

Linguistic Description and Documentation of Dobbi

Teshome Yehualashet

**A Thesis Submitted to
The Department of Linguistics**

**Presented in Partial Fulfillment
of the Requirements for the Degree of Doctor of Philosophy
(PhD) in Linguistics (Documentary Linguistics)**

**Addis Ababa University
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Addis Ababa University
School of Graduate Studies

This is to certify that the dissertation prepared by Teshome Yehualashet, entitled: Linguistic Description and Documentation of Dobbi that is submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy (in Documentary Linguistics and Culture) complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

Signed by the Examining committee:

Examiner: _____ Signature: _____ Date: _____

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Supervisor: _____ Signature: _____ Date: _____

Chair of Department or Graduate Program Coordinator

Declaration

I the undersigned declare that the dissertation hereby submitted for the Degree Doctor of Philosophy in Documentary Linguistics and culture at Addis Ababa University is my own work and has not been previously submitted at another University for any degree. To the best of my knowledge, it contains no material previously published or written by another person, except where due reference has been made in the text.

Name: Teshome Yehualashet Damte

Signature: _____

Place: Addis Ababa University

Date of Submission: _____

Dedication

I dedicate this dissertation to my Mom Tsedekework Gessesse, Mekidy Awlacheu, Aster Yehualashet and Afework Tafese.

Abstract

This dissertation attempts to describe the grammar of Dobbi and document the traditional values and practices of the people using various technological software, these are, Language Explorer (FLEX) version 7.2.6, Phonology Assistant version 3.3.4, Elan version 4.6.2, digital audio, and video recorders. Consequently, the dissertation is categorized into four major sections.

The first section deals with the introductory part of the dissertation. The introduction section has different sub-sections and each sub-section is briefly described. Thus, the sub-sections include about the people of Dobbi, the language, the language consultants, statement of the problem, the objective of the research project, significance of the project, review of related literature, and methodology. The second section deals with the grammatical description, which includes the phonology, morphology, and syntax. The third section deals with the textual analysis of selected social genres of the Dobbi people. They are riddles, narrations of different types, storytelling. Each of these textual data is interlineally analyzed. The fourth section deals with the preparation of a mini Dobbi-English dictionary with its reversal index of 'English-Dobbi.' In preparing the dictionary, all the entries are obtained from the data corpus used in this dissertation.

Thus, the documented data corpus is organized into Audio, Video, and picture file to capture all the significant cultural and traditional scenes of the Dobbi community. Most of the data corpus is collected while they are naturally performed by the native Dobbi community. Some data are collected using elicitation forms. Thus, almost all the data collected are properly documented and archived by using the different technological soft wares. Each of the documented data has its own metadata and has its own code number, which is helpful for the user to select and react on the data he wants to. For instance, vi.f.f.001 refers to the first video file folder and vi.f.m.01 refers to the first video file metadata and vi.f.f.002 refers to the second video file folder and vi.f.m.02 refers to the second video file metadata and so on.

Finally, all the pertinent data, which have link with those analyzed data in the body of the dissertation, are annexed in the appendix section.

Acknowledgements

Without the help and support of several people and institutions, this dissertation would not have looked like it did. Thus, I would like to extend my gratefulness to all who contributed to this dissertation in one or the other way.

I would like to express my utmost gratitude to my native Dobbi informants for rendering me the necessary linguistic, cultural, social data and other relevant information about the language, culture, and tradition of the Dobbi people. I am very much grateful for the financial support of the Department of Linguistic and Philology and Center Français des Études Éthiopiennes while my dissertation was under way at the initial stage.

I would like to express my profound gratitude to my supervisor Dr. Meyer Ronny for his unrestrained critical comments and suggestions on every part of my dissertation. He really helped me a lot by refining my muddled ideas. He is an enthusiastic supervisor who takes great interest in my dissertation and is never too busy to take time to explain aspects of language to me. He is also generous in providing me with the necessary books and materials from his private collections, which are useful for my dissertation. Thus, I can say that this dissertation would not have looked like it did without his unrestrained practical help, suggestions, and invaluable guidance. I would like to express my heartfelt gratitude to Mekidy Awlacheu for her love, understanding, and encouragement. Her confidence in me was my strength, which helped me to

accomplish my dissertation successfully. Thanks a million Mekidika!!

My special thanks and gratitude go to my instructor Mr. Andreas Joswig who is a Linguistics Consultant of SIL Ethiopia for his sincere and practical help to all my problems with the computer software and related matters. Andreas is a very friendly, cheerful, and helpful instructor who went out of his way to search and solve all my problems.

I would also like to thank Mr. Kent Schroeder who is Africa Area Academic Computing Consultant of SIL for fixing my problems with the computer software. I also owe particular debt to my fellow PhD. student Tesfaye Negash for his valuable advice and guiding me in how to document my data. Special thanks to my fellow PhD students Amanuel Alemayehu and Kibebe Tsehay for their kind help with some of the problems I had while working on Elan software. Specially, Kibebe is quite kind to help me and render me his unrestrained practical assistance, whenever I need his skillful support.

My great debt and gratitude goes to my former English student Afework Tafesse who also turned out to be a good friend of mine, for his immense financial support, caring, and encouragement.

I would like to express my sincere gratitude to Ato Tsegay W/Mariam. He was helpful with some problems I had with the computer software. Therefore, I really would like to express my heartfelt gratitude to him.

My former instructor Dr. Takkele Tadesse deserves special thanks and appreciation for

his kindness to provide me with some morphology books and his constant encouragement.

My thanks also go to my friends, colleagues, and PhD students in the Academy of Ethiopian Languages and Cultures and in ILS at Addis Ababa University. These include Ato, Yohanse Adigeh, Dr. Wondweson Tesfaye, Dr. Mulugeta Seyoum, Dr. Sirgu Gelaw, Dr. Bayilegn Tasew, Ato Melkeneh Seid, Ato Yonas Bekele, Ato Mesfin Mesele, Ato Tadesse Esubalew, W/ro Rawda Siraji, W/ro Abeba Amare, and W/ro Desta Amare, for their friendly affection. Dr. Bedilu Wakjira, from ILS deserves special thanks for his constant encouragement.

Contents

Declaration	iii
Dedication.....	iv
Abstract	v
Acknowledgements	vii
Contents.....	x
List of Tables and Figures	xv
List of abbreviations and symbols	xvii
Chapter One: Introduction	1
1.1 The people	1
1.2 The Dobbi Language.....	11
1.3 Statement of Problem.....	16
1.4 Objective.....	18
1.5 Significance	18
1.6 Review of Related Literature.....	19
1.7 Methodology	20
Chapter Two: Phonology.....	29
2.1 Segmental Phonemes	29
2.1.1 Consonant Phonemes.....	30
2.1.1.1 Plosives.....	31

2.1.1.2	Ejectives.....	37
2.1.1.3	Fricatives.....	39
2.1.1.4	Nasals.....	44
2.1.1.5	Trill.....	47
2.1.1.6	Approximants.....	49
2.1.1.7	Labialized consonants.....	50
2.1.1.8	Allophones.....	52
2.1.2	Vowel phonemes.....	54
2.1.3	Diphthongs.....	61
2.2	Consonant clusters and gemination.....	61
2.3	Morphophonemic Rules.....	65
2.3.1	Deletion.....	66
2.3.2	Glide insertion.....	67
2.3.3	Coalescence.....	67
2.3.4	Nasal Assimilation.....	68
2.3.5	Palatalization.....	68
2.3.6	Spirantization:.....	69
2.4	Syllable Structure.....	70
Chapter Three: Morphology.....		73
3.1	Noun.....	73
3.1.1	Features of nouns.....	75

3.1.2	Nominal derivation.....	76
3.1.2.1	Unproductive Templates.....	76
3.1.2.2	Abstract Nouns Derived by Affixation	77
3.1.2.3	Verbal Noun.....	77
3.1.2.4	Agent nouns marked by suffixation of <i>-αγηθ</i>	78
3.1.2.5	Language names formed by the suffix <i>-ιγλα</i>	78
3.1.3	Nouns Formed by Relativization	78
3.1.3.1	Agentive Nouns.....	79
3.1.3.2	Place Nouns	79
3.1.3.3	Instrument Noun.....	80
3.1.4	Compounding.....	81
3.1.5	Inflectional Categories	85
3.1.5.1	Gender	85
3.1.5.2	Number.....	95
3.1.5.3	Definiteness.....	100
3.1.5.4	Case Marking	103
3.1.5.4.2	Accusative Case.....	105
3.1.5.4.3	Genitive case.....	107
3.1.5.4.4	Peripheral Cases	109
3.2	Adjectives.....	112
3.3	Pronouns	115
3.3.1	Personal Pronouns	115

3.3.2	Possessive Pronouns	118
3.3.4	Intensifiers	120
3.3.5	Demonstrative Pronouns.....	120
3.4	Verbs	125
3.4.1	General Structure of Dobbi Verbs.....	125
3.4.2	Verb Conjugation in Dobbi	128
3.4.3	Inflectional Categories of Verbs.....	132
3.4.3.1	Main Verb Markers	132
3.4.3.2	Agreement Markers.....	136
3.4.4	Derivation.....	140
3.4.4.1	Passive	140
3.4.4.2	Causative.....	141
3.4.4.3	Iterative	142
3.4.4.4	Reciprocal.....	142
3.4.5	Possession and Obligation	143
3.4.5.1	Possession.....	143
3.4.5.2	Obligation.....	143
	Chapter Four: Syntax.....	145
4.1	Types of Sentences.....	145
4.1.1	Simple Declarative Sentence	145
4.1.1.1	Simple Declarative Clauses	148

4.1.1.2	Simple Copular Clauses	150
4.1.1.3	Nominal Clauses	151
4.1.1.3.1	Locative Clauses.....	151
4.1.1.3.2	Equative Clause.....	152
4.1.2	Imperative.....	153
4.1.3	Interrogative	156
4.1.3.1	Affirmative Polar Interrogatives.....	156
4.1.3.2	Negative Polar Interrogative.....	156
4.1.3.3	Content Interrogatives	157
4.1.3.4	Content Questions.....	158
4.1.4	Complex Sentence.....	161
4.1.4.1	Relative Clauses	162
4.1.4.2	Conditional Clauses.....	162
4.1.4.3	Temporal Clause	163
4.1.4.4	Complement Clauses.....	164
Chapter Five: Texts.....		166
5.1	Invention of the True Cross	167
5.2	Folktale	179
5.3	Riddle	188
Chapter Six: Dictionary new 1.doc.....		201
References		251

4.1.1.2	Simple Copular Clauses	150
4.1.1.3	Nominal Clauses	151
4.1.1.3.1	Locative Clauses.....	151
4.1.1.3.2	Equative Clause.....	152
4.1.2	Imperative.....	153
4.1.3	Interrogative	156
4.1.3.1	Affirmative Polar Interrogatives.....	156
4.1.3.2	Negative Polar Interrogative.....	156
4.1.3.3	Content Interrogatives	157
4.1.3.4	Content Questions.....	158
4.1.4	Complex Sentence.....	161
4.1.4.1	Relative Clauses	162
4.1.4.2	Conditional Clauses.....	162
4.1.4.3	Temporal Clause	163
4.1.4.4	Complement Clauses	164
Chapter Five: Texts.....		166
5.1	Invention of the True Cross.....	167
5.2	Folktale.....	179
5.3	Riddle.....	188
Chapter Six: Dictionary new 1.doc.....		201
References		251

List of Tables and Figures

Table 2.1. The consonant phones of Dobbi	30
Table 2.2. Consonant Sequences (clusters) of Dobbi	54
Table 2.3 The vowel Phonemes of Dobbi	64
Table 3.1 Gender marking by suppletion	86
Table 3.2 Morphologically marked indigenous personal names.	90
Table 3.3 Gender of the demonstrative pronoun	96
Table 3.4 Plural formation by suppletion	108
Table 3.5 Subjective Personal Pronouns and Possessive Pronouns	116
Table 3.6 Personal Pronouns of Dobbi	117
Table 3.7 Dobbi Pronominal System	119
Table 3.8 Possessive Pronouns of Dobbi	125
Table 3.9 The Category of verbs	127
Table 3.10 Three consonantal roots	128
Table 3.11 Two consonantal roots	129
Table 3.12 One consonantal roots	129
Table 3.13 The verbal pattern of Dobbi in all the three conjugations	130
Table 3.14 The conjugation of the three types of verbs	132
Table 3.15 Summary of the Main verb markers	135
Table 3.16 Summary of subject agreement markers	137
Table 3.17 The causative morpheme <i>tə</i>	141
Table 3.18 The reduplication of the penultimate consonant	142
Table 3.19 Summary of subject agreement markers <i>tə</i>	142

Figure 1.1 Administrative map of the Gurage Zone	3
Figure 1.2 The Administrative map of the SNNPR	4
Figure 1.3: Geographical location of Dobbi speaking communities	7
Figure 1.4 Family-treedigramofthe Semitic languages	13
Figure 1.5 The genealogy of the Ethiopian Semitic languages	13

List of abbreviations and symbols

*	ill-formed (ungrammatical) or hypothetical form
?	Unclear or
.	syllable break
#	word boundary
1	first person
2	second person
3	third person
1s	first person singular
1PL	first person plural
2SF	second person singular feminine
2SM	second person singular masculine
2PLF	second person plural feminine
2PLM	second person plural masculine
3SM	third person singular masculine
3SF	third person singular feminine
3PLM	third person plural masculine
3PLF	third person plural feminine
ABL	ablative
ACC	accusative
ADJ	adjective
ADV	adverb
AGR	agreement marker
Amh.	Amharic
APL	Applicative
AUX	auxiliary

Au.f.f.	audio file folder
Au.f.m.	audio file metadata
BEN	Benefactive
C	symbol for a consonant
CAUS	causative
COM	commutative
CONJ	conjunction
COP	copula verb
CV	con-verb
DAT	dative
DEF	definite article
DET	determiner
DISC	discourse marker
DEM	demonstrative
E.C	Ethiopian Calendar
ES	Ethio-Semitic
F	feminine
ft	free translation
ge	gloss English
GEN	genitive marker
Gl.Eng	Gloss English
Gl.Amh	Gloss Amharic
INJ	interjection
INST	instrumental
INTR.....	interrogative
IMPF	imperfective aspect
JUS	jussive
LOC	locative

M	masculine
MVM	main verb marker
N	noun
NEG	negative
NP	noun phrase
NUM	number marker
OM	object marker
P	preposition
PASS	passive marker
PF	perfective aspect
PPF	present perfect
PL	plural marker
PN	proper noun
POL	polite
POSS	possessive marker
PRT	particle (verbal)
PRO	pronoun
PROG	progressive
PS	part of speech
rf	reference number
REDU	reduplication
REL	relative marker
RESP	respect form
RESPC	reciprocal
S	singular
SUBM	subject marker
SM	singular masculine
SF	singular feminine

tx	text
V	verb
VN	verbal noun

Chapter One: Introduction

1.1 The people

The Dobbi people are one of the Gurage peoples who live in the North West high lands of Butajira. They call themselves and their language Dobbi. However, many scholars use the term Goggot to refer to the people and their language. On the other hand, the term Gurage is used as an umbrella term to refer to all the different Gurage peoples and languages. Sometimes the Dobbi language informants themselves refer to their language as Guragijna with the Amharic Language ending -jina. In this regard; scholars understood the term Gurage in various ways. Hetzron (1972 :6-7) states the following:

The term Gurage has been used for a Semitic speaking group of tribes in Cushitic territory, South-West of Addis Ababa. They speak languages representing two different branches of South Ethiopic, *East Gurage* (Zway (Zay), Ulbarag, Ennänqor, (Mäsqaṅ), Selti, Wäläne, Gafat) and *North Gurage* (Soddo, (Aymellel, Kistane), Goggot, Muxər, with *Western Gurage* (Mäsqaṅ, *Central Western Gurage*: Chäha, Eža, Gumar, Gura-Chäha, *Peripheral Western Gurage* (Gyeto, Ennämor, Enär, Endägaṅ). The latter two groups are called together *Gunnän Gurage*.

According to Aleqa Tayye (1946 E.C.: 48).the term Gurage originates from Gura- which is a place found in Akale Guzay of Eritrea. The suffix -ge which means 'place, position or land' is suffixed to the word Gura resulting in Gurage. Therefore, the term

Gurage refers to land of the Gura people. Eventually it only refers to the people called Gurage presently.

In relation to the location of Gurage land, Worku (1996:133) states that

The Gurage land is bounded by the Rift Valley in the east and northeast, extending as far as Lake Zway; the rivers Gibe (Omo), Wabe, and Awash in the West and Northwest, and north; the Kambata massifs in the South.

At times the name Gurage is used as a general term to refer to the people and their language as a single unit. On the other hand, the various languages spoken by the Gurage people considered as dialect clusters Leslau (1965:34). The Gurage people predominantly live in the Gurage zone within the SNNPR. However, great number of Gurage people lives Addis Ababa and other parts of the country as traders and business people. The Gurage Zone is divided into thirteen Weredas: Cheha, Inor, Ezha, Endegegn, Abeshge, Gumer, Soddo, Qabena, Geyto, Masqan, Libido, Muher-Aklil, and Wolane. The Dobbi people live in Masqan Worda. The regions, which border the Gurage Zone, are Oromiya region in the North, East and Northwest, the Hadiyya Zone in the South, the Yem special Wereda in the Southwest, and the Silte Zone in the Southeast. Map 1.1 shows the administrative map of the Gurage Zone.

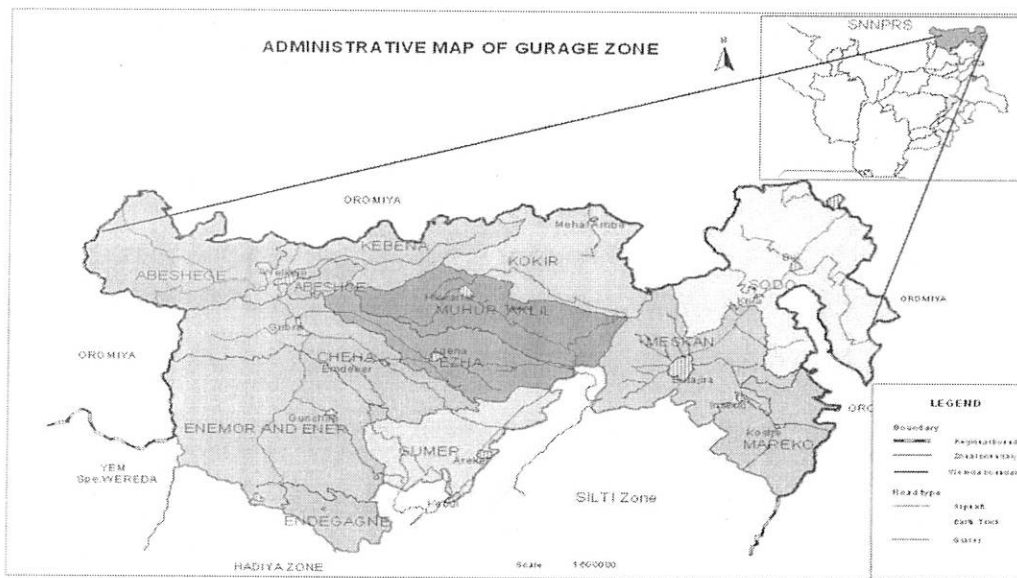


Figure 1.1 Administrative map of the Gurage Zone¹.

The Dobbii people are one of the Gurage people who live in Southern Nation and Nationalities People's Region (SNNPR) in the Gurage Zone, particularly in Mäsqaan Wereda (district). The following Fig 1.1 shows the Administrative unit of the SNNPR where in the Gurage Zone is included as part of it.

¹ Source: www.snnprboefd.gov.et

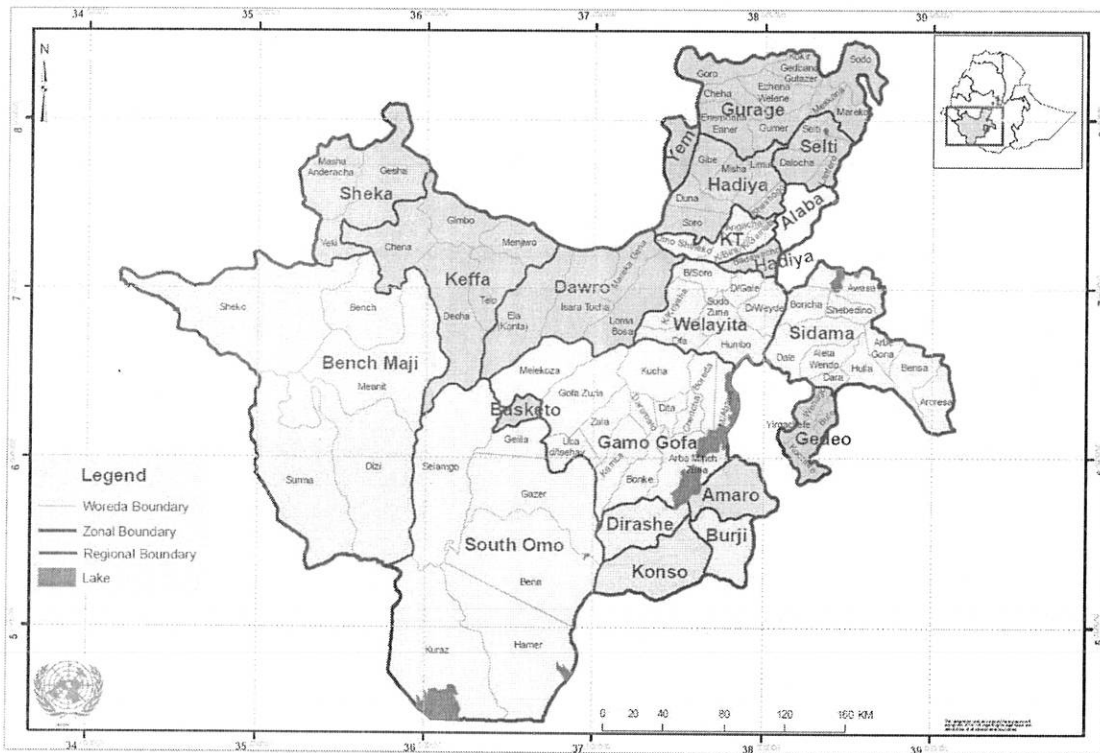


Figure 1.2 The Administrative map of the SNNPR²

Dobbi is found about 138 km Southwest of Addis Ababa bordering Säbat Bet Gurage in the west, Mäsqan in southeast and Kistane in the north Dimberu et al (1995:42).The people predominantly live in the mountainous area called Goggot, which is believed to be their indigenous settlement area (according to the key consultants). Consequently, sometimes they are known by the name Goggot and their language too. As Dobbi is surrounded by Muher, Kistane, Masqan and Wolane speakers, it is not surprising to know that most Dobbi speakers are bilinguals in one or more of these languages. It is

² Source: www.ethiodemographyandhealth.org/snnpr.html

equally not surprising to find some loan words, which entered into Dobbi from these neighboring languages.

It is well known that the Dobbi community has alternative names such as Goggot, Səbat Goggot Dobbi, Dobbi, and Gurage. Likewise, their language has alternative names such as, Goggot, Dobbi, Dobbijna, and Guragijna (with the Amharic language suffix jna). Goggot is the most used name in the previous literature to refer to the people and their language. However, the people call themselves and their language Dobbi.

Thus, following the native people's interest we will use the term Dobbi to refer to both the people and their language throughout this study. According to Dimberu et al. (1995 :42), the term Dobbi is first used during the reign of Zāra Yaqob in the medieval age (i.e. from 1434 up to 1468). He further, elaborates that the name Dobbi is mentioned for the first time in the chronicle of Zāra Yaqob as one of the major taxpayer regions of the country. Thus, since then the name *Dobbi* was well established.

According to Tariku Fekadu, one of my key language consultants, the term Goggot refers to the highlands and hillsides of the area that include: Mado (Anis) Dobbi, Yittəne, Arrətʼat, Məhal Amba, Səginnət, Gogga, Kətʼin Amba and Lemamər. As a whole, they are known as Səbat Goggot Dobbi Dimberu (1995 et al: 42).

Recently, these areas as a whole with the other areas, which the Dobbi inhabit, that are Arigume and Dobbi, are sometimes called Dobbi-Goggot. The acceptance of this

naming is dubious, as it did not get the common consent of all the Dobbi. Dimberu (1995 et al. 42). The area names collected by the researcher from the field research are somehow different from the area names indicated on the map. Nevertheless, many of the area names indicated on the map matches with the names collected by the researcher. On the other hand, there are few area names on the map, which are not found at all in the researcher's record such as Weyo and K'ətʃ'ine

However, the researcher has discussed the problem with the Central Statistical Agency cartographer³. According to him the problem happened for two reasons. Firstly, the data at hand are collected quite long ago and hence there might exit some change of the place names in between; and that is why there are some miss matches of names. Secondly, most probably the data collectors' mistakes create such problems by then.

When the map was prepared, no correction was made on the data. Thus, probably this might be the reason for the miss matching of the area names on the map with the area names that the researcher has collected in his fieldwork. Notwithstanding, the researcher discussed the issue with the cartographer and with one of the main key language consultants Tariku and resolved the problem by making the necessary corrections.

³ This information is taken from the Central Statistical Agency cartographer Abebe Belachew, Addis Ababa, February, 2013.



Figure 1.3 Geographical location of Dobbie speaking communities⁴

According to the key language consultant Tariku the Dobbie people predominantly live in the three distinct areas namely DəgaGoggot (the highland area), Dobbie (the temperate area or sub-tropical area), and Wəlenʃo Andəŋna *and* Wəlenʃo Hulətəŋna (the low land area or tropical area).

Moreover, many other Dobbie people live in Butajira and many other part of the country particularly in Addis Ababa. Since the studies done so far on Dobbie people and language are incomplete and insufficient, hence it is not possible to know in detail the origin and history of the Dobbie people at present. Thus, this fact proves that Dobbie is a least known and studied language of the Gurage group.

⁴ Source: Central Statistical Agency of Ethiopia, Addis Ababa, February, 2013.

Consequently, we understand that Dobbi is not well documented Gurage language. However, with regard to the language the present study may fill the gap by describing and documenting the Grammar of Dobbi language. On the words of Dimberu et al. (1995:43), foreign or local historians so far did not write the history of the Dobbi people.

Thus, there is no opportunity to know the history of the people of Dobbi other than relying on legends. According to the elders of Dobbi, very long ago the Dobbi community had 99 different clans. However, presently these clans are reduced to 17. Contrastingly, according to Tariku Fekadu, Dobbi has originally 99 major clans, however, presently they are reduced more than fifty percent. These clans live by spreading over the various surrounding areas usually known as Səbat Goggot Dobbi (Lit. 'the seven Goggot Dobbi') and these include: Dobbi, Argume, Gogga, K'əchin Amba, Səginət, Lemamər and Məhal Amba.

Thus, this seems to some extent different from Dimberu's et al. (1995:44) which is mentioned above. The area where these seven clans live is called Səbat Goggot Dobbi. Other Dobbis are out of the Səbat Goggot Dobbi area, such as řəbərə, Wəlenřo Andirra Budin, Wəlenřo Hulətərpa Budin, dźole, which reside around Butajira town.

If we consider one of the clans for instance, Gəmijə, it has the following sub clans: Benəsin, Widiwə, Dintřo, Gərima, Nunufa, Məři, and Sərt'o. Each of the other major

clans in turn also has so many sub clans under them. Among these Gəmije is considered a high-class clan as Azmach ‘war leaders’ are elected from this clan and are considered economically well off as compared to the other clans. The second high class clan is Dintfo. Yet, this does not imply that the other clans are as such that poor. In general, all the Dobbi people are hardworking and self-sufficient.⁵

It is known from the existing literature that Dobbi is one of the least known, least studied Gurage languages. Hence, there are uncertain and varied information about the number of speakers and about alternative names of Dobbi. According to Kebede (2002:1-2) the alternative names of Dobbi are Goggot, Dobbi and Guragijña he estimated the population to be 15,000. On the other hand, Alemayehu (1985:2) estimated the population of Dobbi to be 8,000, and Meyer (2005:829) mentioned that:

Goggot is the name used by linguists for the language spoken by the Dobbi, who refer to their language as yäDobbi qal or yäDobbi q_wanq_wa (language of the Dobbi’s). The name Goggot originates from a unity-treaty of several Gurage groups. Alternative names are Däga-Dobbi, Dobbi-Goggot. The population of Dobbi or of Goggot speakers is approximately, 4000.

Nonetheless, according to my language consultants and some native Dobbi, whom I communicated with, strongly claim that the population of Dobbi is more than what is being estimated so far by different scholars. However, it is obvious that the Central

⁵ This information is taken from one of the key informants Tariku Fekadu who belongs to the Gəmije clan of Dobbi.

Statistical Agency report is the most acceptable information about population and other related issues; the researcher could not find even the name Dobbi in the recent report i.e. the 2007 Housing and population census of the Agency. Thus, due to this gap now it is not possible to state the right number of population of Dobbi here.

Scholars who are engaged in studying the Gurage cluster and some elders of Dobbi communities witnessed that the various Gurage communities such as Dobbi, Muher, Kistane, Säbat Bet Gurage came from different parts of the country and settled in a compact mountainous area where they presently reside. Thus, as Dobbi is one of these Gurage communities the same thing holds true to it. With regard to their religion, according to the elders opinion the majority of the Dobbi people are followers of Ethiopian Orthodox Church and a few of them are followers of Islam.

Nonetheless, they used to believe in *dəmamujet* who is highly worshiped by the various Gurage communities particularly by the Dobbi people. Thus, *dəmamujet* is considered as the goddess or godhead of peace, health, and prosperity of the Gurage communities. Every year the Orthodox Church followers who live in the various part of the country, will go to their rural vicinities to celebrate the Feast of the True Cross Məskəl⁶ holiday with their parents by preparing all the necessary things needed for the holyday. Similarly, the Muslims go to their rural vicinities for the feasting of Arəfa_ and celebrate the holiday with their parents. Both the Christians and the

⁶ The comprehensive and complete narration of Məsk əl will be presented under the texts section.

Muslims do this in order to obtain blessings from their respective parents. Actually, this is an obligation for the entire Gurage people in order to continue as member of their respective communities. Otherwise, the elders of the communities will curse them and they will no more be considered as members of their respective communities.

The Dobbi people live a sedentary life for the most part based on agriculture and they cultivate Ensete 'false banana' as their main staple crop, which is supplemented by maize, barely, wheat, potatoes, Tef (a millet-like grain). In addition, they grow other cash crops such as coffee and khat. Besides, they practice animal husbandry primarily for milk supply and dung.

Moreover, the Dobbi people are well known for their hard work and skill as traders. Many of them reside in Addis Ababa and other cities, as by making and selling shoes. The Dobbi people take pride in their hospitality and often serve coffee (boiled in a clay pot which is flavored with salt and butter) and roasted grain to serve their guests. This socialization for their neighbors and for passers-by guests is their common behavior. Thus, the Dobbi people are well known for their hard work and their good hospitality.

1.2 The Dobbi Language

The Ethio-Semitic languages originated from the Southern Semitic branch of the West Semitic language family Bender (1976:14) The Gurage languages, being Semitic

languages, belong to the Southern branch of the Ethiopian Semitic language family particularly to the 'OuterSouth-Ethio-Semitic group' and to the TransversalSouth-Ethio-Semitic group'.The Gurage cluster is linguistically problematic as the dialect continuum is difficult to divide and to classify the languages/dialects properly. Of course, this is due to lack of extensive and comprehensive studies on the Gurage languages. Thus, the status and the classification of the Gurage languages are still controversial Hetzron (1972 :1 ff.).

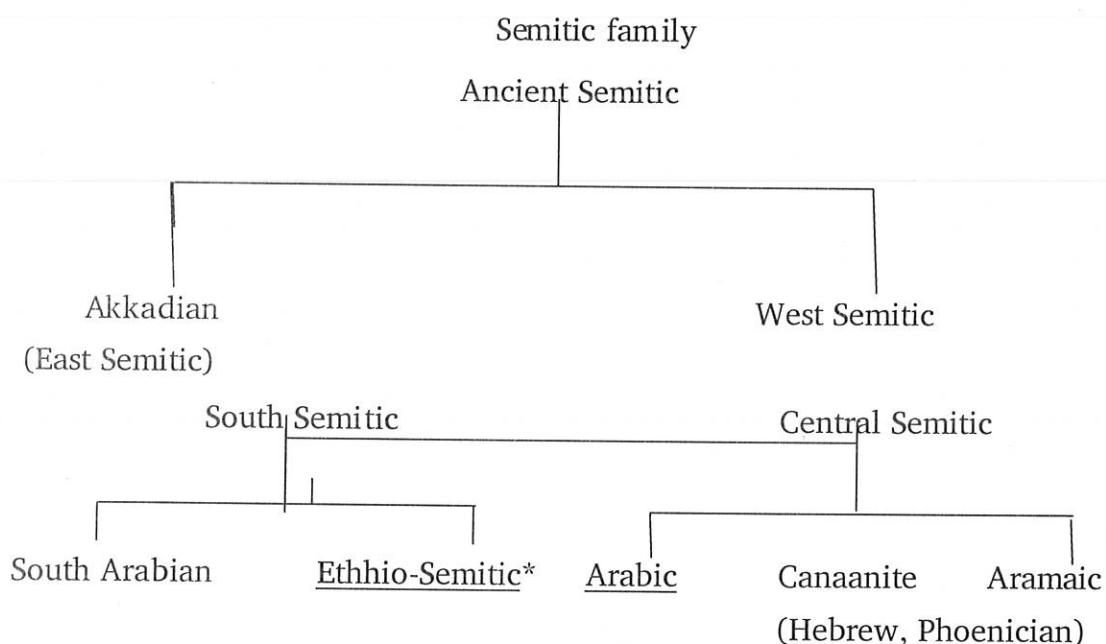


Figure 1.4 Family-tree diagram of the Semitic languages, adapted from Bender, Ferguson & others (1976:14).

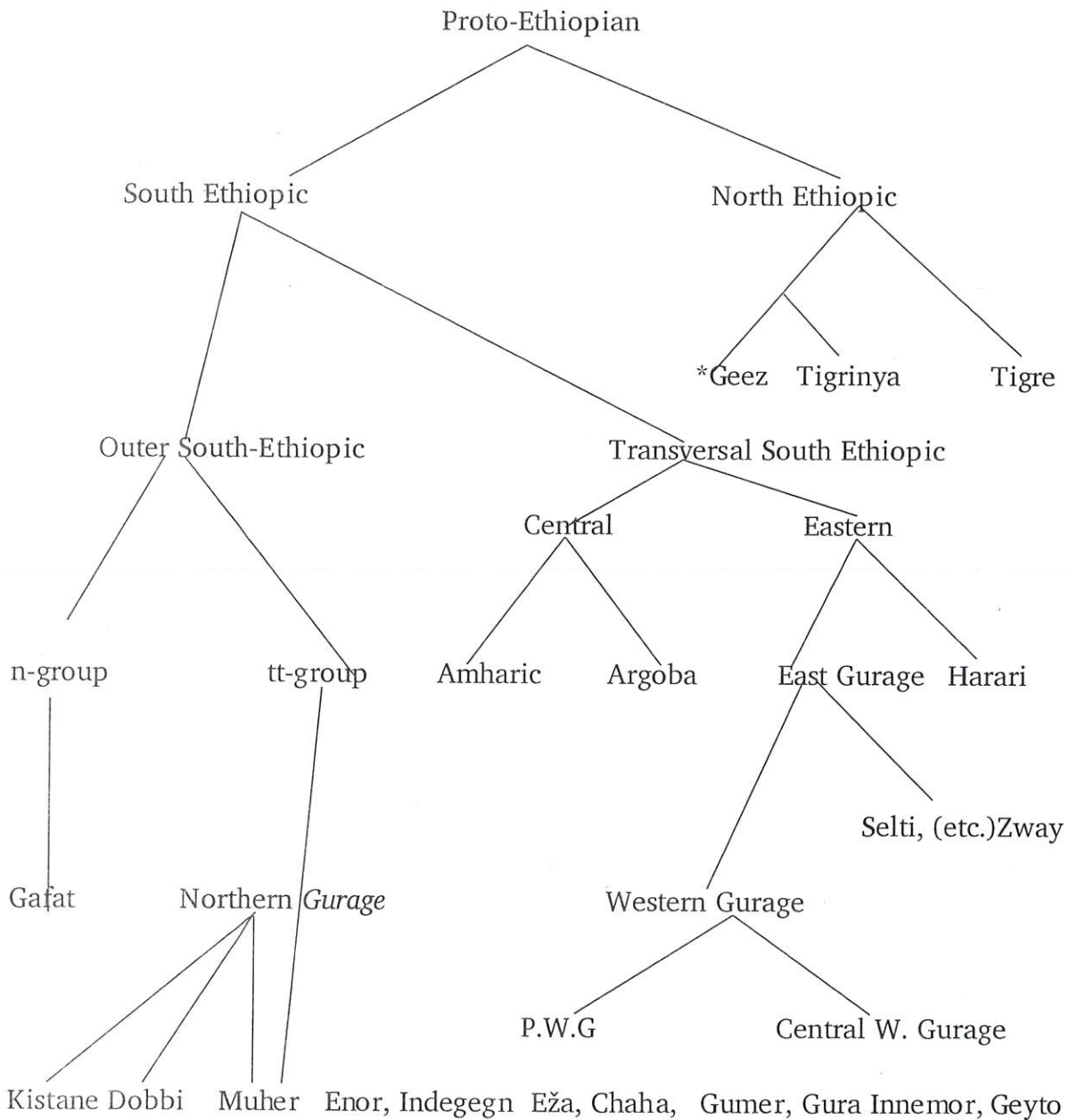


Figure 1.5 The genealogy of the Ethiopian Semitic languages

Adapted from Hetzron (1977:17)

In relation to the Gurage people residence and the grouping or classification of their languages within the Ethio-Semitic family, Hetzron & Bender (1976:28).states the following:

In a compact mountainous area of Shewa province south of Addis Ababa, live several tribes of people known as Gurage. It has usually been assumed that the several languages they speak all belong to one subgroup, also known as Gurage. The supposed subgroup is divided into three smaller subgroups: Northern Gurage, Eastern Gurage, Western Gurage

Though, the status and classification of the Gurage languages/dialects seems controversial, it seems that most scholars agree on the three major divisions within the Gurage language/dialect cluster as suggested by Goldenberg (2005:925): North-Eastern, Western and Eastern Gurage.

According to Hetzron (1972:6-7) Northern Gurage, which comprises Kistane, Dobbi, and Muher and Western Gurage; Masqan, Chaha, Eža, Gumar, Gura, Gyeto Ennemor, Enar and Endagañ are genetically different from Eastern Gurage, and hence, he coined the term Gunnän-Gurage to refer to these languages/dialects, leaving East Gurage aside. Thus, we can clearly observe from this proposal that Dobbi is considered as an independent language, which appears as a sister language of *Muher* and Kistane under the Northern Gurage group. On the other hand, Leslau (1965:1) has suggested the status and classification of the Gurage languages as follows:

There is a group of South Ethiopian languages known as Gurage. In my investigation either of the morphology and/or the vocabulary of this cluster, I came across twelve dialects. They are: Chaha, Gyeto, Eža, Ennemor, Endegañ, Muher, Masqan, Goggot, Soddo, Selti, Wolane, and Zway. There are three distinct groups in this cluster: East Gurage including Selti, Wolane, Zway. West Gurage including Chaha, Gyeto,

Eža, Ennemor, and Endegeñ; North Gurage with Soddo as its only representative. In my previous studies I provisionally classified Muher, Masqan and Goggot as a sub division of West Gurage, but further investigation is still necessary.

According to Leslau (1965:1) investigation stated above, we can understand that the Gurage languages are taken as simple dialect cluster with three distinct groups. Moreover, in terms of his classification Dobbi is not seen in any of these three groups. Perhaps, it may be taken as a sub -dialect of the Northern Gurage language Kistane. This is because; Leslau (1965:1) has taken Kistane as the only representative of the Northern Gurage group. Moreover, in Ethnologue Languages of the world (2005:116) Dobbi is recognized as a dialect of Kistane .

Therefore, taking into account the controversy observed so far about the status of Dobbi, for the most part, it is plausible to assume that Dobbi is a distinct language than considering it as a dialect of Kistane , which belongs to the Northern Gurage group. This is of course based on the available literature assessed and expressed above and the researcher's fieldwork observation. In the fieldwork, the researcher has taken the opinion of the different Dobbi native speakers in relation to the similarity between Dobbi and Kistane. All the Dobbi native speakers claim that Dobbi is quite distinct from Kistane.

Consequently, the researcher became aware of the degree of the dialectal difference

between Dobbi and Kistane. Thus, at the present knowledge of the researcher even though there seems to be certain similarity between Dobbi and Kistane they cannot communicate without a translator. Thus, provisionally Dobbi and Kistane should be considered as separate languages. However, to come up with the right decision, the researcher believes that there is a need to conduct mutual intelligibility test and other dialectal study within each group of languages and across the different groups.

Thus, we can observe that Dobbi is one of the Gurage languages, which lacks proper linguistic description and documentation. Because of this, it is assumed as one of the endangered languages of Ethiopia.

Since, Dobbi is one of the Gurage languages, which lacks proper linguistic description and documentation; any linguistic description and documentation of the present type has great significance to the development of Ethiopian languages study in general and to Dobbi in particular.

1.3 Statement of Problem

Only some Ethiopian languages are fairly studied and documented and used as medium of instruction at elementary and junior high school levels. Moreover, they are used as languages of wider communication and as official languages of their respective regions and zones where they are predominantly spoken. On the other hand, most Ethiopian

languages still remain unstudied and undocumented; Dobbi is among the least studied and least known Ethio-Semitic languages.

Therefore, describing and documenting this language is not only vital and believed to be an immense contribution to the study of Ethio -Semitic languages but it is also a way of preserving the value system, tradition, and indigenous knowledge of the speech community. Leaving aside an unstudied and undocumented language may create a gap in our knowledge of the world's languages. Thus, the description and documentation of endangered languages should be given top priority as documentation is "a lasting, multipurpose record of a language" which provides us with a comprehensive database and valuable information about the language under discussion.

Dobbi is one of the least studied and endangered languages of the Ethio-Semitic family which needs to be well described and documented. So far, no comprehensive and exhaustive description of Dobbi is available. One of the major priorities of linguistic research is to preserve endangered languages by describing and documenting their available lexical and grammatical data. Therefore, in order to preserve the linguistic facts, tradition, value systems, and indigenous knowledge of the Dobbi speech community it needs to be described and documented well using modern technology and equipment.

1.4 Objective

The main objective of this project is to preserve and document the Dobbi language by preparing a grammatical description and by recording words and phrases, some social expressions, oral narrative, and stories. The specific objectives of this project are the following:

- 1) To describe and annotate selected social events, value systems, traditions, indigenous and cultural expressions of the Dobbi speech community.
- 2) To describe and analyze the basic phonological, morphological and syntactic features of the language and document them.

1.5 Significance

The major importance of this study is to produce a comprehensive description of Dobbi and to save it from extinction. Such a detailed linguistic description of Dobbi could serve as a basis for other linguistic and sociolinguistic studies on the language. It also serves as a valuable source of data for the preparation of educational and other related materials in the language. Moreover, such comprehensive descriptive work helps us to understand the linguistic and the socio-cultural facts of the community.

Thus, this may contribute to the social and economic development of the Dobbi community. It also enables different professionals and users to react on the primary data documented in this research. Moreover, the study would contribute to solve the problems exhibited in the existing literature.

1.6 Review of Related Literature

Studies on the Dobbi language are very scarce, scattered, and incomprehensive. These include the works of Leslau (1965, 1968, 1979), Hetzron (1968, 1970, 1972, 1977), Alemayehu (1985) and Kebede (2002).

Mostly, these published works focus on the status and classification of the Gurage languages. In addition, certain phonological and morphological aspects of Dobbi are also treated. Leslau (1965:34) assumes that all the Gurage languages can be subsumed into a cluster of twelve dialects He provisionally classified Muher, Masqan and Dobbi as a subdivision of West Gurage, mentioning the need for further investigation for the truth-value of this proposal.

Opposing, Leslau (1965), Hetzron (1968:4) claims that Northern Gurage comprises of Muher, Kistane and Dobbi, which form distinct typological unit mentioning that Muher is the most archaic representative of this group or unit. Further, Hetzron dissociates Masqan from Dobbi by putting it as the easternmost representative of Western Gurage and classifies Muher, Dobbi and Kistane as Northern Gurage using a single feature the main verb markers in the perfect and imperfect, which is common to Muher, Dobbi, and Kistane .

Accordingly, Dobbi can be considered as one of the least studied and thus, least known Gurage language of the Semitic language family. Strengthening this fact Meyer (2005:185) stated, There are almost no written records on the Dobbi-Säbat-Goggot'

Furthermore, Meyer (P.829) explained some linguistic and sociolinguistic facts about the Dobbi language and people

1.7 Methodology

Language documentation involves integration of linguistic, cultural, and social components of the speech community under study Hill (2006 :113) asserts that a researcher needs to incorporate ethnographic and cultural elements of the speech community into the very groundwork of his research. Thus, considering this assumption, ethnographic approach is used to collect reliable data from the Dobbi native speakers' community in the natural context. Hence, participants and non-participants observation of natural interactions, interview, focus group discussions are used to achieve the intended objective.

To attain the goal of this project, different techniques of data collection are employed; different stories, oral narration, observation, structured and semi-structured interviews with key informants and target group discussion; audio/video recordings and data elicitation forms are used to collect primary data. The primary data collected include: elicitation of more than 1500 lexical and phrasal items with their English equivalents by using SIL Comparative African Word List (SILCAWL, additional morphological and syntactic paradigms recorded using elicitation forms, and furthermore, three different stories, narrations, riddles, dialogues and poems have been used.

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Through a pilot survey the researcher had the chance to know the location where the Dobbi people reside and acquaint himself with the community members and key informants. In addition, he gathers some information about the speech community and their consent to cooperate and participate in the actual research from the inception up to the final stage of the research activity. Thus, in the pilot survey, careful selection of the language consultants (informants) was done with the help of Yacob Sija who is a native Dobbi and he puts the researcher in contact with the key language consultants. He also served as a key informant at the initial stage of the first fieldwork.

Using structured and semi-structured interviews, the researcher has collected primary linguistic data directly from native key informants and other native speakers about the language and the speech community. Moreover, he has collected data about their traditions, value systems, and indigenous knowledge. Further, social expressions, stories, and sayings have been recorded using digital audio equipment and transcribed in IPA.

