SM		
FT@C1	‘Why you do not tell me; what happened to you?’		

Ref@Lm Chercher 1-4-1Lm 049

PT@Lm	*ʔɨgri jɨʔu dəjgɨbaʔ dəʔam*			
MB@Lm	ʔɨgri	jɨ-ʔu	dəj-gɨbaʔ	dəʔa=m
PS@Lm	N	VP	VP	PART
EngGl@Lm	leg	COP-3SM	NEG-enter:SJ:3SM	DM_FOC=DM_FOC
FT@Lm	‘It is rather does not used for legs.’			

Ref@D Chercher 1-4-1D 037

PT@D	*ʔɨgri ʔajgɨbaʔɨj?*	
MB@D	ʔɨgri	ʔaj-gɨbaʔ-ɨj
PS@D	N	VP
Eng Gl@D	leg	NEG-enter:IMP-NEG
FT@D	‘It is not used for leg?’	

Ref@Lm Chercher 1-4-1Lm 050 | **Ref@Lm Chercher 1-4-1Lm 051**

PT@Lm	*ʔiʔ*		*PT@Lm*	*ʕasərtə jiʔu*	
MB@Lm	ʔiʔ		MB@Lm	ʕasərtə	ji-ʔu
PS@Lm	PART		PS@Lm	NUMB.C	VP
EngGl@Lm	DM_CNF		EngGl@Lm	ten	COP-3SM
FT@Lm	‘Yes.’		FT@Lm	‘It is ten.’	

Ref@D Chercher 1-4-1D 038

PT@D	*kətəma gəbʔiləβa ʔiɣrən*		
MB@D	kətəma	gəbʔ-iləb-a	ʔiɣr-ən
PS@D	N	VP	NP
EngGl@D	town	enter-exist:IPV-3PLF	leg-POSS:3PLF
FT@D	‘Those who lived in the rural areas used it even for their legs.’		

Ref@Lm Chercher 1-4-1Lm 052

PT@Lm	*ʕasərtə*
MB@Lm	ʕasərtə
PS@Lm	NUMB.C
EngGl@Lm	ten
FT@Lm	‘It is ten.’

Ref@Lm Chercher 1-4-1Lm 053

PT@Lm	*ħadar dəjgəbərət ʔiɣra ʔajtiɣəbiʔij*			
MB@Lm	ħadar	dəj-gəbər-ət	ʔiɣr-a	ʔaj-ti-gəbiʔ-ij
PS@Lm	N	VP	NP	VP
EngGl@Lm	marriage	NEG-do-SJ:3SF	leg-POSS:3SF	NEG-IPV-enter:SJ:3SF-NEG
FT@Lm	‘Someone who is not married does use it for her legs.’			

Ref@D Chercher 1-4-1D 039

PT@D	*ħadar liɣəbərətχə?*		
MB@D	ħadar	li-gəbər-ət-χə	
PS@D	N	VP	
EngGl@D	marriage	REL-do:PRV-3SF-DM_Q	
FT@D	‘What about someone who is married?’		

Ref@Lm Chercher 1-4-1Lm 054

PT@Lm	*ħadar diɣəbərət kəllə ʔiɣra kəllə ʔida bək’k’a gəjs’i jiʔu*					
MB@Lm	ħadar	di-gəbər-ət	kəllə	ʔiɣr-a	kəllə	
PS@Lm	N	VP	ADV	NP	ADV	
EngGl@Lm	marriage	REL-do:PRV-SJ:3SF	even\DM_FOC	leg-POSS:3SF	even\DM_FOC	
	ʔid-a	bək’k’a	gəjsi	ji-ʔu		

	NP	PART	N	VP
	hand-POSS:3SF	DM_EVL	trimming	COP-3SM
FT@Lm	‘Someone who is married can use it both for her legs and hands as triming.’			

Ref@D	**Chercher 1-4-1D 040**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand that.’

Ref@D	**Chercher 1-4-1D 041**		
PT@D	*ʔɨzuwχə dɨmnɨtaj jɨʔu*		
MB@D	ʔɨz-uw-χə	dɨ-mnɨtaj	jɨ-ʔu
PS@D	DEM.P	PP	VP
EngGl@D	PRX-3SM:SNG	ALL-what	COP-3SM
FT@D	‘What does this used for?’		

Ref@Lm	**Chercher 1-4-1Lm 055**			
PT@Lm	*ʔɨzi lələ tɨlfaʕɨlo ʔajfəltʾoj*			
MB@Lm	ʔɨz-i	lələ	tɨ-lfaʕɨl-o	ʔaj-fəltʾ-o-j
PS@Lm	DEM.P	PART	xxx	VP
EngGl@Lm	PRX-3SM	DM_FOC	xxx	NEG-know:SJ:1S-OJ:3SM
FT@Lm	‘I do not know how to prepare it.’			

Ref@D	**Chercher 1-4-1D 042**
PT@D	*ʔɨʃɨ*
MB@D	ʔɨʃi
PS@D	PART
EngGl@D	DM_QUALAGR
FT@D	‘Okay.’

Ref@Lm	**Chercher 1-4-1Lm 056**			
PT@Lm	*ʔɨzi dɨdələβolə hamzi ʔabχa wərʕi ʔɨnhəwwo*			
MB@Lm	ʔɨz-i	dɨ-dələbo-lə	ham-ʔɨz-i	ʔa-bl-χa
PS@Lm	DEM.P	PP	PP	VP
EngGl@Lm	PRX-3SM	for-xxx	like-PRX-3SM	CAUS-say:IMP-SJ:2SM
	wərʕi	ʔɨnhə-ww-o		
	N	VP		
	trimming	exist:IPV-Ø-POSS:3SM		
FT@Lm	‘This is used to make attractive xxx.’			

Ref@D	**Chercher 1-4-1D 043**
PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART

EngGl@D	DM_CNF
FT@D	‘I am listening you please go on speaking.’

Ref@Lm Chercher 1-4-1Lm 057

PT@Lm	*hamzi-bəχa sɨndɨd gəbrɨχa*			
MB@Lm	ham-ʔɨz-i	ʔa-bəl-χa	sɨndɨd	gəbrɨ-χa
PS@Lm	PP	VP	N	VP
EngGl@Lm	like-PRX-3SM	CAUS-say:IMP-SJ:3SM	xxx	do:CN-SJ:2SM
FT@Lm	‘xxxx’			

Ref@Lm Chercher 1-4-1Lm 058

PT@Lm	*ʔɨ*
MB@Lm	ʔɨ
PS@Lm	PART
EngGl@Lm	DM_SKATN
FT@Lm	‘Are you following me?’

Ref@D Chercher 1-4-1D 044

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I am listening you.’

Ref@Lm Chercher 1-4-1Lm 059

PT@Lm	*ħadələlə ʃɨfət tɨʃəfi*		
MB@Lm	ħadə = lələ	ʃɨfət	tɨ-ʃəfi
PS@Lm	NUMB.C	N	VP
EngGl@Lm	one:M = DM_FOC	wicker work	IPV-sewing:SJ:2SM
FT@Lm	‘And an other, after you sew wicker work,…’		

Ref@D Chercher 1-4-1D 045

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘Yes, please go on speaking.’

Ref@Lm Chercher 1-4-1Lm 060

PT@Lm	*dɨʃəfəχajo məχ̀mχ̀mi məχənbəti χonlo*			
MB@Lm	dɨ-ʃəfəj-χa-jj-o	məχ’omχ’omi	məχənbəti	χon-lo
PS@Lm	VP	N	N	VP
EngGl@Lm	REL-sewing:PRV-SJ:2SM-Ø-OJ:3SM	xxx	wind up	become:IPV-SJ:3SM
FT@Lm	‘It is used at the end of the wicker work.’			

