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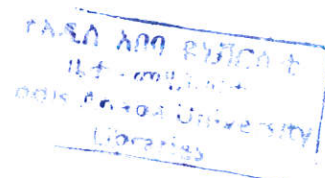
**COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISIM AND COMMUNICATION**

DEARTEMENT OF LINGIUSTICS

DOCUMENTATION AND DESCRIPTION OF GAAMO VERB MORPHOLOGY

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School of Graduate Studies

Documentation and Description of Gaamo Verb Morphology

**A Thesis Submitted to the Graduate Studies of Addis Ababa University
in Partial Fulfillment of the Requirement for the Degree of Master of Arts**

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School of Graduate Studies

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Documentation and description of Gaamo verb morphology

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Declaration



The thesis is my original work, has not been presented for a degree of Master of Art in any other university, and that all sources of material used for the thesis have been dully acknowledged.

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Acronyms and Abbreviations

1	First person
2	Second person
3	Third person
ACU	Accusative
C	Consonant
COND	Conditional
CONV	Converb
CSA	Central Statistical Agency
DEC	Declarative
DEF	Definiteness
DS	Different subject
ELAN	Electronic Language Annotator
FM	Feminine
FOC	Focus
JUUS	Jussive
GEN	Genitive
Imp	Imperative
INF	Infinitive
INSTR	Instrumental
INTR	Interrogative
IPVE	Imperfective
IREA	Ireals
LOC	Locative
M	Masculine

NEG	Negative
NOM	Nominative
O	Object
PASS	Passive
PFC	Perfect
PLU	Plural
POSS	Possessive
Proh	Prohibitive
RCL	Relative clause
S	Subject
SS	Similar subject
SG	Singular
SNNPR	Southern Nation's Nationalities and Peoples Region
V	Verb

Abstract

The grammatical feature of the verb morphology of the Gaamo language has not been documented; so, the objective of this paper is documenting and describing part of the structure of the language. In order to achieve the objective, the first being data collection (by recording various genres such as narrative, folktales, proverbs), transcription and translation of primary data by using different relevant software and the second, descriptive analysis of these data.

As a result of this documentation, seventeen folktales, twenty proverbs and two narrations about the history of the people and the place have been gathered in audio form. From those collected data, seven folktales have been annotated. In the description of the language, it has been found out that, Gaamo verbs are inflected for agreement, aspect, mood, negation, and infinitive forms. Grammatical categories are marked by infixing or suffixing a morpheme to the base form. Another feature is; sometimes a single morphological representation contains more grammatical information. Verbs inflect to mark mood types such as, Imperative, prohibitive, jussive and interrogative form.

Negation is also a feature in which verbs are inflected to mark; and the infinitive form of the verb is formed by suffixing a morpheme.

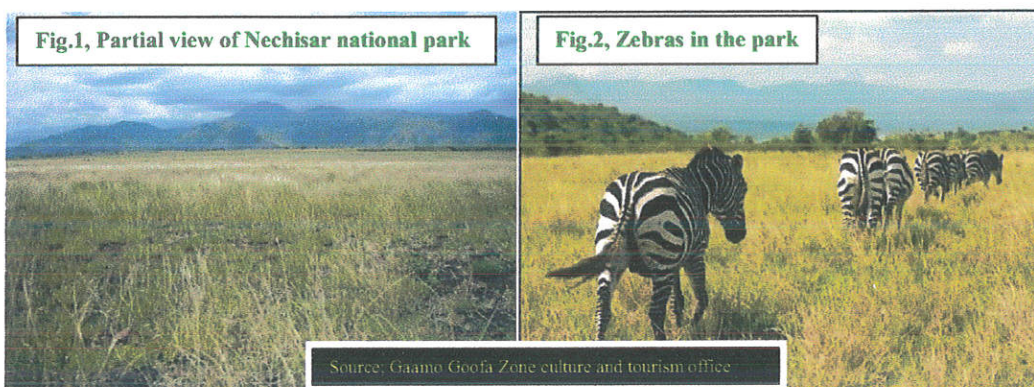
CHAPTER ONE: Background of the Study and Review of previous works

1.1. The People

The Gaamo people live in at the heart of the African rift valley in the southern part of Ethiopia (Vaughan2003). They are politically administered by Gaamo Goofa Zone under **Southern Nations, Nationalities, and People's Region (SNNPR)** is one of the nine ethnic divisions (*kililoch*) of Ethiopia (Sarah Vaughan2003). As Sarah Vaughan2003, it was formed from the merger of the former regions 7-11 following the 1994 elections; its capital is Hawassa. The SNNPR borders Kenya to the south, the Ilemi Triangle (a region claimed by Ethiopia, Kenya, and South Sudan) to the southwest, South Sudan to the west; the Ethiopian region of Gambela to the northwest, and the Ethiopian region of Oromiya to the north and east (Sarah Vaughan2003). Beside Hawassa, the region has major cities such as Arbaminch, Chench, Bonga, Dilla, Yirgalem, Mizantefer, Soodo, Wondo and Worabe (Vaughan 2003), Gaamo Goofa Zone is named for the Gaamo and Goofa people, whose homelands lie in this Zone. But, in this Zone there are five nations. Those are Gaamo, Goofa, Giddicho, Zeyse and Oyda (Gaamo Goofa Zone Culture and Tourism). Gaamo Goofa is bordered in the south by the Dirashe special woreda in the southwest by Debub (South) Omo and Basketo special woreda, on the northwest by Dawro zone, on the northeast by Wolayta, on the south wsest by the Oromia Region, and on the southeast by the Amaro special woreda (Vaughan2003). The administrative center of Gaamo Goofa is ArbaMinch; ArbaMinch {'አርባ ምንጭ'} "forty springs", the first common name for this area was called Gantagaro before feudalism, but in that time it was not known as a city, it is 500 kilometers south of Addis Ababa, and at an elevation of 1285 meters above sea level (Sarah Vaughan2003); it is the largest town in Gaamo Gofa Zone as well as in Arbaminch zuriya woreda and the second town in SNNPR next to Hawassa. ArbaMinch received its name for the



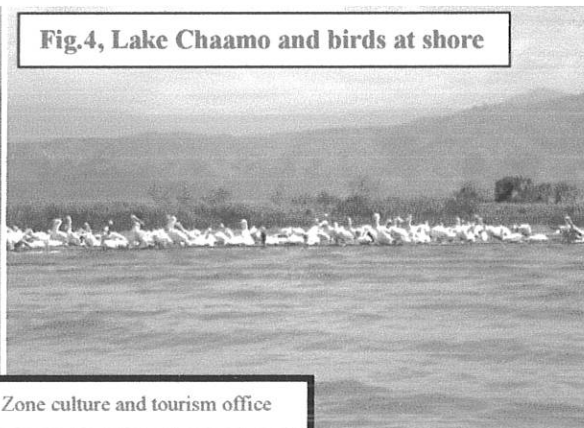
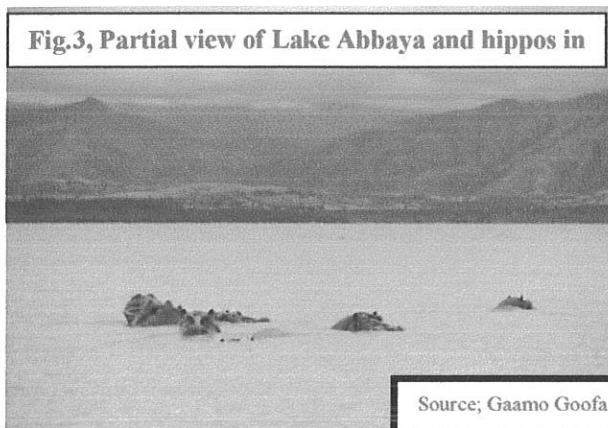
abundant local forty springs which produce a groundwater in the forest. Besides the forty springs crossing the town is a river kulifo, affectionately referred to as "Cock River", which is used by the local people for washing cloths and farming (Gaamo Goofa zone communication affairs). ArbaMinch consists of the uptown administrative centre of Seecha and 4 kilometers away the downtown commercial and residential areas of Sikkela, which are connected by an asphalt road. On the eastern side of Sikkela is the gate to Nechisar National Park, which covers the isthmus between Lake Abaya to the north and Lake Chamo to south (Gaamo Goofa zone culture and tourism office).



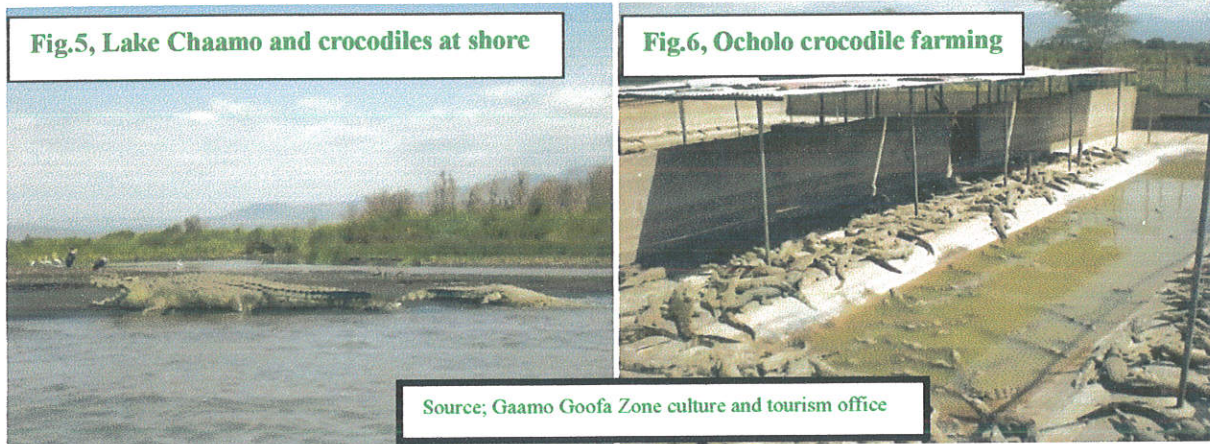
Here in Nechisar national park many wild animals, reptiles and birds endemic to Ethiopia and others common to the world.

Buses and taxis connect the uptown and downtown parts; both parts have schools. ArbaMinch is known as a source for fruit, including mango, banana, orange, apple, guava and pineapple and is also known for its fish farming. Indicating its richness of fish, a local singer named Abile Chedo sang the song ‘‘Nu Derey Gamo Gofa Oycha Arbaminche; mizi kalsi yeddes abaya çaamo mole’’. The two Lakes both Abbaya and Chaamo are rich in fish. Not only fish crocodile, hippos are living in and certain birds are found at the shore of lakes (Gaamo Goofa zone culture and

tourism office). Lake Chamo is 32 kilometers long and 13km wide, with a surface area of 416 square kilometers and a maximum depth of 14 meters .It is fed by the Kulfo River and several small streams, as well as overflow from Lake Abaya brought to it by the Ualo river (Gaamo Goofa zone culture and tourism office). As Gaamo Goofa zone culture and tourism office, lake Abaya is 60 kilometers long and 20 wide, with a surface area of 1162 square kilometers; it has a maximum depth of 13.1 meters; there are a number of islands in this lake, the largest being ‘Aruro’; others include ‘gidicho’, ‘Welege’, ‘Galmaka’, and Alkali. The lake is red dueto a high load of suspended sediments; Lake Abaya does not always have an outflow, but in some years it overflows into Lake Chamo. Both abbaya and chaamo known for its wildlife and birdlife surrounds the lakes; "According to the Ethiopian Department of Fisheries and Aquaculture, 412 tons of fish are landed each year "(Gaamo Goofa zone culture and tourism office2005). Lake Abaya was named in 1896 GC as Lake Margherita by the Italian explorer Vittorio Bottego, the first European to visit the lake, to honor the wife of king Umberto I of Italy, Queen Margiherta (Gaamo Goofa zone culture and tourism office 2005).



Source; Gaamo Goofa Zone culture and tourism office



People call an area in Fig.5 (ye azo gebeya) means that: crocodile market. When they say this, it is not a place where buying and selling crocodile take place. Many crocodiles become out of water and enjoy at the shore of the lake. Crocodile farming is another activity in Arbaminch city near to Lake Abaya for exporting leather. Feeding crocodiles and cleaning their living area weekly is common for workers in the station. It is also source of income through tourism (Gaamo Goofa zone culture and tourism office 2005).

Besides crocodile farming, two lakes, forty springs, 'maaze' and 'Nechsar' national parks, 'yegzer dildiy' or 'God Bridge' is another interesting tourist attraction place in that zone; it is the home of ArbaMinch University. The town also is served by ArbaMinch Airport (Gaamo Goofa zone culture and tourism office). Originally Gamo Goofa was part of the semen (North) Omo Zone, and the 1994 national census counted its inhabitants as part of that Zone. However friction between the various ethnic groups in Semien Omo, which was often blamed on the Wolayta for "ethnic chauvinism" and despite the efforts of the ruling party to emphasize the need to coordinate, consolidate, and unify the smaller ethnic units to achieve the "efficient use of scarce government resources" eventually led to the division of Zone in 2000, resulting with the creation of not only the Gaamo Goofa, but also the Dawro and Wolayita Zones and two special woredas

(Gaamo Goofa zone communication affairs). Based on the 2007 Census conducted by the Central Statistical Agency of Ethiopia (CSA), this Zone has a total population of 1.8 million (Gaamo Goofa Culture and Tourism office). Mostly peoples of Gaamo are agro pastoralists; especially banana is most common crop in that area (Gaamo Goofa zone agricultural office). As (Gaamo Goofa zone agricultural office) nearly it has been exporting to Egypt and other African markets; rather than banana, mango, apple; pea nut are highly invested by the people in that area; coffee and false banana "Enset" in Amharic and "uutha (ጊ:tsa)" in the local name is permanent crop in the area. In addition, fishing is other type of income getting; still now youths organized in association and work together in modernized way of fishing system (Gaamo Goofa zone agricultural office). Additionally, weaving is practiced by the people as a culture and great source of income. Male craftsmen predominantly operate the weaving and the women are cleaning and spinning the Cotton. Finest cloth in Ethiopia is today produced by weavers (Hudson & Spring 1995). Morley in Chench district Dorze ethnic group does this effectively. Dorze weaving is quite unique and unknown to the rest of the world (Silverman, 1999). "The raw material is very important". Quality always depends on the material; the main material is cotton, either produced in Ethiopia or imported, certainly the cotton from Ethiopia is the best one and Spinning is also assuring quality. The weavers use three kinds of raw materials: 'Dir', a factory produced warp which is locally known as 'komtare', 'maag' a weft which is spun by women mostly in the house and 't'ilet' factory produced colored threads used for decorative borders (Freeman & Pankhurst, 2003). According to Freeman and Pankhurst the weavers produce three kinds of clothes: 'K'emis' is the name for women's dresses which are usually wearied together with a 'net'ela'. "The latter is a shawl locally known as 'net'ela' which may also be wearied with other types of clothing. The third item is 'gaabi' a large cloth which is wearied by both women

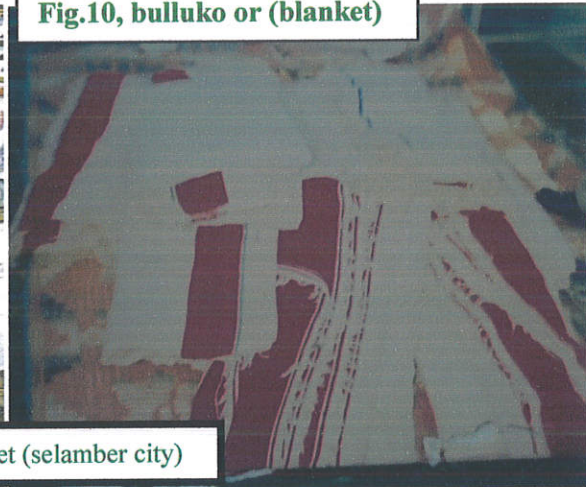
and men in bed or in cold weather. The ‘bulluko’ can be added to the list of cloth. It is a thicker and bigger cloth used as a blanket in bed; it measures around 20 and above meters length” (Freeman & Pankhurst, 2003). “Except for the decorative borders the material used in these clothes is cotton. Additionally, they weave their cultural wear so called ‘danguza’ for men and ‘danoç’ for women. There are many patterns in weaving, both traditional and modern; the modern patterns can picture anything. The weavers have no limitations in what they are able to weave. Weavers are going to the shops and market every third month to visit fashion patterns ”(Freeman & Pankhurst, 2003). “Children’s of ‘dorze’ area learn weaving in the early being at the side of their father and daughters learn spinning and twisting cotton from her mothers or grandmothers ”(Freeman & Pankhurst, 2003). “By the way a word dorze indicates that ‘□em□ane’ in Amharic and weaver in English. In Chench district the area is also called dorze to indicate that many weavers there doing the weaving effectively” (Gaamo Goofa zone communication affair).



Fig. 9, shawls with different patterns



Fig.10, bulluko or (blanket)



K'ucha market (selamber city)

Fig. 11, a woman cleaning cotton

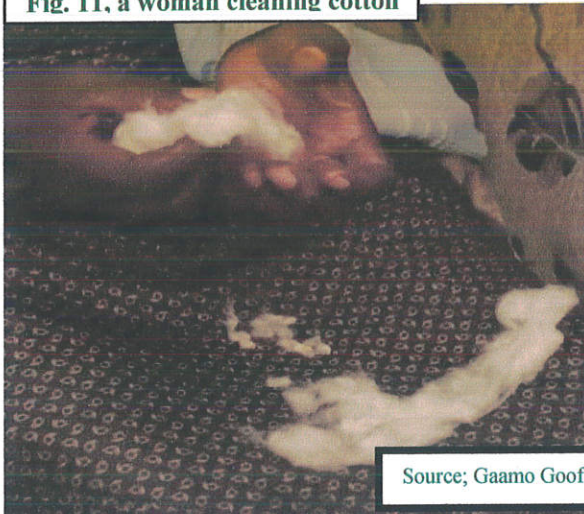
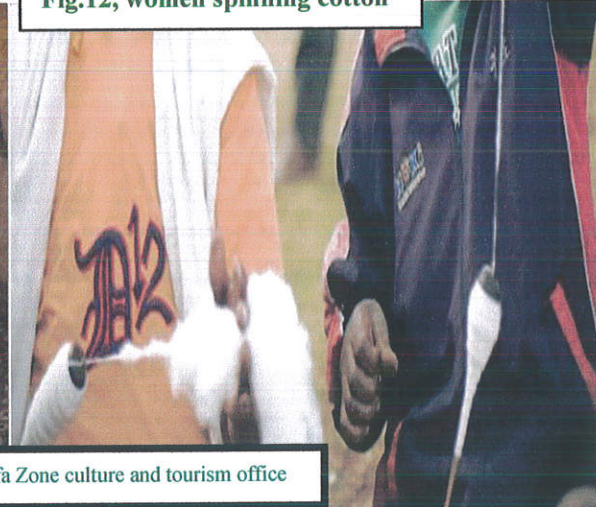


Fig.12, women spinning cotton



Source; Gaamo Goofa Zone culture and tourism office

Protestantism, orthodox Christianity, Muslim, traditional and Roman Catholicism religions are practiced in Gaamo Goofa zone (Central Statistical Agency of Ethiopia, CSA). The people celebrate annual festival called meskel (masqala in local), yearly beginning from an ancient time; they start celebration early from September eleven. But, preparation like saving money to buy crucifying ox, collecting fire wood, butter, and other materials begins before ten months. Additionally, Dancing, singing and eating are common for more than one week in each and every house. Mostly, by the time singing and dancing takes place for more than one week in a

place where called “maskala demba”. In addition, Ethiopian epiphany celebration is held there has both cultural and religious features (Gaamo Goofa zone culture and tourism office).

Fig.13. cross day dancing ceremony



Fig.14. cross day dancing ceremony (k'ucha)



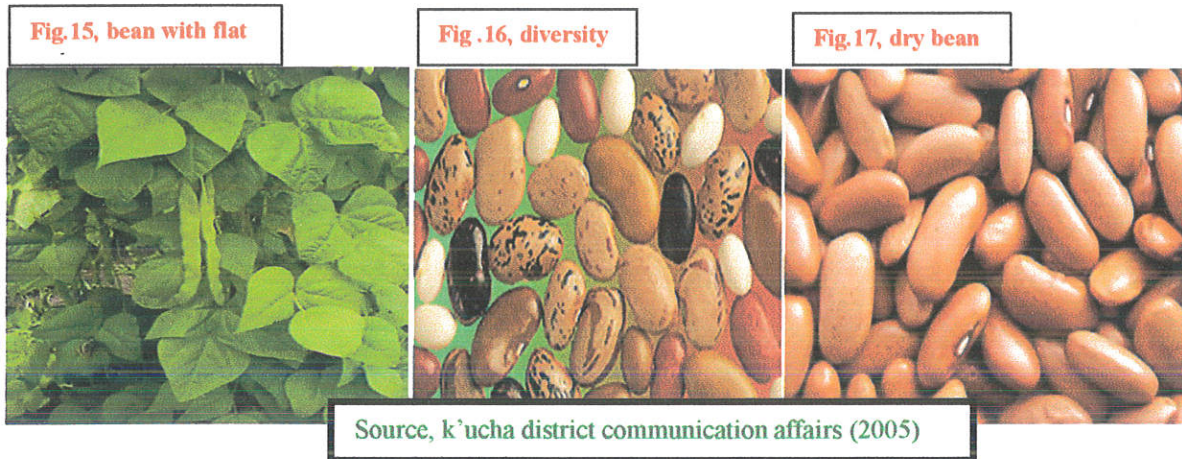
Source: Gaamo Goofa zone culture and tourism office and k'ucha district communication affairs

Gaamo people distributed over ten districts in in tthat zone; K'ucha is one of a district in Gaamo Goofa zone, in which a study takes place. A name K'ucha derived from a word “k'uchcha”; “k'uchcha” means swept or wipe. During feudalism, regime of Haileselasie and before that there was ethnic group war in that zone area, so people of K'ucha were good for fighting, and they defeated many wars; even if during Italian invasion there were guerrilla fighters in the area had been struggling against Italian troops. Because of this, an area got such name.

K'ucha has 49% lowland and the rest 51% is mild weather temperate (woynadega) (K'ucha district communication affairs). As K'ucha district communication affairs, People of K'ucha celebrate meskel festival yearly beginning from an ancient time just like others in Gaamo.

Peoples of K'ucha are mostly agro pastoralist. Ground nut, teff, haricot bean and butter are common commercial crop (K'ucha district communication affairs 2005). Haricot bean or

scientifically called 'Phaseolus vulgaris', the common bean, grown worldwide for its edible bean, popular both dry and as a green bean (FAOSTAT 2009). Likely it is very common to K'ucha farmers.



Peoples of K'ucha feed this bean by cooking and by mixing the cooked one with powdered maize (kucha district communication affairs). By cooking it with other grain such likes maize, wheat etc; they call such cultural food 'posese' (K'ucha district communication affairs).

Butter is also the main animal product and makes the name of an area known (K'ucha district communication affairs). There is saying like “ቁጫ ቅቤ በዋንጫ” to show how much an area is rich in butter product.

Fig.18. kilos of butter in a basket

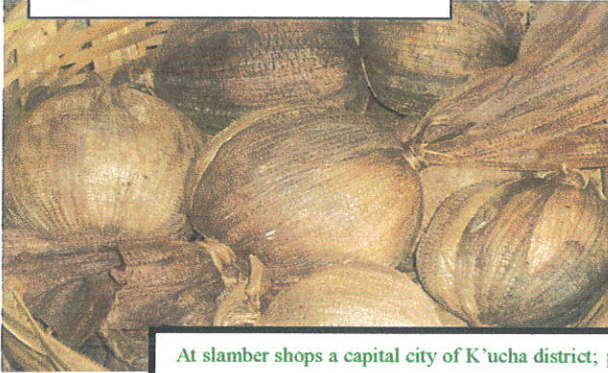
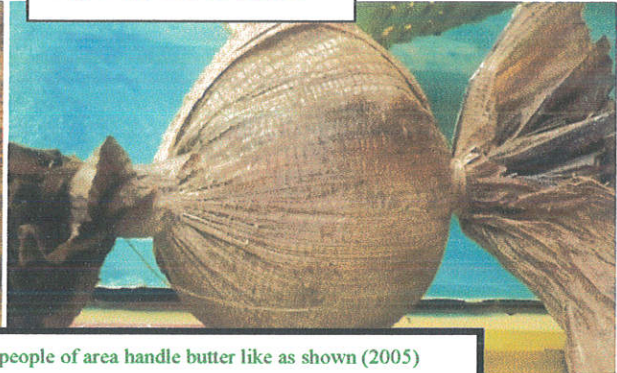


Fig. 19, a kilo of butter



At slamber shops a capital city of K'ucha district; people of area handle butter like as shown (2005)

Cassava, sweet potato, potato, yams and taro are widely used vegetables from underground vegetables (K'ucha district communication affairs). Cassava is also native; It is used in variety way; such like drying pealed and washed cassava by powdering and then making it bread, porridge etc. In addition, they simply feed it by cooking after peeling and washing, with a mashed chilly (K'ucha district communication affairs).

Fig.20, Unprocessed cassava



Halaha district

Fig. 21, Cassava in cultivation



The second and mostly native underground vegetable to K'ucha people is 'Taro' 'Boyna' in local name (K'ucha district communication affairs). In K'ucha farmers harvest this underground vegetable in swampy area, and it is used simply by cooking the scraped taro with a mashed chilly and milk.