Through target group discussion, he has collected information about the language and the people that is more detailed. The collected information include about the language situation and its degree of use within and outside of the speech community. Besides, additional linguistic and sociolinguistic data were collected.

Using audio/video recordings, all the possible and available cultural, social, and linguistic data have been collected from the naturally performed communicative

events such as, holyday celebrations, dialogues, oral narratives, riddles, puzzle questions, and storytelling. These data have paramount importance for the description and documentation of the linguistic structure i.e. grammar and the cultural and social structure of Dobbi.

Finally, using various elicitation forms as a starting point of the project, phonological, morpho-syntactic, lexical, and grammatical data have been collected. Moreover, selected oral narratives, communicative events, and folktales have been collected directly from the native informants and from the community elders and other native male and female community members. Additionally, prior researches' outputs are also used as sources of data for this study. Then, all the lexical and grammatical data collected have been transcribed phonetically.

For this project, a pilot survey and two successive field works, which have taken all together more than ninety days have been conducted in Butajira and the surrounding areas, where the Dobbi native speakers predominantly reside. Moreover, whenever a certain data gap occurs the research works with one of his key language consultant who lives in Addis Ababa permanently. Subsequently, the collected data have been properly organized and are used to fully describe and document the grammar and the cultural components of Dobbi speech community.

Audio and video data are recorded using digital audio and video recorders, while text data are collected by using data notebook manually and Ms-word processor.

Subsequently, the collected data are edited using different tools such as video and audio editors. The audio data are edited by using audacity and analyzed using Praat and ELAN. The video data are edited using virtual dab and analyzed using ELAN. The text data are analyzed using ELAN and Fieldwork (FLEx). Afterward, the following technological tools and software packages have been employed to achieve the intended objectives of the project:

- A digital audio recorder is used to record the sounds of Dobbi native speakers, which are pertinent to the description of the grammatical and lexical data.
- Digital video recorder is used to record selected communicative events, riddles, folktales, and other traditional performances of the native people.
- Digital still camera is used to take selected scenes or pictures of the Dobbi people.
- Audacity is used to edit the recorded sound before transferring it to Elan.
- Elan is used to transcribe, and translate the data transferred from audacity.
- Elan is used to align the audio/video recordings and for annotation. In addition, it is used to synchronize narration with the movie. Therefore, it is major software to document the various performances of the native community. Thus, it is a means of archiving the various cultural and traditional activities.
- Virtual Dub is used for video editing.
- Fieldworks (Language explorer) and Lexique Pro are used to compile lexemes and morphemes into a dictionary and to make automatic glossing.

The data corpus collected, will be transcribed, translated, and annotated using the Elan software, while some of the data corpus will only be video recorded, transcribed, and translated. The others are audio recorded and archived with their respective metadata.

The software and tools are complementing each other to accomplish the task of describing and documenting the language under discussion. Most of the data were collected in Butajira and Dobbi area. The rest of the data were collected in Addis Ababa from the native Dobbi speakers. My language consultants included young and old, male and female, farmers, merchants, government employees; University graduates and a high school student.

Thus, the languages consults are from various social and education backgrounds. In what follows, their brief background and respective roles as language consultants of each of them will be presented as follows.

The key language consultant Yacob Sija was born and brought up in Butajira. He is native Dobbi speaker and he speaks a little Masqan and Kistane. He has attended his primary school education around his birthplace and completed his high school education at Butajira Comprehensive High School. Further, he continued his higher education at Addis Ababa University and held his BA degree in Foreign Languages and literature.

As he was so busy by then in his office routines, he served as a key language consultant for only a few days in the first fieldwork and departed. However, he puts

the researcher in contact with other key consultants and when need arises he sometimes join us and contributes a lot. He has strong personal interest to see the development of the language.

One of the main language consultants was Tariku Fakadu, a Dobbi native speaker, who also turned out to be a good friend of the researcher has been contributing a good deal of linguistic and socio -cultural information. He still serves as a main language consultant as he lives in Addis Ababa permanently. Moreover, he was also the researcher's contact with other knowledgeable elderly Dobbi speakers and brought him informants for the cultural and traditional data.

Tariku was born and brought up in Dobbi a place called Mehal Dobbi particularly in a place called Kokobe . He has attended his primary school education in Dobbi, and he went to a high school in Addis Ababa known as Bethele Mekaneyesus Secondary school. Then he further continues his college education at General Winget TVET College. He is 31 years old and shoes maker and seller in Addis Ababa. Tarku has two children and he is always willing to provide important language data to the researcher. With regard to his language ability to some extent, he speaks Kistane , and Masqan. He has excellent knowledge of spoken and written Amharic. Moreover, he has good knowledge of spoken and written English. Tarku has special interest in history particularly about the Ethiopian history.

Generally, as he is interested in history he usually reads history books and hence he has good knowledge of the Ethiopian history. Consequently, he is very much interested in the history of the Dobbi people too and he knows quite a lot about the Dobbi people. Thus, the researcher has taken a good deal of information about the people of Dobbi from him.

Sintalem Sija is 29 years old who was born and brought up around Dobbi. She was one of the key language consultants. She is a native speaker of the Dobbi language and speaks a little Kistane and Masqan. She has attended her elementary and high school education in Butajira town. Further, she went to Jimma University and continued her education in the Department of Ethiopian Languages and literature, and held her BA degree seven years now. At present, she is a high school teacher in Butajira town. She is very much interested in developing the Dobbi language and she has contributed a great deal of information about the language. Moreover, she is always willing in providing the necessary data whenever the researcher asks her.

The other key language consultant is Tekabech Sija who is 18 years old and a high school student. She is a sister of Sintalem Sija and Yacob Sija, and she was also born and brought up in Dobbi. At present, she is attending her high school education at Butajira Comprehensive High School. She is native Dobbi speaker and she speaks Kistane language a little and she fairly hear and understand Masqan. Tadele Bogale is 27 years old, private businessperson who has completed grade10. He is a native speaker of Dobbi. Tadele was born and brought up around Welensho Huleteegna Budin.

He also speaks a Dobbi, Amharic, Kistane, Muher, Masqan and a little Silte . Presently, he is living in Butajira town. He is so cooperative and very much enthusiastic to see the development of his language. Thus, he has contributed quite a lot about the language the people of Dobbi.

The other main key language consultants Mengstu Kassa is 49 years old farmer who has completed grade 10. He was born and brought up in Dobbi particularly at a place called Welensho Huleteгна Budin. He is a native speaker of Dobbi and he has deep knowledge of the language and the people of Dobbi. He speaks many local languages including Dobbi, Kistane, Masqan, Silte, Wolane and Amharic. Most of the language, cultural and traditional data were taken from him. He is one of the knowledgeable elderly language consultants.

Abegaz Mitiku Sima is 67 years old farmer who has completed grade 4. He was born and brought up in Dobbi at a place called Kokobe. He is a model farmer who still lives around his birthplace. He also speaks many local languages such as, Dobbi, Amharic, Kistane , Masqan, Wolane, Wolayita, Hadiya, Oromo, and a little Tigriyna languages. He knows the indigenous culture and tradition of the Dobbi people very well. Thus, most of the cultural data were taken from him.

All of them were so enthusiastic in providing the necessary linguistic, social, cultural, and ethnographic information for this project as all of them are so passionate to see the development of their language. They are all interested in developing their

language especially to make it a language of education and wider communication. Therefore, it was really a pleasure for the researcher to work with Dobbi language consultants.

Thus, we can observe that the selected language consultants from whom the primary data collected are of varied age groups, ranging from 18 to 64, gender both male and female, occupation farmers, students, and civil servants and educational backgrounds, from grade 4 up to first university degree. Thus, variety has an immense contribution to the present study.

Chapter Two: Phonology

In this chapter, the phonological description of Dobbi will be treated. Thus, the phonemic and allophonic inventories, their distribution, co-occurrence restrictions, supra-segmental features, syllable structures, and phonological processes will be discussed. In establishing the phonemic and allophonic inventories, firstly, the features of the consonant and vowel phones will be described by picking them from the data corpus. Then, the phonemes of Dobbi will be identified in terms of their distribution in word position and using minimal pairs. Secondly, the allophones will be discussed by presenting their allophonic environment in certain words.

2.1 Segmental Phonemes

Speech sounds can be classified into vowels and consonants based on their function and production. Thus, in terms of function a vowel can form a nucleus of a syllable, whereas, consonants cannot. On the other hand, in terms of production again consonants and vowels behave differently, in that consonants are produced by certain kind of obstruction inside the oral or pharyngeal cavity, whereas, vowels are produced relatively without any obstruction or with free passage of the air through the cavities. Speech sounds, which have similar phonological features, may be grouped together and such group can be called family of phonemes. Thus, each such speech sound in the family is said to be a member of that family. Consequently, each member of the family is actually distinct sound and is known as allophones (or variants) of the phoneme Katamba, (1993:16).

2.1.1 Consonant Phonemes

Leslau (1979: xxi-xxiv) identifies 23 basic consonant phonemes in Dobbi. In addition to the 23 consonant phonemes, Leslau recognizes the velar spirant *x* and the seven labialized consonants *b^w, f^w, m^w, g^w, k^w, x^w, q^w* as independent phonemes.

The consonants of Dobbi identified from the data corpus are presented in Table 2.1.

These sounds are classified on the bases of their place and manner of articulation.

The place of articulation includes labial, alveolar, post-alveolar, palatal, velar, and glottal. The manner of articulation includes plosive/affricate, fricative, nasal, trill, lateral, and approximant.

	Labial	Alveolar	Post-alveolar	Palatal	Velar	Glottal
Plosive /affricates Vl. Vd. Ejec.	b (b ^w)	t d t'	tʃ dʒ tʃ'	(k ^l) (g ^l)	k g k'	(k ^w) (g ^w) ?
Fricative Vl. Vd. Ejec.	f (f ^w)	s z (s)	ʃ ʒ			h (h ^w)
Nasal	m (m ^w)	n		ɲ		
Trill		r				
Lateral		l				
Approximant	W			j		

Table 2.1 Consonant phones and phonemes of Dobbi

There are two major ways of attesting the phonemic status of speech sound segments. These are distribution of the sound segments in word position and minimal pairs. Disregarding the entire non-distinctive consonant (non-contrasting) all the twenty-two consonant phonemes occur in all the three word positions. The following examples show the distribution of all the consonant phonemes of Dobbi in all the three word positions i.e. 1) #__ , 2) __ #, and 3) #_ #. In other words, preceding a vowel, inter-vocalically and following a vowel.

2.1.1.1 Plosives

The plosives in Dobbi are bilabial, alveolar, palatal, velar, and glottal. All the plosives make a distinction between the features voiceless and voiced for each place of articulation except for the glottal stop ʔ and the bilabial voiced plosive *b*. The reason for these two gaps in Dobbi is that the voiceless counterpart of *b* i.e. *p* is rare in many Afroasiatic languages. Consequently, only three loan words are recorded with *p*, these are: *papaje* 'papaya', *polis* 'police', *posta* 'post/mail'. As the consonant sound *p*, occurs in loan words only we cannot treat it, as part of the consonant inventory of Dobbi. With regard to the voiced counterpart of the glottal stop, it is physiologically impossible to articulate it and hence it is lacking.⁷

The plosive *b* has high frequency at all the three word positions. However, at word initial position only a simple *b* is allowed, while at word medial and final positions

⁷ Personal communication with Joachim Crass (January 2015).

simple, geminate, or a cluster is allowed.

The plosive *b* at word initial position as a simple consonant sound

1. *bətət* 'wide' CVC
2. *bərəd* 'ice/snow' CVCVC
3. *bizə* 'many' CVCV

The consonant *b* occurs at word medial position as simple, geminate or cluster consonant

4. *aribbət* 'four' VCVC₁C₁VC
5. *zimbar* 'bruise' VC₁C₂V
6. *g^wəbbe* 'brother' CVC₁C₁V

The consonant *b* occurs at word final position as simple, geminate or cluster consonant

7. *libb* 'heart' CVC₁C₁
8. *ab* 'give' VC
9. *zimb* 'house fly' CVC₁C₂

The labialized plosive *b^w* occurs at word-initial and medial positions with higher frequency.

The following examples show word initial occurrences of the phoneme *b^w*

10. *b^wulə* 'sharp' CVCV
11. *b^wora* 'ox' CVCV
12. *b^woffa* 'leaf' CVC₁C₁V

The consonant *b^w* occurs at word medial position preceding back or non-back vowels.

13. *samb^wəwə* 'lung' CVC₁C₂VCV
14. *amb^wəwə* 'bone marrow' VC₁C₂VCV
15. *tib^wujjə* 'breast' CVCVC₁C₁V

We can observe from the above examples 10-12 that the consonant sound b^w is predictable distributional and hence it is plausible to consider it as allophone of the consonant b . Contrastingly, it occurs like other consonant phonemes preceding both round and non-round vowels as in examples 13-15 and in this case, it can be taken as a phoneme. Therefore, the phonemic or allophonic status of b^w seems to be dubious. In this regard, Leslau (1979:xliv) states: "While the rounded consonants are phonemes in Gurage and in Ethiopic in general they are also of secondary origin. They arise from a labial or velar followed by a rounded vowels as in *qurb* 'near.'

The alveolar plosive t occurs at all the three word positions and has wider distribution. At word initial position it occurs only as a simple sound t , while at word medial position it occurs as a simple or geminate. However, in the data corpus only a single instance of word medial cluster, i.e. *birtu* 'hard/strong' is found. Again, at word final position only a single instance of geminate t as in *att* 'one' is recorded in the data corpus. Thus, we can assume that t occurs at all the three positions as a simple or single consonant sound. Thus, it is possible to consider it as a phoneme. The alveolar plosive t occurs at word initial position as a simple or single consonant.

- 16. *taməjɲa* 'yesterday' CVCVCV
- 17. *təburə* 'stomach' CVCVCV

It occurs at word medial position as single or geminate consonant.

- 18. *tʃiwata* 'chat' CVCVCV
- 19. *wəfitta* 'to resolve' CVCVC₁C₁V
- 20. *betta* 'where' CV C₁C₁V

The following examples show the word final occurrences of the consonant *t*.

21. *mifət* 'evening' CVCVC
22. *əʃnit* 'need'
23. *rɪst* 'inheritance' CVC₁C₂

Alveolar voiced plosive *d* occurs at all the three word position with wider distribution. At word initial position it occurs only as a single sound. However, at word medial position, it occurs as a simple, geminate and cluster sounds. At word final position it occurs as simple and cluster sounds.

The voiced alveolar plosive *d* appears at word initial position as a simple consonant.

24. *dimber* 'boundary' CVC₁C₂VC
25. *dakije* 'duck' CVCVCV
26. *dərs* 'song' CVC₁C₂

At word medial position *d* occurs as simple, geminate or cluster consonant.

27. *mədər* 'place' CVCVC
28. *jaddərə* 'breakfast' CVC₁C₁VCV
29. *gonda* 'ant' CVC₁C₂

The phoneme *d* occurs at word final position as a simple or cluster consonant

30. *gæred* 'girl' CVCVC
31. *gind* 'log' CVC₁C₁
32. *zəməd* 'relative' CVCVC

The voiceless velar plosive *k* occurs at all the three-word position with higher frequency. At word initial position it occurs only as a simple or single consonant, while

at word medially it occurs as a simple, geminate and cluster. At word final position, it occurs as a simple or geminate consonant.

The voiceless velar plosive *k* occurs at word initial position as a simple consonant.

- | | | | |
|-----|--------------|--------------------|---------------------------------|
| 33 | <i>kift</i> | 'hollow'/open' | CVC ₁ C ₂ |
| 34. | <i>kibir</i> | 'splendour'/glory' | CVCVC |
| 35 | <i>kana</i> | 'crust' | CVCV |

The voiceless velar plosive *k* occurs at word medial as a single, geminate or cluster consonant

- | | | | |
|-----|---------------|---------|-------------------------------------|
| 36. | <i>tikə</i> | 'boy' | CVCV |
| 37. | <i>rikkaʃ</i> | 'heap'' | CVC ₁ C ₁ VC |
| 38. | <i>minkəm</i> | 'how' | CV C ₁ C ₂ VC |

At word final position it occurs as simple or geminate consonant.

- | | | | |
|-----|-------------|-----------|----------------------------------|
| 39. | <i>ekk</i> | 'yes' | VC ₁ C ₁ |
| 40. | <i>likk</i> | 'correct' | CV C ₁ C ₁ |

The voiced velar plosive *g* occurs at all the three-word position with wider distribution or frequency. At word initial position, it only occurs as a simple sound. Whereas, at word medial positions it occurs as simple, geminate and cluster. However, at word final position it occurs as simple and geminate with a single instance of a cluster i.e. *wəzɛŋg* 'to say'. The voiced velar plosive *g* at word initial position occurs only as a single or simple sound.

- | | | | |
|-----|--------------|-----------|-------|
| 41. | <i>gibir</i> | 'tribute' | CVCVC |
|-----|--------------|-----------|-------|

42. *gəllif* 'tall' CVC₁C₁VC
 43. *gizje* 'time' 'CVC₁C₂V

The phonème *g* occurs at word medial position as a simple and geminate consonant.

44. *tigist* 'patience' CVCVC₁C₂
 45. *agga* 'shoulder' V C₁C₁VC
 46. *angula* 'mucus' VC₁C₂VCV

The following examples show word final occurrence of the consonant *g*.

47. *arəg* 'snake' VCVC
 48. *jigog* 'curious' CVCVC
 49. *ziligilig* 'sticky' CVCVCVCVC

The voiced labialized velar plosive *g^w* occurs at word initial and medial positions preceding back or non-back vowels as in the following examples. At word initial position it occurs with higher frequency preceding back or non-back vowels as can be seen in the following examples.

50. *g^wətəra* 'granary' CVCVCV
 51. *g^wəbəz* 'heifer' CVCVC
 52. *g^wuntʃə* 'chin' CVC₁C₂V

g^w occurs at word medial position with high frequency as can be observed below:

53. *jig^wɪd* 'liquid' CVCVC
 54. *arənig^wade* 'green' VCVCVCVCV
 55. *abatʃəg^ware* 'caterpillar' VCVCVCVCV

A phonetic glottal stop can occur at word-initial positions with words that begin with vowels such as, *ʔambi* 'green edible vegetable', *ʔofitʃə* 'lower grinding stone'. It also occurs in a syllable boundary as an onset of a syllable such as, *bə.ʔə.nə* daytime

mi.ʔe ‘what’, and at word-final position it occurs as a coda of a syllable when it is preceded by a vowel such as, *dərəʔ* ‘drought’, *jalaʔ* ‘growth’. Moreover, the glottal stop ʔ seems to occur as an allophone of the voiceless velar ejective *kʔ*. as in the *Amharic* words with the sound *kʔ* as in ‘*tʔikkʔur*’ ‘black’, *fʔikkʔir*, ‘love’, ‘*dikkʔala*’ ‘bustard’ the consonant *kʔ* is consistently replaced by the glottal stop ʔ in Dobbi, i.e. *tʔiʔur* ‘black’, *fʔiʔir* ‘love’ and *diʔala* ‘bustard’ respectively. Thus, these examples prove that the glottal stop ʔ is used as an allophone of the voiceless velar ejective *kʔ*. Thus, it is plausible to consider it as a phonetic sound.

2.1.1.2 Ejectives

In Dobbi, the ejectives are marked for the feature voiceless and thus they do not have voiced counterpart. The alveolar ejective *tʔ* occurs at all the three-word position and it has wider distribution. At word medial position it occurs as simple, geminate or cluster. However, it occurs only as a single or simple consonant sound at word initial and final positions as in the following examples.

- | | | | |
|-----|-----------------------------|----------------|-------------------------------------|
| 56. | <i>tʔibə</i> | ‘morning’ | CVCV |
| 57. | <i>tʔib^wujjə</i> | ‘breast’ | CVCVC ₁ C ₁ V |
| 58. | <i>tʔəbən</i> | ‘circumcision’ | CVCVC |

The consonant *tʔ* occurs word medially as a single, geminate consonant.

- | | | | |
|-----|----------------|-----------|------------------------------------|
| 59. | <i>ʒətʔə</i> | ‘nine’ | CVCV |
| 60. | <i>wəttʔiʔ</i> | ‘killing’ | CVC ₁ C ₁ VC |

The velar ejective *kʔ* occurs only at word initial and word medial positions. At word initial position it occurs as a simple or single consonant, while at word medially, it

occurs as a simple, geminate or cluster and is always found inter-vocalically. It occurs at word initial position only as a single or simple consonant. The following are illustrative examples.

- 61. *k'it'ijə* 'buttock' CVC₁C₁VCV
- 62. *k'irib* 'eyebrow' CVC₁C₁VC
- 63. *k'ib* 'butter' CVCVC

At word medial position it occurs as simple or geminate consonant.

- 64. *bak'ela* 'ditoris' CVCVCV
- 65. *ik'id* 'plan' VCVC
- 66. *darakk'a* 'moon' CV C₁C₁VCV

The alveolar fricative ejective *s'* has very much restricted distribution. Thus, at word initial position only a single instance *s'im* 'beard' is recorded in the data corpus. In addition, at word medial position only two instances *as'innan* 'to appease' and *mas'an* 'womb' are recorded. Therefore, it seems plausible to assume that *s'* occurs in loan words due to its trivial frequency.

The post alveolar affricate ejective *tʃ'* occurrence at word initial and final position is common. However, it is rare at word final position as shown in the following examples:

- 67. *tʃ'iʔara* 'stinky' CVCVCV
- 68. *tʃ'et* 'sun ray' CVC
- 69. *tʃ'uhə* 'spear' CVCV

The following examples show the word medial occurrences of *tʃ'*

- 70. *m^wutʃ'a* 'naked' CVCV

71. *jək'ut'ək'otf'i* 'bush' CVCVCVCVCV
 72. *m^wətβ* 'street' CVCV

Word final occurrences of *tʃ* is shown in the following example.

73. *bəwitʃ* 'outside' CVCVC
 74. *agətʃ* 'cheeck' VCVC

2.1.1.3 Fricatives

In Dobbi, the fricatives sounds include labio-dental, alveolar, post-alveolar and glottal consonant. However, only the alveolar and the post-alveolar make distinction between voiceless and voiced. The labio-dental *f* and the glottal fricatives *h* in Dobbi are voiceless; they do not have voiced counterpart.

Voiceless labio-dental fricative *f* occurs word initially, medially and finally. At word, initial position it occurs as a simple or single sound. However, at both word medial and final position it occurs as a simple, geminate or cluster. The phoneme *f* occurs at word initial position as a single or simple consonant.

75. *fɪʔir* 'love' CVCVC
 76. *fas* 'axe' 'CVC
 77. *fərəz* 'horse' CVCVC

The phoneme *f* occurs as a simple or cluster at word medial position.

78. *nəfisat* 'insects' CVCVCVC
 79. *wətifa* 'spit' CVCVCV
 80. *kəmfər* 'mouth' CVC₁C₂VC

The following examples show the word final occurrences of phoneme *f*.

- 81. *gorf* 'flood' CVC₁C₂
- 82. *sənəf* 'tall' CVCVC
- 83. *mintɨf* 'mat' CVC₁C₂VC

The voiceless alveolar fricatives *s* occurs in all the three word positions. At word initial, it occurs as a single consonant. Whereas word medially and finally it occurs as a single, geminate or cluster consonant. However, word finally there is only a single instance of gemination *miss* 'man/husband'. At word initial position it occurs as a single consonant as in the following examples.

- 84. *səb* 'man/person' CVC
- 85. *siddist* 'six' CVC₁C₁VC₂C
- 86. *simat* 'urine' CVCVC

At word medial position it occurs as simple, geminate or as cluster consonant

- 87. *wissa* 'axe' CVC₁C₁V
- 88. *kɨssin* 'small' CV C₁C₁VC
- 89. *isok* 'thron' CVC

At word final position it occurs as simple or cluster sound

- 90. *kis* 'pocket' CVC
- 91. *nəbs* 'soul' CV C₁C₂
- 92. *dərs* 'song/music' CVC₁C₂

The voiced alveolar fricative *z* occurs at all the three-word position. However, it seems that at word initial position *z* occurs as a cluster, but since Dobbi did not allow consonant cluster in this position an epenthetic vowel *i* will be inserted to break the

cluster as in example (93-95) below. Consequently, at word initial position it occurs as a simple sound. While at word medial position it occurs as a simple or geminate consonant; and only a single instance of a cluster *inzin* ‘ear’ is recorded. Like the word medial position occurrence; at word final position it occurs as a simple or geminate; and only an instance of a cluster *gurz* ‘old’ is recorded. The voiced alveolar fricative *z* occurs at word initial position as a single consonant.

- | | | | |
|-----|--------------|-------------|---------------------------------|
| 93. | <i>zigət</i> | ‘rust’ | CVCVC |
| 94. | <i>zihon</i> | ‘elephant’ | CVCVC |
| 95. | <i>zimb</i> | ‘house fly’ | CVC ₁ C ₂ |

At word medial position it occurs as simple or geminate consonant

- | | | | |
|-----|--------------|-------------|-----------------------------------|
| 96. | <i>məza</i> | ‘wound’ | CVCV |
| 97. | <i>wuzat</i> | ‘sweat’ | CVCVC |
| 98. | <i>azzo</i> | ‘corcodile’ | V C ₁ C ₁ V |

At word final position the phoneme *z* occurs only as simple consonant.

- | | | | |
|------|----------------|---------|---------|
| 99. | <i>nək’əz</i> | ‘moth’ | CVCVC |
| 100. | <i>fərəz</i> | ‘horse’ | CVCVC |
| 101. | <i>birizaz</i> | ‘dream’ | CVCVCVC |

The voiceless post alveolar fricative *ʃ* occurs at word initial, medial or final positions with narrow distribution at word final and word medial positions. At word initial position it occurs as a simple consonant only. However, at word medial position it occurs as a simple or geminate consonant; and only two instances of cluster *ərʃa* ‘farm’ and *tənʃəratəto* ‘he slithers’ are recorded at this position.

The phoneme *ʃ* occurs at word initial position as a single consonant.

102. *fɪrəɲɲə* 'mad' CVCVC₁C₁V
 103. *fɪl* 'fetus' CVC
 104. *fɑɲɲa* 'hump' CVC₁C₁V

At word medial position *f* occurs as simple or geminate consonant

105. *əfəf-o* 'rub' VC₁C₂V
 106. *gaffa* 'shield' CVC₁C₁V
 107. *waffa* 'cave' CVC₁C₁V

At word final position it occurs only as simple consonant.

108. *tɪnfaf* 'breathing' CVC₁C₂VC
 109. *tɪnkɪf* 'stem/stalk' CVC₁C₂VC

The voiced post-alveolar fricative *ʒ* occurs at word initial and medial position relatively with fewer frequency or narrow distribution. At word final position only one instance is recorded *wəʒ* 'to see'. At word initial position *ʒ* occurs as a simple consonant as in the following examples.

110. *ʒimbar* 'bruise' CVCCVC
 111. *ʒəttə* 'nine' CVCCV

At word medial position it occurs as simple or geminate consonants.

112. *ɑʒəɲəm* 'be sad' VCVCVC
 113. *bɪʒʒə* 'many' CVC₁C₁V
 114. *gərəʒʒəm* 'be old' CVCV C₁C₁VC

The voiceless glottal fricative *h* occurs only at word initial and medial positions. In both positions it occurs as a simple consonant as shown in the following examples:

115. *hiɡ* 'virginity' CVC
 116. *harəɡ* 'vine' CVCVC

102. *fīrəɲɲə* 'mad' CVCVC₁C₁V
 103. *fɪl* 'fetus' CVC
 104. *fəɲɲa* 'hump' CVC₁C₁V

At word medial position *f* occurs as simple or geminate consonant

105. *əfəf-o* 'rub' VC₁C₂V
 106. *gaffa* 'shield' CVC₁C₁V
 107. *waffa* 'cave' CVC₁C₁V

At word final position it occurs only as simple consonant.

108. *tɪnfaf* 'breathing' CVC₁C₂VC
 109. *tɪnkɪf* 'stem/stalk' CVC₁C₂VC

The voiced post-alveolar fricative *ʒ* occurs at word initial and medial position relatively with fewer frequency or narrow distribution. At word final position only one instance is recorded *wəʒ* 'to see'. At word initial position *ʒ* occurs as a simple consonant as in the following examples.

110. *ʒimbar* 'bruise' CVCCVC
 111. *ʒəttə* 'nine' CVCCV

At word medial position it occurs as simple or geminate consonants.

112. *əʒənəm* 'be sad' VCVCVC
 113. *bɪʒʒə* 'many' CVC₁C₁V
 114. *gərəʒʒəm* 'be old' CVCV C₁C₁VC

The voiceless glottal fricative *h* occurs only at word initial and medial positions. In both positions it occurs as a simple consonant as shown in the following examples:

115. *hig* 'virginity' CVC
 116. *harəg* 'vine' CVCVC

117. *hakkəjɲa* 'honest' CVC₁C₁VC₂C₂V

At word medial position, it occurs as simple consonant. The following are illustrative examples.

118. *biħə* 'mourning' CVCV

119. *aha* 'you (sg.m)' VCV

120. *wəħe* 'to know' CVCV

The voiceless alveolar affricate *tʃ* occurs at word initial and medial position with relatively less frequency distributionally and a single instance at word final position; *kutʃ* 'work/job'

At word initial position, *tʃ* occurs as a simple consonant. The following are examples of this.

121. *tʃilə* 'worm' CVCV

122. *tʃalo* 'be able to' CVCV

123. *tʃekijo* 'he cooks' CVCVCV

At word medial position *tʃ* occurs as simple consonant. However, only a single instance of geminate *gəttʃə* 'hyena' and two instances of cluster *ləmtʃa* 'twin' and *tʃuntʃa* 'muscle' are recorded.

124. *silitʃa* 'sack' CVCVCV

125. *kutʃat* 'fear' CVCVC

126. *angatʃa* 'cat' CVCVCV

The voiced alveolar affricate *dʒ* occurs at all the three-word position with very few occurrences of word final position. At word initial position, it occurs as a simple

consonant. Only a single instance of word medial cluster *t'aməndʒa* 'raffle/gun' is recorded. Moreover, a single instance of word final cluster *fərəndʒ* 'white man' is recorded.

At word initial position, *dʒ* occurs as a simple consonant

- | | | | |
|------|----------------|---------------|--------|
| 127. | <i>dʒiraf</i> | 'whip' | CVCVC |
| 128. | <i>dʒigirə</i> | 'guinea fowl' | CVCVCV |
| 129. | <i>dʒərə</i> | 'chicken' | CVCV |

At word medial position, it occurs as simple consonant sound

- | | | | |
|------|-----------------|------------------------|----------|
| 130. | <i>zandʒərə</i> | 'monkey' | CVCVCVCV |
| 131. | <i>məɗʒə</i> | 'upper grinding stone' | CVCV |
| 132. | <i>mudidʒa</i> | 'fire place' | CVCVCV |

At word final position occurs only as simple consonant sound. However, a single instance of gemination *ədʒdʒ* 'hand' is recorded.

- | | | | |
|------|--------------|--------------------|-----|
| 133. | <i>t'ədʒ</i> | 'mead, honey beer' | CVC |
| 134. | <i>idʒ</i> | 'child' | VC |

2.1.1.4 Nasals

In Dobbi, the nasal consonants are the most frequent sounds and include: bilabial, alveolar, and velar nasal series. All the nasals are voiced, thus they do not have voiceless counterparts. In other words, they distinguish between voiceless and voiced.

The labial nasal *m* occurs at all the three-word position with higher frequency or has wider distribution in all the three positions. However, at the word initial position it occurs as a simple consonant like all the other consonants. At word medial position it

consonant. Only a single instance of word medial cluster *t'aməndʒa* 'raffle/gun' is recorded. Moreover, a single instance of word final cluster *fərəndʒ* 'white man' is recorded.

At word initial position, *dʒ* occurs as a simple consonant

- | | | | |
|------|----------------|---------------|--------|
| 127. | <i>dʒiraf</i> | 'whip' | CVCVC |
| 128. | <i>dʒigirə</i> | 'guinea fowl' | CVCVCV |
| 129. | <i>dʒərə</i> | 'chicken' | CVCV |

At word medial position, it occurs as simple consonant sound

- | | | | |
|------|-----------------|------------------------|----------|
| 130. | <i>zandʒərə</i> | 'monkey' | CVCVCVCV |
| 131. | <i>məɗʒə</i> | 'upper grinding stone' | CVCV |
| 132. | <i>mudidʒa</i> | 'fire place' | CVCVCV |

At word final position occurs only as simple consonant sound. However, a single instance of gemination *ədʒdʒ* 'hand' is recorded.

- | | | | |
|------|--------------|--------------------|-----|
| 133. | <i>t'ədʒ</i> | 'mead, honey beer' | CVC |
| 134. | <i>idʒ</i> | 'child' | VC |

2.1.1.4 Nasals

In Dobbi, the nasal consonants are the most frequent sounds and include: bilabial, alveolar, and velar nasal series. All the nasals are voiced, thus they do not have voiceless counterparts. In other words, they distinguish between voiceless and voiced.

The labial nasal *m* occurs at all the three-word position with higher frequency or has wider distribution in all the three positions. However, at the word initial position it occurs as a simple consonant like all the other consonants. At word medial position it

consonant. Only a single instance of word medial cluster *t'aməndʒa* 'raffle/gun' is recorded. Moreover, a single instance of word final cluster *fərəndʒ* 'white man' is recorded.

At word initial position, *dʒ* occurs as a simple consonant

127.	<i>dʒiraf</i>	'whip'	CVCVC
128.	<i>dʒigirə</i>	'guinea fwol'	CVCVCV
129.	<i>dʒərə</i>	'chicken'	CVCV

At word medial position, it occurs as simple consonant sound

130.	<i>zandʒərə</i>	'monkey'	CVCVCVCV
131.	<i>mədzə</i>	'upper grinding stone'	CVCV
132.	<i>mudidʒa</i>	'fire place'	CVCVCV

At word final position occurs only as simple consonant sound. However, a single instance of gemmination *ədʒdʒ* 'hand' is recorded.

133.	<i>t'ədʒ</i>	'mead, honey beer'	CVC
134.	<i>idʒ</i>	'child'	VC

2.1.1.4 Nasals

In Dobbi, the nasal consonants are the most frequent sounds and include: bilabial, alveolar, and velar nasal series. All the nasals are voiced, thus they do not have voiceless counterparts. In other words, they distinguish between voiceless and voiced.

The labial nasal *m* occurs at all the three-word position with higher frequency or has wider distribution in all the three positions. However, at the word initial position it occurs as a simple consonant like all the other consonants. At word medial position it

occurs as a simple, geminate or cluster while at word final position predominantly it occurs as a simple consonant but only a single instance of geminate *imm* is recorded in the data corpus.

The following examples show occurrences *m* at word initial position.

- | | | | |
|------|---------------|-----------------|------------------------------------|
| 135. | <i>midad</i> | 'cooking stone' | CVCVC |
| 136. | <i>mintāf</i> | 'mat' | CVC ₁ C ₂ VC |
| 137. | <i>miss</i> | 'husband/man' | CVC ₁ C ₂ |

At word medial position it occurs as simple, geminate or cluster consonant sound as in the following examples:

- | | | | |
|------|----------------|------------|---|
| 138. | <i>timatim</i> | 'tomato' | CVCVCVC |
| 139. | <i>dimbār</i> | 'boundary' | CV C ₁ C ₂ VC |
| 140. | <i>simmint</i> | 'eight' | CV C ₁ C ₁ VC ₁ C ₂ |

At word final position occurs only as simple consonant sound. However, a single instance of gemination at word final position *imm* 'mother' is recorded.

- | | | | |
|------|--------------|---------|-----------------------------------|
| 141. | <i>at'im</i> | 'bone' | VCVC |
| 142. | <i>innam</i> | 'cow' | VC ₁ C ₁ VC |
| 143. | <i>dām</i> | 'blood' | CVC |

The rounded bilabial nasal *m^w* is rare at word initial position and there is only a single instance of word medial position *galām^wata* 'widow', however, in the present data corpus it never occurs at word final position like the other rounded consonant phonemes.

The following examples show word initial occurrences of m^w

144. $m^w\text{ə}tʃ\text{ə}$ 'street' CVCV
 145. $m^w\text{ə}ʔam$ 'hot' CVCVC

Since nasals are marked for voice, they do not show voiceless/voiced distinction. Thus, as n is a nasal consonant it does not have voiceless counterpart. n occurs at all the three word positions with higher frequency in all the positions. However, at initial position it occurs as a simple consonant sound, while at word medial position it occurs as a simple, geminate or cluster. On the other hand, at word final position it only occurs as a simple or geminate consonant sound.

At word initial position n only occurs as a simple consonant sound as in the following examples.

146. $nikk'isat$ 'tattoo' CVC_1C_1VCVC
 147. $naʔam$ 'disdain/despise' CVCVC
 148. $nifas$ 'air' CVCVC

At word medial position n occurs as simple, geminate or cluster consonant sound as in the following examples:

149. $fint'it'a$ 'anus' CVC_1C_2VCV
 150. $widdina$ 'tail' CVC_1C_1VCV
 151. $innam$ 'cow' VC_1C_1VC

At word final position n occurs only as a simple or geminate consonant sound.

152. $wefən$ 'bull' CVCVC
 153. $sat'in$ 'box' CVCVC
 154. $dənn$ 'stomach' CVC_1C_1

The consonant n occurs only word medially and finally, no word initial occurrence is

recorded. At word medial position it occurs as a geminate consonant sound, however only a single instance of a simple form *k'it'iyə* 'buttock' is recorded. On the other hand, at word final position it occurs as a simple and only a single instance of geminate *wəwiyɲ* 'crying' as observed from the following examples:

At word medial position *ɲ* occurs as only a geminate consonant sound.

- | | | | |
|------|----------------|-------------|-------------------------------------|
| 155. | <i>tamiɲna</i> | 'yesterday' | CVCVC ₁ C ₁ V |
| 156. | <i>ʃaɲna</i> | 'hump' | CV C ₁ C ₁ V |
| 157. | <i>fiɲna</i> | 'bladder' | CVC ₁ C ₁ V |

At word final position it occurs only as a simple or geminate consonant sound.

- | | | | |
|------|--------------|-----------|-----------------------------------|
| 158. | <i>tiniɲ</i> | 'insect' | CVCVC |
| 159. | <i>gəɲ</i> | 'country' | CVC |
| 160. | <i>addaɲ</i> | 'hunter' | VC ₁ C ₁ VC |

2.1.1.5 Trill

The consonant *r* is an alveolar trill produce by a single touch on the alveolar ridge with the front or blade of the tongue. As it is a sonorant sound it is generally voiced, and does not have voiceless counterpart. It occurs at all the three word positions. At word initial and final position it only occurs as a simple consonant however at word final position, there are only two instances of clusters : *k'urb* 'near' and *ink'irt* 'goiter' in the data corpus. On the other hand, at word medial position it occurs as a simple, geminate or cluster.

At word initial position *r* occurs as a simple consonant

- | | | | |
|------|---------------|---------------|------------------------------------|
| 161. | <i>rist</i> | 'inheritance' | CVC ₁ C ₂ |
| 162. | <i>rikkaf</i> | 'cheap' | CVC ₁ C ₁ VC |

At word medial position it occurs as simple, geminate or cluster consonant sound as in the following examples:

163. *birət* 'iron' CVCVC
164. *fīrafīrijət* 'testicle' CVCVCVVCVC

The consonant *r* predominantly occurs at word final position as a simple consonant segment

165. *intār* 'stick' VC₁C₂VC
166. *ambar* 'bracelet' VC₁C₂VC
167. *imar* 'donkey' VCVC

The consonant *l* occurs at all the three-word position with higher frequency. As the other consonant sounds it occurs only as a simple consonant at word initial position. With regard to the word medial position it occurs as a simple, geminate or cluster. Whereas, at word final position like word initial position it occurs only as a simple consonant sound.

At word initial position *l* only occurs as a simple consonant.

168. *liʔi* 'big' CVCV
169. *lela* 'another' CVCV
170. *ləwiz* 'groundnut peanut' CVCVC

The following examples show the word medial position occurrences of the consonant *l*.

171. *tʃilə* 'worm' CVCV
172. *dʒiləl* 'hut' CVCVC

At word final position *l* occurs as a simple consonant sound

- | | | | |
|------|----------------|--------------|---------|
| 173. | <i>abil</i> | 'necklace' | VCVC |
| 174. | <i>wababil</i> | 'to deceive' | CVCVCVC |

2.1.1.6 Approximants

Like nasal and trill sounds the palatal approximant is marked for the feature voiced, thus it does not have voiceless counterpart. It occurs only at word initial and word medial positions, however, a single instance of word final position occurrence *te'ənik'waj* 'witch/wizard' is found in the data corpus. At word initial position it occurs as a simple consonant, while at word medial position it occurs as a simple or geminate consonant.

At word initial position *j* occurs only as a single or simple consonant

- | | | | |
|------|-----------------|----------|----------|
| 175. | <i>jih</i> | 'wisdom' | CVCV |
| 176. | <i>jatɔb</i> | 'mamal' | CVCVC |
| 177. | <i>jirəzikè</i> | 'heavy' | CVCVCVCV |

At word medial position *j* occurs as simple sound as in the following are illustrative examples:

- | | | | |
|------|---------------|--------------|--------|
| 178. | <i>gəbija</i> | 'market' | CVCVCV |
| 179. | <i>əddijə</i> | 'river' | VCCVCV |
| 180. | <i>dunija</i> | 'belongings' | VCVCVC |

The labial approximant *w* occurs only at word initial and medial position. However, at word final position only a single instance is recorded in the data corpus. Thus, it has

higher frequency only at word initial and word medial positions. At word initial position, it only occurs as a single consonant sound. Whereas, at word medial position it occurs as a single or geminate consonant. At word initial position *w* occurs only as a single or simple consonant.

- | | | | |
|------|---------------|-------------|------------------------------------|
| 181. | <i>wabi</i> | 'generous' | CVCV |
| 182. | <i>wəddəl</i> | 'heavy/big' | CVC ₁ C ₁ VC |
| 183. | <i>wəmal</i> | 'shame' | CVCVC |

At word medial position it occurs as simple or geminate consonant sound as in the following examples:

- | | | | |
|------|------------------------------|------------|---------------------------------------|
| 184. | <i>suwat</i> | 'beehive' | CVCVC |
| 185. | <i>g^wowəddəlo</i> | 'not full' | CVCVC ₁ C ₁ VCV |
| 186. | <i>gəwwa</i> | 'fool' | CVC ₁ C ₁ V |

2.1.1.7 Labialized consonants

Dobbi extensively uses the labialized consonant sounds such as, *b^w*, *k^w*, *g^w*, and *m^w*, in everyday communicative situations. However, the status of these consonant sounds seems confusing. The problem with these consonants is of two folds. First, whether they are phonemes or allophones is dubious, as they occur unpredictably with all the vowels as in *tik^wus* 'warm' *k^wa* 'he', *amb^wəwə* 'bone marrow', *b^wulla* 'sharp', *g^wəbbe* 'brother', *g^wonda* 'ant', *m^wə?am* 'get hot', *bənnah^wi* 'I ate' *əh^wu* 'now'. From these examples we can observe that the round consonants of Dobbi unpredictably occur with both back and non-back vowels.

On the other hand, they are rare in terms of their frequency. Due to their rareness in

their frequency, at this stage it is not possible to consider them as phonemes of Dobbi. Therefore, it needs further investigation by using more data to come up with precise decision.

The second way of attesting the phonemic status of sound segments is by using minimal pairs. Minimal pair is the clearest sort of contrast, that is, a pair of words which differ by only one sound and which have different lexical meaning. However, sometimes certain languages may not have true minimal pairs, yet it is possible to establish phonemes by using near minimal pairs that is using the immediate identical following, preceding or both following and preceding phonological environments. Hence, Dobbi belongs to such type of languages.

The suspicious pair of the consonant segments of Dobbi contrast only in identical following and identical preceding phonetic environments. Consider the following examples for each suspicious pairs. The examples show the contrast between the suspicious pairs using near minimal pairs.

m,ɲ contrast in identical preceding environment: *k'ə* _____

187. *k'am-m-o* 'to defeat'

188. *k'əɲɲə* 'right'

n,ɲ contrast in both identical preceding and following environment: *i* _____ *a*

189. *ina* 'and'

190. *ijɲa* 'we'

contrast in both identical preceding and following environment: *k'ə* _____ *ə*

191. *k'ə nə* 'date'
 192. *k' ə nə* 'right'

s,z contrast in identical preceding environment: *ar* _____

193. *sar* 'grass'
 194. *Zar* 'spirit (of dead person)'

n,m contrast in identical preceding environment: *si* _____ *n*

195. *sim* 'name'
 196. *sin* 'tooth'

b^w,m^w contrast in identical following environment: _____ *ulə*

197. *b^wulə* 'sharp'
 198. *m^wulə* 'whole'

K,g contrast in identical following environment: _____ *ibir*

199. *kibir* 'splendour, glory'
 200. *gibir* 'tribute'

k',k contrast in identical following environment: _____ *ədo*

201. *kədo* 'he denies'
 202. *k'ədo* 'he draws water'

r,l contrast in identical preceding environment: *k'ə* _____

203. *k'ər* 'horn'
 204. *k'əl* 'calabash'

2.1.1.8 Allophones

Theoretically phonemes are not utter-able rather they are abstract knowledge of the native speakers and they are considered to be basic sound segments. However, they are realized in one of their manifestation known as allophones. Thus, allophones are

predictable variants of the basic sound segments or phonemes. Thus, these sounds are in complementary distribution because the phonological environment where one variant occurs is the complement of the environment where the other sound occurs. The allophonic distributions of the consonant segments of *Dobbi* are shown as follows:

The allophones of *b* are: β and *b*

β occurs between vowels (intervocalically)

205. *aβəβa* 'flower'

206. *təβat* 'male'

b occurs elsewhere.

The allophones of *g* are: g^j and *g*

g^j occurs preceding the high vowels *i* and *e*.

207. *innim^{g^j}* 'always'

208. *g^hinzə* 'waist'

g occurs elsewhere.

The allophone of *k* are: k^j and *k*.

k^j occurs preceding the high vowels *i* and *e*

209. *k^jijām* 'he knows'

210. *watk^e* 'to announce'

K occurs elsewhere.

The allophones of *n* are: η and *n*.

η occurs preceding velar consonants.

