



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

*Grammatical Description and Documentation of Majang*



*Love in Majangir*

**By: Getachew Anteneh Yigzaw**

**May 2014**  
**AAU**

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

**Grammatical Description and Documentation of Majang**

**By: Getachew Anteneh Yigzaw**

**Adviser: Gerald Heusing (Ph.D., Associate professor)**

**A THESIS PRESENTED IN FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF DOCTOR OF PHILOSOPHY (PhD) IN DOCUMENTARY  
LINGUISTICS AND CULTURE**

**May 2014**

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

This is to certify that the thesis prepared by *Getachew Anteneh Yigzaw*, entitled:

**Grammatical Description and Documentation of Majang**, and submitted in fulfillment of the requirements for the Degree of Doctor of Philosophy (Documentary Linguistics and Culture) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the Examining Committee:

Examiner ..... Signature ..... Date .....

Examiner ..... Signature ..... Date .....

Advisor ..... Signature ..... Date .....

Advisor ..... Signature ..... Date .....

.....

Hade of Department or Graduate studies Coordinator

## **Declaration**

I, the undersigned, declare that this dissertation is my original work and has not been submitted to any other university to earn a degree. All sources have been duly acknowledged.

Name of the candidate: Getachew Anteneh Yigzaw

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

This dissertation has been submitted for examination up on my approval.

Name of the supervisor: Gerald Heusing (PhD, Associate Professor of Linguistics)

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **Dedication**

This work is dedicated for two persons, that is, my father and my friend. My father Anteneh Yigzaw was not educated, even he could not write and read, but he was very much eager for my growth through education. Unfortunately, he passed away thirty years ago when I was at grade six.

My former friend, Getachew Indire, born and grown up at Met'i town in Majangir zone, along with other Majang speaking community. He was too eager for the accomplishment of this work. He dedicated a great effort to help me, in many ways, while I was collecting the data. This person also died before a year in the final stage of the data collection.

**All of the data belongs to the Majangir people.**

## **Abstract**

This research aimed at describing and documenting of Majang. Majang is one of the languages in the Nilo-Saharan language phyla, in the Chari-Nile families, under the East Sudanic subdivision in the members of Surmic language group. It is the only representative of North Surmic branch. The speakers of this language are found in three different regional states, namely, Gambella, SNNPR, and Oromia regional state, in the South Western part of Ethiopia.

Taking the absence of a former full-fledged description of the grammar on Majang as impetus, this study gives a descriptive grammar of the language. It deals with the phonology, morphology and syntax of the language. The study used observation, interview, focused group discussion, and text analysis as its major data collection tools. The study focused on elicitation to gather the data required which was supplemented by recordings of day-to-day speech activities. Different linguistic corpora were collected. Based on the collected data, a dictionary of 1500 basic words is produced, 40 stories, 300 proverbs, and various day-to-day communicative events are compiled and documented, written in Majang orthography, transcribed and translated both into Amharic and English.

The research methodology employed in the work is purely qualitative which is more preferred for linguistic description and documentation. The study employed the basic linguistic theory, which is a descriptive theory. It focuses on describing a language from its own nature, not based on other languages (Dryer (2001) and Dixon (2007, 2010)). The language documentation theory proposed by Himmelman (1996 and 2011) Woodbury (2003 and 2011) was employed. Both are applied as a basic theoretical framework for the description and documentation respectively.

Based on the linguistic corpus from different sources, structural analysis of Majang grammar is presented. Majang has been identified to have 20 consonants and 7 short vowels with length distinction. The morphology of nouns, pronouns, verbs, adjectives, adverbs, adpositions and some other particles have been thoroughly described. The nouns have been found to have more than 10 morphemes for plural marking. Majang word order mainly follows the VSO pattern. There are some SOV or OSV in the day-to-day language uses. The basic phrase and sentence structure of Majang has also been presented with illustrating data from the corpus collected.

## Acknowledgments

Special and great thank goes to my advisers: Dr. Zelalem Leyew has read the first draft of the four chapters of this work and gave me detailed, constructive, as well as unreserved comments. So that, my heartfelt thanks forwarded to him. I would also like to forward my gratitude to Dr. *Graziano Savá* for his devotion in commenting the proposal of the research work. In addition, I would like to express my heartfelt thanks to Dr. Anne-Christe Hellenthal for her dedication in reading and commenting chapter three (the phonology part) of the investigation. Finally, my deepest thank delivered to Dr. Gerald Heusing for his commitment in reading the six chapters (whole) of this research work and providing me with many constructive suggestions that are very much helpful for the improvement of the work. His timely and insightful comments were very much important. I appreciate his polite and friendly welcome in all the meetings to all my problems despite his tight and hectic programmes due to many responsibilities in his organization. Had there not been his constructive comments and responses to whatever things I have had done before and the questions come up with, this work would not have such a form. All of the shortcomings however belong to me.

My friend Dr. Derib Ado helped me in many ways in addition to reading the first draft of the work and giving constructive comments, has provided me with unrestricted support. Hence, I would like to say let the almighty God pay his worth doing.

I would like to express my gratitude to all of my Majang consultants and the Majangir zone and Godere district (wereda) officials for their unreserved cooperation. Specially, Yoseph Kaaalakun and Dawit Delelegn helped me in data collection, translation, elicitation and orthographic writing of the Majang data. Had it not been for their cooperation, and/or active participation in the course of research work, the completion of this work was unthinkable. My former students of Teppi high school and Jimma University, particularly, Ali Murad, Abrham Wendimagegn, Zebiba Hussein and Felegu Zeru, gave me a great deal of support during the field work in Godere and Teppi. I also thank all of them sincerely.

My brother Moges Ayalew and his wife Asamenech Bekele have great contribution in this work. I spent all the time with them while I was in Teppi for the fieldwork. Even their small son, Nathinael Moges, 12 years old, accompanied and helped me in the field work to Gojji, an hour walk from Teppi. Your valuable contribution was one of the secretes behind the success of this inquiry. I thank all of you for the generous support you gave me.

My friend the late Getachew Indre, helped me in different ways during the field work. He gave me various textbooks written in Majang, photographs, took me to different sites using the woreda motor bike. Furthermore, he has paved a smooth road that enabled me to communicate easily with different officials who speak Majang. In fact, Getachew Indre has passed away. However, his contribution is alive. For all these, I would say let God put his soul in heaven.

All of my friends, specially, Kibebe Tsehay, Silase Cheru, Mengistu Ali and some others do deserve my gratitude for the material support they rendered me during the research work.

I will also be ungrateful if I forgot the moral support from: Kassa Tilahun, Dr. Amsalu Tefera, Abiy Assefa, Amare Molla, Gameda Hunde and all of my friends ( who were the PhD candidates with me) at Akaki campus, AAU, while I was sick.

My brother Yitbarek Kehali along with his son Kiddus Yitbarek deserves my heart felt thanks, for the helps in editing and writing some of the data. My friend Andargachew Bimerew also helped me in the translation processes of some of the story in to English version. I am grateful to him for his friendly help. My friend Abrha Tegegn helped me in editing of the final version of this work thank you Abrish!

Finally, my deepest thanks forwarded to my wife Zerfnesh Wolde, for her good treatment and very great patience while I was undertaking the research work and in the time of my sickness at different times after my return from the fieldwork. All of my families shared the load: great thanks for all of them.

## List of Abbreviations

Gloss	Name
ACC	Accusative case
ADJ	Adjective
ADV	Adverb
AFF	Affix
Amh	Amharic
APLC	Applicative
ADPO	Ad position
ATR	Advanced Tongue Root
C	Consonant
CAUS	Causative derivation
COOR	Coordinative conjunction
COMP	Complimentizer
COP	Copula verb
COND	Conditionnel
CNJ	Conjunction
DAT	Dative case
DEF	Definite
DET	Determinant
DEM	Demonstrative
DIST	Distal demonstrative
DS	Different subject
EPEC	Epenthetic consonant (glide)
FDRE	Federal Democratic Republic of Ethiopia
FOC	Focus marker
FUT	Future
GEN	Genitive case
IMPLC	Implicative
INCL	Inclusive
INF	Infinitive
IPF	Imperfective
INTJ	Interjection
INS	Instrumental case
KMs	Kilometrs
LOC	Locative case
N	Noun
NEG	Negation (event negation)
NEGSUF	Negation suffix
NOM	Nominative
NP	Noun phrase
NPAST	Near Past
NFUT	Near future
PASS	Passive derivation

PAST	Past tense
PERF	Perfective
PL	Plural
POSS	Possessor
POSP	Postposition
PREP	Preposition
PREF	Prefix
PROX	proximal demonstrative
REDPL	Reduplication
REC	Reciprocal
REL	Relative
RELCL	Resultative Clause
RPAST	Remote past
S	Subject
SG	Singular
SQP	Sequential particle
SNNPR	Southern Nations Nationalities and Peoples Region
SIL	Summer Institute of Linguistics
SUF	Suffix
TEMP	Temporal
V	Verb
VL	Vowel
VOC	Vocative (term of address)
< >	Orthographic representation
[ ]	Phonetic representation
//	Phonemic representation
	Pause
˥	High tone
*	Ungrammatical
1	First person
2	Second person
3	Third person

# Table of Contents

Declaration.....	i
Dedication.....	ii
Abstract.....	iii
Acknowledgments.....	iv
List of Abbreviations .....	vi
Table of Contents.....	viii
Lists of Tables.....	xii
List of Figures and Charts.....	xii
Different Maps of the Nilo-Saharan Languages.....	xiii
CHAPTER ONE: INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem .....	4
1.3 Objectives of the Study.....	6
1.4 Significances of the Study .....	6
1.5 Delimitation of the Study.....	7
1.6 Research Methodology and Procedures.....	8
1.6.1 The Research Design .....	8
1.6.2 Sample Size (The Study Area).....	9
1.6.3 Sampling Technique.....	10
1.6.5 Data Editing, Transcription and Annotation .....	12
1.6.6 Data Analysis.....	13
1.7 Ethical Consideration .....	14
1.8 Problems encountered during the research work.....	14
1.9 Organization of the Study .....	15
CHAPTER TWO: REVIEW OF RELATED LITERATURE .....	17
2.1 Review of Previous Works .....	17
2.2 Theoretical Framework.....	26
2.2.1 Documentary and Descriptive Linguistics.....	27
2.2.2 Types of Language Documentation and Description .....	28
CHAPTER THREE: THE MAJANGIR AND THEIR LOCATION .....	36

3.1 The location of people .....	36
3.2 Naming of the people and their Number .....	38
3.3 Socio-linguistic profile.....	41
3.4 The Language and its classification.....	44
3.5 Dialect variation in Majang.....	46
CHAPTER FOUR: THE PHONOLOGY OF MAJANG .....	47
4.1 Consonant Phonemes of Majang.....	47
4.1.2 Minimal and Near Minimal Pairs.....	54
4.1.3 Distribution of Consonant Phonemes in Majang .....	56
4.1.4 The Distribution of Phonemes in Majang Basic words .....	62
4.2 Vowel Phonemes of Majang .....	64
4.2.1 Description of the Majang Vowels .....	65
4.2.2 The Distribution of Vowels in Majang .....	66
4.2.3 Minimal Pairs in Majang Vowels.....	66
4.2.4 Vowel Length in Majang .....	67
4.2.5 Diphthongs in Majang.....	68
4.2.6 Vowel Harmony.....	69
4.3 Tone in Majang .....	70
4.3.1 Tone Patterns in Majang .....	71
4.3.2 Lexical Function of Tone in Majang.....	72
4.3.3 Grammatical Function of Tone in Majang.....	73
4.4 The Syllable Structure of Majang .....	74
4.4.1 Syllable Types in Majang .....	75
4.4.2 Syllabification in Majang.....	78
4.4.3 The Syllable Structure of Words.....	80
CHAPTER FIVE: MORPHOLOGY OF MAJANG .....	90
5.1 Noun Morphology in Majang .....	90
5.1.1 The Noun Inflection of Majang.....	90
5.1.2 Derived Nouns in Majang.....	118
5.1.3 Compounding.....	128
5.1.4 Reduplication in Majang .....	132
5.2 Pronouns .....	135

5.2.1 Personal Pronouns .....	135
5.2.2 The Possessive Pronouns .....	137
5.2.3 Reflexive pronouns .....	139
5.2.4 Demonstrative Pronouns .....	142
5.2.5 Interrogative Pronouns or Question words .....	145
5.3 Adpositions in Majang .....	147
4.3.1 Postpositions .....	147
5.3.2 Prepositions .....	148
5.4 Conjunctions .....	149
5.2 Verb Morphology in Majang .....	152
5.2.1 The Structure of Verbs in Majang.....	152
5.2.2 Transitive and intransitive verbs in Majang.....	153
5.2.3 Verb inflection in Majang.....	156
4.5.4.1 Causatives .....	180
5.3 Adjectives in Majang .....	184
5.3.1 Adjectives showing dimension .....	184
5.3.3 Adjectives showing human property .....	186
5.3.4. Adjectives showing colors.....	187
5.3.5 Adjectives Showing Value .....	187
5.3.6 Adjectives Showing Quantity .....	188
5.4 Adverbs in Majang.....	188
5.4.1 Adverbs of time.....	189
5.4.1 Adverbs of manner.....	190
5.4.3 Adverbs of Place Directional (attributive).....	191
CHAPTER SIX: THE SYNTAX OF MAJANG .....	194
6.1 Word Order in Majang .....	194
6.2 Sentence Types .....	199
6.2.1. Sentence type Based on its Function .....	200
6.2.2 Sentence types Based on the Complexity of the Structure.....	212
CHAPTER SEVEN: SUMMARY and CONCLUSION .....	226
7.1 Summary .....	226
7.2 Conclusion .....	229

REFERENCES ..... 230

Appendix One: Indigenous Stories, Transcription with English and Amharic Translation..... 239

Appendix Two: Majang proverbs transcribed and translated in to English and Amharic ..... 313

Appendix Three: Dictionary of Majang – English- Amaharic..... 404

Appendix Four: Name of Consultants ..... 463

Appendix Five: Differenet letters ..... 464

## **Lists of Tables**

Table 1.1. Consonant Chart of Majang, Adapted from Cerulli (1948:132), (p. 18)

Table 1.2. Consonants of Majang, (adopted from Bender, 1983:116). (p. 19)

Table 4.1: The Consonant Phonemes of Majang. (p. 48)

Table 4.2: The Distribution of Stops in Majang. (p. 57)

Table 4.3: The Distribution of Affricates and Fricatives. ( p. 58)

Table 4.4: The Distribution of Nasals, Liquids and Glides.(p. 59)

Table 4.5: Permitted Consonant Clusters in Majang. (p. 60)

Table 4.6: The Vowel Phonemes of Majang. (p. 65)

Table 4.7: Vowel Distribution of Majang. (p. 66)

Table 4.8: The Distribution Long Vowels of Majang. (p. 68)

Table 4.9: The Basic Syllable Types in Majang. (p. 88)

Table 5.1. Summary of Personal Pronouns, Cases and the Reflexives. (p. 141)

Table 5.2. The Verb Root, Past and Future Forms (p. 167)

## **List of Figures and Charts**

Chart 1.1: The research areas (p.10)

Figure 3.1: Map of Majangir Settlement (Adopted from encyclopaedia Aethiopica 2008) P. 39

Chart 3.2: Surmic Sub -Classification (adapted from Dimmendaal, 1998) P. 47

Chart 4.1: The universal syllable template. P. 83

Chart 4.2: The syllable Template of Majang. P. 99.

# Different Maps of the Nilo-Saharan Languages

Figure 1: Distribution of World Nilo-Saharan Language Phylum (taken from Dimmendaal 2000)

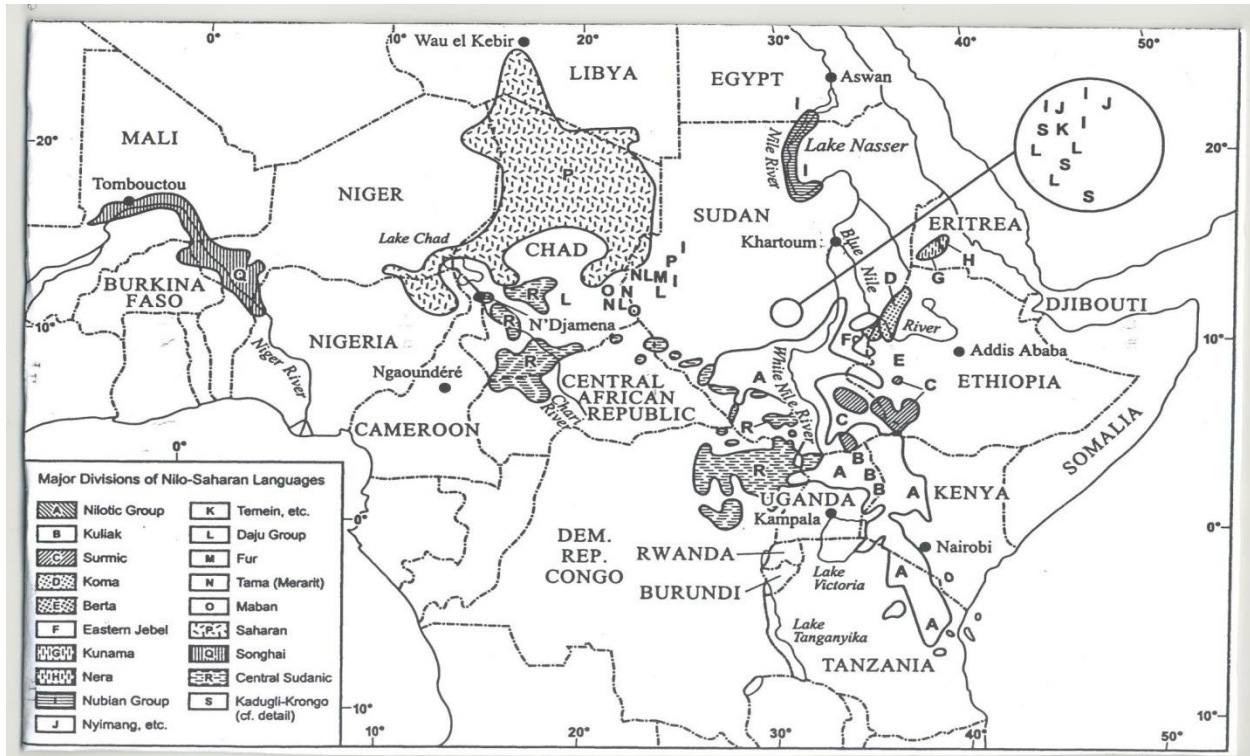


Figure 2: Distribution of East Sudanic Languages, Bender (2005)

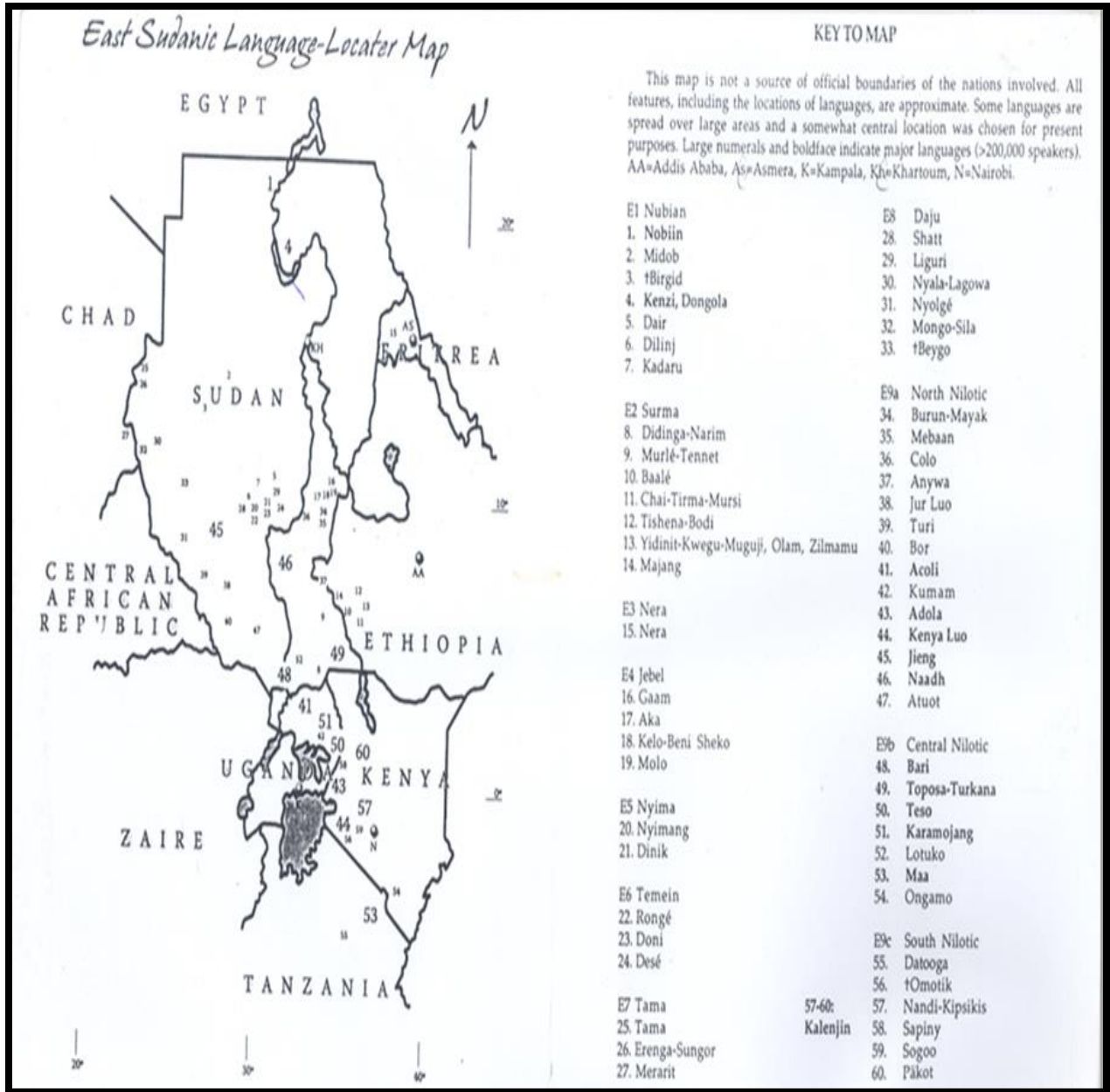
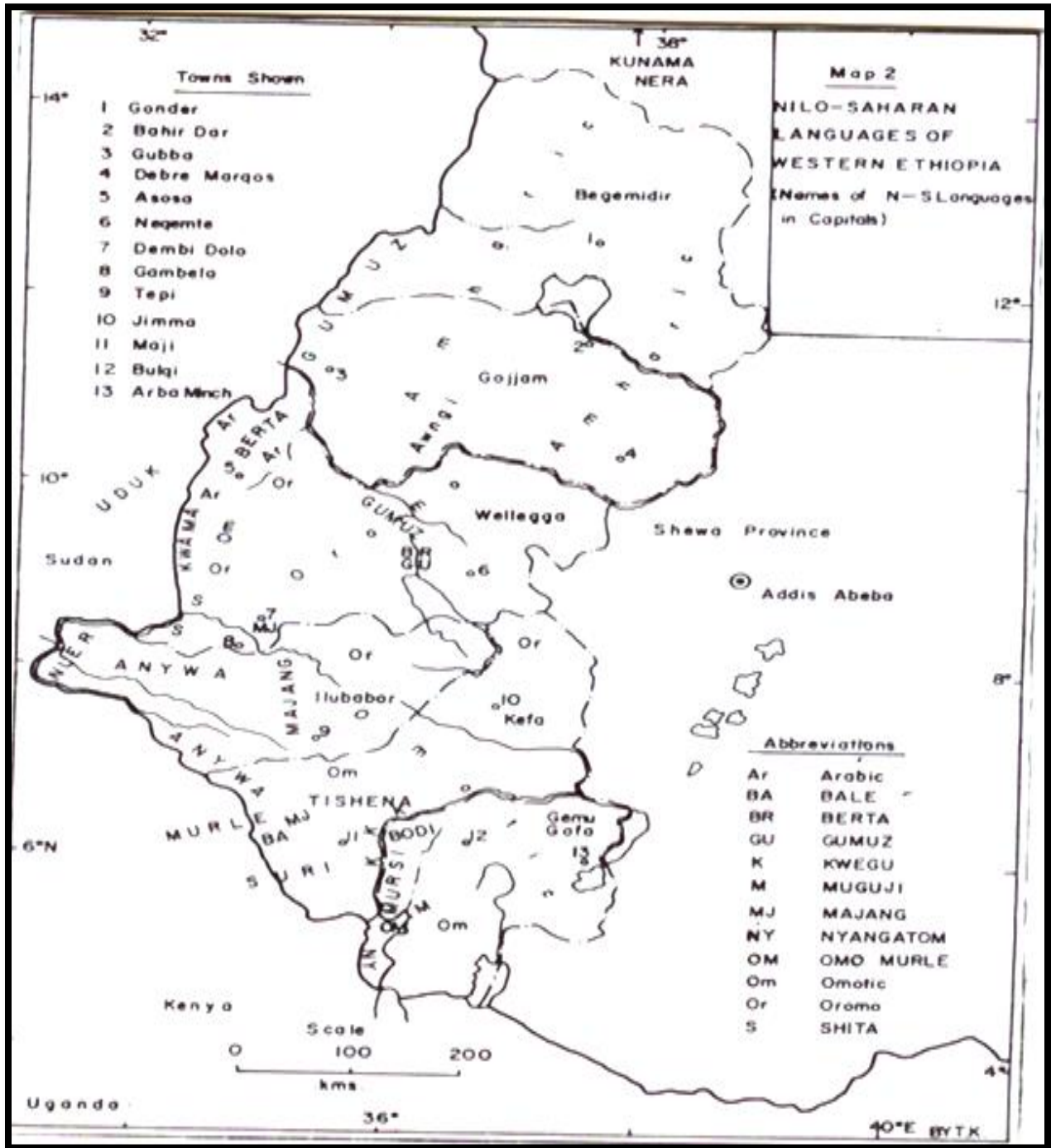


Figure 3: Distribution of Ethiopian Nilo-Saharan Languages, Bender (1977)



**Figure 4: Location and Relation of Surmic Languages, Unseth (1991)**

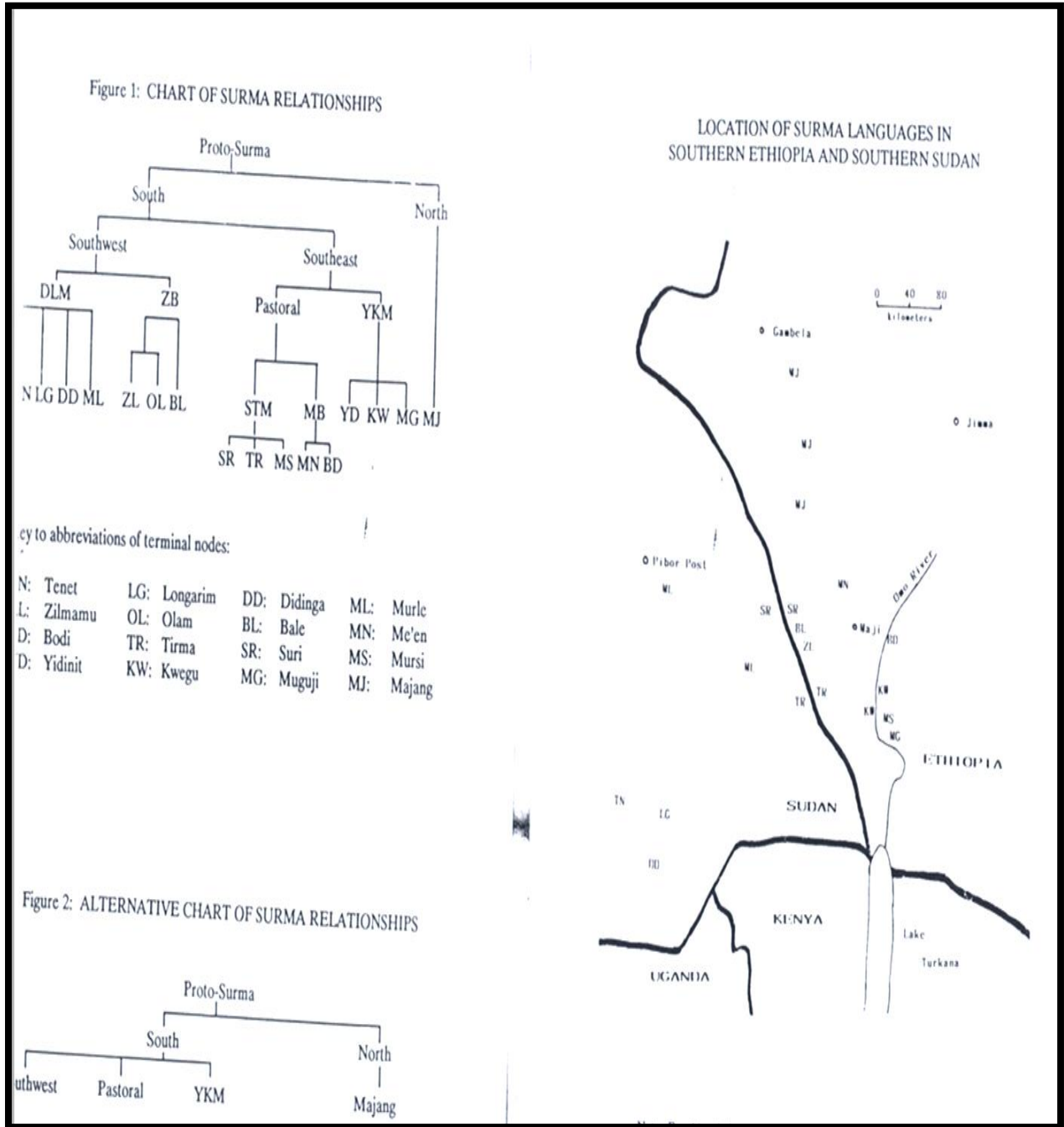
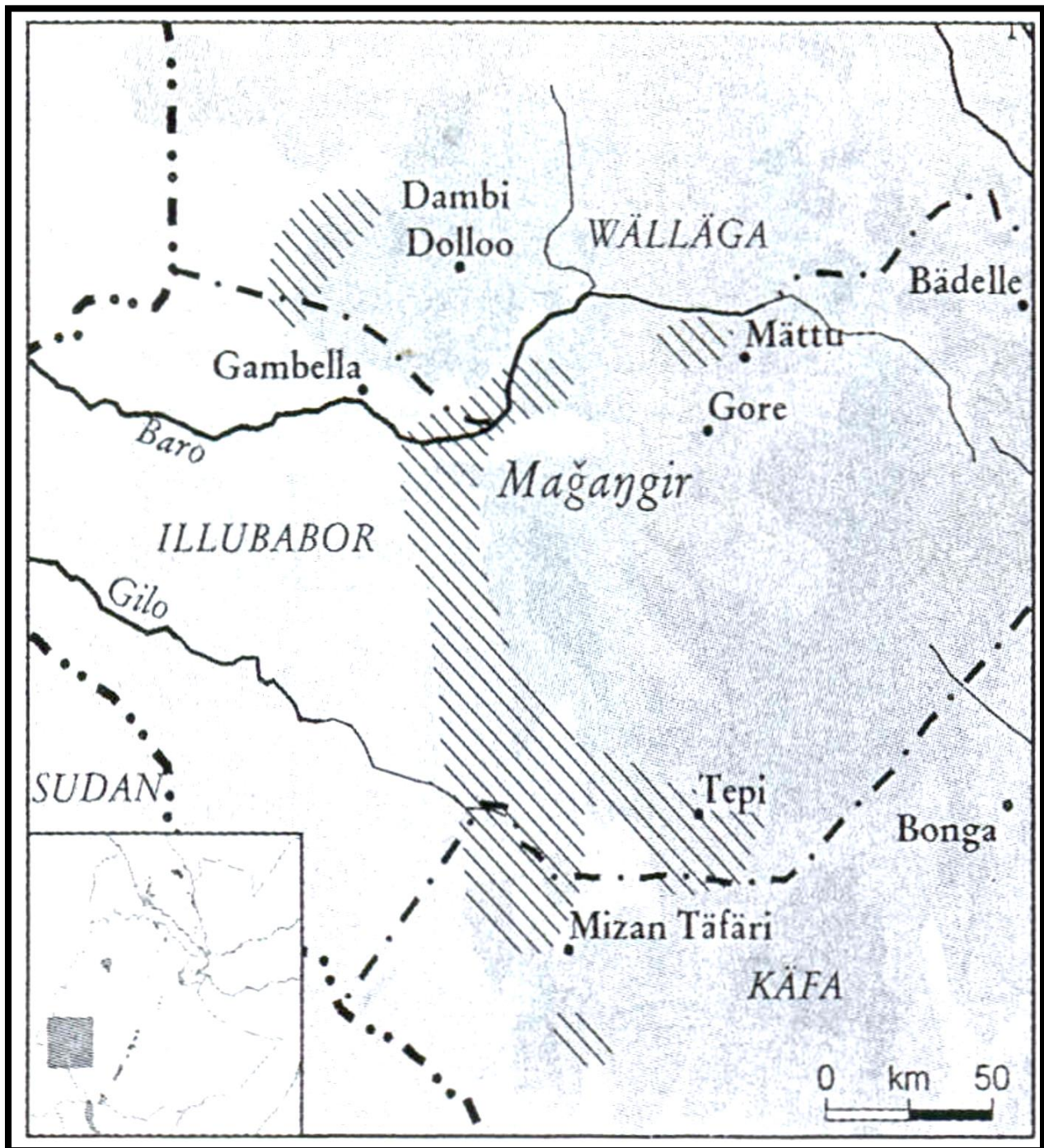


Figure 5: The Majangir Settlement in Ethiopia, Stauder (1971) used in Unseth (2008)



# CHAPTER ONE: INTRODUCTION

## 1.1 Background of the Study

Linguists estimate that there are about 6000 languages in the world. Peter Ladefoged's (2001) and some other SIL (Summer Institute of Linguistics) reports, estimation increased this number to 7000, most of which are spoken by little-known people who are small in number and settled in remote areas. More than half of these languages are believed to disappear in the near future. Regarding this Ladefoged (2001:2) says, "There are about 7000 language in the world all together. Nearly, 4000 of them are spoken by small tribes in two tropical areas. One extending across Africa from the Ivory Coast to the Congo and beyond, and the other centered on Papua New Guinea."

Furthermore, Payne (1997:1), states that:

There are reported to be about 6,000 languages spoken on the earth (Grimes 1992). About 2,000 of these have received close attention by linguistic researchers. The other 4,000 (roughly speaking) have only sporadically been described by linguistics and many have not even been recorded in written form for future generations. Krauss (1992) estimates that 3,000 of the 6,000 or so languages spoken today will become extinct in the next century. The human and intellectual tragedy of language extinction has been well articulated by Krauss, Hale (1992), and others. It is not surprising that the 3,000 languages facing extinction come overwhelmingly from the 4,000 or so that have not been consistently described.

The above citation describes most of the world languages disappear and their number will decrease by half in the coming century.

Woodbury (2006:37) quotes the SIL International (2002) report that says, "...the number of living languages shrinking from the 6500 or so counted today to as few as half or less in the time of only a century." This shows that many of the languages spoken on our globe will disappear in the near future. As a result, the number of world languages will decrease and all the assets related with language will disappear finally. Thus, we are in need of thorough

documentation and description of languages. In this regard Brenzinger (2007: ix) states that:

“Languages are formed by and reflect the most basic human experiences. Without proper scientific documentation, the decline of these languages will result in the irrecoverable loss of unique knowledge that is based on specific cultural and historical experience. Furthermore, the speech communities themselves will often suffer from the loss of their heritage language as a crucial setback of ethnic and cultural identity.”

Osler (2007:7) also adds the following “...there is significant danger of the language being lost in the next couple of generation ... in this context language documentation becomes a priority.”

Regarding to the influence of the majority languages over the minority ones, Bender (1983b:336) pointed out as follows: “... that of the simple minority languages, representing the remains of a formerly more wide-spread language or group now in recession as the result of expansion of new majority languages.”

All of the above quotations indicate that due to the absorption by the dominant language groups in its juxtaposition and/ or the influence of major languages due to different reasons, the world is going to lose a great deal of minority languages along with their cultural elements. Hence, language documentation is a timely activity, and it should be done for all of the minority languages in all corners of the world.

Ethiopia lost some of its languages such as Gafat, Woyto, Mesmes, and Bac’afu etc. in the previous era. Some of the others are waiting for their funeral ceremonies to take place soon, by virtue of being highly endangered. These are Ongota, Anfilu, Shabo (c’abuy), Kimantney etc. Most other Ethiopian languages are in between endangerment and being alive. If a language dies before its proper description and documentation, we lose not only the language but also all the wisdom and knowledge of the speaking community that might be helpful for humankind. Nowadays linguists give due attention for documenting “minority” languages considering their importance for the other “major” languages spoken in their neighbors or far apart from them at large. In this regard, Ostler (2007:2) states: “small language communities are no longer resigned to be part of a disappearing world”. In

different parts of the world and in very different social contexts, it is becoming accepted that minority languages have an important role to apply in the development programs of modern states.” This shows that proper digital documentation and description is highly needed for the sake of preserving and sharing our knowledge and wisdom along with our language for the coming generation of the same subject and/or for others as well.

A number of Ethiopian languages are little known and least-studied. Some of them are highly endangered. The Nilo-Saharan languages are among those language groups that did not get due attention and suffered from endangerment. In this regard, Dimmendaal (1998) says that “language shift and language loss is common in eastern Africa ... although less dramatically so than in the Americas or Asia ...in situation where the role of language is not as well defined as stable multilingual setting language shift and abandonment of particular languages take place. There are a number of Surmic languages to which this situation applies; consequently their future persistence is endangered.”

Majang is among the little known as well as the least studied languages of the Surmic group, within the Nilo-Saharan phylum. Although Majang is used as medium of instruction in primary schools found in Gambella region and thus not highly endangered, it is at risk in Oromia and Southern Nations, Nationalities and Peoples Regional State (SNNPR) due to the less attention given to it by the respective regional governments. Even in Gambella region, not all Majang speaking children are accessing education through their mother tongue. Though endangerment of Majang is relatively better when it is compared with its neighbor language C’abu, the situation shows some sort of caution. From those languages which will be endangered at the end of this century, it could be the one. Hence, Majang needs due attention for documentation and description.

Majangir have a wide and discontinuous geographic distribution in southwestern part of Ethiopian in three different regional states. They are found in almost all the Majangir zone and in some parts of Dimma and Bonga areas, Gambela Regional State. They also live in different local villages (Kebeles) in Yeki district (wereda) of Sheka zone and in some local villages (Kebeles) of Sheko and Gurraferda districtes (woreda) in Bench- Maji zone, in Southern Nations, Nationalities and Peoples Regional State. Still some Majang speakers live in Oromia State around Bure and Metu (Ilubabor Zone) and near Dembidolo (Kellem

Wellga Zone). Most of them live in the densely forested areas of the above-mentioned places.

Due to social contacts with different neighboring social groups, Majangir may lose most of their cultural elements and linguistic features. Though they are leaving in scattered situation with different ethnic groups, Majangir who are living in Gambella and SNNPR seem to be very much closer in their dialects, culture and in their general living conditions. Different scholars had confirmed this. Stauder (1971:5) states that, “Majang society may be described as virtually homogenous in character.” Recently, Moges (2007) adds the following: “The Majang language is understood in all areas.” Unseth, also realized this idea in his various works of Majang description. This assumption is however, doubtful particularly for those Majangir situated in SNNPR and Oromiya regions. The people have great contact with other social groups who belong to other language groups, i.e. Cushitic (Afan Oromo) and the Omotic (Sheko, Bench, Kefa and Sheka). This might create its own impact on dialectal variation or language change at large. This motive awakens the researcher to undertake an investigation on this issue in session 2.2.3. As it is indicated with some example words there is lexical variation between Teppi and Met’i dialects.

## **1.2 Statement of the Problem**

Ethiopia has more than 80 ethnic groups along with their different languages, cultures and value systems. All of them are equally important for their respective social constructs. Most of the Ethiopian languages and cultures have oral traditions, which have been transmitted from one generation to the other. This might make the linguistic and cultural elements susceptible for change and disappearance at large. Especially, languages situated in remote locations and the marginalized ones (not treated well) are going to disappear due to the influence of the interaction with major ethnic groups and the influence of ‘modernization’.

Even though Majang is not a well-studied language, some researchers have described the language as well as the culture. Cerulli (1948) and Bender (1983a) produced different articles on the phonological and morphological aspects of Majang. Unseth wrote a number of articles on the different aspects of the language, which include, “Reduplication in

Majang” (1991c),” Majang nominal plurals with comparative notes”, (1988a), “A cluster of typological surprises in Majang,” (1989a) ”Sketch of Majang syntax” (1989 b), “Consonantal sequence and morpho-phonemic on Majang” (1991a). “The four forms of genitive in Majang” (1992) and “Verbal negation in Majang,” (1994). Moges (2007) wrote an article on the phonetic and phonology of Majang vowels. Getachew (2004) described the “Structure of Noun Phrase in Majang.” Recently, Joswing (2009) has worked on phonology of Majang particularly, on “Vowels of Majang”. There are also some anthropological works done by Stauder (1967, 1968, 1971), Bender (1975, 1976), Unseth (1998) and Wesenu (2008).

All of these works are fragmented, there is no comprehensive description of Majang that shows the whole grammar of the language. From the research gaps, in the above, it is clear that Majang needs a thorough linguistic description and documentation. The present study carries out a full descriptive analysis of the overall grammar of Majang. It also gives a great emphasis to the documentation account on the cultural issues, which are vital for the analysis of linguistic features of the language. Hence, it will show the full picture of the language description.

By doing so, the study gives answers to the following research questions.

- What does the phonology and morphology of Majang look like?
- What are the lexical categories within the language and how do these elements behave in the structure of the language?
- How does the structure of the language arrange its constituents at phrase level?
- What are the morpho-syntactic properties (i.e. distributional and structural properties) of the grammatical categories in the language?
- Which part of the linguistic and cultural elements is getting lost through change, or is on the verge of extinction?

### **1.3 Objectives of the Study**

The general objective of this research project is to document day-to-day communicative events of the community along with different selected aspects of cultural traditions and to give a description of the Majang grammar as a whole. Having this general objective as a framework, the study aimed at fulfilling the following specific objectives.

- Show the phonological and morphological systems of the language.
- Identify the lexical categories and show the grammatical arrangement of constituents in the structure of language.
- Show the morpho-syntactic properties of the grammatical categories.
- Record, document and archive some of cultural elements of the Majang for various purposes in the future.

### **1.4 Significances of the Study**

It is assumed that this study has the following significances.

- It may serve as aspiring point and /or source of data for those who will make further studies that are detailed on the cultural and linguistic aspect of the language.
- It can serve as a source material (data) for other researchers who are interested in descriptive and comparative study of the Nilo-Sharan languages in general, the Western Ethiopian or Surmic languages in particular.
- The study will have its own contribution for the genetic and typological classification of the language family, and/or to the study of universal grammar at large.
- It may help to promote and foster the Majang culture and language.

- It is also useful for pedagogical purposes: in preparing pedagogical grammar, textbooks, literacy materials, lexicographic works etc. for the social constructs (Majang speaking community)

To sum up, the overall result of this research project, beyond documentation and archival purposes, can be very vital to facilitate interaction in the sphere of cultural studies, education, administration, and socio-political participation of the social construct (Majang speaking community).

### **1.5 Delimitation of the Study**

As mentioned in the background ( in section 1.1), the Majangir are settled in three different regional states in the western part of the Federal Democratic Republic of Ethiopia (see the map in Fig. 5). The regions in which the Majang speaking people are settled are Gambella, Southern Nations, Nationalities and Peoples, and Oromia. Most Majangir live in Gambella, a great deal of Majangir also live in SNNPR and very small number of Majangir live in Oromia Regional State. The data were mainly collected from Majangir who live in Gambella Regional State. The population in the Majangir zone (in Gambella) is considered as ethnically homogenous and they are situated in juxtaposition Thus, some data from the nearby two zones, Bench-Maji and Sheka, in SNNPR, have been used for crosschecking.

The Majangir have a large amount of cultural heritages and linguistic features. Due to the shortage of time, money, and other necessary materials for the study, this research project delimited its scope in describing and giving analysis of the Majang grammar and documenting some selected genres: wedding, cultural food and drinking preparation, oral narrations (tales, proverbs, riddles) and others, from the various cultural activities in the community. The tonology of the language have not been treated properly in the collected data; in the future it needs independent treatment.

## **1.6 Research Methodology and Procedures**

### **1.6.1 The Research Design**

The basic linguistic theory (BLT), which is a descriptive theory, was applied as a basic theoretical framework. The basic linguistic theory was first proposed by Dixon (1997) and it was later developed by Dryer (2001) and Dixon (2007). It was again organized in a book form by Dixon (2010). This theory focuses on describing a language from its own nature, not based on other languages. It is similar with the ethno-methodology. The method was performed based an emic approach. According to Pooley, (2009:31) ethno-methodology is a method which is used to understand individuals and/or groups' behaviors within the framework of their environment and experiences. Ethno-methodology is performed by immersion fieldwork, which is preferable to see the real life of speech community. According to Aikhenvald (2007:8), "immersion field work, with the researcher taking part in the day to day life of a community and becoming a member of it, provides in Burridis words 'invaluable opportunities for observing the language at work' as well as 'an intimacy with the language' which is impossible to achieve otherwise". In this study, this method has been employed to perform the overall research activities, because it helps to get the natural language data from the native speech community. In addition to this, the methods enable the investigator to observe how the speakers live and use the language. Through using this method, it is possible to identify the peculiar features of the intended language. Linguists even for grammatical description of a language, these days, prefer ethnographic method in order to use different cultural genres for linguistic description. In this regard, David Harrison (2005:22) states that, "Adopting a strictly traditional paradigm and sentence elicitation approach is impossible to fully uncover and describe the grammar of a language." In addition to this he mentioned the importance of ethnography in documentation as follows ethnography is considered to be the best research strategy for the purpose of linguistic documentation as well; it is not owned by any one discipline. It is very important giving due attention for the culture related speech (linguistic corpus) within the

native milieu. Regarding this, Harrison also adds the following, “... culture context knowledge systems and information packaging strategies are all usefully viewed as part of language proper. ...structures can be more fully accessed by using the ethnographic method to complement linguistic elicitation. And adequate description and documentation requires it” (2005:37).

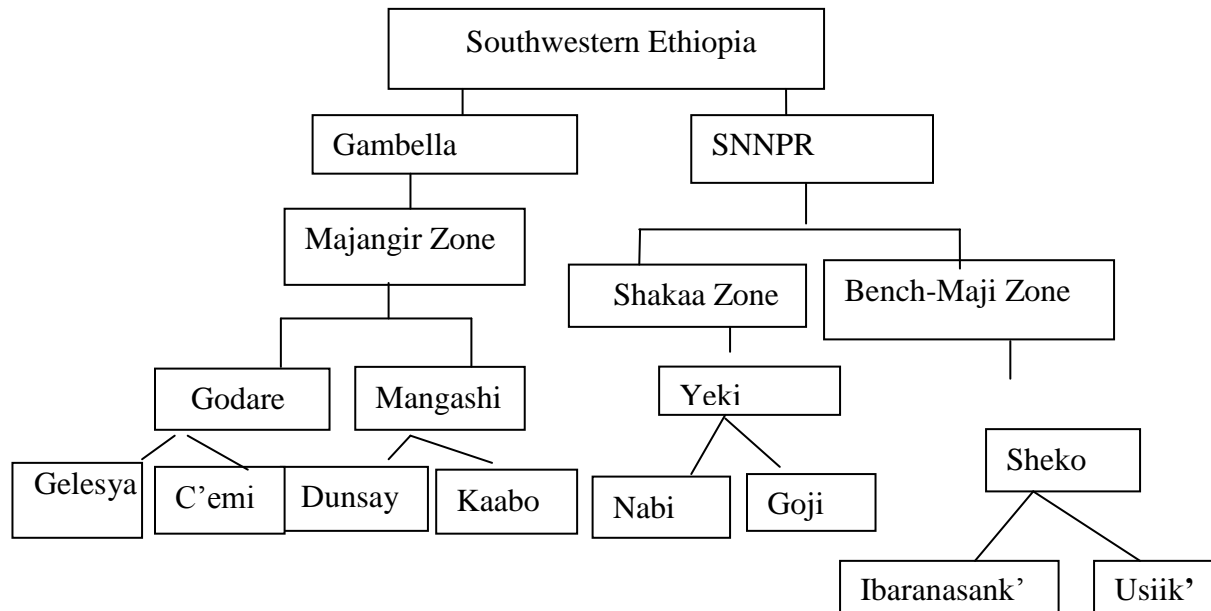
The other method employed for this research is descriptive analysis. This is because the main intention is to give a description and analysis of the linguistic and cultural features of the Majang. The necessary information (the data) has been gathered using various data collection techniques from the natural settings where the Majangir inhabit. The research has been based on primary data collected by using scientific linguistic procedures of data recording, annotating, describing and analyzing of a given language.

Finally, using technology along with different software packages (Audacity, Elan, Toolbox, and Fieldworks), digital documentation of the linguistic corpus and the selected cultural elements were applied. The grammatical description based on day-to-day communicative activities and texts are also used as a documentation strategy. In this regard, Aikhenvald (2007:6) citing Fleck (forthcoming) states that: “The aim of linguistic fieldwork is documenting a language. ‘Our grammars are designed to provide a permanent data base documenting a unique medium of human communication that, through extinction or language change, will otherwise not to be accessible by scientists in the future’.”

### **1.6.2 Sample Size (The Study Area)**

Majangir who live in Gambella Peoples Regional State, in Majangir zone, were the main subjects of the study. In addition to these, the nearby zones from SNNPR (i.e Bench-Maji and Sheka) have been considered for cross checking. From Majangir zone four local kebeles (villages) were selected purposefully, based on homogeneity. These are Dunchie, C’emi, Shone and Gelesha. Yeki and Sheko districts (Weredas) were selected from Sheka and Bench Maji zones, respectively. Two local villages (kebeles) from each district (woreda) were selected. In Yeki, Goji and Nabi were selected and in Shako Usik’a and Iberanasank’a were selected. The following chart summerizes the study area detiling the selected zones, districts and k’ebeles (vilages) .

**Chart1. The areas, where the data were collected**



### 1.6.3 Sampling Technique

By using the purposive sampling technique, those who had the cultural knowledge and fluency of the language from different age groups were selected for story telling (narration of stories), interview and focus group discussion. In order to check the authenticity of the data, I used the consultants who were native speakers of Majang, and had very good command of Amharic. Some of the consultants speak English to some extent for simple communication. Using these consultants the fieldwork was done on Majang, in the Majang language speaking community, and by practical participation of the speakers of Majang.

The sampling techniques have been determined based on giving emphasis upon balance representation, planned composition of corpora and the ability of performers. Recording communicative events in the natural situation has also been considered. In addition to these, the contents of recorded material were determined by the speech community and/or the agreement between the researcher and the concerned bodies as stated in Cox (2011).

#### 1.6.3.4 Data Collection Methods

In this study, the data was collected by using different data collection methods. These include observation, interview, focused group discussion, and text analysis.

**Observation:** Direct and participant observation was used to collect data. By careful direct observations, it was possible to gather the data from actual day-to-day communicative interaction of the community. In order to understand the communicative events from contextual points of view, participant observation was employed. The observations were both overt and covert. During overt observation, in addition to note taking, sound recording, video recording and photographing were employed. Recordings were made in spontaneous speaking and language use in several cultural activities. Fieldnotes, rough transcription and translations into Amharic and English were also done during observation.

**Interviewing:** Unstructured, semi-structured and structured interviews were used in the data collection process of the study.

Unstructured interview served to get a holistic understanding of the consultants (the interviewees), for example about their life history and the history of the ethnic group. Moreover, semi-structured interview has been employed with an intention of collecting specific information from various participants. In this case, some additional questions were needed to be asked during each interview to collect the intended data. In gathering more detailed and specific information structured interviews were very instrumental. All interviews were conducted with purposefully selected knowledgeable persons, elderly local elites, cultural and religious leaders and Majangir officials.

**Focus Group Discussion:** According to Dawson (2002:29), in focus group discussion “a number of people are asked to come together in a group to discuss a certain issue.” It is sometimes called group interview (Dawson 2002, Dome 2007). Focus group discussion among selected knowledgeable persons about the Majang social construct was used to cross check the data gathered through interview.

The discussion made with different social group's representatives these includes educated people, well-known persons in telling the history of Majangir, administration officials, religious leaders, chiefs of tribes.

**Text Analysis:** Dixon (2007:22) stated “ Texts are the life blood of linguistic field work the only way to understand the grammatical structure of a language is to analyze recorded texts in that language.” Different texts from recorded stories, teaching materials, and gospels were gathered and used for grammatical analysis. In this regard Tender (2010: 115) adds that “the discourse and the text (utterances) that constitute it, are the only firm ground, the only reality we have.” Based on this fact the linguistics data gained from day-to-day speech and various texts have been properly analyzed.

### **1.6.5 Data Editing, Transcription and Annotation**

The collected linguistic corpus was edited, transcribed and annotated by using different software packages (i.e. Audacity, Pratt, ÉLAN, and Fieldworks). The recorded sound and picture from the actual setting of the speech community were converted into digital form and edited by the help of **Audacity**. The transcription and translation were performed by using **Praat, Toolbox** and **FLEX**.

From the total recorded and digitally converted cultural and linguistic corpuses, 30 mints recorded data was selected and fully annotated using Toolbox and Fieldworks for the purpose of documentation. The XML format has been utilized for text documentation. More and more, MP3 and MPG formats were used for audio and video documentation.

Selected data from various genres were translated in to English and Amharic. These includes stories, proverbs, riddles and different speech events.

The data were collected from the proposed research sites in SNNPR and Gambella regional states (see chart 1). From SNNPR, Sheka Zone, Yeki district, particularly from Nabi, and Goji villages. Bench\_Maji zone, Sheko district, in Usika and Ibera ina Sanka villages. From Gambella region, Majangir Zones, Godere district C'emi, Shone, Gelesha, Gumare and Goshine villages, and from Mengeshi district, Kabo and Dunchai villages.

The recorded data includes various genres: Oral Narratives, Folktales, Stories, day-to-day conversation and dialogues, proverbs, riddles etc. In addition to these, different cultural practices of Majang social constructs (such as funerary and cultural wedding ceremonies, coffee ceremonies...) are included. The researcher made participant observation based on bilingual communication i.e., Amharic and Majang, in addition to these key consultants (informants) were participated in the data collection and description processes.

The consultants were composed of different age groups ranging from 20 to 90. Most of them were male, due to cultural influence it was difficult to work with female consultancies. The researcher had tried to collect data from female Majang speakers: Meraa Kassahun, Genet and Irmitie. However, they could not provide sufficient information relevant to the study. Some of the male consultancies were active enough to give information that helped the research work a lot. Particularly, Yosef Kalakun, a 43 year old adult who worked in the Bible translation project; Dawit Deleleng, a 38 year old diploma holder Majang language teacher; Abrham Jeru and Seri Gemmechi, 88 and 90 year old men respectively, played very important roles during the field work (by telling the oldest story of the Majang social constructs).

### **1.6.6 Data Analysis**

The data gathered through using different methods, ( i.e. direct and indirect observation, including photographing, audio and video recordings, note taking, interviewing and group discussion has been analyzed qualitatively, by focusing on the main elements in the performance of the cultural activities and communicative events. Based on the linguistic corpus from different sources, structural analysis and description of Majang grammar was done. The cultural data gave a lot of insight for the linguistic description. In this regard, Duranti (1997:27) dictates that, “To know a culture is like knowing a language. They are both mental realities further more to describe a culture is like to describe a language, hence the goal of ethnographic description is the writing of cultural grammars”. Based on the linguistic analysis models proposed by Tripped (2006) detailed annotation in different phases was conducted. In the linguistic aspect, phonetic, phonological, morphological and syntactic descriptions were made. An extended format for language documentation and the

basic format or the hybrid of the two formats were applied as needed in the course of data collection and analysis, as in the description and suggestion of Himmelmann (2006).

### ***1.7 Ethical Consideration***

The language along with all cultural elements that has been documented belongs to the people (Majangir) who speak the language and exercise the culture. It is a cognitive property of each community member. In conducting the study, the researcher has given due attention to ethical considerations. Formal letters of cooperation were collected from the Department of Linguistics and Philology, Addis Ababa University, and were given to concerned bodies (from regional state up to local villages (Kebeles)). Their consensus and cooperation in giving the required information for the study was formally solicited. All the information was collected based on the good will of the consultants (community). A consensus was reached between the researcher and the community on issues like the type of data, ownership, future use, benefit, compensation etc. of the study result (preparing small dictionary, giving the compiled data for references). Concerning informed consent, Thieberger and Musgrave (2007:30) stated that “Obtaining informed consent from people who are the subject of research is a central element in the research ethics procedures of institutions.” All the information which are harmful for the community are kept secret based on the consensus with the community leaders and officials of the Majangir.

### **1.8 Problems encountered during the research work**

There were a lot of problems that the researcher encountered during the study time. These problems occurred due to different reasons hapened in the course of study. Among them, the following are the prominent ones.

Lack of adequate budget to conduct the research was a challenge. The allotted sources i.e. money, was too small to perform the research work properly. For this reasons I could not stay long in the research site and collect more data by using ethnographic approach as it was expected. Insufficiency of the finance allotted to the inquiry indeed hindered me from gathering the ample data to the documentation.

Lack of educated and skilled consultant in the researched community was another problem. In addition to shortage of the resources for the research work there were scarcity of educated Majang speakers in the community. Due to these reasons, I could not make back and forth translation in all of the documented data for checking.

Because of the remoteness of the area under study and lack of health facilities, I was suffering from various health problems in all trips of the fieldwork. In the first fieldwork, I suffered from malaria and skin disease, for more than a month. In the second and third trips of the fieldwork, I developed allergies and it hindered me to work properly. Finally, in the fourth field work I caught tuberculosis and suffered for eight months. In all cases, the illnesses were severe and I was treated in different health centers and in hospital in Addis Ababa.

## **1.9 Organization of the Study**

The paper is organized in seven chapters. The first introductory chapter includes the introduction, background of the study, statements of the problems along with the objectives. In addition to these, the research methodology, the ethical consideration, delimitation of the study and the problems encountered during the study treated in this chapter.

In the second chapter, I reviewed literatures, i.e., the theoretical frames (concepts), revision of the previous works. In the third chapter the location of Majangir and socio-linguistics situations are explained. In this chapter, the description of the profile of the people that includes type of clans, the location (the place where the people live), the dialect variation and linguistic classification are presented briefly.

The fourth chapter deals with the phonology of the language. In this part the consonants and vowels of Majang are identified. The distribution of the phonemes is explained. Moreover, the syllabic structure and the suprasegmental features of the language are treated under this chapter.

The fifth chapter discusses the morphology of the language (i.e. meaningful units). The categorical elements are entertained separately. Accordingly, the nouns, verbs, adjectives, adverbs, ad positions and other particles are identified.

Under the sixth chapter, the syntax of Majang is described. The word order, the constituents in the structure and types of sentences and clause structures are investigated.

Finally, the summary of main findings and conclusions of the study are presented in the seventh chapter.

In addition, in the appendix parts, the stories, proverbs, riddles and other day-to-day speech acts are presented in orthography transcription together with their translation in Amharic and in English. The dictionary, different photographs and other necessary documents are also presented in this final part of the paper.

## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

In this chapter, a review of previous works on the language and culture of Majangir is made. The theoretical concepts on the documentation and description are forwarded. Information about the people and their language along with location of Majangir is provided briefly.

### **2.1 Review of Previous Works**

Similar to most of the other Ethiopian languages in general and the Nilo-Saharan languages in particular, the description of the language structure and the culture of Majang, did not get due attention. Though it is not well investigated, in the past some attempts were made to study the language and the culture. Previous linguistic works include, Cerulli (1948), Bender (1983 a-c), Unseth (1986, 1988, 1989, 1991, 1992, 1994), Getachew (2004), Moges (2006, 2007 ) and Joswig (2009). There are also some other works which focus on the Majangir and the cultural practices. These are done by different scholars such as Stauder (1967, 1971), Bender (1975, 1977), Unseth (1998), and Wesenu (2008). There might have been some other researches on Majang, which might have been overlooked due to lack of access.

Cerulli was the first person who worked on the description of Majang. In 1948, Cerulli attempted to describe the phonology and morphology of Majang and identified the word order. The description was made in Italian language. Based on the given data Cerulli (1948) identified six vowels (i.e. a, e, ε, i, o, u ). The consonant chart was presented as follows.

**Table 1.1. Consonant chart of Majang (adapted from Cerulli 1948:132)**

Explosive	Bilabial: <b>p, b</b>	Spirant	Bilabil: <b>ph, P'</b>
	Dental: <b>t, d</b>		Labio-dental: <b>f</b>
	Cacuminali: <b>ɖ</b>		Alveolar: <b>s, Š</b>
	Prepalatal: <b>ǰ</b>		
	Postpalatal: <b>k, g</b>		
	Laringeal: <b>'</b>		
Liquid	<b>m, n, n̄, ñ</b>	Semivowel	<b>w, y</b>
	<b>l, r</b>		

Bender (1983a) described the phonology and morphology of Majang. In the phonology section, he identified six short vowels along with their long counter parts. Bender was in doubt about the phonemic status of “open o” /ɔ/ and “closed o” /o/, /i/ and /I/, also for /ʌ/ and /a/.

**Majang Vowels (Adopted from Bender 1983:114)**

i	u	ii	uu
e	o	ee	oo
ɛ		ɛɛ	
a		aa	

Moreover, Bender (1983a) identified nineteen (19) simple consonants. He made the following inventory of consonants:

**Table 1.2. Consonants of Majang ( adopted from Bender 1983:116).**

	<b>Labial</b>	<b>alveolar</b>	<b>palatal</b>	<b>velar</b>	<b>glottal</b>
Voiceless stop	p	t	c	k	ʔ
Voiced stop	b	d	j	g	
Implosives	ɓ	ɗ			
Lateral		l			
Tap		r			
Nasals	m	n	ɲ	ŋ	
Glides	w		y		

Bender also tried to show some of the other features of Majang phonemes, i.e. length, tone, vowel harmony, and devoicing, though his text lacks adequate examples and illustration of data.

Moreover, Bender (1983) discussed various features of Majang morphology. These include derivation (derived nouns, verbal nouns, derived verbs, accusatives, datives, locatives, duplication etc.) and inflection (case, number, and person markers). Moreover tense and aspect, particles are also treated. There are many illustrative examples from the data for each part. In both sections, Bender (1983a) pointed out his reservation on Cerulli's (1948) description and gave his comments on it.

Peter Unseth produced a number of articles on the description of Majang starting from 1986. All of the descriptions are in a separate style that touched different particular aspects of the language. In the following section, a brief overview of each of Unseth's works is presented.

Unseth (1991c) worked on "Reduplication in Majang" and shows the reduplication pattern in the language. He identified uses of reduplicated verbs and showed that verbs marked by reduplication are used for indicating intensity, repetition, reciprocity, and imperative reciprocity. He also identified reduplicated word classes other than verbs (i.e. nouns, adjective, and adverbs) and showed their pattern by using examples from each class.

Finally he set the patterns for reduplication in Majang. Unseth (1986) compared the reduplication of Majang with other Surmic languages and demonstrated that the reduplication pattern is a Proto-Surmic phenomenon.

Unseth (1988a), in his work entitled “Majang nominal plurals, with comparative notes”, shows the number marking in Majang and the behavior of liquid substances as syntactic plurals. He states that number marking in Majang nouns is a very complex phenomenon and identified the various types of plural markers on different nouns in the language. These include suffixation of */-ik/*, */-k/*, */-ak/*, */-tun /*, */-n/*, */-r/*, */-ir/*, */-kan/*, */-tan/*, */-kV<sub>k</sub>/*, */-ako/*, */-atok/*, */-ter/*, */-I/*, */-e/*. In addition to these, a zero morpheme, double plural and irregular plural formations (suppletion and reduplication) were identified.

Considering all these plural formative markers, Unseth (1988a) categorized nouns in Majang into different subgroups and stated different patterns in making of number in Majang. He identified suppletive stems for singular and plural, for example */taŋ/* ‘cow’ vs */togi/* ‘cattle’. He identified singularizing suffixes, as in */weena/* ‘ear’ vs */ween/* ‘ears’ and stated that the common singularize suffix in Majang is */-n/*. He showed the environments where the different plural suffixes are situated. Examples include for nouns ending with vowels */-k/*, for all monosyllabic roots take */-ako/*, for reduplicated nouns */-e/*, for any derived nouns */-ak/* are cases in point. He showed that there are double plurals (adding plural marker for already plural nouns, and inherently plural nouns (i.e. most of liquids). Finally, he proposed three ways of number marking in Majang: singulatives, different plural markers, and suppletive.

Unseth (1988b) in the article “the validity and unity of South-West Surma language groups” also made a comparison of Majang with other Surmic languages and tried to show their similarities and differences in number marking. At last, he strongly suggested that */-V<sub>k</sub>/* plural marker suffix used for derived nouns and liquids are by large syntactically plurals in Proto-Surmic. He also pointed out that */-n/* and */-t/* are the singulative suffixes and */-k/* is used for plural suffix in Proto-Surmic.

Unseth (1989a) produced a brief sketch of the syntax in Majang. The description covered the following points. The noun phrase consists of several classes within it. These are noun, derived noun, nominal modifiers, demonstratives, pronouns, noun cases, agreement, and word order within noun phrase, conjoined noun phrases, relative clauses, and postpositions. He identified alternative word order, the copula and existential constructions, transitivity, voices, conjoined clauses, negative indicative sentences, and question sentences. The data presented in the article suggests that Majang modifiers follow their heads. In this regard, Unseth (1989a: 97) summarized the sketch of Majang syntax in the introduction part as follows:

By way of general overview, Majang modifiers follow their heads, there is no marking of gender in affixes, modifiers agree in number with nouns, noun phrases are marked by suffixes, and word order is **VSO**. Typologically Majang is anomalous. Majang has several **VO** characteristics, such as nouns followed by genitives, modifiers, and relative clauses, but it also has several **OV** characteristics, such as postpositions, question words that are sentence-final, and suffixes predominating prefixes.

In his article entitled, “Majang descriptive adjectives are really verbs,” Unseth (1986c) tried to show that descriptive adjectives in Majang look like other verbs. He has shown that adjectival verbs can function like other intransitive verbs: they inflect for person and number like other ordinary verbs. For example, the morpheme **/-k/** appears in a wide variety for non-third person, and **/-r/** for third person. The lexeme **/ku/** is used for the negation of adjectival verbs similar to other verbs. Adjectives also share different morphological features with other verbs. Thus, he concluded that adjectival verbs in Majang should not be categorized in a separate word class as adjectives; they should be part of the verb class. In his words, “Adjectival verbs clearly are a subclass of verbs rather than a separate part of speech in Majang.”

Unseth (1986b), presented an article intitled, “The advantage of studying grammar beyond the sentence, with illustrations from Majang”, He explained that studying grammar by eliciting isolated sentences is inadequate and texts are more important for grammar analysis. Taking Majang as an illustrative example, he also showed the importance of text elicitation for the description of grammar. He identified common morphemes in a text that were not found in isolated sentences. Examples include the sequential prefix **/le-/**, the

switch reference particle /**ma**/, the referential demonstrative suffix /-**konk** /. He also identified an unexpected grammatical construction in the language from text elicitation; the **verb + subject + object (VSO)** order of Majang sentence pattern, sometimes changed in to **subject +verb + object (SVO)** type patterns as it was attested in text elicitation. He benefited from the text elicitation in getting clues and solving problems that are already identified by eliciting isolated sentences. He observed new patterns for structures and morphemes, which had not been described from isolated sentences.

Unseth (1991a) in his article entitled “Consonantal sequences and morphophonemic in Majang,” tried to describe the phonotactics of Majang consonants. He identified the permitted patterns of consonantal sequences and set morphophonemic rules in the language. Regarding the number of consonants, Unseth agreed with Bender (1983) and Cerulli (1948), but he mentioned his doubt on the existence of the glottal stop /ʔ/.

Unseth (1992), in his work entitled “The four forms of the genitive suffix in Majang.”, tried to show the genitive formation in Majang, and identified the four commonly used different patterns of the genitive suffixes in Majang. ” Majang has four allomorphs for the genitive suffix, **-onk**, **-k** , **-a**, and **-ak** (Unseth 1992:95).” The distributions of these allomorphs are as follows. The most commonly used genitive suffix, which is found within wide varieties of nouns, is assumed as the basic genitive. This is represented by the morpheme {**-onk**} as in:

- (1) **taar moogun-onk**  
meat antelope-GEN  
‘meat of antelope.’

The second one is the personal genitive, the genitive marker used for proper nouns, demonstratives, question words and other possessed nouns is represented by the morpheme {-k}. as in:

- (2) **jarti daaki-k**  
wife Daaki-GEN  
‘Daaki’s wife’

The kin term genitive, the genitive marker used for the kin term (while the kin term is used as a head noun with in the noun phrase structure.) is represented by the morpheme **{-a}** as in:

- (3) **maale leer-a**  
uncle Leer-GEN  
'Leer's uncle'

The other genitive marker is the compound genitive which is represented by the morpheme **{-ak}**. This one used for a combination of the kin term and personal nouns as in:

- (4) **taŋ epen-ak**  
cow father GEN  
'cow of the father.'

This description is basically similar with the description made in this thesis, but there are no productive data in the case of the morpheme **-a** and **-ak** as genitive marker. In most of the cases the morphemes suffixed as genitive marker are **-ik** and **-oŋk** including the kin term genitives.

Unseth (1994) described the verbal negation in Majang. He argued that **ku-** is a full negative verb root in Majang. It inflects for person, number, tense, voice and also for several verbal derivational suffixes alike other verbs. It is also found in usual sentence initial position. It appears along with transitive verbs. Unseth (1994) also tried to categorize the other negation forms in Majang and grouped them into nine types. Type one verbs suffixing **-Vk**, type two suffixing **-(V)n** and type four suffixing **-V(e,I,a)** are the most dominant occurrences in Majang. Unseth also showed the word order within a negative clause, transitivity, and scope of negation by giving various examples. Finally, he commented Cerulli's (1948) analysis of negation in Majang. Cerulli had interpreted **ku-** as a prefix not as an independent full verb root.

Moges (2006) produced an article entitled: 'The phonetic characterization of Majang implosives'. In this article, he described and gave analysis of the phonetic characteristics of implosives (**ɓ** and **ɗ**) in Majang. In the study, he made acoustic and aerodynamic analysis and concluded that Majang implosives /**ɓ**/, /**ɗ**/ do occur in all positions in a word on the

contrary to the assumption that implosives do not occur at word final position across languages, e.g. /**amd**/ ‘belly’, /**miad**/ ‘buffalo’. In Majang implosives can cluster with other consonants including nasals. This is also a counter example to Greenberg’s generalization on the occurrence restriction of the implosives + nasals. As in /**emd**/ ‘boat’ and /**amd**/ ‘belly’ .

Moges (2001) made a comparative study on the phonetics and phonology of Surmic languages including Majang. In addition, in his work entitled “The phonetic and phonology of Majang vowels: a historical-comparative perspective,” he identified ten vowels for Majang and tried to illustrate the distinction of each vowel by providing minimal and sub-minimal pairs from the data. He mentioned the very rare occurrence of the [+ ATR ] low vowel / $\epsilon$ / in the language. The article also showed the contrastive nature of vowel length and rounding harmony in Majang. Moges (2007) also made a comparative analysis with other Surmic languages (southwest and southeast Surmic) and made an attempt to propose the Proto- Southwest Surmic vowels ( i.e. “ a balanced ten vowels system consisting of two sets of five vowels each ... distinguished by the feature [ATR].” He showed the ten vowels in Proto- Southeast Surmic language. He suspected that Majang might have lost the three vowels (  $i$ ,  $u$   $\Lambda$  ) due to the contact with neighboring Omotic languages which have seven vowels system. Finally, he concluded that Majang has retained the Proto-Surmic pattern of ten vowels but with out [ ATR ] harmony.

**The Vowel Chart of Majang (adopted from Moges 2007)**

i		u
ɪ		ʊ
e		o
$\epsilon$	$\Lambda$	$\text{ɔ}$
a		

As it is shown in the above vowel chart Moges (2007) identified ten vowels for Majang.

Joswig (2009), ‘The vowels of Majang’, presented his disagreement on the vowel system of Majang presented by previous scholars ( Bender (1983), Moges (2007) and Unseth (2007)).

He disagrees that the vowel system consists of ten vowels. Joswig concludes that Majang has no second row of closed vowels ([ʊ], [ɪ]) and also rejects the tenth vowel of Moges's description which was transcribed as [ʌ]. He supplements his illustration by acoustic measurements and gave empirical examples from the data. Finally, Joswig concludes that Majang has a seven-vowel system and there is no ATR vowel harmony. These vowel phonemes are / i, e, ε, o, ɔ, u, a /. Joswig assumes that the classification of Majang may tend to shift from north to southeast. He states it as follows: "It needs to be assumed that in the course of history northern Surmic went along with the south east Surmic languages in losing the low centralized closed vowels, and in the course of that losing the ATR vowel harmony of proto-Surmic." Joswig (2009:5). According to his assumption no more branching which named as north Surmic classification at all.

Getachew (2004) described the structure of noun phrase in Majang. It covers the description of the linguistic elements within the structure of noun phrase in Majang. The study identified the arrangement of the constituents in the structure of noun phrase. These are head and specifiers. Most dominantly the head comes first and the specifiers follow it. The head is derived from simple nouns and derived nominal. The specifiers include articles and quantifiers. The description also includes discussion on complements, which cover adjectival phrases, nominal phrases and ad positional phrases. Based on the description of the data, possible combination of linguistic elements within the noun phrase in Majang was identified. The order of noun phrase structure could be summarized as follows: "Majang is most dominantly a head initial language (i.e. Verb + Subject + Object type) while all constituents appeared with in a single structure the most dominant order is specifiers followed the head and the complements followed them," Getachew (2004:88).

There are also some anthropological and/or cultural works on Majangir. Jack Stauder (1968), in his PhD dissertation described the Majangir cultural practices based on the scale of civilization with instrumental social order of the west at the civilized end. Stauder (1966, 1967) presented his field experiences with the Majangir which identified in his PhD thesis. In 1971, Stauder published a book entitled "The Majangir Ecology and Society of a South west Ethiopian People." In his work, Stauder mentioned about the Majangir tribes, their environment, their settlements, their subsistence and way of life. He

explained the Majangir community in detail and tried to show their territory using a map, which indicates where they were situated at that time. Recently, Wesenu (2008) did his MA on Majang agricultural activities. The title of his thesis is “Gender-Based division of labor in Agricultural production among the Majangir community in South Western Ethiopia”. He gave the description of the study area and some of socio-cultural aspects. Moreover, he described the economic activities of the Majangir and concluded that women’s roles in domestic sphere i.e. agriculture production and gathering is much more than that of men; whereas men exclusively practiced hunting and honey production. In his words: “Women are the dominant participants in the production of food crops and men are the dominant participants in the production of cash-crops.” (Wesenu 2008:98).

## **2.2 Theoretical Framework**

Language documentation and/or description is a purposeful activity which is guided by basic practical and theoretical frames in the documentation and description of languages. According to Himmelmann (2006:4):

.....without theoretical grounding language documentation is in the danger of producing “data grave yards,” i.e. large heaps of data with little or no use to any one. While language documentation is based on the idea that it is possible and useful to dissociate the compilation of linguistic primary data from any particular theoretical or practical project based on this data. Language documentation is not a theory-free or anti-theoretical enterprise. Its theoretical concerns pertain to the methods used in recording, processing and preserving how it can be ensured that primary data collections are indeed of use for a broad range of theoretical and applied purposes.

From this, one can understand that language documentation has its own theoretical frame that guides documentation of a language. Hence, in the following section we see the main theoretical frameworks (concepts) in language documentation and description activities. These include: What does language documentation and description mean? What is the difference between language documentation and description? Why do we document languages? What to document? How to document? And which are the basic formats in language documentation?

### **2.2.1 Documentary and Descriptive Linguistics**

Language study went back to the era of Plato and Aristotle, before the birth of Christ. However, Linguistics as a scientific field of study emerged in the 19th century. This shows that Linguistics is a relatively young discipline, which has only emerged as a science recently. In this regard, Yngve (1996:14) as cited in Clark (2006:230) pointed out as follows:

The origins of linguistic theory can be recognized in Plato and Aristotle, but most clearly in the early Stoics from about 300 to 150 BC. Modern scientific linguistics began to develop in the early 19th century in the work of scholars such as Rasmus Rask, Jakob Grimm, Franz Bopp, and Wilhelm Von Humboldt. Rask (1830) referred to Linnaeus and Newton in proposing that language was a natural object that should be studied scientifically.

Within this hundred plus years, the linguistic study of languages flourished highly and developed many sub branches. It is divided into two big branches: micro and macro linguistics. The first is mainly related with proper linguistics, which is focused on the description of the structure of the language. The other sub-branch (the macro linguistic) focuses on studying language in relation to other disciplines such as Socio linguistic, psycholinguistic, computational linguistic, historical linguistic, biological linguistics, mathematical linguistics etc).

The description of language structure is not enough by itself. It needs some sort of documentation. Very recently, other sub-branch of linguistics known as documentary linguistics emerged. The age of documentary linguistics is not more than two decades. It is the new sub-branch of linguistics. Regarding its development, Woodbury (2003:35) states as “in the last fifteen years we have seen the emergence of a branch of linguistics which has come to be called documentary linguistics. It is concerned with the making and keeping of records of the world’s languages and their patterns of use.” It seems that documentary linguistics appeared due to the case of language endangerment. As many linguists, such as Hale et al. 1992, Himmelmann 1998, Brenzinger 2007 etc. agree, the world language diversity is endangered; so that there should be a great need for language documentation before their disappearance once and for all without leaving their trace for the coming mankind. According to Woodbury (2003: 38):

Many speakers of endangered languages who have spoken and written on the subject and others belonging to communities where the heritage language and already been lost have described the loss as a loss of identity, and as a cultural literary, intellectual or spiritual severance from ancestors community, and territory; and as an example or symbol of the domination of the more powerful over the less powerful.

This shows that language loss is related to many aspects of human being and it can affect all aspects of the speakers situation in relation to language use in the future. Hence it should be kept healthy or documented as much as possible, and soon.

Himmelman (2002: 2) showed the difference and similarities of Documentary and Descriptive linguistics in the following way.

Up on accepting the arguments for keeping the two activities separate, a further claim follows, i.e. that each activity constitutes a field of linguistic inquiry and research in its own right. My interest here pertains to the first activity: i.e. the collection transcription and translation of primary data. This activity is called the documentary activity, its product is language documentation, and the affiliated field is documentary linguistics. The second activity is called the descriptive activity, the product of which is a language discipline (grammar-dictionary-text collection) and which forms the core of the well-established field of descriptive linguistics.

From this, one can infer that documentary linguistics and descriptive linguistics are the two sub branches of linguistics proper which perform two activities but highly supplement each other and have a common interface among them.

### **2.2.2 Types of Language Documentation and Description**

Language documentation and language description are the two linguistic activities, which go together helping each other. In this regard, Woodbury (2003:36) states “Documentation and description have been foundational to in having kept linguists in the field observing language in its social context and through that it has led directly to work on the use and function of languages in specific speech communities.”

Even though documentation and description of language help each other in one or another way, each of them has its own focus of attention. Himmelmann (1998:\_\_\_) stated this difference as follows based on their aims:

The aim of language documentation is to provide a comprehensive record to the linguistic practices characteristics of a given speech community. Linguistic practices and traditions are manifest in two ways: (1) the observable linguistic behavior, manifests in every day interaction between members of the speech community, and (2) the native speakers' meta linguistic knowledge, manifest in their ability to provide interpretations and systematizations for linguistic units and events. This definition of the aim of language documentation differs fundamentally from the aim of language description: a language discipline aims at the record of a language, with "language" being understood as a system of abstract elements, constructions and rules that the invariant underlying structure of the references observable in a speech community.

From the above explanation, one can understand that documentation aims at recording of comprehensive linguistic practice from the actual speech community in a way the speakers use the language practically. Himmelmann (2006:1) as "Language documentation is a lasting, multipurpose record of a language" defines documentation. Language description, on the other hand, is understanding the ideal elements in language, and considering as a system and preparing rules based on given linguistic data.

Himmelmann (2002: 5) summarizes the difference of documentation and description in the following ways based on their result procedures and methodological issue. The result of documentation relates with corpus of utterance, notes on observations and comments by speaker and compilations on a particular form of construction, whereas, the result of description relates with descriptive statements, illustrated by one or two examples. The procedure of documentation is related to participant observation, elicitation, recording, transcription and translation of the primary data from natural speaking areas. The procedures of description focus on phonetic, phonological morpho-syntactical and semantic analyses (spectrograms, distributional test etc), and the data could be selected from elicited data. From the methodological issues point of view, documentation gives emphasis on sampling, reliability, naturalness of the data while description is concerned with the definition of terms and levels, justification (adequacy) of analysis. Despite these

differences he also explained, “The two activities are also closely interrelated and partially overlap for various epistemological, methodological and practical reasons.” All these summarized points by Himmelmann indicate that there is a basic difference between documentation and description of a language in terms of the end result, procedures and methodological issues.

Recently, Woodbury (2011:159) defined language documentation as follows:” language documentation is the creation, preservation, and dissemination of transparent records of language.” Himmelmann (2012: 2) also strengthens his former ideas about the relationship between language documentation and language description, he stated as follows:

Conventionally, the documentary activity has been seen as ancillary to the descriptive activity (i.e. primary data are collected in order to make a descriptive statement of a language). Concerning of documentary linguistics as a fairly independent field of linguistic inquiry means viewing the descriptive activity as ancillary to the documentary activity (i.e. descriptive techniques are part of a broad set of techniques applied in compiling and presenting a useful and representative corpus of primary documents of the linguistic practices found in a given speech community)

This shows that though the two disciplines are self-dependent in their own, there is a reversal of interdependency between the documentation and description activities.

### **2.2.2.1 Why Documentation?**

Nowadays, many of languages are swallowing each other. The ‘biggest’ language swallows the ‘smallest’ ones. As a result, the number of languages on earth is going to deteriorate and it is suspected that, at the end of this century, the number of the world languages will decrease by half from the existing one. In this, regard Harrison (2007: 3) states: “...the last speaker of probably half of the world’s languages are alive today. As they grow old and die, their voices will fall silent.” Thus, before the disappearance of the languages, they have to be documented properly.

The language we document belongs to the social construct who speaks the language. That is, language social knowledge and wisdom, which has been transmitted through language. Harrison (2007: vii) adds, “...when ideas go extinct, we all grow poorer. The voices of the

last is considered as a cognitive content of its speakers. This cognitive element may disappear at certain point due to different reasons. Documentation is needed for maintaining this speakers of many languages are now fading away, never to be heard again. ... Most ideas live on only in memory, and with the extinction of languages vanish forever.”

Basically, the need for documentation is not only for language endangerment, but also there is the fear for the loss of the physical and social contents of the society which are attached with their language. In addition to this, documentation helps to prepare many resources for different purposes and it helps to take accountability for the given data. Himmelmann (2006: 8) states: “From a linguistic point of view there are essentially three reasons for engaging in language documentation ... These are language endangerment, the economy of research and accountability.”

Linguistic and/or social diversity is an asset for the given community and helps the social construction in different ways. According to Woodbury (2003: 37), “Linguistic diversity has humanistic value, and it is critical to intellectual, literary and aesthetic creativity.” The answer to the question raised by Harrison, ‘What exactly is lost when a language, the most massive, complex constellation of ideas we know, cease to be spoken?’ is provided in the above statement by Woodbury.

Due to these reasons, multimedia documentation with good annotation along with description and proper achieving has become very much important. It helps for preservation and storing of knowledge and wisdom with the language. It may needed for revitalization of the lost language if it is needed once up on a time.

#### **2.2.2.2 What to Document**

We document the whole continuum or chunks of the social practices which are transmitted through language, as much as possible. The documenter can document the following:

- Natural spoken languages in variety of styles and context with proper annotation
- Written texts from various sources with proper annotation.

- Important social and cultural information, which can reflect the social construct appropriately.
- Different codifications related to the natural environment of the society.

Documentation is an open-ended and endless process. Documentation of a language might end, while the social construct may cease to exist or shift to other social construct kind, and thus, documentation is a life time project.

Himmelman (2006: 15) identified the following important features for documentation unlike that of description:

- Focus on primary data: the goal of a language documentation is to make primary data available for a broad group of users.
- Explicit concern for accountability evaluating the quality of data made transparent.
- Concern for long term storage and preservation of the data.
- Work in interdisciplinary teams needs expertise from different disciplines, such as anthropology, ethnomusicology, oral history, etc. (because it requires a team of researches).
- Choose cooperation with and direct involvement of speech community cooperation with native speakers.

### **2.2.2.3 Language Documentation Formats**

There are language documentation formats which provide us practical guidelines for the implementation of the documentation process. Himmelman (2006) developed the documentation format by categorizing into two types, that is the basic format and the alternative formats.

#### **2.2.2.3.1 The Basic format**

The basic format is one of language documentation formats, practiced in language documentation activity. The basic format is categorized into two types: primary data and apparatus.

### **2.2.2.3.1.1 Primary data**

Based on the definition of language documentation which includes the basic idea of collecting linguistic data, and creating an everlasting and multipurpose language documentation, it should contain primary data which is recorded from actual day-to-day communicative activities. Though it is difficult to record all the communicative events for both practical and theoretical reasons, the primary data should include the sample of different communicative events for documentation. These include observable linguistic behavior and meta linguistic knowledge, that is, kingship system, taboo words, folk taxonomies for different things, artifacts etc. Himmelmann (2006:10) states that, “Records of observable linguistic behavior and meta linguistic knowledge both contain primary data documenting linguistic interaction in which native speakers participate”. To organize the primary data a lexical database is a useful format because it brings all the information together (meaning and formal properties) and a list of lexical item is easy to transcribe and translate using toolbox.

### **2.2.2.3.1.2 Apparatus**

A comprehensive set of primary data, which is followed by the philological tradition (along with the metadata and annotations), is called apparatus. The metadata is needed for both the documentation project and the object of documentation and for each individual session. Himmelmann (2006) summarizes the basic format of language documentation as follows. The primary data format focuses on recording records of observable linguistics behavior and meta linguistic knowledge. In this case the possible basic formats are session and lexical database. The apparatus includes the metadata and annotation in both the precession and for documentation as a whole. Metadata of the precession includes time and location of recording, participants, recording team, recording equipment and content description. The annotation of this session is transcription, translation, further linguistic and ethnographic glossing and commentary. The metadata for documentation as a whole includes location of documented community, project team(s) contributing to documentation, participant in documentation and acknowledgments. The general access resources for documentation as a

whole includes, the introduction, orthographical conventions, ethnographic sketch, sketch grammar, glossing, conventions, indexes and links to other resources.

### **2.2.2.3.2 The alternative format**

The alternative format consists of two sub types: that is the grammar-dictionary format and an extended format.

#### **2.2.2.3.2 1 The Grammar-Dictionary format**

This format was used earlier in the context of structural linguistics. It has been criticized not to fulfill the goal of presenting a lasting multipurpose recorded of linguistic issues. Himmelmann (2006:18) states about the grammar-dictionary format the following. The grammar-dictionary format of language description targets the language system, i.e. it is based on the notion of a language as an abstract system of rules and oppositions, which underlie the observable linguistic behavior. In this view, documenting a language essentially involves compiling a grammar (set of rules for producing utterances) and a dictionary (a list of conventional form- meaning pairings used in producing these utterances). To this core of the documentation, a number of texts are often added either in the form of a text collection or in appendix to the grammar.

This format had been criticized by having the following problems in case of language documentation.

- It does not cover many communicative practices for documentation.
- The analysis contains the abstraction of the language system.
- The statements are based on the elicitation of simple or well understood formal sentences.
- The contribution of the grammar and dictionary is not included for the non-linguists reader.

Due to these criticisms of reduction, this format is considered as insufficient which needs some sort of improvement that performed by an extended format.

#### **2.2.2.3.2.2 The extended format**

This format is similar to that of the basic format. It takes the structuralism notion of language as a base and adds the following for documentation purpose: there should be comprehensive grammar and dictionary more than sketch grammar. Himmelmann's (2006) presentation about extended format of language documentation could be paraphrased as follows. The primary data includes recording or records of observable linguistic behavior and meta linguistic knowledge. In the apparatus, on the precession there should be metadata and annotations: transcription, translation, and further linguistic and ethnographic glossing and commenter. For the documentation as a whole there should also be metadata, general access resources and descriptive analysis. The general access resources include introduction, orthographical conventions, glossing conventions and links to other resources. The descriptive analysis part includes ethnography, descriptive grammar and dictionary. The only difference appearing in the extended format which makes it different from that of basic format is the addition of fully worked out descriptive analyses on various levels instead of the sketch format.

It seems that the extended format is better than the other, but it also has its own shortcomings. That is the comprehensive description is not specifying at any level and type of analysis. The other problem is practical feasibility of the amount and the type of data. It is advisable using a hybrid of the two based on the data and the aim of the documentation in actual practice. As Himmelmann (2006: 23) points out, "Most language documentations that have complied in recent years are actually hybrids with regard to the two formats. They tend to include many scattered analytical observations as well as substantial fully worked out descriptive statements of some aspects of the language system (rarely comprehensive grammars)."

## **CHAPTER THREE: THE MAJANGIR AND THEIR LOCATION**

In this session the location of Majangir people, their socio-linguistic background, that is their relation with the other neighbouring language, its dialectal variation, and their social organization mainly identification of clans, their relation within themselves etc. are presented.

### **3.1 The location of people**

The Majangir are settled in south western part of Ethiopia, in three different regional states: Gambella, Oromia, and SNNP regional states. The Majangir settlement stretches from Bench Maji Zone (Gurafarda area near Akobo River ) in the south up to Kelem Welega Zone ( around Dembidolo town) in north west. It is in the densely forested belt of the south west highland plateau of Ethiopia. Stauder (1971:1) states:

They [the Majangir] are sparsely settled throughout a rather large area, roughly 4,000 square miles of thick forests on southwestern edge of the Ethiopian plateau. Their present extent of settlement runs from north of Baro River near Dembidollo, southwards to the Gurrafarda Range, the Erbu (Arbuca) River and other tributaries of the Akobo. From east to west their extent of settlement is narrower, almost entirely restricted to forested areas lying at altitudes between 2,000 and 5,000 feet.

Similarly, Bender (1975: 22) adds "...Majangir are largely hidden away, residing in dispersed settlements in the forest belt at middle altitudes (2000-5000 ft.) in a broken strip between Dembidolo and the Akobo River in western Wellega, Ilubabur, and Kefa provinces." Stauder (1971) as cited in Bender (1977: 13), explains that the Majangir probably moved into their forest zone from the south, i.e. the Boma plateau, now Murele territory. Unseth (1991, 1998), Moges (2001) and Getachew (2004) share the same idea.

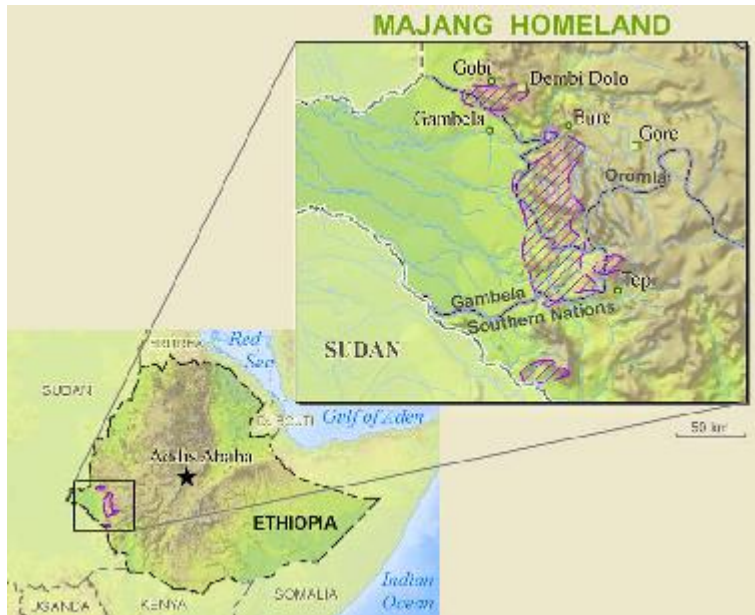
As presented in Figure 5, the settlement of the Majangir remains the same but it shrinks towards the forest areas. According to the information gathered from the Majangir officials in Majangir Zone the consultants (Solomon and Yosef at Teppi, Mission Kumsa at Bure town and others) the Majangir are distributed as follows: More than half of the Majangir are living in Gambella region in almost all areas of Majangir Zone. There are also a lot of Majangir in Anuak Zone in Gambella district, about 50 KMs far from Gambella town to left of Bonga refugee camp some 10 KMs from the highway in specific places called Sirii, Kobon, Kokori, and Dunkara. In Abobo district they are settled in Abari and Lumtak Kebeles. There are four elementary schools in both districts, two for each, in which the medium of instruction is Majang. There are other great number of Majangir who are living in SNNPR in Bench-Maji and Sheka zones. There are many Majangir in three different districts ( i.e. in Sheko, Debub Bench, Gurafarda and Yeki). In Sheko district in local villages called Shimi and Jemdos, on the right side of Gizmeret about 25 KMs from Teppi town on the way to Mizanteferi, and in Iberanasank'a local village, left side of Gizmeret, on the way from Teppi to Mizanteferi town, specific places called Bergi and Geme many Majangers are living. In South Bench district half way from K'it'e to Bebek'a on the right side walking some 5 KMs. in specific places called Keberta and Duduk'a there are some Majangir. In Guraferda district 20 KMs from Biftu, the center of the district, there are Majangir in specific places called Arogebirhan (Sup'i) and Tangi (Lome). Sup'i is found in the boarder side towards Majangir zone (in Gambella region). In Sheka zone, the Majangir are found in most parts of Yeki district specially in Goji, Fide, Bec'i, Allamo, Michi, Dunchay, Shimerga, K'orc'a and Yeki local villages. Still some Majangirs are existing in boarder of Yeki and Bit'a districts in Keffa Zone.

The Majangir are also situated in Oromia National Regional State in Iluabaabor and K'elem Welegaa zones. In Iluabaabor Zone there are Majangir in Bure district about 20 KMs from Sibbo, a small town on the way from Gore to Gambella, in specific places called Jejebe, Cholol, dhazo/dazo/, and Mora. Here the medium of instruction in the elementary school is Afaan Oromo. There are also Majangir near Metu town, the capital of the Iluabaabor zone. The specific place where the Majangir live in this area is called Kodhor/Kodor/, which is found alongside of Birbirs River, 8 KMs from Metu in the

dense forest area. Some other Majangir are found in K'elem Welega zone about 25 KMs from Denbidollo town, the center of the zone, in specific places called Legalomi. (See the Map in Figure 5 and 3.1 below)

The following map also shows the general settlement of the Majangir in the three respective regional states of the Federal Democratic Republic of Ethiopia (FDRE). As shown in the shaded parts in the map below the Majangir settlement scattered manner. The settlement stretched from Mizan Teferi (the center of Bench Maji zone in SNNPR) to Dembidolo (the center of K'elem Welega zone in Oroomiiyaa). The slash shade shows the places where the Majangir are situated in the three regional states in the western part of Ethiopia.

**Figuer. 3.1:** The Majangir Settlnment based on the new regional divison



### ***3.2 Naming of the people and their Number***

The Majangir are known by various names in their respective areas such as Masango, Masongo, Mesengo, Tama, Ujang and other derogatory names. The Majangir people associate these names with slavery time (the names connoted slaves), as my oldest

consultant Seri Gemechi informed me. Even in the results of the 2007 population and housing census, the number of the ethnic group appeared in two names, that is as Mejenger and Messengo (FDRE Population and Housing Census Commission 2010: 66), though the population assume that the latter name is derogatory.

They also give different names to their neighbors. Moges (2007:255) states, “The Majangir use different names to refer to their various neighbors: Daniir for the Omotic Shekko, Galeer for the Semitic Amhara, Beriyeen for the Nilotic Anuak, Jijen for the Omotic Bench, Churiyeen for the Surmic Me’een, Donjiyeen for the Omotic Kafinoonoo, and Damanir for the Surmic Baale.” This researcher (I) with his consultants (Seri, Yosef and Dawit) tried to check these names and found that most of them (Sheko, Amhara, Bench, sheka etc.) are the same but there are differences in the following names, that is the Majangir called the Anuak as berjeer, the Bench as meerjeer, the Kaffa as dopdjeer. The following names are also given by the Majangir to the other neighbours: Sekaseer for the Omotic Shekka, Masiyeer for the Omotic Dizi, Narako for the Nilotic Muwer, Mekeyeer (sabuye) for the unclassified C’abu (most of the C’abu are bilingual in Majang and C’abu they are identical in physical appearance and cultural practice), Mapdjeer for the untouched clan in Kaffa and Sheka.

The Majangir are living with different people who speak languages belonging to the Omotic, Cushitic and Nilo-Saharan language families. From the Omotic group with Bench, Sheko and Dizi in Bench-Maji Zone, Kaffa and Shekka in Shekka Zone; from the Cushitic group with Oromo in Illuababour and K’elem Welega zones in Oromia National Regional State. From the Nilo-Saharan group with Anuak and Nuwer in Gambella National Regional State. There are also a little known social group in the verge of extinction to the northeast side of the Majangir center (i.e. Mat’i) in the specific places surrounding Yeri in the border of Andrachia district Sheka zone. The name of these people is C’abuy. These people have more similarity with the Majangir than they have with others. This social group is also known by different names, that is Mekeyer, Shabuy, and Shaako, but the people call themselves as C’abu. The Majangir assume that these people were the deviant group from their ancestors. In this regard Bender (1975: 64) states “Local information

suggests that Mekeyer is a deviant dialect of Majangir: one comment is that the fathers (ancestors?) of Mekeyer spoke Majangir but that the present language has changed.” Bender (1977: 13) also adds the following, “There have been persistent reports of a people called ‘mekeyer’, living among the Majangir near Gech’a ( the center of Anderacha district, Sheka Zone) but speaking a different language.” The Mekeyer are the C’abu people and most of them are Majang speakers.

Though, the Majangir are living with different social constructs they seem to be homogenous in their most cultural and linguistic features. Stauder (1971: 5) states,

Majang society may be described as virtually homogeneous in character. If regional differences are minimal, so are differences within given communities. All Majangir share the same, materially simple, culture. They all gain their livelihood in the same manner. They all possess more or less the same skills and same kind of property. Their homes, their ways of dressing, are always similar. Their conversations, their ideas and views of the world, tend also to be similar, to conform to the same pattern. So does their behavior.

In the literature, the estimated total number of the Majangir varies a lot from 15000\_50000: Stauder (1971) claimed that their number is less than 20,000, Bender (1976) 20,00-30,000 people, Bender (1983) about 20,000 people, Unseth (1994) over 15000 people, Unseth (1998) approximately 50,000. According to the 1994 population and housing census of Ethiopia there are 15152 Majang native speakers, Getachew (2004) agreed with Unseth’s (1998) estimation which was about 50,000 based on his practical observation of their settlement in Godere and Yeki. The 2007 population and housing census results of Ethiopia put their number by two names. That is Mesengo 10,964 and Majanger 21,959. Mesengo is the alternative name of Majang. The people consider the name Mesengo derogatory.

These variations happened due to various reasons. The time interval and the fact that the Majang live in over extensively forest covered areas: some of them live in the remotest area of the south western part of Ethiopia. Since they are living in very far remote area and are not permanent settlers, the census did not cover all Majang areas. For these reasons, it is difficult to get the exact number of the Majangir people.

### ***3.3 Socio-linguistic profile***

The social strata of the Majangir is organized by clan system. All clans are treated in equal footings, but one of the clans, Meelaneer, seems to be more prestigious than the others. The Meelaneer used to be the leaders of the Majangir. The people believe that the Meelanir descended from a baby found inside a rock, and it was a gift from God. To which clan a person belongs to is decided based on the father of that person in question, and thus it is patrimonial i.e., if the father of A is from clan X and his mother is from clan Y, A is considered to be belonging to the clan X.

According to the information obtained from consultants there is no hierarchy or clan segregation between different Majang clans. That is all Majang clans are equally treated without hierarchy except the Meelaneer /**méélánéer**/ clan that is considered by most of them as their descendent. Meelaneer / **méélánéer** /was thought as a God creation and the Majangir suspect as if the first Meelaneer/ **méélánéer**/ comes from rock. As all of my consultants in different Majangir areas agreed, names given to the clans as well as other things did not denote anything related to a special meaning , rather it is simple name. Even many persons are changing their name in different times due to the influence of Christianity and other reasons. For example, the names of some of my consultants (Yosef, Dawit Tomas etc.) are newly changed names.

Cerulli (1948) identified nine different Majangir clans: Melanir, Gariyir, Koleer, Kander, Dawarer, Gidner, Kebeter, Bajeyer and Majeyer. Unseth (1998), however, identified about 12 clans. This might occur due shortage of data for both researchers. In the first fieldwork I have collected only 36, in the second field work it became 45, in the third the number increased to 69. In the fourth and my last field work the number of clans reached to 78. One of my consultants, Yosefe informed me that they identified about 80 clans with another research group who went there before I did. The elder peoples expected that there are about 90 clans in Majangir. Based on the information gathered from different consultants in the three regions, I have identified a total of 78 different clans of the Majangir. These clans are presented as follows:

Aaseer/ <b>ʔáséer</b> /	Gonteyeer/ <b>gotejéer</b> /	Mokeyeer/ <b>monkejéer</b> /
Baakeer/ <b>báakéer</b> /	Googiya / <b>googijá</b> /	Nanggeyeer / <b>nanɣejéer</b> /
Baajeer/ <b>báadɣéer</b> /	Gooriyeer / <b>goorijéer</b> /	Naamuyeer/ <b>namujéer</b> /
Baandeyeer/ <b>báandɛjéer</b> /	Gooyeer / <b>goojéer</b> /	Neemeyeer / néemejéer /
Biiniyeer/ <b>bíinijéer</b> /	Gugameer / <b>gugaméer</b> /	Oboreer/ <b>ɔbɔréer</b> /
Booriyeer/ <b>bóorijéer</b> /	Guudoyeer/ <b>guudojéer</b> /	Oodiyeer / <b>oodijéer</b> /
Buubiyeer/ <b>búubijéer</b> /	Guumeyeer/ <b>guumɛjéer</b> /	Pidhikoneer / <b>pidɪkɔnéer</b> /
Buuleer/ <b>búuléer</b> /	Jaakuyeer / <b>dʒáakujéer</b> /	Ponyseyeer/ <b>ponsejéer</b> /
Buuteer/ <b>búutéer</b> /	Jaweyeer/ <b>dʒawjéer</b> /	Saareyeer/ <b>saarejéer</b> /
Bhaalneer / <b>báalnéer</b> /	Jedoyeer / <b>dʒedojéer</b> /	Saaseer/ <b>saaséer</b> /
Bharnakeer/ <b>bárnakéer</b> /	Kaabuleer/ <b>káabuléer</b> /	Sewuyeer/ <b>sewujéer</b> /
Bhanyseyeer/ <b>bánpsejéer</b> /	Kaasiyeer / <b>káasijéer</b> /	Seesiyeer/ <b>séesijéer</b> /
Bhongeer/ <b>boɣéer</b> /	Kadoyeer / <b>kadojéer</b> /	Sikiteer / <b>sikitéer</b> /
Bhulaneer/ <b>bulánéer</b> /	Kalgiyeer / <b>kalgijéer</b> /	Taameyeer/ <b>táamejéer</b> /
Daabeyeer / <b>dáabejéer</b> /	Kameyeer / <b>kamejéer</b> /	Uuseyeer / <b>ʔusejéer</b> /
Dawareer/ <b>dawáréer</b> /	Keleyer/ <b>kɛlejéer</b> /	Wayeer/ <b>wajéer</b> /
Dhaamnaayeer / <b>dáamnájéer</b> /	Kermeer/ <b>kerméer</b> /	Yaameyeer / <b>jáamejéer</b> /
Deerageer / <b>déeragéer</b> /	Kesumeer/ <b>kesuméer</b> /	Yeemuyer/ <b>jéemujéer</b> /
Desneer/ <b>desnéer</b> /	Keweteer/ <b>kɛwɛtéer</b> /	Yincheyeer / <b>jintʃejéer</b> /
Dumeyeer/ <b>dumɛjéer</b> /	Kooleyeer/ <b>kóoljéer</b> /	
Eesiyeer / <b>ʔesijéer</b> /	Kolobheer/ <b>kɔlbɛéer</b> /	
Gaariyeer/ <b>gáarijéer</b> /	Konggeyeer/ <b>kɔɣɣejéer</b> /	
Gameyeer/ <b>gamejéer</b> /	Kootiyeer / <b>kootijéer</b> /	
Gariyeer/ <b>garijéer</b> /	Koygiyeer / <b>kojgijéer</b> /	
Geediyeer / <b>ɣɛɛdijéer</b> /	Kusiyeer/ <b>kusijéer</b> /	

Geeniyeer / <b>geenijээр</b> /	Kuumiyeer / <b>kuumijээр</b> /
Gidheer/ <b>gidээр</b> /	Makiyeer/ <b>makijээр</b> /
Giimeyeer / <b>giimejээр</b> /	Marneer / <b>manээр</b> /
Gigameer / <b>gigameer</b> /	Maaseer / <b>maaseer</b> /
Goniyeer / <b>gonijээр</b> /	Meelaneer / <b>meelaneer</b> /

As the above table has clearly shown all the clan names are presented in plural form. That is, there are the plural number suffix morphemes /ээр/ in all of the clan names. All of these clans are situated in all areas of the Majangir. Their distribution varies from place to place. A clan with a great deal number found in some places and a clan with small number can live in that area. All of the clans are treated in equal ways, there is no segregation among them.

The overwhelming majority of the Majangir in all their areas are Protestant Christians, whereas some others follow their traditional religions and Orthodox Christianity and very few are Muslims as well.

All Majangir are agriculturalists (i.e. hoe cultivation) in their economic subsistence, including some hunting and beekeeping practice with gathering fruit in their respective areas. Recently some of the Majangir started coffee plantation to generate cash for their subsistence.

In most parts of Godere and Mengeshi districts of Majangir Zone (Gambella), in some parts of Yeki and Sheko districts of Shekka and Bench Maji zones (SNNPR), the Majangir have taken over political and the administration positions. They are participating in the administration council. Some of them are hired as policeperson, teachers and other experts.

Majang is used as a medium of instruction for the 1<sup>st</sup> cycle in four schools in Godere district , in 10 schools in Mengashi district in Majangir Zone. Majang is given as a school

subject in the 2<sup>nd</sup> cycle primary education in four schools of the two districts (two schools in each district). Alternative basic education is also delivered for ten village dwellers in Majangir Zone. In Anuak zone, in Abobo and Gambella districts there are four schools called Aberi and Lumtak, and Sirii and Kobon respectively. These schools use Majang as a medium of instruction for the 1<sup>st</sup> cycle of primary education. A large number of Majangir children in SNNPR and in Gambela are also attending their schooling in the 1<sup>st</sup> cycle of primary education in Amharic. Some of the Majangir children in Oromia National Regional State learn in Afaan Oromo in the 1<sup>st</sup> cycle of primary education.