Fig.22, taro corms ready for use



Fig. 23, cultivated taro



Kuulo district

"Yams, Sweet potato and potato are another underground vegetables used for nutrition in K'ucha; here also potato, yams and sweet potato are used in similar way just like taro, that is; after peeling a boiled potato, sweet potato or yams then eating with a mashed chilly (K'ucha district communication affairs).

Fig, 24; unprocessed sweet potato



Fig, 25, sweet potato in cultivation



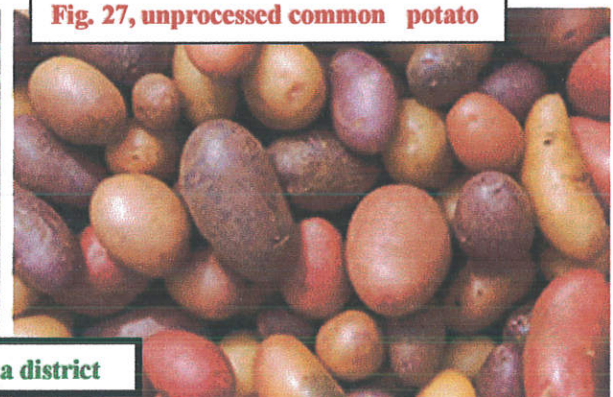
Halaha district

Fig, 26, Common potato in cultivation



Halaha district

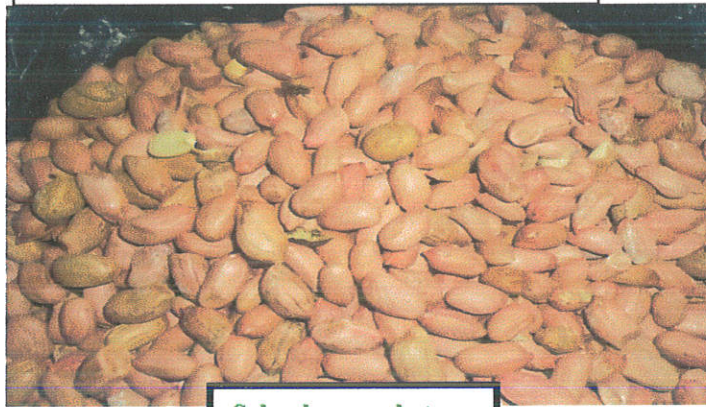
Fig, 27, unprocessed common potato



Rather than underground vegetables, grains such like teff, wheat, barley, pea, horse bean, corn, and haricot bean; underground nut is also best commercial crop for an area. Peoples use for

feeding roasted pea nut. In capital of the district called Selamber, underground nut or pea nut tea is common in hotels and small cafes (K'ucha district communication affairs).

Fig. 28, unprocessed underground nut (ochche)



Selamber market

Cultural housing style; specifically an Ethiopian cottage in rural areas, we have common style except afar and Somali administrative regions. Style of building cultural house in K'ucha is not common to other parts; to somehow near to Chenchu style (Dorze area).

Fig. 29, cultural cottage



Halaha district

Fig. 30, Typical huts of a Dorze village



Source, Gaamo Goofa zone culture and tourism

1.2. The language

Gaamotho is the name of the language; which belongs to the Ometo Gongga-Gimojan group of North-Omotiic under the Omotiic language family of the Afro-asiatic super family (Bender and Fleming 1975). Based on the 2007 national census Gaamo has over 1,071,000 native speakers. Gaamo is currently used for all kinds of social and administrative purposes. It is taught as a subject in elementary schools and it is also given in matriculation.

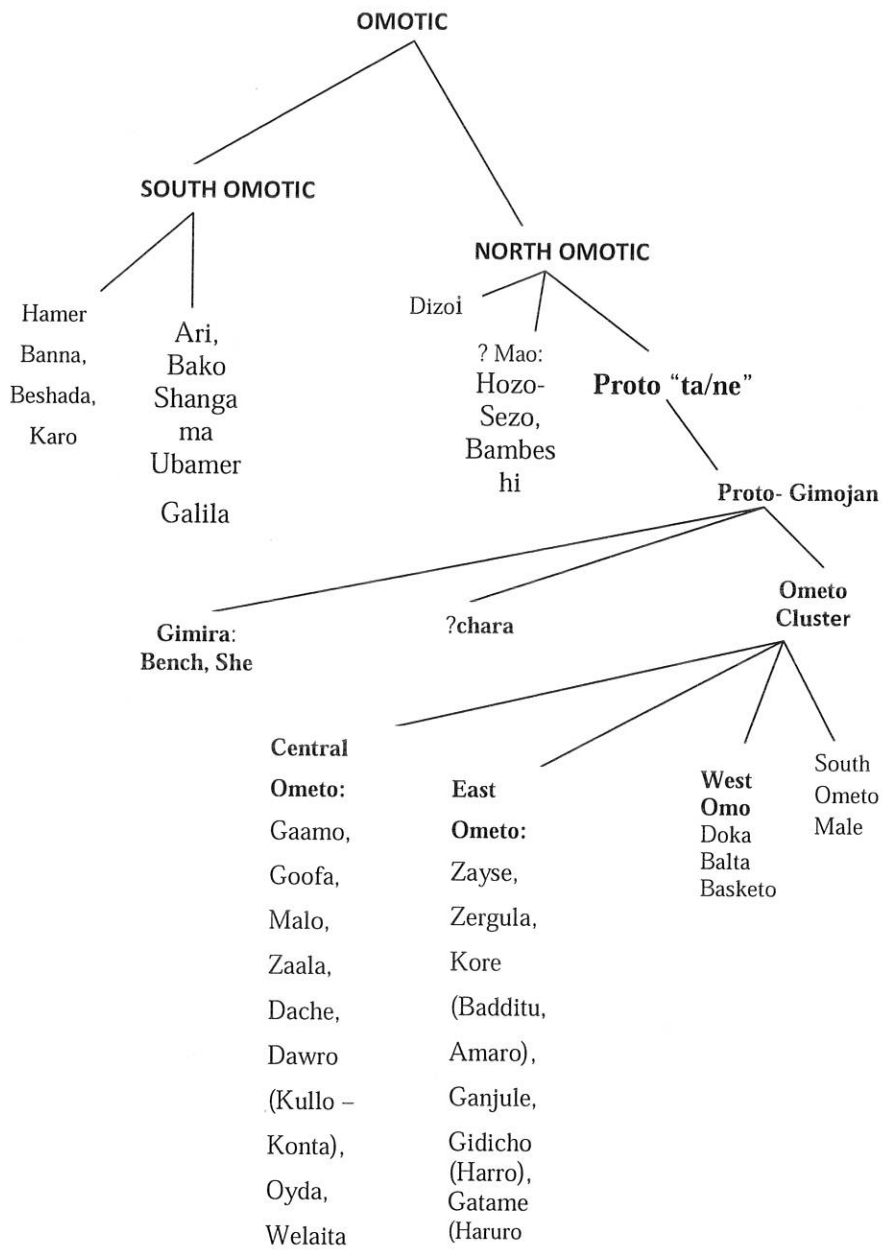


Fig. 30: Language family tree (Bender 1975)

1.3. Statement of the problem

The grammatical features of the verb morphology of the language have not been documented; and this study is probably the first attempt in documenting the verb morphology of the language. Therefore, it aims at filling this gap.

1.4. Objective of the Study

The general objective of this study is to document the Gaamo verb morphology of k'ucha dialect by using multimedia documentation method and give a basic description of the verb morphology based on the annotated primary textual data.

1.5. Significance of the Study

The study will have the following significances:

- ❖ It offers the transcribed, annotated and translated primary data for further study.
- ❖ It contributes to other scholars who conduct research on the language and as a source for further investigation.

1.6. Limitation of the study

This type of study needs a longer time and adequate finance support. But, time and financial constraints limited the study. Besides, documentation is highly dependent on new digital technology which is mandatory for data collection, analysis and documentation. But, access to the latest technology was also difficult.

1.7. Scope of the Study

This study mainly focuses on documenting inflected verbs in narratives, and folk tales in Gaamo language within Kucha dialect; other than this, Morpheme description analysis takes place.

Transcription, translation and giving gloss done specifically; In addition, 15 minute annotation is part of analysis.

1.8. Methodology of Research

Documentary Linguistics is a newly emerging field of linguistics that is “concerned with the methods, tools, and theoretical underpinnings for compiling a representative and lasting multipurpose record of a natural language or one of its varieties” (Gippert, Himmelmann and Mosel 2006:v).

Language documentation and description by the means of technology is the recent aspect of documentation. As different research suggest the most languages of the world will be endanger in the coming years. So many linguists are interested to document endangered language due to the fact that many of them may disappear in the near future (cf. Lehmann 1999, UNESCO 2003). In a UNESCO document, the current linguistic situation of the world is described as follows (UNESCO: 2003:1).

About 97% of the world’s people speak 4% of the world’s language, and about 96% of the world’s languages are spoken by about 3% of the world’s people...we estimate that, the most world regions, about 90% of the languages may be replaced by dominant languages by the end of 21st century.

Therefore, under-documented or inadequately described languages must be documented and fully described by using field-linguistic methods. Bower (2008:115) explains that, “field linguistics is generally thought as a work done on language which either has never been studied or only poorly.” Researchers are recommended to rely on primary data and not to reduplicate the works of others. According to Bower (2008:115), “field linguistics is often told to rely on

naturalistic data as much as elicited data. Documentation and description of language are interrelated. Himmelmann (2002:9) explained the difference and interconnection of documentation and description of language as follows:

The aim of language documentation is to provide a comprehensive record of the linguistic practices, characteristics of a given speech community... this definition of language documentation differs fundamentally from language descriptions. A language description aims at the record of a language ... as a system of abstract elements, constructions and rules.

Himmelmann (2002:2-3) further stated:

The task of recording a little known language comprises two activities, the first being the collection, transcription and translation of primary data and the second a low-level (i.e. descriptive) analysis of these data. The two activities are closely interrelated for various epistemological and practical reasons.

1.8.1. Data collection

Various means of collecting data have been applied to gather the information on which present study is based. First of all, the informants have been selected. Second, by using audio recorder different communicative events and different genres (folktales, narrative, dialogue etc.) are recorded.



1.8.4. Data Processing and software

The collected data is processed into stages by using different relevant software. Elicitation method has been used for fulfilling the form which does not exist in the data. The following stages in the data processing phase can be recognized (Austin 2006):

- ❖ capture – moving analogue materials to the digital domain
- ❖ analysis – transcription, translation, annotation
- ❖ archiving – creating archival objects, and assigning access and usage rights

First, the primary audio data will be edited and digitalized using Audacity. Next, ELAN (EUDICO Linguistic Annotator) is used as an annotation tool, to create fully annotated, transcribed and translated 15 minutes audio data. Key man software is used for the transcription. The second issue is, based on text data describing verb morphology of the language.

1.9. Review of previous works

There are a few works available on Gaamo language. These linguistic works, which have been produced so far, are reviewed below.

Hayward (1994) 'A preliminary analysis of the behavior of pitch in Gaamo' is one of the earliest descriptions. According to Hayward, like many Cushitic and Omotic languages and he further stated that in Gaamo there is an interaction of accent and tone. He tried to show pitch accent variations in nominal and in expanded phrases.

Hamppe (1999) 'Sound System in Gaamo' she found 25 consonants and 7 vowels; /f/ is included in her phonemic chart.

Hirut's (1999) 'Linguistic description of Gaamo' She described the phonological, morphological, and syntactic structures of the language. According to Hirut, Gaamo shows variation in phonological, grammatical and lexical aspects in areas where it is spoken. She also argued that, /f/ is not part of phonemic inventory.

Kassa (2004) 'Pronominal empty categories in Gaamo' described pronominal empty categories, agreement in clause and subject-verb agreement. Additionally, the distribution, interpretation, and thematic values of pronominal discussed.

Hirut (2007) 'Deictic in Gaamo' discussed the behavior of forms of deictic in the language. According to Hirut, locative, temporal, anaphoric, and recognitory functions are spatial deictic expressions in the language. She also found out that deictic expressions are classified according to their formal morphological, syntactic and semantic properties. According to her spatial deictic are used to specify the spatial location of an object and they are often accompanied with facial expression.

Mahider (1999) 'Noun Morphology of Ochchollo' is a description of Ochchollo as one of the dialects of Gaamo. She recorded that, five short and five long vowels, and ten possible syllables structure. Mahider has also described consonant cluster which are formed word medially. Morphophonemic processes like syllabic reduction, assimilation and vowel harmony have been discussed. She also described nouns inflected for making number, gender, and definiteness. Considering noun derivation the author described; nouns that are derived from nouns, verb

stems. According to her description, while singular nouns are marked by zero morphemes, plural nouns are generally marked by the morpheme -t.

Samuel (2004) 'The Phonology of Gaamo' recorded twenty seven consonant phonemes and five short and five long vowels. According to him, except /dz/ and /r/ all consonants appear word initially. He also described the various allophonic distributions. According to him the language allows two consonant sequences word medially and there are constraints on fricative-stop and sonorant-sonorant sequences. He further described gemmination, vowel distribution and syllable structure as well as phonological processes assimilation, voicing, devoicing, nasalization, elision and epenthesis. Moreover, pitch and its pattern in the language have been discussed at length.

Haileyesus (1981) 'Phonetic and Phonemic study on Dorze dialect' recorded five vowel phonemes and twenty five consonant phonemes. Vowel lengthening, gemination and stress had been described.

Beniyam (2000) 'Syntactic Description of Noun Phrase of Dorze Dialect' analyzed and described the noun phrase structure of Dorze.



CHAPTER TWO

Phonological Sketch

2.1. Phonemic Inventory

2.1.1. Consonants and vowels

Gaamo phonology has been studied by different scholars such as Hampo (1999), Hirut (2002) and Samuel (2004). Hampo listed 25 consonants and 7 vowels, in which she included phoneme /f/ in her phonemic chart. But, Hirut (2002) claimed /f/ is not a phoneme in the language and she listed 24 consonants and 7 vowels. Again Samuel (2004), on the other hand, presented that the language has twenty seven consonant and ten vowels considering long ones.

Manner of articulation		Place of articulation				
		Bilabial	Alveolar	Palatal	Velar	Glotal
Stops	Voiced	b	d		g	
	Voceless	p	t		k	ʔ
	Ejective	p'			k'	
	Implosive		d'			
Fricatives	Voiced		z	ʒ		
	Voceless		s	ʃ		
	Ejective		s'	ç		
Affricates	Voiced		dz	dʒ		
	Voceless		ts	c		
	Ejective					
Nasals		m	n			
Flap			r			
Lateral			l			
Semivowel		w		j		

Table 1: Phonemic chart of Gaamo as given by Samuel (2004)

Samuel added the alveolar voiced affricative /dz/ and alveolar voiceless affricative /ts/ in addition to what Hampo (1999) and Hirut (2002) have recorded. He provided evidence that, these two affricative consonants are part of the phonemic system of the language.

The following are some of his examples (Samuel 2004, pp, 33)

(1), /he:dza/ → three

(2), /ke:tsa/ → house

Furthermore, he claimed that the voiceless labiodental fricative /f/ is sometimes used by some speakers and it is in the process of shifting to the phoneme /p/ as in [pila] vs. [fila] 'cheese'.

Both Hamppo (1999) and Hirut (2002) argued that, Gaamo language has seven vowels. But, according to Samuel (2004) Gaamo language has ten vowels, five short and five long vowels claiming that length is phonemic in the language.

	Front		Central		Back	
	Short	Long	Short	Long	Short	Long
High	i	i:			u	u:
Mid	e	e:			o	o:
Low			a	a:		

Table 2: Phonemic chart of Gaamo vowels as given by (Samuel 2004)

2.2. Tone

According to Moira (2002) tonal phonemes are tonemes, where each toneme is a lexically distinct variant of the same phoneme that is phonetically distinguished from other tonemes only by the tone of the vowel. Samuel (2004) described Gaamo as a tonal language; he also described the function of tone in the language and he concluded that tone is phonemic in Gaamo.

2.3. Syllable

Mahider (1999) identified that Gamo language has two types of syllable: open syllables which consist of an onset plus a nucleus, and closed syllables, which consist of an onset, a nucleus, and a coda. Onset, nucleus, and coda will sometimes be abbreviated as O, N, and K (K is used instead of C, which is the traditional abbreviation for coda (George and Samuel 1983), so the syllable types can be symbolized as ON and ONK, respectively.

The following are some of her examples (Mahider 1999, pp, 48)

(3). kana 'dog' ON.ON CV.CV (open syllable type)

(4). goj 'is he farming' ONK CVC (closed syllable type)

2.4. Phonological Processes

2.4.1. Assimilation

The term assimilation usually refers to contextual variability of speech sounds, which is said to be caused by the influence of one sound upon another, thus changing some properties of a sound under the influence of another sound which occurs to it (Pavlík 2003). As Pavlík 2003, the notion of assimilation presupposes the existence of at least two segments by influencing each other; in which the assimilee which is being assimilated and assimilator the segment which assimilates another segment. Mahher (1999) identified that assimilation is one of morphophonemic processes and she pointed out also the types as follows.

2.4.1.1 Types of assimilation

A. Uni-directional assimilation: It is either **progressive** or **regressive**; the existence of one assimilator and one or more assimilees; an assimilation carry-over from left-to-right or the reverse (Pavlík 2003).

The **Progressive** one occurs, when in the sequence of segments AB segment A exerts influence on segment B, thus; carry-over left-to-right. In other words, segment A is the assimilator while segment B is the assimilee (Pavlík (2003). Examples from Mahider (1999) identification:

(5). /ne:n/ → [nẽ:ni] you

In the above example voiced nasal alveolar consonant /n/ nasalized front close-mid un rounded vowel /e/; direction of assimilation is from left to right, thus, the progressive one.

The regressive one is anticipatory /backward or /right-to-left) assimilation; occurs when in the sequence of segments AB segment B exerts influence on segment A. In other words, segment B is the assimilator while segment A is the assimilee (Pavlík 2003). Examples from Mahider (1999) identification:

(6). /denba / → [demba] plain

In the above example voiced plosive bilabial consonant /b/ labialized voiced nasal alveolar consonant /n/; direction of assimilation is backward or /right-to-left.

B. Bi-directional assimilations

This type of assimilation presupposes one or two assimilators and one or more assimilates; in the sequence of segments ABC segments A and C both exert influence on segment B; means that, the assimilation takes place from both left and right side (Pavlík 2003). **Double** (dual) assimilation, **bilateral** (radiating) assimilation and **Reciprocal** (mutual) assimilation categorized as **bi-directional** (Pavlík 2003).

The Double (dual) bi-directional assimilation occurs two assimilators assimilate one segment, In other words in the sequence of segments ABC segments A and C both exert influence on segment B, whereas A and C are assimilators while segment B is the assimile (Pavlík (2003). Examples from Mahider (1999) identification:

(7). /oto/ → [ot^wo] pot

In the given example, a mid back rounded vowel /o/ influences an alveolar plosive voiceless consonant /t / from both left and right sides, as a result, an alveolar voiceless plosive consonant /t / labialized.

Bilateral (radiating) Bi-directional assimilation; assimilation occurs when one segment assimilates two segments, there is one assimilator and two assimilees. In other words, in the sequence of segments ABC segment B exerts influence (it radiates its feature laterally) on both segments A and C. Thus, segment B is the assimilator while segments A and C are assimilees (Pavlík 2003). Examples from Mahider (1999) identification:

(8). /ʔu: no/ → [ʔ^wũ: n^õ] malaria

In the given example, an alveolar nasal voiced consonant /n/ assimilated that both high back rounded vowel /u/ and mid back rounded vowel (o), as a result, both vowels shared nasalization.

C. Reciprocal assimilations

Both segments are simultaneously assimilators and assimilees, in other words, in the sequence of segments AB segment B exerts influence on segment A and, at the same time, segment A exerts influence on segment B (Pavlík, 2003). **Non-coalescent** and **coalescent** are sub types in this assimilation type.

Non-coalescent one occurs when two sounds influence each other reciprocally, and the result is such that both sounds receive some feature(s) reciprocally, but they nevertheless remain relatively autonomous (Pavlík, 2003). As Pavlík, this can be expressed by the formula: $A \Leftrightarrow B \rightarrow ABBA$, i.e. when sounds A and B interact, they are still recognizable as separate (autonomous) sounds after receiving some features reciprocally. Example from Mahider (1999) identification:

(9). /mo/ → [m^wõ] let he, she, they eat

In the above example, segments share features each other; bilabial nasal voiced consonant /m/ and mid back rounded vowel /o/ influenced each other. Whereas, mid back rounded vowel /o/ shared nasalization, feature of bilabial nasal voiced consonant /m/ and a bilabial nasal voiced consonant /m/ became rounded because of the vowel.

Coalescence is a process in which two segments merge into one, and a qualitatively new sound (assimilant) is formed. Coalescent assimilation expressed in two ways; **the first** one is, the new sound be formed half-way between the original segments, providing they share the same articulator feature as follow (A and B influence each other and a resulting segment is A or B but, not both) (Pavlík 2003). Example from Mahider (1999) identification:

(10). /nu:s ʃam:os/ → [nu:ʃam^w:os] we buy for us

In the above example, Alveolar fricative voiceless /s/ and post alveolar fricative voiceless /ʃ/ assimilates each other, as result post alveolar fricative voiceless /ʃ/ left.

The second one occurs when two segments assimilate each other and a resulting segment is a relatively different from assimilators in articulatory feature, thus; (A and B assimilates each other and both are assimilators; an occurring assimilant X is fully different) (Pavlík 2003). Example from Mahider (1999) identification:

(11). / siʔo/ → [sjo] let he, they she hear

In the above example the front high un rounded vowel /i/ and the glottal stop voiced /ʔ/ assimilate each other; as a result newly occurred sound is the palatal approximant voiced /j/. All articulatory feature of the palatal approximant voiced /j/ is totally different from original phonemes the front high unrounded vowel /i/ and the glottal stop voiced /ʔ/.

2.4.2. Epenthesis

It is an addition of one or more sounds to a word, especially to the interior of a word. Epenthesis takes place in two ways: these are **excrecence**, for the addition of a consonant, and **anaptyxis** for the addition of a vowel. Epenthesis arises for a variety of reasons, the phonotactics of a given language may discourage vowels or consonant clusters, and a consonant or vowel to be added to make pronunciation easier (Terry 1997). Example from Mahider (1999) identification:

(12). /wonto odes/ → [wonto ʔodes] he will tell tomorrow

In the above example, the glottal stop voiced /ʔ/ inserted to break the mid back rounded vowel /o/ cluster. It usually occurs at a morpheme boundary or during word compounding.

2.4.3 Elision

It is the omission of one or more sounds (such as a vowel, a consonant, or a whole syllable) in a word or phrase, producing a result that is easier for the speaker to pronounce (Terry 1997). As (Terry 1997), two concepts to be considered is that, a difference between omission and contraction of sounds; contraction is compressed sound and omission is complete disappearance of sounds. Example from Mahider (1999) identification:

(13). /loʔo deʔaj/ → [lodaj] how are you?

In the above example, the glottal stop voiced /ʔ/ and back close mid vowel /o/, disappeared. As identification of (Terry 1997) this example shows that elision took place.

(14). /jan na:ga/ → [jan:a:ga] be over there

In the above example, an alveolar nasal voiced consonant /n/ pronounced as compressed. In this example, as identification of (Terry 1997) compression took place

CHAPTER THREE

Verb morphology

This chapter documents and describes the internal structure of K'ucha verbs. In so doing the textual data is presented in the following way. The first line gives the phonemic transcription with morpheme boundaries, the second line provides the morphological gloss and the third line gives the free translation of the data as shown in example below.

1. ne:-pe ta-na godare-j **m-o**
 you-LOC I-NOM hayena-NOM eat-Imp
 From being with you, let hayena eats me.
 GLD_Folk_a man and his two dogs_007_35

Common grammatical concepts in K'ucha verb morphology are agreement, aspect, and mood, in affirmative or negative sentences. Besides, infinitive and converbs are other focused grammatical features. The listed grammatical concepts are dealt with under this section.

3.1. Agreement

In K'ucha, in each grammatical construction, verbs agree with subject obligatory, as well verbs inflected for aspect, mood, negation and interrogative construction. In the language, an aspect variation brings difference on agreement markers and varies through all forms.

3.1.1. Agreement markers in declarative affirmative imperfective paradigm

In k'ucha in declarative affirmative imperfective paradigm there is agreement marker variation as shown below in the table.

Examples given for the verb 'is':' 'hate' taken from the text data indicated below, to show that declarative affirmative imperfective agreement markers.

2. ta wolk'a is'eta is':-a-jis
 I strength losing hate- IPVE-1SG
 I hate strength less.
 (cf. GLD _ Folk _a lion, leopard, hyena and ape_004_16

1SG	is':-a-jis hate-IPVE-1SG	I hate
2SG	is':-a-asa hate-IPVE-2SG	You hate
3SGM	is':-e-es hate-IPVE-3SGM	He hates
3SGFM	is':-a-awus hate-IPVE-3SGFM	She hates
1PLU	is':-o-os hate-IPVE-1PLU	We hate
2PLU	is':-e-eta hate-IPVE-2PLU	You hate
3PLU	is':-e-et:es hate-IPVE-3PLU	They hate

Tabl 3: Examples of agreement markers in declarative affirmative imperfective

According to the given example, **-jis** for first person singular, **-asa** for second person singular, **-es** for third person singular masculine, **-awus** for third person singular feminine, **-os** for first person plural, **-eta** for second person plural and **-et:es** for third person plural. As shown in the above examples, in declarative affirmative imperfective form, there is a root that cannot be further analyzed, imperfective aspect and agreement markers. In K'ucha, in the declarative affirmative imperfective construction agreement markers follow aspect markers, and also, there is morpheme variation.