211. *ʔiŋkɪr^fit* 'stumbling, block'

212. *ʔiŋkɪb^wo* 'mushroom'

n occurs elsewhere

In this study, only twenty-five plain and four rounded consonantal phones and phonemes are identified. Among these, the plain consonantal segment *s* and all the labialized consonantal segments are very rare in their frequency and they are non-distinctive, hence they cannot be part of the phonemic inventory of Dobbi. These consonantal phones and phonemes are indicated in the consonant Table 2.1 in parenthesis to show their rareness in their occurrences.

Besides, the consonantal segments *ʔ* and *ɲ* are non-distinctive too; though they have much higher frequency than the rounded consonantal segments, therefore these are not also part of the phonemic inventory of Dobbi. Thus, disregarding all the non-distinctive consonant segments mentioned above, only twenty-two consonant phonemes have been attested in Dobbi as indicated in Table 2.1.

2.1.2 Vowel phonemes

All the vowels of Dobbi are oral. In the data corpus, seven vowels are recorded. The following table shows the vowels of Dobbi.

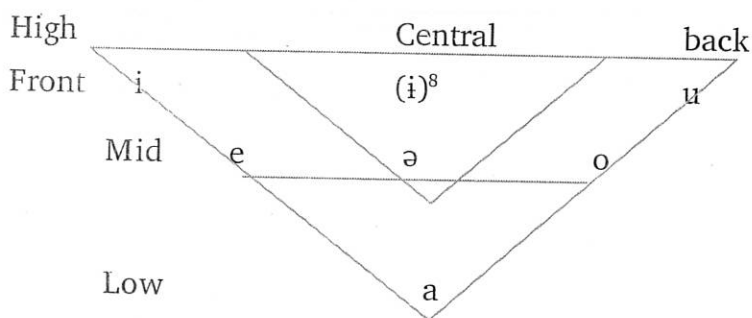


Table: 2.2 The vowel Phonemes of Dobbi

⁸ It is also used as an epenthetic vowel to avoid impermissible sequence of consonants.

All the vowel phonemes except the high back vowel *u* occur in all the three word positions. The high back vowel *u* occurs only in word medial and final positions. The following examples show the distribution of the vowel phonemes in the three word positions.

In Dobbi, the high vowels are: *i*, a high front vowel, *ɨ*, a high central vowel and *u*, a high back vowel. *i* at word initial position has lesser frequency or distribution, while at word medial position it has higher frequency or wider distribution, and at word final position also it has high frequency.

The vowel *i* occurs as an epenthetic vowel to break impermissible sequence of consonants and as a plain vowel. The vowel *i* occurs at all the three word positions as a simple vowel i.e. no long vowel is attested in the data corpus.

The high front vowel *i* occurs at word initial position as a single vowel sound.

	Data	Gloss
213.	<i>Ift</i>	'face'
214.	<i>Ira</i>	'wet'
215.	<i>idʒ</i>	'child'

The vowel *i* occurs at word medial position as a single vowel sound

	Data	Gloss
216.	<i>biħə</i>	'mourning'
217.	<i>mətʃəbija</i>	'grandchild'
218.	<i>wəbik</i>	'to cry'

The vowel *i* occurs at word final position only as a simple vowel

	Data	Gloss
219.	<i>Ambi</i>	'cabbage'
220.	<i>wabi</i>	'generous'
221.	<i>wamsi</i>	'resemble'

The high central unrounded vowel *i*

The selection or assignment of epenthetic vowel is not arbitrary; rather it depends on the vowel system of the language. In this regard, Lombardi (2002: 4-5) has discussed the issue in great length as follows.

... vowel epenthesis has been accounted for via under- specification, for example schwa is often claimed to be featureless. But many different vowels can be epenthetic. To account for differences in epenthetic vowels via under- specification, different representations for the same vowels in different languages have been assumed. ... we can account for the differences in vowel epenthesis via ranked marked-ness constraints with fully specified representation,...that differences in possible epenthetic vowels are not arbitrary; they depend on the vowel system of the language and show that only a minimal amount of free re-ranking marked-ness is possible... setting aside the low vowel, the least marked vowels are /i/ and /ə/: they are back and unrounded. /i/ is the less marked of the two, since it is not mid. Where these vowels appear in systems, they are likely to be then epenthetic vowel

Since the vowel system of Dobbi comprises both the high central vowel *i* and schwa *ə* the less marked of the two, is *i* thus in line with the above discussion *i* can be used as an epenthetic vowel in Dobbi.

The high central vowel *i* is used as epenthetic vowel to break word medial bi-

consonantal or tri-consonantal clusters and word final tri- consonantal clusters.

	Data	Gloss
222.	<i>kətʃilla</i>	'bell'
223.	<i>wəʔittā</i>	'punishing'
224.	<i>təffir</i>	'claw'

The high back rounded vowel *u*

The vowel *u* occurs at word medial as a simple vowel

	Data	Gloss
225.	<i>Bur</i>	'hole'
226.	<i>ittabuʒə</i>	'aunt'
227.	<i>təburə</i>	'stomach'

The vowel *u* occurs at word final as a simple vowel as follows:

	Data	Gloss
228.	<i>anifu</i>	'bird'
229.	<i>birtu</i>	'strong'
230.	<i>bututu</i>	'rag'

The mid vowels of Dobbi are *e*, *ə*, and *o*. The vowel *e* occurs at all the three word positions as a simple vowel sound with higher frequency at word medial and final positions. The vowel *ə* occurs at all the three-word position with wider distribution. The vowel *o* at word initial position it has lesser frequency, while at word medial and final it has higher frequency especially at word final position it has quite wider distribution.

The vowel *e* occurs as a simple vowel at word initial position

	Data	Gloss
231.	<i>Elli</i>	'tortoise'
232.	<i>Ekk</i>	'yes'
233.	<i>essəb-</i>	'to think'

It occurs as a simple vowel at word medial position

	Data	Gloss
234.	<i>bettə</i>	'where'
235.	<i>atəbat</i>	'finger'
236.	<i>betəsəβ</i>	'parent'
237.	<i>ədʒeta</i>	'handle'

The *thee* occurs as a simple vowel at word final position

	Data	Gloss
238	<i>innimge</i>	'always'
239.	<i>gumare</i>	'hippopotamus'
240	<i>nəgadde</i>	'merchant'

The med central unrounded vowel ə occurs as a simple vowel at word initial position as in the following examples:

	Data	Gloss
241.	<i>əfur</i>	'rat'
242.	<i>əttəm</i>	'sister'
242.	<i>ətè</i>	'sheep'

The vowel ə occurs as a simple vowel at word medial position

	Data	Gloss
243.	<i>tərrəgo</i>	'he swept'
244.	<i>kəl</i>	'calabash'

245. *bətət* 'wide'

It occurs as a simple vowel at word final position

	Data	Gloss
246.	<i>gətʃtʃə</i>	'hyena'
247.	<i>imbə</i>	'tears'
248.	<i>tɪbə</i>	'morning'

The med back rounded vowel *o* has rare occurrence as a simple vowel at word initial position

	Data	Gloss
249.	<i>ofitʃə</i>	'lower grinding stone'
250.	<i>Odo</i>	'he told'

The vowel *o* occurs as a simple vowel at word medial position

	Data	Gloss
251.	<i>Bora</i>	'ox'
252.	<i>bofa</i>	'leaf'
253.	<i>Amora</i>	'vulture'

The vowel *o* occurs as a simple vowel at word final position

	Data	Gloss
254.	<i>kərəbo</i>	'drum'
255.	<i>zindo</i>	'python'

In Dobbi there is only a single low central vowel *a*. It has quite wider distribution at all the three word positions. Like the other vowels, it occurs only as a simple vowel. Thus, vowel length seems trivial in this language. The low central unrounded vowel *a* occurs as a simple vowel at word initial position.

	Data	Gloss
256.	<i>arəg</i>	'snake'
257.	<i>Ab</i>	'father'

The vowel *a* occurs as a simple vowel at word medial position

	Data	Gloss
258.	<i>int̩tr</i>	'stick'
259.	<i>.kəl</i>	'word/promise'
260.	<i>Balle</i>	'feather'

a occurs as a simple vowel at word final position

	Data	Gloss
261.	<i>wəba</i>	'malaria'
262.	<i>zəmbaba</i>	'palm tree'
263.	<i>sərəba</i>	'thigh'

The second way of attesting the phonemic status of sound segments is use of minimal pairs. The examples show the contrast between the suspicious pairs using minimal pairs:

264. *i, a* contrast in identical preceding environment: add _____

E.g.	<i>addis</i>	'new'
	<i>addaŋ</i>	'hunter'

265. *u, o* contrast in identical preceding environment: jib _____

E.g.	<i>jibuʔe</i>	'meal'
	<i>jibobə</i>	'lip'

266. *ə, e* contrast in identical preceding environment: *m* _____

E.g.	<i>mett̩jə</i>	'grandfather'
------	----------------	---------------

mætta 'twin'

267. contrast in identical preceding environment: *k*'

E.g. *k'ettəm* 'be tired'

k'ənnə 'date'

268. a, ə contrast in identical following environment: _____ *mmo*

E.g. *amm-o* 'he whispered'

səmm-o 'he heard it'

2.1.3 Diphthongs

It seems that diphthong is not as such a significant phonological phenomenon of Dobbi. Nonetheless, Leslau (1979: xxi-xxiv) has identified only two diphthongs with only one example each: diphthong eə, as in *dəbbeə* 'add' and ea as in *beam* 'say'. In the present study also only three additional diphthongs with one example, each is identified. They are aə as in *muʔaəm* 'gets warm' or hot', ai as in *tʃim ai* 'juice' and ua as in *imm^wuajə* 'uncle' (mother's brother)' the first two examples represent raising and the last represents falling diphthongs.

2.2 Consonant clusters and gemination

All the simple and labialized consonant phonemes, which are shown in Table 2.1, can occur as geminated consonants at word medial position except *g^w*, *ʔ*, and *h*. Predominantly gemination is allowed only at word medial position, but less often also word-finally.

Consonant cluster is common in Dobbi and only a sequence of two consonants form

permissible clusters in a word medial and final positions. Thus, Dobbi never allows consonant cluster at word initial position. However, the great majority of clusters occur in word medial position. Therefore, all the consonants shown on Table 2.1 above can co-occur and form clusters except m^w , g^w , k^w , $ɲ$, $ʔ$, and h . The consonants $ʃ$ and n occur only as first member of a cluster. On the other hand, the consonants k' , k , t' , $tʃ$, $dʒ$, $ʒ$, and j , are used only as second member of cluster. In Dobbi, the possible types of clusters include a) sonorant-obstruent b) obstruent-sonorant c) sonorant-sonorant and d) obstruent-obstruent. The first member of the cluster (C_1) can be any one of the sonorants except the glides w and j , whereas the second member of the cluster can be all the sonorants except w .

The nasals except $ɲ$ and liquids can each be followed immediately by obstruent.

m + obstruent

269. *wəmbir* 'life'
 270. *kəmfər* 'mouth'

n + obstruent

271. *ink'ibo* 'mushroom'
 272. *minkoko* 'earwax'

l + obstruent

273. *idʒ wəld* 'son'
 274. *gʊlbət* 'knee'

There are few words that contain obstruent-sonorant sequence, which occur only in word medial position, as in the following examples:

275. *wabrir* 'to yawn'
 276. *Gufra* 'empty'
 277. *gizjə* 'time'
 278. *.asrat* 'Eleven'

Few words contain sonorant-sonorant sequence, as in the following examples:

279. *jimmətʃ* 'spring'
 280. *gulmasa* 'adult'
 281. *Gurma* 'stump'

There are some words in Dobbi that contain obstruent-obstruent sequence, as in the following examples:

282. *mift* 'wife/woman'
 283. *anist* 'female'
 284. *Ift* 'face'

The following table summarizes the consonant clusters of Dobbi

C ₁	M	n	R	l	b	f	z	s	t	ɲ	ʃ	g	k'
C ₂													
b	+		+	+									
f	+	+	+	+								+	
t'	+	+						+					
k	+	+		+							+		
ʒ	+									+			
tʃ	+												
k'		+	+										
t		+	+		+	+		+			+		
s		+	+		+								+
g		+		+									
tʃ'		+											
k ^w		+											

z		+	+												
ʃ		+	+												
d		+	+	+											
r					+	+		+							
j							+								
m			+	+				+	+						
l						+									
n	+														
b ^w	+														

Table 2.3. Consonant Clusters of Dobbi

Consonant gemination is also common in Dobbi. Thus, most of the consonants occur geminated. However, in the data corpus *fajja* ‘good’ is the only example of the geminate form of the palatal approximant *j*. All the geminated consonants occur only in word medial and final position. Hence, no word begins with geminated consonant.

- .285. *tt* *ettə* ‘where’
attəm ‘sister’
286. *dd* *addaŋ* ‘hunter’
əddiki ‘heavy’
287. *ss* *wissit’* ‘in/inside’
wessa ‘shaping axe’
288. *ddʒ* *əddʒ* ‘hand’
gɪladdʒə ‘trousers’
289. *nn* *innam* ‘cow’
gunnən ‘head/hair’
290. *ww* *gəwwa* ‘fool’

səlawwət 'approach (v)'

Consonant germination is phonemic in Dobbi. The following are few illustrative examples.

291. *wagga* 'pillar'
waga 'price'
292. *samm-* 'to kiss'
sama 'gossip, backbite'
293. *kʌ nna* 'bowl used for measuring grains'
kʌna 'one'
294. *bʷən-* 'to enter in'
bʷanna 'black in color (for cow)'

2.3 Morphophonemic Rules

While two or more sound segments arranged to construct bigger units, deletion of segments, changing of places within a word (metathesis), coalescence (merging), and a tendency of feature spreading (assimilation) can happen. Thus, these are all together known as phonological processes.

Consequently, a number of phonological processes are evident in Dobbi. These include deletion, glide insertion, coalescence (merging), and assimilation such as nasal assimilation, palatalization and spirantization. These phonological processes are discussed to some depth as follows:

2.3.1 Deletion

A consonant or a vowel can be completely lost under specific phonological environment. Vowel deletion is apparent in Dobbi and it operates as a means of avoiding impermissible vowel sequences. Thus, this phonological rule deletes one of the vowels from the sequence to avoid the impermissible sequence. Mostly the vowel of the affix (i.e. the vowel of the prefix or the suffix) will be deleted

The vowel of the prefix is deleted in the following examples:

	prefix	base	result	gloss
295.	<i>jə</i>	<i>anə</i>	<i>janə</i>	'mine'
296.	<i>wə-</i>	<i>ez</i>	<i>wəz</i>	'to hold'
297.	<i>jə-</i>	<i>ahim</i>	<i>jahim</i>	'yours (PL)'
298.	<i>jə-</i>	<i>attəm</i>	<i>jəttəm</i>	'of sister'

When the vowel of the prefix and the lexical base are the same it is not possible to distinguish which vowel is being deleted as in example (298) above.

On the other hand, it is always the initial vowel of the suffix is deleted to avoid an impermissible sequence of vowels as in the following illustrative examples.

	base	Suffix	result	gloss
299.	<i>bora</i>	<i>əjɲa</i>	<i>'borəjɲa'</i>	'my ox'
300.	<i>əté</i>	<i>əjɲa</i>	<i>'ətéjɲa'</i>	'my sheep'
301.	<i>tikə</i>	<i>innət</i>	<i>'tikənnət'</i>	'childhood'
302.	<i>dənkⁿara</i>	<i>-innət</i>	<i>'dənkⁿarənnət'</i>	'deafness'

As can be observed in the above examples (299-302) the initial vowels of the suffixes *-əjɲa* and *-innət* are deleted when they are suffixed onto the base forms.

2.3.2 Glide insertion

Glide insertion is a process of inserting glides *j* or *w* in a certain phonological environment. Hence, in Dobbi glide insertion serves as another means of avoiding impermissible vowel sequences. The selection of the glide is determined by the type of vowel that the suffix bears i.e. if the suffix's vowel is *-i* it selects *j* whereas if it is *o* it selects *w*. For example when the definite marker suffix *-i* is attached to the lexical root, which ends with a vowel selects glide *j*. On the other hand, when the plural morpheme *-otf* is attached to lexical root which ends with a vowel selects glide *w*.

	Base	Gloss	suffix	result	Gloss
303.	<i>əga</i>	'water'	+ <i>-i</i>	<i>əgaji</i>	'the water'
304.	<i>asa</i>	'fish'	+ <i>-i</i>	<i>asaji</i>	'the fish'
305.	<i>əddijə</i>	river	+ <i>-otf</i>	<i>əddijəwotf</i>	'rivers'
306.	<i>bora</i>	ʔx'	+ <i>-otf</i>	<i>borawotf</i>	'oxen'

2.3.3 Coalescence

Coalescence is a process in which two sounds merge into one, resulting in one sound that has some features of both of the original sounds. Thus, in Dobbi the mid central vowel *ə* (person marker) and the high back round vowel *u* (main verb marker) merge to form a mid-back round vowel *o*. Accordingly, the resulting sound *o* has some features of both of the original sounds *ə* and *u*, i.e. it has the feature mid from schwa *ə* and the feature round and back from *u*.

307.	<i>bassa-hə-u</i>	<i>bass-o</i>	'he. came'
308.	<i>sətʃtʃə-u</i>	<i>sətʃtʃ-o</i>	'he drank'
309.	<i>ni-ʃtot-nə-u</i>	<i>nitʃotin-o</i>	'we will work'

2.3.4 Nasal Assimilation

Nasal assimilation is a phonological process in which an alveolar nasal *n* assimilates in to bilabial nasal *m*, velar nasal *ŋ*, or palatal nasal *ɲ* by the influence of the neighboring bilabial, velar, and palatal consonants respectively. In other words, the nasal consonant *n* takes on the place of articulation of the sound the follows it.

	Examples		Gloss
310.	<i>ginbar</i>	<i>ɡimbar</i>	'forehead'
311.	<i>angət</i>	<i>aŋgət</i>	'neck'
312.	<i>mintʃ</i>	<i>miɲtʃ</i>	'fountain'

We can vividly observe from the above examples (310) that the alveolar nasal *n* takes on the place of articulation of the bilabial consonant *b* and changed into the bilabial nasal *m*. Examples (311) above, show that the nasal consonant *n* takes on the place of articulation of *g* and changed into the velar nasal consonant *ŋ*. On the other hand, in example (312) above, the alveolar nasal *n* takes on the place of articulation of the palatal affricate *tʃ* and is changed into *ɲ*.

2.3.5 Palatalization

In the present study no palatalization process is seen other than, the one dealt by (Leslau 1969), which is stated below. Muher and Dobbi share the feature of

palatalization of l in the verb, the sequence *-älä* becoming *-eä*. Examples include *mässeäm* ‘appear’ (root *m_sl*), *tjärkeäm* ‘boil in water’ (root *t_jkl*), *näddeäm* ‘bore ‘a whole’ (root *ndl*), *qäbbeäm* ‘not be complete’ (root *qbl*), *beam* ‘say’ (root *bbl*). This feature does not occur in Kistane or in Masqan. It is also unknown in Western Gurage. (Leslau 1969:98).

2.3.6 Spirantization:

Spirantization is a phonological process in which a non- fricative sound changed to a fricative because of the neighboring sound. When a certain kind of plosive occurs intervocalically it is changed into its fricative counterpart. Accordingly, in Dobbi only two consonant sounds; the voiced bilabial stop *b* and the voiceless velar stop *k* are subject for spirantization

313.	<i>wə</i>	+ <i>.ke</i>	<i>wəhe</i>
	VN	‘you SM.know’	‘to know’
314.	<i>jə</i>	+ <i>kinnəm</i>	<i>jəhinnəm</i>
	GEN’	‘they’	‘their’
315.	<i>jə</i>	+ <i>k^wa</i>	<i>jəh^wa</i>
	POSS	‘he’	‘his’

Thus, from the above examples we can easily observe that when *k* and *b* occur intervocalically they changed into their fricative counterparts *h* and *β* respectively.

2.4 Syllable Structure

A cluster of two consonants or geminated consonant at word or syllable final position is allowed. Consequently no onset branching or splitting in Dobbi. On the other hand, a branching or splitting coda is evident.

Most Dobbi nominals are disyllabic and polysyllabic, whereas only thirty-four independent morphemes are recorded as monosyllabic words. Moreover, there are two five syllable and one six syllable morphemes *mədələbija* ‘ancestor’, *fīrafirijət* ‘testicle’ and *mankəbikəbija* ‘great grandchild’ have been recorded respectively. Dobbi has both open and closed syllables. Dobbi has the following types of syllable structure:

Open Mono-Syllable Words

	Syllable type	Example	Gloss
316.	V	<i>be</i>	‘in/from’
317.	CV	<i>k^wa</i>	‘he’

Closed Mono-Syllable Words

	Syllable type	Example	Gloss
318.	CVC	<i>bet</i>	‘house’
319.	VC ₁ C ₁	<i>ekk</i>	‘yes’

Open Disyllables Words

	Syllable type	Example	Gloss
320.	CVC ₁ .C ₂ V	<i>biltl</i>	‘wise’
321.	CV.CV	<i>goma</i>	‘rubber’

Closed Disyllables Words

	Syllable type	Examples	Gloss
322.	V.CVC	<i>amat</i>	'mother-in-law'
323.	VC ₁ .C ₁ VC	<i>immar</i>	'donkey'

Open Tri-Syllable Words

	Syllable type	Examples	Gloss
324.	CVC ₁ .C ₁ V.CV	<i>gondora</i>	'bracelet'
325.	CV.CVC ₁ .C ₁ V	<i>tɔbujə</i>	'breast'

Closed Tri-Syllable Words (Three syllables)

	Syllable type	Example	Gloss
326.	CV.CV.CVC	<i>gəhanəm</i>	'hell'

Closed Quadri-Syllable Words (four syllables)

	Syllable type	Example	Gloss
327.	CV.CV.CV.CVC	<i>məzəməzəm</i>	'throb with pain'
328.	CV.CV.CV.CVC	<i>mutfahutan</i>	'naked'

Open Quadri-Syllable Words (four syllables)

	Syllable type	Example	Gloss
329.	CV.CVC.CV.CV	<i>tigistəna</i>	'patient'

Open Five Syllable Words

	Syllable type	Example	Gloss
330	CV.CV.CV.CV.CV	<i>məɖələbija</i>	'grandchild'

Closed Five Syllable Words

	Syllable type	Example	Gloss
331.	CV.CV.CV.CV.CVC	<i>fīrafīrijat</i>	'testicle'

Open Six Syllable Word

	Syllable type	Example	Gloss
332.	CVC.CV.CV.CV.CV.CV	<i>mankəbikəbija</i>	'great grandchild'

Chapter Three: Morphology

3.1 Noun

In this section, the noun morphology of Dobbi will be examined. Thus, the inflectional and derivational features of nouns will be presented. However, before going into the main discussion, it is quite vital to point out the basic features of the category nouns.

The class of nouns in any language consists of words that express concepts, which characteristically persist over time (Payne 1997:33). Mostly, common nouns, pronouns and proper nouns fall into this category. Nouns can be simple as in examples (1-4) or complex as in examples (5-7) below. Thus, structurally simple nouns are not results of any morphological process, whereas complex nouns are results of derivational processes and compounding of two or more simple nouns. Dobbi has both simple and complex nouns.

	Simple nouns	Gloss
1.	<i>idz</i>	'boy'
2.	<i>garəd</i>	'girl'
3.	<i>angatfa</i>	'cat'
4.	<i>imm</i>	'mother'
	Complex nouns	Gloss
5.	<i>imminnət</i>	'motherhood'
6.	<i>watəŋnə</i>	'worker'
7.	<i>ab imm</i>	'parents'

As can be observed from the above examples (1-7) Dobbi nouns may consist of one syllable, as in *idz* 'boy', *imm* 'mother', or more than one syllable as in examples *gərəd* 'girl', *angatsa* 'cat' *kutsat* 'fear'.

Common nouns do not show masculine/feminine distinction by inflectional means. However, they show gender distinction using agreement markers on verbs, such as, *fərəz-i bəssə* ('horse-DEF. came.3SM.MVM/ 'the horse (m) came.') common nouns are identified as masculine by using masculine gender agreement marker on the verbs. Thus, the sentence, **fərəz-i bəssati*, ('horse-DEF. came.3SF. MVM'/ 'the horse (f) came.') is ill formed. Gender can also be distinguished using gender sensitive modifiers such as, *təbat* 'male', as in *təbat at'e* 'ram', *anist* 'female' as in *anist at'e* 'ewe' and by using suppletives such as *innam*, 'cow' and *bora* 'ox'.

In Dobbi, nouns consist of invariable sequence of consonants and vowels as opposed to verbs. In other words, verbs consist of root-morphemes (consonants or radicals) carrying the lexical meaning and templates (vowels) expressing grammatical information. The vowels or the templates, which carry the tense or the aspect etc., may vary according to the type of tense or aspect they bear. Thus, the combination of these two components provides the full information of the lexeme verb. As a consequence, verbs cannot occur as stems in the lexicon whereas, nouns can.

Moreover, morpho-syntactically, nouns differ from verbs, in that the nouns can occur in subject and object positions in a clause, and can have semantic roles such as agent, patient etc. while verbs cannot.

3.1.1 Features of nouns

To analyze the general features of nouns in Dobbi, a sample of more than 600 nouns are taken. Accordingly, nouns can begin in all consonants except the labialized consonants: b^w , m^w , k^w , and the palatal nasal j . In the data corpus, at word initial position the bilabial nasal m and the velar plosive g are the most frequent consonants while the glottal fricative h and the palatal affricate $tʃ$ are quite rare.

8. *bak'ela* 'clitoris'
9. *bəsər* 'meat'
10. *bet* 'house'
11. *dəgg* 'calf'
12. *dibir* 'forest'
12. *gətʃə* 'hyena'
13. *gəgəra* 'mountain'

In the data corpus nouns do not end with the labialized consonants : b^w , k^w , g^w , m^w , the ejectives k' and s' , the palatal affricate $tʃ$, the fricatives h and $ʒ$ and the approximants w and j . On the other hand, the plosive t and the trill r are the most frequent sounds in word-final position while the velar consonants k and g are very rare. In both word initial and word final positions the most frequent vowel is a .

14. *akilla* 'trap'
15. *arəma* 'weed'
16. *əfur* 'rat'
17. *en* 'eye'
18. *idʒ* 'boy'
19. *aggat* 'shoulder'
20. *ət'e* 'sheep'

3.1.2 Nominal derivation

Derivation is a morphological process, which results with a change of word class. In other words, morphological derivation is used to produce a different word class. Thus, nominalization is a morphological process used to derive nouns from other word classes such as verbs and adjectives by employing morphological operation on the base form. In other words, it refers specifically to the process of obtaining a noun from another word class through affixation, relativization

3.1.2.1 Unproductive Templates

Nouns can be formed by inserting particular type of vowel in between consonantal roots using specific vocalic templates. Thus, the following sample examples show how nouns are formed by inserting a vowel in between the consonantal roots.

	Pattern	Root	Noun	Gloss
21.	CəC	<i>s-b</i>	<i>səb</i>	'person'
		<i>s-r</i>	<i>sər</i>	'grass'
22.	CəC ₁ C ₁	<i>g-ŋŋ</i>	<i>gəŋŋ</i>	'country'
		<i>k'-rr</i>	<i>k'ərr</i>	'horn'
23.	CiC ₁ C ₂	<i>m-f-t</i>	<i>mɪft</i>	'woman'
		<i>m-k-r</i>	<i>mikr</i>	'advice'
24	CəC ₁ C ₁	<i>d-g-g</i>	<i>dəgg</i>	'calf'
		<i>d-n-n</i>	<i>dənn</i>	'stomach'

3.1.2.2 Abstract Nouns Derived by Affixation

Abstract nouns refer to conceptual or intangible notions rather than concrete or tangible entities in the real world. In Dobbi abstract nouns can be produced by suffixing *-(i)nnət* to a noun or adjectival base as in the following examples:

	Base noun	Gloss		derived N	Gloss
25.	<i>tikə</i>	'child'	>	<i>tikə-nnət</i>	'childhood'
26.	<i>g^wəbbe</i>	'brother'	>	<i>g^wəbbe-nnət</i>	'brotherhood'
27.	<i>mift</i>	'woman'	>	<i>mift-innət</i>	'womanhood'
28.	<i>ab</i>	'father'	>	<i>ab-innət</i>	'fatherhood'
29.	<i>imm</i>	'mother'	>	<i>imm-innət</i>	'motherhood'

Abstract nouns derived from adjectives by *-nnət*

	Adjectival base	Gloss		derived N	Gloss
30.	<i>innis</i>	'small'	>	<i>innis-innət</i>	'smallness'
31.	<i>liʔi</i>	'big'	>	<i>liʔi-nnət</i>	'bigness'
32.	<i>dək'</i>	'deaf'	>	<i>dək'-nnət</i>	'deafness'
33.	<i>biʒə</i>	'many'	>	<i>biʒə-nnət</i>	'many-ness'

3.1.2.3 Verbal Noun

In Dobbi, verbal nouns are formed by prefixing 'wə' 'to' an imperative verb stems as in the following examples:

34.	<i>ərat'</i>	cut (IMP)	<i>w-ərat'</i>	'to cut'
35.	<i>ef</i>	go (IMP)	<i>w-ef</i>	'to go'
36.	<i>eʒ</i>	see (IMP)	<i>w-eʒ</i>	'to see'
37.	<i>kir</i>	dig (IMP)	<i>wə-kir</i>	'to dig'
38.	<i>sitʃ</i>	drink (IMP)	<i>wə-sitʃ</i>	'to drink'

When the prefix *wə-* is added to imperative stems, which begin with vowels as in (34-36) the prefix vowel *ə*, will be deleted to avoid impermissible sequence of vowels.

3.1.2.4 Agent nouns marked by suffixation of *-əjɲə*

Besides relative constructions agent nouns are derived from nominal bases by the suffix *-əjɲə* or *-jɲə*, when the stem ends in a vowel the variant *-jɲə* is applied, as in the examples: *m əlikt* ‘message’ > *məliktəjɲə* ‘messenger’, *wat* ‘work’ > *watəjɲə* ‘worker.’

3.1.2.5 Language names formed by the suffix *-ijɲa*

In Dobbi, the ethnic names are taken as a base to derive the corresponding language names by the suffix *-ijɲa*.

	Ethnic name	Gloss	Derived name	Gloss
39.	Dobbi	‘a Dobbi person’	<i>dobb-ijɲa</i>	‘Dobbi language’
40.	Kistane	‘A Kistane person’	<i>Kistan-ijɲa</i>	‘Kistane language’
41.	Arəb	‘An Arəb person’	<i>Arəb-ijɲa</i>	‘Arabic language’
42.	Oromo	‘An Oromo person’	<i>Orom-ijɲa</i>	‘Oromo language’
44.	Haddija	‘A Haddiya person’	<i>Haddij-ijɲa</i>	‘Haddiya language’
43.	Kəmbata	‘A Kembata person’	<i>Kəmbat-ijɲa</i>	‘Kembata language’
45.	Wolayeta	‘A Wolayeta person’	<i>Wolayet-ijɲa</i>	‘Wolayeta language’

3.1.3 Nouns Formed by Relativization

Agentive, instrumental, and place nouns are formed by applying relativization on the imperfective verb.

3.1.3.1 Agentive Nouns

Agentive nouns can be formed by applying relativization on the imperfective verb stems. Agentive nouns signify a person who performs the action expressed by the relativized imperfective verb.

46. *jī-zemir*
3SM.-sing[REL]
'singer (M) (one who sings)'
47. *tī-zemir*
3SF.-sing[REL]
'singer (F) (one who sings)'
48. *jī-sətf*
3SM.-drink[REL]
'drinker (M) (one who drinks)'
49. *tī-sətf*
3SF.-drink[REL]
'drinker (F) (one who drinks)'
50. *j-eddīn*
3SM.hunt [REL]
'hunter'(M) (one who hunts)'
51. *t-eddīn*
3SF.hunt [REL]
'hunter' (F) (one who hunts)'

3.1.3.2 Place Nouns

Derived place nouns show location (place) in which the action signified by the relative construction is performed. The relativized verb is marked for 3SM. and headed by the noun *mādā* 'place'

- | | | |
|-----|---|--------------------------------|
| 52. | <i>jìtonnəbb^wo</i>
ji-tonnə-bb ^w -o
3SM.-sit:IMPF-LOC-3SM | <i>mədər</i>
mədər
place |
| | ‘A place for sitting’ | |
| 53. | <i>jìsətʃibb^wo</i>
ji-sətʃ i-bb ^w -o
3SM-drink:IMPF-LOC-3SM | <i>mədər</i>
mədər
place |
| | ‘A place for drinking’ | |
| 54. | <i>jìbəjəbb^wo</i>
ji-bəjə-bb ^w -o
3SM-eat:IMPF-LOC-3SM | <i>mədər</i>
mədər
place |
| | ‘A place for eating’ | |

3.1.3.3 Instrument Noun

Instrument nouns signify the instrument or means, which is used to perform the action conveyed by the verb in the relative clause. A relativized verb in the instrument nominal has the same morphological components as the relativized verb of the place nominal. However, the difference between them can easily be observed when they occur with the head of the relative clause. Thus, the place nouns occur with *mədər* ‘place’ as a head of the clause as in example (52-54) above; while the instrument nouns occur with *ʔe* ‘thing’ as the head of the clause as in examples (55-57) below.

- | | | |
|-----|--|--------------------------|
| 55. | <i>jìtonnəbb^wo</i>
ji-tonnə-bb ^w o
3SM.-sit:IMPF-INST-3SM. | <i>ʔe</i>
ʔe
thing |
| | ‘A thing/object for sitting’ | |

61. *jə-sinn* *əʔinna*
 GEN -tooth illness
 'tooth ache'
62. *jə-gunnən* *fɪlt'ət*
 GEN -head cut/split
 'head ache'
63. *jə-bəddər-ə* *zər*
 REL-advance-3SM seed
 'January'

As it appears on the above examples, the morpheme *jə-* has different uses as in examples (58-62) it functions as a genitive marker whereas, in example (63) it functions as a relativiser. In addition, in Dobbi a simple juxtaposition is another means of obtaining nominal.

64. *ab* *imm*
 father mother
 'parents'
65. *k'idan* *sənbət*
 first Sabbath
 'Saturday'
66. *təburə* *bətət*
 stomach wide
 'tolerant'
67. *wit'ət* *mənnag*
 after Monday
 'Tuesday'

As can be observed from the above examples, certain compounds have fixed combination (matching) with specific meaning as in the compounds (65) *k'idan sənbət* 'Saturday', the modifying word *k'idan* 'first', and in (62) the word *filt'ət* 'cut/split' in the compound *jə-gunnən filt'ət* 'head ache' do not occur outside their corresponding compounds. Thus, *k'idan* 'first' occurs only with *sənbət* "Sabbath", and *filt'ət* 'cut/split' occurs only with *gunnən* "head". There are also nouns such as *ajinət* 'type/kind' and *ʔəʔina* 'sickness', which occur to form some compound nouns that refer to color and illness expressions respectively as in the following examples.

68. *ird* *ajinət*
 turmeric kind
 'yellow' (Lit. turmeric type)'

69. *bunni* *ajinət*
 coffee kind
 'brown' (Lit. coffee type)'

70. *k'it'al* *ajinət*
 leaf kind
 'green' (Lit. leaf type)'

71. *jə-təburə* *ʔəʔina*
 GEN-stomach illness
 'Stomachache'

72. *jə-ginzə* *ʔəʔina*
 GEN-back illness
 'backache' (Lit. of back pain)'

- | | | |
|-----|-----------------------------|--------------------------|
| 73. | <i>jə-sinn</i>
GEN-tooth | <i>ʔəʔina</i>
illness |
|-----|-----------------------------|--------------------------|
- ‘toothache’ (Lit. of tooth pain)’

As it appears in the above examples (68-70) the colour terms are formed by a simple juxtaposition of the noun *ajinət* ‘type/kind’ with the words *ird* ‘turmeric’, *bunni* ‘coffee’, and *k’it’al* ‘leaf’ to form the compound nouns referring to the colours: yellow, brown, and green respectively. Whereas, the compounds that refer to illness are formed by a simple juxtaposition of the noun *ʔəʔina* ‘illness with the genitive nouns: *jə-təburə* ‘of stomach’, *jə-ginzə* ‘of back’, and *jə-sinn* ‘of tooth’ to form the compound nouns referring to the illnesses: stomachache, backache, and toothache respectively.

Moreover, there are certain nominal compounds, which have idiomatic use. Idiomatic expressions are cultural expressions, which have connotative meaning. Thus, the meanings of such expressions do not come from the lexical meanings of the individual components of a compound or the summed meaning of the two conjoined members of the compound; rather the meanings are conventionally assigned to the compounds by the speech community. Thus, such compounds need to be studied by heart, as they are cultural expression, which have deeper meaning. The following are few examples of them.

- | | | | | |
|-----|---------------------|--------------------------|---|----------------------|
| 74. | <i>dəm</i>
blood | <i>sətfti</i>
suck er | <i>dəm-ji-sətft</i>
blood-REL-drink:IMPF.3SM | <i>(dəm-ə-sətft)</i> |
|-----|---------------------|--------------------------|---|----------------------|
- ‘highly exploiter/chameleon’ (one who drink blood)

75.	<i>en</i>	<i>dərəʔ</i>	<i>en-ə-dərəʔ</i>	<i>(enədərəʔ)</i>
	eye	dry	eye-of-dry	
	'insolent/rude'			
76.	<i>libb</i>	<i>kuru</i>	<i>libb-ə-kuru</i>	<i>(libbəkuru)</i>
	heart	proud	heart-of-proud	
	'careless/proudly'			

3.1.5 Inflectional Categories

In Dobbi, nouns inflect for gender, number, definiteness and case. Hetzron (1977) identified certain morphological features shared among the Gunnän Gurage Languages. For instance, regarding inflection, he stated that nouns and adjectives do not show gender distinction, as in [*järä*] 'hen or cock'. Moreover, he stated that prepositions are basic case markers.

3.1.5.1 Gender

In Dobbi there is a two-way gender distinction based on natural sex that distinguishes between male and female. It is important to divide the nouns as those referring to human and non-human because only human nouns mark the male and female distinction grammatically. Nonetheless, no noun is inflected for gender. In other words, no common noun bears an overt gender-marking element on it. At a lexical level gender marking by suppletion is common for kinship and other common nouns standing for human beings.

Male	Gloss	Female	Gloss
<i>g^wəbbe</i>	'brother'	<i>əttəm</i>	'sister'
<i>ab</i>	'father'	<i>imm</i>	'mother'
<i>tikə</i>	'boy'	<i>garəd</i>	'girl'
<i>ansabo</i>	'uncle'	<i>itabo</i>	'aunt'

Table 3.1 Gender marking by suppletion

Moreover, some kinship terms indicate common gender, that is to say, the terms implicitly can mean either male or female, but explicitly there is no marker for either of them. For example, *mettija* 'grandparent' this term can refer to grandfather or grandmother. However, at clausal level gender marking element on the verb indicates the gender of the noun *mettija* 'grandparent'. The following are few illustrative examples:

79. *mettija-ɲɲa* *bəssa-t-i*
grandparent-GEN come:PF-3SF.MVM
'My grandmother came'
80. *metija-ɲɲa* *bəssa*
grandparent-GEN come:PF:3SM
'My grandfather came'

As can be seen from the above example the feminine gender marker *-t* which is attached to the verb *bəssa* 'come' in (79) indicates that the noun *metija* is female or 'grandmother' and in (80) the masculine gender marker is signified by \emptyset indicating that the noun *metija* is male or 'grandfather'.

Male	Gloss	Female	Gloss
<i>g^wəbbe</i>	‘brother’	<i>əttəm</i>	‘sister’
<i>ab</i>	‘father’	<i>imm</i>	‘mother’
<i>tikə</i>	‘boy’	<i>gərəd</i>	‘girl’
<i>ansabo</i>	‘uncle’	<i>itabo</i>	‘aunt’

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79. *mettijə-ŋna* *bəssa-t-i*
grandparent-GEN come:PF-3SF.MVM
‘My grandmother came’
80. *metijə-ŋna* *bəssa*
grandparent-GEN come:PF:3SM
‘My grandfather came’

As can be seen from the above example the feminine gender marker *-t* which is attached to the verb *bəssa* ‘come’ in (79) indicates that the noun *metijə* is female or ‘grandmother’ and in (80) the masculine gender marker is signified by \emptyset indicating that the noun *metijə* is male or ‘grandfather’.

Often, the term ‘uncle’ commonly used to refer to both a ‘brother of one’s father’ and a ‘brother of one’s mother.’ Similarly, the term aunt commonly used to refer to both a sister of one’s father ‘and a sister of one’s mother.’ No separate term used for either. However, in Dobbi, separate terms are used as *ansabo* ‘uncle, brother of one’s father’, *imuwajo* uncle, ‘brother of one’s mother’ and *itabo* ‘aunt, sister of one’s father’ and *indoto* ‘aunt, sister of one’s mother’.

Common nouns referring to non-human are divided into two: those referring to animals and inanimate things. Those nouns referring to animals are biologically either male or female. However, at a lexical level they do not have separate male/female gender distinguishing linguistic form. They simply refer to the whole class of entity as unidentified gender; such as *imar* ‘donkey’, *fəŋŋə* ‘goat’, *ət’e* ‘sheep’ which means each of these nouns denote male or female. Thus, at a lexical level gender marking modifiers *anist/ansit* ‘female’ and *təbbat* ‘male’ are used to distinguish the gender of the nouns as in the examples below:

81.	<i>anist</i>	<i>ət’e</i>	‘ewe’	<i>təbbat</i>	<i>ət’e</i>	‘ram’
82.	<i>anist</i>	<i>ambəssa</i>	‘lioness’	<i>təbbat</i>	<i>ambəssa</i>	‘lion’
83.	<i>anist</i>	<i>fəŋŋə</i>	‘nanny goat’	<i>təbbat</i>	<i>fəŋŋə</i>	‘billy goat’
84.	<i>anist</i>	<i>fərəz</i>	‘mare’	<i>təbbat</i>	<i>fərəz</i>	‘stallion’
85.	<i>anist</i>	<i>imar</i>	‘mare/she-ass’	<i>təbbat</i>	<i>imar</i>	‘jackass’

On the other hand, at a lexical level, nouns referring to animals [-human] use suppletive form; *innam* ‘cow’, *bora* ‘ox’, *wəfen* ‘bull’ *gʷəbez* ‘heifer’ to specify biological sex distinction. However, despite this biological sex distinction all nouns referring to

animals and nouns referring to inanimate belong to the masculine noun class by the use of 3_{SM.SUBM} agreement markers on the verb, thus all nouns referring to animals are identified as masculine as in the following examples :

86. *bora-ji* *aga* *səttʃ^o*
 OX-DEF water drink:PF-3SM.MVM

‘The ox drank water’

87. *innam-i* *aga* *səttʃ^o*
 COW-DEF water drink:PF-3SM.MVM

‘The cow drank water’

88. **innam-i* *aga* *səttʃ^{tti}*
 COW-DEF water drink:PF-3SF.MVM

‘The cow drank water’

As can be seen from the above examples (86 and 87) both nouns referring to male and female: *bora* ‘ox’ and *innam* ‘cow’ respectively take 3_{SM.SUBM} agreement marker on the verb regardless of their biological sex differences.

However, they implicitly or naturally refer to either masculine or feminine, but explicitly they indicate nothing in relation to gender. Otherwise, they should use gender sensitive modifiers as shown on the examples (81-85) above. For instance, *fəraz* ‘horse’, *fəjɲə* ‘goat’, *ət’e* ‘sheep’ etc. refer generally to the entire classes of animals denoted by the common nouns (*fəraz* ‘horse’, *fəjɲə* ‘goat’) without indicating the specific sex of the animal. Here is a brief list of such nouns:

are considered out dated and are no longer in use at present. Some of the personal names are morphologically marked for gender. The following table illustrates such names.

Gender of the Indigenous personal noun/ names	
Male	Female
<i>wabəto</i>	<i>wabite</i>
<i>dəsbalo</i>	<i>dəsbale</i>
<i>məskəlo</i>	<i>məskəle</i>
<i>dəmbəlo</i>	<i>dəmbəle</i>
<i>maruta</i>	<i>marute</i>
<i>sarəta</i>	<i>sarəte</i>
<i>dəmboba</i>	<i>dəmbobtu</i>

Table 3.2 Morphologically marked indigenous personal names

From Table 3.2 above we can clearly observe that the indigenous personal names of Dobbi take overt gender marking suffixes: *-o/a* and *-e/u* that signify male and female genders respectively. Thus, it is plausible to assume that *-o/a* ending proper names are masculine and *-e/u* ending proper names are feminine.

Besides, there are a handful of male indigenous proper names, which lack female counter parts such as *kero*, *darsəma*, *badariga*, inherently signify male or masculine gender. Similarly, there are also quite rare female referring indigenous proper names

which lack male counter parts such as, *sink'irte* and *bisote* . According to Tariku's opinion, these names are considered as old fashioned or out dated and at present no one uses them except the old generation.

Consequently, the present generation mostly uses Amharic origin proper names instead of their own indigenous names considering them as modern names. Thus, only the old generation used few of the indigenous proper names such as the ones listed above.

Thus, it is very important to discuss the features of proper names, which are in use at present. As already stated almost all the proper names in use are of Amharic origin. Therefore, we can classify these proper names into original (or local) and loan/borrowed names.

Consequently, we can observe that names, which are inherently male or masculine and female or feminine such as, Mesfin (male), abatə (male), Aster (female), Yodit (female), Ləmləm (female) etc. and such proper nouns always adhere to their respective genders stated in the braces next to them.

Nonetheless, the overwhelming feminine proper nouns are derived from the masculine proper nouns which themselves have verbal base such as Bək'ələ ('Lit. he/it grows',) Təʃomə ('Lit. he is appointed' etc...). Consequently, we can derive the feminine counterparts by suffixing the feminine marker -ətʃ onto the masculine proper names such as, Bək'ələ and təʃomə to produce Bək'ələtʃ and Təʃomətʃ respectively. The other most productive feminine gender marking suffix is -nəʃ. However, it is mostly suffixed

onto inanimate things and used to name human beings such as *aliga* 'bed', 'wark' 'gold,' *zawid* 'crown' to produce the personal names: *Aliganəʃ*, *Wərk'inəʃ*, *Zəwidinəʃ* respectively. Moreover, the feminine suffix *-nəʃ* can also be suffixed onto abstract nouns such as *Təsfa* 'hope' *Aləm* 'joy/happiness' to produce the feminine name such as, *Təfanəʃ* and *Aləminəʃ* respectively.