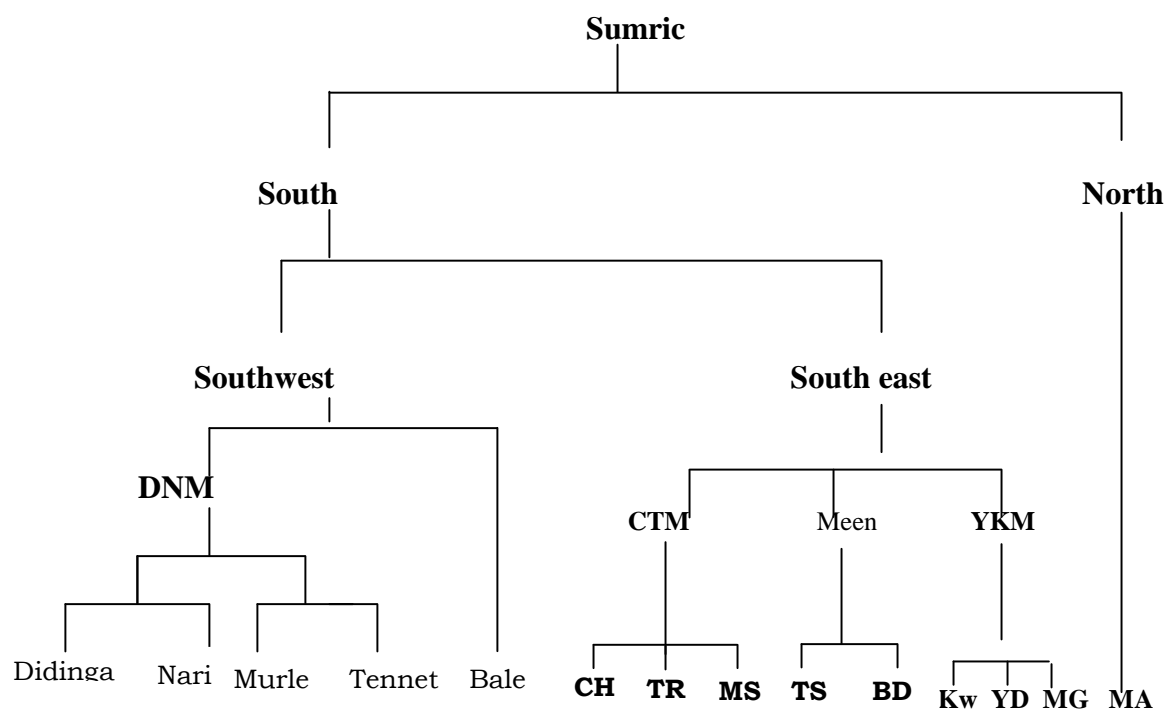
### **3.4 The Language and its classification**

Majang is one of the languages spoken in the South-Western boarder of Ethiopia. It is a language that is classified as the Surmic subgroup under the Eastern Sudanic group in coverage of the largest group of Chari-Nile division, in the Nilo-Saharan super family. Majang is spoken by a small group of social constructs in three different regional states in Ethiopia and it has great contact with several languages.

Majang belongs to the group of Nilo-Saharan languages which do not get due attention in detailed description of the language and culture. Concerning its classification, Greenberg (1963) as cited in Moges (2007) stated that, “Genetically Majang is classified as the sole representative of the north Surmic branch of the Surmic group within the East Sudanic division of the Nilo-Saharan phylum.” Dimmendaal (1998:138) has also pointed out that “Majang, the sole representatives of the Northern Surmic, is a typical representative of Surmic.”

From a linguistic point of view, Moges (2007: 255) states, “The Majang language happened to have several dialects, and, despite their scattered settlement in a vast area of the rain forest belt of the southwest, the dialectal variation is understood by all speakers of Majang.” Unseth in most of his works, also agrees on this statement. Greenberg (1966), Bender (1975, 1983), Dimmendaal (1998), Unseth (1998), have stated their similar views on the classification of Majang. All of them agreed that Majang is the only representative of north surmic language grouping. By revising all the previous attempts Dimmendaal lastly classified the Surmic language group in the following way.

Chart 3. 4 Surmic sub-classification (Adapted from Dimmendaal, 1998)



**BD**= Bodi **kw**= Kwegu **Ms**=Mursi **Ts**=Tishena **MA**= Majang **CH**= chai **MG**= Muguji  
**TR**= Tirma **YD**= Yidinit **CTM** = chai, Tirma & Mursi **YKM** = Yidinit, Kwegu& Muguji

As it is presented in the above chart, all of the previous studies considered Majang as a sole representative of North-Surmic, in eastern sudanic sub group of the Nilo- Saharan major category of language classification in Ethiopia and in Africa at large. In this regard, Bender (1977: 25) states that:

Majang’s relationship to other Surma languages is remote. Either it is not immediately apparent in lexicon or grammar, but the degree of correspondence with other Surma is significantly higher than with any other languages. The

reason for this remoteness is probably that the Majangir have been isolated from other Surma- speaking people for long time.

This grouping of Majang as the only member of North Surmic was latter realized by Bender (1983), Unseth (1988b), Dimendaal (1998), Moges (2001, 2007)

### 3.5 Dialect variation in Majang

Even though the Majangir are living in different geographical settlements with different social groups, Majang is considered as one language (dialect) by all the speakers. Nevertheless, there are some lexical differences in Teppi Majang and Met'i Majang. The following data shows the lexical variation between the Teppi and Met'i varieties.

The Teppi variety	The Met'I variety	Gloss
/dáakaj /	/ turii/	'dirty'
/adʒeták/	/godeták/	'inside the house'
/gurun/	/ʔarin/	'ten'
/gedʒarɛt/	/ɲuléet/	'break down'
/bédiit/	/saŋgejɔn/	'seat down'
/ʔedʒé/	/aduree/	'cat'
/ʔutan/	/same/	'raster'
/sojinikan/	/maratikán/	'be mad'
/bɔdɛ/	/ɕjimit	'palm tree'
/betimɛ/	/mordijaaná/	'ant'
/bapɛ́ɛt/	/musatɛ́ɛt/	'shave' or remove hair'
/káasoj/	/saati/	'type of tree'
/dosoj/	/tabaráaj/	'bird type'
/goni/	/andagí/	'straw mat'

As the data shows in Tepi dialect there are many lexical elements from Sheko and Amharic. In Met'i dialect the interfered lexical elements are from Afaan Oromoo and Amharic. In order to level the difference it needs an exhaustive dialectological study.

## **CHAPTER FOUR: THE PHONOLOGY OF MAJANG**

In this section, the speech sounds of Majang are described. In the first section the consonant sounds of Majang are described, and followed by the description of vowels. The tonal analysis and the syllabic structures of Majang are also gone through in sections 4.1 to 4.5.

### **4.1 Consonant Phonemes of Majang**

As it is presented in the review literature session in detail, Bender (1983) and Cerulli (1948) identified the consonant phonemes of Majang. The number of consonant phonemes identified by Cerulli (1948) was 20. Cerulli added the labio dental fricative sound /f/ and the palatal affricate /ts/ and /s/; which are not included in this study. He also missed the bilabial implosive phoneme /b/ which is frequently found in his data. Bender (1983) also identified 19 simple consonants. Bender hesitated about the glottal stop phoneme /ʔ/ and he used the palatal voiceless stop phoneme /c/ instead of /s/ or /sy/. The collected data in this research shows that the alveolar voiceless phoneme /s/ is found frequently instead of the phoneme /c/. Some consultants pronounce this phoneme /c/ pushing towards palatal and it seems as /s/. This might show that /s/ and /s/ are a free variants.

Unseth (1991) in his linguistic description work on Majang has not shown the existence of glottal stop phoneme /ʔ/, /h/. The phonemes of Majang presented by Bender (1983) and Unseth (1991), are almost similar with the present study, but still there are some differences upon some phonemes i.e. /s/ /c/, and the existence of the glottal phonemes /ʔ/, /h/.

The following table displays the consonant phonemes of Majang that are identified by the present study.

Table 4.1: The Consonant phonemes of Majang<sup>1</sup>

	<b>Bilabial</b>	<b>Alveolar</b>	<b>Palatal</b>	<b>Velar</b>	<b>Glottal</b>
<b>Plosives</b>	p b	t d		k g	ʔ
<b>Implosive</b>	ɓ	ɗ			
<b>Affricates.</b>			ɟʒ		
<b>Fricatives</b>		s			h
<b>Nasals</b>	m	n	ɲ	ŋ	
<b>Liquids</b>		l			
		r			
<b>Glides</b>	w		j		

As is shown in the above table 3, Majang has 20 consonants, which can be categorized in to seven groups. More than half of the consonants fall into the ostrunt group: the plosives /p/, /b/, /t/, /d/, /k/, /g/ /ʔ/ /ɓ/, implosives /ɓ/ /ɗ/, the only affricate affricate /ɟʒ/ and two fricatives /s/ and /h/. There are four distinctie nasals: the bilabial /m/, the alveolar /n/, the palatal /ɲ/ and the velar /ŋ/. The alveolar, lateral /l/ and the alveolar, tap /r/ make up the liquids. The last group includes the glides, these are the bilabial-velar /w/ and the palatal /j/.

<sup>1</sup> The description of phonemes is based on the lexicon collected from day-to-day speech, and the dictionary attached in appendix four.

The occurrence of the glottal stop sound /ʔ/ is predictable: it occurs before the back vowels /o/ and /ɔ/, in word initial position, and it also occurs intervocally (between two vowels) at morpheme boundary, when the word is ending in two vowels and the attached morpheme starts in a vowel (contains vowel in the initial position) three vowels come in sequences, in this case the phoneme /ʔ/ is inserted. These features of the glottal stop occur in most languages of the world.

In addition to these there is also the glottal fricative phoneme /h/ in rare cases as in /bohee/ 'type of snake', /ʔahaa/ 'surprising', /ʔahaa liki / 'it is alright' or 'I got it', /hohojɛɛ -hoo/ 'type of sing'. It is also included in the teaching materials and has an orthographic representation. But it is not productive and fully predictable in Majang. From this, it can be possible to say that the glottal phonemes /h/ and /ʔ/ are either lost through the course of time due to the influence of neighboring sounds or they might be borrowed from the neighboring languages, for example /bohee/ is a type of snake in Suri, and the glottal stop is common in many of Afaan Oromoo words between vowels as in /taa'ee/ 'he sat'.

There are also some other phonemes /z, c', tʃ and ʃ/ that are found in some proper names in the language. These phonemes might be borrowed from other languages. The phoneme /c'/ is found in Maakeer or C'abu language, who are found with the Majangir and all of them are bilingual of Majang. The phoneme /ʃ/ is frequently used in Shekaa language, who are the neighbors of the Majangir, in most of the kebeles in Majangir zone in Gambella and in Yeki district in SNNPR. This contact can create the borrowing.

The following examples can illustrate this.

/tarebeze/ 'table', /zajite/ 'oil' (from Amharic)

/c'eemi/ 'name of a village'

/duntʃaaj/ 'place name'

/aʃiine/ 'proper or place name', /ʃoone / 'place and river name'

/ʃaaji/ and /goʃiine/ 'name of villages'

/ʃaabuj/ 'the name they give to C'aabu'

In previous description of Bender (1983a) and Unseth (1988c) the phonemes /tʃ/ and /ʃ/ considered as free variants of the phoneme /s/. These were used in the transcription of the previous descriptions (works) interchangeably.

#### 4.1.1 Description of Consonants

In this sub section, the Majang consonant phonemes are described based on their phonemic differences. In addition, all phonemes are tested by the distribution of the sound i.e. the occurrences of word initial, medial and final positions. It is also checked with minimal and near minimal pairs. Each phoneme is described following the pattern of articulation. The order is in such a way that the voicing condition comes first, followed by the place of articulation and this again is followed by manner of articulation. Examples are presented next to this:.

1. /p/ = voiceless bilabial plosive. It occurs in all positions that is word initial, medial and final positions.

Examples:

- |            |            |            |           |
|------------|------------|------------|-----------|
| a. /pílak/ | ‘eye brow’ | c. /gáput/ | ‘bat’     |
| b. /póo/   | ‘all’      | d. /gogóp/ | ‘prepare’ |

2. /b/ = voiced bilabial plosive. It occurs in word initial and medial positions, but it is not attested in word final position.

- Examples:**
- |             |         |
|-------------|---------|
| a. /boobéŋ/ | ‘fat’   |
| b. /bolbál/ | ‘knee’  |
| c. /bool/   | ‘navel’ |

3. /t/ = voiceless alveolar plosive. It occurs in all positions, that is initially, medially and finally.

- Examples:**
- |           |         |            |       |
|-----------|---------|------------|-------|
| a. /tem/  | ‘small’ | c. /kukur/ | ‘pig’ |
| b. /táar/ | ‘meat’  | d. /kílt/  | ‘rat’ |

4. /d/ = voiced alveolar plosive. It occurs in all positions, that is initially, medially and finally.

**Examples:** a. /dɔɔtɛ/ 'lazy' c. /godé/ 'house'  
b. /dáli/ 'hump' d. /gíid/ 'new plant'

5. /k/ = voiceless velar plosive. It occurs in all positions that is initially, medially and finally.

**Examples:** a. /káari/ 'local drink' c. /dɔɔk/ 'poorly'  
b. /káaka/ 'den' or 'cave' d. /suk/ 'point'

6. /g/ = voiced velar plosive. It occurs in all positions, that is initially, medially and finally.

**Examples:** a. /górɔ/ 'river' c. /tágá/ 'camel'  
b. /gáagɛ/ 'stupid' d. /kég/ 'pound'

7. /ʔ/ = voiceless glottal stop. It occurs in word initial and medial positions, but it is not attested in word final position.

**Examples:** a. /ʔáwojŋ/ 'bring up' c. /aʔrin/ 'ten'  
b. /ʔɛjŋ/ 'lay eggs' d. /kɔʔále/ 'yesterday'

8. /h/ = voiceless glottal fricative. It occurs in all positions that is, word initial, word medial and final positions. But it is not productive or it does not seem to have full phonemic status. It is found in few cases.

a. /bohee/ 'type of snake', /hohojɛ -hoo/ 'type of sing'.  
b. /ʔahaa/ 'surprising', /ʔahaa liki / 'it is alright' or 'I got it', /hɔhɔ/ 'bird type'  
c. /tɔrɔh/ 'to laugh'

9. /b/ = voiced bilabial, implosive. It occurs in all positions that is initially, medially and finally.

**Examples:** a. /bájɛ/ 'bile'  
b. /tubár/ 'fear'

c. /**kurɓ**/ 'warm'

10. /**ɗ**/= voiced alveolar implosive. It occurs in all positions, that is word initially, medially and finally.

**Examples:**

- a. /**ɗéerɔ**/ 'eape'      c. / **máɗ**/ 'fire'  
b. /**ɗiit**/ 'person'      d. /**ókod**/ 'when'

11. /**s**/= voiceless alveolar fricative. It occurs in all positions, that is word initially, medially and finally.

**Example s**

- a. /**sásalé**/ 'baby'      c. /**səkɔn**/ 'empty'  
b. /**nási**/ 'bread'      d. /**ɗɔs**/ 'ok'

12. /**ɗʒ**/= voiced palatal affricate. It occurs in all positions, that is word initially, medially and finally.

**Examples:**

- a. /**ɗʒiit**/ 'three'      c. /**giɗʒ**/ 'sucule'  
b. /**ɗʒáag**/ 'work'      d. / **ɗʒét**/ 'very'

13. /**m**/= voiced, bilabial, nasal. It occurs in all positions that is, word initially, medially and finally.

**Examples:**

- a. /**mot**/ 'blind'  
b. / **ɗʒimti**/ 'palm tree'  
c. /**óm**/ 'other'

14. /**n**/= voiced alveolar nasal. It occurs in all positions, that is word initially, medially and finally.

**Examples:**

- a. /nomɛŋ/ ‘follow’    c. /wáawán/ ‘marriage’  
 b. /manté/ ‘grass’    d. /émɛɛnán/ ‘bone’

15. /ɲ/= Voiced, palatal, nasal. It occurs in all positions, that is word initially, medially and finally.

**Examples:**

- a. /ɲɔɔt/ ‘faces’    c. /kóɔɲ/ ‘curse’  
 b. /gíɲé/ ‘heel’    d. /dɪɲ/ ‘short’

16. /ŋ/= voiced, velar, nasal. It occurs in all positions, that is word initially, medially and finally.

**Examples:**

- a. /ŋéwɛn/ ‘bad’    c. /koŋ/ ‘pick up’  
 b. /wáŋgoj/ ‘fox’    d. /ŋádi/ ‘pity’

17. /l/= voiced alveolar, lateral, approximant. It occurs in all positions, that is word initially, medially and finally.

- a. /lónmi/ ‘feather’    c. /koóltu/ ‘side way’  
 b. /ólt/ ‘fish’    d. /téel/ ‘pool’

18. /r/=voiced alveolar, tap. It occurs in all positions, that is word initially, medially and finally.

**Examples:**

- a. /rákat/ ‘problem’    c. /wori/ ‘money’  
 b. /ari/ ‘arm’    d. /ŋáar/ ‘go’

19. /w/=voiced bilabial glide. It occurs in all positions that is, word initially, medially and finally.

**Examples :**

- a. /wáani/ ‘skin of fruit’
- b. /ʔáwɛ/ ‘iron’
- c. /ŋáaw/ ‘hunger’

20. /j/= is voiced palatal glide. It occurs in all positions, that is word initially, medially and finally.

**Examples:**

- a. /jáwéŋ/ ‘cut’ c. /gójeen/ ‘sivat cat’
- b. /jɛrom/ blood      d. /masój/ ‘horse’

As it is clearly observe in the examples (1\_ 20) the distribution of most consonant phonemes in Majang are in all in all positions: they can occur word initially, medially and finally. Whereas two of the consonants /b/ and / ʔ/ can occur in word initial and final positions, but they are not attested in word final positions. In addition to this the consonant phoneme /h/ can occur in all positions but its appearance is rare.

### 4.1.2 Minimal and Near Minimal Pairs

In the following subsection an attempt is made to show the phonemic distinction by using the minimal pair test if possible and near minimal pairs if not.

1. [b]~ [p]: [baariŋ] ‘prevent’ , [paariŋ] ‘fry’
2. [m]~ [p]: /muk/’ abscess on leg’, /puk/’nififit’
3. [b]~[ɓ]: [beeɓiŋ] ‘seat’, [bediŋ] ‘alert’
4. [p] ~ [ɓ]: /polpol/ ‘finger’, /bolbol/ ‘hole’
5. [d] ~ [ɗ]: /dúk/ ‘frost’, /ɗúk/ ‘forest’
6. [t] ~ [s]: [tɔɔn] ‘ child’, [ sɔɔn] ‘nephew’
7. [l] ~ [r]: [dali] ‘hump’, [dari] ‘sky’
8. [s] ~ [d ]: /súk/ ‘uneven’ /ɗúk/ ‘frost’
9. [s] ~ [n]: [ sɔɔs] ‘tail’, [ sɔɔn] ‘ nephew’
10. [s] ~ [t]: [sɛm] ‘straight’, [tɛm] ‘small’

11. [l] ~ [r]: /**tool**/ ‘open space’, /**toor**/ ‘smook’
12. [l] ~ [d]: /**lúk**/ ‘illegal child’, /**dfúk**/ ‘forest’
13. [n] ~ [t]: /**konan**/ ‘stranges’, /**konat**/ ‘strange.’
14. [d]~ [d]: /**dáam**/ ‘eat’, /**dáaw**/ ‘give light’
15. [l] ~ [r]: /**tool**/ ‘hole’, /**toor**/ ‘smock’
16. [d]~ [r]: **dootan** ‘harvesting’, / **rootan** /, ‘visiting’
17. [t] ~ [r]: /**táj**/ ‘ox’, /**ráj**/ ‘up’
18. [r] ~ [n]: [**kooreŋ**] ‘look after’, [**kooneŋ**] ‘swear’
19. [p]~ [ŋ]: /**pon**/ ‘false’, /**hon**/ ‘women’
20. [ŋ]~ [n]: [**goopuŋ**] ‘punish’ (V) [**goopan**] ‘punishment’(N)
21. [m]~[p]: /**koomenŋ**/ ‘follow’, /**koopenŋ**/ ‘curse’
22. [g]~ [k]: [**gáage**] ‘foolish’, [**gáak**] ‘cowl’
23. [k]~ [p]: [**koŋ**] ‘pick’, [**poŋ**] ‘herd’
24. [d] ~ [k]: [**doŋ**] ‘day’, [**koŋ**] ‘pick up’
25. [ŋ] ~ [r]: [**haaŋ**] ‘bad smell’, [**haar**] ‘go’
26. [w]~ [m]: [**táawá**] ‘farm’, [**táamá**] ‘pit’
27. [r ~ l] : [**márēŋ**] ‘coil(ropes), [**málēŋ**] ‘hit’
28. [k]~ [p]: [**εεp**] ‘squirrel’, [**εεk**] ‘body’
29. [m] ~ [r] : [**ami**] ‘hair’, [**ari**] ‘hand’
30. [j] ~ [p]: /**káaj**/ night’, /**káap**/ ‘bried’
31. [n]~ [g]: [**séen**] ‘he (human)’, /**séeg**/ ‘they (human)
32. [ŋ] ~ [w] : [**hej**] ‘sorcerer or witch’, [**wεj**] ‘Compound’
33. [k] ~ [b] : [**kija**] ‘lump’, [**beja**] ‘spear’
34. [ŋ]~ [t]: /**suweŋ**/ ‘sting(v)’, /**suwét**/ ‘stinger’
35. [p]~ [w]: /**pón**/ ‘false’, /**wón**/ ‘which’
36. [b]~ [k] : /**buul**/ ‘road in forest’, /**kuul**/ ‘tail’
37. [p]~ [r] : /**pui**/ ‘funeral’, /**rii**/ ‘shadow’

38. [p]~ [t] : /páap/ 'pound', /táap/ 'cover of basket'
39. [ɲ]~ [r] : kéep/ 'raste', /kéer/ 'compound'
40. [t]~ [k] : /pát/ 'bad smell', /pák/ 'house'
41. [r]~ [ɲ] : /kéer/ 'compound', /kéep/ 'rest'
42. [s] ~ [p] : /súk/ 'uneven', /púk/ 'swelled on groin'
43. [w]~[m]: /táawá/ 'plouing', /táamá/ 'eye'
44. [ŋ]~ [b]: /ŋáaŋá/ 'your mother', /báabá/ 'your father'
45. [l]~[b]: /láareŋ/ 'go out', /báareŋ/ 'forbid'
46. [l]~ [ɲ]: /báaleŋ/ 'throw', /báapeŋ/ 'peel'
47. [l] ~ [k]: /sásále/ 'baby', /sásáke/ 'detritus'
48. [k] ~ [m]: [kantɛ] 'basket', [mantɛ] 'grass'
49. [n]~ [k]: /tótokán/ 'an egg', /tótokák/ 'eggs'  
                   /ŋedan/ 'teeth' and /ŋedak/ tooth
50. [l] ~ [m] : [máalée] 'mother's brother'  
                   [máamée] 'mother's sister'

As it is presented in examples (1-50) consonant phonemes of Majang have been tested in suspicious minimal pairs. For documentation sake different minimal pairs that do not contrast suspicious pairs are also included.

### 4.1.3 Distribution of Consonant Phonemes in Majang

In this sub section, the distribution of consonant phonemes of Majang is shown. The various occurrences of consonant phonemes within the word, i.e. word initial, medial and final positions, the formation of consonant cluster and gemination are explained based on the empirical data obtained from the language consultants. The pre-consonantal and post-consonantal occurrences of the phonemes are also presented. Finally, the coordination of each phoneme has been shown through categorizing the consonants according to their manner of articulation.

**Table 4.2 The distribution of stops in Majang.**

Phoneme	initial	medial	final	-C	C-	V-V
/p/	/piráa/ 'friend'	/ɖɛpɛ/ 'lion'	/gógóp/ 'prepare'	-	/pɔlpól/ 'finger'	/tɛpén/ 'forehead'
/b/	/bandɛjéer/ 'clan type'	/kebet/ 'cooking pot'	-	-	/bólbál/ 'thigh'	/báabéé/ 'my father'
/ɸ/	/béjin/ 'thorn'	/tɔbɔɔji/ 'wing'	/riif/ 'saving'	-	/kurb/ 'warm'	/tubur/ 'fear'
/t/	/tipi/ 'shadow'	/óti/ 'flour'	/kéet/ 'wood'	-	/kém/ 'goat'	/ato/ 'mouth'
/d/	/diidi/ 'scar'	/ʔadiŋ/ 'wash'	/sood/ 'place'	-	/kóldé/ 'cassava'	/ɲedák/ 'tooth'
/ɖ/	/ɖoo/ 'country'	/keɖom/ 'properly'	/romid/ 'morning'	-	/mondɪŋ/ 'forgot'	/kaɖa/ 'tongue'
/k/	/kolum/ 'testicle'	/mɛlkid/ 'reached'	/ɖuk/ 'forest'	-	/kurkum/ 'hill'	/poorako/ 'pimple'
/g/	/gutarin/ 'old person'	/agut/ 'because'	/idɔaag/ 'work'	-	/ɛrgin/ 'arrow'	/bɔgɔɔwan/ 'ankle'
/ʔ/	/kɔʔale/ 'twomorrow'	-	-	-	/aʔrin/ 'ten'	/kɔʔale/ 'yesterday'

As it has been indicated Table 4.2 , all Majang stop consonants are distributed in all positions ( initial, medial and final position), but /b/ and /ʔ/ do not occur at word final position. In Tepi dialect there are words that end in /b/ e.g /wusbab/ 'negotiator' /dugubab/ 'segregated' and these might be loanwords from Sheko. Those words which contain long vowels in word initial position seem to have the glottal stop /ʔ/ at the underlying level. The surface representation of the glottal top /ʔ/ in Majang is rare and it seems that the phoneme is going to disappear from the language or it is the existing words in the language.

The occurrence of stops in pre-consonantal position is not attested: But stops are frequent in post consonantal position. Stops occur intervocalically at morpheme boundary as in **kɔɔʔalɛ/** ‘twomorw’(kɔɔ- + ʔ -alɛ)

Table 4.3: The distribution of affricates and fricatives.

Phoneme	initial	medial	final	-C	C-	V-V
/dʒ/	/dʒóo/ ‘people’  /dʒuŋkúj/ ‘sheep’	/pedʒár/ ‘excrete’  /ledʒán/ ‘bracelet’	/gídʒ/ ‘suckle’  /dʒégɛdʒ/ ‘cunning’		/páráɲdʒi/ ‘white man’  /toɲaɲdʒo/ ‘plug’	/modʒɛɲ/ ‘rotten’
/s/	/ságíi/ ‘bird type’  /sáakóm/ ‘friend’	/wasɛl/ ‘uncle’  /asáw/ ‘bird type’	/dɔɔs/ ‘ok’  /sóɔs/ ‘tail’	//tustán/ ‘knot’	//tersikán/ ‘barren woman’	/busa/ ‘malaria’
/h/	/ho- hooje ho!/ ‘singing’	/ʔahaa/ ‘surprising’	tɔɔh ‘to laugh’			/bohee/ ‘type of snake’

Majang has one voiced palatal affricate /dʒ/, and two voiceless fricative /s/ and /h/ consonant phonemes. The distribution of these phonemes, as has been seen in the above Table 4.3, is in all word initial, medial and final positions. There are also post consonant appearances but there is no occurrence of these phonemes in pre consonantal position. Both the palatal affricate /dʒ/ and the voiceless fricative /s/ occur in intervocalic (two vowels) position.

Table 4.4: The distribution of nasals, liquids and glides.

Phoneme	Initial	Medial	Final	-C	C-	V-V
/m/	/márjón/ 'star'	/kám̩ti/ 'partridge'	/kókóm/ 'breastbone'	/lɛmtɛŋ/ 'pierce'	/jɛrmɛŋ/ 'breed'	/ám̩i/'hair'
/n/	/nóm̩ɛŋ/ 'follow'	/kám̩té/ 'basket'	/tárman/ 'leather'	/mentanŋ/ 'innocent'		/pɔɔná/ 'insult'
/ŋ/	/ŋáar/ 'go'	/áŋɛɛ/ 'elephant'	/páan/ 'kick'	/gáŋtan/ 'obstruction'		/gáŋi/ 'step'
/ɲ/	/ɲuugur /'dark'	/gɲɛ́/'heel'	/aŋ/'thing'		/bárɲáaɲin/ 'leech'	/maɲa/ 'brother'
/l/	/lɔ́ mán / 'lemon'	/kóoltu/ 'sideway'	/téel/ 'pool'	/mélt/ 'rope'		/ŋóolán/' nape of neck'
/r/	/rɛr/ 'die'	/kurɛ/ 'hunting net'	/tukér/ 'start'	/rɛrŋ/ 'death'	/rɛrkɔŋ/ '(be)dead'	/góro/ 'river'
/j/	/jáanɛŋ/ 'announce'	/gajɲ/ 'resemble'	/bɔɔj/ 'coward'	/kojkojɛŋ/ 'resolve'		/kija/ 'lump'
/w/	/wilan/ 'python'	/dɛewa/ 'saliva'	/kiiw/'cultural food'	/sáwtun/' neighbor'		/kawé/ 'bite'

As the above examples in Table 4.4 have shown, all Majang nasals, liquids and glides are distributed in all positions, i.e. word initial, word final and word medial location. These phonemes also occurred in pre consonant position, but rarely in post consonant position. All of these phonemes occurred in intervocalic position.

**Table 4.5: Permitted consonant clusters in Majang ( Co-occurrence of Consonants )**

	p	b	t	d	s	ɗʒ	k	g	ʔ	ʙ	ɗ	m	n	ɲ	ŋ	l	r	w	J		
p			+																		
b												+		+							
t			+											+							
d			+															+			
S			+	+																	
ɗʒ												+									
k			+									+		+					+		
g			+																		
ɗ			+																		
m	+	+	+				+	+		+	+				+						
n				+	+		+	+		+	+	+			+						+
ɲ			+		+	+					+		+		+						
ŋ			+				+	+			+				+						
l		+	+				+	+			+		+		+	+					+
r	+	+	+				+	+			+	+	+		+	+	+				+
w						+					+										
j			+			+	+	+			+										

The table presented above shows the co-occurrence of consonant phonemes in Majang. The plus sign indicates the permitted consonant clusters in the language. Following this, there are some example words, which show the above coordination in the language:

(52)

/pɛdtaana/ ‘at last’,	/kɛjgun/ ‘or’
/sawtan/ ‘neighbour’	/ɲɛjɗi/ ‘wizared’
/lɛmtɛŋ/ ‘pierce’	/kojŋɔn/ ‘ask’
/rootɗi/ ‘looked’	/ɛrse/ ‘milk’
/idzaagdɗi/ ‘work’ prepare’,	/ɗaŋgɛ/ ‘stool’
/korkorko/ ‘surounded, circled’	/marjon/ ‘star’
/gombari/ ‘under tree’	/ba ŋkawa ŋ / ‘hard’
/kɛmt/ ‘goat’, /kamti/ partidge’	/kilt/ ‘mouse’
/romkɛ/ ‘catch’	/kant/ ‘left’
/gimɗir/ ‘observe’, /amd/ ‘belly’	/pons ɛjeer / ‘name of clan’
/tɛmŋ/ ‘small’,	/ɓawneer/ ‘name of clan’
/dunde/ ‘heart’, /gandɛ/ ‘snail’	/kesmeer / ‘name of clan’
/mante/ ‘grass’, /mentan/ .nice’	/ɲaary/ ‘went’, /madzirŋ/ ‘be tin’
/gumunk/ ‘owl’	/ɗiŋbɛ/ ‘strainer’
/lakunde/ ‘existed’	/marpe/ ‘niddle’
/barsume/ ‘chair’	/kolbɛ/ ‘horn’
/koltu/ ‘sideway’	/boŋkɛ/ ‘removed’
/korgɛɛŋ/ ‘riddle’, /targeed/ ‘repair’	/ɓaldid/ ‘sell’
/neŋk/ ‘but’	/jawɗi/ ‘cross’
/tonɗi/ ‘spoken’	/petird/ ‘met’
/kɛŋgunkoj/ ‘flays’	/baŋgi/ ‘summer’
/ɲoɲɗidik/ ‘boiled’	/ɗzumurge/ ‘answer’
/tarman/ ‘skin, leather’	/duurje/ ‘ornament’
/tupeeŋŋɔŋk/ of white’	/dangalɛ/ ‘bade’

Moreover, as has been pointed out in Table 4.5, consonant clusters and gemination is permitted in the language. Gemination is restricted with some alveolar sounds (phonemes) i.e. /t/, /s/, /n/, /l/ and /r/. The following examples illustrate this:

(53)

- a. /epáttan/ ‘mat’ /mottɛ/ ‘necklace’
- b. /sann/ ‘problem’
- c. /kéllekúut/ ‘eagle’
- d. /ɲáarraɲana/ ‘rise up’, /ɲaarra/ ‘out of’
- e. /ɾɔrijtannɔŋk/ ‘of teacher’

Consonant clusters are permitted in word medial and word final positions but not allowed in word initial position. Gemination occurs in medial and final position with some alveolar sounds (/t/, /s/, /n/, /l/, and /r/) and it does not seem that it has distinctive feature (meaning distinction) in the language.

Unseth (1991 :526) sets a rule in the permitted consonant sequences of Majang which says, “in any surface sequence of two consonants, the first must be sonorant.” As the above data reveals this rule does not hold true. There are permitted sequences of obstruent following obstruent such as /pt, bɗ, dt, dt, st, kt, dʒɗ, kɗ, gt, dt /. The following example words can show the permitted sequence of the obstruent with obstruent:

(54)

- |                      |                    |
|----------------------|--------------------|
| a. /réktán/ 'wall'   | c. /tustán/ 'knot' |
| b. /sɔɗtán/ 'rafter' | d. /pédán/ 'end'   |

As the above examples show these sequences, (obstruent following an obstruent) can be found in morpheme boundary.

#### 4.1.4 The Distribution of Phonemes in Majang Basic words

As it has been mentioned in section 4.1, simple nouns and verbs in Majang end in any one of the consonant phonemes in the language except in /b/, /ɓ/, /g/. These phonemes do not occur in word final position within simple nouns or in any words. The following data can reveal this fact by showing the distribution of consonant phonemes in Majang nouns.

(56)

##### (1) The distribution of consonants in Majang basic words

/p/ pogi 'wax'	gópan 'road'	ɗæp 'wood trap'
/b/ bool 'navel'	bolbál 'thigh'	_____
/ɓ/ ɓéjin 'thorn'	tabɛ 'tobacco'	_____
/m/ mówɛɛ 'cofee'	eme 'year'	kurkum 'hill'
/t/ táame 'firut'	mataage 'drinking vessel of pot'	kɛɛt 'tree'

/d/ <b>dáane</b> ‘beehive’	<b>gode</b> ‘house’	<b>ad</b> ‘mouth’
/d/ <b>déerə</b> ‘ape’	<b>idit</b> ‘person’	<b>léed</b> ‘grass type’
/n/ <b>nási</b> ‘bread’	<b>koonat</b> ‘guest’	<b>ledžán</b> ‘bracelet’
/s/ <b>suldi</b> ‘rag’	<b>ásaw</b> ‘bird type’	<b>sóos</b> ‘tail’
/r/ <b>réere</b> ‘dew’	<b>marjón</b> ‘star’	<b>wéer</b> ‘storm’
/l/ <b>lóomi</b> ‘feather’	<b>kulbéer</b> ‘dove’	<b>ugul</b> ‘corcodile’
/dʒ/ <b>dʒame</b> ‘soward’	<b>adʒigé</b> ‘evening’	<b>kéléedʒ</b> ‘long stick’
/p/ <b>pantε</b> ‘baby’	<b>ɲɔpi</b> ‘bush or weeds’	<b>póp</b> ‘herd’
/k/ <b>kebet</b> ‘pot’	<b>jáaka</b> ‘peace’	<b>ték</b> ‘fish dam’
/g/ <b>géji</b> ‘container for fish’	<b>tágá</b> ‘camel’	_____
/ŋ/ <b>ɲeti</b> ‘lice’	<b>áŋe</b> ‘elephant’	<b>tán</b> ‘bovine(ox)’
/w/ <b>wáwán</b> ‘wedding’	<b>suwáget</b> ‘big spair’	<b>máaw</b> ‘water’
/j/ <b>jima</b> ‘back side’	<b>ajan</b> ‘porcupine’	<b>másoj</b> ‘horses’
/ʔ/ <b>ʔaré</b> ‘knife’	<b>kəʔále</b> ‘yesterday’	<b>okodʔ!ʔ</b> ‘when for surprise’.
/h/ <b>həhə</b> ‘bird type’	<b>həhə</b> ‘bird type’	<b>dooh</b> ‘ground’, <b>tərh</b> ‘to laugh’

As presented in (56), most of Majang consonant phonemes are distributed in word initial, medial and final positions in the citation form of the simple nouns. But there is no basic noun (other word) in Majang that ends in consonant phonemes like: /b/, /ɸ/, /g/. /b/ is not attested in any of the word at the final position. The phoneme /ɸ/ is found in derived nouns like: **kóoɸ** ‘smoking’ **riiɸ** ‘magic’ but not in basic nouns. The phoneme /g/ also found in word final position in derived word as in **idʒaag** ‘to work’ but not in basic nouns of Majang. But there are words end in /h/ and /ʔ/, which are not productively used. The appearance of /ʔ/ and /h/ in Majang anywhere is rare, it might get lost through time due to phonological processes. These phonemes might have been deleted due to the influence of vowels that appeared in juxtaposition of them but their ruminants still exist, as in **tərh** ‘to laugh’, **okodʔ!ʔ** ‘when with surprise’.

Following this let us check the appearances of vowel phonemes in basic words of Majang. In the case of vowels, basic words can end in any one of the vowel in the language. The following examples can show this:

(57) The distribution of vowels in simple (basic) nouns

- A. /aŋe/ ‘elephant’, /wεεŋa/ ‘life’, /píráa/ ‘friend’
- B. /daane/ ‘beehive’, /érseε/ ‘milk’, /apεε/ ‘grandparent’
- C. /emd/ ‘canoe’, /gode/ ‘shelter’, /bámbee/ ‘sweet potato’
- D. /idʒom/ ‘hippopotamus’, /pógi/ ‘name’, /kátii/ ‘ring’
- E. /ɔreε/ ‘ancestor’, /təjə/ ‘urine’, /gɔrə/ ‘river’

F. /oti/ ‘flour’, /ogool/ ‘mead’, /mádo/ ‘ministration’, /doo/ ‘ethnic area’  
G. /ulupeen/ ‘ostrich’, /tuutu/ ‘obstacle’ (remaining of cut tree) /búluluu/ ‘dung beetle’

As the above examples show, all Majang vowels can appear in all positions within a basic noun (initially, medially and finally). The occurrence of long vowel at word initial position is not attested but there are examples that have long vowel at initial position as in /ɔkɔn/ ‘drinking vessel of gourd’, ɔtɛ/ ‘time’ or /ɔtɛjɛ/ ‘season’, /oobo/ lung. These may have occurred due to the deletion of the glottal stop phoneme /ʔ/ from the word initial position. In some cases the first vowel seem to be the glottal stop consonant /ʔ/ which is deleted by the phonological process. If /ʔ/ comes before the vowels /a o u ɔ/ will be deleted and replaced by these vowels. In a word final and medial positions the long vowels are available as the above data prove it. The distributional occurrence of vowels and consonants is presented in order to show the formal appearance of the basic nouns in the language.

## 4.2 Vowel Phonemes of Majang

Along with the consonant phonemes of Majang, different scholars in the previous studies have also described the vowels. In the description of the vowels of Majang there are differences among the researchers. Cerulli (1948) identified only five vowels i.e. /ɪ/, /u/, /e/, /o/ and /a/ by ignoring the two vowels /ɛ/ and /ɔ/. Bender (1983) again recorded only six vowels with their long counter parts, /ɪ, e, ɛ, a, o, u /. He also neglected the contrastive feature of /ɔ/ with /o/. Unseth (1991) suspected that Majang may have a ten-vowel system. Moges (2007) proved the suspicion of Unseth and identified ten vowels. Joswing (2009) disagrees with Moges’s description of the ten vowel system of Majang, and identifies only seven vowels for Majang. My analysis agrees with the latter one, because the existence of the three vowels as phonemes (ɪ, ʊ and ʌ) in the language is not predictable: these phones might exist at phonetic level but not phonemically. There is no example that shows the existence of these vowels.

Following the IPA vowel chart, and based on the height of the tongue, the vowels of Majang are classified as close, close-mid, open-mid, and open. Based on the horizontal

position of the tongue, they can be classified as front, central and back. The following vowel chart is the proposed vowel chart of Majang.

**Table 4.6: The vowel phonemes of Majang.**

	Front	Central	Back
Close	i      ii		u      uu
Close mid	e      ee		o      oo
Open mid	ɛ      ɛɛ		ɔ      ɔɔ
Open		a      aa	

### 4.2.1 Description of the Majang Vowels

In this sub section, the Majang vowels are going to be described by giving illustrative examples for each vowel.

59. /i/ Close front vowel. Examples:

- a. /indii/ ‘mother’
- b. /idit/ ‘person’
- c. /túki/ ‘female pig’

60. /e/= close-mid front vowel. Examples:

- a. /elarnj/ ‘extinguish’
- b. /melt/ ‘vine’
- c. /godé/ ‘hut’
- d. /dégerj/ ‘know’

61. /ɛ / = open-mid, front vowel. Examples:

- a. /ɛŋɛn/ ‘nose’
- b. /ɛtɛŋ/ ‘stand’
- c. /damé/ ‘be yellow’
- d. /déjɛŋ/ ‘desire’

62. /a/= open, central vowel. Examples:

- a. /áwɛ/ ‘iron’
- b. /ato/ ‘mouth’
- c. /kamj/ ‘limp’
- d. /mupá/ ‘earth warm’

63. /u/= close, back vowel. Examples:

- a. /ukée/ ‘squirrel’
- c. /kuru/ ‘foam’

b. /gumi/ ‘spitting cobra’ d. /tufur/ ‘fear’  
**64.** /o/= close-mid back vowel. Examples:

- a. /olt/ ‘fish’ c. /oobo/ ‘lung’  
 b. /gonŋ/ ‘flow’ d. /kormɛ/ ‘whitewash’

**65.** /ɔ/= open-mid back vowel. Examples:

- a. /ɔdɔ/ ‘head’ c. /sisɔ/ ‘now’  
 b. /ɔɔpi/ ‘weeds’ d. /lɔkɔj/ ‘mould’ (Pottery)

### 4.2.2 The Distribution of Vowels in Majang

The Majang vowel phonemes can appear in all positions: word initially, word medially and word finally. The following table illustrates this.

**Table 4.7: Vowels Distribution of Majang**

Vowels	word initial	word medial	word final
/i/	/ibáal/ ‘game’	/dij/ ‘short’	/rómi/ ‘morning’
/e/	/esek/ ‘tree type’	/lejŋ/ ‘swim’	/dugé/ ‘hide’
/ɛ/	/ɛmɛnán/ ‘bone’	/sɛm/ ‘straight’	/bájɛ/ ‘bile’
/a/	/ato/ ‘mouth’	/páaj/ ‘liver’	/ɗama/ ‘food’
/u/	/uteŋ/ ‘drink’	/muta/ ‘anvil’	/kiiwu/ ‘mushy food’
/o/	/óbij/ ‘big’	/pon/ ‘spot’	/ɗó/ ‘God’
/ɔ/	/ɔrɛɛ/ ‘ancestor’	/rɔŋɛŋ/ ‘laugh’	/péepejɔ/ ‘drizzle’

As it has been shown in Table 4.7 all the vowel phonemes of Majang are distributed in all positions i.e. word initial, word medial and word final positions.

### 4.2.3 Minimal Pairs in Majang Vowels

In this section, some lists of minimal pairs that included all the Majang vowels are presented. This helps to show the contrast of vowel phonemes could bring meaning differences.

- 66.** /e/ ~ /a/: /émd/ ‘canoe’ /ámɗ/ ‘stomach’  
**67.** /i/ ~ /ɛ/: /gájij/ ‘resemble’, /gájɛŋ/ ‘succeed’  
**68.** /a/ ~ /u/: /tagá/ ‘camel’, /tugá/ ‘door way’

69. /i/ ~ /e/: /rómi/ ‘morning’, /róme/ ‘proverb’  
 70. /ɛ/ ~ /a/: /kéntɛ/ ‘rural’, /kántɛ/ ‘basket’  
 71. /ɔ/ ~ /o/: /bɔdɛ/ ‘escape’, /bodɛ/ ‘well’  
 72. /ɔ/ ~ /u/: /dɔk/ ‘fetch’, /dɔk/ ‘forest’

#### 4.2.4 Vowel Length in Majang

In Majang vowel length is a distinctive feature of all vowels. All of them have long counterparts. The minimal pairs also work with the long counterpart of these vowels, each of them contrasts with the other long vowels in Majang.

The following examples can illustrate this:

73. /ii/ ~ /ee/: /ii/ ‘1<sup>st</sup> P. sub.’, /ee/ ‘1<sup>st</sup> S. obj.’  
 74. /ii/ ~ /oaa/: /siini/ ‘cap’, /saani/ ‘plate’  
 75. /ee/ ~ /o/: /seedi/ ‘here’, /soodi/ ‘there’  
 76. /ee/ ~ /aa/: /wéen/ ‘ears’, /wáan/ ‘skin’  
 77. /oo/ ~ /ɔɔ/: /soon/ ‘towards’, /sɔɔn/ ‘nephew’  
 78. /oo/ ~ /ɔɔ/: /kóok/ ‘cave’, /kóɔr/ ‘center’  
 79. /ee/ ~ /ɛɛ/: /kee/ ‘not’, /kɛɛ/ ‘move’  
 80. /oo/ ~ /uu/: /poor/ ‘pimple’, /puur/ ‘clearing forest’  
 81. /ee/ ~ /oo/: /keep/ ‘rest’, /koop/ ‘curse’  
 82. /ee/ ~ /oo/ ~ /aa/: /keep/ ‘rest’, /koop/ ‘curse’, /kaap/ ‘bride’  
 83. /ɔɔ/ ~ /oo/: /bɔɔjɪŋ/ ‘coward’, /boojɪŋ/ ‘contradict’

Vowel length in Majang is a distinctive feature. Compare the following examples:

(84)

- /i/ ~ /ii/: /sitoj/ ‘iteach’ and /siitoj/ ‘perfume’  
 /e/ ~ /ee/: /tel/ ‘type of palm tree’ and /teel/ ‘stored water’  
 /ɛ/ ~ /ɛɛ/: /ɛk/ ‘how’ and /ɛɛk/ ‘body’  
 /a/ ~ /aa/, /gaŋk/ ‘ours’ and /gaanŋk/ ‘mine’  
 /u/ ~ /uu/: /ɖɖur/ ‘excess heat in potted thing’ and  
           /ɖɖuur/ ‘small wound or scar.’  
           /tuké/ ‘start’, /tuuké/ ‘continue’  
 /o/ ~ /oo/: /gori/ ‘disease’, and /goori/ ‘local grinding stone’  
 /ɔ/ ~ /ɔɔ/: /kɔɔʔále/ ‘yesterday’, and /kɔʔále/ ‘tomorrow’

Similar to short vowel phonemes long vowel phonemes can appear in all positions: word initially, word medially and word finally. The following table illustrates this.

**Table 4.8: Distribution of Long vowels in Majang**

Vowels	word initial	word medial	word final
/ii/	/iiljá/ ‘music’	/diil/ ‘load’	/kátii/ ‘ring’
/ee/	/eédʒe/ ‘cat’	/deewá/ ‘saliva’	/gidée/ ‘stone’
/εε/	/éεk/ ‘body’	/dεεŋ/ ‘red’	/ʔábεε/ ‘fig’
/aa/	/aatuɟ/ ‘comb’	/páaj/ ‘liver’	/olaa/ ‘furniture’
/uu/	/uutan/ ‘rust’	/dʒuur/ ‘wound’	/bululuu/ ‘dung beetle’
/oo/	/óojεŋ/ ‘grunt’	/sóortan/ ‘juice’	/dóo/ ‘world’
/ɔɔ/	/ɔɔjεŋ/ ‘obstruct’	/tóɔn/ ‘new’	/kɔɔ/ ‘near future’

## 4.2.5 Diphthongs in Majang

In Majang diphthong vowels are also attested in some cases. When there are elisions of the glides and glottal stop consonant the word seems to have phonetic diphthong vowels. The following examples may illustrate such phonological process in Majang.

(85)

**ɸájε** pronounced as **ɸáε**  
**beja** pronounced as **bea**  
**ɸεjin** pronounced as **ɸein**  
**tirijá** pronounced as **tíriá**  
**palejá** pronounced as **pléá**  
**marijɔ** pronounced as **marioɔn**

(86)

**dówεŋ** pronounced as **dóεŋ**  
**muwεŋ** pronounced as **mueŋ**  
**moowε** pronounced as **moε**  
**ɸowεk** pronounced as **ɸoεk**

(87)

**rεʔóm** pronounced as **rεóɔm**  
**kɔʔalé** pronounced as **kɔalé**  
**kɔɔʔalé** pronounced as **kɔɔ alé**

As presented in (85) some of my Majang consultants pronounce some words by deleting the palatal glide phoneme /j/ as the first five examples can show it in the examples above. The bilabial glide phoneme /w/ can also be deleted as the next three examples illustrate in data 86. In the last three examples in (87), the glottal stop phoneme /ʔ/ is deleted in between two vowels, due to the influence of the vowels in both sides.

## 4.2.6 Vowel Harmony

Crystal (2006: 224) defines vowel harmony as follows: “harmony is a term used in phonology to refer to the way the articulation of one phonological unit is influenced by ... another unit in the same word or phrase.” This type of assimilation process is the same to assimilation of different segments (i.e. it could be either vowel or consonants). From the given definition, vowel harmony is the change of a vowel in sound (pronunciation) due to the influence of another vowel.

As that of any other languages vowel harmony in Majang is identified in many of the data in the present research. The following examples can be taken as an illustration for the vowel harmony in the language.

(88)

### Verb

**kawɛŋ** ‘bite’  
**ɓaajɪŋ** ‘clap’  
**pɔjɪŋ** ‘intoxicate’  
**rɔŋ ɛŋ** ‘laugh’  
**kɔwɔ ɛŋ** ‘bury’  
**kɔŋɛŋ** ‘help’  
**kudɛŋ** ‘cry’  
**ɗɔŋɛŋ** besmear’  
**keɛŋ** ‘bake’  
**lejiŋ** ‘swim’  
**rijiŋ** ‘call’

### Verbal noun

**tá- kaw** ‘to bite’  
**tá- ɓaaj** ‘to clap’  
**tɔ- pɔj** ‘to intoxicate’  
**tɔ- rɔh** ‘to laugh’  
**tɔ- kɔw** ‘to bury’  
**tɔ- kɔŋ ɛŋ** ‘to help’  
**tú- kud** ‘to cry’  
**tó- ɗɔŋ** ‘to besmear’  
**té- gedɔ** ‘to bake’  
**telejitan** ‘to swim’  
**tiri** ‘to call’

As the above examples in (88) reveal, in one way of formation of gerund (verbal nouns) in Majang, the morpheme **t (V)-** is prefixed to the root verb. In these cases, the vowel is harmonized due to the influence of the vowel that existed in the root verb. In all cases, there is a regressive vowel harmony. In the other cases there is a progressive vowel harmony as in examples **wooj** ‘mause’ (sg) changed to **woojok (pl)**. In this case, the plural morpheme is **-ɔk** but it changed to **-ok** due to the progressive vowel harmony.

### 4.3 Tone in Majang

Majang is a tonal language that uses pitch (high and low tone) to distinguish words in their meaning or used for meaning distinction. In many languages, tone is a vital suprasegmental feature as that of segmental units. It is especially related with vowels and to some extent to consonants. This posits that tonemes for the suprasegmental units are parallels with phonemes for the segmental unit. This is because both use their own discrete features to differentiate meanings in the course of communication. In Ethiopia many Omotic languages (Benchnoon, Kefinnoon, Shekko, Gofa and others) and Nilotic languages (Anuwa, Me'en, Nuwer etc.) are expected to be tonal languages. However, for most tonal languages that is, those use the pitch variation for meaning distinction including Majang, the tone aspects have not been properly treated in most of the previous linguistic descriptions. This study tries to show the basic roles of tone in Majang. The detailed discussion of tone needs independent treatment in the phonetic analysis in the language in future.

Majang has two basic tone levels that are **high** and **low** tonemes. Due to the influence of tone spread, down drift of tone and neutralization, the surface representation might vary or one might come across with contour tones and a mid tone in the data. Tone in Majang has both grammatical and lexical functions as already stated in previous studies, but very little attention was given to it (Bender 1983a, Unseth 2007). In this study only the high tone is represented by the diacritic mark ( ´ ) , the low tone remains unmarked. In all of the description made on Majang by the previous researchers, such as Unseth's works (1986-98), Bender (1983b), Getachew (2004) and Moges (2007) the tone in Majang has not been given attention at all. In this work, the researcher is going to give brief description of Majang tone. The detailed tone description of the language needs separate careful analysis. For the time being the basic points upon Majang tone are presented as follows.

### 4.3.1 Tone Patterns in Majang

In this sub section, the pattern of tone in Majang will be treated based on the basic parts of speech (nouns and verbs) in the language. The distribution of tone in the word structure, in monosyllabic, disyllabic and trisyllabic (multisyllabic in rare case) words is being present.

(89)

#### A. Monosyllabic

Nouns	Verbs
H= <b>mót</b> ‘blind’	<b>kój</b> ‘plan’
L = <b>ban</b> ‘dry leather’	<b>san</b> ‘stress’
LL = <b>too</b> ‘smoke’	<b>loom</b> ‘estimate’
HH = <b>mááw</b> ‘water’	<b>ηέj</b> ‘witch’
HL = <b>riíb</b> ‘magic’	<b>ηάaη</b> ‘bad smell’
LH= <b>ηaáj</b> ‘wife’	<b>riíb</b> ‘save’

#### B. Disyllabic

HH = <b>áηέ</b> ‘elephant’	<b>dáké</b> ‘absent’
LL = <b>id i</b> ‘sun’	<b>koβuη</b> ‘think’
LH = <b>kawún</b> ‘food type’	<b>kadín</b> ‘wear’
HL = <b>sówε</b> ‘food type’	<b>rógεη</b> ‘laugh’
HHH = <b>kóónát</b> ‘gust’	<b>rááwúη</b> ‘fry’
LLL = <b>aasi</b> ‘easily burned’	<b>tuudzεη</b> ‘roast’
LHH = <b>indíi</b> ‘my mother’	<b>imíiη</b> ‘rested’
LLH = <b>toolí</b> ‘bird type’	<b>beedíη</b> ‘inhabit’
HLL = <b>bámbee</b> ‘sweat potato’	<b>ηéewuη</b> ‘urinate’
HHL = <b>gááge</b> ‘foolish’	<b>óójεη</b> ‘shout’

#### C. Trisyllabic

HHH = <b>dándámón</b> ‘prayer’	<b>ágáliη</b> ‘steal’
LLL = <b>dzogomoj</b> ‘tree type’	<b>βokotuη</b> ‘kill’
LHL = <b>dowááron</b> ‘hunter’	<b>rɔɔriíjaη</b> ‘teach’
HLH = <b>wáηgojik</b> ‘of fox’	<b>wósejéη</b> ‘send’

As it is presented in (89), most of the root words in Majang are monosyllabic, disyllabic and trisyllabic. Since the language has two level tones the most possibility of the patterns that we can derive for the tone pattern are the following :

(90)

**H** = **mót** 'blind', **ólt** 'fish', **sét** 'epilepsy', **búr** 'burned soil', **wár** 'dog'  
**L** = **om** 'other', **dʒaŋ** 'forest', **som** 'uneaten', **san** 'unrest', **rij** 'shadow'  
**HH** = **kááj** 'night', **róót** 'lazy', **gósé** 'smallpox', **mólón** 'cabbage' **áwé** 'iron'  
**LL** = **sigi** 'these', **toor** 'smock', **togi** 'cattle', **ami** 'heir', **koɓuŋ** 'think'  
**HL** = **sówε** 'food type', **búnge** 'syphilis', **pére** 'basketwork disc', **dúbi** 'shrew' **kónge** 'honey bag'  
**LH** = **lumε** 'storm', **dampé** 'tree type', **kawún** 'food type' **tarbúy** 'drum'  
**HHL** = **sásále** 'baby', **mótéje** 'honey with water', **ádʒige** 'nighhood'  
**LLH** = **sakaji** 'food leftover', **manasi** 'old bee', **eduge** 'wolf', **tikasój** 'food invite'  
**HHH** = **lílimój** 'fruit type', **máɗʒánír** 'Majangir', **rááwún** 'fry'  
**LLL** = **taladε** 'escarpment', **dʒogomoj** 'tree type', **tuudʒeŋ** 'roast'  
**HLH** = **wósején**, 'send', **sáwtunák** 'boundary', **sójnikán** 'mad'  
**LHL** = **kopúlkun** 'white', **korgéεŋ** 'puzzle'

#### 4.3.2 Lexical Function of Tone in Majang

Bender (1983:117) states that the main function of tone in Majang seems to be grammatical, but some lexical contrasts also occur. Unlike this assumption, tone in Majang is rather lexical than grammatical. The following Majang words show the lexical distinction of meanings due to the case of tone in Majang. The following examples can illustrate this:

(91)

**H** = /máɓ/ 'late', /táŋ/ 'cow', /ɲón/ 'place', /ɗʒoo/ 'God'  
**L** = /maɓ/ 'silent', /taŋ/ 'abuses', /ɲon/ 'false', /ɗʒoo/ 'people'  
**HH** = /bódé/ 'tree type', **kólé** 'maize cover', /káaká/ 'grandmother', /ɲédán/ 'beehive', /jáwé/ 'cut'  
**LL** = /bɔdε/ 'greeting', **kolε** 'in the morning', /kaaka/ 'cave', /ɲedan/ 'teeth', /jɔwε/ 'tree type'  
**HH** = /gíbi/ 'honey side ward', /óláan/ 'furniture', /márgé/ 'you go!', /wárkóɲ/ 'plant type'  
**LH** = /gíbi/ 'morning', /oláan/ 'lace', /márgé/ 'wind it', /wárkóɲ/ 'bird type'  
**HH** = /máké/ 'flower', /gópé/ 'tabling'  
**HL** = /máke/ 'mixed', /gópε/ 'type of dance'  
**LL** = /riib/ 'wizard', /dubi/ 'forest', /gopε/ 'on the road', /lowi/ 'care'  
**HL** = /riib/ 'saving', /dúbi/ 'shireew', /gópε/ 'type of dance', /lówi/ 'ignite'  
**LL** = /ɓajε/ 'hert', /mokoj/ 'basket',  
**LH** = /ɓajé/ 'bile', /mokóɲ/ 'peer'  
**LH** = /lamé/ 'controlling', /soomój/ 'type of spear'  
**HL** = /lámε/ 'talkative', /sóomoj/ 'type of tree'

All the above examples show the variation in meaning comes due to the differences of tone bearing units in the given words. The segmental units are the same in the minimal pair words.

### 4.3.3 Grammatical Function of Tone in Majang

Tone in Majang also has some grammatical function: it is used for subject object distinction, number, case differentiation and tense. The following examples can illustrate some of the grammatical functions:

In Majang tone is used to differentiate number, (the high tone can represent plural number)

(92)

<b>ηedɛp</b> (Sg.) ‘sorghum’	<b>ηédɛp</b> (PL)
<b>ηeti</b> (Sg) lous lice	<b>ηéti</b> (PL)
<b>daane</b> (Sg.) ‘beehive’	<b>dáanék</b> (PL)
<b>gopan</b> (Sg) ‘road’	<b>gopák</b> (PL)

In (92), the tone in Majang marks the number, i.e. tone difference (the high tone) can show the plural number in the language. In the first column examples, all syllables are in low tone and the words have singular reading. In the second column the low tone is replaced by high tone for plural number representation. In the third example, the high tone in the first syllable and the final one suffixed as plural marker. The final **-k** in Majang is suffixed for a focus marking.

Similarly, in a sentence the vowel /a/ with high tone shows the plural number. The following example sentence can show this:

(93)

**karr á – ki lakder a meera.**  
travel PL -DIR Lakder and Meera  
‘Lakder and Meera traveled’

In the above example (93), the vowel /a/ has high tone for marking the plural number. In this case, the high tone is considered as a double plural marker, because the vowel /a/ alone can be used as a plural marker.

In Majang the subject and object pronouns are differentiated by means of high tone. The examples below can illustrate this.

(94)	<b>H</b>		<b>L</b>
	<b>eét</b> ‘I’ (subject pronoun)		<b>eet</b> ‘me’ (object pronoun )
	<b>iin</b> ‘you’ (subject pronoun)		<b>iin</b> ‘you’ (object pronoun )
	<b>séén</b> / <b>sɛŋk</b> ‘S/he’ (subject pronoun)		<b>sɛɛn</b> / <b>sɛŋk</b> ‘his/her’ (object pronoun )

In (94) the subject pronouns for all persons (i.e. first, second and third persons) are marked with high tone. Similarly in case of interrogative pronoun the tone is used to differentiate them as in **H** /wóók/ ‘which’ (subject ) and **L** /wook/ ‘whom’(object).

Different cases in Majang are also marked with tone as in the following examples (95) below:

(95)		
<b>a.</b>	<b>H</b> / <b>éék</b> / ‘from body’	<b>L,</b> / <b>ɛɛk</b> / ‘body’
<b>b.</b>	<b>H</b> / <b>é</b> / ‘nominative’	<b>L</b> / <b>e</b> / ‘locative’

As it is shown in the example (95 a) above the high tone is used to mark some cases. In (95 b.) /e/ with high tone marks nominative case and with low tone marks locative case.

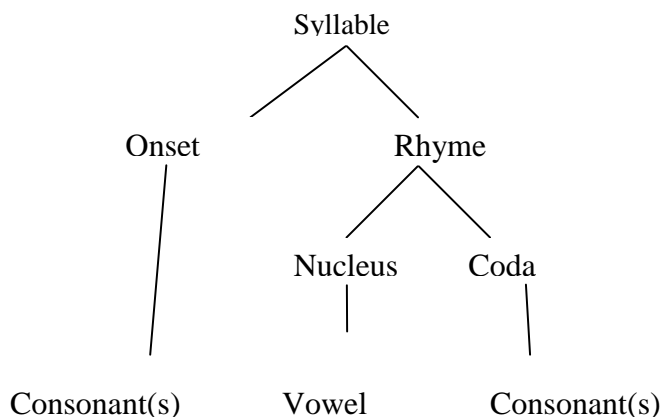
#### 4.4 The Syllable Structure of Majang

The syllable is the a unit of pronunciation measured by loudness of a segment that is composed of a vowel and consonant(s) or a vowel only within the utterance. It is larger than a single sound and smaller than a word. In some languages, in exceptin cases certain consonants occure alone as a syllable. These are syllabic consonants (example /l/, /m/, /n/) that assume nucleus position. The syllable is leveled based on the sonority or the loudness of a segment within the utterance, (Crystal 2003). Regarding the definition of syllable, different scholars put the explanation in various ways but more or less in a similar manner. Among these various scholars the following are some examples mentioned: Hyman (1975), O’Grady and Dobrovolsky (1987), Roca and Johnson (1999), Carr (2008) and others.

The basic components of a syllable in any language are two: onset and rhyme. The rhyme is again divided into two, i.e. nucleus or peak and coda. The nucleus or peak is the most

sonorous sound. It is vowel or vowel like sound that is obligatory in the structure of the word whereas the onset and the coda are consonants that might be optional in the structure of the word. The following diagram shows the basic structure of a syllable.

Chart 4.1. The universal syllable template.



In the following sub section the syllable structure of Majang is described. The description includes the type of syllable structure and its arrangements. The first type of syllable is determined as open and closed based on the terminal consonant (having coda or not). The syllable can also be classified as heavy and light depending on their weight. This one mainly focuses on the complexity of the rhyme in the syllable, because onsets are not relevant for the consideration of syllable weight. The third category of the syllable type is grouped by considering the number of syllables within the word structure. Majang has monosyllabic, disyllabic and multisyllabic words. The description takes place by taking an empirical data from the native speakers of the language. Finally, the syllable template of Majang is presented and the basic syllable shapes of Majang are summarized.

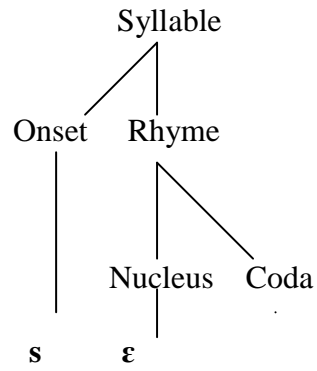
#### 4.4.1 Syllable Types in Majang

##### I. Open ~ closed syllables

Syllables with no coda are said to be open syllables, whereas Syllables with final coda are categorized as closed syllables.

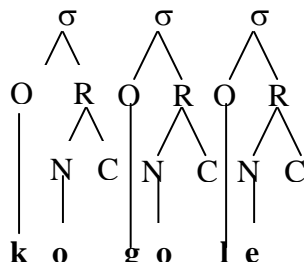
(96)

a.



**sɛ** 'the' (DEF marker)

b.

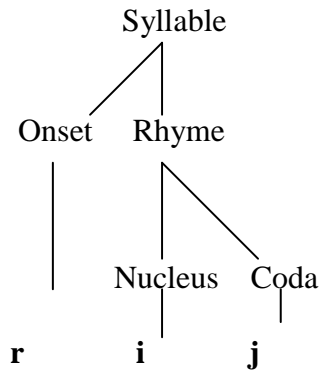


**kogole** 'mean'

In the above words, all the syllables end with vowels without terminal coda, so that all are open syllables.

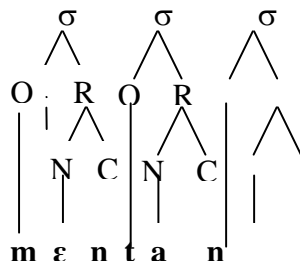
(97)

a.



**rij** 'shadow'

b.



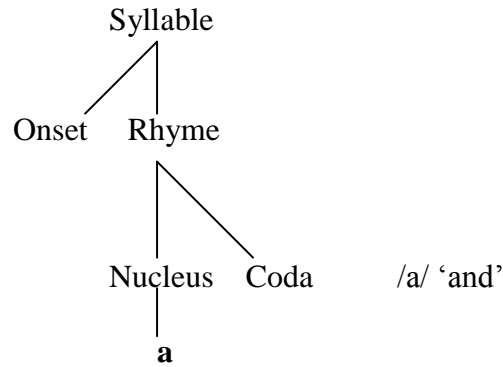
**mɛn.tan** 'nice'

In the above word structures both the syllable end with the terminal coda, and are said to be closed syllables.

## II. Heavy ~ Light syllables

Heaviness and lightness of a syllable is depending on the syllabic weight. The syllabic weight distinction is based on the vowel. Hence, VV and VVC are heavy syllables and only V is light syllable.

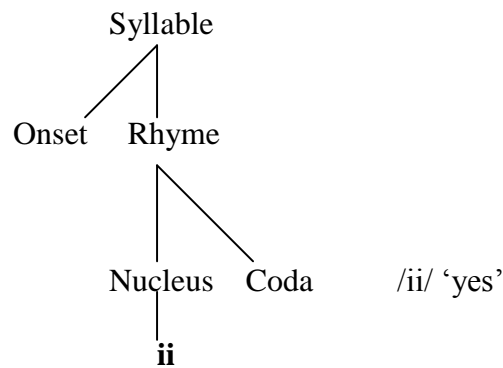
(98)



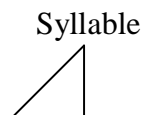
In this example (98) a word constructs by a single vowel /a/ , which means 'and'. It is a light syllable.

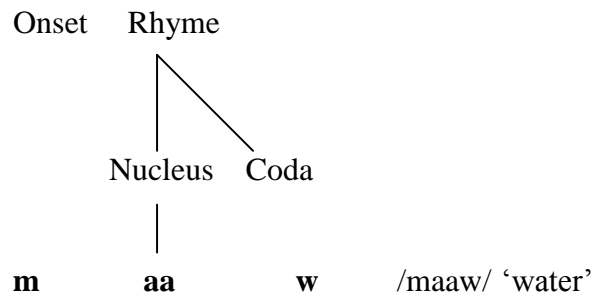
(99)

A.



B.





In example (99) the rhyme contains two vowels (VV), that is /ii/ in the first structure /aa/ so that, both are heavy syllables.

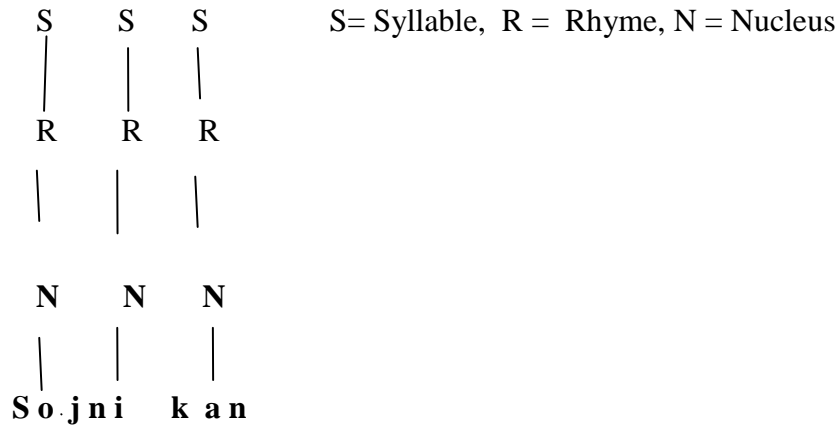
As the example in the above structures (98 and 99) show, the composition of syllabic structure in Majang is both open and closed. In the language, there is also light and heavy syllables structure. In the following sub-section, the syllabification process in Majang is presented.

#### 4.4.2 Syllabification in Majang

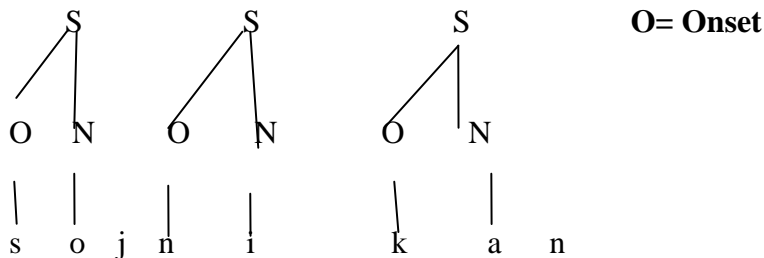
The syllable structure has an agreed syllabification procedure for the arrangement of the segments within the structure (see O'Grady and Dobrovolsky 1987). Based on this accepted syllabification procedure, it is possible to show the syllabification of Majang syllable. We show the syllabification with the word /sojnikan/ 'mad'. Based on the procedures presented by O'Grady and Dobrovolsky (1987) and other linguists Steps to syllabify the Majang word are presented as follows.

**Step 1.** In the syllabic structure, the obligatory one, the highly sonorous segment (usually vowel) that is found under the Rhyme is the nucleus. Connect the vowel in the rhyme with N.

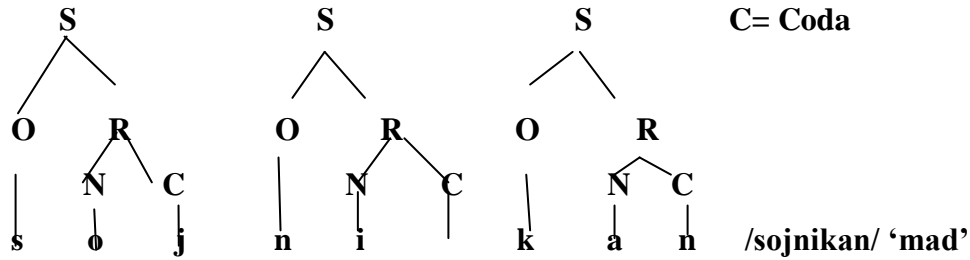
(100)



**Step 2.** On the left side of each nucleus there might be a consonant or sequence of consonants if permitted by the phonotactics of the language. This is the onset. If there is one or more consonants, connect the consonant(s) with the onset.



**Step 3.** If there is (are) any consonant(s) to the right of the nucleus it is side to be coda. Connect the remaining consonant(s) with the coda. The rhyme carries both the nucleus and coda. If the consonant is derived from the syllabic mora it is an onset, if the consonant derived from the rhyme it is a coda, the vowel is the nucleus.



Based on these procedures in the last part of this section, the summary the basic and common syllables types in Majang are presented.

#### 4.4.3 The Syllable Structure of Words

Considering a word as a single unit, the structure of a word in Majang can have three types: monosyllabic, disyllabic and multisyllabic words (three and above). Monosyllabic words are words that contain a single syllable within the structure, disyllabic word contain two syllables, and tri-syllabic and/or multisyllabic words have three and more syllables in their structure. Examples are given from each type as follows:

(101)

##### 1. Monosyllabic words in Majang

- V = **á** 'and'
- CV = **se** 'definite marker'
- VC = **ek** 'how'
- VV = **ii** 'yes'
- CVV = **dʒoo** 'people'
- CVCC = **ʔóŋk** 'vagina'
- VVC = **εεt** 'where'
- CVC = **dij** 'dwarf'
- CVVC = **móoj** 'male'
- CVCC = **dámŋ** 'eat'
- CVVCC = **dáamŋ** 'choose'

##### 2. Disyllabic words in Majang

(102)

- V.CV = **a.ri.** 'hand'
- V.CVV = **á.péε** 'grand parent'

V.CVC= **i.dít** ‘person’  
 V.CVVC = **á. tíjɪ** ‘boy’  
 CV.CV = **ɗa.má** ‘food’  
 CV.CVC = **ɗɛ.ɗɛɪ** ‘fat’  
 CVC.CV = **bám.be** ‘sweet potato’  
 CVC.CVC = **tus.tan** ‘knot’  
 CVV.CV = **táa.wa** ‘field’  
 CV.CVV = **gi.ɗee** ‘stone’  
 CVV.CVV= **báá.bɛɛ** ‘my father’  
 VC.CVV = **ɛr.sée** ‘milk’  
 CVC.CVCC= **tón.tɔmɪ** ‘hatch’

### 3. Trisyllabic ( Multisyllabic) words in Majang

Trisyllabic and multisyllabic words in Majang include those words containing more than two syllables in their structure. These words are both derived and underived forms. The following examples show these words:

(103)

CV.CV.CV. = **tu.ma.kí.** ‘crushed’  
 CV.CV.CV.CVC. = **ro.ko.kó.wén.** ‘scorpion’  
                   **bo.kó.rí.ján.** ‘tortoise’  
 CV.CV.CVC. = **lí.lí.mój.** ‘firute type’ , **ɗɔ.go.moj.** ‘tree type’  
 CV.CVC.CVC. = **so.pol.koj.** ‘fingernail’  
                   **ko.púl.kuɲ.** ‘white’  
 CVC.CV.CVC. = **kér.le.kút.** ‘eagle’  
                   **Sój.ni.kán** ‘mad’ , **wáɲ.gó.jík.** ‘of fox’  
 CVV.CV.CVC. = **jáa.ge.ɗij** ‘satisfy’  
 CVC.CV.CV. = **sáw.tu.na.** ‘sudden’  
                   **ɗán.ɗá.móɲ.** ‘pray’  
 CV.CVC.CV. = **go.nur.fo.** ‘runaway’  
                   **ba.ki.wán.** ‘on mouth’  
 CV.CVV.CV. = **le.dii.ki.** ‘reached’  
 CV.CV.CVC.VC. = **pá.sá.kun.dé.** ‘proper name’  
 V.CVC.CVC. = **á.da.moj.** ‘hunt’  
                   **á.da.mo.jín.** ‘hunter’  
 V.CV.CVC. = **á.gá.líɲ.** ‘steal’  
 V.CV.CV.CVC. = **a.gó.gó.piɲ.** ‘prepare’  
                   **a.gó.gó.piɲ.ɔɲk.** ‘of prepare’  
 V.CVV.CVC. = **ɔ.rée.ríɲ.** ‘run’  
 V.CVV.CVV. = **e.páa.jéɛ.** ‘chased’  
 VV.CV.CVC. = **aá.wó.jiɲ.** ‘bring up’

As it is shown in the above data that there are monosyllabic, disyllabic and multisyllabic words. A vowel alone can be a syllable. On the other hand, within a syllable there could be a CVVCC cmption. In multisyllabic word structure there could be up to 6 syllables and above, example as in :

(104)

- a. /a.jo.wɛɛɔ.ŋoŋ.ku/ ‘be far of’
- b. /ko.bi.so.mɛn.tán.ŋɔŋ.kuk/ ‘ nice feeling of you’
- c. /kɔɔ.ʔa.ji.ti.náa.noŋk/ ‘of day after tomorrow’
- d. /rɔɔ.ri.tá.na.ta.na.noŋk/ ‘of teacherhood’

These types of syllable structures are generated when different inflectional morphemes are attached to the root word and/or in case of derivation. The frequently occurring syllable structures are CV, CVV, CVC, and CVCC syllable patterns.

#### 4.4.3.1 The Number and Arrangement of Syllables in Majang Basic Nouns

Concerning the number of syllables with in a word, most of Majang nouns are structured in monosyllabic, disyllabic and trisyllabic types. The structural arrangement of these nouns is different based on the syllabic structure rule. The following examples can show some of the monosyllabic, disyllabic and disyllabic nouns in Majang.

Some of monosyllabic, disyllabic and disyllabic basic nouns in Majang

(105)

Monosyllabic basic nouns

wɛj ‘compound’  
 ŋɛj ‘witch/sorcerer’  
 poŋ ‘herd’  
 ɲon ‘place’  
 mot ‘blind’  
 ɲɔɔt ‘faeces’  
 ɲaaj ‘liver’  
 ɔɟuur ‘sore’  
 taar ‘meat’  
 kɛɛt ‘wood/tree’  
 gaak ‘crow’

Disyllabic basic nouns

kool.tu. rib’  
 gum. buj. ‘cudgel’  
 jɛ.rom ‘blood’  
 kur. ŋan. ‘Snot’  
 kul. beer ‘dove’  
 mee. ri ‘tendon’  
 ɔ́ee. wa ‘saliva’  
 tɔɔ. jɔ. ‘urine’  
 kii. wa ‘pap’  
 tɔɔ. ɔ́ok ‘goiter’  
 ka. tii. ‘ring’

trisyllabic basic nouns

to.ɲap. ɔ́ɔ ‘plug’  
 tadapu ‘ashes’  
 ga. bi. joj. ‘Market’  
 te..ŋɔɔ.nii ‘grasshoper’  
 am. ba. soj. ‘rainbow’  
 koo.ge.le. ‘chicken’  
 dee.le.kes ‘hare’  
 duu. du. wen. ‘turtle’  
 loo. lo. mi. charcoal’  
 saa.mɛ.jɛ ‘shoe’  
 ma. sa. rɛ. ‘fence’

**melt** ‘rope’  
**kemt** ‘goat’  
**kilt** ‘mouse’  
**pɛ** ‘soup’  
**ɗoo** ‘country’  
**pɪi** ‘grave’  
**aɲ** ‘thing’  
**olt** ‘fish’  
**ɛlt** ‘grassland’  
**emd** ‘canoe’  
**tek** ‘fishdam’  
**wɔɔr** ‘feast’  
**kuuk** ‘bellows’  
**kaar** ‘war’

**poo. nat.** ‘guest’  
**ɓaje** ‘bile’  
**ko. moɟ** ‘clan’  
**gu. dʒi.** ‘kid’  
**ma. ɲa** ‘brother/sister’  
**kee. gun.** animal  
**dii. di.** ‘scar’  
**mɛ. jii** ‘fiancée’  
**ɗi. kiɲ** ‘intestine’  
**a.pat** ‘breast’  
**a. ɲɛ** ‘elephant’  
**o.gool** ‘mead’  
**ɛr. sɛɛ** ‘milk’  
**ɛt. ɛɗ.** Honey’

**lu.peen.** ostrich’  
**poo.ra.ko.** ‘pimple’

As the above data shows Majang nouns are commonly monosyllabic and disyllabic, but there are some trisyllabic nouns. The monosyllabic basic(simple) nouns in Majang structured as follows: **CVC, CVVC, CVCC, CV, CVV, VC, VCV** and **VCC**. The disyllabic basic(simple) nouns in Majang are also structured as: **CVVC.CV, CVC.CVC, CVC.CVVC, CVV.CV, CV.CV, CV.CVC, CVV.CVC, V. CVVC, V. CVC, V. CVC. VC.VC and VC.CVV**. The trisyllabic basic(simple) nouns in Majang on the other hand are structured as follows: **CV.CVC.CV, CV.CV.CV, CVV.CV.CVC, CVV.CV.CV, V.CV.CV and V.CV.CVVC**.

There are also some more than three or multisyllabic nouns. The following examples can show some of the multisyllabic nouns in Majang.

Some of the multisyllabic nouns in Majang include the following:

(106)

**kɔl.gɔ.dáa.dén.** ‘spider’  
**boo.lu.waa.kan.** ‘bladder’  
**té.ɓɛr.da.ri.joɲ** ‘thunder’  
**ɓo.koo.ri.jan.** ‘tortoise’  
**mɔ.rɔ.dí.jaa.nák** ‘ants’  
**ro.ko.koo.wen** ‘scorpion’  
**gil. ta.táa.mén** ‘dragonfly’

All the nouns in the above example (106) contain more than three syllables in their structures, that is why we call them multisyllabic nouns (having more than three syllables).

This type of complex syllable structures are not common in Majang basic (simple) nouns, where as the derivation and the inflection can make nouns as multisyllabic.

#### 4.4.3.2 The Syllabic Structure of Verbs in Majang

##### A. Monosyllabic verb roots

The monosyllabic and disyllabic verb root in Majang is the very common and productive verb root types, and these verb roots in Majang are structured as follows:

The monosyllabic in Majang structured in such a way that, **C1V C2, C1VVC2 and (V) VC**. The monosyllabic verb root construction in Majang is the VC or VVC. The following examples can show such application in the language.

(107)

**εt-** ‘stand’  
**ut-** drink  
**ir-** ‘feed’  
**or-** ‘drop or throw’  
**ar -** ‘do’

(108)

**εεɲ-** ‘travel’  
**aad-** wash  
**ool-** ‘be able’  
**ooj-** ‘grunt’  
**aam-** ‘yawn’

As it is presented in (107) and (108) above, all the structures are VC composition, in (107), it is V initial. In (108), a long v initial formation is presented.

The other monosyllabic verb structure is CVC and CV1V1C

(109)

**CVC (C1V C2)**

**lɔs-** ‘defeat’  
**kaw-** ‘bit’  
**rɛr-** ‘die’  
**por-** ‘love’  
**kɔɲ-** ‘help’  
**rɔg-** ‘laugh’  
**ɔɔɲ-** ‘besmear’  
**lej-** ‘siwm’  
**kɔw-** ‘bury’  
**pɔj-** ‘intosticate’  
**rij-** ‘call’  
**mal-** ‘kick’  
**nom-** ‘follow’  
**tol-** ‘collect’  
**jaw-** ‘cut’

(110)

**CV1V1C (C1VVC2)**

**baal-** ‘throw’  
**baaɲ-** ‘shave’  
**miip-** ‘cover’  
**beed-** ‘seat’  
**doom-** ‘translate’  
**jaaɲ-** ‘explain’  
**raaw-** ‘fry’  
**ruum-** ‘finish’  
**soow-** ‘sow’  
**ɲɔɔl-** ‘slauhgt’  
**muudɔ-** ‘spy’  
**koop-** ‘curse’  
**geep-** ‘swallow’  
**kɔɔm-** ‘follow’  
**beed-** ‘seat’

**por-** ‘love’  
**kow-** ‘sourer’  
**bat-** ‘carry’  
**lak-** ‘pour’  
**bal-** ‘buy’  
**taj-** ‘open’  
**gidz-** or **gab\*<sup>2</sup>**- ‘give’  
**lan-** ‘take’  
**tim-** ‘stab’  
**kor-** ‘shut’

**waaj-** ‘plant’  
**paa-** ‘defecate’  
**ɲaar-** ‘go’  
**teem-** ‘jump’  
**booj-** ‘hate’  
**been-** ‘sew’  
**duub\*<sup>2</sup>**- ‘dance’  
**gaal-** ‘clean’  
**riib** ‘put’  
**raam** ‘cheat’

As it is clearly presented in (109) and (110), in both cases that is in **CVC** and **CVVC** patterns, the vowel can be any of the vowels in the language. Any of the consonants in the language can appear in the initial and final position of the verb root, but the appearance of /b/, /ʔ /and /h/ is not productive in Majang verbs: it seems none at all. The initial and the final consonants are different in most cases but there are some examples that have similar consonants at initial and final position of the verb root. The following examples can show such construction in Majang.

(111)

**laal-** ‘chop’  
**reer-** ‘run’  
**rɛr-** ‘die’

As examples (107) upto (111) show, the monosyllabic verb roots in Majang are structured as **CV C**, **CVVC** and **(V) VC**. In all forms any vowel or/ and any consonant phoneme can appear anywhere except the consonant phonemes /b/, /ʔ /and /h/. The C1 can repeat itself in some cases as in (111).

### **B . Disyllabic verb roots**

The disyllabic Majang verb roots are structured in various ways (five different types of arrangements or patterns are available). These include: the **CVV.CVC** ( **C V. CVC**) pattern, **VV.CVC** ( **V.CVC**) pattern, **CVC.CV (C) pattern**, **CVV.CV(C)** pattern and the **CVV.CVC** patterns.

---

<sup>2</sup> This seems that it is a matter of borrowing from the nearby Omoti language **Sheko**.

The following data can illustrate each of the patterns. Different examples are presented for each pattern to indicate their representation in the language (Majang).

(112)

**Pattern 1**

**CV .CVC (C1 V.C2V2C3)**

- a. **de.ger-** know
- ra.kat-** ‘suffer’
- to.rok-** ‘stamp’ (with foot)
- dju.mur-** ‘reply’

- b. **go.gid-** ‘bark’
- ma.mol-** ‘hit’

(113)

**Pattern2**

**V.CVC (V.C1V2C2)**

- a. **gal-** ‘steal’
- ε.ɲεr-** ‘fill’
- u.muw-** ‘get’
- ε.ɲεɲ-** ‘move’
- e.lar-** ‘extinguish’
- (?) a.dor-** ‘ripe’

- b. **i.dʒaag-** ‘work’
- i.dʒoop-** indicate, point
- i.baal-** ‘play’

As it has revealed in (112), the disyllabic Majang verbs are structured as **CV. CVC**, each of the structures containing three different consonants and also two vowels. In some cases the vowels are similar in the first and second syllables, as in (113) a. In most of the other cases the composition of the consonants within the structure is different but in some cases the consonant repeats itself at syllabic initial position as in the last two examples of (112)b.

In (113) the disyllabic Majang verbs are structured as **V.CV (V) C**. As it seen in the given data, the first syllable vowel can be any of the vowels in the language. But the front vowels are more frequent than the back vowels. The first syllable is composed of a vowel alone. The second syllable can have a short vowel as in (113) a, or it can have long vowels as in (113) b.

(114)

**Pattern 3 CVC.CVC (CVC.CV)**

- a. **kol.lodʒ-** ‘whistle’
- sop.som** ‘squated’
- mer.men-** ‘notice’
- ɖan.kaw-** ‘stutter’

- b. **sam.boj** - ‘kiss’
- ʔal.di-** ‘distructe’
- mon.de-** ‘forget’

As the structures presented in (114), the other pattern of the Majang two syllable verb root arrangement is CVC.CVC where four different consonants and two vowels are there. The vowels in the two syllables can be similar as in (84) a, and it can be different as in the (114) b, above. Gemination is not common in Majang verbs, in the language at large. However, some cases permute doubling the consonant as in the first example above. It is also possible to omit the last consonant as in the last two examples in (114) b.

(115)

**Pattern 4, CVV. CVC. ( C1V1V1C1V1(C))**

**lɛɛ.lɛm-** ‘taste’  
**suu.suw-** ‘labour’  
**jɛɛ.jɛg-** ‘whisper’  
**guu.gup-** ‘inter’  
**moo.mon-** ‘hoe’  
**moo.modɔ-** ‘caress’  
**giɲeer-** ‘sowallow’

(116)

**Pattern 5, CVV. CVC. (**

**a. dɛe.gar-** ‘sleep’  
**muu.dɔj-** ‘spy’  
**bɔɔ.la-** ‘tired’  
**dii.gark-** ‘sprout’  
**b. boo.soj-** ‘sing’  
**duu.buj-** ‘dance’  
**kaa.rar-** ‘fight’  
**miijeer-** ‘defeat’

As it is seen in (115), pattern 4 above, the structure of the two syllables of Majang verb root is CVV. CVC. The second syllable is the repetition (duplication) of the first syllable by shortening the vowel. This might be the result of reduplication as it is a common phenomenon in the language (Majang).The coda of the second syllable can be other phoneme as presented in the examples above.

In pattern 5 (116), the structural arrangement is the same i.e. CVV.CVC. In the case of pattern 5 the onset of the second syllable is different from that of the first syllable. The vowel (peak) of the second syllable can also be different as in (116) a.

(117)

**Pattern 6, CVCVVC C1VCVVC**

**puruut-** ‘drag’  
**ɓɔ.lɔɔr-** grow up  
**ɲe.dɛem-** smile’  
**ɓɔ.kɔɔs-** ‘choke’  
**ge.leew-** listen  
**ta. ɓaa-** clap’

As is presented in pattern 6, example (117), the structure changes from CVV.CVC to CV.CVVC. The vowel in the first syllable is short and the vowel in the second syllable become long. The consonants are different and there is another coda in the second syllable in most of the cases it is possible to drop the last coda as in the last example, which is a closed syllable.

Although most of Majang verbs are monosyllabic and disyllabic, there are some trisyllabic verb roots, and even more than it, in Majang as in the examples below.

**C. Trisyllabic Verb Roots:** These include those verbs that have three radicals in their verb roots.

**(118) Trisyllabic verb roots**

- ii.li.ja-** ‘sing’
- a.da.moj-** ‘hunt’
- Pa.ka.kat** ‘depart’
- ŋa.roo.tow-** ‘snore’
- da.rij. di.geed** ‘accuse’

As it is presented in (118), there are some examples in Majang having trisyllabic verb root. Even the given examples do not seem exactly trisyllabic verb root. It seems that, first two examples are derived forms, the next one is reduplicated form and the last one is an inflectional form, not the root. Only one of the examples seems trisyllabic verb root. Hence, one can say that the Majang verb roots are monosyllabic and disyllabic.

**Table4.9: The basic syllable types in Majang**

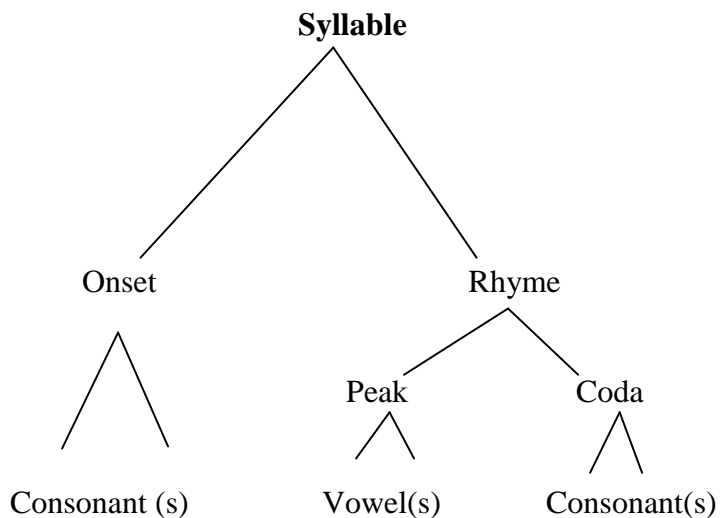
Type of syllable	Examples	Gloss in English
V	a	and
VV	ii	yes
VC	om	other
CV	ja	coldness
VVC	iin	you
CVV	pii	funeral
VCV	ɔɔ	head

<b>CVC</b>	<b>mót</b>	blind
<b>VCC</b>	<b>ill</b>	breast milk
<b>CVVC</b>	<b>taar</b>	meat
<b>CVCC</b>	<b>kent</b>	goat
<b>CVVCC</b>	<b>gεεŋk</b>	bald

To sum up the syllabic structure of Majang, any of the consonants can begin a word, and that consonant could be followed by any of the vowel (s). All consonants can follow the vowels in the language. Consonant cluster or gemination at word initial position is not permissible in Majang whereas at word final and word medial position it is possible to have a consonant cluster and geminate consonants. The maximum number in sequencing consonants is two. It is also possible to construct the peak with two vowels. The vowel alone can make a syllable and/or a word in Majang.

Based on these facts it is possible to put the syllable template of Majang as follows:

**Chart 4.2 The syllable Template of Majang**



As is shown in Chart 4.2, the syllable Template of Majang does not exactly resemble the universal syllable template. In Majang, the syllable template could be CV (V) C(C), that is the peak or nucleus can have two vowels in Majang. In addition, consonant cluster in onset position is permissible in some cases.

## **CHAPTER FIVE: MORPHOLOGY OF MAJANG**

In this chapter, the morphological structure of words in Majang is analyzed. It describes the word formation processes (affixation, reduplication and compounding). These are treated under the major word classes, namely nouns and verbs. It also includes the other categorical elements (pronouns, adposition (preposition and postposition) , adjectives and adverbs).

The noun sub section covers the affixation, inflectional and derivational patterns of nouns and pronouns in Majang. The articles and demonstratives are included with in the noun word class. Reduplication and compounding are also treated under this sub section.

In the verb morphology section the verb structure of Majang is described. The verb types, the verb inflections and derivation are explained. Adjectives and adverbs are also discussed under this section but treated separately.

### **5.1 Noun Morphology in Majang**

Nouns in Majang generally can be categorized as simple (underived) and derived. Both of them are treated in the description. The structure of noun in Majang has its own property in this sub section the various affixation of Majang nouns (inflection and derivation) are treated.

#### **5.1.1 The Noun Inflection of Majang**

This sub section covers the noun inflection of Majang. The inflectional affixes in nouns for different grammatical purposes have been described in detail. In Majang nouns are inflected for various grammatical functions: definiteness, number, case and person.

### 5.1.1.1 Definiteness and Indefiniteness

In Majang, the basic definiteness is expressed by suffixing the morpheme **-kəŋk** to the nouns. On the other hand, indefiniteness is not morphologically marked. Some examples are presented below to show these definiteness and indefiniteness of Majang nouns.

(1)

<b>adámó jin</b> ‘a hunter’	<b>adámó jin -kəŋk</b> ‘the hunter’
<b>dépe</b> ‘a lion’	<b>dépe -kəŋk</b> ‘the lion’
<b>áŋe</b> ‘an elephant’	<b>áŋe -kəŋk</b> ‘the elephant’
<b>mɛjád</b> ‘a buffalo’	<b>mɛjád -kəŋk</b> ‘the buffalo’
<b>ídi t</b> ‘a person’	<b>ídi t -kəŋk</b> ‘the person’
<b>wár</b> ‘a dog’	<b>wár -kəŋk</b> ‘the dog’
<b>duge</b> ‘a hyena’	<b>duge -kəŋk</b> ‘the hyena’
<b>wóoj</b> ‘a mouse’	<b>wóoj -kəŋk</b> ‘the mouse’
<b>təŋ</b> ‘a boy’	<b>təŋ -kəŋk</b> ‘the boy’

As it is shown in (1) definiteness is marked by the morpheme **-kəŋk** and there is no productive morphological marker for indefiniteness. The citation form is used as indefinite formative in most of the cases.

In some cases the cardinal number **oməŋ** ‘one’ and the particle **rɛəm** ‘any’ are used as indefinite marker or for showing indefiniteness. In speaking the shortened form of the cardinal number one (**om**), that is by deleting the final syllable (**om**) is used as an indefinite marker. This type of construction is common in other languages and called “quasi-indefinite article” as suggested by Lyons (1999: 95) “the quasi-indefinite cardinal article and the numeral ‘one’ is found in many languages.” The following examples show these constructions of indefinite marking in Majang.

(2)

<b>mɛl - ki - kə</b>	<b>ídi t a om</b>
Come - DIR -NPAST	person CNJ a
‘a person came’	
<b>ŋaar - kə ídi t a om</b>	
go -NPAST person CNJ a	
‘a person went’	

**rər - kɔ́ ídít a om**  
Die -NPAST person CNJ a  
'a person died'

**məl - ki - kɔ́ ídít a omoŋ**  
Come -DIR -NPAST person CNJ one  
'one person came'

**məl - ki - kɔ́ ídít a óm** ‘  
Come DIR NPAS. person CNJ other  
‘an other person came’

**məl - ki - kɔ́ ídít rɛóm**  
Come -DIR -NPAST person any  
'any person came'

In (2) the short form of number ‘one’ /**omoŋ**/ in Majang used as indefinite marker. In the structure **məl - ki - kɔ́ ídít a omoŋ** ‘one person came’, it has the same function but it also refers the number one. Whereas in the the last two structures, **məl - ki - kɔ́ ídít a óm** ‘another person came’, and **məl - ki - kɔ́ ídít rɛóm** ‘any person came’, the high tone marker is added. The morphemes **óm** and **rɛóm** represent other indefinite modifiers which mean ‘other’ and ‘any’ respectively.

The shortened form of the demonstrative marker, that is **sɛ (sɔ)** is also used as definite marker in Majang in the course of speaking. The examples below in (3) show this fact:

(3)

**ídít -sɛ**  
Person -DEF  
'the person'

**ɖuk -a -sɛ**  
Forest -to -DEF  
'to the forest'

**sásále - sɛ dakɛɖá**  
baby - DEF only  
'only the baby.'

In (3), the demonstrative marker **սէ**, the shortened form of / sine/ ‘that’ is used for showing the definiteness of the respective nouns in each example.

The perfect marker **-ղ** along with the genitive marker **-ոյկ** is also suffixed with verbal adjectives in order to show the definiteness of the expressed noun. The following examples illustrate this:

(4)

**բաձկի -ղոյկ**

Dry - DEF

‘the dry’

**beebedf - áa -կո -սո բաձկի -ղոյկ**

seat -1SS -NPAST -DEM Dry -DEF

‘ I sat on that , the dry’

**obi՛ -ղոյկ** ‘the big’

big - DEF

**աղ սո obi՛ -ղոյկ**

thing DEM big -DEF

‘that the big thing’

**միղ -ղոյկ**

sort DEF

‘the short’

**ճտե սո միղ -ղոյկ**

time DEN short -DEF

‘ in the short time.’

**... áնաղկաւ -ղոյկ** ‘the hardest’

Hardest - DEF

**իճա՛ աղ -միւմ՛ áնաղկաւ -ղոյկ**

work -APL hardest -DEF

‘working in hardest’

**տեմ -ղոյկ**

Small -DEF

‘the small’

**գորú -ղոյկ**

Sick -DEF

‘the sick’

**kóndi -ḡḡk**  
usefull -DEF  
'the usefull'

**ḡḡkáwu -ḡḡk**  
difficult -DEF  
'the difficult'

**jawkε -ḡḡk**  
pieces -DEF  
'the pieces'

**ḡokot -idi -ḡḡk.**  
kill -person -DEF  
'the killer'

As it is presented in (4) above, the morpheme **-ḡḡk** is attached to the verbal adjectives or stative verbs for showing definiteness. In each case the morphemes **-ḡ** with **-ḡḡk** show the notion of definiteness as in the data presented in the example shows.

### **5.1.1.2 Number in Majang**

Nouns in Majang inflect for number. The number marking morphemes in Majang can be categorized into three types. These include the singulatives, the suplatives and the plural markers. There are no dual and pachal expressions in Majang. Number and adjective respectively express these.

#### **5.1.1.2.1 The Singulatives**

Though it is not productive to represent the singleness, there are singulative marking morphemes in Majang. The singulative in Majang is marked by the morphemes: /**-a** / **and** / **-n** /. In this case, only the singular number marked but not the plural (omitting the singulative marker changes the noun in to plural). The following examples show that these morphemes are suffixed with the nouns in order to show the singular nature of the nouns in respective cases.

(5)	<b>Singular</b>	<b>Plural</b>
	<b>táamá</b> ‘fruit’	<b>taam</b> ‘fruits’
	<b>wéená</b> ‘ear’	<b>wéen</b> ‘ears’
	<b>teetɔn</b> ‘bird’	<b>teetɔ</b> ‘birds’
	<b>kóltun</b> ‘rib’	<b>kóltu</b> ‘ribs’
	<b>ɛɲén</b> ‘nose’	<b>ɛɲé</b> ‘noses’

As presented in (5) above the first two example nouns marked by the singulative morpheme – **a**, the other three examples have the singulative morpheme – **n**.

There are some nouns that suffix the singulative morpheme **-n** , but these words also suffix the plural marking morphemes **-k** or **-ak** without omitting the singulative marker, as the following data in (6) show.

(6)	<b>Singular</b>	<b>Plural</b>
	<b>gopan</b> ‘road’	<b>gopák</b> ‘roads’
	<b>pila n</b> ‘eyebrow’	<b>pila k</b> ‘eyebrows’
	<b>tótókan</b> ‘egg’	<b>tótókak</b> (PL)
	<b>kojtan</b> ‘stone for fire’	<b>kojtak</b> (PL)
	<b>ɲedn</b> ‘teeth’	<b>ɲedak</b> (PL)
	<b>déran</b> ‘leg’	<b>déran k</b> (PL)
	<b>kélɲán</b> ‘armpit’	<b>kélɲeer</b> ‘armpits’

As shown in (6) above the singulative marker /-**n**/ is more productive than the others (**-a** and **-k**). These morphemes (**-a** and **-k**) are presented in the first two examples, and in the last one respectively.

In the structures, in (6), singulative morpheme /-**n**/ exists with other nouns that have plural markers as in all the examples. But the last one does not have the morpheme –**n** and –**k**, and suffixed the plural marker. In all of the examples the plural marker –**k** is suffixed but in the last example the plural marker –**eer** is suffixed . When these morphemes –**k** and –**eer** were omitted the –**n** remains as a singulative marker in all cases. Based on the above data in (6), we can say the suffix –**n** is a singulative marker in Majang. This also agrees with

Unseth's (1992) explanations which says the singulative marker /-n/ is a common characteristic of the Surmic languages.

### **5.1.1.2.2 Plural Marking in Majang**

Plural marking in Majang is very complex and different in types. There are different forms as plural marking suffixes. This was also identified by Bender (1983) and Unseth (1992). This complexity of number is not restricted to Majang; it seems that it is the characteristics of the Surmic and the Nilotic. This feature is observed in most of Surmic languages such as Murele, Me'en, Chai, Koegu etc. In relation to the complexity of plural marking in Surmic, Last, M. & Lucassen, D. (1998: 392) stated: "Number system in Surmic languages and their Nilotic cousins can be quite complex." Similar generalization was given by Arensen (1998:182) "I soon found that this difficult pluralization was common in many Nilo-Saharan languages." Arensen identified different type of plural marking for Murele, and recently, this also confirmed by Fekede Menuta (personal communication) in his Murele morphology description. Demmendaal (2000) discussed number marking for different types of Nilo-saharan languages, though, his focus was on Baale- surmic language. Concerning Murele and Baale, He says: "as in Baale there are several number-marking suffixes in Murele; moreover, the inventories of number suffixes in each language are highly similar. Arensen (1998) arrives at eighteen patterns (plus thirty-five irregular words) for a set of five hundred nouns," (P . 231). He adds for Baale, "number marking in Baale is expressed through a variety of suffixes attached to an inherently singular noun stem (plural marking) to an inherently plural noun stem ( singulative marking ) or to both the singular and the plural in areplesment pattern," (Ibid). Mentioning various studies on number marking in Nilo-saharan languages ever since the early days till the present time the complexity of number marking is states as follows:

It is rather puzzling , therefore, that so many authors seem to believe that there are few or no rules governing this inflectional system, whereas at the same time the system itself appears to be so stable in Nilo-Saharan languages. This apparent stability as suggested by the widespread distribution of the system in the family would seem to conflict with the generally proclaimed irregularity and opacity

involved in this inflectional category. As obvious research question posing itself therefore is this: How can morphological categories apparently lacking any clear-cut rule-based system be so stable historically?

From this explanation it possible that it is difficult to identify number marking inflectional morphemes and set clear-cut rules for the usage of these inflectional morphemes in Nilo-Saharan languages, Alike other Surmic languages and the Nilo-Saharan languages at large the complexity in numbering is seen in Majang. These complex numbering (plural marking) systems of Majang are going to be presented based on the empirical data from the language.

### 5.1.1.2.2.1 Suppletives

There are suppletives or replacement pattern that show the plural and singular forms independently. The examples below indicate these forms:

(7) Singular	Plural
<b>áp</b> ‘thing’	<b>olá</b> ‘things’
<b>ɲón</b> ‘female’	<b>ɲáaj</b> ‘females’
<b>idít</b> ‘person’	<b>dʒoop</b> ‘people’
<b>gide</b> ‘stone’	<b>taladɛ</b> ‘rock’
<b>ɲédan</b> ‘bee’	<b>tálój</b> ‘swarm or collective bee’

As it has been shown in (7), the nouns are not marked for singular or plural, each of the words represent their own singular and plural stem by their own. In Dimmedaal’s words, this ways of number marking as a singular and plural in an independent manner separately called “replacement pattern” and it is common in other Nilo – Saharan languages numbering system.

### 5.1.1.2.2.2 Different Forms of Plural Marking in Majang

There are different types of plural markers inflectional morphemes in Majang. These includes: **-eer, -ir, -e (-ɛ), -i, -á (k), -ɔk, -(t)un, -kak, -k, etc.** ,following examples present the fact that Majang owns different plural marking forms. This situation also works for other Surmic languages, for example Murele, Me’en, Koegu,Chie and Baale as it stated in introductory part of this session.

#### (8) . Suffixing **-eer**

Singular	Plural
kájaŋe ‘fly’	kájaŋээр
Kójte ‘horn’	kójtээр
bóɔɔɔŋ ‘old’	bóɔɔɔŋээр
mádzaŋ ‘Majang’	mádzaŋээр
Kawo ‘gun’	kawojээр

As it is presented in (8), **-eer** is used as a plural marking morpheme in Majang. If the noun ends in a vowel /e/, the vowel /e/ is deleted from the stem in the first two examples. All the clan names suffix this morpheme for plural marking, as it is presented in the previous section (chapter two) of this work.

**(9). Suffixing -ir**

Singular	plural
kurbut ‘warm’	kurbutír
lílimoj ‘fruit type’	lílimojir
dʒogomoj ‘tree type’	dʒogomojir
ólt ‘fish’	óltir
apát ‘breast’	apátir
ugul ‘corcodile’	ugulir
dʒépé ‘lion’	dʒépéjir
mádzaŋ ‘majang’	mádzaŋir

As it is presented in (9), **-ir** is used as a plural marking morpheme in Majang. The distribution of this morpheme is not predictable. It suffixed with nouns that refer to animals, plants and body parts.

**(10). Suffixing -e (-ε)**

**A.**

Singular	Plural
pólpól ‘finger’	pólpóle
tiltil ‘root’	tiltile
silsil ‘lizard’	silsile
keketi ‘type of snake’	keketije

**B.**

kemt ‘goat’	kemte
bétumε ‘ant’	bétumεε

<b>kutur</b> 'pig'	<b>kuturε</b>
<b>gutar</b> 'elder man'	<b>gutare</b>
<b>kurój</b> 'donkey'	<b>kuróje</b>
<b>ɔ́tε</b> 'time'	<b>ɔ́tεje</b> 'season'
<b>sirpé</b> 'escarpment'	<b>sirpéje</b>
<b>kúri</b> 'three types'	<b>kúrije</b>
<b>ɖ́zínkuj</b> 'sheep'	<b>ɖ́zínkujε</b>
<b>kolbe</b> 'horn'	<b>kolbeε</b>

As it is shown in (10), A and B e (-ε) is used as a plural marking morpheme in Majang. If the nouns end in vowel the glide /j/ is inserted to interrupt the sequence of the vowels. The distribution of this morpheme is not predictable. It is suffixed with nouns that refer to animals, plant and non- living things. The case of (A) seems that nouns with duplicated stem can take the plural marker morpheme -e.