Ref@D Chercher 1-4-1D 046

PT@D	*ħəzi dɨdələβo jiʔu dɨχon malət jiʔu ʔɨzi?*

MB@D	ħəzi	dɨ-dələbo	jɨ-ʔu	dɨ-χon	malət	jɨ-ʔu
PS@D	ADV	PP	VP	VP	VN	VP
EngGl@D	now	ALL-xxx	COP-3SM	REL-become	to say	COP-3SM
	ʔɨz-i					
	DEM.P					
	PRX-3SM					
FT@D	‘Not it means it is used for xxx?’					

Ref@Lm **Chercher 1-4-1Lm 061**

PT@Lm	*wala məχ’omχ’omi nadələβo ʔɨzi jɨʔu*				
MB@Lm	wala	məχ’omχ’omi	na-dələbo	ʔɨz-i	jɨ-ʔu
PS@Lm	PART	N	PP	DEM.P	VP
EngGl@Lm	DM_EVL	xxx	POSS-XXX	PRX-3SM	COP-3SM
FT@Lm	‘It is used even to winding up a wicker work’				

Ref@Lm **Chercher 1-4-1Lm 062**

PT@Lm	*ʔɨzi nadələβo*	
MB@Lm	ʔɨz-i	na-dələbo
PS@Lm	DEM.P	PP
EngGl@Lm	PRX-3SM	POSS-XXX
FT@Lm	‘This is to xxx.’	

Ref@D **Chercher 1-4-1D 047**

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand that.’

Ref@Lm **Chercher 1-4-1Lm 063**

PT@Lm	*gəfiħ ʔɨzɨ ʔɨzɨ nadəleβo nasnɨdɨd*				
MB@Lm	gəfiħ	ʔɨz-i	ʔɨz-i	na-dəlebo	na-snɨdɨd
PS@Lm	ADJ	DEM.P	DEM.P	PP	POSS
EngGl@Lm	wide	PRX-3SM	PRX-3SM	POSS-XXX	POSS-XXX
FT@Lm	‘The wide onces are for xxx.’				

Ref@D **Chercher 1-4-1D 048**

PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand that.’

Ref@Lm **Chercher 1-4-1Lm 064**

PT@Lm	*hamzi bəχa*	
MB@Lm	ham-ʔɨz-i	ʔa-bəl-χa
PS@Lm	PP	VP

Ref@D **Chercher 1-4-1D 049**

PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART

EngGl@Lm	like-PRX-3SM	CAUS-say:IMP-SJ:2SM		EngGl@D	DM_CNF
FT@Lm	‘By doing it like this…’			FT@D	‘I’m listening you.’

Ref@Lm **Chercher 1-4-1Lm 065**

PT@Lm	*ʔɨjə latɨliʕalχu dəʔaχonəj wa (laughing)*			
MB@Lm	ʔɨjə	la-tɨ-lɨʕal-χu	dəʔa-χonə-j	wa
PS@Lm	PART	VP	VP	PRT
EngGl@Lm	DM_EVL	while\DM_CHR-stand-1S	and so\DM_CHR-become:PRV-DM_FOC	DM_FOC
FT@Lm	‘I am being recorded.’			

Ref@D **Chercher 1-4-1D 050**

PT@D	*@ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_QUALAGR
FT@D	‘Yes you are right.’

Ref@Lm **Chercher 1-4-1Lm 066**

PT@Lm	*ʔarβəʕa*
MB@Lm	ʔarbəʕa
PS@Lm	NUMB.C
EngGl@Lm	forty
FT@Lm	‘It costs forty.’

Ref@D **Chercher 1-4-1D 051**

PT@D	*ʔɨza ʔarβəʕa*	
MB@D	ʔɨz-a	ʔarbəʕa
PS@D	DEM.P	NUMB.C
EngGl@D	PRX-3SF	forty
FT@D	‘This one costs forty.’	

Ref@Lm **Chercher 1-4-1Lm 067**

PT@Lm	*ʔajχɨ̀nsɨj*
MB@Lm	ʔaj-χɨ̀ns-ɨj
PS@Lm	VP
EngGl@Lm	NEG-decrease:IPV:3SM-NEG
FT@Lm	‘Will not the price discounted?’

Ref@D **Chercher 1-4-1D 052**

PT@D	*ʔɨzawχə*
MB@D	ʔɨz-aw = χə
PS@D	DEM.P
EngGl@D	PRX-3SF:SNG = DM_Q
FT@D	‘What about this one?’

Ref@Lm **Chercher 1-4-1Lm 068**

PT@Lm	*salasa*
MB@Lm	salasa
PS@Lm	NUMB.C
EngGl@Lm	thirty
FT@Lm	‘It costs thirty.’

Ref@D **Chercher 1-4-1D 053**

PT@D *ʔɨziχə haməj ʔabɨχɨn jəχɨn tiʃət’iʔo*

MB@D	ʔɨz-i = χə	haməj	ʔa-bɨl-χɨn	jə-χɨn
PS@D	DEM.P	WH	VP	VP
EngGl@D	PRX-3SM-DM_Q	how	CAUS-say:3SF\DM_H	COP-3SF\DM_H
	tɨ-ʃət'-i-ʔ-o			
	VP			
	IPV-sell-SJ:3SF\DM_H-Ø-OJ:3SM			
FT@D	'How do you sell this one?'			

Ref@Lm Chercher 1-4-1Lm 069

PT@Lm	*ʔɨzi ʕɨsra*	
MB@Lm	ʔɨz-i	ʕɨsra
PS@Lm	DEM.P	NUMB.C
EngGl@Lm	PRX-3SM	twenty
FT@Lm	'This costs twenty.'	

Ref@D Chercher 1-4-1D 054

PT@D	*bəχɨn.. bɨmnɨtaj haməj ʔablɨχɨn?*			
MB@D	bəχɨn..	bɨ-mnɨtaj	haməj	ʔa-bl-ɨχɨn
PS@D	IRJ	PP	WH	VP
EngGl@D	DM_CNVRPR	INST-what	what	CAUS-say:3SF\DM_H
FT@D	'How do you know the amount?'			

Ref@Lm Chercher 1-4-1Lm 070

PT@Lm	*hamzi ʔabχa ʔɨnhəwwo məlekeʕi*			
MB@Lm	ham-ʔɨz-i	ʔa-bl-χa	ʔɨnhə-ww-o	məlekeʕi
PS@Lm	PP	VP	VP	N
EngGl@Lm	like-PRX-3SM	CAUS-say-2SM	exist:IPV-SJ:3SM-Ø-POSS:3SM	tool used to measure
FT@Lm	'It has a tool to measure.'			

Ref@D Chercher 1-4-1D 055

PT@D	*bɨʃəmbərdo bɨnabaʕɨlu məlәkəʕi ʔɨnhəwo?*			
MB@D	bɨ-ʃəmbər = do	bɨ-na-baʕɨl-u	məlәkəʕi	ʔɨnhə-ww-o
PS@D	PP	PP	N	VP
EngGl@D	INST-can = DM_Q	INST-POSS-self-3SM	instrument used to measure	exist:IPV-Ø-POSS:3SM
FT@D	'Do use a can, or it has its own tool to measure?'			

Ref@Lm Chercher 1-4-1Lm 071

PT@Lm	*ʔɨnhəwwo*
MB@Lm	ʔɨnhə-ww-o
PS@Lm	VP

EngGl@Lm	exist:IPV-Ø-POSS:3SM
FT@Lm	‘It has its own.’

Ref@Lm Chercher 1-4-1Lm 072

PT@Lm	*s’ɨnaħ karʔɨjəka jɨʔə ʔɨsulə*			
MB@Lm	s’ɨnaħ	ka-rʔɨj-ə-ka	jɨ-ʔə	ʔɨsu = lə
PS@Lm	VP	VP	VP	PERS.P
EngGl@Lm	wait:2SM	IPV-show-SJ:1S-OJ:2SM	COP-1S	3SM = DM_FPC
FT@Lm	‘Wait I will show you that.’			