3. 1.4.2 Gender reflecting/ distinguishing personal pronoun

Dobbi has gender-specific personal pronouns in the second and third person singular and plural forms. A gender-specific pronoun is a pronoun connected with a particular gender, male or female. Such as, the second-person personal pronouns *aha* 'you (SM)' *af* 'you (SF)' *ahim* 'you (PL.M)' and *ahima* 'you (PL.F)' etc. are gender distinguishing forms (see Table 3.6.) Thus, these personal pronouns intrinsically distinguish male from female.

Contrastingly, a gender-free pronoun is a pronoun that does not correlate with a particular gender that is, male or female. In other words, a pronoun that does not imply male or female, and such pronoun also can be called as a common pronoun. Thus, in Dobbi the common pronouns are first person singular *anə* 'I' and plural *ijna* 'we' which do not imply male or female.

It is already stated above that all names referring to animals are denoted by the masculine gender with the 3SM.SUBM agreement marker on the verb. In addition, the third person singular masculine personal pronoun *kʷa* 'he' is used with nouns referring

to animals to indicate masculine gender. It is noteworthy, that the personal pronoun *k^wa* 'he' is applied as a demonstrative modifier preceding animal names to signify the masculine gender regardless of their biological gender and to names referring to male human, as in the examples below :

97. *k^wa innam bæss-o*
 he cow come-PF:3SM.MVM
 'lit. he cow came'(that cow came) (far from the speaker)
98. *k^wa bora bæss-o*
 he ox come-PF:3SM.MVM
 'lit. he ox came/that ox came'(far from the speaker)
99. * *kija innam bæss-ti*
 she cow come-PF:3SF.MVM
 'Lit. she cow came/ that cow came'(far from the speaker)
100. *kija gærød bæss-ti*
 she girl come-PF:3SF.MVM
 'Lit. she girl came' (that girl came)' (far from the speaker)
101. *kija mæft bæss-ti*
 she woman come-PF:3SF.MVM
 'Lit. she woman came'(that woman came)' (far from the speaker)
102. *k^wa idz bæss-o*
 he boy come-PF:3SM.MVM
 'Lit. he boy came/that boy came'(far from the speaker)
103. *k^wa miss bæss-o*
 he man come-PF:3SM.MVM
 'Lit. he man came/that man came'(far from the speaker)

As can be observed from the above examples the third person singular masculine pronoun *k^wa* 'he' is used as a demonstrative modifier for both male and female animals as the examples (97 and 98), whereas it is used only for male human nouns as in the example (102 and 103). For female human nouns, the third person singular feminine pronoun *kija* 'she' is used as a demonstrative modifier as the examples (100 and 101). Moreover, according to my key language consultant Ato Mengstu the personal pronouns *k^wa* 'he' and *kija* 'she' reflect the sense of definiteness in such contexts.

On the contrary, when the third person singular feminine pronoun *kija* 'she' is used as a demonstrative modifier for female animals the sentence become ill formed as in example, (99). Thus, this can be evidence that all non-human animals take 3MS agreement marker on the verb in spite of the sex distinction.

By and large, in Dobb, no common noun is overtly marked for gender. However, a handful of common nouns referring to both human beings and animals show gender distinction between male and female using suppletive forms such as *bora* 'ox' > *innam* 'cow'. Besides, common nouns referring to animals use gender sensitive words, *anist/ansit* 'female' and *təbat* 'male' to mark the gender of the common nouns.

Moreover, the 3person singular masculine personal pronoun *k^wa* is used as a demonstrative modifier preceding a common noun to refer to male human beings and male or female animals. On the other hand, its feminine counterpart *kija* is used to refer to only female human beings.

Contrastingly, the 2 and 3 person pronouns and the indigenous proper nouns show gender distinction between male and female morphologically as listed in Table 3.5 and Table 3.2 respectively.

3.1.5.2 Number

In Dobbi, essentially number distinction is the opposition between singular and plural. Singular nouns are morphologically unmarked. On the other hand, plurality is expressed predominantly by suffixing *-otf* onto the absolute or base form and it is the most productive plural forming element. The method of reduplication is used to mark plurality on rare nouns cf. Hetzron (1977:52). In the present data corpus only a single instance of plurality is indicated by internal change i.e. *gərəd* 'girl' > *gired* 'girls'. Thus, it is plausible to assume that Dobbi employs four methods to indicate plurality: by using the suffix *otf*, reduplication, the combination of these two and by suppletion.

Moreover, Dobbi rarely uses the method of suppletion to form plurals of common nouns as in the following Table 3.3. Plural nouns are morphological marked for number but singulars do not have overt marking. Rather their citation form serves as a singular marker or the indefinite article *att* 'one' is used to mark to show singularity. Moreover, the data reveals that nouns referring to animals form their plural by both methods of reduplication and the suffixing of *-otf* onto the stem noun.

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Base form (sg.)	Gloss	Plural by suppletion	Gloss
<i>mift</i>	wife/woman	<i>infta</i>	wives/women
<i>tika</i>	Child	<i>denga</i>	children

Table 3.3 Plural formation by suppletion

According to Leslau (1979), the regular plural marker of Dobbi and Kistane is the suffix *-otf*. On the contrary, Meyer (2005:830) mentions the absence of a morphological plural marker in Dobbi. He argued that *-otf* is probably taken from Amharic. According to him, plural in Dobbi is often indicated by the quantifier *bizzə*, ‘many’ as in *bizzə, səb* (many man) ‘men’. However, the present study asserts that the plural marker *-otf* is predominantly used to form plural nouns in the Dobbi. Thus, it is possible to assume that the productive and regular plural marker of Dobbi is *-otf*.

	Singular	Gloss	Plural	Gloss
104.	<i>fəraz</i>	‘horse’	<i>fəraz-otf</i>	‘horses’
105.	<i>bahirzaf</i>	‘tree’	<i>bahirzaf-otf</i>	‘trees’
106.	<i>bet</i>	‘house’	<i>bet-otf</i>	‘houses’
107.	<i>imaynə</i>	‘stone’	<i>imaynə-wotf</i>	‘stones’
108.	<i>əddijə</i>	‘river’	<i>əddijə-wotf</i>	‘rivers’

As can be seen from the above examples, the singular is the unmarked form of a noun. Contrastingly, the plural is obtained by adding morpheme *-otf* with two allomorphs, *-otf* after a consonant as in (104- 106) and *-wotf* after a vowel as in (107 and 108) above.

Some common nouns form their plural forms in three different ways. Thus, plurality can be indicated by applying the suffix -otf onto the singular (absolute) form, second by applying the method of reduplication and third, by applying combined plural that is reduplication together with the plural suffix -otf

	Sg	Gloss	Plural	Redup.	Combined Pl	Gloss
109.	<i>əfur</i>	'rat'	<i>əfurotʃ</i>	<i>əfurarə</i>	<i>əfurarəwotʃ</i>	'rats'
110.	<i>imar</i>	'donkey'	<i>imarotʃ</i>	<i>imararə</i>	<i>imararotʃ</i>	'donkeys'
111.	<i>gijə</i>	'dog'	<i>gijəwotʃ</i>	<i>gijajə</i>	<i>gijajəwotʃ</i>	'dogs'
112.	<i>angatsa</i>	'cat'	<i>angatsawotʃ</i>	<i>angatsatsə</i>	<i>angatsatsəwotʃ</i>	'cats'
113.	<i>bora</i>	'ox'	<i>borawotʃ</i>	<i>borarə</i>	<i>borarəwotʃ</i>	'oxen'
114.	<i>fəraz</i>	'horse'	<i>fərazotʃ</i>	<i>fərazazə</i>	<i>fərazazəwotʃ</i>	'horses'
115.	<i>ətè</i>	'sheep'	<i>ət'ewotʃ</i>	<i>ətətè</i>	<i>ətətèwotʃ</i>	'sheep'

As can be observed from the above reduplicated plural forms the last consonant of the stem is reduplicated and the vowel a precedes it as a connector, and ə follows it. Thus, the reduplicated consonant together with the vowels form a pattern -aCə where C stands for the reduplicated consonant of the stem, and will be suffixed onto it to form the plural. In (111, 112, and 113) the stem final vowels ə, and a are deleted to avoid impermissible vowel sequences and in example (115) the stem final vowel e passes its [+front] feature to the central mid vowel ə of the pattern -aCə before it is deleted and hence the pattern appears to be -aCe.

Moreover, some nouns referring to kinship also use reduplication method to form their respective plurals. However, the reduplication process of kinship terms involves the suffix -it

	Singular	Gloss	Plural	Gloss
116.	<i>ətəm</i>	'sister'	<i>ətəm^wit</i>	'sisters'
117.	<i>ansab</i>	'uncle'	<i>ansab^wit</i>	'uncles'
118.	<i>g^wəbbe</i>	'brother'	<i>g^wəbbe^wit</i>	'Brothers'

Nonetheless, it should be noted that the other kinship terms use the normal plural formation process that is, by adding the plural suffix *-otf* onto the singular (absolute) form such as, *im^wajə* 'uncle (brother of one's mother)' > *im^wajəwotf* 'uncles, brothers of one's mother)' and *metijə* 'uncle (brother of one's father)' > *metijəwotf*, 'uncle (brothers of one's father)'.

Besides, rare plural nouns apply the method of reduplication to form further plurals. In other words, the method of reduplication is also applied onto plural nouns taking them as bases to form further plurals as in the following examples.

	Pl. noun	Gloss	Combined Pl.	Gloss
119.	<i>gired</i>	'girls'	<i>giredadə</i>	'girls'
120.	<i>infita</i>	'wives/women'	<i>infitatə</i>	'wives/women'

The demonstrative modifiers *zi* 'this' and *za* 'that' occur preceding head nouns and need not much with them in terms of number to form well-formed structure. In other words, these modifiers *zi* 'this' and *za* 'that' can occur with both singular and plural head nouns and form well-formed structure. Thus, they are unmarked for number.

	<i>zi</i> with sg/pl nouns	Gloss	<i>za</i> with sg/pl NPs	Gloss
121.	<i>zi bora</i>	'this ox'	<i>za bora</i>	'that ox'
122.	<i>zi borarə</i>	'this oxen'	<i>za borarə</i>	'that oxen'

123.	<i>zi tikə</i>	‘this boy’	<i>za tikə</i>	‘that boy’
124.	<i>zi denga</i>	‘this boys’	<i>za denga</i>	‘that boys’

Nonetheless, these demonstrative modifiers have plural forms *nəzih* ‘these’ and *nəza* ‘those’, which match with only the plural head nouns as in the examples (125 and 128) below. Nevertheless, when they occur preceding singular nouns as examples (126 and 127) the structures become ill-formed.

	<i>nəzi</i> with sg/PL. NPs	Gloss	<i>nəza</i> with PL. NPs	Gloss
125.	<i>nəzi borarə</i>	‘these oxen’	<i>nəza borarə</i>	‘those oxen’
126.	* <i>nəzi bora</i>	‘these ox’	* <i>nəza bora</i>	‘those ox’
127.	* <i>nəzi tikə</i>	‘these boy’	<i>nəza denga</i>	‘those boys’
128.	<i>nəzi denga</i>	‘these boys’	<i>nəza denga</i>	‘those boys’

In Dobbi, there are also instances of internal modification and suppletive forms to form plurals.

	Singular	Gloss	Plural	Gloss
129.	<i>gərəd</i>	‘girl’	<i>gired</i>	‘girls’
130.	<i>mift</i>	‘woman’	<i>infita</i>	‘women’
131.	<i>tikə</i>	‘boy’	<i>denga</i>	‘boys’

The singular nouns in (129 and 130) involve internal modification to mark plurality and the nouns in (131) use suppletive form in which the singular and plural forms are designated by different lexemes.

Generally, the formal expression of plural in Dobbi is usually the addition of a suffix -*otf*, as in *bet* ‘house’ > *betotf* ‘houses’, *fəraz* ‘horse’ > *fərazotf* ‘horses’ while the

singular is usually signified by the absence of affixes.

3.1.5.3 Definiteness

The general meaning of definiteness refers to something precisely stated or defined, conclusively settled, having distinct limits and something exactly uttered Lyons (1999:202ff).

On the other hand, grammatical definiteness refers to whether the noun phrase is definite or indefinite. In line with this, Lyons (1999) explains that grammatical definiteness is the semantic category, which corresponds to identify-ability i.e. the expression of whether or not a referent is familiar or already established in the discourse.

Further, Lyons (1999:107) categorizes definiteness encoding into two types: 'simple' and 'complex'. 'Simple' definiteness encoding occurs when the definite and indefinite noun phrases are marked overtly with some type of articles, which are either affixes or free-form determiners. Whereas 'Complex' definiteness encoding occurs when the definiteness of the noun phrase is due to something other than presence or absence of an article; and the encoding method includes proper nouns, personal pronouns, and noun phrases containing a demonstrative or possessive modifier.

In Dobbi, definite article is a suffix element that has two different realizations depending on whether the noun to which it is attached ends in a consonant or a vowel. Thus, when it is attached to a noun ending in a consonant *-i* is suffixed, while when it

is attached to a noun ending in a vowel, it will become *-ji*

	Indefinite	Gloss	Definite	Gloss
132.	<i>fərəz</i>	'horse'	<i>fərəz-i</i>	'the horse'
133.	<i>bora</i>	'ox'	<i>bora-ji</i>	'the ox'
134.	<i>gərəd</i>	'girl'	<i>gərəd-i</i>	'the girl'
135.	<i>əga</i>	'water'	<i>əga-ji</i>	'the water'
136.	<i>asso</i>	'salt'	<i>asso-ji</i>	'the salt'

In languages having a definite article marker, the lack of an article specifically indicates that the noun is indefinite Lyons (1999:107). Hence, absence of this article indicates indefiniteness. In addition, Dobbi uses the morpheme *att* 'one' for indefiniteness.

137. *idz-i bəss-o*
 Boy-DEF come:PF-3SM.MVM
 'The boy came.'(-i is the definite marker)

138. *idz bəss-o*
 boy come:PF-3SM.MVM
 '(A) boy came' (the indefinite marker is Ø)

139. *att idz bəss-o*
 one boy come:PF-3SM.MVVM
 '(A) boy came' (att 'one' is indefinite marker)

Dobbi definite article *-i/-ji* can be applied on both masculine and feminine.

	Dobbi	Amh.	Gl.Eng.	Dobbi	Amh	Gl.Eng
140.	<i>bora</i>	<i>bəre</i>	'ox'	<i>bora-ji</i>	<i>bere-w</i>	'the ox'
141.	<i>innam</i>	<i>lam</i>	'cow'	<i>innam-i</i>	<i>lam-uwa</i>	'the cow'
142.	<i>tikə</i>	<i>lidz(M)</i>	'boy'	<i>tikə-ji</i>	<i>lidz-u</i>	'the boy'
143.	<i>gərəd</i>	<i>lidz (F)</i>	'girl'	<i>gərəd-i</i>	<i>lidz-tu</i>	'the girl'

The use of the definite article is not the only way of exhibiting definiteness on the noun phrase. Other ways of expressing definiteness include the use of demonstrative, possessive affixes or possessor attributes

Accordingly, Dobbi makes use of determiners to show definiteness of the noun phrase.

The following are few illustrative examples.

144.	<i>za fərəz</i>	'that horse'
145.	<i>za denga</i>	'those boys'
146.	<i>innam-əjja</i>	'my cow'
147.	<i>jəhija bet</i>	'her house'
148.	<i>zi miss</i>	'this man'

Unlike a common noun, a proper noun i.e. a name of a particular person, place or thing, is a unique name given to a particular entity, and that particular entity is easily identifiable and is definite. Thus, definiteness is an intrinsic feature of a proper noun. Due to this intrinsic feature proper nouns employ some kind of special rules. For instance, proper nouns as oppose to common nouns never take articles or other modifiers, which are used to mark definiteness of the entity. In this regard, Payne (1997:39) states the following:

Proper names are nouns that are used to address and identify particular persons or culturally significant personages or places. Proper names are used to refer to specific individuals both speaker

and hearer can identify, therefore they do not usually appear with articles, modifiers, possessors, relative clauses, or other devices that render nouns more identifiable. For example, in English proper names are distinguished in that they do not (easily) take articles, quantifiers, or other modifiers.

In Dobbi, an article or other modifier does not normally precede a proper noun. In other words, a proper name does not occur with an article, or another modifier.

3.1.5.4 Case Marking

Scholars have defined case differently, for the present study, we will employ Blake's (2001:1) explanation of case i.e.:

Case is a system of marking dependent nouns for the type of relationship they bear to their heads. Traditionally the term refers to inflectional marking, and typically case marks the relationship of a noun to a verb at the clause level or of a noun to a preposition, postposition or another noun at the phrase level

In line with Blake's (2001) Dobbi case can be categorized into two types, 'core' and 'peripheral' cases. Hence, at a clausal level the former refers to nominative and accusative *cases*, which are central to the head verb in a finite or tensed clause, whereas the latter refers to oblique cases, which lack direct relation with the verb and such cases include: genitive, dative, locative, instrumental and ablative cases. However, at phrasal level the genitive case is a core case.

Nevertheless, it is important to mention that Dobbi lacks typical independent nominal case marking i.e. it lacks free morpheme that indicates the case of the nominal; rather

it employs definite or indefinite nominal for the direct object in the accusative by applying the particle *jə-*, and definite article *-i/-ji*, (only with indefinite nominal) and verbal cross-referencing bound pronouns affixes.

3.1.5.4.1 Nominative Case

Nominative case is assigned to a subject NP of a finite clause. That is to say, any NP, which occurs in a subject position of a finite clause syntactically, assigned a nominative case. Nominative NPs are not marked overtly. However, the nominative NPs should always be in agreement with the subject affixes on the verb in person, number, and gender to be assigned the nominative case. The following are few illustrative examples:

149. *Almaz jə-Girma wək'-atu-tt*
 Almaz ACC-Girma hit:PF-3SF.SUBM-MVM
 'Almaz hit Girma'

150. *anə tamijna əga sətftʃ-əh^w-i*
 I yesterday Water drink:PF-3SM.SUBM-MVM
 'I drank water yesterday'

151. *Təsfaye tamijna əga sətftʃ-o*
 Tesfaye yesterday water drink:PF-3SM.SUBM-MVM
 'Tesfaye drank water yesterday.'

152. *gərəd-i bəss-at-i*
 girl-DEF came:PF-3SF.SUBM-MVM
 'The girl came'

None of the NP subjects are overtly case marked rather they simply agree in number,

gender and person with the verbal affixes and licensed as subjects and then bear the nominative case. Subsequently, in Dobbi any nominal, which occupies a subject position, assumes a nominative case without any marking.

3.1.5.4.2 Accusative Case

The direct object NP of a finite clause of Dobbi is overtly case marked. When an object NP is marked for the accusative case, it obligatorily needs the definite marker. Since proper nouns and personal pronouns are inherently definite they do not require the definite marker when they occur in the direct object position, but common nouns do.

The following are some examples:

153. *tafese jə-miss-i wəkā-nnit.*
 Tafese OM-man-DEF beat:PF-3SM.OM.MVM
 'Tafese has beaten the man.'
154. *miss-i jə-Tafese wəkā-nnit*
 man-DEF OM-Tafese beat:PF-3SM.OM.MVM
 'The man has beaten Tafese'
155. **tafese jə-miss wəkā-nnit*
 Tafese OM-man beat:PF-3SM.OM.MVM
 'Tafese has beaten (a) man'
156. *tafese jə-miss wək'o*
 Tafese OM-man beat:PF-3SM.MVM
 'Tafese beat (a) man'
157. **tafese jə-miss-i wək'o*
 Tafese OM-man-DEF beat:PF-3SM.MVM
 'Tafese beat (a) man'

158. ? *tafese* *miss-i* *wəkā-nnit*
 Tafese man-DEF beat:PF-3SM.OM.MVM

‘The man has beaten *Tafese*’/?’ ‘*Tafese* has beaten the man’

The direct object of example sentence (153) is the common noun *miss*, which is an indefinite noun. Thus, it takes the definite article *i* together with *jə-* and the verbal cross-referring bound object suffix *-nnit* in order to obtain the accusative case. If the definite article is not applied on such nouns the structure becomes ill formed as example sentence (155). However, when the verb is in the perfective form such a common noun does not need to have the definite article as example (156), otherwise it ends up with an ill formed structure as example (157). On the other hand, the direct object of example sentence (154) is the proper noun *Tesfaye*, which is inherently definite, does not need the definite article; rather it takes only *jə-* together with the object suffix *-nnit* to stand as a direct object.

On the other hand, dropping *jə-* results in changing the roles of the nominals i.e. the direct object NP *miss* plays the role of the subject and the subject NP *Tesfaye* plays the role of the direct object as example (158). It is important to recognize here that even the definite article suffix *-i/-ji* and the overt accusative case marker *jə-* (which also marks other cases and used as preposition) should be in agreement with the verbal affixes, which cross -refer the direct object to assume its position.

Thus, the case marking system of Dobbri almost retained on the accusative marker *jə-* the definite article *-i/-ji*, and the cross- referencing bound pronominal suffixes which are attached to the verb.

3.1.5.4.3 Genitive case

Genitive case (also called possessive) is a core case at phrasal level and is a grammatical relation that marks an NP as being the possessor of another unmarked NP. In other words, it is a relation between a possessor NP and a possessed NP. Certain verbs may take genitive marked NP together with a possessed NP in the genitive case. For instance, the genitive marked NP *jə-fərəz-i* 'the horse's' in the sentence (anə) *jə-fərəz-i tʃira ləgədikunnit* 'I touched the horse's tail.' here we can observe that the verb *ləgəd-* 'to touch' subcategorizes the genitive marked NP *jə-fərəz-i* together with the possessed NP *tʃira* 'tail'.

Consequently, we can observe from the above example that the prefix *jə-* is a genitive case marker in Dobbi. In Dobbi, genitive NP structures of possession can be expressed in two different ways. The first is by prefixing the genitive morpheme *jə-* to the possessor noun phrase and the possessed noun phrase being left unmarked. The second way is, by suffixing possessive bound pronoun suffixes, which are considered bound possessive pronouns. Illustrative examples are given below.

- | | | |
|------|-------------------------|---------------------|
| 159. | <i>j-anə innam</i> | 'my cow' |
| 160. | <i>jə-wijjə dəgijə</i> | 'honey mead' |
| 161. | <i>jə-Məsərat dʒərə</i> | 'Meseret's chicken' |
| 162. | <i>jə-miʃət ərbat</i> | 'evening dinner' |

In the sentences (159 and 161) we can see that the genitive structures express possession, while in the sentence (160) the genitive structure expresses source, i.e.

from what material the mead is prepared. Finally, in example (162) the genitive structure expresses time, i.e. it tells us at what time of the day will dinner be served. It is stated above that in Dobbi genitive NP structures of possession can be expressed in two different ways. The first way is already demonstrated above. in examples (159 and 161). For the second way consider the following examples.

163. *innam-əŋŋa* 'my cow'
 164. *bora-ha* 'your (SM) ox'

As can be observed from the examples (163 and 164) the possessive suffixes *-əŋŋa* and *-ha* are bound possessive pronouns suffixed on the possessed nouns *innam* and *bora* respectively. The following table illustrates the full paradigm for all the three personal pronouns vis-à-vis their respective subjective personal pronouns.

Possessive Pronoun	Example	Gloss
<i>-(ə)ŋŋa</i>	<i>angatfa-ŋŋa</i>	my cat
<i>-(a)ha</i>	<i>innam-aħa</i>	your cow
<i>-(a)ʃ</i>	<i>bora-ʃ</i>	your ox
<i>-kuta</i>	<i>fəɾəz-kuta</i>	his horse
<i>-kita</i>	<i>bet-kita</i>	her house
<i>-(i)na</i>	<i>angatfa-na</i>	our cat
<i>-(a)ħim</i>	<i>innam-aħim</i>	your cow
<i>-(a)ħima</i>	<i>bora-ħima</i>	your ox
<i>-kinnəm</i>	<i>bora-ħinnəm</i>	their ox
<i>-kinnəma</i>	<i>innamkinnəma</i>	their cow

Table 3.4 Subjective Personal Pronouns and Possessive Pronouns

The genitive *jə* expresses different semantic content depending on the type of genitive NPs to which it is attached to. The following are illustrative examples:

- | | |
|--|---|
| <p>165 a) <i>j-nnam əf^wat</i>
 GEN-cow Milk
 ‘milk of a cow’</p> | <p>b) <i>jə-wijjə dəgijə</i>
 GEN—honey mead
 ‘mead made from honey’</p> |
| <p>166 a) <i>jə-miʃət ərbat</i>
 GEN-evening dinner
 ‘evening dinner’</p> | <p>b) <i>jə-səmbət tımrt</i>
 GEN -Sunday lesson
 ‘Sunday’s lesson’</p> |
| <p>167 a) <i>jə-sinni Bunnə</i>
 GEN -cup coffee
 ‘coffee in a cup’</p> | <p>b) <i>jə-Marəʔo bərbərə</i>
 GEN -Marekò pepper
 ‘pepper bought from Marek’o</p> |
| <p>168 a) <i>jə-bunnə Sinni</i>
 GEN-coffee Cup
 ‘a cup for coffee’</p> | <p>b) <i>jə-tʃərk’ satʃn</i>
 GEN-cloth Box
 ‘a box for cloth’</p> |
| <p>169. a) <i>ji-tʃənib^{wə} məkina</i>
 GEN-load Car
 ‘a car for loading’</p> | <p>b) <i>jə-gijə sənisələt</i>
 GEN-dog chain
 ‘a chain to tie a dog’</p> |

3.1.5.4.4 Peripheral Cases

In Dobbi, the peripheral cases include: dative, locative, commutative, ablative and instrumental cases. Dative case marks indirect objects, nouns having the role of recipient. The dative case in Dobbi is marked by the *jə*-. The following are illustrative examples.

170. *miss-i jā-fərəz-i sər ab-o*
 man-DEF DAT-horse-DEF grass give:PF-3SM-MVM
 ‘The man gave grass to the horse’
171. *anə jā-Girma imar sirrə-hu-nom*
 I DAT- Girma donkey buy-1SM.3SM.OM
 ‘I bought a donkey for Girma.’
172. *kassa jā-hija məšhaf ab-ə-nna-tt*
 Kassa DAT-she məshaf give:PF- 3SM-3FS.OM-MVM
 ‘Kassa gave a book to her’
173. *idz-i jā -hija dʒərə ab-ə -nna-tt*
 boy-DEF DAT-she chicken give:PF- 3SM.-3FS.OM-MVM
 ‘The boy gave her hen’

As illustrated above, *jə-* is prefixed on common nouns as in (170), and personal pronouns as in (172) to assign a dative case. In Dobbi the locative case is expressed with the prefix particle *bə-* along with post positional elements such as *wissit* ‘inside’, *lal /‘nən* ‘on’.

174. *gərəd-i bə-satīn wissit’ wərik-i awən-na-tt*
 girl-DEF LOC -box inside gold-DEF put:PF-3SF.SUBM-MVM
 ‘The girl put the gold in a box’
175. *Almaz bə-wənbər-i- nə ton-na-tt*
 Almaz LOC-chair-DEF- on sit:PF-3SF.SUBM-MVM
 ‘Almaz sat on a chair’

In the example sentence (174) the prefix particle *bə-* with the postpositions *wissit* ‘in/inside’ and in the example sentence (175) the prefix particle *bə-* with the postpositions

nən ‘on’ assign the locative case to the NPs *sat’in* ‘box’ and *wənbər* ‘chair’. The comitative case refers to the case of accompaniment and it is expressed by a circumfix *tə.....ge*. The following are sample example sentences:

176. *almaz tə-tikə-ji-ge ef-ətt*
 Almaz COM-boy -DEF-COM go:PF-3SF.MVM
 ‘Almaz went with the boy’

177. *miss-i t-anə-ge ji-bija-w*
 man-DEF COM-I-COM 3SM-eat:IMPF-MVM
 ‘The man will eat with me’

The ablative expresses the case of movement away from a certain place. In Dobbi the ablative case is marked by the particle *bə-*

178. *mesfin bə-Dobbi bəss-o*
 Mesfin ABL-Dobbi come:PF-3SM.SUBM.MVM
 ‘Mesfin came from Dobbi.’

179. *mesfin Dobbi bəss -o*
 Mesfin Dobbi come:PF-3SM..SUBM..MVM
 ‘Mesfin came to Dobbi’

180. *tikə-ji bə-gəbaja təzibər-o*
 boy-DEF ABL-market return:PF-3SM.SUBM.MVM
 ‘The boy returned from the market’

181. *tikə-ji gəbaja təzibər-o*
 boy-DEF market return:PF-3SM.SUBM.MVM
 ‘The boy returned to the market’

As can be observed from the above examples the nouns in the ablative case take the marker *bə-* ‘from’ as examples (178 and 180). Whereas, the examples (179 and 181) lack the ablative case marker *bə-* and have converse meaning. The instrumental case expresses that in what instrument is certain action is done. The prefix *b(ə)-* is used to express this case. The following examples illustrate this case.

182. *tik-əjɲa jə-bora-ji b-init'ar wəkā-nnit*
 child-my ACC-ox-DEF INST-stick hit:PF-3SM.OM
 ‘My child hit the ox with (a) stick’

183. *miss-i jə-tikə-ji b-ədɔ-kuta wəkā-nnit*
 man-DEF ACC-boy-DEF INST-hand-his hit:PF-3SM.OM
 ‘The man hit the boy with his hand’

184. *miss-i j-angətɟ-i bə-boffa wəkā-nnit*
 man-DEF ACC-cat-DEF INST-leaf hit:PF-3SM.OM
 ‘The man hit the cat with leaf’

3.2 Adjectives

An adjective is a word or a part of speech that modifies or qualifies nouns, which represent things or persons in terms of their particular properties, such as color, size, or quantity. In Dobbi, there are two types of adjectives: simple (original) and derived adjectives. Moreover, some common nouns are also used as adjectives. While an adjective is used to modify a noun in terms of its property, it occurs in juxtaposition with the noun it modifies.

On the other hand, while the a common noun is used as an adjective to modify another

noun following it, it is marked by the genitive prefix *jə-* and should occur in juxtaposition with the noun it modifies as in the examples: *jə- dægǵ bəsər* ‘beef’ (lit. ‘meat of a calf’), *jə-Dobbi sǝb* ‘a man from Dobbi’, *jə-gijǝ bet* ‘kennel’(lit. ‘house of a dog’), *j-anfu bet* ‘nest’ (lit. ‘house of a bird’) etc. They also simply occur in juxtaposition with the nouns they modify without the genitive prefix *jə-* like the original adjectives as in the examples: *sar bet* ‘hut’ The simple or original adjectives are used to express size, color, age, physical properties, etc. of the noun they modify.

	Simple adjectives	Gloss
185.	<i>fǝjja</i>	‘good’
186.	<i>biffa</i>	‘red’
187.	<i>bǝttǝt</i>	‘wide’

Dobbi adjectives can be derived from nouns, verbs and other adjectives. However, most of them are derived from nouns. They do not inflect for the category gender. Hence, the adjective *iniss* ‘small’ can be used to modify masculine nouns, such as *iniss tikǝ* ‘small boy’ and feminine nouns such as *iniss gǝrǝd* ‘small girl’. In relation to number, original adjectives agree with the nouns they modify. Thus, like nouns, adjectives derive their plural forms by using the plural suffix *-otf* as in (188-190) below.

	Singular	Gloss	Plural	Gloss
188.	<i>fǝjja</i>	‘good’	<i>fǝjja-wotf</i>	‘good (PL)’
189.	<i>bǝttǝt</i>	‘wide’	<i>bǝttǝt-otf</i>	‘wide(PL)’
190.	<i>t’ifo</i>	‘bad’	<i>t’ifo-wotf</i>	‘bad’(PL)’

A few reduplicated adjectives can also derive other plurals (dub le plural) by suffixing the plural morpheme -otʃ to the reduplicated plurals as in examples (191-193) below.

	Singular	Plural	Gloss	Combined Pl.	Gloss
191.	<i>gəllif</i>	<i>gilallif</i>	'tall (PL)'	<i>gilallif-otʃ</i>	'tall (PL)'
192.	<i>iniss</i>	<i>kisisin</i>	'small (PL)'	<i>kisisin-otʃ</i>	'small (PL)'
193.	<i>giddir</i>	<i>gididdir</i>	'big (PL)'	<i>gididdir-otʃ</i>	'big (PL)'

There are three types of suffixes, which are used to derive adjectives from nouns: the first is -əʃʃə with or without the insertion of the consonant sound *t* or *r* as in examples (194-195), the second is -*amma* as in examples (202-203) and the third is -*am* as in examples (198) below.

	Noun	Gloss	Derived adj	Gloss
194	<i>ker</i>	'peace'	<i>ker-ət-əʃʃə</i>	'peaceful'
195	<i>zəŋga</i>	'trouble'	<i>zəŋg-ər-əʃʃə</i>	'trouble maker'
196.	<i>məlk</i>	'beauty'	<i>məlk-amma</i>	'beautiful'
197.	<i>odʒə</i>	'gossip'	<i>odʒ-amma</i>	'gossiper'
198.	<i>gʷərəərə</i>	'throat'	<i>gʷərəərə-am</i>	'voracious'

Syntactically, adjectives have different function such as, attributive, as in (199), as predicative in examples (200), and as substantive as in examples (201).

199. *innis fəʃʃə*
 small goat
 'Small goat'

200. *bet-əha* *liʔi-n,*
 house-y our big-COP
 'your house is big'

201. *gurz-i* *aga* *səttf-o*
 old-DEF water drink :PF-3sm.subm.

‘The old man drank water’

Attributive adjectives precede the noun they modify, and agree with it in number, case, and definiteness as in (199). Notice that the substantive adjectives always occur with the definite marker *-i*.

3.3 Pronouns

Pronoun is a grammatical category or part of speech which stands for a noun and functions like a noun. In other words, it functions as a subject, object, or complement in a syntactic structure replacing the noun or noun phrase. In this subsection, the various types of pronouns will be discussed, such as personal pronouns, reflexive pronouns, demonstrative pronouns and interrogative pronouns.

3.3.1 Personal Pronouns

Personal pronouns are words that refer to the three persons who are involved in a speech act/situation. The speaker (the first person), the hearer (the second person) and a person about whom something is said (the third person), Lyons (1999:134) extensively expresses the essence of personal pronouns as follows.

The basic category encoded by personal pronouns is grammatical person – whence their name. Person combines invariably with number, to give the distinctions which make possible reference to the various participants and to non- participants in the discourse situation. Thus first person singular denotes the speaker, first

person plural a plurality which includes the speaker, second person plural a plurality which includes the hearer but excludes the speaker, and so on. It is fairly standard to distinguish three persons, based on the two participants, speaker and hearer, and any non-participant, as in most European languages

In line with Lyons's (1999:134) explanation above, Dobbi personal pronouns are combined invariably with number. In other words, all the three persons expressed as singular and plural. The independent personal pronouns of Dobbi in subject position are listed in Table 3.6. In terms of number and gender they can be categorized into two i.e. singular/plural and masculine/feminine.

The 2 and 3 person plural pronouns have masculine/feminine gender distinction. Consequently, only the 1 person pronoun lacks gender distinction (i.e. masculine/feminine) and thus, the first person is always in a common gender form.

Person	Singular	Plural
1 st common	<i>anə</i>	<i>ijya</i>
2 nd masculine	<i>ahə</i>	<i>ahim</i>
2 nd feminine	<i>af</i>	<i>ahima</i>
3 rd masculine	<i>k^wa</i>	<i>kinnəm</i>
3 rd feminine	<i>k'a</i>	<i>kinnama</i>

Table 3.5 Personal Pronouns of Dobbi

The independent personal pronouns of Dobbi are free lexical elements, which can take

different syntactic positions such as subject and object. They also have different syntactic roles such as nominative, accusative, and genitive. The following table shows the paradigms for syntactic and semantic roles of personal pronouns of Dobbi in the three basic cases: nominative, accusative, and genitive

Person	Nominative(Ø) /Citation form	Accusative/Genitive/Dative (marker <i>jə-</i>)
1sg.	<i>anə</i>	<i>janə</i>
1pl.	<i>ijɲa</i>	<i>jiɲa</i>
2msg.	<i>aha</i>	<i>jəha/ləha</i>
2fsg.	<i>aʃ</i>	<i>jaʃ</i>
2mpl.	<i>ahim</i>	<i>jahim</i>
2fpl.	<i>ahima</i>	<i>jahima/lahima</i>
3msg.	<i>k^wa</i>	<i>Joha</i>
3fsg.	<i>kija</i>	<i>jəhija</i>
3mpl.	<i>kinəm</i>	<i>jəhinəm</i>
3fpl.	<i>kinəma</i>	<i>jəhinəma</i>

Table3.6 Dobbi Pronominal System

In Dobbi, it is quite clear that the referents of Personal pronouns are normally animate nouns particularly [+human]; however, the third person singular masculine personal pronoun *k^wa* ‘he’ can refer to inanimate nouns as well as nouns denoting [-human +

animate] regardless of their gender. (E.g. *immaṇə* ‘stone’ > *k^wa immaṇə fəjan*, (‘Lit. he stone is good’/ ‘this stone is good’ /*innam* ‘cow’ > *k^wa innam fəjan* ‘Lit. he cow is good’/ ‘this cow is good’). The personal pronoun *k^wa* is used as modifier but it cannot be used as a substitute for such nouns. Conversely, personal pronouns can substitute human nouns by occupying the same syntactic positions of their counterparts. Consider the following examples.

202

<i>Təsfaje</i>	<i>jə-Zənəbatʃ</i>	<i>wək^ʔ-annat</i>
Təsfaje.NOM	ACC- Zənəbatʃ	hit:PF-3SF.OM

‘*Təsfaje* hit Zenebech’

203

<i>k^wa</i>	<i>jə-hija</i>	<i>wək^ʔ-annat</i>
he.NOM	ACC-she	hit:PF-3SF.OM

‘He hit her’

As can be observed from the examples (202) and (203) above *k^wa* and *jə-hija* replaced *Təsfaje* and Zenebech respectively and the constructions remained grammatical.

3.3.2 Possessive Pronouns

There seems to be no independent lexical pronoun, which represent a possessive pronoun in Dobbi, rather possessives relating to personal pronouns are expressed by applying the prefix *jə-* onto the independent pronouns. The following table depicts the possessive forms of the pronouns.

Person	Singular	Plural
1	<i>janə</i>	<i>jiɣɣa</i>
2 M	<i>jəha</i>	<i>jahim</i>
2 F	<i>jaʃ</i>	<i>jahima</i>
3 M	<i>jəha</i>	<i>jəhinəm</i>
3 F	<i>jəhija</i>	<i>jəhinəma</i>

Table 3.7 Possessive Pronouns

3.3.3 Object Pronouns

In Dobbi, the object pronouns are identical with the possessive pronoun forms. However, it is possible to identify them by their syntactic position and function in the syntactic structure. Thus, the objective pronouns occur in the object position that is between the subject and the verb and are used as a complement of a transitive verb.

Consider the following examples.

204.

Tesfaye j-anə wək ʔo
Tesfaye ACC-I kick:PF-3SM.SUBM.MVM

‘Tesfaye kicked me’

205.

**Tesfaye anə wək ʔo*
Tesfaye I kick:PF-3SM.SUBM.MVM

‘Tesfaye kicked me’

206.

j-anə innam
 GEN-I cow

‘my cow’

We can easily identify the possessive pronoun from the objective pronoun from the above examples (204) and (205). The pronoun *jannə* in example (204) is objective pronoun as it occurs in the object position i.e. between the subject and the verb. Whereas, the pronoun *jannə* in example (205) occur preceding the possessed now *innam* ‘cow’ and it expresses possession and hence it is a possessive pronoun form.

3.3.4 Intensifiers

Dobbi uses the word *aras* ‘head’, as the reflexive pronoun base. It is always followed by the possessive suffix. The possessive suffix agrees with emphasized NP in a sentence.

207.

<i>anə</i>	<i>aras-əjɲa</i>	<i>arət'-ik^w-i</i>
I	head-POSS:1S	cut:PF-1S.SUBM-MVM
‘I cut myself’		

3.3.5 Demonstrative Pronouns

According to Diessel (1999:2) the notion of demonstratives is viewed from three different dimensions. First, as deictic expression demonstratives serve specific syntactic function, second, demonstratives generally serve specific pragmatic function to focus the hearer’s attention on objects or locations in the speech situation and finally, they are identified by specific semantic features. Thus, demonstratives are deictic expressions, which can be categorized into four types: pronominal, adnominal, adverbial, and identificational. In this regard, Diessel (1999:4) states that:

... demonstratives occur in four different syntactic contexts: (i) they are used as independent pronouns in *Argument* position of verbs and adpositions, (ii) they may co-occur with a noun in a noun phrase, (iii) they may function as adverb modifiers, and (iv) they may occur in copular and nonverbal clauses. I refer to demonstratives used in these four contexts as (i) pronominal, (ii) adnominal, (iii) adverbial, and (iv) identification demonstratives, respectively. The terms pronominal, adnominal, adverbial and identificational demonstrative indicate the syntactic feature of demonstratives.

On the other hand, in relation to their categorical status, he uses the names demonstrative pronoun, determiner, adverb, and identifier. In Dobbi, the demonstrative determiner and demonstrative pronoun have the same form. Thus, the demonstrative determiners *zi* 'this' proximal (the referent entity is near to the speaker) and *za* 'that' distal (the referent entity is far from the speaker) simultaneously serves as demonstrative pronoun. It seems that the proximity and distance of the entity to the speaker are reflected by demonstrative root vowels *-i* and *-a* respectively. Consider the following examples:

208.

<i>zi</i>	<i>tikə</i>	<i>timirtibet</i>	<i>ef-o</i>
this	boy	school	go- PF.3SM.MVM

'This boy went to school'

209.

<i>zi</i>	<i>gərəd</i>	<i>timirtibet</i>	<i>ef-ətti</i>
This	girl	school	go- PF.3SF.MVM

'This girl went to school'

210.

za *bora* *əga* *sətʃ²o*
that ox water drink-PF.3sm.SUMB.MVM

'That ox has drunk water'

211.

za *innam* *əga* *sətʃ²o*
that cow water drink-PF.3SM.SUBM.MVM

'That cow has drunk water'

As can be observed from the above examples both the proximal demonstrative *zi* and the distal demonstrative *za* are used as determiners of the nouns following them. Moreover, the demonstrative expressions *zi* 'this' and *za* 'that' have plural forms: *nəzi* 'these' and *nəza* 'those' respectively.

The singular demonstrative expressions: *zi* and *za*, can be used with both singular and plural nouns in the noun phrase as in examples (212-219) below. In other words, the singular demonstrative expressions *zi* and *za* can co-occur with following plural nouns in a noun phrase such as, *zi səbotʃ* 'these men' ('lit. this men') and *za gired* those girls' ('lit. that girl s).

However, according to one of my key language consultant Taddele's opinion; when the singular demonstrative expressions *zi* and *za* occur with plural nominals they form something like paucal plural (referring to small number of entities) whereas, when the plural demonstrative expressions *nəzi* and *nəza* occur with plural nominals they form plural that refer to large number of entities.

212.

zi miss əga sətʃ²o
this man water drink:PF-3SUBM.MVM
‘This man drank water’

213.

za gərəd wəddəʔ-ət-i
that girl fail:PF-3SF.SUBM-MVM

‘That girl failed down’

214.

za səbotʃ ə^fuwat sətʃt̪-mu-n
that men milk drink:PF-3PLM-.SUBM-MVM

‘Those men drank milk’

215.

zi denga wəddək̩i-mu-n
this boys fail:PF-3PLM-MVM

‘These boys failed down’

216

za gred man nəma?
that girls who are they?

‘Who are those girls?’

217.

zi gired man nəma?
these girls who are they?

‘Who are these girls?’

218.

zi denga əga sətʃt̪-mu-n
this boys water drink:PF-3PLM-MVM

‘These boys drank water.’

219.

za denga əga tʃi-mu-n
this boys water drink:PF-3PLM-MVM

‘Those boys drank water’

The two demonstrative pronouns *zi* and *za* can be combined with a locative prefixes *bə* and *jət* to indicate place. The locative prefix juxtapositionally co-occurs with the locative prefix *bə* to indicate place or location. When these prefixes occur with the demonstrative pronouns *zi* and *za*, they create the demonstrative adverbs *bəzi/bəzi jət* ‘here’ and *bəza / bəzat* ‘there’. The following examples illustrate this.

220.

Taddələ bəzi ji-ʔirə-ho
Taddələ here 3SM.SUBM-wait:IMPF-2SM.OM.MVM
‘Taddələ waits for you here’

221.

**Taddələ zi jət ji-ʔirə-ho*
Taddələ near here 3SM.SUBM-wait:IMPF-2SM.OM.MVM
‘*Taddələ* waits for you near here’

222.

Taddələ bə-zi jət ji-ʔirə-ho
Taddələ near here 3SM.SUBM-wait:IMPF-2SM.OM.MVM
‘Taddələ waits for you near here’

Unlike Amharic, Dobbri demonstrative pronouns i.e. the proximal *zi* ‘this’ and the distal *za* ‘that’ are not gender sensitive. In other words, they do not show gender distinction, thus, the same forms are used for both masculine and feminine gender as shown in Table 3.8 below.

219.

za denga əga tʃl-mu-n
this boys water drink:PF-3PLM-MVM

‘Those boys drank water’

The two demonstrative pronouns *zi* and *za* can be combined with a locative prefixes *bə* and *jət* to indicate place. The locative prefix juxtapositionally co-occurs with the locative prefix *bə* to indicate place or location. When these prefixes occur with the demonstrative pronouns *zi* and *za*, they create the demonstrative adverbs *bəzi/bəzi jət* ‘here’ and *bəza / bəzat* ‘there’. The following examples illustrate this.

220.

Taddələ bəzi ji-ʔirə-ho
Taddələ here 3SM.SUBM-wait:IMPF-2SM.OM.MVM
‘Taddələ waits for you here’

221.

**Taddələ zi jət ji-ʔirə-ho*
Taddələ near here 3SM.SUBM-wait:IMPF-2SM.OM.MVM
‘*Taddələ* waits for you near here’

222.

Taddələ bə-zi jət ji-ʔirə-ho
Taddələ near here 3SM.SUBM-wait:IMPF-2SM.OM.MVM
‘Taddələ waits for you near here’

Unlike Amharic, Dobbi demonstrative pronouns i.e. the proximal *zi* ‘this’ and the distal *za* ‘that’ are not gender sensitive. In other words, they do not show gender distinction, thus, the same forms are used for both masculine and feminine gender as shown in Table 3.8 below.