(11) Suffixing -i

<b>Singular</b>	<b>Plural</b>
<b>emé</b> 'year'	<b>eméji</b>
<b>ketεε</b> 'piece'	<b>ketεεji</b>
<b>palé</b> 'roost'	<b>paléji</b>
<b>mélt</b> 'rope'	<b>mélti</b>
<b>élt</b> 'grass'	<b>élti</b>
<b>atiijn</b> 'single adult'	<b>atiinnpi</b>

As it is shown in (11) -i is used as a plural marking morpheme in Majang. If the nouns end in a vowel, the glide /j/ is inserted to avoid the sequence of the vowels as the first three examples show. The distribution of this morpheme is not predictable. It is suffixed with nouns that refer to animals, plants, body parts and non-living things.

(12) Suffixing -á (k)

<b>Singular</b>	<b>Plural</b>
<b>sakóm</b> 'friend'	<b>sakómák</b>
<b>ɲedán</b> 'bee'	<b>ɲedánák</b>
<b>taar</b> 'meat'	<b>taarák</b>
<b>peet</b> 'girl'	<b>peeták</b>
<b>dowarkan</b> 'hunter'	<b>dowarkanák</b>

<b>olakan</b> 'twin'	<b>olakanák</b>
<b>ponkan</b> 'liar'	<b>ponkának</b>
<b>barsum</b> 'chier'	<b>barsumá</b>
<b>ábi</b> 'clothe'	<b>ábijá</b>
<b>mooj</b> 'male'	<b>moodʒa</b> or <b>moodʒák</b>

As it is shown in (12), **-ak** used as a plural marking morpheme in Majang. This morpheme is also suffixed for plural marking with animate, inanimate, and derived nouns. Unseth (1988a: 79) suggested that this plural marking is 100 percent predictive for derived nouns. In this data it also works for other simple nouns. As he puts as an example, “ nouns whose roots end in **oi-** often take the plural suffix **-r**, nouns that take the plural suffix **-ako** all have monosyllabic roots.” But the rules do not work for most of the examples presented here. As seen in the last three examples the phoneme /k/ can be deleted that is **-a** is used as plural marking.

(13). **Suffixing -ɔk**

<b>Singular</b>	<b>Plural</b>
<b>wooj</b> 'mause'	<b>woojok</b>
<b>peen</b> 'leaf'	<b>peenɔk</b>
<b>ɔɔ</b> 'head'	<b>ɔɔɔk</b>

As presented in (13), **-ɔk** is used as a plural marking morpheme in Majang. This morpheme is also suffixed for plural marking with animate, inanimate, and body parts so that it is not predictable in its distribution alike the other morphemes in the above data.

(14) **Suffixing -(t)un**

<b>Singular</b>	<b>Plural</b>
<b>wár</b> 'dog'	<b>wártun</b>
<b>áto</b> 'mouth'	<b>átotun</b>
<b>kúul</b> 'tail'	<b>kúultun</b>
<b>amd</b> 'stomach'	<b>amdtun</b>
<b>baaje</b> 'heart'	<b>baajetun</b>
<b>táama</b> 'river'	<b>táamun</b>

**máaw** 'water'      **máawun**

As the above (14) clearly show, **-tun** is used as a plural marking morpheme in Majang. In the last two examples, the consonant /t/ is deleted, and this needs further investigation. This morpheme is also suffixed for plural marking with animate, inanimate and body parts, and thus it is not predictable in its distribution.

**(15) Suffixing -kak**

<b>Singular</b>	<b>Plural</b>
<b>béja</b> 'spear'	<b>béjakák</b>
<b>Póola</b> 'lava of bee'	<b>póolakák</b>
<b>kóon</b> 'curse'	<b>kóonkuk</b>
<b>kuur</b> 'hole'	<b>kuurkuk</b>

As shown in (15), the morpheme **-kak** is suffixed for plural marking in Majang. In the last two examples the vowel /a/ is changed to /u/. This happened due to the influence of vowel harmony of the back vowels: the /a/ became /u/.

**(16) The last -n changed to -k (-n → -k)**

<b>Singular</b>	<b>Plural</b>
<b>pilán</b> 'eyebrow'	<b>pilák</b>
<b>tótókan</b> 'egg'	<b>tótókák</b>
<b>piinon</b> 'leaf'	<b>piinok</b>
<b>kojtán</b> 'stone for fire'	<b>kojtak</b>
<b>nedan</b> 'teeth'	<b>nedak</b>
<b>deran</b> 'leg'	<b>derak</b>
<b>marion</b> 'star'	<b>mariok</b>
<b>gopan</b> 'road'	<b>gopák</b>

As presented in (16), the final consonant /n/ is changed to /k/ for the purpose of plural formation. As it was expressed in the singulative section the /k/ is added instead of the singulative marker /n/ after a certain period of time due to historical process. As it is mentioned in the above examples (12,13, 15) **-ok** and **-ak** are plural marker morphemes in

the language. It can be added up on those nouns ending with consonants and if the noun ends in vowel only the phoneme /k/ is added with those nouns ending in the vowels, instead of /n/, /-k/ is suffixed to show the plural form, as in the examples (16).

### 5.1.1.2.2.3 Tone for Plural Number Marking

In addition to these different plural marker morphemes, number in Majang is also marked by tone. Tone in Majang is used to differentiate singular and plural numbers. The following examples are cases in point.

(17)

Singular	plural
<b>ŋedɛ̃ɲ</b> ‘sorghum’	<b>ŋédɛ̃ɲ</b>
<b>ŋeti</b> ‘louse’	<b>ŋéti</b>
<b>koolbe</b> ‘horn’	<b>kóólbe</b>
<b>daane</b> ‘beehive’	<b>dáané̃k</b>
<b>gopan</b> ‘road or path’	<b>gópák</b>
<b>ween</b> ‘ear’	<b>wééna</b>

In (17), the high tone in Majang also marks the number, that is tone difference (the high tone) can show the plural number in the language. In the first two examples, the low tone in the first syllable is the representation of singular number and the high tone for plural. In the other three examples the high tone in the first syllable and the final suffix **-k**, a used as double plural marker or as a focus marker. The final -k in Majang is also suffixed for a focus marking.

Similarly, in a sentence the vowel /a/ with high tone shows the plural number. The following example sentence can show this:

(18)

**karr -á – ki      lakder a meera.**  
 Move - PL -DIR    Lakder and Mera  
 ‘Lakder’ and ‘Meera’ moved (travelled)’

In the above example (18) the high tone is attached with the vowel **a** to mark the plural number.

#### 5.1.1.2.2.4 Inherently plural nouns

In Majang there are words that are considered as inherently plural, nouns which don't have a singular form. Some examples are given below in (18).

(19)

**maaw** 'water'  
**ɲóɔt** 'feces'  
**tóɔjɔ** 'urian'  
**taadzán** 'alcoholic drink'  
**tul** 'rain'  
**ógol** 'mead'  
**dʒɛwá** 'saliva'  
**wéɛɲá** 'life'  
**kaari** 'beverage (coffee) drink' **ɛrse** 'milk'

As presented in (19), uncountable nouns and liquids are considered as inherently plural. The plurality of these nouns evokes the agreement, that is they take plural marker (form) in the verb. There are also some nouns that are presented in collection (as mass) always have the plural form as in **téwétanák** 'fried grain' **ɲópánák** 'boiled grain'.

To sum up, the plural formation in Majang is very complex so that is difficult to determine in specific and hard rule. This complexity of plural formation in Majang was already identified in previous descriptions. Bender (1983a, 13) stated "there are variety of classes of plurals." Unseth (1988a:75) also stated that the number system of nouns in Majang is complex. As it is presented at the beginning of this session, complex plural formation is the nature of Surmic in particular and in Nilo-Saharan languages in general.

#### 5.1.1.3 Case in Majang

Different linguists defined case in a relatively similar conception of the meaning of it, but there is some differences in ways of presentation. Some of them are presented as follows. Blake (2004: 1) defines case as "... a system of marking dependent nouns for the type of relationship they bear to their heads." Kroeger (2005:102- 3) explained case in the following way:

Every language must have some way of indicating the grammatical relations of clausal elements, and distinguishing one relation from another. ... Affixes ... which are added to a noun or NP to indicate the Grammatical Relations of that NP are referred to as case markers. More generally, any system in which the Grammatical Relation of an NP itself is referred to as a case system.

Trask (2007:35) also defined case as “The grammatical category by which the form of a noun phrase varies for grammatical or semantic reasons. Case is indicated morphologically usually in the form of affixing to nouns; where such case marking exists, the language relies less on word order to signify relations between the participants in the verbal process. Affixes indicating case are called inflections.” Moreover, Trask explained that there are many different case types in the world language. Most of the languages own various types of cases at least the most common one is two or three types. Quite a few languages expected that they may not have specific case marking. (Trask: 2007)

Koenig (2008:5) also adopted the previous definition of Blake (2004) and defined case system as follows:

A case system is an inflectional system of marking nouns or noun phrases for the type of relationship they bear to their heads. Inflectional systems are expressed by affixes, tone, accent shift or root reduction; adpositional systems are included only in so far as they encoded core participants such as S, A, and O. These stand for three things that is, S for the intransitive subject, A for the transitive subject and O for the transitive object. In other words, each of them (S, A, and O) respectively represents, the subject, the direct object and the indirect object of a sentence,

From the above definitions and explanation one can understand that case is a grammatical relation of the noun or noun phrase and other constituents with in a sentence that might be indicated by inflectional morphemes (in segments) and suprasegmental features such as tone. All the languages that are suitable with this definition are said to be having grammaticalized case. Cases are mainly related to nouns or noun phrases, and they denote the function of noun within the phrasal category or at sentence level at large.

Majang nouns inflect for different cases. There are about seven morphological cases, namely: nominative, accusative, dative, genitive, locative, instrumental, and ablative in Majang. These cases seem a shared characteristic in Surmic languages. Different linguistic reseachs identified the various case markers in Surmic language group, and tried to reconstruct the proto-Surmic case markers. Most of these proto Surmic forms are similar to those of Majang case marker forms. In this sub-session different types of case marker morphemes are going to presented.

### 5.1.1.3.1 The Nominative and Accusative Cases

In most of the sentences in Majang there is no overt nominative and accusative case marker. That is the subject and the object can denoted without any morphological marking. The following examples illustrate this:

(20)

**ɸokotú - kó      dowaaren -kəŋk mejad.**  
Kill-NPAST hunter-DEF                  buffalo  
‘The hunter killed a buffalo’.

**ɸokotú-kó                  mejad -kəŋk dowaaren -kəŋk.**  
Kill-NPAST buffalo-DEF hunter -DEF  
‘The buffalo was killed by the hunter.’

**kɛɛ-kó                  ŋaaj -kəŋk                  ɠərə - wa.**  
Go-NPAST                  woman -DEF                  river -to  
‘the woman went to river.’

**ɸali -kó      meerá      mooji -kəŋk**  
Buy-NPAST Meera      salt-DEF  
‘Mera bought the salt’

**ɸalí -kó      kəmt-kəŋk      legijént.**  
Buy-NPAST                  goat-DEF Legyant.  
‘Legiyent bought the goat.’

**ɸalí-kó                  kəmt legijént.**  
Buy-NPAS                  goat Legyant.  
‘ Legiyent bought a goat.’

**ɸalí-kó                  kəmt-sinɔ      kəɟɟəŋ -əŋk      legijént.**  
Buy-NPAST                  goat-DEM black-GEN      Legyant.

‘ Legiyent bought a black goat.’

**ḃali-kó**            **kémt –kəŋk kəɖɔŋ-əŋk legijént.**  
Buy-NPAST        goat -DEF    black-GEN Legyant  
‘ Legiyent bought the black goat.’

**gaḃ-áa- kó**        **wori sɛɛn –a.**  
Give-1S-NPAS    money her -ABL  
‘I gave her money.’

**idɔaa-kó**            **woóɗ ɗɔikon?**  
Work-NPAST      who what  
‘who did what?’

**ḃokot-kó**        **woóɗ ɗɔikon?**  
Kill-NPAST      who what  
‘Who killed what?’

As it has been shown in (20), above, there is no morphological marking in the sentences to show nominative or accusative markers but there is a tendency to change the tone to high for the nominative. The subject noun is expressed by a high tone. In all of the above examples, there is no overt (segmental) case marker. But it seems that the high tone on the last vowel might made the noun for nominative case. In these cases, place change also occurred, the subject noun mostly comes right next to the verb and the object comes after it in most of the cases. The interrogative pronouns that represent the subject come next to the verb and the other one that represent the object follow it as in the last two examples in (20). Bender (1983a) also observed such expression of nominative case in Majang in the description of Majang morphology.

### 5.1.1.3.1.1 The Nominative Case

In some of texts extracted from narratives (story telling) nominative case is overtly represented by -é. The following examples illustrate this:

(21)

**nɛ tɔ**            **ɗɛɗɛ-é**            **ḃokot ɗiira.**  
SQ PA.        lion-NOM        kill monkey  
‘ ... and then the lion killed the monkey.’

**ne baṅo ɗɛpɛ -é goruŋ.**  
 SQ RPAST lion -NOM sick.  
 ‘next the lion was sick.’

**ne baṅo ɗɛpɛ -é madzirŋ.**  
 SQ PAS. lion -NOM thin.  
 ‘next the lion became thin.’

**ne bá solbaari –jé kiidɛ taame ara.**  
 SQ Par. Solbaari -NOM NEG eye(PL) own  
 ‘Solbaari did not own eyes.’

**mɛl -kí -kɔj jees -é ɓɛpsaa -koj pedi –jak.**  
 Come -DIR -RFUT Jesus -NOM once in -RFUT last -PL  
 ‘Jesus will come on the last day.’

**táawá náak -é.**  
 Farm my -NOM  
 ‘my farm’

**tɔɔn náak -é.**  
 Childe my -NOM  
 ‘my childe’

**gode náak -é.**  
 House my -NOM  
 ‘my house’

In (21) in all of the structures the morpheme **-é** is attached to the nouns: All of the nouns give function as subject nouns and the pronoun acts as a possessor. All the above examples are extracted from texts in Majang . The first four clauses are extracted from different stories. The other (the last three) are from day to day speech of the Majangir.

### 5.1.1.3.1.2 The Accusative Case

There is also an overt marker for accusative case, the morpheme is – **(V)ŋ**. It is used as accusative marker as in the following data (22).

(22)

**ne ba mɛl -ki ɗɛpɛ -é gope gɔɔɔ -wɔŋk nɛba ɓeeler maaw -uŋ.**<sup>3</sup>  
 SQPA come -DIR Lion -NOM road river - GEN SQRPA ask water -ACC  
 ‘Next to that the lion came and then asked water.’

<sup>3</sup> This sentence extracted from the story three, in appendix one.

**ruum -aá -kɔ idʒaag naak-iŋ.**  
 finish -1SS -PAS work my -ACC  
 ‘I had finished my work’

**ruum -aá -kɔ idʒaag naak -iŋ.**  
 Finish -1SS -NPAST work my -ACC  
 ‘I had finished my work’

**dɛn -aá sɛɛn -iŋ.**  
 See -1SS she -ACC  
 ‘I saw her.’

**dɛn -í sɛɛn -ɛŋ.**  
 See -1PLS she -ACC  
 ‘We saw her.’

As (22) shows (V) **ŋ** is attached to the noun and pronouns seems to mark the accusative case.

### 5.1.1.3.2 The Dative Case

Majang nouns inflect for dative case. That is, there is a morpheme attached to express the indirect object relationship with the subject. This dative case in Majang is marked by the morpheme **-a**. The following sentences show this phenomenon in Majang.

(23)

**dʒumúr -kɔ dambirɔ tápaɗ -a**  
 Answer - NPAST Dambiro chief -DAT  
 ‘Dambiro answered to a chief.’

**gaɓɛ -kɔ daki kɛɗɛɛpán meera-a**  
 Give NPAS. Daki. bracelet Mera -DAT  
 ‘Daki gave a bracelet to Meera.’

**gaɓɛ -kɔ idít -kɔŋk taar tɔɔmɔk -a gɛɛnak**  
 Give-NPAS person-DEF meat children-DAT his (PL)  
 ‘The man gave meat to his children.’

**ɓali -kɔ jemalo taar tɔɔmɔk -á gɛɛnak.**  
 Sell -NPAST Yamalo meat children -DAT his(PL)

'Yamalo bought meat to his children.'

**jaaŋɛ -kó daki mɛndɛr dambirɔ -wa.**  
Show N PAST. Daki village Dambiro -DAT  
'Daki showed the village to Dambiro.'

**ɓál diid -kó daki kémt -kɔŋk dambirɔ -wa.**  
sell -NPAST Daki goat -DEF Dambiro -DAT  
'Daki sold the goat to Dambiro.'

**...nɛ tó gageed taarman nɛk ɗeeró -wa.**  
SQNAR give skin his ape -DAT  
'And then gave its (his) skin to an ape.'

**tonu -kó -ta daki aŋ sinɔ dúgaŋ -ɔŋk.**  
Tell -NPAST -ISO Daki thing -DEM Secreate -GEN  
'Daki told me the secreate.'

As it has been shown in (23), in all of the structures the dative marker **-a** is attached to different nouns in order to show an indirect object relationship. In first two structures **tapada** 'to a chief', **meeraa** 'to Meera' the dative marker is attached to the indirect object nouns. In the next two structures the dative marker is attached to the phrase **tɔmoka gɛɛnak** 'to his children'. In these case the possessive pronoun comes with the noun, the dative marker here is also attached to both the possessive pronoun and the head noun. In the other structures, the nouns **dambirɔwa** 'to Dambiro' and **ɗeerɔwa** 'to an ape' the suffixed morpheme for the dative marker is **-wa**. Here the phoneme /w/ is inserted to protect the impermissible sequence of vowels. In the last structure, the indirect object is expressed by the object pronoun **-ta** and is suffixed to the verb and thus there is no clear noun to carry the dative marker **\_a**.

The dative marker morpheme **-a**, is also attached to a nouns that express destination.

(24)

**káar lówan a mápa dunse -ja.**  
Go(PL) Lowan CNJ brother Dunsey -to  
'Lowan went to Dunchay with his brother.'

**ɔkon ɛkɛŋ nɛ kó ka- déran meeti -ja.**  
If rain SQ FUT NEG- leg (PL) Meeti - to  
'If it rains, I will not go to Meet'i.'

... **ne ke tonu kémt dzínku -ja, ke akoote dzɔɔdi wéere -ja.**<sup>4</sup>  
 SQPAR. side goat sheep - DAT SQ travel(PL) recreate elsewhere -to  
 'And then the goat said to the sheep, let us travel and recreate elsewhere.'

**ɲaar -kó gode -ja.**  
 Go -NPAST home to  
 'went home'

**ɲaar -ár meeti -ja.**  
 go PL Meeti -to  
 'They are going to Meet'i.'

In (24), in the first four structures the morpheme **-a** is attached to show the destination or the direction where to go or place of arrival. The phoneme /j/ is inserted between the vowel sequences in each case. In case of the last structure, the first **-a** in **dzínku -ja**, shows the indirect object and the dative case, whereas, the **-a** in **wéere -ja**, shows the destination. Unseth (1989c) assigned both as oblique case.

### 5.1.1.3.3 The Dative in Personal Pronouns

As it is working in other nouns as presented in the previous sections, the dative case marker **-a** is also attached with the personal pronouns in Majang. The dative case with in the noun phrase expressed the benefiting notion. The following examples can illustrate this application of the dative in Majang personal pronouns.

(25)

1s. for me = <b>é'et -a</b>	1PL for us = <b>ete'ŋk -a</b>
2S. for you = <b>iin -a</b>	2PL for you = <b>iinak -a</b>
3S. for him/her = <b>sɛɛn -a</b>	3PL for them = <b>sɛɛg -a</b>

In the above (25), there is a morpheme **-a** is that attached to the personal pronouns in order to express the dative case similar to that of other basic nouns in Majang. Compare these data with the data presented in (24) above.

### 5.1.1.3.4 The Genitive Cases

<sup>4</sup> This sentence is extracted from story 11, in appendix one.

The genitive case in Majang is expressed in different ways. There are different forms that show the ownership of something. These forms are represented by the morphemes: **-oŋk**, **-a** and **-ik**. Majang also expresses the possession by using possessive pronouns. There are also some word that refers possessions or ownership. The following examples illustrate the genitive markers that are available in the language (Majang).

(26) the genitive markers

**taadzán makéle -kəŋk**  
 beer maize -GEN  
 ‘beer of maize’

**makéle taadzán -əŋk**  
 maize beer -GEN  
 ‘beer for maize’

**makéle sapataan -əŋk**  
 maize porridge - GEN  
 ‘porridge for maize’

**sapataan makéle -kəŋk**  
 porridge maize - GEN  
 ‘porridge of maize’

**məl -ki reeg tapad -oŋk**  
 Come -DIR wife ‘s brother chief - GEN  
 ‘the chief’s wife’s brother is coming.’

**wasijə gumun -əŋk.**  
 Story owl GEN  
 ‘Owl’s story.’

**mentan gode tapad -kəŋk -uŋ.**  
 nice house chief -DEF - GEN  
 ‘The chief’s house is nice’

**obi ŋedan aŋe -joŋk -u.**  
 big teeth elephant GEN -COP.  
 ‘An elephant’s teeth is big.’

**məl -ki mapa dɔarti – ja tapad -əŋk.**  
 Come -DIR Brother wife GEN chief -GEN  
 ‘Chief’s wife’s brother is coming.’

**ɛmɛ daki - ja.**  
mother Daki -GEN  
'Daki's mother'

**tɔɔn kɔʔalɛ -jik.**  
Child yesterday GEN  
'Yesterday's childe'

**titim -kɔ ɛmɛ -sɔ -jik.**  
War -NPAST year -DEM -GEN  
'Last year's war.'

**wásijɛ gaak a wángo -jik.**  
story crow CNJ fox -GEN  
'Fox's and crow story.'

**ege baabuj nɛɛk -é gadɔɔj.**  
be husband her -NOM hero  
'Her house band is a hero.'

The most frequently occurring genitive case marker in Majang is **-oŋk** as in most of the structures in (26) clearly show. This genitive marker adds the focus marker **-k** to express the given emphasis, if the attention is given for that particular noun. Also other forms show the genitive relationship. In the structure, **mentan gode tapad -kɔŋk -uŋ** 'The chief's house is nice', the The morpheme **-k** is inserted for focus marking and the morpheme **-uŋ** as an accusative marker. The other explanation could be that the genitive case marker is the morpheme **-kɔŋkuŋ**. This may be the result of the combination of the two morphemes i.e. the definite marker **-kɔŋk** and the genitive marker **-ɔŋk**. In another structures, **dɔarti -ja** 'wife's' and, **daki -ja** 'Daki's' the genitive case is expressed by the morpheme **-a**, it seems that this morpheme shows the kinship genitive relations. In another structures, **ɛmɛ daki - ja**. 'Daki's mother' and **tɔɔn kɔʔalɛ -jik** 'yesterday's child'

the morpheme **-ik** express the genitive relationship. This one also might be a temporal genitive marker. In the last two structures, **ege baabuj nɛɛk -é gadɔɔj**. 'her housebound is a hero.', the genitive relation is expressed by the possessive pronoun **nɛɛk** 'his' and **é** is attached in the structure to show the nominative case. Similarly, in the last structure the possession is shown by the possessive pronoun **naak** 'my' and the **-iŋ** is suffixed to show the objective case marking.

### 5.1.1.3.5 Instrumental Case

Majang nouns inflect for instrumental case to represent the means by which one has performed an action. The instrumental case gives the answer questioned by the interrogative pronoun **ɖɪkoj** ‘with what’. This instrumental case in the Majang is represented by the morpheme **-i**, as it is shown in the following examples below.

(27)

**jawé -kó sɛŋk kɛɛt kabi -i.**  
cut -NPAST he tree axe -INS  
‘He cut the tree with an axe.’

**ɓokotú -kó daki áŋɛ be-ji.**  
kill - NPAST Daki elephant spir -INS  
‘Daki killed an elephant with a spear.’

**ɓokotú -kó daki áŋɛ kawo -ji.**  
kill - NPAST Daki elephant gun -INS  
‘Daki killed an elephant with a gun.’

**muke daki makɛɛɛ be -ji nɛ wáaj - ɖiɪŋ.**  
plant Daki. maize hoe -INS SQ dig -APL  
‘Daki planted a maize digging with a hoe.’

**tajé baabɛ túga gumboj -i**  
open father door stick - INS.  
‘My father opens a door with a stick.’

**kedɟ --kó sɛŋk bambéj -ák kebet -i.**  
boill NPAS. she sweet.potao -PL pot INS.  
‘She boiled sweet potato with a pot.’

In the above data: (27) in all of the structures the nouns: **kabii** ‘with an axe’, **beji** ‘with a spear’, **kawoji** ‘with a gun’, **gumboji** ‘with stick’, and **kebeti** ‘with a pot’, suffixed the morpheme **\_i**. The morpheme **-i** that is suffixed with these nouns can show the instrumental case. It can give the answer that is raised by the interrogative pronoun **ɖɪkoj** ‘with what’.

### 5.1.1.3.6 Locative Case

The Majang nouns inflect to indicate the general location of something, what we call the locative case marker. Locative case marking in Majang is dominantly expressed by the morpheme **-e**. It is also expressed by attaching the postposition particle with the noun. The following examples can show this application in Majang:

#### (28) Locative case markers

**ar ηaaj -kəŋk gode -je .**  
be woman -DEF house -LOC  
'The woman is in the house.'

**ar taar -kəŋk tar -e.**  
be meat DEF frying -LOC  
'The meat is in the frying place'

**laké taar saadí pale -je.**  
have meat there pan -LOC  
'The meat is on the pan'

**beeber tóŋ -kəŋk keet der -e.**  
sit child -DEF tree leg -LOC  
'The child sits under the tree.'

**ətətər peet -kəŋk gorə kéntə -ε.**  
stand girl -DEF river besides -LOC  
'the girl stands besides the river'

**ar ηaaj --kəŋk gode -tak .**  
be woman DEF house in.  
'The woman is in the house.'

**ar idít -kəŋk goodeej -tak**  
be person -DEF house -in  
'The man is in the house.'

**lej tóŋkəŋ goroo -tak.**  
swim child river -in  
'The child swim in the river'

**ətətər peet -kəŋk kéet dʒók.**  
stand girl -DEF tree near.  
'The girl stands near the tree'

As shown in the above structures in (28), in the first five structures, the locative case, the notion that expresses the idea of the location of the thing is represented by the morpheme **-e**. In the remaining structures, the notion of location is showed by attaching the postposition particles **kəntə** 'besides', **tak** 'inside' and **dʒok** 'near'. In the sentence, **ɛtɛtɛr peet –kəŋk gorə kəntə -ɛ**. 'the girl stands besides the river', both the postposition particle **kəntə** 'besides' and the locative marker **-ɛ** are used simultaneously. In the case of this, sentence four, the locative marker is **-ɛ** this might have been due to the influence of vowel harmony.

In Majang the personal pronouns inflect for different cases as in the other nouns do, as presented in the previous sections, as in examples 15 \_ 20. The following data can illustrate the different case inflections in Majang pronouns. These include the dative, the locative, instrumental, and the possessive cases.

Similarly, locative case markers in pronouns are suffixed to the personal pronouns in Majang. As it has shown in other nouns in the previous section the locative case marker **-e** is also attached to the personal pronouns in the language. The following examples can illustrate these forms in Majang that is the locative case marker with the pronouns of Majang.

(29)

1s. from me = <b>eét –e</b>	1PL from us = <b>ete'ŋk –e</b>
2S. from you = <b>iin –e</b>	2PL from you = <b>iina k –e</b>
3S. from him/her = <b>sɛɛn –e</b>	3PL from them = <b>sɛɛg –e</b>

In (29), there is a morpheme **-e**, attached to the personal pronouns. All of these pronouns are the morphological representation of the object. The morpheme **-e** attached in order to express the locative case.

The locative case marker **-e** is also attached with the personal pronouns in Majang to express as an instrumental case. In this case, it seems that there is a high tone in the last morpheme. The following examples can illustrate the instrumental case construction with Majang pronouns:

(30)

1s. by me = **eet** –e

2S. by you = **iin** –e

3S. by him/her = **sɛɛn** –e

1PL by us = **eteŋk** –e

2PL by you = **iinak** –e

3PL by them = **sɛɛg** –e

In (30), there is a morpheme –e, attached to all of the personal pronouns in Majang. These pronouns are the representation of the object. The morpheme –e with a high tone has been suffixed in order to express the instrumental case in the language. The following structures may show their difference in various usages.

(31)

**jowɛɛfiri eeté**

long distance me

‘be far from me.’

**ɖama eeté**

eat me

‘eat by me.’

**idzaag eeté**

work me

‘work for me.’

**ari pekén eeté**

be jealous me

‘be jealous of me.’

**tiji éeté**

hear me

‘hear from me.’

**gabɔ éet-á**

give me

‘give for me’

**ɓáli éet-é**

buy me

‘buy by me.’

**ɓáli éet-á**

buy me

‘buy for me.’

**ɓáli éet-é**

buy me  
'buy from me.'

#### 4.1.1.3.7 Allative Case

In Majang there is also a construction that shows directional movement having the particle soon 'towards' before the personal pronouns and suffixing the morpheme **-ik** on the pronouns, this is said to be an allative case.

The following examples can show such application in Majang pronoun.

(32)

**soon eetik.** 'towards me.'  
**soon iinik.** 'towards you.'  
**soon sɛɛnik.** 'towards him/her.'  
**soon etɛŋkik.** 'towards us.'  
**soon iinakik.** 'towards you(PL).'  
**soon sɛɛgik.** 'towards them.'

As in (32), each of the structures shows the movement towards a certain direction. All the pronouns preceded by the particle **soon** 'towards' and the directional marker morpheme **-ik** attached for each.

#### 4.1.1.3.8 Ablative Case

Majang nouns inflect for ablative case. The ablative case expresses a movement away from a certain location. The ablative case in Majang is represented by the morpheme **-ɛ**. There are some examples that show the ablative case in Majang.

(33)

**mɛl -kí -kó**                      **séŋk meeti -jɛ**  
come -DIR -NPAS              she Meti -ABL  
'She came from Met'i.'

**mase -kó**      **séŋk wori**      **tekaan -eer -ɛ**      **gɛɛn -ɛ -k.**  
borrow -NPAST she money      relative -PL -ABL      His(PL) -ABL -FOC  
'He borrowed money from his relatives.'

**ɗɔku -kó**      **daki**      **ɛtɛɗ**      **ɗuk -sɛ (ɗuk -ɛ)**  
bring -NPAST Daki honey      forest -DEM -ABL  
'Daki brought honey from forest.'

**kusú baabé taawo -yɛ**      **néɛk -ɛ**  
come      father farm -ABL his -ABL

'My father comes from his farm.'

In the above data, (33), in the first four structures, the nouns **meeti-jε** 'from met'i', **tekaaneer -ε gεεn -εk** 'from my relatives', **duk -sε (duk -ε)** 'from the forest' and **taawo -yε nεεk -ε** 'from his farm' have the ablative marker morpheme **-ε** in each of the cases. It is also attached to the possessive pronouns as in structures **kusu baabε taawo -yε nεεk -ε**. 'my father comes from his farm.', and **mase -kɔ sεŋk wori tekaan -eer -ε gεεn -εk** 'He borrowed money from his relatives.' The last morpheme **-k** in the second structure is suffixed for focus marking. All of these can give the answer for the question raised by the interrogative pronoun **éét** 'from where'. The ablative case in Majang is represented by the morpheme **-ε**, and it is similar to that of the locative case marking.

### 5.1.2 Derived Nouns in Majang

Derivation is a process and result of word formation in the generative grammar in which a new word that can be categorized in another part is created. The newly created words are derived from the already existing words through various process based on the morphological rules and principles of the given language (Arnoff, 1976, Bussmann, 1998, Booij, 2007, Trask, 2007).

Similarly, derivation in Majang is performed in order to create new word from the existing words by applying different morphological processes. This may include suffixing morpheme, omitting some part from the existing word, and inserting morpheme. Derivation refers to creating a new category or categorical change is occurred in the process. It is not adding meaning to the basic word as that of inflection. Similar to that of any other language derivation of nouns in Majang works in different ways these includes deriving nouns from nouns or adjectives, and the verbal nouns.

#### 5.1.2.1 Derivation of Abstract Nouns

Derivation is constructing another lexical category from the existing category. It takes place by affixing the morphological elements on the base category. In Majang it is possible to create a noun from other nouns, adjectives, and verbs. This also works for verbal nouns.

Abstract nouns in Majang can be formed by attaching the morpheme **-keen** with noun, adjective, numerals and verbs. There are some examples to show these constructions of words in the language.

**(34) Nouns + -keen**

<b>ṭṭṭṭ</b> ‘child’	<b>ṭṭṭṭ-i-keen</b> ‘childhood’
<b>tekáan</b> ‘relative’	<b>tekáan-i-keen</b> ‘relativeness’
<b>saakóm</b> ‘friend’	<b>saakóm-i-keen</b> ‘friendship’ or ‘equality’
<b>omṭṭ</b> ‘one’	<b>omṭṭ-i-keen</b> ‘oneness’ or unity
<b>peet</b> ‘girl’	<b>peet-i-keen</b> ‘virgin’

As it is presented in (34) , the simple nouns **ṭṭṭṭ** ‘child’, **tekaan** ‘relative’ , **saakom** ‘friend’, **peet** ‘girl’ and the cardinal number **omṭṭ** ‘one’ changed are to abstract nouns by attaching the morpheme **-keen** up on each of them. The vowel **-i-** is inserted in between of the two morphemes in all cases and used as epenthetic vowel.

**(35) adjectives + keen**

<b>atíp</b> ‘young’	<b>atíp-i-keen</b> ‘youth’
<b>gáǵǵ</b> ‘fullish’	<b>gáǵǵ-j-i-keen</b> ‘fullishness’
<b>dṵṵṵ</b> ‘lazy’	<b>dṵṵṵ-j-i-keen</b> ‘laziness’
<b>diiri</b> ‘brave’	<b>diirkeen</b> ‘bravery’

As seen in (35) above, the adjectives **atip** ‘young’, **gáǵǵ** ‘fullish’, **dṵṵṵ** ‘lazy’ and **diiri** ‘brave’ are changed to their counter abstract nouns by adding the morpheme **-keen** to each of them. As in the previous examples , again **-i-** is also used as connector, but if the word ends with the vowel **/i/**, the inserted vowel **-i** can be omitted and connected without the morpheme **-i-** as in the last example above.

**(36) Verbal nouns + keen**

<b>rúp</b> ‘to flock’	<b>rúpíkeen</b> ‘adulatory’ ‘prostitution’
<b>senep</b> ‘to win’	<b>senepíkeen</b> ‘winning’
<b>ṵṵwín</b> ‘ruler’	<b>ṵṵwíkeen</b> ‘justice’
<b>suum</b> ‘to lead’	<b>suumíkeen</b> ‘leadership’

In (36), the verb root forms of the verbs **rúpṭṭ** ‘flock’, **senepṭṭ** ‘win’ and **ṵṵwṭṭ** ‘rule’ the verbal nouns are derived from the verb roots by omitting the perfect marker (**-vṭṭ**) and

by suffixing the morpheme **-in** as the last example is formed. In order to form an abstract noun all of the verbal nouns suffixed the morpheme **-keen** over each of them. In case of the third example of, the word **ᵛᵛᵛwin** ‘ruler’ is the derived form of the verb **ᵛᵛᵛwɛŋ** ‘rule’. When it has changed to abstract noun, it dropped the morpheme **-in**, and the root form **ᵛᵛᵛ-** has been taken and it suffixed the abstract maker morpheme **-ikeen**. This might be because of that the word **odo** ‘head’ is a noun. The resulted derived abstract nouns are as presented in the data 33 above.

### 5.1.2.2 Verbal Nouns

Verbal nouns are common in Majang. These nouns are derived from verbs and also called deverbal nouns. The verbal nouns constructed in various ways in the language. Majang verbs have a suffix that is used as a verb maker or perfect marker suffix that is each verb ends with the suffix **(v)ŋ**. The infinitive form or deverbal nouns in Majang can be formed in many different ways. While these verbs are changed to verbal nouns there are six different ways. These are:

- A. changing the last **(v)ŋ** in to **(V)n**.
- B. changing the last **(v)ŋ** in to **(V)t**.
- C. changing the last **(v)ŋ** in to **V**.
- D. omitting (dropping) the last **(V)ŋ**.
- E. attaching the prefix **t(V)** and dropping the last **(V)ŋ**.
- F. dropping the last **(V)ŋ** and suffixing **-ka** or **-ak**

#### A. Changing the last **(v)ŋ** into **(V)n**.

The Majang verbs change the last **(V)ŋ** in to **(V)n** in order to create the verbal nouns. This is assimilation of /ŋ/ in to /n/. These are some of the examples to show the forms.

(37)

<b>Verbs</b>	<b>verbal nouns</b>
<b>geɛŋɛŋ</b> ‘swallow’	<b>geɛŋán</b> ‘swallowing’
<b>kowɛŋ</b> ‘sour’	<b>kowán</b> ‘being soure’
<b>d.kɔɔmɛŋ</b> ‘follow’	<b>kɔɔmán</b> ‘following’
<b>laaliŋ</b> ‘cut’	<b>laalán</b> ‘cutting’

<b>waajij</b> ‘plant	<b>waaján</b> ‘planting’
<b>oolɛŋ</b> ‘be able’	<b>oolán</b> ‘being able’
<b>paajij</b> ‘defecate’	<b>paaján</b> ‘defecating’
<b>reerij</b> ‘run’	<b>reerán</b> ‘running’
<b>teemuŋ</b> ‘jump’	<b>teémán</b> ‘jumping’
<b>ɓoojuŋ</b> ‘hate’	<b>ɓooján</b> ‘hating’
<b>beenij</b> ‘sew’	<b>beenán</b> ‘sewing’
<b>kollodʒɛŋ</b> ‘whistle’	<b>kollodʒón</b> ‘whistling’
<b>ʔadorn</b> ‘ripe’	<b>ʔadorn</b> ‘ripping’

As seen in (37), the verb deriving morpheme – (V) **ŋ** is changed to – (V) **n** along with high tone, in order to create verbal nouns. Most of the vowels are front vowels (**i** and **ɛ**) and the back vowel /**u**/ in the verb form while it is changing in to verbal nouns, it mostly changes in to middle low vowel /**a**/ as in most examples in the above data. There are some changes to the back vowel (**ɔ**) as in the last two examples. These might have happened due to the influence of the vowel harmony.

### B. Changing the last- (v) **ŋ** in to –(V)**t**.

Some of Majang verbs change the final suffix – (V) **ŋ** (the verb maker) in to – (V) **t** for the purpose of verbal noun making or deverbalisation. This is a consonant change of / **ŋ**/ in to / **t**/. Here are some of the examples that can show this construction in the language.

(38)

Verbs	Verbal nouns
<b>baalɛŋ</b> ‘throw’	<b>baalɛt</b> ‘throwing’
<b>baaŋɛŋ</b> ‘shave’	<b>baaŋɛt</b> ‘shaving’
<b>doomeeŋ</b> ‘translate’	<b>doomeet</b> ‘translating’
<b>ruumeŋ</b> ‘finish’	<b>ruumet</b> ‘finishing’
<b>beediŋ</b> ‘seat’	<b>beedit</b> ‘seating’
<b>jaaŋɛŋ</b> ‘explain’	<b>jaaŋɛt</b> ‘explaining’
<b>raawuŋ</b> ‘fry’	<b>raawit</b> ‘frying’
<b>miiŋɛŋ</b> ‘cover’	<b>miiŋɛt</b> ‘covering’
<b>sooweŋ</b> ‘sow’	<b>soowet</b> ‘sowing’
<b>ŋɔɔɛŋ</b> ‘slaughter’	<b>ŋɔɔlet</b> ‘slaughtering’
<b>muudʒijeŋ</b> ‘spy’	<b>muudʒijet</b> ‘spying’
<b>boosoʒɛŋ</b> ‘sing’	<b>boosijet</b> ‘singing’
<b>ekaŋɛŋ</b> ‘cross’	<b>ekaŋɛt</b> ‘crossing’
<b>puruuteŋ</b> ‘drag’	<b>puruutet</b> ‘to drag’
<b>suweŋ</b> ‘sting’	<b>suwet</b> ‘sting’

As it is seen in the above examples in (38), the last suffix (V) **ŋ** in the verb form is changed in to (V) **t** form in verbal noun forms. The vowels in the suffixes of the verbal nouns are front vowels i.e. **ɛ, e and i**. Not all these vowels change while the last consonant **ŋ** is changed to **-t**. There is an example that has the back vowel (**u**), in this case the vowel is changed to front vowel, that is **raawuŋ** ‘fry’ changed to **raawit** ‘to fry’. The first syllables of the words have long vowels in most of the examples. There are some examples with short vowels in the first syllables of their root forms, as in the last three examples.

### C . Changing the last (v)**ŋ** into V.

In Majang verbs, the verb maker suffix - (V) **ŋ** changed to front vowels. This is deletion of / **ŋ** / , but retaining the vowel. The following examples illustrate these forms.

(39)

<b>goruŋ</b> ‘sick’	<b>gorí</b> ‘sicking’
<b>poruŋ</b> ‘love’	<b>porí</b> ‘loving’
<b>tonuŋ</b> ‘tell’	<b>toní</b> ‘telling’
<b>koruŋ</b> ‘shut’	<b>korí</b> ‘shuting’.
<b>kojuŋ</b> ‘pay’	<b>kojí</b> ‘payment’
<b>boŋuŋ</b> ‘take’	<b>boŋí</b> ‘taking’
<b>ɲɔɲŋ</b> ‘insult’(v)	<b>ɲɔɲá</b> ‘insulting’
<b>timŋ</b> ‘stab’	<b>timá</b> ‘stabing’

As it has been observed in (39), in most of the cases the last suffix (V)**ŋ** contains the back vowel /**u**/, which is changed to the front vowel /**i**/ and there is no **ŋ**; it is omitted. There are two examples at last that are changed to /**a**/ dropping the last consonant. In this case, there is no vowel before the last consonant **ŋ**. Most of the vowels in the root form in (36) are the back vowel /**o**/. In the last two examples, the vowels are the front vowel /**i**/ and the back vowel /**ɔ**/. Both have similar suffix for verbal noun construction.

### D . Omitting (dropping) the last (V) **ŋ**.

Some Majang verbs drop the verb making suffix (V) **ŋ** when they are changed into derived nouns or verbal nouns. This is deletion of the whole suffix. The following examples can show such forms in the language.

(40)

<b>wósejɛŋ</b> ‘send’	<b>wóse</b> ‘sending’
<b>ibáaliŋ</b> ‘play’	<b>ibáal</b> ‘playing’
<b>iilijaan</b> ‘sing’	<b>iilija</b> ‘singing’
<b>kóonɛŋ</b> ‘curse’	<b>kóon</b> ‘cursing’
<b>kawɛŋ</b> ‘bit’	<b>kawɛ</b> ‘bitting’
<b>lɔseŋ</b> ‘defeat’	<b>lɔse</b> ‘defeating’
<b>máleŋ</b> ‘kick’	<b>mále</b> ‘kicking’
<b>nomɛŋ</b> ‘follow’	<b>nomɛ</b> ‘following’
<b>rakatɛŋ</b> ‘suffer’	<b>rakatɛ</b> ‘suffering’
<b>tolɛŋ</b> ‘collect’	<b>tolɛ</b> ‘collecting’
<b>jáwɛŋ</b> ‘cut’	<b>jáwɛ</b> ‘cutting’
<b>ɛtɛŋ</b> ‘stand’	<b>ɛtɛ</b> ‘standing’
<b>lɔkɛŋ</b> ‘pour’	<b>lɔkɛ</b> ‘pouring’
<b>tájɛŋ</b> ‘open’	<b>tájɛ</b> ‘opening’
<b>báliŋ</b> ‘buy’	<b>báli</b> ‘buying’
<b>gidzɛŋ</b> or <b>gabɛŋ</b> ‘give’	<b>gidze</b> or <b>gabɛ</b> ‘giving’
<b>laŋiŋ</b> ‘take’	<b>laŋi</b> ‘taking’
<b>agaliŋ</b> ‘steal’	<b>ageji</b> ‘stealing’
<b>muudɔjɛŋ</b> ‘spy’(v)	<b>muudɔi</b> ‘spying’(n)

As it has been presented in (40), a great deal of Majang verbs omit the perfective form of the verb or the verb maker suffix while they have changed to verbal nouns. In most cases, the verbs drop the last consonant /ŋ/ only. There are some cases of dropping the -Vŋ as in the examples in the first four and the last one. In all of these cases, the last phonemes remain constant or unchanged.

### E. Attaching the prefix t (V) and dropping the last (V) ŋ.

Some of Majang verbs attach the prefix **t** (v) and drop the suffix (V) **ŋ** for creating the verbal nouns. This is deleting the suffix and attaching the prefix and there is also regressive vowel harmony. The following examples show such constructions.

(41)

<b>verb</b>	<b>verbal nouns</b>
<b>kaw -ɛŋ</b> ‘bit’	<b>tá-kaw</b> ‘bitting’
<b>kɔŋ-ɛŋ</b> ‘help’	<b>tó-kɔŋ</b> ‘helping’

**rəg-ɛŋ** ‘laugh’  
**ɖoŋ-ɛŋ** ‘besmear’  
**kəw-uŋ** ‘bury’  
**poj-iŋ** ‘intoxicate’  
**ɸur-ɛŋ** ‘frithen’  
**ut-ɛŋ** drink  
**lej-iŋ** ‘siwm’  
**ri-jiŋ** ‘call’  
**ke-ɛŋ** ‘bake’

**tɔ-rəh** ‘laughing’  
**tɔ-ɖoŋ** ‘besmearing’  
**tɔ-kəw** ‘burying’  
**tɔ-poj** ‘intoxicating’  
**tú-ɸur** ‘fearing’  
**tú-utkan** ‘drunker’  
**té-lejtán** ‘siwmer’  
**tí-ri** ‘calling’ or imperative form  
**té-geɖɟ** ‘baking’

As it is presented in (41), Majang verbs attach the prefix **t (V) -** and drop the suffix **-(v) ŋ** for verbal noun formation. The vowel is harmonized with the vowel in the verb root as in **ta-** attached to the verb root **-kaw -**, **te** attached to **-lej-**, **ti-** attached to the verb root **ri-**, **tu-** attached to **-ut-** and **tə-** attached to back middle vowels as in examples above shows. In all cases the last suffix **-(V) ŋ** is omitted and the high tone is attached. In two of the examples that is h and i there is an agent maker suffix **-kan** and **-tan** in the verb root. In k the process is the same with the others but in the case of **-k-** is changed to the voiced counterpart phoneme – **g-** and suffixed **-ɖɟ**, this might occur due to the intervocalic influence.

#### F. Dropping the last (V)ŋ and suffixing –ka or –ak

Few Majang verbs drop the suffix **(V) ŋ** and add the other suffix **–ka** or **–ak** in order to create verbal nouns. Here are examples that show such construction.

(42)

**bəɔlaŋ** (be) ‘tire’  
**ɸaŋkəwŋ** (be) great’  
**ɖil-iŋ** (be) heavy’  
**ŋaaŋ** ‘stink’  
**gorgorŋ** (be) fast  
**ɸat-ɛŋ** ‘carry’

**bəɔlaa -ka** ‘to tire’  
**ɸaŋkəw -ka** ‘strength’  
**ɖil -ka** ‘weight’  
**ŋaa -ka** ‘odour’  
**gorgor -ka** ‘speed’  
**ɸat -ak** ‘carrying’

As it is observed in (42), the last suffix **(v) ŋ** is dropped, and **-ka** is attached for de-verbal construction as most of the examples show. In the last example **-ak** is suffixed. This might be the result of metathesis. This happens because of the impermissible sequences of consonants /t/ and /k/ at morpheme boundary.

### 5.1.2.3 Agentive Nouns

In Majang agentive nouns are formed by suffixing an agentive morpheme to the verb root.

The following examples can show these agentive noun formations from verbs in Majang.

(43)

Verb	agentive nouns
<b>réer-ij</b> ‘run’	<b>réer-tan</b> ‘runner’
<b>por-uj</b> ‘love’	<b>por-tan</b> ‘lover’
<b>duub-uj</b> ‘dance’	<b>duubuj-tan</b> ‘dancer’
<b>keedz-εη</b> ‘cook’	<b>keedz-tan</b> ‘cook’
<b>gáal-ij</b> ‘clean’	<b>gáal-tan</b> ‘cleaner’
<b>wosej-ij</b> ‘message’	<b>woseji-tan</b> ‘messenger’
<b>kondij-ij</b> ‘fishing’	<b>kondij-tan</b> ‘fisher’
<b>jaw-uj</b> ‘cut’	<b>jawu-tan</b> ‘pieces’
<b>bed-ij</b> ‘live’	<b>bed-tan</b> ‘resident’
<b>kalej -ij</b> ‘beg(Ng)’	<b>kalej-tan</b> ‘beggar’
<b>kaas-ij</b> ‘divide’	<b>kaas-tan</b> ‘part’ or partition’
<b>lɔk-εη</b> ‘loosen’	<b>lɔk-tan</b> ‘slack’ ‘(be) loose’
<b>taj-εη</b> ‘open’	<b>taj-tan</b> ‘(be) open’
<b>reed-εη</b> ‘tighten’	<b>reed-tan</b> ‘tight’
<b>tol-εη</b> ‘store’	<b>tol-tan</b> ‘pill’
<b>tus-εη</b> ‘fasten or bind’	<b>tus-tan</b> ‘knot’
<b>iiljεη</b> ‘sing’.	<b>iiljtan or .iiljagen</b> ‘singer’

As observed in (43), Majang can form an agentive noun by suffixing the morpheme **-tan** to the root verbs and dropping the verb maker or perfective suffix **-vη**. The verbs omit the perfective marker (**v**) **η** and suffixing the morpheme **-tan** and create another agentive nouns. The morphemes that are used for agentive nouns construction include. **-tan**, which can be suffixed as in all of the examples in (45) above, and **-kan** can be suffixed for verbal nouns as in **jon** ‘to lie’ **jon-kan** ‘liar’. In addition to these, **-en** suffixed as in **idzaag-ij** ‘work’ and **idzaagen** ‘worker’.

These types of word formation (derivation) processes suffixing **-tan** or **-kan** work for noun and adjective construction in the language. Majang can construct nouns and/or adjectives by suffixing **-tan** or **-kan** with different nouns, verbs and adjectives. The examples in the

data below show the derivational process that suffixes the morpheme **-tan** or **-kan** in order to create another noun or adjective.

(44)

**Noun + -kan = adjectives**

<b>áto</b> ‘mouth’	<b>-kan</b> (suffix)	<b>áto-kan</b> ‘talkative’
<b>maraati</b> ‘be mad’	<b>-kan</b> (suffix)	<b>maraati-kan</b> ‘madness’.
<b>api</b> ‘jock’	<b>-kan</b> (suffix)	<b>api-kan</b> ‘jockey’.
<b>léem</b> ‘sick’	<b>-kan</b> (suffix)	<b>léem-kan</b> ‘patient’
<b>tiki</b> ‘sin’	<b>-tan</b> (suffix)	<b>tiki-tan</b> ‘sinner or wrong’

As it is presented in (44), the verbal nouns **maraat-**, **tiki-** and **leem**, and the simple nouns **ato-**, and **ap** - suffixing the morpheme **-kan** create another agentive nouns. All these derived nouns can also be used as an adjective.

(45) **adjective + -tan or -kan**

<b>korkor- tan</b>	<b>korkortan</b> ‘prisoner’
<b>ƒod- kan</b>	<b>ƒodkan</b> ‘arrogant’
<b>bodu- tan</b>	<b>bodutan</b> ‘healthy’
<b>rúup- kan</b>	<b>rúupkan</b> prostitute’
<b>modzu- tan</b>	<b>modzután</b> ‘spoiled’
<b>agiroj- kan</b>	<b>agirojkan</b> ‘poor’
<b>eker - kan</b>	<b>ekerkan</b> ‘honest’
<b>obi - kat</b>	<b>obikat</b> ‘greater’

The above data, (45), reveal that the verbal adjectives suffixing the derivation morpheme **-kan** or **-tan** create other agentive nouns.

To sum up, the **-kan**, **-tan** and the **-vn** in some cases are an agent marker suffix in Majang. **-tan** is suffixed with verbs and **-kan** is suffixed with simple nouns and verbal nouns in order to get the agentive nouns. The usage of this (v)n suffix as agentive noun marker is not that much productive; it is rare. This morpheme might be borrowed from other Surmic languages. As Unseth (1989c) pointed out the **-vn** is a Proto Surma derived nominal suffix. Majang cardinal numbers change into ordinal by suffixing the morpheme **-een**. The following examples can show this formation in Majang.

(46)

Cardinals

**omɔŋ** ‘one’  
**peej** ‘two’  
**ɖʒiit** ‘three’

Ordinals

**omɔŋéen** ‘first’  
**peejéen** ‘second’  
**ɖʒiitéen** ‘third’

As it is presented in (43), the cardinal numbers change to ordinal numbers by suffixing both the morpheme **-een** along with high tone. In some cases the last phoneme **-n** is omitted, especially if another word is following it, as in examples presented below.

In the student textbook, these ordinal number construction is presented in different ways, that is the cardinal numbers add the particle **neek** for ordinal number creation. Compare the data in (46) with the following (47) below:

(47)

**káas-tan omóŋ -neek.**  
 divide-SFF one POS  
 ‘part first.’

**káas-tan peej -neek.**  
 divide-SFF two - POS  
 ‘part second’

**káas-tan ɖʒiit-neek.**  
 divide -SFF three -POS  
 ‘part third’

**káas -tan aŋan-neek.**  
 dvide -SFF four -POS  
 ‘part fourth.’

**káas-tan tuul-neek.**  
 divide-SFF five POS  
 ‘part fifth.’

**káas-tan tuul a om-neek**  
 divide-SFF five CNJ one -POS  
 ‘part sixth’

As presented in ((47), the derived noun **kaastan** ‘part’, along with all the cardinal numbers adds the particle **neek** for the construction of sequences in the ordinal numbers. It seems

that the influence happened due to the literal translation of the Amharic sequencing grades, that is /**andəŋna kifil** / for ‘grade one’.

### 5.1.3 Compounding

In Majang word formation process, it is possible to construct a noun by combining different words. There is a common process of composition in Majang to yield a compound noun. These words can be from the same category or from different categories. These different categories are noun, verb and adjectives. The most compounded components are **noun + noun** and suffixing the genitive marker morpheme **-əŋk**. Compounding also can be created by the combination of **noun + verb** or **adjectives**. Compounding and the genitive noun phrases in Majang are structurally similar but not semantically the same. Some examples of Majang compound words are presented that are collected from student textbooks.

(48) **Noun + Noun + GEN**

A .

**ató madʒaŋ -éer - əŋk.**  
mouth’ Majang-PL -GEN

**ató-madʒaŋeerəŋk** ‘Majang language’

**wéj teetən - əŋk**  
‘house’ ‘bird’ -GEN

**wéj-teetənəŋk** ‘nest of bird

**ami éék -əŋk’.**  
hair’ body -GEN

**ami- éékəŋk** ‘body hair’

**tən taŋ -əŋk**  
child’ caw -GEN

**tən-taŋəŋk** ‘calf’

**tən masoj -əŋk**  
child horse -GEN

**tən-masojəŋk** ‘colt’

**tapád dóok -əŋk.**  
‘leader’ ‘country’ GEN

**tápád dóokəŋk** ‘leader’

**pəferka waawuj -əŋk’.**  
‘light’ sun’ -GEN

**pəferka-waawujəŋk** ‘sunshine’

**pəferka ejen -əŋk**  
‘light’ moon -GEN

**pəferka-ejenəŋk** ‘moonlight’

**ηedan** ‘teeth’    **αηέ** ‘elephant’    **- jσηk**    -GEN

**ηedan-αηέjσηk** ‘elephant’s trunk’

**dama** ‘food’    **rómíd** ‘morning’    **-σηk**    -GEN

**dama-rómídσηk** ‘breakfast’

B.

**dama** ‘food’    **αdzigε** ‘night’    **-jσηk** ‘GEN’  
**τσην** ‘child’    **εεdζε** ‘cat’    **-jσηk** ‘GEN’  
**gode** ‘house’    **sanbate** ‘Sunday’    **- jσηk** ‘GEN’

**dama-αdzigεjσηk** ‘dinner’  
**τσην-εεdζεjσηk** ‘small cat’  
**gode-sanbatejσηk** ‘church’.

C

**katíi** ‘ring’    **ween** ‘ear’    **-t -σηk** ‘GEN’  
**kéet** ‘wood’    **ηedan** ‘teeth’    **- t -σηk** ‘GEN’  
**pólól** ‘finger’    **deran** ‘leg’    **-t -σηk** ‘GEN’  
**wéj** ‘house’    **togi** ‘cattle’    **-k-σηk** ‘GEN’

**katíi-weentsηk** ‘earring’  
**kéet-ηedantsηk** ‘tooth brush’  
**pólól- derantsηk** ‘toes’  
**wéj-togikσηk** ‘cattle pen’.

As it is seen in (48), the two nouns (the head and the modifier nouns) with the genitive marker create another noun. In the construction the head noun comes first and the other noun, which is the modifier follow it (the head), and the genitive marker **-σηk** is attached. Those nouns end with the phoneme /n/ or the singulative marker /n/ insert the phoneme /t/ before the genitive marker **-σηk** as in (48) C. These might be for the sake of showing the plurality. Some other examples insert the phoneme /j/ in order to avoid sequence vowels as in (48), C. There is also one example that attaches the definite marker **-kσηk** after the last noun instead of the genitive marker **-σηk** as in the last example in (48), B. Sometimes the definite marker is used as a genitive marker or **-k-** might represent the plural marker morpheme.

In Majang compounding is also made from two different categories that are **noun** and **verbs (verbal nouns)**. This combination can also create another noun semantically different from both words. The following examples in (49) show this type of construction.

(49)

**Noun + Verb + GEN**

**áj** ‘thing’    **gaamít** ‘catching’    **- σηk** GEN  
**áj** ‘thing’    **katíd** ‘eradicating’    **-σηk** ‘GEN’  
**godé** ‘house’    **taapét** ‘writing’    **-σηk** ‘GEN’

**áj-gaamítsηk** ‘handle’  
**áj-kátídσηk** ‘eradicator’  
**godé-taapetsηk** ‘office’

godé ‘house’ toojet ‘piercing’ -၁၇က ‘GEN  
 godé ‘house’ dēegarawon ‘sleeping’ -၁၇က ‘GEN  
 godé ‘house’ tegedz ‘cooking’ -၁၇က ‘GEN

godé-toojet၁၇က ‘clinic’  
 godé-dēegarawon၁၇က ‘bed room’  
 godé-tegedz၁၇က ‘kitchen’

As can be seen in (49) above, all are compound nouns. The head nouns **၁၇** ‘thing’ in the first two, and **godé** ‘house’ in the other examples combined with the verbal nouns is resulted another different noun. The verbal nouns that attached with the head noun suffixed with the genitive marker **-၁၇က**. In this case, the genitive case marking attached to the final word that is the verbal noun or infinitive form.

In this language compounding is also made by using the demonstrative pronoun **sinə** ‘that’ in between two nouns. Compare the examples below with the examples in (50) and (51) above.

(50).

**koogelé sinə mooj -ik** = cock (lit. a hen that is male)  
 Hen DEM Male -GEN

**koogelé sinə ṅaaj -ik**. = ‘hen’ (lit. a hen that is female)  
 Hen DEM female -GEN

**táŋ sinə peet -ik** = heifer (lit. a cow that is female)  
 cow DEM female -GEN

**eedzε sinə mooj -ik** = ‘wild cat’ ( lit. a cat that is male)  
 cat DEM male -GEN

**táŋ sinə mooj -ik** = ‘ox’ ( lit. a cow that is male)  
 hen DEM male -GEN

**idít sinə bēeriŋ -၁၇က** = blacksmith ( a person that forge)  
 Person DEM forge -GEN

**idít sinə kεŋ súboj -ik** = potter ( a person that made clay)  
 person DEM made pot -GEN

As it is presented in (50) above, the demonstrative pronoun **sinə** ‘that’ is used to connect the two nouns. The kinship genitive marker **-ik** is suffixed to the second noun, which is

formally different from that of the common genitive marker **-ɔŋk**, but **-ik** is an allomorph of **ɔŋk**, both are genitive case markers.

In the the last two examples, the demonstrative pronoun **sino** ‘that’ is used to connect a little bit different forms. The demonstrative pronoun connects the first and the verb, not two nouns as in the other examples. These combinations create another noun.

In Majang the combination of verb root and noun or an adjective can create a single verb. The following data show this phenomenon.

(51)

**idzaag masare** ‘fence in’ (v)

work fence

V N

**kep godé** ‘build’ (V)

build house

V N

**ketε kéet** ‘cut down’(V)

chop tree

V N

**idzaag táawá** ‘cultivate’(V)

work field

V N

**gaamkú εεka** ‘embrace’(V)

catch body

V N

**gaged mase** ‘lend’ (V)

take debt

V N

**lak wori** ‘(be) rich’(V)

there money

V N

**lak kéep** ‘(be) shy’(V)

there shy

V ADJ

**arí a bakáaniŋ** ‘enlarge’(V)

make CNJ wide

V ADJ

As (53) shows, in Majang the combination of verb root and simple noun results a single verb. In the last three examples, the combination takes place between the verb to be and the simple noun or it could be with an adjective. In all of the cases, a verb is preceded by the noun and yields another verb. In the case of the last example structure the connecting particle **a** is used to connect the verb to be **ari** ‘make’ and the verbal adjective **bakaaniŋ** ‘wide’.

#### 5.1.4 Reduplication in Majang

Reduplication is a morphophonemic process that doubles all or parts of a stem, in order to get another segmental category. It is a process of repetition of segmental units of a root or stem as a whole or its parts (Crystal: 2006). Similarly, Bussmann (1998: 989) defines reduplication as “doubling of initial syllables of a root or stem with or without a change in sound to express a morpho-syntactic category.” Likewise, in Majang segments reduplicate themselves for some morpho-syntactic features. There are many reduplicated words in Majang. These include reduplicated nouns, verbs and adjectives. The following examples show the reduplicated words in Majang from different categories:

(52)

Reduplicated nouns

**sel sel** ‘lizard’  
**pól pól** ‘finger’  
**ból ból** ‘hole’  
**wəw wəj** ‘toad’  
**til tile** ‘roots’  
**tuu tu** ‘tree stamp.’

Reduplicated verbs

**kor -kór** ‘wrapping’  
**mur murŋ** ‘return’  
**pi pike** ‘grazing’  
**ti timi** ‘fight’  
**guu gup** ‘inter’  
**kú kúm-** ‘touch’

Reduplicated adjectives

**gor gor** ‘hasty’  
**sal sal** ‘waterish’  
**kal kál** ‘cruelty’  
**kór kórtan** ‘prisoner’  
**do dooŋ** ‘wet’  
**bá bár** ‘exercise’

**kur kum** ‘hill’  
**waj waj** ‘canal’

**laalaw-** ‘put’  
**gáa gám-** connect

**gígím** ‘sponger’  
**okəkəŋ** ‘of previous’

As shown in (52), the reduplicated words in Majang can be found in the three different categories, that is nouns, verbs and adjectives. The reduplication could be either complete or partial. Complete reduplication as in **selsel** ‘lizard’, **korkor** ‘wrapping’, **gorgor-** ‘hasty’ and partial reduplication as in **wəwəj** ‘toad’, **titimi** ‘fight’ and **korkortan** ‘prisoner’.

Reduplication has different grammatical functions in the verbs. Most of verbs reduplicate their syllables to represent various meanings in the given structure. Unseth (1986, b) described the different functions of reduplication in Majang verbs. Reduplication in Majang verbs can show the progressive and reciprocal actions.

The following data show the different function of reduplication in Majang.

(53)

**ɗa- ɗama sapatán.**  
REDPL- food porridge.  
‘I am eating porridge.’

**rɛ- rɛr ɗapɛ.**  
REDPL- die lion.  
‘A lion is dying’

**ŋaa -ŋar-áa -ŋ**  
REDPL -go -1SS-PER.  
‘I am going’

**ɛŋ- ɛŋɛ - ki -í -ŋ**  
REDPL- go -DIR -1PLS. Per.  
‘We are traveling.’

**ɗega -gar -ŋ**  
Sleep -REDPL -PERF  
‘He is sleeping’

As it has been observed in the above (53), most of the verbs have partial reduplicated form in the first syllable of the verb root in order to show the continuity of the action. However, in the last example, the second syllable is reduplicated for showing the same action.

Reduplication in Majang also shows the interaction performed by two parties. The following examples can show the reciprocal actions in Majang verbs.

(54)

A.

**wɔɔr- wɔɔ -wɔɔ -ii -ŋ**  
invite REDUP - 1PLS -PERF  
'We invited each other'

**rээр- reer -er -ii -ŋ**  
run REDUP -1PLS -PERF  
'we run (chased) each other'

**gám- gaa -gám -ii -ŋ**  
embrace REDUP - 1PLS -PERF  
'We embraced '

B.

**rij- ri-rij -ii -ŋ**  
call- REDUP- 1PLS-PERF  
'We called each other'

**mu'k- mu -mu'k- ii -ŋ**  
pierce- REDUP -1PLS -PERF  
'We pierced each other'

**bít- bi- bít -ii -ŋ**  
beat- REDUP -1PLS -PERF  
'We beat each other'

**kúm ku-kúm-ii-ŋ**  
touch REDUP -1PLS -PERF  
'We touched each other'

**kuɗ ku -kuɗ -ar -ŋ**  
cry REDUP -3PLS -PERF  
'They all cried '

C.

**ba ʌp- baa-báap -ii-ŋ**  
shave REDUP -1PLS -PERF  
'We shaved one each other'

**Jaat- jaa -jat -ii -ŋ**

lick REDUP -1PLS –PERF  
'We licked one each other'

**pákat- páka- kat -ii -ŋ**  
separate REDUP -1PLS –PERF  
'We departed one another other'

All data presented in (54) contain reduplication in Majang verbs that show reciprocal actions performed by two parties. In (54) A, the first syllable is reduplicating itself and the base shortened the vowel. In the case of (54) B, the first parts of the base reduplicate the VC. In (54) C, the first syllable of the base that is the CV reduplicate itself, but in the last example structure the second syllable of the verb is reduplicate. In this case, the reduplicated part becomes an infix. Those verbs owned long vowel in the first syllable the vowel changed into short in case of reduplication as in the most of the above example structures revealed it. All of the reduplicated verbs in (56) suffixed the subject marker morpheme and the perfective marker **-ŋ**.

## **5.2 Pronouns**

In this sub- section, the pronouns in Majang are described. These forms can be used instead of nouns. These pronouns include the personal, possessive, demonstrative, reflexive and interrogative pronouns.

### **5.2.1 Personal Pronouns**

Majang personal nouns can represent by other particle (pronouns). These particles used as a subject or as an object form. The following forms are the subject and object pronouns in Majang.

#### **5.2.1.1 Subject Pronouns**

Various forms, based on the number and persons they represent in the given sentence, represent subjects in Majang.

##### **(55) Subject pronouns**

1SS.	I	<b>éet</b>
2S S	you	<b>i' in</b>
3SS.M.	he	<b>sén /séŋk</b>
3SSF.	she	<b>séen /séŋk</b>
1PL	we	<b>etéŋk</b>
2PL	you	<b>iinák</b>
3PL	they	<b>séeg</b>

As it is shown in (55), the subject pronouns in singular and plural forms are clearly presented. Each of the pronouns owns different morphemic representation for different persons and number. The first person singular morpheme **eet** changes to **eteŋk** while it becomes plural. The second person singular subject pronoun **inn** adds the plural morpheme marker **-ak**, and become **iinak** for plural subject pronoun. In the third person subject pronoun, the last phoneme /n/ in the singular changes to /g/ in plural and it results **séen** to **séeg**.

### 5.2.1.2 Object Pronouns

The objects in Majang also have the morphemic representation.

#### (56) Object pronouns

1SOB	me	<b>eet (ti)</b>
2S OB	you	<b>iin (ni)</b>
3SMOB	him	<b>séen</b>
3SFOB.	her	<b>séen</b>
1PLOB.	us	<b>eteŋk (tin)</b>
2PLOB.	you	<b>iinak (kən)</b>
3PLOB.	them	<b>séeg</b>

As it is presented in (56) above, there is no much significance difference in subjective and objective pronouns form. It is clear that the high tone is used for subject marking. In spoken language the first and second person object pronouns use the form **it** and **in** for singular, and **tin** and **ken** for plural respectively. First person singular subject and object pronouns use the same form (**séen/séŋk**) for male and female, because there is no morphological

gender distinction in Majang as in most of other Surmic languages. In segment structure there is no difference in subject and object pronouns.

### 5.2.2 The Possessive Pronouns

Majang has words that are used for showing possession of something or ownership. The following are the possessive pronouns in Majang.

(57)

<b>Singular</b>	<b>Plural</b>
1S. my/mine = <b>na'ak</b>	1PL our /ours= <b>naŋk</b>
2S .your/yours = <b>no'ok</b>	2PL your/yours = <b>noŋk</b>
3S. his/her = <b>ne'ek</b>	3PL their/theirs = <b>neŋk</b>

As in (57), in Majang the possessive pronouns in the singular changes its form for all persons while it becomes plural. The long vowels in singular possessive pronouns becomes short and insert the phoneme /ŋ / in the plural possessive pronouns. There is omission of tone, insertion of the phoneme /ŋ /, which is an infix plural marker, and there is shortening the long vowel or vowel reduction. The possessive pronouns also inflect for different cases alike other simple / basic/ nouns.

There is a difference in the forms of the possessive pronouns based on the number of possessed noun. In Majang when the possessed things are plural, the form of possessive pronouns changes to that of singular possessed thing. That is the first sound /n/ for all persons, the number in case of singular possessed noun is changed to /g/, and the sound /ŋ/ is inserted before the last sound /k/ and after the long vowels while the possessed nouns are plural. The following examples illustrate both constructions.

(58) **Singular possessed**

1S. my/mine = <b>naak</b>	<b>waakojo naak</b> ‘my God’
2S .your = <b>nook</b>	<b>peeni nook</b> ‘your word ‘
3S. her = <b>neek</b>	<b>toon neek</b> ‘her child’
3S. his = <b>neek</b>	<b>dzaarti neek</b> ‘his wife’
3PL their = <b>neŋk</b>	<b>tapad neŋk</b> ‘their chief’

In the above data (58), all of the possessed thing are singular in number and thus all of them are accompanied by singular possessive markers.

**(59) Plural possessed**

1S. my/mine = <b>ga'anj</b>	<b>tɔɔmɔ ga'anj</b> 'my children'
2S. your = <b>go'oj</b>	<b>kuroje go'oj</b> 'your donkeys'
3S. (M.)his= <b>ge'ej</b>	<b>olaa ge'ej</b> 'his furniture'
3S(F.)her = <b>ge'ej</b>	<b>teka aneer ge'ej</b> 'her relatives'
1PL our = <b>gaj</b>	<b>godei gaj</b> 'our houses'
2PL your = <b>goj</b>	<b>mapa ak goj (iina)</b> 'your brothers'
3PL their = <b>gej</b>	<b>kuroje gej</b> 'their donkeys'

As presented in (59), all the possessed nouns are plural and the possessive pronouns are in their plural form too. These constructions are different from that of examples (58) above, which express singular possessed nouns. That is the first sound /n/ of the possessive pronoun for all persons, the number in the case of singular possessed nouns is changed to /g/, and the sound /ŋ/ is inserted before the last sound /k/ and after the long vowels while the possessed nouns are plural. As it has been mentioned in the previous section, it might be an infix for the plural formation. This type of construction is common in Surmic languages, and also in Nilo-Saharan at large. In this regard Unseth (1991:91) stated: "Possessive constructions in Surmic languages mark not only the number of the possessor, but also the number of the item possessed." He proposes the Proto-Surmic possessive markers for all present day Surmic languages and other related Nilotic languages by giving different examples from various Nilo-Saharan language sub groups (i.e. Anyuak, Nuer, Temein, Aka and Gaam ). Finally, he concluded distinguishing the plural and singular possessed thing by different morpheme surely must have been in Proto-Nilotic feature of showing possession (Unseth 1991:100).

In Majang, possession of something is also expressed by lexical items rather than attaching the genitive suffix or using the possessive pronouns. There are words that show possession. These words are kinship terms, that is, those words showing family relation. The following examples can show that the kinship terms represent possession in Majang.

(60)

<b>indi</b> 'my mother'
<b>ŋa'aja</b> 'your mother'
<b>emɛs</b> 'his mother'
<b>ba'aba</b> 'your father'
<b>ɛ'pen</b> 'his father'

**babe** ‘my father’

**masookoj** ‘my brother’

As it is presented in (60), each of the kinship terms represents the possession by themselves without adding any possessive pronoun. As the data clearly shown, us these may be work for the relative (kinship) terms.

### 5.2.3 Reflexive pronouns

Reflexive pronouns are pronouns that are used to express an action done by oneself without support of others. Majang expresses different notions using the reflexive pronoun, that is explaining an action done by one’s own without the interference of others. The following examples illustrate the reflexive actions in Majang.

(61)

**eet ɔdɔ -wa náak -ák**  
1SG head -CNJ my -SUF  
‘I myself’

**iin ɔdɔ -wa noók -ák**  
2SG head -CNJyour- SUF  
‘You yourself’

**sɛɛn ɔdɔ -wa nɛ́ɛk -ák**  
3SG head -CNJhim -SUF  
‘S/he him/herself’

**eteŋk ɔdɔ -wa naŋk**  
1PL head -CNJourselves  
‘we ourselves’

**iin-ak ɔdɔ -wa noŋk**  
2 PL head -CNJyourselves  
‘you yourselves’

**sɛɛg ɔdɔ -wa nɛŋk**  
3PL head -CNJthemselves.  
‘They themselves’

As it is presented in (61), the reflexives that denote doing something by oneself are expressed by reflexive pronouns. The form is as follows: the personal pronoun comes first and the word ɔdɔ ‘head’ with the dative marker morpheme -a following it. At last the

possessive pronoun will follow. In the possessive pronouns there is the dative marker **-a** along with final **-k**. The **-k** may represent the focus marker, for 1-3 person singular possessive pronouns. The other possessive pronouns (the plural) are remaining the same without adding the dative and focus markers.

It is also possible to express the reflexive that shows doing an action by somebody for him, without using the word **ɔdɔ** ‘head’ as in (62) presented below.

(62)

**ket -aa éek náak.**  
cut -1SGS body my  
‘I cut myself.’

**booj -aa éek náak**  
hate -1SGS body my  
‘I haet my self’

**rɔri -jaa éek náak**  
hate -1SGS body my  
‘I teach myself’

**booj -un éek nóok**  
hate -2SGS body your  
‘You hate yourself’

**ton -dɪ -ik -áa éek -a náaka**  
speak -APL -DIR -1SGS body -to myself  
‘I spoke to myself.’

In the data above , there is no **ɔdɔ** ‘head’. Instead there is the word **éek** ‘body’ to express the self-action. **éek** is suffixed after other morphemes (the applicative and directional). The dative case marker **-a** suffixed with **éek** and with the possessive pronoun **náak** as in **éek -a náaka** ‘to myself’ in the last example.

The following (63) also shows the reflexive constructions using **éek** ‘body’ in Majang with different personal pronouns and other particles.

(63)

**eet éek -á náak -a -k**  
1SGS body -DAT my -DAT -FOC  
‘I for myself’

**iin**    **ék -á**    **nóok -a -k**  
 2SGS    body -DAT    you -DAT -FOC  
 ‘You for yourself’

**sɛɛn**    **ék -á**    **nék -a -k**  
 3SGS    body DAT    Him/her -DAT -FOC  
 ‘S/he him/ for herself’

**eteŋk** **ék -á**    **naŋk**  
 1PLS    body -DAT    Ourselves  
 ‘we for ourselves’

**linak** **ék -á**    **noŋk**  
 2PLS    body -DAT    yourselves  
 ‘you for yourselves’

**sɛɛg** **ék -á**    **naŋk**  
 3PLS    body DAT    Themselves  
 ‘they for themselves’

As it is stated in (63), the reflexives are acting to express oneself doing an action by his own, for his sake, and without the involvement of others. In this case the action is expressed by the combination of the personal and possessive pronouns and inserting the word **ék** ‘body’ in between, so that, it represent the reflexive pronouns. The form of construction is as follows: the subject indicator of personal pronoun comes first and the word **ék** ‘body’ with the dative marker morpheme **-a** following it. At last, the possessive pronoun will follow. In the possessive pronouns there is the dative marker **-a** with final **-k** which is a focus marker for 1-3 person singular. The other possessive pronoun, that is first person plural remains the same.

**Table 5.1. Summary of personal pronouns, cases and the reflexives**

Person	Subject	Object	Dative	possessive	Inst.	Locative	Reflexive
1S.	<b>éet</b> <sup>5</sup>	<b>eet/ti</b>	<b>eeta</b>	<b>náak</b>	<b>eete</b>	<b>eetik</b>	<b>ɛɛka naaka</b>
	I	me	for me	my	by me	mine	myself
2S.	<b>iin</b>	<b>iin/ni</b>	<b>iina</b>	<b>nóok</b>	<b>iine</b>	<b>iinik</b>	<b>ɛɛka nooka</b>

<sup>5</sup> There is tonal difference in subject and object pronouns i.e. the high tone for the subject and the low for the object pronouns in different persons.

	you	you	for you	your	by you	yours	yourself
3SM.	<b>séen</b>	<b>sɛɛn</b>	<b>sɛɛna</b>	<b>néek</b>	<b>sɛɛne</b>	<b>sɛɛnik</b>	<b>ɛɛka nɛɛka</b>
	he	His	for him	his	by him	him	himself
3SF.	<b>séen</b>	<b>sɛɛn</b>	<b>sɛɛna</b>	<b>néek</b>	<b>sɛɛne</b>	<b>sɛɛnik</b>	<b>ɛɛka nɛɛka</b>
	she	her	for him	his	by him	hers	herself
1PL	<b>etɛŋk</b>	<b>etɛŋk/tin</b>	<b>etɛŋka</b>	<b>naŋk</b>	<b>etɛŋke</b>	<b>etɛŋkik</b>	<b>ɛɛka naŋk</b>
	we	us	for us	ours	by us	our	ourselves
2PL	<b>iinák</b>	<b>iinak/kɔn</b>	<b>iinaka</b>	<b>noŋk</b>	<b>iinake</b>	<b>iinakik</b>	<b>ɛɛ'ka noŋk</b>
	you	you	for you	yours	by you	yours	yourselves
3PL	<b>Sɛ'ɛg</b>	<b>Sɛɛg</b>	<b>Sɛɛga</b>	<b>naŋk</b>	<b>Sɛɛge</b>	<b>Sɛɛgik</b>	<b>ɛɛ'ka naŋk</b>
	they	them	For them	theirs	by them	their	themselves

### 5.2.4 Demonstrative Pronouns

Demonstrative pronouns in Majang tell us the existence of something in relation to the speaker and the hearer. Demonstratives in this language can identify where the thing is far or near and how far it situated from the speaker, which is the proximality and the distality of the thing from the speaker. Majang have the following demonstrative pronouns.

(64)

**sin/i** ‘this’ (PROX.)      **sigi** ‘these’ (PROX.)  
**sɔj/sinoj** ‘that’ (DIST.)      **sigoj** ‘those’ (DIST.)

Bender (1983 a) describes the demonstrative of Majang in a better way. For additional data examples are presented as follows:

The following constructions show the use of these demonstrative pronouns in the language.

(65)

**kusu péet sini dunsɛje.**  
 come girl DEM Dunchie  
 ‘This girl comes from Dunchie.’

**ege sini mápa eeta.**  
 COP DEM sister my  
 ‘This (one) is my sister.’

**geeti dʒóop sigi.**  
 bless people DEM  
 ‘Bless those people.’

**bóŋu sinoj.**

take DEM  
'take that (one)'

**ege sini idít sino ɓaŋkáw -ŋɔŋk.**  
COP DEM person DEM brave -DEF  
'This person is the brave one.'

**ŋón sigi**  
women DEM  
'these women.'

**ŋaaj sini**  
woman DEM  
'this woman'

**péet -ak sigi**  
girl PL DEM  
'these girls.'

**péet sini**  
girl DEM  
'these girls.'

**ɗɔop sigɔj**  
people DEM  
'those men.'

**idít sini**  
person DEM  
'this person'

As the structures in all of the above data in (65), the demonstratives in Majang distinguished by number and distance (nearness and farness, or proximal and distal). Each of them represent as follows: **sin/i** 'this' stands for near singular things and **sigi** 'these' stands for near plural things. On the other hand, **sɔj/sinoj** 'that' stands for far singular things and **sigoj** 'those' stands for far plural things. These indicate that the demonstratives in Majang show difference by the nearness and farness from the speaker.

The demonstratives in this language also show the upward and downward directions. The Majang demonstrative pronouns mark to differentiate singular and plural number.

The following examples can illustrate the demonstratives application in phrasal construction in the language:

(66)

A.

**geet -i ɗɔop sigɛ**  
bless -PL people DEM  
'Bless those people with you.'

**tɔɔn sine**  
Child DEM

‘This child with you.’

**pé et -ak sigɛ.**  
Girl PL DEM  
‘Those girls with you.’

B.

**ku rkum sinɔj sooj -ik**  
mountain DEM Remote -GEN  
‘that mountain.(show farness or distal)’

**kéet sinɔj sooj - ik.**  
tree DEM remote -GEN  
‘that tree situated very far (distal)’

**kúrkum sinɔj**  
mountain DEM  
‘that mountain not very far (proximal)’

**kɛet sinɔj**  
tree DEM  
‘that tree not very far’

As it is seen in the examples, Majang demonstrative pronouns add the morpheme –ɛ to show the nearness of the expressed noun, with the other party discussed in (66) a. In order to show the farness, the language suffixes the morpheme –ɔj in to the first sound by omitting the remaining phonemes from the word. The stem of the words **sin-**and **sig-** change to **sɔj/sinɔj** for singular. In addition, it changes to **sigɔj** for plural. In addition to this to show very farness or remoteness of the expressed noun from the speaker, Majang adds the word **sooj** with the genitive marker –**ik** following the demonstrative pronoun, as in (68b). There is difference in Majang demonstrative pronouns for plural and singular, that is the singular demonstrative has the phoneme /n/ in the second syllable while when the demonstrative becomes plural the phoneme in the second syllable changes to phoneme /g/ and results **sigi** from **sini**.

Majang also uses these demonstrative pronouns with the adpositions that show upward and downward directions. These are expressed by **raŋk** ‘over’ represents upward, and **ɗeek** ‘leg’ represents downward, as in the examples below.

(67)

- a. **sinɔj gój sɔ ɗeek.**  
DEM ward leg  
‘that down there.’

**sigɔj gój sɔ ɗeek.**  
DEM ward leg  
‘those down there.’

- b. **sinɔj gój sɔ raŋk.**  
DEM ward up  
‘that up there.’

**sigɔj go'j sɔ raŋk**  
DEM ward up  
‘those up there.’

As it is presented in (67) a and b above, to show the downward direction the phrase **gój sɔ ɗeek** is preceded by the demonstrative pronouns as in **a**. On the other hand, the phrase **goj sɔ raŋk**, comes after the demonstrative pronoun for showing the upward direction as in **b**. In both cases, the demonstrative marker is **sinɔj** ‘that’ to show singular but situated in front position, and **sigɔj** ‘those’ plural that also situated in front position. The locative deictic are **ɗeek** ‘leg’ for downward and **raŋk** ‘up’ upward direction.

### 5.2.5 Interrogative Pronouns or Question words

It is possible to ask questions in Majang using interrogative pronouns or question words. Interrogative pronouns are those words used for raising questions. The presence of these interrogative pronouns within sentences can trigger a content question. There are forms in the language that are used as interrogative pronouns or question word.

These interrogative pronouns in Majang are used to present content questions.

(68)

**wood** ‘who?’  
**ɗjikon** ‘what’

**ɛk** ‘how?’  
**eger** ‘how many?’

**wón** ‘which’  
**ét** ‘where?’  
**okod** ‘when?’

**agút dzikon** ‘why?’ or ‘for what’

The above words in (68) are question words in Majang. Structurally all of them are different in form.

In sentence construction, these interrogative pronouns appear in the final position of the sentence. The following sentences can illustrate the application of interrogative pronouns in Majang.

(69)

**ege sini dzikon?**  
COP DEM what  
‘What is this?’

**rije’ -ni ke wood?**  
Call -2SGS SQP who  
‘What is your name?’

**keε -dī -in éte – ná?**  
Go -APL -2SGs where to  
‘Where are you going?’

**mɛl -ki -kə okod?**  
Come -DIR -PAST when  
‘When did you arrive?’

**mɛl -ki -kəɔ okod?**  
Come DIR FUT when  
‘When will you come?’

**lak -ii’ n tɔɔmək a eger?**  
There -2SGS children Con how.many  
‘How many children do you have?’

**masóokoj wood?**  
your brother who  
‘Who is your brother?’

**gode nook won?**  
House your which  
‘Which house is yours?’

As it is presented in (69), in most cases, the verb along with the inflectional morphemes comes first and other particles such as the demonstrative person markers and others follow it. Some structures begin the sentence with nouns as in the last two structures. All of the interrogative pronouns appear in sentence final position and all of them raise content questions for each structure.

### 5.3 Adpositions in Majang

In Majang there are particles that are attached before and after the noun. Some of these particles are affixes to the noun and some of them are independent particles. They are what we call them adpositions. Adposition is a cover term for preposition and postposition particles in nouns. As the data clearly indicate, Majang is predominantly a postpositional language like other Surmic languages in particular and Nilo-Saharan languages in general. There are also some prepositional constructions in the language.

#### 4.3.1 Postpositions

The Majang nouns suffix different affixes and particles in order to express the situation in relation to that noun. Here some examples to illustrate the postpositional constructions in Majang:

(70)

A.

<b>paleja</b>	<b>pale + ja</b> ‘to (the) roost’
<b>adʒigeja</b>	<b>adʒige + ja</b> ‘to night’
<b>gəɾɔwa</b>	<b>gəɾɔ + wa</b> to river
<b>kaakaka</b>	<b>kaaka + ka</b> ‘to (the) cave’
<b>adamojak</b>	<b>adamoj + ak</b> ‘to hunting’
<b>wáawanak</b>	<b>wáawan + ak</b> ‘to wedding ceremony’
<b>kantɛjak</b>	<b>kantɛ + jak</b> ‘to (the) basket’

B.

<b>wara</b>	<b>war + a</b> ‘for dog’
<b>dɛpɛja</b>	<b>dɛpɛ + ja</b> ‘for lion’
<b>máɖaŋta</b>	<b>máɖaŋ + ta</b> ‘for Majang’

C.

<b>paleje</b>	<b>pale + ja(ɛ)</b> ‘on roost’
<b>ariit</b>	<b>ari + it</b> ‘on hand’
<b>raŋana</b>	<b>raŋa + na</b> ‘on top’
<b>jima ta</b>	<b>jimá + ta</b> ‘on back’

	<b>walasa</b>	<b>wala + sa</b> ‘on space’
D.	<b>ka’al kɔɔr</b> <b>ɖu’k sunk</b> <b>wa’awuj tak</b>	<b>káal + kɔɔr</b> ‘in midnight’ <b>ɖu’k + sunk</b> ‘in forest’ <b>wáawuj + tak</b> ‘in daytime’

**lej -a’ a goro tak**  
Swim -1SGS river POSP  
‘I am swimming in a river’

**lakɛ war godej tak.**  
there dog house POSP  
‘There is a dog in the house.’

**rɛr -kó gope tak**  
die PAST road POSP  
‘Died on a road’

**ɛtɛ sɛɛn -e ɖjók.**  
stop him -LOC near  
‘Stop near him’

As (70) A - D clearly show, there are postpositional particles that are suffixed to nouns having different meanings. The particles **-a**, **-ka** and **-ak** can represent the meaning ‘to’ as in the examples (70), A. The morpheme **-a** also represents ‘for’ as in examples (70), B. The particles **-a(ɛ)**, **-it**, **-na**, **-ta**, and **-sa**, represent ‘on’ as in examples . The particle **-tak** also used to represents ‘in’ as in (70), D, the same particle **-tak** represent ‘on’ as in D. In the other structures, the particle **sunk** represents ‘in’ as in D. The particle **kɔɔr** also represents ‘in mid’ as in D. In the last structure the particle **ɖjók** represents the meaning that shows nearness or besides to the noun.

All these variations show that there are no strict rules for the occurrence of adpositions with nouns in Majang. This fact is true in most world languages, as it works for most common languages in our cases (eg. English, Afaan Oromo and Amharic)

It seems that there are epenthetic glides **j** and **w**, and consonants such as **n**, **t**, **s** and **k**. These epenthetic glides and consonants are used to prevent unnecessary sequences of vowels.

### 5.3.2 Prepositions

Although Majang is predominantly a postpositional language, there are also some prepositional constructions. Here are some examples to show these constructions.

(71)

**bis tɔmɔk**  
with children  
'with children'

**son gɛdɛ -jik**  
towards hawk -GEN  
'towards (the) hawk'

**agut tiki -jɛ gaŋk**  
for sin -LOC our  
'for our sin'

**sola alla** 'towards things'  
**gún illija** 'for song'  
**ɔkɔ sinɛ** 'like this'  
**ító ɲedan** 'as bee'

In (71) the prepositional particles **bis** 'with', **son** 'towards', **agut or gun** 'for', **sola** 'in', **ito** 'as', and **ɔkɔ** 'like' come before the nouns **tɔmɔk** 'children', **gɛdɛ** 'hawk', **tikijɛ** 'sin', **alla** 'place', **illija** 'song', **ɲedan** 'bee' and **sinɛ** 'this'. In all examples, the particles precede the nouns so that they are acting as prepositions.

The determination of the occurrences of preposition and/or postposition in Majang is not well defined or identified, it needs further investigation.

## 5.4 Conjunctions

Conjunctions are words or particles that conjoin two or more words, phrases, and sentences. In Majang there are some words or particles that are used for connecting words and phrases as well. These are the coordinate conjunctions : **a** 'and', **maŋk** 'or' **jakana** 'but'. In addition to these there are also particles which are used as complementizers and concessive words (leads towards reason) that is the particles used as connector of ideas with in a sentence (structure). These are the following: **ɔkɔ** 'if', and **agut** 'because'. The following examples show the conjoining processes of these particles in Majang.

(72)

a.

**Kur -a - kí lakder a meera.**

Move -PL -DIR Lakder CONJ Mera

‘Lakder and Mera are coming.’

**máko mejad a aḡé keegu -sigo bokoti -di -ḡḡk.**

Neg buffalo and elephant animal -DEM kill -APL- DEF

‘Buffalo and elephant are not harmful (not killer) animals.’

**ut -áa -kóó káári maḡk taadzan.**

drink -1SGS -FUT beverage or alcohol.

‘I will drink beverage or alcohol.’

b.

**kæd - aá -kóó meeti -ja ne -kóó jakana ka laḡi - id dawit.**

go - 1SGS - NPAST Met’i to SQ -NPAST But NEG get - NSUF Dawit

‘I went to Met’i but I could not get Dawit.’

**reeri wár -koḡk son lak adámojin ne ete seen -e dzok.**

run dog -DEF towards hunter SQ stop him -LOC near

‘The dog run towards hunter and stop near him.’

**ḡkən kaari meeti -ja -ḡ ne kóó dene -eri bare mádzan -éer -ḡḡk.**

COML go Meti - to -PERF SQ FUT see -PL custom Majang. -PL - GEN

‘if you go to Met’i you can see the culture of Majang.’

**ḡkən eke -ḡ ne kóó ka deran meeti -ja.**

COMPL rain -PERF SQ FUT NEG legs Meeti to

‘If it rains I will not go to Met’i.’

c.

**ege séḡk worikan agut -sino idzaag - diid dzet -ik**

COP he rich because -DEM Work -APL very -GEN

‘He is rich because he works hard.’

**ki seḡk oole ḡaw -it agugóḡḡ agut sino séen bóóḡ -ḡ -k.**

NEG he made travel -NSUF fast because DEM his old -PERF -FOC

‘He can’t go fast because he is old.’

As presented in (72), different connecting particles are used as conjunctive words in Majang. The particle **a** ‘and’ is used to conjoin the nouns **Lakder** and **Mera** as in the first sentence and it is also used to connector the nouns **mejad** and **aḡe** as in the second one. The other particle **maḡk** ‘or’ is used as a connector for the nouns **kaari** and **taadzan** in order to show preference as in next structure. The particle **jakana** ‘but’ it is used to connect

the negated idea within the sentence as in the fourth sentence in (72) a. In the other cases the sequential particle **nɛ** and the near past marker morpheme **-kɔ** comes prior to this connecting particle especially in case of narration (spoken language). The complementizer **ɔkɔn**, ‘if’ comes in sentence at initial position then it connects two notions within a sentence as in (72), b. The other particle **agut** ‘because’ connects two ideas within a sentence showing the reason that is why something is happening, as the examples in (72), c, above clearly show. In this case the demonstrative pronoun **sino** ‘that’ comes after the connective word. The sequential particle **nɛ** is used instead of **a** ‘and’ to connect the two phrases that have treated the balanced ideas.

There are sequential particles in Majang that are used in the texts and stories. The sequential particles are not found in a separate sentences and /or phrases; they are used as connectors of words or phrases, or as a pause. These sequential particles are **nɛ**, **lɛ**, **di**, **dɛ**, **kɛ nɔ** etc. The difference might happen due to dialectal variation in different areas where the Majangir are situated.

The following structures are extracted from texts and narrations to show the application of these sequential particles in the language.

(73)<sup>6</sup>

**nɛ murkú di ɔrɛ ɔ kus ŋaar na ka. nɛ kɛkɛti oko sinɛk ma wilɔŋ sɛka ŋk**  
 SQ return SQ he SQcome go village SQ departe like this but pathon

**dake' saadi. nɛ bɔdɛ ma dʒaŋ sɛkaŋk e sine dɛgɛdʒik nɛ kɛkɛti oko sɛk.**  
 stop there SQ escape Majang. that person this cunning SQ depart like this.  
 ‘Then he (the person) returned and went to village. As they departed in such away that pathon was stop there. That cunning Majang, escape in such away.’

**nɛ melerbɔ ma kɛɛ daama war se, ma sɛ'ŋk kuroj sin laŋ mantɛ ɛ laŋ**  
 SQ arrived but neg food dog DET. But his donkey this get grass SQ get

**tadápu nɛ daam tadápu ɛ daam mántɛ sɛ.**  
 ash SQ eat ash SQ eat grasss DET

<sup>6</sup> The data in this number are extracted from story 1 & 5, in appendix one.

‘Then arrived but there is no food for the dog, there is ash, but there is grass for the donkey, the dog eat ash and donkey eat grasses.

D. **nɛ ruumé’ sɛɛg di’ ŋaar soon.**

SQ finish his SQ go towards  
‘ then finish and go towards...’

As it is presented in (73), there are different sequential particles that are used during narration. In the first example, the particles **nɛ**, **di**, and **ɔ**, are sequential particles some of them are also used as a pause. In the second example, there is another type of particle i.e. **ɛ**. There are also other particles that express sequences of narration, these include **kɛ**, **lɛ**, **nɔ** and so on. As it is mentioned earlier the difference in form may occur due to the dialectal variation in different areas for example **nɛ**, **sɛ** and **lɛ** are found in Teppi dialect **di**, **dɛ**, **kɛ** and **nɔ** are found in Met’i (Godere) d

## 5.2 Verb Morphology in Majang

In this section, the verb structure of Majang is described. The verb types, the verb inflections and derivation are explained. Adjectives and adverbs are discussed under this section but treated separately.

### 5.2.1 The Structure of Verbs in Majang

As it holds true to any other language, the verb in Majang is the basic element in the construction of sentences. This is because all the events, actions, activities, and processes are expressed through the verbs. There are formal variations in Majang verb constructions. Majang is one of the languages that is categorized dominantly under the verb initial languages in sentence construction, that is, in Majang sentences , the verb usually comes at the beginning of a sentence and the other components follow it. In some cases there are some sentences that begin with nouns (subject). These could be a matter of borrowing from other languages due to language contact or the exceptions in the language.

(74)

**gaɓ -áa - kó wori sɛɛn -a**  
Give -1SGS -NPAST money her -DAT

‘I gave money for her/him’

**ƒokotú kalakun mejad.**

kill Kalakun buffalo

‘Kalakun kills a buffalo.’

As it is presented in (74) above, **gab-** ‘give’ and **ƒokotu** ‘kill’ are the verbs, the activities performed, the morpheme **-aa** ( indicates the first person singular pronoun) and Kalakun are the subject or the doer of the action, and **wori** ‘money’ and **mejad** ‘buffalo’ are the object of the sentence. They are the receivers of the action. In both sentences the verb comes initially, the subject follows it and the object comes at last.

In their citation form the Majang verbs end with the velar nasal phoneme /ŋ/. The phoneme /ŋ/ or the last segment - (V ) ŋ is not the part of the verb root, but it is the perfective form of the verb or the verb maker suffix. Most of the Majang verb roots are monosyllabic and disyllabic. When the verbs attach the verb marker suffix they become disyllabic and trisyllabic, as it has been discussed in the syllabic structure of verbs in Majang, in the phonology section in chapter three.

## 5.2.2 Transitive and intransitive verbs in Majang

Majang verbs include both intransitive and transitive verbs. In case of transitive verbs, the action transfers from the subject to the objects. Likewise, intransitive verbs are verbs which explain an act that ends up on the subject itself without transferring to the object.

This classification depends on the verbs’ relationship to the other elements in the structure that is subject and object. Transitive verbs are verbs that need another noun in addition to the subject in order to be complete. In this case, the act of doing the action is transferred from the subject to the object. In the case of intransitive verbs, the notion of the act ends up on the subject itself.

**Transitive verbs in Majang:** there are verbs in Majang that express an action which transfer from the subject to the object. The following examples show some of the transitive verbs in the language.

(75)

<b>ɓokotuŋ</b> ‘kill’	<b>ɓokotú kalakun mejad.</b> kill Kalakun buffalo ‘Kalakun kills a buffalo.’
<b>denéŋ</b> see	<b>dené meeraa eet</b> see Mera me ‘Mera sees me’
<b>malé</b> beat’	<b>male´ idit tɔɔn</b> beat person child ‘a person beats a child.’
<b>puuruŋ</b> ‘clear’	<b>puuré kalakun duk</b> clear Kalakun forest ‘Kalakun clear forest’
<b>kawé ŋ</b> bite’	<b>kawé´ wár eedɟe</b> bit dog cat ‘A dog bites a cat’
<b>gwlewge (tijɛŋ)</b> ‘listen’	<b>gwlewge jawen iilija</b> listen Yawen a song. ‘Yawen listen a song.’
<b>dirɛŋ</b> ‘push’	<b>diré´ doki rektan</b> push Doki a wall. ‘Doki push a wall.’
<b>tonu´ ŋ</b> ‘tell’	<b>tonu_ta kalakun waaseije</b> tell 1SGO Kalakun story ‘Kalkun talled me a story’
<b>boŋu´ ŋ</b> ‘take	<b>boŋú tanget ola</b> take Tanget materials ‘Tanget took materials’
<b>gabɛŋ</b> ‘give’	<b>gab -aá - kó wori sɛɛn -a</b> give 1SGS NPAST money her -DAT ‘I gave money for her/him’

As presented in (75), the verbs come first and the subject followed immediately after the verb finally the object comes. As the last three examples shows some verbs are bi-transitive.

The following examples show that some of the intransitive verbs in Majang.

(76)

A,

<b>deegarŋ</b> ‘sleep’	<b>deegar -aá-ŋ</b> sleep -1SGS -PERF ‘I have slept.’
<b>kú deŋ</b> ‘cry	<b>kú d -íí -ŋ</b> cry -1SPL -PERF ‘we have cried
<b>mələŋ</b> ‘come’	<b>məl -er -ki -ŋ</b> come -3SGPL- DIR -PERF ‘They have come’
<b>diŋkiŋ</b> ‘fall’	<b>diiri - ŋ doki gopε tak.</b> fall PERF Doki streat in ‘Doki fallen in the streat.’
<b>kollodzεŋ</b> ‘whistle’	<b>kollodzε -ŋ jawen.</b> whistled -PERF yawen ‘Yawen whistled.’
B.	
<b>reeriŋ</b> ‘run’	<b>reeri tanget.</b> run Tanget ‘Tanget run’
<b>goruŋ</b> ‘be sick’	<b>goru sasale.</b> sick child ‘A child be sick’
<b>rεrŋ</b> ‘die’	<b>rér mejad</b> Die buffalo ‘A buffalo die’
<b>εtεŋ</b> ‘stand	<b>εt -εt -er péet -kɔŋk kéet dʒɔk</b> Stand -REDPL -PL girl -DEF tree near

‘The girl stand near a tree.’

**beedɪŋ** ‘seat’

**beeb -er tɔɔn -kəŋk ke'et dɛrɛ.**

Seat -PL child -DEF tree leg

‘The boy sat under a tree.’

As presented in (76), in all of the structures there are actions that are expressed by different verbs. However, none of the action transfers from the subject to the object. The action ends up on the subject. All of the verbs in these structures are intransitive verbs. For some of the cases the subjects are expressed by morphological representation as in the first three sentences, (76, A) where the perfective marker **-ŋ** is suffixed. In other cases, the subjects are shown clearly and there is no perfective marker suffixed on the verb. The postpositional phrases **keet dʒək** ‘near a tree’ and **keet dɛrɛ** ‘under a tree.’ in structures C and E act as adverbs expressing where the doer of the action is situated. There is no object in all of the cases.

### 5.2.3 Verb inflection in Majang

In this sub section the inflectional affixes in verbs are going to be described based on different structures.

Verbs are inflected for different grammatical purposes. These include: person, number, tense and aspect.

#### 5.2.3.1 Person markers in Majang

The Majang verbs are inflected for all persons. The following examples give evidences for grammatical person inflection of Majang verbs.

(77)

**keedʒ -áa -kɔ́ bambej -ák .**  
cook -1SGS -NPAST sweetpotato -PL  
' I cooked sweet potato'

**keedʒ -íi -kɔ́ bambej -ák .**  
cook -1PL -NPAST sweetpotato -PL  
' We cooked sweet potato'

**keedʒ -kɔ́ bambej -ák .**

cook 3SG -NPASTsweetpotato - PL  
' He cooked sweet potato'

**keedɟ -kó bambej -ak .**  
cook 3SG NPAST sweetpotato PL  
' She cooked sweet potato'

**keedɟ -í n -kó bambej -ák .**  
cook 2SG NPAST sweetpotato PL  
'You cooked sweet potato'

**keɟ -ari -kó bambej -ák .**  
Cook -2PL -NPAST sweetpotato -PL  
' You PL cooked sweet potato'

**keɟ -ar -kó bambej -ák .**  
cook 3PLNPAST sweetpotato -PL  
' They cooked sweet potato'

As it has been shown in (77), the verbs in all sentences inflected for different persons that are first, second and third persons singular and plural. In the cases where there are no independent subject pronouns, all of them are represented by the inflectional morphemes. These are : **-áa** is an infix for first person singular subject, **-ii** for first person plural. The other inflectional morpheme **-in** is an infix for second person singular subject, and **-ari** is an infix for second person plural subject. Zero morpheme represents for third person singular subject and **-ar** is an infix for third person plural subject. There is no morphological gender distinction in Majang as most of other Nilo Saharan languages.

### 5.2.3.2 Number Markers in Majang Verbs

Majang verbs are inflected for number, that is the plural number marking suffixes are attached to the verb if the structure owns plural subject. The following examples show the singular and plural forms of some Majang verbs.

(78)

	<b>Singular form</b>	<b>Plural form</b>	<b>Gloos</b>
<b>a.</b>	<b>ɗaam-ŋ</b> <b>tole-ŋ</b>	<b>ɗam-ar</b> <b>tol-ɗit -ar</b>	eat gathered (collected)

	<b>ηaar-η</b> <b>kee</b>	<b>ηaar-ar</b> <b>ká-ar</b>	go travel
	<b>ηᵔᵔε-η</b> <b>kalkal</b>	<b>ηᵔᵔ-ar</b> <b>kalkak-ar</b>	left brave
b.	<b>idzaag-iη</b> <b>madz-iη</b> <b>ton-uη</b> <b>por-εη</b> <b>tabaj-iη</b>	<b>idzá ag-ir</b> <b>madz-ir</b> <b>ton-ir</b> <b>por -ir</b> <b>tabj-ir</b>	work be thin speak love clapped
c.	<b>mεl-εη</b> <b>ᵔᵔᵔᵔ-η</b> <b>ηawi-η</b>	<b>mεl-εr</b> <b>ᵔᵔᵔᵔ-εr</b> <b>ηawit -εr</b>	reached growen up cross

In (78), the Majang verbs clearly show that there are the plural marker suffixes attached to them. These plural marker suffixes are similar to that of noun plural markers. Some of these are **-ar**, as in (78) a, and **m**, **-ir**, as in (78)b, and **-εr** as in (78)c. some example sentences are presented below in order to show the application in singular and plural forms.

The following sentences can illustrate the singular forms of Majang verbs without singulative marker within the structure.

(79)

**jeesee -k sinε -kán rεr agút tíki-jε gaηk.**

Jusuus –FOC that -MPAST die for sin -PL our.

‘Jusuus died because of our siin.’

**mεl -ki tᵔᵔn nεεk om .**

come -DIR child his other

‘His other child come.’

**ege sinᵔj gutarin -sinᵔ kεε wúᵔ -ák -ak.**

COPL DEM old.man -DEM go forest -PL -POSP.

‘That oldman is going to forest.’

**laké e- sinᵔ lej ᵔzáaη –tik wood**

there thing -DEM siwm side -POSP what

‘What is the thing that swim in sideway.’

Example (79) shows all the subjects in the given structures are singular. The verbs **rər-** ‘die’, **məl-** ‘come’, **kεε-** ‘go’ and **lej-** ‘swim’ do not have the plural suffixes. However, there are other morphemes attached with verbs such as, **-ki** directional indicator, **kan** remote past. Whereas, in the following examples sentences with plural subject, the verbs suffix the plural number marking suffixes.

(80)

- a. **laké dʒoop sigɔ tab -ir ma kor -ir gode -jik.**  
 there peoples DEM clap -PL CNJ shut -PL house -GEN  
 ‘There are things clapping but shut their house.’

**nε -bá saadi pet -ir -a ɲon omoŋ.**  
 SQ -RPAST there met -3PL place one  
 ‘They met in a certain place.’

**laké sigɔ por -ir modʒ -ák**  
 there DEM love -PL man -PL  
 ‘The things that men love.’

- b. **nε bá káar rɔg -er saadi nε ba pakákatiŋ**  
 SQ RPAST together laugh -PL there SQ -RPas. departed  
 ‘Laugh together there and then departed’

**nε mɛl -er -ki tɔm -ɔk gɛɛŋk.**  
 SQ come -PL -DIR child -PL his (PL)  
 ‘His children came.’

**laké dʒoop sigɔ ɲawit -er káay a waawu -jik.**  
 There people DEM cross -PL all CNJ day -GEN  
 ‘There is a thing that people crossed it always.’