3.1.2. Agreement markers in declarative affirmative perfective

In k'ucha, in declarative affirmative perfective paradigm there is agreement marker variation as indicated in the table and each person has two agreement markers.

Examples given for the verb 'b' 'go' it has taken from the text data below, to confirm that declarative affirmative perfective agreement markers.

3. dagiçe-j bo:ra jam:ana-wu b-i-d-es
 dagice-NOM ox buy-INF go-3SGM-PFVE-3SGM
 'Dagice' went to buy ox.
 (cf. GLD_ Folk_ birds and their father death_006_1)

1SG	b-a-d-is go-1SG-PFVE-1SG	I went
2SG	b-a-d-asa go-2SG-PFVE-2SG	You went
3SGM	b-i-d-es go-3SGM-PFVE-3SGM	He went
3SGFM	b-a-d-us go-3SGFM-PFVE-3SGFM	She went
1PLU	b-i-d-a go-3PLU-PFVE-3PLU	We went
2PLU	b-i-d-eta go-2PLU-PFVE-2PLU	You went
3PLU	b-i-d-a go-3PLU-PFVE-3PLU	They went

Table 4: Examples of agreement markers in declarative affirmative perfective

Based on the shown example, **-a-** and **-is** stands for first person singular, **-a-**, and **-asa** stands for second person singular, **-i-**, and **-es** stands for third person singular and masculine, **-a-** and **-us** stands for third person singular, stands **-i-** and **-a** for first person plural, **-i-** and **-eta** stands for second person plural and **-i-** and **-a** stands for third person plural. According to the examples, in the declarative affirmative perfective form, there is also a root cannot be further analyzed, and two agreement markers.

3.1.2. Agreement markers in affirmative interrogative imperfective paradigm

In affirmative interrogative imperfective paradigm, variation in agreement markers, and second person singular and third person singular have similar agreement marker.

Examples given for the verb ‘**wa:t**’ ‘**do**’ taken from the text data below, to show that agreement markers in affirmative interrogative imperfective.

4. ta:ni ha?i so:-n de?aneje ja:tin-i wa:t-**a-n-e**
 I now home-LOC waite so-CONV do-IPVE.INTR.1SG
 While, I become at home or what I do?
 (cf. GLD_Folk_a man and his two dogs_007_)

1SG	wa:t-a-n-e do-IPVE-INTR-1SG	What I do?
2SG	wa:t-a-j do-IPVE-INTR.2SG	What you do?
3SGM	wa:t-i do-IPVE.INTR.3SGM	What he does?
3SGFM	wa:t-a-j do-IPVE-INTR.3SGFM	What she does?
1PLU	wa:t-o-o-n do-IPVE-INTR-1PLU	What We do ?
2PLU	wa:t-e-et-i do-IPVE-2PLU-INTR	What You do?
3PLU	wa:t-o-n-a do-IPVE-INTR.3PLU	What They do?

Table 5: Examples of agreement markers in affirmative interrogative imperfective paradigm

In affirmative interrogative imperfective paradigm, **-e** marks first person singular, **-j** marks second person singular, **-i** marks third person singular masculine, **-j** marks third person singular, stands **-o** marks first person plural, **-et-** marks second person plural and **-a** marks third person plural. As indicated in the example, in the affirmative interrogative imperfective paradigm form

agreement markers follow integrative markers. But, in first person and in third person plural, agreement markers infixed in between aspect and interrogative markers. Whereas, in third person singular masculine a single morpheme which marks agreement aspect and interrogative.

3.1.3. Agreement markers in affirmative interrogative perfective paradigm

In affirmative interrogative perfective form variation in agreement markers as like as other paradigm.

Examples given for the verb 'keʔ-' 'go up', it has taken from the text data given below, to show that agreement markers in affirmative interrogative perfective paradigm.

5. kase ne-na wo:sir-i k'o:re-ja-n keʔ-i-d-e
 before you-NOM beg-CONV neck-DEF-L go up-3SGM-PRVE-
 INTR.3SGM
 Before now, while he asked you and did he goes up on your neck?
 (cf.GLD_ Folk _a snake and a man_002_37)

1SG	keʔ-a-d-in-a go up-1SG-PFVE-INTR -1SG	Did I go up?
2SG	keʔ-a-d-i go up-2SG-PFVE-INTR.2SG	Did you go up?
3SGM	keʔ-i-d-e go up-3SGM-PFVE-INTR.3SGM	Did he go up?
3SGFM	keʔ-a-d-e go up-3SGFM-PFVE-INTR.1SG	Did she go up?
1PLU	keʔ-i-d-o go up-1PLU-PFVE-INTR.1PLU	Did we go up?
2PLU	keʔ-i-d-et-i go up-2PLU-PFVE-.2PLU-INTR	Did you go up?
3PLU	keʔ-i-d-o go up-3PLU-PFVE-INTR.3PLU	Did they go up?

Table 6: Examples of agreement markers in affirmative interrogative perfective paradigm

In affirmative interrogative perfective paradigm, **-a- and -a** marks first person singular, **-a- and -i** marks second person singular, **-a- and -e** marks third person singular masculine, **-i- and -e** marks third person singular, **-a- and -o** marks first person plural, **-i- and -et** marks second person plural and **-i- and -o** marks third person plural. According to the given example, there are also two agreement markers in affirmative interrogative perfective paradigm.

3.1.3. Agreement markers in negative declarative imperfective and perfective paradigms

In negative declarative imperfective and perfective form there is agreement marker difference and aspect distinction does not bring any change except in third person plural only

Examples given for the verb '**wod**' '**go down**', it has taken from the text data given below, to show that agreement markers in both negative declarative imperfective and perfective paradigms.

6. **wod:-i-k-e**
go down-IPVE-NEG-1SG
I don't go down.
(cf. GLD_ Folk_ a snake and a man_002_19)

person	Imperfective	gloss	Perfective	Gloss
1SG	wod: -i-k-e go down-IPVE-NEG-1SG	I do not go down	wod: -a-b-ik-e go down-1SG-PFVE-NEG- 1SG	I did not go down
2SG	wod: -a-k-a go down-IPVE-NEG-2SG	You do not go down	wod: -a-b-ak-a go down-2SG-PFVE-NEG- 2SG	You did not go down
3SGM	wod: -e-n-a go down-IPVE-NEG-3SGM	He does not go down	wod: -i-b-en-a go down-3SGM-PFVE-NEG- 3SGM	He did not go down
3SGF M	wod: -u-k-u go down-IPVE-NEG-3SGFM	She does not go down	wod: -a-b-uk-u go down-3SGFM-PFVE- NEG-3SGFM	She did not go down
1PLU	wod: -o-k-o go down-IPVE-NEG-1PLU	We do not go down	wod: -a-b-ok-o go down-1PLU-PFVE-NEG- 1PLU	We did not go down
2PLU	wod: -e-k-eta go down-IPVE-NEG-2PLU	You do not go down	wod: -i-b-ek-eta go down-2PLU-PFVE-NEG- 2PLU	You did not go down
3PLU	wod: -e-t:e-n-a go down-IPVE-NEG-3PLU	They do not go down	wod: -i-b-et:e-na go down-3PLU-PFVE-NEG- 3PLU	They did not go down

Table 7: Examples of agreement markers in negative declarative imperfective and perfective paradigms

In the above example -a- and -e marks first person singular imperfective/ perfective, -a marks second and third person singular masculine imperfective/ perfective, -u marks third person

singular feminine imperfective/ perfective, -o marks first person plural imperfective/ perfective, -eta marks second person plural, -t:e marks third person plural in imperfective form and -et:e marks third person plural in perfective form. Except in third person plural negative declarative imperfective or perfective form, all agreement markers follow negation markers. But, in third person plural, agreement markers infixed in between aspect and negation markers.

3.1.4. Agreement markers in negative interrogative imperfective and perfective paradigms

In negative interrogative imperfective and perfective paradigms, variation in agreement markers and aspect difference do not bring any change. But, in third person plural, agreement markers are influenced by aspect change and third person singular masculine as well feminine have the same agreement marker.

Examples given for the verb 'j' 'come' to show that agreement markers in negative interrogative imperfective or perfective paradigm.

7.	afila	ʃam:ana-wu	b-i-d-ajs-i	j-e-en-é
	him			
	cloth	buy-INF	go-3SGM-PFVE-3SGM-CONV	come-IPVE.NEG-
		3SGM.INTR murmur		
	Having went to buy a cloth is not comeig, 'him'.			

person	Imperfective	gloss	Perfective	Gloss
1SG	j-i-ik-in-a come-IPVE-NEG-INTR- 1SG	Do I not come?	j-a-b-ik-in-a come-1SG-PFVE-NEG- INTR-1SG	Did I not come?
2SG	j-i-ik-í come-IPVE-NEG- 2SG- INTR	Do you not come?	j -a-b-ik-í come-2SG-PFVE-NEG- 2SG-INTR	Did you not come?
3SGM	j-i-ik-í come-IPVE-NEG- 2SG- INTR	Does he not come?	j -i-b-en-é come-3SGM-PFVE-NEG- 3SGM-INTR	Did he not come?
3SGFM	j-e-ek-é come-IPVE-NEG- 3SGFM-INTR	Does she not come?	j-a-b-ek-é come-3SGFM-PFVE- NEG- 3SGFM-INTR	Did she not come?
1PLU	j-o-ok-ó come- IPVE-NEG-1PLU-INTR	Do we not come?	j-i-b-ok-ó come-1PLU-PFVE-NEG- 1PLU-INTR	Did we not come?
2PLU	j-e-ek-etí come-IPVE-NEG-2PLU- INTR	Do you not come?	j-i-b-ek-etí come-2PLU-PFVE-NEG- 2PLU-INTR	Did you not come?
3PLU	j-e-et:-ené come-IPVE-NEG-3PLU- INTR	Do they not come?	j-e-et:i-b-en-é come-3PLU-PFVE-NEG- 3PLU-INTR	Did you not come?

Table 8: Examples of agreement markers in negative interrogative imperfective and perfective paradigms

As described in the example -a marks first person singular, -i marks second and third person singular masculine, -e marks third person singular feminine and masculine, -o marks first person plural, -eta marks second person plural, -eti marks third person plural and -et:e- marks third person plural. Except third person plural, all agreement markers follow negation markers. But, in third person plural, agreement markers infixed in between aspect and negation markers.

3.1.5. Agreement markers in affirmative / negative imperative

In affirmative/ negative imperative agreement markers are similar, whereas, variation is common feature in this form, when there is person distinction. In imperative affirmative or negative construction, only second person singular and plural have agreement marker.

Person	Agreement markers in imperative
	affirmative/ negative
2SG	-a
2PLU	-ite

Table 9: Agreement markers in imperative affirmative/ negative paradigm

Examples given below for the verb 'fi:k' 'near' in 'a' and 'b' to show agreement markers in imperative affirmative, as well as, for the verb 'm' 'eat' in 'c' and 'd' to show agreement markers in negative imperative form.

(8)

- a. a. ha fi:k'-a
overhear near-2SG.IPVE.Imp
You, come closer.
(cf. GLD_ Folktale_ hyena and a lion_001_45)
- b. ha fi:k'-i-ite
overhear near-IPVE. 2SG.Imp
You, come closer.
- c. bawuta m-o-op-a
dead body eat-IPVE-NEG.Imp.1SG
You, do not eat dead body
(cf. GLD_ Folktale_ hyena and a lion_001_10)
- d. bawuta m-o-op-ite
dead body eat-IPVE-NEG-2SG.Imp
You, do not eat dead body

person	Imperative			
	Affirmative		negative	
2SG	ʃi:k'-a	You, come closer	m-o-op-a	You, do not eat
2PLU	ʃi:k'-i-ite	You, come closer	m-o-op-ite	You, do not eat

Table 10: Examples of agreement markers in affirmative / negative imperative

In k'ucha dialect imperative works in imperfective form only and the verbs inflected to mark second person singular affirmative/ negative by -a, and second person plural affirmative / negative by -ite. In both form, agreement marker suffixes follow negation markers.

3.1.6. Agreement markers in affirmative/ negative jussive

In affirmative / negative jussive, third person singular masculine/ feminine and third person plural have similar agreement marker, and also it contains more grammatical information. In affirmative/ negative jussive, aspect or person distinction does not bring variation in agreement markers.

person	Agreement markers in jussive
	affirmative/ negative
3SGM	-o / -opo
3SGFM	-o/ -opo
3PLU	-o/ -opo

Table 11: Agreement markers in affirmative/ negative jussive paradigm

Examples given below for the verb 'od', 'tell' to show agreement markers in affirmative/ negative jussive form.

- (9) a. ajbe ço: od-o
 what simply tell-3SGM.IPVE.JUSS
 What is it? Let him tells.

- b. ajbe ço: od-o-opo
 what simply tell-IPVE-3SGM.NEG.JUSS
 What is it? Do not Let him tells.

person	Jussive	
	affirmative	negative
3SGM	od-o tell-3SGM.IPVE.JUSS Let him tells	od-o-opo tell-IPVE-NEG.3SGM.JUSS Do not Let him tells.
3SGFM	od-o tell-3SGFM.IPVE.JUSS Let her tells	od-o-opo tell-IPVE-NEG.3SGFM.JUSS Do not Let her tells.
3PLU	od-o tell-3PLU.IPVE.JUSS Let them tell.	od-o-opo tell-IPVE-NEG.3PLU.JUSS Do not Let them tell.

Table 12: Examples of agreement markers in affirmative / negative jussive

As shown at the example in the table '19', in affirmative jussive form third person singular masculine or feminine and third person plural are marked by -o. In affirmative form a morpheme -o follows the verb root and contains additional grammatical information. Also, in negative form an agreement is marked by -opo and it follows imperfective aspect marker and like affirmative one in this form also a morpheme -opo contains additional grammatical information.

3.2. Aspect

"Aspect is a grammatical category that expresses how an action, event or state, denoted by a verb, relates to the flow of time. Certain aspectual distinctions express a relation in time between the event and the time of reference" (Binnick 1991). "Different languages make different grammatical aspectual distinctions; aspect conveys other temporal information, such as duration, completion, or frequency, as it relates to the time of action" (Binnick 1991). "Grammatical aspect is a formal property of a language, distinguished through overt inflection, derivational

affixes, or independent words that serve as grammatically required markers of those aspects” (Binnick 1991). In K’ucha aspectual distinctions are made between imperfective and perfective.

3.2.1. Imperfective Aspect

“The imperfective (IPFV) aspect places the eventuality a half open interval and put to the present; imperfective aspect leaves things open, thus, an event is not finished” (Comrie , 1976). In K’ucha imperfective is used to describe a situation such as ongoing, habitual, repeated, and similar semantic roles, whether that situation occurs in present, future or continuous. But, each of them has not morphologically represented. Whether ongoing, habitual, or repeated, the same verb forms. In the language in affirmative declarative sentence imperfective aspect markers are vowels and person dissimilarity brings variation. An infix -a- marks imperfective aspect in first, second and third person singular feminine. In third person singular masculine, second and third person plural, imperfective marking morpheme is -e-. An infix -o- is imperfective aspect marker in first person plural.

The following examples show imperfective aspect markers, in the affirmative declarative sentences.

- (10). a. ta ç’ima-tetsi is’:-**a**-ajs
 I elder-MOD hate-IPVE-1SG
 I hate becoming elder.
 (cf. GLD _Folk _a lion, leopard, hyena and ape_004_17)

In the example ‘a’ morpheme -a- stands for imperfective aspect which comes after the base

- b. wonto ta mic:-e bul:aca bol:a be:tana-wu j-a-asa
 Tomorrow I sister-POSS weeding on attend-INF come-IPVE-2SG
 Tomorrow you will come to attend my sisters weeding.

As similar as in the example ‘b’ a morpheme -a- marks imperfective aspect.

- c. mo:go-j bilah-e-es him! biho-j o:l-e-es
 funeral-NOM late-IPVE-3SGM murmur Biho-NOM muremur-IPVE-3SGM
 Funeral program is becoming late; 'him'; 'Biho' murmurs.
 (cf. GLD_ Folktale _ birds and their father death_006_37)

In the example 'c', -e- is imperfective aspect marker which comes next to the base and it also indicates an ongoing action.

- d. wonto ifa-ara gija b-a-awus
 tomorrow brother-INSTR market go- IPVE-3SGFM
 Tomorrow she goes to market with her brother.

In the above example a morpheme -a- marks imperfective aspect.

- e. nu çimatetsa-n nu:s bes:jab-a hasjana-wu ane ʃiik'-o-os
 we elderness-LOC us concern-CONV talk-INF well know meet-
 IPVE-1PLU
 ja:g-i-d-i
 say-1SG-PFVE-CONV
 They said that, well-know! We need to congregate in order to deal with, something
 concern us when we are going to be elder.
 (cf. GLD_ Folk_ a lion, leopard, hyena and ape_004_01)

In the above example imperfective aspect marker morpheme is -o- .

- f. hac:i bid-i gak:id-i gam?id-i hac:i gal:a j-e-eta
 Today go-CONV reach-CONV stay-CONV today day come-IPVE-2PLU
 You go today and reach and after staying and come in the next week.

In the above example -e- is imperfective aspect marking morpheme and it comes next to the base form of the verb.

- g. j-e-et:es na?:a-j
 come-IPVE-3PLU tow-NOM
 Two of them are coming.
 (cf. GLD_ Folk _a man and his two dogs_007_20)

In the example 'g', -e- is also imperfective aspect marking morpheme.

3.2.2. Perfective aspect

“The Perfective aspect (PFV) is an aspect in which a situation is presented in the past as closed off from the present” (Comrie, 1976-193). In K’ucha perfective is used to describe a situation happened in the past at a certain point of reference. In K’ucha declarative affirmative perfective aspect marking morpheme is **-d-** and infixes in between agreement markers. Person difference does not influence this aspect type as that of an imperfective one.

The following examples show perfective aspect marker, in the affirmative declarative sentence.

- (11). a. e **j-a-d-is**
 yes come-1SG-PFVE-1PLU
 Yes I came.
 (cf. GLD_ Folktale_ hyena and a lion_001_35)

In the above example a perfective aspect marking morpheme **-d-** infixes in between agreement markers **-a-** and **-is-** in the verb ‘jadis’.

- b. ja:g-i-d-i so **j-i-d-a**
 say-3PLU-PFVE-CONV home come-3PLU.PFVE.3PLU
 They said and came home.
 (cf. GLD_ Folk_ a man and his two dogs_007_28)

In the verb ‘jidia’ perfective aspect marking morpheme **-d-** infixes in between agreement markers **-i-** and **-a-**.

3.3. Mood

“Morphological feature of verbs are also used to signal modality, that is, it is the use of verbal inflections that allow speakers to express their attitude towards what they are saying ;for example, whether it is intended as a statement of fact, a statement of desire, a statement of command, etc” (Palmer, 2001).

3.3.1. The imperative

It is used to express direct commands from the speaker and in k'ucha it refers to only for second person singular and plural. In k'ucha imperative is formed by attaching second person singular and plural agreement markers to the base form. This is illustrated in the following examples.

- (12). a. burjo neni wongirij-a k'ans'-a
 burjo you box-DEF cut-2SG.Imp.
 'Burjo', you prepare a box.
 (cf. GLD _ Folk _ birds and their father death_006_10)

In the above example second person singular agreement marker -a suffixed to the base and formed an imperative.

- b. inte ha:ts:a du:k'-ite
 You water fetch-2PLU.Imp.
 You (plu) fetch Water.

In the above example second person plural agreement marker -ite suffixed to the base and formed an imperative.

3.3.2. The jussive

Jussive form of the verb in K'ucha is used to express an indirect command for third person singular masculine or feminine and plural. As similar as an imperative, the jussive is expressed by suffixing agreement marking morpheme to the base form of the verb. In k'ucha, third person singular masculine or feminine and plural are marked by similar morpheme as shown in the following example.

- (13). a. i kaho m-o
 he dinner eat-JUSS
 Let him eat dinner
- b. ijo-a kaho m-o
 she-ACU dinner eat-JUSS
 Let her eat dinner
- c. eta-i kaho m-o

they-ACU dinner eat-JUSS
 Let them eat dinner

As seen in the example 13, a, b, and c in third person singular masculine or feminine and plural a morpheme **-o** attached to the base and formed jussive.

3.3.3. The interrogative

“Refers to features that form questions; certain languages mark interrogative sentences by using a particular inflection of the verb and this is described as an interrogative mood of the verb” (Anderson 2009). In k’ucha there is a morphological marker for imperfective and perfective

Interrogative markers in affirmative **imperfective** form exemplified below as follows;

(13)

a. ta-ni ha?i so:-n de?aneje ja:t-in wa:t-**a-n-e**
 I-NOM now home-LOC waite so-CONV do-IPVE-INTR-1SG
 I become at home or While, what to do? A bitch said.
 (cf. GLD_ Folk _a man and his two dogs_007_9)

In the example ‘a’ **-n-** is interrogative marking morpheme in the verb ‘waatane’, in affirmative imperfective paradigm and it comes next to aspect marker and followed by agreement marker.

b. ba maç:as-es afo-uw-a fuk:an-awu b-e-es-ijin, ne:-n
 his wife -POSS meat-FOC-DEF crucify-PURP go-IPVE-3SGM-CONV you-ACC
 wa:n-**a-n-e**
 become-IPVE-INTR-2SG.
 A bitch said, while he goes to crucify meat for his wife and what you become?
 (cf. GLD_ Folk _a man and his two dogs_007_05)

In the verb ‘wa:nane’ a morpheme **-n-** in the above example marks interrogative in second person singular affirmative imperfective paradigm.

c. kare-ija mata-n aj asa wots:-a-d-a
 house-FOC.DEF near-LOC what person put-2SG-PFVE-CONV
 j-**a-j** j:agin
 come-IPVE-2SG.INTR say

While he requested that; you left whom at home and coming?
 (cf. GLD _ Folk_ a man and a woman_005_21)

In the above example, in the verb 'jaj' an agreement marker -j is suffixed to mark interrogative form in second person singular affirmative imperfective paradigm. The two examples 'b' and 'c' show alternative uses in second person singular.

- d. haʔ:a ta i-ja dc:-anawu huʔe-ja bin:ana-n ehijojs-a ta
 oh I he-FOC.ACC foster-PURP head-DEF hair-LOC bring-CONV I
 naʔa-j o:s od-i
 boy-NOM whom tell-3SGM.IPVE.INTR
 Oh! My boy, for whom he tells, that I brought under head in the hair to foster him?
 (cf. GLD _ Folk_ a man and a woman_005_47)

In this example interrogative is formed by suffixing agreement marker -i- to the base form of the verb 'od'.

- e. karij-a mata-n aj asa wots:-a-d-a
 house-DEF near-LOC what person put-3SGFM-PFVE-CONV
 j-a-j
 come-3SGFM.IPVE.INTR
 She left whom at home and coming?

In this example also interrogative is formed by suffixing agreement marker -j to the base form of the verb 'wots:'.

- f. kare-ija mata-n aj asa wots:-i-d-i j-o-o-n
 house-FOC.DEF near-LOC what person leave-1PLU-PFVE-CONV come-IPVE-1PLU-INTR
 We left whom at home and coming?

A morpheme -n- in the above example marks interrogative in affirmative imperfective sentence.

- g. Kare-ija mata-n aj asa wots:-i-d-i j-e-et-i
 house-FOC-DEF near-LOC what person leave-2SG-PFVE-CONV come-IPVE-2PLU-INTR
 You (Plural) left whom at home and coming?

In the above example interrogative marker is a suffix -i and comes next to agreement marker in the verb 'jeeti'.

- h. kare-ija mata-n aj asa wots:-i-d-i j-o-on-a
 house-FOC.DEF near-LOC what person leave-1PLU-PFVE-CONV come-IPVE-INTR-3PLU

They left whom at home and coming?

In the above example in the verb 'joona', infix **-on-** marks interrogative form in affirmative imperfective sentence.

Interrogative markers in affirmative **perfective** form exemplified below as follows;

(14)

- a. kase ta **b-a-d-in-a**
before I go-1SG.PFVE.INTR-1SG
Before, did I go?

In the above example in the verb 'badina', an interrogative marker morpheme **-in-** comes next to the perfective marker and followed by agreement marker.

- b. kase ne **b-a-d-i**
before you go-2SG-PFV-2SG.INTR
Before, did you go?

In the example 'b' in the verb 'badi' an agreement marker **-i-** suffixed to mark interrogative in perfective paradigm.

- c. ta naʔa-je gafa-n hajk'-i-d-ag-i
my daughter-FOC.DEF hungry-LOC dead-3SGM-PFVE-3SGM-CONV.SS.
ʃoç-i-d-e nena
beat-3SGM-PFVE-3SGM.INTR you
My daughter; a boy while seriously hungered, beaten you?
(cf. GLD_ Folk_ a man and a woman_005_29)

A morpheme **-e** in the above example in the verb 'ʃoçide' marks interrogative, which is an agreement marker suffixed to form interrogative.

- d. kase ija **b-a-d-e**
before she go-3SGFM-PFVE-3SGFM.INTR
Before, did she go?

In similar way to that of example 14, d, also a morpheme **-e** in the above example in the verb 'bade' marks interrogative, which is an agreement marker suffixed to form interrogative.