Dobbi				Amharic			
Proximal	Gloss	Distal	Gloss	Proximal	Gloss	Distal	Gloss
<i>bora</i>	this ox	<i>za bora</i>	that ox	<i>jih bəre</i>	this ox	<i>ja bəre</i>	that ox
<i>innam</i>	this cow	<i>za innam</i>	that cow	<i>jitf lam</i>	this cow	<i>jatf lam</i>	that cow
<i>miss</i>	this man	<i>za miss</i>	that man	<i>jih sew</i>	this man	<i>ja sew</i>	that man
<i>mift</i>	this woman	<i>za mift</i>	that woman	<i>jitf set</i>	this woman	<i>jatf set</i>	that woman

Table 3.8 Gender reflecting demonstrative pronoun

As can be seen from the table above in Dobbi the demonstrative pronouns are not distinguished for gender thus, the proximal *zi* 'this' and the distal *za* 'that' are used for both masculine and feminine genders. Whereas in Amharic, the demonstrative pronouns are distinguished for gender thus, the proximal *jih* 'this' for masculine and *jitf* 'this' for feminine, and distal *ja* 'that' for masculine and *jatf* 'that' for feminine are used.

Verbs

General Structure of Dobbi Verbs

The basic morphology of Semitic languages is established as non-linear morphology (cf. Greenberg 1971:265-6, Goldenberg 1998). It means that both the root-consonants and the vocalic templates systematically occur in symbiotic combination, so that it is difficult to isolate a set of root-consonants, also called radicals, and a set of vowels.

The basic morphology of Semitic languages entails, tri-consonantal roots encoding the core lexical semantics of the verb, and the vowel pattern provides morpho-

syntactic information such as aspect, mood. In Dobbi, morphemes are categorized into three different types based on their representation in the lexicon. The first type comprises root-morphemes (consonants) and templates (vowels), which denote verbs; the second type includes non-root morphemes that denote nominals and the third consists of bound morphemes (affixes), which are neither of the two types of morphemes.

Like the other Semitic languages, the root-morphemes of Dobbi mainly consist of tri-consonantal or tri-radical (there are also some bi- and quadric-radicals) and templates or vowels that co-occur around empty slots for the consonants, which are indicated by the symbol *C* that is to be filled with root-consonants. A subscripted number attached onto the *C*-symbol indicates its position in the template. Thus, for instance, in the template the first, the second and the third consonants will be represented by C_1 , C_2 and C_3 respectively.

When two consonants occur in a sequence (CC) in a given pattern and subscripted by the same number as C_1C_1 , C_2C_2 etc., such sequence of consonants denote consonant gemination in that particular position indicated by the subscripted number; whereas, a sequence of consonants subscripted with different numbers as C_1C_2 , C_3C_4 etc., such sequences denote consonant cluster in the given pattern.

It is also obvious that Semitic verbs are so complex, since they consist various grammatical affixes such as, pronominal affixes, subject, object, tense, aspect, markers,

which entail clausal status. In other words, mostly a verb is not a mere lexical item but rather it expresses a complete thought and may have clausal status.

It is already stated above that Dobbi verbs, as other Semitic verbs are normally tri-radical, and thus, the majority of the verbs consist of three consonants, there are also verbs with two or four consonants, and even with five consonants rarely. The templates occurred with these different verbs would vary according to the number and pattern of the consonants. Thus, mostly the verb of Dobbi can be categorized as bi-radical, tri-radical and quadric-radical in terms of the number of consonants found in each verb. The following table provides illustrative examples:

Verb category	Radicals	Example	Gloss
bi-radical	<i>b-s</i>	<i>bæss-o</i>	'he came'
	<i>t²-r</i>	<i>tərr-o</i>	'he carried'
	<i>m^w-l</i>	<i>m^wəll-o</i>	'it is filled'
	<i>b-n</i>	<i>bənn-o</i>	'he ate'
tri-radical	<i>b-d-r</i>	<i>bəddər-o</i>	'he over took'
	<i>b-t-n</i>	<i>bettən-o</i>	'he scattered'
	<i>m-r-t</i>	<i>mərrət²-o</i>	'he chose/picked'
	<i>m-k-r</i>	<i>məkkər-o</i>	'he advised'
quadric-radical	<i>b-t²-b-t²</i>	<i>bitəbbət²-o</i>	'he shook'
	<i>m-n-t²-r t²</i>	<i>minət²ər-o</i>	'he cleared'
	<i>m-t²-m</i>	<i>təmət²əm-o</i>	'he coiled'

Table 3.9 The Verb Groups

Since Dobbi verbs are normally tri-radical, the bi-radical verbs must be results of

consonant reduction from the basic tri-radical verbs, and the quadric-radicals must be results of consonantal extension or addition on the basic tri-radical verbs.

3.4.2 Verb Conjugation in Dobbi

The verbal conjugation of Dobbi includes the perfective, imperfective, jussive, and imperative conjugations. In all these conjugations, each verb is inflected for number and gender, and each conjugated form has its own sets of affixes, that agree with the subject.

Moreover, each of these conjugations is characterized by a specific corresponding template. For example, the vowel ə is applied in the template for the perfective verb with tri-radical root-morphemes that is C₁əC₂C₂əC₃. Thus, by filling in the empty C-slots with concrete root-morphemes like root *gfr* 'leave', the perfective base will be **gəffər*-of the verb 'leave' is created. In the imperfective conjugation the verb with tri-radical root will apply the vowel ə between the first and the second radical, and hence the template for the imperfective will be C₁əC₂C₃. In the jussive conjugation of tri-radical no vowel is applied except the epenthetic vowel which is inserted between the first and the second radical. The following illustrative examples show the verbal pattern of Dobbi in the three perfective, imperfective, and jussive conjugations in three consonantal roots, two consonantal roots and one consonantal roots.

	Root	Perfect	Imperfect	Jussive	Gloss
223	<i>g-f-r</i>	<i>gəffər-o</i>	<i>ji-gəfir-u</i>	<i>jə-gifr</i>	'to leave'
224.	<i>t'-r-g</i>	<i>t'ərrəg-o</i>	<i>ji-t'ərig-u</i>	<i>jə-t'irg</i>	'to clean'

Table 3.10 Three consonantal roots

	Root	Perfect.	Imperfect	Jussive	Gloss
225.	<i>tʃ-t</i>	<i>tʃot-o</i>	<i>ji-tʃot-u</i>	<i>jə-tʃut</i>	'to work'
226	<i>r-t'</i>	<i>arrət'o</i>	<i>ja-rətt'-u</i>	<i>j-ərət'</i>	'to cut'
227.	<i>tʃ''ɲ</i>	<i>tʃəɲɲ-o</i>	<i>ji-tʃ əɲɲ-u</i>	<i>jə-tʃ''əɲɲ</i>	'to give birth'
228.	<i>s-tʃ''</i>	<i>səttʃ''-o</i>	<i>ji-səttʃ''-u</i>	<i>jə-sitʃ''</i>	'to drink''
229.	<i>b-n</i>	<i>bənn-o</i>	<i>ji-bija-w</i>	<i>jə-bija</i>	'to eat'

Table 3.11 Two consonantal roots

	Root	Perfect.	Imperfect	Jussive	Gloss
230.	<i>-z</i>	<i>ezz-o</i>	<i>ji-z-u</i>	<i>j-əz</i>	'to catch''
231.	<i>-ʒ</i>	<i>aʒʒ-o</i>	<i>j-aʒ-u</i>	<i>j-əʒ</i>	'to see''
232.	<i>-b</i>	<i>abb-o</i>	<i>ji-b-u</i>	<i>j-ab</i>	'to give'

Table 3.12 One consonantal roots

The suffix *-o* that is applied in the perfective conjugation as in the above examples is a result of the combination of the aspectual vowel *-ə* which also marks third person singular masculine and *-u* is main verb marker. Thus, the perfective conjugation is identified by the suffix *o*. Whereas the suffix *--u* is applied in the imperfective conjugation as in the above examples, which can be used to identify the imperfective conjugation. On the other hand the prefix *j-* is applied in the jussive conjugation, which can be used to identify jussive forms. All these affixes show agreement in number, gender and person with the subject NP in Dobbi.

It is noteworthy, that the epenthetic vowel *i* is inserted when the prefix *j* is attached to verbs, which begin with consonants to avoid the impermissible consonant clusters at word initial position as in examples (223, 224, 225, 227, 228, 229, 230 and 232).

The following illustrative examples show the verbal pattern of Dobbi that bears the object marker affixes in all the three conjugations perfective, imperfective, and jussive.

	Root	Perfective	Imperfective	Jussive	Gloss
233	<i>g-f-r</i>	<i>gəffər-ənnit</i>	<i>ji-gəfir-in</i>	<i>jə-gifr-in</i>	'to abandon'
234	<i>r-t'</i>	<i>arət'ənnit</i>	<i>ja-rət'it</i>	<i>j-ərət'in</i>	'to cut'
235	<i>-z-</i>	<i>ez-ənnit</i>	<i>ji-z-it</i>	<i>j-ez-in</i>	'to catch'
236	<i>t'r-g</i>	<i>tərag-ənnit</i>	<i>ji-tərag-it</i>	<i>jə-təgin</i>	'to clean'

Table 3.13 The verbal pattern of Dobbi in all the three conjugations

In examples (233-236) the suffix *-ənnit* is applied in the perfective conjugation and marks the third person singular masculine object NP. While the affix *j(i)-t* is used in the imperfective conjugation and *j(ə)-in* is used in the jussive conjugation in agreement with the object NP. In other words, these affixes are object markers in Dobbi.

In the literature, there seems to be general consent that the radicals together with the vocalic elements specify the general meaning of the verb through different morpho-phonemic features, such as gemination and the vowel melody (quality) placed in between the radicals in the Ethio-Semitic languages. Taking this into account, verbs can be classified into different conjugational classes, which are known as verb types. Thus, in this regard, Meyer (2006:50) citing Hetzron (1972:10) has stated that the most frequent verb types in the Ethio-Semitic languages include:

Type A: Basic stem or simplex in Semitic

Type B: gemination of the last or second-to-last consonant in all TAM forms

(and/or insertion of the vowel i/ə after the first radical).

Type C : insertion of the vowel a after the first radical Meyer,(2006 :50).

Hence, in general, the assumption is that the gemination of the last or second-to-last consonant and/or the quality of the vowel following the first radical is taken as the major criterion to categorize the verbs of Ethio -Semitic languages into different verb types.

Therefore, as Dobbi is one of the Semitic languages, both gemination of second-to-last root-consonant (the middle consonant) and the vowel quality following the first radical can be taken as the main criterion to categorize the verbs of Dobbi into different types. Consequently, three types of verbs are identified in Dobbi: type A, type B and type C.

In the perfective conjugation, the vowels of type A verbs is ə that is inserted after the first and the second root-consonants and the second root-consonant being geminated i.e. C₁əC₂C₂əC₃- as in *gəffər*- 'to leave.' However, in the other conjugations (i.e. in the imperfect and jussive conjugations) the second root consonant is non-geminate or simple and the vowel ə following it disappeared and as a result the second the third root consonants form a cluster.

On the other hand, in the negative perfective the second root- consonant is non-geminate too i.e.-C₁əC₂əC₃- as in the example **an-gəfər*- NEG. 'to leave'. Type B verbs

have similar pattern with type A, but the vowel of the first radical is *e* as in *merrə?*- ‘to bless’ and *bettən*- ‘to scatter’. Unlike in type A verbs, in type B verbs the penultimate root-consonant is geminated in all the three conjugational paradigms.

Type C verbs are characterized by the vowel *a* following the first root-consonant and the gemination of the second root-consonant in the perfective and imperfective paradigms only.

The following are illustrative examples for all the three types of verbs

		Perfect	Imperfect	Jussive	Gloss
237.	Type A:	<i>səbbər-</i>	<i>ji-səβr-u</i>	<i>jə-sbir</i>	‘to break’
		<i>ʃəkkət</i>	<i>ji-ʃəkt-u</i>	<i>jə-ʃkit</i>	‘to make’
238.	Type B:	<i>bettən</i>	<i>ji-bəti-n</i>	<i>jə-btīn</i>	‘to scatter’
239.	Type C:	<i>barrək-</i>	<i>ji-βəri-hu</i>	<i>jə-βərih</i>	‘to bless’

Table 3.14 Conjugation of the Three Types of Verbs

However, it is noteworthy to recognize that there are numerous verbs, which do not fit any of these three types of verbs and have their own idiosyncratic features.

3.4.3 Inflectional Categories of Verbs

3.4.3.1 Main Verb Markers

In Northern Gurage languages, independent-affirmative constructions are morphologically distinct from subordinate, negative, and non-indicative constructions such as imperative and jussive constructions. The main verb markers */-n, -i, -u, and -t/* (hereafter MVMs) are used as distinguishing suffixes. These suffixes appear only in the

perfective and imperfective conjugations. Hetzron (1968:156-157) uses the MVMs to classify the Outer South Ethiopic languages in to n-group (*Gafat, Soddo, and Goggot) and the *tt*-group (Western Gurage Languages and Muxər). See also Hetzron (1972).

The MVMs occur at the absolute final position of a word. Consequently, the pronominal suffixes, which show agreement between the subject NP, the object NP and the verb occur between the verb stem and the MVMs in the perfective verb forms only. However, in the imperfective they appear as a prefix at the beginning of the verb stem. The following are representative examples.

240 a. *sir-ə-u*
 Buy:PF-3SM.SUBM. MVM
 'He bought it'

240 b. *ji-tfot-u*
 3SM.SUBM-work:IMPF-MVM
 'He will work'

241 a. *sir-ət-i*
 buy-PF:3SF-MVM
 'She bought it'

241 b. *tī-tfot-i*
 3PF-work:IMPF-MVM
 'She will work'

242 a. *sir-əh-o*
 work:IMPF-2SM MVM
 'You bought it'

242 b. *tī-tfot-u*
 buy:PF:-2SM.-MVM
 'You will work'

243 a. *sir-əfi-n*
 buy-PF:2PF.-MVM
 'You(SF) bought it'

243 b. *tī-tfuwet-fi-n*
 2SF.SUBM-work:IMPF MVM
 'You(SF) will work'

-244 a *sir-əh^w-i*
 buy-PF:1S.SUBM-MVM
 'I bought it'

244 b . *ə-tfot-u*
 1S.SUBM-work:IMPF-MVM
 'I will work'

perfective and imperfective conjugations. Hetzron (1968:156-157) uses the MVMs to classify the Outer South Ethiopic languages in to n-group (*Gafat, Soddo, and Goggot) and the *tt*-group (Western Gurage Languages and Muxər). See also Hetzron (1972).

The MVMs occur at the absolute final position of a word. Consequently, the pronominal suffixes, which show agreement between the subject NP, the object NP and the verb occur between the verb stem and the MVMs in the perfective verb forms only. However, in the imperfective they appear as a prefix at the beginning of the verb stem. The following are representative examples.

240 a. *sir-ə-u*
 Buy:PF-3SM.SUBM. MVM
 'He bought it'

240 b. *ji-tʃot-u*
 3SM.SUBM-work:IMPF-MVM
 'He will work'

241 a. *sir-ət-i*
 buy-PF:3SF-MVM
 'She bought it'

241 b. *tī-tʃot-i*
 3PF-work:IMPF-MVM
 'She will work'

242 a. *sir-əh-o*
 work:IMPF-2SM MVM
 'You bought it'

242 b. *tī-tʃot-u*
 buy:PF:-2SM.-MVM
 'You will work'

243 a. *sir-əfi-n*
 buy-PF:2PF.-MVM
 'You(SF) bought it'

243 b. *tī-tʃuwet-fi-n*
 2SF.SUBM-work:IMPF MVM
 'You(SF) will work'

-244 a *sir-əh^w-i*
 buy-PF:1S.SUBM-MVM
 'I bought it'

244 b *.ə-tʃot-u*
 1S.SUBM-work:IMPF-MVM
 'I will work'

245 a. *sir-əmu-n*
 buy:PF-3PL.M.SUBM-MVM
 'They(M) bought it'

245 b. *ji-tʃot-mu-n*
 3PLM.-work:IMPF- 3PL.M.-MVM
 'They(M) will work'

246 a. *sir-əma-n*
 buy:PF-3PL.MVM
 'They(F) bought it'

246 b. *ji-tʃot-ma-n*
 3PLF. -work:IMPF-3PLF-MVM
 'They(F) will work'

247 a. *sir-əhimu-n*
 buy:PF:2PL.M.SUBM-MVM
 'You(PL.M) bought it'

247 b. *tʃi-tʃot-mu-n*
 2 PL.M-work:IMPF-PLM-MVM
 'You(PL.M) will work'

248 a. *sir-əhima-n*
 buy:PF:2PL.F.SUBM-MVM
 'You(PL.F) bought it'

248 b. *tʃi-tʃot-ma-n*
 2 PLF.SUBM-work:IMPF-MVM
 'You(PL.F) will work'

249a. *sir-ən-o*
 buy:PF-1PL:SUBM-MVM
 'We bought it'

249b. *ni-tʃot-ən-o*
 1PL.SUBM-work:IMPF-1PL.SUBM-MVM
 'We will work'

As illustrated in the examples above, the verbs in the perfective and imperfective forms take one of the MVMs *-u*, *-i*, or *-n*. The selection of one of these markers seems to be determined by the person, number, and gender of the pronouns. Thus, Verbs with 3SF forms take the MVM *-i* in both the perfective and imperfective forms. Whereas verb forms with 1s marker apply it only in the perfective form. Verbs in 3PL.M/F, 2PL.M/F and 2SF forms, take the MVM *-n* in both the perfective and imperfective forms. On the other hand, in both the perfective and imperfective the verbs in 3SUBM, 2SUBM and 1PL take the MVM *-u*.

Moreover, the verbs with 1s forms take *-u* in the imperfective form. The final vowel *-o* of the third person singular masculine as in example (240a), the second person singular masculine as in example (242a), and the first person plural as in example (249a) conjugations is a merger of the vowel [ə] and [u]. The following table summarized the MVMS used in the perfective and imperfective verb forms of Dobbi.

<i>The perfective verb forms</i>			<i>The imperfective verb forms</i>		
<i>The main verb markers</i>			<i>The main verb markers</i>		
<i>Person</i>	<i>Singular</i>	<i>Plural</i>	<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3 m	<i>-u</i>	<i>-n</i>	3 m	<i>-u</i>	<i>-n</i>
f	<i>-i</i>	<i>-n</i>	f	<i>-i</i>	<i>-n</i>
2 m	<i>-u</i>	<i>-n</i>	2 m	<i>-u</i>	<i>-n</i>
f	<i>-n</i>	<i>-n</i>	f	<i>-n</i>	<i>-n</i>
1	<i>-i</i>	<i>-u</i>	1	<i>-u</i>	<i>-u</i>

Table 3.15: Summary of the Main Verb Markers

Contrastingly, the negative statements have no main verb markers in both the perfective and imperfect forms. The following few examples show this fact.

Negative perfective verb forms

Negative imperfective verb forms

250 a *an-sir-ə*
NEG-buy:PF-3SM:SUBM
'He did not buy it'.

250 b *aj-tfot*
NEG:3SM.SUBM-work:IMPF
'He will not work'

251 a *an-sir-ət t*
NEG-buy:PF-3SF.SUBM
'She did not buy it'

251 b. *at-tfot*
NEG:3SF:SUBM-work:IMPF
'She will not work'

3.4.3.2 Agreement Markers

Agreement markers are affixes that are used to show relationships between NPs and VPs in a clause. Thus, the agreement between subject NPs, Object NPs, and verbs is expressed by sets of pronominal affixes that indicate person, number, and gender, which are suffixes only or a combination of prefixes and suffixes. Subject agreement markers are suffixed on the verbs preceding the MVMS in the declarative constructions. However, they appear word finally in negative constructions due to the fact that such statements lack MVMS. The subject markers are applied on the perfective, imperfective, and jussive verb forms. In the imperative and jussive, they are used as prefixes in referring the singular forms.

However, when they refer to plural they become suffixes in the perfective and jussive forms only. The following table shows the summary of the subject agreement marking suffixes. The perfective, imperfective, and jussive verb forms. In the imperative and jussive they are used as prefixes in referring the singular forms. However, when they refer to plural they become suffixes in the perfective and jussive forms only. The following table shows the summary of the subject agreement marking suffixes.

<i>Perfective verb forms</i>			<i>Imperfective verb forms</i>			<i>Jussive verb forms</i>		
<i>Subject agreement m.</i>			<i>Subject agreement m.</i>			<i>Subject agreement m.</i>		
<i>Person</i>	<i>Singular</i>	<i>Plural</i>	<i>Person</i>	<i>Singular</i>	<i>Plural</i>	<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3m	-ə	-m ^w	3m	j-	j-	3m	j-	-m ^w
f	-ətt	-ma	f	t-	j-	f	t-	-ma

2m	-kə	-km ^w	2m	t-	t-	2m	---	---
f	-f	-kma	f	t-	t-	f	---	---
1	-k ^w	-nə	1	ə-	n-	1	n-	n- -nə

Table 3.16 Summary of Subject Agreement Markers

The following examples show the subject agreement markers, which are stated in the above Table 3.11 used as a final suffix in the negative statements.

The negative perfective verb forms

252. *an-tfot-ə*

NEG-work:PF-3SM.SUBM

'He did not work.'

253. *an-tfot-att*

NEG-work:PF-3SF.SUBM

'She did not work.'

254. *an-tfot-kə*

NEG-work:PF -2SM.SUBM

'You did not work.'

255. *an-tfot-f*

NEG-work:PF -2SF.SUBM

'You (SF) did not work.'

256. *an-tfot-k^w*

NEG-work:PF -1S.SUBM

'I did not work.'

257. *an-tfot-m^w*

NEG-work:PF-3PLM.SUBM

'They(M) did not work.'

258. *an-tʃot-ma*

NEG-work:PF-3PLF.SUBM

'They(F) did not work.'

259. *an-tʃoti-km^w*

NEG-work:PF -2PLM.SUBM

'You(PL.M) did not work.'

260. *an-tʃoti-kma*

NEG-work:PF -2PLF.SUBM

'You(PL.F) did not work.'

261. *an-tʃoti-nə*

NEG-work:PF -1PL.SUBM

'We did not work.'

The subject markers in the imperfective verb forms appear as prefixes in the declarative statements. The following are some examples.

262. *j-itʃot-u*

3SM.SUBM-work:IMPF-MVM

'He will work.'

263. *t-itʃot-i*

3SF:SUB.M-work:IMPF-MVM

'She will work.'

264. *t-itʃot-u*

2SM.SUBM work:IMPF-MVM

'You will work.'

265. *t-itʃuwetf-n*

2SF:SUBM-work:IMPF-MVM

'You(SF)will work.'

266. ə-tʃot-u

1s.SUBM-work:IMPF-MVM

'I will work.'

267. j-itʃot-mu-n

3PLM.SUBM-work:IMPF- 3PLM.SUBM- MVM

'They (M) will work.'

268. j-itʃot-ma-n

3PLF.SUBM-work:IMPF-3PLF.SUBM-MVM

'They(F) will work.'

269. n-itʃot-ən-o

1PL.SUBM-work:IMPF-1PL.SUBM-MVM

'We will work.'

Like subject agreement markers, object agreement markers are affixed on verbs. The following are representative examples.

270. k'et'-enn-itt

kill:PF-3SM.OM-MVM

'He killed him.'

271. k'et'-enna-tt

kill:PF-3SF.OM-MVM

'He killed her.'

272. k'et'-ehə-nn-itt

kill:PF-2SM.SUBM-3SM.OM-MVM

'You killed him.'

273. k'et'-ehə-nna-tt

kill:PF-2SM.SUBM-3SF.OM-MVM

'You killed her.'

274. *k'et'-ehu-nn-itt*
 kill:PF-1S.SUB.M-3SUBM.OM-MVM
 'I killed him.'
275. *k'et'-ehu-nna-tt*
 kill:PF-1S.SUBM-3SF.OM-MVM
 'I killed her.'
276. *k'et'-etu-wa-tt*
 kill:PF-3SF.SUBM-3SF.OM-MVM
 'She killed her.'
277. *k'et'-etu--tt*
 kill:PF-3SF.SUBM-MVM
 'She killed him.'
278. *k'et'-eʃu-tt*
 kill:PF-2SF.SUBM-MVM
 'You(SF) killed him.'
279. *k'et'-eʃa-tt*
 kill:PF-2SF.SUBM-MVM
 'You(SF) killed he.'

3.4.4 Derivation

In Dobbi, derived verb stems are results of the process of reduplication and prefixation or by the combination of the two (i.e. reduplication plus prefixation). The derived verb stems express different senses such as passive, causative, reciprocal.

3.4.4.1 Passive

In Dobbi, the prefix *tə-* used as the derivational morpheme and when applied on transitive verb stems, the derived verb stems will have passive sense. Thus, the

derivational prefix *tə-* is used as passive voice marker. In addition, when it is applied on present perfect form of a transitive verb stem, it entails reciprocity (see section 3.8.6.4 below). Consider the following examples.

280. *əga-ji tə-səttʰ-o (ə + u = o)*
 water-DEF PASS-drink:PF-3SM.OBJM:MVM
 'The water was drunk'

281. *ambəssa-yi tə-ʔətʰi-o (ə + u = o)*
 Lion-DEF PASS-kill:PF-3SM.OBJM:MVM
 'The lion was killed'

The derivational morpheme *tə-* is prefixed to transitive verb stem as shown on the above examples and express the passive voice. In these examples the patient of the action is indicated by the pronominal suffixes on the verbs. However, there is no overtly realizing morpheme, which identifies the agent subject pronoun.

3.4.4.2 Causative

Causative verb stems are formed by attaching the causative morpheme *at-* to the transitive or intransitive verbs. The following are representative examples.

Perfective Verb	Gloss	Derived Form	Gloss
282. <i>ləggəd-o</i>	'He touched it'	<i>al-leggədo</i>	'He caused someone to touch'
283. <i>sətʰ-o</i>	'drink'	<i>as-setʰo</i>	'He caused someone to drink'
284. <i>wəkʰ-o</i>	'hit'	<i>ati-wəkʰo</i>	'He caused someone to hit'
285. <i>wəŋŋ-o</i>	'cry'	<i>ati-wəŋŋo</i>	'He caused someone to cry'
286. <i>tʃot-o</i>	'work'	<i>atʃ-tʃoto</i>	'He caused someone to work'

Table 3.17: the causative morpheme *at-* prefixed on transitive & intransitive verbs

The *t* of the causative morpheme *t-* assimilate to the initial consonant sound of the stem when it is a lateral, an alveolar fricative, or palatal affricate sounds as examples (282, 283, and 286) above.

3.4.4.3 Iterative

In Dobbi, the penultimate consonant of the verb stem is reduplicated to express the repetition or recurrence of the action. In this process the aspectual vowel *a* is changed to *i* and *a* after the first and the second radical respectively as in examples (287, 288, and 289) below.

	Perfective	Gloss	Frequentative	Gloss
287.	<i>siro</i>	'He bought it'	<i>siraro</i>	'He bought it repeatedly'
288.	<i>dabbalo</i>	'He added'	<i>dibbabalo</i>	'He added repeatedly.'
289.	<i>wadda?o</i>	'He fell down'	<i>widdada?o</i>	'He fell down repeatedly'
290.	<i>t?r?go</i>	'He swept it'	<i>t?rar?go</i>	'He swept it repeatedly'

Table 3.18: the reduplication of the penultimate consonant

3.4.4.4 Reciprocal

The derivational morpheme *t?-* is prefixed to a present perfect verb stem to form a reciprocal verb stem. The reciprocal verb stem shows that the action has reciprocity or two way performance of an action. The following are few examples.

	Perfective	Gloss	Reciprocal	Gloss
291.	<i>wakkam</i>	'He has hit sb'	<i>t?-wak'k'amum</i>	'They hit each other.'
292.	<i>saddabam</i>	'He has insulted'	<i>t?-siddadabimum</i>	'They insulted each other'
293.	<i>t'ejjajam</i>	'He has asked'	<i>t?-t'jjajaj'imum</i>	They asked each other.

Table 3.19: Summary of subject agreement markers *t?-*

3.4.5 Possession and Obligation

3.4.5.1 Possession

Possession is expressed by the morpheme *innə-* and by subject and object markers in the affirmative constructions, whereas *ennə-* is used in the negative constructions. In possession construction the subject agreement marker refers to the possessed noun, while the object marker refers the possessor noun:

294.

Tamiru gijə innə-nnīt

Tamiru dog exist:PF:3SM.SUBM-OM

'Tamru has a dog.'

295.

zufan gijə innə-nat

Zufan dog exist:PF:3SUBM-OM:3SF

'Zufan has a dog.'

296.

tamiru gijə ennə-nin

Tamiru dog exist:NEG-3SUBM:OM

'Tamiru does not have a dog.'

297.

zufan gijə ennə-na

Zufan gijə exist:NEG-3SF:OM

'Zufan does not have a dog.'

3.4.5.2 Obligation

The applicative morpheme *-b* indicates an obligation of a certain action expressed by the verb and is followed by object agreement marker. In other words, obligation is

expressed by the applicative morpheme *-b* followed by object agreement marker on the verb.

298.

Səblə wə-tʃut ji-nnə-b-at
Səblə to-work 3SF-exist:PF:-APL-3SF
'Səblə doesn't have to work.'

299.

səblə wə-tʃut e-nnə-b-a
səblə GER-work NEG-exist:PF:3SUBM:-APL-3SF
'Seble does not have to work.'

300

kija wə-tʃut ba-nnə-b-at
she GER-work 3SF-exist:3SUBM-APL-3SF
'She had to work'

301

kija wə-tʃut an-nəbərə-b-a
she GER-work NEG-live:PF:3SUBM-APL-3SF
'She had not to work'

Obligation in the past tense is expressed by the applicative morpheme *-b* and the prefix *ba-* attached onto the verb in the affirmative construction. Whereas, in the negative construction instead of the verb *(i)nnə* 'exists' perfective conjugation form *nəbərə* 'live' is used.

Chapter Four: Syntax

4.1 Types of Sentences

4.1.1 Simple Declarative Sentence

Sentences can be categorized into simple and complex. A simple sentence is a sentence that consists of an independent clause with a single predicate. Simple sentences can be classified into copular and non-copular clauses. Copular clause may use a variety of suppletive morphemes to show the tense. On the other hand, non-copular clauses (or verbal clauses) on the contrary, use different aspectual forms to show the aspect of a single lexical constituent.

Dobbi simple sentences, like Amharic and some other Ethio-Semitic languages normally exhibit subject-object-verb (SOV) word order. Thus, the verb comes last in a sentence.

However, the position of adverbs is not fixed; most often they occur sentence initially and sometimes sentence medially but never sentence finally. On the other hand, modifiers such as, genitives, adjectives, and relative clauses precede the head noun in a noun phrase construction. Moreover, quantifiers and demonstratives precede the head noun in a noun phrase.

Dobbi is a pro-drop language that shows agreement with the subject and with other non-subject Arguments on the verb. In other words, subject and non-subject

Arguments need not be occurred overtly in sentences as their reference is indicated on the verb. In the literature, we usually observe that traditionally sentences are classified into three major types: these are declarative, interrogative, and imperative. In addition, these terms are used confusingly with other terms such as statement, question, and command interchangeably or simply by mixing them together. In this regard, Lyons (1977 :745) criticizes the traditional grammar approach as follows:

...we shall be concerned with what are traditionally regarded as the three main classes of sentences. Most grammars, however, do not distinguish systematically between sentences and utterances. Throughout our discussion we shall maintain the terminological distinctions that have already been introduced, using 'statement' question', and 'command' for utterances with a particular illocutionary force and 'declarative', 'interrogative', and 'imperative' for sentences with a particular grammatical structure

Therefore, Lyons (1977:745) argues that most grammars fail to make terminological distinctions between sentences and utterances. Thus, according to him declarative, interrogative, and imperative are sentences, whereas statements, question, and command are utterances. Consequently, we can understand from this explanation that these two sets of terms are used to express two different levels i.e. sentence level and utterance level representation respectively. Lyons goes on explaining that 'the typical statement will have the form of a simple declarative sentence; and that assertion is an illocutionary act, which, when combined with a propositional act, makes the utterance into a statement.

Nonetheless, nowadays scholars explain sentence types in terms of the grammatical structure and function of sentences. In explaining types of sentence, Palmer (1986:23) following Lyons employs terms such as declarative, interrogative, and imperative to refer to types of sentences, and he uses terms such as statements, questions, and commands for utterances, which correspond, with the terms used for sentences.

In Dobbi, three structural categories or sentence types are distinguished: these are declarative, interrogative, and imperative/jussive sentence types. Thus, in this section emphasis is placed on the three types of sentences.

Various languages use structural means for marking interrogative and optative, and to lesser degree, imperative sentences. However, declaratives tend to be formally unmarked cross-linguistically. Lyons (1968:307). Following his discussion of declaratives, Palmer (1986:28). States the following:

In many languages, however, declaratives are completely unmarked in terms of modality and may therefore, be said to be unmodalized. That does not preclude their being incorporated into the modal system as the unmarked term, but there are two different, though often related, senses of marking'. A term may be said to be formally unmarked within a particular system if it is associated with absence of any of the morphological or other formal markers associated with the other terms in the system. Thus, in English the declarative is associated with absence of any modal verb and in other languages with absence of certain particles or suffixes

Thus, from this explanation we can understand that unlike the other types of sentences declarative sentences are unmarked in their structures. In other words, sentences with a simple propositional act without any morphological or structural marking are said to be declaratives. These sentences can be classified into simple and relative clauses. We will discuss them turn by turn as follows.

4.1.1.1 Simple Declarative Clauses

As already stated, simple declarative clause comprises an independent clause and only a single predicate. Thus, it can be constructed with a main verb, copular verb, and adjectival or nominal predicates. In the following illustrative examples, a simple clause with a noun phrase (NP) and a verb phrase (VP) will be provided.

1.

miss-i fəɣɣə? sir-ə-m
 man-DEF goat buy:PF-3SM.SUBM-PPF

'The man has bought a goat.'

2.

miss-i jə-miʃt-i aɣɣ-ən-na-m
 man-DEF woman-DEF see:-3SF.OM-PPF

'The man has seen the woman.'

3

tikə-ji muz-i ji-bəja-w
 boy-DEF banana-DEF 3SM.SUBM-eat-MVM

'The boy is eating the banana.'

In the simple declarative sentences, adverbs precede the clause final verbs as illustrated in the following examples.

4.

a.gəɾəd-i taməjɲa bəss-att-i
 girl-DEF yesterday Come-3SF-MVM
 'The girl came yesterday.'

5

a.miss-i digg beəm ef-ə-m
 man-DEF slow-say.CV go-3SM.SUBM-PPF
 'The man has gone' slowly.'

6

a.tesfaye tətaməjɲa ift əf^vawt sətʃ^o
 Tesfaye a day before yesterday milk drink-3SM.MVM
 'Tesfaye drank milk' a day before yesterday'

The simple declarative clause can be classified into affirmative declarative and negative declarative sentences or clauses. These clauses are demonstrated in the following examples.

7

a.miss-i fəjɲə sir-ə-m
 man-DEF goat buy-3SM.SUBM-PPF
 'The man has bought a goat'

b.miss-i fəjɲə an-sir-ə-m
 man-DEF goat A.SUBM-PPF
 'The man did not buy a goat'

As can be observed from the above examples, both the affirmative and the negative sentences use no morphological or structural means to indicate their being declarative sentences. However, the negative declarative sentence is identified by having a verb marked with negative morpheme *an-*, which is prefixed onto the verb *sirəm* 'buy' as in example (7b) above.

4.1.1.2 Simple Copular Clauses

In Dobbi, the simple declarative sentence can be constructed by employing copular verbs. Copular clauses make use of different suppletive morphemes to specify the tense of the clause. Copular sentences are considered to be sentences with a subject and predicate where the subject represents a patient of state. Consequently, the subject of a copular sentence is not agent of an action rather it is like a patient of state. In such sentences, the predicate can be either a noun or an adjective. The following are illustrative examples.

8.

Tariku astamari-n

Tariku teacher-COP

'Tariku is a teacher'

9.

innam-i fajja-n

cow-DEF good-COP

'The cow is good.'

As observed in examples (8 and 9) above the sentence do not take main verbs rather they take copular verb *-n*, which is suffixed onto a noun and an adjective respectively. The above sentences have a nominal and adjective predicate, which are denoted by *astamarin* and *fajjan* respectively. In the first sentence (8) *Tariku* is a patient subject i.e. patient of state of being a teacher whereas, in the second sentence (9) *innam* is patient subject standing for the state of being good.

4.1.1.3 Nominal Clauses

Nominal clauses can be classified into two: locative predicates that specify the location of the subject, and non-locative predicates, which attribute a quality of the subject or express equation.

4.1.1.3.1 Locative Clauses

Locative clauses refer to state of affairs or location where the subject is found. The locative morpheme *bə-* is attached onto the noun that refer to the place and the copula suffix *-n* is also attached on it in the affirmative but the copula does not exist in the negative instead the negative morpheme *ankonə* 'is not' is used. The following are illustrative examples.

10.

Tamiru bə-dzimma-n
Tamiru LOC-dzimma-COP
'Tamiru is in Jimma.'

11.

Məngistu bə-dzimma ankonə
Məngistu LOC-dzimma is not
'Mengistu is not in Jimma.'

Locative in the past tense is expressed by the morpheme *bann-* 'was there' in the affirmative and *annəbər-* 'was not there' in the negative structure.

12.

taməjɲa miss-i bə-bet bann-ə-u
yesterday man-DEF LOC-house there was-3SM.SUBM.MVM
'Yesterday the man was at home.'

13.

taməjɲa miss-i bə-bet annəbər-ə
yesterday man-DEF LOC-house there was-3SM.SUBM
'Yesterday the man was not at home.'

14.

taməjɲa miʃit-i bə-bet bannə-t-i
yesterday woman-DEF LOC-house there was-3SF.SUBM-MVM
'Yesterday the woman was at home.'

4.1.1.3.2 Equative Clause

An equative clause describes the feature or property of its subject, and contains a subject complement. It is typically represented by a copula. In Dobbi, the equative clause is marked by the copula *-n* that is suffixed onto the predicate noun phrase. The following are representative examples.

15.

k^wa fəjja nəgade-n
he good merchant-COP.3SM
'He is a good merchant.'

16.

kija tifo astəmari-na
she bad teacher-COP.3SF
'She is a bad teacher.'

When the predicate noun phrase carries a possessive suffix, it precedes the copula as in the following examples.

17.

tamiru g^wəbbe-ɲa-n
Tamiru brother-POS-COP.3SM
'Tamiru is my brother'

18.

fasil jə-zənəbətʃ gʷəbbe-n

Fasil POS-zenebech brother-COP.3SM

'Fasil is zenebech's brother.'

4.1.2 Imperative

Like the declarative sentences, the imperative sentences are unmarked. In Dobbi, we can classify imperatives sentences into two: 'Regular imperative' and 'Polite imperative.' 'Regular imperative' is used for expressing orders or directives and for instructing as to how to perform or work out something. It can be used in the second person singular or plural form of the verb. The second person plural form of the verb describes the 'Polite imperative'.

Thus, the second person plural form of the verb denotes both the 'Regular imperative' (i.e. order that refers to more than one person) and the 'Polite imperative' sentences. In other words, this means that the verb does not take any additional morpheme to indicate the polite imperative sentence.

It is noteworthy that in Dobbi the 'Polite imperative' and polite expressions in general are used only for priests, *azmach* 'war leader' and father and mother-in-laws, and it is expressed in the second person plural form of the imperative verb. It is clear that the speaker uses 'Polite imperative' to show act of imploring or beseeching order. In other words, it does not express forceful order like the use of must. The following are illustrative examples.

19.

təziki nə-hə

here come: IMPF-2SM.SUBM

'Come here.'

20.

təziki nə-f

here come: IMPF-2SF.SUBM

'You (SF) 'come here'

21.

təziki nə-him

here come:IMPF-2PLM.SUBM

'You (PLM)come here'.'

22.

təziki nə-hima

here come:IMP-2PLF.SUBM

'You (PLF)come here'.'

As can be observed in examples (21 and 22) the verbs are in the second person plural form expressing both polite imperative and regular imperative. Thus, when the speaker uses the sentences in referring to a single individual the sentences express polite imperative meaning. On the other hand, when the speaker uses these sentences in referring to more than one person, then such sentences express simple regular imperative meaning. Therefore, one can conclude that the 2person plural form of the verb can be used to express both regular and polite imperative meanings.

Negative imperative clauses

Like the declarative sentences, the imperative sentences can be classified into affirmative and negative. Thus, we would have affirmative imperative sentences and negative imperative sentences. The negative imperative sentence is expressed by

prefixing the negative prefix *at-* onto the second person singular or plural imperative form of the verb. The following examples demonstrate this fact.

23.

bəzi atti-stf'
here NEG-drink:IMPF-2SM.SUBM
'Do not drink here.'

24.

bəzi atti-stf'-im
here NEG-drink :IMPF-2PLM.SUBM
'Do not drink here.'

In example (24) above, the verb is in the second person plural imperative form, which can express simple regular imperative when the speaker gives order to more than one person. At the same time, it also expresses polite imperative when the speaker applies it to order a single individual.

Moreover, in Dobbi there is an imperative construction, which expresses an 'emphatic order. Consequently, the negative interrogative form accompanied with a high intonation expresses 'emphatic order.' Thus, in Dobbi, the imperative verb *ef* 'go' (2SUBM:IMP), expresses simple order (or represents regular imperative sentence). Whereas, its negative interrogative counterpart i.e., *attifi* "Don't you go?" accompanied with a high intonation expresses 'emphatic order.' This kind of imperative in Dobbi is understood as entailing punishment if the order is not complied with.

4.1.3 Interrogative

4.1.3.1 Affirmative Polar Interrogatives

In Dobbi, there are two types of interrogatives: polar interrogatives, which involve a 'yes' or 'no' answer and content interrogatives. Generally, the polar interrogative is characterized by a rising tone on the final syllable. Like the case in declarative clauses, interrogative clauses in Dobbi are subject to polarity; hence involve affirmative and negative forms. The following are few illustrative examples:

25.

indzəra-ji ni-tʃot-innó

indzəra-DEF 3PL.SUBM -bake:IMPF-3PL.SUBM

'We will bake the indzəra?'

26.

aster indzra ti-tʃot-tí

Aster bread 3SF.SUBM-bake:IMPF-3SF.SUBM

'Aster bakes bread?'

27.

aster indzəra ti-tʃot-ti wəj?

Aster indzəra 3SF-bake-3SF DISCO

'Is Aster baking indzəra?'

4.1.3.2 Negative Polar Interrogative

In Dobbi, The negative polar interrogative is characterized the negative prefix *an-* which is attached on the verb and a rising tone on the final syllable. The following are illustrative examples.

28.

a) *k^wa an-ef-ə'*
he NEG-go:PF-3SM.SUBM.INTR
'Didn't he go?'

b) *k^wa an-bəs-á*
he NEG-come:PF. 3SM.SUBM.INTR
'Didn't he come?'

c) *kija an-bij-át*
she NEG-eat:PF-3SF.SUBM.INTR
'Didn't she eat?'

d) *k^wa an-zeng-ə'*
he NEG-speak:PF-3SM.SUBM.INTR
'Didn't he speak?'

e) *anə an-sətʃʔəhú*
I NEG-drink:PF-1S.SUBM.INTR
'Didn't I drink?'

f) *k^wa wat-i an-fədz-ə'*
he work-DEF NEG-finish:PF-3SM.SUBM.INTR
'Didn't he finish his job?'

4.1.3.3 Content Interrogatives

Non-polar interrogatives are questions that are used to ask for new information instead of asking for ascertaining or denying the already stated information. The non-polar interrogatives include interrogative words (*wh* question words) or interrogative-elliptic phrases. In Dobbi, syntactically, such structures follow the same pattern as their equivalents of declarative sentences. The only difference between them would be the presence or absence of the interrogative-word. In other words, interrogative-words are

present in the case of interrogative sentences, whereas they are absent in the case of declarative sentences. Compare the following sentences.

29.

j-aha bet ettā-n
POSS-you house where-COP

'Where is your house?'

30.

j-aha bet
POSS-you house

'Your house'

As can be observed from the above examples, the difference between (29) and (30) is the presence of the interrogative word with the copula suffixed onto it i.e. *ettā-n* in example (29) and the absence of it in example (30). Now, we will first introduce the question-words, and then discuss interrogative structures with question-words and then discuss interrogative sentences with question-words, the elliptic interrogative phrases, and non-verbal interrogatives.

4.1.3.4 Content Questions

The content interrogative words or the wh question words are used to construct interrogative question. Unlike English, no inversion of auxiliary verb with subject NP is apparent in Dobbi. Instead, the wh question words occur in a given sentence and construct interrogative sentence. The following are wh question-words in Dobbi.

31.a) *ma*
 who.NOM

'Who?'

b) *mi?e*

wha

'What?'

c) *ettə*

where

'Where?'

d) *mətʃə*

when

'When?'

e) *jə-mi?e*

GEN-what

'Why?'

f) *jə-ma*

GEN-who

'Whose?'

g) *ett-i*

where-def

'which one (M)'

ett-ina

where-DEF.F

'Which one (F)'

i) *min kəm*

how?

'How'

The following sample sentences show as to how the wh question words are

used to construct interrogative sentences.

32

za *gərəd* *ɪa-na*
that girl who -COP.F
'Who is That' girl?'

33.

nəza *denga* *inəma* *nəm*
those boys 3PL-who 3PL.M.COP
'Who are those boys?'

34.

za *miʔe-n*
that what-COP M
'What is that?'

35

za *miʔe-na*
that what- COP.F
'What is that?'

36

əga *mətʃə* *tɪ-sətʃ-u*
water When 2SM.SUBM-drink:PF-MVM
'When do you drink water?'

In Dobbi, the interrogative words exhibit phonological similarity, which can lead us to an assumption that they may be morphologically complex derivatives, at least etymologically. Since, this study is synchronic in its nature it cannot capture such discrepancies. Thus, it would be difficult to identify all units involved in the question words, that indicate the exact function or meaning they are associated with.

However, based on the units recurring in the interrogative word paradigm it is possible to note that the interrogative words attested in Dobbi can be reduced into two basic underlying bound question forms, *m-* and *ett-* from in which all the forms listed above could be derived.