- c. **nε -bá saadi pedtaan -a tɔm -ɔk gɛɛnk rər -ar ɲáawu**  
 SQ -RPAST here last -POSP child -PL his. die -PL hunger.  
 ‘At last his children died in hunger’

**nε -bá mérmen -ar ɛɛk -an gɛŋk**  
 SQ -RPAST observe -PL body -POSP them.  
 ‘Then observe them selves’

**nε saadi mɛji nε beebed -ár nε dádám -ár ʔabée.**  
 SQ then agree SQ leave -PL SQ eat -PL fig  
 ‘Next to that they agree for leaving together and eating fig.’

As it is seen in (80), the verbs in (80)a, that is **por-** ‘love’, **taf-** ‘clap’ **kor-** ‘shut’ and **pet-** ‘meet’ attach the plural number marker **-ir**. In (80)b, the verbs **mɛl-** ‘come’ and **ɲawit-** ‘cross’ suffix the plural marker morpheme **-ɛr**. In sentences (80)c, the verbs **rɛr-** ‘die’ and **mermen-** ‘observe’ have the plural marker suffix **-ar**. The subjects of most the structures are plural in number. In the last example there is no overt subject that is plural in number but the verbs have the plural marker **beebedf - ár** ‘leaving (PL)’ and **dadam -ár** ‘eating (PL).’ This sentence is extracted from narration story and one can infer that the subject of this sentence is plural noun.

### 5.2.3.3 Tense

Majang verbs are inflected for tense in which the time distinctions are shown by overt morphemes attached to the verbs. This time distinction in Majang can be categorized into three general frames: these are the past, the present and the future; the perfect marker is suffixed if it is needed.

#### 5.2.3.3.1 Past tense

Past tense in Majang is expressed in three forms: these are the near past **-kɔ**, the middle past **-kan** and the remote past **-ba**. Each of the representation in Majang is presented by giving example structures from the language.

##### 5.2.3.3.1.1 Near past

The near past in Majang includes all the time exactly or immediately before the time of speaking. It expressed in relatively nearer time duration from the speaking time. In Majang this near past is marked by the morpheme **- kɔ**.

The following examples can show the representation of near past in Majang.

(81)

**mɛl -k -áa -kɔ dunsɛ -je romid.**  
 come -DIR -ISGS- NPAST Dunchay -LOC morning.  
 ‘I came from Dunchay in the morning.’

**mɛl -ki -kɔ sise**  
 come -DIR -NPAST soon

‘He came soon’

**dɛn -áa -kó sɛɛn**  
see -1SGS -NPAST them.  
‘I saw them’

**mɛl -ki -ín -kó okod?**  
Arrive -DIR -2SGS -NPAST when.  
‘When did you arrive.’

**bali -kó kémt legidzɛnt.**  
buy -NPAST goat Lejiyent  
‘Legiyent bought a goat.’

As presented in (81) above, the near past indicated by the morpheme **-kó** covers the past action that are less than a day or few days, as in the first two examples. This morpheme also indicates unspecified past time near as in the other examples in (81). In all of the examples the near past marker morpheme **-kó** is suffixed to the verb following the other inflectional morphemes, that is, directional marker **-ki -**, and the person marker – **áa -** or **-ín**. If there is no other inflections that are attached to the main verb the near past marker suffixed following the main verb as in the last one.

### 5.2.3.3.1.2 Middle past

Middle past: this covers the time is in between the near past and the remote, such as a year and so, the middle past in Majang verbs represented by the morpheme **-kan**.

The example sentences below can show the middle past marker construction in Majang:

(82)

**idzáag -dɪ -kii -kán eme sɔ dʒɛt.**  
work -APL -1PLS -MPAST year DEM Very  
‘We did a lot last year’ (we worked very much last year.)

**rɛr -kán eme sɔ.**  
Die MPAST year DEM  
‘He died last year.’

**kán bɛp omalte gaaki ware áɲ sɪnɔ ɖam -ŋɔk.**  
MPAST day onece Gaaki need thing DEM eat -GEN  
‘Onece up on a time Gaaki needs something to eat.’

**lɛ - kán - kɛ umuwku taar sínɔ -kó dírki - ɲɔk.**  
 SQ -MPAST –as get meat DEM -NPAST fall -GEN  
 ‘and then got meat that fell.’

In (82) the morpheme **-kán** shows the middle past. In the first two examples, it is suffixed to the main verb following other inflectional morphemes. In this two of the examples the middle past marker morpheme **-kán** is suffixed to the verb following the other inflectional morphemes, that is the applicative marker **-di-**, and directional marker **-ki-**, as in the first. If there are no other inflectional morphemes. The morpheme **-kán** is directly attached to the main verb as in the second. In the last examples, it comes at the initial position of the sentence without the main verb. In this case the morpheme refers the verb in the preceding sentence. The sentences are extracted from a narrative story.

This middle past indicator morpheme is also used to show remote past. In such cases, the morpheme adds the adverbial time indicator particle **dɛɛŋ** if you want to mention the time of doing the action is long ago as the examples below:

(83)

**mɛl - k -áa -kán dɛɛŋ**  
 come –DIR-1SG. -MPAST long.ago  
 ‘I came long time ago.’

**mɛl -k -íí -kán dɛɛŋ**  
 come –DIR-1PLST -MPAST long.  
 ‘We came long time ago.’

**mɛl -k -in -kán dɛɛŋ**  
 come –DIR -2SS -MPAST long.ago  
 ‘You came long time ago.’

**mɛl -ɛr -kóó -kán dɛɛŋ**  
 come -2PLS – NFUT -MPAST long.time.ago  
 ‘You (PL) came long time ago.’

**mɛl - ki -i -kán dɛɛŋ**  
 come -DIR -3SS -MPAST long.time ago

‘He came long time ago.’

**məl -ki i -kán ɗeeŋ**  
come -DIR3SS -MPAST long.ago  
‘She came long time ago.’

**məl -ɛr - ki -kán ɗeeŋ**  
come -3PIS -DIR -MPAST long.ago  
‘I came long time ago.’

In (83), the middle past morpheme **-kán** along with the adverbial time particle **ɗeeŋ** is suffixed to the main verb following the directional marker and person marker morphemes. In the third person singular subject case, the person marker is zero morphemes and there is no morphological gender marker in Majang. The case of one of the example is different, that is there is the near future marker morpheme **-kɔɔ** before the middle past marker **-kán**. It seems it is equivalent to that of the Amharic **litmät’u nəbbər** ‘you(PL) would come’.

### 5.2.3.3.1.3 Remote past

The remote past shows (denotes) actions that were done before very long time. It is expressed in Majang by the morpheme **ɓá**.

In some cases, the adverbial time particle **ɗeeŋ** is also added immediately after this morpheme. The examples below give illustration for this:

(84)

**rɔɔri -ja ka ɓá ɗeeŋ**  
teach -1SS RPAST long.ago  
‘I had been a teacher in Tepi long time ago.’

**eet - ɓá ɗeeŋ adamojin.**  
ISO -RPAST long.ago hunter  
‘I had been a hunter long time ago.’

**laké ɓá solbaari a gú uni, ne -ba solbaarije kiide taame ara,**  
there -RPAST bird and centipede SQ -RPAST bird NEG eye own  
**ma -ba laki guuni<sup>7</sup>.**  
but RPAST thereCent  
‘Solbaari and Guuni left, Solbaari did not own eye but Guuni owns.’

---

<sup>7</sup> This sentence extracted from stor 28, in Appendix 1.

**fa** **deejk** **ne** **-banɔ** **idit** **sɛɛn** **a** **diira** **ne** **-banɔ** **kaar**  
 RPAST longago SQ -RPAST person his CNJ monkey SQ -RPAST together  
**puuri oko sine -k, ne -fa sanɛr wɛjkon.**<sup>8</sup>  
 cultivate as DEM -FOC SQ -RPAST lost seed  
 ‘Long ago a man and a monkey cultivated together and then lost seed.’

As presented in the examples in (84) above, the morpheme **fa** along with the adverbial time particle **deej** shows the remote past. In some cases the middle past **-kan** is used interchangeably with **fa**, but in story narration **fa** is preferable. The remote past marker **fa** is common in narration following the sequential reference particle **ne**. Sometimes it adds the particle **-nɔ** and become **banɔ** during narration as in the last two examples. Both **fa** and **nɔ** are free particles most frequently used during narration.

### 5.2.3.3.2 The present tense

The present tense in Majang is not morphologically marked. The following examples this fact:

(85)

**kedz -aa bambé -ják**  
 cook -1SG.S sweet potato -PL  
 ‘I cook sweet potato.’

**den -aa sɛɛn -iɲ.**  
 see -1SGS her -PERF  
 ‘I see her’

**den -ii sɛɛn -iɲ.**  
 see -1PLS her -PERF  
 ‘We see her’

**kedz -in -a sapotán**  
 cook-1Obj -Abl porridge  
 ‘She made porridge for us.’

<sup>8</sup> This sentence extracted from story 20, in Appendix 1.

**ut -íi kaarí**  
drink -1PLS c'emmo  
'We drink c'emmo.'

**gidɔ -er -tin kaari .**  
give -PL -1Obj c'emmo  
'They gave us c'emmo.'

**ɲaar -ar meeti-ja**  
go -3PL Meet'i -ABL  
'They go to Meet'i.'

**ark - áa dunsɛ -je.**  
tere -1SGS Dunse -LOC  
'I am in Dunchay.'

**rɛr mejad'.**  
die buffalo  
'A buffalo dies'

**ɓokotu' kalakun mejad'**  
kill kalakun buffalo  
'Kallakun kills buffalo.'

**puure kalakun du'k.**  
clear Kalakun forest  
'Kalakun clears forest.'

**kedɔ bámbe -ják**  
cook sweet potato. PL  
'She cooks sweet potato.'

As it is clearly seen in (85) the present tense is marked by zero morpheme, that is, there are no morphemes which represents the present tense. Other inflectional morphemes are attached to the main verbs. In the first three examples, the person marker morphemes are attached to the verb. In the next three examples, the object marker morphemes are suffixed to the verb. The number marking morphemes are attached to the verb as in some of the examples above. But there is no present tense marking morpheme in all cases. This implies that present tense in Majang marked by zero morpheme.

### 5.2.3.3.3 Future tense

Future tense in Majang verbs can be represented in two forms. These are the near future and the far future form. The near future form is represented by the morpheme **-kɔɔ** and the far future form is **-kɔj**. In this case the adverbial time particle **ɕeeŋ** is also added. Both the near future and the far future are going to be treated independently by presenting examples for each.

(86)

**mɛl -k -áa -kɔɔ sise.**  
 come -DIR -1SGS. -NFUT now  
 ‘I will come soon.’

**mɛl -k - áa -kɔɔ ʔalɛ.**  
 come -DIR 1SGS. NFUT present  
 ‘I will come tommorw.’

**ŋaar -kɔɔ eme sɔ.** ‘  
 go -NFUT year DEM  
 ‘He will go next year’

**mɛl -ki -n -kɔɔ okodʔ**  
 come -DIR -2S -NFUT When  
 ‘When will you come?’

As it is presented in (86), the near future time states exactly after the time of speaking up to the next year and is represented by the near future marker morpheme **kɔɔ** as in examples above. Uncertain future time also expressed by this morpheme as in the last sentence.

The far future in Majang is represented by the morpheme **kɔj**, the adverbial time particle **ɕeeŋ** ‘long time’ also added with the morpheme in some cases. The following example structures show the application of the far future marker morpheme in Majang.

(87)

**mɛl -ki -kɔj jeeseɛ ɕeɲas -aa kɔj pedi -jak.**  
 come -DIR -RFUTU, Jesus day -1SS. RFUT Last -POSP  
 ‘Jussus will come in the last date.’

**mɛl -k -áa -kɔj ɕeeŋ ɕeɲas -aa - kɔj ɕeɲeɛɕak.**  
 come -DIR -1SGS -RFUT long.ago day -1SGS -RFUT once

‘I will come once up on a time in the future (after long time).’

**lake’ ap sə -kɔj jɔw -di ma mɛlk waakoo.**

there thing SQ -RFUT cut -APL CNJ come God.’

‘What is the thing that stop(cut) its movement while God will come.’ (riddle)

As presented in the structures above in example (87) the morpheme **-kɔj** represents the far future marking in Majang. It is inserted following other inflectional morphemes that are the directional marker and the person marker as in A and B. In the case of C the far future marker appears before the main verb **jɔw-** ‘cut’. This may be due to the influence of the discourse, the example is taken from riddles that children play.

To sum up, tenses in Majang are represent by different morphological affixes. The verb affixes the morphemes to express the time when the action is performed. These include the three past indicator morphemes : near past **-kɔ**, the middle past **-kan** the far past **-ba**, the near future **-kɔɔ** and the far future **-kɔj**, and zero morpheme for present tense. For the sake of standardization it is possible to summaries the inflectional morphemes related to the time that shows when the action takes place. These are the present tense represented by zero morpheme ( the verb root without adding any morpheme that related to time can show the present tense ), the morpheme **-kɔ** suffixed for representation of the past tense and the morpheme **-kɔɔ** attached for future marking. In the past and future tense, there is morpheme i.e. **(V)ŋ** which show the perfect aspect that is the citation form of the Majang verbs in past and future tense form presented along with the perfective aspect marker. The following table can show the citation form of Majang verbs in verb root, past and future forms. The verbs include both transitive and intransitive types, formally different types of forms are represented.

**Table 5.2. The verb root, past and future forms**

Verb root	Past form	future	Gloos
<b>dɛger-</b>	<b>dɛgerkɔŋ</b>	<b>dɛgerkɔɔŋ</b>	know
<b>ɓokot-</b>	<b>ɓokotukɔŋ</b>	<b>ɓokotukɔɔŋ</b>	kill
<b>muk-</b>	<b>muk ekɔŋ</b>	<b>mukekɔɔŋ</b>	pirce
<b>rij-</b>	<b>rij kɔŋ</b>	<b>rijkɔɔŋ</b>	call
<b>dɛn-</b>	<b>dɛnɛ kɔŋ</b>	<b>dɛnɛkɔɔŋ</b>	see
<b>rɔg-</b>	<b>rɔgɛ kɔŋ</b>	<b>rɔgɛkɔɔŋ</b>	laugh

<b>kad-</b>	<b>kadikón</b>	<b>kadikáa</b>	wear
<b>jaw-</b>	<b>jawε kón</b>	<b>jawεkáa</b>	cut
<b>kalej-</b>	<b>kaleji kón</b>	<b>kalejikáa</b>	begg
<b>gaal-</b>	<b>gaali kón</b>	<b>gaalikáa</b>	clean
<b>ηαλ-</b>	<b>ηαλε kón</b>	<b>ηαλεkáa</b>	slought
<b>paj-</b>	<b>Paje kón</b>	<b>Pajekáa</b>	vomit
<b>kud-</b>	<b>kudε kón</b>	<b>kudεkáa</b>	cry
<b>hatak-</b>	<b>hataki kón</b>	<b>hatakikáa</b>	carry
<b>riib-</b>	<b>riibe kón</b>	<b>riibekáa</b>	put
<b>reer-</b>	<b>reeri kón</b>	<b>reerikáa</b>	run
<b>εt-</b>	<b>ετε kón</b>	<b>ετεkáa</b>	stop
<b>dir-</b>	<b>dire kón</b>	<b>direkáa</b>	push
<b>Sopsook</b>	<b>sopsooke kón</b>	<b>sopsookekáa</b>	Squated
<b>puruut-</b>	<b>puruutekón</b>	<b>puruutekáa</b>	pull
<b>ekaη-</b>	<b>ekaηεkón</b>	<b>ekaηεkáa</b>	cross
<b>miiη-</b>	<b>miiηekón</b>	<b>miiηekáa</b>	cover
<b>moomon-</b>	<b>moomonkón</b>	<b>Moomonkáa</b>	hoe
<b>diiigark-</b>	<b>diiigarkón</b>	<b>diiigarkáa</b>	sprout
<b>mudzij-</b>	<b>mudzijekón</b>	<b>mudzijekáa</b>	spy
<b>kαη-</b>	<b>kαηεkón</b>	<b>kαηεkáa</b>	help

As it is presented in the above table 2.2, Majang speakers can tell the past and the future tense forms in such ways that, as in the citation form of the verbs. Whereas, the other forms (i.e. the middle past, the remote past and the near future the remote future) are identified from the text and day-to-day communication.

#### 5.2.3.4 Aspect Marking in Majang

Aspect is related with the type of temporal activity denoted by the verb. In this regard, Booij (2007:135) stated the following:

The notion of aspect refers to the way in which situations (states or events) can be presented. The term is used as a semantic notion, but also to refer to the grammatical expression of that semantic notion. As Cormier (1976: 3) stated, ‘aspects are different ways of viewing the internal temporal constituency of a situation.’... Perfective aspect presents a situation as completed, whereas imperfective aspect presents the situation as ongoing.

There are formal distinctions in Majang that are related to aspectual relations. The aspect in Majang can be categorized in to two major groups: the perfective aspects and the imperfective aspects. Similarly, the southeast Surmic sub group language, Me'en, owns two types of aspects, as Will (1998:439) stated: "From an aspectual viewpoint, the Me'en verb system can be divided in two main general categories: the unmarked imperfective, and the marked perfective."

#### 5.2.3.4.1 The Perfective Aspect

The citation form of Majang verbs is the perfective form. Perfective in Majang is morphologically marked, that is the phoneme **-ŋ** is suffixed to verbs to express the perfective aspect. Some examples are given below to show the perfective marker application in Majang.

The present perfect in Majang is expressed by attaching the perfect marker without the tense marker. The following structures can show such construction in Majang.

(88)

**mɛl -k -áa -ŋ** . 'I have come'  
come -DIR -1SGS -PERF

**mɛl -k -íi -ŋ** . 'We have come'  
come -DIR -1PLS -PERF

**mɛl -k -in -ŋ** . 'You have come'  
Come -DIR -2SS -PERF

**mɛl - ɛr -kɔ -ŋ** . 'You (Pl) have come'  
come -PL -NPASTS -PERF

**mɛl -ki -ŋ** . 'He has come'  
come -DIR -1SS -PERF

**mɛl -ɛr -ki -ŋ** . 'they have come'  
come - PL -DIR -PERF

**ɓokot-un -kɔ - ŋ (seŋk)** 'you killed.'

kill -2SS -NPAST -PERF you

As the examples in (88) clearly show, the perfective marker in Majang is suffixed in the final position of the verb following other inflectional markers. In all of the structures, the directional marker and the person marker morphemes come prior to the perfective marker. There is no tense marker morpheme in all the structures.

The past perfect marking in Majang is expressed by attaching the tense marker **-kɔ**, before the perfect marker **-ŋ**. The following examples can show these constructions in Majang.

(89)

**ɗam –áa -kɔ -ŋ**  
eat -1SGS -NPAST -PERF  
'I have eaten'

**ɗam –ii -kɔ -ŋ**  
eat -1PLS -NPAST -PERF  
'We have eaten'

**ɗam –un \_kɔ -ŋ**  
eat -2SGS -NPAST -PERF .  
'You have eaten'

**ɗam – kɔ -ŋ**  
eat -NPAST -PERF  
'He has eaten'

**ɗam –ar -kɔ -ŋ**  
eat -2PLS -NPAST -PERF  
'You (PL) have eaten'

**ɗam –ar -kɔ -ŋ**  
eat -3PLS -NPAST -PERF  
'They have eaten'

In the above structures in (89), there is the near simple past marker **-kɔ** immediately before the perfect marker morpheme **-ŋ**. It is expressed as simple past form in the language.

If there is a pronoun marker (object) and demonstrative marker, the perfect marker moves and is attached to them rather than to the verbs, as in the examples below:

(90)

**ruum -áa -kó idzaag næk -iη.**  
finish -1SGS -NPAST work DEM -PERF  
'I had finished that work.'

**ruum -áa -kó idzaa -kəηk -uη.**  
finish -SGS -NPAST work -DEF -PERF  
'I finished the work.'

**ruum -áa -kó idzaag naak -iη.**  
finish -1SGS -NPAST work my -PERF  
'I had finished my work.'

**dən -áa sɛɛn -iη.**  
See -1SGS her -PERF  
'I have seen her'

**dən -eti sɛηk -iη.**  
see -1Obj she -PERF  
'She has seen me'

As it has been presented in (90), the perfect marker **-η** has not been attached to the main verbs but it is suffixed to the object or object pronoun in all of the given structures. It shows the perfectness of the action done. The epenthetic **-i-** is inserted to stop unnecessary consonant cluster, it becomes **-u-** in case of the second example due to the vowel harmony.

If the exact time is mentioned by temporal adverbs, the perfect marker morpheme is dropped. The following examples show the omission of the perfect marker **-η** while there are the temporal adverbs within the structure as it is presented in the following examples below.

(91)

**mɛl -ki -kó bɛpɛ romidʹ.**  
come -DIR- NPAST today morning  
'He came this morning.'

**mɛl -ki -kó sise.**  
come -DIR -NPAST now  
'He came soon.'

**Kɛɛda -bá dɛɛη.**  
go - RPASt long.ago

‘He left long ago.’

In (91), there are temporal adverbs that are **bepe romid** , ‘this morning’, **sise** ‘soon’ and **ɖɛɛŋ** ’long ago’. These temporal adverbs give the exact time when the actions have been performed. Due to this reason the perfect marker morpheme **-ŋ** is omitted from the main verb in all case.

The perfective marker in Majang is used along with the applicative marker or agentive marker **-ɖi** in order to explain an action that express doing something by the help of other thing. Here are some examples from the language (Majang) that show such constructions.

(92)

<b>timŋ</b>	‘pierce’	<b>tim-ɖi-ŋ</b>	‘used for piercing’
<b>baaleŋ</b>	‘throw’	<b>baale-ɖi-ŋ</b>	‘used for throwing’
<b>ɖamiŋ</b>	‘eat’	<b>ɖam-ɖi-ŋ</b>	‘used for eating’
<b>adamɛŋ</b>	‘hunt’	<b>adamɛ-ɖi-ŋ</b>	‘used for hunting’
<b>ɖokotuŋ</b>	‘kill’	<b>ɖokoti-ɖi-ŋ</b>	‘used for killing’
<b>pasɛŋ</b>	‘sharpen’	<b>pasɛɛ-ɖi-ŋ</b>	‘used for sharpening’
<b>uteŋ</b>	‘drink’	<b>utee-ɖi-ŋ</b>	‘used for drinking’

As it has presented in (92) above, in all the verbs the applicative marker **-ɖi** - is infix in the second column for indicating that a certain object is used for doing another action. The perfect marker morpheme **s** suffixed after the applicative marker in all of the cases.

#### 5.2.3.4.2 Imperfective Form in Majang

The imperfective aspect in Majang is represented by the morpheme **in-**. This morpheme is prefixed to the main verb for showing the imperfect aspect. In this construction, there is also the progressive/habitual aspect in different form.

The following examples display the imperfect construction in Majang:

(93)

**in kadid** ‘wears’  
**in ɖadejid** ‘breaks’  
**in idzaagid** ‘works’  
**in uted** ‘drinks’

**in reerid** ‘run’  
**in ɓɔɓɔrɛɗ** ‘grows’  
**in deegár** ‘sleeps’  
**in guugúp** ‘enters’  
**in kɛɛ** ‘traveles’

As it is seen in (93), the prefix **in-** appears before the verbs in order to show the imperfective aspect. The applicative marker - (**V**)**d** is suffixed to those of the transitive verbs as in the first five examples. But it (**-id**) is omitted from those of the intransitive verbs as in the next examples. Some of the intransitive verbs also take the applicative marker as in the examples: **in reerid** ‘run’ and **in ɓɔɓɔrɛɗ** ‘grows’.

The imperfective marker morpheme is attached as a prefix to the verb and suffixed the person marker morpheme on the verb. The following examples presented its structure:

(94)

**in- kad-aa** ‘let me wear’  
**in- ɓadɛ-jaa** ‘let me break’  
**in- guugup-aa** ‘let me enter’  
**in- utaa** ‘let me drink’  
**in -reer-áa** ‘let me run’  
**in -deegar-áa** ‘let me sleep’  
**in- idɓaag-áa** ‘let me work’  
**in- ɓɔɓɔr-áa** ‘let me grow’  
**in- pɔɔs -áa** ‘let me thank’  
**in- kɛɛɗ -áa** ‘let me go’

As it is seen in (94), the prefix **in-** appears before the verbs in order to show the imperfective aspect. In all of the structures the first person, singular subject marker morpheme **-aa** is suffixed to all of the verbs. This morpheme is used in order to show the doer of the action. There is no the particle – (**V**) **d** in all of the verbs.

When a person marker becomes plural instead of singular, the prefix **in-** is changed into **koo-** as in the following examples.

(95)

**kóo kad-ii** ‘let us wear’  
**kóo ɓadɛ-jii** ‘let us break’

**kóo gúugur-ii** ‘let us enter’  
**kóo ut-ii** ‘let us drink’  
**kóo reer-ii** ‘let us run’  
**kóo deegar-ii** ‘let me sleep’  
**kóo bɔ́ɔɔr-ii** ‘let us grow’  
**kóo in pɔ́ɔs-ii** ‘let me (us) thank’  
**kóo kɛɛɔ-ii** ‘let us go’  
**kóo idzáag-ii** ‘let us works’ (for usal or known work)  
**kóo idzáag-dík-ii** ‘let us works’

As it is seen in (95), the particle **koo-** appears before the verbs in order to show the imperfective aspect for plural subject. The first person, plural, subject marker morpheme – **ii** is suffixed to all of the verbs in order to show the doer of the action. There is no the applicative morpheme or the particle –(V)**d** in all of the verbs except the last two verbs in examples **kóo kɛɛɔ-ii** ‘let us go’ and **koo idzáag-dík-ii** ‘let us works’.

#### 5.2.3.4.3 Progressive Form

There is a progressive form in Majang that can be included under the imperfective aspect. The progressive in Majang is expressed in two ways. The first one is, without adding any morpheme (zero morpheme) into the verb root, that is related to aspect for the action performed, we can call this the unmarked form. The other one is by reduplication of the verb. Verbs in Majang have duplicated the root of the verb or part of it in order to show the progressive action.

Example structures are given below to show the continuous (progressive) action in Majang.

(96)

**ɔ́am –a sapatán** or **ɔ́aɔ́am –a**  
 eat -1SS porridge  
 ‘I am eating porridge’

**lej –áa goroo tak.**  
 swim -1SS river POSPO.  
 ‘I am swimming in a river.’

or **le -lej –aa goroo tak.**  
 REDPU

**rɛr ɔ́ɛpé**  
 die lion  
 ‘a lion is dying’

or **rɛrɛr ɔ́ɛpé**  
 REDPU

**káar séek duk -a -se** (ερε-πε -k -ar séek duk -a -se.)  
 go hey forest -ABL -DEF travel RDPUL-DIR -PL they forest -ABL-DEF  
 ‘They are going to the forest.’

As presented in the above examples in (96), the progressive aspect has been shown by the verb root without morphological representation (zero morpheme). Reduplication of the verbs is also possible, both convey the same meaning. In each of the examples the first structure uses the verb root only without attaching any morpheme expressed the progressive aspect. There is no exact time indicator that shows when the action is performed. Similarly, it is also expressed by reduplicating the first syllable of the verb root.

Reduplication also expresses the progressive aspect by suffixing the perfect marker morpheme **-η** at last of reduplicated verb. Some of the examples are presented below.

(97)

**ηaar-ηar -áa -η** or **εη -επε -k -aa -η.**  
 go -REDPU -1SGS -PERF go REDPU- DIR -1SS-PERF.  
 ‘I am going.’

**ηaar-ηar -íi -η** or **εη -επε -k -ii -η.**  
 go -REDUP -1PIS -PERF REDU -DIR -1PIS -PERF  
 ‘We are going.’

**ηaar-ηar -ár -η** or **επε -πε -k -ar -η.**  
 go REDPU -2SGS. PERF travel Redup. DIR 2SS. Per.  
 ‘They are going.’

**ηaar -ηar -ári -η** or **επε -πε -k -ari -η.**  
 go -REDUP - 2PLS -PERF travel - Redup -DIR -2PLS -PERF  
 ‘You (PL)aregoing.’

**ηaar-ηar -η** or **επε -πε -η.**  
 go -REDPU -3SS-PERF travel -REDPU -PERF.  
 ‘He is going.’

**ηaar-ηar -in -η** or **επε -πε -k -in -η.**  
 go -REDPU -2SGS PERF travel REDPU -DIR -2SS -PERF  
 ‘You are going.’

As it is presented in (111), the verb root is represented by **ɲaar** or **ɛɲɛ**, these verbs are reduplicated and all the reduplicated verbs suffixed the perfect marker **-ɲ** in their right most following the directional and person marker morphemes. All of the structures represent the continuous (progressive) action.

### 5.2.3.4.5 Imperative and Prohibition Forms

The imperative form in Majang is marked by the suffix **-Vk** that is suffixed to the verb. This **-ik** changes to **-uk**, if the vowels in the verb root are back vowels (u, o, and ɔ) due to vowel harmony. In prohibition or negative imperative form, the verb prefixes the negative maker morpheme **kat**, and the last phoneme **-k** in the verb changed in to **-n**.

The following verbs are some of the examples in the imperative and prohibition forms in Majang.

<b>(98) Imperative form ( -Vk)</b>		<b>(99) Negative imperative form ( kat V-n)</b>	
<b>dɛgerik</b>	‘know’	<b>kat dɛgerin</b>	‘don’t know’
<b>mukuk</b>	‘pierce’	<b>kat mukún</b>	‘don’t pierce’
<b>rijik</b>	‘call’	<b>kat rijin</b>	‘don’t call’
<b>ɓokotuk</b>	‘kill’	<b>kat ɓokotún</b>	‘don’t kill’
<b>dɛnik</b>	‘see’	<b>kat dɛnín</b>	‘don’t see’
<b>rɔguk</b>	‘laugh’	<b>kat rɔgún</b>	‘don’t laugh’
<b>kadik</b>	‘wear’	<b>kat kadín</b>	‘don’t wear’
<b>jawuk</b>	‘cut’	<b>kat jawún</b>	‘don’t cut’
<b>kalɛjik</b>	‘begg’	<b>kat kalɛjin</b>	‘don’t begg’
<b>guugupuk</b>	‘enter’	<b>kat guugupún</b>	‘don’t enter’
<b>gaalik</b>	‘clean’	<b>kat gaalín</b>	‘don’t clean’
<b>ɲɔɔluk</b>	‘sloughter’	<b>kat ɲɔɔlún</b>	‘don’t sloughter’

<b>pajik</b>	‘vomit’	<b>kat pajin</b>	‘don’t vomit’
<b>kuduk</b>	‘cry’	<b>kat kudún</b>	‘don’t cry’
<b>batakik</b>	‘carry’	<b>kat batakín</b>	‘don’t carry’
<b>riibik</b>	‘put’	<b>kat riibin</b>	‘don’t put’
<b>reerik</b>	‘run’	<b>kat reerín</b>	‘don’t run’
<b>etik</b>	‘stand’	<b>kat etin</b>	‘don’t stand’
<b>dirik</b>	‘push’	<b>kat dirin</b>	‘don’t push’
<b>Sopsookuk</b>	‘squat’	<b>kat Sopsookún</b>	‘don’t squat’
<b>Puruutuk</b>	‘drag’	<b>kat Puruutún</b>	‘don’t drag’
<b>miiipik</b>	‘cover’	<b>kat miiipín</b>	‘don’t cover’
<b>moomonuk</b>	‘hoe’	<b>kat moomonún</b>	‘don’t hoe’
<b>mudzijik</b>	‘spy’	<b>kat mudzijin</b>	‘don’t spy’
<b>kadik</b>	‘wear’	<b>kat kadin</b>	‘don’t wear’
<b>badɛjik</b>	‘break’	<b>kat badɛjín</b>	‘don’t break’
<b>utuk</b>	‘drink’	<b>kat utún</b>	‘don’t drink’
<b>deegarik</b>	‘sleep’	<b>kat deegarín</b>	‘don’t sleep’
<b>idzaagid ik</b>	‘work’	<b>kat idzaagid ín</b>	‘don’t work’
<b>mak</b>	‘go!’	<b>kat mak(kɛɛdín)</b>	‘don’t goes’

As can be seen in the above (98), in the imperative forms all the verbs suffix the form -Vk. Those verbs, which own the back vowels (u, o, and ɔ) in their root, suffix the morpheme –**uk** due to vowel harmony. However, verbs with front vowel in their root suffix the morpheme –**ik** for their imperative form. There is an exception that is the imperative form of the verb **kee** ‘go’ is **mak** ‘you go!’

In the negative imperative (prohibition) form in (99), in all of the cases the negative marker particle **kat-** comes before the main verbs and the last phoneme **-k** has changed to **-n**, or the negative suffix (**v**)**n** with the high tone, attached to the verb root. The vowel is either **u** or **i**, based on being front and back of the vowels in the verb root. There is no negative suffix for

the imperative form **mak** ‘go!’ while it changes in to prohibition, it could be **kɛɛf in** alike the others.

#### 5.2.3.4.6 Negation in Majang

Negation in Majang is expressed by the negative verb root **k-**. This negative verb root along with other inflectional morphemes appeared in sentence initial position and usually the main verb follows it. This feature is shared by other Surmic language group, and the Nilotic at large. In this regard Dimmendaal (1998) mentioned that an initial consonant phoneme **k-** along with vowel or **k(v)** is used a negation marker in most of Surmic languages specially in Majang, Me’en and Didinga. This usage also works in Nilotic languages, Dimmendaal (1998:72) stated the following: “In Nilotic, there is a cognate marker reconstructed as **\*ki-**, which always precedes the verb as well.” This type of negative construction works in Majang as the following data illustrates in the example structures.

(100)

**kii -ki -kó mɛl - ɛ ɓaɲse**  
 NEG –DIR -NPAST come -NSUF today  
 ‘He does not arrive today.’

**kir - ki -kán mɛl - ɛ eme -sɔ**  
 NEG(PL)-DIR -RPAST come -NSUF year -DEM  
 ‘They did not come last year.’

**kaa -kó ruum -et idʒaag -kɔŋk**  
 NEG -NPAST finish -NSUF work -DEF  
 ‘I have not finished the work.’

**moko -kan eet idʒáa**  
 NEG -RPAST me worker  
 ‘I was not a farmer.’

As it is seen in the above (100), there is no perfect marker in all of the structures. The tenses are expressed in different cases, that is, the past tense is expressed in all of the structures and the near past marker morpheme **kɔ** - is attached to the negative marker and

the main verb with the negative suffix follows it. In the last structure, the negative marker is different in its form it is moko ‘not’. In this case, there is no other main verb appeared with nouns.

(101)

**kii -kɔɔ idʒaag -dɪt eme -sɔ**  
 NEG -FUT work -NSUF year -DEM  
 ‘We will not work next year.’

**kii -ká -kɔɔ mɛl -ɛ ale** or **kii ka kɔɔ ale mɛl ɛ**  
 NEG -DIR -FUT come -NSUF Now  
 ‘I will not come tomorrow.’

**kii -k -áa -kɔɔ mɛl -ɛ**  
 NEG -DIR -1SS -FUT come -NSUF  
 ‘I will not come.’

**kii -ki -kɔɔ mɛl -ɛ**  
 NEG -DIR -FUT come -NSUF  
 ‘We will not come.’

**kii -ki -ín -kɔɔ mɛl -ɛ**  
 NEG -DIR -2SS -FUT come -NSUF  
 ‘You will not come.’

**kii -ki -kɔɔ mɛl -ɛ**  
 NEG -DIR -FUT come -NSUF  
 ‘He will not come.’

**ki -ir -ki -kɔɔ mɛl -ɛ**  
 NEG -PLS -DIR -FUT come -NSUF  
 ‘They will not come.’

**ki -ir -kɔɔ der -an**  
 NEG -PLS -FUT leg -NSUF  
 ‘You will not go.’

As it is presented in (101), there is no perfect marker morpheme in all of the negative structures. The tenses are expressed in different cases, that is, the future tense is expressed in all of the structures and the morpheme that show the future tense **kɔɔ** - is attached to the negative marker and the main verb with the negative suffix follows it.

(102)

**inkə -kii ɖam-it.**  
Yet -NEG eat-NSUF  
'He has not yet eaten.'

**kɛɛ -te worí.**  
NEG -1SGO money  
'I have no money'

In the above negative constructions (102), there are no tense marker morphemes, the present perfect tense is marked by zero morpheme and the second structure is tense less nominal clause.

As presented in (101-102), there is no perfect marker in all of the structures. The tenses are expressed in different cases; the past tense in (100), the future tense in (101). The negative marker is represented in different forms due to the inflectional morphemes. Basically they are more or less similar, that is all of them have the root **k(v)**. It seems that the basic form of the negative verb root in Majang is **k** or **k(v)**. This form has different appearance in the conversation. The variants are : **kii-**, **kat-**, **kɛɛ-**, **ku-**, and **moko-** as presented in the above data.

#### 5.2.4 Derivation (Derived verbs) in Majang

Derivation in Majang verbs is not productive, rather it is rare in the language. Instead of verbal derivation, most of Majang verbs are derived to be a noun or an adjective. There are some causative and passive constructions that exist in the structure. These verbal extensions are verbs derived from verb itself.

##### 4.5.4.1 Causatives

The causative formation in Majang is performed by conjoining two verbs that is the verb **ari** 'make' and the other main verb coordinated by the connector **a** 'and'. This construction is common with in the data.

The following examples can show the causative application in Majang verbs

(103)

**arí a kawɛ -ŋ**

CAUS CNJ bite - PERF  
'cause to bite'

**arí a teem-uŋ**  
CAUS CNJ jump -PERF  
'cause to jump'

**arí a ɗam -ii -ŋ**  
CAUS CNJ eat -2PL - PERF  
'cause to eat'

**arí a bald- ii - ŋ**  
CAUS CNJ buy -2PI -PERF  
'cause to buy'

**arí a reer -ii - ŋ**  
CAUS CNJ run -2PL- PERF  
'cause to run'

**arí a ute - ŋ**  
CAUS CNJ drink -PERF  
'cause to drink'

**arí a boku - ŋ**  
CAUS. CNJ remove PERF  
'cause to remove'

**arí a koore - ŋ**  
CAUS CONJ keep -PERF  
'cause to keep'

**arí a ɓooju -ŋ**  
CAUS CNJ hate -PERF  
'cause to hate'

**arí a ɓɔɔlaa -ŋ**  
CAUS. CNJ tired -PERF  
'cause to tired'

**arí a kɔŋe -ŋ**  
CAUS CNJ help -PERF  
'cause to help'

**arí a poru -ŋ**  
CAUS. CNJ love - PERF  
'cause to love'

<b>ari</b>	<b>a</b>	<b>taje -ŋ</b>
CAUS	CNJ	open -PERF
'cause to open'		

As it is presented in the example in (103), the causative in Majang is constructed by conjoining the two verbs together. In these constructions, the main verb can take the inflectional morphemes as in some of the examples above. In addition, in all cases there is the perfective marker **-ŋ** suffixed in the main verb. Hence, causative in Majang constructed by coordinating the verb **ari** 'cause' with other verbs using the coordinate conjunction **a**. It shows that there was a different way of causative construction in Surmic languages.

As Unseth (1997) explains it, the Proto Surmic causative maker is the prefix **i-**. He tried to show this by giving examples from four Surmic languages including Majang. The remnant of this case is seen in some of Majang verbs but it is not productive. The following examples can show some of Majang verbs that prefixing the **i-**.

(104)<sup>9</sup>

**idzaagiŋ** 'work' made  
**ibaaliŋ** 'sing'  
**igeere** 'imurse'  
**igorun** 'treat for illness'  
**imiipe** 'take rest'  
**ikome** 'counted'  
**isiisgidε** 'prepare.'  
**ireŋ** 'feed'

All of the above Majang verbs that contain the prefix **i-** are extracted from a single story i.e. story 40. In the context, their function is not exactly a causative but it has the notion. Thus, it can be an indication of the remnant for the proto Surmic causative **i-**, as it is suggested by Unseth (1997).

#### 5.2.4.2 Passive Markers in Majang

The passive in Majang is constructed by suffixing the morpheme **-εε** to the verb root. The following examples can show the passive constructions in Majang.

---

<sup>9</sup> All of these words having the causative – I are extracted from one of the audio recorded story.

(105)

<b>jaaŋeŋ</b> ‘explained’	<b>jaaŋ-εε-ŋ</b> ‘ was explained’
<b>rɔŋeŋ</b> ‘laughed’	<b>rɔŋ-εε-ŋ</b> ‘ was laughed at’
<b>Soweŋ</b> ‘sowed’	<b>sow-εε-ŋ</b> ‘was sowed’
<b>tajeŋ</b> ‘opened’	<b>taj-εε-ŋ</b> ‘was opened’
<b>daraajiŋ</b> ‘looked down.’	<b>daraaj-εε-ŋ</b> ‘was looked down.’
<b>kudeŋ</b> ‘mourned’	<b>kud-εε-ŋ</b> ‘ was mourned’
<b>ɖamŋ</b> ‘ ate’	<b>ɖam-εε-ŋ</b> ‘was eaten’
<b>biteŋ</b> ‘beat’	<b>bit-εε-ŋ</b> ‘was beaten’
<b>ɓokotuŋ</b> ‘killed’	<b>ɓokot-εε-ŋ</b> ‘was killed’
<b>agaliŋ</b> ‘stole’	<b>agal-εε-ŋ</b> ‘was stolen’
<b>miipeŋ</b> ‘covered’	<b>miip-εε-ŋ</b> ‘ was covered’
<b>koruŋ</b> ‘cloosed/ shuted’	<b>kor-εε-ŋ</b> ‘ was closed/ shut’

As presented in (105), in all cases the passive marker morpheme **-εε-** is suffixed to the verb root and the perfective marker **-ŋ** also attached at final position. If there is the vowel **ε** at the final position, only one **ε** is added to make the passive as the first four examples illustrate it in (105) above.

The passive construction in Majang also can be presented in phrasal structures. The following examples can illustrate this passive construction in the language.

(106)

**ɓadeji -kɔ**            **ŋaaj kebet.**  
break - NPAST        woman pot  
‘A woman broke a pot’

**ɖam -áa -kɔɔ**    **ɖama -ɓá**    **ɖeeme -k (sapaton)**  
eat -1SGS -FUT    food -RPAST    ancient -FOC Porridge .  
‘ I will eat cultural food or porridge’

**ɓadej -εε -kɔ**        **kebet.**  
break -PASS - NPAST pot  
‘A pot was broken’

**ɖam -εε -kɔ**            **ɖama -ɓá**    **ɖeeme -k (sapaton)**  
eat -PASS -NPAST    food -RPAST    ancient -FOC porridge .  
‘ Cultural food or porridge will be eaten’

**bit - εε -kó wood?**  
 beat -PASS - NPAST whom.  
 ‘By whom is he being beaten’

**bit - εε - kó mapá sine bóolŋ -k?**  
 beat -PASS -NPAST brother DEM big -FOC  
 ‘He is being beaten by his elder brother’

As presented in the above phrasal structures in (106), there is a passive construction in all the structures except first two example structures. The first two sentences have the active counter part of the passive one following them. In all of the passive construction, cases there are the passive marker **-εε** before the tense marker. There is no the perfective marker **-ŋ** in each of the case.

### 5.3 Adjectives in Majang

Similar to the case of other demonstratives, adjectives in Majang also express different situations of the nouns by providing information about them. Most of the adjectives in Majang are from verb category, that is adjectives are stative verbs. In this regard, Bender (1983a) and Unseth (1989a) also agreed, or shared similar explanation. The adjectives and verbs in Majang are similar in forms and uses. There are many types of adjectives in Majang. These include the following: adjectives showing dimension, adjectives showing physical property, adjectives showing human property, adjectives showing colors, Adjectives showing value, adjectives showing quantity and others.

#### 5.3.1 Adjectives showing dimension

(107)

<b>dʒeɛdŋ</b> ‘long’	<b>samón sine dʒeɛdŋ -ɔŋk</b> beard DEM long -GEN ‘long beard’
<b>bakaapiŋ</b> ‘wide	<b>gopan sino bakáapiŋ -ɔŋk.</b> road DEM wide - GEN ‘wide road’
<b>jowɛɛdŋ</b> ‘far’	<b>pon sino jawɛɛdŋ -ɔŋk.</b> place DEM far -GEN

‘far place.’

<b>առնակ</b> ‘near’	<b>ընտրակ</b> <b>սին</b> <b>առնակ</b> <b>-ոյ</b> . place DEM near -GEN ‘near place.’
<b>փոքր</b> ‘small’	<b>գոմար</b> <b>սին</b> <b>փոքր</b> <b>-ոյ</b> . house DEM small - GEN ‘small house.’
<b>տոկոսակ</b> ‘narrow’	<b>գոմար</b> <b>սին</b> <b>տոկոսակ</b> <b>-ոյ</b> . road DEM narrow - GEN ‘narrow path.’

### 5.3.2 Adjectives showing physical property

(108)			
<b>կայտակ</b> ‘hot’	<b>մառակ</b> <b>-իյ</b> <b>-ոյ</b> <b>սին</b> <b>կայտակ</b> <b>-ոյ</b>	<b>կայտակ</b> <b>-ոյ</b>	<b>կայտակ</b> <b>-ոյ</b>
	water holly -GEN DEM	hot -GEN	
	‘hot water that is holly’		
<b>կշտակ</b> ‘heavy’	<b>կշտակ</b> <b>սին</b> <b>կշտակ</b> <b>-ոյ</b>		
	bag DEM heavy -GEN		
	‘heavy bag’		
<b>կշտակ</b> ‘fat’	<b>կշտակ</b> <b>սին</b> <b>կշտակ</b>		
	child DEM fat		
	‘a fat child’		
<b>կայտակ</b> ‘strong’ or brave	<b>կայտակ</b> <b>սին</b> <b>կայտակ</b> <b>-ոյ</b>		
	person DEM strong -GEN		
	‘Strong or brave person’		
<b>կայտակ</b> ‘wet’	<b>կայտակ</b> <b>սին</b> <b>կայտակ</b> <b>-ոյ</b>		
	cloth DEM wet -GEN		
	‘wet clothe.’		
<b>կայտակ</b> ‘sour’	<b>կայտակ</b> <b>սին</b> <b>կայտակ</b> <b>-ոյ</b> .		
	beer DEM sour -GEN		
	‘sour bear (alcoholic drink)’		
<b>կայտակ</b> ‘light’	<b>կայտակ</b> <b>սին</b> <b>կայտակ</b> <b>-ոյ</b> .		
	thing DEM light -GEN		
	‘light material.’		
<b>կայտակ</b> ‘sharp’	<b>կայտակ</b> <b>սին</b> <b>կայտակ</b> <b>-ոյ</b> .		
	knife DEM sharp -GEN		
	‘sharp knife.’		

The data in (107) and (108) represent some of the adjectives in Majang that show the dimension and the physical property of a noun respectively. In both cases, the structural compositions are similar. All of the adjectives are in the verb form, that is the stative verbs along with the perfective marker **-η**. The morpheme **-η** and the genitive marker **-၁ηk** are suffixed to each of them. In both cases, the structures are arranged as follows: the demonstrative comes next to the noun and the adjectives follows it. The genitive marker **-၁ηk** is suffixed to the adjective.

### 5.3.3 Adjectives showing human property

As the the following examples (109) shows words that explain human characteristics can modify the nouns following the demonstrative pronouns.

(109)

<b>tonkan</b> ‘talkative’	<b>idít sinə tonkan (-k)</b> person DEM talkative -FOC ‘talkative person’
<b>leemkan</b> ‘calm’	<b>idít sinə leemkan.</b> person DEM calm ‘calm person’
<b>goltikan</b> ‘selfish’	<b>təən sinə goltekán-k (goləη၁ηk)</b> child DEM selfish -FOC ‘selfish child’
<b>goləη၁ηk</b> ‘selfish’	<b>təən sinə goləη -၁ηk</b> child DEM selfish -FOC ‘selfish child’
<b>koonant</b> ‘stranger’	<b>idít sinə koonat -ik.</b> person DEM stranger -GEN ‘stranger person.’
<b>həəj</b> ‘fearful’	<b>idít sinə həəj -ik (huri၁ηk)</b> person DEM fearful -GEN ‘fearful person’
<b>huri၁ηk</b> ‘fearful’	<b>idít sinə huri၁ηk -၁ηk</b> person DEM fearful -GEN ‘fearful person’

### 5.3.4. Adjectives showing colors

As the the following examples (110) show, words that explain the color of something can modify the nouns following the demonstrative pronouns.

(110)

**kopulkuj** ‘white’

**hedak sigə kopulkuj -əjk**

teeth DEM white -GEN

‘white teeth’

**kədzuj** ‘black’

**...ne həwəle kemt maŋk dʒiŋkuj sinə kədzuj -əjk.**

SQ slughter goat CNJ sheep DEM Black -GEN

‘then slughter goat or sheep that is black.’

**dəej** ‘red’

**taŋ sinə dəej -əjk**

cow DEM red -GEN

‘red cow’

In (109) and (110), the structural arrangement is that the nouns are modified by adjectives in such a way that the demonstrative follows the noun and the adjective along with the genitive marker comes next. If the adjective is derived from other word classes such as noun, the genitive marker is omitted and instead it is possible to suffix the focus marker **-k** as in the first three examples (109).

### 5.3.5 Adjectives Showing Value

As the the following examples (111) shows the value of a noun can be expressed by adjectives; it comes following the demonstrative pronouns.

(111)

**worikan** ‘rich’

**idit sinə a worikan**

Person DEM CNJ rich

‘rich person’

**mentannj** ‘nice’

**lak koóti sinə mentannj -əjk**

own coat DEM nice(good) -GEN

‘have that nice coat’ or he owns nice coat.’

**haaj sinə mentánnj -əjk haaja**

Wife DEM Good -GEN your mother  
 ‘Your mother is good wife.’  
**တဲကဲၣ်** ‘lazy’      **idit sinၢ တဲကဲၣ်-ik.**  
 person DEM lazy -GEN  
 ‘lazy person’

### 5.3.6 Adjectives Showing Quantity

(112)

**ၼဲကဲၣ်** ‘a lot of’      **ၣ်ဝဲၣ်ၣ် -ၼဲ မဲၣ်ကဲၣ် a ၼဲကဲၣ်.**  
 fry -APL maize CNJ a.lot.of  
 ‘frying a lot of maize’  
**ကဲၣ်ဝဲၣ်ၣ် ၼဲကဲၣ်**  
 types many  
 ‘Many types’  
**ၼဲၣ်** ‘all’      **... sisၢ ဂဲၣ်ကဲၣ် kus -i -ကဲ seen -a etenကဲ ၼဲၣ်.**  
 now arrive -PL -NPAST here -to we all  
 ‘Now we all arrived here.’  
**ဝဲၣ်ၣ်** ‘big’      **ၣ်ၣ်ၣ် sisၢ ဝဲၣ်ၣ် -ၣ်ကဲ**  
 ulcer DEM big - Gen  
 ‘big ulcer’

As can be seen in these (111) and (112), the structural arrangement is the same as that of others. However, there is some different construction in some cases. There are adjectives that modify a noun coming in its juxtaposition without the insertion of demonstrative **sisၢ**, as in the second example. Moreover, it can be possible connecting the noun with adjective by a conjunction **a** ‘and’ instead of demonstrative **sisၢ** as in the first and the third examples 112 above.

## 5.4 Adverbs in Majang

There are lexical particles in Majang that are used as adverbials. They express how, where and when the action is performed. These include adverbs of time, manner, and place.

### 5.4.1 Adverbs of time

(113)

- |                              |    |  |
|------------------------------|----|--|
| sise ‘now’                   | a. | <b>rer – kó sise</b><br>die -NPAST now<br>‘It died now’  |
| agorgorŋ ‘soon’ or quickly   | b. | <b>rer agorgorŋ / rer sise</b><br>die quickly or die soon<br>‘It died very soon’   |
| romi ‘morning’               | c. | <b>kus –áa -kó romid</b><br>come -1SG - NPAST morning<br>‘I came this morning.’  |
| bɛɛɛɔ ‘day’                  | d. | <b>mɛl -ki -kɔɔ bɛɛɛɔ om</b><br>come -DIR - FUT day one<br>‘He will come one day.’   |
| bɛɛɛɔwɛkɛ always’ or ‘daily’ | e. | <b>ɛɛɛɛ meera gabijo –ya bɛɛɛɔwɛ ɔɔŋk baɔɛ.</b><br>going Mera market -DAT daily 3PL all<br>‘Mera goes to the market always.’ |
| kɔʔalɛ ‘yesterday’           | f. | <b>mɛl -k -áa -kó ʔ alɛ</b><br>come DIR 1SG.S yesterday<br>‘I came yesterday.’   |
| bɛɛɛsɛ ‘today’               | g. | <b>mɛl –ki -kó bɛɛɛsɛ</b><br>come –DIR-NPAST today<br>‘He came today.’   |
| inkɔ ‘yet’                   | h. | <b>inkɔ kii -ki mɛl -ɛ</b><br>yet NEG -DIR come -NSUF<br>‘He does not come yet.’   |
| kɔɔ ʔalɛ ‘tomorrow’          | i. | <b>. mɛl -k -aa kɔɔ ʔalɛ</b><br>come –DIR -1SGS tomorrow<br>‘I will come tomorrow’   |
| kɔ eme sɔ ‘last year’        | j. | <b>rer –kán eme -sɔ</b><br>die MPAST year –DEM<br>‘He died last year.’   |
| kɔɔ eme sɔ ‘next year’       | k. | <b>ŋaar -kɔɔ eme -sɔ.</b><br>go -FUT year -DEM<br>‘He will go next year.’  |

As presented in (113) above, most of the adverbs follow the verb and express when the action is performed. There is one exception in the example (h), the adverb **inkə** ‘yet’ in this example comes at sentence initial position, the negative marker follows it and the verb comes at final position. In the other example (e) the adverbs **ḡeḡəwə** ‘daily’ ‘together with the third person plural pronoun **ḡeḡk and baḡe** ‘all’ represented the adverb **always**.

### 5.4.1 Adverbs of manner

(114)

- |                            |    |   |
|----------------------------|----|---|
| <b>Kədɔm</b> ‘carefully’   | a. | <b>idʒaag –in –kó kədɔm.</b><br>Work - 2SGS -NPAST carefully.<br>‘ You did it carefully.  |
| <b>bədə</b> ‘wel’          | b. | <b>lak bədəəd</b><br>there wel<br>‘ Be wel’   |
| <b>kəkár</b> ‘again’       | c. | <b>idʒaagin kəkár</b><br>work again<br>‘Do it again’<br><b>mur kəkár</b><br>return again<br>‘Return again.’                         |
| <b>gɔɲɲ</b> ‘quickly’      | d. | <b>tiidʒi -di -kə gɔɲɲ</b><br>plant -APL -as quickly’<br>‘Planted as quickly’<br><br><b>kəe gɔɲɲ</b><br>go quickly<br>‘go quickly.’ |
| <b>dʒət</b> ‘very’(degree) | e. | <b>ton -di lakder dʒət</b><br>speak APL Lakder very<br>‘Lakder speaks very wel’   |
| <b>ḡeḡwəḡḡ</b> ‘badly’     | f. | <b>epaaj -aa ḡeḡwəḡḡ dʒət</b><br>chased -1SGS bad very<br>‘I chased very badly.’  |
| <b>dakədə</b> ‘only’       | g. | <b>sásale sɛ dakədə.</b><br>child DEM only<br>‘Only the child.’   |
| <b>dɔm</b> ‘exactly’       | h. | <b>tonu ké- dɔm</b>   |

		speak SQ- exactly ‘Speak exactly’
<b>balaan</b> ‘slightly’	i.	<b>ɖam a balaan</b> eat CNJslightly ‘Eat slightly’
<b>goore</b> ‘realy’	j.	<b>ɲaar -kɔ goore .</b> GO -NPAST realy ‘He went realy’
		<b>séen epen goore</b> he his father realy ‘He is realy his father.’

As it is presented in (114), adverbs of manner also come immediately following the main verb in most of the cases. The degree word **ɖzet** ‘very’ follows the subject as in (e) **ton -ɖi lakder ɖzet**, and it can also come with the adverbs as in (f) **epaaj -aa ɲéewen ɖzet**. In other case, it comes following the verb as in **pɔɔsaa ɖzet** ‘I thank very much’ and **foorkaan ɖzet** ‘very satisfied’. In all of these cases, the degree word **ɖzet** ‘very’ comes at sentence final position following the subject, an adverb and the verb respectively (in each of the case). In all other cases, the adverb comes next to the noun following the other morphemes and the definite marker if there is as in (g).

### 5.4.3 Adverbs of Place Directional (attributive)

- (115)
- soon (lak)** ‘towards’
- a. **kɛ meera soon lak lijaa -k**  
 go Mera towards Liya -FOC  
 ‘Mera came towards Liyak.’
- b. **reeri mejád -kɔɲ son lak adamojin - k.**  
 run buffalo -DEF towards hunter -FOC  
 ‘The buffalo run towards the hunter.’
- c. **dɛn -ɖi -ir -ik sɛɲk soon lak peet sinɛ -k**  
 see -APL -PL -DIR PRO towards girl DEM -FOC  
 ‘They saw towards that girl.’

(116)

**Saadi** ‘there’                    **ɲaar -ar a ɲɔɔɔr dʒoogɛ -kɔŋk saadi**  
 go        -PL CONJ left(PL) people -DEF there  
 ‘ They went and left the people there’

**seedi** ‘here’                    **... saa -fa beedirdi seedi**  
 Comp -RPAST live here  
 ‘Were live here.’

As (115) shows in the structures, the directional adverb **soon (lak)** ‘towards’ comes following the subject to show the direction of the movement. In the next adverb **saadi** ‘**there**’ also comes next to the subject; it shows that the noun is situated far from the speaker. Farness in Majang is also expressed by another adverb **jawɛɔŋ** ‘far’ as in **dɛndiir ajawɛɔŋ** ‘see too far’. In case of the last one, the adverb **seedi** ‘here’ expresses the nearness of the place to the speaker. It also comes immediately after the verb.

Adverbs of place in Majang substituted by postpositional phrases as the following examples illustrate by using different structures.

(117)

**ar ɲaaj -kɔŋk gode tak .**  
 be woman -DEF house in.  
 ‘The woman is in the house.’

**ɛtɛtɛr peet –kɔŋk goroo kɛntɛɛ.**  
 Stand girl DEF river beside  
 ‘The girl stands beside a river’

**beeber tɔɔn –kɔŋk keet der –ɛ.**  
 sit childe -DEF tree leg LOC  
 ‘The child sits under the tree.’

**ɛtɛtɛr peet –kɔŋk gorɔ kɛntɛ -ɛ.**  
 stand girl DEF river beside -LOC  
 ‘The girl stands beside the river’

**ar idit –kɔŋk goodeej tak**  
 be person -DEF house in  
 ‘The man is in the house.’

**Lej tɔɔn -kɔŋ goroo ták.**  
 swim child -DEF river in  
 ‘ The child swims in the river’

**ετετερ πέετ –κνηκ κέετ δζοκ.**  
stand girl DEF tree near.  
'The girl stands near the tree'

**ετε σέεν -ε δζοκ**  
Stand him -LOC Near  
'stands near him'

**ρερ γοπε tak -ik**  
die road in -FOC  
'dies on a road.'

As it is presented in the structures above in (117), the place where the subject nouns are found have been expressed by postpositional phrases. All of these are situated at sentence final position following the subject. In cases of the last two structures, there are no clear subjects but the postpositions are satisfying their adverbial use, that is they explain where the action takes place.

To sum up the morphology of Majang, the meaningful units in Majang can be categorized in to six. These include the nouns, pronouns, verbs, adjectives, adverbs, ad-positions and other particles. Nouns and verbs are the basic categories in the language and they are productive. There are simple and derived nouns in Majang. Nouns in Majang inflect for definiteness, number, and cases. There are also many derived nouns in the language . Nouns can be derived from verbs, adjectives and even from nouns. The verbs in Majang are the most important grammatical constituent in a sentence in order to deliver the full meaning. Verbs inflect for number, tense, aspect and person. Pronouns in Majang can be used instead of nouns; they also inflect for other different grammatical purposes like the nouns. Adjectives in Majang are most likely similar to verbs. Adjectives in Majang share many features with verbs. The other categorical element is an adverb; it can modify the function of verbs in the structure of the language. There are also ad-positions and other particles in Majang that cannot stand by themselves, but exist within the phrasal categories. These include preposition, post-position, conjunction, interjections and sequential particles.

## **CHAPTER SIX: THE SYNTAX OF MAJANG**

In this chapter, the syntactical structures of Majang are going to be discussed. The syntactic description includes identification of order of categorical elements, sentence types, clause types, and phrase types.

### **6.1 Word Order in Majang**

In Majang VSO is the dominant word order though there are also some SOV and SVO type sentence constructions in the language structures. Previous scholars such as Cerulli (1948),

Unseth (1989a), Bender (1983), and Getachew (2004) who described the language earlier report these facts.

Majang is a head initial language. The relations of the constituents within the structure are not very much complex in Majang. The verbs as well as the nouns are morphologically marked for different grammatical purposes. In Majang the order of the sentence is structured as follows: the verb phrase comes first in the sentence initial position and the noun phrase follows it. The phrase may consist only of the head or it may have different constituents such as: demonstratives, determiners, relative clauses as a specifier, complementizer etc. In the case of the noun phrase, the head comes at the initial position and other different types of linguistic elements can follow the head. The different constituents in the structure are used as a specifier and/or a complement of the head noun. There are also different formatives (morphological elements) used as sequential particle in the given structure. These particles are revealed in narration of stories or in speech act of day-to-day activities. The particles are the following: **le, so, ke, di, e**, etc.

The following examples show the different orders of the categorical elements arrangement of constituents in Majang.

(1)

- A. **ɓali -kó jemalo taar tɔmɔka gɛɛn -ak .**  
Buy - NPAST Yemalo meat children his -PL  
'Yemalo bought meat for his children.'
- B. **kaar lɔwan a mapa dunsej -a.**  
go (PL) Lowan and brother Dnchai to  
'Lowan with his brother go to Dunchai.'
- C. **ɓokotu kalakun mejad .**  
kill Kalakun buffalo  
'Kalakun kills buffalo .
- D. **puure kalakun duk.**  
clear Kalakun forest

‘ kalakun clears forest.’

- E. **rɛr kutur agut tɔɔn nɛɛk.**  
die pig for child her/his  
‘A Pig died for her child.’
- F. **ɲooɲ -gu -dɛ maakɛɛ abɔɔkaŋ.**  
fry -2SPL -APL maize a.lot .f  
‘fried a lot of maize’
- G. **dɛgeri saakom nook.** ‘  
know friend your  
‘know /select/ your friend.’
- I. **mɛɛ ɡɔrɔ -wa.**  
come river -to  
‘comes to the river.’
- J. **mɛl -ki -kɔ idit a omoŋ.**  
Come -DIR -NPAST person CNJ one  
‘One person came’
- K. **rɛr -kɔ idit om**  
die -NPAST person INDEF  
‘A person died.’
- L. **ɛpaaj -áa ŋɛɛwɛn dʒɛt.** ‘  
chase -1SGS bad very  
‘I chased very badly.’

As it is presented in the above (1), Majang is dominantly a verb initial language. The verb phrase in most of the structures contains only the verb whereas; the noun phrase consists of other elements than the head noun. Other constituents follow the noun. The dominant arrangement of the order of the constituents in the sentence is the verb comes first, the subject follows the verb and the object follows the subject as in the first five sentences. If there is an indirect object, it follows the direct object as in the first sentence above. The object can follow the verb without the subject as in the last five sentences illustrate clearly. The verb in Majang can appear with the post-positional phrase or adverbial phrases without the subject as in the last two sentences respectively.

In Majang, some sentence constructions permit the appearance of the subject in the sentence initial position. In these cases, the subjects that come in sentence initial position are verbal nouns, relative verbs, nouns, and the basic nouns.

The following examples show the appearance of subjects in the sentence initial position in Majang: (2)<sup>10</sup>

- A. **gumáaken kəɟu kaɖa neek-ɛŋ.**  
 Enemy black tongue his -PERF  
 ‘enemy’s tongue is black.’
- B. **jaaka a wuda gaagam -iŋ.**  
 happy and mourn connected -PERF  
 ‘Happiness and mourn are same.’
- C. **digoj kiigiɖe laké keep.**  
 greeting NEG there shy  
 ‘Greetings do not have payment.’
- D. **dɛ dɛna dɔɔs degeger.**  
 DPU see better knowing.  
 ‘Seing is better than knowing.’
- E. **gaagɛ ki kooret ɖɛŋkujɛ.**  
 foolish NEG keep sheep  
 ‘Foolish does not keep a sheep.’
- F. **idit sinɔ atokank tiiri paajan -ɔŋk.**  
 person DEM talkative buttock loose.stool -GEN  
 ‘The talkative person is like a buttock with deharea.’
- G. **idit sinɔ obiŋ -ɔŋk deger rɛr nɛɛk -iŋ.**  
 person DEM big -GEN know death his - ACC  
 ‘The old man knows his death.’
- H. **idit sinɔ gadɔjɔjik deger idɔaag nɛɛk-iŋ.**  
 person DEM hero know work his -ACC  
 ‘The hero man is known by his work.’
- I. **idit sinɔ ŋɛɛwɛŋŋ -ɔŋk ɖɛɛɛ a bubur -iŋ.**  
 person DEM bad -GEN leave Con. fear -ACC

<sup>10</sup> These data is extracted from the proverbs in Appendix 2.

‘The bad man lives in fear.’

- J. **idit sinə gaage -k ki gaje a tekaan.**  
person DEM foolish -FOC NEG be CNJ relative.  
‘A Foolish person can not be a relative.’
- K. **biling-ir a kajaŋen kir gaj -it.**  
wasp -PL CNJ fly NEG same -NSUF  
‘Wasps and fly are different (not same).’
- L. **gaage a gaak omónj.**  
foolish CNJ crow one  
‘Foolish and crow are the same.’
- M. **maaw a mad kεε séeg gaam -it.**  
water CNJ fire NEG them match -NSUF  
‘Water and fire do not match.’

As all of the above data in (2) clearly show, in all of the structures the subjects come first and the verb follows the subject. Even in some cases there is no verb at all as in. **gaage a gaak omónj.** ‘Foolish and cork are same.’

The subjects that come in sentence initial position are verbal nouns as in the first five sentences, relativized nouns as in the next /following/ five structures, and basic nouns connected by the conjunction ‘and’ as in the last three sentences. All of these examples are proverbs in the language. Similar ways of sentence constructions are also attested in day-to-day communication.

Alike that of the verb phrase, the word order of the noun phrase in Majang is head initial. That is the head noun comes first and the other constituents in the given structure follows the head noun. The following examples can clearly show such construction in Majang.

(3)

- A. **ɖʒóop sigoj ɖʒiit -ík ɖʒéedúwatu -ŋɔŋk kodʒutú -ŋɔŋk.**  
people those three -GEN long -DEF black -DEF  
‘Those three tall black men.’
- B. **olt a omónj sinə tém ɖʒet -ík.**  
fish CNJone that small very -GEN

‘That very small fish.’

**C. péet -kə nók mentan -ηόηk.**

Girl -NPAST your nice -DEF

‘That beautiful girl of yours.’

**D. indí a babé sino mentan -ηόηk.**

mother CNJ father that good -DEM

‘The excellent mother and father.’

**E. idit sino leemkán -k**

person that calm FOC

‘A calm person’

**F. dəpɛ sine -kó tim jawen bej -e -k.**

lion REL -NPAST peirce Yawen spear -INST- FOC

‘A lion that Yawen peirced with spier.’

**G. tɔn sine -kó gorú -k.**

child that -NPAST sick -FOC

‘The child who is sick.’

**H. péet sine -kó gorú -k.**

girl that -NPAST sick -FOC

‘The girl who is sick.’

In the above structures, in (3), the nouns **dʒóop** , **olt**, **péet**, **idit**, **tɔn** , **indía** and **baabé** are the head nouns of the noun phrases. In all of the cases these head nouns come in the initial position of the structure. The other constituents follow the head noun and modify it. In the last three structures, the relativized verb modifies the head nouns **dəpɛ** ‘lion’, **tɔn** ‘child’ and **péet** ‘girl’ by following them. The relative clauses are considered as a single entity that gives additional information to the head noun.

## **6.2 Sentence Types**

Sentences can be categorized based on their function, which they transmit to the notion of expression. The other criteria, which help to group sentence types are the number of predicates in the structure. Based on the function we can categorize sentences into four types as follows: affirmative sentences, imperative or declarative sentences, negative sentences, and interrogative sentences. This categorization also works for the Majang

sentence constructions. Based on the number of the predicate in the structure sentences can be divided in to simple and complex sentences.

### 6.2.1. Sentence type Based on its Function

The sentence type can be categorized by its function in the course of communication. The function of a sentence could be for declaration of information, for asking questions, for ordering somebody, and for negation of something.

Based on the function of sentences the following sentence types are distinguished in Majang.

#### 6.2.1.1 Affirmative Sentences

Affirmative sentences are sentences that convey (declare) a positive notion to the situation or in a given action. The following examples are some of the affirmative sentences in Majang.

(4)

- A. **kedɟ -kó sɛŋk bambéj -ak kebet-i.**  
boil -NPAST she sweet potato- PL pot -INST  
'She boiled sweet potato with a pot'
- B. **jawɛ -kó sɛŋk kéet kab -i**  
cut -NPAST he tree axe -INST  
'He cut a tree with an axe.'
- C. **kɛɛ - kó ŋaaj -kɔŋ gorɔ -wa**  
Go -NPAST woman -DEF river -DAT  
'The woman goes to the river.'
- D. **kedɟ dugure molon**  
cook Dugure cabbage  
'Dugure cooks cabbage'
- E. **nɛ - ɬá nɔ ɖɛpɛ´ -é guru -ŋ.**  
SQ -RPAST SQ lion -NOM sick -ACC  
'And then a lion was sick.'
- F. **keedɟ - ii -kɔɔ nasi.**

Bake -1PLS -FUT bread  
'I will bake bread.'

**G. keedɔ -aa -kɔɔ nasi.**  
bake -1SGS -FUT bread  
'We will bake bread.'

**H. keedɔ -in -kɔɔ nasi.**  
bake -2SGS -FUT bread  
'You will bake bread.'

**I. kegedɔ meera nasi.**  
bakes Meera bread  
'Meera bakes bread.'

As presented in (4), all the structures are affirmative sentences that convey a positive notion which declare simple information. In these cases, the sentence has a verb phrase and a noun phrase. The verb along with the inflectional morphemes comes in sentence initial position and the noun with or without other constituents can follow it in most of the cases. In the first five sentences, the tense marker morpheme is suffixed to the verb. In the last four sentences, the subject reference marker is suffixed and the tense marker morpheme is following the subject marker.

### 6.2.1.2 Negative Sentences

Negative sentences are sentences, which negate the positive notions of explaining an idea. In Majang there are negative constructions. The following sentences illustrate negation in Majang.

(5)

**A. kiik -áa -kɔɔ deren**  
NEG -1SGS -FUT legs  
'I will not come.'

**B. moko mejáɗ**  
NEG buffalo  
'It is not a buffalo.'

- C. **moko -kɔ ɔɛɛ.**  
NEG NPAST Lion  
'It was not a lion.'
- D. **kɛɛ -kɔɔ war.**  
NEG FUTDog  
'There will be no dog.'
- E. **kat jaan - in tɔna sinɔ -na peet -ik sanduk nook.**  
NEG show 2PLS child DEM -to girl -GEN box your.  
'Don't show your box to a woman.'

As it is presented in the above (5), all of the sentences are negated by the negative maker morphemes in Majang. These negative forms in the language are varied. The negative morphemes are a little bit different but in all forms, there is the **k-** as a root in each case. This negative verb root **k-** also inflects for persons and other inflectional morphemes as needed.

The following structures illustrate this application in Majang.

(6)

- |   |   |
|---|---|
| <p>A. <b>Ki -k -áa deren</b><br/>NEG -DIR -1SGS leg<br/>'I do not come.'</p>            | <p><b>k -áa ɔam -at .</b><br/>NEG -1SS eat NSUF<br/>'I do not eat.'</p>         |
| <p>B. <b>k -ii -ki deren</b><br/>NEG -1PLS -DIR leg<br/>'We do not come.'</p>           | <p><b>k -ii ɔam -at</b><br/>NEG -1PLS eat -NSUF<br/>'We do not eat. '</p>       |
| <p>C. <b>ki - ki - in deren</b><br/>NEG -DIR -2SGS leg<br/>'you do not come.(sg)'</p>   | <p><b>ki-in ɔam -at</b><br/>NEG 2SGS eat NSUF.<br/>'You do not eat.'</p>        |
| <p>D. <b>ki -ir - kɔ deren</b><br/>NEG -2PLS -NPAST leg<br/>'You do not come. (PL)'</p> | <p><b>ki -ir ɔam -at</b><br/>NEG -2PLS eat -NSUF<br/>'You do not eat. (PL)'</p> |
| <p>E. <b>Ki -ki deren .</b><br/>NEG -DIR-3SS leg<br/>'S/ He does not come'</p>          | <p><b>ki ɔam -at</b><br/>NEG eat -NSUF<br/>'S/he does not eat.'</p>             |

F. **Ki -ir -ki daran**  
NEG -3PL -DIR leg  
'They do not come.'

**ki -ir dam -at**  
NEG -3PLS eat -NSUF  
'They do not eat.'

As it is presented in (6), the negative verb root **k(i)** inflects for all persons and for directional movement in case of the verb 'come.' Formal variation in negation seems common in most of the world languages. In this regard, Payne (2006: 284) stated the following "It is fairly common for negative constructions to involve multiple operators, either an affix and a particle, two particles or a particle or affix plus a word order change." Similarly, he also adds this "In many languages the negative particle or affix varies depending on the tense, aspect, mode or other factors" (p. 285). This also occurs in Majang as the examples in ( 5 and 6) reveal.

### 6.2.1.3 The Imperative Sentences

Imperative sentences are used to express a command. There are some examples below to illustrate such constructions.

(7)

**reer-ik** 'run!'  
**εt-ik** 'stop!'  
**gaal-ik** 'clean!'  
**bool-úk** 'beat him'  
**bokot-úk** 'kill him'  
**ɲɔɲ-úk** 'insult him'  
**út-úk** 'drink it'  
**dam-úk** 'eat it'

**diilak sinɔj**  
bring that  
'bring that one!'

**mak duk -a -sε**  
Go forest -DAT-DEF  
'go to the forest'

As it is expressed in (7), all of the structures convey the notion of command. The command is represented by the last (**v**) **k** suffix, which is a focus marker in the language. The vowels vary due to the vowel harmony created by the influence of the verb root, the other syllable

that is found in juxtaposition of it. In other ways the command is expressed by using the verb along a demonstrative pronoun as in the last two examples, that is ,**diilak sinɔj** ‘bring that one!’, and **mak duk -a -sɛ** ‘Go to the forest’

### 6.2.1.4 Interrogative Sentences

The interrogative sentences are used for asking questions. In Majang, questions are raised in two ways. These are the polar questions and the content question words. Polar questions are that need yes or no as an answer. Whereas, the content questions require content answers. They are also called Wh. Questions because all of the words, the integrative pronouns begin with Wh-. Both of them are going to be discussed in the following subsections.

#### 6.2.1.4.1 The Polar Interrogatives

Polar interrogatives seek a yes or no reply from the asked body. The answer is either yes or no, no need of other explanation in such interrogative sentence construction. The polar interrogatives in Majang can be presented in different ways. They can be presented as perfective interrogative, permissive interrogative and negative polar interrogative.

The following examples show the various types of polar questions in Majang.

(8)

<b>Perfective interrogative</b>	<b>The positive answer</b>	<b>The negative answer</b>
<b>keedɔ - ii - kɔɔ násí?</b> Bake -1PLS -FUT bread ‘Shall we bake bread?’	<b>ii kéedɔ -ii - kɔɔ - ɲ</b> yes bake 1PLS -FUT PERF ‘Yes! we will bake’	<b>mako, k -ii -kɔɔ tegedɔ</b> No NEG-1PS -FUT to.bake ‘No ! we will not bake’
<b>keedɔ -aá -kɔɔ násí?</b> Bake 1sS FUT bread ‘Sall I bake bread.?’	<b>ii kéedɔ -áa kɔɔ - ɲ</b> yes bake 1SGS FUT PERF ‘ Yes ! I will bake’	<b>mako, k -áa -kɔɔ tegedɔ</b> No NEG-1SS -FUT to.bake ‘No ! I will not bake’
<b>keedɔ -ín - kɔɔ násí ?</b>	<b>ii kéedɔ -áa -kɔɔ -ɲ</b>	<b>mako, k -áa -kɔɔ tegedɔ</b>

Bake -2SS -FUT bread      yes bake -1SGS FUT -PERF      no NEG-1SS -FUT      to.bake’  
 ‘Will you bake bread?’      ‘Yes ! I will bake’      ‘ No! I will not bake’

**kegedɔ méera násí?**      **ii kegedɔ -ŋ**      **mako, -ki -kɔɔ tegedɔ**  
 bakes Meera bread      yes bakes -PERF      no -NEG -FUT to.bake  
 ‘Meera bakes bread?’      ‘Yes! She bakes.’      ‘No ! She will not bake.’

In (8), all of the structures show perfective interrogatives. In these cases, the interrogative notion is shown by marking high tone on the subject agreement morphemes and the object noun. In the case of perfective declarative, there is no high tone on these constituents. In the case of replying the positive answer for these polar interrogatives, the particle **ii** ‘yes’ comes first and the verb along with tense and perfective aspect marker follows it. In case of the negative answer the negative word **moko** ‘it is not’ comes first and the negative marker morpheme root, **k-** along with the subject switch reference comes first and tense marker morpheme follows it, finally the infinitive form of the verb comes.

The perfective interrogative with personal pronoun work in the same way. In this, case the perfective marker morpheme is suffixed to the personal pronouns. The following examples can show the structures in Majang.

(9)

- A. mɛl -k -áa -kɔ́      sáak -iŋ?**  
 come -DIR -1SGS -NPAST      mine -PERF  
 ‘ Did I come?’
- B. mɛl -k -ii -kɔ́      séek -iŋ?**  
 come -DIR -1PLS -NPAST      our PERF  
 ‘Did we come?’
- C. mɛl -kí -kɔ́      séŋk -iŋ?**  
 come -DIR - NPAST      his/her -PERF  
 ‘ Did s/he come?’
- D. mɛl -ér -ki -kɔ́      séek -iŋ?**  
 come -3PS -DIR -NPAST      their -PERF  
 ‘Did they come?’
- E. mɛl -k -ín -kɔ́      séŋk -iŋ?**  
 come -DIR -2SGS -NPAST      your - PERF  
 ‘Did you (S) come?’
- F. mɛl -ér -kɔ́ -kɔ́      sóok -iŋ?**  
 come -2PS -DIR - NPAST      your -PERF  
 ‘Did you (PL) come?’

As it is observed in (9) the perfective polar interrogative is structured as follows: the verb suffixing the subject agreement and the past tense marker morphemes come initially and the object pronouns suffixing the perfective aspect marker morpheme **-iŋ** follows it (the verb). The high tone is marked upon the subject, switch reference morphemes and object pronouns are employed to indicate the polar interrogative.

#### 6.2.1.4.2 The Permissive Interrogative

In Majang the permissive polar interrogative is structured in different ways. See the examples below:

(10)

**in- sáak kus -aa?**  
 IMPERF- mine come -1SGS  
 ‘Shall I come?’

**in- séek kus -i i?**  
 IMPERF- our come -1PLS  
 ‘Shall we come?’

**in- séŋk kus u?**  
 IMPERF her/his come  
 ‘Shall s/he come?’

**in - séek kur - aki?**  
 IMPERF- their come -3PLS  
 ‘Shall they come?’

**in - séŋk kus -un?**  
 IMPERF your come -2SGS  
 Shall you (S) come?

**in - sóok kur -á kɔ?**  
 IMPERF- your come -2PS  
 Shall you (PL) come?

As it is presented in (10) in the case of the permissive polar interrogative construction, there is some sort of difference in structuring. That is, permissive interrogative is arranged in a way that the imperfective marker is prefixed to the object pronouns and the verb

follows it, the subject switch reference morpheme is attached to the verb. The high tone is marked on the pronoun and the subject- reference marker morpheme.

Polar interrogatives also work with the verb to have **lake** ‘there’ in sentence initial position.

(11)

- A. **lake -kó ḡáaj godeeji takiŋ?**  
there -NPAST woman house in  
‘Was there a woman in the house?’
- B. **lake idít godeeji takiŋ?**  
there person house in  
‘Is there a man in the house?’
- C. **lak -kán báabujŋ?**  
there -MPAST husband  
‘Did she have a husband?’

As presented in (11), all the polar questions which need yes or no answer from the asked body are structured as follows: the verb to have **lake** ‘there’ suffixing the tense marker morpheme comes at the sentence initial position and the noun phrase follows it. The perfective marker **-iŋ** suffixed to the noun phrase.

#### 6.2.1.4. 3 Polar Negative Interrogative

It is possible to construct the polar negative interrogative in Majang in a different way compared to the above constructions. The polar interrogative is negated (show the negative notion) as the following example data shown.

(12)

**kat sáak kus -áa?**  
NEG me come -1SGS  
‘Did I not come?’

**kat séek kus -íi?**  
NEG our come -1PLS  
‘Did we not come?’

**kat séŋk kusud?**

NEG his come  
'Did he not come?'

**kat séŋk kusud?**

NEG her come  
'Did she not come?'

**kat séek ku rak -íd?**

NEG their come -3PLS  
'Did they not come?'

**kat séŋk kus -un?**

NEG your come -2SGS  
'Did you not (S) come?'

**kat sóok kurákó?**

NEG your come 2PLS  
'Did you not (P) come?'

As it is observed in (12), in the polar negative interrogative formation, the negative marker **kat** comes in sentence initial position, the object pronouns follow it, and the main verb suffixing the subject agreement morpheme comes in sentence final position.

In other way, it also structured differently, as the following examples illustrate it.

(13)

**kí - kó ruumet idzaag néek?**

NEG -NPAST finish work her  
'Did she not finish her work?'

**Kí -ín - kó ruumet idzaag néek?**

NEG -2SGS -NPAST finish work her  
'Does she not finish her work?'

**ki -ín - kó tuu kaarí?**

NEG -2SGS -NPAS drinking coffee  
'Are you not drinking coffee?'

**Ki -ír - kó dérán góró -wa?**

NEG -PL -NPAST leg river to  
'Are they not going to river?'

ki -ír - kó ádá ɗama?  
 NEG -PL -NPAST mouth food  
 ‘Are they not eating food?’

ki -ín -kó ádá ?  
 NEG -2SS -NPAST mouth  
 ‘Did you (S) not eat?’

Ki -ír - kó ádá ?  
 NEG -PL -NPAST mouth  
 ‘Did you(P) not eat?’

As it is presented in all of the above sentences in (13) the subject agreement marker morpheme and the tense marker morpheme are suffixed to the negative verb root **k-**, and the main verb follows it. The other constituents come following the main verb if needed as in the first five sentences.

In examples (12) above there are subject and object pronouns following the negative marker morpheme (**kat-**). But in (13) the personal pronouns are represented by the inflectional morphemes that substituted it. In spoken form the negative marker morphemes **kat-** and **ki-** used interchangeably.

#### 5.2.1.4. 3 Content Word Interrogatives

Content word interrogatives are those questions raised by using the interrogative pronouns. In this case the answer need some sort of explanation rather than saying simply yes or no as an answer for the questions asked by somebody. Content word questions in Majang are illustrated by the following examples.

(14)

**idɗaa -kɔ wood ɗjikon?**  
 work - NPAST who what  
 ‘Who did what?’

**gagi -dī -in -kó agut ɗjikon?**  
 give APL -2SS -NPAST for what  
 ‘Why you gave him?’

**ɓokot -kó wood ɗjikon?**  
 kill -NPAST who what

**ɗam wóod?**  
 ate who

‘Who killed what?’

**kεε -di -in ete -na?**  
go -APL -2SS where to  
‘Where are you going?’

**βεεl -in ék?**  
do -2SGS how  
‘How do you do?’

**lak -in tɔmɔk a eger?**  
there -2SGS children CNJ howmany  
‘How many children do you have?’

**mεl -ki -in -kó okod?**  
come -DIR -2SGS -NPAST when  
‘When did you arrive?’

‘ who ate?’

**kεε ete -na?**  
go where to  
‘where to go?’

**kusu wóod?**  
come who  
‘ Who is coming?’

**kusu -n eet?**  
come -2SS where  
‘From where are you coming?’

**gode nook won ?**  
house your which  
‘Which house is yours?’

As presented in (14), in all sentences, the words found in sentence final position are content question words; the answers for all questions need at least some explanation. The reply is not only yes or no answers. Alike in other types of the sentence constructions, all of the verbs with their inflectional morphemes can come in sentence initial position if there is a need to do so. Next to the verb, the question words follow them, as most of the examples in (14) clearly shown. In some cases the questioned noun phrase comes first without the verb as in the structure: **gode nook won ?** ‘which house is yours?’.

#### 6.2.1.4.4 Interrogatives as Confirmation

It is also possible to ask a question, in Majang just for the sake of confirmation. The following examples display such constructions in Majang.

(15).

**A. mentan ɔdɔwen naŋkiŋ ,**  
Good leader our  
‘Our leader is good, is it not?’

**ki mentan -k -áa?**  
NEG good -FOC -1SGS

**B. βεεε -kó meera saadi ,**  
seat NPAST Mera there  
‘Mera was there,’

**kεε -kó -t?**  
NEG -NPAST -NSUF  
‘was she not?’

- C.** **keɛɛ - kɔ wɛhi keɛɛ,** **ki -kɔ tɛkɛt**  
cut -NPAST W. tree NEG -NPAST cutting  
‘Wehi cut the tree,’ ‘did not he?’
- D.** **gaaldɪ - k -áa - kó -ɲ,** **ka - kó gaaldɪ -t?**  
Late FOC 1SGS NPAST PERF NEGNPAST late NSUF  
I am late, am I not?
- E.** **ki -in -kó seɲk taan ta sɛɛn,** **dɛn -in -kó -ɲ?**  
NEG -2SGS - NPAST you look for him see -2SS -NPAST -PERF  
‘You did not see him, did you?’
- F.** **ki -in ool -ɛ telej ‘ ool -un - ɲ?**  
NEG -2SGS able -NSUF siwm able -2SO -PERF  
‘You can not swim, can you?’
- G.** **ká -a - kó seeg bite -ed,** **ará -kó -ɲ?**  
NEG -1SGS -NPAST them beat -NSUF Do – NPAST- PERF  
‘I did not beat them, did I?’
- I.** **ki -in -kó séɲk taan -ta,** **dɛn -in -kó sɛɛg -iɲ?**  
NEG -2SGS -NPAST You look for, see -1SGS -NPAST them -PERF  
‘You did not see them, did you?’
- J.** **kɔɔ ɲaar - ii, k -ii ɲaar -in?**  
FUTgo -1PIS, NEG -1PLS go -NSUF  
‘Let us go, can we not?’
- K.** **ɛtí saadí, ki -ín ɛté?**  
stand there NEG 2SGS stand  
‘Stop there, don’t you?’
- L.** **mák soon, ki -ín dérán?**  
go! there(far) NEG -2SGS leg  
‘Come on, don’t you move?’

As it is observed in (15), all types of sentences can use the polar interrogative for the sake of confirmation in the course of day-to-day communication. The negative interrogatives have an affirmative polar interrogative. The affirmative interrogative sentence have a negative polar interrogative/tag question/.

## **6.2.2 Sentence types Based on the Complexity of the Structure**

Sentence types can be divided based on the complexity of their structures. The number of the predicates or the verbs within the structures determines the complexity of structures. It can be categorized into two and said to be a simple or a complex sentence. Simple sentences are those sentences with only one (a single) predicate or one verb in a sentence. In other words, a simple sentence consists of only a single clause that can transmit one idea or action. The other type of sentence structure is that consisting of more than a single clause within the structure, that is, structures having more than one predicate within a sentence construction. Moreover, it can transmit two or more ideas or doing of actions at once. This also can be divided into two, which is, compound sentence and complex sentence. These two notions are explained by Trask (2007:37) as follows:

A compound sentence consists of two or more clauses of equal rank, usually connected by coordinate conjunctions (words like: and, or, but). A complex sentence also consists of two or more clauses but in this case, the one out-ranks the other. A clause which is in the highest ranking is a main or matrix clause whereas; a clause which is embedded to the other is a subordinate clause.

Each of the types is going to be treated in this subsection by giving an empirical data from the Majang.

### **6.2.2.1 Simple Sentences in Majang**

As it explained in the above definition of simple sentence a sentence that contains a single verb and other constituents in its structure. A simple sentence in Majang can be constructed in different ways, that is as a complement of the verb “to be” (copula verb constructions) in tense less clauses, with adjectival or nominal predicates and with the verb “to have”. The other kind of simple sentence construction is a combination of a single main verb and a noun. Other constituents can accompany the noun and the verb in order to form a simple

sentence. The following structures are a case in point for illustrating simple sentence constructions in the language.

(16) **Copula verb constructions**

**ege meera maɲá eeta sine tɛm -ik.**  
be Mera brother mine DEM small -GEN  
'Mera is my younger sister.'

**ege wehi adamójin sino gadzɔj -ik**  
Be Wehi hunter DEM hero -GEN  
'Wehi is a hero (good) hunter'

**ege kalakun idʒaa -ik**  
Be Kalakun worker - GEN  
'Kalakun is a farmer.'

**ege kalakun gadzɔj**  
be Kalakun hero  
'Kalakun becomes a hero.'

**ege wehi bartan**  
be Wehi student  
'Wehi becomes a student.'

**ege dɛpɛɛ keegun sino baŋkáw -ŋɔŋk.**  
be lion animal DEM strong -DEF  
'A lion is a strong animal.'

**ege meera peet sino mentán -ŋɔŋk.**  
be Mera girl DEM good -DEF  
'Mera is a beautiful girl.'

**ege sɛŋk peet sino mentán -ŋɔŋk.**  
ge she girl DEM good - DEF  
'She is a beautiful girl.'

In (16) above, in all cases, there is the verb to be or the copula particle 'ege', which comes in sentence initial position and the other constituents follow it. The subject is comes following the copula verb and the other syntactic elements are following the subject.

Similarly, a simple sentence can also start with the verb “to have;” as it is presented in the following examples:

(17)

**laké war godeej tak**  
there dog house in  
‘There is a dog in the house.’

**laké idfít godeej takin**  
There person house in  
‘There is a person in the house.’

**lak -áa dʒarti sinə mentan -ŋŋk.**  
There -1SS wife DEM good -DEF  
‘I have a good (nice) wife’

**lak -bá baabuj sinə memtan -ŋŋk.**  
there -RPAST husband DEM nice -DEF  
‘She had a good husband. (Her husband is good.)’

**lak -áa war**  
There -1SGS dog  
‘ I have a dog.’

**lak -koj wori**  
There - FUT mony  
‘ He will have money.’

**Lak -áa -koj tɔɔn .**  
There -1SGS -FUTU child  
‘I will have a child.’

Alike that of the copula verb construction, the verb “to have” **lak** ‘there’ appeared in sentence initial position as presented in the above (17). The other inflectional morphemes follow it. The subject comes next to the inflectional morphemes, the postpositions and the definite marker appeared at last as in the first four examples above.

It is also possible to drop the verb “to be” or verb “to have” by using verbal adjectives in sentence initial position. This is presented in the data below:

(18)

A. **dɛɛ bambe -ŋ.**  
Blue seewt potato -ACC

‘A sweet potato is blue.’

**B. mentaan -a lakder a dʒuguren -ŋ**  
good - PL Lakder CNJ Dhuguren -ACC  
‘Lakder and Dhuguren are good.’

**C. mentan meraa -ŋ**  
nice Mera -ACC  
‘Mera is nice (clever).’

In (18), there is no copula construction. Neither the verb “to be” nor the verb “to have” is present, and the noun in each sentence is modified by the adjectives.

As it is presented in (16, 17, and 18) above, in all of the structures there is no main verb that can explain the action. The only verbs that are inserted in the sentences are the verbs to be **ege** ‘is’ and **lak** ‘there or have’. These verbs come in the sentence initial position like other main verbs and the other constituents follow them. All of the structures are simple sentences.

Simple sentences in Majang can also be constructed by using the main verb and other constituents. The structure could be the subject and the verb, or the subject, the verb and the direct object and/or the indirect object.

The following examples show the Majang simple sentences constructed by the main verb and other constituents.

(19)

**məl -ki lakder -ŋ**  
come -DIR Lakder -ACC  
‘Lakder is coming.’

**dʒeger lakder -ŋ**  
know Lakder -ACC  
‘Lakder is knowing’

**ute mukak kaari**  
Drink Mukak cultural coffee.  
‘Mukak drink cultural coffee.’

**kɛɛ -kə mukak dʒɛjn -a**  
go -NPAST Mukak jeyin -DAT  
‘Mukak went to Jeyin.’

**ḏa - ḏame ḏama**  
REDPL -eat food  
'He is eating food.'

**ḏire taṅget rektan**  
push Tanget wall  
'Tanget pushes a wall.'

**poorú wehi péet sino mentan -ḡḡk.**  
Love Wehi girl that beautiful -DEF  
'Wohi loves the beautiful girl.'

**bité - kó -tu idfit sine - kó óbí - ḡḡk**  
hit -NPAST -1SGO person that -NPAST big -DEF  
'The big man hit me.'

**kedḡi - kó násí dḡjín**  
bake -NPAST bread griddle  
'She baked bread with a griddle.'

**keté wehi olt ḡáre -e.**  
split Wahi fish knife INST  
'Wahi splitted a fish with a knife.'

**tim -kó jawen dḡpé bej -e**  
pierce -NPAST Yawen lion spear -INST.  
'Yawen pierced a lion with a spear.'

**ḡokotu -kó kalakun sine gadḡoj -ik mejad sino obi -ḡḡk.**  
kill -NPAST Kalakun DEM hero -GEN buffalo DEM big -DEF  
'Kalakun, the clever, killed the big buffalo.'

As it is clearly seen in the above data in (19), all of the structures have a single verb within their construction, so that they are called simple sentences. The structures are organized by having a single main verb in sentence initial position and the other constituents are following that verb. Even in the case of long sentences, as in the last example, they are simple sentences as long as there is only a single verb in the structure. If the sentence construction contains a subject, direct and an indirect object in a single structure together, the verb comes in sentence initial position, the subject comes next to the verb, the direct and indirect objects follow it as it has been presented in the above last three structure in (19).

### 6.2.2.2 Complex Sentences

A complex sentence is a sentence that has two or more predicates. Due to the existence of these verbs, it contains two or more clauses within a single sentence. The complexity of sentences can be of two types: compound sentences and complex sentences. In some literature, the later one is called as complex-complex clause.

#### 6.2.2.2.1 Simple Compound Sentences

Simple compound sentences are sentences that contain at least two equally ranked clauses which are joined by coordinate conjunctions (and, or, but).

(20)

- A. **ḥokotu - kó lakder mejad nε -kó dḥku taar nεek tɔmɔk-a gεεnak.**  
kill -NPAST Lakder buffalo SQ - NPAST take meat his children to his(PL)  
'Lakder killed a buffalo and brought the meat to his children.'
- B. **kεε -kó mapá meeraa duk -a -se nε -kó ḥokotu dεpe.**  
go -NPAST brother Mera forest -to- the SQ -NPAST kill lion.  
'Mera's brother went to the forest and killed a lion.'
- C. **puure -kó tanget doo nε waaji makele.**  
clear -NPAST Tanget land SQ plant maize  
'Tanget cleared the farm and planted maize.'
- D. **daam -kó tanget non nε-kó kεn gode sinɔ obiη -ɔηk.**  
select -NPAST Tanget place SQ-NPAST build house that big -GEN  
'Tanget chose a place and built a big house.'

All of the structures presented in (20) above are compound sentences. In all of the structures, the sequential particle **nε** is used as a coordinate conjunction 'and'. In all cases, the connector joined (connected) equally ranked clauses, which were expressed by their own verbs in each clause.

#### 6.2.2.2.2 Complex clauses

Like compound sentences, complex sentences can have two or more predicates. They differ in the rank of the clauses, which is a complex clause contains the dependent clause and main clause. Complex clauses in Majang display different kinds of constructions based on the notion of transferring information to a third party. These include converb construction, conditional clauses, reason clauses, concessive clauses, temporal clauses, relative clauses and the interrogative clauses. Each of them are described in the following sub sections.

### 6.2.2.2.1 Converb Clause Constructions

Converb clauses are clauses that show sequences of action using different verbs. The verb does not form a sentence on its own in each clause.

(21)

**A. ḏam -kó násí ne ute kaari ne ḡaar ḏuk -a -sé.**

Eat -NPAST bread SQ drink coffee SQ go forest -to -DEF

‘Having eaten bread and having drunk C’emmo, he went to the forest.’

**B. kusú -kó adisab -é ne- kó gorúḡ ne -kó beed a balanḡ ne wéeriḡ.**

come -NPAST A.A -LOC SQ -NPAST sick SQ - NPAST seat CNJ long SQ returned

‘He came from Addis Ababa, he become sick he stayed (here) and returned.’

**C. gorú -kán ké - máḡ ne - kó rer -ḡ**

sick -MPAST SQ -for.long SQ -NPAST died -PERF

‘Having been sick for a long time, he died.’

**D. kaakas-kó wori néek ḏḡoop -a a ḡḡkaanḡ ne -kó ruumé -ḡ.**

divide-NPAST money his people-DAT CNJ several SQ -NPAST finished -PERF

‘Handing out his money to several people, he finished it.’

**E. adí -kó temak ḡeḡk ne-kó ruumé seeg-ḡ.**

burn-NPAST firewood her (PL) SQ-NPAST finish it-ACC

‘She burned and burned the firewood and finished it.’

**F. kondijé -kó kalakun óltí -ir ne -kó boḡku seeg ne tuuj-e seeg -né**

trap-NPAST Kalakun fish-PL SQ -NPAST catch it SQ fry-NOM it - SQ

**ḏam seeg-ḡ.**

ate it-ACC

‘Kalakun has trapped a fish, he caught and eat by frying.’

As it is presented in (21), different events are explained in a sentence by using a converb construction. The verbs are presented in each clause and the sequential particle used as a connector in all cases. The perfect marker particle –η is suffixed to the verbs , used as accusative case marker suffixing to the pronouns.

#### 6.2.2.2.2 Conditional Clauses

Conditional clauses are expressions that used the hypothetical notions in both of the clauses, that is in the main and subordinate clauses.

In Majang the notion of conditional clauses explained as follows:

(22)

- A. ɔkɔn mentáaná maaw gɛɛnɛɲ nɛ -kɔɔ ut -áá sɛɛg -iɲ**  
 COND pure water our (PL)SQ -FUT drink -1SGS it ACC  
 ‘If the water is pure, I will drink it.’
- B. ɔkɔn saluwer maaw gɛɛnɛɲ nɛ -kɔɔ ut -áá sɛɛg -iɲ**  
 COND cold water our (PL) SQ -FUT drink -1SS it -ACC  
 ‘If the water is cold, I will drink it.’
- C. ɔkɔn ɖɛj -in ɛ́ɲɛ mangasi -jak -iɲ nɛ -kɔɔ ɖɛn -in áɲɛ -ɲ.**  
 COND want -2SGS go Mangasi -DAT -ACC SQ –FUT see -2SGS elephant -ACC  
 ‘If you want to go to Mangashi, you will see an elephant.’
- D. ɔkɔn - kɔɔ dam -un kɛɛt sini -ɲ nɛ -kɔɔ rɛɛr -iɲ**  
 COND – FUT eat 2SGS plant this ACC SQ FUT die -PERF  
 ‘If you eat this plant, you will die.’
- E. ɔkɔn kii -ki mɛ́lé agorgorɲ ki sɛɛg láɲ -id.**  
 COND NEG -DIR come quickly NEG them met -NSUF  
 ‘If he does not come quickly he will not get them.’
- F. ɔkɔn -kɔɔ -ta gajɛ -ɲ nɛ -kɔɔ kus -aa -ɲ.**  
 COND -FUT -1SGO able -PERF SQ –FUT come -1SGS -PERF  
 ‘I would have come, if I had been able to come.’

As it is presented in (22), the subordinate clauses are introduced by the conditional marker particle **ɔkɔn**, it comes sentence initially. The tense and subject marker morphemes are suffixed to it, the main verb comes next to this. The sequential particles connect the two clauses; the other main verb comes in clause initial position of the main clause.

### 6.2.2.2.3 Reason Clauses

A subordinate clause gives reason for the occurrence of the action or situation in the given sentence. Reason clauses in Majang can be shown as follows:

(23)

**A. agut sinɔ - kɔ ɲawitedɔ gopan sinɔ jowɛɛf -ɲɔŋk -ik nɛ - ki oolɛ**  
 For that -NPAST travel road DEM far - DEF -FOC SQ -NEG able  
**a tuuke -ɲ.**

CNJ Continue -PERF

‘Since he traveled long, he was unable to continue.’

**B. agut sinɔ - kɔ ut -idiidɔ dʒét -ik nɛ pajé -ɲ.**

For that -NPAST drink -APL very -GEN SQ vomit -PERF

‘Since he drunk a lot of alcohol, he vomitted.’

**C. agut sinɔ obik -idɔ kóji gibiri -jonk -úk nɛ nóonóga idzaag -er -ɲ.**

for that big -APL pay tax -GEN -FOC SQ complain farmer -PL -ACC

‘ Since the taxation is high, the farmers complained.’

**D. agut sinɔ moko dérán nɛek-é bɔdutan -k né ki oolɛ réer -án.**

for that not leg his -NOM Wel -FOC SQ -NEG able run -NSUF

‘ He can not run because his leg is not normal.’

**E. agut sinɔ - kɔ ruué -ɗa idzaag náak ɔɓt ɲɛek -ék -ik nɛ imiɲ -aa -ɲ.**

For that -NPAST finish -APL work my time his - NOM -GEN SQ raste -1SGS -PERF

‘Because I have finished my work in time, I am free.’

**F. agut sinɔ -kɔ kálákún kɔwidɔ waawuj baŋɛ-k nɛ bɔ́la -ɲ.**

for that - NPAST Kalakun ploughing day all -FOC SQ tired -PERF

‘Kalakun was tired because he had been ploughing all day.’

**G. dɛn -aa -kɔ oia a ɓɔɔkaŋ agut sinɔ kɔ kus -ud -aa meeti -ja -k.**

see -1SS -NPAST things CNJ a.lot because that come -APL-1SGS Met'I -to -FOC

‘I have seen a lot of things because of my coming to Met’i.’

As it is presented in (23) reason clauses are introduced by the reason showing particle **agut sinɔ kɔ** ‘because of that ‘or’ for what’. The verb in the reason clauses comes following the reason particle. After the sequential particles, the other main verb in the main clause comes at the clause initial position. Transposition of clauses (place exchange) can be possible as in the last two example structures. That is the conditional clause particle comes in between the two clauses.

#### 6.2.2.2.4 Concessive clause

A concessive clause is a subordinated clause, which refers to a situation presenting in idea that contrasts with the idea described in the main clause.

The following examples represent these types of clauses in Majang.

(24)

- A. **kéjgún kii -ka -jin pórid sɛɛn -iŋ má séŋk ɓɛɛlí a mentán.**  
CONCE NEG -1SS -2SS love him -ACC but you become CNJ nice  
'Although you do not like him you can still be polite.'
- B. **kéjgún sɛŋk kii -kɛ mentan kaŋ má -kɔɔ séŋk waawú kɛ goŋoŋ.**  
CONCE she NEG -SQ pretty MPAST but -FUT she marry soon  
'Eventhough she is not pretty, she will marry soon.'
- C. **kéjgún ɓél -káa -jín ek-iŋ má kat tonún áŋ sine -kó -na toná -k .**  
CONCE done -2SS what -ACC but NEG tell thing that -NPast -1SS tell -FOC  
'Whatever you do, don't tell him the thing that I told you.'

As it is presented in (24) above, the concessive marker **kéjgún** comes at the initial position of the subordinate clause; the verb along with the inflectional morphemes can follow it. The two clauses are connected by the coordinate conjunction **ma** 'but'. In the main clause, the subject comes after the coordinator and the verb followed it. The other constituents can appear as needed in the sentence.

#### 6.2.2.2.5 Temporal Clauses (Adverbial Clauses)

Temporal clauses are subordinate clauses that are related with the time when the action is performed in relation to the main clause.

A temporal clause in Majang can be marked by using the particle **saa-** in the initial position of the main clause. This particle **saa** represents the adverbial clause time markers (when, while, before, ) the following examples illustrate such constructions in the language.

(25)

- A. **sáa dám -íd -ik nɛ kanéŋ.**  
TEMP eat -CONT -FOC SQ coughed.  
'When he ate food, he coughed.'
- B. **sáa kolɛɛŋɛɗ baŋí -já -k nɛ déné dépé a kó mɛl -ki dʒóká.**

TEMP returned back -to -FOC SQ look lion and –NPAST come -DIR Near to.  
 ‘When he turned back and looked and looked a lion had already come.’

- C. **sáa -kɔɔ mɛl -kí dí baabúj neke báŋija ne gabé emɛsa dama**  
 TEMP –FUT come -DIR husband her back.to SQ give mother food  
**tóŋŋ ká gɛɛnák.**  
 child their -PL.  
 ‘After he arrives, his wife will give the children their food.’

- D. **Sáa ɗamɗu méerá muudziye-k né uduuléŋ (pajéŋ).**  
 TEMP eat cont Mera banana -FOC SQ vomit.  
 ‘Mera develops a rash whenever she eats banana.’

- E. **dubu -buj-kó méerá sáa -kó mɛl -kid -ak -iŋ.**  
 dance REDPL NPAST Mera TEMP-NPAST come -DIR -PL -PERF  
 ‘Meera was dancing when I came in.’

In (25) the temporal particle **saa-** is placed in the initial position of the subordinate clause, the verb follows it. The two clauses are connected by the sequential particle **ne** or **neke**. The verb in the main clause comes following the sequential particle. It is also possible to exchange the position of the main clause and the subordinate clause as in the last example. In this case there is no the connector or the sequential particle **ne**.

### 5.2.2.2.2.6 The Relative Clauses

The relative clause is a clause constructed by gelatinizing the verb for some purposes. The construction can be a noun phrase which the noun modified by the relative clause or a complex clause that owns the main and subordinate clause. Andrews (2007: 206) defines relative clause as follows: “A relative clause (RC) is a subordinate clause which delimits the reference of an NP the role of the referent of that NP in the situation described by the (RC).” The relative clause in Majang is introduced by the relativizer particle **seno** ‘that’ along with the near past marker **ko**.

(26)

- A. **tim -kó jawen ɗɛpɛ bej -e.**  
 Peirce -NPAST Yawen lion spier -INST.  
 ‘Yawen peirced a lion with a spear.’

**B. jawen sinε - kó tím dεpe bej -e -k.**  
 Yawen that -NPAS Peirce lion spier –INST - FOC  
 ‘Yawen who peirced a lion with a spear.’

**C. dεpe sinε -kó tím jawen bej -e -k.**  
 lion that NPAST peirce Yawen spier- INST -FOC  
 ‘A lion that have been peirced by Yawen with a spear.’

**D. bejá sinε - kó tím - dī jawen dεpe- k.**  
 spear that -NPAST peirce -APLYawen lion -FOC  
 ‘A spear that Yawen pierced a lion with.’