- e. kase nu **b-i-d-o**

before	we	go-1PLU-PFV-1PLU.INTR
Before,	did we go?	

In the above example an interrogative marker is -o, which is an agreement marker suffixed to mark interrogative.

f. kase	inte	b-i-d-et-i
before	you	go-2PLU-PFV-2PLU-INTR
Before,	did you go?	

As given in the example above -i- an interrogative marker and it is similar to that of in imperfective form.

g. kase	eti	b-i-d-o
Before	they	go-3PLU-PFVE-3PLU.INTR
Before now,	did they go?	

In the above example an interrogative marker is -o in the verb 'bido', which is an agreement marker suffixed to mark interrogative.

3.4. The negation

"It indicates that the meaning of the sentence is contradicting" (Austin 1962-pp-248). In k'ucha verbs inflected to construct imperfective, perfective, imperative, jussive and interrogative negative form.

3.4.1. Negative imperfective/ perfective

In k'ucha, except in third person plural, in this form negation marker infixes in to the verb and person variation brings difference in negation marker, but aspect dissimilarity is not bringing any change. But, in third person negation marker suffixed to the verb and there is change in perfective aspect form marker morpheme.

The following examples show that negation marker morphemes in imperfective and perfective paradigm.

(15)

- a. ta gafa dos:-**i-ik-e** / dos-**a-b-ik-e**
I hungry like- IPVE-NEG.-1SG / like-1SG-PFVE-NEG.-1SG
I do not like hungry. / I did not like hungry.
(cf. GLD_ Folk _a lion, leopard, hyena and ape_004_06)

In the example above -ik- infixed for negation in imperfective and perfective form.

- b. ne gafa dos:-**a-ak-a** /dos-**a-b-ak-a**
you hungry like-IPVE-NEG-2SG / like-2SG-PFVE-NEG-2SG
You do not like hungry. / You did not like hungry.

In this example negation marker is -ak- and comes next to aspect marker and followed by agreement marker.

- c. ij-a gafa dos:-**u-uk-u** / dos-**a-b-uk-u**
she-NOM hungry like-IPVE-3SGFM-NEG / like-3SGFM-PFVE-NEG-3SGFM
She does not like hungry. / She did not like hungry.

In the example 15.3 -uk- is negation marker bounded by aspect marker and agreement marker.

- d. i gafa dos:-**e-en-a** / dos-**i-b-en-a**
he hungry like-IPVE-NEG-3SGM / like-3SGM-PFVE-NEG-3SGM
He does not like hungry. He did not like hungry.

In the above example -en- is negation marker in imperfective and perfective form.

- e. nu gafa dos:-**o-ok-o** / dos-**i-b-ok-o**
we hungry like-IPVE-NEG-1PLU / like-1PLU-PFVE-NEG-1PLU
We do not like hungry. / We did not like hungry.

In the example -ok- is negation marker in imperfective and perfective form.

- f. inte gafa dos:-**e-ek-eta** / dos-**i-b-ek-eti**
you hungry like-IPVE-NEG-2PLU / like-2PLU-PFVE-NEG-2PLU
You do not like hungry. / You did not like hungry

In the above example negation marker is -ek- and infixed in between aspect and agreement markers.

- g. eti gafa dos:-e-et:e-na / dos-eti-b-e-na
 they hungry like-IPVE-3PLU-NEG / like-3PLU-PFVE-3PLU-NEG
 They do not like hungry. / They did not like hungry.

In this example -na is a negation marker and it is a suffix comes next to agreement marker and In the other way, in perfective negative paradigm, perfective aspect marker is -b-, thus, change in perfective aspect marker.

3.4.2. Negative Interrogative Imperfective / Perfective

In negative interrogative imperfective or perfective form except first person singular and plural, in others, similar way of marking negative interrogative system and to some extent change in negation marker.

Paradigms given below based on the verb /ʃi:k'iik:i/ which has taken from the following text exemplary data.

16. ha ʃi:k'-i-k-í la
 over here near-IPVE-NEG-2SG.INTR you
 Do not you come closer?
 (Cf. GLD_ Folktale _hyena and a lion_001_43)

From the above paradigm, negative interrogative marking morphemes exemplified below as follows;

(17)

- a. sintsa ad:-i-k-in-a / ad:-a-b-ik-in-a
 in front pass-IPVE-NEG-INTR-2SG / pass-1SG-PFVE-NEG-INTR-1SG
 Do I not come in front? / Did I not come in front?

In the above example in imperfective form, negation marker is -k- and in perfective -ik-, where as in both imperfective and perfective form, interrogative marker is -in-.

- b. haj:ana ane ta sintsa ad:-i-k-í / ad:-a-b-ik-í
 please well know I front pass-IPVE-NEG-2SG.INTR / pass-2SG-PFVE-NEG-2SG.INTR

Well know! Please, do you not come in front of me? / Did you not come in front?
 (Cf. GLD_ Folktale_ hyena and a lion_001_36)

- c. sintsa ad:-e-n-é / ad:-i-b-en-é
 front pass-IPVE-NEG-3SGM.INTR / pass-3SGM-PFVE-NEG-3SGM.INTR
 Does he not come in front? / Did he not come in front?
- d. sintsa ad:-e-k-é / ad:-a-b-ek-é
 front pass-IPVE-NEG-3SGFM.INTR / pass-3SGFM-PFVE-NEG-3SGFM.INTR
 Does she not come in front? / Did she not come in front?
- e. sintsa ad:-o-k-ó / ad:-i-b-ok-ó
 front pass-IPVE-NEG-1PLU.INTR / pass-1PLU-PFVE-NEG-1PLU.INTR
 Do we not come in front? / Did we not come in front?
- f. sintsa ad:-e-k-etí / ad:-i-b-ek-etí
 front pass-IPVE-NEG-2PLU.INTR / pass-2PLU-PFVE-NEG-2PLU.INTR
 Do you not come in front? / Did you not come in front?
- g. sintsa ad:-e-t:e-n-é / ad:-eti-b-en-é
 front pass-IPVE-NEG-3PLU.INTR / pass-3PLU-PFVE-NEG-3PLU.INTR
 Do they not come in front? / Did they not come in front?

In the under example 17 'a', 'b', 'd', 'e', 'f' -k- is negation marker, and in the example 'c' and 'g' -n- is negation marker in imperfective form. In perfective form in the second person singular -ik-, in third person singular feminine and in second person plural -ek- , in third person singular masculine and plural -en- , and in first person plural -ok- are negation markers. Except first person singular imperfective or perfective, in the rest, negation markers and high tone together play vital role to construct negative interrogative form. As explained in the example, there is change in negation markers and perfective aspect is marked by -b-.

3.4.3. Negative imperative

In K'ucha it is used to express direct prohibited commands from the speaker and it occurs only for second person singular and second person plural; exemplified below as follow.

(17)

- a. bawuta m-o-op-a
dead body eat-IPVE-NEG.Imp-2SG
You do not eat dead body.
(Cf. GLD_ Folktale_ hyena and a lion_001_08)
- b. bawuta m-o-op-ite
dead body eat-IPVE-NEG.Imp-2PLU
You do not eat dead body.

As shown in the example 17, a and b in the verb 'moopa', -op- negative imperative marker in both second person singular and plural.

3.4.3. Negative jussive

The Negative jussive in K'ucha used to express a negative indirect command for third person singular masculine or feminine and third person plural.

(18)

- a. i mi:fe-a çig:-**op-o**
he money-DEF pay-NEG-JUSS-3SGM
Let him does not pay the money.
- b. ijo-a mi:fe-a çig:-**op-o**
she-ACC money-DEF pay-NEG.JUSS-3SGFM
Let her does not pay the money.
- c. eta-i mi:fe-a çig:-**op-o**
he -FOC lunch pay-NEG-JUSS-3PLU
Let them do not pay the money.

As shown in the example 18 'a', 'b' and 'c' in the verb 'çig:opo', -opo is negative jussive marker in third person singular masculine, feminine and plural.

3.5. Converb

non-finite verb form; in which expresses adverbial subordination; that serve to notions like 'when', 'because', 'after', and 'while' (Jussi 2003). According to (Jussi 2003) could be used either for coordination or subordination. "In omotic language converb is way of speaking; speakers use clause chain with converbs; to get grammatical information, regularly need depend on final verb." Basically, in k'ucha five converbs; these are **ajin or aje**, **and -a**, for first, second and third person singular feminine weather imperfective or perfective in similar subject. **ijin or ife and -i**, for third person singular masculine, for first ,second , and third person plural weather imperfective or perfective in similar subject. There is no converb difference while aspect variability; but, grammatical person and gender variation partially result in converb variability. But, **-in** is a converb for all grammatical persons in different subject in imperfective or perfective verb form. K'ucha converbs shown in the table;

CONV1	aje/-ajin
CONV2	-ife/-ijin
CONV3	-i
CONV4	-a
CONV5	in

Table 13: K'ucha converbs

Converbs -aje/-ajin exemplified below as follows

(19)

- a. Ta wongire k'ans'-**afe/-ajin** baz:uwa-n a sohowa-n at:-a-js
I box cut-CONV1.SS.SM desert-LOC over there place-LOC remain-IPVE-1SG
I cut a box while remain a place where over there in a desert.
- b. ne wongire k'ans'-**afe/-ajin** baz:uwa-n a sohowa-n at:-a-asa
yuo box cut-CONV1.SS.SM desert-LOC over there place-LOC remain-IPVE-
2SG
You cut a box while remain a place where over there in a desert.
- c. ija wongire k'ans'-**afe/-ajin** baz:uwa-n a sohowa-n at:-a-su
she box cut-CONV1.SS.SM desert-LOC over there place-LOC remain-IPVE-3SG
She cuts a box while remains a place where over there in desert.

Under example 19 'a', 'b' and 'c' -*ashe/-ashin* is a converb 'one' and used to express that, when a subject of the sentence perform two or more actions simultaneously. This converb can be seen in first, second and third person feminine singular imperfective or perfective verb form.

Converb -*ife/ -ijin*

(20)

- a. burjo-j wongire k'ans'-**ife/-ijin** baz:uwa-n a sohowa-n at:-a-g-is
burjo-NOM box cut-CONV2.SS.SM desert-LOC over there place-LOC remain-
3SM- PFVE-3SGM
'Burjo' while cutting a box, left at a place where over there in a desert.
(cf. GLD_Folk_birds and their father death_006_40)
- b. nu wongire k'ans'-**ife/-ijin** baz:uwa-n a sohowa-n at:-o-os
we box cut-CONV2.SS desert-LOC there place-LOC remain-IPVE-1PLU
We cut a box while remain a place where over there in desert.
- c. inte wongire k'ans'-**ife/-ijin** baz:uwa-n a sohowa-n at:-e-e:ta
you box cut-CONV2.SS.SM desert-LOC there place-LOC remain-IPVE-2SG
You cut box while remains a place where over there in desert.
- d. eti wongire k'ans'-**ife/-ijin** baz:uwa-n a sohowa-n at:-e-et:es
they box cut-CONV2.SS.SM desert-LOC there place-LOC remain-IPVE-3PLU
They cut a box while remain a place where over there in desert.

Under example 20, in 'a, in 'b, in 'c' and in 'd' **-ife/-ifin** is a converb 'two' and used to express that, when a subject of the sentence perform two or more actions simultaneously. This converb can be seen in third person singular masculine, in first person plural, second person plural and third person plural.

Converbs -a and -i

(21)

- a. ta bad-**a** ?afila ek:ad-**a** j-a-jis
 I go-CONV3.SS.SQ cloth take-CONV3.SS.SQ come-IPVE -
 I go and while bring a cloth.
- b. Bure neni bad-**a** ?afila ek:ad-**a** j-a
 Bure you go-CONV3.SS.SQ cloth take-CONV.SS.SQ come-2SG.Imp
 Bure you go and while bring a cloth.
 (cf. GLD_Folk_birds and their father death_006_09)
- c. iya bad-**a** ?afila ek:ad-**a** j-a-wus
 she go-CONV3.SS.SQ cloth take-CONV.SS.SQ come-IPVE-
 She goes and while brings a cloth.

Under example 21, in 'a', in 'b' and in 'c' **-a** is a converb three and used to express that, two or more actions performed sequentially by similar subject. This converb can be seen in first, second and third person feminine singular.

(22)

- a. ju:d-**i** .ju:d-**i** .ju:d-**i** .ju:d-**i**
 drawout-CONV4.SS.SQ drawout-CONV4.SS.SQ drawout-CONV4 drawout-CONV4.
 ju:d-i-d-ajs-**i** ulo sa?-ara go:ch-**i**
 drawout- 3SGM-PFVE-3SGMCONV4. .SS.SQ belly ground-INSTR pull-CONV4
 urk'a-n do:na k'uc:-**ife**
 mad-LOC mouth wipe-CONV2. SS.SM
 hats:a-n muç-**ife** hanij-o:de ulo-j gofe:t-**i**
 water-LOC wash-CONV2.SSs.SM become-ADV belly-NOM pull-CONV
 ut:-is

sit- 3SGM.PFVE.

While he ate more enough, pulling his belly on the ground, having wipe his mouth in mud and washes in water while so, his belly is seen pull-down.

- b. to:kid-i b-o-ok-o
carry-CONV4.SS.SQ go- IPVE-NEG-1SG
We don't go while carry it.
(cf. GLD_Folk_a man and his two dogs_007_16)

- c. inte j-i-d-i gak:id-i b-e-eta
you come-CONV4.SS.SQ arrive-CONV4.SS.SQ go-IPVE-2SG
You come while arrive and go.

- d. woga:wa ojcana-wu ja:gid-i so j-e-et:es
grandfather ask-INF say-CONV4.SS.SQ home come-IPVE-3PLU
They said, come home while in order ask grandfather.

Under example 22 in 'a', in 'b', in 'c' and in 'd' -i is a converb 'four' and used to express, when two or more actions performed sequentially by similar subject. This converb can be seen in third person singular masculine, in first person plural, second person plural and third person plural.

A converb -in

(22)

- a. ta wod:-in pird-e-es
you go down-CONV5.DS.SQ judge-IPVE-3SGM
While I go down, he judge.
(cf. GLD_Folk_a snake and a man_002_43)

- b. ne wod:-in pird-a-jis
you go down-CONV5.DS.SQ judge-IPVE-1SG
While you go down, I judge.
(cf. GLD_Folk_a snake and a man_002_43)

- c. ija wod:-in pird-a-jis

she go down-CONV5.DS.SQ judge-IPVE-1SG
While she goes down, I judge.

d. i wod:-*in* pird-a-jis
he go down-CONV5.DS.SQ judge-IPVE-1SG
While he goes down, I judge.

e. nu wod:-*in* pird-a-jis
we go down-CONV5.DS.SQ judge-IPVE-1SG
While we go down, I judge.

f. inte wod:-*in* pird-a-jis
you go down-CONV5.DS.SQ judge-IPVE-1SG
While you go down, I judge.

g. eti wod:-*in* pird-a-jis
they go down-CONV5.DS.SQ judge-IPVE-1SG
While they go down, I judge.

Under example 22, in 'a', 'b', 'c' 'd', 'e', 'f' and 'g' **-in** is a converb five; and used to express two or more actions performed sequentially by different subject.

3.6. Infinitive

According to (Huddleston and Pullum 2000); in many languages the infinitive is a single word, often with a characteristic inflective ending such as manger ("(to) eat") in French, portare ("(to) carry") in Latin, lieben ("(to) love") in German, etc. In K'ucha suffixing -wu an infinitive marking morpheme to the verb to construct infinitive form of verb. An infinitive marking morpheme dose not vary when aspect, person, number or gender distinctions; examples given.

(23)

a. ta ma:na-wu k'uma koj:-es

I eat-INF food need-IPVE
I need to have food to eat

b. ne ma:na-wu k'uma koj:-es
 you eat-INF food need-IPVE
 You need to have food to eat.

CHAPTER FOUR

4.1. Summary

In this paper, an attempt has been made to document and describe morphological features of verbs in K'ucha dialect. Basic concentration area of this research is documentation; all morphological features have been documented as much as possible besides giving the basic description of verbs in the language. Beyond documentation there is background information included about the people and a research area. In this regard, the research was conducted on K'ucha dialect.

Under the phonological sketch, in Gaamo language twenty seven consonants, ten vowels five short and five long vowels and a phonemic tone have been recorded. The language has two types of syllables open (or free syllable) in which a coda-less syllable type of the form V, CV, VCV, VV occur and closed (or checked syllable) a syllable with a coda in which the syllable types such as VC, CVC, CVCC, are common. Regarding phonological processes assimilation, epenthesis and elision have been discussed.

In the main chapter of the thesis, the following have been identified. K'ucha dialect has infixes, suffixes and fused morphemes; Aspectual distinction is made between imperfective and perfective. Imperative, jussive and, interrogative moods have been discussed in the verb inflection. Negation is another feature of verbs in the language and the language has five converbs.

Person	Agreement markers in affirmative paradigms					
	DEC.AFFR. IPVE paradigm	DEC.AFFR .PFVE paradigm	AFFR.INTR.IPV E paradigm	AFFR.INTR. PFVE paradigm	AFFR. Imp. paradigm	AFFR. JUSS paradigm
1SG	-jis	-a-, -is	-e	-a, -a		
2SG	-asa	-a-, -asa	-j	-a, -i	-a	
3SGM	-es	-i-, -es	-i	-i, -e		-o
3SGFM	-awus	-a-, -us	-j	-a, -e		-o
1PLU	-os	-i-, -a	-o	-i, -o		
2PLU	-eta	-i-, -eta	-et-	-i-, -et-	-ite	
3PLU	-et:es	-i-, -a	-a	-i, -o		-o

Table 14: Agreement markers in affirmative imperfective, perfective, interrogative, imperative and jussive paradigms

Person	Agreement markers in negative paradigms			
	NEG.IPVE/PF VE paradigm	NEG.INTR.IPVE/ PFVE paradigm	NEG. Imp. paradigm	NEG. JUSS paradigm
1SG	-e	-a		
2SG	-a	-i	-a	
3SGM	-a	-e		-opo
3SGFM	-u	-e		-opo
1PLU	-o	-o		
2PLU	-eta	-eti	-ite	
3PLU	-et:e-	-et:-/et:i-		-opo

Table 15: Agreement markers in negative imperfective, perfective, interrogative, imperative and jussive paradigms

person	Affirmative				Negative			
	Aspect	Mood			IPVE / PFVE	jussive	imperative	Interrogative
	Imperfective / Perfective	jussive	imperative	Interrogative				
				IPVE/ PFVE	IPVE/ PFVE	IPVE/ PFVE		
1SG	-a / -d-			-an- / -in-	-ik-			-in-
2SG	-a / -d-		-a	-j / -i	-ak-		-op-	-í
3SGM	-e / -d-	-o		-i / -e	-en-	-opo		-é
3SGFM	-a / -d-	-o		-j / -e	-uk-	-opo		-é
1PLU	-o / -d-			-n / -o	-ok-			-ó
2PLU	-e / -d-		-ite	-i / -i	-ek-		-op-	-etí
3PLU	-e / -d-	-o		-on- / -o	-na	-opo		-e

Table 16: Aspect mood and negation markers in K'ucha

Person	Converb 1(SS.SM.)		converb 2 (SS.SQ.)		Converb 3(SS.SM.)		Converb 4(SS.SQ.)		Converb 5(DS.SQ.)
	IPVE	PFC	IPVE	PFC	IPVE	PFC	IPVE	PFC	
1SG	-a _{fin} /a _{fe}	-a _{fin} /a _{fe}	-a	-a					-in
2SG	-a _{fin} /a _{fe}	-a _{fin} /a _{fe}	-a	-a					-in
3SGFM	-a _{fin} /a _{fe}	-a _{fin} /a _{fe}	-a	-a					-in
3SGM					-i _{fin} /-i _{fe}	-i _{fin} /-i _{fe}	-i	-i	-in
1PLU					-i _{fin} /-i _{fe}	-i _{fin} /-i _{fe}	-i	-i	-in
2PLU					-i _{fin} /-i _{fe}	-i _{fin} /-i _{fe}	-i	-i	-in
3PLU					-i _{fin} /-i _{fe}	-i _{fin} /-i _{fe}	-i	-i	-in

Table 17: Converbs in K'ucha

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Appendix 1, annotated text data

In the text below the first line is referent, the second is phonemic, the third is morpheme boundary, the fourth is gloss and the last is free translation.

FOLKTALE ONE: HAYENA AND A LION

GLD_Folktale_hayena and a lion_001_01
godarej gam:uwa so na?a ojcanawu bis
godare-j gam:o-w-a so na?a jc:-ana-wu b-is
hyena-NOM lion-FOC-DEF house daughter ask-IPVE-INF go-3SGM.PRFV
Hyena went to lion's house to ask a daughter.

GLD_Folktale_hayena and a lion_001_02
mac:o ek:anawu
mac:o ek:-ana-wu
wife take-INF
In order marry

GLD_Folktale_hayena and a lion_001_03
bid ojcis
b-i-d-i ojc-is
go-3SGM-PFVE-CONV ask-3SGM.PRF
While he went and asked

GLD_Folktale_hayena and a lion_001_04
ojcidi hanini ne:nika afo ma:sa
ojc-i-d-i hanin-i ne:ni-ka afo m-a-asa
ask -3SGM-PFVE-CONV become-CONV you-FOC meat eat-IPVE-2SG
While becomes hyena asked, lion answered that you also eat meat.

GLD_Folktale_hayena and a lion_001_05
nu son afo mi na?a dic:e:tes
nu so-n afo m-i na?a dic:-e-etes
we house-LOC meat eat-CONV daughter grow-IPVE-1PLU
In our family we eat meat, and grow child.

GLD_Folktale_hayena and a lion_001_06
na?ijewu ek:iki bawuta mo:na gidi godarijajewu gam:oj ba na?ijewu im:anawu
k'as'aruwa wots:is
na?a-je-wu ek:-iki bawuta m-o-on-a g-i-d-i
child-ACU-FOC take-CONV dead body eat-IPVE-NEG -2SG say-3SG-PFVE-CONV

godare-ja-je-wu ga:m:o-j ba na?i-je-wu im:ana-wu k'as'aro-uwa
hayna-DEF-ACU-FOC lion-NOM his daughter-ACU-FOC give-INF appointment-DEF

wots:-is
put-3SGM.PFVE

Appendix 1, annotated text data

In the text below the first line is referent, the second is phonemic, the third is morpheme boundary, the fourth is gloss and the last is free translation.

FOLKTALE ONE: HAYENA AND A LION

GLD_Folktale_hayena and a lion_001_01
godarej gam:uwa so naʔa ojcanawu bis
godare-j gam:o-w-a so naʔa jc:-ana-wu b-is
hyena-NOM lion-FOC-DEF house daughter ask-IPVE-INF go-3SGM.PRFV
Hyena went to lion's house to ask a daughter.

GLD_Folktale_hayena and a lion_001_02
mac:o ek:anawu
mac:o ek:-ana-wu
wife take-INF
In order marry

GLD_Folktale_hayena and a lion_001_03
bid ojcis
b-i-d-i ojc-is
go-3SGM-PFVE-CONV ask-3SGM.PRF
While he went and asked

GLD_Folktale_hayena and a lion_001_04
ojcidi hanini ne:nika afo ma:sa
ojc-i-d-i hanin-i ne:ni-ka afo m-a-asa
ask -3SGM-PFVE-CONV become-CONV you-FOC meat eat-IPVE-2SG
While becomes hyena asked, lion answered that you also eat meat.

GLD_Folktale_hayena and a lion_001_05
nu son afo mi naʔa dic:e:tes
nu so-n afo m-i naʔa dic:-e-etes
we house-LOC meat eat-CONV daughter grow-IPVE-1PLU
In our family we eat meat, and grow child.

GLD_Folktale_hayena and a lion_001_06
naʔijewu ek:iki bawuta mo:na gidi godarijajewu gam:oj ba naʔijewu im:anawu
k'as'aruwa wots:is
naʔa-je-wu ek:-iki bawuta m-o-on-a g-i-d-i
child-ACU-FOC take-CONV dead body eat-IPVE-NEG -2SG say-3SG-PFVE-CONV

godare-ja-je-wu ga:m:o-j ba naʔi-je-wu im:ana-wu k'as'aro-uwa
hayna-DEF-ACU-FOC lion-NOM his daughter-ACU-FOC give-INF appointment-DEF

wots:-is
put-3SGM.PFVE

You can marry her without eating dead body, said that and a lion put an appointment to give his daughter for hyena.

GLD_Folktale_hayena and a lion_001_07
haj:ana na?ijewu ?e:ka ta ne:na dig:iike
hajana na?i-je-wu ek:-a ta ne:na dig:-i-k-e
Please daughter-ACU-FOC take-2SG.Imp I you prevent-IPVE-NEG-1SG
Marry her; I cannot refuse you; please.

GLD_Folktale_hayena and a lion_001_08
bawuta mo:pa
bawuta m-o-op-a
dead body eat-IPVE-NEG-2SG
Do not eat dead body.

GLD_Folktale_hayena and a lion_001_09
nu son bawuta mi eret:ena
nu so-n bawuta m-i er-e-et:-ena
we house-LOC dead body eat -CONV know-IPVE-1PLU-NEG
In our family never feed dead body

GLD_Folktale_hayena and a lion_001_10
bawuta mo:pa
bawuta m-o-op-a
dead body eat-IPVE-NEG-2SG
Do not eat dead body

GLD_Folktale_hayena and a lion_001_11
ta na?ijewu ek:ana?in bawutape na:geta
ta na?a-ijewu ek:ana-?in bawuta-pe na:g-eta
I child-ACU take-CONV dead body-LOC away-Impr
You marry my child, while away from dead body.