Moreover, it is possible to set the distribution of such forms by saying that the form *ma* occurs as personal question words (31a, and f above) whereas *mi*, occurs as interrogative word that asks for reason (see 31e above). In addition, *mə*, occurs as interrogative word that asks for time (see 31d above) and *ett* occurs as interrogative word to ask place (31c above).

The interrogative pronoun *ett-i* 'where (definite)' can occur as an elliptic noun phrase with a meaning 'which one.' The use of 'where' as a base for an expression 'which one' is a common phenomenon in Ethiopian languages such as in Amharic, the form *jət-u* 'which one (masculine)' constitutes *jət* 'where' and a masculine definite marker *-u* and *jət-uwa* 'which one (feminine)' constitutes *jət* 'where' and a feminine definite marker *-uwa*.

Similarly, in Dobbi the form *ett-i* 'which one (masculine)' constitutes *ett* 'where' and a masculine definite marker *-i* and *ett-ina* 'which one (feminine)' constitutes *ett* 'where' and a feminine definite marker *-ina*.

4.1.4 Complex Sentence

A complex sentence consists of an independent clause and one or more dependent

clauses. Unlike a dependent clause an independent clause can stand alone as a sentence i.e. it expresses a complete thought.

4.1.4.1 Relative Clauses

In Dobbi the relative clause is not introduced by a relative pronoun. Rather the relative clause is introduced by the morpheme *jə-*, which can be prefixed onto the relativised verb.

37

<i>miss-i</i>	<i>tifən</i>	<i>jə-nəbərə -ji</i>	<i>gəlod</i>	<i>agəŋŋ-ə-ni-m</i>
man-DEF	want	REL-was-DEF	knife	find:PF-3SUBM. PPF
'The man	found	the knife	that he is	looking for.'

In Dobbi, a subject or an object of a clause can be relativized. In such constructions, the relative verb agrees with the head of the relative clause in person number, and gender as in the following examples.

38.

<i>fəŋŋəʔ-</i>	<i>jə-sir-əma-ji</i>	<i>insifta</i>	<i>mot-iman</i>
goat-DEF	REL-buy-3PLF-DEF	women	die:PF-3PLF
'The women	who bought	the goat died.'	[Sub. relativized]

In Dobbi, the definite marker can be suffixed on only the relativized noun

4.1.4.2 Conditional Clauses

A clause, which is subordinated or dependent on another clause, is known as a conditional or a subordinate clause. Thus, the conditional clause is dependent of the main clause. In other words, a complete meaning or sense of the conditional clause

emerges from the main clause.

39

<i>jəhija</i>	<i>w-əɜ</i>	<i>bə-fə</i>	<i>k^wa</i>	<i>ji-bəs-o</i>
her	to-see	if- want	he	3SM.SUBM-com e:IMPF-MVM
'If he	wants to see	her,	he will	come.'

40

<i>zi</i>	<i>mədanit</i>	<i>bə-sətʃ'-əhə</i>	<i>tī-m^wot-u</i>
this	medicine	if -drink-2SSUMB	3SM .SUBM-die:IMPF-MVM
'If you	drink	this medicine,	you will die.'

4.1.4.3 Temporal Clause

A temporal clause is a dependent clause that can modify the state of affairs in the main clause. In other words, the temporal clause modifies the main clause in terms of time. The relational prefix *ti*-usually expresses the dependent temporal clause. Consider the following illustrative examples:

41.

<i>tamiru</i>	<i>ti-bəsa</i>	<i>bora-ji</i>	<i>jə-wisidi-n</i>
Tamiru	3SM.SUBM-come.IMPF	ox-DEF	3SM.SUBM-tak e-MVM
'when Tamiru comes, let him take the ox.'			

42.

<i>aləmu</i>	<i>bə-bəsa</i>	<i>fərəz-i</i>	<i>jə-wisidi-n</i>
Aləmu	3SM.SUBM-come.IMPF	horse-DEF	3SM.SUBM-take-MVM
'If Alemu comes, let him take the horse.'			

In examples (41) and (42) the dependent clauses *Tamiru ti-bəsa* 'when Tamiru comes' and *Aləmu bə -bəsa* 'If Alemu comes' modify the main clauses *bora-ji jə- wisidi-n* 'let him take the ox' and *fərəz-i jə -wisidi-n'* in terms of time respectively. The state of affairs

expressed in the main clause can be modified in terms of time by the state of affairs expressed in the dependent clause preceding it. In other words, the dependent clause modifies the main clause in terms of time by preceding it. Observe the following illustrative examples:

43.

k^wa aləmu i-basa-sin bə-bet i-k'irə-nnit
 he aləmu 3SM-com e.IMPF-until LOC-house 3SM.SUBM-wait: IMPF-3SM.OBM
 'He waits at home until *Alemu* comes.'

44.

tarikū be-timihirt bet i-basa-sin k^wa bunna setf-o
 Tariku from-school 3SM.SUBM-com e IMPF he coffee drink :PF-MVM
 'He drank coffee until *Tariku* comes from school.'

4.1.4.4 Complement Clauses

In Dobbī, the complement clauses are introduced by the relative 'or the infinitive morpheme *we-* and take the direct object position.

45

wərk'u fərəz je-sir-əhəm səm-ah^w-i
 wərk u horse REL-buy:PF-3SM.SUBM hear:PF:1S.SUBM-MVM

'I heard that *Worku* bought (a) horse.'

46

jonas məkina wə-sər-ə-hut ke-h^w-i
 yonas car VN-buy:PF-3SM.SUBM -DISCO know:PF-1S.SUMB.MVM

'I know that *Yonas* bought (a) car.'

In example (45), *wərk'u fərəz jə -sir-ə-həma* 'that *Worku* bought a horse' is the

complement clause that completes the main clause *səmah^{wi}* 'I heard', being introduced by the relative morpheme *je-* and filling the direct object position. Similarly, in example 231, *jonas məkina wə-sərə-hut* is the complement clause that completes the main clause *kehwi* 'I know', being introduced by the infinitive morpheme *wə-* and occupying the direct object position. We can observe from the above examples (45) and (46) that the complement clauses occur in the direct object position with the verbs of cognition i.e. *səm-* 'to hear' and *ke-* 'to know' respectively.

Chapter Five: Texts

In this chapter, some selected Dobbi texts, which represent the different genres such as, narrations, stories, and riddle, are presented. The texts are transcribed in IPA and are grouped into two parts. In the first part, the selected texts are analyzed into interlinear texts at sentence level following the Leipzig Glossing Rules, Conventions for interlinear morpheme -by-morpheme glosses. Thus, next to each Dobbi text, interlinear analysis is presented. The transcribed and translated sentences or phrases are presented using four level tiers. In the first tier, sentences are presented in Dobbi *language* , in the second tier sentences are chunked into morphemes, in the third tier glosses of the morphemes for tier two are given and in tier four , free translations of sentences for tier one is presented.

Then, the first narration *jəmāsikəl bəʔal akəbabər* 'Celebration of the Invention of the True Cross Festival' is fully transcribed, translated, and annotated through the Elan software. The Elan annotation of this narration is converted into Micro soft word program and annexed in the appendix section. The brief story of the extinct Dobbi tradition conviction called '*Mujet*' is prepared in English and annexed in the appendix section too.

5.1 Invention of the True Cross

file:C:\Users\user\Desktop\Ye Meskel Beal Akebabar beDobbi Gurage.eaf

Speaker:- Tadele Bogale (Dobbi Language Consultant)

rf 001

tx *bəDobbi Gurage wissit' jəmāsikəl bəʔal akəbabər*

ps P N N P N N V

ge in Dobbi Gurage in of *Meskel* holyday celebration

ft The Invention of the True Cross holyday celebration in Dobbi.

rf 002

tx *bəDobbi Gurage wissit' jəmāsikəl*

ps P N N P N

ge In Dobbi Gurage, the invention of the True Cross

ft In Dobbi Gurage, the invention of the True Cross

rf 003

tx *bəʔal akəbabər bətimələkətə*

ps N N V

ge holyday celebration in relation to

ft regarding to the celebration of the holyday

rf 004

tx *bizə ib^wuʔe inno.*

ps ADJ V V

ge many say there are

ft there are so many thing

rf 005

tx *māsikəl wəbe bəDobbi Gurage hizib zənd bətam jikəbbər bəʔal wəben.*

ps N V P N N N ADV ADV V N V

ge True C. means in Dobbi Gurage people among so much celebrated holyday

ft The True Cross holyday is highly celebrated among the Dobbii
Gurage

rf 006

tx *ləmisale səb innim lə-məsikəl bəʔal beəm*

ps N N ADJ P N N VC

ge for example person everyone for *Meskel* holyday having said

ft For example, everyone for the invention of the True Cross holyday

rf 007

tx *baʔim baʔim hut jib^wuje jisətʃije jazigadzu*

ps N N N N V

ge according to his capacity something to eat to drink prepare

ft According to his capacity everyone prepares something to eat and
drink.

rf 008

tx *zim tinnibinə inʃita təgilmotə wərə kərəimam kib janatʔrman*

ps DEM V N N N V N V

ge this when we say women from May month starting butter will melt

ft When we say this, women starting the month of May, will melt butter.

rf 009

tx *mikinij atimhuta bə-gilmotə wərə k'əddəm bejɨmam janat'ərimoj kib*

ps CONJ N P N N ADJ V V N

ge because in May month earlier say they will melt butter

ft Because butter, which is melted earlier in the month of May

rf 010

tx *tijib^wuwe jitsəmu lə t'eninətɨm bət'am fəja-n*

ps V V P N ADV ADJ-COP

ge while eating taste good for health so much good it is

ft It tastes good while eating it and irs so much good for health.

rf 011

tx *za siləh^wənəm lə-məsikəl bəʔal beəmam inista bəmula*

ps DEM CONJ P N N CV N ADJ

ge that therefore for *Meskel* holyday having said women all in all

ft because of that the whole women for the *Meskel* holyday

rf 012

tx *k'əddəm bejimam kīb janət'iriman*

ps ADV V N V

ge earlier say butter melt

ft they melt butter in advance.

rf 013

tx *buji jatifəʔiman lelamləlaʔe wəzigadz janəwə jə-migib ajinət*

ps N V ADJ VN V P N AD

ge f.banana chop other prepare must of food kind

ft They scratch false banana and do some other things like preparing
some kind of food which must be done

rf 014

tx *ina jə-mət'ət' ajinət jazəgadʒiman*

ps CONJ P N ADJ V

ge and of drink kind prepare

ft and they prepare different kind of drinks.

rf 015

tx *ləmisale bə-kīb anət'at'ər z^wuriya att jib^wuj kə'ld inno*

ps N P N VN N ADJ V N V

ge for example about butter melting area one say jock there is ft

For example, there is a jock about melting of butter.

rf 016

tx *zim sənəf mişt mətşə kīb tanət'irəxəma ina kīmutfə mişt mətşə kīb*

ps DEM ADJ N PRO N V CONJ ADJ N PRO N

ge this lazy woman when butter melt and smart woman when butter
ft when will a lazy woman melt butter? and when will a smart woman
melt butter?

rf 017

tx *tanət'irəxəma jatezeʔən*

ps V V

ge melt show is

ft will show us the time when a smart woman melt butter.

rf 018

tx *ababalim ikki jibiʔən k'ibəf jə-gilmotə b^wonam bə-gulibətə inna*

ps VN ADJ V N P N V P N CONJ

ge means DSC like REL-mean is your butter of May enter in knee and
ft This means that your butter melted on the month of May entered in
the knee and

rf 019

tx *k'ibəf j-amile nasse libilebəhutnəsse jib^wujit*

ps N P N N V V

ge your butter of July August it burns me it is being said
ft your butter melted on the months of July and August burns my
stomach.

rf 020

tx *ina zi siləh^wənə ijanidandi mişt wəzigadz jannəwəʔe bəmulə jazəgadzu*

ps CONJ DEM CONJ ADJ N VN V N V

ge and this happen every woman need as a whole they prepare
ft 'therefore every woman prepares what is needed to be prepared.'

rf 021

tx *inʃita zi bəh^wənə jətəkəsi-nej jazəgadzi-maʔe bə-h^wənə bəmisassəʃ*
ps N DEM. V V V PRO P V N

ge women this it happens of we mentioned they prepare if it happens
with men

ft If women prepared what being mentioned, what will be expected from
men?

rf 022

tx *miʔe jik^wkir^wo bijib^wuj*
ps PRO V V

ge what will be remained? Inquired.

ft what will be left for the men to do?

rf 023

tx *ləmisale Məsikəl bəwərəna k^wwet wərə tijiʔer*
ps N N N ADJ N V

ge for example True C. of a month or two is left

ft for example when a month or two left for the festival

rf 024

tx *k^wərəsimum əttə jifəliti^wmun*
ps V N V

ge beginning wood they cut

ft they begin cutting wood.

rf 25

tx *jəməsik^wal nəgə kəbitixi^wnəmun jibijəm^wuj sər jikətri^wmun*
ps N N N V N V

ge of True C. day thier cattle what they graze grass they will fence it

ft On the True Cross celebration day, they fenced the grass that their
cattle may graze.

rf 026

tx zol nejat'əfan bədənib jiʔirəm^wut

ps ADJ V N V

ge destroyer not to be destroyed with strictly fenced ft
They strictly keep or protect it from destroyers.

rf 027

tx attat missasə jə-məsikəl jardzi bora k'əddəm bemum bəwəsərə

ps ADJ N P N V N ADJ V V

ge some men for True C.to slaughter ox in advance by buying they feed it.
ft Some men buy and feed their ox in advance that will be slaughtered on
the festival.'

rf 028

tx wəjim j-anisirəmike bəh^wənəm jətik'el əbə bora lə-wəsərə bīrr

ps CONJ P N V ADJ N P V N

ge or they did not buy if of Meskel ox to buy money they accumulate .
ft Or if they did not buy an ox, they save money to buy a well fed ox

rf 029

tx za jasəbasəm^wuj irrezimum gəbaja bəwəfinno jeb^wuje bora jisirəmun

ps DEM V V N VN V N V

ge that they accumulate money by going market they buy the best ox
ft Having the money they saved they go to the market to buy the well
fed ox

rf 030

tx biʒə gizijə jə-Dobbi tikə jinəbir bə-kətəma siləh^wənə bəzih Məsik'al

ps ADJ N P N N V P N CONJ DEM N.

ge most time of *Dobbi* boy lives in the town therefore in this festival
ft As *Dobbi* person usually lives in town, for the festival

rf 031

tx *bəʔal bettəm jixun jibəso*
 ps N ADV V V
 ge holyday where ever he is he will come
 ft he will come from where he lives

rf 032

tx *bibəsa gizijə betəsəbajna wadəssit jinəbiw*
 ps V N N VN V
 ge when come time parents my to please
 ft When he comes he is expected to please his parents,

rf 033

tx *jə-zəndirə Məsikəl*
 ps P N N
 ge of this year True Cross festival
 ft for this year festival

rf 034

tx *bora anə əsiro lijubij jifilu*
 ps N PRO V V V
 ge ox I will buy he could say
 ft he would say I will buy ox

rf 035

tx *za siləh^wonə bəbijani məsarət betasəb kuta ləwadəssit bora bəgəbaja*
jəzim jisiro
 ps DEM CONJP V CONJ N DISC P VN V N P N V V
 ge that therefore as he promise parents his to please ox in market
 look for he will buy
 ft Therefore, according to what he promised, to please his parents, he
 looks for an ox in the market and buy it for them.

Rf 36

tx *betəsəbim səbəsəbim zi bora jəsirə əkələjyan məri?imuni ibu?it*
 ps N VN DEM N V N V V
 ge parents will assemble this ox who buys is someone bless him for me he
 says
 ft the parents being assembled will say someone buys this ox please
 bless him.

rf 037

tx *ab imm zam jətisəbəsəbə gorəbet lə-za idz wəjim gərəd jimeri?u*
 ps N N DEM V N P DEM N CONJ N V
 ge father mother that assembled neighbour for that boy or girl will bless
 ft The parents and those assembled neighbors will bless that boy or girl,
 who bought the ox .

rf 038

tx *mi?e bijamin jimeri? bij^wubij labittim əha zi akəbəriyəm bitibbəm*
 ps PRO V V V N PRO DEM V V
 ge what will say will bless inquired for your parent this you respect give
 ft If it is asked how do they bless him, they bless him by saying: as you
 give this respect to your father and mother,'

rf 039

tx *jəbəza kuta jabikəm*
 ps ADJ - V
 ge much more let Him give you
 ft let Him give you much better than you do.

rf 040

tx *bej idzə abittim əha tiwədəhəma igizer jodəddik*
 ps CONJ N N PRO V N V
 ge ok boy my parent your love you God let love you
 ft Ok! My son! As you love your father and mother let God love you.

rf 041

tx *zi ba-wət'ahəwi jəbələt'ə huta jətəkanikə*

ps DEM P V ADJ V

ge this expend you much more reimburse let Him

ft For what you disburse, let Him reimburse you much better.

rf 42

tx *təzih jəbələt'ə tibəmikəma jabikəha wəzətə jibuʔim jimeriʔu*

ps DEM ADJ V V N V V

ft They bless him; saying „let Him make you capacious to give them much more than this' etc.

rf 043

tx *zam jəboji giləsəb miriʔat kuta jikəbew*

ps DEM ADJ N N - V

ge that would be called the individual blessing he will accept

ft That individual who was being blessed accepts the blessing

rf 044

tx *barədgi enik'ə k'init'ebə jib^wuʔe inno*

ps V P N V V

ge slaughtered after chopped meat would b there is

ft After the ox is slaughtered there is *k'init'ebə* chopped meat'

rf 045

tx *innim təsəbasəbəm k'init'ebə jibijaw.*

ps ADJ V N V

ge all being assembled *k'init'ebə* will eat

ft All of them being assembled eat the *k'init'ebə* 'chopped meat'

rf 046

tx *bəneəm bəsətʃge tikə jəbuʔe bəmulə dəməra jifu*

ps CV V N V ADJ N V

ge while eating drinking later child would be all dāməra will go
ft After they eat and drink all the children will go to dāməra.

rf 047

tx *dāməra wəbe dāmo bə-betəkirisitijan akababi attʃə bəwəsəbisib*

ps N V CONJ P N N N VN

ge demera means also in church around wood by collecting
ft demera means while collecting wood around the church

rf 048

tx *səb bəmulə təsəbəsəbəm jakəbir bəʔalīn*

ps N ADJ VN V N

ge person all being assembled will celebrate festival is
ft all the people being together celebrate the festival ‘

rf 049

tx *jədāməra negə dāməra-ji təwəniddikuta iftk’esotʃ zurijahuta jikəbimujim*

ps N N N DEF V N N V

ge on demera day demera the burn before priests surround it
ft On the damera day before the damera is burnt the priests surround

rf 050

tx *məzimir jizemirimun*

ps N V

ge song they sing

ft they sing a song

rf 051

tx *jə-gəjɲi hizb bəmulə bəwəwit’a jəza dāməra təkafaj jihonmun*

ps P N N ADJ V DEM N VN V

ge of appear people all by going out of that demera participant they will be
ft All the people appeared at the place where the demera is
burnt become participants of the damara burning ceremony

rf 052

tx *dəmərə bətam jadəmikije miʔen binibinə fərez janənim səbotʃ fərəz
kinəm*

ps N ADJ V PRO V N V N N N

ge demera very much make i t lively what i s if inquired horse, people
have their horses

ft What makes the damara bright/lively is that people who have
horses, their horses

rf 053

tx *jitʔənimum*

ps v

ge they load

ft they load their horses

rf 054

tx *bərəs kinəm zema ijazemim midzir-i jizorimujit*

ps N PRO N V N DEF V

ge byone's own their melody they will sing pile they go round it

ft while singing with their own melody they go round the pile.

rf 055

tx *zorimum bəfədzim enkʔ wət'a jəbija məda janəw mənidər jifimun*

ps V V P V V N V N V

ge they go round finish after far away say field appear place they will go

ft After they finished go rounding they will go to far away field.

Rf 056

tx *bəza meda dəmo fərəz g^wugis jitʃawətimun*

ps DEM N CONJ N N V

ge in that field also horse riding they play

ft They also play horse riding in that field

rf 057

tx *gredim dengam za tʃəwata məsimer bəwez atti jatti dəgafi*

ps N N DEM N N V ADJ ADJ N

ge girls and boys that play side by keepig one the of one the supporter

ft Keeping their respective sides the girls and boys, make that game

lively being one of them the supporter one group and the being

the supporter the opponent group.

rf 58

tx *bewəhun tʃəwataji jadəmikimujit*

ps V N V

ge being they make the play lively

ft being the supporter of a group they make the play lively

rf 59

tx *inam ja-məsikəl b əʔal akəbabər bətəljim bədəmərə zurija*

ps CONJ P N N N ADV N N

ge and thus of the True C festival celebration especially with regard to

demera

ft and thus, the celebration of the True Cross festival especially

in relation to demera

rf 60

tx *janənni dīmik'ət zitin bujəm ləwəgilis' k'alat jan isu*

ps V ADV DEM V V N V

ge there is the liveliness this lke is having said for to express words be less

ft no words to express the liveliness of the demera play.

rf 61

tx *bət'am jadesit tʃəwatan janəw*

ps ADJ V N V

ge very much pleasing play is it has

ft It is very much pleasing play

rf 62

tx *ləmisale jagəbat jəsəla idz wəjim gərəd jimərit' bə-dəməran*

ps N V V N CONJ N V P N

ge for example one to marry able boy or girl will select on demera

ft for example one who is about to marry, a boy or a girl selects his/her partner on demera festival.

63

rf

tx *jagəbujat jəsəlat gərəd jimərit'ija bə dəmərə-n*

ps V V N V P N COP

ge to marry who is adolescent girl will selects on demera

ft it is on demera that one selects whom he wants to marry

rf 64

tx *ina dəmərə bət'ikilhuta l-itijopija hizb lijju dimik'ət jib-tf'əwatan wəben*

ps CONJ N ADV P N N ADJ N V N V

ge and then demera in general for Ethiopian people special lively gives play is

ft damera celebration in general gives special lively color for Ethiopian people.

rf 65

tx *bət'am aməsəginu janej fədzəhum*

ps ADV V VN V

ge very much thank you I finished what I have

ft I finished what I have thank you very much

5.2 Folktale

jəddobi səb jədzəginna fətənnə

'A brave Dobbi man's challenge'

Narrator: Mengistu Kass

Age:- 49

Birth place:- Dobbi, Wolensho Hulletegna Mi ddib

1

<i>betəsəbotʃina</i>	<i>təzift</i>	<i>jizinegimu</i>	<i>jihəma</i>	<i>bəbetəsəb-otʃ-əŋna</i>
betəsəb-otʃi-na	tez-ift	ji-zinegi-mu	jihəma	bə-betəsəb-otʃ-əŋna
parent-PL-GEN-1	here before	REL-say-3PL	COND	PRE-parent-PL-1PL.my

<i>jeredahun</i>	<i>bəbetəsəbotʃəŋna</i>	<i>jereddahun</i>	<i>binəbir</i>	<i>məʔen?</i>	<i>att</i>
je-reda-hun	betəsəb-otʃi-ŋna	je-redda-hun	bi-nəbir	məʔen?	att
REL-hear-1SC	parent-PL-GEN	1SUBM-learn-1SUBM	REL-be	what?	One

<i>dzəginna</i>	<i>miss</i>	<i>banno</i>	<i>jibuwit</i>
dzəginna	miss	banno	ji-buwit
brave	man	there was	say

<i>za</i>	<i>dzəginna</i>	<i>miss</i>	<i>arbo</i>	<i>jib^wuwit</i>	<i>banno</i>
DEM	dzəginna	miss	arbo	ji-b ^w uwit	banno
that	brave	man	Arbo	say.	there was

'Earlier, according to my parents' opinion, it has been said that there was a hero/brave man called *Arbo*.'

002.

<i>k'una</i>	<i>məlikkamma</i>	<i>gərəd</i>	<i>tʃəjɲəm</i>	<i>banno</i>
k ^u na	məlikkama	gərəd	tʃəjɲ-əm	banno
DET	beautiful	girl	born	there was

'He gave birth to a beautiful girl.'

3

<i>za</i>	<i>məkkama</i>	<i>gərəd</i>	<i>jitokism^wot</i>	<i>k^wuwet</i>	<i>səbotʃ</i>	<i>bəssəmun</i>
za	məkkama	gərəd	ji-tokism ^w ot	k ^w uwet	səb-otʃ	bəss-əmun
that	beautiful	girl	ask	two	person	they came

Two persons have appeared to beg for engagement with that beautiful girl'

4

<i>jitòk'ism^wot</i>	<i>jəbæssəmuj</i>	<i>sbotʃ</i>	<i>inde</i>	<i>zigərədəŋna</i>	<i>wagiba</i>
Jit'okis-m ^w ot	jə-bæssə-m uj	səbotʃ	inde	zi-gərəd-əŋna	wa-giba
beg-3PL	come-3PL	men	DSC	that-girl-my	to marry

<i>jannəwə</i>	<i>anə</i>	<i>ziʔak^wuwam</i>	<i>bəfətəna</i>	<i>jəwəttā</i>	<i>tikə</i>	<i>bankonim</i>	<i>annaggebba</i>
jə-nnəwə	anə	zi-ʔak ^w uwam	bə-fətəna	jə-wəttā	tikə	bə-an-konim	ann-aggebba
REL-should	I	DEM-measure	PRE-test	REL-pass	boy	REL-NEG-be	NEG-give.PV

‘Well, who should marry my daughter from those who appeared to engage with her? The measure that I would take is, a person who can’t pass the test would not engage with my daughter.’

5

<i>annəbbin</i>	<i>jəmannim</i>	<i>anninəs-am</i>	<i>tikəŋna</i>	<i>annib</i>
annə-bbin	jə-m annim	anni nəs-am	tikə-ŋna	an-ni b
don't give	of anyone	pick	girl my	don't-give

‘I will not give! I will not allow an anonymous person to engage with my daughter.’

6

<i>minikəm</i>	<i>jiddəfirejət</i>	<i>bəssa</i>	<i>bejam</i>	<i>gəmbo</i>	<i>təlla</i>	<i>agəlligil</i>	<i>k^wuwə</i>
minik əm	ji-ddəfire-jət	bəssa	be-j am	gəmbo	təlla	agəlligil	k ^w uwə
how	dare-1s	came	REL-say jar		local beer	bowel	roasted cereals

<i>ezzənge</i>	<i>attih</i>	<i>gəggəra</i>	<i>təttā</i>	<i>awərəddəm</i>	<i>bəjizi</i>	<i>gəggəra</i>
ezz-ənge	attih	gəggəra	təttā	awərəddə-m	bəji-zi	gəggəra
hold-GER	DET	hill	slope	go down:PV-MVM	PRE-this	hill

<i>tiwə</i>	<i>tjirot'</i>	<i>tjirot'</i>	<i>wət'</i>	<i>zi</i>	<i>gənbo</i>	<i>təlla</i>
ti-wətə ,	-jirot'	ti-jirof'	wət'	zi	gənbo	t'əll a
go up	run	run	climb	DEM jar		local beer

<i>inna</i>	<i>zi</i>	<i>agəlligil</i>	<i>k^wuwə</i>	<i>jəfədʒdʒə</i>	<i>səb</i>	<i>gərədəŋna</i>	<i>əbbit</i>
inna	zi	agəlligil	k ^w uwə	jə-fədʒdʒə	səb	gərəd-əŋna	ə-bbit
CONJ	DEM	bowel	roasted cereals	REL-finish.h.M.PF	man	girl- 1s	1s-give

‘How dare he come to me?’ Saying this he came with a jarful of local beer and a bowlful of roasted cereals. Then, he said that he will let him engage with his daughter, to the one who would finish the jarful of local beer and a

bowlful of roasted cereals, while climbing the hill side and descending the slope by running and resting again and again'

7

<i>lelanikonim</i>	<i>annib</i>	<i>bijam</i>	<i>za</i>	<i>səbotʃ</i>	<i>awədadərənəm</i>
lela-an-ikon-im	an-nib	bij-am	za	səb-otʃ	awədadər-ə-nəm
other-doesn't	don't give	say	that	persons	Compete-them

Refusing all other means he puts these two persons into competition to give his daughter for the winner of the competition.'

8

<i>ti-jawədadirim</i>	<i>atti</i>	<i>rəga</i>	<i>bijam</i>	<i>tiwət'</i>	<i>tijaʔi</i>	<i>tisətʃ'</i>
ti-jawədadi-rim	att-i	rəga	bijam	ti-wət'	ti-jaʔi	ti-sətʃ'
compete-them	One-the	slowly	said	climb	see	-drink

<i>tijibija</i>	<i>tisətʃ'</i>	<i>tibija</i>	<i>annlik'</i>	<i>bejanim</i>	<i>məddəri</i>	<i>səllə.</i>
ti-jibija	ti-sətʃ'	ti-bija	an-alik'	be-janim	məddər-i	səllə.
REL- eat	REL-drink	REL-eat	NEG-finish	REL-say	place-DEF	reached

'While he puts them into competition one of the competitor slowly climbs the hill then rests, then eats, drinks the roasted cereals and the local beer and reaches the place before finishing it.'

9

<i>attiwwe</i>	<i>mattina</i>	<i>təttəddəffəm</i>	<i>jibəddirew</i>	<i>bijam</i>
att-iwwe	mattina	tə-ttəddəff-əm	ji-bəddir-ew	bijam
one-the	in addition	rush	surpass	said

<i>məddəri</i>	<i>səllə</i>
məddər-i	səllə
place the	reached

'The other one hurriedly arrived the place assuming that his opponent will surpass.'

10

<i>minikəm</i>	<i>bəssəham?</i>	<i>aji</i>	<i>anə</i>	<i>wəbija</i>	<i>kətikuniḡe</i>	<i>gəfərikumin</i>
minikəm	bəssə-ham?	aji	anə	wə-bija	kətikuni-ge	gəfəri-kumin
how	come	oh!	me	to eat	cannot	leave

<i>bəssah^wi</i>	<i>jəh^wuwa</i>	<i>bəddərikunim</i>
bəss-ahi	jəh ^w u-wa	bəddəri-kunim
come-you	of he	you surpass

<i>ash</i>	<i>minkəm</i>	<i>bəssəha?</i>	<i>anəm</i>	<i>tarif</i>	<i>təbija,</i>	<i>təsətʃ</i>
ash	minkəm	bəssə-ha?	anə-m	t-arif	t-əbəja,	t-əsətʃ
you	how	come-2SUBM?	I-also	1S-rest	1S-eat	1S-drink

'How did you come here? Oh, me! I left it, as I could not finish eating drinking it, and I surpass him.'

<i>tarif</i>	<i>təbija,</i>	<i>təsətʃ</i>
t-arif	t-əbəja,	t-əsətʃ
rest	eat	drink

'Surpassing him how about you, how did you come? I also come here while resting, eating, and drinking all the way through.'

12

<i>kəmem</i>	<i>gəfərikunum</i>	<i>bəssahum</i>	<i>bijam</i>	<i>jib^w uʔit</i>
kəm-em	gəfəri-kunim	bəssa-hum	bi-jam	jə-b ^w ut
unable-1S:OM	leave-1S	come-1S	say	say

'He said that he could not finish eating and drinking, thus he left everything behind and comes'

13

<i>bohama</i>	<i>kətəlləm</i>	<i>bəji əhum</i>	<i>digam</i>	<i>lella</i>	<i>fətəna</i>	<i>wəssit</i>
bohama	kətəlləm	bəji-əhu-m	digami	lella	fətəna	wəssit
hereafter	next	REL-now-al so	again	other	test	in
<i>nabəmu</i>	<i>bijam</i>					
nabə-mu	bi-jam					
give-3PL	say					

'Hereafter ok! He said, 'I will put them into another test once again.'

<i>k^wuwet</i>	<i>fəja</i>	<i>fəja</i>	<i>səniga</i>	<i>fərəzazə</i>	<i>banim^wuit</i>	<i>bəza</i>
k ^w uwet	fəja	fəja	səniga	fərəzazə	banim ^w uit	bə-za
two	good	good	stout	horses	he had them	pre-that

k^wuwet səniga fərazazə

k^wuwet səniga fərazazə

two strong horses

'He had two strong and good stallions. With those two big and good stallions

14

zak^wuwet jəbəsəməmatfotʃ təwaggəmu gugis tətʃ^ʔ wətim bijanəmun

za-k^wuwet jə-bəsəm-am atʃ-otʃ tə-waggə-mu gugis tə -tʃ^ʔ 'wətim bijanə-mun

DEM-two rel-come-in-l aw-PL PASS-fig ht-3PL gugis PASS-play:PF tell:PF-3PL

'He ordered those two in-laws who came to him to play (fight) stallion fighting.'

015.

wididir kənanəmin jəfəraz wididir mətsəm adəgəŋŋan

wididir kənan-əmin jə-fəraz wididi mətsəm adəgəŋŋa-n

competition put-3PL PER-hose competition however dangerous-COP

bəsəllege madziratn woʔam wədigin madziratn jiwəg^wuwe

bə-səlle-ge madzirat-n wo-ʔam wə-digi-n mdziratn ji-wəg^wu-we

PRE-reach-then shoulder-is VN-beat to-fall-is shoulder REL-stub-2SM.SUBM

bintəri

b-int'ar-i

INST-stick-DEF

bəza madzirat jitiwagəmu bəfərazi

bə-z a madzirat ji-tiwagə-m u bə-fəraz-i

P-DEF shoulder 3PL-fight-3PL horse-DEF

nən səkəjənemun

nən səkəjən -emun

on put-3PL

za səbotʃ

za səb-otʃ

DEM man-PL

tisəddim tisəddim tiroʔ tiroʔ jalikimot

ti-səddim, ti-səddim, ti-rot' ti-rot' j-alikimot

chase Rchase run run finish.PL

kənə mulə

kənə mulə

day all spend-3PL

jiwəlimun.

ji-wəli-mun.

'He puts them into stallion fighting game. However, stallion-fighting game is dangerous, when one of the opponents reach the other he will beat him by the stick

and make him fall from the stallion. Then after they finish fighting, he will put them onto the stallion and the chase and run each other for the whole day.'

016.

attiwe billit' bəj anə gərəd jibuyjət bəʃe jəha anwəgiha
 att-iwe billit' bəj anə gərəd ji-buyjət b-əʃe jəha an-wəgi-ha
 one-DEF wise ok I girl REL-give PRE-want you NEG-stub-2SUBM

One of them was wise and said to his opponent, ok! To get the girl I should not stub you.'

17

aha gəwwa nəhə janə tiwəgat tirot' ahə wigit anə
 aha gəwwa nəhə janə ti-wəgat ti-rot' ahə wi-git anə
 you fool COP.2SUBM me REL-stub REL-run you VN-stub I

anifənin bijam jifəʃinit imm bijam ʃəʃinit.
 an-i-fənin bi-jam ji-ʃəʃinit imm bi-jam ʃəʃinit.
 NEG-want REL--say IMPF-retreat quiet REL-say retreat

b^wohaʔənk' jatt-iwe fəraz jiʔet' tə-zəbərəm
b^wohaʔənk' j-att-iwe fəraz j-iʔet' tə-zəbər-əm
 later PRE-one-DEF horse REL-tire PAS-return-PF

za-we fərazinkut teʔet' bet jigəbo
 za-we fəraz-i-n-kut te-ʔet' bet ji-gəbo
 that-DEF horse-DEF-OM-DISC PASS-tire house IMPF-enter

'He retreats simply retreats saying, you are fool you run after me to stub me and I dont want you to stub me. Then after one of the opponents, horse will be tired and the other returned entered home without his horse being tired.'

18

bəminəkəm bəssəha jibinnit kətt'əm wərədo kətt'əm bəwərədəge
 bə-minəkəm bəss-əha ji-binnit kətt'-əm wərəd-o kətt'-əm bə-wərədə-ge
 PRE-how come-2SUBM REL-say tire-PF dismount:PF tire-PF PRE-dismount- later

anə təbetəŋnat bəssah^wi.

anə tə-bet-əŋnat bəssa-h^wi.

I house-PRO come-1S

He asked him: how did you come? He dismount ed being tired, while he was tired and dismounted from the horse I came home.'

19

jahimot k'ett'am jibinəmun. zaŋrwe bəmotfəŋ ezəm

jahimot k'ett'am ji-binə-mun. za-ŋrwe bə-motfə-n ezəm
you appear-1S IMPF-say-you that-other:DEF P-road-COP hold

fərəz fəbəm jibəssə.

fərəz fəb-əm ji-bəss-o.

Horse pull-PF IMPF-COME-3SM.MVM

He would say: I appeared before you (with respect). How about that one (or the other competitor) did not he come? He will come by pulling the failed horse on the street.'

20

bəl indde nəhəb^wuwet bəj bəminkimin gərədəŋna tasiədaddira?

bəl indde nəhə-b^wuwet bəj bəminkimin gərəd-əŋna t-asitədadd-ira?

ok DISCO come-say ok how girl-PRO PASS-administer-3SF?

Ok! come on and tell me how can you manage to live with my daughter?'

21

əhu bəzi?ajinat janə gərəd aha tasiədadirm tihonat wəj

əhu bə-zi-?ajinat j-anə gərəd aha t-asitədad-irm ti-hon-at wəj

now PRE-this-kind GEN-I girl you PAS-administer-3SF 3SF-be3SF Q?

'Now, in this case are you able to afford living with my daughter?'

22

ifitət ərot' gəgəra fədzəhəm jabukəj tatibəja

ifitət ərot' gəgəra fədzəh-əm j-abu-kəj ta-tibəja

earlier run-pf hill finish-PF REL-give-2SUBM PAS-eat

fədzəhəm tatibəja bəssahəm
 fədzəh-əm ta-tibəjabb bəss-ahəm
 finish-PF PASS-eat come-2SM.SUBM

'First you have climbed the hill before finishing what is given to you to eat and you reached at the place.'

023.

əhum mattina ərot' bəss-ahən-ge
 əhum mattina ərot' bəss-ahən-ge
 now again run-2SM:SUBM come-2SM

'Now again you came while running.'

24

fərəz tə-tfawət bibuk-ə fərəz-i wərəd-ikəm bə-gir bəss-əham
fərəz tə-tfawət bibuk-ə fərəz-i wərədikəm bə-gir bəss-əham
 horse PASS-play say-2SM horse-DEF dismount -2SM P-foot come-2SM

When I let you play horse riding, you are dismounted from the horse and came on foot.'

025.

əhu aha jəgərədəjɲa biʔu ankonkə
 əhu aha jə-gərəd-əjɲa biʔu an-konk-ə
 now you GEN-girl-GEN apt NEG-be -2SM.SUBM

Now, you are not apt to marry my daughter.'

26

gərədəjɲa jəzih idzin jabikuna bijam zəniga
 gərəd-əjɲa jəzih idzin j-abiku-na bi-jam zəniga
 girl-GEN this child REL-give-2SM GER-say tell:3SM

dīmədəmo jib^wuwit
 dīmədəmo ji-b^wuwit.
 decide:3SM IMPF-say

He has decided by saying I will give my daughter to this boy.'

Text Three

5.3 Riddle

Introduction to the Material

In what follows, a sample corpus of texts in *Dobbi* will be presented. Each dialogue is preserved entirely as it was recorded during the fieldwork; to provide examples of natural speech in the language. Each word of text is written interlineally. The first line is written in International Phonetic Alphabet IPA script, the second line words analyzed into morphemes (i.e. broken up when a single word comprises more than one morpheme) the third lexical definitions or gloss of the morphemes, and the fourth a literal translation for each morpheme. The interlinear text is accompanied by a more fluid translation on the fifth line. Two women: Tekabech and Keneni have a contest of riddles while attended by a crowd of onlookers.

Corpus of Text

'Riddles' (Butajira, March 2011; speakers: 1) *Tekabech Sija* 2) *Kənəni Alemu*.

1)

jəfɪnk^wit

jəfɪnk^wit

here you are a riddle ! (formula for introducing a riddle)

A riddle.

2.

*nuwi?*⁹

nuwi?

tell a riddle

Tell it.

3

bəgəgəra əm jizəra

bə-gəgəra dəm ji-zəra

on-mountain blood 3SM.SUBM-difuse

'one who diffuse blood on the mountain.'

He diffuses blood on the mountain

4)

maḥila

maḥila

sorghum

'The answer is *maḥila* sorghum'

5) *maḥila?*

maḥila

sorghum

it is sorghum

'sorghum' you say?

6) *ek*

ek

yes

7)

⁹ A response for a riddle *nuwi?* 'tell or talk a riddle (imperative)'

bəj *jəʃɪnk^wit*

bəj *jəʃɪnk^wit*

continue a riddle (formula for introducing a riddle)

continue a riddle?

Continue ! That is right ... a riddle

8)

nuwi?

nuwi?

tell a riddle

Tell it.

9)

<i>bəzi</i>	<i>jəregəhun</i>	<i>gulungul</i>	<i>addele</i>	<i>bonnam</i>	<i>dungul</i>
<i>bə-zi</i>	<i>jəregəhun</i>	<i>gulungul¹⁰</i>	<i>addele</i>	<i>bonna-m¹¹</i>	<i>dungul</i>

from-here throw a_chunk_of_mud deep_well enter-PPF disappear
A chunk of mud I throw from here entered in to a deep well and
disappeared, what is it?

10)

anihinin

an-ihinin

I don't know.'

'I do not know.

11)

nemiŋ gəbəja

¹⁰It is a stone like chunk of dry mud.

¹¹ It is very deep well which is usually equated with hell.

nemiŋ gəbaja

give me a market (IMPF.)

'Give me a market'

12.

gəbaja? gəbaja?

market?

A market? !

13.

ek ek

yes

'Yes'

14.

bə kʰa Dobbi gəbaja wisedʒ

bəka Dobbi gəbaja wisedʒ

ok Dobbi market you(f) take

ok take Dobbi market'

'Ok! You take Dobbi market'

15

Dobbi gəbaja jab ije jasitʃe

Dobbi gəbaj a jabij e jasi tʃ'e

Dobbi market let it feed me let it make me drink

Dobbi market will feed and make me drink.'

'Let Dobbi market feed and make me drink.'

16

bimar	jətʃʌni	jaʃ	bet	bəməkina	jətʃʌni
b-imar	jə-tʃʌni	jaʃ	bet	bəməkina	jətʃʌni
On-donkey	REL-load	PRE-you(f)	house	PRE-car	REL-load

innim kut janə bet

innim	kut	j-anə	bet
all-thing	Disc	p-I	house

'Load on donkey for you; load on car and all other things for me.' All poor quality things loaded on a donkey are for you to be kept in your house. While all good quality things loaded on a car are for me to be kept in my house.'

17.

enin

eni-n

eye-COP

'It is eye'

'The answer is eye.'

Text Four

New Year Holyday Celebration in Dobbi

bəjadobbi gurage jəʔahɪrami baʔal akəbabər

Speaker:- Taddede Bogale

Date:- March 28, 2011

1

<i>bedobbi</i>	<i>gurage</i>	<i>wisit'</i>	<i>jəʔahɪrami</i>	<i>bəʔal</i>	<i>akəbabər</i>	<i>tinibinə</i>
be-Dobbi	Gurage	wisit'	jə-ʔahi rami	bəʔal	akəbabər	ti-nibinə
P-Dobbi	Gurage	P	P-new.year	holyday	Celebration	REL-say

<i>bizə</i>	<i>k'idəmtəkətəl</i>	<i>jannəniʔen</i>
bizə	kidəmtəkətəl	jannəniʔe-n
many	sequence	has-COP

'When we say New Year celebration in Dobbi Guarage, we mean that it has many sequences.'

2

<i>bətəlajim</i>	<i>ahɪrami</i>	<i>wəbe</i>	<i>zəmən</i>	<i>mələwətʃ'a</i>	<i>siləh^wənə</i>	<i>jizɪgadzi</i>
bətəl əjim	ahɪram i	wəbe	zəm ən	mə-l əwətʃ'a	silə-h ^w ənə	ji-zigadz-i
specially	new.year	means	era	VN-change	REL-be	REL-prepar-DEF

'Specially, since new year means a change of an old year, the type of

<i>jəmuɡib</i>	<i>ajmət</i>	<i>jəmətt'ət'</i>	<i>ajmət</i>	<i>ma</i>	<i>miʔe</i>	<i>minge</i>
jə-migib	ajinət	jə-mətt'ət'	ajinət	ina	miʔe	minge
P-food	type	P-drink	type	CONJ	what	when

<i>jib^wohema</i>	<i>bək'idəmtəkətəl</i>	<i>wət'ik'is</i>	<i>jitʃtʃəlu</i>
ji-b ^w ohem a	bə-k'idəmtəkətəl	wə-t'ik'is	ji-tʃtʃəl u
REL-eat-3PL	P-sequence	vn-mention	IMPF-able

food and drink they prepared and when will they eat and drink can be mentioned sequentially.'

3

<i>ləmisale</i>	<i>jəʔahirami</i>	<i>bəʔal</i>	<i>negə</i>	<i>inʃita</i>	<i>təza ift huta</i>
lə-misale	jə-ʔahirami	bəʔal	negə	nʃita	tə-za ift huta
PRE-ex ample	PRE-new-year	holyday	day	women	P- that-before

<i>jəzigadzim^wo</i>	<i>jəmiɡib</i>
ja-zig adzi-m ^w o	jə-miɡib
rel-prepare:3PL	P-food

<i>ajinət</i>	<i>t'əbə</i>	<i>jaʔəribiman</i>	<i>ina</i>	<i>bet</i>	<i>k'et'əma</i>	<i>jinisənifit</i>
ajinət	t'əbə	ja-ʔəribi -m an	ina	bet	k'et'əma	ji-nisənifit
type	morning	IMPF-serve-3PLF	CONJ	house	grass	IMPF-spread

'For example, on the New Year holyday in the morning the women serve the food, which was prepared earlier and grass they will be spread on the floor.'