As it is shown in (26) the first simple sentence is relativized in to three types in order to modify the three nouns in the sentence in different ways. In all the three structures the relativizer particle **sinε** ‘that’ along with the near past marker morpheme **-kó** have been inserted in each case. The first sentence is a simple sentence having a subject, an object and an indirect object. In the second sentence the subject is relativized, in the third sentence, the direct object is relativized and in the fourth sentence, the indirect object is relativized. In all cases, the nouns are modified by the relative clauses.

Relativized noun phrase can be constructed in Majang in many ways as shown below:

(27)

**A. tón sinε -kó gor -uk**  
 child REL –NPAST sick - FOC  
 ‘The boy who is sick’

**B. péet sinε -kó gor -uk**  
 girl REL -NPAST sick -FOC  
 ‘The girl who is sick.’

**C. ídit sinε -kó óbíη -ɔηk**  
 Person REL -NPAST Big -GEN  
 ‘That big person.’

**D. káwó -je sinε -kó bokot -id tón nook -ε d’épé -k.**  
 gun -INST REL -NPAST kill -APL child your -NOM lion -FOC  
 ‘The gun that your son shot the lion with.’

In (27) the nouns **tón** ‘child’, **péet** ‘girl’, **káwó** ‘gun’ and **ídit** ‘person’ are modified by the relative clauses.

Relative clause can also be found within a complex clause; that is a sentence with two or more predicates can have a relative clause as one of its constituents.

(28)

**A. dɛn -ɛɛr ídít sínɔ ɛpɛ -pɛ -ki -ɲóŋk.**

See -PL Person that come -DPLU -DIR -DEF  
 ‘He sees the man who is coming now.’

**B. kusu ídít sínɔ ɔɛjɛ eet-ík.**

Come person that want me -FOC  
 ‘The man who wants me came.’

**C. Gorú tóɔn naake sini mɛl -kí sisé -k -iɲ.**

Sick childe my REL come -DIR Now -FOC -PERF  
 ‘My child who comes now is sick.’

**D. rɛr kó ʔále ídít sínɔ -kó bal -diid ɲedan aɲé -jónk ʔálék.**

Die yesterday person that NPAST Sale -PROG. teeth elephant -GEN today  
 ‘The man who sold an ivory yesterday died.’

**E. gaamue -kó polis -jɛk ɲedan aɲé -jónk sini -kó bal -diid**

Catch-NPAST Polis-FOCteeth elephant-GEN this-NPAST Sale -PROG

**ídí -kɔŋk kó ʔálék.**

Person -DEF yesterday.

‘The ivory that the man sold yesterday cought by the police.’

**F. polisi sine -kó gaamu ɲedan aɲé -jónk sini -kó bal -diid**

Polis that -NPAST Catch Teeth elephant -GEN this -NPAST sale PROG

**ídí -kɔŋk kó ʔálék.**

Person - DEF yesterday.

‘The police who cought the ivory that the man sold yesterday.’

**G. mɛntán bɛjá sine- kó bokot -id wéhi ɔɛpɛ -kɔŋk -úɲ.**

Nice spir that -NPAST Kill -APL Wehi lion -DEF ACC

‘The spear that Wehi killed the lion with is nice.’

**H. dɛnɛ -ɛr -áa war sini -kó epáj ɔɛerɔ -kɔŋk -uk.**

See - PL -1SGS dog REL -NPAST Chase ape -DEF - FOC

‘ I saw the dog that chased the ape.’

In (28) above the relative clauses are presented in the complex clauses, in each of the sentence there is a verb in initial position. In addition, there is a relativized noun phrase following the main verb, the relativised noun phrase having its own verb. As a result the sentence can have more than one verb and result in (become) a complex clause.

### 6.2.2.2.7 The Interrogative in A complex Clause

In this case, the clause is either affirmative /positive/ or negative, but there is an embedded question, which is buried under /in/ a larger sentence that implies the notion of interrogative.

(29)

A.

**in ki méerá kob -id ké idzaag -kɔɔ dʒikon.**  
IMPER NEG Mera think -NEGSUF. SQ work -FUT What.  
'Mera has not decided what she is going to do.'

**in ki méerá kob -id ké waawgeed -kɔɔ wood.**  
IMPER NEG Mera think NEGSUF. SQ marry FUTWhom.  
Mera has not choosen whom she is going to marry.

**in kí - dʒégér -ɔɔn wéhi ké kɛɛ - kɔɔ eté -ná.**  
IMPER NEG- know -NEGSUF Wehi SQ Go -FUT where -to  
'Wehi has not know where he will go.'

B.

**dʒégér ádamójint ké kɛɛ -kɔɔ eté -ná -ŋ.**  
know hunter SQ go -FUTU where -to -PERF  
'The hunter knows where he is going.'

**dʒégér waakojót ké idzaag - koj dʒikón -úŋ.**  
know God SQ do -REMFUT what -PERF  
'God knows what he is going to do.'

**gaamu -kɔ́ josep ké tuuké -kɔɔ tamaari nɛɛk éet -iŋ.**  
catch -NPAST Yosef SQ continue -FUT lesson his where -PERF  
'Yosef has decided where he will continue his education.'

**ki dʒégér -ɔɔn idí -kɔ́ -ŋ ké idzaag - kɔɔ dʒikón.**  
NEG know - NEGSUF person -NPAST - PERF SQ do -FUT what.  
'The person did not realize what he is going to do.'

**ki -kɔ́ gaam -it méerá ké tuuké -kɔɔ tamaari nɛɛk okód.**  
NEG -NPAST catch -NEGSUF Mera SQ continue -FUT lesson her when.  
'Mera has not decided when she will continue her education.'

As (29) shows there is an embedded question in all of the structures. The embedded question is found in final position of the clause. All of the questions have the content word questions or the interrogative pronouns in order to ask the questions. The imperfect marker morpheme **in** comes in initial position of the clauses as it is presented in (29 A.). The first three data in (29 B.) display the perfect marker **-(v)ŋ**. It is suffixed to the interrogative pronouns for affirmative sentence construction in order to show the perfective aspect. In the case of negative sentences, there is no suffixing of this perfective marker morpheme to interrogative pronouns.

To summarize the ideas presented in this chapter, the word order of the Majang sentences are dominantly VSO. There are some SOV or OSV sentence constructions in the day-to-day language use. In the language, the structural relation of the constituents within the sentence is not as such complex. The nouns as well as the verbs are morphologically marked or inflect for different grammatical purposes.

The sentences are categorized based on their function and the complexity that is, the number of verbs within the sentence. Considering these two issues, Majang displays the following sentence types: affirmative sentences, imperative or declarative sentences, negative sentences, and interrogative sentences. Based on the number of the predicate in the structure sentences can be divided as simple and complex sentences.

## ***CHAPTER SEVEN: SUMMARY and CONCLUSION***

### **7.1 Summary**

This research work is concerned with the Documentation and Grammatical Description of Majang. Majang is one of the language which is in South- Westrn part of Ethiopia. The speakers of this language are called as Majangir. The people live in southwestern part of Ethiopia, in three different regional states, in Gambella, Oroomiaa, and SNNPR (Southern, Nations, Nationalities and people Region) states. Majang is classified as members of the

Surmic subgroup under the Eastern Sudanic group in coverage of the largest group of Chari-Nile division, within the Nilo-Saharan super family.

Based on the work plan, different linguistic corpuses were collected in the field. From the collected data, about 1500 basic words, more than 40 stories, 300 proverbs, and various day-to-day communicative events were collected. These were written in Majang orthography, transcribed in IPA and translated into Amharic and English.

In addition to the documentation, the grammar of the language was described based on the collected linguistic data. In this case, an attempt was made to analyze the phonology of the language. These resulted in 20 (twenty) consonants and 7 (seven) vowels with their long counter parts. The distribution of Majang phonemes was presented. All Majang stop consonants are found in all positions (word initial medial and final position), except /b/ and /ʔ/ which do not occur in word final position. The occurrence of stops in pre-consonantal position is not attested, but stops are frequent in post consonantal position. Stops occur between vowels. All Majang nasals, liquids and glides are distributed in all positions, and in intervocalic position. These phonemes also occur in pre-consonant position, but rarely occur in post-consonant position.

Majang has seven vowels with long counter parts, /i, e, ε, a, o, ɔ u /. In the language vowel length has a distinctive feature. Majang vowel phonemes are found in all positions: word initially, word medially and word finally. Like short vowel phonemes, long vowel phonemes can be found in all positions.

The syllabic structure of Majang has also been treated in the description. Most of the root words in Majang are monosyllabic, disyllabic and some of them are trisyllabic. Majang has open and closed, heavy and light syllables. The open and closed, based on the terminal consonant (having coda or not). The heavy and light depending on their weight. The latter one focuses on the complexity of the rhyme in the syllable, not the onsets. Majang consists of monosyllabic, disyllabic and multisyllabic structures. A vowel, long vowel, two different vowels or diphthongs can be a peak of syllable. The frequently occurred syllable structures are CV, CVV and CVC patterns. The syllable template of Majang is (C) CV (V) C (C) that is the coda, onset and the peak can be doubled. Consonant clusters, geminating consonant

and vowel length are permitted in the language. Geminating is restricted with some alveolar phonemes: these includes ( /l/, /r/,/t/, /d/, /s/ and /n/. Consonant cluster is possible in word medial and word final positions but not allowed in word initial.

From The suprasegmental features tone is also examined. Majang has two basic tone levels, that is, **high** and **low** tones. Tone in Majang has both grammatical and lexical function. The vowel harmony is also treated in the language. There is progressive and regressive vowel harmony in Majang. The vowel harmony does not make any meaning change or other influences in the language.

About the morphology of Majang, the grammatical categories in Majang can be categorized in to six. These include the nouns, pronouns, verbs, adjectives, adverbs, adpositions and other particles that are found in narration of texts. Nouns and verbs are the basic categories in the language and they are productive. Nouns in Majang generally can be categorized as simple (underived) and derived nouns. Inflectional affixes are attached to nouns for different grammatical purposes. That is, Majang nouns are inflected for various grammatical functions, which include definiteness, number, and case. There are also many derived nouns in the language derived from verbs, adjectives and even from nouns.

Verbs in Majang are the most important categorial element to deliver the full meaning. Verbs are inflected for number, tense, aspect and person. Pronouns in Majang can be used instead of nouns; these also inflect for other different grammatical purposes. Adjectives in Majang are almost identical with verbs, i.e. they shared many features with verbs. The other categorial element is an adverb, it can modify the function of verbs. There are also ad positions and other particles in Majang that cannot stand by themselves, but exist within the phrasal categories. These include prepositions, postpositions, conjunctions, interjections and sequential particles.

The syntactic features of the language were also examined. The word order of Majang sentences are dominantly **VSO**. There are some **SOV** or **OSV** sentence constructions in the day-to-day language use. The sentences are categorized based on their function and the complexity of it, the number of verbs in the sentence. Considering these two issues, Majang

has the following sentences types: affirmative sentences, imperative or declarative sentences, negative sentences, and interrogative sentences. Based on the number of the predicate in the structure, sentences are divided into simple and complex sentences. In addition, there are various clause constructions under the complex sentence type.

## **7.2 Conclusion**

To conclude the grammatical description of Majang, the language, the language has 18 productively working consonant phonemes. There are also seven vowels with their long counter parts for each of them. All of these phonemes can distributed in all of the three positions that is word initially, medially and finally except the phoneme / b / which is not available in word final position. The other two consonants (/h/ and /ʔ/ are not productive phonemes in the language, by now they are almost out of use.

The frequently occurred syllable structures are CV, CVV and CVC patterns. Most of the words in Majang are monosyllabic and disyllabic components, though there is also some trisyllabic and polysyllabic word. In the language, the structure, in relation to consonant clustering, geminating is restricted with some alveolar sounds (phonemes). Consonant clusters are permit able in word medial and word final positions but not allowed in word initial one of the constituents within the sentence is not as such complex.

The lexical categories of Majang can be classified in to six these includes Nouns, Verbs, Adjectives, Adverbs, Ad positions (preposition and postposition) Conjunction and Other sequential particles. Among these Nouns and Verbs are more productive than others. They are inflected for different grammatical purposes that is, number case tense aspect etc. derivation is also applicable more in Nouns and Verbs. Sentences in Majang can be divided in to two based on its structural complexity, that is simple and complex sentences. Based on their function Majang sentences are classified in to four these are: positive (affirmative) sentences, negative sentences, declarative (imperative) sentences, interrogative sentences.

Finally, this work presents or brings a great deal of data as documentation. In addition to this, the grammar of the language is presented. Based on these, it is possible to conduct further detailed researches on the language. For example, it is possible to work on phonetic

inventory, tone analysis, morphophonemic description, and checking the syntactic relation using the existing new linguistics theories. It is also possible to check the influences of language contact in Majang in sociolinguistic analysis. Majang is distributed in wide areas, and due to this it has contacts with different languages in various major language groups, that is Shekaa, Beench and Sheko from Omotic, Afaan Oromo from Cushitic, and Meen and Anuwa from Nilotic language group.

## REFERENCES

- Aikhenvald, Alexandra, Y. 2007. "Linguistic fieldwork: setting the scene." In Aikhenvald, Alexandra, Y (ed.) *Focus on :Linguistic fieldwork*. Berlin 60 (2007)1 pp (3-11)  
Melbourne, Akademe verlag.
- Andrews, D. A. 2007. " Relative clauses." In Timothy Shopen. (ed). **Language Typology and Syntactic Description: Complex Structure**. Vol. I I . 2<sup>nd</sup> ed. Cambridge University Press, U.K.

- Arensen,Jonathan; de Jong, Nicky; Randall, Scott; Unseth, peter . 1997. Interrogatives in Surmic Languages and Greenberg's Universals. In Occasional Papers in the study of Sudanese Languages 7, pp. 71\_90.
- Arensen,Jonathan 1998: "Murle Categorization" in Dimmendaal G.J. and Last M. (eds) in Surmic Languages and Cultures: **Nilo-Saharan Linguistic Analyses and Documentation. vol. 13.** Koppe Verlag, Koln
- Aronoff, M. 1976. **Word Formation in Generative Grammar.** Cambridge University Press, Cambridge.
- Austin, Peter, K. 2006. Data and Language Documentation. In Bisang, Walter. Hock, H. and Warner (eds.), **Essential of Language Documentation.** PP 87- 112. Monton de Gruyter, Berlin.
- Bender M.L. 1975. **The Ethiopian Nilo- Saharan.** Artistic Printing Press, Addis Ababa.
- Bender M.L. 1976. "Nilo-Saharan an Overview. "In: **the Non-Semitic Languages of Ethiopia:** Michigan State University, Michigan PP 439 – 483.
- Bender M.L. 1977. "The Surma Language Group: A preliminary report"  
In: **Studies in African Linguistics**, 7. PP. 11-21
- Bender M.L. 1983a. "Majang phonology and morphology. "In *Bender M.L. ed. Nilo-Saharan Language Studies.* Monograph No 13. African Studies Center. Michigan State University, Michigan. PP. 114 – 147.
- Bender M.L. 1983b. "Remnant Languages of Ethiopia and Sudan "In *Bender M.L. ed. Nilo-Saharan Language Studies.* Monograph No 13. African Studies Center. Michigan State University, Michigan. PP. 336 – 354.
- Bender M.L. 2000. " Nilo-Saharan" In Heine, B. and Nurse, D. (eds) **African Languages: An Introduction.** Cambridge University Press, United Kingdom.
- Bender, M.L. 2005. The East Sudanic Languages: Lexicon and Phonology. SIU Printing, U.S.A.
- Blake, B. J. 2004. **Case.** Second Edition. Cambridge University Press, UK.

- Breed, Adri. 2008. Review Article, Christa König, **Case in Africa**. Oxford University Press, Oxford and New York, pp. (121\_135)
- Brenzinger, M. 2007. Language Endangerment Through out the World. In Brenzinger, M. (ed.) **Language Diversity Endangered**. Mouton de Gruyter, Berlin.
- Booij, Geert. 2007. **The Grammar of Words: An Introduction to Linguistic Morphology**. Second Edition. Oxford University Press Inc, New York.
- Bussmann, Hadumod. 1998. **Routledge Dictionary of Language and Linguistics**. Translated and edited by Gregory Trauth and Kerstin Kazzazi. Routledge, London and New York.
- Carr, Philip (2008): **A Glossary of Phonology**. Edinburgh University Press, Edinburgh.
- Cerulli, E. 1948. "Il linguaggio dei Masongo nell' *Etiopia Occidentale* *Rassegna di Studi Etopici* 7 (2): 131-166.
- Clark, B. 2006. **Linguistics as a science**. Elsevier Ltd, Middlesex University, London. Pp (227\_234) pdf.
- Comrie, B. 1976. **Aspect**. Cambridge University Press, UK.
- Cox, Christopher. 2011. Corpus Linguistics and Language Documentation: Challenges for collaboration. *Language & Computers*. 2011, 7(1): 239.
- Crowley, Terry .2008. **Field Linguistics . A Beginner's Guide**. Oxford University press , New York.
- Crystal, David. 2008. **A Dictionary of Linguistics and Phonetics**. 6<sup>th</sup> Edition, Wiley-Blackwell Publishing, Oxford
- CSA. 1994. **Population and Housing Census of Ethiopia Results at Country Level**. Volume II. Analytical Report. Addis Ababa.
- Dawson, M..2002. **Practical Research Methods A User Friendly Guide to Mastering Research**. How to book, United Kingdom.
- Dimmendaal, Gerrit J. 1998: "A Syntactic typology of the Surmic family from an areal and historical- comparative point of view." in Dimmendaal G.J. and Last M. (eds) in

**Surmic Languages and Cultures: Nilo-Saharan Linguistic Analyses and Documentation. . 13.** Koppe Verlag, Koln.

- Dimmendaal, Gerri.J. 1998: "Surmic Languages and Cultures: An Introduction" in Dimmendaal G.J. and Last M. (eds) in **Surmic Languages and Cultures: Nilo-Saharan Linguistic Analyses and Documentation. . 13.** Koppe Verlag, Koln.
- Dimmendaal, Gerri. J. 2000. " African's Verb Final languages." In Heine, B. and Nurse, D. (eds) **A Linguistic Geography of Africa.** Cambridge University Press, NewYork.
- Dimmendaal, Gerri. J. 2000. Number Marking and Noun Catagorization in Nilo-Saharan Languages. In **Antropological Linguistics, Trustees of Indiana University,** 42(2): 214- 261.
- Dixon, R.M.W.2007. Field Linguistics: A Minor manual. In Aikhenvald, A.Y. (ed.) **Focus on : Linguistic Field Work.** 60(1): 12-30
- Dixon, R.M.W.2010. **Basic Linguistics Theory.** Oxford University Press, New York.
- Domyei, Zoltan. 2007. **Research Methods in Applied Linguistics. Quantitative , Qualitative and Mixed Methodology.** Oxford University Press, Oxford.
- Dryer, M. S. 2007. " word order" In Shopen, T. (ed.) **Language Typology and Syntatic Description,** Second Edition, Volume I: Clause Structure. Cambridge University Press,
- Duranti, Alessandro . 1997. *Linguistic Anthropology.* Cambridge University Press
- FDRE, Population Census Commission. 2008. **The 2007 Population and Housing results of Ethiopia,** Addis Ababa.
- Gambella Regional Education Bureau. 2004. Majanger Language: Student Textbooks. Grade (1- 7) Educational Material Production Agency, Addis Ababa.
- Getachew Anteneh . 2004. "The Structure of Noun Phrase in Majangir". Unpublished MA thesis, Addis Ababa University.
- Hall, TA. 2006. Syllable: Phonology. In Brown, Keith .Ed. *Encyclopedia of Language and Linguistics.* Vol.12. 2<sup>nd</sup> edition. Elsevier, USA: Boolmington.

- Harrison, David, K. 2005. "Ethnographically informed language documentation." In Austin Peter, K. (ed) **Language Documentation and Description**. Hans Rausing Endangered Language Project, London.
- Haman, Larry M. 1975. **Phonology: Theory and Analysis**. Holt, Rinehart & Winston, New York.
- Heine, B. and Nurse, D. (eds.) 2000. **African Languages: An Introduction**. Cambridge University Press, Cambridge.
- Himmelman, Nikolaus P. 1998. Documentary and Descriptive Linguistics. **Linguistics** 36, PP.161\_195.
- Himmelman, Nikolaus P. 2004. Documentary and Descriptive Linguistics (full version). Available at <http://www.hrlep.org/events/workshops/eldp2005/reading/himmelman.pdf>. Accessed on 25.02.2013.
- Himmelman, Nikolaus P. 2006. Language Documentation: What is it and what is it good for? **Essential of Language Documentation**. PP 1-30. Mouton de Gruyter, Berlin.
- Himmelman, Nikolaus P. 2012. Linguistic Data Types and the Interface between Language Documentation and Description. **Language Documentation & Conservation** 6. 187-207.
- Johnson, H, 2004. Language Documentation and Archiving or How to build a Better Corpus. In Austin Peter, K. (ed.), **Language Documentation and Description**. Volume 2. PP 140 - 153. SOAS, London.
- Joswig, Andreas 2009. "The Vowels of Majang." In Brezenger M. and A-M Felhn (eds) **Proceeding the 6<sup>th</sup> World congress of African Linguistics**. Koppe, Cologn. Pp. 263-267.
- Koeger, R. P. 2005. **Analyzing Grammar: An Introduction**. Cambridge University Press, Cambridge.
- Konig, Christa. 2008. **Case in Africa languages**. Oxford University Press, .Oxford and New York.
- Ladefoged, Peter. 2001. **Vowels and consonants :An Introduction to the Sounds of World Languages**. Blackwell Publishing, Oxford.

- Last, M. & Lucassen, D. 1998: "A Grammatical Sketch of Chai, a Southeastern Surmic Language." In Dimmendaal G.J. and Last M. (eds) in **Surmic Languages and Cultures: Nilo-Saharan Linguistic Analyses and Documentation. Vol. 13.** Koppe Verlag, Koln.
- Lyons, Christopher. 1999. **Definiteness.** Cambridge University Press, UK.
- Malmkjær Kisten (Ed.) 2002. **The Linguistics Encyclopedia.** Second Edition. Routledge, New York.
- Moges Yigezu. 2001. A Comparative Study of the Phonetics and Phonology of Surmic Languages PhD. Thesis. Phonology Laboratory, Université Libre de Bruxelles.
- Moges Yigezu. 2007. "The Phonetic and Phonology of Majang Vowels: a Historical-Comparative Perspective." In Payne, D.Reh,M (ed.) **Advances in Nilo-Saharan Linguistics.** PP, 255-265.Rudiger Koppe Verlag, Koln.
- Majang Translation Project. 2009. The Four Gospel Books in the Majang Language. Addis Ababa, Ethiopia.
- Majang Translation Project. 2010. Genesis Chapter 1-4, 6-9 & 11 ) in the Majang Language. Addis Abasba, Ethiopia.
- Mulugeta Seyoum. 2008. **Dime Grammar.** PhD thesis in University of Leiden, Department of African Languages and Cultures. LOT, Utrecht: The Netherlands.
- Ostler, Nicholas. 2007. The Defence of Language Diversity , in Foundation for Endangered Languages. nostler@chibch.demon.co.uk WWW. Ogmios.org.
- O'Grady, W. and Michael Dobrovosky. 1987. **Contemporary Linguistics Analysis: An Introduction.** Copp Clark Pitman Ltd, Canada.
- Payne, Thomas,E.1997. **Describing Morpho Syntax: A Guide for Field Linguistics.** Cambridge University Press, New York.
- Pooly G.M. du. 2009. **Communication Research : Techniques, Methods and Applications.** 2nd Revised edition. Juta Legal and Academic Publishers, CapeTown.
- Roca, Igy and Wyn Johnson. 1999. **A Course in Phonology.** Edward Arnold Ltd, London.

- Sims, Martha, C. and Stephens, Martine. 2005. **Living Folklore: An Introduction to the study of people and their traditions.** Utah State University Press, Logan, Utah.
- Stauder, J. 1967. "Majangir Settlement" In Meeting of Social Research Field Worker in North Eastern Africa. Addis Ababa.
- Stauder, J. 1968. "Homestead and Settlement Among the Majangir of South west Ethiopia. Unpublished PhD. dissertation, University of Cambridge, St.John's College, Cambridge.
- Stauder, J. 1970 "Notes on the History of the Majangir and their Relation with other Ethnic groups of South West Ethiopia". In: **Proceedings of the Third International Conference of hiopian Studies**, V. III. Addis Ababa, Institute of Ethiopian Studies PP. 104 – 115.
- Stauder, J. 1971. **The Majangir: Ecology and Society of a south west Ethiopia People.** Great Britain, Cambridge University Press.
- Teubert, W. 2010. **Meaning, Discourse and Society.** Cambridge: Cambridge University Press.
- Timothy Shopen. (ed) 2007. **Language Typology and Syntactic Description: Clause Structure.** Vol. I . 2<sup>nd</sup> ed. Cambridge University Press, U.K.
- Timothy Shopen. (ed) 2007. **Language Typology and Syntactic Description: Complex Structure.** Vol. II . 2<sup>nd</sup> ed. Cambridge University Press, U.K.
- Timothy Shopen. (ed). **Language Typology and Syntactic Description: Grammatical Category and the Lexicon.** Vol. III . 2<sup>nd</sup> ed. Cambridge University Press, U.K.
- Thieberger, N. & Musgrave, S. 2007. Documentary linguistics and ethical issues. In Austin,P.K (ed.) **Language Documentation and Description**, Volume 4. London; Hans Rausing Endangered Languages project. (PP.26-37)
- Trask, R.L. 2007. **Language and Linguistics The Key Concepts.** Second edition, Peter Stockwed (ed.) Routededge, U.S.A. and Canada.
- Trippel,T. 2006. "The Missing links in Documentary Linguistics: An approach to bridging the gap between annotation tools." E-MLD2006 Workshop on digital Language Documentation.

- Uhlig, Siegbert ( Ed.) 2007. **Encyclopaedia Aethiopica**.4 volumes: Harrassowitz Verlag.
- Unseth, Peter. 1986a. Word Order Shift in Negative Sentences of Surma Languages. In *Afrikanistische Arbeitspapiere* (5), pp. 135-143.
- Unseth, Peter.1986 b “The Advantage of Studying Grammar Beyond the Sentence, with Illustrations from Majang,” (Nilo-Saharan). In: the third annual Seminar of the Institute of Language Studies. Addis Ababa.
- Unseth, Peter.1988a. "Majang Nominal Plural, with Comparative Notes." **Studies in African Linguistics** 19 (1): 75-91.
- Unseth, Peter. 1988b. The Validity and Unity of the “ Southeast Surma” Language Grouping. In *Northeast African Studies*, V. 10, pp. 151-163.
- Unseth, Peter.1986 c. “Majang Descriptive Adjectives are Really Verbs”, In: the Third Annual Seminar or the Institute of Language Studies. Addis Ababa.
- Unseth, Peter.1989a. "Sketch of Majang Syntax". In: M.L. Bender (Ed.) *Topics in Nilo-Saharan Linguistics*, (Nilo-Saharan, 3) Hamburg: Helmut Buske. PP. 97-127.
- Unseth, Peter. 1991a. "Consonantal Sequences and Morphophonetics in Majang". In: Pankhurst, R. Ahmed Zekaria, Taddese Beyene, Thomas Leiper. **Proceedings of the 1<sup>st</sup> Conference on Ethiopian Studies**. PP. 525-534. Institute of Ethiopian Studies. Addis Ababa University, Addis Ababa.
- Unseth, Peter. 1991b. Possessive Markers in Surmic Languages. In Lionel M. Bender (Ed.): **Proceedings of the Fourth Nilo-Saharan Linguistics Colloquium**. (Nilo-Saharan: Linguistic Analyses and Documentation), pp. 91-103. Helmut Buseke Verlag, Hamburg.
- Unseth, Peter.1991c."Reduplication in Majang". In: M,L, Bender(ed.) In **Franz Rottland & Lucia Omondi (eds):The Proceedings of the third Nilo-Saharan Linguistics Colloquium**. pp. 239-261. Nilo-Saharan 6. Helmut Buseke Verlag, Hamburg.
- Unseth, Peter.1992 "The Four Forms of the Genitive in Majang" **Journal of Ethiopian Languages and Literature**. 2: 95-102.

- Unseth, Peter. 1994. "Verbal Negation in: Majang". In Bahru Zewde, Richard Pankhurst and Tadesse Beyene. (Eds). **Proceedings of XIth International Conference on Ethiopian Studies**. pp. 551-567. Institute of Ethiopian Studies. Addis Ababa University, Addis Ababa.
- Unseth, Peter. 1997. An Archaic Surmic Causative Prefix. **In Occasional Papers in the Study of Sudanese Languages**, 7: 41-48.
- Unseth, Peter. 1998. "Notes on Clan Kinship and Marriage Patterns Among the Majangir". In Dimmendaal, J.G and M. Last. (Eds). **Surmic Languages and Cultures** pp145-178. Koppe Verlag, Koin.
- Unseth, Peter. 2007. Majangir Language. In Siegbert Uhlig (Ed.). **Encyclopaedia Aethiopica**, Vol.3. pp 627-29. Harrassowitz Verlag, Wiesbaden.
- Wessen Shiferaw. 2008. "Gender-Based division of labor in Agricultural Production among the Majangir community in South West Ethiopia" MA thesis, Addis Ababa University.
- Woodbury, T. 2003. Defining Documentary Linguistics. In Austin, Peter K. (ed.) **Language Documentation and Description**, Volume 1 pp.35-5. Hans Rausing Endangered Languages project, London.
- Woodbury, Anthony C. 2011. Language Documentation. In Austin, P.K (ed.) **Language Documentation and Description**, Volume 8. pp. 159-189 Hans Rausing Endangered Languages project, London.
- Yule, George. 2010. **The Study of Language**. 4<sup>th</sup> edition. Cambridge University Press, Cambridge.

## **Appendix One: Indigenous Stories, Transcription with English and Amharic Translation**

### **Waasiye Omong neek (story one)<sup>11</sup>**

#### **Waasiye idhiti a wilangk**

Idhit a wilang a eso dhegejik waasiye geenek idhit sieneyi ekange goro kee gora dheegaso lake soon lakundhe taajank lake soon lakundhe taajank ne kee gora dheegaso lake goro saadi okosek ne wilang sey kaar petitar gora neeka ada a majang se ne sa kaar petitarkidh saanak? netonge wilang se keoo ekangarte seedi goro sin dheegaso ne inna tintimera eek ne tintimerge eek okoyek tintimerge eek bange okosinek ne majang se tintimerge eek bagek okosinek ne ngaar majan sine ne gujedh goro sine dheegas noona oko sinek ne keesa kee meleedh tingineyak ne kibho dheye a worworiking wilang se ne diileer oko sinek saanakan lak taajank okosinek ne gun mele saana ne tonkeyge majang sinekank ke waahto dhooka ne kiiki der ma ari eek majangte neeke a reedhe eek adheye a reedhe eek a dheye a a guno dheye seen abhokotung ne reedhe eek aguno o deeta tame geengk ne saadi kee meeler lakuune saadi esine dhegejik ne idhi sine dhegejik tonu ke iinake a any sini kii lalangikookoto eet tukerkoo ko eet kita mele any sini ma joo sige kan taajawong bhurijng bange agut bhooyur any so ong wilan sine woorku eek majante saang ne keeroong ke korkorkoo saad woodh langkoo idhi om le agut sino bhuriidhngong joo gekan ogok daker ke many no idhi sine dhegejik tonuk ke ma koto any sini tukerko eet kita mele tukerkooto okon netaan kookeedhi saanakongk ne weerike bangi takan oko sinek saanakan tukedhe any sek murke gora oko sinek le kuse ekangke goro sinekankoko sinek a esine dhegiejik gujuke goro sine kank me leedha saana kan tukeedhe anysek ne tonu idhi so dhegejik ke iin wilang sini woorra eek majangte se ne kerineek bheleedhink okoyeko jeemek ma ore jin majang sini ne ore keedhin ngayitin ore oko sinekong oko sine ko kosudhunk ne ngayitikin okosek ne woorku eek wilang ne kerii eek okoye kangk maore majarg sekank ngaar saadi le keeito ngayitik okoye kangk ma idhi ko dhegejik goroo neek totonii r goroo neeke tak a mumur bangi takan a ariir majanga a waasidhiir majanta sakangk

---

<sup>11</sup> The tone in the data attached in the Appendixes is not marked.

ariit ke tengaara togonuk ne wilang sineyi ar kooriyeke rang a kobhu ke ngaawurku majang sekong okoyekong ma o ngaar reerana bangitakan di reeriir soo oko sinek ma ore ngaarki bangi takan di ore dheyki dakedha ekangki goro sekangk ne murku di ore o kus ngaar nyaka ne keeketi oko sinekma wilang sekangk dake saadi ne bode majang sekangk esine dhegejik ne keeketi oko sek.

## **Waasiyε Omoŋ nεk (story one)**

### **Waasijε iditi a wilanŋ**

iditi a wilanŋ a esɔ dεgedzik waasijε gεenεk idhit sineji ekanε gɔrɔ. kεε gɔra dεegasɔ lake soon lakundε taadzank lake soon lakundε taadzank ne kεε gɔra dεegasɔ lake gɔrɔ saadi okosεk. ne wilanŋ sεj kaar petitar gɔra nεeka ada a madzanŋ sε ne sa kaar petitarkidh saanak? ne tonε wilanŋ sε kε oo ekanarte seedi gɔrɔ sin dεegasɔ ne inna tintimera εk. ne tintimerge εk okojeŋ tintimerge εk banε okosinek ne madzanŋ sε tintimerge εk banε okosinek ne njaar madzanŋ sine ne gudzed gɔrɔ sine dεegas nɔna oko sinek. ne kεε sa kεε melεed tinŋinejak ne kibɔ dεje a worworikin wilanŋ sε. ne diileer oko sinek saanakun lak taadzank, okosinek ne gun melε saana ne tonkejege madzang sinekank kε wadto dooka. ne kiiki der ma ari εk madzanŋte nεeke a reedε εk adeje a guno sεen abokotonε ne reedε εk agunɔ ɔ dεeta tame gεenŋ. ne saadi kεε melεer lakuune saadi esine dεgedzik. ne idi sine dεgedzik tonu kε iinake a an sini kii lalanŋikɔkoto eet tukerkɔ kɔ eet kita melε an sini. ma dɔoo sigε kan taadzawonŋ buriiŋ banε agut boojur an sɔ on wilanŋ sine woorku εk madzanŋte saanŋ ne kεε rɔonŋ kε korkorkɔ saad wood lanŋkɔ idi om. le agut sino buriidonŋ dɔoo gεkan ɔgɔk daker kε man. ne idi sine dεgedzik tonuk kε ma koto an sini tukerkɔ eet kita melε tukerkɔto. ɔkɔn nεtaan kookεedi saanakonŋ ne weerike banŋ takan oko sinek saanakan tukedε an sεk murke gɔra .oko sinek le kuse ekangke gɔrɔ sine kankoko sinek a esine dεgedzik gudzuke gɔrɔ sine kank melεda saana kan tukεdε ansek. ne tonu idi so dεgedzik kε iin wilanŋ sini woora εk madzanŋte sε. ne kerineεk belεedink okojeŋ dεemεk ma ɔre iin madzanŋ sini ne ɔre kεedinŋ njanŋitin ɔre oko sinekonŋ. oko sine kɔ kusudunk ne njanŋitikin okosεk. ne woorku εk wilanŋ ne kerɔ εk okoje kanŋ maɔre madzanŋ sεkank njaar saadi le kεε ito njanŋitik okoyε kanŋ ma idi kɔ dεgedzik gɔroo nεek totoniir gɔroo nεeke tak a mumur banŋ takan a

ariir madɗaŋa a waasidhiir madɗaŋta sakaŋk ariit ke te ŋaara togonuk. ne wilaŋ sineji ar koorijekɛ raŋ a kobu ke ŋaawurku madɗaŋ sekaŋ okojekeŋ ma ɔ ŋaar reerana baŋitakan di reeriir sɔɔ oko sinek. ma ɔre ŋaarki baŋi takan di ɔre deŋki dakeɗa ekaŋki gɔrɔ sekaŋk. ne murku di ɔre ɔ kus ŋaar ŋaka ne keɛketi oko sinek ma wilaŋ sekaŋ kdake saadi. ne boɗe madɗaŋ sekaŋk esine deŋgeɗzik ne keɛketi oko sek.

### **One: the Man and the Python**

Once upon a time, a man who was going to a friend's house for help and drink *Borde* (a local brew) afterwards, encountered a python at a bank of a river. The serpent was unable to cross the river since the river was overflowing.

“Can you help me (to) cross the river, please?” The python begged the man earnestly.

“Ehh ...I would like to. But how can I do so?” The man inquired.

“It is easy. You can wrap me around your waist and swim across the river” the python suggested. The man agreed, wrapped the python around his waist, and crossed the river.

However, the python refused to be unwrapped from the man's waist after crossing the river. The unfortunate man went to his friend's home with the python.

The frightened friend and his family asked the man what the problem was. The man told them about the whole episode and demanded for justice.

“In order to give a fair judgment, I shall see how you two met at the river bank,” the wise man said. Then the three of them, the man, his friend, and the python went back to the river bank.

“Show me where you were when the man came,” the friend requested the python. The python unwrapped itself from the man's waist and laid itself in the ground.

“Now, show me from where you were coming,” the man inquired his friend. The friend retreated for some distance to show where he was coming from.

By that time, the self-appointed judge told his friend, using sign language, to run to his home.

**ተረት አንድ**

**ሰውና ዘንዶ**

አንድ ሰውዬ በጎረቤቱ ያለን ሌላ ሰው ቤት ስራ ለማገዝና ቦርዴ ለመጠጣት ከአካባቢው ራቅ ወዳለ ስፍራ ሲሄድ በመንገድ ላይ ባለ ወንዝ ዳር አንድ ዘንዶ ያጋጥመዋል። ወንዙ ሞልቶ ስለነበር ዘንዶው ሰውየውን እባክህ ይህን ወንዝ አሻግረኝ ብሎ በማስተዛዘን ይለምነዋል። ሰውየውም በጣም አዝናለት እንዴት አድርጌ አሻግርሃለው ይለዋል። ዘንዶውም ይህማ ቀላል ነው እኔ አንተ ወገብ ላይ ተጠምጥሜ ወንዙን ካሻገርክኝ በኋላ እወርድልሃለው ይላል። ሰውየውም ዘንዶው ስላሳዘነው ዘንዶው በሰውየውላይ ተጠምጥሞ ወንዙን ይሻገራሉ። ወንዙን ከተሻገሩ በኋላ ሰውየው ዘንዶውን በል ወንዙን ስለተሻገርን ውረድልኝ ሲለው ዘንዶው አልወርድም ይለዋል። ሰውየው በጣም ይደነግጥና ይጨነቃል። ዘንዶው እንደተጠመጠመበት ወደ ስራው ቦታ ይሄዳል። በስራው ቦታ በደረሰበት ወቅት እዚያ የተቀመጡት ሰዎች በጣም ደነገጡ። ከተሰበሰቡት ሰዎች አንድ ብልህ ሰው ነበረና ወደነሱ ቀረብ ብሎ ስለሁኔታው ይጠይቃቸዋል። ሰውየው ጉዳዩን ከዘረዘረለት በኋላ ውሳኔ እንዲሰጠው ይጠይቀዋል። በሉ ለዚህ ፍርድ /ውሳኔ/ ለመስጠት በቅድሚያ ቀድሞ ወደተገናኛችሁበት ቦታ እንሂድ ይላቸውና ብልሁ ሰውዬና ዘንዶው የተጠመጠመበት ሰውዬ ተያይዘው ወደ ወንዙ ዳርቻ ተመለሱ።

ከወንዙ ዳርቻም እንደደረሱ አንግዲህ ውሳኔ ከመስጠቴ በፊት በመጀመሪያ እንደተገናኛችሁት ሁኑ ይላቸዋል። ዘንዶው ከሰውየው ላይ ወርዶ ወንዙ ዳር መሬት ላይ ይተኛል። ከዛም ሰውየውን አንተ ዘንዶውን ከማግኘትህ በፊት እንዴት እንደመጣህ አሳየኝ ይለዋል። ሰውየውም ወደቤቱ አቅጣጫ ወደኋላ ያፈገፍጋል። ብልሁ ሰውዬም ከወንዙ ተሻግሮ ወደኋላ ይሄድና በምልክት ሰውየውን በዛው እንዲቀር ይነግረውና ሰውየው በሰላም ወደቤቱ ሄደ። ብልሁ ሰውም ወደ ስራውና ቦርዴው ቤት ተመልሶ በዘዴ እንዳተረፈው ለሰዎቹ ነገራቸው ይባላል።

## **Waasiye peey neek (Story Two)**

### **Lake dhepe a tuwo a dhiira a dheero**

le latu wey kaaka taladheyongk ne dhepe se sengk gajoy oole a beedhi saadi a bongu meri se saadik ke poo ma dhiirakaa tuwo sini a dheero sini gonardhi tul bheenyoy we geengbange nekan saadi behenyoy om bheele sengk dhepe neeke a suumi joo gek bange ne lake wure dheero neek wdreyee dheero sini dheye no ajooleeye ese omk ne se joule yedhe gun esayk ne tone dhepeya sa ke a tapa ngawuwutun dhook agut jikon oole deni sinte bheenan saameyekongk jet ari ke doos ne kooto dena sinte neek mato sinte dheero riyiri tapa neke dheero neeking ne kusu tong eke a sinte ke abet (yoo) tonur dhiira a tuwo ke oolunno bheenan saameyekong jet ne ari ke doos bheena goore, yakana bheene tarman dhiirak ma bheendhidhe dhikiiny tuwokong ari okoyurg seedi ne torngke ke doos tapakong bhokotu dhiira sini ne bhokotu tuwokong agut sinko tonidhi sinte ke bheendhidhe dhikiiny tuwokong ma bheene tarman dhiirakik ne to bhokor seeg ne to teeyi seeg sintekong. Ne bongu seeg tonuke tapa tubhe seeging ing ne diite seeg soon goro so obingong bheele a teel moko sino gonngongk ne keetubhe seeg saadi ne oote omalte beedhing kee soo okodedendhin dheero ne kee dendhiir ne ariir koyungk ne arage ore sooy ke goroneeke ne murku waa ne kus beedhine tongeno tapa ke a sinte saamee akoo kir gayeke tapa gayerng yee lewa seeg siso ne ngaar ne reeri sonkong gora ne kee gimdhiir ne deneer eek ne top kekar ne deneer eek neek ne topu kekar ne dener murkung bheenyoy see gun bheenidh same yegek ne tonier tapadha ke oo tapa lake sooy eso ito iinik sooy goroo dhamko ola kong ke poo. ne tapa okoyung ngaditobhung esinto denin esoto obingongk neto arkidh bangi neto tonge noke dakin seedi ma keedha deneera ne se dakedh seedi ma ariir eek okokong ne deneer eek neek kenoko denin gayii a sekoo kus aridh idhi soy obik kus sooy kee deneer eek okoyuk neno arki ke wadhing isi bheele seedi ne to tapakong ngadi dito nguriri ne gimeer neto gimki seen sooy tipiko neeke sooyseen ne teemiir ke kolololo ne ute maawukong. ma ari ke tapa oriir gidhee bangi neeke pukedh ke oo tapa naak tapanaak ne sedenin oriir gidhee keno rerirdh noto jooge jiiitik bhokor seeg bange agut jikon dheye sooyk kaakakongk talaadhekongk ruume seeg dingaar soon.

## **waasiye pɛɛj nɛɛk (Story Two)**

### **lake dɛpɛ a tuwo a diira a deero**

le latu wej kaaka taladɛjonk ne dɛpɛ se sɛnk gadɔoj oole a beedi saadi a bonju se saadik ke poo. ma diiraka a tuwo sini a deero sini gonardi tul bɛɛɔwe gɛɛɛ banɛ. nɛkan saadi bɛɛɔ om bɛɛle sɛnk dɛpɛ nɛɛkɛ a suumi dɔoo gɛk banɛ. ne lake wure deero nɛɛk wdreɛɛ deero sini dɛɛ nɔ adɔɔlɛɛɛ ese omk. ne se dɔɔlɛɛɛdɛ gun esɔjik ne tone dɛpeja sa ke a tapa ɲawuwutun dook agut dɔikon? oole deni sinte beenan saamejekonk dɛɛt. ari ke dɔɔs ne kɔɔɔ dena sinte nɛɛk. matɔ sinte deero ne rijiri tapa nɛkɛ deero nɛɛkiɲ ne kusu tone ke a sinte ke abet (yoo), tonur diira a tuwo ke oolunno beenan saamejekonk dɛɛt. ne ari ke dɔɔs beena goore, jakana beene tarman diirak ma beendide dikiip tuwokonk ari okojun seedi ne tone ke dɔɔs. tapakonk bokotu diira sini ne bokotu tuwokonk agut sinkɔ tonidi sinte ke beendide dikiip tuwokonk ma beene tarman diirakik ne to bokor sɛɛg ne to teeji sɛɛg sintekonk. ne bonju sɛɛg tonuke tapa tube sɛɛging. ne diile sɛɛg soon gɔɔ sɔ obinonk bɛɛle a teel moko sino gononk ne kɛɛ tube sɛɛg saadi. ne ɔɔte omalte beedin kɛɛ soo oko dedendin deero ne kɛɛ dendiiir ne ariir kojunk ne arage ɔre sooy ke gɔɔ nɛɛkɛk. ne murku waa ne kus beedi ne tonenɔ tapa ke a sinte saameɛ akoo kir gaje ke tapa gajɛɲ yee. le ewa sɛɛg siso ne ɲaar ne reeri sonkonk gɔra ne kɛɛ gimdiir ne denɛɛr ɛɛk ne top kekɛr ne denɛɛr ɛɛk nɛɛk ne topu kekɛr ne denɛɛr murkun. bɛɛɔ sɛɛ gun beendid saamejegɛk ne toniir tapada ke oo tapa lake sooy eso ito iinik sooy gɔroo damko ola konk ke poo. ne tapa okojun ɲaditobun esoto obinonk neto arkiɛɛɛ banɛ neto tone nɔke dakin seedi ma kɛɛda denɛɛra. ne se dakɛɛd seedi ma ariir ɛɛk okokonk ne denɛɛr ɛɛk nɛɛk. kenɔkɔ denin gajii a sekɔɔ kus arid idi sɔy obik kus sooy kɛɛ denɛɛr ɛɛk okojuk nenɔ arki tapada ke wadin isi bɛɛle seedi ne to tapakonk ɲadi di to ɲuriri ne gimeer neto gimki sɛɛn sooy tipikɔ nɛɛkɛ sooj sen ne teemiir ke kolololo... ne ute maawukonk. ma ari ke tapa oriir gidɛɛ banɛ nɛɛkɛ pukedik ke oo tapa naak tapa naak ne sedenin oriir gidɛɛ kenɔ rerird, nɔɔ dɔooge jiiɛtik bokor sɛɛg banɛ. agut jikon dɛɛɛ soojik kaakakonk talaadɛkonk ruume sɛɛg di ɲaar soon.

## **Two: the quartet [The Lion, the Fox, the Monkey and the Ape]**

Long ago, there were four friends known as the Lion, the Fox, the Monkey and the Ape. All of them were living together in an ancient cave.

The Fox, the Monkey, and the Ape were very much afraid of the Lion. Hence, every one of the frightened animals was trying to befriend the Lion to save his live.

One day, “Dear lion, as king of all animals, you shall have shoes” the Monkey said. The monkey also suggested that the Ape, as a wisest animal, shall take the responsibility of making the new shoes.

The troubled monkey underscored that the new shoes shall be sewed by an ‘intestine of a fox’ for strength. The Fox on his part suggested that the ‘skin of a monkey’ is very good for making shoes.

The Lion killed the Fox and the Monkey immediately and ordered the Ape to make him shoes. The Ape, who knew that her days are numbered, devised a way of buying some time for critical thinking.

The Ape told the Lion that the skin shall be rinsed in the river for days to make quality shoes. Luckily, the Ape, who saw its own image in the water while rinsing the skin, got a hint as to how to get rid of the dreadful Lion.

Going back to the Lion, the Ape told the lion that somebody, which looks like her master, was lurking in the river and threatened that the ape shall not rinse the skin.

The lion got angry and went to the river with the Ape. As soon as the Lion saw his reflection in the water, he jumped into the river to fight against his own image and drowned there.

By so doing, the wise ape got the cave for herself.

## ተረት ሁለት

### አራቱ ጓደኛዎች /አንበሳ፣ ተኩላ፣ ዝንጀሮና ጦጣ/

በድሮ ጊዜ አንበሳ፣ ተኩላ፣ ዝንጀሮና ጦጣ በአንድ ላይ በዋሻ ውስጥ ይኖሩ ነበር። ሲኖሩ ሶስቱ አንበሳ ይበላኛል ብለው ይሰጉ ነበር። እያንዳንዳቸው እራሳቸውን የሚያድኑበትን መንገድ ያውጠነጥኑ ነበር። አንድ ቀን ዝንጀሮ አንበሳን እርስዎ የአራዊት ንጉስ ሆነው እያለ እንዴት ባዶ እግርዎን ይሄዳሉ። ጦጣ ብልህ ስለሆነች ለምን ጫማ አትሰፋልህም ይለዋል። ተኩላ በበኩሉ የዝንጀሮ ቆዳ ለጫማ እንደሚሆን ይጠቁማል። ዝንጀሮ ደግሞ ለጫማው መስፊያ የተኩላ አንጀት በጣም ጥሩ እንደሆነ ይገልጻል።

አንበሳ ተኩላንና ዝንጀሮን ገድሎ ስጋቸውን ከበላ በኋላ የዝንጀሮውን ቆዳ እና የተኩላውን አንጀት ለጫማ ማዘጋጃነት እንዲሆን ለጦጣ ይሰጣታል።

ጦጣም ቀጣይ ተረኛ እሷ እንደሆነች ስላወቀች በጣም ትጨነቅና የማምለጫ ዘዴ ማፈላለግ ትጀምራለች። ጊዜ እንድታገኝም ቆዳው ለመስፋት እነዲመች ለጥቂት ጊዜአት ወንዝ ውስጥ ይዘፍዘፍ ትልና ወንዝ ውስጥ ትዘፈዝፈዋለች። ቆዳውን በምትዘፈዝፍበት ወቅት የራሷን ምስል በወራጁ ወንዝ ስታይ አንድ ብልሃት ይታወሳታል። ከዛም ለአንበሳ እንዲህ ትለዋለች ጫማውን ለመስፋት ቆዳውንና መስፊያውን ለማምጣት ወደ ወንዝ ሄጄ ነበር ነገር ግን እርስዎን የሚመስል አውሬ በውሃ ውስጥ ሆኖ ስላስፈራራኝ ተመለስኩ አለችው።

አነበሃም ማንአባቱ ነው ይልና ነይ አብረን እንሂድ ይላታል ከዚያም ወደ ወንዙ ይሄዳሉ። እንደደረሱም በቅድሚያ እኔ መኖሩን ላጣራ ትልና ወደወንዙ ሄዳ የራሷ ምስል መታየቱን ካረጋገጠች በኋላ አሁንም አለ ቁርጥ እረስዎን ነው የሚመስለው ትለዋለች። አንበሳም በንዴት ጦፎ ወደ ወንዙ ቀረብ ብሎ ሲመለከት የራሱን ምስል ያይና ሌላ አንበሳ መስሎት በሃይል ዘሎ ወንዙ ውስጥ በመግባት እዚያው ሲታገል ይሞታል። ጦጣም ሁሉንም በዘዴ ጨርሳ በዋሻው ውስጥ ብቻዋን በሰላም መኖር ጀመረች ይባላል።

## **Waasiye jii neek (Story Three)**

### **Wasiye deelekesk a domon a dhepek**

Kan bheny omalte dhomon ngaar ne ke dhuka sienna adamoya ne sakeedh adamoya ke bhokodhiking taar ne puruutukung okoyek ke kaak ma deelekes arkun bholbhol gombari dere ne ween gene jeedhuwtung e bakanyju ne sa melkidh saanak utula sinaana arkidh deelekesik ne ko taage deelekes ke iin woodh ke eet domon ke diilin jikon ke diila taar riibhi saadi a ongkoo ara oko sini ne bobongku ween geeng bholbhol sinaane walsa ne yikage seeg okoseeg ne bhure seen domoon ne ngaarki waa sokon son lak toomok geengkik a jartineek bheenyowe geeng bange seen a jarti neek dheegarar ngaawu adhong bhookaang nekan saad bheny omalte melki dhepe soon lak domonk dikus koyngon seen ke toomo goongk majir ma bheele ek gigijin seeg any sino dhamgongkung tong eke enye dhukase adamoya ne bhokotka taar ne lake any soti oodhengongk any so or gope kenteek delekes kes yakana kikan dhegeroon ke deelekes gayiige kan a any sino obingngongk agut jeedhuwatu ween gene ebhore bakanyiu ween geenek ne ki dhoon ke keegun ke jikon ne saadi tonge dhepee ke keedh koong agut omong nekoo saad ooykudh any sek saadina kokotudh any sinek dikoo keedha dugidhikaang ma sisoneeke mak no keedhin bhokotkun taar ne dheyi do moon okose ne gnaar dheyir okosek saadi kan riridhi taar sek ke sengk dheyi domoon dhukasa dike bhokodhiking ne puruudhiki sen ma arkun dhepee duggedh ne sa melkidh saanak epeta abholbhol sine mang gombari sine ar kidhi deelekesk ne koyngonu seen okosinek kediieind ii/in jikon in woodh ke eet domon ke riibh saadi ma okon koo ara koonu oko sinik agut sino lakidhe idhitik dire aku ngaatan bhaye neekema sengk dhepee lebheye utul sine ar kidh anysek deelekes neekikik kor gombari sa utulasa ne sa ke meledh joka nesa tonidh deelekes ke arakoonu okosink--- gabherge dhepee arin di ngakik saadi di maledh keet ne tonu dhepee do moona oo bhuhurunko ore any so ete koyong akobhakoto sake any so obingongk nebho saadi bodeho domoonung keebho dhuka sineena dibho dhokiik aokee o any so bhurek kobhukan bhore ke any so bhangkauungongk kobhukan ke any so obingongk makadhaa any so tem okosek ne o koye kan maledhi dhepee deelekes keetik keebho any sino bhure dhamibho toono geeng nebho any

sine kanbho ngaar saadk neekanebho dhami domoon a toomo geengk aokee any so bhureek eoreo dhokiikikdh a okee any sino bhurek.

### **Waasijε djiit nεek (Story Three)**

#### **Wasijε deelekesk a dōmōn a dεpεk**

Kan bej omalte dōmōn njaar ne ke duka sienna adamoja ne sakeed adamoja ke bokodikin taar. ne puruutukun okojek ke kaak ma deelekes arkun bolbol gombari dere ne ween geene dzeduwatun ε bakardzu ne sa melkid saanak utula sinaana arkid deelekesik ne ko taage deelekes ke iin wood? ke eet dōmōn ke diilin dzikon? ke diila taar riibi saadi a onkoo ara oko sini ne bobonku ween geen bolbol sinaane walsa ne jikage seeg okoseeg ne bure seen dōmōn ne njaarki waa sokon son lak toomok geenkik a dzartinεek. bejowe geen baje seen a dzarti neek deegarar njaawu adon bookaan. nekan saad bej omalte melki dεpe soon lak dōmōnk dikus kojton seen ke tomo goonk madzir ma beele ek gigidzin seeg an sino damgonkun tone ke ene kea dukase adamoja ne bokotka taar ne lake an soti oodononk an so ar gope kentεek delekes jakana kikan degeron ke deelekes gajiige kan a an sino obinonk agut dzeduwatu ween geene εbore bakardzu ween geenek ne ki don ke keegun ke dzikon? ne saadi tone dεpee ke keedi kon agut omon nekoo saad oojkud an sek saadina kokotud an sinek dikoo keeda dugidikaan ma sisoneeke mak no keedin bokotkun taar. ne deji dōmōn okosek ne njaar deji okosek saadi kan ririibi taar sek ke senk deji dōmōn dukasa dike bokodikin ne puruudiki sen ma arkun dεpee duged. ne sa melkid saanak epeta a bolbol sine man gombari sine ar kidi deelekesik ne kojtonku seen okosineek kedilin jikon iin woodh? Ke eet dōmōn ke riibh saadi maon kon ararōnu oko sinik... agut sino lakide iditik dire aku njaatan baje neeke ma senk dεpee lebeje utul sine ar kid ansek deelekes neekεkik. ne kor gombarija sa utulasa ne sa ke meled dzoka nesa tonid deelekes ke arakōnu okosink... gaberge dεpee arin di nakik saadi di maled keet ne tonu dεpee dōmōna oo buburunko ore an so ete kojon akobakoto sake an so obinonk nebo saadi bodεbo dōmōnun. Keεbo duka sineena di bo dokiik aokee o an so burek kobukan bore ke an so bankauononk kobukan ke an so obinonk makadaa an so tem okosek ne o koje kan maledi dεpee deelekesε keetik keεbo an sino bure dami bo tomo

გვეყ ნებო აჲ სინე კანბო Საარ საადკ ნეეკანებხო დამი დომოთ ა თომო გვეჲკ  
აოკეე აჲ სო ბურეეკ ებრეო დოკიიკიკდ ა ოკეე აჲ სინო ბურეკ.

### **Three: the three wild animals [The Tiger, Rabbit(hare), and the Lion]**

Long time ago, there were three beasts called the Tiger, the Rabbit and the Lion who lived in a big forest.

Tiger was used to pass via a den of a Rabbit while returning from a hunt. The Rabbit, hiding itself in its den, used to threaten the Tiger by showing its big ears.

“Deliver your spoils. Otherwise, I will slap you with my ears!” the rabbit would say and the tiger would provide the spoils and go home without food. The Tiger and its cubs became sick and weak due to lack of food.

One day, the Lion went to visit the Tiger and found the Tiger and its cubs in bad condition.

“You seem starved. What is the problem with you? Are you in short of food?” the Lion asked the Tiger.

“There is enough food, alright. But an animal with big ears is taking my spoils all the time” the Tiger told the Lion in tears.

The Lion became so angry and decided to punish the big-eared beast. The two friends went to the den of the Rabbit and the Lion hide itself around the gate of the den while the Tiger went for hunt.

As soon as the Tiger reached the gate of the den with its spoils, the Rabbit showed its enormous ears and began threatening the Tiger. All of a sudden, the Lion pulled the Rabbit out of its den and killed it immediately.

The Tiger was surprised that it was only a rabbit that looted its spoils. That day onwards, the Tiger and its cubs began to live in peace.

### ተረት 3

#### ሶስቱ አራዊቶች /ነብር ጥንቸልና አንበሳ/

በድሮ ጊዜ ንብር አደን ሂዳ ድኩላ ወይም ሌላ እንስሳ ገድላ ይዛ በምታልፍበት መንገድ አንድ ጉድጓድ ነበረ። በዚያ ጉድጓድ ውስጥ አንድ ጥንቸል እራሱን ደብቆ ይኖራል። ነብር ግዳይ ይዛ ይምታልፈው የምታገድመው በዚያ መንገድ ነው። ነብር ያደነችውን ነገር ይዛ ስታልፍ ጥንቸል ብቅ ትልና ማነው በዚህ በኩል የሚያልፈው? የያዘሽውስ ነገር ምንድነው? ብላ ጣምባርቅባታለች። ነብርም ደንግጣ እኔ ነብር ነኝ የያዘኩትም ስጋ ነው ብላ ትመልሳለች። ጥንቸልም እራሷን ከልላ ትላልቅ ጆሮዎቿን በማሳየት በይ የያዘሽውን ጥለሽ ሂጂ አለበለዚያ በነዚህ ሰፋፊ ጆሮዎቼ ነው የማጣፋሽ ትልና ታስፈራራታለች። ነብርም ትፈራና ያደነችውን ጥላ ትሄዳለች። ይህ ሁኔታ ለብዙ ጊዜያት ይደጋገማል። ነብርም በጣም ትጎዳለች።

ከእለታት አንድ ቀን አንበሳ ነብርን ለመጠየቅ ወደነብር ቤት ይሄዳል። እንደደረሰም ነብርን ከነልጆቿ በጣም ከስታ ስላገኛት ለምንድነው እነዚህ የሆንሽው? በማለት ይጠይቃታል። የሚበላ ነገር የለም እነዴ ይላል። ነብርም አይ የሚበላስ ነገር አለ። ነገር ግን ያደነኩትን ነገር ይገዜ በምመጣበት መንገድ ባለ አንድ ጉድጓድ ውስጥ የሚኖር አንድ ጆሮው በጣም ትልልቅ የሆነ አውሬ አለ። አድኜ ያመጣሁትን ነገር ሁሉ እያስፈራራ ያስጥለኛል። አንበሳም በጣም ተናዶ ነብርን በይ ተነሽ አብረን እንሂድ በማለት ነብርን አስቀድሞ አብረው ይጓዛሉ። ከጉድጓዱ አካባቢ ሲደርሱም አንበሳ ከጉድጓዱ ጠጋ ብሎ ይደበቅና ነብርን ወደአደን ይልካታል። ነብርም አድኖ ግዳዩን ይዞ ሲመለስ ጥንቸልም በለመደችው አኳኋን ብቅ ብላ የዘወትር ጥያቄዋን ነብር የያዘችውን እንድታስቀምጥ ትናገርለች። በዚህ ወቅት አንበሳ ወደጉድጓዱ ተጠግቶ ተዘጋጅቶ ይጠብቅ ነብርና ጥንቸል ከጉድጓዷ ብቅ እንዳለች አንገቷን ጨምድዶ ይዞ በማውጣት ከግንድ ጋር አጋጭቶ ይገድላታል። ከዚህ በኋላ ነብር ያለምንም ስጋትአደኗን እያደነች በዚያው መንገድ እየተመለሰች በሰላም መኖር ጀመረች ይባላል።

## **wassiye angan neek (Story Four)**

### **rome ange a koogelejik**

Ne tonu bha koogeleesaa ke saakom dhamikikoo bhenyse waawuy kaaya bhele saakomeye tucker dhama ma sayitye peey ne dhami toroge any so no ke jompolk ma riyedhook se nangk ke doori so mojutank ne toroge anyonit a jiit ne dham seeg ke nak netobho kegaye sayti ye go tula jiitik ne saytiye kego tula jiitit angee boolal ne dhungkudhe, ma sengk arkidh see jokongk awawa di a dhadhaming okoyek ma saad lak meedhedhin ne meedhedhin ketikidh eek ne tonu angee ke aha bhelekoobho saakom ek adham koor o tung ngeenkootang isi siso neeke tuketing ne ngaar angee seedi oote so dinyngongkne gonurbho adakin tonuke dham koo bhotu nyaa sining agut soko dhamiko apedi sayti nebho pediya neeka tukebho eet neto nyaakongk ne lose meeno saadi dibho ngaar togona saadi, goy sinoone ekik koogele dhadhami ma pejajarng ma pejajarng ma sengk angee dhami agut omong nekoo pejar agut omong dakedha ne lose meeno ant sinoone ete koyungk.

## **waasijε angan neek (Story Four)**

### **ɾɔmε aŋε a koogelejik**

ne tonu ba koogele sa ke saakom daamiki ko bejse waawuy kaaja bele saakomeje tucker dama ma sajiti peej ne daami toroge an so ne ke dzompolk ma rije dook se nangk ke doori so modjutank ne toroge anonit a jiit ne daam seeg ke nak. netob ke gaye sajiti go tula dziitik ne sajiti kego tula jiitit anee boola ne dunकुde, ma senk arkid see dzokonk awawa di a daadamin okojek... ma saad lak meededin. ne meededin ketikid eek ne tonu anee ke aha beelekoob saakom ek daam kor o tun ngen ko tan isi siso neeke tuketing ne ngaar anee seedi oote so dinyngonkne gonurb adakin tonuke daam ko botu jaa sining. agut soko daamik apedi sajti nebho pediya neeka tukebo eet neto naakonk ne lose meeno saadi dibho ngaar togona saadi, goj sinoone ekik koogele daadami ma pedzadzarn. ma senk anee daami agut omong nekoo pedzar agut omong dakeda ne lose meeno ant sinoone ete kojunk.

## Four: the Contest of the Elephant and the Hen

Years ago, there were two friends namely the Elephant and the Hen.

One day, the friends decided to hold an eating contest. The date of the competition was set for the next day and the contest was started early in the morning.

At first, the two contenders earnestly began eating their respective stable foods and kept on eating until noon. In the afternoon, while feeding on a huge tree, the Elephant knocked down a big trunk, which was full of larvae and insects. The Hen continued devouring the larvae and insects without wandering here and there.

Later on that day, the elephant made enough of the food and slept leaning on a big tree but the hen kept on eating. After some time, the elephant woke up and saw the hen picking the ticks stuck on its belly.

The Elephant, who got frightened by the enormous appetite of the hen, abandoned the competition all together and run into the forest.

Every one was surprised that the minute animal, the hen, was able to defeat the huge animal in eating contest.

### ተረት 4

#### የዝሆንና የዶሮ ውድድር

በድሮ ጊዜ ዝሆንና ዶሮ ጓደኛዎች ሆነው ይኖሩ ነበር። ሲኖሩ ሲኖሩ አንድ ቀን ለምን የምግብ ውድድር አናደርግም ይባላሉ። በውድድሩ ተስማምተው የውድድሩ ቀን ተወሰነ። በውድድሩ ቀንም ውድድሩ በጠዋት ይጀመራል። ከዛም ዶሮ እንደልማዲ እየዘረኝ በመጫር መመገብ ትጀምራለች። ዝሆኑም እንደራሱ አመጋገብ ልዩ ልዩ ምግቦችን ቶሎ ቶሎ ሲመገቡ ይቆያሉ። ከሰአት በኋላ ዝሆኑ አንዱን የበሰበሰ ትልቅ ግንድ በኩንቢው መታ ሲያረገው ተገንድሶ ይወድቅና ፍርክስክስ ይላል። በዚህ ወቅት በውስጡ የነበሩ ትላትሎችና ነፍሳት ይበተናሉ። ዶሮም የምትመገበው ነገር ከአንድ አካባቢ በብዛት ስታገኝ መዘዋወሯን ትታ እዚያው ነፍሳቱን መለቃቀም ትጀምራለች። ከጥቂት ቆይታ በኋላ ዝሆን በጣም ስለጠገበ እዛው አካባቢ ያለ አንድ ትልቅ ዛፍ ስር አረፍ ይላል። ዶሮም መብላቷን ቀጠለች። በአካባቢው ያሉትን ነፍሳት ካጣራች በኋላ ወደዝሆኑ ጠጋ እያለች አየዘለለች ከዝሆን ብብት ስር መሻርገር ማንሳት ስትጀምርና ለመደጋገም ስትንጠራራ በማየቱ ዝሆን

በጣም ተገርሞ ይህች ነገር በዚህች አቅማ ቀኑን ሙሉ ይህን ነገር ሁሉ የበላች የሚበሉት ነገሮች ሲያልቁ ቆይታ እኔንም አትለቀኝ በማለት ፈርቶ ውድድሩን አቁሞ ወደ ጫካ ሸሽቶ ሄደ። ዶሮም በዚያች ጎረቤት አቅማ በምግብ ውድድር ዝሆንን አሸነፈች ይባላል።

## **Wasiye tuul neek (Story Five)**

### **War a kuroy**

Ege kuroy se boolong ma ore war neeke boolong ne war se kiidhe ngedak kuroy se bheenyowe geengk bange booleeng ma ore war se Booleen ne tiyeer idhi omaay meeno ke wee maore ke put put neon bheny omalte tonur ke oo saakom iine laangoyeni bheenyogeengk bange mabhore eet, koote ngaari ne to ngaarar angodhar joogekangk saddi ne kaar nyona omalta ne saakan kaardhi nyona omalta okoyung melerbho ma kee dhama war se, ma sengk kuroy sin lang mante elang tadhapu ne dham tadhapu edham maate se.ma sengk war ari gode sini a tadhapu sine anyon dheegaronongk dakedha ma sengk dhami ne bhoorkun ne sengk sa bhoorkudhu kuroy ari ke oo saakom boola kaang bhoor kaang jet ma seng bheenyowe geeng bage ooye e dhowedh ne saadi bangiya tonu mengka ke arinre abalang moko arin jet ke doos ne eengadhage okoyungk ne aridh abalangong netonge ke in topa bhooth sini note agut so dhodhwudhungong se duriyedh ke ha ha .....Seedi ar jik tong eke Topon sokon mare okon ngeen neto Melki dhungedh ne romke Seen ke dhal koroy kongk romke ne pipike ne Ute yerom neek ma warkong dhudhandhe Soodi dakedha kee seen seey meeno Sinik netobho meeno rer neon tonu ke Amabho seng iin woodh sini dhudhudhe neon tonge Ke eetre idhit sine teeteyik tonu war kongk eta so Agut saakom neek sin ko dhamek, neon Saadi neeke tongeke ne wadh teeyang Ne se dheye koosan neek dheye dund neek Dhugekong ne tong eke a dunde neek gabhata ko Neon jumurage ke a okongko lak dundeng Gunko ki rerin kene Ruumunkong ke ruumakong teeyan neek neto ruume Teeyan neek okoyung ma ngaarki dhami Dhugekong ne dhudhudhe ma murku warkong Kekar ne dhami murku soodi kekar Ne tongeke ngaa tadhe iin seedi, Ne jumurge aiine amokoto teeya saak Angaatobho dhe eek, Ke aha liki ne mur kekar ne

dham Mako jeeme koosan neek dham ke poo agut dunde kong Dhamko dunde neek ek poo netobho saad ngaar ne dham jet adheger ke tiijakoo saakmnaaking Ne lak koomos neek ke seko dhungedho ne dhamuru kawo tumaki nengor saad mato ne ngaar reerana ne gonur waa saana kan guugidhikidhik.

## **Wasijε tuul nεek (Story Five)**

### **War a kuroj**

ege kuroj se boolon ma ore war neeke boolon ne war se kiide nedak kuroj se beerowe geenk bange booleen ma ore war se booleen ne tijeer idi omaaj meeno ke wee.. maore seed ke put put, nenε bej omalte tonur ke oo saakom iine laajojeni beerogeenk bange mabore eet, koote njaari neto njaaran ajoydar dzoogekanj saddi. ne kaar jona omalta ne saakan kaardi jona omalta okojun. ne melerbo ma kee daama war se, ma senk kuroj sin lanj mantε e lanj tadapu ne daam tadapu e daam mantε se. ma senk war ari gode sini a tadapu sine ajon deegarononk dakeda ma senk daami ne boorkun ne senk sa boorkudu kuroj ari ke oo saakom boola kaan boor kaan djet ma sen beerowe geen bange ooje e dowed ne saadi banija tonu menka ke arinre abalanj moko arin djet ke doos. ne e?njadage okojunk ne arid abalanon ne tonje ke in topa bood sini note agut so dordwudunon se durijed ke ha ha .....Seedi ar dzik tonje ke topun sokon mare okon neen konj neto melki dunjed ne romke seen ke dal korojkonj romke ne pipike ne ute jerom neek ma warkon dudande Soodi dakeda kee seen seej meeno Sinik netobo meeno rer. nenε tonu ke a mabo sen iin wood sini dudude nenε tonje ke eet re idit sine teetejik tonu war konk, eta so agut saakom neek sin ko daamek, nenε Saadi neeke tonjeke ne wad teejan ne se deje koosan neek deje dunde neek dugekon ne tonje ke a dunde neek gabata ko nenε dzumurage ke a okonko lak dundenj gunko ki rerin. Kene ruumunkonj ke ruumakonj teejan neek neto ruume teejan neek okojun ma njarki daami dugekonj. ne dudude ma murku warkonj Kekar ne daami murku soodi kekar ne tonjeke nja tadε iin seedi, ne dzumurge aiine amokoto teeja saak a njaatobo dee eet ek? Ke aha liki ne mur kekar ne daam makε djeeme koosan neek daam ke poo agut dunde konj daamko dunde neek ek poo netobho saad njaan ne daam djet adeger ke tiijakoo

saakmnaakinj ne lak koomos neek ke seko dūjedō ne damuru kawε tumaki neŋor saad mato ne ŋaar reerana ne gonur waa saana kan guugidikidik.

### **Five: the Donkey and the Dog**

A dog and a donkey were living together in a farmer's home. But the two friends were not happy about their life with the man. The donkey was always loaded with heavy freight and the dog was always in short of food.

One day, they decided to run away from the farmer's house and live in peace somewhere. As soon as they left the farmer's house the donkey got lots of grass while the unfortunate the dog could not get anything to eat.

The donkey began getting fatter and fatter by the day while the dog suffered a lot from lack of food.

"I'm so happy today, please let me bray for once?" the donkey asked his friend.

"No, please don't do so. We are in enemy's territory" the dog disagreed. But the donkey could not listen to the friendly advice of the dog. Then, the donkey made the loudest braying ever.

The donkey wanted to do the same in the next day disregarding the advice of his friend. The hyena, who was living around, came all of a sudden and bitten the belly of the donkey. While enjoying the rich flesh of the donkey, the hyena saw the poor dog sleeping in the nearby.

"Who are you? What are doing here?" the hyena inquired.

"I'm a butcher. I'm here to serve you, Sir" the dog responded in fear.

"If you really intend to serve me, then come and arrange the meat as butchers do," the hyena ordered the dog.

While serving the hyena, the badly-starved dog got the heart of the donkey and swallowed it swiftly.

"I did not see the heart of the donkey so far," the suspicious hyena asked the dog. "The donkey did not have heart, Sir" the dog answered.

“Why?” the hyena got confused. “If it did have heart, it would not come here to be eaten, sir” the dog responded.

**ተረት አምስት**

**የአህያና የውሻ ጓደኝነት**

ውሻና አህያ በአንድ ሰው ቤት ውስጥ አብረው ይኖሩ ነበር። በዚያም ቤት ውስጥ ሁለቱም በጓደኝነት እደሜያቸው እሰኪገፋ አብረው ኑረዋል። በኑሯቸው ወቅት ግን በቤቱ ውስጥ ከፍተኛ በደል ይገጥማቸው ነበር። ውሻዋ እድሜዋ እየገፋ ሲሄድ ትመታለች፤ ምግብ በደንብ አይሰጣትም። አህያምም ትጫናለች በእርጅና ምክንያት ቶሎቶሎ ስለማትሄድ ትደበደባለች። በደሉ ሲበዛባቸው አብረው ለመጥፋት ተስማሙ። ከዚያም አብረው ወደጫካ ይሰደዳሉ። በሄዱበት መነገድ አህያ ያገኘቸውን ሰርዶም ሆነ ቅጠላቅጠል እየበላች መንም ሳትቸገር ውሻበአንጻሩ ምንም የሚበላው ነገር ሳይኖረው እየራበው ይጓዛሉ።

በመጨረሻም አህያም በጣም ጥጋብ ስለበዛባት እኔ መጮህና መራገጥ አማረኝ ስለዚህ መጮህና መንከባለል እፈልጋለሁ ብላ ለውሻ ታማክራታለች። ውሻ ግን እኔ ይህ ነገር አላማረኝም ያለነው ጠላት በሚኖርበት ጫካ ውስጥ ነው ስለዚህ ብታርፊ ይሻላል ትላለች። አህያም አሻፈረኝ ትላለች። ውሻም ሲያቅታት በይ እምቢ ካልሽ ባይሆን በትኒሹ አናፊ ትላታለች። አህያም በተፈቀደላት መሰረት ታናፋለች ትንከባለላለች። በሚቀጥለው ቀንም አህያ ተመሳሳይ ጥያቄ ታቀርባለች። ውሻም በማቅማማት የቀድሞውን አይነት ምላሽ ትሰጣለች።

የአህያ ማናፋት ሲደጋገም በአካባቢያቸው የነበረ ጅብ ስምቶ ኖሮ አህያን ዘንጥሎ ይጥላታል። በዚህም ወቅት ውሻ ከአንድ ጥግ ስር እጥፍጥፍ ብሎ ተኝቶ ያየዋል። ጅብም አንተ ደግሞ ምንድነህ በማለት ይጠይቃል። ውሻም ቀልጠፍ ብሎ እኔማ ብልት አውጪና ቆዳ ገፋፊ ነኝ ብሎ ይመልሳል። በል ብልት አውጪ ከሆንክ ይህን ስጋ አዘጋጅተህ አቅርብልኝ ብሎ አህያምን ትቶለት ዘወር ይላል። ውሻም ብልት እያወጣ ሳለ በጣም ርቦት ስለነበር የአህያምን ልብ በአንድ ጊዜ ዋጥ ያደርጋል። በመጨረሻም ብልቱ ለጅብ ቀርቦ ሲታይ ልቡ ይጠፋል። ጅቡም ቆጣ ብሎ ልቡ የታል ብሎ ሲጠይቅ፤ ውሻው በመቅለስለስ አህያዋ ልብ የላትም። ቢኖራትማ ኖሮ በዚህ ሰዓት እዚህ ቦታ ጮሃ በርስዎ አትበላም ነበር በማለት መለሰለት ይባላል።

## **Waasiye tula om neek (Story Six)**

### **Waasiy koogele a goyeenik**

Koogele a goyeen seeg sawtunak Ne keg kiiwu boolangeerong Sa kedh kiiw okoyekik ne ruume Ijaag neek ne keejiing nyeyedhaneeka Ma esine kan beedhirdhi sawtunakek goyeen Melking ne aar gogop rang ne tonge Ke ege sine wook tonge, koogeles kenookn ok Gogopidh peengongk ege sine dhama Joogek alage dhamaSinebha bhoolorerdhirik dhamar dhama sinebha bhooloor dhik ijaagir dhama se bha bho loorerdhik koogele neek ne tong eke ege soy wook ke nook

Totonge koogelees okose adhong bhookaang bheeny oale geeng Bange gayii a sinko jeemek Ne sa gagabhur kiyako geengk Seeg goyen kanteyak bange oko sek dibongl seeg ne dule seeg nyaka ne taar dhami a toono geengk. Ajigeye geeng bange mabhore romidha geeng bange ari oko sineyik ne toomo kogelegaayk majirng ne ajigeye ke weyikeeng romidhake weyikeeng agut kee kiiwu se dhamek dhadhami goyeen nekan saad bhore ke melki seegea koora kamt ne koyngon koogele ke amatoomo bheele ek no majirdhik esi kegejikin seegang ke aa kegejika seegang yakana lake saakom naak sin goysek nete laugoyeng gogopa kiyako le gagabhura seena bobong seeg sengk bheen yo are geengkbange agut bhure koogeleneke goyeenin ne gabherge kiyako ge bange ne bheenyowe geeng bange okosak ..... ne kunke melki kamtik ne tong eke doos wadh koo tegeja ore bheenyosokoo bheeledhangongk ne ijaadhi koogeles lese oko sek .... Ma isi bheelek kamti ne kanno saadi kegaye oote so keejidingongk agogopingongk ne gogopi oko sek ke ege se wook ke nook .....ne ruumer seeg kanteya sinoona goyenkaayik okoyek ma ar isis rang.kamti isis agut kamti ere kogelegaay ne se ngaarkeydhi goyeen bongu seeg bhatakak ma ngaar seedi kamit beebeng goyeen okosek ngor ala gekangk saadi ma oreering dheeyibho nyaka a yermeng so tamekong ne saadi neeke ke nyoonku seening goyeen ke haha iin kogelekaa petikoy tudhuweng kiikoy kaalet mare seng ong iin kamtiing nekoy langiirakoy nu meltaang ne kan bho noogelees langi bode anin goy sinoonekan bheeleedha oko sinikik

## Waasiye tula om neek (Story Six)

### koogele a gojeenik

Koogele a goyeen seeg sawtunak ne keg kiiwu boolaneroon. Sa keɗ kiiw okojekik ne ruume idzaag neek ne keedziin nejedaneka ma esine kan beedirdi sawtunakək gojeen melkin ne aar gogop ran ne tone ke ege sine wook? tone koogeles ke nook gogopid peenonk ege sine dama dzoogek ola ge daama sine ba boloorerdirk daamar daama sineba boloordik idzaagir daama se ba boloorerdik koogele neekək ne tone ke ege soj wook ke nook...

totonje koogelees okose adon bookaan beernoale geen banne gajii a sinko dzeemek. ne sa gagabur kijako geenk Seeg gojen kantejak banne oko sek dibonu seeg ne diile seeg naka ne taar daami a toono geenk. adzigeje geen banne mabore romida geen banne ari oko sinejik ne toomo koogelekaajik madziran ne adzigeje ke wejikeen romidake wejikeen agut kee kiiwu se daamek dadami gojeen ne kan saad bore ke melki segea kora kamti ne kojnon koogele ke a ma toomo beele ek? no madzirdik esi kegidzikin seegan ke aha kegedzika seegan jakana lake saakom naak sin gojsek neti laugojen gogopa kijako le gagabura seena bobon seeg senk beernoale geenk bange agut bure koogeleneke gojeenin ne gaberge kijako ge banne ne beernoale geen banne okosak. .... ne kunte melki kamtik ne tone ke doos wad ko tegedza ore beeno sokoo beeledangongk ne idzaadi koogeles lese oko sek .... ma isi beelek kamti ne kanno saadi ke gaje wate so kedzidionk a gogopionk ne gogopi oko sek ke ege se wook? ke nook .....ne ruumer seeg kanteja sinona gojenkaajik okojek ma ar isis ran. kamti isis agut kamti ere koogelekaay ne se naarkejdi gojeen bonu seeg batakak ma naar seedi kamit beeben gojeen okosek nor ala gekan saadi ma oreering dejiɓo naka a jermen so tamenon ne saadi neeke ke noonku seenin gojeen ke haha iin kogelegaaj petikoj tudhuwen kiikoj kaalet mare sen on iin kamtiin nekoj lajiirakoj nu meltaʔan ne kan bo koogelees laji bode anin goj sinonekan beeled oko sinikik.

## Six: the Scoundrel and the Hen

Long ago, there was a scoundrel that lived near the home of a hen.

Whenever the hen prepared porridge and began dividing it into parts for her chicken, the scoundrel would come and say:

“Whose part is this?” the scoundrel would ask the hen pointing each of the parts.

“It is yours, sir” the frightened hen would answer and the scoundrel would eat all the porridge. Day by day, the hen and her chicken became so weak and sick due to lack of proper food.

One day, the wild goose came to visit the hen and learnt what the scoundrel was doing to the hen. The wild goose became so angry that it scratched the face of the scoundrel so badly before flying away.

That day onwards, the scoundrel and the hen (including the wild goose) became sworn enemies. That is why the scoundrel likes to kill hens and wild geese.

### ተረት ስድስት

#### ሸለመጥማጥና ዶሮ

በድሮ ጊዜ ሸለመጥማጥና ዶሮ ድንበርተኞች ሆነው ይኖሩ ነበር። ሲኖሩም ዶሮ ሁልጊዜ ገንፎ በምታዘጋጅበት ጊዜ ሸለመጥማጥ ትከታተላትና ምግቡ ተዘጋጅቶ ሲያልቅ ወደርሷ ትመጣለች። ከዚያም ዶሮ ያዘጋጀውን ገንፎ በዋንዛ ቅጠል እየከፋፈለች ስታዘጋጅ እያንዳንዱን ያየማነው? ትላታለች። ዶሮም ስለምትፈራ ያንቺ ነው በማለት ትመልሳለች። በመጨረሻም ሸለመጥማጥ ሁሉንም ገንፎ ይህ ትሄዳለች። ይህ ሁኔታ ሁልጊዜ ይደጋገማል።

አንድ ቀን ቆቅ ዶሮን ለመጠየቅ ወደዶሮ ቤት ስትመጣ ዶሮ ከነ ልጆቿ በጣም ተጎሳቁላና ተጎድታ ታገኛታለች። ቆቅም ለምን እንደህ እንደሆነች በሃዘኔታ ትጠይቃታለች። ዶሮም እኛ ጥሩ ነገር በልተን አናውቅም የምናዘጋጀውን ጥሩ ነገር (ገንፎ) ሸለመጥማጥ ነው የሚበላብን በማለት ትመልሳለች።

ቆቅም ሁኔታውን ለማጣራት አብራቸው ትቆያለች። አንድ ቀን ዶሮ ጥሩ አርጋ ገንፎ አዘጋጀች። ገንፎው ተዘጋጅቶ መከፈል ሲጀምር ሸለመጥማጥ መጣችና እያንዳንዱን ክፍልፋይ የማነው እያለች መጠየቅ ጀመረች። ዶሮም በተለመደው ፍርሃት እያንዳንዱን ክፍልፋይ ያነቺ ነው እያለች በማስቀመቻው አከማቸች። ምግቡ ተከማችቶ ሲያበቃ ሸለመጥማጥ በለመደችው መሰረት ጠቅላላውን ከነመያዣው አንስታ ለመውሰድ ስትዘጋጅ ድርጊቱን በጥምና ስትከታተል የነበረችው ቆቅ በንዴት ትነሳና ፊቷን በመቧጨር አስጥላ እሷም በራ ትጠፋለች። ከዚያ በኋላ ሸለመጥማጥ በጣም ተናዳ ዶሮንም ሆነ ቆቅን በፍፁም አልምራችሁም ብላ ማለች። ለዚህም ነው ሸለመጥማጥ ዶሮን በየጥሻው ስታገኛት ከምታድርባትም ቦታ ስታገኛት የምትበላት። ቆቅንም ስለምትበር ባታገኛት በወጥመድ ተይዛ ስታገኛት ሳትበላ አታልፋትም የሚባለው።

**Wasiye dheero a dhepeek (Story Seven)**

Lake bha no sento le bhano lak jinkuye abhookang saad bha bheldhik. Le bhenyowedhdhidi iredha padiya omalta deranta a elta. Le bhano bhenyo om kaar petir a dhepe gopetak so dheyedh dhamata jinkueek. Le koone seen ke dildhikin ko bhenyse iredha wone? Le jumur gedh ke elta koot. Le ko ore bheny omalte petirgopetak le koone ke sento dildhikin ko bhenyse iredha wone? Le jumurgeddh ke paadiya ko deranta. Le bhenyowegeeng bange le seen raram sento oko seek. Le bhenyo omm ke dhepey wa sentook le ke gakun eek godeya jinkuyekong. Le sa melkidh sento gope iredhongkuk le seed gun gabherkidh jinkuyekong godeyaaki le de neer taame dhepeyong godeyako jinkuyekong takana a dhaawurng. Le sento riyir dhepekong godeya takana ke tapa wadh walasa ko no na yawa se obiik. Le kus dhepekong walasaang. le daam geedh sine obiik leyawgeedhing. Le saad neek keejiheedding le kaar dhadhami atapa bhaaking a seen agutu omong. Le kaar dhadhami okose ma bha sento oru gugujoy madha aku dhoon dhepey, le saad Gurusike oko seek oote omalte tunuge ke tapa tay ato jet ko no nu gursa taar ko san geeng, ma bha kadham bonga geedh gidhe sino bha oru madaak paakengong le to gabheer ada ko dhepeyong no reta. Le saad neeke sa bha rergeeddh dhe pey woyku le kobhu ke lekoyta purutidhiki dhuka a woodhak? Le saad neeke ke dheyi dhepey om so wey sen took jokong le tonurgeddh ke atapa wayate no ne kusa wara ngeti. Le sad neeke tongeeddh ke onko yoyokun ameenaang le bhokota emesaka ngetika, ma kadham bhebhenirgeddh kuula dhepey a rerik ne sa rumeeddh ware a ngetikong le teemu keeta le tonku dhepeyakong ke ngaar re bho. Le seed gun ngaar keeddh dhepeykong

ranganaki le yoku alak any om kuule. Le tonageedh sento rakaay ke tapa lakin any om bangi sino ne no nom ngong le bha ngaatir dhepey aak reerana a dhepe a rerik kuule neeke dhuka ma dake dheero aak mowan woy neek a bode neek.

### **Wasije deerɔ a dɛpɛk (Story Seven)**

lake ba no sento le bano lak dzinkuje abɔkan saad ba belɔɔɔk. le beɔwekeldidi ireda padija omalta deranta a elta. le bano beɔ om kaar petir a dɛpe gopetak so dejed daamata dzinkujɛk. le kɔne seen ke dildikin ko beɔse ireda wone? le dzumurgeed ke elta kɔt. le ko ɔre beɔ omalte petir gopetak le kɔne ke sento dildikin ko beɔse ireda wone? le dzumurgeed ke paadija ko deranta. le beɔwegɛɛɛ banɛ le seen raram sentooko sɛk. le beɔ omm ke dɛpeji wa sentook le ke gakun sɛk godeja dzinkujekong. le sa melkid sento gope iredɔnkuk le seed gun gaberkid dzinkujeko godejaaki le de neer taame dɛpejon godejako dzinkujekon takana a daawurɔ. le sento rijir dɛpekɔn godeja takana ke tapa wad walasa ko no na jawa se obiik. le kus dɛpekɔn walasɔn. le daam geed sine obiik le jawgeeding. le saad neekɛk kedzigeedin le kaar dadami atapa baakin a seen agutu omon. le kaar dadami okose ma ba sento oru gugudzoji mada aku dɔn dɛpeji, le saad gurusike oko sɛk ɔte omalte tunuge ke tapa taj ato dzet ko no nu gursa taar ko san geen, ma ba kadam bonɔ geed gidɛ sino ba oru madaak paakeɔn le to gabeer ada ko dɛpejon no reta. le saad neeke sa ba rergeed dɛpej wojku le kobu ke lɛkojta purutidiki duka a woodak? le saad neeke ke deji dɛpej om so wej sentook dzɔkon le tonurgeed ke atapa wajate no ne kusa wara nɛti. le saad neeke tonjeed ke onko jojokun a meenaan le bokota emesaka nɛtika, ma kadam bebenirgeed kuula dɛpej a rerik ne sa rumeed ware a nɛtikon le teemu keeta le tonku dɛpejakon ke naar re bo. le seed gun naar keed dɛpejon rananaki le joku alak an om kuule. le tonageed sento rakaaj ke tapa lakin an om bangi sino ne no nom nɔn le ba ngaatir dɛpej aak reerana a dɛpe a rerik kuule neeke duka ma dake deerɔ aak mowan woj neek a bode neek.

### **Seven: The Ape and the Lion**

During the previous years, there was an Ape who had many sheep. Unfortunately, there was a lion who wanted to devour the entire sheep.

One day, the lion asked the Ape where the sheep were grazing. The Ape wrongly told the lion that the sheep were grazing under the big oak tree. The Lion went to the oak to devour the sheep but could not get the sheep.

The next day, the lion met the Ape and asked (for the second time) where the sheep were grazing. The Ape, knowing what the lion is after, told him wrongly that the sheep were grazing in the swamp. The lion went in the swamp but could not see a single sheep.

The furious lion went to the house of the Ape immediately. The Ape, understanding the intension of the visitor, volunteered to slaughter one of the fatty sheep and feed the lion herself.

The Ape secretly heated a big stone wrapping with mutton. The Ape fed the unsuspected lion with the overheated stone and the lion was choked to death.

Unfortunately, another lion appeared and demanded for food. The Ape offered some meat to the lion and volunteered to pick lice from his mane.

While picking the lice, the Ape secretly tied the tail of the dead lion with the new one and swiftly clipped in the nearby tree. The lion assuming that another one is chasing him began to run for his life and plunged into the ravine.

### ተረት ሰባት

### ጦጣና አንበሳ

ብዙ በጎች የነበሩት አንድ ጦጣ ነበር። በጎቹንም የሚያሰማራው ከአንድ ትልቅ ሾላና ብዙያው አካባቢ በሚገኝ ጨፌ የበዛበት ቦታ ነው። አንድ ቀን ጦጣ በጎቹን ለማሰማራት ሲሄድ ባጋጣሚ ከአንበሳ ጋር ይገናኛሉ። አንበሳውም ጦጣው ዛሬ በጎችን የት ነው የምታሰማራው? ብሎ ጠየቀው። ጦጣውም ዛሬ በጎቹን ከሾላው ስር ነው የማሰማራው ብሎ መለሰ። አንበሳም ትኒሽ ቆየት ብሎ የጦጣን በጎች ለመብላት ወደሾላው ስር ቢሄድ አንድም በግ አጣ። በሌላ ቀን በድጋሚ ይገናኙና ጦጣው ዛሬ በጎችን የት ነው የምታሰማራው? ብሎ ይጠይቃል። ጦጣም ዛሬስ ከጨፌው ስር ነው በጎቹን የማሰማራው

ብሎ መለሰ። አጅሬ አንበሳ ዛሬማ አያመልጡኝም ብሎ ከጨፈው ቦታ ሲደርስ ጦጣም ሆነ በጎቹ የሉም። አንበሳም በጦጣ በመታለሉ በጣም ተናዶ ጦጣና በጎቹ ከዋሉበት ከመመለሳችው በፊት ቀድሞ ወደጦጣ ቤት በመሄድ ከበጎች ማድሪያ ገብቶ ይጠብቃል። ጦጣም በጎቹን እየነዳ ወደቤቱ ሲመለስአንበሳን ከበጎች ማድሪያ ገብቶ ያገኘዋል። በዚህ ጊዜ ጦጣ በትህትና የኔ ጌታ ይውጡና ትልቁን ጠቦት ይምረጡና ልረድልዎ ይለዋል። አንበሳም ተስማምቶ ትልቁ በግ ተመርጦ ታረደና ጦጣ ሁሉን ነገር አዘጋጅቶ ስጋውን መብላት ጀመሩ። በዝግጅቱ ወቅት ጦጣ ድቡልቡል ድንጋይ እሳት ውስጥ ጨምሮ እያጋለ ነበር። አንበሳ ስጋውን እየበላ ጦጣ እነዲህ አለ ጌታዬ ጥሩ ጥሩውን ስጋ እየመረጥኩ እኔ ላጉርስዎ አለው። አንበሳም በጉርሻው ተስማማና ጦጣ ቀስ ብሎ ተደብቆ ያጋለውን ድንጋይ በስጋ ጠቅልሎ አንዴ አፍዎን በደንብ ይክፈቱ በማለት ጨመረችበት። አንበሳም ወዲያው ሞተ። ጦጣ አንበሳውን በብልሃት ከገደለ በኋላ ራሳውን ለመጣል ጉልበት አጥታ ተጨንቃ እያለች አንድ ሌላ አንበሳ በአካባቢው ይመጣል። ጦጣም በትህትና አንዴ አረፍ ይበሉና ቅማልዎን ልቅመልልዎ ይላል። አንበሳም ግብግፍውን ተቀብሎ ወደጦጣ ተጠግቶ መቀመል ይጀምራል። ጦጣውም ስቀምልዎ ካመመዎ እንዳይፈሩ ቅማሎቹን ነው የምገል ትልና ከኋላ በመሆን የቀመለች በመምሰል ነፍስ ያለውን አንበሳ ጭራ ከሞተው አንበሳ ጭራ ጋር ግጥም አድረጋ በማሰር የኔ ጌታ ጨርሻለሁ አሁን ይሂዱ በማለት ፈጥና ዛፍ ላይ ወጣች። አንበሳም ከተኛበት ተነስቶ ሊራመድ ሲል ጦጣ ከዛፍ ላይ በመሆን የኔ ጌታ ከኋላ ሌላ አውሬ እየተክተልዎ ነው ይለዋል። አንበሳም በድንጋጤ በሃይል ሲሮጥ የማተውን አንበሳ ጭምር እየጎተተ ይዞት ቻካ ገባ። ጦጣም በብልጠቱ እራሱንና በጎቹን አተረፈ ይባላል።

**Wasiye bha bolonegerongk tulujit neek (Story 8)**

**Wasiye gaak a wanggoyk**

Kan bheny omalte gaaki ware any sino dhamngok le kan ke umwku taar sino ko dhirking ok noo ne gun dhami le ke doku keet rakaay a ko ku kobhidhi ke mele wanggoy keeta saakan dokiidh gaakik deranta neeka le ke kolenye rakanya le ke de neer gaak alak taar ad ne tonirgeedh ke mores mentana taame goong a loomigoong a mentanao ek? more lak milki yakaana sine reemdhi geeti amku a gutu sino kedhin oole iliya ko iligidhia gore ke taar taar tonurge okoyungk gaaki saa kan ke tiyedhi toni wanggayku a yaagedhingonguu le ke mondhi kee lakako taarad le taye at neek no gun iligale taar sekan lak a dik dhirkidh daooka wanggoy see kan dhegejiki kusu ta we taar sekan walars taamt le giing eering le tonurgeedh ke poosaan jet taar neek yang ma bhore iliyakin ke dhomm ma yakana agutu sino keedhin oole kobhiki le ngewen tonur geedh le ngaarng.

## Wasijε ba bɔbnegeronk tuladjiit nεεk (Story 8)

### Wasijε gaak a wanjojk

Kan bej omalte gaaki ware an sino damnɔk le kan ke umwku taar sino ko dirkinj ɔk. nɔ ne gun daami le ke doku keet rakaaj a ko ku kobidi ke mele wanjojk keeta saakan dokiid gaakik deranta neeka le ke koleje rakana le ke deneer gaak alak taar ad. le tonirgeed ke mores mentana taame goonj a loomigoonj a mentanao ek? more lak milki jakaana sine reemdi geeti amku a gutu sino kedɔn oole ilija ko iligidia gore ke taar taar tonurge okojujk. gaaki saa kan ke tijedi toni wanjojku a jaagedinjojuke le ke mondi kee lakako taarad le taje at nεεk nɔ gun ilija le taar sekan lak adik dirkid dooka. wanjojk se kan degedziki kusu tawe taar sekank walars taamt le giinjering le tonurgeed ke pɔsaan djet taar nεεk jan ma bore ilijakin ke domm ma jakana agutu sino keedin oole kobiki le newen tonur geed le njaan.

### Eight: the Crow and the Fox

Once upon a time, a fox saw a crow in the nearby tree with piece of meat in his beak. The fox wanted to have the meat and devised a way of getting it.

“Dear crow, what a lovely feather you have! Your eyes are beautiful, too,” the fox said and added, “What a pity you can’t sing like the other birds!”

The crow, who felt very proud of himself due to the fox’s appreciation, opened his beak to sing and the meat fell from his mouth. The fox caught the meat in mid-air and swallowed it immediately.

“Poor crow, you can sing alright. But you really can’t think,” the mischievous fox noted.

ተረት ስምንት

አሞራና ቀበሮ

አሞራ የሚባል ነገር ፍለጋ ሲዘዋወር ድንገት ጥሩ ሙዳ ስጋ ይገጥመዋል። በዚህም ተደስቶ አንድ ዛፍ ላይ አረፈ። አሞራው ካረፈበት ዛፍ ስር ቀበሮ ገደም ብላ ነበር። ወደላይ ቀና ስትል አሞራ በአፋ ሙዳ ስጋ ይዞ ታያለች። ከዛም ቀበሮ “የአይኖችህና የላባዎችህ ውበት ንዴት ያስገርማለ፤ አቤት ፈጣሪ እንዴት አርጎ ነው የሰራህ” በማለት አሞካሸችው። በመቀጠልም “ክፋቱ ግን ዘፈን የማትችል አርጎ መፍጠሩ ነው” አለች ቀበሮ። አሞራም በአድናቆቱ ተኩራርቶ በአፋ ስጋ መያዙን እንኳ ረስቶ ዘፈን መቻሉን ለማሳወቅ አፋን ከፍቶ ሲጮህ፣ በአፋ የነበረው ስጋ ወደቀበት። ቀበሮም ከአሞራው ያመለጠውን ስጋ መሬት ሳይነካ ከአየር ላይ ቀልባ ዋጥ አረገችው። በመቀጠልም ቀበሮ አሞራን “ርቦኝ ስላበላኸኝ አመሰግናለሁ። ዜማህም በጣም ጥሩ ነው፤ ማሰብ አለመቻልህ ግን ያሳዘናል” በማለት አሹፋበት ሄደች ይባላል።

**Wasiye baa bolongerongk Tuwlangan neek (story 9)**

**Wasiye soolilaing a bhokoriyank**

lake bhaano bhokorian le tonu soolilanta ke pipirar soo ku ek? Dheya ro ora atidilikoo neeta a jartinaak leko gammi keet kenete yere maa sengk gaaman mangki kawon koor lekone piriing rakaay le saako me ledhiiki le kati sengki kokotun a in kone ki mele dhooka le bhato see bha meledhe walasa taamtaki le to bho koringanta sa meledheki yaagedh le rogeng le to se rogedhiki le to ngor keet bha kawe adik mondhile ngorng le to dhirking dhooka le bhadaya ke poo. Le saad melerk kagangeer le seega tonuke intota kenyke any sin eeka naaka le kayanggerkong Ketargeedh te kenye le segi koonyeng kee gunkoy ro kenye kaay sin kojudhe ke nygunkoy ro okodh le gun koy ko lange sola alla sigo bha Majengong bode dhakik le see bho bhenyise Kayangeer no bhele rdhi okosinki koonye bha Seeing se baak Le ateamng melerki Negedanak le seega tonu bhokoriyan nekeke irota kenyire any sini eeka naaka le seeki Negedana kenyitargedhing le getiye sige gun bha kayangerongku bongur bha bho ngedana le bhose bheny se ngedana kenyardhi etedhik ijadhidhik gor gorakidhik geet bhokoriyantongk.

**Wasijε ba bεlεneronk Tuul anan nεεk (story 9)**

**Wasijε sεεlilaη a bokorijank**

lake baano bokorian le tonu soolilanta ke pipirar soo ku ek? deya ro ora atidilikoo neeta a dparti naak. lekoo gammi keet kenete jere maa senk gaamun manki kawon koor le kone piriin rakaaj le saako me ladiiki le kati senki kokotun a in kone ki mele dooka le batoo see ba melede walasa taamtaki le to bokorijanta sa melede ki jaaged le rogen le to se rogediki le to nor keet ba kawo adik mondile nor le to dirkin dooka le badaja ke poo. le saad melerik kajaer le seega tonuke intota kenke an sin eka naaka le kajaerkeron Ketargeed teken le seegi koonen kee gunkoj ro ken kaaj sin kodude ken gunkoj ro okod? le gun koj kon lane so la alla sigo ba modzenon bodedakik. le seebo bense Kajaer no belerdi okosinki koope ba Seegin se bak. le atemni melerki negedanak le seega tonu bokorijan nekeke irota kenire an sini eka naaka le seeki negedana kenitargedin le getije sigo gun ba kajaeronku bonur ba bo nedana le bose ben se nedana kenardi etedik idzadidik gorgorakidik geet bokorijantonk.

### **Nine: the Hawk and the Tortoise**

There was a tortoise that envied the birds for their ability to fly. One day, the tortoise met a hawk and said:

“You, hawks, are so lucky because you can fly”.

“Do you really like to fly?” the hawk asked.

“Oh, yes. I wish I could fly just for a while,” the tortoise answered eagerly.

“It is easy. I and my wife will help you to fly for a few minutes. But, mind, you can’t talk while flying,” the hawk warned the tortoise.

“I’m not a fool,” the tortoise answered curtly.

Then, the hawk brought a piece of stick and ordered the tortoise to bite the stick in the middle. The hawk and his wife caught the two ends of a stick and began to fly carrying the tortoise for two.

Forgetting the hawk’s warning, the gratified tortoise laughed, fell into the ground and disintegrated into pieces. The flies came to see the episode.

“Please, help me attach my pieces together,” the tortoise pleaded the flies. But the flies ignored her. The tortoise cursed them to be filthy and eat dirty things all the time.

Fortunately, the bees came and helped the tortoise put its parts together. The tortoise thanked them and wished them to be strong, make honey, and be happy for the rest of their lives.

### ተረት ዘጠኝ

#### ጭልፊትና ኤሊ

አንዲት ኤሊ ሁልጊዜ ጭልፊት ስታገኝ እንዴት አርጋችሁ ነው በአየር ላይ የምትነሳፈፉትና የምትበሩት እያለች ትጠይቃለች። እኔም አንድ ቀን እንደናንተ መንሳፈፍ እፈልጋለሁ ትላለች። ጭልፊትም ታዲያ ይህ ምን ችግር አለው ቀላል ነው እኔና ሚስቴ ይዘንሽ እንበራለን አላት። ከዛም ኤሊን እንዲህ አላት አንዱን እንጨት ከጫፍና ከጫፍ እኔና ሚስቴ እንይዛለን ከመሃል ደግሞ አንቺ ነክሰሽ ትይዣለሽ ከኪያ ይዘንሽ እንበራለን። ታዲያ በበረራ ጊዜ መናገር የለብሽም በማለት መከራት። በስምምነታቸው መሰረት ባልና ሚስት ጭልፊቶችን እንጨቱን ጫፍና ጫፍ ይዘው ኤሊ መሃሉን ነክሳ በረራ ተጀመረ። ኤሊም እራሷን በአየር ላይ ባየች ጊዜ በደስታ ስሜት ተውጣ ስትስቅ የነክሰችውን እንጨት በመልቀቋ ከመሬት ላይ ተከስክሳ ፍርክስክሳ ወጣ።

መሬት ላይ በወደቀችበት ወቅት ዝንቦች ባጠገቧ ሲያልፉ እባካችሁ አካሌን ገጣጥሙልኝ በማለት ለመነቻቸው። ዝንቦችም እንቢ በማለትቸው መቼም ቢሆን (እደሜ ልካችሁን) ከጥንብ፣ ከብስባሽ፣ ከቆሻሻ አትለዩ መኖሪያችሁ ይሁን ብላ ረገመቻቸው። በመቀጠልም ንቦች መጡ። እሊም እባካችሁ የተሰባበረ አካሌን ገጣጥሙልኝ በማለት ለመነቻቸው። ንቦቹም ልመናዋን ተቀብለው የተሰባበረ አካሏን ገጣጥመው እንደነበረ መለሱላት። ከዛም ኤሊ ንቦቹን እኔ የለመንኳችሁን በመስማታችሁ ማር ስሩ፣ ታታሬ ሰራተኞች ሁኑ፣ ፈጣኖች ሁኑ፣ ሁለመናችሁ የተባረከ ይሁን በማለት መረቀቻቸው ይባላል።

### Wasiye wooyokongk (Story Ten)

Lakebha no wooyok ne se ano bhebhelardh joo dheengkik Ne joo sa petirdh idhi so mook a esino peetik Ne lakiike amdh ne Seed gun bharteedhen gongk le kee dhegeroon ke Renge idhine no koo bharteer toon so sasalek le saad ano majanger lalalar idhit amdhu neek seko laki amdruk ne laale amdhu neek le bongke sasale neek amdh neek ma emesaakan neek gabhee dhooka ne o aa woye sasale se dakedha. le a saad neeke a emey bhookaang ne bhano Majanger bhebhelra okosinik le koosu lakiike amdh koyek le keedhe gun bharteeng le kee dhegeroon ke reengeeng renege idhi nekoo bharteng ne saad neeke laalkeeng sasae neek ne bongkeeng ma eme sakan neek gabhee dhooka le seena bhebhholdhi okoyung le tonur boolorger oogook kea a iinake gun koy denedho aree doos koy jik nokoy boderdhi joo gankik pedirroo tine joop nebha saad neeke tonee ke bheele no woorokung agut Seen no ngey ne wosey dhigiheng malake jarti so dheye bharteetik ne tone eke in kus wooyok agut oole sengk tama dikoo kus esinideniikoo rakat se oor seenking le melki wooyok le saadineeke lak tcakawaaj le ngeydhi ne se ngeydhiidhik le tonu ke ahaa kee efe Se rakate ara in renege dakedha dikoo saad neeke Bharte koong ne saadineeke tong eke rengik le to Bharte jarti se aak toon okosek ne Bonge toon neek ne aadeeng ma ore o emesa Kirerin kiikebho laale amdh tak bharteer Dokedha ne ore bode ton neeke ma bhore bode Emesaang ne saadneek tonee Joo ogooke a iine wooyok le gunbha melkin dheeng legun atine kir joo pedi ne saad neeke latu o joo gool le epaayee keedhe dugee godeey omalte le saad neeke dugidhi lebha kee eso a seen langike le a kee wogoyeng ke ongkoy ngaarr a godeeyi ne koy Langk buuse naak gar keentee mangk re gope kentee ako reeraang ne no sise wogoye bhanong no deneedhe wooyok ako rer gope takik lake no wogoy.