Ref@D Chercher 1-4-1D 056

PT@D	*@ʔɨʃɨ*
MB@D	ʔɨʃɨ
PS@D	PART
EngGl@D	DM_QUALAGR
FT@D	‘Okay, I eager to see it.’

Ref@Lm Chercher 1-4-1Lm 073

PT@Lm	*rəʔəχajjo wala hamzi ʔabχa hamzi tabɨl*			
MB@Lm	rəʔəj-χa-jj-o	wala	ham-ʔɨz-i	ʔa-bl-χa
PS@Lm	VP	PART	PP	VP
EngGl@Lm	look:IMP-SJ:2SM-Ø-OJ:3SM	DM_FOC	like-PRX-3SM	CAUS-sas-2SM
	ham-ʔɨz-i	ta-bɨl		
	PP	VP		
	like-PRX-3SM	IPV-say:CN		
FT@Lm	‘Even you put it this way…’			

Ref@Lm Chercher 1-4-1Lm 074

PT@Lm	*hamzi ʔabɨχa ʕɨsra*		
MB@Lm	ham-ʔɨz-i	ʔa-bɨl-χa	ʕɨsra
PS@Lm	PP	VP	NUMB.C
EngGl@Lm	like-PRX-3SM	CAUS-say-SJ:3SM	twenty
FT@Lm	‘This costs twenty.’		

Ref@Lm Chercher 1-4-1Lm 075

PT@Lm	*hamzi ʔabχa hamzi ʔabχa mərχ’alu tɨβləjalə kɨmrəχ’a*				
MB@Lm	ham-ʔɨz-i	ʔa-bl-χa	ham-ʔɨz-i	ʔa-bl-χa	mərχ’-a-ll-u
PS@Lm	PP	VP	PP	VP	VP
EngGl@Lm	like-PRX-3SM	CAUS-say-SJ:3SM	like-PRX	CAUS-say-SJ:2SM	add-SJ:2SM-BEN-3SM

	ti-bl-əja = lə	ki-mrəχ-a
	VP	VP
	IPV-say-SJ:3PLF = DM_FOC	IPV-add-3PLF
FT@Lm	‘When they ask you for some addition, you add them some.’	

Ref@D	**Chercher 1-4-1D 057**
PT@D	*ʔihim*
MB@D	ʔihim
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand it.’

Ref@Lm	**Chercher 1-4-1Lm 076**	
PT@Lm	*hamzi tablo*	
MB@Lm	ham-ʔiz-i	ta-bl-o
PS@Lm	PP	VP
EngGl@Lm	like-PRX-3SM	IPV-say:SJ:2SM-OJ:3SM
FT@Lm	‘You add like this.’	

Ref@D	**Chercher 1-4-1D 058**
PT@D	*ʔiʃi*
MB@D	ʔiʃi
PS@D	PART
EngGl@D	DM_QUALAGR
FT@D	‘Okay.’

Ref@Lm	**Chercher 1-4-1Lm 077**
PT@Lm	*hamzi*
MB@Lm	ham-ʔiz-i
PS@Lm	PP
EngGl@Lm	like-PRX-3SM
FT@Lm	‘Like this.’

Ref@D	**Chercher 1-4-1D 059**				
PT@D	*həzi ʔiziʔən diχindəj səbəjti kiχona?*				
MB@D	həzi	ʔiz-ən	di-χindəj	səbəjti	ki-χon-a
PS@D	ADV	DEM.P	VP	N	VP
EngGl@D	now	PRX-3PLF	ALL-how many	woman	IPV-become-3PLF
FT@D	‘For how many women can this serve?’				

Ref@Lm	**Chercher 1-4-1Lm 078**
PT@Lm	*diħanti*
MB@Lm	di-ħanti
PS@Lm	PP
EngGl@Lm	ALL-one:F
FT@Lm	‘Just for one.’

Ref@D	**Chercher 1-4-1D 060**	
PT@D	*t’iraħ diħadəʃaʕ?*	
MB@D	t’iraħ	di-ħadə-ʃaʕ
PS@D	ADV	PP
EngGl@D	only	ALL-one:M-ITER
FT@D	‘Only for once?’	

Ref@D	**Chercher 1-4-1D 061**			
PT@D	*ʔɨmmo χɨbar jɨʔu @ʔə?*			
MB@D	ʔɨmmo	χɨbar	jɨ-ʔu	ʔə
PS@D	PART	ADJ	VP	PART
EngGl@D	DM_EVL	expensive	COP-3SM	DM_Q
FT@D	‘If so, it is expensive; Is not it?’			

Ref@Lm	**Chercher 1-4-1Lm 079**
PT@Lm	*ħɨdəgɨjdo?*
MB@Lm	ħɨdəg-ɨj = do
PS@Lm	VP
EngGl@Lm	leave:2SM-DM_FOC = DM_Q
FT@Lm	‘Please do not say like that?

Ref@D	**Chercher 1-4-1D 062**
PT@D	*laughing*
MB@D	laughing
PS@D	laughing
EngGl@D	laughing
FT@D	

Ref@Lm	**Chercher 1-4-1Lm 080**
PT@Lm	*ʔajtasħɨχəni*
MB@Lm	ʔaj-ta-sħɨχ-ə-ni
PS@Lm	VP
EngGl@Lm	NEG-CAUS-laugh:IMP-SJ:2SM-OJ:1S
FT@Lm	‘Do not make me laugh.’

Ref@D	**Chercher 1-4-1D 063**		
PT@D	*ʔɨti kɨjəχə tajɨʔu*		
MB@D	ʔɨt-i	kɨjə-χə	ta-jɨ-ʔu
PS@D	DEM.P	ADV	VP
EngGl@D	DST-3SM	over there-DM_Q	what-COP-3SM
FT@D	‘What is that one?’		

Ref@Lm	**Chercher 1-4-1Lm 081**	
PT@Lm	*ʔawlɨʕ wəjra*	
MB@Lm	ʔawlɨʕ	wəjra
PS@Lm	N	N
EngGl@Lm	olive	olive
FT@Lm	‘It is olive.’	

Ref@Lm	**Chercher 1-4-1Lm 082**	
PT@Lm	*ħawi kɨnədɨd*	
MB@Lm	ħawi	kɨ-nədɨd
PS@Lm	N	VP
EngGl@Lm	fire	IPV-burn:3SM:CN

Ref@D	**Chercher 1-4-1D 064**
PT@D	*dɨħawi?*
MB@D	dɨ-ħawi
PS@D	PP
EngGl@D	ALL-fire

FT@Lm	‘A fire will be flamed.’	FT@D	‘To a fire?’

Ref@Lm	**Chercher 1-4-1Lm 083**	
PT@Lm	*maʕit’ənа kiʕit’ənо*	
MB@Lm	maʕit’ənа	ki-ʕit’ən-o
PS@Lm	N	VP
EngGl@Lm	xxx	IPV-xxx
FT@Lm	‘It is used to use Maetena.’	

Ref@Lm	**Chercher 1-4-1Lm 084**	**Ref@D**	**Chercher 1-4-1D 065**
PT@Lm	*nas’əβa*	*PT@D*	*ʔihim*
MB@Lm	na-s’əβa	MB@D	ʔihim
PS@Lm	PP	PS@D	PART
EngGl@Lm	POSS-milk	EngGl@D	DM_STINF
FT@Lm	‘Milk’s…’	FT@D	‘I understand.’

Ref@D	**Chercher 1-4-1D 066**
PT@D	*nas’əβa*
MB@D	na-s’əba
PS@D	PP
EngGl@D	POSS-milk
FT@D	‘For milk…’

Ref@D	**Chercher 1-4-1D 067**		
PT@D	*ʕidimaʔən hindəj jiχon?*		
MB@D	ʕidimə-ʔ-ən	hindəj	ji-χon
PS@D	NP	WH	VP
EngGl@D	age-ø-POSS:2SF\DM_H	how much	IPV-become
FT@D	‘How old are you?’		