4

<i>zim</i>	<i>tinibbinə</i>	<i>jəʔuna</i>	<i>jəh^wənim</i>	<i>jəzər gind</i>	<i>ləmisale</i>
zi-m	ti-ni bbi nə	jə-ʔuna	jə-h ^w ənim	jə-zər gind	lə-misal e
this-DISC	REL-say.1PL	P-one	VN-being	P-ancestor	P-ex ample

'When we say this for example any one ancestral line,

<i>bəʔut'ir</i>	<i>sidist</i>	<i>wəjəm</i>	<i>səbat</i>	<i>lih^wənim</i>	<i>jitʃilimun.</i>	<i>za</i>	<i>siləh^wənə</i>
bə-ʔutir'	sidist	wəjəm	səbat	li-h ^w ənim	ji-tʃili-m un.	Za	siləh ^w ənə
P-number	six	CONJ	seven	PRE-being	IMPF-able-3PL	DEM	therefore

can be six or seven in number therefore,

<i>inim</i>	<i>siriʔat</i>	<i>huta</i>	<i>kejam</i>	<i>t'əbə</i>	<i>bunna</i>	<i>nisətʃinə</i>	<i>bəliʔi</i>
inim	siriʔat	huta	keja-m	t'əbə	bunna	ni-sətʃi nə	bə-liʔi
all	norm	DISC	know-DISC	morning	coffee	IMPF-drink-1PL	P-elder

<i>betin</i>	<i>jitibəjnit</i>
beti -n	ji-ti-bəjnit
house-COP	IMPF-RESP-say:3PL

'they say each other, as it is known in any norm; that they will drink coffee in the morning in the elders house

5

<i>b^wohajənk'ə</i>	<i>k'ədəm tijibi</i>	<i>jəzigadzim^wuj</i>	<i>jəmiɡib</i>	<i>anjinət</i>	<i>jiʔəribimun</i>
b ^w ohajənk'ə	k'ədəm tijibi	jə-zig adzi-m ^w uj	jə-miɡi b	anji nət	ji-ʔəri bi-m un
After that	earlier	REL-prepare 3PL	P-food	type	IMPF-serve-3PL

'Later, they will serve the type of food, which was prepared earlier.'

6.

<i>jəmigib</i>	<i>ajinat</i>	<i>k'initʃə</i>	<i>bədənib</i>	<i>jətʃək^we</i>	<i>bok'olo ina</i>	<i>jisətʃiʔe</i>
jə-migib	ajinat	k'initʃə	bədənib	jə-tʃək ^w e	bok'olo ina	ji-sətʃiʔe
P-food	type	traditional food	properly	IMPF-cook	maize CONJ	P-drink

'They will well cook traditional type of food (*k'initʃə*). Maiz and drinks like

<i>t'əlla</i>	<i>arəʔe</i>	<i>ina</i>	<i>lela lelam</i>	<i>mət'ət'-otʃ</i>	<i>li-nəbirim</i>	<i>ji-tʃili-mun</i>
təlla	arəʔe	ina	lela lelam	mətət'-otʃ	li-nəbirim	ji-tʃili-mun
local bee r	liquor	CONJ	other&other	drink-PL	REL-be	IMPF-can-3PL

local beer (*təlla*), liquor and some other drinks can be available.'

7

<i>siləh^wənəm</i>	<i>zi</i>	<i>bəmuləm</i>	<i>jiʔəriβim</i>	<i>mədʒəmərija</i>	<i>bəliʔi</i>	<i>betin</i>
siləh ^w ənəm	zi	bəmuləm	ji-ʔəriβi-m	mədʒəmərija	bə-liʔi	beti-n
therefore	DEM	all	IMPF-serve-DISC	first	P-elder	house-COP

'Therefore, all these will be served first in the elder's house'

8

<i>jəb^wuʔemkəma</i>	<i>jəliʔi</i>	<i>bet</i>	<i>b^wunna</i>	<i>jit'ərret.</i>
jə-b ^w uʔemkəma	jə-liʔi	bet	b ^w unna	ji-t'ərret
PASS-being said	P-elder	house	coffee	IMPF-call.

'As it is been said, at the elder's house people will be called, for coffee ceremony.'

9

<i>inim</i>	<i>za</i>	<i>bet</i>	<i>jiʃim</i>	<i>jəʔarəb^wuʔe</i>	<i>jiβijaw.</i>
inim	za	bet	ji-ʃim	jə-ʔarəb ^w u-ʔe	ji-βijaw.
All	DEM	house	IMPF-go	IMPF-serve-thing	IMPF-eat.

'All of them will go to that house and eat what will be served.'

10

<i>təza</i>	<i>eʔink'ə</i>	<i>bəbənəm</i>	<i>bəsətʃ'imige</i>	<i>ji-mərarəʔuwit.</i>
tə-za	eʔink'ə	bə-bənəm	bə-sətʃ'imige	ji-mərarəʔuwi t.
P-DEM	latter	P-eat	P-drink	IMPF-bless:RECP

'After they eat and drink the bless each other.'

11

<i>inimmige</i>	<i>amət</i>	<i>amət</i>	<i>jasilanə,</i>	<i>ejiləjnənə</i>	<i>fɪʔirina</i>	<i>təzi</i>
inimmige	amət	amət	ja-sila-nə,	e-ji-ləjnənə-nə	fɪʔiri-na	tə-zi
always	year	year	3SM-reach-1PL	NEG-IMPF-separate-1PL	love-our	P-DEM

<i>jəbasə</i>	<i>jəh^wun</i>
jəbasə	jə-h ^w un
better	IMPF-be

'Always year to year let Him makes us appear for the holiday, let Him as not separate us, and let Him give us more love to each other.'

12

<i>bəkifiləhagər</i>	<i>jannim</i>	<i>denganna</i>	<i>bəsəlam</i>	<i>jəbisəmuniṇə,</i>	<i>jətʃəjnənə</i>
bə-kifiləhagər	j-annim	denga-nna	bə-səlam	jə-bisəmuniṇə,	jə-tʃəjnənə-ne
P-province	REL-live	children-our	P-peace	JUS-come:3PL	JUS-deliver-1PL

<i>jətibarək,</i>	<i>inʃita-na</i>	<i>jə-tibarəki-ma,</i>	<i>zəmənina səlam</i>	<i>je-h^wuninin,</i>	<i>ji-b^wujim</i>
jə-tibarək,	inʃita-na	jə-tibarəki-ma,	zəmən-ina səlam	je-h ^w uninin,	ji-b ^w ujim
JUS-bless	wives-our	JUS-bless-3PL,	era-our peace	JUS-be	IMPF-say

ji-mərarəʔuwit.
 ji-mərarəʔuwit.
 IMPF-bless:3pl

They bless each other by saying, let our children who are in provinces come safely, let their offsprings be blessed, let our wives be blessed and let our era be peaceful.

13

<i>ina</i>	<i>iziziki</i>	<i>ijətəbaɲni</i>	<i>ird</i>	<i>jisəlasil</i>	<i>jəjanidanıdi</i>	<i>bet</i>
ina	izi-ziki	ijə-tə-baɲni	ird	ji-səla-sil	jə-jani danid-i	bet
CONJ	like.this	PROG-RECP-say:3PL	slaughter	REL-reach-3SM	P-everyone-DEF	house

<i>ijjətəzazori</i>	<i>jibujet</i>	<i>jisətʃit</i>	<i>b^wohajenk'</i>	<i>səbat</i>	<i>səʔat</i>
ijə-təz azori	ji-bujet	ji-sətʃit	b ^w ohajenk'	səbat	səʔat
PROG-round	REL-eat	REL-drink	latter	seven	o'clock

təh^wonəxum bəli? bet bədərrim jaridzit.
 təh^wonəx um bə-li? bet bə-dərrim j-aridzi t.
 become p-big house P-early IMPF-slaughter.

'And like this until slaughtering time approaches they chat while eating and drinking by going to everyone's house, then after when it is just seven o'clock the ox will be slaughtered at the elder's house.'

14

ina ikki jəb^wowe təli? bet k'ərəfim iskə innis bet
 ina ikki jə-b^wowe tə-li? bet k'ərəfim iskə innis bet
 CONJ like REL-say P-elder house begin up to younger house

'Like this beginning from the elder's house up to the younger's house,

15

b^wohajenk' innim bəjəbethuta digami iribat bənn-eəm jigəddew.
 b^wohajenk' inni m bəjə-bet-huta digami iribat bənn-eəm ji-gəddew.
 latter every one his-house-DISC ag ain dinner eat-CV IMPF-sleep.

'latter everyone in his own house again will eat dinner and sleep.'

16

ina jaxirami bə?al akəbabər bəwəbija bəwəsif' bitfa
 ina j-axirami bə?al akəbabər bə-wə-bija bə-wə-sif bitf
 CONJ P-new-year holyday celebration P-VN-eat P-VN-drink only

jatftəlif^wu?e ank^wənə ik'iddim jawə tʃ'ub^wə? tʃ'imirin.

j-atʃ tʃəlif^w u?e an-k^wənə ik'iddi-m j-awə tʃ'ub^w ə? tʃ'imiri -n.
 REL-pass NEG-be plan-DISC REL-extract include-COP

'And New Year celebration is not passing it only by eating and drinking but also by setting plans.'

17

ləmisale ab lətikə huta jek^wa amət sin atti?e tʃotikəm
 lə-misal e ab lə-tik ə huta je-k^wa am ət sin atti-?e tʃotik ə-m

P-ex ample father P-child DISC P-he year Until one-thing work-PF

atti?e wəfəkkit jɪnəbiko jibinnit.
 atti-?e wə-fəkkit ji-nəbiko ji-b-innit.
 one-thing VN-do IMPF-should IMPF-say-OM.

For example, a father will say to his child, until next year you should work and do something.'

18

jədobbi tikə dəmo abitim huta bəwətazezi jətikijan.
 jə-Dobbi tikə dəmo abitim huta bə-wə-tazez jə-tikija-n.
 pre-Dobbi child also parent DSC pre-vn-obey PRE-known-COP

'The *Dobbi* child is also known for his obedience to his parents.'

19

bəj abbaje bəj immaje jəbahijim^wu?e bəmulə əfəkkitu
 bəj abb-aje bəj imm-aje jə-bahijim^wu?e bəmulə ə-fəkki t-u.
 ok father-GEN ok mother-GEN REL-your order All IMPF-do-1S

'Ok! My father, my mother, I will do all that you ordered me.'

20.

ahimum titigedemum h^wonə itinəsa səlijimunni jibiw.
 ah-i-mum ti-tigede-mim h^wonə ti-tinəsa səliji-mun-ni ji-biw.
 you-2PL REL-sleep-2PL CONJ REL-rise pray-2PL-OM IMPF-say

'He would say to them: while you sleep or rise up please pray for me.'

21

k'ət'ay amat za jəməkəri tikə bannəw gəj tibəsa tabittim
 k'ət'ay am ət za jə-m əkər -i tikə bannəw gəj ti-bəsa t-abi ttim
 next year DEM P-advice-DEF child where: n country REL-come P-parent

'The next year when that child who was advised by his parents comes from where he lives in'

huta jətimakkərəni zənga baləwərisa jək^wa amat jəbahimujni
 huta jə-ti makkərən-i zəng a bal ə-wə-ri sa jə-k^wa am ət jə-bahim ujn-i
 DISC REL-advi se-DEF thing without-VN-forg et P-he Year REL-what you say-DEF

'without forgetting what he was advised he said that year what you said to me

<i>mirəkəm^wuɲim</i>	<i>mässe</i>	<i>aməti</i>	<i>mulə</i>	<i>tətfotin</i>	<i>jəkərrəm.</i>
mirək əm ^w u-ɲim	mässe	am ət-i	mulə	tə-tʃoti -n	jə-kərrəm.
bless-me	seem	year-DEF	whole	REL-work-COP	IMPF-stay

'it seems to me that due to your blessing, that I have worked the whole year.'

022

<i>za siləh^wonə əhu</i>	<i>jahim</i>	<i>bet wəjim</i>	<i>tarisim^wubo</i>	<i>bora</i>	<i>abaɲɲam</i>
za siləh ^w onə əhu	j-ahim	bet wəjim	t-arisi-m ^w ubo	bora	ab-aɲɲ am
DEM therefore now	P-2PL house	CONJ	p-plough-3PL	ox	father-1s.GEN

<i>jif^wə</i>	<i>fərəs</i>	<i>əsirən^wot</i>	<i>jibiw.</i>
ji-f ^w ə	fərəz	ə-sirən ^w ot	j-ibiw.
IMPF-go	horse	IMPF-buy	IMPF-say.

'Therefore, the child will say now I will buy a house or an ox for farming and a horse to ride for my father.'

23.

<i>təza</i>	<i>enk'</i>	<i>jəbijani</i>	<i>bəmulə</i>	<i>jassak^wo</i>	<i>məc'</i>	<i>janım</i>
təz a	enk'	jə-bijan-i	bəmulə	j-assak ^w o	mətf'ərəfa	j-ani -m
DEM	after	REL-say-DEF	all	IMPF-accomplish	Finally	P-I-DSC

<i>jəh^wənə</i>	<i>su?</i>	<i>əkəfitu.</i>
jəh ^w ənə	su?	ə-kəfitu
some.	shop	IMPF-open.

'After he accomplishes all what he promised; at last he says that he will open some shop for himself.'

24

<i>dəsəbehim</i>	<i>əhum</i>	<i>məri?imuj</i>	<i>məri?atahim</i>	<i>atak^waritim</i>	<i>jibim</i>
dəs-jəbe-him	əhu-m	məri?i-m u-ɲ	məri?at-ahim	at-ak ^w arit-im	ji-bim
happy-feel-3PL	now-DSC	bless-3PL-1s	blessing-2PL.GEN	NEG-stop-2PL	IMPF-say

25

<i>jəbetəsəb</i>	<i>huta</i>	<i>jiwidu</i>	<i>boʔank'</i>	<i>huta</i>	<i>jifu.</i>
jə-betəsəb	huta	ji-widu	boʔank'	huta	ji-fu.
p-parent	DSC	impf-tell	after. thi s town	DSC	IMPF-go.

'Being happy he says to his parents, bless me again, and do not stop your blessing; here after he will go to a town.'

Chapter Six: Dictionary new 1.doc

This is a mini Dictionary of the Dobbi Language as the Dobbi native speakers speak it currently. It is presented in two ways, in the first Dobbi-English and in the second English-Dobbi (Dobbi-index). The words and phrases/clauses are extracted from the collected texts in the data corpus using language documentation soft wares such as Language Explorer (Fieldworks) and Lexique Pro. The dictionary lists words, bound morphemes, compound words and some phrases/clauses. For all the listed items, there is information on grammatical categories (parts of speech) and meaning(s). Moreover, for many of the entries examples are given as necessary.

Since Dobbi does not have script (or alphabet) of its own, SIL IPA.exe Latin based script is adopted to prepare this dictionary. In this Dictionary, the entries or the headwords are arranged in alphabetical order and are written in italics. The grammatical categories or the parts of speech are all written in the lower case and in italics whereas the meanings of the words or phrases/clause are written in the lower case script. However, letters which are not similar with the English alphabet such as the ejective consonants *t'*, *k'*, and the affricate *ʃ* are listed next to their non ejective and non-affricate counterparts, for instance, *t'* is listed next to *t*, and *k* is listed next to *k'*. The mid central vowel *ə* is listed next to the mid front vowel *e* and the mid high vowel *ɨ* is listed next to the high front vowel *i*. The consonant *ʒ* is listed next to *z*.

A a

ab n head of a family, father

ababallo¹ vt he appeases

ababallo² vt he deceives

abar n dry season

abarərənīt vn to yawn

abatʃəgare n caterpillar

abb vt give (IMP)

abbəro vi he shines

abbəzo vt he increases

abeddəro vt lend

abə n dew

abəba n colorful plant

abənno vt he feeds

abəssō vt he brings

abil n necklace

abilaʃo vt. he destroys

abo vt he gives

abokado n avocado

aboko vt he kneads

addaŋ n hunter

addənəʔo vt he admires

addərə n breakfast

addis adj not old or fresh

addigo vt he drops

adesatto vt he pleases

adəffətō vi stalk

adəgga n danger

adərəʔo vt spread out

af n front part of the mouth

afallo vt he boils

afər n 1) soil 2) earth

afuwatʃo vi he whistles

agədo vt tether (goats, sheep)

agəlləfo vt lengthen

agəŋŋo vt he got it.

agətʃ n chin

aggat n upper part of the arm

aggəbo vt got married

agiləgəllō vt he serves

agobbətō vt bend, crook, curve

agodo vi leak

aguddəgədo vt hollow out

agunəbəsəm vi bend down

aha per. p you (SM)

aha ras əha ref. p you yourself

ahedo vt thresh, beat (grain)

ahim pro you (PL.)

ahimun pro you (PL.M)

ajinət adj type

akalə gədəllō adj cripple

akəbabər n celebration

akəbərəm vt respect

akilla n trap

akita n phlegm

akutʃtʃətʃo vi he is frightened

alalo vt loose

aləbbənīt vt sweats

aləbbəso vt he dresses

aləbo vt he milks

aləm n the glob

aləʔa n leader

aləʔət n leech

aləʔo vi he grows up

aliga n bed,
 alikol n alcohol
 alimamdo vt domesticate,
 tame
 allemæt n tongue
 amasəlo vt he stirs
 amat n mother-in-law
 ambar n bracelet
 ambatʃo vi crawled
 amb əssa n lion
 amb ətá n locust
 amb əwə n bone marrow
 ambi n green edible vegetable
 ambuʔatərəm vi straddle
 amələtɔ vt he evades
 amənnəm believe
 amənnɔ vi he admits
 amərrəto vt he harvests
 amillalo adj slippery
 aminato vi hesitate
 aminato vi hesitate
 amisəggəno vt he thanked
 amissa adj fifty
 amist adj five
 amləkkəto vt point, indicate
 amməd n ash
 ammo vi he whispered
 amogəso vt he praises
 amora n very big flying bird
 amota n bile
 ananas n pineapple
 anekəso vi limped

anetəsənit vi sneeze
 anə pro I
 anə irasəŋŋa ref pro I myself
 anədədo vt he burnt it
 anəʔo vt choked
 angidəgədənɪt vn shivering,
 angula n nasal mucus, snot
 anifu n bird
 anigədo n cattle pen
 anikw ə n egg
 anist dʒərə n hen
 anɪʃə bijaw vi refuse
 ankə n egg
 ankɪt n eagle
 ankurafo vi he snored
 anifunna n nose
 -ano pro 1PL. marker
 ansab n uncle (father's
 brother)
 ansəkəsəkənɪt vi panting
 ansit fəŋŋə n nanny goat
 ansit fəzə n mare
 antəsakka vi fail
 angatʃa n cat
 angət n neck
 angula n nasal mucus
 anguragoro vi hum
 aŋkonə pro no
 aŋkɪfo n spoon
 aragəfo vt unload
 aret tibuja n sunset
 arə n fascēs, excrement

arəffəm vi he rested
 arəma n weed
 arənigade adj green
 arətɔ adj slice
 arɪbbət adj four
 arɪkərəkɔ n barks
 aro vt defecate
 arrə n faeces/feces
 arrədɔ vt he slaughters
 arrəgi n snake
 arrəsɔ vt he cultivates
 asa atəm ədɔ vt he fishes
 asa atəmdʒɪbə n fish trap
 asaddədɔ vt he chases
 asɪnnano vt he condoles
 asɪro vt sell
 asɪrugəgəmo vi mumble
 asɪtəkakkəlɔ vt straighten
 asamamo vt he compromises
 asotto vt he smelled
 asrakuwet adj twelve
 assa n edible sea animal
 assəfo vt he enlarges
 assɪr adj ten
 assɪra amɪst adj fifteen
 assɪra arɪbbət adj fourteen
 assɪra sɪddɪst adj sixteen
 assɪrasost adj thirteen
 assɪrat adj eleven
 assɪrəwet adj twelve
 astəkakkəlɔ vt make smooth
 asuwə n salt

aʃ pro you(SF)
 aʃənɪt vt need
 aʃənnɪm vt desire want
 aʃəwa n sand
 -aʃɪn pro 2SF marker
 aʃʃuwa n sand
 atarəʔo vt he mediates
 atəbet n finger
 atətəro vt shorten
 atezzezo vt he lights
 atezzo vt he showed
 atəbəʔo vt tighten
 atəffo vi he makes mistake
 atəmmədɔ vt he traps
 atərəffəm vi heal cure
 -ati pro 3SF marker
 atɪkɪjaw v he announced
 atɪkɪllɪt n plant
 atɪmərro vt he taught
 atɪnəkəro vt he hardened it
 atɪrəkɪmo vt he stored it
 atɪtʃəni mɪʃt adj barren woman
 atɪwəlləʔo vt he undressed
 atɪwətʃtʃəm v frighten
 atɪwərəddənam v miscarriage
 atmessɪjɔ vi imitate
 atʃɪr adj short
 att adj one
 attakɪllɪt n plant
 attəbət n finger
 att'əffo vt he extinguished it
 atəffo vt he folded it

atti adj one/a
 attim det none
 att'im n bone
 awara n dust
 awaʔi adj adult
 awəno vt he puts it
 awərədo vt he lowered it
 awətb vt take out
 awillonifas n whirlwind
 awirajpa n hare
 -aximun pro 2(PLM) marker
 azawwəro vi move
 azero vn winnowing
 azigadzɪ vt prepare
 aziggadzɔ vt he arranged
 azoro vt he turned over
 azzo n crocodile
 azənəm vi be sad
 aʔero vt he leaves something
 aʔim n physical strength
 aʔinət n type
 aʔomo¹ vt he stops it
 aʔomo² vi obstruct
 aʔosəlo vt he wounds
 aʔinət n type

B b

bado adj empty
 bahar zafi n wood plant
 balli n bucket, pail
 banno cop he/it was
 bejaw v say

benikə pre back of something
 bet n dwelling place of man
 bet gəffəro vi he left house
 betəkristijan n church
 betəsəb n family
 bettə pro where
 bettəm adv anywhere
 bettəno vt he scattered it
 bə- pre in, from
 bəbərə n hot pepper
 bəddəro vt over take, pass
 bədəmənəfis adj instinct
 bəgəna adj harp
 bəgullbət wəggam vi kneel
 bəguwwən pre side of
 something
 bəhar n ocean
 bəkkəlo v it grows
 bəməhal pre between
 bənəfis jannə vi alive
 bənən pre outside, top
 bənn vt eat
 bənnin pre up
 bənno vt he eats
 bər n doorway
 bərəd n snow, ice
 bərəkət n blessing
 bərəro¹ n cockroach
 bərəro² vi flies
 bərizaz n dream
 bərtʃumma n stool
 bəsərijasirə n butcher

bəsəʔat nkò adv afternoon
 bəsir prep under, below
 bəssə vi come
 bəssər n meat
 bəssər ajjibija n herbivores
 bəssər jibbija n carnivorous
 bətət¹ pre bottom, down
 bətət² adj wide
 bətifi wəkò vt slap
 bətʃis etə'no vt smoke
 bəttəm adv every where
 bəwissit' pre in/inside
 bəza dem there
 bəzi adv here
 bəʔal n holyday
 bəʔənə adj daytime
 bi- prt
 iftbifit prep in front of, before
 bihə n mourning
 bijə n false banana
 bitʃa adj yellow
 bidir n debt
 bihal n custom, tradition
 bilti adj wise
 birədist n metal pot
 birət n iron
 birtu adj hard
 bisuwa n leopard
 biʃa adj red
 biʃa gonda n army ant, soldier
 biʃa ʃinkurt n onion
 biʃʃa adj red

bitəbbətò vt he shakes it
 bitʃʃa adj yellow
 biʒə gizjə adv often
 biʒə¹ adj many (number)
 biʒə² adj dense or intense
 bora n ox
 borsa n bag
 boʃa n leaf
 bugidʒə n swelling
 bugir n pimples
 bulal n dove
 bulalwawate n crow
 bulə adj sharp
 bunna n coffee
 bunnama adj brown
 bur n hole
 buʃʃa n leaf
 bututu n rag
 buʔaj n shoot new plant

Dd

dakije n duck
 damənnə n fog, cloud
 dar n edge (n)
 daʔo vi he laughs
 demməro vi he adds
 dewəllò vt he rings
 dəbub adj south
 dəddəb adj stupid
 dəffəno vt he stopped up
 dəgg n young of a cow/heifer
 dəkkəmo vi weaken

dæm n blood
 dæmæssætʃə n chameleon
 dæmmo v bleed
 dænigəʃnə adj rich
 dænn n stomach
 dærəhkɪ adj dry
 dærəʔ¹ n drought
 dærəʔ² adj stubborn
 dærɪma n colt (of horse)
 dærrakə n moon
 dærrəso vt he sang
 dærs n song or music
 dæssət n island
 diʔala n bastard, illegitimate
 child
 dibaləʔo vt he mixes
 dibæddəbo vt he beats
 dibɪr n forest
 dɪg bɪjəw vi be slow
 dɪgɪs n feast
 dɪkula n antelope
 dɪlddi n bridge
 dɪləddələ vt he flattens it
 dɪmbər n boundary
 dɪmmɪs' n voice
 dɪnkɪje adj dwarf
 dɪrədərə vt play musical
 instrument
 Dɒbbi n (name of a
 language/ and people)
 dɒma n big hoe
 dʊddə adj deaf

duʃɪllɪl adj dull
 dʊnɪjə n belongings
 duʔət n flour
 dʒəgɪnə adj brave
 dʒələ n penis
 dʒərə n chicken
 dʒɪləl¹ n kitchen
 dʒɪləl² n hut
 dʒɪgɪrə n guinea fowl
 dʒɪrəf vt whip

E e

eddeno vt he hunts
 ekk pro yes
 ekkəso vt remain, stay
 elləmo vi divine prophecy
 elli n tortoise
 en n eye
 enəwɪr n blind
 enɪkə adv later, after
 eɲəkko vt chew
 enjəkəfo vt embrace, hug
 essəbbo vt thinks
 etərə vt he fences
 ezəzo vt he ordered
 ezo vt he holds

Ə ə

əbabut n intestinal worm
 əddɪjə n river
 əddɪkɪ adj heavy
 ədʒdʒ n hand

ədʒətɪbəb n weaver
 ədʒɪnəsəm vi bow, nod
 əfʊr n rat
 əgə n water
 əgəgodo vt sprinkle
 əggɪr n foot
 əgɪr n leg
 -əhəm pro 2SM marker
 -əhi pro 1s marker
 -əhimun pro 2PL marker
 -əho pro 3SM marker
 əhu adv now
 əkuwə adv today
 -əmʊn pro 3PL.M marker
 -ənno pro 1PL marker
 -əno pro 1PL marker
 -əɲɲa pro 1s possessive marker
 ərabrənnɪm vt be hungry
 əresə n corpse
 ərguwə ifuwat n curdled milk,
 əribbat n dinner
 ərʃa n garden
 əru? adv far
 əsɛʃo vt rub
 -əʃɪm pro 2SF marker
 ətɛ n sheep
 -ətɪ pro 3SF marker
 ətʃtʃə n wood
 əttəm n sister
 -əttim pro 3SF marker
 əzza adv there
 əzzi adv here

F f

fas n axe
 faʔo vt scrape
 fentà n cricket/grasshopper
 fəɖʒɖʒo vt he finishes it fəjjal
 fəjja adj kind, good
 fəkədo vt permit
 fələtò vt he chops into pieces
 fəlləso vi he migrates
 fəllətɛ n headache
 fəllə vi ferment alcohol
 fəɲɲə n goat
 fərəddo vi he judges
 fərəndʒ n white man
 fərəz n horse
 fəsəs n flood
 fətənnə n test
 fətəno vi be fast
 fətəro vt he creates
 fətʃo vt he grinds
 fətto¹ vt he resolves it
 fətto² vn untie
 fəzzəzo vi (be) dim
 fintitə n anus
 fɪləffələ n shell (groundnuts)
 fɪnnədo vi burst
 fɪɲɲa n bladder
 fɪrafɪrijət n testicle
 fɪrank n money
 fɪrifɪr n maggot
 fɪrɪjjə n harvest

fiſum adj absolute, be perfect
fiſinət n speed
fiſjə n Easter
fiʔir vt love
fokərro vi he boasts, brags
foſo n fart
fuga n potter
futjə n mole
fuwəro vt have sexual
intercourse

G g

gabi n man's gown
galəməta n widow
gan n pot
gaſſa n shield
gatə vt gnaw
-ge conj with
g^wəbbe n brother
gəbbo vi he enters
gəbərə n farmer
gəbija n market
gədd n omen
gədin n rib
gədo vt he spills
gəfərəw v abandon
gəffəro vi leave place
gəffo vt push
gəgəra n mountain
gəhanəm n hell
gəllətə¹ vt he explained
gəllətə² vt he uncovers it

gəllif 1 adj long, tall
gəllod n knife
gəmija adj fierce
gən 1 pre side, beside
gənfuwə n pap, mushy food
gənizəmo n type of axe
gəj n country
gərəbet n neighbor
gərəd n girl
gərəərə n throat
gərəzəzəm vi be old
gərram vi be sated
g^wətəra n granary
gətʃtjə n hyena
gəwwa adj fool
gijə n dog
giniyə adj back, waist
gibbi n compound
gibbit adj half
gibbot n liver
gibir n tribute
gidetta n obligation
giladəzəzə n trousers
giləbbətə vt he pours
giməl n camale
gin conj but
gind1 n log
gind2 n trunk of tree
ginəbə vt he builds
gira jəgəbbanin adj confused
girari n thorn tree
girigida n wall

gizjə n time
 gizat n cattle
 gobəz n heifer
 gogga n skin
 golod n knife
 goma n rubber
 gonda n ant
 goniʃʃit n sieve/filter
 gondora n bracelet
 gorif n flood
 gosa n descendant
 gottəto vt drag
 gowəddəlo adj not full
 gred n girls
 guadəjja n friend
 gulibət n knee
 gumare n hippopotamus
 gunnən¹ n head
 gunnən² n hair
 gura n left
 Gurage n name of ethnic
 group
 gurma n stump
 gurz adj old
 guzo n trip

H h

hakkəjja adj honest
 hamus n Thursday
 harəg n vine
 hazən n sorrow
 henikə adj back

həm cop be
 hīgi n virginity
 -hun pro 1s marker
 huwet adj two

I i

ibara n dung
 idz wəld n boy
 ifit n front
 ift n face
 iftilift n forehead
 ibab n snake
 idottijə n aunt (mother's sister)
 idzeta n handle
 ifuwat n milk
 igizer n God
 -ihimun pro 2PL marker
 ikəd n plan
 ikul n equal
 imbə n tears
 imiburaʔijə n saliva
 imm¹ n be silent
 imm² n mother
 inədf n stinger
 innənit vt he has (possess)
 ira adj wet
 imməjja n stone
 imar n donkey
 immuajə n uncle mother's
 brother
 -imun pro 3PL marker
 -ina poss our

indægæna adv again
 inikibo n mushroom
 inis æfur n mouse
 inisæssa n animal
 iniss adj small
 inifillalit n lizard
 initār n stick
 -inna conj and
 innam n cow
 innim sǣb adj everybody
 innimge adv always
 innis adj few
 inſita n women
 intār ijə n fence
 inzin n ear
 iŋna pro we
 iŋna rasina refl pro ourselves
 iŋgulŋgul n lump (clay, mud)
 iŋkiballelo vi roll
 iŋkibinijət n brain
 iŋkīrfit vt stumbling, block,
 iŋkīrt n goiter
 iŋkoko n ear wax
 iŋkūrarit n frog
 irægiraga n swamp
 isatægomæra n volcano
 isok n thorn
 issat n fire
 itabujə n aunt (father's sister)
 itibit n umbilical cord
 itŋŋnainənit n boy friend

J j

jaddəkē adj amusing
 jadesittu adj happy, joyful
 jafər tʃilə n earthworm
 jafər wənikt'ikt' n earthquake
 jagidzibo vn strap, tie
 jakēnn im n sickness
 jakij əm n sickness
 jambəsələ vn not ripe
 jandərəʔə vn not dry
 janifu bet n nest
 janŋagətə vn not rotten
 jantiſəbfəb vn not wrinkled
 jatimekka adj difficult
 jatōb n mammal
 jazimæra gize n harvest season
 je- pre of
 jeddib vn disturbing
 jeginzə atim n spine backbone
 jenmuſira n pupil of eye
 jenſifan n eyelid
 jə-anə poss of mine
 jəaŋkə kana n eggshell
 jəbbədərə zər n harvest
 jəbəsələ ger ripe
 jəbokōlo zər n kernel of maize
 jədərət atim n breast bone
 jədərəʔə vn be dried
 jədimbəjə n bride price
 jədirə adv olden time
 jəgəbbe tikə n nephew
 jəgijə filligil n puppy

jəhamota kis n gallbladder
 jəkut'əkət ʃi n bush
 jəlala vn loose, slack
 jəlaʔ n growth
 jəllala adj soften
 jəməʔabir məddər n cemetery
 jəmiss tə'nikəj n wizard
 jəmiʃət anifu n bat
 jəmiʃt tənəkəj n witch
 jəmuajə tikə n cousin
 jəmut tikə n orphan
 jəmutə adj be dead
 jənifəfanin n elephantiasis
 jənnə pro there is no
 jəsəbitikə n human
 jəʃagətə vn be rotten
 jəʃibəʃəbə vn be wrinkled
 jətarətə vt cut off
 jətənəkərə adj hard
 jətəlijənə adj different
 jəwəba tinij n mosquito
 jəwərə abəbba n menstrual
 period
 jəwissitə adj internal
 jəzihon sin n tusk (of elephant)
 jəʔetə adj weak
 jəʔola məza n ulcer
 jəʔuna vi be alone
 jibobə n lip
 jibuʔe n food
 jigog adj curious
 jihi n wisdom

jirra n moisture
 jisəmi n fasting
 jitatəbubə bet n bath room
 jitəkis səb n beggar
 ji- rel relative marker
 jibəʔo adj enough
 jibit v it has been said
 jibuji vt is called
 jigədobə bet n bed room
 jigid n liquid
 jiminətʃi n spring
 jimar gilligil n young of a
 donkey
 jirəzikə adj heavy
 jisimətibə bet n rest room

K k

k^wa pro he
 kəl n word
 kəl wəgibba vt promise
 kamfa n wing
 kana n crust
 kār ija n pepper green
 kət ʃi lla n bell
 kawa ras ikut pro himself
 kəll əbo vt castrate
 keməro vt he accumulates
 kemməro vt he heaps up
 kəmmo vt conquer, defeat
 kənn əso vt diminish
 kerro vt he digs
 kət'əlo vt he joins it

kèt'am vi be tired
 kewa vi (be) barren (of land)
 kə- pre from
 kəbbəbo vt surround
 kəbbəro vt he buries
 kəbbo vt he be smears,
 kəddədo vt he tears
 kəddita adj traitor
 kəddo vi he denies
 kəddo vt he draws water
 kəffəlo¹ vt he divides it
 kəffəlo² vt pay for goods,
 service
 kəffəto vt he opens it
 kəfi bijaw vi be high
 kəl¹ adj little
 kəl² n calabash
 kələbbət n ring
 kələm n paint
 kələtʃə n frog
 kəllal adj light
 kəllətə vi melt
 kəlliʔe adj few
 kəmfər n mouth
 kəmməso vt tastes
 kənə n date
 kənnəso vt he subtracts
 kənno vt he packs
 kəɲɲə n right
 kər n horn
 kərə n navel
 kərəb n bug (cow)

kərəbo n drum
 kərəsəm vt he has started
 kərəsə vt he carves
 kərət n stone (small)
 kərət' n tax
 kərija n ditch
 kərijjə n fish dam
 kərrəso vt he begins
 kərtʃat n basket
 kəsəso vt he accused
 kətəma n town, city
 kətəmbər n courtyard
 k'ətəro vt hire
 kətɪjəbija adj straight
 kətʃi n adj thin
 kətʃi ne n giraffe
 kəttə vt he punishes
 kəzəra n walking stick
 kija pro she
 kija rasikita refl pro herself
 kijam vt he knows
 kilkila n armpit
 kintarot n tumor
 kis n pocket
 kɪtt'ijə n buttock
 kib adj round
 kibiddət n weight
 kibir n splendour, glory
 kɪdam adj first
 kidan n thatch, cover
 kifil n room, part
 kift¹ adj hollow

kift² adj open
 kimal n louse
 kimir n heap up
 kīnatəŋpa adj jealous
 kiniffə n wing
 kīnitir n vagina
 kinnəm pro they
 kir n thread
 kīrb adv near
 kirə n arm
 kirəmit n rainy season
 kīritʃaf n branch (of tree)
 kīro vt he looks after
 kīrrib n eyebrow
 kīsissin adj small
 kītəl n leaf
 kītītāt vn punishment, penalty
 kīzəkəzo v cold
 kōbərə n jackal
 kofijja n hat
 kokəb n star
 kōmatā n leprosy
 komtātē n grapefruit
 kōntʃora n cutlass
 kōrə n nipple
 korram adj proud
 kosi n fertile soil
 kō ʃafa adj dirty
 kō ʃafa jatərakimibə n garbage
 kō ʃaffa n rubbish
 kōt'ə n perch
 kōt'əro vt he counts

kotʃitam adj coward
 kō ʔa n partridge
 kulalit n kidney
 kuma n heel
 klumə wəttō vi go up ascend
 klumətətō vi sour
 kluna adj one
 kluna ajinət adj same
 kluna g izzijə adj once
 kluna kluna g izzjə adv
 sometimes
 klunat n be together
 klun itʃa n flea
 klurat ʃ adj piece
 kurəkuwəro vt he tickles
 kutəkəto vt he hoed
 klut'ikāt' n bush
 kutitʃa n earrings
 kutʃ n work/job
 kutʃʃat n fear
 klut'ir n knot
 kuwet adj two
 kuwijja adj twenty
 kuwijja mat adj twenty one
 kuwijjam amist adj twenty five
 kuwijjam aribbət adj twenty
 four
 kuwijjam sost adj twenty three
 kuwijjan kuwet adj twenty two
 lako vt he sends
 lasso vt licked
 latō vt he peels it

laʔim vi grown up
leba n thief
lekəmo vt he gathered it
lela adj other
lesənno vt he plastered
lewətə vt he alters
lə- pre for
ləbbəso vt wear clothes

L l

ləkkəmo vt pick up
ləmtʃa n twin
ləsillasa adj smooth
ləwiz n groundnut, peanut
libb n heart
libəlləbo vt singed
lik adj correct
liʔi adj big
lomi n lemon

M m

maləllənim adj shy
mallo vi he vowed
mannim kə adj every thing
mannim səb pro nobody
maŋkəbikəbija n great
grandchild
masa n field, farm
masən n womb
masŋkə n one string violin
mafila n sorghum
mafo n lamp

matətə vt he scratched it
meda n field
merəʔo vt he blesses
messijo vi he resembled
mettija n grandfather
məbirəhk n thunder
mədanit n medicine
məddər n surrounding,
environment
mədələbijja n ancestor
mədəlləbija n great grandchild
mədər n place
mədoʃa n hammer
mədzə n upper grinding stone
mədzəmərija adj first
məgada n sickle
məgaz n saw/ a tool used to
cut wood
məhal pre middle
məkəro vi he tried
məkərro vt he advised
məkotʃikotʃija n hoe
məlatə adj bald
məlikamma adj beautiful
məlo vt fills
məmər n nape of neck
məngaga n molar tooth
məniʃəs n spirit
məntə n skin animal
mənga n herd, cattle
mərat n sister in law
mərəttə vt (be) betrothed

mərəʔi n soup, broth
 mərʃ n needle
 mərrəro vi bitter
 mərrətə vt choose, pick
 mərro vt he leads, guides
 mərti n plait, braid (hair)
 cane row
 məsəlal n ladder
 məsikot n window
 məsikəl n The True Cross
 məssimər n arrow
 mət' n labour birth pain
 məto adj hundred
 mətʃə n road
 mətʃəbija n grandchild
 mətta adj twin
 məza n wound
 məʔabir n grave
 məʔam vi get hot
 məʔen pro what
 mido (muʃit) n comb
 miʃə v he hunted it
 midad n cooking stone
 migib n food
 migili n pus
 mikinijət kuta conj because
 milatʃ n razor
 milikit ʃəkkəto vn mark out
 millatʃə n bark of a trunk
 minahi pro how much
 minətəro vt clear (land for
 planting)

minnim pro nothing
 mintəf n mat
 minkəm pro how
 misale n example
 misiraʔ adj east
 miss¹ n male person
 miss² n husband
 mist' n termite
 miʃət n night, evening
 miʃət¹ n woman
 miʃt² n wife
 mizəməzem vt throb with pain
 miʔe pro what?
 miʔirab adj west
 mokiʃe n namesake
 mot n death
 moto vi he died
 motʃə n street
 -mu par 3PL marker
 mudidza n fireplace
 mukət ʃtʃə n feather
 mulə adj whole
 mulə adj full, all
 -mun par 3PL marker
 mut ʃə n naked
 mutʃəhutan vt he is naked
 muz n banana
 muziʔa n music
 muʔadza n broom
 muʔət n hot weather
 muʔətʃə n mortar pounding pot
 muʔo n hot object

N n

nafitā n gasoline
narijə n porcupine
naʔam vt disdain, despise
negə n day
nəbbəro vi he dwells, inhabits
nəbir v be
nəbs n soul
nəddədo vi burn
nəddo vt drive, steer
nədəfo vt it stings
nəfəs tūr adj pregnant
nəffanit vi swell
nəffo¹ vt blow
nəffo² vt horn
nəfis n insect
nəfis janə niʔi n living thing
nəfisat n insects
nəfisəjpa n life
nəfurə n blacksmith
nəgadde n trader
nəgə adv tomorrow
nəgəssə vt he rules over,
nəggədohe vt he trades
nəgidda n guest
nəkəz n moth
nəkkəlo vt he digs up
nəkkəro vt he dips it
nəkkəso vt it bites (snake)
nəssə vt lift
nətəla n cloth worn by women

nətəʔo vt he rapes
nətʃo vt pluck (feathers)
nətʃtʃə adj white
nətʃtʃə ʃiŋkurt n garlic
nəʔəba n cheese
nib n bee
nifas n air
nifug adj selfish
nikisat n tattoo, incisions
nitikeheno n acquaintance
nitū¹ adj innocent
nitū² adj clean
nora n lime whitewash

O o

-o par 3_{SM.SUBM.MVM}
odo vt he tells
ofiram vt be fat, be thick
ofiramanzət n intestine
ofitʃə n lower grinding stone
ombər n chair
-otʃ num PL. marker

P p

papaje n papaya
polis n police.
posta n post, mail.
pasta n pasta,

R r

rebbəfo vt he disturbed

redda vt understand
ræddo vt he helped
rəgatəŋŋa adj calm
rəgəmo vt he cursed
rəggətò vt kicked
rɪkkaʃ adj cheap
rist n inheritance

S s

Salot vt draw (picture)
Samb^wəwə n lung
sar n grass
satɪn n box
sekko vt he pierces, stabs
sera n traditional law
setàn n evil spirit, devil,
setàn aw ətò vt exorcise,
setʃ vt drink
səb¹ n man
səb² n person
səba adj seventy
səbbat adj seven
səbɪnət n body
səbɪnət jəʔetəwə adj I mpotent
səbɪnnət n humanity
səddəbo vt he insulted
səddədo vt he shot
səfər n village
səffi adj wide
səhan n plate
səkərrəm vi be drunk
səkɪjo vt load

səkò vt hang up
səlam bɪjəw vt he greets
səlawwət vt approach
səllasa adj thirty
səllasa amɪst adj thirty five
səllasa arɪbbət adj thirty four
səllasa attɪ adj thirty one
səllasa kuwet adj thirty two
səllasa sost adj thirty three
səllò vi he arrived
səmanija adj eighty
səmen n north
səmətò vi he dived
səmi n sky
səmmətò vi it sinks
səmmo vt he heard it
sənəf adj lazy
sənɪbət n Sabbath
səngə n steer
sər n grass
sərəba n thigh
sərəʔo vt he steals
sətʃtʃ vt drink
səʔat n hour
sɪm n beard
sɪbəsəbo vt collect
sɪddɪban n insult
sɪddɪst adj six
sɪkər n beer, traditional
sɪkur dɪnɪtʃə n sweet potato
sɪkuʔar n sugar
sɪllisa adj sixty

sillitʃa n sack
 sim n name
 simajawi adj blue
 simat n urine
 simato vi urinate
 simit' adj deep
 simmint adj eight
 sinfukə n toothbrush
 sini n cup
 sinn n tooth
 sintʃi r n splinter
 sir n root
 sirkɨbijanit n hiccough
 sirro vt buy
 sitɔta n gift
 sost adj three
 sotto vi smell
 sʃi rasafʃi pro you(SF) yourself
 subji adv dawn
 suwat n beehive

ʃ

ʃabo vt pull
 ʃaggəto vi mould
 ʃaŋpa n hump
 ʃeffəno vt he covered it
 ʃemo vt he hides it
 ʃəbal n wedding
 ʃəhara adj rough
 ʃəkəto vt he acts,
 ʃəkila dist n earthenware,
 cooking pot

ʃəlləʔo n valley
 ʃəmbəkɔ n bamboo
 ʃəmis n shirt
 ʃənigobət n gray hair
 ʃəŋkoraʔagəda n sugar cane
 ʃərijet n spider
 ʃil n fetus
 ʃiləkəkɔ vt husk (corn)
 ʃirəŋŋə adj mad
 ʃo vn to fetch want
 ʃola n fig tree