### **Wasije woajok (Story Ten)**

Lakeba no woajok ne se ano bebelard djoon deenkik ne joo sa petirdh idi so mook a esino peetik ne lakiike amd. ne Seed gun bharteedhenonk le kee degeroon ke renege idhine no koo bharteer toon so sasalek le saad ano majanger lalalar idit a mdhu neek seko laki amdruk. ne laale amdhu neek le bongke sasale neek amd neek ma emesaakan neek gabee dooka ne o ?awoye sasale se

dakɛɗa. le a saad nɛɛkɛ a emeji bɔɔkaan nɛ banɔ madɔanɛr bɛbɛlar okosinik le kɔɔsu lakiikɛ amd kojɛk le kɛɛɗɛ gun bhartɛɛn le kɛɛ dɛgerɔn kɛ rɛnɛɛn. rɛnɛ idi nɛkɔɔ barten nɛ saad nɛɛkɛ laalkɛɛn sasalɛ nɛk nɛ bonkɛɛn ma emɛsakan nɛk gabɛɛ dɔoka. le seena bɛbɛldi okojun le tonur bɔɔɔrɛnɛr ɔ gɔɔk kɛ aha! iinake gunkoj dɛnɛɗɔ wareɛ an dɔɔs koj dɔɔk nɔkoj bɔɔɛrdi dɔɔo ganjik pedirrɔɔ tine dɔɔop. nɛba saad nɛɛkɛ tonɛɛ kɛ bɛɛlɛ nɔ wojojokun agut sɛɛn nɔ nɛj. nɛ wosejdigidɛn malake dɔarti sɔ dɛjɛ barteetik nɛ tonɛɛ kɛ in kus wojojok agut oolɛ sɛnk tama di koo kus esiniden ii kɔɔ rakat sɛ oor sɛɛnkin. le melki wojojok le saadi nɛɛkɛ lak takawaadɔ le nɛjdi. nɛ sɛ nɛjdiidik le tonu kɛ ahaa! kɛɛ ete sɛ rakatɛ ara in rɛnɛ dakɛɗa di kɔɔ saad nɛɛkɛ bartekɔɔn. nɛ saadinɛɛkɛ tonɛ kɛ rɛnjik le tɔ barte dɔarti sɛ aak, okosɛk nɛ bonɛɛ tɔn nɛk nɛ aadɛɛn ma ɔrɛ ɔ emɛsa kirerin, kiikɛbo laale amd tak, barteɛr dɔkɛɗa nɛ ɔrɛ bɔɔɛ tɔn nɛkɛ ma bɔrɛ bɔɔɛ emɛsaan. nɛ saadnɛɛkɛk tonɛɛ dɔɔo ɔgɔɔkɛ a iinɛ wojojok le gunba melkin dɛɛn lɛgun atinɛ kir dɔɔo pedi, nɛ saad nɛɛkɛ latu ɔ dɔɔo gɔɔl le epaajɛ kɛɛɗɛ dugɛɛ godeej omalte. le saad nɛɛkɛ dugidi leba kɛɛ esɔ a sɛɛn lanjik. le a kɛ wogojɛng kɛ ɔnkɔj nɛarr a godeeji nɛ koy lanke buuse naak gar kentɛɛ mank rɛ gope kentɛɛ akɔ rɛraan nɛ nɔ sise wogojɛbanɔn nɔ dɛnɛɗɛ wojojok akɔ rɛr gope takik lak nɔ wogoj.

### **Ten: the witch rat**

During the ancient times, the Mezengers did not know that a pregnant woman could naturally give birth to a child. Hence, they used to surgically operate the expecting woman in order to get the child. Most of the mothers used to die that way.

As a result, the population of the Mezengers dwindled alarmingly. At last, the Mezengers went to a witch rat that was supposed to have a supernatural power.

The rat, murmuring inaudibly and beating an empty gourd, ordered the expecting mother to push harder and harder. Then, the mother delivered a healthy child in peace.

However, the Mezengers suspected that the rat had deliberately concealed the secret of natural delivery while lots of expecting Mezenger mother died over

the years. Therefore, they decided to kill the witch rat. But the rat ran into the bush.

That is why the Mezengers never want to see a rat alive!

**ተረት አስር**

**ጠንቋይዋ አይጥ**

በጥንት ጊዜ ከመጀንገሮች ጋር የምትኖር አንዲት አይጥ ነበረች። አይጣም ጥንቆላ የምትችል ባለውቃቢ ነበረች። ስለዚህ ችግር ሲያጋጥማቸው እሷን ይጠይቋት ነበር።

በጥንት ጊዜ ምጀንግሮች ሴትና ወነንደ ተገናኝተው ሴት ካረዘዘች በኋላ መቼና እነዴት እንደምትወልድ አይታወቅም ነበር። የወሊድ ስርአቱም ያረዘዘችው ሴት የመውለጃዋ ቀን ሲደርስና በምትጨነቅበት ወቅት እርጉዚን ሴት በባህላዊ መንገድ ቀደው ህጻኑን በማውጣት እናቱም ስትሞት መቅበርና እናቱም ስትሞት መቅበርና አዲስ የተወለደውን ህጻን ማሳደግ ነበር። መጀንግሮች በዚህ ሁኔታ ለብዙ ጊዜያት ከቆዩ በኋላ ችግሩ ስላሳሰባቸው ዘዴ ያፈላልጉ ጀመር። ስለዚህም ሽማግሌዎች ተሰብስበው ልችግሩ መፍትሄ ለማግኘት ባካባቢያቸው ወደምትገኘው ባለውቃቢ አይጥ ዘንድ ሄዱ። ለባለውቃቢዋ አይጥም ችግራቸውን ዘርዘረው አስረዱ። አይጣም ችግሩ ቀላል ነው በማለት ቀናየደረሰውን እርጉዝ ሴት አስቀርባ የያዘችውን ቅል በማንኳኳት ጥንቆላዋን ቀጠለች። እርጉዚንም ሴት ወደታች በጣም እንድታቃስት (እንድታምጥ) ነገረቻት። በተባለው ሁኔታ ስታምጥ እርጉዚሴት ከአፍታ ቆይታ በኋላ በሰላም ያለምንም ችግር ሆዷም ሳይቀደድ ወለደች ህጻኑም ደህና ሆነ።

መጀንግሮቹ በሁኔታው በጣም ቢደሰቱም ለዘመናት ይህንን ብልሃት ባለውቃቢዋ አይጥ ባለመንገሯ ብዙ እናቶች በወሊድ ምክንያት በማለቃቸውና ቁጥራቸው ትኒሽ እንዲሆን በማድረግ በጣም ተቆጩ። በእልህም ተነሳስተው ባለውቃቢዋን አይጥ ለመግደል አሯሯጧት። አይጣም ሮጣ ሄዳ ስርቻ ውስጥ ተደበቀች። ከዚያ በኋላ ያቺ አይጥ ለመጀንግሮች ሞታ ካልሆነ በቀር ላለመታየት ማለች። እናም አሁን የህቺን አይጥ መንገድ ዳር ሞታ ካልሆነ በስተቀር ማየት አይቻልም። ባጋጣሚ ያያት መጀንግር አሳዶ ይገላታል።

**Waasiye kempt a jingkuyk (Story 11)**

Bhabheny omalte piraadhi kemt seen as jingkuy neke tonu kemt Jingkuya ke a koote joodhi weereya doome jingkuy ke kootobh ne ngaararng nemeler ma bhooku mooy kaar dhamii Kojuroona tonu kemt kooto teengi rakaya arge mengk ke doos ne teengerng koot koolr lakto jingkuy tooyo tonge kemt ke weeri eek soomorokos no nyeewun rakaaya ne jingkuy weere eek neto nyeewu keng kiiki bode dhooka Paparakas... tongage kemt rakaay dhooka, gaamu se obik , gaamu se obik ,regedhegem bheyinta kee mokore obika eet! tonu goyen ne gonar mooja bhaak ke poo.

### **Waasije kemt a dɔɪŋkujik (Story 11)**

ɓabɛn omalte piraadɪ kemt sɛɛn a dɔɪŋkuy nɛkɛ tonu kemt dɔɪŋkujɛ kɛ a koote dɔɔɔɔ wɛɛrɛja. doome dɔɪŋkuj kɛ kootɔɔ. nɛ ŋaararŋ nɛ mɛlɛr ma ɓooku mooj. kaar ɗaamii Kodɔurɔɔna. tonu kemt kootɔ teeni rakaja. arge mɛŋk kɛ dɔɔs nɛ teenɛrŋ kaat kɔɔr lakto dɔɪŋkuj tɔɔjɔ. tonɛ kemt kɛ weeri ɛɛk soomorokos nɔ jɛewun rakaaja. nɛ dɔɪŋkuj weere ɛɛk nɛtɔ jɛewukɛŋ kiiki bode ɗooka Paparakas.... tonage kemt rakaay ɗooka, gaamu sɛ obik, gaamu sɛ obik, regedɛgem ɓɛjinta kɛɛ mokore obika eet! tonu gojen, nɛ gonar moodɔa ɓaak kɛ poo.

### **Eleven: the goat and the sheep**

Once upon a time, there were a goat and a sheep that lived together. One day, the goat asked the sheep to go to far places on their own. The sheep agreed and the two friends went to an unknown place.

Later in the day, the goat asked the sheep to go up in the cliff together. The sheep agreed and the two friends spend the day feeding themselves.

In the night, the sheep wanted to pee and asked the goat for advice what to do. “Well, turn your face upwards and try to urinate downwards,” the goat advised his friend. However, the sheep slipped and began falling down the cliff.

“Hold the bigger one,” the goat screamed. The goat was meant to say the bigger branch in the cliff.

Hearing the voice of the goat, the wildcat in the nearby fearfully responded, “I’m not the bigger animal around,” and began running down the cliff.

All the wild animals in the surrounding got scared and run downwards. As a result, the goat and the sheep spend the night unharmed.

**ተረት አስራ አንድ**

**የፍየልና በግ ጓደኝነት**

አንድ ጊዜ ፍየልና በግ በጓደኝነት አብረው ይኖሩ ነበር። አንድ ቀን ፍየል በግን እነዲህ አለው እባክህ ሌሎች ወገኖቻችን ወዳሉበት ሄደን አንዝናና። በግም ጥያቄውን ተቀብሎ ተጓዙ ሄደውም ምንም ወንድ የሌለበትና የሚያስፈራ አካባቢ ደረሱ። እዚያም እስከምሽት ድረስ ሲበሉ አመሹ። ፍየል አሁንም በግን ወደላይ እንደሚሄድ አለው ብግም ተስማምቶ ወጡ። ሂኔታው በግም እያስፈራ መጣ። እኩስ ለሊት ላይ በግ ሽንቱ መጣበትና ለፍየል አማካሪው፤ ፍየልም ፊትህን ወደታች አዙርና ወደላይ ሽና አለው። ብግም እንደተባለው ራሱን አዙሮ ወደላይ ሲሽና ወደመሬት እሾህ ላይ ወደቀ። ፍየልም ከላይ ሆኖ ወደመሬት እያመለከተ ትልቁን ያዘው ትልቁን ያዘው በማለት ተናገረ። ዋሻው ውስጥ የነበረ አነርም እኔ ትልቅ አይደለሁም፤ እኔ ትልቅ አይደለሁም እያለ ሲሸሽ በአካባቢው የነበሩ ሌሎች አውሬዎች ሁሉ ስለሸሹ በግና ፍየል ከመበላት አመለጡ ይባላል።

**Waasiye aarin a peey (Story 12)**

Lakebha waasiye lakebha tuu lakebha dabo sino bhookaakengongk komoyeere ege sigi keeweteer ma sigi keeleyeer komoyeer oko dabo ne waloye tabhe ma isi hohoo bheelek teeton le kusung ne kaareeng seedi joo kongk eek nengk komoy sini keele yeere a keeweteer ne ngaarki ho hoo netonu ke keeweteero eet hohoyee keeleyeero doos yee eet hohoo yee yoo ne pireng any so ke hohookbha kaargidhe tabhe joo bha dheengk ne titimike ato denin any sini gompaa palik isi nyaa om ko miinyeere seenak tijidhike ke gonyung nebhatono teeton kong ari ke keeleyeero eet hohoyee doos Keeweteero eet hohoyee doos Nebha tonu kosungk hohoose teeton titimighe any soBala tabhe ngeewebhaag joo bha dheengk gaageebha nebha bheelekosek.

**Waasijε a?rin a pεεj (Story 12)**

Lake ba waasije lakeba tuu lakeba dabo sino bokaakenjok komojeere ege sigi keeweteer ma sigi keelejeer, komoyeer oko dabo ne waloje tabe ma isi hohoo beelek teeton. le kusun ne kaareen seedi dʒoo konk eek nenk komoy sini keele jeere a keeweteer ne njaarki ho hoo netonu ke keeweteer o eet ho hoo jee! keelejeero dʒos jee eet hohoo jee joo... ne pirenj an so ke ho hoo ba. kaargide tabe dʒooba deenj ne titimike ato denin an sini gumpa palik isi naa om ko miijeere seenak tiidjide ke gonun nebatono teeton kon ari ke keelejeero eet ho hoo jee! dʒos... Keeweteero eet ho hoo jee dʒos... neba tonu kosunk ho hoo se teeton titimigde an so bala tabe neeweban dʒoo ba deenj gaageba neba beelekosek.

### **Twelve: a tobacco-smoking bird**

There were two tribes of the Mezenger People. The tribes were called the *Kelyer* and the *Komtyer*.

One day, while the two tribes were playing and drinking a local brew called ‘*Borde*’ in adjacent places, a bird came and began smoking the tobacco in between the two tribes.

The tobacco-smoking bird suddenly began singing, “*I’m Kelyer. I’m also Komtyer*”.

Both tribes wanted to include the bird in their tribe. They quarreled bitterly and lots of people from the two tribes died. That is why the war of the two tribes was said to have been triggered by a mere tobacco-smoking bird.

## ወፍ ያመጣው ትምህርት

በድሮ ጊዜ መጀንግሮች ተሰባስበው በአንድ ላይ እየሰሩ ቦርድ ይጠጡ ነበር። ሲሰባስቡም ከየጎሳው ተውጣጥተው ነበር። አንድ ጊዜ ኬልየርና ከዎቴየር የተባሉ የመጀንግሮ ጎሳዎች በአንድላይ ተሰባስበው እየሰሩ ርዳ እየጠጡ እያለ አንድ ወፍ ትንባሆውን አዘጋጅቶ እመሃላቸው ይገባል። ወፍም ከመሃላቸው በመሆን ትንባሆውን እያሳየ መጨፈር ጀመረ። ሲጨፍርም ሆሆዬ እኔ ከዎቴየር ነኝ፣ ሆሆዬ እኔ ኬልየር ነኝ በማለት ነበር። ሰዎችም ትንባሆውን ለማግኘትና ወፍን ወደራሳቸው ወገን ለማድረግ ሲሉ ጎሳ ለይተው ተጣሉ። በጥሉም ብዙ ሰዎች ተጎዱ። የጥንት ሰዎች ይዋህ በመሆናቸው ጥሉን የጀመሩት ወፍ ያመጣው ትንሽ ትንባሆ ነው ይባላል።

## Waasiye aarin a jiit neek (Story 13)

### Waasiye gumunongk

Bheele kosungk anyso ke gumunk kebha kusu soona joop sigo Atukun taajaank. ne pooyeeng jet joo ge ne etee rangana dakedha. ma isi gammun dheegark neto bhedhiki guumuun ma wudhaakeeng. door googiyoooy ke piirr wudhakeeng rerkonoto gumunung yee neto tonu ke ma jik ke ma reerinkotobhung ke kaako rerin ala goke dhongk ke yoo eekeer tobh ijaag se in pare ko ne paari idhi omaay ne dheegarng netobha kaar daketar adhong nebheele okosek bha yang edh gumunorng ongbho keedhe seen ne keedheegaron etee rangana dakedha.

## Waasijε ?arin a djiit nεεk (Story 13)

### Waasijε gumunonጎk

beele kosunጎk anyso ke gumunk ke ba kusu soona lak djoop sigo atukun taadjaank. ne pooyeeng djet djooy ge ne etee rangana dakeda. ma isi gammun deegark neto bediki guumuun ma wudaakeeng. door googijoooy ke piirr... wudakeeng. rer ko noto gumunonጎ jee neto tonu ke ma jik? neke ma reerinkotobunጎ ke kaako rerin ala goke donጎk. ne ke joo eekeer tob idjaag se inpaare ko ne paari idi omaaj ne deegarጎ netoba kaar daketar adonጎ. nebeele

okosek ba janjed gumunonj ba keede seen ne kee deegaron, etee ranana dakeda.

**Thirteen: An owl and sleep**

Long ago, the Mezenger people spend the whole time working and drinking a local brew called *Borde*. They never felt asleep.

One day, an owl came and began drinking *Borde* with the Mezengers. After some time, the owl got so tired and went into deep sleep.

The Mezenger, who never known sleep before, thought that the bird was dead. They began crying bitterly for the poor bird. The owl woke up and asked what the problem was.

“We thought that you were dead,” the people answered with confusion.

“No, I did not. I was simply asleep. Haven’t you ever been asleep? It is good to sleep after a tiring work,” the owl advised them.

It is since then that the Mezenger people began enjoying sleep.

**ተረት አስራ ሶስት**

**ጉጉትና እንቅልፍ**

በድሮ ጊዜ መጀንግሮች ተሰባስበው በአንድ ላይ እየሰሩ ቦርዴ በሚጠጡበት ቦታ አንድ ጉጉት ይመጣል። ጉጉቱ ከሰዎች ጋር ቦረዴ መጠጣት ጀመረ። ከቆይታ በኋላ ሁሉም ተሳክሩ በቦታው የነበሩት መጀንግሮች ሌሊቱን ሙሉ ቆመው መጠጣታቸውን ቀጠሉ። ጉጉቱ ግን በጣም ስለደከመው በመሃል ሃይለኛ እንቅልፍ መቶበት ተኛ። ሲተኛ ምንም እንቅስቃሴ አልነበረውም። በዚህን ሰዓት ሰዎቹ ጉጉቱ የሞተ መስሏቸው በጣም በመጮህ አለቀሱ። ጉጉቱ ከእንቅልፉ ሲነቃ በጣም ሲለቀስ ሰማ። ጉጉቱ ገርሞት ምን ሆኖችሁ ነው ብሎ ይጠይቃል። ሰዎቹም በመደናገጥ አንተ የሞትክ መስሎን ነው አሉት። እኔ አልሞትኩም ከስራና ድካም በኋላ የሚመጣ እንቅልፍ የሚባል ነገር ወስዶኝ ነው አላቸው። በመቀጠልም እስቲ እናንተም ሞክሩት አላቸው። ሰዎቹም ደክሟቸው ስለነበር አንድ ባንድ ሲተኙ ሁሉንም እንቅልፍ ወሰዳቸው። በዚህም አጋጣሚ እንቅልፍን አወቁት። ጉጉቱ ለሰው ልጆች እንቅልፍን ባያሳይ ኑሮ ሰው ሳይተኛ እንደቆመ ሳይተኛ ይኖር ነበር ይባላል።

### **Wassiye moogun a bhowek (story fourteen)**

Lakebhano bhowe dheeng nebha ngaur ne ariluk mooguna Waawugeebha moogun ne sa waawuge moorgunk ne eyee toon so mooyk suuru ne se keedhe eydhe suuru. Oko sineki ne kusu suuru ony manya nekusc Koniye ke iinto toon wook, ke eet toon moogun/org Ke aha nebhare laki abhaaba a seng ne ke Sebhare latkudho a baabee aseki ne dhegerang nekoyna koya saakoy seswedh gidheyk Nebhano tonge okosinck nebha idhi sinebhak Kekoye agut wori sebha neek Nebha seedgun kaarardhingang ne boobe idhi Omay ma idhi omaay tem nebha idhi sinebha dhumat a seyak nebha kekoye nebha rerng. Mabha idhi sebha lak woriseak rerbha etedhoge Mabha titidhigeedh keet ne ege any se moogun abhowe ne beha waase okosine joobha dheeng boolongeerk.

### **Wassijɛ moogun a bowɛk (story fourteen)**

lake ɓano ɓowe deen neɓa ɗaar ne ari luk mooguna waawu geeɓa moogun. ne sa waawuge moorgunk ne ejɛɛ tɔn so moojik suuru. ne se keeɛɛ ejidɛ suuru oko sineki ne kusu suuru om mapa ne kusu Kɔɔni ke iinto tɔn wook? ke eet tɔn moogunonɗ. ke aha! neɓare laki a ɓaaba a seɗ, ne ke sebare latkudɔ a ɓaabɛɛ aseki ne degeranɗ ne koɗa koya saakoj seswed gidɛjik. ne ɓano toɗe okosinik neɓa idi sineɓak Kekoyɛ agut wori seɓa neek. ne ɓa seedgun kaarardɗinɗ ne boobe idi omaj ma idi omaaj tem. ne ɓa idi sine ɓa dumat a sejak neɓa kekoyɛ neɓa rerɗ. maba idi seɓa lak woriseak rerɓa etedɔge maba titidigeed keet. ne ege an se moogun abowe. ne ɓa waase oko sine dɔoɓa deen boolɗeerk.

### **Fourteen: an Antelope and a wild-goat**

Once upon a time, an antelope and a wild-goat were living together in friendship (as a wife and husband). After some time, the antelope bore a wild goat.

One day, the wild goat asked the antelope to pay her debt since the wild-goat had borrowed her money previously.

“Oh, I can’t pay you now, can’t you see I have a son to grow?” the antelope pleaded.

“When are you to pay me then?” the wild-goat inquired.

“Some time later,” the antelope answered.

“When exactly?” the wild-got became serious.

“Well, I will pay you as soon as stone blossoms,” the antelope responded. In fact, the wild-goat did not know that a stone never blossoms.

So, the foolish the wild goat died without getting his money.

**ተረት አስራ አራት**

**ድኩላና ሚዳቋ**

በድሮ ጊዜ ድኩላና ሚዳቋ በአንድላይ ይኖሩ ነበር። አብረው ሲኖሩ ሲኖሩ ሚዳቋዋ አረገዘችና ወንድ ድኩላ ወለደች። ከእለታት አንድ ቀን ድኩላው ወደሚዳቋ ይመጣና አብረን በነበርንበት ወቅት የሰጠሁሽ እዳ ስላለ አሁን ልትከፍይኝ ይገባል በማለት ይጠይቃል። ሚዳቋም በጣም ይጨንቃትና እንዲህ በማለት ትመልሳለች። የወለድኩትን ልጅ በማሳደግ ስለተቸገርኩ አሁን መክፈል አልችልም ይሁን እንጂ ሌላ ጊዜ ከፍላለሁ ትላለች። ድኩላም ጊዜውን ሲጠይቅ፤ ሚዳቋ እኔ እዳውን የምከፍለው ድንጋይ ሲያብብ ነው በማለት መለሰች። ድኩላም የድንጋይን ማብብ ሲጠብቅ ረጅም ጊዜ ቆየ። በመጨረሻም ድንጋይ ስለማያብብ ብዙ ጊዜ ቆይቶ አረጀና በተኛበት ሞቶ ተገኘ ይባላል። ሚዳቋም በብልጠት እዳዋን ሳትከፍል ቀለች።

### **Wassiye gedhel a koogeleek (story fifteen,15)**

Lakebha no gedhe nebhanoo kee masedha. Ne sebhanoo kee kuley kidh sooy lak koogele marpe bheenanooqk nebhanoo diile nebha kee ebodengr nebha kigaye no koydhike Marpebha bheenan ongk nebhanobho gedhel ke ebode nebhabho Ki langidh nebha koniniyke ne agut sinobha kiigidhe koyidhik nebhanoo saadi neke ke ngadning nebhanoo tomu ke “doos sata kiidhin koydhitik nekoy dena toomok goony Kung ne meleedha bheenyewa se ne kooky marpe sine bha neek toomoke koglesong nobhenyse gedhel dham dhu kogelesakik agut no kokoyno marpe sine bha neek

### **Wassiye gɛdɛl a koogeleek (story fifteen,15)**

lakeba no gɛdɛl ne banoo kee ma sɛda. ne se ba no kee kulej kid sooj lak koogele marpe beenanoqk nebano diile neba kee ebodeŋ. neba kigaje no kojdiƙe marpe ba beenanoqk. nebanoɔɔ gɛdɛl ke ebode nebaɔ ki langid. neba koniniyke ne agut sinoɔba kiigidɛ kojidɛk nebano saadi neke ke ŋadɛŋ. nebano tonu ke, “doos sata kiidin kojditik nekoy dena toomok goon kuŋ.” ne meleɛda beenyewa se ne kookj marpe sine ba neek toomoke kogleson nobeyse gɛdɛl damdu kogelesakik agut no kokoj no marpe sine ba neek.

### **Fifteen: the Hawk and the Hen**

During ancient times, a hawk and a hen were living together. Both of them were unable to fly. They were feeding themselves by poking the ground.

One day, the hawk got a needle and was able to fly after meticulously sewing its wings. The hen asked how the hawk was able to fly.

“I got needle while pocking the ground and sew my wings,” the hawk said.

The hen borrowed the needle and began sewing its wings. Unfortunately, the needle got lost before the hen finished sewing her wings. The hawk got angry when it learnt that the needle was lost.

“You better get the needle quick. Otherwise I will be picking your chicken whenever I can,” the hawk warned and flew away. But the hen could not recover the needle.

That day onwards, hawk began picking the chicken of the hen.

**ተረት አስራ አምስት**

**ጭልፊትና ዶሮ**

በድሮ ጊዜ ጭልፊትና ዶሮ አብረው ይኖሩ ነበር። አብረው በሚኖሩበት ወቅት ሁለቱም ክንፍ አልነበራቸውም ነበር። የሚኖሩትም ጫካን በመጫር ነበር። ከእለታት አንድቀን ጭልፊት ጫካ ስትጭር መርፌ አገኘችና ክንፏን በመስፋት መብረር ቻለች። ዶሮም ስለሁኔታው ማወቅ በመፈለግ ጭልፊትን ጠየቀች። ጭልፊትም አብረው በነበሩበት ጊዜ መርፌ አግኝታ ክንፏን በመስፋት መብረር እንደቻለች ስትነግራት ዶሮም ለራሷ መርፌውን እንድታውሳት ጠየቀች። ጭልፊትም መርፌውን አከራይታ ለመጠቀም ስለምትፈልገው እንዳትጥለው አደራ በማለት አዋሰታች። ዶሮም ገና ክንፍ መስፋት እንደጀመረች መርፌው ወደቀባት። ዶሮም መርፌውን በመፈለግ ላይ እንዳለች ጭልፊት መጣችና መርፌውን ጤየቀች። ዶሮም መርፌው ጠፍቶባት እየፈለገች እንደሆነ አስረዳች። ጭልፊትም ዶሮን መርፌውን ፈልጋ እንድትመልስ አለበለዚያ እሷን ባታገኝ ልጆቿን እንደምትወስድ አስጠነቀቀች። ዶሮም መርፌውን ፈልጋ ባለማግኘቷ መመለስ አልቻለችም። ለዚህም ነው አሁን ዶሮ ጭልፊትን ስታይ የምትሸሸገው እና ጭልፊትም የዶሮ ጫጩቶችን የምትነጥቀው ይባላል።

**Waasiy Nyasakundeek ( story seventeen,17)**

Bha dheengk nebha lake esobha ke nyasakundeek neba seen esoba kanđi džet ne lowdiden. ne yakan daraayeng ola sige lowgudhek nebha bheenyoy

Keedhe lowugudhe moogun ne ngile ke alowekota any sini ey senggeeryan der neek ne wooriir ne oriir so. Nekekar saadi ngawiteng yoobhing nemele mako lowugudhe bhowe ne tonu ke a lowekota any sini ey bhotoolyan taamegeengk ne wooriiring ne oriir so Nemele kekar mabha lowugudhe kutur ne tonuke alowekota any sini ey bosoorjan ato neek ne oriir so Ne ngawiteng ne mele mabha lowgudhe eduge netonuke alowekota any sini ey sangaalyan ngedak geengk Ne wooring ne oriir so nebha oor seeg oko sinek nemele mabha lowgundhe wilang sino obing onkg Netonu ke dhedheyako sini ne woorku ne sonysome Kengkenga ne bongu yimata ne diile neke gabheer paleya ne meleki toomok geengk ne tonurge ke abaabe kee taar ara? Ne ke rootdhitaar saana paleya lake taar saadi paleye. Nekee ton neek neke lokooseering nekekar melki toon neek Om neke baabe a ek weerikinko gopeko dhuk sink ek? Ne ke lake taar saad paleey nekeedhe lokooseere toon kongkug Ne kekar weeriki toon neek om neke abaabe melikinko gope dhuk sink ek kee taar? Ke lake taar Saad paleey ne keeng ne keedhelokoo seere toon Kongkung. Nebha pedtaan saabha dusaneedhe toomok geengk ke pook rootdhike jarti neek neke lokooseer Bhore jarti neeking ne pedtaana kebho rootidhi seen Paleya nebha keeseen lokooserke okoyek nebhabho saadi reerki abhato bho dhegerke ege sini waatii aeekeer nebha dusaaneedh toomok sigebhak ke poo oote sinebha daraayedh taarakik.

### **Waasijε pasakundeek ( story seventeen,17)**

ba deenj nεba lake esε ba ke pasakundeek neba seen esoba kanɗi djet ne lowdidenj. ne jakan daraajenj ola sigε lowgudεk nεba beεnε Keedε lowugudε moogun ne njile ke a lowekota any sini εj senggeerjan der neek, ne wooriir ne oriir so. ne kekar saadi njawitenj joobinj nemele mako lowugudε bowe, ne tonu ke a lowekota any sini ey botooljan taame geenj ne wooriiring ne oriir so. ne mele kekar maba lowugudε kutur ne tonuke a lowekota any sini ey bosoorjan ato neek ne oriir so. ne njawitenj ne mele maba lowgudε eduge netonuke a

lowekɔta aɲ sini ɛj saɲkaaljan ŋedak gɛɲk, nɛ wooriɲ nɛ oriir so. nɛba oor sɛɛg oko sinɛk. nɛmɛlɛ maɓa lowgundɛ wilaɲ sino obiɲ oɲk. nɛtonu kɛ dɛdɛjakɔ sini nɛ woorku nɛ soɲsoome kɛɲkɛɲa nɛ boɲu jimata nɛ diile nɛkɛ gabɛɛr paleja, nɛ mɛlɛki tɔɔmɔk gɛɲk nɛ tonurge kɛ abaabe kɛɛ taar ara? nɛ kɛ rootɔfi taar saana paleya lake taar saadi paleji. nɛkɛɛ tɔɔn nɛk nɛkɛ lokoosɛɛriɲ nɛkɛkar mɛlki tɔɔn nɛk om nɛkɛ baabe a ɛk? weerikinkɔ gopɛkɔ dɯk sink ɛk? nɛ kɛ lake taar saad paleji nɛkɛɛdɛ lokoosɛɛrɛ tɔɔn kɔɲkug. nɛ kɛkar weeriki tɔɔn nɛk om nɛkɛ abaabe melikinkɔ gopɛ dɯk sink ɛk? kɛɛ taar? kɛ lake taar Saad paleji nɛ kɛɛɲ nɛ kɛɛdɛ lokoosɛɛrɛ tɔɔn kɔkɔɲ. nɛba pɛdtaan saaba dusanɛɛdɛ tɔɔmɔk gɛɲk kɛ pook, rootɔfike dɯarti nɛk nɛkɛ lokoosɛɛr ɓɔrɛ dɯarti nɛekiɲ. nɛ pɛdtaana kɛɓɔ rootɔfi sɛɛn Paleja nɛba kɛɛ sɛɛn lokoosɛɛrke okojɛk nɛbaɓɔ saadi reerki a ɓatɔɓɔ dɛgerke ege sini waatii a eekeer nɛba dusaanɛɛd tɔɔmɔk sigɛ ɓak kɛ poo ɔtɛ sinɛba daraajɛd taarakik.

### **Seventeen: Nasakundi**

There was a man called Nasakundi. He was a hunter known for catching different kinds of animals with traps.

One day, he was able to catch a wild-goat, pig, rhino, and other animals. But Nasakundi let all the animals free as the trapped animals have pointed mouths except for a big python.

He felt so happy because the python had large mouth. He tied the serpent carefully and put it under the roof.

After some time the youngest son came and asked his father whether he trapped something that day or not. Nasakundi proudly pointed to the python. The son went to see the python but the serpent swallowed him instantly.

Then, the other children and the wife (turn by turn) went to see the python and got swallowed by the serpent. At last, Nasakundi, who could not understand the fate of his family, went to see the python and miraculously escape from being eaten.

Nasakundi bitterly regretted that he brought the python, wide-mouthed serpent, home while letting the other animals free.

**ተረት አስራ ሰባት**

**ናሣኩንዲ**

በድሮ ጊዜ አንድ ናሳኩንዲ የሚባል ሰው ነበረ። ይህ ሰው ወጥመድ እያጠመደ የተለያዩ እንስሳትን በመያዝ ይታወቅ ነበር። አንድ ጊዜ ብዙ ወጥመዶችን ያጠምድና ወጥመዶቹ መያዝ አለመያዛቸውን ለማረጋገጥ ይመለሳል። ያጠመዳቸው ወጥመዶች በአብዛኛው የተለያዩ አውሬ ይዘው ያገኛል። የመጀመሪያውን ወጥመድ ሲያይ ድኩሳ ይዞ ያገኘዋል፤ ይህን እግረ ሹል ነው እንዴ የያዘው ይህንንም አልፎም ብሎ ፈትቶት ሄደ። ሁለተኛውንም ሲያይ ይህንንም ይህንን አይነ ትልልቅ አልፎም ብሎ ፈቶ ለቀቀው። ሶስተኛው ደግሞ አሳማ ይሁል ይህንን አፈ ሹል አልፎም ብሎ ለቀቀው። አራተኛውም ላየ ሲሄድ ከርከሮ ይሁል ይህንንም ጥርሳሙን እንዲይዝልኝ አልፎም በማለት ፈቶ ለቀቀው። እንደዚህ እንደዚህ በማለት ብዙዎችን በመናቅ እየፈታ ለቀቃቸው። በመጨረሻም ወደአንዱ ወጥመድ ሲሄድ ትልቅ ዘንዶ ይዞ ያገኘዋል። በዚህን ጊዜ በጣም ደስ ብሎት ይህንን ነው የምፈልገው በማለት ያንን ዘንዶ በጥንቃቄ አስሮ በትልቅ ቅርጫት በማድረግ ይወስድና ከቤቱ ጓዳ ቆጥ ላይ የስቀምጠዋል።

ከቆይታ በኋላ አባታቸው ከአደን መመለሱን ያወቁት ቤተሰቦቹ በየተራ ይመጣሉ። በመጀመሪያ ትኒሹ ልጅ የመጣና አባባ ዛሬ ስጋ አላመጣህም ወይ በማለት ሲጠይቀው በኩራት ጓዳ ቆጥ ላይ እንዳስቀመጠ ይጠቁመዋል። ልጁም ተቻኩሎ ሲገባ ዘንዶው ይውጠዋል። ሁለተኛ፣ ሶስተኛ፣ አራተኛና አምስተኛ ልጆቹም በተመሳሳይ ሁኔታ በዘንዶው ተውጠው አለቁ። በመጨረሻም የናሳኩንዲ ሚስት ትመጣና እንዴት ነው ዛሬ ስጋ አላመጣህም እንዴ ብላ ትጠይቀዋለች። እሱም በኩራት ሂጂና ከጓዳ ብይ አመጥቻለሁ ይላታል። ሚስቱም ወደጓዳ ተቻኩላ ስትገባ ዘንዶው ተቀብሎ ዋጣት።

ከዚያም ቤተሰቦቹ ድምጻቸው ሲጠፋበት ሁኔታውን ለማየት ወደቆጡ ሲሄድ ዘንዶው እሱንም ሊውጠው ተስፈንጥሮ ተነሳ። ሰውየውም ሸሽቶ ካመለጠ በኋላ ለካንስ እነዚያን ሁሉ አውሬዎች የናኩት ቤተሰቦቹን ሁሉ የሚጨርስ ዘንዶ ለማምጣት ነበር በማለት በጣም ተፀፀተ የባል።

**Wasiye war a wanggoyk (story eighteen,18)**

Lakeba no war ne gogogi geebee argidhebha buyoy geebee netonge wanggoy ke ama rorogudhun jik ajigeyeeke ke jakoy bhoodhorareng kegeje

taar.Nenoke nekooto joodher ang ne ke ogkooto joodherin Ne katbhane keedhin dhodhoyrun keedhin eteerin neen Keerin eek wideedh ma sisa ngononye taar.Ne okonkoo denin aoiire emeenan ne keedrin seng dhamun tur sineene makat wiwidirin eek son lakeetik.Beebedhira saak joka saana keejidhek ne okon koo Keedhin dokiirin jokung nekoo denketin ageedhi Peey nekoota are ke us nekoonu epaaya angee Wen jet nebhanoto wanggoy sebhak kusu ne Widiki eek joka seena keejidhek neto kusu beeberki jok neto se idni sini ngonydhidhik netobongu emeenan neek ne oriiir wara se ma bho oso et om noonuk wanggoy kongk. Nenototonu idhi sini kegejik tonu ke ama soy noonuk Jik? Se isi war sink ne ke a waggoyro. Neto ari warakong ke us neto ngaar wanggoy Kong neto reeri neto epaay netobho waawuyase bhenysek okon sise neek melki wanggoy edeneere Oko soonung netobho epaaye a majang neek bis Neto sise wanggoy a war neto balagaroye yee.

### **Wasije war a wangojik (story eighteen,18)**

lakeba no war ne gogogi geebeee argidiba bujoj geebeee netone wangoj ke ama rorogudun jik? adzigejeeke, ke dzakoj boodorareh kegedze taar. nenoke nekooto dzodferan, ne ke ogkooto dzodferin ne katbhane keedin dodojrun keedin eteerin neen. keerin eek wideed ma sisa hohone taar. ne okonkoo denin a oiire emeenan ne keedin sen damun tur sine ene makat wiwidirin eek son lakeetik. beebedira saak dzoka saana keedzidek ne okon koo Keedin dokiirin dzokun nekoo denketin ageedi peej nekoota are ke us! nekoonu epaaja a hewen dzet. nebhanoto wangoj sebak kusu ne widiki eek dzoka seena keedzidek neto kusu beeberki dzok. neto se idi sini hohididik netobonju emeenan neek ne oriiir wara se ma bo oso et om noonuk wangoj kongk. nenoto tonu idi sini kegedjik ke ama soy noonuk dzik? se isi war sink ne ke a wangojro. neto ari warakoh ke us! neto ngaar wangoj kong neto reeri neto epaaj netobo waawuja se bejsek okon sise neek melki wanggoy edenere oko soonun netobo epaaje a madjan neek bis. neto sise wanggoy a war neto balagaroje jee.

## **Eighteen: the Fox and the Dog**

Long ago, a fox and a dog were living together. One day, the fox saw the dog preparing his meal.

“What are you doing?” the Fox asked.

“I’m preparing my meal,” the dog answered.

“Can I be with you for a minute?” the fox shrewdly wanted to eat the dog’s meal.

“You can. But you shall stand far way from me,” the dog volunteered. However, the fox came and stand very near to the dog. The dog got very angry.

“Alright, have this and be off” the dog threw a bone for the fox. But the fox returned after devouring the bone.

The two animals quarreled fiercely that day and began living separately afterwards.

### **ተረት አስራ ስምንት**

#### **የቀበሮና ውሻ መለያየት**

በድሮ ጊዜ ቀበሮና ውሻ አብረው ይኖሩ ነበር። አብረው ሲኖሩ ሲኖሩ አንድ ቀን ቀበሮ ውሻ ስጋ ሲበላ ሲያዘጋጅ አየው። ከዛም አንተ ውሻ ምን እያረክ ነው ብሎ ጠየቀው። ውሻም ስጋ ልበላ እያዘጋጀሁ ነው ብሎ መለሰለት። ቀበሮም እንደዚህ ከሆነ እኔም መጣለሁ አለው። ውሻም ስትመጣግን እኔ ዘንድ እንዳትቀርብ በርቀት መሆን አለብህ ይለዋል። ቀበሮ ግን የተባለውን ትቶ ወደ ውሻ በጣም ተጠግቶ ይቆማል። ውሻም ከሚያበስለው ስጋ አንድ አጥንት አውጥቶ አርቆ ይወረውርለታል። ቀበሮም አጥንቷን ሮጦ ሄዶ ከበላ በኋላ ወደውሻው ይመለሳል። ውሻም ተናዶ ወደኔ አትቅረብ አላልኩህም እንዴ ይለዋል። ቀበሮ ደግሞ እኔኮ የመጣሁት ያዘጋጀኸውን ስጋ ለመብላት ፈልጌ ነው ብሎ ይመልሳል። በዚህም ምክንያት ተጣልተው አንድላይ ነበሩት ቀበሮና ውሻ ተለያይተው ቀሩ ይባላል።

**Waasiye moogun a dhiirak (story nineteen,19)**

Lake bha dheengk waasiye moogun seen a tapadh nengk Dumar dhiira ne saabha beebed hardhik a dhiira soke dumark sino boobengongk tapadh mengkakongk. Ne arir dhiiraka a moogunk a tapadh nengk nebha no Kalkal jet Nebhano tonur ke ama topadh sini nangk nokoytine nyeedh kalkalkak a laangoy sinik adhegee ra akoy arii ek siso neeke nebhatō sengk dhiira Keygun okodh eso dheye maakeleek nebhanō keedhe Nyoonygudhe maakele abhookang. Nebhanō dhaming ne saabha gupangedh amd h neeke aboobe okosungkuk neto sengk der moogunong dhegeretobhung dhomutobhu ng Nebhanō pedtaana keedhe ibaalidheeng mano tone ke saakoo ibaalidhi jetik ne sa yaakidh tapadha nongkik ma keedhe diike moonyan neek ne koo rer saadi nebhanō keedhe idbale okoyek nebhanō kee diike mooguun moonyan Dumarongk dhiirak ke pukup. Seedi okoyung nebha Kotar nyoonyanagebhak nebha nobho rer saadi.

### **Waasiye moogun a dhiirak (story nineteen,19)**

Lake ba deenjk waasiye moogun seen a tapad nenjk dumar diira. ne saaba beebedardik a diira soke dumark sino boobengongk tapad menkakongk. ne arir diiraka a moogunk a tapad nenjk nebha no Kalkal dzet. ne banō tonur ke ama tapad sini nanjk no kojtime jeedh kalkalkak a laangoy sinik adhegee ra akoy arii ek siso neeke ne batō senjk diira Keygun okod eso deje maakeleek nebhanō keedde moogudde maakele a bookan. nebhanō daminj ne saaba gupanged amd neeke aboobe okosungkuk neto senjk der moogunonj degeretobun domutobun. ne banō pedtaana keedde ibaaliddeinj mano tone ke saakoo ibaalidi dzetik ne sa jaakid tapada nanjkik ma keedde diike moonjan neek. ne koo rer saadi. nebhanō keedde ibale okojek nebha no kee diike mooguun moonjan dumarongk diirak ke pukup. Seedi okojun nebha kotar moonanagebak nebha no bo rer saadi.

### **Nineteen: Antelopes, wild-goats and a Baboon**

In ancient times, the boss of the antelopes and the wild-goats was a baboon. The antelopes and wild-goats were suffering from the hands of the baboon.

The baboon had an enormous appetite, especially for cooked maize. One day, the antelopes and the wild-goats decided to kill the baboon since the baboon was mistreating them for no apparent reason.

First, the antelopes and the wild-goats cooked enormous maize and fed the baboon until the belly of the baboon bulged out. Then, one of the antelopes deliberately stepped on the belly of the baboon and killed it immediately.

**ተረት አስራ ዘጠኝ**

**ሚዳቋና ጭላዳ ዝንጀሮ**

ሚዳቋ፣ ድኩላዎቻቸውና ጭላዳ ዝንጀሮ በአንድላይ ይኖሩ ነበር። በድሮ ጊዜ የሚዳቋዎችና የድኩላዎች አለቃ ጭላዳ ዝንጀሮ ነበር ይባላል። የጭላዳ ዝንጀሮ እልቅና ሚዳቋዎችንና ድኩላዎችን በጣም ያስቸግራቸው ነበር። አንድ ጊዜ ተሰባስቡና ይህ የኛ ባላባት በጣም እያስቸገረ ነው እንዴት አርገን እናስወግደው ብለው ይመካከራሉ።

ከድኩላዎች አንዱ ተነሳና ዝንጀሮ ምግብ(ቅቅል በቆሎ) በጣም ስለሚወድ በቆሎ አጣፍጠን ቀቅለን በብዛት እንስጠው፤ ያንን በልቶ በልቶ ሆዱ በጣም ሲነፋ የዘወትር ጨዋታችንን በምንጫወትበት የተነፋ ሆዱን ሳያስበው ረግጠን በመብሳት ሆደውን ዘርግፈን ንግደለው በማለት ሃሳብ ሰጠ።

በተማከሩት መሰረት ንፍሮ በብዛት ተሰጠውና በልቶ ሲያበቃ ሁልጊዜ እንደሚያረጉት ከመሃል ቁጭ ብሎ የተለመደውን ጨዋታ እየተሯሯጡ መጫወት ጀመሩ። በዚህም ወቅት ከድኩላዎቹ አንዱ የተሳሳተ በማስመሰል የተነፋውን የጭላዳ ሆድ በቀጭን እግሩ ረገጠው። በዚህ ወቅት ጭላዳው ሲበላው የዋለው የበቆሎ ንፍሮ በተቀደደው በኩል ተዘርግፎ ሞተ። ድኩላዎችና ሚዳቋዎች መጥፎ አለቃቸውን በዚህ መልኩ አስወገዱ ይባላል።

**Waasiye idhit a dhiirak (story Twenty,20)**

Bha dheengk nebhanu idhit seen a dhiira nebha nokaar Puuri oko sinek. Nebha saner weykon neno tonur ke awarikoy weykon wone kooto Keedhi

waatapadhongk nebhanu kaar okoyek waa tapadhongk. Neno seega keedhe bongke maakele tapadh neno tone seega ke diileer seeging ne agut sino yowerkidh gopan neekengongk. Ne tuse seeg kedhom. Ne seeg diileeng nekookaar waayiiring. Ne no tonur ke doos keedhi tobhung. Neno ugaararki woy sabha tapadhongk ne ngawiterng neno kaar tonur ke akooto tusidhiki weyko geengki noto seeg diili neno tonu dhiira ke diila saak gaangk bhakiwant kita gaye aseeg diila ariting. Neno tonge idhi ke ne sekoo sengk seelg diiledhin bhakiwantik nekoo ek? melerkoosuneng, ke melerkooreteeng keere any neno tonu sengk idhi ke diilare saak gaangk ariit neno ngawiter okoyungk kaay neek ke poo, magiibha bhakiwantik ne sengkbho dhiira dhadhaming neno peditaana meleekoobho kuleeta, tonu dhiira ke aidhito geko goongk aeksa dhoyitarko gaaneng pedirore gaaneng, neno tonu ke mabho sengk goone pedir ek Nekoobho sengk waayin jikon, ke a keeto any korakooto masedha korakoo agey nebhanu kaarokoyek nebhanu dhiira tobho sengk. Ngaar dhukase keetobho sengk taawoy. Neeke waaydnit mano ke idhi waaydhing ma ajigeya kus dhiira ne kus kuukurku maakele geengking. Neko aadhorarke maakele etong ma sengk kus bosoota okoyek ne siso dhiira bhenyse seen a idhit atubho pakatiit sinoone kooree ekank.

### **Waasiye idhit a dhiirak (story Twenty,20)**

ba deenj ne banu idit seen a diira neba no kaar Puuri oko sinek. ne ba saner wejkon. neno tonur ke awarikoj wejkon wone kooto keedi waa tapadonk. nebanu kaar okojek waa tapadonk. neno seega keede bongke maakele tapad. neno tone seega ke diileer seeging ne agut sino jowerkid gopan neekengonk ne tuse seeg kedom. ne seeg diileeng nekookaar waayiiring. ne no tonur ke doos keedi tobun. neno naararki woj saba tapadonk ne ngawiterng. neno kaar tonur ke akooto tusidiki wejko geengki noto seeg diili neno tonu diira ke diila saak gaangk bhakiwant ki tagaje a seeg diila ariting. neno tonge idi ke ne sekoo sengk seeg diiledhin bhakiwantik nekoo ek? melerkoosuneng, ke melerkooreteeng keere any

neno tonu senk idi ke diilare saak gaanjk ariit. neno nawiter okojujk kaaj neek ke poo, ma giiba bakiwantik ne senk bo diira dadaminj. neno peditaana melkekoo kuleeta, tonu diira ke aidito geko goojk a eksa? dojitarko gaaney, pedirkore gaaney. neno tonu ke mabo senk goone pedir ek? nekoo senk waajin dzikon? ke a keeto an korakooto maseda, korakoo ageja. nebanoo kaar okojek nebanoo diira too senk naar duka se keetoo senk taawoj ne kee waajdit mabo kee idi waajding ma adzigeja kus diira ne kus kuukurku maakele geenking. nekoo ?adorarke maakele etonj ma senk kus booota okojek ne siso diira bejse seen a idit atubo pakatiit sino ne koorere ekank.

### **Twenty: a man and a monkey**

Years ago, a man and a monkey were living together in the nearby forest.

One day, the two friends decided to change their lives for the better. Hence, they agreed to sow maize after clearing the forest. However, the two friends had no seed at that time.

They went to the chieftain of the area and asked for the seed. The chieftain provided them the seed and warned them not to lose the seed as he would give them no more.

The monkey chose to have the borrowed seed in his mouth while the man kept his share in his hands. The monkey gradually swallowed his share until they arrived at their clearing.

“What are you going to sow now. You already finished your share?” the man asked his friend.

“We will sow your share and cultivate it together,” the monkey answered.

“No! You can’t share mine,” the man said with determination.

Since then, the children of the monkey are looting the crops of mankind and the man is hunting the children of the monkey.

## ተረት ፶ያ

### ሰውና ዝንጀሮ

በድሮ ጊዜ ሰውና ዝንጀሮ አብረው ይኖሩ ነበር። በጫካ ውስጥ አብረው ሲኖሩ ሲኖሩ ቆይተው ራሳቸውን የሚለውጡበትን መንገድ ይወያዩ ጀመር። በውይይታቸውም ጫካ መንጥረው ስራ በመስራት እንዲተዳደሩ ተስማሙ። በዚህ መሰረት ሁለቱም ጫካ መነጠሩ። ጫካውን መንጥረው እንደጨረሱም የሚዘሩት ዘር አጡ። በዚህ ወቅት በደአካባቢው ባላባት ሄደው ዘር ለመበደር ተስማሙ። ባላባቱም ዘንድ ቀርበው ጫካ መንጥረን ዘር ለመዝራት አስበን ነበር ይሁን እንጂ የምንዘራው ዘር አጣን በማለት ጠየቁ።

ባላባቱም ዘሩን እሰጣችኋለሁ ነገር ግን ሌላ ዘር ስለማታገኙ በጥንቃቄ ይዛችሁ እንድትሄዱ በማለት ዘሩን ሰጣቸው።

ከባላባቱ ቤት እንደወጡም እንዴት አድርገው ዘሩን ይዘው እንደሚሄዱ ተመካክሩ። በዚህ ጊዜ ዝንጀሮ እኔ ለጥንቃቄ ስል ዘሩን በእጄ ሳይሆን በአፌ ይገዜ እሄዳለሁ አለ። ሰው ግን ይህን ረጅም መንገድ በአፍ ይዞ መሄድ አስቸጋሪ ስለሆነ በእጄ ይገዜ እሄዳለሁ በማለት ወሰነ።

ዝንጀሮ በአፉ ሰው ደግሞ በእጁ ይዘው መንገድ ቀጠሉ። በጉዞ ላይ ዝንጀሮ የያዘውን ዘር አንድ አንድ እየዋጠ ነበር። ጉዞውን ለመጨረስ ሲቀርቡ በአፉ ውስጥ ትኒሽ ዘሮች ብቻ ቀርተው ስለነበር፤ አንተ ሰው እኔኮ በጉዞ ላይ በጣም ርቦኝ ስለነበር ዘሩን ዋጥኩት አለው። ሰውም ዘሩን ከጨረሰከው ምን ልትተክል ነው አለው። ዝንጀሮም ምን ችግር አለው አንተ የተከልከውን በላለሁ አለው። ሰውም እኔ የተከልኩትን ልትበላ ከመጣህ እወጋሃልሁ አለው። ከዚያ በኋላ በቆሎውን ተከለ፤ ዝንጀሮ ደግሞ ከመጀመሪያ ጀምሮ የተከለውን እየቆፈረ ይበላል። ሰውም ዝንጀሮን እያባረረ ይወጋል። በዚህም ምክንያት ዝንጀሮና ሰው ተጣልተው ይኖራሉ ይባላል።

### **Waasiye Kuture a Domonk (story twenty-one 21)**

Nguwitikbha kutur elak toomok derake nekus tonge domoon ke bhookadeni soka toomo goone ne aarin rangen ke hi hi.... Bheele ek? ke ma toontobh neno dhoykun odhoka nekee teenge rakaaya oko seening ne melki kutur kongk oko sinik neto dhoyu odhooke mato toonkong derake. Ne to romkukeeng dhiirage rangana okoyung neto duriye tonkong mato teemku kuturkong netokus kekerke domon se neto pire seena neto tong eke ee bhore adi moko beebedhako keet so paalkingongk neto nguuldhika toona se nookak rangana ane ore ton nooke duriyge okoyung jik? Ke iinire esino ngeewen jetik adima dhiiragidhin to eet se aadhikak. Ma dhirkin toona agut jikon? Nenoto saadneekebho sise domoon ki kutur romkeet ma romke toon neek ne romke so temngongk nedhoyidh rakaaya.

### **Waasiye Kutur a domonk (story twenty-one 21)**

nguwitikba kutur elak toomok derake ne kus tonge domon ke bhookadeni soka toomo goone ne ?arin rangen ke hi hi.... bheele ek? ke ma toon tob neno dojkun odoka nekee teenge rakaaja oko seening ne melki kuturkongk oko sinik neto doju odooke mato toonkong derake. ne to romkukeeng dhiirage rangana okoyung neto duriye toonkong mato teemku kuturkong neto kus kekerke domon se neto pire seena. neto tonge ke e bhore adi! moko beebedako keet so paalkingongk neto nguuldika toona se nookak rangana ane ore toon nooke duriyge okoyung jik? Ke iinire esino ngeewen jetik, adima dhiiragidhin to eet se ?adhikak. ma dhirkin toona agut jikon? nenoto saad neekebo sise domoon ki kutur romkeet ma romke toon neek ne romke so temngongk ne dojid rakaaja.

### **Twenty-one: the friendship of a pig and a tiger**

Long time ago, there were a pig and a tiger living together in peace. One day, the tiger met the pig and its children while touring in the jungle.

“Are you touring the jungle with your siblings every time?” the tiger asked.

“Of course, who is going to look after them?” the pig answered innocently.

The next day, the Tiger deliberately waited for the pig’s family climbing a tree very near to the trail. As soon as the pigs arrived, the tiger fell over the youngest piglet and killed it.

“You killed my child. Why are you doing this?” the pig inquired.

“It is not deliberate. The branch was stark dry,” the Tiger answered mischievously and devoured the piglet.

**ተረት ሃያ አንድ**

**የአሳማና ነብር ጓደኝነት**

በድሮ ጊዜ አሳማና ነብር አብረው ይኖሩ ነበር። ከዕለታት አንድ ቀን አሳማ ልጆቿን አስከትላ በጫካ ውስጥ ስትዘዋወር ነብርን አገኘችው። ነብርም አሳማን ልጆችሽን ይዘሽ ወዴት ነው ይምትሄጂው ብሎ ጠየቀ። አሳማም እንግዲህ ምቹም ልጆቼን ትቼ አልንቀሳቀስም ብላ መለሰች። ነብርም በጫካ ውስጥ ቀድሞ አሳማ ልጆቿን ይዛ ብምታልፍበት መንግድ ዛፍ ላይ ወቶ መጠበቅ ጀመረ። አሳማ ክፊት ሆና ልጆቿን አስከትላ ስታልፍ ነብር የመጨረሻው ያሳማ ግልገል ላይ ወደቀበት። አሳማም ልምን ልጄ ላይ ትውድቅበታለህ ብላ ጠየቀች። ነብርም የነበርኩበት እንጨት ደረቅ ስለነበር ትስብሮ ልጅሽ ላይ ወደኩ እንጂ ልበላው ፈልጌ አይደለም ይላል። አሳማም ታዲያ ከወደክ እኔ ላይ ትውድቃለህ እንጂ ልጄ ላይ ትውድቃለህ በማለት ተጣሉ። ከዛ በኋላ ነብር ሁለጊዜ ይአሳማ ግልገሎችን እያደነ ይበላል ይባላል።

### **Waasiye dhepe a madhik (story twenty-two 22)**

Bhano jeeme nebhano dhepee dhadham taar ma tuujeng medeydhi aruke ture. Nebhano bheenyom om bhokot dhepee keegun neon teeydhi ne ngodhi tare neon sekidhi madha ke kiikunun taar sini joolet mano bongu dhepee saadi any ne kee maawa ne gun kee dhok maawu sigokoo utee seeg sakoo dhamdhe taarik Nebhano dhoyu dhepee gora koyungk ma weere eek madhak ne dhamkun taarbhak bange Nebha melki dhepee gope goro wongk nebho bheeler maawung, ma kee taar damko madh bunge tare, nekus tonu dhepee ke oo bhore madh ama orebho dhamkuu nun taar sini bange eek? Nekoybho sengk eet a iin seed son nekoybhonu kii lalangit, dham ikakoy bhorabho saadikoy langak akoybhora iina ka kobhit kakoybho iin wareedh Nebhano sinebha bongku dhepeya dhama sino dhamidha kiidh taar tuujetik nebhano wogoy sine bha aridh seen madh kosekik nebho dhe pee bheenyowase dham taar aki tuujet.

### **Waasiye dhepe a madik (story twenty-two 22)**

banɔ djeeme nebanɔ dɛpɛɛ dɔdam taar ma tuudɛɛ, medejdi aruke ture. nebanɔ beɛɛɔ om bokot dɛpɛɛ keegun nenɔ teejdi ne ɛoɔdi tare nenɔ sekidi madɔ ke kiikunun taar sini dɔoolɛɛt manɔ bonu dɛpɛɛ saadi aɲ ne kee maawa ne gun kee dɔk maawu sigokoo utee seeg sakoo damde taarik. nebanɔ doju dɛpɛɛ gora kojɔnk ma weere eek madak ne damkun taarbak bane. neba melki dɛpɛɛ gope goro wɔnk nebo beeler maawun, ma kee taar damko mad bunge tare. nekus tonu dɛpɛɛ ke oo bore mad ama orebo damkuunun taar sini bane ek? nekojbo sɛnk eet a iin seed son nekojbonu kii lalangit, dam ikakoj borabo saadikoj langak akojbora iina ka kobit kakojbo iin wareed. nebanɔ sineba bongku dhepeja dama sino damid a kiid taar tuudɛɛtik nebanɔ wogoy sine ba arid seen mad kosekik nebo dɛpɛɛ beɛɛɔwase dam taar aki tuudɛɛt.

### **Twenty-two: the Fire and the Lion**

During ancient times, it is said that lion used to cook its food with fire. One day, the lion put its catch on the fire and went to fetch water.

When the lion got back, the meat was totally charred by the fire. The lion got so angry that day and decided to eat raw-meat afterwards.

**ተረት ሃያ ሁለት**

**አንበሳና እሳት**

በድሮ ጊዜ አንበሳ እሳትን ይጠቀም ነበር። ከእለታት አንድ ቀን አንበሳ ይሚበላውን እንስሳ አድኖ ስጋውን ለመጥበስ እንጨት አዘጋጅቶ ካቀጣጠለ በኋላ ስጋውን እሳቱላይ አስቀምጦ ውሃ ፍለጋ ሄደ። ውሃ የሚገኝበት ቦታ ራቅ ይል ስለነበር ውሃው ጋ ደርሶ ሲመለስ እሳቱ ስጋውን አሳርሮ ጠበቀው። አንበሳም በሁኔታው ተናዶ አንተ እሳት ስጋይን አብስለህ ጠብቀኝ አልኩህ እንጂ እንደዚህ አሳርረው አልኩህ እንዴ በማለት ተናገረው። ከዚያም ካሁን በኋላ ስጋን በጥሬው በላለሁ እንጂ እሳት ላይ አላደርግም። እሳት ላይ ባደርገውም እራሱ ይበላዋል በማለት ስጋን ጠብሶ ላለመብላት ለራሱ ማለ። ለዚህም ነው አንበሳ የገኘውን ሁሉ በጥሬው የሚበላው ይባላል።

**Waasiye dhepe a idhitik (story twenty-three:23)**

Bhano bheemyo om nebhano dhepee dham taar neno ngorgom ke kooltun nebhanu emenant tim seen gameyan neek nebhano dhepee gorung, adhong bhookaang akee idhit sino bongkudhu emeenan sinebha dakerge ngedantak Nebhano dhepee majirng nebhano sappuri ke makoyto ara jik nokoy bodeedha, dibhano bheenyoy om romidh omalte ma jeyin ngawitik dhepee dhukse waa neno melki ma lakuune gutarin om nebha no kus dokudhe dhepee teete neno taye ato okoyungk neno yaangeer gutarintabhak ato abheele tore.

Neno gutarin sine deneer emeena sinbha tim dhepe ato neek angedak geengkik neno gutarin se ke bongu morade ne biteng neno kee sonlak dhepek neno ke gageedh ke bhargadhagawu ne bongkudh emeenan, ma

koru yerom aboobeng dhooka. Nebhano saadi ngaar dhepee rangana oote omalte dibhano ngaurite dhuka ne saabha meledh dhukak nenoke bhokot meyadh. Neno bongku yimata neno lak kobhi so ke koya majang jikoyk agut sini kotu taakidhngongk. Nebhano dhoku meyadh dibhano kus oru majangta saabha seene tayki ngedank teete nebhano weeri dhuka nebhano saadi ari eek meyadha dhepeyasa bhak a pooger seen a majang bhenyseeng nosa bhenyse kalkal kidh meyadh jetik agut sinobhano langkidh dhepee kalkalka majangtek nenosa bheny se kalkaalar majang seen a dhepe ano kaloy nengk omong nongno kaare bhenyse majang seen a dhepeng nekeynkoo bhokote majang keynkoo bhokote dhepe neno pooger agut sinobha langkidhi dhepee abha kus seen taaki majangk bong kudhubhano ngedan sinobha gorungongk abha emeyi bhookang ongk

### **Waasijε dhepe a iditik (story twenty-three:23)**

banε beεnε om nebanε depeε dam taar nenε ngorgom ke kooltun nebanε emenant tim seen gamejan neek nebanε depeε goruη. adonη bookaanη akεε idit sino bonkudu emεenan sineba dakerge ηedantak. nebanε depeε madzirng nebanε sappuri ke makojto ara dzik nεkoj bodeedak. dibano beεnε om romid omalte ma dzejin ηawitik depeε dukse waa nenε melki ma lakuune gutarin om. neba nε kus dokude depeε teete nenε taje ato okouηk nenε jaanεer gutarinta bak ato abεεle tore. nenε gutarin sine denεer emεena sinba tim depeε ato neek anedak geηkik nenε gutarin se ke bonu morade ne biteη nenε keε sonlak depejik nenε ke gageed ke bargadagawu ne bonkud emεenan, ma koru jerom aboobeη dooka. nebanε saadi ηaar depeε ranana εote omalte dibano ηawite duka ne saaba meleed dukak nenεke bokot mejad. nenε bonku jimata nenε lak kobi so ke koya madzan dzikojik agut sini kotu taakidhngk. nebanε dhoku mejad dibano kus oru madzanηta saaba seene tajki ηedank teete. nebanε weeri duka nebanε saadi ari eek mejada depeja sabak a pooger seen a madzan beηseenη ne nosa beηse kalkal kid mejad dzetik, agut sinobano langkid depeε kalkalka madzanηtek nenosa beη se kalkalar madzan seen a depeε ano kaloy

nəjk omoŋ nəŋnə kaare bejse madʒaŋ seən a dəpeŋ nəkejkəw bokote madʒaŋ kejkəw bokote dəpe nənə pooger agut sinəba laŋkidi dəpeə aba kus seən taaki madʒaŋk boŋkufu bəno ŋedan sinəba goruŋoŋk aba emeji bəwkaŋoŋk .

**Twenty-three: the man and the lion**

Long time ago, there was a lion living in the nearby jungle. The lion used to eat every meat available in the area.

One day, while the lion is devouring its spoil a piece of bone stuck in its gum. The lion could not eat properly afterwards. The lion became sick and weak.

A man, who was living in the area, saw the wedged bone in the mouth of the lion and helped the beast to pull it out.

The lion was deeply touched by the man’s assistance and in return hunted a huge wild-goat for the man. That day onwards, men and lions began to respect each other.

**ተረት ሃያ ሶስት**

**አንበሳና ሰው**

አንድ አንበሳ ነበር። አንበሳ እንደሚታወቀው ያገኘውን ነገር ስጋ ሁሉ ይበላል። ከሌሎች አንድ ቀን አንበሳ አውሬ ገድሎ ስጋውን ከበላ በኋላ አጥንቱ ይቀራል። አንበሳው የጎድን አጥንቱን በሚቆረጥምበት ወቅት አጥንቱ ተሰብሮ ድዱ ውስጥ ይገባል። ከጊዜ በኋላ አንበሳው ድድ ውስጥ ያለው አጥንት ስጋ መብላት ይከለክለውና በጣም ይከሳል። በዚህ ሁኔታ እያለ አንበሳው ወደአንድ ሰውይ ይሄድና አፉን ይከፍታል። ሰውየውም የተከፈተውን የአንበሳውን አፍ ሲመለከት ድዱ ላይ የተሰካ አጥንት ያያል። አጥንቱንም እንዳየ ከቤቱ ሹል ብረት አመጣና የአንበሳውን ድድ ሰርስሮ የተሰነቀረውን አጥንት ያወጣለታል። ብዙ ደም ሲፈሰውም ሰውየው በጣም አዘነ። በዚህ ወቅት አንበሳው የዚህን ሰው ውለታ እንዴት እንደሚከፍል አሰበ። በመጨረሻም ከዳነ በኋላ ወደጫካ በመሄድ አንድ ትለቅ ጎሽ ገድሎ ተሸክሞ ወደሰውየው ቤት በማምጣት ውለታውን መለሰ። ሰውየውም የጎሹን ስጋ በላ። ከዚያ በኋላ አንበሳና ሰው ተስማሙ። የዱር አራዊት ሁሉ የሚፈሩትን አንበሳ ሰው ደፍሮ ይቀርበው ጀመር ይባላል።

**Wasiye maaw a madhik (story twenty-four : 24)**

Lake bhaano maaw a madh le bhaano seeg pirakak Le bhaano latu tang so jeguyk. Le bheenyom om keedhe seege agale tangkong Le kaar tonir kee wari koy wone? Le bhano tonur maake ware so koorong kat ware se kurkumong ka dheen kolang dhama so koor takan neekik. Le ware le keedhe langkeeng adhadham ngonyi. le bha tonur joo kee in jumure tang sin wa amareek. Le saad jnmure tang bhaak le keedhe tone kee- agaldhi tangsin maaw. Le bha war eso bha gogot koyte woy tapadhong le ke bong koyte le ke gote kee.... Isi tang ko woy tapadhong agalir maak. Le saad joo kaar bhooyir war bhaak agutu ekeer sig ko tonuk. Le ke ngad war le ke bongu madh le diile dhukase le ke tonuke dena ko any sine ko keejidhookung? Le diile madh kong kuule neeke okose leke dhukase maleedh dampe kuule neeke. Le tonur joo ke lese kiidhe madhik le koy keejidhe jik? Le ngaar idhi omaay ajame abiya le ke dene dampe le ke ijag akomatok le ke saayhdhi le dhirik madh le melk wa joopa a madh le kus tonuke langka ko dampee le no se bho bhenyise lakdhe madh ki agutu no war yee.

**Wasijɛ maaw a madik (story twenty-four : 24)**

Lake baano maaw a mad le baano seeg pirakak. le baano latu tan so dzegujik. le beenyom om keedde seege agale tanjong. le kaar tonir kee wari koj wone? le bano tonur maa ke ware so koorong kat ware se kurkumong ka deen kolang dama so koor takan neekik. le ware le keedde langkeeng adadam ngoni. le ba tonur dzoo kee in jumure tang sin wa amareek. le saad jnmure tang bhaak le keedhe tone kee in dzumure tan sin wa amareek. le ssaad dzumure tan baak le keedde tone kee agaldhi tan sin maaw. le ba ware eso ba gogot kojte woj tapadon le ke bonj koyte le ke gote kee.... isi tan ko woj tapadon agalir maak. le saad dzoo kaar boojir war baak agutu ekeer sig ko tonuk. le ke ngad war le ke bonju mad le diile dhukase le ke tonuke dena ko an sine ko keedjidhookung? le diile mad kong kuule neeke okose leke dhukase maleedh dampe kuule neeke. le tonur dzoo ke le se kiidde madik le koj keedjide jik? le ngaar idi omaaj a dzame a bija le ke dene

dampɛ lɛ kɛ idʒag a komatɔk lɛ kɛ saajdi lɛ dirɔk maɖ lɛ mɛlk wa dʒoopa a maɖ lɛ kus tonukɛ laŋka kɔ dampee lɛ nɔ se bɔ bɛɲse lakɖɛ maɖ ki agutu no war jee.

### Twenty-four: Water and Fire

During the ancient times, water and fire were close friends. There was also an ox, which was a common property of the two friends.

One day, the ox disappeared. So, water and fire went in search of the ox. Fortunately, the ox was found in the nearby village. But, the two friends wondered who made the ox disappear.

Based on the local rumor, the dog, an announcer of the village, told the people that water was the thief. The people who liked the water hated the dog for disclosing the secret. The dog got very angry and concealed the fire under a *Wanza* tree.

One man, who suffered from lack of fire, went to the *wanza* tree. He scratched the truck of the tree with a piece of wood and discovered the fire. Since then, dog believed to have helped man discover the fire.

### ተረት ሃያ አራት

### ውሃና እሳት

በድሮ ጊዜ ውሃና እሳት አብረው በጓደኝነት ይኖሩ ነበር ይባላል። በአንድላይ ሁነው ሲኖሩ በጋራ የሚያሳድጉት በሬ ነበራቸው። ከለታት አንድ ቀን ያ የሚያሳድጉት በሬ ጠፋባቸው። በዚህ ወቅት በሬውን የሚያገኙበትን መንገድ ማፈላለግ ጀመሩ። ውሃም አንድ ሃሳብ መጣለት። በሬውን ለማግኘት በዳገት አካባቢ ሳይሆን በሽለቆዎች ውስጥ በወንዞች አካባቢ መፈለግ አለብን አለ። በተባባሉትም መሰረት ፍለጋው ቀጠለ ከዛም በሽለቆ አካባቢ ወንዝ ዳር ሳር ሲግጥ አገኙት። ከአካባቢው ሰዎች ጋር በመተባበር በሬውን ወደቤታቸው መለሱት። ቤት ከደረሱ በኋላ በሬውን የሰረቀውን አካል ማሰብ ጀመሩ። በመጨረሻም የሰረቀው ውሃ ነው ተባለ። በዚህ ወቅት አብሯቸው ይኖር የነበረ ጡሩንባ ነፊ ውሻ ጡሩንባ እየነፋ ውሃ በሬን ሰረቀ እያለ ለሰው ሁሉ አሳወቀ። ውሻ ይህን ነገር ስለተናገረ ሚስጥር በማውጣቱ ሰዎች ሁሉ ጠሉት። ውሻም በሁኔታው በጣም ተናደደና እሳቱን በጭራው አድርጎ ወደጫካው ወስዶ በዋንዛ ዛፍ ውስጥ ደበቀው። ከዚያ በኋላ ሰዎቹ እሳት አተው ተቸገሩ። ከሰዎቹ መካከል አንደኛው ወደጫካ ሄዶ ዋንዛውን ከፋቀ በኋላ ጎድጓዳ አድርጎ በቀጭን ደረቅ ዘንግ ሲሰብቀው እሳት መጣ። ይህንንም ለሰዎች

ነገራቸው። ከዚያ በኋላ ውሻ ለሰዎች እሳትን እነደገና እነዲያገኙ የረዳች ባለውለታ ሆነች። ምክንያቱም እሳትን በጅራቷ ወስዳ ዋንዛ ዛፍ ላይ ባታደርገው ኖሮ እሳት እንደጠፋ ይቀር ነበር ይባላል።

**Wasiye Leer a dhiirakak (story twenty-five : 25)**

Sa bhaano dhengk le bhano bebedhar leer a dhiirakak agutu omong. Le no bhee nyoom ke ri Leer dhiirakak daboka neeka. Le to nu jartiya neeka kee nyiyakin taajan bhaaneng le bha melerk dhiiraka aak le dheyr taawa aleer bhaak agutu omong puura. Le Keedhe puurike jet Okoseek taawoy bhaak. Le ke yawku leer aak puuraak saad okoseek angorku dhiiraka bhaak taawoy tak ma reer wa le kuston kun jartiya ke iriki bho taajan neek melerk ko bho daadokerng. Le saad leer gabhe aweytir madha le paakorarng le seeg bongku madh le seeg riibhe saad ko kurak bedhirdh dhiirakak le seege epar piingok rang. Le se melerikidh dhiirakaki le seega kus tonu ke in beedhe pingo ke sigoge epateek no ute taajan le saad dthiirakakong yoyogark apaake seega tiriyeaka. Le ngaarar rngana ma deeta tiriye geng. Le tonurke a leer mako tina ar in jik? le epaytar leer kong dhedheya dhukase le no bhenyse deetakidh tiiriye dhiirakakong kuk agutu no leer yee!

**Wasijε leer a diirakak (story twenty-five : 25)**

Sa baano denk le bano bebedar leer a diirakak agutu omonj. le no beejno om ke rir leer diirakak daboka neeka. le tonu dpartija neeka kee nijakin taadzan baanej. le ba melerk diiraka aak le dejir taawa a leer baak agutu omonj puura. le keede puurike djet okoseek taawoj baak. leke jawku leer aak puuraak saad okoseek anorku diiraka baak taawoj tak ma reer wa le kuston kun dpartija ke iriki bo taadzan neek melerk ko bo daadokernj. le saad leer gabe awejtir mada le paakorarnj le seeg bonku mad le seeg riibe saad ko kurak bedird diirakak le seege epar piinjok ranj. le se melerikid diirakaki le

seega kus tonu ke in beedde piino ke sigoge epateek no ute taadzan le saad diirakakon jojogark apaake seega tirijeka. le naarar rjana ma deeta tirije gen. le tonurke a leer mako tina arin jik? le epajtar leerkon dedeja dukase le no bejse deetakid tiirije diirakakon kuk agutu no leer yee!

### **Twenty-five: Ler and the Monkeys**

There was a man called Ler who was living with the monkeys.

One day, Ler asked the monkeys to help him clear a piece of land. The monkeys agreed and went to the field with machetes.

Before the clearing was completed, Ler went home and told his wife to prepare local brew, *Borde*, to the monkeys.

Unfortunately, Ler did not like the monkeys. Hence, he heated pieces of iron and concealed the hot iron pieces with leaves. The unsuspected monkeys sat on the irons and got their bottoms burnt.

The monkeys got very angry and chased Ler to the forest. However, Ler somehow escaped capture and got back to the village. But the bottoms of the monkeys remained burnt forever.

### **ተረት ሃያ አምስት**

### **ሌርና ዝንጀሮዎች**

በድሮ ወቅት ሌር የሚባል ሰውና ዝንጀሮዎች አብረው ይኖሩ ነበር። ከለታት አንድ ቀን ሌር ዝንጀሮዎችን ደቦ ጠራ። በዚህ ቀን እኔ ቤት ምንጣሮ አለና ገጆራ ይዛችሁ ንድትመጡ አላቸው። በቀጠሮው ቀንም ዝንጀሮዎች ተገኙ ወደምንጣሮውም ቦታ ሄደው ምንጣሮ ጀመሩ። ሌር ምንጣሮው ከማለቁ በፊት ቀድሞ ወደ ቤቱ ሄደ። ወደ ቤቱ ሄዶም የኔ ደብተኞች ሊመጡ ስለሆነ ቦርዴውን አቀራርቧ አላት። ሌር ተንኮል ስላለበ ብዙ ብረቶችን አግሎ ዝንጀሮዎቹ በሚቀመጡበት ቦታ ካስቀመጠ በኋላ ቅጠል አለበሰው። ዝንጀሮዎችም ከምንጣሮ ተመልሰው ቦርዴውን ከቀመሱ በኋላ በየመቀመጫቸው ተቀመጡ። የተቀመጡበት ቦታ የጋለ ብረት ስለነበር የሁሉንም ቂጥ አቁስሎ መለጠው። በዚህ ሁኔታ ተበሳጭተው ሌርን ወደጫካ አባረሩት፤ ሌር አምልጧቸው ከጫካ ሲመለስ

እነሱ እዛው ጫካ ቀሩ። የዝንጆሮዎች ቁጥ ተመልሶ የቀረው በሌር አማካኝነት ነው ይባላል።

**Wasiye Ange a dhungedhik (story Twenty-seven :27)**

Lake bhaano ange a dhungedh le bhaano bhebhelar bis bheenyo om kaar ngayiter so dhuk sunk le kaar tiyetar wookoj maadhiirir utula so lak maawk. Le ke tonu dhunge angeya kee ma iin utula no keedhin bongkun. Le ke doome angey aak wasiye bha dhungedhong kung. Le tonu dhunge ke agutu so saak keedha tu maaw abhookangong le dhegera a keedin utula iin le keedhin utun maaw geeng ke poole ko saad nyaydhiik woowoj neek le ko bho bongkun walsa. Le se gun tukureedh angey enyeka ko utulaaki ma o seeng dhunge tongeedh kee atapa ale to tongodh kolum goong walas manki riibh kun to kolum goong walas. Le ke angey aak gugunyur utula bhaak oko seek le ke ute maaw bhaak no seed gun pedirdhingong ma denki woowoj dhungedh a dheye ta kawa kolum angeyong le tonu woowoj a ngeya kee maale ese dhungedh kaweer ne kolum le angey sikire agorgorng le paangi dhungedh le gusutng le no se bhenyse bhele edh dhunge a runga ngong pang bha no seen ange yee.

**Wasijε anε a dūnēdik (story Twenty-seven :27)**

Lake baano anε a dūnēd le baano bebelar bis. beejno om kaar ηajiter so duk sunk le kaar tijetar wəwədz maadiirir utula so lak maawk. le ke tonu dūnē anεja kee ma iin utula no keedin bonkun. le ke doome anεji aak wasijε ba dūnēdon kun. le tonu dūnē ke agutu so saak keeda tu maaw abookanoη le degera a keedin utula iin le keedin utun maaw gεeη ke poo le ko saad najdiik wəwədz neek le ko bo bonkun walsa. le se gun tukureed anεj eneka ko utulaaki ma o seη dūnē tonēed kee atapa aletə tonod kolum goon walas manki riib kun to kolum goon walas. le ke anεj aak gugunur utula baak oko

sɛɛk lɛ kɛ ute maaw baak nɔ seed gun pedirdiŋoŋ ma denki wɔwɔdɔ dɔŋɛd a dɛjɛ takawa kolum aŋɛjoŋ. lɛ tonu wɔwɔdɔ aŋɛja kɛɛ maale sɛ dɔŋɛd kaweer nɛ kolum lɛ aŋɛj sikire agorgoŋ lɛ paanji dɔŋɛd lɛ gusutɲ. lɛ nɔ sɛ bɛjɛse bɛleed dɔŋɛ a ruŋa ŋoŋ paanɲ ba nɔ sɛɛn aŋɛ jee.

### **Twenty-seven: the Hyena and the Elephant**

Once upon a time, while a hyena and an elephant were strolling in the forest, they heard a heartbreaking cry of a frog inside a local pond. The two friends were touched by the misery of the frog and decided to take it out of the pond.

“You can drink the pond dry and pick the poor frog out by your trunk,” the hyena suggested. The elephant agreed and began drinking the pond earnestly.

After some time, the frog appeared and saw that the mischievous hyena was preparing itself to bite the enormous scrotum of the elephant.

The frog told the intention of the hyena to the elephant and the latter smashed the hyena by its strong trunk. That day onwards, the hyena remained deformed.

### **Waasiye guunii a solbaariik (story twenty-eight : 28)**

Lakebha solbaarii a guunii nebha solbaariye kiidhe taame ara, mabha laki guunii. Nebha guuni se deden solbaari ne tanu ke guuni inte paara taame ge goongk, ne ete sineene omk lak tobhoyo ma ete so kiidhe sengk, tobhoyo neto paari taame bha guuniik ne dendhiir ayowedhing e lak tobhoyok ne tobho saai neeke piredhibho okoyu nebha dake idhi sebhak akiidhe taame. Ma tame gebha guuniik laki solbaarii neto denin bheele okoyek no ege sini denin kat guno nyookidhikin eta a kiidhe wastina guno lak gunobhore dhegerin idhit neek ke gabha sise any sini aniina makoota jumur abheele okoyungk ne seen sini ne poosa jet.

### **Waasijɛ guunii a solbaariik (story twenty-eight : 28)**

lakeba solbaarii a guunii neba solbaarije kiide taame ara, maba laki guunii. neba guuni se deden solbaari ne tonu ke guuni inte paara taame ge goonk. ne ete sineene omk lak tɔbojo ma ete so kiide senk tɔbojo neto paari taame ba guuniik ne dendiir ajowedin ε lak tɔbojok ne tɔbo saai neeke piredi bo okoju neba dake idi sebak akiide taame. ma taame geba guuniik laki solbaarii. neto denin beele okojek ne ege sini denin kat guno jookidikin eta a kiide wastina guno lak gunobore degerin idit neek ke gaba sise an sini aniina makotta dzumur abeele okojunk ne seen sini ne pɔssa dzet.

**Twenty-eight: the bird and the centipede(multipede)**

Long ago, there were a bird and a centipede that lived together in friendship. The bird who was known as *Selebari*, was blind. The centipede was known as *Guni*.

One day, *Selebari* asked the *Guni* to lend her eyes. *Guni* agreed and *Selebari* enjoyed the day flying here and there before returning *Guni*’s eyes later in the night.

On the other day, the *Selebari* borrowed the eyes but disappeared for all. That day onwards, the centipede scrolled it self whenever something touched her because it can’t see.

The *Selebari* on the other hand always heralded the dawn of the day to the *Guni* just to compensate for the looted eyes.

**ተረት ሃያ ስምንት**

**ወፍና መቶ እግር**

በድሮ ጊዜ ሰልባሪ ይምትባል ጥቁር ወፍና ጉኒ የምትባል መቶ እግር ባንድ ላይ ይኖሩ ነበር። ሰልባሪ ይምትባለዋ ወፍ አይን አልነበራትም ነበር። መቶ እግር አይናማ ናት። ከለታት አንድ ቀን ሰልባሪ መቶእግርን አይን አውሺኝ አለቻት። ምቶ እግርም ታውሳታለች። ሰልባሪ ክንፍ ስለነበራት መብረር ስለምትችል የመቶ እግርን አይን አድርጋ ስትበር ውላ መለሰችላት። በሌላ ቀንም እንዲሁ ትጠይቃለች፤ ተውላ ወስዳም ትቀራለች። ከዚያ በኋላ መቶ እግር እውር ሆናቀረች። ስትንቀሳቀስ የሆነ ነገር ሲያጋጥማት ጥቅልል

ትላለች እንጂ አትሸሽም። ስልባሪም ያንን ውለታ ለመመለስ ሲነጋ ጉኒ ነግቷል ወደወንዝ ውረጃ እያለች ትቀሰቅሳታለች።

**Toon sino gaagek a sino dhegejik (story twenty-nine : 29)**

Lakebha toomok apeey ne ege omaay gaage ma omaay dheger eek dhegej amaay nebha kaar tondhi ke apira manyi koote bhokooti indiyak (emesaka) gangk no rerar nokoy beedhii akoybho ooli ekan gangk dhuma nebha sinebha gaagek nebha tonge ke doos kooto seeg bhokooti neto bhora siso neeke bongto gamboy mainbha bonga gumboy neto keedhin mamolin nook mabhora naak maMajang nekaar ne sinebho gaagek. Mele ne tonu emesaske indii, ijaagin jikon? ke kegejkaayarena any se dhamunngong ke wadh walsa nekus walsa ne mamal gumboy sisaanebhak nerer ng nengaar saadi ne seengk puruuteer dhuka ne oriiir so. Ma ngaar sinebha dhegejik ne emes sinebhaneek mele ne koone ke jaagin jik? Ne gijedhama ne dhaming ne ngaar saadi ne bongku goone om ne mamal sengk okoyek a dhooru ke ku ku ne tiyki idhibha sooy ntonu ke ahaa okon ne bhokokotiike sooykongk bhokot anin emes ne weerik ne tonge ke abhotakore indhiing. Nebho re tonge ke abhokota kore ora naaking. Ne saadi meyii ne beebedhar ne dhadhamar aabee tonge ke nekoy siso neeke dhami jikon? ke dhami aabee ne se gaydhi a sayti dhamatongk ma ngaara kee idhi omaay lake longgolot nebha diilebha emes gorowa dheega sinoona. Neke longg oloodhing ne dhamku sengk kiiwu a yumeye ma idhi sinebha omk kee sengk dhamku aabee. Ne saadi bheny omalte kaar bis walsa ne dokurdhe ne kaar ijaagdhi saadi okoyungk ne tongge ama sengk metaana sengk alaa goone okosangk jikon? ne tonge ke dhadhamare saak aabee ke dhadhamare ora aabee ne seebheetedh okoyuk ne sengk ek ke? Dhamun jet... nekoona rerng nebha saadi peditaana kebbabho dhegerdhi okoyungk ne bhakee bhokotu emes

neeking, ne tinyaaking ne tonge ke lake jarti saadi sino omanaane ne onkoo melin ne gagidhi kosiye ne okon kidheeng ne yegin.

**ṭṭṭn sino gaagek a sino dɛgɛɖɔk (story twenty-nine : 29)**

lakeba ṭṭṭmok a pɛɛj nɛ ege omaaj gaage ma omaaj dɛgɛr eek dɛgɛɖɔ omaaj nɛba kaar tondi kɛ apira maɓi koote bokooti indijak (emesaka) gaɓk. no rerar nokoj beedii akobjɔ ooli ekan gaɓk duma. nɛba sineba gaagek nɛbha tonje kɛ dɔɔs kooto seeg bokooti nɛtɔ bora siso neeke boɓto gamboj mainba boɓa gumboj nɛto keedin mamolin nook, maɓora naak mamalaɓ nekaar nɛ sinebɔ gaagek mele nɛ tonu emesas kɛ indii idɔaagin jikon? ke kegedɔkaayarena aɓ sɛ damunɓonj kɛ wad walsa nekus walsa nɛ mamal gumbo sisaanebak nɛ rerɓ. nɛ ɓaar saadi nɛ seɓk puruuteer duka nɛ oriir so. ma ɓaar sineba dɛgɛɖɔk nɛ emes sineba nɛɛk mele nɛ kɔɔne kɛ idɔaagin jik? nɛ gidje dama nɛ damin. nɛ ɓaar saadi nɛ boɓku goone om nɛ mamal seɓk okojek a dooru kɛ ku ku ku... nɛ tijki idi ba sooj nɛ tonu kɛ ahaa! okon nɛ bokotiike sojkonk bokot anin emes. nɛ weerik nɛ tonje kɛ abotakore indiin. nɛbɔre tonje kɛ abokota kore ora naakin. nɛ saadi mejii nɛ beebedar nɛ dadamar ɓabee tonje kɛ nekɔj siso nɛke dami jikon? ke dami ɓabee nɛ sɛ gajdi a sajti damatonk. ma ɓaara kee idi omaaj lake longolot nɛba diile ba emes gorowa deega sinoona. nɛke longoloodin nɛ damku seɓk kiiwu a jumɛje. ma idi sineba omk kee seɓk damku ɓabee. nɛ saadi beɓ omalte kaar bis walsa nɛ dokurde nɛ kaar ijaagdi saadi okojunk nɛ tonje ama seɓk metaana seɓk alaa goone okosank jikon? nɛ tonje kɛ dadamare saak ɓabee kɛ dadamare ora ɓabee nɛ seebeeted okojuk nɛ seɓk ek?ke damun dɛt... nekɔna rerɓ. nɛba saadi peditaana kebaɓo degerdi okojunk nɛ bakɛɛ bokotu emes nɛekin, nɛ tijaakin nɛ tonje kɛ lake dɔarti saadi sino omanaane nɛ onkoo melin nɛ gagidi kosije nɛ okon kideerɓ nɛ jegin.

## **Twenty-nine: the friendship of the fool and the wise**

During the previous years, there were two boys who were friends. One of them was a fool while the other was a bit wiser.

One day, the wise boy suggested that they shall kill their mothers and live in peace. The fool agreed and killed his mother immediately. However, the wise boy concealed his mother on the other side of the river.

The next day, the two friends agreed to search for food in different directions. The fool went into the jungle and spent the whole day eating oat seeds while the wise secretly crossed the river and had a good porridge, which was prepared by his mother.

The following day, after the two boys disposed their waste together, the fool learnt that the color of their waste were different.

“The color of your waste is quite different from mine, how come?” the fool asked.

“Well, I ate oat seeds like you did. May be you did not chew the oat seeds well,” the wise responded.

However, the color of their waste remained different in the following days. At last, the fool got suspicious and secretly followed the wise boy when he crossed the river.

The fool witnessed that the mother of his friend was very much alive. He got very angry and killed the wise’s mother immediately. Therefore, the wise boy also lost his mother as a result of his mischief.

### **ተረት ሃያ ዘጠኝ**

#### **የሞኝና ብልጥ ጓደኝነት**

ሁለት ጓደኛዎች ነበሩ። አንደኛው ብልጥ ነው ሌላኛው ደግሞ ብልጥ ነበር። አብረው ሲኖሩ ሲኖሩ ብልጡ ልጅ ሞኝን እናቶቻችንን እንግደልና እነደ ወጣትነታችን እንደፈለግን እንኑር ይለዋል። ሁልጊዜ ያስቸግሩናል ካልገደልናቸው እንደፈለግን መሆን አንችልም ይለዋል። ሞኝም ልጅ አንተ ካልክ እንግደላቸው ብሎ ተስማማ። ከዛ ሁለቱም ወደቤታቸው ሄዱ። ሞኝ ልጅ ቤቱ ሲደርስ እናቱ ምግብ እያዘጋጀች ነበር። ወዲያው

ጠራትና በያዘው ዱላ አናቷን ብሎ ገደላት። ወደቆሻሻም ውስጥ ጣላት። ብልጡ ልጅ ቤቱ እንደደረሰ እናቱ ያዘጋጅታትን ምግብ በልቶ እናቱን የገደለ ለማስመሰል አሮጌ ቀፎ እያንንን ደበደበ። ሞኝ ልጅ ድምጹን ሲሰማ እሱም እየገደለ ነው ብሎ ተደሰተ።

ሁለቱ ጓደኛዎች ሲገናኙ መግደላቸውን ተነጋግረው ወደፊት እንደልባቸው በፈለጉት አቅጣጫ እንደሚኖሩ ተስማሙ። ብልጡ ልጅ እናቱን ከወንዙ ማዶ አሻግሮ በመደበቅ ለመሻገሪያ የሚሆን ገመድም አዘጋጅቶ ስለነበር እንግዲህ ሁለታችንም በተለያየ አቅጣጫ እየሄድን ምግብ እንፈልጋለን አለው። በስምምነታቸው መሰረትም ብልጡ ልጅ በገመዱ ተሸግሮ እናቱ ጋር በመሄድ በሰሊጥ ገንፎ ሲበላ ሞኝ ልጅ ግን ሾላ ሲበላ ዋለ። ጠገናችተው መፀዳጃ ቦታ ሂደው ሲፀዳዱ ሰገራቸው የተለያየ ነበር። ማኝ ልጅ እንዴት ነው ያንተ ሰገራ ገንፎ በሰሊጥ ይመስላል። ይኔ ግን ደረቅ ሾላ ነው ብሎ ጠየቀው። ብልጡ ልጅም አይ አንተ በደንብ አኝከህ ስላላደቀከው ነው። በማለት አስተባባለው። ይህ ሁኔታ ተደጋገመ የሞኝ ልጅ ሰገራ ግን ሊቀየራ አልቻለም። ከዛ በኋላ ሞኝ ልጅ ተጠራጠረና መከታተል ጀመረ። ወደምሳ ሲሄዱ ቀስ ብሎ ተከታትሎ ብልጡ ልጅ እናቱን አለመግደሉን አረጋገጠና አንድ ቀን ተደብቆ በመሄድ ይብልጡን ልጅ እናት ገደላት። ብልጡም ልጅ እንደልማዱ ተደብቆ ሲመጣ እናቱን ሞታ አገኛት።

**Idhit Sino tokoyk (story thirty : 30)**

Lakebha idhit om sino sengk tokoy ki oole ijaag. Ne se kiidh oole ijaagik ne koke maatok puura ne weeriking paakge nong. Nekee banggii puura ne weeriking keke romidh ne weeriking. Nebha saadi pedtaana duriyerge toomogeene ke a epena etengka maakoy dhami jikon? Ne tonu seega ke kat ooye oso lake dhungedh nebha saadi pedtaana toomo geene rerar ngaawu.

**Idit Sino tokojik (story thirty : 30)**

lakeba idit om sino senjk tokoj ki oole idjaag. nese kiid oole idjaagik ne koke maatok puura ne weerikin paakgenon. nekee bangii puura ne weerikin. Kekes romid ne weerikin. neba saadi pedtaana durijerge toomo geene ke a epena etenka maako dami djikon? ne tonu seega ke kat ooje oso lake dungef. neba saadi pedtaana toomo geene rerar ngaawu.

### **Thirty: the lazy man**

Once upon a time, there was a very lazy man who did not want to work. Whenever he was asked to work in the morning he would say:

“It is too cold now. I will go to work in the afternoon”.

When the afternoon came, he would simply say, “It is too late by now. I will go to work tomorrow”.

Unfortunately, he had many children. Whenever the children cried for food he used to threaten them by saying:

“I will call the hyena and it would devour you all”.

The thing is, it was not the hyena that killed the poor children. It was hunger!

**ተረት ሰላሳ**

**ሰነፍ ሰው**

አንድ ሰነፍ ሰው ነበር ሰውየው ስራ አይወድም ነበር። ጠዋት ምንጣር ሂድ ሲሉት አይ አሁን ይበርደኛል ወደማታ ይሸለኛል ይላል። ወደማታ ደግሞ አይ አሁን መሸቷል ነገ ይሻላል በማለት ወደ ቤቱ ይመለሳል። እንደዚህ እያለ ሁኔታው ቀጠለ። ይህ ሰው ብዙ ልጆች ነበሩት። ልጆቹ ምን እንበላ ብለው ሲያለቅሱበት እንግዲህ አትጩሁ አለበለዚያ ያው ጅብ ይበላችኋል እያለ ያስፈራራቸው ነበር። በመጨረሻም ልጆቹ ሁሉ በረሃብ አለቁ ይባላል።

### **Todhi a bojii (story thirty-one : 31)**

Lakebha todhi seen a bojii nebha bheny omalte beedhir bis. Nebha bojii deneer bheny omalte todhi ayoweedhing. Ne tonu ke aaha oso jarti sono okon ekee sargiya (waawana) okon ne lake wawan Ne bha saadi dhoykun bhore sogosoyk.

Neremele todhi goota omalta ne deneering bojii ayoweedhing ne tonuke aaha onne ege sinoy gutarin sino kee wudhakak nebha saadi petir anyou omong netonur ke kobhkaayare ke iin tagoon sinoko oru nadhale neko kee

waawanak nebhone tonge ke deneera samon sine jeedhongo ngk ne kobha keiin guturin sino kee wudha kak. Nebhabho kaar roger saadi nebhabho pakakatiing.

**todi a bodzii (story thirty-one : 31)**

lakeba todi seen a bodzii neba bej omalte beedir bis. neba bodzii deneer bej omalte todi ajoweedij. ne tonu ke aaha so dparti sono okon ekee sargija (waawana) okon ne lake wawan. ne ba saadi dojkun bore sogosojik. ne re beele todi goota omalta ne deneerij bodzii a joweedij. ne tonuke aaha onne ege sinoj gutarin sino kee wudakak neba saadi petir aj on omon ne tonur ke kobkaajare ke iin tagoon sino ko oru nadale neko kee waawanak. nebore toje ke deneka samon sine djeedononk ne koba ke iin guturin sino kee wudakak. nebafo kaar roger saadi nebafo pakakatiij.

**Thirty-one: the velvet and the monkey**

Once, there were velvet and a monkey that lived in the forest.

One day, the monkey saw the velvet coming from a distance and thought, “I think that is a woman going to a wedding”.

The velvet also saw the monkey that very moment and thought, “It must be an old man going to a funeral”.

The two animals came together and saw each other.

“Looking at your head from a distance, I thought you were a woman,” the monkey voiced.

“Oh, looking at your beard from far away, I thought you were an old man,” the velvet responded and both of them laughed heartily and departed.

## ተረት ሰላሳ አንድ

### ጉራዛና ግመሬ ዝንጀሮ

በድሮ ጊዜ ጉራዛና ግመሬ ዝንጀሮ አብረው ይኖሩ ነበር። ከአለታት አንድ ቀን ዝንጀሮው ጉራዛውን በሩቁ አየው። ከዚያ ያቺ ሴት ሰርግ ይምትሄድ መሆን አለባት በማለት መንገድ አሳብሮ ጠበቃት። ጉራዛም በሩቁ አይታው ኖሮ ይህ ሽማግሌ ለቅሶ እየሄደ መሆን አለበት እያለች ነበር። ከዚያም አንድ ቦታ ሲገናኙ ዝንጀሮው ተገርጦ ይህን ነጭና ጥቁር ጌጥ አይቼ ነጠላ ለብሳ ወደሰርግ ቤት የምትሄድ ሴት መስላኝ ነበር ሲል ጉራዛም እኔም ይህን የተንገረገገ ጸ.ም አይቼ ወደለቅሶ የሚሄድ ሽማግሌ መስለኝኝ ነበር አለችው ይባላል። ከዚያም ተሳሳቁና ተለያዩ ይባላል።

#### **Odhowikeen teetokojk (story thirty-two : 32)**

Bheny omalte nebha toldhi teeto nebha tonur ke woseyekoy son gedhelk esino obingong dhegec ra alak abiyak eemeyoonnogk lekoy woodh? Nebha mermenar ekan gengk ne dener ekan gengk akojutu abiya gengk, ma dener ogook adeeta abiya gengk ma dener ogook adaameye abiya gengk nebha tonur ke ane koy kee woodh? Sino ko y dhegeer kooti sino mentanngongk mabhore lak tak abii so mentanngong nebha keedhe daame opelii. Agut jikon? tupeeny no sengk kokom neekeeng mano abii sinebha gabhe rang neeke kooti sinono deengongang nebha tonurke dhegeera a kee. Opelii nebha kee koonu ku gedhel ke abheenyowe geeng bange nokoy sook dhadhakiidho ateetokoo rakate neek jikon? Nebha seega tonu ke no dhaakidhi a teetok tonkaaybha seega ke kookonu beedhii bis nebha kir dheyee abeebhi bising ne dhadhakiiki sisoon a bheele okoyungk yee.

#### **Odowikeen teetokojk (story thirty-two : 32)**

ben omalte nebha toldi teeto nebha tonur ke wosejekoy son gedelk esino obingon degee ra a lak abijak eemejooonogk lekoy wood? nebha mermenar ekan genk ne dener ekan genk a kodjutu abija genk, ma dener ogook a deeta abija genk ma dener ogook adaameje abija genk, nebha tonur ke ane koy kee wood? sino koj degeera alak kooti sino mentanngongk mabhore lak tak abii so mentanngon nebha

kæedæ daame opelii. agut jikon tupeejn nõ senk kokom næekæej manõ abii sineba gaþe ran næeke kooti sinõnõ dæejõõõk næba tonurke degeera a kee. opelii næba kee kõõnu ku gædæl ke a bæejõwe geej banje nõkoy sook dafakiidõ a teetõkõ rakate næek jikon? næba sæega tonu ke nõ daakidi a teetõk tonkaajba sæega ke kookõnu beedii bis næba kir dejeæ abeedi bisij. ne dafakiiki sisõ õn a bæele okojuõk jee.

### **Thirty-two: Pigeon the messenger**

Years ago, all the birds came together and began selecting a messenger to be sent to the hawk for peace-building. After many considerations, the pigeon was selected for its beautiful feathers.

The pigeon went to the hawk and said, “The birds sent me to you with the intention that we, all the birds, shall live together in peace. What do you say, dear hawk?”

“Oh, do you think I did not try it before? I asked all the birds for friendship myself and they all refused” the hawk answered.

“They indeed refused your friendship?” the pigeon could not believe his ears.

“I’m telling you the truth, my dear. I repeatedly tried to befriend the birds but failed” the hawk reiterated with regret. That day onwards, the pigeon decided to live in solitary.

### **ተረት ሰላሳ ሁለት**

#### **የእርግብ መልእክተኝነት**

ከእለታት አንድ ቀን ወፎች በአንድ ላይ ተሰበሰቡ። የሰበሰባቸውም አላማ ወደአለቃቸው ጭልፊት መልእክት ለመላክ ነበር። ከመካከላቸው ለሽምግልና የሚሆን ወፍ ማማረጥ ጀመሩ። እርስበርሳቸው ተያዩ ግማሻቸው ጥቁር የተወሰኑት ቀያይ ሌሎቹ ደግሞ ቢጫ ናቸው። ከዚህ ሁሉ ማን ይህድ አለባበሱ ለሽምግልና የሚመች ቢሆን ጥሩ ነው አሉ። በመጨረሻም የእርግብ ኮት ቀይ ደረቱ ደግሞ ነጭ በመሆኑ ለሽምግልና ስለሚመች እርግብ ይህድ ብለው ወሰኑ።

እርግብም ሄጄ ምንድነው የምጠይቀው አለ። ሄደህ ጭልፊት ለምን ሁልጊዜ ከኛ ከወፎች ጋር የማትስማማው ለምንድነው ብለህ ጠይቅ አሉት። እርግብም እንደተባለው ሄዶ ጠየቀ።

ጭልፊትም ወፎች አብረን እንድንኖር ጠይቁያቸው አልፈለጉም ነበር ለዚህ ነው የተጣላነው አለች። ጭልፊት ከሌሎች ወፎች ተለይታ የምትኖረው በዚህ ምክንያት ነው ይባላል።

**Adamoyin sinobha lak ngaawk (story thirty-three : 33)**

Lakebha bheenyo om joop a peey gobha ngawiter nebha mele idhi omaay seen moo. Mabha idhi omaay ngaayang mangk joop a peey nebha kaar dhurase ne sebha lugey dhiidh ke manyk nebha idhi omaay lak ngaaw nebha ngaarking mabha idhi omaay lak ngaawu nebha elakene okoyek nebha mele kenteya omalta ma lake jarti sino ngani sapatank mabha kee molon neek nebha riibheng. Nebha idhi sinebhak kusu okoyok ne dokudhe ne tonuke ooboolak a petiki ataar sino obii ne timkaaya oko kiiw sini ne topkaaya oko nolon sin nebha jurti sinebhak dheger ke aahaa okon ne idhi sini lak ngaaw . Ne tonge ke neko kin langidhi ka kakore langidhi ne nyeye ne ngapatagedh kiiwu sebhak a molon sebhak ne gagedh ne dhamiing. Nehbabho saadi poose jarti sebhak nebhabho ngaarng.

**adamojin sinoba lak ngaawk (story thirty-three : 33)**

lakeba beeyo om dzoop a peej gobha jawiter neba mele idi omaaj seen moo. maba idi omaaj jaajan mank dzoop a peej neba kaar dukase ne seba lugejdiiid ke mank neba idi omaaj lak ngaaw neba jaarkin. maba idi omaaj lak ngaawu neba elakene okojek neba mele kenteja omalta ma lake dzarti sino jani sapatank. maba kee molon neek neba riibej. neba idi sinebak kusu okojok ne dokude ne tonuke oo boolaka petiki a taar sino obii ne timkaaja oko kiiw sini, ne topkaaja oko molon sin. neba dzarti sinebak deger ke aahaa okon ne idi sini lak ngaaw. ne tonje ke neko kin lanjidi ka kakore lanjid. ne peje ne

ɲapataged kiiwu sebak a molon sebak ne gaged ne damiin. nebabo saadi pɔɔse dɔarti sebak nebabo ɲaarnɔ.

**Thirty-three: the starved hunter**

Once upon a time, a hunter went to the jungle early in the morning to hunt but could not get anything to kill. He returned to the forest in the afternoon but could not find anything worth to kill.

While the hunter was returning home very much hungry and tired, he saw a woman cooking porridge and cabbage in the nearby house. His mouth watered looking at the food stuffs.

“You know what I did today, Madam?” he talked to the woman.

“What?” the woman gave him her ears carelessly.

“Today, I speared an animal from a distance, like I’m now from the porridge, and I shoot another one from such a distance, like I’m from the cabbage now. But I could not catch any of them” the hunter reiterated.

The wise woman understood how the hunter was starved and gave him porridge with cabbage.

“Thank you, Madam. You are so generous,” the hunter said, and added, “I felt ashamed of myself to ask you for food directly”.

**ተረት ሰላሳ ሰባት**

**የራብው አዳኝ**

አንድ አዳኝ ሰው ነበር ከሌታት አንድ ቀን ወደአደን ሄዶ ቀኑን ሙሉ ምንም ሳይቀናው ተመለሰ። ከዚያ ወደማታ በጣም ርቦት ወደቤቱ ሲመለስ መንገድ ዳር ባለ ቤት ውስጥ አንዲት ሴት ጎመን ቀቅላ በጎን ደግሞ ገንፎ ስታገነፋ ያያል። አዳኙ ሰውም በጣም እርቦትና ደክሞት ስለነበር እፎይ ብሎ አጠገቧ ተቀመጠ። ከዚያም እንዲህ እያለ ያወራት ጀመር። ዛሬ አደን ላይ አንድ አውሬ አግኝቼ ልክ በዚህ ገንፎ ርቀት እንዳለ ወጋሁት፤ እንደገና ደግሞ እንደዚህ ጎመን ርቀት ላይ ደገሞኩት ግን ልገድለው አልቻልኩም። አመለጠኝና ምንም ሳይቀናኝ ተመለስኩ ሲላት ሴቲየዋ ነገሩ ገባትና ገንፎውን በጎመን አድርጋ ሰጠችው። ሰውየውም እኔኮ አፍሬ ነው እንጂ ልለምንሽ ነበር። እና እግዚአብሔር ይስጥልኝ ብሎ በማመስገን በልቶ ሄደ።

***Appendix Two: Majang proverbs transcribed and translated in to English and Amharic***

**\id Majang Proverb**

**\ref Pro.001**

\tx Aawoy in war ne koynu kawε bheenyο omung.

\W ʔawojin war ne kojnu kawε bεεjno omuŋ.