Ref@Lm	**Chercher 1-4-1Lm 085**	**Ref@D**	**Chercher 1-4-1D 068**
PT@Lm	*ʔi?*	*PT@D*	*ʕidməχin?*
MB@Lm	ʔi	MB@D	ʕidmə-χin
PS@Lm	PART	PS@D	NP
EngGl@Lm	DM_Q	EngGl@D	age-POSS:2SF\DM_H
FT@Lm	‘What did you say?’	FT@D	‘Your age?’

Ref@Lm	**Chercher 1-4-1Lm 086**	**Ref@D**	**Chercher 1-4-1D 069**
PT@Lm	*ʔanə?*	*PT@D*	*ʔi*
MB@Lm	ʔanə	MB@D	ʔi

PS@Lm	PERS.P
EngGl@Lm	1S
FT@Lm	‘My age?’

PS@D	PART
EngGl@D	DM_CNF
FT@D	‘Yes.’

Ref@Lm	**Chercher 1-4-1Lm 087**
PT@Lm	*ħamsa*
MB@Lm	ħamsa
PS@Lm	NUMB.C
EngGl@Lm	fifty
FT@Lm	‘It is fifty.’

Ref@D	**Chercher 1-4-1D 070**
PT@D	*ħamsa*
MB@D	ħamsa
PS@D	NUMB.C
EngGl@D	fifty
FT@D	‘Fifty’

Ref@D	**Chercher 1-4-1D 071**		
PT@D	*χolʕu ʔɨnhəwwəndo?*		
MB@D	χolʕ-u	ʔɨnhə-ww-ən = do	
PS@D	N	VP	
EngGl@D	child-PL	exist:IPV-Ø-2SF\DM_H = DM_Q	
FT@D	‘Do you have sons and daughters?’		

Ref@Lm	**Chercher 1-4-1Lm 088**	
PT@Lm	*molʔomni*	
MB@Lm	molʔ-om-ni	
PS@Lm	VP	
EngGl@Lm	full-3PLM-POSS:1S	
FT@Lm	‘Yes, I have.’	

Ref@D	**Chercher 1-4-1D 072**			
PT@D	*tɨm.. tɨmharo dɨʔom ħarəstot*			
MB@D	tɨm..	tɨmhari-o	də = jɨ-ʔom	ħarəst-ot
PS@D	IRJ	N	VP	N
EngGl@D	DM_CNVRPR	student-PL	DM_Q = COP-3PL	farmer-PL
FT@D	‘Are they students or farmers?’			

Ref@Lm	**Chercher 1-4-1Lm 089**	
PT@Lm	*tɨmharo dəʔa*	
MB@Lm	tɨmhari-o	dəʔa
PS@Lm	NP	COOR
EngGl@Lm	student-PL	but\DM-CHR
FT@Lm	‘They rather are students.’	

Ref@D	**Chercher 1-4-1D 073**
PT@D	*χulom?*
MB@D	χul-om
PS@D	ADJ
EngGl@D	all-3PL
FT@D	‘Are they all students?’

Ref@Lm	**Chercher 1-4-1Lm 090**	
PT@Lm	*ħadə dəkutər*	
MB@Lm	ħadə	dəkutər
PS@Lm	NUMB.C	N
EngGl@Lm	one:M	doctor
FT@Lm	‘One of them is a doctor.’	

Ref@D	**Chercher 1-4-1D 074**
PT@D	*junɨvərsiti*
MB@D	junɨvərsiti
PS@D	N
EngGl@D	university
FT@D	‘Is he at university?’

Ref@D	**Chercher 1-4-1D 075**

Ref@Lm	**Chercher 1-4-1Lm 091**

PT@D	*ʔaβəj?*			*PT@Lm*	*məχ'ələ*
MB@D	ʔabəj			MB@Lm	məχ'ələ
PS@D	WH			PS@Lm	NAME
EngGl@D	where			EngGl@Lm	mekele
FT@D	'Where is he working?'			FT@Lm	'In Mekelle.'

Ref@D	**Chercher 1-4-1D 076**		**Ref@Lm**	**Chercher 1-4-1Lm 092**
PT@D	*ʔɨh ħakɨm*		*PT@Lm*	*ʔɨwwə*
MB@D	ʔɨh	ħakɨm	MB@Lm	ʔɨwwə
PS@D	PART	N	PS@Lm	PART
EngGl@D	DM_STINF	physician	EngGl@Lm	DM_CNF
FT@D	'I see; Is he a physician?'		FT@Lm	'Yes.'

Ref@D	**Chercher 1-4-1D 077**
PT@D	*ʔɨh*
MB@D	ʔɨh
PS@D	PART
EngGl@D	DM_CNF
FT@D	'I am listening you, please go on speaking.'

Ref@Lm	**Chercher 1-4-1Lm 093**			
PT@Lm	*ħadə ʔabzi ʕasərtə χɨltə*			
MB@Lm	ħadə	ʔab-ʔɨz-i	ʕasərtə	χɨltə
PS@Lm	PART	PP	NUMB.C	NUMB.C
EngGl@Lm	one:M	LOC-PRX-3SM	ten	two
FT@Lm	'There is one who is a grade twelve student.'			

Ref@D	**Chercher 1-4-1D 078**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	'I understand.'

Ref@Lm	**Chercher 1-4-1Lm 094**				
PT@Lm	*ħanti ʕasərtə ħadə ʔafti ʔɨnha*				
MB@Lm	ħanti	ʕasərtə	ħadə	ʔab-ʔɨt-i	ʔɨnh-a
PS@Lm	NUMB.C	NMUB.C	NUMB.C	PP	VP
EngGl@Lm	one:F	ten	one:M	LOC-DST-3SM	exist:IPV-SJ:3SF
FT@Lm	'There is also a female who is over there and is grade 11 student.'				

Ref@D	**Chercher 1-4-1D 079**
PT@D	*ʔiħ*
MB@D	ʔiħ
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I am listening you.’

Ref@Lm	**Chercher 1-4-1Lm 095**	
PT@Lm	*ħanti ʃamɨnaj*	
MB@Lm	ħanti	ʃamɨnaj
PS@Lm	NUMB.C	NUMB.O
EngGl@Lm	one:F	eighth
FT@Lm	‘Another one is grade eight student.’	

Ref@Lm	**Chercher 1-4-1Lm 096**	
PT@Lm	*hamzi ʔɨnhəjni*	
MB@Lm	ham-ʔɨz-i	ʔɨnh-əj-ni
PS@Lm	PP	VP
EngGl@Lm	like-PRX-3SM	exist:IPV-SJ:3PL-POSS:1S
FT@Lm	‘I have sons and daughters who are at the statuses I described.’	

Ref@D	**Chercher 1-4-1D 080**			
PT@D	*hamzi gəjrən dɨʔən ʔamhɨrənʔom?*			
MB@D	ham-ʔɨz-i	gəjr-ən	də=jɨ-ʔən	ʔa-mhɨr-ən-ʔ-om
PS@D	PP	VP	VP	VP
EngGl@D	like-PRX-3SM	do:CN-2SF\DM_H	DM_Q=COP-2SF\DM_H	CAUS-teach-SJ:2SF\DM_H-Ø-OJ:3PL
FT@D	‘Did you send them to school getting an income from this job?’			

Ref@Lm	**Chercher 1-4-1Lm 097**
PT@Lm	*bək’k’a*
MB@Lm	bək’k’a
PS@Lm	PART
EngGl@Lm	DM_CNL
FT@Lm	‘Yes, by doing this job.’

Ref@D	**Chercher 1-4-1D 081**		
PT@D	*bɨzi bɨzi lasərħa?*		
MB@D	bɨ-ʔɨz- i	bɨ-ʔɨz-i	la-sərħ-a
PS@D	PP	PP	PP
EngGl@D	INST-PRX-3SM	INST-PRX-3SM	by-do:IPV-2SF\DM_H
FT@D	‘Just doing only this?’		