GLD_Folktale_hayena and a lion_001_12
ja:gidi k'as'aruwa wots:i jo?uwa k'ac:is
ja:g-i-d-i k'as'aro-uwa wots:-i jo?o-uwa k'ac:-is
say-3SG-PFVE CONV appointment-DEF put-CONV issu-DEF tie-3SGM.PFVE
After saying that, the lion put an appointment and finish his talk

GLD_Folktale_hayena and a lion_001_13
la ajbe tana hejsa bes:ej
la ajbe tana hejsa bes:-ej
oh what I such look-IPVE.INT
Oh! Why I look of that?

GLD_Folktale_hayena and a lion_001_14
inte tawu inte na?ijewu im:anawu gigis:in tana bawuta ajbe mizijaj
inte ta-wu inte na?i-jewu im:ana-wu gig:isin-i tana bawuta ajbe
you I-ACU your daughter-ACU give-INF prepare-CONV I dead body what

mizi-jaj
eat-1SG.IPVE.INTR
When you arranged, me to marry your daughter while why I eat dead body?

GLD_Folktale_hayena and a lion_001_15
 e:no ja:gid k'as'aruwa gal:asa na:gifin na:gifin k'as'aroj gak:is
 e:no ja:g-i-d-i k's'aro-uwa gal:asa na:g-ifin na:g,-ifin
 ok say-3SG-PFVE-CONV appointment-DEF day wait-CONV wait-CONV
 k'as'aro-j gak:-is
 appointment-NOM arrive-PFVE
 While said that ok, and has been waiting for a wedding day, an appointment
 has arrived.

GLD_Folktale_hayena and a lion_001_16
 gak:in na?ijewu ek:anawu godarej bijawode harej zine hajk'idaga go:cidine
 kes:idi jeg:i wotsis
 gak:in-i na?i-jewu ek:ana-wu godare-j bijawode hare-j zine
 arive-CONV dauter-ACU take-INF hayena-NOM go as-NOM yesterday

hajk'idag-a go:c-i-d-ine kes:-i-d-i jeg-i wots:-is
 dead-CONV pull-3SG-PFVE-CONJ out-3SG-PFVE-CONV throw-CONV put-3SGM.IPVE

While a day arrived, when having goes to weeding, an ass when died
 yesterday while someone pulled out and thrown and put.

GLD_Folktale_hayena and a lion_001_17
 ha harija hajk'aoj ogijan gahetis
 ha har-ija hajk'o-j oge-ija-n gahet-is
 this ass-DEF dead-NOM road-DEF-LOC meet-PRVE
 This, dead body of an ass meets on way.

GLD_Folktale_hayena and a lion_001_18
 ja:tin ja:ti el:ida:jsi pala ek:a pala ek:a pala ek:a
 ja:tin-i ja:t-i el-i-d-ajs-i pala ek:-a pala
 ek:-a
 become-CONV do-CONV see-3SGM-PFVE-3SGM-CONV strange take-Imp strange
 take-Imp

pala ek:-a
 strange take-Imp
 Saw it amazingly and then, oh! Strange thing! Strange thing!

GLD_Folktale_hayena and a lion_001_19
 pali ke:icis
 pala-i ke:j-i-c-is
 strange-DEF happen-3SGM-PRVE-3SGM
 Something a strange happened

GLD_Folktale_hayena and a lion_001_20
 ajbe
 ajbe
 what
 What is it?

GLD_Folktale_hayena and a lion_001_21
 hajsa be?eketi harija

hajsja be?-e-k-et1 hare-ija
this be?-IPVE-NEG-2PLU.INTR ass-DEF
do you see? this an ass.

GLD_Folktale_hayena and a lion_001_22
pala ek:a pala ek:a
pala ek:-a pala ek:-a
strange take-Imp. strange take-Imp
Strange thing! Strange thing! (idiomatic expression)

GLD_Folktale_hayena and a lion_001_23
ja:nid:e harej ac:a hangid hajtsan uduns'ej kumidajsara ha gonpa bo:tsara
jeg:idi ic:is
ja:nide hare-j ac:a hng-i-d-i hajtsa-n uduns'e-j
become ass-NOM teeth open-3SGM-PFVE-CONV ear-LOC housefly-DEF

kum-id-ajsara ha gonpa bots:a-ra jeg:-i-d-i
full-PFVE-GEN.INSTR this abdomen white-INSTR throwdown-3SGM-PFVE-CONV

ic:-is
sleep-3SGM.PRVE

While, an ass opened teeth and with full of a houseflies in the ear and
with a white abdomen threw down and slept.

GLD_Folktale_hayena and a lion_001_24
had:ira tawu dube gidaj
had:ira tawu dube gid-aj
go far me obstacle become-2SG.IPVE.INT
Go far! Go far! You become an obstacle to me?

GLD_Folktale_hayena and a lion_001_25
ço dube gidaj
ço dube gid-aj
simply obstacle become-2SG.IPVE.INT
You simply become obstacle

GLD_Folktale_hayena and a lion_001_26
hadire ek:a gida:jsi fo:latagis
hadire ek:-a g-i-d-ajs-i folatag_-is
far take-Imp say-3SGM-PFVE-3SGM-CONV moving here there-3SGM.PRVE
While said that go far, and he moved here to there.

GLD_Folktale_hayena and a lion_001_27
han:ife gede bife ta mu:si mo:na e:lo e:l-iko ta bawuta mijojsi ta bol:uwas
eret:ane

han:-ife gede b-ife ta mu:s-i m-o:na e:lo e:l-iko ta bawuta
here-LOC there g-CONV I eat-CONV eat-NEG see see-COND I dead body
mijojs-i ta
eat-CONV I

bol:o-uwas eret:-ane

father in law-POSS know-IPVE.INTR.

After having move from here to there, when I see it without eating, my
Father-in-law may know am I dead body eater?

GLD_Folktale_hayena and a lion_001_28
e:lo e:lada ag:agikina
e:l-o e:l-a-d-a ag:ag-ikina
see-COND see-1SG-PFVE-CONV leave-COND
if I see and I leave it.

GLD_Folktale_hayena and a lion_001_29
tana i ajbawu ga:na baj de?i
tana i ajbawu ga:na baj de?-i
I he some say thing exist-IPVE.INTR
He may have something to say me?

GLD_Folktale_hayena and a lion_001_30
gidajsi jin:e ju:ji ad:i ja:n:ine ja:ni e:lidagi ato gidana
g-i-d-ajs-i j-in:e ju:j-i ad:-i ja:n:-ine
say-3SG-PFVE-3SGM-CONV come-CONJ circle-CONV across-CONV become-CONJ
ja:n-i
become-CONV

e:l-i-d-ag-i ato gidana
see-3SGM-PFVE-3SGM-CONV leave off enough
He said that and after coming circling across and then see and said that
for him; leave off it is enough.

GLD_Folktale_hayena and a lion_001_31
k'asika is:i soho bife gonpa bo:tsa de?ijajsa fira jegojni ta:ni be?ada
ago
ag:iko ajbi de?i gife tohowa ojk'idajsi dok':u udijorine harijas gonpa
bo:tsaj
warri gijorin:e gelagis
k'asika is:o-i soho b-ife gonpa bo:tsa de?ijajsa fira
jegojn-i
again one-DEF place go-CONV abdomen white have turn up-CONV throw-
CONV

ta:ni be?ad-a ag-o ag:-iko ajbi de?-i g-ife tohow-a
I see-CONV leave-COND leave-COND what exist-INTR say-CONV leg-DEF

ojk'-i-d-ajs-i dok':u udijorine hari-jas gonpa bo:tsa-j
catch-3SGM-PFVE-3SGM-CONV turn made ass-POSS abdomen white-NOM

warri gijorin:e gel-a-g-is
more bright (figurative speech) became enter-3SGM.PFVE.3SGM(figurative
speech)
Again moving to one place and when If I turn up and see white abdomen an
ass has and I will leave off what may happen? Said that and having catch
a leg and while turned up, a white abdomen of an ass became brighter he
started eating.

GLD_Folktale_hayena and a lion_001_32

wonta bas:a dajsis
wonta bas:a dajs-is
early promise miss-3SGM.PRVE
He missed his early promise.

GLD_Folktale_hayena and a lion_001_33

ju:di ju:di ju:di ju:di ju:didajsi ulo sa?ara go:ci urk'an do:na quc:ife
hats:an muçife hanij:de uloj gofe:ti ut:is
juud-i juud-i
drawout-CONV(figrative speech) drawout-CONV(figrative speech)

juud-i juud-i
drawout-CONV(figrative speech) drawout-CONV(figrative speech)

juud-i-d-ajs-i ulo sa?-ara go:tʃ-i urk'a-n doona
drawout-3SGM-PFVE-3SGM-CONV belly ground-INSTR pull-CONV mad-LOC mouth

k'utʃ'-ife hats:a-n mutʃ'-ife han-ijo-d-e ulo-j gofe:t-i
wipe-CONV water-LOC wash-CONV become-3SGM-PFVE-CONV belly-NOM pull-CONV

ut:-is
sit-PFVE
while ate more enough, Pulling his belly on the ground, having wiped his
mouth in mud and washed in water while so, his belly is seen pull-down

GLD_Folktale_hayena and a lion_001_34

dendidajsi ga:muwa kare gak:idadajsi hanobare ga:m:oj ha ezgife utidajsi la
godare' gak:ádi
dend-i-d-ajs-i ga:mo-uwa kare gak:-i-dajsi-i
stand-3SGM-PFVE-3SGM-CONV lion-FOC-DEF doorway arrive-3SGM-PFVE-3SGM-CONV

hanobare ga:m:o-j ha ezg-ife ut-i-d-ajs-i la godare'
became lion-NOM this attention-CONV sit-3SGM-PFVE-3SGMCONVyou hyena-VOC

gak:-a-d-í
arrive-2SG-PFVE-2SG.INTR
Having arrived lions doorway, a lion while, who weighting intentioned you;
hyena, have you arrived?

GLD_Folktale_hayena and a lion_001_35

e jadis
e j-a-d-is
yes come-1SG-PFVE-1SG
Yes I came.

GLD_Folktale_hayena and a lion_001_36

haj:ana ane ta sintsa ad:iki la
haj:ana ane ta sintsa ad:-i-k-í la
please well know I front pass-IPVE-NEG-2SG.INTR you
Well know! Please, do yuo not come closer

GLD_Folktale_hayena and a lion_001_37

ero gi ad:ini uloj go:ʃeta

ero g-i ad:ini ulo-j go:f-eta
ok say-CONV passed belly-NOM pull-IPVE
A lion said that and hyena became closer, while his belly pull down.

GLD_Folktale_hayena and a lion_001_38
hajsi ajbe la uloj newu
hajsi ajbe la ulo-j ne-wu
this what you bell-NOM you-ACU
What is up to your belly? A lion asked.

GLD_Folktale_hayena and a lion_001_39
hajsi ajbe
hajsi ajbe
this what
What is this?

GLD_Folktale_hayena and a lion_001_40
ane ha ʃi:k'a
ane ha ʃi:k'-a
well know over hear near-Imp
Well know! Come closer.

GLD_Folktale_hayena and a lion_001_41
ha ʃi:k'a ane
ha ʃi:k'-a ane
over hear near-Imp well know
wel know! come closer

GLD_Folktale_hayena and a lion_001_42
ta newu do:na he:ra singin ha ʃi:k'a
ta ne-wu do:na he:ra singin-i ha ʃi:k'-a
I you-ACU mouth area smell-CONV over hear near-Imp
Well know! while I want to smell your mouth area come closer.

GLD_Folktale_hayena and a lion_001_43
ha ʃi:k'ik:i la
ha ʃi:k'-i-k-i la
over hear near-IPVE-NEG-2SG.INTR you
do not you come closer?

GLD_Folktale_hayena and a lion_001_44
naʔijewuka kes:a wots:as
naʔa-ijewu-ka kess-a wots:as
dauther-ACU-FOC out-CONV put-1SG.PFVE
while I also made a dauther ready.

GLD_Folktale_hayena and a lion_001_45
ha ʃi:k'a
ha ʃi:k'-a
over hear near-Imp
come closer.

GLD_Folktale_hayena and a lion_001_46
ha ʃi:k'a ta newu do:na he:ra el:ajsi

ha ʃi:k'-a ta ne-wu do:na he:ra el:-a-ajs
over hear near-Imp I you-ACU mouth surround see-IPVE-1SG
come closer; I see your mouth area

GLD_Folktale_hayena and a lion_001_47
guje guje, ha ʃi:k'ik:i? guje guje.
guje guje ha ʃi:k'-i-k-í gujei guje
draw bak draw bak ha near-IPVE-NEG-2SG.INTR draw bak draw bak
a lion said, do not you come closer? hayena draw back and raw back.

GLD_Folktale_hayena and a lion_001_48
hejaj ta na?ijewu usa ne mela bawuta mija asi adej ek:i
hejaj ta na?a-ijewu usa ne mela bawuta m-ij-a asa-i
go away I daughter-ACU just you like dead body eat-IPVE-CONV person-DEF
ade-j ek:-i
man-DEF marry-IPVE.INTR

Go away! Just like you, a man who eats dead body marries my daughter?

GLD_Folktale_hayena and a lion_001_49
gobare bul:caj mo:retis
gobare bul:ca-j mo:ret-is
said weeding-DEF canceled-PFVE
A lion said so, and while a weeding canceled.

GLD_Folktale_hayena and a lion_001_50
na?ija at:asu
na?a-ija at:-asu
daughter-DEF remain-3SGFM.PFVE
she left over.

GLD_Folktale_hayena and a lion_001_51
he gal:a lançija gal:a hi: hi: gidajsi han:o gak:anwu godarej
he:ga
o:life hegape han:o gak:anawu o:life de?e:s
he gal:a lantçe-ija gal:a hi: hi: g-i-d-ajs-i han:o
that day distress-DEF day murmur murmur say-3SGM-PFVE-3SGM-CONV now

gak:an-wu godare-j he:ga o:l-ife heg-ape han:o gak:ana-wu
achive-INF hyena-NOM likewise murmur-CONV that-LOC still today achive-INF

o:l-ife de?-e-es
murmur-CONV alive-IPVE-3SGM

Having started crying during that a distressed day, still today hyena
likewise crying; while from that still today he lives crying.

FOLKTALE TWO: A SNAKE AND A MAN

GLD_Folk_a snake and a man_002_01
ʃofaj hats:a do:nan pin:anawu, hats:aj do:nan gel:iko dalej bofetes j:agid
ba



dalija na:ganawu ja ha mits:a kojife pintsana ura kojife is:i ade bawu
bijage gak:is

fofa-j hats:a do:na-n pin:ana-wu hats:a-j do:na-n gel:-iko
snake-NOM water bank-LOC cross-INF water-DEF mouth-LOC enter-CON
dale-j

medeciene-NOM
bofetes-i ja:g-i-d-i ba dalij-a na:gana-wu ya ha mits:a
boch-CONV say-3SGM-PFVE-CONV his meiciene-DEF kep-INF there here wood

koj-ife pintsana ura koj-ife issi ade bawu bijage
search-CONV pass across person search-CONV one person him go

gak:-is

gakk-3SGM.PEVE

A snake at a shore of river while to pass across and if water enters in a
mouth a medicine will become useless he (snake) said that, and to keep his
medicine while looking here and there, search for wood and search for a
person who helps to pass across, while a person who passes for himself
arrived.

GLD_Folk_a snake and a man_002_02

gak:idi hanin ta ifawu saro saro

gak:-i-d--i hanin-i ta ifa-wu saro saro

arrive-3SGM-PFVE-CONV become-CONV I brother-GEN hi hi

After he arrived, my brother hi! Hi!

GLD_Folk_a snake and a man_002_03

tana ha hats:ape pints:arki

tana ha hats:-ape pints:-ark-i

I this water-LOC passcross-SUPH-2SG

Please! Help me to pass from this river.

GLD_Folk_a snake and a man_002_04

ja:gini, jaj:i newu jaj:ajis pintsuwa pints:ana ajbi de?i

ja:g-in jaj:-i newu jaj:-a-ajs pintsuwa pints:-ana

ajbi

say-CONV fear-CONV you fear-IPVE-1SG passing across pass across-IPVE-1SG

what

A snake requested, a man answered that no problem I help you to pass

across,

while I fear of you? A man said that,

de?-i

up-IPVE.INTR

GLD_Folk_a snake and a man_002_05

gin ajkoka ta nena boc:ike

g-in ajkoka ta nena boc:-i-ik-e

say-CONV nothing I you touch-IPVE-NEG-1SG

While a snake said, nothing I harm you.

GLD_Folk_a snake and a man_002_06

nena ajkoka ta boc:ike

nena aykoka ta boc:-i-ik-e
you nothing I touch-IPVE-NEG-1SG
Nothing I harm you.

GLD_folk_a snake and a man_002_07
tana pints:o pints-a
tana pints:o pints-a
I passing acrossing passacross-2SG.IPVE.Imp
Please help me to pass.

GLD_Folk_a snake and a man_002_08
ne tana wa:tada ojk'ada pints:ane gin
ne tana wa:tad-a ojk'ad-a pints:-a-n-e g-in
you I how-CONV holdof-CONV pass across-IPVE-INTR-2SG say-COV
How you hold of, while help me to pass across? A snake said.

GLD_Folk_a snake and a man_002_09
kufen ojko gin
kufe-n ojk-o g-in
hand-LOC hold of-1SG.IPVE.INTR say-CONV
Could I hold of by hand? A man said.

GLD_Folk_a snake and a man_002_10
ak:aj kufeinka ojkiye tana ne:ni go:cife bofetana tawu bol:aj
ak:aj kufe-inka ojk-ife tana ne:ni go:c-ife bofet-ana tawu bol:a-j
no hand-INST holdof-CONV I you pull-CONV harm-PASS me body-NOM
A snake answered that no, when you hold of me by hand and pull me, my body
going to be harmed.

GLD_Folk_a snake and a man_oo2_11
gin wa:to
g-in wa:t-o
say-CONV do-1SG.IPVE.INT
While said that, a man answered that; what I do?

GLD_folk_a snake and a man_002_12
nena wa:tada pintso gin
nena wa:tad-a pints-o g-in
you how-CONV pass across-1SG.IPVE.INTR say-CONV
How I help you to pass across?

GLD_Folk_a snake and a man_002_13
tana han:o k'o:ren s'a:s'a ja:gini
tana han:o k'o:re-n s'a:s'-a ja:g-in
I this neck-LOC wrapp-2SG.IPVE.Imp said
A snake said that, warp me on your neck.

GLD_Folk_a snake and a man_002_14
ja:g-in k'o:rijan s'a:s'is
ja:g-in k'o:re-ijan s'a:s'-is
say-CONV neck-LOC warp-3SGM.PRVE
While a snake said that, a man warped on his neck.

GLD_Folk_a snake and a man_002_15

ʃa:fa pintsis
ʃa:fa pints-is
river pass across-3SGM.PRVE
Helped him pass across a river

GLD_Folk_a snake and a man_02_16
ʃa:fa pints:in ta iʃaj wod:a
ʃa:fa pints:in ta iʃa-j wod:-a
river pass across I brother-NOM go down-2SG.IPVE.Imp
After passed across, a man said a snake, 'my brother go down.'

GLD_Folk_a snake and a man_002_17
ta nena pintsas
ta nena pints-as
I you pass across-1SG.PFVE
I helped you pass across.

GLDFolk_a snake annd a man_002_18
wod:a jagini
wod:-a jagin
go down-2SG.Imp say
While a man said that, go down.

GLD_Folk_a snake and a man_002_19
wod:i:ke
wod:-i-ik-e
go down-IPVENEG-1SG
A snake answered that, I don't go down.

GLD_Folk_a snake and a man_002_20
ajbis
aybis
why
why?

GLD_Folk_a snake and a man_002_21
wod:i:ke
wod:-i-ik-e
go down-IPVE-NEG-1SG
A snake answered that I don't go down.

GLD_Folk_a snake and a man_002_22
nena bonceto ja:gada haʃijan ta:gan to:kada pintsini wa:na wod:i:ki
nena bonc-eto ja:g-a-d-a haʃe-ijan ta:gan to:k-a-d-a
you respect-PASS say-1SG-PFVE-CONV shoulder-LOC I-GEN.LOC carry-1SG-PFVE-
CONV
A man said that, while I carried you for respect on my shoulder and helped
you to pass across, and why not you go down?

pintsin wa:na wod:-i-ik-í
pass across how go down-IPVE-NEG-2SG.INTR

GLD_Folk_a snake and a man_002_23
wod:a

wod:-a
go don-2SG.Imp
Go down, a man said.

GLD_Folk_a snake and a man_002_24
wod:ike
wod:-i-ik-e
go down-IPVE-NEG-1SG
A snake said that I don't go down

GLD_Folk_a snake and a man_002_25
ja:tin nuna asi pirdo ja:gini
ja:tin nuna asi pird-o ja:gin
so we man judge-JUSS said
while so, let someone need to judge us.

GLD_Folk_a snake and a man_002_26
hin k'ontçiiijan awa kajafe ek':ida worakaneko gaki sarotis
hin k'ontʃ'e-ijan awa kaj-afe ek':-i-d-a worakana-e-ko
over there open place-LOC sun warm-CONV stand-3SGFM-PFVE-CONV fox-FEM-OC
gak-i sarot-is
reach-CONV greet-3PLU.PFVE

A fox (she) that has stood over there open place while warming sun light,
they reached and greeted.

GLD_Folk_a snake and a man_002_27
saro
saro
nice to meet you
They said that, nice to meet you.

GLD_Folk_a snake and a man_002_28
saro
saro
nice to meet you too.
She greeted that, nice to meet you too.

GLD_Folk_a snake and a man_002_29
ta ko?ijo baj de?e:s
ta ko?ijo baj de?-e-es
I need thing in existence-IPVE-1SG
A man said that, something I search for.

GLD_Folk_a snake and a man_002_30
ajbe
ajbe
what is it?
A fox asked that, what it is?

GLD_Folk_a snake and a man_002_31
ajbé, haga ta k'o:reijan de?ija ʃo:ʃa be?a
ajbé haga ta k'o:re-ijan de?ija ʃo:ʃa be?-a

what-INTR-VOC this I neck-LOC existing snake see-2SG.Imp
When a fox asked that, what is it? A man said that; see this snake on my
neck.

GLD_Folk_a snake and a man_002_32
ʔa?:a hage ajbe
ʔa?:a hage ajbe
oh dear this what
A fox said that, oh dear! What is this?

GLD_Folk_a snake and a man_002_33
hage ajbe
hage ajbe
this what
What is this?

GLD_Folk_a snake and a man_002_34
tana pints a gidi hats:ape wo:sini ta:ni pints:in wod:a gini wodike gidi
is':ini
asi pirdo ja:gada ne:ko jas
tana pints a g-i-d-i hats:-ape wo:sin ta:ni
I pass across say-3SGM-PFVE-CONV water-LOC requested I
pints:-in wod:-a g-in wod-i-k-e
pass across-pfve.conv go down-Imp say-conv go down-IPVE-NEG-1SG

g-i-d-i is':-in asi pird-o ja:g-a-d-a
say-3SGM-PFVE-CONV refuse-PFVE-CONV person judge-JUSS say-1SG-PFVE-CONV
ne:ko j-as
you-FOC come-1SG.PRVE

A man answered that having requested me help him to pass across a river
while I helped him and asked him for go down, when he refused I came to
you for judgment.

GLD_Folk_a snake and a man_002_35
kase tana ijawu ga:goga mala tawu nena s'o:si ga:gides
kase tana i-jawu ga:goga mala tawu nena s'o:si ga:g-i-d-es
bofere I him-ACU meet likewise me you God-DEF meet-3SGM-PFVE-
3SGM
Likewise I and he met, God has been met you and me.

GLD_Folk_a snake and a man_002_36
tawu pirda ja:gini
tawu pirda-a ja:g-in
me judge-2SG.Imp. say-CONV
Judge to me, a man said.

GLD_Folk_a snake and a man_002_37
kase nena wo:siri k'o:rijan ke?ide
kase nena wo:s-i-r-i k'o:re-ijan ke?-i-d-é
before you beg-3SG-PFVE-CONV neck-LOC go up-3SGM-PFVE-3SGM.INTR
Again a fox asked, before now, he asked you warp him on your neck?

GLD_Folk_a snake and a man_002_38

e
e
yes
Yes a man said.

GLD_Folk_a snake and a man_002_39

fo:ɸawu hage tumé
fo:ɸa-wu hage tumé
snake-VOC this true-INTR
A fox requested a snake, you a snake; is this true?

GLD_Folk_a snake and a man_002_40

e tumá
e tumá
yes true-VOC
Yes; it is true, a snake said.

GLD_Folk_a snake and a man_002_41

i nena to:ki ut:ini pirdike
i nena to:k-i ut:in pird-i-ik-e
he you carry-CONV seat-CONV judge-IPVE-NEG-1SG
A fox said that, while he stands as carries you, I do not judge.

GLD_Folk_a snake and a man_002_42

ɸuc:a bol:a wod:a
ɸutɸ:a bol:a wod:-a
stone on go down-2SG.Imp
Go down on the stone.