\mb ʔawoj -in war ne kojnu kaw -ε bεεjno omuŋ.

\ge grown dog bite day one

\ps V SUF N SQ V ADV DET

\ft The dog that you brought might bite you up once up on a time.

\FtA ውሻ አሳድገህ አንድ ቀን ይካከህል።

**\ref pro.002**

\tx Aar no gageyiken odhoke ma no dhegeron bangi

\W ar nɔ gagejikeen odhokε ma no dεgerɔn banji

\mb ar nɔ gageji -keen odhokε ma no dεgerɔn banji

\ge be foolish early but knowing back

\ps SQ ADJ SUF ADV CON V ADV

\ft Foolishness comes early, knowledge comes later.

\FtA ጥጥሩ ከፊት ነው ፤ ዕውቀት ከሁላ ነው ፡ ፡

**\ref pro.003**

\tx Agut sino kiidhin ngaadit masookoy sine peetik ne eemeyitekan nook.

\W agut sino kiiddin ŋaadit masookoj sine peetik ne eemeji tekan nook.

\mb agut sino kii-ddfin nyaadit masookoj sine peetik ne eemeji tekan nook.

\ge for that not trust brother that girl respect in-law your

\ps COP DEM NEG V N DEM N V ADJ PRO

\ft For you don't trust your sister respect her husband.

\FtA እህትህን ስለማትተማመንባት አማችህን አክብረው።

**\ref Pro.004**

\tx Any sinokan rerngongk a dire omong.

\W an sino kan rerngongk a dire omong

\mb an sino -kan rerngongk a dire omong

\ge thing that die the and garbage same

\ps N DEM V DEF CON N DET

\ft the one who died is like a garbage.

\FtA የሞተና ቆሻሻ አንድ ናቸው።

**\ref Pro.005**

\tx Any sinoko kin riibhe bhensek kinkoo ale lagidh

\W an sino ko kin riibe bhensek kinkoo ?ale lagid

\mb an sino ko kin riibe -e ben sek kin koo ?ale lagid

\ge thing that tense not put today not tomorrow find

\ps N DET PAST NEG V ADV NEG ADV V

\ft That you donot save today,would not find tomorrow.

\FtA ዛሬ ያለስቀመጡት ነገር አይገኝም።

**\ref Pro.006**

\tx Any sino dugangongk moko dhooran koogelesongk.

\W an sino dganongk moko dooran koogelesongk.

\mb an sino dganongk moko dooran koogeles -ongk.

\ge thing that secreat not shout cock of

\ps N DEM V NEG V N GEN

\ft The secreat is not shout of cock.

\FtA ሚስጥር የዶሮ ጩኸት አይደለም።

**\ref Pro.007**

\tx Any sinoko gaamu toonk ngaadhe ari.

\W an sinokɔ gaamu tɔɔnk ŋaadɛ ari.

\mb an sino -ko gaamu tɔɔn k ŋaad ε ari.

\ge thing that tense spoil child touch hand

\ps N DEM PAS V N V N

\ft The one that touched by child will spoiled.

\FtA ህፃን ያነካው ነገር እጅ እጅ ይላል።

**\ref Pro.008**

\tx Apoo naak a gumboy neek koyoyowar agut omong.

\W apoo naak a gumboj nɛɛk kojojowar agut omonɔ.

\mb apoo naak a gumboj nɛɛk kojojowar agut omonɔ.

\ge father my and stick his travel as one

\ps N PRO CON N PRO V ADP DET

\ft My grandfather and his walking stick traveled together.

\FtA አያቱና ዱላው መንገድ አብረው ይጓዛሉ።

**\ref Pro.009**

\tx Ato nook inlak kortan oko gode nook.

\W ato nook inlak kortan oko gode nook.

\mb ato nook in lak kortan oko gode nook.

\ge mouth his there door as house his



\ps N N GEN NEG V DEM N GEN ADP N

\ft The idea of a person as the male bird is unknown.

\FtA የሰው ልቡ እንደ ወፍ ወንድ አይታወቅም።

**\ref Pro.013**

\tx Bheedhita doos ngawit.

\W beedfita dōos ስገወገወ.

\mb beedi ta dōos ስገወገወ.

\ge seat from better move

\ps V ADP ADV V

\ft Moving is better than seating.

\FtA ከመቀመጥ መንቀሳቀስ።

**\ref Pro.014**

\tx Beedhita mowan doos beedhit agut omongngk.

\W beedfita mowan dōos beedi agut omoገገገk.

\mb beedi -a mowan dōos beedi agut omoገ -ገገk.

\ge seat and unity better seat for one of

\ps V CON N ADV V ADP DET GEN

\ft Leaving in unity is better than leaving alone.

\FtA ብቻ ከመኖር በህብረት መኖር።

**\Ref pro.015**

\tx Bhure sine obik ma sine temk.

\W bure sine obik ma sine temk.

\mb bure sine ob -ik ma sine tem -k.

\ge fear that big of but that small

\ps ADJ DEM ADJ CON DEM ADJ

\ft Fearing the bigger hit the small one.

\FtA ትልቁን ፈርቶ ትንሹን።

**\ref pro.016**

\tx Boori sino kiidhe gutarink /kee eemeyoon.

\W boori sino kiidhe gutarink /kee eemejoon.

\mb boori sino kiidhe gutarink /kee eemejoon.

\ge village that not old not respect

\ps N DEM NEG ADJ NEG V

\ft The village with out old men does not get respect.

\FtA ሽማግሌ የሌለበት ሰፈር አይከበረም።

**\Ref pro.017**

\tx Bolongka toltan dhegeron eekong kuk.

\W bōlōṅka toltan dēgerōn ēekoṅ kuk.

\mb bōlōṅka toltan dēgerōn ēekoṅ kuk.

\ge (be) old accumulate knowledgeable

\ps ADJ V N

\ft Being an old is an accumulation of knowledge

\FtA እርጅና የእውቀት ከምችት ነው።

**\Ref pro.018**

\tx Bosoy tekaanikentik kiyaak.

\W bosoy tekaanikentik kijaak.

\mb bosoy tekaanikent-ik kii -jaak.

\ge song relative of not sweat

\ps N N GEN NEG ADJ

\ft The song of a relative is not sweat.

\FtA የዘመድ ዘፈን ደስ አይልም።

**\Ref pro.019**

\tx Bongdhi no toon ma teyan koone epen?

\W boገdi no tōon ma tejan koone epen?

\mb boገdi no tōon ma tejan koone epen?

\ge marry child but consult with father

\ps V N CON V ADPO N

\ft A boy should consult his father before marriage.

\FtA ልጅ ከማግባቱ በፊት አባቱን ማማከር አለበት።

**\Ref pro.020**

\tx Bhooyan tekaantongk a taar inoogunongk dhey geedh a saloorng.

\W ፊጋጋን ቴካላንቲግ ኦ ላላር ከጋህንግ ናይገሮድ ላ ላላርግ.

\mb ፊጋጋን ቴካላንቲግ ኦ ላላር ከጋህንግ ናይገሮድ ላ ላላርግ.

\ge quarrel relative of and meat duiker of need and cool

\ps V N GEN CON N N GEN V CON ADJ

\ft The quarrel with in relatives and the meat of duiker need to be cooled.

\FtA የዘመድ ጥልና የሚዳቆ ስጋ ሙብረድ ያስፈልገዋል።

**\Ref pro.021**

\tx Bheelta aiin ijaagen oko ngedan.

\W ፊይላ ሳይን ሳይገላገል ሳይገላገል.

\mb ፊይላ ሳይን ሳይገላገል ሳይገላገል.

\ge become worker as bee

\ps V N PREP N

\ft Be worker like bee.

\FtA እንደ ንብ ታታሪ ሁንልኝ።

**\Ref pro.022**

\tx Bhilinggir a kayangen kir gayit.

\W bilinggir a kajaŋen kir gajit.

\mb bilinggir a kajaŋen kir gaj -it.

\ge wasp and fly not similar

\ps N CON N NEG ADJ

\ft Wasp and fly are not same.

\FtA ተርብና ዝንብ አይመሳሰሉም።

**\Ref pro.023**

\tx Bharte dheero ne sa dakeedh soos ne kekik ne duriyeng

\W barte d̄eero ne sa dakeed̄ soos ne kekik ne duriyen̄.

\mb barte d̄eero ne sa dakeed̄ soos ne kekik ne duriyen̄.

\ge birth velvet cry tail only last

\ps V N V N ADV

\ft When the velvet gave birth it cried while only the tail left (at last)

\FtA ጦጣ ወልዳ ወልደ ጭራዋ ሲቀር አለቀሰች።

**\Ref pro.024**

\tx Bhoka no alla sigo petir atoon sino mooy sa ekangerkidh gobaniiking le no kat ngaaririn walasa ma bheelin arne.

\W b̄oka n̄o alla siḡo petir at̄oon sino mooy sa ekan̄erkid̄ gobaniikinḡ le n̄o kat

ngaaririn walasa ma beelin arne.



\ge greet not have price

\ps V NEG V V

\ft There is no payment for greeting.

\FtA ሰላምታ ዋጋ አያስከፍልም።

**\Ref pro.028**

\tx Daane sinoko kee mermenek a toon sino lake amdhuk omong.

\W daane sinokə kee mermenek a toon sino lake amduk ne omonj.

\mb daane sino -kə kee mermenek a toon sino lake amduk ne omonj.

\ge beehive that tens not search and child that there stomach one

\ps N DEM PAS NEG V CON N DEM V N DET

\ft The beehive that is not searched and the infant in womb are the same.

\FtA ያልተፈተሽ ቀፎና በሆድ ውስጥ ያለ ጽንሰ አንድ ናቸው።

**\Ref pro.029**

\tx Daane sino ngaadengonk.

\W daane sino ŋaadɛŋonk.

\mb daane sino ŋaadɛŋonk.

\ge beehive that larva

\ps N DEM N

\ft The beehive that you relay on becomes bee larva.

\FtA የሚታመን ቀፎ እጭ ይሆናል።

**\Ref pro.030**

\tx Dome no ilija le no jaagarj.

\W dome no ilija le no jaagarj.

\mb dome no ilija le no jaagarj.

\ge share song receive

\ps V N V

\ft Song is sweet when the singer and receiver take appropriate turn.

\FtA ዘፈንን አውጪና ተቀባይ ሲቀባበሉት ይጥማል።

**\Ref pro.031**

\tx Domon sino tike adamoyintik epaykoo seening.

\W domon sino tike adamojintik epajkoo seeniŋ.

\mb domon sino ti -ke adamoj -int -ik epaj koo seen-iŋ.

\ge tiger that if not hunter of escape will there

\ps N DEM V N GEN V V N

\ft The Tiger escaped from hunter is harmful for the area (surrounding).

\FtA አዳኝ የሳተው ነብር መልስ ያገር።

**\Ref pro.032**

\tx Dhaakan tekaantongk kurbhutiir taarongk.

\W daakan tekaantorŋk kurbutiir taaronŋk.

\mb daak -an tekaant -orŋk kurbuti -ir taar -orŋk.

\ge quarrel relative of warm meat of

\ps V N GEN N PL N GEN

\ft The quarrel with relative is like a warm in the meat.

\FtA የዘመድ ጥል የሰጋ ትል።

**\Ref pro.033**

\tx Diny heran.

\W diŋ heran.

\mb diŋ heran.

\ge short leg

\ps ADJ N

\ft The leg shorten.

\FtA እግርያጥራል።

**\Ref pro.034**

\tx Dhoo sino kiidhe gutareek bheelee sokon.

\W dōo sino kiidē gutareek bēele sōkon.

\mb dōo sino kiidē gutar -eek bēele sōkon.

\ge country that not old become empty

\ps N DEM NEG ADJ V ADJ

\ft The country with out old man is empty.

\FtA ሽማግሌ የሌሉበት ሀገር ባዶ ይሆናል።

**\Ref pro.035**

\tx Dhama sinoko ragadi tonk ito dooroy ukek.

\W dama sinōko ragadi tōnk ito dooroj ukek.

\mb dama sinō ko ragadi tōnk ito dooroj ukek.

\ge food that prepare child like cape rock hyrax

\ps N DEM V N ADV N N

\ft The that prepared by child is like a cape of rock hyrax.

\FtA ልጅ ያዘጋጀው ምግብ እሽኮ ቆብ ነው።

**\Ref pro.036**

\tx Dhege saa koy no o keedhe dhegerdheeki le koy no bho yaange eek gope tak kee eet dhege aak yee.

\W dēge saa koj nō o kēedē dēgerdēeki le koj nō bō jaanḡ eek gope tak kēē eet degeaak jee.

\mb dɛgɛ saa koj nɔ ɔ kɛɛdɛ dɛgɛr dɛɛki lɛ koj bɔ jaanjɛ ɛɛk gopɛ tak kɛɛ eet dɛgɛ aak jee.

\ft Mischieving will exposed it self once up on a time while the time will reach.

\FtA ቀኑ ሲደርስ ተንኮል ራሱ በራሱ ይጋለጣል።

**\Ref pro.037**

\tx Eekee tekanta maawu gaasin.

\W ?ɛkɛɛ tekanta maawu gaasin.

\mb ?ɛkɛ -ɛ tekan -ta maawu gaas -in.

\ge fetch brother-in-law for water shield by

\ps V N ADPO N N ADPO

\ft Fetch water with shield for your brother\_in\_law.

\FtA ላማች ውሃ በጋሻ ይቀዳለታል።

**\Ref pro.038**

\tx Ege ape jartiyatokongk omong.

\W ege apɛ dʒartijatokonʒk omonʒ.

\mb ege apɛ dʒartij -atok -onʒk omonʒ.

\ge be father women of one

\ps V N N PL GEN DET

\ft The grandfather of women is one.

\FtA የሴቶች አያት አንድ ነው።

**\Ref pro.039**

\tx Dhegeri saakom nook.

\W dɛgeri saakom nook.

\mb dɛgeri saakom nook.

\ge know friend your

\ps V N PRO

\ft know your freind.

\FtA ጓደኛህን እወቅ።

**\Ref pro.040**

\tx Gorgorkata doos kooriye ke lotuk.

\W gorgorkata dɔɔs koorije ke lotuk.

\mb gorgorkata dɔɔs koori -je ke lotuk.

\ge (be) harrу better than patience

\ps ADV ADV ADV

\ft To be petient is better than to harrу.

\FtA ከመቸኮል መታገስ።

**\Ref pro.041**

\tx Eso no ma dheyе maawк kee no gora maa no kirki deranma son la iinik.

\W esɔ nɔ ma dɛjɛ maawк kee nɔ gora maa nɔ kirki deran ma son la iinik.

\mb esɔ nɔ ma dɛjɛ maaw k kee nɔ gora maa nɔ kirki deran ma son la iinik.

\ft The one who needs water should go towards it, otherwise it could not be the other way round.

\FtA ውሃን የፈለገ ወደ ወንዝ ይሄዳል አንጂ ውሃ ወደ ፈላጊው አይመጣም።

**\Ref pro.042**

\tx Ege keerek bhaye.

\W ege keerek bajɛ.

\mb ege keer -ek bajɛ.

\ge is son in law hurt

\ps V N N

\ft Relative by marriage gives confidence.

\FtA አማች ልብ ነው።

**\Ref pro.043**

\tx Engen duriye taamtang.

\W enjen duriye taamtan.

\mb enjen durij -ε taam -tan.

\ge nose cry eye for

\ps N V N ADPO

\ft Nose cried for eye.

\FtA አፍንጫ ላይን ታለቅሳለች።

**\Ref pro.044**

\tx Ege no kamti dhegej ma tos kange ne loweeng.

\W ege nō kamti dēgedz ma tōs kanε ne lowεεη.

\mb ege nō kamt i dēgedz ma tōs kanε ne lowεεη.

\ge is partridge cunning but catch track

\ps V N ADJ CON V N

\ft Though a partridge is cunning, once up on a time caught by a track.

\FtA ቆቅ ብልጥ ብትሆንም ቅን የጣላት ቅን በወጥመድ መያዝዋ አይቀርም።

**\Ref pro.045**

\tx Ege gutarint tuusi godeyongk.

\W ege gutarint tuusi godejonk.

\mb ege gutar -int tuus i godej -onk.

\ge is old pillar house of



\FtA ዶሮ እንቁላል ከጣለች በኋላ ታለቅሳለች።

**\Ref pro.049**

\tx Guuguny kooko utula ma odho neek walsa.

\W guuguj kooko utula ma odo neek walsa.

\mb guuguj kooko utul -a ma odo neek wals -a.

\ge enter snake hole to but head his upward

\ps V N N ADPO CON N PRO ADV

\ft While the snake enter to its hole its head is up ward.

\FtA እባብ ጉድጓድ ውስጥ ሲገባ አናቱ ወደላይ ነው።

**\Ref pro.050**

\tx Gaage ki dame nyon waasiyongk oko kurngan neek.

\W gaage ki dame jon waasijonk oko kurngan neek.

\mb gaag -ε ki dame jon waasij -onk oko kurng -an neek.

\ge fool not choose place talk of as mucus his

\ps ADJ NEG V N V GEN ADPO N PRP

\ft Foolish does not choose places for his speech like blowing his nose.

\FtA ሞኝ እንደንፍጡ ለንግግሩ ቦታ አይመርጥም።

**\Ref pro.051**

\tx Gaage a gaak omong.

\W gaage a gaak omonj.

\mb gaage a gaak omonj.

\ge foolish and cork one

\ps ADJ CON N DET

\ft Foolish and cork are the same.

\FtA ሞኝና ቁራ አንድ ናቸው።

**\Ref pro.052**

\tx Gaage ete ataame geengk goota sako dendhigedhik oko morodiyaan.

\W gaage ete a taame gεεηk gɔɔta sako dendigedik oko mɔrɔdijaan.

\mb gaage ete a taame gεεηk gɔɔta sa ko dendigedf -ik oko mɔrɔdijaan.

\ge foolish stand and face those place look of as ant

\ps ADJ V CON N PRO N COM V GEN ADPO N

\ft A foolish stand everywhere when he saw anything, like an ant.

\FtA ጥኝ ባየበት እንደጉንዳን ይቆማል።

**\Ref pro.053**

\tx Gaage enyage olat bange akee sino bitakik.

\W gaage enage olat baje akeε sino bitakik.

\mb gaage enage olat baje a keε sino bitak -ik.

\ge fool full thing all and not half of

\ps ADJ ADJ N DET CON NEG DET GEN

\ft For foolish everything is full, there is no half.

\FtA ለጥኝ ሙሉ እንጂ ጎዶሎ የለውም።

**\Ref pro.054**

\tx Gaage dhinatuge erseek ma kowuge eteng.

\W gaage dīnatuge ersεek ma kowuge etεη.

\mb gaage dīnatuge ersεek ma kowuge etεη.

\ge fool unripe milk but sour honey

\ps ADJ V N CON ADJ N

\ft For fulish milk is uncooked and haney is bitter.

\FtA ለጥኝ ወተት ጥሬው ማር ቆምጣጤው።

**\Ref pro.055**

\tx Gaage ki kooret jingkuye.

\W gaage ki kooret dzinguje.

\mb gaage ki kooret dzinguje.

\ge fool not keep sheep

\ps ADJ NEG V N

\ft Foolish could not be sheepperder.

\FtA ጥኝ በግ አይጠብቅም።

**\Ref pro.056**

\tx Gabere so no tokoyk le saano bhuree ijag no tonu kedhegar koyte samon okodh.

\W gabere so no tokojik le saano buree idzag no tonu ke degar kojte samon okod.

\mb gabere so no tokoj -ik le saa no buree idzag no tonu ke degar kojte samon okod.

\ge farmer that lazy of while start work say know rest beard become

\ps N DEM ADJ GEN COMPL V N V N V N ADV

\ft A lazy farmer wish his oldness while he starts working.

\FtA ሰነፍ ገበሬ ስራ በሰራ ቁጥር መቼ አርጅቼ ባረፍኩ ይላል።

**\Ref pro.057**

\tx Gope dowaarong lake aua sigo seeg kiike diile waak.

\W gope dowaarong lake aua sigə seeg kiike diile waak.

\mb gope dowaarong lake aua sigə seeg kiike diile wa -ak.

\ge way hunt there those not bring house to

\ps N V V DEM NEG V N POSP

\ft All things from hunting would not come to the house.

\FtA ከአደን መንገድ የተገኘ ሁሉ ወደቤት አይመጣም።

**\Ref pro.058**

\tx Gogidhii no war sood langiidh kootaayook.



\mb gode sino kan meedzɛŋ -ɔŋk ege rektan næk -ɛ eltik -oŋk.

\ge house that build of is wall his grass of

\ps N DEM V GEN V N PRO N GEN

\ft The house that built in a hurry its wall is grass.

\FtA በችኮላ የሚሰራ ቤት ግድግዳው የሳር ነው።

**\Ref pro.062**

\tx Gode okon kiidhe rektan ne ki ete

\W gode ɔkɔn kiidɛ rektan næ ki etɛ

\mb gode ɔkɔn kiidɛ rektan næ ki etɛ

\ge house not wall not stand

\ps N NEG N NEG V

\ft A house cannot stand without a wall.

\FtA አንድ ቤት ግድግዳ ከሌለው አይቆምም።

**\Ref pro.063**

\tx Gumaaken koju kadha nekeng.

\W gumaaken kɔdzu kadɔ nekɛŋ.

\mb gumaa ken kɔdzu kadɔ næk -ɛŋ.

\ge enemy black tongue his

\ps ADJ ADJ N PRO

\ft An enemy's tongue is black.

\FtA የጠላት ምላሱ ጥቁር ነው።

**\Ref pro.064**

\tx Gindeye dhepee ne yikidhi pɔdho.

\W gindejɛ dɛpɛɛ næ jikidɪ podɔ.

\mb gindej -ɛ dɛpɛɛ næ jiki -di podɔ.

\ge roar lion shake calabash

\ps V N V N

\ft When the lion roar the calabash shakes.

\FtA አንበሳ ሲያገሳ ቅሎች ይነቃነቃሉ።

**\Ref pro.065**

\tx Iminyer no ngedana saad ko iminyeedh odhower. i

\W mijer no ηedana saad ko imijneed ፊፊውer.

\mb mijer no ηedan -a saad ko imijneed ፊፊውer.

\ge station bee there stationed queen

\ps V N ADV V N

\ft The bee stationed where the queen stationed.

\FtA የንብ መንጋ የሚሰፍረው ንግስቲቱ ባረፈችበት ቦታ ነው።

**\Ref pro.066**

\tx Idhit a tekaan neek key gun dhaaking ne kir pakakatit.

\W idfit a tekaan neek key gun ፊፋቅነገ ne kir pakakatit.

\mb idfit a tekaan neek keygun ፊፋቅነገ ne kir pakakatit.

\ge person and relative his when quarrel not divided

\ps N CON N PRO INTRO V NEG ADJ

\ft If the relatives quarreled each other they will not detached.

\FtA ዘመድ ከዘመዱ ቢጣሉ አይለያዩም።

**\Ref pro.067**

\tx Ibaal a gaagek doos romookan a idhit sino dhegereekik.

\W Ibaal a gaagek ፊፊስ romookan a idfit sino ፊፊገer ፎፎቅ.

\mb ibaal a gaage k ፊፊስ romookan a idfit sino ፊፊገer ፎፎቅ -ik.

\ge play and fool better fight and person know of

\ps V CON ADJ ADV V CON N V GEN

\ft It better to fight with wise person than to chat with fulish.

\FtA ከሞኝ ጋር ከመጫወት ከብልህ ጋር መታገል።

**\Ref pro.068**

\tx Isiiseni gutarin a kale saakom nook.

\W isiiseni gutarin a kale saakom nook.

\mb isii seni gutar -in a kale saakom nook.

\ge him that old equal friend your

\ps PRO DEM N ADJ N PRO

\ft An old man made you equal with your friend.

\FtA ከጓደኛ የሚያስተካክልክ ሽማግሌ ነው።

**\Ref pro.069**

\tx In sine bhatakin ase etongkuk kat tonun ke laka woring.

\W iin sine batakın ase etonkuk kat tonun ke laka worin.

\mb iin sine batakın a se etonkuk kat tonun ke laka worin.

\ge him that carry person the not say not own money

\ps PRO DEM V N DEF NEG V NEG V N

\ft Don't say I am rich man, while you have been borrowed from others.

\FtA የሰው እዳ ተሸክመህ ሀብት አለኝ አትባል።

**\Ref pro.070**

\tx Idhit sino tonukank ito ngedan sino kukum makek.

\W idit sino tonukank ito nedan sino kukum makek.

\mb idit sino tonukank ito nedan sino kukum make -k.

\ge person that talkative as bee that touch flower

\ps N DEM ADJ PREP N DEM V N

\ft Trouble maker person is like a bee touching flowers.

\FtA ነገረኛ ሰው ንብ አበባን እንደምትነካካው ነው።

**\Ref pro.071**

\tx Idhit sino lak daane aamong dakedha giroykanbha gore.

\W idfit sino lak daane aomon dakeda girojkanba goore.

\mb idfit sino lak daane aomon dakeda girojkan -ba goore.

\ge person that own beehive one only poor already

\ps N DEM V N DET ADV ADJ RPAS ADV

\ft The one that owns only a single beehive is already a poor.

\FtA አንድ ቆፎ ብቻ ያለው ድሮውንም ድሀ ነው።

**\Ref pro.072**

\tx Idhit sino lak odhok dham taar meyadhongk idhit sino lak derakik dham taar.

\W idfit sino lak odok dam taar mejadonk idfit sino lak derakik dam taar.

\mb idfit sino lak odok dam taar mejad -onk idfit sino lak derakik dam taar.

\ge person that own head eat meat buffalo of person that own leg eat meat

\ps N DEM V N V N N GEN N DEM V N V N

\ft If you have head you eat a buffalo meat, if you own leg you see it.

\FtA ራስ ያለው የጎሽ ስጋ ይበላል እግር ያለው በእይት ስጋ ይበላል።

**\Ref pro.073**

\tx Idhit sino mentanngongk dhegere tugat neek.

\W idfit sino mentanjonk degere tugat neek.

\mb idfit sino mentan -jonk degere tugat neek -ek.

\ge person that good of know door his

\ps N DEM ADJ GEN V N PRO

\ft A generous person known by his door.

\FtA ደግ ሰው በበሩ ይታወቃል።

**\Ref pro.074**

\tx Idhit sino waayi maakele odhokeek dhamikoy odhoke.

\W idit sino waaji maakele ጋጋጃጃ ፈላጊኛ ጋጋጃጃ.

\mb idit sino waaji maakele ጋጋጃጃ ፈላጊኛ ጋጋጃጃ.

\ge person that plant maize early eat early

\ps N DEM V N ADV V ADV

\ft If you plant the maize early you eat early.

\FtA ቀድሞ በቆሎ የሚተክል ቀድሞ ይበላል።

**\Ref pro.075**

\tx Idhit sino bhooyun ngongk sa laaganydhink melke sa dhamidhink.

\W idit sino boojun ገገገኛ sa laagandink melke sa ፈላጊድ.

\mb idit sino boojunገ -ገገኛ sa laagandink melke sa ፈላጊድ.

\ge person that hate of gossiping come eating

\ps N DEM V GEN COPL V V V

\ft your enemy comes when you gossip him, but your beloved comes when you eat.

\FtA የሚጠሉት ሲያሙት የሚወዱት ሲበሉ ይደርሳል።

**\Ref pro.076**

\tx Idhit sino ki boolatik kikoy langidh imiiny.

\W idit sino ki boolatik kikoj lanjid imiij.

\mb idit sino ki boolat ik kikoj lanjid imiij.

\ge person that not weakened not get rest

\ps N DEM NEG V NEG V ADV

\ft If you don't got tired(fatigued),you can't get rest.

\FtA ያልደከመ እፎይታ አያገኝም።

**\Ref pro.077**

\tx Idhit sino kooniyangongk dhegerkoy ngardak emesaking.

\W idit sino koonijanojk degerkoj ngardak emesakiṅ.

\mb idit sino koonijanojk degerkoj ngardak emesakiṅ.

\ge person that ask know gone hismother

\ps N DEM V V V PRO

\ft The person who asked evrything heard his mother dathe.

\FtA የሚጠይቅ ሰው የናቱን ሞት ይረዳል።

**\Ref pro.078**

\tx Idhit sino atokank ito tiiri paayanongk.

\W idit sino atokank ito tiiri paajanonojk.

\mb idit sino atokank ito tiiri paajan -onojk.

\ge person that speaker as buttuk faces of

\ps N DEM V ADP N N GEN

\ft The talkative mouth is like a diarrheared anous.

\FtA የጮሌ አፍ የቅዝናም ቂጡ።

**\Ref pro.079**

\tx Idhit sino obingongk dheger rer neeking.

\W idit sino obinojk deger rer neekiṅ.

\mb idit sino obin -onojk deger rer neekiṅ

\ge person that big of know death his

\ps N DEM ADJ GEN V N PRO

\ft A wise person knows his dathe.

\FtA ትልቅ ሰው መሞቻቸውን ያውቃል።

**\Ref pro.080**

\tx Idhit sino ki ijaagdhitik ki bhoodhoron.

\W idit sino ki idzaagditik ki boodforon.

\mb idit sino ki idzaag -dit -ik ki boodforon.

\ge person that not work not satisfied

\ps N DEM NEG V NEG V

\ft The one who does not work,shall not satisfied.

\FtA ያልሰራሰው አይጠግብም።

**\Ref pro.081**

\tx Idhit sino gajoyk dhegere ijaag neek.

\W idit sino gadzoyik degere idzaag neek.

\mb idit sino gadzoy -ik degere idzaag neek -ek.

\ge person that clever of known work his

\ps N DEM ADJ V V PRO

\ft A brave person known by his work.

\FtA ጎበዝ ሰው በሰራው ይታወቃል።

**\Ref pro.082**

\tx Idhit sino kiidhe worik kiidhe saakmak.

\W idit sino kiidhe worik kiidhe saakmak.

\mb idit sino kiidhe wor -ik kiidhe saakm -ak.

\ge person that not money not friend

\ps N DEM NEG V NEG N PL

\ft The one who does not have money, does not have friend.

\FtA ገንዘብ የሌለው ጓደኛም የለው።

**\Ref pro.083**

\tx Idhit ngeewenngongk bheelee abhubhuring.

\W idfit ማውንጋንክ ጩሮ ልብብረት.

\mb idfit ማውንጋንክ ጩሮ ልብብረት.

\ge person bad the live in fear

\ps N ADJ DEF V ADJ

\ft An evil person fills discomfort.

\FtA ክፉ የሰራ ሰው ፍርሀት ፍርሀት ይለዋል።

**\Ref pro.084**

\tx Idhit sino gaagek kigaye a tekaan.

\W idfit sino gaagek kigaje a tekaan.

\mb idfit sino gaagek ki- gaje a tekaan.

\ge person that foolish not become relative

\ps N DEM ADJ NEG V N

\ft The foolish person can't be a relative.

\FtA ጥሩ ዘመድ አይሆንም።

**\Ref pro.085**

\tx Idhit so dhegejik sa keedhink a samur kudhunk boobolning.

\W idfit so dጩጩጩ sa keedink a samur kudunk boobolning.

\mb idfit so dጩጩጩ -ik sa- keedink a samur kudunk boobolning.

\ge person that mischivious pref. go and returned kick

\ps N DEM ADJ V CON ADV V

\ft Mischievous person hits you while you go and returnback.

\FtA ተንኮለኛ ሰው ስትሄድ ስትመለስ ይማታል።

**\Ref pro.086**

\tx Idhit sino daraaye sine temk kilangidh sine obik.

\W idfit sino daraaje sine temk kilañid sine obik.

\mb idfit sino daraaje sine temk kilañid sine obi -ik.

\ge person that neglect this small not get this big of

\ps N DEM V DEM ADJ NEG V DEM ADJ

\ft If you don't accept the smaller you could not get the bigger.

\FtA ትንሹን የናቀ ትልቁን አያገኝም።

**\Ref pro.087**

\tx Idhit sino dootek bhooka ola gene ijaagotngkung.

\W idfit sino dootek bhooka ola geene idzaagotñkuñ.

\mb idfit sino dootek bhooka ola geene idzaag -otñkuñ.

\ge person that lazy many god his work the

\ps N DEM ADJ ADJ N PRO V DEF

\ft A lazy person owns a lot of(many) working materials(fixture).

\FtA ሰነፍ ሰው መሳሪያው ብዙ ነው።

**\Ref pro.088**

\tx Idhit sino dhegejik kiidhe gopan.

\W idfit sino dʒegedzik kiidʒe gopan.

\mb idfit sino dʒegedʒ -ik kiidʒe gopan.

\ge person that cunning not road

\ps N DEM V NEG N

\ft Mischievous person does not have path.

\FtA ተንኮለኛ ሰው መንገድ የለውም።

**\Ref pro.089**

\tx Idhit sinokan rerngongk doosge beya.

\W idfit sinokan rerngongk doosge beya.

\mb idfit sino kan rerng -ongk doos -ge beya.

\ge person that past die of better spier

\ps N DEM V ADV N

\ft From died person, his spear is better.

\FtA ከሞተ ሰው ጦሩ ይሻላል።

**\Ref pro.090**

\tx Idhit sino dhey gabhedha toon neekik kenyno gode geebee.

\W idfit sino deje gabeda toon neekik kenyno gode geebee.

\mb idfit sino deje gabeda toon neek ik kenyno gode geebee.

\ge person that need marriage daughter his of built house backside

\ps N DEM V V N PRO V N ADP

\ft The father who needs marriage for his daughter, built a house in the back side of his house

\FtA ልጁን ለመዳር የፈለገ አባት በጓሮ ቤት ስራ አሉ።

**\Ref pro.091**

\tx Idhit sino lak ayakik moko gutarin dakedha.

\W idfit sino lak ayakik moko gutarin dakeda.

\mb idfit sino lak ayak -ik moko gutar -in dakeda.



\ps N DEM V GEN CON N DET

\ft The hidden person and bat are the same.

\FtA የተደበቀ ሰውና የሌሊት ወፍ አንድ ናቸው።

**\Ref pro.095**

\tx Idhit sinobha bare kondiyetik kikoy dhotidhit dhama.

\W idit sinoba bare kondijetik kikoj dotidit dama.

\mb idit sinoba bare kondijetik kii-koj dotidit dama.

\ge person that catch fish not will harvest food

\ps N DEM V N NEG FUTU V N

\ft The one who do not catch fish from river, could not harvest his crop.

\FtA አሳ ማጥመድ ያለመደ ሰው ምርት አይሰበሱብም።

**\Ref pro.096**

\tx Idhit sino leemkank keedhegeroon bhaye neek.

\W idit sino leemkank dfeegeroon baje neek.

\mb idit sino leemkank dfeegeroon baje neek.

\ge person that be silent known heart his

\psN DEM ADJ V N PRO

\ft No one knows the idea of quiet (silent) person.

\FtA ዝምተኛ ሰው ልቡ አይታወቅም።

**\Ref pro.097**

\tx Idhit sinoko rerngongk ki sanedh idhit sino kow seenngongk.

\W idit sinoko rerngongk ki saned idit sino kow seenngongk.

\mb idit sino ko rerngongk ki saned idit sino kow seenngongk.

\ge person that past die of not lost person that buried him of

\ps N DEM V NEG V N DEM V PRO GEN

\ft A died person can get burried.

\FtA የሞተ ሰው ቀባሪ አያጣም።

**\Ref pro.098**

\tx Idhit kir pakakatit a ijaag neek.

\W idit kir pakakatit a idzaag neek.

\mb idit kir pakakat -it a idzaag neek.

\ge person not divide and work his

\ps N NEG V CON N PRO

\ft A person could not detached from his deed.

\FtA ሰውና ስራው አይነጣጠሉም።

**\Ref pro.099**

\tx Idhit sino gorgorngongk guuguny tareya tagakongk

\W idit sino gorgorገጋጋጋk guuguy tareja tagakonጋጋk

\mb idit sino gorgorገ -ጋጋጋk guuguy tare -ja tagak -ጋጋጋk

\ge person that harry of inter paleit to camel of

\ps N DEM ADV V N ADPO N GEN

\ft The one that is in a hurry have fallen in pan of camel meat

\FtA የሚቸኩል ሰው በግመል ስጋ መጥበሻ ውስጥ ይገባል።

**\Ref pro.100**

\tx Idhit sino lak arink dhaming.

\W idit sino lak arink dāminj.

\mb idit sino lak arink dāminj.

\ge person that there hand eat

\ps N DEM V N V

\ft If you have hand (are generous) you can eat.

\FtA እጅ ያለው ይበላል።

**\Ref pro.101**

\tx Inkona bheele any bange aito tayee gode ne guugeeng.

\W inkōna bēele aṅ baṅe aito tajee gode ne guugeeng.

\mb inkōna bēele aṅ baṅe aito tajee gode ne guugeeng.

\ge let becom thing all asif open house then enter

\ps COML. V N ADJ ADPO V N SQ V

\ft let evry thing become easy for you like entering in to your house.

\FtA ሁሉ ነገር ቤት ከፍቶ እንደመግባት ይንላችሁ።

**\Ref pro.102**

\tx Jarti sino no ar goro keneek dininyi taajan sino sasalnong .

\W dʒarti sino no ar goro kenēek dinōṅi tadʒan sino sasalnōṅ

\mb dʒarti sino no ar goro ke nēek dinōṅi tadʒan sino sasalnṅ -ጋገk

\ge wife that be road her become beer that diluted of

\ps N DEM N PRO V N DEM ADJ GEN

\ft The woman that leaved near the river prepared waterish local drink.

\FtA ወንዝ ዳር የምትኖር ሴት ቦርዴዎ ቀጭን ነው።

**\Ref pro.103**

\tx jarti a koytak keeseeg sanedh gaadee.

\W dʒarti a kojtak keesēeg sanedʿ gaadēe.

\mb dʒarti a kojtak kee sēeg sanedʿ gaadē -e.

\ge wife and fire ston not them absent kichin from

\ps N CON N NEG PRO V N ADPO

\ft The women and stones used for fire pits is not lost from kitchen.

\FtA ሴትና ጉልቻ ከጎዳ አይታጡም።

**\Ref pro.104**

\tx Joop wey sino omongongk ito maakoloy sino keet omongongk.

\W dʒoop wej sino omoŋoŋk ito maakoloj sino keet omoŋoŋk.

\mb dʒoop wej sino omoŋ -oŋk ito maakoloj sino keet omoŋ -oŋk.

\ge people house that one of as maize that wood one of

\ps N N DEM DET CON N DEM N DET GEN

\ft A family is like a head of maize.

\FtA ቤተሰብ እንደ አንድ ራስ በቆሎ ነው።

**\Ref pro.105**

\tx Jame dooteyongk kolbee bhowaayong.

\W dʒame dʒotejɔŋk kolbee ʒowaajɔŋ.

\mb dʒame dʒote -jɔŋk kolbee ʒowaa -jɔŋ.

\ge sward human of horn bushbuck of

\ps N N GEN N N GEN

\ft For a lazy person his matach(knife) for bush buck his horn.

\FtA የሰው ገጅራው የድኩላ ቀንዱ።

**\Ref pro.106**

\tx ame a toon təkɔŋ neek a rakate neek eeka neeka.

\W dʒame a tʒɔn tokɔŋ neek a rakate neek eeka neekak.

\mb dʒame a tʒɔn tokɔŋ neek a rakate neek eeka neekak.

\ge Knife and child value its and harm its slves them

\ps N CON N ADJ PRO CON ADJ PRO REFLX PRO

\ft The child and knife usefulness and harmfulness is for them selves.

\FtA ገጅራና ልጅ ጥቅምና ጉዳቱ ለራሱ ነው።

**\Ref pro.107**

\tx Jarti sino waawu banggiiki le koy no beedhing.

\W dʒarti sino waawu banʒiiki le koj no beedij.

\mb dʒarti sino waawu banʒiiki le koj no beedij.

\ge wife that married winter will be permanent

\ps N DEM V ADJ FUTU V

\ft The wife you married during hunger time is permanent wife.

\FtA በከረምት(በችግር) ወቅት ያገባሃት ሚስት ታዛልቃለች።

**\Ref pro.108**

\tx Jarti sino mentanngongk ngaanga.

\W dʒarti sino mentanʒɔŋk ŋaŋa.

\mb dʒarti sino mentan -ʒɔŋk ŋaŋa.

\ge wife that good the mother

\ps N DET ADJ DEF N

\ft A good wife is a mother.

\FtA ጥሩ ሚስት እናት ነች።

**\Ref pro.109**

\tx Jarti sino no leemakank le koy no langke a arir luk amanya baabuya neeka.

\W dʒarti sino no leemakank le koj no lanʒe a arir luk amana baabuja neeka.

\mb dʒarti sino no leemakank le koj no lanʒe a arir luk a mapana baabu -ja neek -a.

\ge woman that be silent will be pregnant brother husband her

\ps N DET ADJ FUTU V N N PRO

\ft sillent woman will get birth from her housband's brother.

\FtA ዝምተኛ ሴት ከባሉዋ ወንድም ታረግዛለች።

**\Ref pro.110**

\tx Joop wej nanjik dɔɔs joop wey morodiyanakongluuk.

\W dʒoop wey nanjik dɔɔs dʒoop wey morodijanakoŋkuk.

\mb dʒoop wey nanj -ik dɔɔs dʒoop wey morodijan -ak -oŋk -uk.

\ge people house our better people house ants of

\ps N N PRO ADV N N N PL GEN FOK

\ft It is better the family of ant than our family.

\FtA ከኛ ቤተሰብ የጉንዳን ቤተሰብ ይሻላል።

**\Ref pro.111**

\tx Joop gode sino omongongk a ngedanak sigo beedhir daane sinone omongongk seeg omong.

\W dʒoop gode sino omoŋoŋk a ŋedanak sigɔ beedir daane sino ne omoŋoŋk seeg omoŋ.

\mb dʒoop gode sino omoŋ-oŋk a ŋedanak sigɔ beedir daane sino ne omoŋoŋk seeg omoŋ.

\ge people house that one of and bees those leave beehive that one of those one

\ps N N DEM DET GEN CON PRO V N DEM DET DEM DET

\ft A family and bee in the beehive are the same.

\FtA ቤተሰብና በቀፎ ውስጥ የሚኖሩ ንቦች አንድ ናቸው።

**\Ref pro.112**

\tx Kat no ne dhey koon a takan akin koneet.

\W kat nɔ ne dɛj koon a takan akin kɔnɛt.

\mb kat nɔ ne dɛj koon a takan a kin kɔ nɛt.

\ft The one that asked deeply knows his mother dathe.

\FtA አጥብቆ ጠያቂ የአናቱን ሞት ይረዳል።

**\Ref pro.113**

\tx Kat no boongun jarti sino mentanangong dakeer koy no a balgaroye a joop.

\W kat no boongun dʒarti sino mentanaŋoŋ dakeer koj no a balgaroje a dʒoop.

\mb kat no boongun dʒarti sino mentan -a -ŋoŋ dake -er koj no a balgaro -je a dʒoop.

\ft Don't marry a nice lady (woman)you be enemy of many people.

\FtA ቆንጆ ሴት አታግባ ብዙ ጠላት ታፈራለህና።

**\Ref pro.114**

\tx Kee no tiriit esino ko no agal weykon a masap so geetitnak ke agat.

\W kee no tiriit esino ko no agal wejkon a masap so geetitnak ke agalt.

\mb kee no tiriit esino ko no agal wejkon a masap so geetitnak ke agalt.

\ge not steel that theft seed and book blessed theft

\ps NEG V DEM SQ V N CON N V SQ V

\ft Steeling a bible and a seed do not considered as theft.

\FtA የዘርና የመጥሃፍ ቅድስ ስርቆት አንድ ሌብነት አይቆጠርም።

**\Ref pro.115**

\tx Kee no bongiidh jarti agutu mentanka taamekong dakedha kee koy no aadi mentanaka neek no ute.

\W kee no bonjiid dʒarti agutu mentanka taamekoŋ dakeda kee koj no aadi mentanaka neek no ute.

\mb kee no bonji -id dʒarti agutu mentan -ka taame -koŋ dakeda kee koj no aadi mentan -aka neek no ute.

\ft If you are going to marry, marry a nice cooker not beauty,you can't eat/drink/ beauty.

\FtA ማግባት ካልቀረ ባለሙያ ሴት አግባ ቁንጅና ታጥቦ አይጠጣምና።

**\Ref pro.116**

\tx Ker no maa togon edeena.

\W ker nɔ maa togon edeena.

\mb ker nɔ maa togon edeen -a.

\ge not water go upward

\ps NEG SQ N V ADPO

\ft The water do not go up ward.

\FtA ውሃ ሸቅብ አይወጣም።

**\Ref pro.117**

\tx Kii yaaka waawan a idhit sino dinyngongk.

\W kii jaaka waawan a idit sinoɔ dijɨŋɨk.

\mb kii - jaaka waawan a idit sinoɔ dijɨŋ -ɨk.

\ge not comfort marriage and person short of

\ft Marriage with dwarfed does not give comfort.

\FtA ጋብቻ ካጭር ሰው ጋር አይመኝም።

**\Ref pro.118**

\tx Kat imiinyin makokin kotonget kurkum.

\W kat imiijnin makɔ kin kɔtɔŋet kurkum.

\mb kat imiijnin ma kɔ kin kɔtɔŋet kurkum.

\ge not rest but climbing hill

\ps NEG V CON PAST V N

\ft Don't take a rest while you are climbing the hill.

\FtA ዳገት ሳትወጣ አትረፍ።

**\Ref pro.119**

\tx Kino wooyok ekanget gopan.

\W kinə woajok ekanɛt gopan.

\mb ki nə woajok ekanɛt gopan.

\ge not rat cross road

\ps NEG N V N

\ft The rat never cross the road.

\FtA ወዮክ(አይጠ ሞገጥ) መንገድ አያቋርጥም።

**\Ref pro.120**

\tx Koogele sino mooyk sa melkidh any sino dhamingongkuk ne gon odhoke.

\W koogele sinə moojik sa melkidʼ aɲ sinə dʱamiŋɔŋkuk ne gon ɔdʱɔke.

\mb koogele sinə mooj -ik sa melkidʼ aɲ sinə dʱami -ŋɔŋkuk ne gon ɔdʱɔke.

\ge hen that male of come thing that eat the fly early

\ps N DEM N GEN V N DEM V DEF V ADV

\ft The cock flew early, while their enemy comes.

\FtA አውራ ዶሮ ጠላት ሲመጣ ቀድሞ ይሸሻል።

**\Ref pro.121**

\tx Kilt sinokan bare yumeek ito tul banji yonk.

\W kilt sinə kan bare jumɛɛk ito tul banji jonk.

\mb kilt sinə kan bare jumɛɛk ito tul banʒi -jɔŋk

\ge rat that habit sesame as rain spring of

\ps N DEM PAST V N PREP N N GEN

\ft The rat that eat sesame is like spring rain.

\FtA ሰሊጥ የለመደች አይጥ እንደበልግ ዝናብ ነች።

**\Ref pro.122**

\tx Katni kawε war sino soynikank katni koonye boolongtt.

\W katni kawε war sino sojnikank katni koojε boolonjk.

\mb kat ni kawε war sino sojnikank kat ni koojε bool -onjk.

\ge not you bite dog that mad not you curse old of

\ps NEG PRO V N DEM ADJ NEG PRO V ADJ GEN

\ft A mad dog not bite you, an old man not curse you.

\FtA እብድ ውሻ አይነክሰህ ሸማግሌ አይገርምህ።

**\Ref pro.123**

\tx Kat yaangin toona sinoona peetik sanduk nook.

\W kat jaangin toona sinoona peetik sanduk nook.

\mb kat jaangin toon a sino ona peet -ik sanduk nook.

\ge not show child and that girl of box your

\ps NEG V N CON DEM N GEN N PRO

\ft Donot show your box for a woman.

\FtA ለሴት ልጅ ሳጥንህን አታሳያት።

**\Ref pro.124**

\tx Keygun dhoora ooteyase aayiroonak agut aarin ne ege dhoraan bare tonu kogelesino mooyk.

\W kejugun doora ootejase ?ajiroonak agut ?arin ne ege dooraan bare tonu kogelesino moojik.

\mb kejpgun doora dooteja se ?ajiroon -ak agut ?arin ne ege dooraan bare tonu kogele sino mooj -ik

\ft The cock said, if I shout to tall the dawn, assumed as a habit.

\FtA መንጋቱን ላበስር ብጮህ መጮህ ልማዱነው አሉኝ አለ አውራ ዶሮ።

**\Ref pro.125**

\tx Kono dhaawan kee so omong orig.

\W Kunə dāawan kee so omoŋ orig.

\mb Kunə dāawan kee so omoŋ orig.

\ge not burn wood one alone

\ps NEG V N DET ADV

\ft A single wood can't burn.

\FtA አንድ ዕንጨት ብቻውን አይነድም።

**\Ref pro.126**

\tx Kee no dhamat etedh kay\_yong / ruurike noong.

\W kee no damat eted kajjon.

\mb kee no dama t eted kajjon.

\ge not eat haney wizard

\ps NEG V N N

\ft Wizared does not eat haney.

\FtA ባለ ቃልቻ ማር አይበላም።

**\Ref pro.127**

\tx Kee no bebedh beeroy kay\_yong lake no loonge.

\W kee no bebed beeroj kajjon lake no loonje.

\mb kee no bebed beeroj kajjon lake no loonje.

\ge not seat bad wizard there syphilis

\ps NEG V N N V N

\ft Don't seat in wizard's bed, you may got syphilis.

\FtA ከቃልቻ አልጋ ላይ መቀመጥ ለአባለዘር ያጋልጣል።

**\Ref pro.128**

\tx Kεε no der daaneyā ma sagnoy.

\W kεε no der daaneja ma saḥoj.

\mb kεε no der daane -ja ma saḥoj.

\ge not see beehive to but moonlight

\ps NEG V N ADPO CON N

\ft Don't check the beehive when there is no moon light.

\FtA ጨረቃ ሳትታይ ቀፎ አይፈተሽም።

**\Ref pro.129**

\tx Kee no weetidhiit ma sagnoy.

\W kεε no weetidiit ma saḥoj.

\mb kεε no weetidiit ma saḥoj.

\ge not put beehive but moonlight

\ps NE G V N CON N

\ft Don't put the beehive when there is no moon light.

\FtA ጨረቃ ሳትታይ ቀፎ አይሰቀልም።

**\Ref pro.130**

\tx Kee no bongdhiit woy so doote a atokank.

\W kεε no boḥdiit woj so doote a atokank.

\mb kεε no boḥ -di -it woj so doot ε a atokank.

\ge not marry family lazy and talkative

\ps NEG V NSUF N ADJ CON ADJ

\ft Don't marry a lazy wife and woman belongs to talkative clan.

\FtA ከሰነፍና ነገረኛ ጎሳ ሚስት አታግባ።

**\Ref pro.131**

\tx Koonat a idhit sinoko rerngongk sandhige dhumat nengk.

\W koonat a idit sinoko rerngongk sandige dumat nenk.

\mb koonat a idit sino ko rerng -ongk sandige dumat nenk.

\ge gust and person that die of feel owner them

\ps N CON N DEM V GEN V N PRO

\ft It is the owner that feel for the dead person and for the gust.

\FtA ለአንግዳና ለፊሳ የሚጩነቀው ባለቤቱ ነው።

**\Ref pro.132**

\tx Keeno ibabal taamtu so omongk duudur.

\W Keeno ibabal taamtu so omonk duudur.

\mb Keeno ibabal taam -tu so omong -k duudur.

\ge not play eye you one sand

\ps NEG V N PRO DET FOC N

\ft One eyed do not play with sand.

\FtA አንድ ዐይን ይዞ በአፈር አይጫወቱም።

**\Ref pro.133**

\tx Kee no togon kanyseya maa ko kin taant any so are ngong.

\W Keeno togon kanseja maa ko kin taant an so are non.

\mb Keeno togon kanseja maa ko kin taant an so are non.

\ft Don't flee easily if you see something.

\FtA አንድ ነገር ስታይ ዝም ብሎ መሸሽ አያስፈልግም።

**\Ref pro.134**

\tx Kee no gope der mowan kadheen noon a dheye taamta le ke eso ne bongdhiik taamtuk.

\W Kεε nɔ gope der mowan kadεen nɔɔ na dεye taamta le ke eso ne boŋdiik taamtuk.

\mb Kεε nɔ gope der mowan kadε -en nɔɔ na dεye taam -ta le ke eso ne boŋ -di -ik taam – tuk.

\ft Don't have a journey lonly, you would find nobody while an insect gets in to your eye.

\FtA መንገድ ብቻህን አትውጣ ፤ ድንገት ነፍሳት ዐይንህ ውስጥ ቢገባ የሚያወጣልህ ታጣለህ።

**\Ref pro.135**

\tx kolbee odhoke ma ween bangi.

\W kolbεε ɔdɔke ma ween baŋi.

\mb kolbε ε ɔdɔ -ke ma ween baŋ -i.

\ge horn front but ear back

\ps N ADPO CON N ADPO

\ft Horn first ear at the back.

\FtA ቀንድ ከፊት ጀሮ ከኋላ።

**\Ref pro.136**

\tx kogelesino koonye ngong dino ke daboka gedhela kong.

\W kogelesino kooŋe ŋoŋ dino ke daboka gedɛl a koŋ.

\mb kogelesino kooŋe ŋoŋ dino ke dabo -ka gedɛl a koŋ.

\ge hen that curse go towards falcon

\ps N DEM V V SQPART ADPO N

\ft The hen that have been cursed went towards falcon.

\FtA የተረገመ ዶሮ ጭልፊቶች ወደተሰበሰቡበት ይሄዳል።

**\Ref pro.137**

\tx Keygun eet laalawe ngedaanak daanee.

\W keɟgun eet laalawɛ ɲedaanak daanɛɛ.

\mb keɟgun eet laalaw ɛ ɲedaa nak daanɛ -ɛ.

\ge everywhere put bee beehive

\ps PRO V N N

\ft Everywhere the bee put in beehive.

\FtA በማንኛውም ቦታ ንብ የሚሰቀለው በቀፎ ነው።

**\Ref pro.138**

\tx kee no deran gope dowarong a esino lakigidhe amd huk.

\W keɛ nɛ deran gope dowarɔŋ a esinɔ lakigidɛ amd uk.

\mb keɛ nɛ deran gope dowarɔŋ a e sinɔ lakigidɛ amd -uk.

\ft Don't go for hunting with a husband of a pregnant woman you may not succeeded.

\FtA ሚስቱ ካረዘችበት ጋር አደን አትሂድ ላይቀናችሁ ይችላልና።

**\Ref pro.139**

\tx kee no tekeny gode komoye ke keenong ke poo.

\W keɛ nɔ tekeɲ gode komojɛ ke keɛnoŋ ke poo.

\mb keɛ nɔ tekeɲ gode komojɛ ke keɛnoŋ ke poo.

\ge select house build wood

\ps SQPAR V N V N N

\ft One has to select the wood to build a house.

\FtA ለቤት መስርያ የምንጠቀምበትን አንጨት መምረጥ አለብን።

**\Ref pro.140**

\tx Kiiwu sino tonunke nookuk kitemka tonunke etongkuk kiobika.

\W Kiiwu sino tonunke nookuk kitemka tonunke etonjuk ki obika.

\mb Kiiwu sino tonun ke nook -uk kitemka tonunke et -onk -uk ki obi -ka.

\ft A poriadge for yourself is good but for other is bad.

\FtA ለራስ ያሉት ገንፎ አይቀጥንም ለሰው ያሉት አይወፍርም።

**\Ref pro.141**

\tx ki no dhaawar ma etaso tigiyan.

\W ki no daawar ma etaso tigiyan.

\mb ki no daaw -ar ma et -a so tigiyan.

\ge not ignite but man manner less

\ps NEG V CON N ADJ

\ft The fire could not ignited for manner less person.

\FtA ባለጌ ሰው አሳት አይቀጣጠልለትም።

**\Ref pro.142**

\tx ker no kalkalka ngedana obo somoytong gere no ma waawuy.

\W ker no kalkalka nedana obso somojton gere no ma waawuy.

\mb ker no kalkal -ka nedan -a obso so mojtong gere no ma waawuy.

\ft I f the honey is made from bisana (type of tree) the bees do not biet even you collect the honey iday time.

\FtA ከብሳና አበባ የተዘጋጀ ማር በጠሃይ ቢቆረጥም ንቢቱ አትናደፍም።

**\Ref pro.143**

\tx Keygun bhooka nyonung ne kir dake a etedh.

\W kejgun bɔɔka ɲonuŋ nɛ kir dake a etɛd.

\mb kejgun bɔɔka ɲonuŋ nɛ kir dake a etɛd.

\ge if a lot talk not be honey

\ps COMPL DET N NEG V N

\ft A large amount of talk could not be honey.

\FtA ወሬ ቢባዛ ማር አይሆንም።

**\Ref pro.144**

\tx Kekooret kayange te etedh.

\W ke kooret kajaŋente etɛd.

\mb ke koor et kajaŋente etɛd.

\ge not expect from fly honey

\ps MEG V ADPO N N

\ft Never expect honey from fly.

\FtA ከዝንብ ማር አይጠበቅም

**\Ref pro.145**

\tx Ke no poog a eso a kerdho goteedh poopojakik.

\W Ke nɔ poog a eso a kerdho goteedɔ poopoladzakik.

\mb Ke nɔ poog a eso a kerdɔ goteedɔ poopoladz -ak -ik.

\ft Do not computed with un equale friend.

\FtA ካብሮአደግህ ጋር አትፎካከር።

**\Ref pro.146**

\tx ke no gamiit poola daane so toon uk toona/eta/ so rootuk ege koy no bhore ngedaan gene rootak.

\W Ke nɔ gamiit poola daane sɔ tɔɔn uk tɔɔna/eta/ so rootuk ege koy nɔ bɔre ŋedaan gɛene rootak.

\ft The bee larva from the first beehive should not give to unmannered boy, the bee will become lazy.

\FtA የምስራች ማር ከሚሰጥ ቀፎ የተገኘ ዕጭ ለማይታዘዝ ልጅ አይሰጥም፤ ምነው ቢባል ንቦቹ ታታሪ አይሆኑም።

**\Ref pro.147**

\tx kadha nook a amdh nook ari seeg a omong ma okonkoong dakin koo agiroj kan.

\W kada nook a amdh nook ari seeg a omonj ma okonkoong dakin koo agiroj kan.

\mb kada nook a amdh nook ari seeg a omonj ma okonkoong dakin koo agiroj kan.

\ft make your mouth and your stomach same. other wise you will become poor.

\FtA ምላሰህንና ሆድህን አንድ አድርግ ያለዚያ ትደሀያለህ።

**\Ref pro.148**

\tx keet sino omongongk kilowi mowar.

\W keet sino omonjok kilowi mowar.

\mb keet sino omonj -ojk kilowi mowar.

\ge wood that one of not burn

\ps N DEM DET GEN NOT V

\ft A single wood could not burned.

\FtA አንድ እንጨት ብቻውን አይነድም።

**\Ref pro.149**

\tx Okon aadhor keeng ne toldhiitar teetok saana.

\W okon ?adör keej ne toldiitar teetok saana.

\mb okon ?adör keej ne toldiitar teetok saana.

\ft When a tree gives fruit, birds collected there.

\FtA ዛፍ ፍሬ ሲያፈራ ወፎች ይሰባሰባሉ።

**\Ref pro.150**

\tx Keen sigo komoy omongongk kir lowi bosoy komoyongk.

\W keen sigo komoj omojɔŋk kir lowi bosoy komojongk ki jaaka.

\mb keen sigo komoj omojɔŋk kir lowi bosoy komojongk ki jaaka.

\ft A single wood could not burned, the relatives song is not sweat.

\FtA አንድ አይነት እንጨት አይነድም የዘመድ ዘፈን ደስ አይልም።

**\Ref pro.151**

\tx Lake komoy so kiige rerin meyak.

\W lake komoj so kiige rerin mejak.

\mb lake komoj so kiige rerin mejak.

\ft With in the clan there is a person who cuold not kill a buffalo.

\FtA በጎሳ ውስጥ ጎሽ የማይሞትለት አለ።

**\Ref pro.152**

\tx Lake nyayako sigo kir ada jartiyatok.

\W lake najako sigo kir ada dzartijatok.

\mb lake najako sigo kir ada dzartij -atok.

\ft There are meat parts that have not eaten by women.

\FtA ከብልቶች መካከል ሴቶች የማይበሉአቸው አሉ።

**\Ref pro.153**

\tx Lowe no jarti tingoke ma notuse toomoy

\W lowe no dzarti tinjoke ma notuse toomoy

\mb lowe no dzarti tinjoke ma notuse toomoy

\ft Put your wife on shoulder but break her leg by birth.

\FtA ሚስትህን በትከሻህ አስቀምጣት እግሯን ግን በልጅ እሰራት።

**\Ref pro.154**

\tx Lowi toon so peetik ito tuse kedheepan.

\W lowi tɔɔn so peet ik ito tuse kɛdɛɛpan.

\mb lowi tɔɔn so peet ik ito tuse kɛdɛɛpan.

\ge grow child girl as wear bead

\ps V N N ADPO N

\ft Grown up a daughter is like wearing a bead.

\FtA ሴትን ልጅ ማሳደግ ጨሌ እንደማሰር ነው

**\Ref pro.155**

\tx Maatok maakele maakele ma banggii maasile maasile tonu dheeroo.

\W maatok maakele maakele ma banggii maasile maasile tonu dheeroo.

\mb maatok maakele maakele ma banggii maasile maasile tonu dheeroo.

\ft In winter maeiz,maeiz, in sprining sourgem, sied a vervet.

\FtA በበልግ በቆሎ በቆሎ በከረምት ማሸላ ማሸላ አለች አሉ ጦጣ::

**\Ref pro.156**

\tx Maawu a madh kee seeg gaamit.

\W maawu a madh kee seeg gaamit.

\mb maaw\_u a mad kee seeg gaam -it.

\ge water and fire not them handle

\ps N CON N NEG PRO V

\ft It is impossible to cutch water and fire.

\FtA ውሀና እሳት አይጨበጥም::

**\Ref pro.157**

\tx Maawa a weenga ne omong.

\W maawu a weenga ne omonj.

\mb maawu a weenga ne omonj.

\ge water and life one

\ps N CON N DET

\ft water and life are the same.

\FtA ውሀና ህይወት አንድናቸው።

### \Ref pro.158

\tx Moojak weeter daneek so paaton takank.

\W moodʒak weeter danεek so paaton takank.

\mb moodʒ -ak weeter danε ek so paaton takank.

\ft braves(heroes) put their beehive in desert.

\FtA ወንዶች በበረሃ ቀፎ ይሰቅላሉ።

### \Ref pro.159

\tx Mentan eeta ma eta kilt.

\W mentan eeta ma eta kilt.

\mb mentan eet-a ma eta kilt.

\ge good me for but him for rat

\ps ADJ PRO ADPO CON N

\ft Nice for me but rat (ugly) for others.

\FtA ለኔ ቆንጆ ለሰው አይጥ።

### \Ref pro.160

\tx Mentanka moko kaari.

\W mentanka moko kaari.

\mb mentan -ka moko kaari.

\ge good not beverage

\ps N NEG N

\ft Beauty is not a cultural drink.

\FtA ቁንጅና ጨም አይደለም

**\Ref pro.161**

\tx Mentanka kooret eekongkuk goo ngaadiyekongk.

\W mentanka kooret eekongkuk goo ngaadiyekongk.

\mb mentanka kooret eekongkuk goo ngaadiyekongk.

\ft purity is a half way of religion.

\FtA ንፅህና የሀይማኖት ግማሽ ነው።

**\Ref pro.162**

\tx Mooyi a sukaare kee seeg gaamit agut omong.

\W mooji a sukaare kee seeg gaamit agut omong.

\mb mooji a sukaare kee seeg gaamit agut omong.

\ge salt and sugar not them add for one

\ps N CON N NEG PRO V DET

\ft You can not put (add) sugar and salt at once.

\FtA ጨውና ስኳር አንድ ላይ አይጨመርም

**\Ref pro.163**

\tx Morodiyaan ari a bokose suroy oolaan neek.

\W mɔrɔdijaan ari a bokose suroj oolaan neek.

\mb mɔrɔdijaan ari a bokose suroj oolaan neek.

\ft Even an ant made to remove the trauther.

\FtA ጉንዳን ባቅሙ ሱሪ ያስወልቃል።

**\Ref pro.164**

\tx Mooy a kebet game seeg ke dhom.

\W mooj a kebet game sɛɛg ke dɔm.

\mb mooj a kebet game sɛɛg ke dɔm.

\ge male and pot cutch them care

\ps N CON N V PRO ADV

\ft Male and ceramics needs care.

\FtA ወንድና ሸክላ ቢደንብ መያዝ አለባቸው።

**\Ref pro.165**

\tx Nokoo ariidhin any a saloorngongk in keedhe a gutarin.

\W nɔkɔɔ ariidɪn aɲ a saloorŋoŋk in keedɛ a gutarin.

\mb nɔkɔɔ ariidɪn aɲ a saloorŋoŋk in keedɛ a gutarin.

\ft To cooldown the disagreement go with an old man.

\FtA ነገር ለማብረድ ሽማግሌ ጋር ሂድ።

**\Ref pro.166**

\tx Ngaarkiko nyaki naake eek naak ma moko ke kobhinaak.

\W ŋaarkikɔ naki naake ɛek naak ma moko ke kɔbi naak.

\mb ŋaar -ki kɔ ɲa -ki naake ɛek naak ma moko ke kɔbi naak.

\ft It is only my physical being that detached from my family not my idea.

\FtA ስጋዬ እንጂ ሀሳቤ ከቤተሰብ አይወጣም።

**\Ref pro.167**

\tx Nyoona kirbhokotit ngetin sino omongongk.

\W ɲɔɔna kirbɔkɔtɪt ŋɛtɪn sɪno omoŋoŋk.

\mb ɲɔɔna kir bɔkɔt -it ŋɛtɪn sɪno omoŋ -oŋk.

\ge insult not kill lice that one of

\ps V NEG V NSUF N DEM DET GEN

\ft An insult do not kill even a lice.

\FtA ስድብ አንድ ቅማል አንኳን አይገድልም።

**\Ref pro.168**

\tx Nyeyekan dhama.

\W jεjεkan dāma.

\mb jεjε -kan dāma.

\ge stop eating

\ps V PAST V

\ft Stopped eating.

\FtA መብላት አቁሟል።

**\Ref pro.169**

\tx Nyon toona so mooyk yerom eyenongk.

\W non tōona sō moojik jerom ejenonjk.

\mb non tōona sō moojik jerom ejen -onjk.

\ge false child the male blood moon of

\ps N N DEF N N N GEN

\ft Fib for male is like a menstruation.

\FtA ውሸት ለወንድ ልጅ የወር አበባ ነው።

**\Ref pro.170**

\tx Nyon gaageyongk sakoye sigo dhinatungongk

\W non gaagejonjk sakoje sigō dīnatunjonk

\mb non gaagejonjk sakoje sigō dīnatunjonk

\ft The fullish idea is like unripe arrow root.

\FtA የሞኝ ወሬ ጥሬ ጎደሬ።

**\Ref pro.171**





\ft It is your mouth not your clan that harms you.

\FtA አፍህ እንጂ ጎሳህ አይጥልህም።

**\Ref pro.179**

\tx Oote ngaawongk ngapatir idi a manya taama ngedhenyongk

\W ጋጎቴ ገላውንክ ገላፈቅቅ ልዩ ልዩ ገላፈቅቅ

\mb ጋጎቴ ገላውንክ ገላፈቅቅ ልዩ ልዩ ገላፈቅቅ

\ft During hungar time brothers would have shared a single sourgem.

\FtA በረሀብ ጊዜ ሁለት ወንድማማቾች አንድ የሹሪ ፍሬ ይካፈላሉ።

**\Ref pro.180**

\tx Okon lakin derak apee yng kin teenget keena sigoo ga pee yk.

\W ጋኑን ለክን ልዩ ልዩ ገላፈቅቅ ነፍሱን ገላፈቅቅ ገላፈቅቅ

\mb ጋኑን ለክን ልዩ ልዩ ገላፈቅቅ ነፍሱን ገላፈቅቅ ገላፈቅቅ

\ft Though you owned two legs,you cuold not climb two trees.

\FtA ሁለት እግር አለኝ ተብሎ ሁለት ዛፍ አይወጣም።

**\Ref pro.181**

\tx Okon dhama etedh neeking ne bosoy neeke bosoy naak.

\W ጋኑን ልዩ ልዩ ገላፈቅቅ ነፍሱን ገላፈቅቅ ገላፈቅቅ

\mb ጋኑን ልዩ ልዩ ገላፈቅቅ ነፍሱን ገላፈቅቅ ገላፈቅቅ

\ft If I eat their honey, their song is mine.

\FtA ማራቸውን ከበላው ዘፈናቸው ዘፈኔ ነው።

**\Ref pro.182**

\tx On no runga tuusing le no bore gode neke rungaang.

\W ጋን ነጋ ምን ገላፈቅቅ ልዩ ልዩ ገላፈቅቅ

\mb ጋን ነጋ ምን ገላፈቅቅ ልዩ ልዩ ገላፈቅቅ

\ft If the pilar bend the house also bend.











\FtA ሴትና ወፍ አንድ ናቸው።

**\Ref pro.202**

\tx Peet sino bhaa no bargeidhe gursetik le koy no paangkayin le na taye ato.

\W Peet sino baa no bargeide gursetik le koy no paangkayin le na taye ato.

\mb Peet sino baa no bargeide gursetik le koy no paangkayin le na taye ato.

\ft The women that habited mouthful food,opened her mouth when you bring up your hand for slap.

\FtA ጉርሻ የለመደች ሴት ለጥፊ እጅህን ስትሰነዝር አፋን ትከፍታለች።

**\Ref pro.203**

\tx Peet sinobha ki baredh beedhit nyaki neeketik kiige lowi madh.

\W Peet sinoba ki bared beedit naki neeketik kiige lowi mad.

\mb Peet sino ba ki bared beedit naki neek ek ik kiige lowi mad.

\ft The girl that could not know her house wel,failed to ignight fire.

\FtA የራሷን መኖሪያ ያልለመደች ልጃገረድ እሳት አይያያዝላትም።

**\Ref pro.204**

\tx Pora joop wey naakik a turi nengk.

\W Pora djoop wej naakik a turi nenk.

\mb Pora djoop wej naakik a turi nenk.

\ft I love my family with all there short coming.

\FtA ቤተሰቦቼ ከነልቅላቂያቸው እወዳቸዋለሁ።

**\Ref pro.205**

\tx Riyin no maabare/daado/ maa ko teyan yetidhikin.

\W rijin no maabare/daado/ maa ko tejan jetidikin.

\mb rijin no maabare/daado/ maa ko tejan jet id ik -in

\ft Before calling your freinds for work, prepare the seating places.

\FtA ደቦተኛህን ከመጥራትህ በፊት ማስተናገጃህን አዘጋጅ።

**\Ref pro.206**

\tx Rer kutur agut toon neek.

\W rer kutur agut toon neek.

\mb rer kutur agut toon neek.

\ge die bushpig for child its

\ps V N CORD N PRO

\ft The bushpig died for her offspring.

\FtA አሳማ ለልጁ ይሞታል።

**\Ref pro.207**

\tx Rakate tonuna ke bonga mangk ngaarik.

\W rakate tonuna ke boŋa maŋk ŋaarik.

\mb rakat e tonuna ke boŋa maŋk ŋaar ik.

\ft Poverty either makes you migrate or engaged in.

\FtA ችግር ወይ ተሰደድ ወይ አግባ ትልሀለች።

**\Ref pro.208**

\tx Rer mentan ete so kin dhegeroonuk a meyadhe.

\W rer mentan ete so kin degeroonuk a mejade.

\mb rer mentan ete so kin degeroonuk a mejade.

\ft Dathe for the person you don't know and buffalo is nice.

\FtA ሞት በማታውቀው ሰውና በጎሽ ያምራል።

**\Ref pro.209**

\tx Riye taar meyadhongk ke taar ma ar tare.

\W riye taar meyadonk ke taar ma ar tare.

\mb riye taar meyadonk ke taar ma ar tare.

\ft The meat of buffalo in order to be said a meat it should be in cooking palet.

\FtA የጎሽ ሥጋ ሥጋ ነው የሚባለው በመጥበሻ ላይ ሲሆን ነው።

**\Ref pro.210**

\tx Rer bheenyο sino koy kidakeek.

\W rer ፅጃጎ sino koj ki dakeek.

\mb rer ፅጃጎ sino koj ki dakeek.

\ft No one scape from dathe.

\FtA ምት የማይቀር ቀጠሮ ነው።

**\Ref pro.211**

\tx Romidh kangi kangi, adzigeγa adamoy adamoy.

\W romid'kangi kangi, adzigeγa adamoγ adamoγ.

\mb romid'kangi kangi, adzige ja adamoγ adamoγ.

\ft In the morning tracking, in the night hunting.

\FtA ጠዋት ማጥመድ ማጥመድ ማታ አደን አደን።

**\Ref pro.112**

\tx Romidh kaari kaari ajigeγa madh madh.

\W romid'kaari kaari ajdγigeγa mad' mad.

\mb romid'kaari kaari ajdγigeγa mad' mad.

\ft In the morning cultural drink in the night fire.

\FtA ጠዋት ጨም ጨም ማታ እሳት እሳት።

**\Ref pro.213**

\tx Rooriyon idhit sino gaagek ito gabhigidhe eeka war.

\W rōrijōn idit sino gaagek ito gabigidē eeka war.

\mb rōrijōn idit sino gaagek ito gabigidē eeka war.

\ft Giving adviece for fullish is like decorating a dog

\FtA ጥኝን መምከር ውሻን እንደማልበሥ ነው።

**\Ref pro.214**

\tx Sa baaled he dheerok ne gon todhi.

\W Sa baaled he deerok ne gon todi.

\mb Sa baaled he deerok ne gon todi.

\ft When you beat the vervet, the colobus monkey will run.

\FtA ጦጣን ሲመቱ ጉሬዛ ይሮጣል።

**\Ref pro.215**

\tx Sa saneedhe ijaagik ne bongku sinebha koowek.

\W sa sanεedhe ijaagik ne bongku sinebha koowek.

\mb sa sanεedhe ijaagik ne bongku sinebha koowek.

\ft Unemployment made to sereach that one hide befor.

\FtA ሥራ ማጣት የቀበሩትን ያስወጣል።

**\Ref pro.216**

\tx Sa tondhidhe, gaageyak ne itoko tondhing.

\W sa tondidε gaagejak ne itoko tondhing.

\mb sa tondidε gaagejak ne itoko tondhing.

\ft If you ruled for fulish,he feel that as if you ruled against him.

\FtA ጥኝ ሲሉለት ያሉበት ይመስለዋል።

**\Ref pro.217**

\tx Sine oole wark melt awaytongk, ma sine oole atiinyk gode.

\W sine oole wark melt awejtonk, ma sine oole atiinyk gode.

\mb sine oole wark melt awejtonk, ma sine oole atiinyk gode.

\ft The dog controled with iron tai,the youngster controled by marriage.

\FtA ውሻን የሚችለው ስንሰለት ጎረምሳን የሚችለው ቤት።

**\Ref pro.218**

\tx Sino ko waayin beedhitik kind monteet etedhoge.

\W Sinokə waajin beedhitik kind montæet etæðoge.

\mb Sinokə waajin beedhitik kind montæet etæðoge.

\ft It is difficult to pull up in standing,that you planted in seating.

\FtA ቁጭ ብለህ የተከለከውን ቆመህ አትነቅለውም።

**\Ref pro.219**

\tx Sinoko gabhe etedhogeek bongu beedhit

\W sinokə gabæ etæðogeek boŋu beedfit

\mb sinokə gabæ etæðogeek boŋu beed -it

\ft The thing that you gave in stand you will take in seating.

\FtA ቆሞ የሠጠውን ተቀምጦ ይወስዳል።

**\Ref pro.**

\tx Sa rerdhi idhik ne joo ogok wudhar ekan gengk.

\W Sa rærdi idik nɛ joo ɔgɔk wudʌr ɛkan gɛŋk.

\mb Sa rærdi idik nɛ joo ɔgɔk wudʌr ɛkan gɛŋk.

\ft when a person die others cried for themselves.

\FtA ሰው ሲሞት ሌሎች ለራሳቸው ያቅሳሉ።

**\Ref pro.221**

\tx Sinokan bhartinngongk a sinokan riibhunngongk langeeng.

\W Sinokan ɓartinngɔŋk a sinokan riibunŋɔŋk laŋeɛŋ.

\mb Sinokan ɓartinngɔŋk a sinokan riibunŋɔŋk laŋeɛŋ.

\ft you will get something from your childe and from your saving

\FtA የወለዱትና ያስቀመጡት ይገኛል።

**\Ref pro.222**

\tx Saakomikeen a warka dhungedh.

\W saakomikeen a warka dūjedf.

\mb saakomikeen a war -ka dūjedf.

\ge Freindhood and dog with hayna.

\ps N CON N POSP N

\ft Freindhood with dog is also with hayna.

\FtA የውሻ እኩያ መሆን ከጅብ ጋር ነው።

**\Ref pro.223**

\tx Sa dhamidh toon sino peetik ito dille goro tadhapu.

\W Sa dāmidf tōon sino peetik ito dille gōrō tadāpu.

\mb Sa dāmidf tōon sino peetik ito dille gōrō tadāpu.

\ft Feeding a daughter is like erroded an ash with water.

\FtA ሴት ልጅ ስትመገብ አመድ በውሀ እንደሚወስድ ነው።

**\Ref pro.224**

\tx Sino gaadhingongk ki eeket, sino ki rerink ki bhartet.

\W Sino gaadīገጋገk ki eeket, sino ki rerink ki bartet.

\mb Sino gaadīገጋገk ki eeket, sino ki rerink ki bartet.

\ft There is no rain that would not stop, there is no new born wouldn't die.

\FtA የማያባራ አይዘንብም የማይሞት አይወለድም።

**\Ref pro.225**

\tx Sino laningongk a sinokan rerngongk kisaneedh tekaan.

\W Sino laniገጋገk a sinokan rerገጋገk kisanēēdf tekaan.

\mb Sino laniገጋገk a sinokan rerገጋገk kisanēēdf tekaan.

\ft The rich and the died can get a relative.

\FtA ያገኘና የሞተ ዘመድ አያጣም።

**\Ref pro.226**

\tx So tonidhiin ke keedha ayowedhngongk kooniy idhit sinene ar jokuk.

\W So tonidiin ke keeda ajowedhngongk koonij idhit sinene ar jokuk.

\mb So tonidiin ke keeda ajowedhngongk koonij idhit sinene ar jokuk.

\ft Ask your neighbour before going far.

\FtA ፋቅ ቦታ እሄዳለሁ ከማለት አጠገብህ ያለውን ጠይቅ።

**\Ref pro.227**

\tx Sa puruutedhe melt neekik yikidhi dhuk neek.

\W Sa puruutede melt neekik ne jikidi duk neek.

\mb Sa puruutede melt neekik ne jikidi duk neek.

\ft If you pull the vine,the forest will shake.

\FtA ሀረጉ ሲጎተት ጫካው ይነቃነቃል።

**\Ref pro.228**

\tx Sakoy so bhaano toole waawuyik keny no keeje ki no aadhoron.

\W Sakoj so baano toole waawujik keɲ no keedze ki no ?adɔɔɔn.

\mb Sakoj so baano toole waawujik keɲ no keedze ki no ?adɔɔɔn.

\ft The arrow root plant that spent longer in the sun do not boiled easily.

\FtA ጠ ሃይ የዋለ ባካ ምን ቢቀቀል አይበስልም።

**\Ref pro.229**

\tx Sa beedhir eeker ke manyk nekoo weerer eek a nyon.

\W Sa beedir eeker ke maɲk ne koo weerer eek a jon.

\mb Sa beedir eeker ke maɲk ne koo weerer eek a jon.

\ft Truth in a long run changes to fibness.

\FtA እውነት ውሎ ሲያድር ውሸት ይሆናል።

**\Ref pro.230**

\tx Suukuy kabiyongk ki gaye a kooran beyak.

\W suukuj kabijonk ki gaje a kooran bejak.

\mb suukuj kabijonk ki gaje a kooran bejak.

\ft The wood that used for an axe does not fit for spear.

\FtA የፋስ እንጨት ለጦር አይሆንም።

**\Ref pro.231**

\tx Teker no nyo jet ma no ngadhung.

\W teker no jo dzet ma no ηadun.

\mb teker no jo dzet ma no ηadun.

\ft whatever the amount of the faces is small, its bad smell disturbed all(everybody).

\FtA አር ምን መጠኑ ቢያንስም ሽታው ግን ሁሉንም ይረብሻል።

**\Ref pro.232**

\tx Toldhi maawu sood lak utulk.

\W toldi maawu sood lak utulk.

\mb toldi maawu sood lak utulk.

\ft Water stord in lower position.

\FtA ውሀ የሚጠራቀመው ጎድጓዳ ቦታ ላይ ነው።

**\Ref pro.233**

\tx Tonuno dheero ke in bhatake joop sige atinyik ma in paari joop sige gutareek.

\W tonuno deero ke in batakke dzoop sige atijnik ma in paari dzoop sige gutareek.

\mb tonuno deero ke in batakke dzoop sige atijnik ma in paari dzoop sige gutareek.

\ft The vervet said that let the yuongesters carry and the older drink.

\FtA ጦጢት ወጣት ወጣት ይሸከም ሸምገል ሸምገል ያለው ይቅመስ አለች አሉ።

**\Ref pro.234**

\tx Toon nook inna bheele okoko dhamatongk.

\W ጠንብቅ ከጠንብቅ ይህም ስምገል ስምገል ያለው ይቅመስ አለች አሉ።

\mb ጠንብቅ ከጠንብቅ ይህም ስምገል ስምገል ያለው ይቅመስ አለች አሉ።

\ft Let your child be like a food.

\FtA ልጅህ እንደ አህል ይሁንልህ።

**\Ref pro.235**

\tx Toon sino bhaano ki dhegaron dhepooku le koy no kidhegeroon dambiyе waasiyekong.

\W ጠንብቅ ከጠንብቅ ይህም ስምገል ስምገል ያለው ይቅመስ አለች አሉ።

\mb ጠንብቅ ከጠንብቅ ይህም ስምገል ስምገል ያለው ይቅመስ አለች አሉ።

\ft The boy that doesnot spent nights with adoultes could not know the proper ways of saying.

\FtA ካዋቂ ወንዶች ጋር ያላደረ ልጅ የነገሮችን አግባብ ጠንቅቆ አያውቅም።

**\Ref pro.236**

\tx Tonus tetoon rer.

\W tonu tetoon rer.

\mb tonu tetoon rer.

\ge tell bird die

\ps V N V

\ft The bird May tell the dathe.

\FtA ሞትን ወፍ ይነግራል።

**\Ref pro.237**

\tx Tul sino kus rakaayk bongu dhoo kung

\W tul sinə kus rakaajik boŋu dʊokuj  
 \mb tul sinə kus rakaaj -ik boŋu dʊokuj  
 \ge rain that from sky of accept earth  
 \ps N DET PRE N GEN V N  
 \ft The rain that comes from sky should accepted by the earth.  
 \FtA ከሰማይ ያመጣውን ዝናብ መሬት ይቀበለዋል።

**\Ref pro.238**

\tx Tewtaanak roger mengkakeng  
 \W tɛwɛtaanak roger mɛŋkəkɛŋ  
 \mb tɛwɛtaan-ak roger mɛŋk-akɛ-ŋ  
 \ge fried corn laugh friend  
 \ps N V N  
 \ft Fried corn laughed on his friend.  
 \FtA ቆሎ በጓደኛው ይስቃል።

**\Ref pro.239**

\tx Tigi toomongk ito tigi ngedaanongk.  
 \W tigi toomɔŋk ito tigi ŋɛdaanɔŋk.  
 \mb tigi toom -ɔŋk ito tigi ŋɛdaan -ɔŋk.  
 \ft A gift from child is like a gift from bee.  
 \FtA የልጅ ስጦታ እንደ ንብ ስጦታ ነው።

**\Ref pro.240**

\tx Teeton a peet kee seege nyon  
 \W teetɔn a peet kɛɛ sɛɛge ɲon

\mb teetɔn a peet kɛɛ sɛɛge ɲon  
\ge bird and girl not them place  
\ps N CON N NOT PRO N  
\ft Birds and women do not have permanent place.  
\FtA ወፍና ሴት ቦታ የላቸውም።

**\Ref pro.241**

\tx Tekaanikeen kiy yaweedh aaree kir diile maawu  
\W tekaanikeen ki jaweedʔaree kir diile maawu  
\mb tekaanikeen ki jaweedʔaree kir diile maawu  
\ft relativhood does not cut by knife nor cleared by water.  
\FtA ዝምድና ቢላዋም ኤቆርጠውም ውሀም አይወስደው።

**\Ref pro.242**

\tx Takaanikeen kiire aadi maawe  
\W takaanikeen kiire aadi maawe  
\mb takaanikeen kiire aadi maawe  
\ft Relativeness does not wash by water.  
\FtA ዝምድና ውሀ አይጥለውም።

**\Ref pro.243**

\tx Tonu dheeroo ke teemang ma dhiriri etasa adamoye seenik arita  
\W tonu dheerɔɔ ke teemaŋ ma ɗiriri etasa adamoje sɛenik arita  
\mb tonu dheerɔɔ ke teemaŋ ma ɗiriri etasa adamoje sɛenik arita  
\ft An ape jumped and reached on the hanter.



\mb tofi sino beedfir a deerok nekoy dam maakela.

\ge colobus that leave and monkey eat maize

\ps N DEM V CON N FUTU V N

\ft The colobus monkey that leaves with vervet(ape) eat the maize.

\FtA ከጦጣ ጋር የዋለ ጉሬዛ በቆሎ ሙብላት ለመደ።

**\Ref pro.248**

\tx Toon sino peetik tonu ke poaangako meyadh neko bhokotaang.

\W tʔon sino peetik tonu ke paanja ko meyad nekʔ bokotaang.

\mb tʔon sino peetik tonu ke paanja ko meyad nekʔ bokotaang.

\ge child that girl say slap buffalo killed

\ps N DEM N V V PAST N V

\ft A woman says I can kill buffalo with slap.

\FtA ሴት ልጅ ጎሽን በጥፊ መትቼ ገደልኩ ትላለች።

**\Ref pro.249**

\tx Toon sino peetik a koonat omong

\W tʔon sino peetik a koonat omonj

\mb tʔon sino peetik a koonat omonj

\ge child that girl and geust one

\ps N DEF N CON N DET.

\ft A woman and guste are the same.

\FtA ሴት ልጅና አንግዳ አንድ ናቸው።

**\Ref pro.250**

\tx Toon a guarin kir ibaal agut omong.

\W တောင် a guarin kir ibaal agut omon.

\mb တောင် a guarin kir ibaal agut omon.

\ge child and old not play with one

\ps N CON ADJ NEG V ADPO. DET

\ft An old man wouldn't play with a child.

\FtA ልጅና ሽማግሌ አብሮ አይጫወትም።

**\Ref pro.251**

\tx Toon a koogele omong .

\W တောင် a koogele omon.

\mb တောင် a koogele omon.

\gechild and hene one

\ps N CON N DET

\ft A child and hean are the same.

\FtA ልጅና ዶሮ አንድ ናቸው።

**\Ref pro.252**

\tx Toon a dheero in uter maawu in uter maawu.

\W တောင် a ሎሮ in uter maawu in uter maawu.

\mb တောင် a ሎሮ in -uter maawu in -uter maawu.

\ge child and aep Pref. drink water pref water

\ps N CON N V N N

\ft The child and vervet,let them drink water.

\FtA ልጅና ጦጣ ውሀ ይጠጣ ውሀ ይጠጣ።

**\Ref pro.253**

\tx Toinidha sinoona obingongk doos ijaag.

\W tonida sinonna obinjɔŋk doos idzaag.

\mb tonida sinonna obinj -ɔŋk doos idzaag.

\ge talk that big of better work

\ps V DEM ADJ GEN ADV N

\ft Work is bettr than great talk.

\FtA ከብዙ ወሬ ስራይሻላል።

**\Ref pro.254**

\tx Toonikeen ake dhegeroon eek atinyi keen dirrikeen.

\W tɔonikeen akε dεgerɔon εek atijni keen dirrikeen.

\mb tɔonikeen a ke dεgerɔon εek atijni keen dirri keen.

\ge childhood not know adulthood braveness

\ps N NEG V N ADJ

\ft CHildhood is un knowing,younghood is braveness.

\FtA ልጅነት አላዋቂነት ወጣትነት ድፍረት።

**\Ref pro.255**

\tx Toon sino opeetik kooy.

\W tɔon sino peetik kooy.

\mb tɔon sino peetik kooy.

\ge child that girl bridge

\ps N DEM N N

\ft A woman is a bridge.

\FtA ሴት ልጅ ድልድይ ነች።

**\Ref pro.256**

\tx Tonuna gedhel ke soodi lakidhe koogelek keete ngaawu.

\W tonuna gedhel ke soodi lakidhe koogelek keete ngaawu.

\mb tonuna gedhel ke soodi lakidhe koogelek keete ngaawu.

\ft The falcon said , I will not be hunger as long as the hen exists.

\FtA ዶሮ እስካች ተርቤ አልራብም አለች አሉ ጭልፊት።

**\Ref pro.257**

\tx Tekaan a maaw beedhir kemay ne koo mentaang.

\W tekaan a maaw beedir kemaj ne koo mentaanj.

\mb tekaan a maaw beedir kemaj ne koo mentaanj.

\ft Bad relative and flithy water cured(puered) when time gose.

\FtA የዘመድና የውሀ መጥፎ እያደር ይጠራል።

**\Ref pro.258**

\tx Togike koor okon omaay male depsoy neek soose neekeng nekoo langdhi bange.

\W togike koor okon omaay male depsoj neek soose neekeng ne koo langdi banje.

\mb togike koor okon omaay male depsoj neek soose neek eng ne koo lang -di banje.

\ft If one of the cattle imerse its tail on the dug, it will reach for all of the cattle.

\FtA በከብቶች መካከል አንዱ ጭራዋን እበት ውስጥ ከጣለች ለሁሉም ይደርሳል።

**\Ref pro.259**

\tx Toneno kea a iine ton sini in bhooka imeyi maawongk.

\W toneno ke aa iine ton sini in booka imeji maawonk.

\mb toneno ke aa iine ton sini in booka imeji maawonk.

\ft you daughter ! long live for water.

\FtA አይ አንቺ ልጅ እድሜ ለውሃ አሉ።

**\Ref pro.260**

\tx Timnu bheyint oko sineko torokidhink.

\W timnu ፅጅjint oko sineko torokidink.

\mb timnu ፅጅjint oko sineko torokidink.

\ft The thorn percied as one footed it.

\FtA እሾክ የረገጡትን ያህል ይወጋል።

**\Ref pro.261**

\tx Totokan ainko keetontome kat ikomun anyookan.

\W totokan ainko keetontome kat ikomun ማጋገጥ.

\mb totokan ainko keetontome kat ikomun ማጋገጥ.

\ft Do not count the hean before they hached.(while it is in the egg)

\FtA እንቁላል ሳይፈለፈል ጫጩት አትቁጠር።

**\Ref pro.262**

\tx War sino kiidhe bhayek ne gigim etedh.

\W war sino kiidē bajek ne gigim eted.

\mb war sino kiidē bajek ne gigim eted.

\ge dog that not heart need honey

\ps N DEM NEG N V N

\ft The dog that does not think (have heart) needs to eat honey.

\FtA ልብ የሌላት ውሻ ማር ትቀላውጣለች።

**\Ref pro.263**

\tx Waawan giroykaan onγκ doos wudhak tapadhangk.

\W waawan girojkaan onγκ doos wudhak tapadhangk.

\mb waawan girojkaan onk dɔɔs wudak tapadanj.

\ge wedding poor of better mourn king

\ps N ADJ GEN ADV N N

\ft The king's mourn better than the poor's wedding.

\FtA ከደሀ ሰርግ የንጉስ ሀዘን።

**\Ref pro.264**

\tx Waawan a wudha bhooka et ang.

\W waawan a wudā booka et aṅ.

\mb waawan a wudā booka et aṅ.

\ge wedding and mourn gather people

\ps N C N V N

\ft People gathered in mourn and wedding.

\FtA ሰርግና ለቅሶ ሰው ይበዛበታል።

**\Ref pro.265**

\tx War dok no dhe tuuke tuuke le no kiik bolonguron.

\W War dok nɔ dɛ tuukɛ tuukɛ lɛ nɔ kiik bɔlɔngurɔn.

\mb War dok nɔ dɛ tuukɛ tuukɛ lɛ nɔ kiik bɔlɔngurɔn.

\ge dog seat now now not (be) old

\ps N V ADV NEG ADJ

\ft If the dog seat down now and then it does not get an old.

\FtA ቶሎ ቶሎ የምትቀመጥ ውሻ ኣታረጅም።

**\Ref pro.266**

\tx Wey sino omongongk moko kiidhe kobhi oko koogele.

\W Wej sinə omoŋŋk moko kiidɛ kobhi oko koogele.

\mb Wej sinə omoŋ -ŋk moko kiidɛ kobhi oko koogele.

\ge house that one of not not think as hen

\ps N DEM DET GEN NEG V PREP N

\ft A family is not aimless like a hen.

\FtA ቤተሰብ እንደደሮ አላማ ቢስ አይደለም።

**\Ref pro.267**

\tx Waawan a ne sowet omong.

\W waawan a ne sowet omoŋ.

\mb waawan a ne sowet omoŋ.

\ge wedding and saw one

\ps V CON V DET

\ft Wedding and sawing are the same.

\FtA ጋብቻና መዝራት አንድ ናቸው።

**\Ref pro.268**

\tx Woseyeti jeeme neti mukeng tonuno war.

\W wosejeti dʒeeme ne ti mukeŋ tonunə war.

\mb wosejeti dʒeeme ne ti mukeŋ tonunə war.

\ge send early me pierce say dog

\ps V ADV PRO V V N

\ft The dog said that send me in front and pierced me.

\FtA አስቀድሞ ልኮኝ እኔን ወጋኝ አለኝ ውሻ።

**\Ref pro.268**

\tx yaaka a wudha gaagaming.

\W jaaka a wuda gaagamiṅ.

\mb jaaka a wuda gaagamiṅ.

\ge happy and mourn connected

\ps N CON N V

\ft Happiness and mourn connect each other.

\FtA ደስታና ሀዘን ጥንድ ናቸው።

**\Ref pro.269**

\tx Bhnirno gutareyeek dari a dhoo.

\W beenirnə gutarejæek dari a dōo.

\mb been ir nə gutar ε jæek dari a dōo.

\ft Old men can saw the earth and the sky.

\FtA ሸማግሌዎች ሰማይና ምድርን ይሰፋሉ።

**\Ref pro.270**

\tx . Eta eeka neeka etedh ma gaatiyata bhaayng.

\W eta εeka nεeka etedh ma gaatiyata baajiṅ.

\mb eta εeka nεek a etedh ma gaatiya ta baajiṅ.

\ft It is sweat for self but bitter for others.

\FtA ለራስ ያሉት ማር ለባሕድ ያሉት ሬት

**\Ref pro.271**

\tx Kεng booka jet le on bha ka baye meyadheeng le barsum epen eetangka any sino utidhingongk kiidha beedhit e keedha tu.

\W Kεṅ bōoka dʒet lε on ba ka bajε mejadēeṅ lε barsum εpen eetṅka aṅ sino utidṅoṅk kiida beedit ε kiida tuu.

\mb Kex book a dʒet le on ʃa ka bajɛ mejadɛɛŋ le barsum epen eetɲka aŋ sinɔ uut id I ɲɔŋk beed it ɛ kiidɑ tu.

\ft Big boy could not seat in his father seat and drink in the father’s glass, unless he killed a buffalo.

\FtA ልጅ ምን ቢገዝፍ ጎሽ ካልገደለ በቀር ባባቱ መቀመጫም አይቀመጥ በመጠጫውም አይጠጣ ::

**\Ref pro.272**

\tx Kogeelee dheger eek a kaale et.

\W Kogeelee dɛger ɛɛk a kaale et.

\mb Kogeelee dɛger ɛɛk a kaale et.

\ft a hen knows more than a person.

\FtA የዶሮ ሃሳብ ካንዳንድ ሰው የበለጠ ነው::

**\Ref pro.273**

\tx Kee no tuu maaw a bhookaang paara.

\W Keeno tuu maaw a ʃɔɔkaaŋ paara.

\mb Keenɔ tuu maaw a ʃɔɔkaaŋ paara .

\ft Don’t drink more water while you are thirsted.

\FtA ለጥማት ብዙ ውሃ አይጠጣም ::

**\Ref pro.274**

\tx Keeno jameet wasiyeke.

\W Keenɔ dʒaamet waasijɛɛkɛ.

\mb Kee no dʒaam et waasijɛɛ kɛ.

\ge not order speak

\ps NEG ADV V

\ft It is impossible to speak with out order.

\FtA ንግግር ያለ ስራት አይሆንም ::

**\Ref pro.275**

\tx Kee no riibhe jame weeywe nyilgiitirnon.

\W kee no riibe dzame weejwe nilgiitirnon.

\mb kee no riib e dzame weejwe nilgiitir non.

\ft If you put a sword without work, it lost its sharpness

\FtA የተሳለ ገጅራ ካለሰራ ቢቀመጥ ይደልዱማል።

**\Ref pro.276**

\tx Kee no ragade tarman toona so in ar amdruk.

\W kee no ragade tarman toona so in ar amdruk.

\mb kee no ragad e tarman toona a so in ar amdruk.

\ft Nobody buy a baby care while it is in the womb.

\FtA በሆድ ውስጥ ላለ ህጣን ማዘያ አይገዛም።

**\Ref pro.277**

\tx On no eeke ma arke dhuk seng le no etee soodi pedheedhngongk.

\W on no eeke ma arke duk sen le no etee soodi pedeedhngongk.

\mb on no eeke ma arke duk sen le no etee soodi pedeedhngongk.

\ft If it rains while you are in the forest stop in the baron area.

\FtA በጫካ ውስጥ ስትሄድ ዝናብ ከዘነበ ገላጣ ቦታ ቁም።

**\Ref pro.278**

\tx On gupaangeeng le no bodee toonang.

\W On gupaangeeng le no bodee toonang.

\mb On gupaangeeng le no bodee toonang.

\ft A childe gives relief for stomach buldging.

\FtA የሆድ መነፋትን ህጣን ልጅ ያድናል።

**\Ref pro.279**

\tx Ooldhi no taakiye nyakiyekongk esino lak nyakiyek.

\W ooldi no takije jakijekongk esino lak jakijek.

\mb ooldi no takije jakijekongk esino lak jakijek.

\ft Inorder to make peace with in two wives you should have an experience of it.

\FtA የጣውንቶችን ጥል ማስታረቅ የሚችል ሁለት ሚስት ያለው ሰው ነው።

**\Ref pro.280**

\tx Jarti sono dham sakoye a eelega geengkik le koy no ngaarng.  
 \W dʒarti sono dām sakoje a eelega geenkik le koj nō ɲaari.  
 \mb dʒarti sono dām sakoje a eelega geenkik le koj nō ɲaari.  
 \ft The woman that eat the fruit for seed she will not be a true wife.  
 \FtA ለዘር የሚሆነውን ጎደሬ የምትበላ ሴት ብትዳር አትቆይም።

**\Ref pro.281**

\tx Meyadh so koy no ki ngaarink le no geydhi se kenteyong aki gugunyon koorā. Maano so koy ngaarngongk geydhi kook.  
 \W mejad sō koj nō ki ɲaarink le nō gejdhi se kentejɔŋk a ki guugunyon kōora, mano sōkoj ɲaarɲɔŋk gejdhi kōok.  
 \mb mejad sō koj nō ki ɲaar ink le nō gejdhi se kentej ɔŋk a ki guugunyon kōor a, mano sō koj ɲaari ɔŋk gejdhi kōok.  
 \ft From buffallos in a heard the one that is in the peripheral area is going to depart froothers.  
 \FtA በመንጋ ከሚገጡ ጎሮቶ መካከል ወደ ዳር ያለው ከመንጋው ሊለይ የተዘጋጀ ነው።

**\Ref pro.282**

\tx Bhartee a totokan ma koy tuwe le koy tontome ngayite a dera peey./le koy kogelee/  
 \W bartee a totokan ma koj tuwe le koj tontome ɲawite a derak peej./le koj koogele/  
 \mb barte e a totokan ma koj tuwe le koj tontome ɲawit e a derak peej./le koj koogele/  
 \ft The thing that laied as an eeg will become a hen.  
 \FtA ቀስ በቀስ አንቁላል በግሩ ይሄዳል።

**\Ref pro.283**

\tx Bomboloot sin ko koletak ok on denee a dhaawu jeti le koy lake waawuy.  
 \W bomboloot sin kō koletak okon denee a dāawu dʒeti le koj lake waawuj.  
 \mb bomboloot sin kō koletak okon denee e a dāawu dʒet i le koj lake waawuj.  
 \ft In the winter the morning star become bright.  
 \FtA በመከር ወቅት የንጋት ኮኩብ ወገግ ብሎ ይበራል።

**\Ref pro.284**

\tx Dhamidhe no woy esino kete gapatoyek peengok.  
 \W damidhe nō woj esinō kete gapatojek peenok.  
 \mb damidhe nō woj esinō kete gapatojek peenok.  
 \ge eat made man that wood palate leaf

\ps V V NDEM N N

\ft the one who made a wooden palate eat with leaf.

\FtA ገብቱ ሰሪ በቅጠል ይመገባል።

**\Ref pro.285**

\tx Toon so aawoy idhi so jartik le bhore kalbi neeke jarti.

\W ጢን ምን ጎሳዎጋ ስድ ስጋገጥ ለ ኮሮ ካሌብ ነጭ ስጋገጥ.

\mb ጢን ምን ጎሳዎጋ ስድ ስጋገጥ ካ ለ ኮሮ ካሌብ ነጭ ስጋገጥ.

\ge child grown person female habit manner his female

\ps N V N N ADV PRO N

\ft The one that brought up by woman have womanish character.

\FtA ሴት ያሳደገው ባህሪው የሴት ነው።

**\Ref pro.286**

\tx Keejidhe no woy eso kenyingong okariy

\W Keedzidê nɔ wɔj esɔ kepiŋɔŋ okarije.

\mb keedz idê nɔ wɔj esɔ kepiŋɔŋ okarij -ɛ.

\ge made pot man eat broken pots

\ps V N N V N

\ft The pottery eat with broken pots.

\Ft A ሸክላ ሰሪ በገል ይበላል።

**\Ref pro.287**

\tx On lake ngaawung le no perke dhaamang.

\W ɔn lake ŋaawuŋ lɛ nɔ pɛrke dɔamaŋ.

\mb ɔn lake ŋaawuŋ lɛ nɔ pɛrke e dɔamaŋ.

\ge while there hanger dream food

\ps COPL V V V N

\ft If there is hunger you will dream the food.

\FtA በረብህ ጊዜ ህልምህ ምግብ ይሆናል።

**\Ref pro.288**

\tx Tuke no war soyniye le no kakaw tuutukak.

\W tuke nɔ war sojinije le no kakaw tuutukak.

\mb tuke nɔ war sojinije le no kakaw tuutuk ak.

\ge start dog (be) mad bite every thing

\ps V N V V N

\ft A dog start biting everything while it starts madness.

\FtA አብደት የጀመራት ውሻ ጉቶ ትነክሳለች።

**\Ref pro.289**

\tx Eso no dhegejiki le no ute pey ma no eso gaageki le no dikoye dikoy.

\W esɔ nɔ degejiki le nɔ ute pej ma nɔ esɔ gaageki le nɔ dikoje dikoj.

\mb esɔ nɔ degeji ki le nɔ ute pej ma nɔ esɔ gaage ki le nɔ dikoje dikoj.

\ge man wise drink sup but man fool made hot paper

\ps N ADJ V N CON N ADJ SQ V N

\ft The wise person drink sup, while the fool person prepared the hot paper.

\FtA ብልጥ ሰው ሾርባ ሲጠጣ ሞኝ ግን ሚጥሚጣ ይደ

**\Ref pro.291**

\tx Tonu no doke dampeyaka wid ta eek no dena nyon neek.

\W Tonu nɔ dɔkɛ dampɛjaka wid ta ɛɛk nɔ dɛna jɔn nɛɛk.

\mb Tonu nɔ dɔkɛ dampɛj aka wid ta ɛɛk nɔ dɛn a jɔn nɛɛk.

\ge say fig acacia tree to go away body see thing it

\ps V N N POSP ADJ N V N PRO

\ft an acacia tree ordered a fig to go away in front of it.

\FtA ዋርካ ዋንዛን ዞር በልልኝ አትከልለኝ አለው አሉ።

**\Ref pro.292**

\tx Daane sino kegidhe ma ajigeeki le no kati dhamun etedh neek.

\W Daane sino kegidê ma adzigeeki le no kati damun eted neek.

\mb Daane sino kegidê ma adzigeeki le no kati dam un eted neek.

\ge beehive that collect but night not not eat you honey it

\ps N DEM V CON ADV NEG V PRO N PRO

\ft Don't eat the honey that collected during night time.

\FtA በምሽት የተቆረጠ ማር አትብሉ።

**\Ref pro.293**

\tx Taar so no dhame away omongong kumbulik ake kaseet gorobetiik le no moko taaar so mentanngong.

\W Taar so no dame awej omononj kumbulik ake kaseet gorobetiik le no moko taaar so mentanngonj.

\mb Taar so no dame awej omononj kumbul ik ake kaseet gorobeti ik le no moko taaar so mentan ngonj.

\ft To eat the meat that you donot shared for your nieboughrs, is not for good.

\FtA ለጎረቤት ሳያካፍሉ የበሉት ስጋ ለመልካም አይደለም።

**\Ref pro.294**

\tx On no tiyin teeto awokerng le no aadhorar taame keetong.

\W On no tijin teeto awokerj le no ?adforar taame keetonj.

\mb On no tijin teeto awokerj le no ?adforar taame keet onk.

\ge if gather bird sing fruit tree of

\ps COPL V N V V N N GEN

\ft It is the fruit that gathered birds towards the tree.

\FtA ወፎቸን ከዛፉ ላይ አንዲሰበሰቡና አንዲንጫጩ ያደረጋቸው የዛፉ ፍሬ ነው።

**\Ref pro.295**

\tx Nyewiidh no idhi se lakik.

\W jewiid nɔ idi sɛ lakik.

\mb jɛwi id nɔ idi sɛ lak ik.

\ge urinate person own of

\ps V N V GEN

\ft A person could urinate on its own.

\FtA ሰው ባለው ይሸናል።

**\Ref pro.296**

\tx Toon so no agaldhiidh emesa yimatki le koy no bhore agaldhiing.

\W tɔɔn sɔ nɔ agaldhiid ɛmesa jimatki lɛ koj nɔ bɔrɛ agaldhiinj.

\mb tɔɔn sɔ nɔ agaldhiid ɛmes a jimat ki lɛ koj nɔ bɔrɛ agal dhiinj.

\ge child stealing mother and back on will habit stealing

\ps N V N CON N ADPO FUTU V

\ft If the mother stolen carrying a baby, the baby will become a thief.

\FtA አዝላ የምትሰርቅ አናት ልጇም ሌባ ይሆናል።

**\Ref pro.297**

\tx Idhiit sa koy no didildhi bhatadhi gidheeki le sa koy no seene arkidh rakaayik le koy no riibheng.

\W Idiit sa koj nɔ didildi bɔtaɗi gidheeki lɛ sa koj nɔ seene arkid rakaajik lɛ koy nɔ riibeŋ.