Ref@Lm	**Chercher 1-4-1Lm 098**
PT@Lm	*ʔɨwwə*
MB@Lm	ʔɨwwə

PS@Lm	PART
EngGl@Lm	DM_CNF
FT@Lm	‘Yes.’

Ref@D **Chercher 1-4-1D 082**

PT@D	*kaχɬ͡ʒəmrən ji?ən jisərħa nəjrən?*				
MB@D	ka-χ’ɬ͡ʒəmr-ən	ji-?ən	ji-sərħ-a	nəjr-ən	
PS@D	PP	VP	VP	VP	VP
EngGl@D	ABL-previous	start-2SF\DM_H	COP-2SF\DM_H	IPV-do:2SF-DM_H	AUX:PRV-2SF-DM_H
FT@D	‘It means you have been working this job since many years back?’				

Ref@Lm **Chercher 1-4-1Lm 099**

PT@Lm	*?anə ?iwwə*	
MB@Lm	?anə	?iwwə
PS@Lm	PERS.P	PART
EngGl@Lm	1S	DM_CNF
FT@Lm	‘Yes, you are right.’	

Ref@D **Chercher 1-4-1D 083**

PT@D	*?i?*
MB@D	?i?
PS@D	PART
EngGl@D	DM_CNF
FT@D	‘I’m listening you; please go on speaking.’

Ref@Lm **Chercher 1-4-1Lm 100**

PT@Lm	*?isa biħint’o?a*	
MB@Lm	?isa	bi-ħint’o-?-a
PS@Lm	PERS.P	NP
EngGl@Lm	3SF	while-child?PRV-Ø-3SF
FT@Lm	‘Since she was an infant.’	

Ref@Lm **Chercher 1-4-1Lm 101**

PT@Lm	*?izaw biħint’o?a ħizə*		
MB@Lm	?iz-aw	bi-ħint’o-?-a	ħiz-ə
PS@Lm	DEM.P	NP	VP
EngGl@Lm	PRX-3SF:SNG	while-child:PRV-Ø-3SF	hold-1S
FT@Lm	‘I started when this girl was an infant.’		

Ref@D **Chercher 1-4-1D 084**

PT@D	*?izaw gʷalən dijiʔa*		
MB@D	?iz-aw	gʷal-ən	də=ji-?a
PS@D	DEM.P	NP	VP
EngGl@D	PRX-3SF:SNG	daughter-POSS:2SF\DM_H	DM_Q=COP-3SF
FT@D	‘This is girl your daughter?’		

Ref@Lm **Chercher 1-4-1Lm 102**

PT@Lm	*ʔɨwwə*
MB@Lm	ʔɨwwə
PS@Lm	PART
EngGl@Lm	DM_CNF
FT@Lm	‘Yes, she is.’

Ref@D	**Chercher 1-4-1D 085**		
PT@D	*mənjɨʔa tɨbəhal*		
MB@D	mən	jɨ-ʔa	tɨ-bəhal
PS@D	WH	VP	VP
EngGl@D	who	COP-3SF	PASS:3SF-call:IPV
FT@D	‘What is her name?’		

Ref@Lm	**Chercher 1-4-1Lm 103**	
PT@Lm	*ʔalmaz təkka*	
MB@Lm	ʔalmaz	təkka
PS@Lm	NAME	NAME
EngGl@Lm	Almaz	Teka
FT@Lm	‘Almaz Tekka.’	

Ref@D	**Chercher 1-4-1D 086**				
PT@D	*tamma χojna gəsʾa lɨdɨjə lɨgəβərət?*				
MB@D	ta=mma	χojn-a	gəs’-a	lɨ-dɨjə	lɨ-gəbər-ət
PS@D	WH	VP	NP	PP	VP
EngGl@D	what=DM_FOC	become:CN-3SF	face-POSS:3SF	ALL-away	REL-do:PRV-3SF
FT@D	‘So, what happened to her that she turned her face around?’				

Ref@D	**Chercher 1-4-1D 087**		
PT@D	*ʔajtawagʕənaj dɨjɨʔa (laughing)*		
MB@D	ʔaj-ta-wagʕ-ə-na-j		də=jɨ-ʔa
PS@D	VP		VP
EngGl@D	NEG-IPV-chat-SJ:3SF-OJ:1PL-NEG		DM_Q=COP-3SF
FT@D	‘Why does not she talk to us?’		

Ref@C1	**Chercher 1-4-1C1 02**		
PT@C1	*ləmunu dɨblaʕ jəβɨluj*		
MB@C1	ləmun-u	dɨ-blaʕ	jəbɨl-u-j
PS@C1	NP	PP	VP
EngGl@C1	lemon-DEF:3SM	ALL-eat:IMP	NEG-exist:IPV-3SM-NEG
FT@C1	‘The lemon is not for eating.’		

Ref@Lm	**Chercher 1-4-1Lm 104**
PT@Lm	*ʔɨ?*
MB@Lm	ʔɨ
PS@Lm	PART
EngGl@Lm	DM_Q
FT@Lm	‘What did you say?’

Ref@Lm	**Chercher 1-4-1Lm 104**
PT@Lm	*ʔɨ*
MB@Lm	ʔɨ
PS@Lm	PART
EngGl@Lm	DM_Q
FT@Lm	What did you say?’

Ref@C1 **Chercher 1-4-1C1 03**

PT@C1	*dɨblaʕ jəβɨluj ləmunχɨnχə*		
MB@C1	dɨ-blaʕ	jə-bɨl-u-j	ləmun-χɨn-χə
PS@C1	PP	VP	NP
EngGl@C1	ALL-eat:IMP	NEG-exist:IPV-3SM-NEG	lemon-POSS:2SF\DM_H-DM_Q

FT@C1 ‘What happened to your lemon that it is not to be eaten?’

Ref@Lm **Chercher 1-4-1Lm 105**

PT@Lm	*ʔabzi kəf βɨχi ʕadgi*			
MB@Lm	ʔab-ʔɨz-i	kəf	bɨl-χi	ʕadg-i
PS@Lm	PP	V	VP	VP
EngGl@Lm	LOC-PRX-3SM	sit	say-2SF	buy:IMP-3SF

FT@Lm ‘Sit here and buy.’

Ref@C1 **Chercher 1-4-1C1 04**

PT@C1	*ʔabəj?*
MB@C1	ʔabəj
PS@C1	WH
EngGl@C1	where

FT@C1 ‘Where?’

Ref@C1 **Chercher 1-4-1C1 05**

PT@C1	*wɨlɨj s’ɨjχ’i-ti @ləmləm*		
MB@C1	wɨlɨj	s’ɨjχ’i-ti	ləmləm
PS@C1	PART	ADJ	NAME
EngGl@C1	DM_EVL	comic-SF	lemlem

FT@C1 ‘You are comic.’

Ref@Lm **Chercher 1-4-1Lm 106**

PT@Lm	*ʔajmɨrəχ’oj*
MB@Lm	ʔaj-mɨrəχ’-o-j
PS@Lm	VP
EngGl@Lm	NEG-add-SJ:3SM-NEG

FT@Lm ‘Nothing will be added on it.’

Ref@C1 **Chercher 1-4-1C1 06**

PT@C1	*mɨsʔən məntən kɨχ’rəs’*		
MB@C1	mɨs-ʔən	məntən	kɨ-χ’rəs’
PS@C1	PP	SUB	VP
EngGl@C1	COMIT-2SF\DM_H	inorder to\DM_CHR	IPV-record:1S

FT@D ‘In order to be filmed with me.’