GLD_Folk_a snake and a man_002_43

ne wod:in pirdana gin
ne wod:-in pird-ana g-in
you go down-CONV judge-1SG.IPVE say-CONV
While you go down, I judge; a fox said,

GLD_Folk_a snake and a man_002_44

jatijorin zo:nononono gidage ɸuc:a bol:a wod:agis
jat-ijorin zo:nononono g-i-d-age ɸutɸ:a bol:a wod:-a-g-is
so-CONV moving fastely say-3SGM-PFVE-CONV stone on go down-3SGM-
PFVE-3SGM
While so a snake went down on the stone moved fast.

GLD_Folk_a snake and a man_002_45

wod:ijorini ha ejaj kop'ej ne kufen de?es
wod:-ijorin ha eja-j kop'e-j ne kuɸe-n de?-es
go down-CONV this fool-NOM stick -ACU you hand-LOC In exist-IPVE

After a snake went down, you a fool; a stick is on your hand; a fox said
to a man.

GLD_Folk_a snake and a man_002_46

fo:ɸaj ɸuc:a bol:a de?es
fo:ɸa-j ɸutɸ:a bol:a de?-es

snake-NOM stone on In exis-3SGM.IPVE
A snake is on the stone.

GLD_Folk_a snake and a man_002_47
ha tana pirdàka ojç:aj
ha tana pirdàka ojtsj:-aj
again me judgement ask-2SG.IPVE.INTR
Again, do you ask me for judgment?

GLD_Folk_a snake and a man_002_48
fo:fa:j fuc:a bol:a de?es
fo:fa-j futj:a bol:a de?-es
snake-NOM stone on exist-3SGM.IPVE
A snake is on the stone.

GLD_Folk_a snake and a man_002_49
gu:fej ne kufen de?es
gu:fe-j ne kufe-n de?-es
stick -NOM I hand-LOC exist-IPVE
A stick is on your hand.

GLD_Folk_a snake and a man_002_50
tana pirdá ojcaj
tana pirdá ojtsj-aj
me judgement request-2SG.IPVE.INTR
Are you asking me for judgment?

GLD_Folk_a snake and a man_002_51
gijorin:e ja, ek:ada ba! ek:ada ba! ja:tin:e fo:fa worin:e fo:fa
tò:hòwa:pe fempagis

g-ijorin:e ja ek:-a-d-a b-a ek:ad-a ba
say-CONV so take-2SG-PFVE-CONV go-2SG.Imp. take-2SG-PFVE-CONV go-
2SG.Imp.

A fox said so, and a man repeatedly hit and after killed a snake and while
became free from caring a snake.

ja:t-in:e fo:fa wor-in:e fo:fa to:hòwa:pe femp-a-g-is
do-CONV snake kill-CONV snake caring rest-3SGM-PFVE-3SGM

FOLKTALE THREE: A LION AND AN APE

GLD_Folk_a lion and ape_003_01
ga:m:oj ko:so ujana ja:gidi; k'á:ré tawu ko:suwa da:s'arki ja:gis
ga:m:o-j ko:so ujana ja:g-i-d-i k'á:ré ta-wu
lion-NOM traditional medeciene drink say-3SG-PFVE-CONV monkey-VOC I-POSS
ko:so-uwa da:s'-arki ja:g-is
Medicine-DEF mash-SUPH said-3SGM.PFVE
A lion having decided to drink medicine, he said, ape; please prepare me a
medicine.

GLD_Folk_a lion and ape_003_02

ko:suwa da:s'ada ero ja:tiko ta jintena da:s'ada uf:ikina ja:gini
ko:so-uwa da:s'-a-d-a ero ja:tiko ta jintena da:s'-a-d-a
Medicine-DEF mash-1SG-PFVE-CONV ok so I you (plural) mash-1SG-PFVE-
CONV
She said that ok, while I having mash and going to make you drink.

uf:ik-ina ja:g-in
drink-1SG.IPVE said-CONV

GLD_Folk_a lion and ape_003_03
k'u:rijara fi:fada ko:suwa da:s'adus
k'u:re-ijara fi:f-a-d-a ko:so-uwa da:s'-a-d-us
type of leaf-INSTR collect-3SGFM-PFVE-CONV Medicine-DEF mash-3SGFM-PFVE-
3SGFM
An ape, having collected additional leaves and mashed a medicine

GLD_Folk_a lion and ape_003_04
k'a:rej ko:suwa da:s'ada hanini ta mak:adis
k'a:re-j ko:so-uwa da:s'-a-d-a han-in ta mak:-a-d-is
monkey-NOM Medicine-DEF mash-C3SGFM-PFVE-CNV become-CONV I finish-1SG-
PFVE-1SG
An ape while becomes mashed a medicine and she said that I finished.

GLD_Folk_a lion and ape_003_05
gatç:adis mak:adis
gaç:-a-d-is mak:-a-d-is
prepare-1SG-PFVE-1SG finish-1SG-PFVE-1SG
I prepared while finished; an ape said.

GLD_Folk_a lion and ape_003_06
gi:gisadsifin ha?i wa:tane jatini
gi:g-isa-d-is-ifin ha?i wa:t-ane jat-in
prepare-1SG-PFVE-1SG-CONV now do-IPVE.INTR do-CONV
While I prepared; now what goes to do?

GLD_Folk_a lion and ape_003_07
ero ta ujugikina ja:tini
ero ta uj-a-gikina ja:t-in
ok I drink-1SG-IPVE so-CONV
A lion said that, ok; while so I drink it.

GLD_Folk_a lion and ape_003_08
tawu ha fi:fa
tawu ha fi:f-a
me over here bring-2SG.Imp
Bring it over here for me.

GLD_Folk_a lion and ape_003_09
haj jinte dok':idi ut:idafin ja:tini tawu gahetenako gin
haj jinte dok':-i-d-i ut:-i-d-afin ja:t-in ta-wu
now you elevate-3PLU-PFVE-CONV sit-3PLU-PFVE-CONV so-CONV I-POSS
An ape said that; as you in elevation position, I can't reach.

gah-e-et-enako g-in

reache-IPVE-2SG-NEG say-CONV

GLD_Folk_a lion and ape_003_10
zak':ulidi ic:is
zak':ul-i-d-i itf:-is
bow to-3SGM-PFVE-CONV lay down-3SGM.PFVE
He bowed to and lay down.

GLD_Folk_a lion and ape_003_11
ic:idi do:na hangini ko:suwa da:s':idoga gum?idoga tigasu ga:m:o do:nan
ic:-i-d-i do:na hang-in ko:so-uwa da:s':-i-d-oga
lay down-3SGM-PFVE-CONV mouth open-CONV medeciene-DEF mash-3SGM-PFVE-CONV

gum?-i-d-oga tig-asu ga:m:o do:na-n
squeeze--3SGM-PFVE-CONV add-3SGFM.PEVE lion mouth-LOC

While laid down and when opened his mouth, she added a medicine while she
mashed and squeezed one in the lion's mouth.

GLD_Folk_a lion and ape_003_12
gup:i ek:ite ane
gup:i ek:-ite ane
jump take-2PLU.Imp wel know
Well-known! Just you jump; an ape said. .

GLD_Folk_a lion and ape_003_13
gup:i ek:ite
gup:i ek:-ite
jump take-2PLU.IPVE
You jump.

GLD_Folk_a lion and ape_003_14
gup:i ek:ite gin
gup:i ek:-ite g-in
jump take-take-2PLU.Lmp say-CONV
While said that, jump.

GLD_Folk_a lion and ape_003_15
gup:is
gup:-is
jump-3SGM.PFVE
A lion jumped.

GLD_Folk_a lion and ape_003_16
gup:is
gup:-is
jump-3SGM.PFVE
Jumped

GLD_Folk_a lion and ape_003_17
hes:ape daropo
hes:-ape daro-po
that-LOC more-NEG.JUSS
Don't go further; an ape said..

GLD_Folk_a lion and ape_003_18
ja ag:agite
ja ag:-a-agite
just leave-IPVE-2PLU
Just leave

GLD_Folk_a lion and ape_003_19
de?ifo de?ifo
de?-ifo de?-ifo
enough-Imp. enough-Imp
While enough; it is enough.

GLD_Folk_a lion and ape_003_20
ta jintewu mijo ba kats:anawu bajjs
ta jinte-wu m-ijo ba kats:ana-wu b-a-ajs
I you--poss eat-PASS thing cook-INF go-IPVE-1SG
I am going to cook something for you to be eaten

GLD_Folk_a lion and ape_003_21
ja:gan:e dendojni pirojni ba:gasu k'a:rija
j-a-g-an:e dendojn pirojn b-a:-g-asu k'a:re-ija
say-3SGFM-PFVE-CONV move fly go-3SGFM-PFVE-3SGFM ape-DEF
An ape said that and, while moved instantly and she went away

GLD_Folk_a lion and ape_003_22
bini lajtsi i wode ga:m:oko jasu
b-in lajtsa-i i wode ga:m:o-ko j-asu
go-CONV year-DEF that time lion-LOC come-3SGFM.PFVE
While as she went; within a year during that time, she came back to a lion.

GLD_Folk_a lion and ape_003_23
ga:m:oko jini godanto saro
gga:m:o-ko j-in godanto saro
lion-LOC come-CONV boss hi
While she came to a lion, and hi! Boss!

GLD_Folk_a lion and ape_003_24
saro
saro
hi
Hi! A lion greeted

GLD_Folk_a lion and ape_003_25
wa:neti jinte ujida ko:soj wa:nide
wa:n-etí jinte uj-i-d-a ko:so-j
do-2PLU.INTR you(plural) drink-3PLU-PFVE-CONV medicine-DEF
An ape asked how do you do? And while a medicine you drunk were how?

wa:n-i-d-é
become-3SGM-PFVE-3SGM.INTR

GLD_Folk_a lion and ape_003_26

ko:soj wa:nide gini
ko:so-j wa:n-i-d-é g-in
medecine-NOM become-3SGM-PFVE-3SGM.INTR say-CONV
She said that, how was a medicine?

GLD_Folk_a lion and ape_003_27
k'á:re zine lajts:i uf:ada ha lajts:i ojcaj
k'á:ré zine lajtsa-i uf:-a-d-a ha lajts-i ojc-aj
ape-VOC last year-DEF drink-2SG-PFVE-CONV this year-DEF ask-2SG.IPVE.INTR
A lion answered that, you ape, while you medicated me in last year, you
ask me in this year?

GLD_Folk_a lion and ape_003_28
i newu kufeko tawu uloko
i ne-wu kufeko ta-wu uloko
that you-GEN handFOC I-ACU bellyFOC
Hurt me a lot.

GLD_Folk_a lion and ape_003_29
ha?i buro: tutçuçuçu gul?a bol:a ge:si gus:isanawu
ha?i buro: tutçuçuçu gul?a bol:a g-e-es gusisana-wu
now for the time being murmur navel on say-IPVE-3SGM diarize-INF
for the time being murmuring in my stomach, while begins me to diarize.

FOLKTALE FOUR: A LION, LEOPARD, HYENA AND APE

GLD_Folk_a lion,leopard,hayena and ape_004_01
nu çimats:an nu:s bes:jaba hasijanawu ane fi:k'os, ja:gidi
nu çimats:a-n nu-:s bes:jaba hasijana-wu ane fi:k'-os
we elder-LOC we-GEN concern talk-INF wel know meet-1PLU.IPVE

ja:g-i-d-i
say-3PLU-PFVE-CONV

They said that, well-known! We need to congregated in order to deal with,
something concern us when we going to be elder.

GLD_Folk_a lion,leopard,hayena and ape_004_02
ga:mwara godarijara ma:hijara k'a:rijara fi:k'ida
ga:mo-wara godare-ijara ma:he-ijara k'a:re-ijara fi:k'-i-d-a
lion-INSTR hayena-INSTR leopard-INSTR ape-INSTR congregate-3PLU-PFVE-
3PLU
A lion, a hyena, an ape and a leopard have congregated.

GLD_Folk_a lion,leopard,hayena and ape_004_03
ga:m:uwa ista mahija na?:a godarija he:za k'a:rijara ojd:a
ga:m:o-uwa ista mahe-ija na?:a godare-ija he:za k'a:re-ijara ojd:a
lion-DEF one leopard-DEF two hayena-DEF three ape-INSTR four
a lion one, a leopard two, a hyena three and an ape four.

GLD_Folk_a lion,leopard,hayena and ape_004_04
hegeti fi:k'ida
hegeti fi:k'-i-d-a

those together-3PLU-PFVE-3PLU
Those congregated

GLD_Folk_a lion, leopard, hayena and ape_004_05
ʃi:k'idi hanini, godáré ne:n ne çimatets:an omarsan ne is'ijo baj ajbe
ja:gini
ʃi:k'-i-d-i hanin godáré ne:n ne çimatets:a-n
congregate-3PLU-PFVE-CONV so-CONV hayena-VOC you you elder-LOC
omarsa-n is'ijo baj ajbe ja:gin
last-LOC hate thing what say
They asked that, you hyena; when you going to be elder, what you hate?

GLD_Folk_a lion, leopard, hayena and ape_004_06
ta gafa dos:ike
ta gafa dos:-i-k-e
I hungry like-IPVE-NEG-1PLU
Hyena answered that, I don't like hungry. .

GLD_Folk_a lion, leopard, hayena and ape_004_07
tana el:e worande gada tawu gafi danda?etena
tana el:e wor-ande gad-a tawu gafa-i danda?-e-ette-ena
I hurry kill-EPS say-CONV I hungiry-DEF can-IPVE-3PLU-NEG
I can't resist hungry; I feel that it may kills me in hurry. .

GLD_Folk_a lion, leopard, hayena and ape_004_08
ja:tin k'asika ojʃaj mahijawu gak:is
ja:tin qasika ojʃa-j mahe-ijawu gak:-is
so again question-DEF leopard-POSS achive-3SGM.PFVE
Then, leopard had been asked.

GLD_Folk_a lion, leopard, hayena and ape_004_09
má:hé ne is'ijobi ajbe gin
má:hé ne is'ijobi ajbe
leopard-VOC you hate what
leopard, you hate what?

GLD_Folk_a lion, leopard, hayena and ape_004_10
mahija be?a jagijo mi:rja
mahe-ija be?a jagijo mi:re-ja
leopard-DEF see say indication-DEF
Indication, just like saying 'see leopard.'

GLD_Folk_a lion, leopard, hayena and ape_004_11
mi:re dos:ike ta
mi:re dos:-i-k-e ta
indication like-IPVE-NEG-1SG I
I don't like indication.

GLD_Folk_a lion, leopard, hayena and ape_004_12
tana ma:lato ma:lat:iko, ta:ni dos:ike
tana ma:lato ma:lat:-iko ta:ni dos:-i-k-e
me indication indicate-COND me like-IPVE-NEG-1SG
if indicates me, I don't like.

GLD_Folk_a lion, leopard, hayena and ape_004_13
ja:tin ne:nici ne is'ijobi ajbe gidi ojcida
ja:tin ne:nici ne is'ijob aybe g-i-d-i ojc-i-d-a
so you you hate what say-3PLU-PFVE-CONV ask-3PLU-PFVE-3PLU
so while, requested that you hate what?

GLD_Folk_a lion, leopard, hayena and ape_004_14
godarejne ma:hejne ga:m:owa
godare-jne ma:he-jne ga:m:o-uwa
hayena-CONJ leopard-CONJ lion-DEF
Hyena and leopard asked a lion.

GLD_Folk_a lion, leopard, hayena and ape_004_15
ojcini ta:n wolk'aj de?iko ud:ufun worape gup:ojne ma:gajs
ojcin ta:n wolk'a-j de?-iko ud:ufun wor-ape gup:-ojne m-a-agajs
ask I strength-NOM exist-COND nine jungle-LOC jump-CONJ eat-IPVE-1SG
While they asked, a lion answered that, if I have strength, I will hunt easily and eat.

GLD_Folk_a lion, leopard, hayena and ape_004_16
ta wolk'a is'eta is':ajs
ta wolk'a is'eta is':-a-ajs
I strength loosing hate-IPVE-1SG
I hate losing strength.

GLD_Folk_a lion, leopard, hayena and ape_004_17
ta çimatetsi is'ajsi
ta çimatetsi is'-a-ajs
I eldernes hate-IPVE-1SG
I hate become elder.

GLD_Folk_a lion, leopard, hayena and ape_004_18
wolk'aj is'iko fod:e k'oranawu fafa bajis
wolk'a-j is'-iko fod:e k'orana-wu fafa b-a-ajs
strength-NOM loose-COND frog eat-INF river go-IPVE-1SG
While I lose strength having go to a river to eat frogs.

GLD_Folk_a lion, leopard, hayena and ape_004_19
kase mentsa majsifin ta:n çimatetsi is'ajsi ja:gis
kase ments-a majs-ifin ta:n çimatetsi is'a-ajs ja:g-is
before brake-CONV eat-CONV me elderness hate-IPVE-1SG say-3SG.PFVE
Before I hunt easily and eat, while, I hate become elder, a lion said.

GLD_Folk_a lion, leopard, hayena and ape_004_20
k'á:re ne:nici
k'á:re ne:nici
ape-VOC you
you ape, what about you?

GLD_Folk_a lion, leopard, hayena and ape_004_21
ta:n gó:da go:dijoba is':ajs
ta:n gó:da go:dijoba is':-a-ajs
I chas chasing hate-IPVE-1SG

An ape said that; I hate while chase me.

GLD_Folk_a lion, leopard, hayena and ape_004_22
ki:ta ki:tetijoba ta dosajs
ki:ta ki:tetijoba ta dos-a-ajs
courier couriating I like-IPVE-1SG
I like, while couriating.

GLD_Folk_a lion, leopard, hayena and ape_004_23
ta ɕ'e:gidoga tana erife ɕuc:ara mits:ara gó:da go:dijojsa is'ajsi ja:gis
ta ɕe:gidoga ta-na er-ife ɕuc:-ara mits:-ara gó:da go:dijojsa
I mature I-GEN know-CONV stone-INSTR wood-INSTR chas chasing
is'-a-ajs ja:g-is
hate-IPVE-1SG say-3SGM.PFVE
An ape said that, known me that matured enough, and while I hate chasing
me with stone or stick.

GLD_Folk_a lion, leopard, hayena and ape_004_24
ja:tini ane nu:s ha?i mijoba ja ma:d:a k'umi ɕi:k'anawu bes:esi gida
ja:tin ane nu:s ha?i mijoba ja ma:d:a k'uma-i ɕi:k'-anawu
so wel know we-GEN now eat mean food lunch-DEF ready-PASS
bes:-e-es g-i-d-a
need-IPVE-3SGM say-3PLU-PFVE-3PLU

Then after well-known; they said that; we need to have something to be
eaten mean while food to be prepare.

GLD_Folk_a lion, leopard, hayena and ape_004_25
gini ero ja:gin ane nu:si k'uma ɕi:ɕanaji o:ne ja:gin
gin ero ja:gin ane nu:s k'uma ɕi:ɕan-aj o:ne ja:gin
say ok say wel now we-GEN food bring-IPVE.INTR who say
While, they having said that ok, well-known! Who bring us food?

GLD_Folk_a lion, leopard, hayena and ape_004_26
kufe gu:ts:i jinte gidon kufe gu:tsi o:ne
kufe gu:ts:-i jinte gid:o-n kufe gu:ts-i o:ne
hand small-SUPL you in-LOC hand small-SUPL who
who is smallest within us?; they said.

GLD_Folk_a lion, leopard, hayena and ape_004_27
k'á:re nena
k'á:re nena
ape-VOC you
Ape! you.

GLD_Folk_a lion, leopard, hayena and ape_004_28
bara ek:ara jasu k'a:rija
b-a-r-a ek:-a-r-a j-asu k'a:re-ija
go-3SGFN-PFVE-CONV take-3SGFM-PFVE--CONV come-3SGFM.PFVE ape-DEF
While went and she brought.

GLD_Folk_a lion, leopard, hayena and ape_004_29
mi kes:ida

m-i kes:-i-d-a
eat-CONV finish-3PLU-PFVE-3PLU
They ate and finished.

GLD_Folk_a lion,leopard,hayena and ape_004_30
lema:tiija dentsanaji o:ne gini
lema:te-ija dents-a-n-aj-i o:ne gin
food-table(made of basket work)-DEF take-IPVE-INTR-2SG-CONV who say
They said that, who go to take back a food table?

GLD_Folk_a lion,leopard,hayena and ape_004_31
hajsan de?ijaji intefe gu:tsi o:ne
hajsan de?-i-jaj inte-fe gu:ttsa-i o:ne
over here-LOC exist-IPVE-INTR you-LOC smaall-SUPL who
who is the smallest over here?

GLD_Folk_a lion,leopard,hayena and ape_004_32
fo:ge ma:nawu intefe g:utsi o:ne
fo:ge ma:na-wu inte-fe g:utsa-i o:ne
morsel eat-INF you-LOC small-SUPL who
They said; while having to eat morsel, who is the smallest from you..

GLD_Folk_a lion,leopard,hayena and ape_004_33
asan gu:tsi o:ne gini
asa-n gu:ttsa-i o:ne gin
person-LOC small-SUPL who say
They said that, within us who is a smallest?

GLD_Folk_a lion,leopard,hayena and ape_004_34
asan gu:tsi nena gini
asa-n gu:ttsa-i nena gin
person-LOC small-SUPR you say
They said that, you are a smallest here.

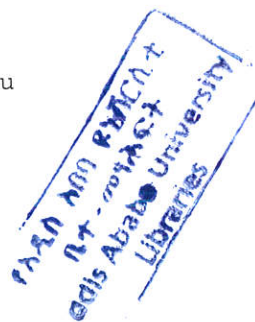
GLD_Folk_a lion,leopard,hayena and ape_004_35
fo:gija manawu ija dentsasu
fo:ge-ija mana-wu ijo-a dents-asu
morsel-DEF eat-INF she-ACU take-3SGFM.PFVE
She took back food table to eat morsel

FOLKTALE FIVE: A MAN AND A WOMAN

GLD_Folk_a man and a woman_005_01
is:i maç':asesine is:i ad:ijasine at:uma na?a is:oj jelet:is na?:atawu
is:i maç:as-es-ine is:o-i ad:e-ijas-ine at:uma na?a is:o-j
one woman-GEN-CONJ one-DEF man-GEN-CONJ boy child one-DEF.NOM
jelet:-i-d-es na?:a-tawu
born-3SGM-PFVE-3SGM two-POSS

For a man and a woman one child was born; for two of them.

GLD_Folk_a man and a woman_005_02



na?aj bongotsan ifec:an de?ifin a:wa hajk'oj worirgis
na?a-j bongotsa-n ifec:a-n de?-ifin a:wa
child-NOM sleeping at back body part-LOC lay down-LOC exist-CONV father
hajk'o-j worirg-is
death-NOM kil-PFVE
His father dead while he was new born baby.

GLD_Folk_a man and a woman_005_03

ja:tini gojidi k'al:abija asi bajna gifawu na?as erets:a kats:anawu bafe
na?a ba?ada bawus a:ja
ja:tin goj-i-d-i k'al:abeija asa-i bajna gifawu
so plough-3SGM-PFVE-CONV boarding person-DEF absent because
na?a-s erets:a kats:ana-wu b-afe na?a ba?-a-d-a b-awus
child-POSS meal prepare-INF go-CONV child carry-3SGFM-PFVE-CONV go-
3SGFM.IPVE
a:jo-a
mother-DEF
Because of no one while boarding, she carry him and go to prepare a meal.

GLD_Folk_a man and a woman_005_04

ba?ada, badalaka ga:tç:ada ga:fijaka ga:tç:ada, ke:ts:asati kare kejiwode
hu?ija k'atçada bidogan badala ga:tç:ijo gal:a diilijape k'olada ke:ts:aja
gelijode k'as go:zada ga:c:a ga:tç:ido kera ek:ada ha hu?ejan k'olidoga so
efada fi:fada fit:ada dic:asu
ba?-a-d-a badalaka ga:ç-a-d-a ga:fijaka
carry-3SGFM-PFVE-CONV maze grined-3SGFM-PFVE-CONV teff

ga:ç-a-d-a ke:ts:asa-ati kare kej-iwode k'aç-a-d-a
grined-3SGFM-PFVE-CONV owner-PLU out go-COND gauze-3SGFM-PFVE-CONV

b-i-d-oga-n badala ga:tç:-ijo gal:a diile-ijape k'ol-a-d-a
go-3SGFM-PFVE-CONV-LOC maze grinding-COND time powder-LOC add-3SGFM-
PFVE-ONV

ke:ts:ajo-a gel-ijode k'as go:z-a-d-a ga:c:a ga:ç-i-d-o
house wife-DEF enter-COND again gouse-CONV grinding grined-3SGFM-PFVE-CONV

kera ek:-a-d-a ha hu?e-ja-n k'ol-i-d-oga so
payment take-3SGFM-PFVE-CONV this head-DEF-LOC put-3SGFM-PFVECONV home

ef-a-d-a fi:f-a-d-a fit:-a-d-a
take-3SGFM-PFVE-CONV collect-3SG-PFVE-CONV shake out-3SGFM-PFVE-CONV

dic:-asu
foster-3SGFM.PFVE

As she carry gridding teff or maze and if house owners' having go out
while during grinding maze put from powder inside, when she went gauzed
and if house wife entered again gauzed and having take a payment in which
for she grinded and while she put under her head scarf having take it home
and shook out and fostered him.