T t

tadəgo vt borrow
 taməŋa adv yesterday
 tərija n roof
 tatəbbɔ vi he washes himself
 tawila n plank (n)
 tazəzo vt he obeys
 tɛbən n circumcision (male)
 tɛfo vt (be) lost
 tɛgəno vt he repairs
 tɛj əʔo v he asked
 tɛll əlo vi he prays
 tenefətɩ vi blow nose
 tenikət pre backward direction
 tetʃikət ʃiʔo vi he argued
 teʔotəbbɔ vi abstain
 tɛbab adj narrow
 tɛbasa adj scar
 təbat fəŋŋə n billy goat
 təbat fərəz n stallion

təbbita n drop
 təbekkəlo vt he takes revenge
 təbə adv morninng
 təbəssə vt he roasts
 təbilafo vi spoil
 təburə n stomach
 təddegəfəm vi lean against
 tədesəto vi rejoice
 tədɔz n mead, honey beer
 təfawwət vt he loses it
 təffətiro n nature
 təffir¹ n claw
 təffir² vt invite
 təffo vt spit
 təfir n nail
 təfo vi disappeared
 təgenno vt cross (river)
 təgəddem vi lying down
 təgəddij vi sleep
 təgədo vi flow
 təggatfo vt knock against
 təgistəɲna adj patient
 təgurət pre left direction
 təketəlo vt he follows
 təkilakəlo vt he defends,
 protects
 təkirakiro vt haggle, negotiate
 təkšo v blink
 təkulətətəfo v stutter
 təlalahi n messenger
 təlatfo vt he shaves
 tələʔo vi dive

təllat n enemy
 təmama adj wicked
 təmaro vt he learns
 təmetʃənəhəm vi suit
 təməndza n raffle, gun
 tən n smoke
 tənadəddəm v be angry
 tənəgə jənəkə adv the day
 after tomorrow
 tənisaffəfo vi it floats
 tənitibatibo vi drip
 tənkara adj solid
 tənʃəratəto vi he slithers (snake)
 təreddo v notice
 tərət n tale
 tərimus n bottle
 tərrəgo¹ vt he swept
 tərrəgo² vt he polished
 tərro vt he called
 təsakko v succeed
 təsibəsəbimun vi assemble
 təsiffa vt hope
 təsikəjo vi suffer
 əsimamo vi he agrees
 təsinabətto v he said goodbye
 təjabo vi crawl
 tətəlo vt he quarrels
 tətaməɲna ifit adv the day
 before yesterday
 tətʃəɲno vt be born
 tətʃi madedəm vi wrinkled
 təwago vt he fights

tæza dem that
 tæza ifit dem before that
 tæzaki pre to
 tæzammæto vt spread
 tæzebbæro vi return, go back
 tæʔami adj important
 tæʔarrætɔ vi cease, stop
 tæʔawæmo v he contradicted
 tæʔebijo vt accept, receive
 tæʔemmo vi (be)defeated
 tæʔædædo vt torn
 tæʔælælo vt he warped up
 tæʔæɲæt pre right direction
 tifittæt pre forward direction
 tmatim n tomato
 thziza n dung beetle
 tɪbæ adv morning
 tɪbk' n tight
 tɪbujjæ n breast
 tɪfatæɲna v (be) guilty
 tɪfo adj bad
 tɪgist jænnæn adj restless,
 unsettled
 tɪjaʔe vt request
 tɪkæ n boy
 tɪkus adj warm
 tɪla n umbrella
 tɪlal¹ n shadow
 tɪlal² n shelter
 tɪlæ n quarrel
 tɪllæ vt fight
 timbawæ n tobacco

timbit n prophecy
 tɪmætæmo vt coil (rope)
 timæzæzo vt twist
 tɪnfaf vi breath
 tɪnkɪʃ n stem, stalk (of maize)
 tɪnkɔla n witchcraft
 tɪrgame n meaning/translation
 tɪt' n cotton
 tɪwællægo vi wither (plant)
 tɪzaz n command
 tɪʔilil n bundle
 tɪʔur adj black
 tɪjiməʃ n dusk, twilight after
 sunset
 tɔbbɔ vt sucked
 tɔk'æso¹ vt he pleaded or
 implored
 tɔk'æso² vt beg for money
 tɔk'isi vt beg
 tɔro vt carry in arms
 trɪfirafi n leftovers
 tʃaka n forest
 tʃakka n bush tʃalo vi be
 able to
 tʃama n shoes
 tʃamo vi (be) sweet
 tʃet n sun
 tʃet jɪwætaw ə adv sunrise
 tʃəfa n grassland
 tʃækijo vt he cooks
 tʃə mæʔo vt he squeezes
 tʃə nik't ikæ n baby

tʃəŋnə ti vt bear child, give
birth

tʃə riki n cloth

tʃiʔara n mud

tʃiʔo vi stink

tʃigfir n problem

tʃi lfa n ladle

tʃillə n worm

tʃilləma n darkness

tʃi maʔi n juice

tʃi rra n tail

tʃi watta v chat

tʃiʔi tʃi n argument

tʃōma adj fat

tʃuhə n spear

tʃutʃtʃi je n kitten

tʃuwata n game

tuhan n bedbug

tʃunt ʃa n muscle

tʃurumba n horn

tʃuwarra n load burden

W w

wababil1 vn to deceive

wababil2 vn to appease

wabəddir vn to lend

wabən agəbo n ruminant, chew
cud

wabi adj generous

wabuka vn to knead

waddin vn to hunt

waddiniʔi vt admire

wadəsit vn to please

wadiffit' vn to stalk

wadimiʔ vn to decorate

wafilla vn to boil

wafuwat ʃ vn to whistle

waga n price

wagəligil vn to serve

wakibir n reverence (for God)

wakutʃətʃ v to frighten

waləʔi v to grow up

walibis vn to wear

walləgid vi immersed

wamasil vn to stir

waməsigin vt to thank

wamirit vn to harvest

wamogis vn to praise

wandid¹ vt burn

wandid² n fever

wararut' vt to drive away

warisa n brother-in-law

warrə vt avoid

wasaddid vn to chase

wasərə vi to sell

wasimama vn to compromise

wasotta vt smell

wafint n flute

wafʃa n cave

wat n work

watarkɨ vn to mediate

watɨfa vn to make mistake

watikke vi to announce

watimid vn to trap

watò vt swallow

watte n servant
 wawiliʔi vn to undress
 wawina vt to put, to place
 wazir vn to winnow
 waʔisul vn to wound
 waʔum vn to stop
 wesənnəm vi decide
 wessa n shaping axe (fas)
 wetəro vt stretch
 weʔirara vi to boast
 wəbba n malaria
 wəbe n means
 wəbik vn to cry
 wəbuwatʃi r vn scratching
 wəddədo vt love
 wəddəl1 adj heavy
 wəddəl2 adj big
 wədərə n string/rope
 wədibalik' vn to mix
 wədiris vn to sing
 wədiwəl vn to ring
 wəfen n bull
 wəfillis vn to migrate
 wəfitta vn to resolve
 wəflit' vn to chop
 wəfrid vn to judge
 wəgəd vn to tether
 wəgən n clan
 wəgəniba vn to build
 wəggem n pain
 wəggo vt he stubbed
 wəggud vn bleeding

wəgillit' vn to explain
 wəgirra n glut
 wəhe vn to know
 wəkad vn to deny
 wəkawəm vn to contradict
 wəkəssə vt he complained
 wəkətə vt he pounds
 wəkir vn to dig
 wəkiffil n payment
 wəkilakəl vn to defend
 wəkisis vn to accuse
 wəkittā vn to punish
 wəkkām add əgo vt knock
 down
 wəkkətəl vn to follow
 wəkə vt he hits it
 wəkorikur vn to tickle
 wəlak vn to send
 wəlamə n slave
 wəlatʃ vn to shave
 wəlatʔi vn to peel
 wəlaʔi vn growing
 wəld n child
 wələb vn milking
 wələl n floor
 wələssin vn to plaster
 wəlgid vn to touch
 wəmal¹ vn to oath
 wəmal² adj shame
 wəmən vn to admit
 wəməriʔi vn to bless
 wəməbir¹ n life

wəmiɓir² vn to dwell
 wəmiɓit' vn to evade
 wəmiɓira vn to lead
 wəmiɓisi adj resemble
 wəmiɓkir vn to advise
 wəmiɓut vn dying
 wəniɓttam adj sleepy
 wəniɓkis vt bite
 wəniɓikt'ikɓt n shimmering
 wəniɓisafə vn floating
 wəniɓnəʔanə n movement
 wəniɓɓəm vi he cries
 wəniɓɓo v he shouted out
 wəniɓrəsi vn to cultivate
 wəniɓən n frontier or ethnic area
 wəniɓif v to sew
 wəniɓiddib vt to insult
 wəniɓima vn hearing
 wəniɓimama vn to agree
 wəniɓiriʔi vn to steal
 wəniɓsədo vt he took it
 wəniɓsəka vn to pierce
 wəniɓfab vn to pull
 wəniɓfəkkit vn to act
 wəniɓfəɓ vn to accompany
 wəniɓfiʔi vi flee
 wəniɓtaddər n soldier
 wəniɓtalla vn to quarrel
 wəniɓtət adj young
 wəniɓtatəb vn to wash
 wəniɓtazəzi vn to obey
 wəniɓtaʔi n pain

wətəb v to wash
 wəɓɓis vn to rule, to dominate
 wəɓɓadɓ n beam, rafter
 wəɓɓarda vn to help
 wəɓɓərə n news
 wəɓɓərə¹ vn chatting
 wəɓɓərə² n month
 wəɓɓərəbbiʃ vn to disturb
 wəɓɓərəd vn to slaughter
 wəɓɓərəf n rest
 wəɓɓərəsso vt he inherited
 wəɓɓərət' vt to cut
 wəɓɓəriɓɓim vn to curse
 wəɓɓərədo vi go down
 wətəɓɓəɓɓin vn to repair
 wətəɓɓiʔi v to ask
 wətəniɓifis vn breathing
 wətəɓər vn to fence
 wətəɓib vn washing
 wətəɓifa vi vomit
 wətəɓifata vt divorce
 wətəɓila n hatred
 wətəɓilif vn to rape
 wətəɓiməllikət vt to look at
 wətəb vi come, or go out
 wətəʃəʔatʃə vi to argue
 wətətti vn killing
 wətəttifa vt spit
 wəwəʃ v to lie
 wəwəɓɓigga vn to stub
 wəwəɓikɓs vi to complain
 wəwəɓikɓt' vn to pound

wəwɪŋŋ vi crying
 wəwwaga vn to fight
 wəzɛŋg vi to say
 wəzəzi vn to order
 wəziga v to close
 wəzɪgəb n door
 wəzur vi wander
 wəz vt to look at
 wəzəbbɪrm vt to answer
 wəz vt to see
 wəʔad vn to tell
 wəʔərə vn to look after
 wəʔida n pouring
 wəʔidda¹ vt he fetched
 wəʔidda² vn to draw
 wəʔijə n ape
 wəʔimis vt to taste
 wəʔin n grappes
 wissa n axe
 wɪd adj dear, expensive
 wɪdina n tail
 wɪga vt to pierce
 wɪjə n honey
 wɪləwəlo vt he washes
 wɪr dʒərə n cock
 wɪratəbet n thumb
 wɪrəwəro vt throw
 wɪʃət adj false
 wɪtə n diarrhea
 wɪtʃə n bee wax, bee bread
 wusimar n nail
 wuzat n sweat

Z z

za dem that
 zanɪdʒərə n monkey
 zar n spirit (of dead person)
 zega adj poor
 zego vt lack
 zəggo vt he closed it
 zəjɪt n oil
 zəjɪtuna n guava
 zəmbaba n palm tree
 zəməd n relative
 zənəzəna n pestle pounding
 stick
 zər n seed
 zəro vt sow plant
 zətəna adj ninty
 zətəŋ adj nine
 zi adv this
 zɪfɪt adv here
 zɪfəzzəfo vt he soaked it
 zɪgət n rust
 zɪhɒn n elephant
 zɪkɪ bɪjəw vi be low
 zɪmb n house fly
 zɪnab n rain
 zɪndo n python
 zɪneg vt say
 zɪnego vt he spoke out
 zɪnna n reputation
 zəbbəro vt return, give back
 zətə adj nine

3iligillig adj sticky

zogara n leopard

zorəm efo vi go round, detour

33

3imbar n bruise

Reversal Index

A a

a kind of bone n ʔagat

abandon v gəfərew

absolute, be perfect adj fisum

abstain vi teʔotəbb

accept, receive vt təʔebijo

accompany vt wəfəj

accumulates vt keməro

accused he accused vt kəsəssə

acquaintance n nitikeheno

acts he acts vt fəkəttə

add vi demməro

admire, to admire vt waddiniʔ

admit, to admit vn wəmən

adult adj awaʔi

advise, to advise vn wəmkir

after or later adv enkə

afternoon adv bəsəʔat enkə

again adv indəgəna

agree, to agree vn wəsımama

agree, he agreed vt təsımamo

air n nıfas

alcohol n alıkol

alive adj bənəfis jannə

alter, he altered vt lewəttə

always adv innımge

amusing adj jaddəkə

ancestor n mədələbıjja

and inna coordconn

animal inısəssa n

announce, to announce vt

watıkke

answer, to answer vt wəzəbbır

ant n gonda

antelope n dikula

anus n fıntıtá

anywhere adv bettəm

ape n wəʔijə

appease, to appease vn wababil

approach vt səlawwət

argue, to argue vt wətʃəʔatʃ

argument n tʃıʔıtʃ

arm n kırə

armpit n kılkıla

army ant n bıʃa gonda

he arranged vt azıggadʒə

he arrived vi səllo

arrow n məssımər

article of clothing n tʃırıkı

ash n amməd

ask, to ask vt wətəjıʔ he

asked, təcəʔə

assemble vi təsıbəsbımun

aunt n (father's sister) itabujə

aunt n (mother's sister) idotıjə

avocado n abokado

avoid vt warrə

awe, reverence (for God) n

wakibir

axe n fas/wissa

B b

baby n tʃənik'tikə

back n ginnizə

later adv henikə

back of something pre benikə

backward direction pre tenikət

bad adj tɪ ffo

bag n borsa

bald adj mələtə

bamboo n ʃəmbəkə

banana n muz

bark n wəɹɹo

bark of a trunk n millatʃə

bark n arikərəko

barren (of land) n kewa

barren adj woman atitʃənimist

basket n kərtʃat

bastard n diʔala

bat n jəmiʃət anifu

bathroom n jitatəbubə bet

be able to vi tʃalo

be alone vi jəʔuna

be angry vi tənədəddəm

be born vi tətʃəɹɹo

be dead, adj jəmutə

be dried vn jədərəʔə

be drunk vi səkərrəm

be fast vi fətəno

be fat, be thick adj ofiram

be high adj kəfi bijaw

be hungry vt ərabrənnim

be low adj zik'bijaw

be old adj gərəʒzəm

be rotten vn jəʃagətə

be sad əʒənəm vi

be sated vi gərram

be silent adj imm

be slow adv diɡ bijaw

be tired vi kətəm

be together v kɪnat

be wrinkled vn jəʃibəʃəbə

beam, rafter n wərədz

bear child give birth vt tʃəɹɹətɪ

beard n s'im

beat vt diβəddəbo

beautiful adj məlikamma

because conj mikinijət kuta

bed n aliga

bed room n jigədobə bet

bedbug n tuhan

bee n nib

bee wax, bee bread n witʃə
beehive n suwat
beer, traditional n sikər
before that adv təza ifit
beg¹ or beseech vt tɒk'is
beg² for money vt tɒkəsso
beggar n jitɒkɪs səb
begins vt kərrəso
believe vt amənnəm
bell n kætʃilla
belongings n duniʒa
bend down vi agunəbəsəm
bend, curve vt agobbətɒ
beside pre gən
be smears vt kəbbɒ
between pre bəməhal
big adj liʒi
big adj wəddəl
big hoe n doma
bile n amota
billy goat n təbat fəɹnə
bird n anifu
bitter vi mərrəro
black adj tɪʔur
blacksmith n nəfurə
bladder n fɪɹnə
bleed vi dəmmo v
bless, to bless vn wəməriʔ

bless, he blessed vt merəʔo
blessing n bərəkət
blind n enəwir
blink vt təkso
blood n dəm
blow vt nəffo
blow nose v tenefətu
blue adj simajawi
boast, brag vi wəfokɪr
body n səbinət
boil vn wafilla
bone n attɪm
bones join n attɪmjigəttətəmo
bone marrow n ambəwə
borrow vt taddəgo
bottle n tərɪmus
bottom pre bətət
boundary n diimbər
bow, nod vi ədʒɪnəsəm
box n satɪn
boy n idʒ wəld
child n tɪkə
boy friend n itʃɒɹnəɹnəɹnɪt
bracelet n ambar
brain n ɪŋkəɹbɪnɪjət
branch of tree n kɪritʃəf
brave, hero adj dʒəgɪnə
breakfast n addərə

breast n tɪbujjə
breast bone n jədərət atɪm
breath n tɪnfəʃ
breathing vn wətənɪfɪs
bride price n jədɪmbəjə
bridge n dɪlddi
he brought it vt abɛssə
broom n muʔadzə
brother n gʷəbbe
brother-in-law n warɪsə
brown adj bunnama
bruise n zɪmbar
burst, it burst out vi fɪnnədə
bug (cow) n kərəb
build vn wəgənɪbə
bull n wəfen
bundle n tɪʔɪlɪl
buried, he buried it vt kəbbərə
burn vi nɛddədə
burn, to burn vt wandɪd
burn, he burnt it vt anədədə
bush n jəkutəkɔtʃɪ
but conj gɪn
butcher n bəsərijasɪrə
buttock n kɪttɪjə
buy vt sɪrro

C c

cabbage n ambi

calabash n kəl
calf young of a cow n dæg
calm adj rəgatəɲnə
camale n gɪməl
carnivorous n bɛssər jɪbbɪjə
carry in arms vt tɔrə
carve it vt kərəsə
castrate vt kɛlləbə
cat n aŋgatʃə
caterpillar n abatʃəgərə
cattle n gɪzət
cattle pen n anɪgədə
cave n wəʃʃə
cease, stop vi təʔarrətə
celebrate v kəbər
celebration n akəbərə
cemetery n jəməʔabɪr mɛddər
chair n ombər
chameleon n dəmɛssətʃə
chase, to chase vn wasaddɪd
chase he chased it vt asaddədə
chat n tʃɪwattə
chatting vn wərə
cheap adj rɪkkəʃ
cheese nəʔəbə n
chew ɛnəkko
chin n guntʃə
chicken n dzərə

child n wæld
chin n agætʃ
choked vt anəʔo
choose, pick vt mærrətə
chop, to chop vn wəflit'
chops into pieces vt fələtə
church n betəkristijan
circumcision n tɛbən
clan n wægən
claw n tɔffɪr
clean adj nitu
clear land for planting vt
 minətərə
clitoris n bakɛla
close, to close vn wɛziga
close vt he closed it zæggo
cloth n tʃɛrɪki
cloth worn by women n nətɛla
cock n wir dʒərə
cockroach n bərəro
coffee n bunna
coil vt tɪmətəmo
cold vi kɪzəkəzo
collect vt sibəsəbo
colt (of horse) n dərɪma
comb n mido, muʃit'
come vi bæssə
come, or go out vi wətə

command n tɪzaz
complain, to complain vn
 wəwɪkɪs
complain vt wəkəssə
compound n gɪbbi
compromise vn wasimama

condoles, comforts vt asɪnnano
confused adj gɪrə jægəbbanɪn
contradict vn wəkəwəm
cooking stone n midad
cook vt he cooked tʃəkɪjo
corpse n əresa
correct adj lɪk
cotton n tɪt'
country n gɛn
count vt kɔtərə
courtyard n kətəmbər
cousin n jəmuajə tɪkə
cover, vt ʃeffəno
cow n innam
coward adj kɔtʃɪtam
crawl vi tɛʃabo
creat vt fətərə
cricket/grashopper n fentə
cry vi wɛɪnəm
cripple akalə gədɛllo adj
crocodile azzo n

cross (river) tægenno vt
 crow bulalwawate n
 crust n kîrfit kana
 crying vi wəwîjɲ
 cultivate, vt wərrəs ger
 curdled milk n ərguwə ifuwat
 curious adj jigog
 curse vn he cursed wəriggim
 custo m n tradition bihal
 cut, to cut vn wərət'
 cut off vn jətarətə
 cutlass n kəntʃora

D d

danger n adægga
 darkness n tʃillə ma
 day n negə
 daytime adj bəʔənə
 deaf adj dudda
 dear adj wîd
 death n mot
 debt n bidir
 deceive vt wabab il
 deceive vt ababəllo
 decide vi wesənnəm
 decorate vt wadimi?
 deep adj simit'
 defeat vi təʔemmo
 defecate vt aro

defend vi wəkilakəl
 deny h vi kəddo
 dense adj bizzə
 descendant n gosa
 desire vt əʃənnim
 destroy vt abilaʃo
 dew n abə
 diarrhea n witə
 die vi moto
 different adj jətɪlijənə
 difficult adj jatimekka
 dig, vn wəkîr
 digs up he dug up vt nəkkələ
 dim, (be)dim vi fəzzəzo
 diminish vt kənnəso
 dinner n əribbat
 deepen it vt nəkkəro
 dirty adj kəʃaʃa
 disappear vi təfo
 disdain, despise vt naʔam
 disturb, to disturb vn wərəbbiʃ
 disturbing vn jeddib
 disturb he disturbed vt rebbəʃo
 ditch n kəriʒə
 dive vi tələʔo, səmətə
 divide, he divided it vt kəffələ
 divine, prophecy vt elləmo
 divorce, to divorce vt wətifata

dog n gijjə
domesticate vt alimamdo
donkey n imar
door n wəzigəb
doorway n bər
dove n bulal
down or low pre bətət
drag vt gottəto
draw, to draw vn wəʔidda
draw (picture) vt salot
draw he drew water vt kəddo
dream n bərizaz
dress vt aləbbəso
drink vt setʃo
drip vi tənitiibatibo
drive away, vt wararut'
drive, steer vt nəddo
drop vt addigo
drought dəreʔ n
dram n kərəbo
dry adj dəreħkə
dry season n abar
duck n dakije
dull adj dufillil
dung n ibara
dung beetle n tinziza
dusk n tjiməʃ
dust n awara

dwarf adj diŋkije
dwell, vn wəmiɓir
dwelled vi nəbbəro
dying vn wəmut

E e

eagle n ankīt
ear n inzin
ear wax n iŋkoko
earrings n kutitʃa
earth n afər
earthenware n ʃəkila dist
earthquake n jafər wənikt'ikīt
earthworm n jafər tʃilə
east adj misira?
Easter fitʃə n
eat vt bənno
edge n dar
egg n anikūwə
eggshell n jəŋkə k ana
eight adj simmint
eighty adj səmanija
elephant n zihon
elephantiasis n jənifəfanin
eleven adj assirat
embrace, hug vt eŋkəfo
empty adj bado
enemy n təllat
engaged, betrothed vt mərəttò

enlarge vt assəfo
 enough adj jibəʔo
 enter, go in vi gəbbo
 equal n ikul
 evade, to evade vn əmilit'
 evening n miʃət1
 every thing adj mannim kə
 every where adv bəttəm
 everybody adj innim səb
 evil spirit, devil, n seta'n
 example n misale
 exorcise, vt setən awətə
 explain, to explain vt wəgillit'
 explaine, he explained vt gəllətə
 extinguishes it vt atəffo
 eye n en
 eyebrow n kɪrrib
 eyelid n jenʃifan

F f

face n ift
 faeces/feces n arrə
 fail vi antəsakka
 false adj wiʃət
 false banana n bijə
 far dem əru?
 farmer n gəbərə
 fart n foʃo
 fasting n jisəmi

fat adj tʃoma
 father, head of a family n ab
 fear n kutʃtʃat
 feast n diggis
 feather n balle
 feed vt abənno
 female n miʃt
 fence n intər ijə
 fence, he fenced vt etəro
 ferment vi alcohol fəllə
 fertile soil n kosi
 fetch vn ʃo
 fetch, he fetched it vt wəʔidda
 fetus n ʃil
 fever vn wandid
 few adj innis
 field n meda
 field, farm n masa
 fierce adj gəmiʃa
 fifteen adj assira amist
 fifty adj amissa
 fig tree n ʃola
 fight vt tɪllə
 fight, he fought vt təwago
 fills vt mələ
 finger n atəbet
 finish he finished it vt fədʒdʒo
 fire n issat

fireplace n mudidza
first adj kɪdam, mədʒəmərija
fish, n edible sea animal assa
fish dam n kərijjə
fish trap n asa atəmdzibə
fish he fishes vt asa atəmədo
five adj amɪst
flattens it vt dɪləddəlo
flea n klunitʃə
flee vn wəʃiʃi
flee flies vi bərəro
floating vn wənɪsafə
flood n gorɪf
floor n wələl
flour n duʔet
flow vi tægədo
flower, colorful plant n abəba
flute n wəʃɪnt
fog, cloud n damənna
fold vt attəfo
follow, to follow vn wəkkətəl
follow, he follows vi təkətəllo
food n jibuʔe
fool adj gəwwa
foot n əggɪr
for pre lə
forbid vt kəno
forehead n iftilɪft

forest n dɪbɪr, tʃʌkə
fortuneteller n baləwɪkəbi
forward direction prep tɪfɪttət
four adj arɪbbət
fourteen adj assɪrə arɪbbət
friend n ɡuadəŋjə
frighten vi atɪwɛtʃtʃəm
frog n ɪŋkʊrərɪt
from pre bə-
front n ɪfɪt
frontier or ethnic area n wəsən
full, all adj mʊlə

G g

Gallbladder n jəhamotə kɪs
game n tʃʊwətə
garbage n dʌmp
garden n ərʃə
garlic n nəʃtʃəʃ ɪŋkʊrt
gasoline n nəfɪtə
gather vt lekəmo
generous adj wəbi
get hot vi məʔam
gift n sɪtətə
giraffe n kətʃɪnə
girl n ɡərəd
give vt abo
give birth vt tʃəŋjəm
give IMP vt abb

grow, it grew vi bəkkəlo
grow up, to grow up vn walaʔi
growing vn wəlaʔi
grown up vi laʔim
grows up, he grew up vi aləʔo
growth n jəlaʔ
guava n zəjɪtuna
guest n nəgidda
guilty adj tɪfatəjɪna
guinea fowl n dʒigirə
Gurage n name of an ethnic
group.

H h

haggle vt təkɪrakɪro
hair n gunnən
half adj gibbit
hammer n mədɔʃa
hand n ədʒdʒ
handle n ɪdʒeta
hang up vt səkɔ
happy be joyful vi jadesittu
hard adj birtu
hard adj jətənəkərə
harden vt atɪnəkəro
hare n awɪrəjɪna
harp adj bəgəna
harvest n firrijjə
harvest n jəbbədərə zər
harvest season n jaziməra gize
has vt innənɪt
hat n kofijja
hatred n wətɪla
have sexual intercourse vt
fuwəro
head n gunnən
headache n fəllətɛ
heal cure vi atərəffəm
healthiness n fəjja
heap up n kimɪr
heap, he heaped up vt
kemməro
heard it vt səmmo
hearing vn wəsɪma
heart n libb
heavey adj əddɪkɪ
heel n kuma
heifer n gobəz
hell n gəhanəmn
help, to help vn wərda
help, he helped vt rəddo
hen n anɪst dʒərə
herbivores n bəssər əjjɪbɪja
herd, cattle n mənɒga
here adv bəzi
here; əzzi adv here
herself kija pro rasikita

hesitate vi aminato
hiccough n sirkɪbijanit
hide vt femo
himself pro kawa ras ikut
hippopotamus n gumare
hire vt kətərro
hit, he hit it vt wəkɔ
hoe n məkotʃikotʃija
hoe, he hoed it vt kutəkəto
hold vt ezo
hole n bur
hollow adj kift
hollow out vt aguddəgədo
holiday n bəʔal
honest adj hakkəŋɲa
honey n wɪjə
hope vt təsiffa
horn¹ n kər
horn² vt nəffo
horse n fərɛz
hot object n muʔo
hot pepper n bəbərə
hot weather n muʔət
hour n səʔat
house n bet
house fly n zimb
how pro miŋkəm
how much pro minahi

hum vi aŋguragoro
human n jəsəbitikə
humanity n səbinnət
hump n ʃaŋɲa
hundred adj məto
hunt, to hunt vn waddin
hunter n addap
hunt, he hunted vt eddeno
husband n miss
husk (corn) vt ʃiləkəkɔ
hut n dziləl
hyena n gətʃtʃə
I i
I pro anə
I myself ref.pro anə irasəŋɲa
imitate vi atmessijo
immersed vi walləgid
implore, to implore vn wətɔk'is
important adj təʔami
impotent adj səbinət jəʔetəwə
in¹ pre bə-
in², inside pre bəwissit'
increase vt abbəzo
in front of, before pre bifit
inheritance n rist
inherit, he inherited vt wərəsso
innocent adj nitu
insect n nəfis

insects n nāfisat
instinct adj bədəmənəfis
insult n siddiban
internal adj jəwissitɪ
intestinal worm n əbabut
intestine of n iramanzət
invite vt təffɪr
iron n bɪrət
is called vt jɪbuʒi
is frightened vi akut [tʃətʃo
is naked vt mutʃahut an
island n dəsət
it bites (snake) vt nəkkəsə
it floats vi tənɪsaffəfo
it has been said vi jɪbit
it sank vi səmmətə
it stings vt nədəfo

J j

jackal n kɔbərə
jealous adj kɪnətəʒnə
join, he joined it vt kɛtələ
judge, to judge vn wəfrɪd
judges, he judged vt fərɛddo
juice n tʃɪməʒi
jump vt tətʃɛlləfo

K k

kernel n jəbəkɒlə zər

kicked, he kicked vt rəggətə
kidney n kulalɪt
killing vn wətli
kind adj fəjja
kitchen n dʒɪləl
kitten n tʃʊtʃtʃɪje
knead, to knead vn wabuka
knead, he kneaded vt aboko
knee n gulɪbət
kneel vi bəgulbət wəggam
knife n gəlɒd
knock against vt təggatʃə
knock down vt wəkkəm addəgo
knot n kɒt'ɪr
know, to know vn wəhe
know, he knew vt kɪjam

L l

labour birth pain n mət'
lack n zego
ladder n məsələl
ladle n tʃɪlfə
lamp n məʃə
later adv enɪkə
latrine n jɪsɪmətɪbə bet
laugh vi daʔə
lazy sənəf adj lazy
lead, to lead vn wəmɪrə
leader n aləʔə

lead , guide, he led vt mæro
leaf n bofa
leak vi agodo
lean against vi tæddegæfæm
learn, he learnt vt tæmaro
leave place vi gæffæro
leave house vi bet gæffæro
leave something vt a?ero
leech n alə?æt
left n gura
left direction pre tægurat
leftovers n trifirafi
leg n ægir
lemon n lomi
lend, he lent vt abeddæro
lend, to lend vn wabæddir
lengthen vt agællæfo
leopard n zogara
leprosy n kōmatā
lick, he licked vt lasso
lie, to lie vi wəwaf
life¹ n næfisəŋna
life² to live vn wəmiβir
lift vt næsso
light¹ adj kəllal
light² (fire) vt atezzezo
lime whitewash n nora
limp, he limped vi anekəso

lion n ambæssa
lip n af
liquid n jigid
little adj kəl
liver n gibbot
living thing n næfis janə ni?i
lizard n iniʃillalit
load vt səkijo
load burden n tuwarra
locust n ambətā
long adj gəllif
look after¹ vn wə?ərə
look after² vt kəro
look at vt wətiməllikət
loose, slack vn jəlala (lik)
loosen vt alalo
loose, he lost it vt təfawwət
lost, (be) lost vt tēffo
louse n kəmal
love vt fi?ir/ wæddædo
lower vt awərədo
lower grinding stone n ofitʃə
lump (clay, mud) n iŋguliŋgul
lying down vi tægəddem

M m

mad adj ʃirəŋnə
maggot n firifi r
make mistake vn watifa

make smooth vt astəkakkəlo
malaria n əbba
male n miss
mammal n jatəb
man səb n
man's gown n gabi
many adj bizə
mare n ansit fəzə
mark out vn milikit fəkkəto
market place n gəbija
marry vt aggəbo
mat n mi ntəf
meaning/translation n tɪrgame
means n wəbe
meat n bəssər
mediate, to mediate vn watark'
medicine n mədənit
meet vt agəpjo
melt vi kəllətə
menstrual period n jəwərə
 abəbba
messenger n təlalahi
metal pot n birədɪst
middle pre məhal
migrate, to migrate vn wəfillis
milk n ifuwat
milking vn wələb
miscarriage vt atiwərəddənam

mix, to mix vn wədibalik'
moisture n jirra
molar tooth n məngaga
mole n futʃə
money n fɪrəŋk/ waga
monkey n zənɪdzərə
month n wərə
moon n dərrakə
morning adv tɪbə
mortar pounding pot n muʔətʃə
mosquito n jəwəba tɪnɪj
moth n nəkəz
mother n imm
mother-in-law n amat
mould vi ʃaggəto
mountain n gəgərə
mourning n bihə
mouse n inɪs əfur
mouth n kəmfər
move vi azawwərə
movement n wənnəʔanə
mud tʃɪʔara n
mumble vi asirugəgəmo
muscle n tʊntʃə
mushroom n inikɪbo
music n muziʔa

N n

Nail¹ n tɛf ɪr

nail² n wusimar
naked n mutʃa
name n sim
namesake n mokife
nanny goat n ansit fəɲɲə
nape of neck n məmər
narrow adj təbab
nasal mucus n aɲgula
nature n təffətiro
navel n kərə
near adv kərb
neck n aɲgət
necklace n abil
need (v) vt aʃənɪt
needle n mərʃ
neighbor n gərəbet
nephew jəgəbbe tikə n
nest n janifu bet
new adj addis
new year n ʔahirami
news n wərə
night n miʃət
nine adj zətəɲ
ninty adj zətəna
niple n kərə
no pro aɲkənə
nobody pro mannim səb
none det attim

north n səmen
nose n annifunna
not dry vn jandərəʔə
not full adj gowəddallo
not ripe vn jambəsələ
not rotten vn janʃagətə
not wrinkled vn jantifəbʃəb
nothing pro minnim
notice vi tərɛddo
now adv əhu
number n biʒzə

O o

oath vi wəmal
obey, to obey vn wətazəzi
obligation n gidetta
obstruct vi aʔomo
ocean n bəhar
of je- poss of pre
of mine poss jə-anə
offer (v) vt waga odo
often adv biʒə gizjə
oil n zəjit
old adj gurz
olden time adv jədərə
omen n gədd
once adj kluna gizzijə
one adj att
one string violin n masiɲkə

onion n biʃa ʃinkurt
open n kiʃt
open, he opened it vt kəffəto
order, to order vn wəzəz
order, he ordered vt ezəzo
orphan n jəmut tikə
other adj lela
our -ina poss
ourselves refl iɲna rasina
out side pre bəwitʃ
over take, vt bæddəro
ox n bora

P p

pack, he packed vt kænno
pain n wəggem, wətaʔi
paint n kələm
palm tree n zəmbaba
panting vi ansəkəsəkənit
pap, mushy food n gənfuwə
papaya n papaje
parent n betəsəb
part n kifil
partridge n kəʔa
patient adj təgistəɲna
pay for goods, service vt kəffəlo
pay for payment n wəkiffil
peel, to peel vn wəlatt'i
penis n dʒəla

people n hizb
pepper green n ar ija
perch n kətə
permit vt fəkədo
person n miss, səb
pestle pounding stick n
zənəzəna
phlegm n akita
pick up vt ləkkəmo
piece adj kɪratʃ
pierce, to pierce vn wəssəka
pimples n bugir
pineapple n ananas
PL number marker n -otʃ
place n mədər
plait, braid cane row n mərti
plan vi ikid
plank n təw illa
plant n atikillit
plaster, to plaster vn wələssin
plate n səhan
play musical instrument vt
dirədəro
play, he played vt tətʃaw əto
plead or implore vt təkəssə
please, to please vn wadəsit
pluck vt nətʃə
pocket n kis

point, indicate vt amlækkæto
 polish, he polished vt tærrægo
 poor adj zega
 porcupine n narrija
 pot n gan
 potter n fuga
 pound, to pound vn wæwikit' vt
 pouring n wæ?ida
 pour, he poured vt gilæbbætø
 praise, to praise vn wamogis
 pray, he prayed vi tællælo
 pregnant n næfæs tûr
 preare vt azigadzî
 prevent vt a?erro
 price n waga
 problem n tjiçfir
 promise vi kâl wæg ibba
 prophecy n timbit
 proud adj korram
 pull jabo vt
 punish, he punished vt kætto
 punishment, penalty vn kîttât
 pupil of eye n jenmuçira
 puppy n jægijæ filligil
 pus n migili
 push vt gæffo
 put, place, to put vn wawina
 python n zindo

Q q

Quarrel n tîlæ
 quiet vi immijæbija

R r

raffle, gun n tæmændza
 rainy season n kiræmit
 rape, to rape vn wætîlif
 rat n æfur
 razor n mîlatʃ
 red adj biça
 refuse vi anîçæ bijaw
 rejoice vi tædesæto
 relative n zæmæd
 remain, stay vt ekkæso
 repair, to repair vn wætæggin
 reptiles n bætæburæ jîçæbi
 reputation n zinna
 request vt tjiçæ
 resemble vn wæmisi
 resolve, to resolve vn wæfitta
 respect vt akæbæræm
 rest n wæræf
 restless adj tigist jænnæn
 return vt zæbbæro
 rib n gædin
 rich adj dænigæjnæ
 right n kæppjæ

right direction pre təʔəjɲət
ring n kələbbət
ring, he rang vt dewəllo
ripe vn jəbəsələ
river n əddijə
road n mətʃə
roast, he roasted vt təbəssə
roll vi ɪŋkiballelə
roof n t̄arija
room n kifil
root n sir
rough adj ʃəhara
round adj kib
rub vt əsefo
rubber n goma
rubbish n kəʃaʃfa adj
rule, to dominate vn wəŋgis
rules over, dominate vt nəgəssə
ruminates, chew cud n wabən
rust n zigət

S s

Sabbath n sənibət
sack n sillitʃa
said vi ib^wu
said goodbye vi təsinaβətto
saliva n imiburaʔijə
salt n asuwə
same adj k̄una ajinət

sand n aʃʃuwa
saw tool used to cut n məgaz
say vi bejaw; to say wəzeng
scar n t̄əbasa
scatters vt bettəno
scrape vt faʔo
scratch vt mat̄ət̄o
scratching vn wəbuwatʃɪr
see, to see vt wəʒʒ
seed n zər
selfish adj niffug
sell vt asiro; to sell wasərə
send, to send vn wəlak
send, he sent vt lako
servant n watte
serve, to serve vn wagəliligil
seven adj səbbat
seventy adj səba
sew, to sew vt wəsif
shadow n t̄ilal
shake vt bit̄əbbət̄o
shame adj wəmal
shaping axe n wessa
sharp adj bulə
sharpen vt abbəlo
shave, to shave vn wəlatʃ
she pro kija
sheep n ət̄e

shell (groundnuts) n filəffəlo
shield n gəʃʃa
shimmering vn wənɪk't'ɪkɪt
shines vi abbəro
shivering vn anɡɪdəɡədənɪt
shoes n tʃama
shoot vt səʃdədo
shoot new plant n buʔaja
short adj atʃtʃɪr
shorten vt atətəro
shoulder n ɡɡat
houted out vi wəʃno
show he showed vt atəʒzo
shy adj maləllənɪm
sickle n məɡada
sickness n jakənnɪm
side pre ɡən
sieve/filter n ɡonɪtʃtʃɪt
sing, to sing vn wədɪrɪs
singe vt lɪbələbo
sister n ətəm
sister in law n mərat
six adj sɪddɪst
sixteen adj assɪra sɪddɪst
sixty adj sɪllɪsa
skin n ɡogga
skin of animal n məntə
sky n səmi

slap vt bətɪfɪ wəkɔ
slaughter vn wərəd
slave n wələmon
sleep vi təɡədɪj
sleepy adj wənɛttam
slice adj arətɔ
slippery adj amɪllalo
slithers vi tənʃəratətɔ
small adj ɪnɪssɪ
smell vi sɔttɔ
smoke vt bətʃɪs etəno
smooth adj ləsɪllasa
snake n arrəɡɪ
snake n ɪbab
sneeze vi anətəs ənɪt
snore vi ankurafo
snow, ice n bərəd
soak, he soaked it vt zɪfəzzəfo
soften adj jəllala
soil n afər
soldier n wətaddər
solid adj tənkarə
sometimes adv kɪna kɪna ɡɪzjə
song or music n dərs
sorghum n məʃɪla
sorrow n hazən
soul n nəbs
soup, broth n mərəʔɪ

sour n kɪmətətò
 south n dəbub
 sow plant vt zəro
 spear n tʃuhə
 speed n fɪtɪnət
 spider n ʃərijət
 spill, he spilled vt gədo
 spine n jeginzə atɪm
 spirit n mənɪfəs
 spirit (of dead person) n zar
 spit vt tæffo
 splendour, glory n kibir
 splinter n sintʃɪr
 spoil vi təbɪlɑʃo
 spoke out vt zɪnego
 spoon n aŋkɪfo
 spread vt təzamməto
 spread out vt adərəʔo
 spring n jɪmɪnətʃ
 sprinkle vt əgagodo
 squeeze vt tʃəməʔo
 stalk vi adəffətò
 stalk, to stalk vn wadiffɪt'
 stallion n təbat fərəz
 star n kəkəb
 starting vn kərəsəm
 steal, to steal vn wəsiriʔi
 steer n səŋga

stem, stalk n tɪnkɪʃ
 stick n ɪnɪtər
 sticky adj zɪlɪgɪllɪg
 stinger n ɪnədɪf
 stink vi tʃɪʔo
 stir, to stir vn wamasɪl
 stir, he stirred vt amasəlo
 stomach n təburə
 stomach n dənn
 stone n ɪmmɑŋjə
 stone (small) n kərət
 stool n bərtʃumma
 stop, to stop vn wəʔum
 stop, he stopped it vt aʔomo
 store vt atɪrəkɪmo
 straddle vi ambuʔatərəm
 straight adj kət'ɪjəbɪja
 straighten vt asɪtəkakkəlo
 strap, tie vn jɑgɪdʒɪbo
 stretch vt wətərə
 street n mɒtʃə
 strength n aʔɪm
 string/ rope wədərə n
 stub, to stub wəwɪgga ger
 stubborn dərəʔ adʒ
 stub vt wəggo
 stumbling n ɪŋkɪrɪfɪt
 stump n gurma

stupid adj dæddəb
stutter vi təkulətətəfo
subtracts vt kənnəso
succeed vi təsakko
sucked vt tɔbbə
suffer vi təsikəjo
sugar n sikuʔar
sugar cane n ʃəŋkoraʔagəda
suit vi təmetʃənəhəm
sun n tʃət
sunrise n tʃət j iwətəwə
sunset n aret tibuja
surround vt kəbbəbo
surrounding n mæddər
swallow vt watə
swamp n irəgiraga
sweat n wuzat
sweats vt aləbbənīt
sweep vt tərreŋo
sweet vi tʃəmo
sweet potato n sikur dinitʃa
swell vi nəffanīt
swelling n bugidʒə

T t

tail n tʃirra/widina
take out vt awətə
take revenge vt təkəkələ
tale n tərət

tall adj gəllif
taste vt wəʔimis
taste vt kəmməso
tattoo, incisions n nikəsət
tax n kərət'
teach vt atimərro
tears n imbə
tear vt kəddədə
tell vn wəʔad
ten adj assir
termite n mist'
test n fətənnə
testicle n firafirijət
tether vn wəgəd
tether vt agədə
thank vn waməsigin
that dem təza
thatch, co ver n kidan
there dem bəza
there is vi enno
they pro kinnəm
thief n leba
thigh n sərəba
thin adj kətʃin
thing n -ʔe
think vt essəbbo
thirteen adj assirasost
thirty səllasa adj

thirty five adj səllasa amist
thirty four adj səllasa arıbbət
thirty one adj səllasa atti
thirty three adj səllasa sost
this dem zi
thorn n isok
thorn tree n girar
thread n kir
three adj sost
thresh vt ahedo
throat n gərərə
throb with pain vt mizəməzem
throw vt wirəwəro
thumb n wiratābet
thunder n məbirəhk
Thursday n hamusi
tickle vn wəkorıkur
tight vn tıbk'
tighten vt atəbəʔo
time n gızejə
the True Cross n məsikəl
to pre təzaki
tobacco n timbawə
today adv əkuwa
tomato n timatim
tomorrow adv nəgə
tongue n allemət
took vt wəssədo

tooth n sinn
toothbrush n sınfukə
top pre bənən
torn vt təʔədədo
tortoise n elli
touch vt wəlgid
town, city n kətəma
trader n nəgadde
traditional law n sera
traitor adj kəddita
trap n akilla
trap vn watımid
tree n bahar zafi
tribute n gıbir
trip n guzo
trousers n gıladzdzə
trun over vt azoro
trunk of tree n gınd
try vt məkəro
tumor n kintarot
tusk n jəzıhon sın
twelve adj asrakuwet
twenty adj kuwijja
twenty five adj kuwijjam amist
adj twenty one adj kuwijja mat
twist vt timəzəzo
two adj kuwet
type n ajinət

týpe of axe n gəniʒəmon

U u

ulcer n jəʔola məza

umbilical cord n itibit

umbrella n tɪla

uncle n ansab

uncover vt gəllətə

under pre bəsir

understand vt redda

undress vn wawiliʔi

unload vt aragəfo

untie vn fətto

up pre bənnin

upper grinding stone n mədʒə

urinate vn simato

urine n simat

V v

punish vn wəkɪttə

vagina n kɪnitɪr

valley n ʃəlləʔo

village n səfər

vine n harəg

virginity n hig

voice n dɪmmisʔ

volcano n isatəgoməra

vomit vi wətifa

voture n amora

W w

waist n ginʒə

wait vt ekkəso

walking stick n kəzərə

wall n girigida

wander vi wəzur

want vt ʃo

warm adj tikus

warp up vt təʔələlo

was/there was cop banno

washing vn wətəb

water n əga

we pro iɲna

weak adj jəʔetə

weaken vi dəkkəmo

wear vn walibis

wedding n ʃəbal

weed n arəma

weight n kibiddət

west adj miʔirab

wet adj ira

what pro məʔen

where pro bettə

whip n dʒiraf

whirlwind n awillonifas

whispere vt ammo

whistle vn wafuwatʃ

white adj nəʃtʃə

white man n fərændʒ
 whole adj mulə
 wicked adj tēmama
 wide adj bətət
 widow n galəməta
 window n məsikot
 wing n kamfa
 winnow vn wazir
 wisdom n jihi
 wise adj bilti
 witch n jəmiʃt tənɪkəj
 witchcraft vn tɪnkɔlə
 with conj ge
 wither vi tɪwəlləgo
 wizard n jəmiʃs tənɪkəj
 woman n miʃt
 womb n masən
 wood n ətʃtʃə
 word n kəl
 work n wat
 world n aləm
 worm tʃillə n
 wound n məza
 wrinkled vi tətʃɪmadedəm

Y y

yawn vi abarərənit
 yellow adj bitʃə

yes pro ekk
 yesterday adv tamɪŋna
 you (PL) pro ahim
 you (SF) pro aʃ
 you (SF) yourself pro aʃ rasaʃ
 young adj wətət
 young of a donkey n jɪmar
 gilligil

other

-ano 1PL pro marker
 -ənno pro 1 PL number
 -ah^wi 1s SUBM
 -əŋna pro 1s
 -hun pro 1s
 -aximun 2PL SUBM
 -əhimun 2 PL pro
 ahimun 2 PL.M pronoun
 -aʃin 2SF pronoun
 -əʃin 2 SF SUBM
 -əhəm 2SM.SUBM
 -əmun 3PL.M. SUBM
 -ati 3 SF
 -əti 3 SF .SUBM
 -əttim 3 SF SUBM
 -aho 3SM. SUBM
 -o 3 SM. SUBM.MVM

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