Ref@Lm **Chercher 1-4-1Lm 107 (130)**

PT@Lm	*hamzi labəlna ʔɨwwə ʔamhrəjjom*			
MB@Lm	ham-ʔɨz-i	la-bəl-na	ʔɨwwə	ʔa-mhr-ə-jj-om
PS@Lm	PP	PP	PART	VP

EngGl@Lm	like-PRX-3SM	by-say:IMP:2SM-SJ:1PL	DM_CNF	CAUS-teach-SJ:1S-Ø-OJ:3PL	
FT@Lm	‘By doing this, I let them go to school.’				

Ref@D Chercher 1-4-1D 088

PT@D	*ħəziχəma haməj ʔinhəwu?*		
MB@D	ħəzi = χə = mma	haməj	ʔɨnhə-u
PS@D	ADV	WH	VP
EngGl@D	now = DM_Q = DM_FOC	how	exist:IPV-3PL
FT@D	‘So how are they now?’		

Ref@D Chercher 1-4-1D 089

PT@D	*jɨrəʔaʔəjuχun dɨjom?*	
MB@D	jɨ-rəʔaʔəj-u-χun	də = jɨ-ʔom
PS@D	VP	VP
EngGl@D	IPV-see-SJ:3PL-OJ:2SF\DM_H	DM_Q = COP-3PL
FT@D	‘Do they help you?’ (lit.: Do they look after you.’)	

Ref@Lm Chercher 1-4-1Lm 108

PT@Lm	*ħəzi ʔɨmma təməsgən ʔɨwə*			
MB@Lm	ħəzi	ʔɨmma	təməsgən	ʔɨwwə
PS@Lm	ADV	PART	V	PART
EngGl@Lm	now	DM_FOC	thanks	DM_CNF
FT@Lm	‘Now, thanks to God, yes.’			

Ref@Lm Chercher 1-4-1Lm 109

PT@Lm	*rɨʔɨjənlo ʔɨti dəkutər*		
MB@Lm	rɨʔɨj-ə-ni-ʔɨl-o	ʔɨt-i	dəkutər
PS@Lm	VP	DEM.P	N
EngGl@Lm	look-SJ:3SM-OJ:1S-exist:IPV-3SM	DST-3SM	doctor
FT@Lm	‘The doctor helps me now.’ (lit.: The doctor looks after me; thanks.’)		

Ref@D Chercher 1-4-1D 090

PT@D	*ʔɨh hɨ*	
MB@D	ʔɨh	hɨ
PS@D	PART	PART
EngGl@D	DM_STINF	DM_STINF
FT@D	‘I understand.’	

Ref@D Chercher 1-4-1D 091

PT@D	*ʔɨtom χalʔat təmharo jɨʔom gəna*

MB@D	ʔɨt-om	χalʔ-at	təmhar-o	jɨ-ʔom	gəna
PS@D	DEM.P	INDEF.P	N	VP	ADV
EngGl@D	DST-3PL	an other-PL	student-PL	COP-3PLM	yet
FT@D	‘The others are students.’				

Ref@Lm **Chercher 1-4-1Lm 110**

PT@Lm	*ʔɨʔ*
MB@Lm	ʔɨ
PS@Lm	PART
EngGl@Lm	DM_Q
FT@Lm	‘What did you say?’

Ref@D **Chercher 1-4-1D 092**

PT@D	*ʔɨtom χalʔat gəna jɨʔom*			
MB@D	ʔɨt-om	χalʔ-at	gəna	jɨ-ʔom
PS@D	DEM.P	INDEF.P	ADV	VP
EngGl@D	DST-3PLM	an other-PL	yet	COP-3PLM
FT@D	‘The others are students.’			

Ref@Lm **Chercher 1-4-1Lm 111**

PT@Lm	*gəna ħanti ʃamunaj*		
MB@Lm	gəna	ħanti	ʃamunaj
PS@Lm	ADV	NUMB.C	NUMB.O
EngGl@Lm	yet	one:F	eighth
FT@Lm	‘One if grad eight.’		

Ref@D **Chercher 1-4-1D 093**

PT@D	*ħanti ʃamunaj*	
MB@D	ħanti	ʃamunaj
PS@D	NUMB.C	NUMB.O
EngGl@D	one:F	eighth
FT@D	‘One is a grade eight student.’	

Ref@C1 **Chercher 1-4-1C1 07**

PT@C1	*mərχ’aləj ʔɨsti*	
MB@C1	mərχ’-a-ləj	ʔɨsti
PS@C1	VP	COOR
EngGl@C1	add-SJ:2SF\DM_H-BEN:1S	so\DM_CHR
FT@C1	‘Please add little on it.’	

Ref@C1 **Chercher 1-4-1C1 08**

PT@C1	*bəʕalti ʔawɨlɨʕ*	
MB@C1	bəʕal-ti	ʔawɨlɨʕ
PS@C1	N	N
EngGl@C1	owner-2SF	olive {{DM_ATN}}
FT@C1	‘Owner of the olive.’	

Ref@Lm **Chercher 1-4-1Lm 112**

PT@Lm	*χojnɨwwo jɨʔu*	
MB@Lm	χojno-ww-o	jɨ-ʔu
PS@Lm	VP	VP
EngGl@Lm	become-ø-SJ:3SM	COP-3SM
FT@Lm	‘Nothing is to be added.’	

Ref@Lm **Chercher 1-4-1Lm 113**

PT@Lm	*χojnɨwwo jɨʔu*	
MB@Lm	χojno-ww-o	jɨ-ʔu
PS@Lm	VP	VP
EngGl@Lm	become-ø-SJ:3SM	COP-3SM
FT@Lm	‘Nothing is to be added.’	

Ref@D	**Chercher 1-4-1D 094**
PT@D	*mɨrʕat?*
MB@D	mɨrʕat
PS@D	N
EngGl@D	bride
FT@D	‘What about bride?’

Ref@Lm	**Chercher 1-4-1Lm 114**
PT@Lm	*ʔɨm?*
MB@Lm	ʔɨm
PS@Lm	PART
EngGl@Lm	DM_Q
FT@Lm	‘What did you say.’

Ref@C1	**Chercher 1-4-1C1 09**			
PT@C1	*mɨsaħɨna wəgʕi χ’arɨju ʔɨnho*			
MB@C1	mɨs-aħɨna	wəgʕi	χ’arɨj-u	ʔɨnh-o
PS@C1	PP	N	VP	VP
EngGl@C1	COM-1PL	chat	left-3SM	exist-3SM
FT@C1	‘Chatting with us is left.’			

Ref@Lm	**Chercher 1-4-1Lm 115**		
PT@Lm	*mərʕatlə ʔɨwwə ʔamərʕɨjə*		
MB@Lm	mərʕat = lə	ʔɨwwə	ʔa-mərʕ-ɨjə
PS@Lm	VP	PART	VP
EngGl@Lm	bride = DM_FOC	DM_CNF	CAUS-wedding:PRV-SJ:1S
FT@Lm	‘Yes, I let marry.’		

Ref@Lm	**Chercher 1-4-1Lm 116**	
PT@Lm	*χɨltə ʔamərʕɨjə*	
MB@Lm	χɨltə	ʔa-mərʕ-ɨjə
PS@Lm	NUMB.C	VP
EngGl@Lm	two	CAUS-wedding:PRV-SJ:1S
FT@Lm	‘I let two of my daughters get married.’	

Ref@D	**Chercher 1-4-1D 095**
PT@D	*ʔɨhɨm*
MB@D	ʔɨhɨm
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘I understand.’

Ref@C1	**Chercher 1-4-1C1 10**	
PT@C1	*lazi s’ɨwəjani*	
MB@C1	la-ʔɨz-i	s’ɨwəj-a-ni
PS@C1	PP	VP
EngGl@C1	ALL-PRX-3SM	tell:IMP-SJ:2SF\DM_H-OJ:1S
FT@C1	‘Please come and tell us.’	

Ref@Lm	**Chercher 1-4-1Lm 117**	
PT@Lm	*səb ħadar*	
MB@Lm	səb	ħadar
PS@Lm	N	N
EngGl@Lm	person	marriage

FT@Lm ‘They are married.’