GLD_Folk_a man and a woman_005_05

k'as:e hara gal:asi bijo gal:asi ga:ç:anawu im:iko ke:ts:aja ke:ajciko
hu?ija k'ara:da hagan k'olada hu?ija k'atçada ija ek:idoba erok:ona
k'as:e hara gal:asa-i b-ijo gal:asa-i ga:ç:ana-wu im:-iko
again another day-DEF go-COND day-DEF grined-PURP give-COND
ke:ts:ajo-a
houewife-DEF

kej-ajciko hu?e-ija k'ar-a:-d-a haga-n k'ol-a-d-a
out-COND haed-DEF unveil-3SGFM-PFVE-CONV this-LOC add-3SGFM-PFVE-CONV
hu?e-ija
head-DEF
k'atç-a-d-a ijo-a ek:-i-d-oba er-o-ok-ona
veil-3SGFM-PFVE-CONV her-ACU take-3SGFM-PFVE-CONV know-IPVE-NEG-3PLU

Again with in another day if she go, when they give to and while house
wife going out unveil her head and while add and veil it and while she
took they never know.

GLD_Folk_a man and a woman_005_06

eti be?ogas kera ija ga:tç:idoga ek:ada so ehada na?a ja:tada dic:asu
eti be?ogas kera ijo-a ga:tç:-i-d-oga ek:-a-d-a
so
they see-PFVE payment her-ACU grined-3SGFM-PFVE-CONV take-3SGFM-PFVE-CONV
home
eh-a-d-a na?a ja:t-a-d-a dic:-asu
bring-3SGFM-PFVE-CONV child so-3SGFM-PFVE-CONV foster-3SGFM.PFVE

While they give her payment for which when they saw she grinded and she
bring it home and while she foster him like this.

GLD_Folk_a man and a woman_005_07

diç:idi na?aj gita gidis
ditç:-i-d-i na?a-j gita gid-is
foster-3SGM-PFVE-CONV child-NOM mature become-3SGM.PFVE
Having fostered and he became matured.

GLD_Folk_a man and a woman_005_08

gita gididagawu mac:o im:asu
gita gid-i-d-agawu mac:o im:-asu
mature become-3SGM-PFVE-CONV.GEN wife give-3SGFM.PFVE
While became matured, she gave him a wife..

GLD_Folk_a man and a woman_005_09

mac:o im:in ba mac:era de?e:s
mac:o im:-in ba mac:o-era de?-e-es
wife give-CONV his wife-INSTR live-IPVE-3SGM
While she gave him a wife, he lives with his wife.

GLD_Folk_a man and a woman_005_10

a:jes gojes
a:jo-es goj-e-es
mother-GEN plough-IPVE-3SGM

Again he ploughs for his wife..

GLD_Folk_a man and a woman_005_11
matç:asesika gojes
maç:asa-es-ika goj-e-es
wife-DEF-POSS plough-IPVE-3SGM
again he ploughs for his wife.

GLD_Folk_a man and a woman_005_12
ja:nifin na?as gadej ga:fe gojijo sohoj de?es
ja:n-ifin na?a-s gade-j ga:fe goj-ijo soho-j de?-e-es
so-CONV boy-POSS garden-DEF.NOM teff plough-PASS place-NOM exit-IPVE-SG
While so, there is a farm land for a boy in which to be ploughed for teff
farming.

GLD_Folk_a man and a woman_005_13
is:i gal:asi bo:ra ek:idi ga:fija gojijo sa ga:fe k'a:tsanawu bis na?aj
is:o-i gal:asa-i bo:ra ek:-i-d-i ga:fe-ija goj-ijo sa
ga:fe
one-DEF day-DEF ox take-3SGM-PVE-CONV teff-DEF plough-PASS place
teff
k'a:tsana-wu b-is na?a-j
harvet-PURP go-3SGM.PFVE boy-NOM

Once a day a boy while took ox and went to a place where farm land is; in
order to harvest teff.

GLD_Folk_a man and a woman_005_14
bidi ga:fija k'a:ts:ijo sohon bo:ra wa:s'idi gojifin a:ja ta na?a ta:ni
gafa
ojts:ona dic:as
b-i-d-i ga:fe-ija k'a:ts:-ijo soho-n bo:ra wa:s'-i-d-i
go-3SGM-PFVECONV teff-DEF harvest-PASS place-LOC ox yoke-3SGM-PFVE-
CONV

goj-ifin a:jo-a ta na?a ta:ni gafa ojts:-ona dic:-as
plough-CONV mother-DEF I boy I hungry cacth-NEG foster-1SG.PFVE

While he went and having ploughs when yoked oxen, mother said that I
foster my child without hungering.

GLD_Folk_a man and a woman_005_15
ta na?aj gafa dandijena
ta na?a-j gafa dand-i-jen-a
I boy-NOM hungry can-IPVE-NEG-3SGM
My boy cannot resist hungry; mother said..

GLD_Folk_a man and a woman_005_16
ta na?aj gafa dandjena
ta na?a-j gafa dand-i-jen-a
I boy-NOM hungry can-IPVE-NEG-3SGM
My boy cannot resist hungry.

GLD_Folk_a man and a woman_005_17
 ta na?aj gafa dandijena ga:wus
 ta na?a-j gafa dand-i-jen-a g-a-awus
 I boy-NOM hungry can-3-SG-M-IPVE-NEG say-IPVE-3SGFM
 she saying that, my boy cannot resist hungry.

GLD_Folk_a man and a woman_005_18
 ba na?a mac:es odawus
 ba na?a mac:o-es od-a-awus
 her boy wife-POSS tell-IPVE-3SGFM
 Mother tells for her sister in law.

GLD_Folk_a man and a woman_005_19
 na?:aj e:sojidi K'uma kats:idi gara i de?ijosa na?a mac:e bol:a a:tsada
 jed:asu
 na?:a-j e:so-ji-d-i K'uma kats:-i-d-i
 two-NOM hurry-3PLU-PFVE-CONV lunch cook-3PLU-PFVE-CONV
 gara
 low land(place where many farm lands found)
 i de?ijosa na?a mac:o-e bol:a a:ts-a-d-a jed:-asu
 he exist boy wife-DEF on pass-3SGFM-PFVE-CONVCONV send-3SGFM.PFVE
 Two of them while cooked lunch in hurry and mother sent it on sister in
 law a place where he existing.

GLD_Folk_a man and a woman_005_20
 jed:in kil:ira matç:asija jewode na?e karija matan o:na wots:ada jaj
 jed:in kil:i-ra maç:asij-a jewode na?a-e kare-ija mata-n
 o:na
 send above(far)-LOC.INSTR woman-DEF come lady-DEF home-DEF near-LOC
 who
 wots:-a-d-a j-aj
 put-2SG-PFVE-CONV come-2SG.IPVE.INTR
 While sent when his wife comes, from far he requested his wife that; who
 you left at home and comes here?

GLD_Folk_a man and a woman_005_21
 karija matan aj asa wots:ada jaj ja:gini
 kare-ija mata-n aj asa wots:-a-d-a j-aj
 ja:gin
 house-DEF near-LOC what person leave-2SG-PFVE-CONV come-2SG.IPVE.INTR say-
 CONV
 he said that; you left whom at home and coming?

GLD_Folk_a man and a woman_005_22
 hajaso a:jenti de?o:sonako karija matan
 hayaso aayo-enti de?-o-sonako kare-ja mata-n
 my goodness mother-DEF.PLU(respectation) exist-IPVE-3PLU door way-DEF near-
 LOC
 His wife said; my goodness, mother alive at home.

GLD_Folk_a man and a woman_005_23

a:jenti deʔo:sonako
a:jo-enti deʔ-o-sonako
mother-DEF.PLU(respection) exist-3PLU.IPVE
Mother exists.

GLD_Folk_a man and a woman_005_24
ja:gin afowara ba
ja:gin afow-ara b-a
say cliff-INSTR go-2SG.IPVE
He insulted that, go down through a cliff.

GLD_Folk_a man and a woman_005_25
gin:e ba maç:asijewu s'urk'azijan pok'idajsi foc:a afowara ba
g-in:e ba maç:asa-ijewu s'urk'aze-ijan pok'-i-d-ajsi foc:a
afow-ara
say-CONJ his woman-ACU stick-INSTR-LOC peal-3SGM-PFVE-CONV hitting
cliff-DEF
he said, while go down through a cliff and beaten his wife with a stick.

b-a
go-2SG.IPVE

GLD_Folk_a man and a woman_005_26
asaj kujijan kajstotesfin hu?ija bin:anan kajstotada ehija ta a:jewu son
ta
sowan jeg:ada jaj
asa-j kufe-ijan kajstotes-ifin hu?e-ija bin:ana-n
person-DEF.nom hand-INST steal-CONV head-DEF hair-LOC

kaysot-a-d-a eh-ij-a ta a:j-ewu so-n ta
steal-3SGFM-PFVE-CONVCONV bring-IPVE-CONV my mother-ACU home-LOC my
so-wan
home-GEN.LOC

jeg:-a-d-a j-aj
put-2SG-PFVE-CONV come-2SG.IPVE.INTR

While persons steal with their hand and you having come left at my home my
mother who she steals and brings under head in the hair?

GLD_Folk_a man and a woman_005_27
asaj tohowan ham:uti bidi kujijan kajstotidi ehe:sifin hu?ija bin:anan
qaçija
gid:on kajstotada ehija ta a:jewu ta sowa bol:a jeg:ada jaj
asa-j tohowa-n ham:ut-i b-i-d-i kufe-ijan
person-NOM leg-INSTR-LOC walk-CONV go-3SGFM-PFVE-CONVCONV hand-INSTR.LOC

kajstot-i-d-i eh-e-es-ifin hu?e-ija bin:ana-n k'atçe-ija
steal-3SGM-PFVE-CONV bring-IPVE-3SGM-CONV head-DEF hair-LOC scarb-DEF

gid:o-n kajstot-a-d-a ehija ta a:jo-ewu ta so-wa bol:a
enternal-LOC dteal-3SGFM-PFVE-CONV bring my mother-ACU my home-DEF on

jeg:-a-d-a j-aj

put-2SG-PFVE-CONV come-2SG.IPVE.INTR

While Persons having goes walking with leg and stealing with their hand,
while you came over here left my mother who she steals under her head with
in hair scarf?

GLD_Folk_a man and a woman_005_28

ja:gidi ʃoçidi hanido naʔija je:kafe keja wod:asu
ja:g-i-d-i ʃoç-i-d-i han-i-d-o naʔa-ija
say-3SGM-PFVE-CONV hit-3SGM-PFVE-CONV become-3SGM-PFVE-CONV daughter-DEF
Having said that and he beaten daughter when came back while crying.

je:k-afe kej-a wod:-asu
cry-CONV reach-CONV arrive-3SGFM..IPVE

GLD_Folk_a man and a woman_005_29

ta naje gafan hajk'idagi ʃoçide nena
ta naja-e gafa-n hajk'-i-d-agi
my daughter-DEF hungry-INSTR-GEN dead-3SGM-PFVE-CONVCONV
My daughter; a boy who seriously hungered beaten you? Mother said.

ʃoç-i-d-é nena
beat-3SGM-PFVE-3SGM.INTR you

GLD_Folk_a man and a woman_005_30

ta:s:o ta naʔaj gafide
ta:s:o ta naʔa-j gaf-i-d-é
sorry my boy-DEF hungry-3SGM-PFVE-3SGM.INTR
Sorry! My boy hungered?

GLD_Folk_a man and a woman_005_31

ta naʔaj gafide ta:s:o
ta naʔa-j gaf-i-d-é ta:s:o
my boy-DEF hungry-3SGM.PFVE.INTR sorry
My boy hungered? Sorry!

GLD_Folk_a man and a woman_005_32

a:ja gawus
a:jo-a g-a-awus
mother-def say-IPVE-3SGFM
Mother says

GLD_Folk_a man and a woman_005_33

ja:tin akaj hajsa giden:a
ja:tin akaj hajsa giden:a
so-CONV no this not that
so, no; not that.

GLD_Folk_a man and a woman_005_34

ajbe
ajbe
what
what? Mother said

GLD_Folk_a man and a woman_005_35

hesa giden:a
hesa giden:a
that not that
Not that; she answered.

GLD_Folk_a man and a woman_005_36
ajbé
aybé
what-VOC
So what? Mother asked bluntly.

GLD_Folk_a man and a woman_005_37
tana karija o bol:a jeg:ada jaj gidi foçis
tana kare-ija o bol:a jeg:-a-d-a j-aj
me home-DEF who on leave-2SG-PFVE-CONV come-2SG.INTR.IPVE
She answered; he beaten me while having said that who you left at home?

g-i-d-i foç-is
say-3SGM-PFVE-CONV beat-3SGM.PFVE

GLD_Folk_a man and a woman_005_38
karija ta a a:ja de?i?fin ajbi me:s jagidi foçide nena
kare-ija ta a a:jo-a de?-i?fin ajbi m-e-es jag-i-d-i
home-DEF I his mother-DEF exist-CONV what eat-IPVE-3SGMCONV say-3SGM-
PFVE-CONV
he said what is hapen to his home ,when I his mother is over here, that he
bitten you?

foç-i-d-é nena
beat-3SGM-PFVE-3SGM.INTR you

GLD_Folk_a man and a woman_005_39
ta de?:ajs ja:gin
ta de?-a-ajs ja:gin
I exist-1SG.IPVE say
I exist; mother said.

GLD_Folk_a man and a woman_005_40
ag:ite a
ag:-ite a
leave-3PLU.IPVE it
just! leave it.

GLD_Folk_a man and a woman_005_41
ta odanawuka tana jaʃ:e:s
ta odanawuk-a tana jaʃ:-e-es
I tell-CONV I afraid-IPVE-3SGM
I afraid while to tell you.

GLD_Folk_a man and a woman_005_42
ajbe ço: oda
ajbe ço: od-a
what simply tell-2SG.IPVE
tell it simply, what is it?

GLD_Folk_a man and a woman_005_43
 aj gidi ʃoçide
 aj g-i-d-i ʃoç-i-d-é
 what say-3SGM-PFVE-CONV beat-3SGM-PFVE-3SGM.INTR
 Why he bitten you.

GLD_Folk_a man and a woman_005_44
 ta aʃo má oda ja:gini
 ta aʃo m-á od-a ja:gin
 my flesh eat-VOC.imp tell-2SG.IPVE say
 swear in me, tell me.

GLD_Folk_a man and a woman_005_45
 ta a:ja asaj tohowan hamut:i bidi kusʃijan kajstote:sʃin hu?ija bin:anan
 kajstotada ehija ta a:jewu so:n jeg:ada jaji ja:gidi tana ʃoçis
 ta a:jo-a asa-j toho-wan hamut:-i b-i-d-i
 my mother-DEF person-NOM leg-INSTR wlaik-CONV go-3PLU-PFVE-CONV
 kusʃe-ijan
 hand-INSTR

kajstot-e-es-ifyin hu?e-ija bin:ana-n kajstot-a-d-a ehija ta
 steal-3SGM-IPVE-CONV head-DEF hair-LOC steal-3SGFM-PFVE-CONV bring my
 a:jo-ewu so:-n jeg:-a-d-a j-aj ja:g-i-d-i
 mother-ACU home-LOC leave-2SG-PFVE-CONV come-IPVE.2SG.INTR say-3SGM-PFVE-
 CONV

tana ʃoç-is
 I beat-3SGM.PFVE

he beaten me that; he said when persons go by with their legs and steal
 with their hands while you left at home my mother who steals and brings in
 the hair under head scarf and do you coming here?

GLD_Folk_a man and a woman_005_46
 na?ija ja:gobare a:ja na?ijewu penge sim:ada ojcosape k'oli?i ze:p'otane
 ja:na
 sim:agobare, k'angetsika ha?:a ha?:a tana hes:a ta na?aj gide
 na?a-ija ja:gobare a:jo-a na?a-ijewu penge sim:-a-d-a
 daughter-DEF said mother-DEF daughter-ACU out door turn-3SGFM-PFVE-
 CONV

ojc-osape k'oli?a-i ze:p'otane ja:na sim:-a-gob-are
 ask-LOC store room-DEF constrict like this turn-3SGFM-PFVE-CONV
 k'angetsika
 cursing
 ha?:a ha?:a tana hes:a ta na?a-j g-i-d-é
 oh oh me this my boy-NOM say-3SGM-PFVE-3SGM.INTR
 When her sister-in-law said that; mother when asked her sister-in-law from
 turned outdoor while having constricted and turned to store room while
 cursing; oh! Oh! My boy said me this?

GLD_Folk_a man and a woman_005_47

haʔ:a ta ija dic:nawu huʔija bin:anan ehijojsa ta naʔaj o:s odi
haʔ:a ta i-ja dic:na-wu huʔe-ija bin:ana-n ehijojsa ta naʔa-j o:s
oh I he-ACU foster-INF head-DEF hair-LOC bring my boy-NOM whom
Oh! My boy for whom he tells that while I brought under head in the hair
to foster him?

od-i
tell-3SGM.IPVE.INTR

GLD_Folk_a man and a woman_005_48
ba mac:es od:ene a:ja gobare
ba mac:o-es od:-e-en-e a:jo-a gobare
his wife-DEF tell-IPVE-INTR-3SGM mother-DEF say
Mother said that he told her wife.

GLD_Folk_a man and a woman_005_49
hirkin bo:ra gojija sohon salo pude pirs:ine s'osaj pirk'i
hirkin bo:ra gojija soho-n salo pude pirs:-ine s'osa-j
pirk'i
over there ox ploughing place-LOC sky up flip-ped-CONJ GOD-NOM
killed
Over there a place while ploughs an ox, God flipped up and killed a boy.

GLD_Folk_a man and a woman_005_50
ijara gojajsati ʔaha tok:i ʔek:idi jis
i-jara goj-a-jsat-i ʔaha tok-i ʔek:-i-d-i
he-INSTR ugh-IPVE-3PLU-CONVCONV dead body carry-CONV take-3PLU-PFVE-
CONVCONV

j-is
come-3SGM.PFVE

While harvesting with him carry his dead body and brought.

FOLKTALE SIX: BIRDS AND THEIR FATHER DEATH

GLD_Folk_birds and their father death_006_01
kafotawu a:waj hajk'is
kafo-ta-wu a:wa-j hajk'-is
bird-PLU-POSS father-NOM death-3SGM.PFVE
Birds' father was died.

GLD_Folk_birds and their father death_006_02
a:waj hajk'in fak:uwa fak:i arsan a:wa ʔaha ifijida
a:wa-j hajk'-in fak:o-uwa fak:-i arsa-n a:wa ʔaha
father-NOM death-CONV shroud-DEF shroud-CONV bed-LOC father dead body
While father was died, shrouding a shroud and laid down father's dead body
on the bed.

ifij-i-d-a
lai down-3PLU-PFVE-3PLU

GLD_Folk_birds and their father death_006_03
ifijidi, haʔi nu a:wa je:howawu wongiire kof:es

ifij-i-d-i ha?i nu a:wa je:howawu wongiire kof:-es
lai down-3PLU-PFVE-CONV now our father interment box need-IPVE
After laid down, we need to have a box for our father's interment.

GLD_Folk_birds and their father death_006_04
mo:ganawu afila kof:es
mo:gana-wu afila kof:-es
burial-INF cloth need-IPVE
We need to have cloth, to entomb.

GLD_Folk_birds and their father death_006_05
ma:nawu k'uma kof:es
ma:na-wu k'uma kof:-es
eat-INF food need-IPVE
We need to have food in order to eat.

GLD_Folk_birds and their father death_006_06
ja:gidi zoretida
ja:g-i-d-i zor-eti-d-a
say-3PLU-PFVE-CONV discuss-3PLU-PFVE-3PLU
They said that and while discussed.

GLD_Folk_birds and their father death_006_07
wa:ti mo:gane
wa:ti mo:g-ane
how bure-IPVE.INTR
How we entomb?

GLD_Folk_birds and their father death_006_08
ja:gin zoretin ne:ni dagiçijawu fuka bo:ra fam:ada ek:ada ja
ja:gin zoretin ne:ni dagiçe-ijawu fuk-a bo:ra fam:-a-d-a
say discuss you dagice-ACU crucify-ADJ ox buy-2SG-PFVE-CONV

ek:-a-d-a j-a
bring-2SG-PFVE-CONV come-2SG.IPVE.Imp
They said and discussed, you, 'Dagiçe' buy and bring a crucifying ox.

GLD_Folk_birds and their father death_006_09
bure ne:ni bada afila ek:ada ja
bure ne:ni b-a-d-a ?afila ek:-a-d-a j-a
bure you go-2SG-PFVE-CONV cloth take-2SG-PFVE-CONV come-2SG.Imp
'Bure', you go and while bring a cloth.

GLD_Folk_birds and their father death_006_10
burjo ne:ni wongirija k'ans'a
burjo neni wongire-ija k'ans'-a
burjo you box-DEF prepare-2SG.IPVE.Imp
burjo, you prepare a box.

GLD_Folk_birds and their father death_006_11
bihiwo ne:n a:wa aha matan utâ na:ga
bihiwo ne:n a:wa ?aha mata-n utt-a naag-a
bihiwo you father dead body near-LOC wait-2SG.Imp keep-2SG.IPVE-IMP
'Bihiwo', you becomes beside father's dead body and keep.



GLD_Folk_birds and their father death_006_12

ja:gidi ʃi:k'i k'ac:idi hanin burej afila ek:anawu bides
ja:g-i-d-i ʃi:k'-i k'ac:-i-d-i hanin bure-j afila
say-3PLU-PFVE-CONV meet-CONV agree-3PLU-PFVE-CONV become bure-NOM cloth
They said that, becoming assembled while agreed, 'Bure' went to bring
cloth.

ek:ana-wu b-i-d-es
take-INF go-3SGM-PFVE-3SGM

GLD_Folk_birds and their father death_006_13

dagiçeʃ bo:ra ʃam:anawu bides
dagiçe-j bo:ra ʃam:ana-wu b-i-d-es
dagice-NOM ox buy-PURP go-3SGM-PFVE-3SGM
'Dagice' went to buy ox.

GLD_Folk_birds and their father death_006_14

burʃoj a:wa mo:ganawu wongiriʃa k'ans'anawu bis
burʃo-j a:wa mo:gana-wu wongiriʃ-a k'ans'ana-wu b-is
burjo-NOM father burial-PURP box-DEF prepare-PURP go-3SGM.PFVE
'Burjo' went to prepare a box while to entomb father.

GLD_Folk_birds and their father death_006_15

wongiriʃa k'ans'anawu bida burʃoj wongiriʃa k'ans'i duts:idi ag:ana gidi
gidi
ja:tifin ja:tifin ja:tifin mits:a bawu ʃug:iʃa mits:a mits:a ɕad:idi
ek:idi
a:wa wongiriʃa gig:isanas
wongiriʃ-a k'ans'ana-wu b-i-d-a burʃo-j wongire-ija k'ans'-i
box-DEF prepare-INF go-i-PFVE-CONV burjo-NOM box-DEF cut-CONV

duts:-i-d-i ag:ana g-i-d-i g-i-d-i ja:t-
ifin
snape-3SGM-PFVE-CONV leave say-3SGM-PFVE-CONV say-3SGM-PFVE-CONV do-CONV

ja:t-ifin ja:t-ifin mits:a bawu ʃug:-ija mits:a mits:a ɕad:-i-d-i
do-CONV do-CONV tree him soft-DEF tree tree check-3SGM-PFVE-
CONV

ek:-i-d-i a:wa wongire-ija gig:isana-s
take-3SGM-PFVE-CONV father box-DEF prepare-INF

While 'Burjo' having went to prepare a box and having cut and snap while
do so and do so and do so when having search for soft tree and while check
and take to prepare father's box.

GLD_Folk_birds and their father death_006_16

la a:was balej kejiʃa wodej gak:is
la a:wa-s bale-j kejiʃa wode-j gak:-is
oh father-POSS funeral program-NOM beginning time-NOM arrive-IPVE
Oh! while father's funeral program begging time is near.

GLD_Folk_birds and their father death_006_17

s'o:so aj hanane gin
s'o:so aj han-ane gin
dear GOD what become-IPVE.INTR say
Oh! Dear God! What is going to be?

GLD_Folk_birds and their father death_006_18

ja:tife k'ans'anawu bido sohowan mits:aj dus':ona is':in wongirej
ongetidi
boçetidi giget:ona is':in sa?aj ju:jis burjos
ja:t-ife k'ans'ana-wu b-i-d-o sohowa-n mits:a-j dus':-ona
is':in
so-CONV cut-INF go-3SGM-PFVE-CONV place-LOC tree-NOM snap-NEG
refuse

wongire-j onget-i-d-i boçet-i-d-i giget:-ona is':in
box-DEF finish-3SGM-PFVE-CONV make-3SGM-PFVE-CONV prepare-NEG refuse

sa?a-j ju:j-is burjo-s
situation-NOM complicate-PFVE burjo-POSS

While so, he having went a place to cut a tree hasn't been cut and a box hasn't been prepared while everything complicated for 'Burjo'.

GLD_Folk_birds and their father death_006_19

bura ogija donan asi dag:amin afila ek:na
bura oge-ja dona-n asa-i dag:am-in afila ek:-ana
bur road-DEF edge-LOC person-DEF startle-CONV cloth take-IPVE
'Bure' at edge of a road a person startles while to take cloth.

GLD_Folk_birds and their father death_006_20

biri ba
biri ba
money no
No money.

GLD_Folk_birds and their father death_006_21

han:in dagants:idajsi afila olibena
han:in dagants:-i-d-ajs-i afila ol-i-b-en-a
over here-LOC startle-3SGM-PFVE-3SGM-CONV cloth throw-3SGM-PFVE-NEG-3SGM
He startled over here didn't thrown cloth.

GLD_Folk_birds and their father death_006_22

k'as:e han:ife gede ad:da oge do:nan ut:ada dagantsada ek:ana ja:gife
afilaj dajis
k'as:e han:o-ife gede ad:-a-d-a oge do:na-n
again this-LOC over there pass-3SGFM-PFVE-CONV road sohre-LOC

ut:-a-d-a dagants-a-d-a ek:ana ja:g-ife afila-j
sit-3SFM-PFVE-CONV startle-3SGFM-PFVE-CONV take say-CONV cloth-NOM

daj-is
disappear-PFVE



Again while moved from here to there and while sat at edge of a road and when assumed to take by startling, while a cloth disappeared.

GLD_Folk_birds and their father death_006_23
dagiçe:j bo:ra sam:anawu bid gija gak:idi hanini gijan kaç:i:ja asa:ra
is:ipe
kaçidi kare kejida bo:ra ek:idi ja:nawu
dagiçe-j bo:ra sam:ana-wu b-i-d-i gija gak:-i-d-i
dagice-NOM ox buy-INF go-3SGM-PFVE-CONV market arrive-3SGM-PFVE-CONV

hanini gija-n kaç:i:ja asa-ara is:ipe kaç-i-d-i
become market-LOC debating persons-INSTR together debate-3SGM-PFVE-CONV
kare
cheep .

kej-i-d-a bo:ra ek:-i-d-i j-a:nawu
out-SG-PFVE-CONV ox take-3SGM-PFVE-CONV come-IPVE

He became with a persons and debates together and in order to come with a cheapest one while 'Dagice' went to a market.

GLD_Folk_birds and their father death_006_24
la nu so a:was balej bilahe:fin aj hanini ke:he
la nu so a:wa-s bale-j bilahes-i:fin aj hanini
oh we home father-POSS funeral program-NOM morning-CONV what become

keh-e
better-IPVE.INTR
Our fathers' funeral program is in early morning and what we going to be better?

GLD_Folk_birds and their father death_006_25
s'ó:so ajba be?ane hac:i
s'ó:so ajba be?-ane hac:i
dear GOD-VOC what see-IPVE.INTR today
Dear God! what we going to see?

GLD_Folk_birds and their father death_006_26
la hajsi bo:raj aj ek:i
la hajsi bo:ra-j aj ek:-i
oh this ox-NOM what take-IPVE.INTR
Oh! This ox is how many?

GLD_Folk_birds and their father death_006_27
s'ó:so ajbi kehe nu so a:was balej juje:sifin
s'ó:so ajbi kehe nu so a:wa-s bale-j
dear GOD-VOC what better we home father-POSS funeral program-NOM
Dear God! Our fathers' funeral is in going to take place, what is better?

juj-e-es-i:fin
take place-IPVE-SG-CONV

GLD_Folk_birds and their father death_006_28
bo:ra kaç:in asaj jed:in guts:i:jo gas'i kejin ek:ana gife a sohon at:is

bo:ra kaç:in asa-j jed:in guts:a-ijo gas'a-i kejin ek:-ana
ox debat person-NOM leave littele-DEF bank-DEF out take-3SGM.IPVE.

g-ife a soho-n at:-is
say-CONV over there place-LOC leave-3SGM.PFVE

While debating and going to buy when persons reduce price a little bit;
says that and he left over there.

GLD_Folk_birds and their father death_006_29
ha a:wa aha na:ga gido bihoj la afilara asi je:n:a him
ha a:wa aha na:g-a g-i-d-o biho-j la afila-
ara
here father dead body keep-2SG.Imp say-3SGM-PFVE-CONV biho-NOM oh cloth-
INSTR

asA-i j-e-en:-a him
person come-IPVE-SG-NEG murmur

'Bihiyo' while who keeping father's dead body, oh! Someone is not come
with a cloth 'him'.

GLD_Folk_birds and their father death_006_30
afila sam:anawu bidajsi je:n:a him
afila sam:ana-wu b-i-d-ajsi j-e-en:-a him
cloth buy-INF go-3SGM-PFVE-CONV come-IPVE-SG-NEG murmur
Having went to buy a cloth is yet not coming, 'him'.

GLD_Folk_birds and their father death_006_31
wongirja k'ans'anawu bidajsi wongirej gigidesi gidi je:n:a him
wongire-ja k'ans'ana-wu b-i-d-ajsi wongire-j gig-i-d-es-i
box-DEF prepare-PURP go-3SGM-PFVE-CONV box-DEF prepare-SG-PFVE-SG-
CONVC
While went to prepare a box is not come; 'him'.

g-i-d-i j-e-en:-a him
say-3SGM-PFVE-CONV come-IPVE-SG-NEG murmure

GLD_Folk_birds and their father death_006_32
la a:was baliya çad:ana bo:ra ek:anawu bida dagiçe:j je:n:a him
la a:wa-s bale-ija tʃ'ad:ana bo:ra ek:ana-wu bid-a
dagiçe-j
oh father-POSS funeral program-DEF crucifying ox take-INF go-CONV
dagiçe-NOM

j-e:n:a him
come-3SGM.IPVE.NEG murmur

'Dagçe' while who went to bring a crucifying ox do not come, 'him'.

GLD_Folk_birds and their father death_006_33
aha matan ut:idi him him him him
aha mata-n ut:-i-d-i him him him him
dead body side-LOC sit-3SGM-PFVE-CONV murmur murmur murmur murmur

While sit beside dead body and 'him' 'him' 'him' 'him'.

GLD_Folk_birds and their father death_006_34

la hajsi asa ubajika dajide him
la hajsi asa ubajik-a daj-i-d-é him
oh this person all-DEF disapear-3PLU-PFVE-3PLU.INTR murmur
Oh! All of them disappeared? 'him'.

GLD_Folk_birds and their father death_006_35

a:wa aha wa:to
a:wa aha wa:to
father dead body do-1SG.IPVE.INTR
What I do Father's dead body?

GLD_Folk_birds and their father death_006_36

ha?i aha na:go gida ta:ni aha jeg:a ba:ne him
ha?i aha na:go g-i-d-a taani aha jeg:a b-a:ne
now dead body keep say-SG-PFVE-CONV I dead body leave go-
1SG.IPVE.INTR
'him'.him
murmur
I have been told that to keep dead body while may I leave and go?

GLD_Folk_birds and their father death_006_37

mo:goj bilahes him bihoj o:les
mo:go-j bilah-es him! biho-j o:l-es
funeral-NOM late-IPVE murmur biho-NOM muremur-3SGM.IPVE
Funeral program is near, 'him'. 'Biho' murmurs.

GLD_Folk_birds and their father death_006_38

bihoj o:lija eridaji a:wa aha na:gife han:o gats:anawu him gi at:is
biho-j o:l-ija er-i-d-aj a:wa aha na:gife
biho-NOM muremur-DEF know-3SGM-PFVE-CONVCONV father dead body waite-CONV
han:o
now
gats:ana-wu him g-i at:-is
reach-INF murmuhr say-CONV leave-3SGM.PFVE

When 'Biho' known murmur during keeps fathers dead body and he left with that murmur and still now he says 'him'.

GLD_Folk_birds and their father death_006_39

burej han:o gak:anwu asa na:gife a:wa afila efika mo:gana gife a sohon
at:is
bure-j han:o gak:an-wu asa na:gife a:wa afila efik-a mo:gana
bure-NOM now raech-INF person waite-CONV father cloth take-CONV entomb
g-ife a soho-n at:-is
say-CONV over there place-LOC leave-3SGM.PFVE
'Bure' while waiting for a person and take a cloth and says that going to entomb, while left over there.

GLD_Folk_birds and their father death_006_40

burjoj wongire k'ans'ife baz:uwan a sohuwan at:agis
burjo-j wongire k'ans'-ife baz:o-ua-n a soho-wan
burjo-NOM box prepare-CONV desert-LOC over there place-LOC

at:-a-g-is
leave-3SGM-PFVE-3SGM

'Burjo' has been preparing a box and left over there.

FOLKTALE SEVEN: A MAN AND HIS TWO DOGS

GLD_Folk_a man and his two dogs_007_01
laʔu kanati is:i ke:tsa:was deʔe:tes
laʔu kana-ti is:-i ke:tsa:wa-s deʔ-e-etes
A person has two dogs.
two dog-PLU one-DEF houseman-POSS have-IPVE-3PLU

GLD_Folk_a man and his two dogs_007_02
kanija wode wura ut:asu jelanawu
kana-ija wode wur-a ut:-asu jelana-wu
Time has finished for a bitch to give birth.
dog-DEF-FM time finish-CONV sit-3SGFM.PFVE deliver-INF

GLD_Folk_a man and his two dogs_007_03
afuwa fuk:anawu a:waj mask'ala sow:a bijawode haʔi tana afo amoj ojk'ides
afo-uwa fuk:ana-wu a:wa-j mask'ala sow:-a bijawode haʔi tana afo
meat-DEF cracify-INF father-NOM meskel place-DEF going now me meat

amo-j ojk'-i-d-es
appetite-NOM catch-3SGM-PFVE-3SGM

While a father having goes 'meskel' place to crucify meat, a bitch said,
now my appetite needs meat.

GLD_Folk_a man and his two dogs_007_04
a:wa so:n k'as:e ke:ts:a:ja is'eta
a:wa so:-n k'as:e ke:ts:a:o-ja is'eta
Again at boss home, house wife is pregnant.
father house-LOC again house wife-DEF pregnant

GLD_Folk_a man and his two dogs_007_05
ba maç:ases afuwa fuk:anawu be:sifin ne:n wanane
ba maç:asa-es afuw-a fuk:ana-wu b-e-es-ifin ne:n wan-ane
his wife-POSS meat-DEF cracify-INF go-IPVE-3SGM-CONV you become-
2SG.IPVE.INTR
A bitch said, he goes to crucify meat for his wife and what you become?

GLD_Folk_a man and his two dogs_007_06
tanak:a afo ma ma ge:sifin kanija gawus ba ke:ts:awa
tanak:a afo m-a m-a g-e-es-ifin kana-ija g-a-awus
ba

me meat eat-CONV eat-CONV say-IPVE-3SGM-CONV dog-DEF say-IPVE-3SGFM
her

ke:ts:awa
houseman

While I need to eat meat, a bitch tells that her husband.

GLD_Folk_a man and his two dogs_007_07

ta:ka ba:na
ta:ka b-a:na
I also go, a dog said.
I go-1SG.IPVE

GLD_Folk_a man and his two dogs_007_8

hac:i afoj fuk:ete sow:a ta:ka si?asiko ba:na ja:gini
hac:i afo-j fuk:-ete soho-wa ta:ka si?-asiko b-a:na
today meat-NOM crucify-PASS place-DEF I heare-1SG-PFVE go-1SG.IPVE
ja:gin
say
While I go, today I heard that a place where meat is crucified; he said.

GLD_Folk_a man and his two dogs_007_9

ta:ni ha?i so:n de?aneje ja:tini wa:tane
ta:ni ha?i so:-n de?aneje ja:tin wa:t-ane
I now home-LOC waite so do-IPVE.INTR
While, I become at home or what to do? A bitch said.

GLD_Folk_a man and his two dogs_007_10

gin afo fuk:e soho ta:ni bife nena af:iya bi ajbe
gin afo fuk:-e soho ta:ni b-ife nena af:iya bi ajbe
say meat crasify-ADJ place I go-CONV you remain thing what

While she said, when I go to meat crucifying place, why you are here? A dog answered.

GLD_Folk_a man and his two dogs_007_11

hindik ja:gidi ka:lidi goda gedenuwa afo fuk:ijo sa bida
hind-i-k-i ja:g-i-d-i ka:l-i-d-i goda
gedenuwa
go-IPVE-NEG-2SG.INTR.CONV say-3SGM-PFVE-CONV follow-3SGM-PFVE-CONV boss
back
afo fuk:ijo sa b-i-d-a
meat crucifyING place go-3PLU-PFVE-3PLU

While he said that let go, and follow their boss and went to meat crucifying place.

GLD_Folk_a man and his two dogs_007_12

bin afiya fuk:ija sow:an mara?e de?ijaga etawu jeg:ini ape bawu hanijojsa
mini ha?i at:idajsa wa:tane
bin afo-ija fuk:ija sow:a-n mara?e de?ijaga eta-wu jeg:in ape
so meat-DWF crasifying place-LOC intestine existing they-ACU give from

bawu
for them selvs

hanijojsa min ha?i at:-i-d-ajs-a wa:t-ane
better eat-CONV now remain-SG-PFVE-SG-CONV do-IPVE.INTR

While went, in a place where crucifying meat, gave them some intestine and while they ate better from that and now what we going to do a remains? A bitch said.

GLD_Folk_a man and his two dogs_007_13
ha?i mara?ija mini tawuka gu:ts:ijo tana amojidaj za:ridesifin at:idajsa
wa:tane
ha?i mara?e-ija min tawuka gu:ts:ijo tana amoj-i-d-aj
now intestine-DEF eat I small I appetite-SG-PFVE-PASS

za:r-i-d-es-ifin at:idajsa wa:t-ane
satisfay-3SGM-PFVE-3SGM-CONV remain-CONV do-IPVE.INTR

She said when now I ate from intestine my appetite a little bit satisfied and what going to do a remaining?

GLD_Folk_a man and his two dogs_007_14
ja:gasu kanija ba ad:ija
ja:g-asu kana-ija ba ad:e-ija
A bitch says that her husband.
say-3SGFM.PFVE dog-DEF her man-DEF

GLD_Folk_a man and his two dogs_007_15
nuna:ra ba:na afoj de?es at:aj at:o
nuna-:ra ba:na afo-j de?-e-es at:aj at:-o
we-INSTR go meat-NOM exist-IPVE-3SGM remain remain-JUSS

A dog said; there is a meat while we take home with us and leave a remained.

GLD_Folk_a man and his two dogs_007_16
to:kidi bo:ko
to:k-i-d-i b-o-ok-o
We don't go while carry it.
carry-3PLU-PFVE-CONV go-IPVE-NEG-3PLU

GLD_Folk_a man and his two dogs_007_17
at:aj at:o ja:gini
at:aj att-o ja:gin
While said that leave a remaining.
remain remain-JUSS say

GLD_Folk_a man and his two dogs_007_18
sa:maj gak:in a:waj tawu sa:ma e:son jeg:ite a:waj ja:gis kanata godaj
sa:ma-j gak:in a:wa-j tawu sa:ma e:so-n jeg:-ite
lot-DEF arrive father-NOM me lot hurry-LOC-INSTR drew-3PLU.Imp
a:wa-j

father-NOM

ja:g-is kana-ta goda-j
say-3SGM.PFVE dog-PLU boss-NOM

When lot began, dog's boss; father said that drew lot in hurry for me.

GLD_Folk_a man and his two dogs_007_19

ja:tin sa:maj bana gak:idaga ajuwa je:can k'ac:idi jewode etika hinda
ja:g_ini
goda gedeno ojkida
ja:tin sa:ma-j bana gak:-i-d-aga afo-uwa je:ca-n
so lot-NOM him get-3SGM-PFVE-CONV meat-DEF false banana's leaf-LOC-
INSTR

k'ac:-i-d-i jewode etika hind-a ja:g_in goda gedeno
cover-3SGM-PFVE-CONV go they go-2SG.Imp say boss back

ojk-i-d-a
go-3PLU-PFVE-3PLU

while so , he took meat with a lot he get and covered with false banana's
leaf and while goes, a dog said that let go; while follows their boss.

GLD_Folk_a man and his two dogs_007_20

jet:es na?:aj
j-e-et:es na?:a-j
Two of them come.
come-IPVE-3PLU tow-NOM

GLD_Folk_a man and his two dogs_007_21

jifin nu so afoj awan de?i
j-ifin nu so afo-j awa-n de?-i
And coming where ours' meat is? A bitch asked
come-CONV we home meat-DEF where-LOC exist-INTR.IPVE

GLD_Folk_a man and his two dogs_007_22

aj ma:ne
aj m-a:ne
What we eat?
what eat-IPVE.INTR

GLD_Folk_a man and his two dogs_007_23

hinin ajuwa mida
hinin afo-uwa m-i-d-a
We ate a meat over there.
over there-LOC meat-DEF eat-3PLU-PFVE-3PLU

GLD_Folk_a man and his two dogs_007_24

aj ma:ne ja:gasu ja:gini
aj m-a:ne ja:g-asu ja:gin
She said what we eat? when she say
what eat-IPVE-INTR say-3SGFM.PFVE say

GLD_Folk_a man and his two dogs_007_25

a:waj ek:idi jija aƿuwape nuk:a ma:nako
a:wa-j ek:i-d-i jija afo-uwape nuk:a m-a:nako
father-NOM bring-3SGM-PFVE-CONV come-CONV meat-LOC we eat-1PLU.IPVE
From a meat while father brings, we also eat; a dog said.

GLD_Folk_a man and his two dogs_007_26

i nu de?iƿin me:na
i nu de?-iƿin m-e:na
He don't eat while we alive.
he we exist-CONV eat-3SGM.IPVE.NEG

_Folk_a man and his two dogs_007_27

so bini nu:sika dajen:a
so bin nu:sika daj-en:a
We do not loose when go home.
home go us loose-IPVE.NEG

GLD_Folk_a man and his two dogs_007_28

ja:gidi so jida
ja:g-i-d-i so j-i-d-a
They said and while came home.
say-3PLU-PFVE-CONV home come-3PLU-PFVE-3PLU

GLD_Folk_a man and his two dogs_007_29

jin a:jewu mizife mek'ets:ara de?ijaga eti na?:aj ic:idi na:gijagatasi
ja:ti
jeg:is
jin a:jo-ewu miz-ife mek'ets:-ara de?ijaga eti na?:a-j
After they came home, their boss when feeds his wife and thrown them meat
with
bone for two of while they lay down and waiting.
come-CONV mother-DEF feed-CONV bone-INSTR exist they tow-DEF

ic:-i-d-i na:gijagatas ja:ti jeg:-is
lai down-3PLU-PFVE-CONV waite like wise throw-3SGM.PFVE

GLD_Folk_a man and his two dogs_007_30

a:jewu mus'idi bambareijan gorpidi barsis
a:jo-ewu mus'-i-d-i bambare-ijan gorp-i-d-i
mother-ACU cut-3SGM-PFVE-CONV chill-LOC dunk-3SGM-PFVE-CONV

bars-is
give a mouthful-3SGM.PFVE

While boss cut a meat and dunk with chill and gave a mouthful for his
house wife.

GLD_Folk_a man and his two dogs_007_31

mek'ets:ijewu jeg:idoro is'eta gididara a:waj barsijoro be?an:e
mek'ets:ijewu
ojkasu
mek'ets:a-ijewu jeg:-i-d-oro is'eta gididara a:wa-j
bone-DEF throw-3SGM-PFVE-CONV preginant become father-NOM

barsijoro be?-an:e mek'ets:-ijewu ojk-asu
give a mouthful see-CONJ bone-ACU catch-3SGFM.PFVE

She becomes pregnant, while saw father gave a mouthful, and while she took away a thrown bone.

GLD_Folk_a man and his two dogs_007_32
mek'ets:ijewu ad:ej bak'idajsi bawu ek:is
mek'ets:-ijewu ad:e-j bak'-i-d-ajs-i bawu ek:-is
A dog while beaten her and took away a bone for himself.
bone-ACU husband-DEF beat-3SGM-PFVE-3SGM-CONV him take-3SGM.PFVE

GLD_Folk_a man and his two dogs_007_33
po:ra mus'idi mizija ad:ejne awuse
po:ra mus'-i-d-i mizija ad:e-jine awuse
Bitch said my goodness! While cut and feeding husband who one?
my goodness cut-3SGM-PFVE-CONV eat husband-DEF who

GLD_Folk_a man and his two dogs_007_34
mijoji mek'ets:afin k'a mek'ets:a dafiidi ek:ija ad:ej awuse
mijoj mek'ets:afin k'a mek'ets:a daf-i-d-i ek:-ija
eat bone even if bone snatch-3SGM-PFVE-CONV take-IPVE.CONV

ad:e-j awuse
husband-NOM who

She said While even if eating is a bone, snatched and took away it,
husband is who one?

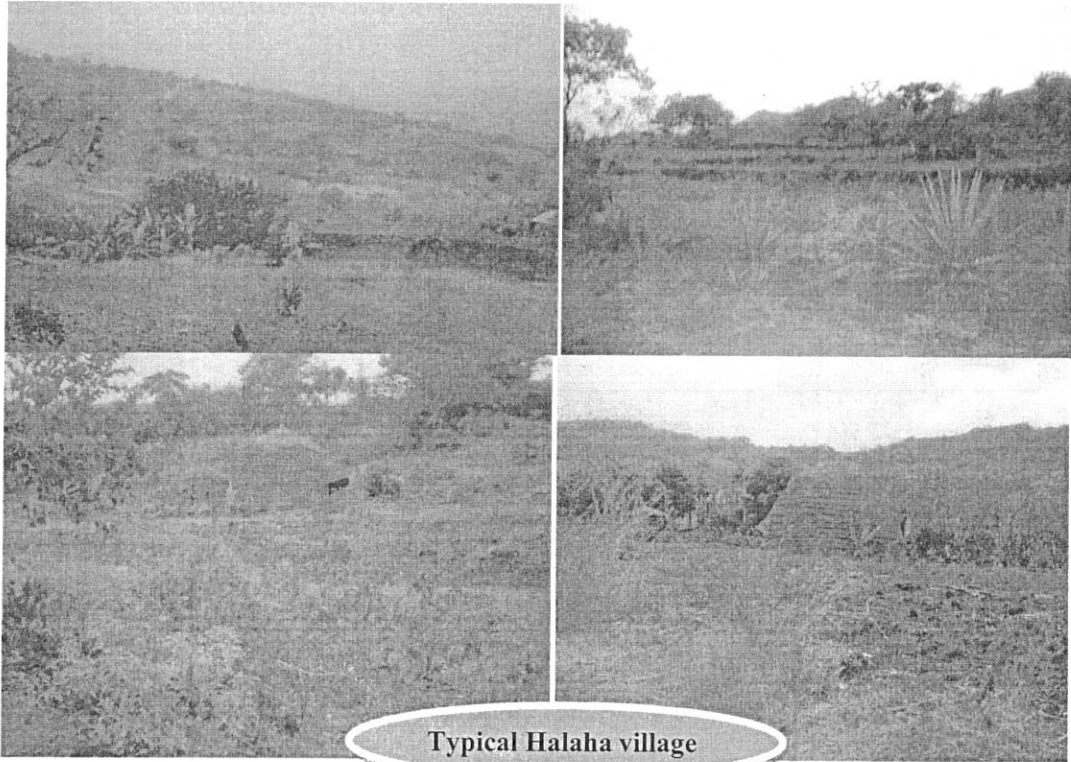
GLD_Folk_a man and his two dogs_007_35
ne:pe tana godarej mo
ne:-pe tana godare-j m-o
And she said that; from you hyena eats me.
you-LOC I hayena-DEF eat-JUSS

GLD_Folk_a man and his two dogs_007_36
hac:ipe hara tana newu jelo im:opo.
hac:-ipe hara tana newu jelo im:-opo
A bitch cursed that never gives me any baby from you except this.
today-LOC other I you birth give-JUSS-NEG

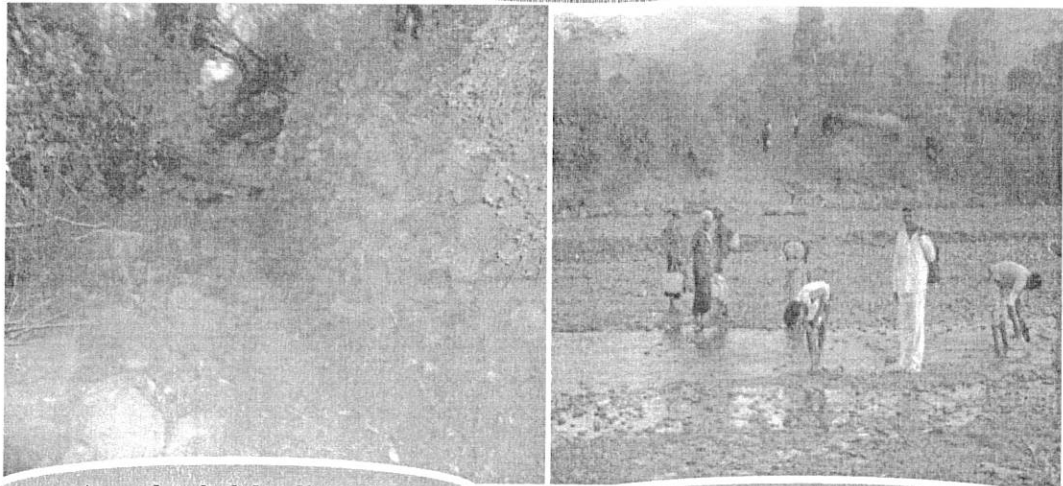
GLD_Folk_a man and his two dogs_007_37
tana godarej mo
tana godare-J m-o
She said; hyena eats me.
I hayena-NOM eat-JUSS

GLD_Folk_a man and his two dogs_007_38
ja:gada godaren met:etasu
ja:g-a-d-a godare-n met:et-asu
While a bitch said and she had been eaten by hyena.
say-3SGFM-PFVE-CONV hayena-LOC eat-3SGFM.PFVE.PASS

Appendix 2, pictures



Typical Halaha village



A road to halaha district

A river deme (selamber city)