Ref@D **Chercher 1-4-1D 096**

PT@D	*s’ɨwəj?ən gɨbəra ʕɨdəga*		
MB@D	s’ɨwəj-a-ʔən	gɨbər-a	ʕɨdəga
PS@D	VP	VP	N
EngGl@D	tell:IMP-SJ:2SF\DM_H-OJ:3SF\DM_H	do:IPV-SJ:2SF\DM_H	market

FT@D ‘Tell her and make your business.’

Ref@Lm **Chercher 1-4-1Lm 118**

PT@Lm	*salasa*
MB@Lm	salasa
PS@Lm	NUMB.C
EngGl@Lm	thirty
FT@Lm	‘It costs thirty.’

Ref@C1 **Chercher 1-4-1C1 11**

PT@C1	*dɨχonχə?*
MB@C1	dɨ-χon=χə
PS@C1	VP
EngGl@C1	REL-become:IPV=DM_Q
FT@C1	‘What is the final price?’

Ref@Lm **Chercher 1-4-1Lm 119**

PT@Lm	*ʔɨsu jɨʔu salasa jɨʔu*			
MB@Lm	ʔɨsu	jɨ-ʔu	salasa	jɨ-ʔu
PS@Lm	PERS.P	VP	NUMB.C	VP
EngGl@Lm	3SM	COP-3SM	thirty	COP-3SM

FT@Lm ‘That is it; it costs thirty.’

Ref@C1 **Chercher 1-4-1C1 12**

PT@C1	*dɨʃijət’wɨrəda*	
MB@C1	dɨ-ʃɨjət’	wɨrəd-a
PS@C1	VP	VP
EngGl@C1	ALL-sell	decrease-2SF\DM_H

FT@C1 ‘Please tell me the last price.’

Ref@C1 **Chercher 1-4-1C1 13**

PT@C1	*sɨmʕani*
MB@C1	sɨmʕ-a-ni
PS@C1	VP
EngGl@C1	hear:IPV-SJ:2SF\DM_H-OJ:1S {DM_ATN}
FT@C1	‘Please give me your attention.’

Ref@Lm **Chercher 1-4-1Lm 120**

PT@Lm	*salasa*
MB@Lm	salasa
PS@Lm	NUMB.C
EngGl@Lm	thirty
FT@Lm	‘It costs thirty.’

Ref@Gt **Chercher 1-4-1Gt 8**

PT@Gt	*kəla*
MB@Gt	kəla

PS@Gt	PART
EngGl@Gt	DM_XXX
FT@Gt	‘Including…’

Ref@C1	**Chercher 1-4-1C1 14**
PT@C1	*dɨʔanə*
MB@C1	dɨ-ʔanə
PS@C1	PP
EngGl@C1	ALL-1S
FT@C1	‘To me.’

Ref@C1	**Chercher 1-4-1C1 15**
PT@C1	*waj*
MB@C1	waj
PS@C1	PART
EngGl@C1	DM_EVL
FT@C1	‘It is not like that.’

Ref@C1	**Chercher 1-4-1C1 16**	
PT@C1	*wɨrədaləj ʔɨbba*	
MB@C1	wɨrəd-a-ləj	ʔɨbba
PS@C1	VP	PART
EngGl@C1	knock off-SJ:2SF\DM_H-BEN:1S	DM_FOC
FT@C1	‘Please reconsider the price.’	

Ref@Lm	**Chercher 1-4-1Lm 121**		
PT@Lm	*mɨs ʃəmontə wɨsəda*		
MB@Lm	mɨs	ʃəmontə	wɨsəd-a
PS@Lm	COOR	NUMB.C	VP
EngGl@Lm	with	eight	take:IMP-3SF\DM_H
FT@Lm	‘Take it twenty-eight.’ (lit.: Take it with eight.’)		

Ref@C1	**Chercher 1-4-1C1 17**				
PT@C1	*dɨχon ʔɨbba χ’urɨs’ ʔabχɨn dɨʃjət’*				
MB@C1	dɨ-χon	ʔɨbba	χ’urɨs’	ʔa-bl-χɨn	dɨ-ʃjət’
PS@C1	VP	PART	V	VP	VP
EngGl@C1	REL-become:3SM	DM_FOC	cut	CAUS-say-2SF\DM_H	REL-sell:3SM
FT@C1	‘Please tell me the price to sell it.’				

Ref@Lm	**Chercher 1-4-1Lm 122**		
PT@Lm	*ʔɨsa jɨʔa bəka*		
MB@Lm	ʔɨsa	jɨ-ʔa	bək’k’a
PS@Lm	PERS.P	VP	PART
EngGl@Lm	3SF	COP-3SF	DM_EVL
FT@Lm	‘That is the last price.’		

Ref@Lm	**Chercher 1-4-1Lm 123**		
PT@Lm	*ʔajawas’ənij kaʔu taħti*		
MB@Lm	ʔaj-a-was’iʔ-ə-ni-j	ka-ʔu	taħti
PS@Lm	VP	PP	ADJ

EngGl@Lm	NEG-CAUS-out-SJ:3SM-OJ:1S-NEG		LOC-DST:M	under		
FT@Lm	‘It has no profit if I sell it for less than that.’					
Ref@D	**Chercher 1-4-1D 097**					
PT@D	*ħəzi gʷalat dɨmrɨʕa dɨ...mɨrʕatnət kɨzəgad͡ʒəja tələwa taj taj jɨʔu dɨgbərələn*					
MB@D	ħəzi	gʷal-at	dɨ-mrɨʕa	dɨ...mɨrʕatnət	kɨ-zəgad͡ʒəj-a	tə-ʔalə-ww-a
PS@D	ADV	N	NP	PP	VP	VP
EngGl@D	now	girl-PL	REL-marriage	al-marriage	IPV-ready-3PLF	while-exist:IPV-Ø-3PLF
	taj	taj	jɨ-ʔu	dɨ-gbər-ələn		
	WH	WH	VP	VP		
	what	what	COP-3SM	REL-do:IPV-3PLF		
FT@D	‘When girls are in their way to marry, how do they prepare?’					
Ref@D	**Chercher 1-4-1D 098**					
PT@D	*ʔɨnətat tajɨʔən dɨgəβralən?*					
MB@D	ʔɨnə-tat	ta-jɨ-ʔən	dɨ-gəbr-a-ll-ən			
PS@D	N	VP	VP			
EngGl@D	mother-PL	what-COP-3PLF	REL-do:CN-SJ:3PLF-BEN-3PLF			
FT@D	‘What do mothers do to them?’					

Ref@Lm	**Chercher 1-4-1Lm 124**	**Ref@D**	**Chercher 1-4-1D 099**
PT@Lm	*ʔɨzi*	*PT@D*	*ʔɨʃi?*
MB@Lm	ʔɨz-i	MB@D	ʔɨʃi
PS@Lm	DEM.P	PS@D	PART
EngGl@Lm	PRX-3SM	EngGl@D	DM_CNF
FT@Lm	‘This one.’	FT@D	‘Okay, what else?’

Ref@Lm	**Chercher 1-4-1Lm 125**					
PT@Lm	*kaʔu ʔɨmma tamma*					
MB@Lm	kaʔu	ʔɨmma	tamma			
PS@Lm	ADV	PART	PART			
EngGl@Lm	then\DM_CHR	DM_FOC	DM_EVL {{DM_PLNPRC}}			
FT@Lm	‘Then, nothing.’					
Ref@Lm	**Chercher 1-4-1Lm 126**					
PT@Lm	*kaʔu ʔɨmma ʕadi ħamən dɨməs’ə wərk’i*					
MB@Lm	kaʔu	ʔɨmma	ʕadi	ħam-ən	dɨ-məs’ɨʔ-ə	wərk’i
PS@Lm	ADV	PART	N	NP	VP	N
EngGl@Lm	then\DM_CHR	DM_FOC	house	father in law-poss:3PLF	REL-come:PRV-3SM	gold
FT@Lm	‘Then, a gold that their father in law brought.’					
Ref@D	**Chercher 1-4-1D 100**					
PT@D	*ʕɨt’an gɨbaʔ gələ tamalət jɨʔu?*					
MB@D	ʕɨt’an	gɨbaʔ	gələ	ta-malət	jɨ-ʔu	

PS@D	N	V	INDEF.P	VN	VP
EngGl@D	xxx	enter:PRV	3SM	what-to say	COP-3SM
FT@D	‘What does xxx means?’				

Ref@D Chercher 1-4-1D 101

PT@D	*ʕɨtan gɨba?*	
MB@D	ʕɨtʾan	gɨbaʔ
PS@D	N	V
EngGl@D	xxx	enter:PRV
FT@D	Xxx	

Ref@Lm Chercher 1-4-1Lm 127

PT@Lm	*ʔɨtʾan ʔɨmma hamzi dɨβələ tɨgəbɨʔ*				
MB@Lm	ʔɨtʾan	ʔɨmma	ham-ʔɨz-i	dɨ-bəl-ə	tɨ-gəbɨʔ
PS@Lm	N	PART	PP	VP	VP
EngGl@Lm	xxx	DM_FOC	like-PRX-3SM	REL-say:IMP-3SM	IPV-enter-3SF
FT@Lm	‘It means using this type of thing.’				

Ref@D Chercher 1-4-1D 102

PT@D	*ʔɨh*	
MB@D	ʔɨh	
PS@D	PART	
EngGl@D	DM_CNF	
FT@D	‘I am listening you, please go n speaking.’	

Ref@D Chercher 1-4-1D 103

PT@D	*dɨχɨndəj məʕalti jɨʔa ʕɨtʾan ta.. ta.. taʔatɨj*						
MB@D	dɨ-χɨndəj	məʕalti	jɨ-ʔa	ʕɨtʾan	ta..	ta..	ta-ʔatɨj
PS@D	PP	N	VP	N	IRJ	IRJ	VP
EngGl@D	ALL-how many	day	COP-3SM	xxx	DM_CNVRPR	DM_CNVRPR	REL-enter:3SF
FT@D	‘For how many days does she use it?’						

Ref@Lm Chercher 1-4-1Lm 128

PT@Lm	*χʾadəm ʕamət βɨlən lattʃ͡əbotʾa nəβrən*				
MB@Lm	χʾadəm	ʕamət	bɨl-ən	la-tɨ-tʃ͡ʾəbotʾ-a	nər-ən
PS@Lm	ADV	N	VP	VP	VP
EngGl@Lm	formerly	year	say:SJ:3PLF	while-PRV-sit-3PLF	AUX:PRV-SJ:3PLF
FT@Lm	‘Years back, they even used it for a year.’				

Ref@D Chercher 1-4-1D 104

PT@D	*ʔɨh*	
MB@D	ʔɨh	
PS@D	PART	
EngGl@D	DM_ATN	

FT@D ‘I am following you, please go on speaking.’

Ref@Lm Chercher 1-4-1Lm 129

PT@Lm	*ʔaħɨna bɨχ’oləʕuna malət jɨʔu*			
MB@Lm	ʔaħɨna	bɨ-χ’oləʕ-u-na	malət	jɨ-ʔu
PS@Lm	PERS.P	NP	VN	VP
EngGl@Lm	1PL	while -child:PL-1PL	to say	COP-3SM

FT@Lm ‘I mean when we are children.’

Ref@D Chercher 1-4-1D 105

PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
Eng Gl@D	DM_STINF

FT@D ‘I understand that.’

Ref@Lm Chercher 1-4-1Lm 130

PT@Lm	*ħəzi gɨn ʔaħdɨgəmuna nəβrom*			
MB@Lm	ħəzi	gɨn	ʔa-ħdɨgə-mu-na	nəbr-om
PS@Lm	ADV	ADVS	VP	VP
EngGl@Lm	now	but	CAUS-leave-SJ:3PL-OJ:1PL	AUX:PRV-SJ:3PL

FT@Lm ‘But now they let us to stop using it.’

Ref@Lm Chercher 1-4-1Lm 131

PT@Lm	*lələ χəzi mədħanɨt jɨʔu tɨβhɨlu*				
MB@Lm	lələ	χəzi	mədħanɨt	jɨ-ʔu	tɨ-bhɨl-u
PS@Lm	PART	ADV	N	VP	VP
EngGl@Lm	DM_FOC	now	drug	COP-3SM	PRV-say-3SM

FT@Lm ‘And now, it is said to be a medicine.

Ref@D Chercher 1-4-1D 106

PT@D	*ʔɨh*
MB@D	ʔɨʔ
PS@D	PART
EngGl@D	DM_STINF

FT@D ‘Okay, this is interesting.’

Ref@Lm Chercher 1-4-1Lm 132

PT@Lm	*ħəzi gɨbaʔɨlo dəʔami χ’arju nəβru*				
MB@Lm	ħəzi	gɨbaʔ-ɨll-o	dəʔa-mi	χ’arj-u	nəbr-u
PS@Lm	ADV	VP	PART	VP	VP

EngGl@Lm	now	enter:IMP-AUX:IPV-3SM	DM_FOC-DM_FOC	left-3SM	AUX:PRV-3SM
FT@Lm	‘The women had stopped using it, but now they started to use it.’					

Ref@Lm	**Chercher 1-4-1Lm 133**				
PT@Lm	*ħəzi tamma jiʔu dɨgəbiʔ hɨndɨtuw*				
MB@Lm	ħəzi	tamma	jɨ-ʔu	dɨ-gəbiʔ	hɨndɨtuw
PS@Lm	ADV	PART	VP	VP	ADV
EngGl@Lm	now	DM_FOC	COP-3SM	REL-enter:3SM	that much
FT@Lm	‘By now, there is no such many women who use it.’				

Ref@Lm	**Chercher 1-4-1Lm 134**
PT@Lm	*jɨməhara*
MB@Lm	jɨ-məhar-a
PS@Lm	VP
EngGl@Lm	IPV-learn-3PLF
FT@Lm	‘They attend school…’

Ref@D	**Chercher 1-4-1D 107**
PT@D	*ʔɨwwə*
MB@D	ʔɨwwə
PS@D	PART
EngGl@D	DM_STINF
FT@D	‘Yes.’

Ref@Lm	**Chercher 1-4-1Lm 135**			
PT@Lm	*bɨgozaʔu ħadar təgəβəralə kɨgəbra*			
MB@Lm	bɨ-goza-ʔu	ħadar	tə-gəbər-a = lə	kɨ-gəbr-a
PS@Lm	NP	N	VP	VP
EngGl@Lm	LOC-middle-3SM	marriage	if-do:IPV-3PLF = DM_FOC	IPV-do:3PLF
FT@Lm	‘If they married in the middle, they do..’			

Ref@Lm	**Chercher 1-4-1Lm 136**			
PT@Lm	*tədəjlo dɨgəbiʔ jələj ləmi*			
MB@Lm	tə-dəj-ʔɨl-o	dɨ-gəbiʔ	jə-ʔɨl-*ə*-j	ləmi
PS@Lm	VP	VP	VP	ADV
EngGl@Lm	if -NEG-exist:IPV-3SM	REL-enter:3SM	NEG-exist:IPV-3SM-NEG	now
FT@Lm	‘Whereas now there is no one who uses it.’			

Ref@Lm	**Chercher 1-4-1Lm 137**	
PT@Lm	*χ’arju jiʔu*	
MB@Lm	χ’arj-u	jɨ-ʔu
PS@Lm	VP	VP
EngGl@Lm	left-3SM	COP-3SM
FT@Lm	‘It is almost left.’	