\mb Idiit sa koj nɔ didil di bɔtaɗi gidhe ki lɛ sa koj nɔ seene arkid rakaaj ik lɛ koy nɔ riibeŋ.

\ft If you are loaded for long time you are forced to drop the load.

\FtA ሽክም ለረጅም ጊዜ ሲሆን ለማስቀመጥ ግድ ይላል።

**\Ref pro.298**

\tx Eso no tanggeedh ngodhokikenk le no pesik eso ngengeking.

\W eso no tanjeed ስጋፍኩ ለ ነፍሱም ነፍሱም ነፍሱም.

\mb eso no tanjeed ስጋፍ ኩ ለ ነፍሱም ነፍሱም ነፍሱም.

\ft The one who suffered a lot married a woman owns a child.

\FtA የባሰበት አመጫትን ይጠጋል /የችጭነቀው አርጉዝ ያገባል/።

**\Ref pro.299**

\tx No gageyikeen odhoke ma no dhegeron bangi.

\W ነፍሱም ነፍሱም ጋፍኩ ለ ነፍሱም ነፍሱም ነፍሱም.

\mb ነፍሱም ነፍሱም ጋፍኩ ለ ነፍሱም ነፍሱም ነፍሱም.

\ge be foolish front but know back

\ps ADJ ADV CON V ADV

\ft unknowing precedes knowing/ Knowing comes later.

\FtA አልማወቅ ከማወቅ ይቀድማል።

**\Ref pro.300**

\tx keedhe no gope daaneyong a toon sino ngaadengong.

\W ክፍፍል ነፍሱም ጋፍኩ ለ ነፍሱም ነፍሱም ነፍሱም.

\mb ክፍፍል ነፍሱም ጋፍኩ ለ ነፍሱም ነፍሱም ነፍሱም.

\ge accompany road collect honey and child that honest

\ps V N V CON N DEM ADJ

\ft you should accompany with honest boy while you are going to collect honey.

\FtA ማር ቆረጣ ስትሄድ ታማኝ ልጅ አስከትል

*Appendix Three: Dictionary of Majang – English- Amaharic*

A *a conn* and እና -ም

Aabe *?abe n* g tree ሾላ

Aadhiiking *?adiikiŋ v* (be) ripe የበሰለ

Aadhorn *?adonŋ v* ripen, become ripe በሰለ

Aadhoron *?adonon v* ripen መብሰል

Aadidhiing *?adidiiŋ v* bathe, wash oneself አጠበ

Aameng *?ameŋ v* yawn አዛጋ

Aare *?are n* knife ቢላዋ

Aarin *?arin det* ten (10) አሥር

Aarin a omong *?arinaomong det* eleven (11) አሥራ አንድ

Aarin a angan *?arina aŋan det* fourteen (14) አሥራ አራት

Aarin a jiit *?arina tʃiit det* thirteen (13) አሥራ ሦስት

Aarin a peey *?arina pɛej det* twelve (12) አሥራ ሁለት

Aarin a tukaomong *arina tula omong det* sixteen (16) አሥራ ስድስት

Aarin a tula angan *?arina tula aŋan det* nineteen (19) አሥራ ዘጠኝ

Aarin a tula peey *?arina tula pɛej det* seventeen (17) አሥራ ሰባት

Aarin a tuul *?arina tuul det* fteen (15 አሥራ አምስት

Aasi *?asi n* dry wood የበሰበሰ ደረቅ ዕንጨት

Aatuy *?atuj n* razor ምላጭ

Aawoyng<sub>1</sub> *?awojŋ<sub>1</sub> v* domesticate, tame አላመደ ፣ ለማዳ

Aawoyng<sub>2</sub> *?awojŋ<sub>2</sub> v* bring up (a child) አሳደገ

Aawoyng<sub>3</sub> *?awojŋ<sub>3</sub> v* castrate ሞከተ (ከብት)

Aayeng *?ajeŋ adv* (be) slow ዝግ ያለ ፣ ቀስ አለ

Abii<sub>1</sub> *abii<sub>1</sub> n* cloth ጨርቅ

Abii<sub>2</sub> *abii<sub>2</sub>* article of clothing, clothes ልብስ

Abokaado *abokaado* fruit አቮካዶ

Adaktan *adaktan* *adv* never ከቶ \_ ፣ በጭራሽ  
 Agaling *agaling* *v* steal ሰረቀ  
 Agalt *agalt* *adj* thief ሌባ  
 Agige *agige* *n* sunset የፀሐይ ጥልቀት  
 Agut<sub>1</sub> *agut<sub>1</sub>* *conn* because  
 ስለ Agut<sub>2</sub> *agut<sub>2</sub>* *interj* why?  
 ለምን ?  
 Agut bhookaang *agut bhookaang* *adv* often ብዙ ጊዜ  
 Agut omong *agut omong* *adv* (be) together አብሮ  
 Ajeeran *ateeraan* *n* roof ጣራ ፣ ጣሪያ  
 Ajige *ateige* *adv* night ምሽት  
 Ajigeya *ateigeja* *adv* afternoon ከሰዓት በኋላ  
 Akuur *akuur* *n* groundnut, peanut አሾሎኒ  
 Ale *ale* *adv* todayt ዛሬ  
 Amaasini *amaasini* *n* soldier ወታደር  
 Ambasoy *ambasoj* *n* rainbow ቀስተ ደመና  
 Amdh *amɔ* *n* abdomen (external) ሆድ  
 Ami<sub>1</sub> *ami<sub>1</sub>* *n* hair (of head) ፀጉር  
 Ami<sub>2</sub> *ami<sub>2</sub>* *n* fur ያውሬ ጸጉር  
 Amieekongk *ami εεk ojk* *n* hair (of body) የቆዳ ፀጉር  
 Anaanasi *anaanasi* *n* pineapple አናናስ  
 Angan *ajan* *det* four (4) አራት  
 Ange *aje* *n* elephant ዝሆን  
 Any *ajɪ* *n* thing ነገር  
 Any gaamitongk *ajɪ gaamitojk* *n* handle እጅታ  
 Any katidhong *ajɪ katidojk* *n* fan (v) ማራገቢያ  
 Any kondiyetongk *ajɪ kondijetojk* *n* bait ዓሳ ማጥመጃው ላይ የሚደረግ ምግብ  
 Anyaayikan *ajɪaajikan* *adj* (be) amusing, funny አሥቂኝ

**Apati** *apati* *n* breast ጡት  
**Apee** *apee* *n* grandparent አያት  
**Apiine** *apiine* *adv* fertile soil ለም ፣ ለምለም ()  
**Ari** *ari* *n* arm ከንድፍ  
**Ari a bakaanying** *ari a bakaanying* *v* enlarge አሰፋ  
**Ari ke lot** *arike bt* *v* calm (oneself)  
**Ari kerken** *ari kerken* *adj* (be) jealous ቀናተኛ  
**Ariiring** *ariiring* *v* miscarriage አስወረዳት  
**Aring** *aring* *v* act, do አደረገ  
**Aritakanneek** *ari takanneek* *n* palm (of hand) የእጅ መዳፍ  
**Asuule** *asuule* *n* island ደሴት  
**Ateeny/peet** *ateeny/peet* *n* (be) young ወጣት ፣ ልጅ  
**Ateny** *ateeny* *n* young man ልጅ እግር ወጣት  
**Ato<sub>1</sub>** *ato<sub>1</sub>* *n* emouth አፍ  
**Ato<sub>2</sub>** *ato<sub>2</sub>* *n* lip ከንፈር  
**Ato<sub>3</sub>** *ato<sub>3</sub>* *n* language ቋንቋ  
**Awe** *awe* *n* iron ብረት  
**Aweyiir** *aweiyir* *n* brideprice (for bride's family) ጥሎሽ  
**Ayan** *ayan* *n* porcupine ጃርት  
**Baabee** *baabee* *n* father አባት  
**Baabuy** *baabuj* *n* husband ባለቤት  
**Baanyoy** *baanyoj* *n* locust አንበጣ  
**Badeedhing** *badeedhing* *v* lose (tr) አጣ ፣ ጠፋበት  
**Badeng** *badeng* *v* (be) lost ጠፋ (በ ጉዞ)  
**Bakaanying** *bakaanying* *adj* (be) wide ሰፊ  
**Bale** *bale* *n* dirty food ቆሻሻ ምግብ  
**Balgajak** *balgajak* *n* gill ስንጥብ  
**Bambasiye** *bambasije* *n* elephantiasis ዝሆኔ በሽታ

Bambee *bambee* *n* sweet potato ስኳር ድንች  
 Ban *ban* *n* leather(dry skin) የደረቀ ቆዳ  
 Bange *banɛ* *det* all ሁሉ  
 Banggi *bangji* *n* rainy season ክረምት  
 Bangi *bangji* *adp* behind ከ \_ በኋላ  
 Bangiya *bangija* *adp* backward (direction) ወደ ኋላ  
 Barbaaro *barbaaro* *n* pepper (green) ቃሪያ  
 Bare *barɛ* *n* tradition, custom ባህል  
 Bartan *bartan* *n* student ተማሪ  
 Baseydhiing *basejdiiŋ* *v* slither (snake) ተንሽራተተ  
 Bede *bede* *n* head of arrow የወስፈንጥር ጫፍ  
 Beedhing<sub>1</sub> *beediiŋ*<sub>1</sub> *v* dwell, inhabit ኖረ  
 Beedhing<sub>2</sub> *beediiŋ*<sub>2</sub> *adv* wait ቆየ  
 Beedhing<sub>3</sub> *beediiŋ*<sub>3</sub> *v* (be) seated ተቀመጠ  
 Beedhtan *beedtan* *adj* inhabitant, resident ነዋሪ  
 Beeroy *beeroj* *n* bed ኣልጋ  
 Beny omalte *ben omalte* *adv* once up on a time አንድ ጊዜ  
 Betumeel *betumɛɛ* *n* ant ጉንዳን  
 Beya *beja* *n* lance (spear) ጦር  
 Bha dheeng *ba deen* *adv* olden times የድሮ  
 Bhaangkawng *baangkawŋ* *adj* (be) erce ሀይለኛ  
 Bhaaridheeng *baaridɛen* *v* protect, defend ተከላከለ  
 Bhaamg<sub>1</sub> *baanŋ*<sub>1</sub> *v* forbid ከለከለ  
 Bhaamg<sub>2</sub> *baanŋ*<sub>2</sub> *v* prevent አስቀረ  
 Bhaasing *baasiŋ* *v* sharpen, bring to point አሾለ ፣ ቀረጸ  
 Bhaasing/paseng *baasiŋ /paasɛŋ* *v* cough (v) ሳለ  
 Bhaayng *baajŋ* *v* (be) bitter መራራ  
 Bhakaajadh *bakaatɔad* *n* orphan የሙት ልጅ

Bhaldhiidhing *baldhiidhiŋ* *v* sell ሸጠ  
 Bhaling *aliŋ* *v* buy ገዛ  
 Bhangkawaka *baŋkawaka* *n* strength ኅይል ፣ ጉልበት  
 Bhangkawng *baŋkawŋ* *adj* (be) great, powerful ኅይል ፣ ብርቱ ፣  
 Bhankawung *bankawuŋ* *adj* (be) hard ጠንካራ  
 Bharmyaanyin *baŋmaanyin* *n* leech እልቅት  
 Bharteeng *bartɛŋ* *v* (be) born ተወለደ  
 Bharteng *bartɛŋ* *v* bear (child), give birth ወለደኝ  
 Bhasan *basan* *n* tree type የዛፍ አይነት  
 Bhatak *batak* *adv* back (of something) በጀርባ  
 Bhaye *baɣɛ* *n* bile, gall ሀሞት  
 Bhedhing<sub>1</sub> *bedhiŋ*<sub>1</sub> *v* wake up (intr) ተነሣ ፣ ነቃ  
 Bhedhing<sub>2</sub> *bedhiŋ*<sub>2</sub> *v* (be) awake, alert ነቃ  
 Bheele mowan<sub>1</sub> *bɛɛk mowan*<sub>1</sub> *adv* (be) di erent ልዩ  
 Bheele mowan<sub>2</sub> *bɛɛk mowan*<sub>2</sub> *adv* (be) di erent ልዩ  
 Bheening<sub>1</sub> *beeniŋ*<sub>1</sub> *v* sew ሰፋ  
 Bheening<sub>2</sub> *beeniŋ*<sub>2</sub> *v* sew ሰፋ  
 Bheeny geengk bange *bɛɛŋɔwɛ geenk baŋɛ* *adv* always ሁልጊዜ  
 Bheenyoweeke ogooke *bɛɛŋɔwɛɛkɛ ɔgɔkɛ* *adv* sometimes አንዳንድ ጊዜ  
 Bheemg *bɛɛŋ* *v* forge (n) ቀጠቀጠ  
 Bheeseng *beesɛŋ* *v* touch, feel (active) ነካ  
 Bheeton *beebn* *n* waist  
 ወገብ Bhenyse *beɪsɛ* *adv*  
 today ዛሬ  
 Bhereng *bɛɛŋ* *v* burst ፈነዳ  
 Bheyin *bejin* *n* thorn ሾህ  
 Bhilinggiir *bilihgiir* *n* mud wasp ተርብ  
 Bhobhol *bolbol* *n* small hole ትንሽ ጉድጉዋድ

Bhokooriyan *bokoorijan* *n* tortoise (land) ኤሊ.  
 Bhokooseng *bokoeseng* *v* choke ታኅቀ  
 Bhokotung *bokotung* *v* kill, murder ገደለ  
 Bholatuuru *bolatuuru* *n* belongings ንብረት ፣ ንዝ  
 Bholooreng *boboreng* *v* grow up አደገ  
 Bhonggooreng *bonggoreng* *v* raise, lift አነሣ  
 Bhonteng *bonteng* *v* harvest, dig up (potatoes) ነቀለ  
 Bhoodhorng *boodhorng* *v* (be) sated አጠገበ  
 Bhookaang<sub>1</sub> *bokaaang<sub>1</sub>* *adj* (be) abundant ብዙ  
 Bhookaang<sub>2</sub> *bookaaang<sub>2</sub>* *adj* many ብዙ  
 Bhooy *bokaj* *adj* coward ቡኸን ፣ ፈሪ  
 Bhooyan *boojan* *n* quarrel ጥል፣ ጠብ  
 Bhooyung<sub>1</sub> *boojung<sub>1</sub>* *v* hate (v) ጠላ  
 Bhooyung<sub>2</sub> *boojung<sub>2</sub>* *v* contradict ተቃወመ  
 Bhowe *bowe* *n* antelope ደኩላ ፣ የሜዳ ፍየል  
 Bhoeye *boje* *n* heart ልብ  
 Bhukuurung *bukuurung* *adj* (be) deep ጥልቅ  
 Bhul *bul* *n* stord water ያቆረ ወሃ  
 Bhureeng *bureeng* *v* frighten አስፈራ  
 Bhuukeng<sub>1</sub> *buukenj<sub>1</sub>* *v* uncover ገለጠ  
 Bhuukeng<sub>2</sub> *buukenj<sub>2</sub>* *v* unwrap አፈተ  
 Bimbilo *bimbilo* *n* btter y ቢራቢሮ  
 Bis *bis* *adp* with ከ...ጋር  
 Bitak *bitak* *det* half ግማሽ  
 Bitakeng *bitakenj* *v* subtract, take away ቀነሰ  
 Bitaking *bitakinj* *v* diminish ቀነሰ ፣ አሳነሰ  
 Biteng *bitej* *v* palpitate (of heart የልብ ምት  
 Bode *bode* *n* oil palm ዘንባባ

Bodeng *bodɛŋ* evade አመለጠ  
 Bodutan *bodutan* *adj* healthy, (be) well ጤናማ  
 Bogoowan *bogɔwan* *n* ankle ቁርጭምጭሚት  
 Bokuy *bokuj* *n* waterhole ትንሽ ኩሬ (ለእንስሳት)  
 Bolbol *bolbol* *n* thigh ጭን  
 Boltidhiing *boltidiiŋ* *v* singe ለበለበ  
 Bonging *boŋuŋ* *v* take (away), carry away ወሰደ  
 Bongku dhooka *boŋku dhooka* *v* undress ልብስ አወለላቀ  
 Bongung<sub>1</sub> *boŋuŋ<sub>1</sub>* *v* marry አገባ  
 Bongung<sub>2</sub> *boŋuŋ<sub>2</sub>* *v* take ወሰደ  
 Bonyoony *boŋoɔŋ* *n* mushroom እንጉዳይ  
 Boobeng<sub>1</sub> *boobɛŋ<sub>1</sub>* *adj* giant, (be) fat, (be) thick ግዙፍ (ወፍራም)  
 Boobeng<sub>2</sub> *boobɛŋ<sub>2</sub>* *adj* (be) important ከፍተኛ ፣ ታላቅ  
 Boobeng<sub>3</sub> *boobɛŋ<sub>3</sub>* *adj* (be) big ትልቅ  
 Bool *bool* *n* navel እንብርት  
 Boolaang *boolaang* *v* (be) weak, (be) tired ደከመ  
 Booleng<sub>1</sub> *boolɛŋ<sub>1</sub>* *v* thresh, beat (grain) ወቃ ፣ አሄደ  
 Booleng<sub>2</sub> *boolɛŋ<sub>2</sub>* *v* knock down, knock over (an object) መቶ ጣለ  
 Boolong<sub>1</sub> *boobɔŋ<sub>1</sub>* *v* senile person ጃጅ  
 Boolong<sub>2</sub> *boɔbɔŋ<sub>2</sub>* *adj* adult, elder ዐዋቂ , ታላቅ  
 Booluwaakn *booluwaakn* *n* bladder ፊኛ  
 Booro *booro* *n* gecko ትንሽ የቤት እንሽላሊት  
 Booyaak *boojaak* *n* colour ቀለም  
 Booyiyaak *boojjaak* *v* paint (n) ቀለም መቀባት  
 Boseng *bosɛŋ* *v* accumulate አመረ  
 Bosoy *bosoj* *n* song ዘፈን ፣ መዝሙር  
 Bosoyeng *bosojɛŋ* *v* sing ዘፈነ  
 Bostan *bostan* *adj* heap (n) ቁልል ፣ ክምር

Bosteng *bosɛŋ* *v* heap up ከመረ ፣ አከማቸ ቁለለ  
 Buke *buke* *v* dousing per ume ሽቶ መርጨት  
 Bululuu *bululuu* *n* dung beetle ጥንዚዛ  
 Bungge *bunገɛ* *n* syphilis ቁጥኝ  
 Bur *bur* *n* burned soil ጋይዮተቃጠለ አፈር  
 Bure *burɛ* *n* lake ሐይቅ  
 Burtukaani *burtukaani* *n* orange ብርቱካን  
 Busa *busa* *n* malaria (fever) ወባ  
 Busule *busule* *n* puppy ቡችላ  
 Buul *buul* *n* wild animals path የአጤሬ መንገድ  
 Buuse<sub>1</sub> *buusɛ<sub>1</sub>* *n* corpse ሬሳ ፣ በድን  
 Buuse<sub>2</sub> *buusɛ<sub>2</sub>* *n* meat ስጋ  
 Daame *daamɛ* *adj* (be) yellow ብጫ  
 Daamng *daamŋ* *v* choose (tr), pick (tr) መረጠ  
 Daane *daanɛ* *n* beehive ቀፎ  
 Daguse *dagusɛ* *n* millet ዳጉሳ  
 Dake *dakɛ* *v* absent መቅረት  
 Dakeda *dakeda* *adv* only ብቻ  
 Daktan *daktan* *n* (be) perfect ፍጹም  
 Dali *dali* *n* hump (of hunchback) , hump (of cow) ሸኛ  
 Dampe *dampɛ* *n* cardia african ዋንዛ  
 Daraayeng *daraajɛŋ* *v* despise, disdain ናቀ  
 Dari *dari* *n* sky ሰማይ  
 Dariy *darij* *v* ከሰሰ  
 Dedebeeni *dɛdɛbɛɛni* *n* cockroach በረሮ  
 Deelekes *deelekes* *n* hare ጥንቸል  
 Deeng *dɛɛŋ* *adj* (be) red ቀይ  
 Deneng *denɛŋ* *v* see አየ

Derak *derak* *n* footprint (human) ኮቲ፣ ጳጳሳ

Derak peemongk *derak peemongk* *n* ladder መሰላል

Deran *deran* *n* leg እግር

Deran amdhneek *deran amd nEEK* *n* foot እግር ፣ ጫማ

Derteng *derteng* *v* slide , (be) slippery ተሽራተተ አዳለጠ

Desoy *desoj* *adj* be) barren (of land) ጭንጫ

Dewel *dewel* *n* bell ደወል ፣ ቃጭል

Deweleng *deweleng* *v* ring (bell) (v) ደወለ

Dhaakan *daakan* *n* argument ጭቅርጭቅ፣ ክርክር

Dhaakiing *daakiing* *v* argue ተጨቃጨቀ

Dhaawung<sub>1</sub> *daawung<sub>1</sub>* *adj* (be) bright ብሩህ ፣ ደማቅ

Dhaawung<sub>2</sub> *daawung<sub>2</sub>* *v* light ( re) (v) አያያዘ ፣ አበራ

Dhama *dama* *n* food ምግብ

Dhama ajigeyongk *dama atjigejork* *n* dinner, evening meal እራት

Dhama romidhongk *dama romidork* *n* breakfast , morning food ቁርስ

Dhaming *daming* *v* burn (intr), blaze ነደደ ፣ ተቃጠለ

Dhamng *dameing* *v* eat በላ

Dhandhamang *dandamang* *v* pray ጸለዖ

Dhangge *dangge* *n* chair ወንበር

Dhankawang *dankawang* *v* stutter ተንተባተቦ

Dhedheny *dhedhen* *adj* fat ጮማ

Dheedhe *dheedhe* *v* cleared /purifay ማንጠርጠር/ ማንገጥለል

Dheega *dheega* *adp* bottom በታች

Dheegang *dheegang* *v* sleep (v) ተኛ

Dheek *dheek* *adp* down ታች

Dheengeng *dheengeng* *v* bump (v), knock against ገጨት አደረገ

Dheero *dheero* *n* ape, monkey ጦጣ ፡ ዝንጀሮ

Dheewa *dheewa* *n* saliva ምራቅ

Dheger eek<sub>1</sub> *dēger* *εεk<sub>1</sub>* *adj* (be) wise ብልህ ፣ ጠቢብ  
 Dheger eek<sub>2</sub> *dēger* *εεk<sub>2</sub>* *adj* (be) intelligent ዐዋቂ  
 Dhegerang *dēgerang* *n* acquaintance ዕውቂያ  
 Dhegerng *dēgerng* *v* know(something) አወቀ  
 Dhegeron *dēgeron* *n* knowledge ዕውቀት  
 Dhepe *εpe* *n* lion አንበሳ  
 Dheyeeng *dējēng* *v* needed ተፈላጊ  
 Dheyeng *dējēng* *v* want, desire (v) ፈለገ  
 Dheygeedhing *dējgeedhing* *v* need (v) አስፈለገው  
 Dheyin *dējin* *n* cooking stone ምጣድ  
 Dheyinta *dējinta* *n* plate type made from leaf የቅጠል ሣህን  
 Dhibe *dibe* *det* hundred (100) መቶ  
 Dhibeye peey *dibeje peej* *det* two hundred (200) ሁለት መቶ  
 Dhibeye tuul *dibeje tuul* *det* ve hundred (500) አምስት መቶ  
 Dhidhika *didika* *adv* right (direction) ወደ ቀኝ  
 Dhigeedung *digeeding* *v* accuse ከሰሰ  
 Dhiidheng *diiideng* *adj* accompany ሸኝ  
 Dhiigarking *diiigarking* *v* sprout (v) በቀለ  
 Dhiinan *diiinan* *adj* (be) unripe ጥሬ  
 Dhiira *diiira* *n* baboon ግመሬ ዝንጆሮ  
 Dhikiiny *dikiiny* *n* intestines ዳንዳኔ ፣ አንጅት  
 Dhiling *diling* *adj* (be) heavy ከባድ  
 Dhilka *dilka* *n* weight ክብደት  
 dhingbe *dihbe* *n* bade used for male and female ለወንድም ለሴትም የሚሆን ጨሌ  
 Dhingbe *dihbe* *n* strainer የቦርዴ ማጥለያ  
 Dhingeng *diheng* *v* beat ደበደበ  
 Dhirking *dirkiny* *v* fall (intr) ወደቀ

Dhokoy *dokoj* *n* mud ጭቃ  
 Dhoktan *doktan* *interj* plaster (n) ልስን ፣ ምርጊት  
 Dhokung *dokung* *v* bring አመጣ  
 Dhomung *domung* *adj* (be) sharp ሹል ፣ ስለታም  
 Dhong<sub>1</sub> *dong<sub>1</sub>* *n* day ቀን  
 Dhong<sub>2</sub> *dong<sub>2</sub>* *n* nap የቀን እንቅልፍ  
 Dhonyeng *donyeng* *v* apply (ointment), besmea ቀባ  
 Dhoo *doo* *n* country, ethnic area, world ,ground, land soil አገር ዓለም  
 መሬት ከፈር  
 Dhooka<sub>1</sub> *dooka<sub>1</sub>* *adp* bottom በታች  
 Dhooka<sub>2</sub> *dooka<sub>2</sub>* *n* on ground መሬት ላይ  
 Dhooram *dooram* *n* sound noise, ድምፅ ፣ ጫጫታ  
 Dhootan *dootan* *v* hervesting አዝመራ መሰብሰብ  
 Dhootung<sub>1</sub> *dootung<sub>1</sub>* *v* harvest (maize) (v አመረተ  
 Dhootung<sub>2</sub> *dootung<sub>2</sub>* *v* gather ሰበሰበ  
 Dhotidh *dotid* *v* cut ማጨድ  
 Dhoweng *doweng* *v* fart ፈሳ  
 Dhoyung *doyung* *v* overtake, pass (tr) ቀደመ፣ አለፈ  
 Dhuk<sub>1</sub> *duk<sub>1</sub>* *n* forest ጫካ  
 Dhuk<sub>2</sub> *duk<sub>2</sub>* *n* wooden area ትንሽ ጫካ  
 Dhumat *dumat* *n* owner ባለቤት ፣ ባለ ሀብት  
 Dhumuutunak *dumuutuna* *v* ying ant አሽን  
 Dhungedh<sub>1</sub> *duned<sub>1</sub>* *n* hyena ጅብ  
 Dhungedh<sub>2</sub> *duned<sub>2</sub>* *n* hayna ጅብ  
 Dhungkudhe *dungkude* *v* lie down ተጋደመ  
 Digoyeng *digojeng* *v* greet (v.) ሰላምታ ሰጠ  
 Diidi *diidi* *n* scar ጠባሳ  
 Diidoj *diidoj* *n* tree type የዛፍ አይነት

Diikeng *dikɛŋ* *v* kick ረገጠ  
 Diil *diil* *n* load, burden (n) ሸክም  
 Diileng *diileŋ* *v* steer (v) መራ ፣ ቀዘፈ  
 Diire *diire* *adj* rubbish ቆሻሻ  
 Diny *dij* *adj* dwarf, (be) short ድንክ አጭር  
 Direng *direŋ* *v* push ገፋ  
 Dodoong *dodooŋ* *adj* (be) wet እርጥብ  
 Dokudhe *dokudhe* *v* sit ተቀመጠ  
 Dokung *dokunŋ* *v* land (v), alight አረፈ ብርሃን ደረሰ  
 Domon *domon* *n* leopard ነብር  
 Doobhey *doobhey* *adj* leprosy ቁምጥና  
 Dookan *dookan* *v* wandering መዞር/እንክርት/  
 Dooken *dooken* *v* travel/wander ተዘዋወረ  
 Dookun *dookun* *n* brideprice (for bride's family) ጥሎሽ  
 Doomeng *doomeŋ* *v* allow, permit ፈቀደ  
 Doori<sub>1</sub> *doori<sub>1</sub>* *n* log ግንድ  
 Doori<sub>2</sub> *doori<sub>2</sub>* *n* trunk (of tree) ግንድ  
 Dooroy *dooroj* *n* hat ባርኔጣ  
 Doorung *doorunŋ* *v* crow (as a rooster) (v) ጮኸ (አውራ ዶሮ)  
 Doos<sub>1</sub> *doos<sub>1</sub>* *adv* poorly እንደነገሩ ፣ መጥፎ  
 Doos<sub>2</sub> *doos<sub>2</sub>* *adv* ok, allright እሺ፣ይሁን  
 Doosoy *doosoj* *n* wound, sore ቁስል  
 Doote *doote* *adj* (be) lazy ሰነፍ  
 Dowaaren *dowaaren* *v* hunter አዳኝ  
 Dowaareng *dowaareŋ* *v* hunt (v) አደነ  
 Dubi *dubi* *n* moth ነቀዘ  
 Duge *duge* *n* hide መደበቅ  
 Dugeng *dugenŋ* *v* hide (tr) ደበቀ

Duk *duk* *n* frost የውርጭ ጤዛ  
 Dsmeng/ *dusanɛŋ* *v* nish, complete (v) ጨረሰ  
 Duubuyeng *duubujɛŋ* *v* dance (v) ጨፈረ  
 Duubuyet *duubujɛt* *n* dance (n) ዘፈን ፣ ጭፈራ  
 Duudur *duudur* *n* dust አባራ  
 Duuduwen *duuduwen* *n* turtle (water) ኤሊ  
 Duungeng *duuŋɛŋ* *v* evaporate ተነነ  
 Edeena *ɛdɛɛna* *adv* top በላይ  
 eden *ɛdɛn* *n* mountain ተራራ  
 Eduge *edugɛ* *n* warhog ከርከሮ ፣ እርዖ  
 Eeje *ɛɛtʃɛ* *n* cat ድመት  
 Eek *ɛ:k* *n* body አካል ፣ ስውነት  
 Eekee *ɛkɛɛ* *n* featch መቅዳት  
 Eekeere *ɛekɛrɛ* *adv* really, truly በውነት  
 Eekeng *ɛɛkɛŋ* *v* draw water ቀዳ (ውሃ)  
 Eeker *ɛekɛr* *n* truth እውነት  
 Eekerkan *ʔɛkerkan* *adj* (be) honest ሐቀኛ ፣ ታማኝ  
 Eemeekaay<sub>1</sub> *eemɛɛkaaj<sub>1</sub>* *n* sister-in-law ምራት  
 Eemeekaay<sub>2</sub> *eemɛɛkaaj<sub>2</sub>* *n* mother-in-law አማት  
 Eemeenan oltongk *ʔemɛɛnan oltɔŋk* *n* sh bone የዓሣ አጥንት  
 Eemeyon *eemɛjɔn* *v* awe, reverence (for God) አክብሮት  
 Eengareng *ʔɛŋarɛŋ* *v* smell (v) አሽተተ  
 Eeny *ɛɛŋ* *n* squirrel ሸኮኮ  
 Eenyekon *ɛɛŋɛkɔn* *n* journey, trip (n) ጉዞ  
 Eenyeng *ɛɛŋɛŋ* *v* travel, go on a trip (v) ተጓዘ

Eet<sub>1</sub> *eet*<sub>1</sub> *prenoun* self እኔ ራሴ  
 Eet<sub>2</sub> *eet*<sub>2</sub> *prenoun*  
 question/where? የት ?  
 Eger *eger* *prenoun* how many? ስንት?  
 Ek *ek* *prenoun* how? እንዴት ?  
 Ekangeng *ekangeng* *v* cross (river) ተሻገረ  
 Elamg *elamg* *v* quench, extinguish አጠፋ  
 Eit *eit* *n* grassland የሳር የተሸፈነ ሰፊ መሬት / መስክ  
 Emaar *emaar* *n* termite ምስጥ  
 Emdh *emd* *n* canoe ታንኳ  
 Eme *eme* *n* year ዓመት  
 Emeek *emæk* *n* skeleton አፅም  
 Emeen an odhowongk *emēnan* *ጋፊውገገ* *v* blink አርገገገገ ፣ የራስ ቅል  
 Emmeen an *emēnan* *n* bone አጥንት  
 Engaaring *engaarig* *v* initiation (male/ F.) ማነሳሳት (ወንድ/ሴት)  
 Engen *engēn* *n* nose አፍንጫ  
 Engge *engge* *adj* ram ወጠጤ  
 Enyaang *enyaang* *adj* (be) full ሙሉ  
 Enyemg *enyemg* *v* ll ጥላ  
 Epattan *epattan* *n* mat ምንጣፍ  
 Epayng *epajig* *v* chase (v) አሳደደ ፣ ተከታተለ  
 Ergin *ergin* *n* arrow ወስፈንጥር  
 Ersee *ersæe* *n* milk (n) ወተት  
 Esek *esek* *n* tree type ጎንጅ/የዛፍ ኣይነት/  
 Et/ldhet *et/ldæt* *n* person ሰው  
 Ete korontne *ete korontne* *v* kneel ተንበረከከ  
 Etedh *etæd* *n* honey ማር  
 Eteng *etæg* *v* stand ቆመ

Etengk *eteŋk* *prenoun* we (incl.) እኛ  
 Eyen *ɛjɛn* *n* moon /month ጨረቃ / ወር  
 Eyng *ɛjŋ* *v* lay (eggs) አንቁላል ጣሎች  
 Gaage<sub>1</sub> *gaagɛ<sub>1</sub>* *v* stupid person ደደብ  
 Gaage<sub>2</sub> *gaage<sub>2</sub>* *adj* fulish ጥኝ  
 Gaaling *gaaliŋ* *v* sweep/ atten ጠረገ /ደለደለ  
 Gaamku eeka *gaamku ɛɛka* *v* embrace, hug (v) አቀፈ  
 Gaamung *gaamuŋ* *v* hold ያዘ  
 Gaananig *gaananiŋ* *v* condole, comfort (v) አጽናና  
 Gaani *gaani* *n* pot (for water) ጋን  
 Gaar *gaar* *n* crow ቁራ  
 Gabhe takana *gabɛ takana* *v* pack (v) ከተተ  
 Gabheng *gabɛŋ* *v* give ሰጠ  
 Gabiyoy *gabijoj* *n* market (n) ገበያ  
 Gabooy *gabooy* *n* small pot ማሰሮ  
 Gagedh mase *gagedɪ masɛ* *v* lend አበደረ  
 Gajoy *gajɔj* *adj* (be) courageous, (be) brave ጀግና ፣ ጎበዝ  
 Gamaan *gamaan* *n* molar tooth መንጋጋ  
 Gandhe *gandɛ* *n* snail ቀንዳውጣ  
 Gangi *gari* *v* stumble ተደናቀፈ  
 Gaput *gaput* *n* bat የሌሊት ወፍ  
 Gar *gar* *n* wide rode ሰፊ መንገድ  
 Garapung<sub>1</sub> *garapuŋ<sub>1</sub>* *v* condole, comfort (v) አጽናና Garapung<sub>2</sub> *garapuŋ<sub>2</sub>*  
*v* appease, pacify አባበለ  
 Gassin *gaasin* *n* shield (n) ጋሻ  
 Gati *gati* *adv* price ዋጋ  
 Gayeng<sub>1</sub> *gajɛŋ<sub>1</sub>* *v* succeed ሰላ ፣ ተሳካ  
 Gayeng<sub>2</sub> *gajɛŋ<sub>2</sub>* *adj* enough በቂ

Gayiing *gajiiŋ* *v* resemble መሰለ  
 Gaying *gajii* *v* pretend አስመሰለ  
 Gayng *gajii* *v* imitate አስመሰለ  
 Gedhel *gedel* *n* hawk ጭልፊት  
 Gee *gee* *n* basket for sh የአሳ መያዣ ቅርጫት  
 Geengk *geenk* *n* (be) bald መላጣ/በራ  
 Geenyeng *geenyeng* *v* swallow ዋጠ  
 Geet *geet* *n* blessing በረከት  
 Geetiye *geetije* *adv* blessed ምስጋና  
 Gegeyaang *gegejaang* *v* fetch ( rewood) ሄዶ አመጣ (እንጨት)  
 Geleeweng *geleeweng* *v* listen አዳመጠ  
 Gerboy *gerboj* *n* ea ቁንጫ  
 Geteny *geteny* *n* penis ቁላ  
 Geying *gejeŋ* *v* gnaw ጋጠ  
 Gibi *gibi* *n* sunrise የፀሐይ መውጣት  
 Gidhee *gidhee* *n* stone (small) ድንጋይ  
 Gidhek *gidhek* *n* gravel ኩረት ፣ ጠጠር  
 Giid *giid* *n* shoot (new plant) ቡቃያ  
 Gijeng<sub>1</sub> *gijeng<sub>1</sub>* *adj* (be) generous ለገሰ ፣ ለጋስ  
 Gijeng<sub>2</sub> *gijeng<sub>2</sub>* *v* nurse, suckle (baby) (tr አጠባቻ  
 Ginye *ginye* *n* heel ተርከዝ  
 Girgidhiing *girgidhiing* *v* roll ተንከባለለ  
 Giroydhiing *giroydhiing* *v* (be) poor ደኻያ  
 Giroykan *giroykan* *n* poor man ደኻ ሰው  
 Gitataamen *giltataamen* *n* dragon ሃይወት ተርብ  
 Giyeng *gijeng* *v* grind ፈጨ  
 Gobaak *gobaak* *n* rut type ዘይቱና  
 Gode *gode* *n* hut / shelter (n) ጎጆ ቤት /መጠለያ ፣ ተግን ፣

Gode aaditongk *gode ?aditoŋk* *n* bathing place መታጠቢያ ቤት Gode  
dheegaroonongk *gode dʔeegarʊnʊŋk* *n* bedroom መኝታ ቤት  
Gode takan neek *gode takan neek* *n* oor ወለል  
Gode tegejongk *gode tegetʒoŋk* *n* kitchen ወጥቤት ፣ ማድቤት  
Gode tooyokongk *gode toʊpkoŋk* *n* latrine, toilet ሽንት ቤት  
Gogidhiing *gogidʔiŋ* *v* bark (as dog) (v) ጮኸ (ውሽ)  
Gom *gom* *n* fulkrum for clearing አኮ/የምንጣሮ ድጋፍ/  
Gompe *gompe* *n* the hole in spear የጦር ዳላ የሚገባበት ባዶ  
Gongeng *gʊŋeŋ* *v* coagulate, clot ረጋ  
Gongodi *gʊŋgodʔi* *n* shell (of turtle) ድንጋይ ዛጎል  
Gonggor *gʊŋgʊr* *n* tomato ተማቲም  
Gonng *gʊŋŋ* *v* ee, run away from ሸሸ  
Googoy *gʊʊgʊj* *n* ford (n) መልካ  
Goomoy *gʊomʊj* *n* trap (n) ወጥመድ  
Goomoydhiing *gʊomʊjdiŋ* *v* trap (animal) (v አጠመደ  
Goone *goone* *n* drywood ደረቅ እንጨት  
Goopung *gʊopuŋ* *v* punish ቀጣ  
Goore *goore* *n* red stone ቀይ ድንጋይ(የሚቀቡት)  
Goori *goori* *n* lower grinding stone ወፍጮ  
Goosin dhidhikaak *gʊʊsin diidikaak* *adj* south ደቡብ  
Goosin dhiirige waawujk *gʊʊsin diirige waawujk* *adj* west ምዕራብ  
Goosin kantunak *gʊʊsin kantunak* *adj* north ሰሜን  
Goosin melki waawujk *gʊʊsin mæliki waawujk* *adj* east ምስራቅ  
Gooti *gooti* *n* girdle መታጠቂያ  
Gopan<sub>1</sub> *gopan<sub>1</sub>* *adv* penalty, punishment ቅጣት  
Gopan<sub>2</sub> *gopan<sub>2</sub>* *n* path, road መንገድ  
Gopanen *gopanen* *adj* traveler መንገደኛ  
Gorgorka *gorgorka* *n* speed (n) ፍጥነት

Gorgomg *gorgomj* *v* (be) fast ፈጠነ  
 Gori *gori* *n* illness, disease ሕመም ፣ በሽታ  
 Goro *goro* *n* river ወንዝ  
 Goro kenete neek *goro kente neek* *n* river bank ጠረፍ ፣ የወንዝ ዳርቻ  
 Goronysom *goronysom* *n* voice box, larynx, Adam's apple ማንቁርት  
 Gorung *gorunj* *v* (be) sick, (be) ill ታመመ  
 Gose *gose* *n* small box የፈንጣጣ በሽታ  
 Gote<sub>1</sub> *gote<sub>1</sub>* *n* ladle ጭልፋ  
 Gote<sub>2</sub> *gote<sub>2</sub>* *n* dipper ከቅል የተሠራ ጭልፋ  
 Goteng *gotenj* *v* blow (with mouth) ነፋ ፣ እፍ አለ  
 Gotokony *gotokoj* *adj* (be) shallow ቅርብ ፣ ግልብ  
 Guguny *gugunj* *v* enter, go in ገባ  
 Guji *guji* *n* kidney ኩላሊት  
 Gumaaken *gumaaken* *n* enemy ጠላት  
 Gumboy *gumboj* *n* cane, walking stick ዳላ  
 Gumi *gumi* *n* spitting cobra መርዘኛ እባብ  
 Gumun *gumun* *n* owl ጉጉት  
 Gupateng *gupatej* *v* spill (liquid) (tr) አፈሰሰ ፣ ደፋ  
 Guput *guput* *n* bat የሌሊት ወፍ  
 Gupuuyeng *gupuujer* *v* ferment (alcohol) (v) ፈላ  
 Gupuuyer *gupuujer* *n* boiled መፍላት  
 Gutarin *gutarin* *adj* old person ሽማግሌ  
 Guungeng *guunjeng* *v* bend down, stoop አጎንበሰ  
 Guuni *guuni* *n* caterpillar አባ ጨንፈ  
 Guuyet *guujet* *n* oath መሐላ  
 Higi *higi* *n* law ሕግ  
 Ibaal *ibaal* *n* game ጨዋታ  
 Ibaaling<sub>1</sub> *ibaalij<sub>1</sub>* *v* play (child) (intr) ተጫወተ

Ibaaling<sub>2</sub> *ibaaliŋ*<sub>2</sub> *v* chat (v) ተጫወተ  
 Idhi *idhi* *n* sun ጠሃይ/  
 Idhit *idhit* *n* human being, person ሰው  
 Idhit sino bheeringongk *idhit sino bεεriŋoŋk* *adj* blacksmith ቀጥቃጭ  
 Idhit sino kenysubhoyk *idhit sino keŋ suboji* *adj* potter ሸክላ ሰሪ  
 -ii *-ii* *prt* yes አዎ ፣ አዎን ፣ አሺ  
 liliya *lilija* *n* music ሙዚቃ  
 liliyaang *lilijaang* *v* hum (v) አንጎራጎረ  
 lin *iin* *pronoun* you (masc., sing.) አንተ  
 linak *iinak* *pronoun* you (PL) እናንተ  
 ljaag masare *itzaag masare* *v* fence in (v) አጠረ  
 ljaag taawa *itzaag taawa* *v* cultivate, farm (v) አረሰ  
 ljaagen *itzaagen* *adj* (domestic) servant ሰራተኛ  
 ljaaging<sub>1</sub> *itzaagiŋ*<sub>1</sub> *n* work (n) ስራ  
 ljaaging<sub>2</sub> *itzaagiŋ*<sub>2</sub> *v* mend, repair /create, make ጠገን ፣ አበጀ ፣ ካሰ / ፈጠረ  
 ljom *itjom* *n* hippopotamus ጉማራ  
 ljoopeng *itzoopeng* *v* indicate, point (as with the nger) አመለከተ  
 lkomung *ikomung* *v* count (v) ቁጠረ  
 Ill *ill* *n* mother's milk የናት ጡት ወተት  
 Imeyik *imejik* *n* era ዘመን  
 Imiinyeng *imiŋyeŋ* *v* rest ሀረፈ  
 Indii *indii* *n* mother እናት  
 Ire *ire* *n* track (animal) (n) ዱካ ፣ ፈለግ ፣ ፋና  
 Ireng *ireŋ* *v* feed (animals) አበላ  
 Isiiseng *isiiseŋ* *v* straighten አስተካከለ  
 Ito *ito* *adp* as እንደ-  
 Jaakee *tzaake* *n* hair smeared red soil ቀይ አፈር የተቀባ ጠጉር  
 Jame *tzame* *n* sword/machete, cutlass ሰይፍ ፣ ጎራዴ /ቆምጨራ

**Jang** *jaŋ* *n* forest ደን  
**Jangtan** *dʒaŋtan* *n* stumbling block, obstruction ዕንቅፋት  
**Jarti** *dʒarti* *n* wife ሚስት  
**Jeedhong** *dʒeɛdʒoŋ* *adj* (be) long ረጅም  
**Jeeme** *dʒeeme* *adv* front (of something) በፊት  
**Jeengeng** *dʒeɛŋeŋ* *v* soar አንጎረበበ  
**Jeewe** *dʒeɛwe* *n* sand  
**አሽዋ Jet** *dʒɛt* *adv* very በጣም  
**Jiit** *dʒiit* *det* three (3) ሦስት  
**Jiiteen** *dʒiiteen* *clf* (be) third ሦስተኛ  
**Jikon** *dʒikon* *pronoun* what? ምን?  
**Jimti** *dʒimti* *n* Palm tree ዘምባባ  
**jingkupe** *dʒiŋkupɛ* *n* necklace made of leaf ከቅጠል የሚሰራ የአንገት ጌጥ  
**Jingkuy** *dʒiŋkyj* *n* sheep በግ  
**Jok** *ʃk* *adv* near ብቅር  
**Jompol** *dʒompol* *n* termite hill የሚሰጥ ተራራ  
**Joo** *dʒoo* *n* god (lesser), fetish (spirit) አምላክ ፣ መንፈስ  
**Joop** *dʒoop* *n* people ሰዎች  
**Joop bange** *dʒoop baŋɛ* *det* everybody ሁሉ ሰው  
**Jumumg** *dʒumumj* *v* answer, reply/ return (tr), give back መለስ  
**kaaka** *kaaka* *n* grandmother ሴት  
**አያት Kaaka** *kaaka* *n* den, lair, hole /cave ዋሻ ፣ ጎራ  
**Kaakee** *kaakee* *n* grandchild የልጅ ልጅ  
**Kaakonak** *kaakonak* *n* cha ገለባ ፣ እብቅ  
**kaal** *kaal* *n* booth shelter ጊዜያዊ

መጠለያ *kaamaay kaamaaj* *n* cousin  
 ያገብት ልጅ ፣ ያክስት ልጅ *kaangit kaajit* *n*  
 bow (hunting) ቀስት *kaany kaaj* *n*  
 dowry ጥሎሽ *kaar kaar* *v* go መሄድ  
*kaarin kaarin* *n* war ጦር ፣ ጦርነት  
*kaarnj kaanj* *v* ght ተዋጋ *kaaseng*  
*kaasej* *v* divide, separate (tr) ከፈለ  
*kaay kaaj* *n* night ሌሊት *kabi kabi*  
*n* axe ምሳር *kadha kafa* *n* tongue  
 ምላስ *kadhangdhang kafaajdaj* *n*  
 palate ላንቃ *kadheeng kafeej* *adv*  
 perhaps ምናልባት *kadhi kadi* *n* ane  
 stalk, stem አገዳ *kadhiikan kadiikan* *n*  
 sugar cane ሽንኩራ አገዳ *kadhing kadij*  
*v* wear clothes ለበሰ *kakam kakam* *n*  
 tree type የዛፍ አይነት *kakeng kakej* *v*  
 chop into pieces ፈለጠ (ዕንጨት)  
*kalaying kalajij* *v* plead, implore  
 ለመነ

*kalbi so ngewenngong kalbi so* ገደገደ *adj* (be) corrupt ምግባረ ብልሽ

*kaleyng kalejij* *v* beg (for  
 money) ለመነ *kaleytan kalejtan*

*adj* beggar ለማኝ *kamng kamj* *v*

limp አነከሰ *kamtii kamtii* *n*

partridge ቆቅ *kan dheeng kan*

*dheej adv* early ቀደም ያለ *kanaak*

*kanaak n* broom መጥረጊያ

*kangdhiing kajdijij* *v* trap (animal)

ከጠመደ *kangtan kajtan* *n* trap (n)  
 ወጥመድ *kanta kanta* *adv* left  
 (direction) ወደ ግራ *katame katame*  
*n* town, city ከተማ *katii katii* *n*  
 ring ( nger) ቀለበት *katii weentongk*  
*katii wentojk* *n* earring ጉትቻ  
*kaweng kaweng* *v* bite (snake)  
 ነከሰ (እባብ) ነደፈ. *Kaweng kaweng* *v*  
 bite (v) ነከሰ *kawoy kawoj* *n* gun  
 ጠበንጃ ፣ ጠመንጃ *kawun kawun* *n*  
 root food ከቺ፣ የስር ምግብ *kayangen*  
*kajajen* *n* y (n) ዝምብ *kebet*  
*kebet* *n* cooking pot  
 (earthenware) ሸክላ ድስት *kebet*  
*awaytongk kebet awajtoj* *n*  
 metal pot ብረት ድስት *kedengdeng*  
*kedengder* *n* Balafon one-string  
 violin ማስንቆ *keegun keegun* *n*  
 animal እንስሳ *keekidhing keekidih*  
*v* cackle (as of chicken) አስካካ  
*keeng<sub>1</sub> keeng<sub>1</sub>* *v* prepare (food to  
 cook) /bake ምግብ ሠራ /ጋገረ  
*keeng<sub>2</sub> keeng<sub>2</sub>* *v* go ሄደ  
 Keenoongk *keenoongk* *n* fruit  
 ፍሬ *keeney keeney* *n* shame  
 (n)/shay እፍረት *keer keer* *n*  
 fence ኣጥር *keereek keereek* *n*  
 sister-in-law ምራት *keereek/*

*keereek* *n* mother-in-law

አማት *keereeng keereeng* *n* (be)

taboo እርም *keet<sub>1</sub> keet<sub>1</sub>* *n*

wood ዕንጨት *keet<sub>2</sub> keet<sub>2</sub>* *n*

tree ዛፍ

*keet ngedantong keetjedantong* *n* splinter, sliver (n) ስንጥር

*keet ngedantongk keetjedantongk* *n* tooth stick, toothbrush

የጥርስ መፋቂያ *keewe keewe* *n* sand አሽዋ *keewen keewen*

*v* paddle (v) ቀዘፈ *keging<sub>1</sub> keging<sub>1</sub>* *v* pound ሸከሸከ ፣

ወቀጠ *keging<sub>2</sub> keging<sub>2</sub>* *v* crush (tr) ቀጠቀጠ *kekar kekar*

*adv* again እንደገና *kekong kekong* *n* cook (v) አበሰለ

*kellekut kellekut* *n* eagle ንስር *kelngan kelngan* *n* armpit

ብብት *kemt kemt* *n* goat ፍየል

*Kenggase keygase* *n* cultural cigarette ባህላዊ ትንባሆ ማጨሻ

*kengge kengge* *n* basket for honey የማር መቁረጫ ቅርጫት

*kente kente* *n* bush country, rural

ገጠር *keny gode ken gode* *v* build

ቤት ሰራ *kerkin kerkin* *v* (be) eager,

(be) zealous ቀና ፣ ንን *keryon keryon* *n*

umbilical cord እትብት

*kete keet kete keet* *v* cut down (tree) ቀጨ (ዛፍ)

*kew kew* *v* body stretch የአካል

መወጠር *ki gaya ki gaya* *v* fail

ሳይሳካ *kiisi kiisi* *n* pocket ኪስ *kiiw*

*kiiw* *n* cultural food ባህላዊ ምግብ/

ገንፎ፣ *kiri kiri* *n* thread (n) ክር ፣

ፈትል *kitiidhit kitiidit* *adj* deaf

(mute) person ደንቆር *kiya kija* *n*

lump (clay, mud) ንል ko ale *ko ale*  
*adv* yesterday ትላንት  
 ko aytinaan *ko ajtinaan* *adv* day before yesterday  
 ከትላንትና ወዲያ ko jeeme *ko tjeeme* *prt* before ከ  
 \_ በፊት kobheng *kobheng* *v* move (intr) አዘዋወረ  
 kobhukung *kobukung* *v* remember አስታውሰ  
 kobhung *kobhung* *v* think አሰበ kojung *ko tjuj* *adj*  
 (be) black ጥቁር koke *koke* *n* sheath የጎራዴ ሰገባ  
 koko *koko* *n* snake እባብ kokom *kokom* *n*  
 chest ድረት ፣ ደረት kolbee *kolbee* *n* horn ቀንድ  
 kolde *kolde* *n* pumpkin ዱባ kole *kole* *adv* dawn  
 (before sunrise) ንጋት ፣ ጎህ kolgodaaden  
*kolgodaaden* *n* spider ሽረረት kollojeng<sub>1</sub> *kollotjeij*<sub>1</sub>  
*v* whistle (v) አፏጨ kollojeng<sub>2</sub> *kollotjeij*<sub>2</sub> *v* hiss  
 አፏጨ (እባብ) koltun *koltun* *adj* side (of body)  
 ጎን koltunt<sub>1</sub> *koltunt*<sub>1</sub> *adv* side (of something) በጎን  
 koltunt<sub>2</sub> *koltunt*<sub>2</sub> *adv* beside ከ \_ ጎን kolum  
*kolum* *n* testicle ቆለጥ  
 komay *komaj* *n* descendant ትውልድ  
 IIC komi *komi* deer ኣጋዘን komoy *komoj*  
*n* clan ወገን Komuye *komuje* *adj*  
 varity አይነት konaaan *konaaan* *adj*  
 (be) naked ራቁቱን ነው kondi<sub>1</sub> *kondi*<sub>1</sub> *n*  
 sh trap የዓሣ ወጥመድ ፣ ማጥመጃ kondi<sub>2</sub>  
*kondi*<sub>2</sub> *n* shhook መንጠቆ kondiyeng  
*kondijen* *v* sh (v) ዓሣ አጠመደ  
 kondiytan *kondijtan* *adj* sherman ዐሣ

አጥማጅ kong *koŋ* *v* pick, pluck (fruit)

ለቀመ

Kongge *koŋge* *n* basket used for collectng hony የማር መቁረጫ ዕቃ

Konggoy *koŋgoj* *n* voice

ድምፅ , ንግግር kongkoy *koŋkoj* *n*

turkey የቱርክ ዶሮ kony<sub>1</sub> *koŋ<sub>1</sub>* *v*

pikup ለቀመ kony<sub>2</sub> *koŋ<sub>2</sub>* *v* pick

up ለቀመ konyeng<sub>1</sub> *koŋeŋ<sub>1</sub>* *v*

help ረዳ konyeng<sub>2</sub> *koŋeŋ<sub>2</sub>* *v*

serve አገለገለ konysi *koŋsi* *n*

rag ቡተቶ ፣ ጨርቅ

Konysiilam konysiilam *koŋsiilan* *n* porcupine ጃርት

koo ale *koə ale* *adv* tomorrow ነገ

koo aytinaan *koə ajtinaan* *adv* day after tomorrow

ከነገ ወዲያ koo saakook *koə saakəək* *adv* late ቆይቶ ፣ ዘግይቶ

koogele *koogele* *n* chicken ዶሮ koogele sino

mooyk *koogele sinə moojik* *n* rooster (cock) አውራ

ዶሮ koogele sino ngaayk *koogele sinə ŋaajik* *n* hen ሴት ዶሮ

kooltu *kooltu* *n* rib ጎድን

Koomajin *koəmatʃin* *n* stiring stick

ማማሰያ komet *komet* *n* promise

ቃል ኪዳን koonat *koonat* *adj* guest,

visitor እንግዳ kooneng *koəneŋ* *v*

ask, request ጠየቀ kooniyng *koəniŋŋ* *v*

ask, request ጠየቀ kooniyon *koəniʃən*

*n* request (n) ጥያቄ koony *koəŋ* *n*

curse (n) እርግማን ፣ መቅሠፍት  
 koonyeng *koonyeng* v swear ተራገመ  
 koor<sub>1</sub> *kɔr<sub>1</sub>* adv middle መሃል koor<sub>2</sub> *kɔr<sub>2</sub>*  
*pronoun* between በ \_ መካከል kooreng<sub>1</sub>  
*kooreng<sub>1</sub>* v look at, watch ታዘበ ፣ ጠበቀ  
 kooreng<sub>2</sub> *kooreng<sub>2</sub>* v look after ጠበቀ  
 Kopulkung/ *kopulkung* adj be) white ነጭ  
 Koreet eekong *korɛɛt ɛɛkɔŋ* adv abstain ከ \_  
 ተቈጠበ *korɛŋ* v peel (v) ላጠ ፣ ቀረፈ  
 korgeeny *korgɛɛŋ* n story (tale) ተረት  
 Korkoosoyan *kɔ rkoɔ sjan* n shoulder blade  
 ብራካ *korkomg korkomg* v tie (knot) ቀየደ  
 korme *kormɛ* n lime, whitewash ኖራ *Komg*  
*korɛŋ* v husk (corn) (v) ሸለቀቀ *Komgan*  
*kroman* n knee ጉልበት *kortan kortan* n  
 door, doorway cover መዘገያ *korung korung* v  
 close, shut (tr) ዘጋ *korus korus* n  
 medicine መድኃኒት *kosiyɛ kosijɛ* n  
 tobacco pipe ፒፓ ፣ ጋያ *koweng kowɛŋ* adj  
 (be) sour ከምጣጣ *kowung<sub>1</sub> kowung<sub>1</sub>* v dig  
 ቈፈፈ *kowung<sub>2</sub> kowung<sub>2</sub>* v bury ቀበረ *koy koj*  
 n bridge ድልድይ *koyi koji* n payment  
 መክፈል *koykotung kojkotung* v resolve, settle  
 (dispute) አቆመ *koytak kojtak* n replace  
 ምድጃ *koyteer koyteer* n horn ቀንድ *koyung*  
*kojun* v pay (for goods, services, ክፈለ  
*kubhutiir kubutiir* n maggot (in rotten meat)  
 የስጋ ትል *kudheng kudɛŋ* v cry, weep

አለቀሰ *kulbheer kulbeer* *n* dove ርግብ *kulubi*  
*kulubi* *n* garlic ነጭ ሽንኩርት *kume kumε*  
*det* thousand (1000) ሺ ፣ ሺህ *kure kurε* *n*  
 hunting net መረብ *kurkun kurkun* *n*  
 mountain ተራራ *kumgan Kumgan* *n* nasal  
 mucus, snot ንፍጥ  
*kuroy kuroj* *n* donkey አህያ *Kuru kuru*  
*n* foam አረፋ *kusee kusεε* *n* bag for  
 male የወንዶች ቦርሳ *kusung kusun* *v*  
 come መጣ *kutur kutur* *n* pig አሳማ  
*kuuk kuuk* *n* bellows ወናፍ *kuul kuul*  
*n* tail ጅራት *kuumet kuumet* *n*  
 promise (n) ቃል ኪዳን *Laagany laagan*  
*v* slander (v) አማ፣ ስሙን አጠፋ  
*Laalawu laalawu* *v* hang up ሰቀለ  
*Laangoyin laangojin* *n* slave ባሪያ  
*Lage eera lage eera* *v* get well, recover ተሻለ  
*Lak turi lak turi* *v* be) dirty ቆሽሽ ፣ አደፈ  
*Lak wori lak wori* *v* (be) rich ከበረ ፣ በለጸገ  
*Laki amdh laki amd* *adj* (be) pregnant ነፍሰ ጡር ፣ እርጉዝ  
*Laking lakiij* *v* have, possess አለው  
*Lakkeeny lak keen* *v* (be) shy አፈረ  
*Lakngaaw lakjaaw* *v* (be) hungry, hunger (v) ራብ(ው)  
*Lakpaar lakpaar* *v* (be) thirsty, thirst (v) ጠማ  
*Langing langij* *v* get, obtain/ nd አገኘ ፣ ያዘ /አገኘ  
*Lapteng laptεij* *v* dive ጠለቀ  
*Le le* *prt* squencial particle ከዚያ  
*Lebh leβ* *n* hiccough ህቅ አለ ፣ ስርቅ አለ/ስርቅታ

**Lebheye** *lebeye* *adv* come slowly አደባ  
**Leelak** *leelak* *n* well (n) ጉድጋድ  
**Leelemeng** *leelemeng* *v* taste ቀመሰ  
**Leemkan** *leemkan* *adj* (be) patient ትግስተኛ  
**Lejan** *lejan* *n* bracelet አምባር  
**Lemteng** *lemteng* *v* pierce (ears) ወጋ  
**Leying /Leyng** *lejiḡ/lejḡ* *v* swim ዋኘ  
**Liki** *liki* *n* right, (be) correct ልክ/ ትክክል  
**Lokng** *lokng* *v* pour ቀዳ ፣ ገለበጠ  
**Lokoy** *lokoy* *n* mould (pottery ቅርጽ ማውጫ  
**Lolokeng** *lolokeng* *v* loosen አላላ  
**Lolotan** *lolotan* *adv* (be) loose, slack ልቅ  
**Loojeng** *loojeng* *v* melt (intr) ቀለጠ  
**Lookidhing** *lookidḡ* *v* mumble አነበነበ ፣ አጎመተመተ  
**Loolomi** *loolomi* *n* charcoal ከሰል  
**Loomi** *loomi* *n* feather ላባ  
**Loomii** *loomii* *n* lemon ሎሚ  
**Loseeng** *loseeng* *v* (be) defeated ድል ሆነ ፣ ተሸነፈ  
**Losidhiing** *losidḡ* *v* conquer, defeat ድል መጣ ፣ አሸነፈ  
**Low** *low* *n* grow up ማሳደግ  
**Lowung** *lowung* *v* ight ( re) (v) አያያዘ ፣ አበራ  
**Luk** *luk* *adj* bastard,illegitimate child ዲቃላ  
**Lume<sub>1</sub>** *lume<sub>1</sub>* *n* horn (musical instrument) መለከት ፣ ጥሩምባ  
**Lume<sub>2</sub>** *lume<sub>2</sub>* *n* rain with wind ውሽንፍር  
**Luuri** *luuri* *n* horn (musical instrument) መለከት ፣ ጥሩምባ  
**Maakele** *maakele* *n* kernel (of corn, maize) የበቆሎ ፍሬ  
**Maamee** *maamee* *n* mother's /father's sister (aunt) የናት/ያባት እህት ፣ አክስት  
**Maato** *maato* *n* dry season በጋ

**Maawu** *maawu* *n* water ውሃ  
**Madh** *maaf* *n* re እሳት  
**Madhimaanak** *maafimaanak* *n* intestinal worm የሆድ ትል  
**Madho** *mafo* *n* menstrual period አደፍ ፣ የወር አበባ  
**Make** *make* *n* ower አበባ  
**Malaayeng** *malaajey* *v* knead ለወሰ ፣ አቦካ  
**Malee** *maalee* *n* mother's brother (uncle) የናት ወንድም ፣ እገት  
**Maleetaamtongk** *makeetaamtongk* *v* wink (eye) ጠቀሰ  
**Maleng<sub>1</sub>** *makey<sub>1</sub>* *v* spank (child) መታ  
**Maleng<sub>2</sub>** *makey<sub>2</sub>* *v* hit, strike መታ  
**Malwan** *malwan* *n* hail በረዶ  
**Man** *man* *adv* grudge ቁም  
**Manasi** *manasi* *n* an old bee in the hive በአንድ ቀፎ የቆየ ንብ  
**Mankiya** *mankiya* *n* spoon (traditional) ማንኪያ  
**Mante** *mante* *n* grass ሳር  
**Many** *maj* *adj* (be) silent ዝም  
**Many<sub>1</sub>** *maja<sub>1</sub>* *n* brother (elder/younger) ወንድም  
**Many<sub>2</sub>** *maja<sub>2</sub>* *n* sister (elder/younger) እህት  
**Mareng<sub>1</sub>** *marey<sub>1</sub>* *v* wrap up ጠመጠመ  
**Mareng<sub>2</sub>** *marey<sub>2</sub>* *v* coil (rope) (v) ጠመጠመ  
**Marpe** *marpe* *n* needle መርፌ  
**Maryon** *marjon* *n* star ኮከብ  
**Masare** *masare* *n* courtyard አጥር ግቢ  
**Mase** *masa* *n* debt /lone ብድር/  
**Maseng** *maseng* *v* borrow ተበደረ  
**Masoy** *masoj* *n* horse ፈረስ  
**Mataage** *mataage* *n* water cap የውሃ መጠጫ  
**Medhiyok** *medijok* *n* red pepper, hot pepper በርበሬ

Meedhedhin *meedhedhin* *n* thik መኻገር  
 Meeka odhowongk *meeka odhowongk* *n* headache የራስ ምታት  
 Meel *mɛɛl* *n* burned area ጠመራ(የተቃጠለ ቦታ)  
 Meelate *meelate* *n* vein ደምመላሽ  
 Meelt *meelt* *n* rope ገመድ  
 Meeng *meeng* *adv* hasten, hurry ቀለጠፈ ፣ ቶሎ አለ  
 Meeri *meeri* *n* tendon ጅምት  
 Meetuwak *meetuwak* *n* pus መግል  
 Mekekoro *mekekoro* *n* chameleon እስስት  
 Melen *mɛɛɲ* *v* arrive ደረሰ  
 Melking *mɛɛkiŋ* *v* come መጣ  
 Melt<sub>1</sub> *melt<sub>1</sub>* *n* rope ገመድ  
 Melt<sub>2</sub> *melt<sub>2</sub>* *n* vine ሐረግ  
 Melt kodiyoungk *melt kodijoyk* *n* shing line የዓሳ ማጥመጃ ክር  
 Meltit *meltit* *n* mosquito የወባ ትንኝ  
 Mender *mɛndɛr* *n* village መንደር /ሰፈር  
 Meneng *menɛŋ* *v* twist ጠመዘዘ  
 Mentan *maentan* *adj* (be) good /beautiful /clean /kind/innocent  
 ጥሩ/ቆንጆ/ደግ/ንጹህ ፣ ያለ ኅጢአት  
 Meri eekong *meri ɛɛkoŋ* *adv* boast, brag ጉራ ነዛ፣ ተመካ፣  
 Mermenng *mɛrmɛnɛŋ* *v* notice (v) ተመለከተ ፣ ተረዳው  
 Mermet *mermet* *n* pepper (green) ቃሪያ  
 Meyadh *mejadh* *n* bu alo ጎሽ  
 Meyii *mɛjii* *n* ancé (betrothed boyfriend) እጮኛ  
 Meyiing *mɛjiŋ* *v* be t, suit ተስማማ  
 Meyin *mɛjin* *n* agreement ስምምነት  
 Miinyeng *mijɛŋ* *v* cover (v)  
 ከደነ ፣ ሸፈነ Misimaarɛ *misimaarɛ*

*n* nail (n) ምስማር *mkilt kilt n*  
*maus* ትንሽ አይጥ  
**Modhiing** *modiiŋ* *v* burn (intr), blaze ነደደ ፣ ተቃጠለ  
**Mogoy** *mogoj* *n* namesake ሞክሽ  
**Mojeng** *moxɛŋ* *v* spoil (food) (intr) በሰበሰበ  
**Moko** *moko* *ptcp* no /not የለም፣ አይደለም ፣ አይ  
**Mokoldo** *mokoldo* *adj* (be) round ክብ ፣ ድቡልቡል  
**Mokoy<sub>1</sub>** *mokoj<sub>1</sub>* *n* container/basket ቅርጫት ፣ ሌማት  
**Mokoy<sub>2</sub>** *n* basket type ቅርጫት/ካንታ  
**Molon** *molon* *n* cabbage ጎመን  
**Mondhiing** *mondiiŋ* *v* forget ረሳ  
**Monteng** *montɛŋ* *v* harvest, dig up (potatoes) ነቀለ  
**Moomojeng** *moomoxɛŋ* *v* caress (v)/rub ደባበሰ /አሽ  
**Moomon** *moomon* *n* weed አረም  
**Moomonng** *moomonŋ* *v* hoe (v) ከተከተ  
**Mooreng** *mooreŋ* *v* boil (water), bubble up አፈላ ፣ ቀቀለ  
**Mootaak** *mootaak* *n* army ant, soldier ant ቀይ ጉንዳን  
**Moowe** *moowe* *n* co ee ቡና  
**Mooye** *mo:je* *n* co e ቡና  
**Mooyi** *mo:ji* *n* salt ጨው  
**Morodiyaanak** *morɔdijjaanak* *n* ant ጉንዳን  
**Mot** *mot* *adj* (be) blind/visiually impered ዓይነ ስውር/ማየት የተሳነው  
**Moteye** *motɛjɛ* *n* honey with water የማር ብርዝ  
**Mowan** *mowan* *adv* (be) alone ለብቻ  
**Muk** *muk* *n* swelling on foot የተረከዝ እባጭ  
**Muke** *muke* *v* pierce ወጋ  
**Munya** *munja* *n* earthworm የመሬት ትል  
**Murkung/ murkuŋŋ** *v* return, go back ተመለሰ

Mumng/ *mumŋ* *v* go round, detour ዙር ሄደ  
 Muta *muta* *n* anvil መስፊያ  
 Muuji<sub>1</sub> *muukʒi<sub>1</sub>* *n* spy (n) ሰላይ  
 Muuji<sub>2</sub> *muukʒi<sub>2</sub>* *n* banana ሙዝ  
 Muujiyeng *muukʒijəŋ* *v* spy (v), spy on ሰለለ  
 Muuseng<sub>1</sub> *muuseŋ<sub>1</sub>* *v* admire አደነቀ  
 Muuseng<sub>2</sub> *muuseŋ<sub>2</sub>* *v* bless,(someone) አሞገሰ፣ ወደሰ  
 Muusiye *muusijɛ* *n* praise (n) ሙገሳ፣ ውዳሴ  
 Muweng *muwəŋ* *n* mould (n) ሽጋታ  
 Nasi *nasɪ* *n* bread ዳቦ  
 Ngaabhe *ŋaabɛ* *n* ulcer (leg) የቁላ ቁስል  
 Ngaading<sub>1</sub> *ŋaadiŋ<sub>1</sub>* *v* believe አመነ  
 Ngaading<sub>2</sub> *ŋaadiŋ<sub>2</sub>* *v* hope (v) ተስፋ አደረገ  
 Ngaading<sub>3</sub> *ŋaadiŋ<sub>3</sub>* *v* admit (to a wrong) አመነ  
 Ngaaka *ŋaaka* *n* odour, smell ሽታ  
 Ngaang *ŋaanŋ* *v* stink, smell (bad) ሽተተ ፣ ገማ  
 Ngaar rakay *ŋaar rakaaj* *v* ascend, go up ወደ ላይ ሄደ ፣ ወጣ  
 Ngaarking *ŋaarkiŋ* *v* come ( go) out, exit (v) ወጣ  
 Ngaamg *ŋaanŋ* *v* walk ሄደ  
 Ngaarrangana *ŋaarranjan* *v* rise up (intr) ተነሳ  
 Ngaaw *ŋaaw* *n* hunger ርሃብ  
 Ngaay *ŋaaj* *n* woman /wife ሴት  
 /ሚስት Ngad *ŋad* *n* angry  
 ንደግትብስጭት  
 Ngadhe eek *ŋadɛ ɛɛk* *v* (be) proud ከግራ  
 Ngadheng *ŋadɛŋ* *v* decorate አስጌጠ  
 Ngadi *ŋadi* *n* pity (n) ሐዘኔታ  
 Ngading *ŋadiŋ* *v* (be) angry ተናደደ



Ngomg<sub>2</sub> ማጋማ<sub>2</sub> *v* fade ለቀቀ  
 Nguukeng ማሀሀቀግ *v* pull ሳበ  
 Nguuleng ማሀሀቀግ *v* break (tr) ሰበረ  
 Nnaking ማአቅግ *n* snatch, seize መነተፈ  
 Nomeng ማጠጠግ *v* follow ተከተለ  
 Noonogaang ማጠጠግ *v* grumble, complain ተነጭነጨ፤ አጎረመረመ  
 Ntiidhng ማቲቲቲግ *v* obey ታዘዘ  
 Nyaaleng ማላቀግ *adj* (be) light (colour) ብሩህ  
 Nyaay ማላይ *n* liver ጉበት  
 Nyak ማአ *n* villeage መንደር፤ ሰፈር  
 Nyeedh ማይድ *n* amplical cord የእንግዲ ልጅ  
 Nyeepeng ማይፆግ *v* learn ተማረ  
 Nyeewung ማይወሀግ *v* urinate ሸና  
 Nyegem ማይገጠግ *n* chin አገጭ  
 Nyeken ማይቀጠግ *adj* (be) jealous ቀናተኛ  
 Nyelkeeting ማይቀጠግ *v* be smoth for our መላም ለዱቁት  
 Nyeyeng ማይቆግ *v* cease, stop ተቋረጠ፤ አቆማ  
 Nyilgiyng ማይቆግ *adj* (be) blunt, dull ደነዝ፤ ዱልዱም  
 Nyollnyolng ማይቆግ *adj* (be) smooth ለስላሳ  
 Nyolnyol ማይቆግ *adj* (be) soft ልል፤ ለስላሳ  
 Nyon<sub>1</sub> ማዐን *n* lie (n) (falsehood) ወሸት  
 Nyon<sub>2</sub> ማዐን *n* place ቦታ  
 Nyon bange ማዐን ላይ *adv* everywhere በየቦታው፤ በየትም  
 Nyongtan ማዐን *n* cripple (n) አካለ ስንኩል  
 Nyookak ማዐን *n* chick ጫጨት  
 Nyoona ማዐን *n* insult (n) ሰድብ  
 Nyoongng ማዐን *v* insult (v) ሰደበ  
 Nyoot ማዐን *n* excrement, faeces/shit, ኩስ፤ ሰገራ /ኣር፡ሰገራ

Nyukeng *nyukeng* *v* blow nose ተናፈጠ  
 Nyuugur *nyuugur* *n* darkness ጭለማ  
 Obi gati neek *obi gati neek* *adv* (be) expensive ውድ  
 Obikat *obikat* *adj* greatness ታላቅ  
 Obing *obing* *adj* be) big ትልቅ  
 Odho *odho* *n* head /skull ራስ/ጭንቅላት  
 Odhooka *odhooka* *adv* forward (direction) ወደ ፊት  
 Odhooke<sub>1</sub> *odhooka<sub>1</sub>* *adv* front (of something) በፊት  
 Odhooke<sub>2</sub> *odhooka<sub>2</sub>* *adv* in front of, before ከ \_ በፊት  
 Odhowen<sub>1</sub> *odhowen<sub>1</sub>* *adj* guide (n) መሪ  
 Odhowen<sub>2</sub> *odhowen<sub>2</sub>* *interj* chief, headman አለቃ  
 Ogool *ogool* *n* mead, honey beer ጠጅ  
 Ojote *ojote* *n* anus ፍንጢጣ  
 Okeyatok *okeyatok* *n* stem, stalk (of maize, millet, አገዳ  
 Oko *oko* *prt* if ብ- ፣ እንደ-  
 Okodh *okodh* *pronoun* question/when? ማቼ?  
 Okom *okom* *n* tree type የዛፍ አይነት  
 Okosinek *okosinek* *adv* (be) same ያው  
 Ola bange *ola bange* *pronoun* everything  
 ማንኛውም ነገር olakaanak *olakaanak* *n* twin  
 መንታ olakan *olakan* *adj* bastard,  
 illegitimate child ዲቃላ  
 Olan<sub>1</sub> *olan<sub>1</sub>* *n* wife ሚስት  
 Olan<sub>2</sub> *olan<sub>2</sub>* *n* husband ባለቤት  
 olt *olt* *n* sh ዓሣ  
 Oltatuuru *oltatuuru* *n* belongings ንብረት ፣ ንዝ

om *om* *adv* other (men)

ሌላ Omong *omoy* *det* one

(1) አንድ

omong,omong *omoy,omoy* *adv* demonstratives/some

(men) አንዳንድ omongeen *omoyeen* *clf* (be) rst

አንደኛ ongak *oyk* *n* vagina እምስ

Oobo *oobo* *n* lung ሳንባ

Oodhiing *ጋልከካ* *adj* (be) di cult

አስቸጋሪ Ookon *ookon* *n* a cup for

elders የሽማግሌ መጠጫ oolen *oolen*

*adv* (be) able (to) ቻለ Oor *oor* *n*

in-law, relative by marriage አማቶች

Oote *ጋቴ* *n* time ጊዜ ooteye *ጋቴይ*

*n* season ወራት ፣ ወቅት ooyeng<sub>1</sub>

oojey<sub>1</sub> *v* obstruct አገደ ooyeng<sub>2</sub>

ጋጋይ<sub>2</sub> *v* drive away አስኬደ ፣ አባረረ

Ooyeng *oojey* *v* grunt (from e ort)

አሰማ ጮኸ oreo *ጋጽጽ* *n* ancestor

ቅድመ አያት orkan *orkan* *n* bark (of

tree) ልጣጭ ፣ ቅርፊት

Orkan *orkan* *n* crust (n)

Orung *oruy* *v* drop (tr) /throw

ጣለ/ ወረወረ oti *oti* *n* our ዱቁት

paadhe *paadhe* *n* palet made of grass

ሠፊድ Paadi *paadi* *n* gtree ዋርካ paakan

*paakan* *adj* fever (not malaria) ትኩሳት

/ሞቃት paakeng *paakey* *v* (be) hot

(objects) ሞቀ paakuse *paakuse* *n* comb

(n) ማደ፣ መበጠሪያ *paalking<sub>1</sub> paalkij<sub>1</sub> adj*  
 (be) barren (of land) ጭንጫ *paalking<sub>2</sub>*  
*paalkij<sub>2</sub> adj* (be) dry ደረቅ *paanging*  
*Paanijij v* slap (v) በጠፊ ፣ መታ *paany*  
*paanij n* mortar, pounding pot መቀጫ  
*Paape paape n* pavilion ዳስ  
*Paar paar n* thirst የወሃ  
 ጥማት *paaring paariij v* try  
 ሞከረ *paaton paaton n*  
 desert ምድረ በዳ  
*pakakatiing pakakatiij v* say goodbye, take  
 leave of ተሰናበተ *pakakating pakakatiij v*  
 divorce (v) ፋታ *pakalak oltonk pakalak oltonk*  
*n* sh-scale የዓሣ ቅርፊት *pakalam pakalam n*  
 eggshell የእንቁላል ቅርፊት  
*Pakeng pakeij v* be) hot (of person) ሞቀ  
*Palamdhiing palamdhiij v* haggle, negotiate a price ተከራከረ  
*Palame palame n* argument ጭቅርጭቅ፣ ክርክር  
*Pale pale n* perch ቆጥ  
*Papaye papaje n* pawpaw, papaya  
 ፓፓያ *Paranyji parani dzi adj* white  
 man ፈረንጅ *pareng pareij v* chop  
 into pieces ፈለጠ (ዕንጨት) *pariwa*  
*pariwa n* cheek ጉንጭ *paseng*  
*pareij v* sharpen (knife) ሳለ ፣ አሰላ  
*Paye paje n* torch ችቦዳቦት *payeng*  
*pajeij v* vomit (v) አስመለሰ ፣  
 አስታወከ

**pe** *pɛ* *n* soup, broth ሽርባ **pedheraka** *pɛdɛraka* *n*  
 light ብርሃን **pedheraka** *eyenongk* *pɛdɛraka* *ɛjɛnonɔk* *n*  
 moonlight የጨረቃ ብርሃን **pedherakawaawuyongk**  
*pɛdɛraka* *waawujonɔk* *n* sunshine የፀሐይ ብርሃን  
**peding** *pediŋ* *v* (be) used up አለቀ  
**pedtan** *pedtan* *n* end (n)  
 መጨረሻ **peem** *peem* *v* perch ማማ  
**peengok<sub>1</sub>** *peɛŋɔk<sub>1</sub>* *n* leaf ቅጠል  
**peengok<sub>2</sub>** *peɛŋɔk<sub>2</sub>* *n* blade (of  
 grass) የሳር ቅጠል **peeni** *pɛɛni* *n*  
 word ቃል **peepeyo** *peepejo* *n*  
 drizzle ካፊያ ዝናብ  
**Peet<sub>1</sub>** *pɛɛt<sub>1</sub>* *n* woman ሴት **Peet<sub>2</sub>** *peet<sub>2</sub>*  
*n* girl ልጃገረድ **peetikeen** *peetikeen* *n*  
 virgin ድንግል **peey** *pɛɛj* *det* two (2)  
 ሁለት **peeyeen** *pɛɛjeen* *clf* be) second  
 ሁለተኛ **Pejang** *pɛtɔŋ* *v* defecate  
 አራ ፣ ሜዳ ወጣ ፣ ቀዘነ **pelepleyak**  
*peleplejak* *adj* spark ፍንጣሪ  
**pelte** *pɛltɛ* *n* dipper የገንፎ ጭልፋ  
**Pelte** *pɛltɛ* *n* ladle ጭልፋ **pere**  
*pɛɛ* *n* basket work disc ሰፊድ  
**perka** *pɛrka* *n* prophecy (n)  
 ትንቢት **perkiye** *pɛrkijɛ* *n* vision  
 (supernatural) ራኝይ  
**Perkiye** *perkije* *n* dream (n) እልም  
**Peseng** *pɛsɛŋ* *v* move (intr) አዘዋወረ  
**peyng** *pejŋ* *v* winnow, throw in air (v)

አካራ ፣ አዘራ *pii<sub>1</sub> pii<sub>1</sub>* *n* funeral (occasion of death) መቃብር *pii<sub>2</sub> pii<sub>2</sub>* *n* grave መቃብር  
 Piidheng *piidəŋ* *v* shiver, tremble  
 ተንቀጠቀጠ *piitoy piitoj* *adj n*  
 ክንፋሳ *pilak pilak* *n* eyebrow  
 ቅንድብ *pileetak pileetak* *n* tears  
 እምባ ፣ እንባ *pilipiliyak pilipilijak* *n* ame ነበልበል *pipiyo pipijə* *n* drizzle ካፊያ *piraa piraa* *n* friend  
 ቅደኛ *pireng pireŋ* *v y (v)* በረረ  
*podhok podək* *n* containers ቅል  
*pogi pogi* *n* beeswax, bee-bread  
 ሰም (የንብ) *polpol polpol* *n* nger ጣት  
*polpol joop angan polpolək tsoop aŋan* *clf* eighty (80)  
 ሰማኛ *polpol joop angank aʒarin polpolək tsoop aŋank a ʒarin/* *clf* ninety (90) ዘጠኛ  
*polpol joop jiiit polpolək tsoop tsiit* *clf* sixty (60) ስልሳ  
*polpol joop jiitaʒarin polpolək tsoop tsiit a ʒarin/* *clf* seventy (70) ሰባ *polpol joop peeyikaʒarin polpolək tsoop*  
*peejik a ʒari* *det* fty (50) ሃምሳ *polpol joop peeyk polpolək tsoop peejik* *clf* forty (40) ዓርባ  
*polpolderantongk polpolderantəŋk* *n* toe እግር ጣት  
*polpolsineobik polpolsineobik* *n* thumb አውራ ጣት  
*pony<sub>1</sub> poŋ<sub>1</sub>* herd (cattle, sheep) (n) መንጋ *pony<sub>2</sub> poŋ<sub>2</sub>* *adj* crowd በዛት *ponyng poŋŋ* *v* (be) drunk ስከረ

pooke *pooke* *n* calf of leg ባት **pookeng** *ገገ* *ገገ* *v* tear  
 (tr) ቀደደ  
**pookidhiing** *ገገ* *ገገ* *v* (be) torn ተቀደደ  
**poor** *poor* *n* pimple ብጉር **poorako** *ገገ*  
*n* pimple ብጉር **pooseng**<sub>1</sub> *ገገ* *ገገ* *v* thank  
 አመሰግነ **pooseng**<sub>2</sub> *ገገ* *ገገ* *v* polish ለመጠ ፣  
 ወለወለ **porooteng** *ገገ* *ገገ* *v* shell  
 (groundnuts) (v) ፈለፈለ **poru eekneek** *ገገ* *ገገ*  
*ገገ* *adj* (be) sel sh ራሱን ወዳድ  
**porung** *ገገ* *ገገ* *v* love (v) ወደደ  
**poyoong** *ገገ* *ገገ* *adv* (be) light (not  
 heavy) ቀላል **pukeng** *ገገ* *ገገ* *v* hollow  
 out (log) ቦረቦረ ፣ አጉደጉደ **puruuteng**  
**puruute** *ገገ* *ገገ* *v* drag ጉተተ **Pusuweng**  
**pusuwe** *ገገ* *ገገ* *v* break wind, fart ፈላ **puur**  
**puur** *ገገ* *ገገ* *v* clearing forest ምንጣር **puureng**  
**puure** *ገገ* *ገገ* *v* clear (land for planting)  
 መነጠረ **puurtan** *ገገ* *ገገ* *n* open place,  
 clearing ምንጥር **Raameng** *ገገ* *ገገ* *v*  
 deceive አሞኘ፣ ሸፈጠ፣ አታለለ  
**Raawung** *ገገ* *ገገ* *v* fry ጠበሰ  
**Ragading** *ገገ* *ገገ* *v* arrange አዘጋጀ ፣ አሰናዳ  
**Rakate**<sub>1</sub> *ገገ* *ገገ* *adv* hardship, distress ሥቃይ  
**Rakate**<sub>2</sub> *ገገ* *ገገ* *n* danger አደጋ  
**Rakooya** *ገገ* *ገገ* *adv* top በላይ  
**Rang**<sub>1</sub> *ገገ* *ገገ* *adv* up ከ \_ በላይ  
**Rang**<sub>2</sub> *ገገ* *ገገ* *adv* on/ over ላይ/በላይ  
**Reedheng** *ገገ* *ገገ* *v* tighten (tr) አጠበቀ

Reedhtan *reedhtan* *n* (be) tight ጥብቅ  
 Reeg *reeg* *n* brother in-law ዋርሳ  
 Reere *reere* *n* dew ጤዛ  
 Reering<sub>1</sub> *reerij<sub>1</sub>* *v* run ሮጠ  
 Reering<sub>2</sub> *reerij<sub>2</sub>* *v* crawl (lizard) ተሳበ  
 Rekenak *rekenak* *n* branch (of tree) ቅርንጫፍ  
 Rektan *rektan* *n* wall ግድግዳ  
 Reme *reme* *n* duty, obligation ግዴታ  
 Rengeteet *rengeteet* *v* growl አጉረመረመ  
 Rerkong *reerkong* *adj* (be) dead የሞተ  
 Remg *remg* *n* death ሞት  
 Rewtan *rewtan* *n* knot ቋጠሮ  
 Rii *rii* *n* shadow ጥላ  
 Riibh *riibh* *n* magic ጥንቆላ  
 Riibheng<sub>1</sub> *riibeij<sub>1</sub>* *v* put, place, set አኖረ  
 Riibheng<sub>2</sub> *riibeij<sub>2</sub>* *v* keep, save አስቀመጠ  
 Rikiteng *rikiteij* *v* lower (tr) አወረደ ፣ ዝቅ አደረገ  
 Riyng *rijij* *v* invite ጠራ  
 Rogeng *rogeij* *v* laugh ሣቀ  
 Rokokoowen *rokokoowen* *n* scorpion ጊንጥ  
 Romaang *romaaij* *adv* (be) equal እኩል ፣ ትኩክል  
 Rome<sub>1</sub> *rome<sub>1</sub>* *n* proverb ምሳሌ  
 Rome<sub>2</sub> *rome<sub>2</sub>* *n* proverb ምሳሌያዊ ንግግር  
 Romeng *romeiij* *v* slice መተረ  
 Romi *romi* *adv* morning ጠዋት/ጣት  
 Rooreng *rooreij* *v* wrinkle (on skin) ሽብሽብ  
 Rooriyaang *roorijaaaj* *v* teach አስተማረ  
 Rooriyng *roorijij* *v* advise መከረ

Rooroweng *roorowɛŋ* *v* rustle (leaves) (v) ተንኩሽኩሽ

Root *root* *adj* lazy ሰነፍ፣ አልምጥ

Rootan *rootan* *n* visiting ገብኝት

Rootang *rootanŋ* *v* refuse እምቢ, አለ

Rudheeteekoŋ *rudʔeetɛɛkoŋ* *adv* (be) low ዝቅ አለ ፣ ዝቅተኛ

Rungaang *ruŋaang* *v* (be) crooked ጠማማ

Rungtang *ruŋtaŋ* *adj* hunchback ገብጣ

Ruuke *ruukɛ* *n* morning rain የጥዋት ዝናብ

Ruumeng *ruumɛŋ* *adv* spend time, pass time ግዜ ፈጀ

Ruumeng/ *ruumɛŋ* *v* nish, complete (v) ጨረሰ

Ruumer idhit *ruumer idit* *clf* twenty (20) ሃያ

Ruumer idhit a peey *ruumer idit a pɛɛj* *clf* twenty-two (22) ሃያ ሁለት

Ruumer idhit aomong *ruumer idit a omoŋ* *clf* twenty-one (21) ሃያ አንድ

Ruumer idit a aaring *ruumer idit a ʔariŋ* *clf* thirty (30) ሰላሳ

Ruunyiikeen *ruuŋiikeen* *n* adultery ዝሙት

Ruunyan *ruuŋkan* *n* prostitute ሴተኛ አዳሪ፣ ሽርሙጣ

saakom *saakom* *n* friend

ጓደኛ Saakoy *saakoy* *n* valley

ሽለቆ

Saameye *saamɛjɛ* *n* shoe, sandal ጫማ

Saani *saani* *n* plate ሳህን

Saapeyng *saapɛyŋ* *v* mix (v) ቀላቀለ ፣ አቀላቀለ

Saapole *saapole* *n* piglet የአሳማ ግልግል

Sagi *sagi* *n* tobacco prepared for smocking የተዘጋጀ ትንባሆ

Sakay *sakaj* *n* leftovers የተረፈ ምግብ

Saksyi *sakaji* *n* left over በመጥገብ የተረፈ ምግብ

Saloong *salooŋ* *adj* (be) strong physically ጠንካራ

Salsaal *salsaal* *n* green mamba አረንጓዴ የዛፍ እባብ

**Sambhoynɡ** *sambɔjŋ* *v* kiss (v) ሳመ  
**Samon** *samon* *n* beard ጢም ፣ ዓም  
**Samuji** *samudʒi* *n* shirt ሸሚዝ  
**San<sub>1</sub>** *san<sub>1</sub>* *n* sorrow (n) ሐዘን  
**San<sub>2</sub>** *san<sub>2</sub>* *n* anguish ጭንቀት  
**Sandhiing** *sandiiŋ* *v* (be) sad አዘነ  
**Saneng** *sanɛŋ* *v* lack (v) ቸገረ ፣ አጣ  
**Sapatan** *sapatan* *n* pap, mushy food ግንፎ  
**Sasake<sub>1</sub>** *sasakɛ<sub>1</sub>* *n* detritus ርጋፊ ቅጠል  
**Sasake<sub>2</sub>** *sasakɛ<sub>2</sub>* *n* baby ህጣን  
**Sawtun** *sawtun* *n* frontier (of ethnic area) ወሰን ፣ ደንበር  
**Sawutun** *sawutun* *n* boundary (of eld) ደንበር ፣ ወሰን  
**Seedi** *seedi* *det* here በዚህ  
**Seeg** *sɛɛg* *pronoun* they (human) እነርሱ  
**Seelan** *seelan* *n* shin መሀል አገዳ  
**ቅልጥም** **Seen** *sɛɛn* *pronoun* he  
 (human) እርሱ  
**Seeskɛng** *seesekɛŋ* *v* saw (wood) (v) መገዘ  
**Seete** *seetɛ* *n* ute ዋሽንት  
**Sekeng** *sekɛŋ* *v* order ( to do something) አዘዘ  
**Sekiye** *sekijɛ* *n* command (n) ትእዛዝ  
**Selsel** *selsel* *n* lizard እንሸላሊት  
**Sem** *sɛm* *adj* be) straight ቀጥተኛ  
 ፣ ትክክል **senepikeen** *senepikeen* *n*  
 winnerhood አሸናፊነት **Set** *set* *n*  
 eplepsy የሚጥል በሽታ  
**Sigi** *sigi* *det* these እነዚህ  
**Siil** *siil* *n* soot ጥላሽት

Siini *siini* *n* cup ስኒ  
 Simbii *simbii* *n* rat ትልቅ አይጥ  
 Singgir *singgir* *adj* downward ቁልቁለት  
 Sinoj *sinoj* *det* that (man) ያ  
 Sirpe *sirpe* *n* cli ገደል  
 Siso *sisə* *adv* now አሁን  
 Sitoj *sitoj* *n* itech እከክ  
 Sodhtan *sodhtan* *n* beam, rafter ወራጅ ፣ አውታር  
 Sokon *səkon* *adj* (be) empty /be) hollow ባዶ / ክፍት ፣ ባዶ  
 Sokoroy *sokoroy* *v* rattle (musical instrument) መንቀጫቀጭ  
 Soliidhing *səliidhiŋ* *adj* be) green አረንጓዴ  
 Soloong *soloong* *adj* be) cold (objects) ቀዘቀዘ ፣ በረደ  
 Som *som* *adj* dreary እርም የሆነ የማይበላ ነገር  
 Sombal *sombal* *n* reed መቃ  
 Someng *somɛŋ* *v* chew አኘክ  
 Songguy *soŋguy* *n* harp በገና  
 Soobheng *soobɛŋ* *v* suck መጠጠ ፣ ጠባ  
 Soodi *soodi* *det* there በዚያ  
 Sookeng<sub>1</sub> *səəkɛŋ<sub>1</sub>* *v* blight አበላሽ  
 Sookeng<sub>2</sub> *səəkɛŋ<sub>2</sub>* *v* estroy, spoil አበላሽ  
 Sookidhiing *səəkidiŋ* *v* (be) ruined, (be) spoiled ተበላሽ  
 Soon<sub>1</sub> *səon<sub>1</sub>* *n* nephew የውንድም ልጅ ፣ የህት ልጅ  
 Soon<sub>2</sub> *soon<sub>2</sub>* *adv* towards ወደ  
 Sooreng *sooreŋ* *v* squeeze ጨመቀ  
 Soortan *soortan* *n* juice ጭማቂ  
 Soos<sub>1</sub> *səos<sub>1</sub>* *n* tail ጅራት  
 Soos<sub>2</sub> *səos<sub>2</sub>* *n* y swatter, y whisk ጭራ  
 Soote *səotɛ* *n* seive, strainer የጨጥ ማጣሪያ

Sopee *sopee* *n* gizzard መቋደሽ  
 Sopolkoy *sopolkoj* *n* ngernail ጥፍር  
 Sowe *sowe* *n* cultural food ኪጆ (የብቆሎ እሽት ፲፮፭)  
 soweng *soweŋ* *v* sow, plant  
 Il- Soweng *soweŋ* *v* scatter  
 (tr) ቡተነ  
 Soyinkan *sojinkan* *adj* mad person ያበድ ሰው ፣ እብድ  
 Sudhoy *sudtoj* *n* clay ሸክላ  
 Suk<sub>1</sub> *suk<sub>1</sub>* *n* point (n) ቦታ ፣ ጫፍ  
 Suk<sub>2</sub> *suk<sub>2</sub>* *adj* uneven እኩል ያልሆነ  
 Suldi *suldi* *n* rag ቡተቶ ፣ ጨርቅ  
 Sunkrti *sunkurti* *n* onion ቀይ ሽንኩርት  
 Suroy *suroj* *n* trousers ሱሪ  
 Suumi *suumi* *adj* master ጌታ ፣ ሃላፊ  
 Suusuw amdhongk bharteetogk *suusuw amdŋɔŋk barteetɔŋk* *n* labour (n),  
 birth pains ምጥ  
 Suwaget *suwaget* *n* big spier for hanting ለአደን የሚሆን ትልቅ ቦር  
 Suweng *suweŋ* *v* sting (v ነደፈ  
 Suwet *suwet* *n* stinger መነደፍት  
 Taajan *taatjan* *n* beer (traditional) ጠላ /ቦርደ  
 Taam *taam* *n* eye አይን  
 Taama *taama* *n* stone, pit የፍሬ ድንጋይ  
 Taamal *taamal* *adj* medicine man, traditional healer መድኅኒተኛ  
 Taame<sub>1</sub> *taame<sub>1</sub>* *n* face ፊት  
 Taame<sub>2</sub> *taame<sub>2</sub>* *n* fruit ፍሬ  
 Taany *taaj* *n* cover for basket የአሳ ቅርጫት ክዳን  
 Taar *taar* *n* meat ስጋ  
 Taawa *taawa* *n* eld ማሳ ፣ ሜዳ ፣ እርሻ

Taawa waayanakongk *Taawa waayanakongk* *n* garden አታክልት ፣ ያትክልት ቦታ  
 Tabhaaying *tabaajij* *v* clap (hands) አጨበጨበ  
 Tabhe *tabε* *n* tobacco ትምባሆ  
 Taga *taga* *n* camel ግመል  
 Tagoon *tagoon* *n* bride ሙሽራ (ሴት)  
 Taji *taji* *n* strainer ማጣሪያ (የጨም)  
 Tak *tak* *adp* inside በ \_ ውስጥ  
 Takan *takan* *n* in-law, relative by marriage አማቶች  
 Takoyeng *takojeij* *v* transplant አዛውሮ ተክል  
 Talaadhe *talaadε* *n* rock (large) ቋጥኝ ፣ አለት  
 Talal *talal* *n* lightning ሙብረቅ

Taloy *taloy* *n* swarm (n) የንብ መንጋ  
 Tama *tama* *n* witchcraft አስማት ፣ ጥንቄላ  
 Tang<sub>1</sub> *taj<sub>1</sub>* *n* abscess እባጭ  
 Tang<sub>2</sub> *taj<sub>2</sub>* *n* ox (general term), bovine ቤሬ  
 Tang sino peetik *taj sino peetik* *n* cow (female) ላም  
 Tanggi *tajgi* *n* cover of tree steam used as a close ከዛፍ ቅርፊት የሚዘጋጅ ልብስ  
 Tapadh *tapad* *n* king,ruler ንጉስ+መሪ  
 Tapadhaaning *tapad/aaniy* *v* rule over, dominate ነገስ  
 Tarbuy *tarbuy* *n* big(gest) drum /small(est) drum ከበሮ /አታሞ  
 Tare<sub>1</sub> *tar<sub>ε1</sub>* *n* perch ቆጥ  
 Tare<sub>2</sub> *tar<sub>ε2</sub>* *n* meat roasting place የስጋ መጥበሻ ቆጥ  
 Tarman *tarman* *n* skin (animal)/hide (animal) አጉዛ/የእንስሳ ቆዳ  
 Tayeng *taj<sub>εy</sub>* *v* open (tr) ከፈተ  
 Taytan *tajitan* *adj* (be) open ክፍት  
 Tebher dariyon *tεbεr darijor* *n* thunder ነጉድጓድ  
 Teebhe *tεbε* *n* belt/girdle ቀበቶ  
 Teeding *teediy* *v* approach (v) ደረሰበት  
 Teel *teel* *n* pool ከሬ  
 teele *tεεε* *det* hundred (100) መቶ  
 Teemung *teemuy* *v* jump ዘለለ  
 Teete *teete* *n* threshing- oor አውድማ ፣ ውድማ  
 Teeton *teebn* *n* bird ወፍ  
 Tek *tek* *n* sh dam ግድብ  
 Tekaan *tekaan* *n* relative/by blood ዘመድ  
 Tekaayan *tekaajan* *adj* rstborn በኩር  
 Tekan *tekan* *n* brother-in-law ዋርሳ  
 Tekenytan *tεkεytan* *n* plait, braid (hair) ጉንጉን  
 Teking *tekiy* *v* stretch ወጠረ ፣ ዘረጋ

Tekmg *tekmg* *adj* few ጥቁት  
 Tem<sub>1</sub> *tem<sub>1</sub>* *adj* (be) small ትንሽ  
 Tem<sub>2</sub> *tem<sub>2</sub>* *adj* (be) thin ስስ ፣ ቀጭን  
 Tem gati neek *tem gati neek* *adj* (be) inexpensive ርካሽ  
 Temaak *temaak* *n* rewood ማገዶ  
 Tengeeing *tegeeing* *adj* (be thin ቀጭን  
 Tengoonii<sub>1</sub> *tengoonii<sub>1</sub>* *n* grasshopper ፌንጣ  
 Tengoonii<sub>2</sub> *tengoonii<sub>2</sub>* *n* cricket ትንሽ ፌንጣ  
 Tepen *tepen* *n* forehead ግንባር  
 Terskan *terskan* *n* barren woman መካን ሴት  
 Tigonan *tigonan* *n* shoulder ትከሻ  
 Tijeng *tijeng* *v* take revenge ተብቀለ  
 Tiiman *tiiman* *n* cloud ደመና  
 Tiiri *tiiri* *n* buttock ቁጥ  
 Tikasoy<sub>1</sub> *tikasoy<sub>1</sub>* *n* feast ግብር(የባላባት ግብዣ)  
 Tikasoy<sub>2</sub> *tikasoy<sub>2</sub>* *n* feast ድግስ ፣ ግብር  
 Tikitan *tikitan* *adj* (be) wicked /be) guilty /be) wrong ክፉ/ ጥፋተኛ  
 /ስሕተተኛ  
 Tikooy *tikooy* *n* guinea fowl ጃግግራ  
 Tiltile *tiltile* *n* root ሥር  
 Timng *timng* *v* stab ወጋ  
 Tintiman *tintiman* *v* fold (v) ዐጠፈ  
 Tinyeeyng *tinyeeyng* *v* spread out (maize) (tr) አሰጣ  
 Tipi *tipi* *n* shadow ጥላ  
 Tiriya *tiriya* *n* name /naming ceremony (baby) ስም /ስያሜ  
 Tiroying *tiroying* *v* sneeze (v) አነጠሰ  
 Titikdhiig *titikdhiig* *v* lean against (intr) ተደገፈ  
 Titiyak *titiyak* *n* comb (of rooster) ቁንጮ  
 Tiyeng *tiyeng* *v* hear ሰማ

Tobhooyi *ጥገኛ* *n* wing ክንፍ

Togi *ጥገኛ* *n* cattle ከብቶች

Tojeng *ጥገኛ* *v* annoy, disturb ረብሽ

Tokiyeng *ጥገኛ* *v* perspire, sweat አላብ ፣ ወዛ

Tokoolung *ጥገኛ* *adj* (be) narrow ጠባብ

Tokoy *ጥገኛ* *adj* (be) lazy ሰነፍ

Toldhiing *ጥገኛ* *v* assemble, meet together ተሰበሰበ

Toleng<sub>1</sub> *ጥገኛ* *v* store (up) አከማቸ

Toleng<sub>2</sub> *ጥገኛ* *v* harvest, collect (honey in hive) ሰበሰበ

Toleng<sub>3</sub> *ጥገኛ* *v* accumulate አመረ

Toloy *ጥገኛ* *n* yoke, burden ቀንበር (አንዛዝላ)

Toltan *ጥገኛ* *adj* bundle (n) ጥቅል ፣ እስር

Tongeedhing *ጥገኛ* *v* over (v) ዋጋ ነገረ

Tontomeeng *ጥገኛ* *v* incubate, set (on eggs)/hatch ተፈለፈለ/ፈለፈለ

Tonung<sub>1</sub> *ጥገኛ* *v* say አለ

Tonung<sub>2</sub> *ጥገኛ* *v* tell, recount (story) ነገረ

Tonyanyjo *ጥገኛ* *n* stopper, plug መውተፊያ ፣ ውታፍ

Toodhok *ጥገኛ* *n* goiter እንቅርት

Tookeng *ጥገኛ* *v* surround ከበበ

Toolii *ጥገኛ* *n* bird type የወፍ ዝርያ

Toon<sub>1</sub> *ጥገኛ* child ህግን

Toon<sub>2</sub> *ጥገኛ* *n* child ልጅ

Toon<sub>3</sub> *ጥገኛ* *adj* (be) new አዲስ

Toon eejeyongk *ጥገኛ* *n* kitten የድመት ግልግል

Toon masoyongk *ጥገኛ* *n* colt ፈረስ ውርንጭላ

Toon sino mooyk *ጥገኛ* *n* boy ወንድ ልጅ

Toon sino peetik *ጥገኛ* *n* girl ልጅቷ

Toon tangongk *ጥገኛ* *n* calf ጥጃ

Toopolony *ጥገኛ* *n* tarantula መርዘኛ ሽረራት

Toor *toor* *n* smoke ጢስ ፣ ጭስ  
 Tooreng *tooreng* *v* be) engaged, (be)betrothe አጨ  
 Toota *toota* *n* harvest season መሽር ፣ አዝመራ  
 Tooyo *tooyo* *n* urine ሽንት  
 Top *top* *v* add ድምር  
 Topaayeng *topaayeng* *v* spit ተፋ ፣ እትፍ አለ  
 Topung *topung* *v* increase (intr) አበዛ  
 Torge *torge* *n* pig አሳማ  
 Tori *tori* *n* awood more than two string ሁለት በላይ ባላ ያለው እንጨት ዕቃ መስቀያ  
 Torokung *torokung* *v* stamp (with foot) ረገጠ  
 Totokan *totokan* *n* egg እንቁላል tubhe *tube*  
*v* immerse ነከረ ዘፈ.ዘፈ. *tu e* Tubhur *tubur* *n*  
 fear (n) ፍርሀት  
 Tudhapu *tudapu* *n* ashes አመድ  
 Tuga *tuga* *n* doorway በር  
 Tukeng *tukeng* *v* begin ጀመረ  
 Tuki *tuki* *n* sow (female pig) ሴት አሳማ  
 Tuktan *tuktan* *adv* beginning መጀመሪያ  
 Tul *tul* *clf* ve (5) አምስት  
 Tula angan *tula anjan* *clf* nine (9) ዘጠኝ  
 Tula jiiit *tula djiit* *clf* eight (8) ስምንት  
 Tula omong *tula omoing* *clf* six (6) ስድስት  
 Tulapeey *tula peej* *clf* seven (7) ስባት  
 Tule *tule* *n* honey from new hive የአዲስ ቀፎ ማር  
 Tumaking *tumakeing* *v* crunch ቁረጣጠመ  
 Tumal *tumal* *n* boar (male pig) ወንድ አሳማ  
 Tuny<sub>1</sub> *tun<sub>1</sub>* *n* spring ምንጭ  
 Tuny<sub>2</sub> *tun<sub>2</sub>* point (n) ቦታ ፣ ጫፍ

Tuny<sub>3</sub> *tuj<sub>3</sub>* *n* fontch ምንጭ  
 Tupeenying *tupeeniŋ* *adj* be) white ነጭ  
 Tur *tur* *n* garbage dump ቆሻሻ ማጠራቀሚያ  
 Turi/ *turi* *adj* rubbish ቆሻሻ  
 Tuseng<sub>1</sub> *tuseŋ<sub>1</sub>* *v* fasten, bind (load) አሰረ  
 Tuseng<sub>2</sub> *tuseŋ<sub>2</sub>* *v* tether (sheep, goats) (v) አሰረ (ፊየልን)  
 Tustan *tustan* *n* knot ቋጠሮ  
 Tuujeng *tuujɛŋ* *v* roast ጠበሰ  
 Tuukeng *tuukeŋ* *v* join, put together /add ቀጠለ/ደመረ  
 Tuul *tuul* *n* rain ዝናብ  
 Tuuleeng *tuuleeŋ* *v* shave (v) ተለጨጨ  
 Tuusi *tuusi* *n* pillar of a house የቤት ምሳራ  
 Tuutu<sub>1</sub> *tuutu<sub>1</sub>* *n* stumbling block, obstruction ዕንቅፋት  
 Tuutu<sub>2</sub> *tuutu<sub>2</sub>* *n* stump ጉቶ  
 Udhee *udhee* *n* pestle, pounding stic ዘነዘና  
 Uduleet *uduleet* *v* belch አገሳ  
 Uduungeng *uduuŋɛŋ* *v* smoke ( sh) በጢስ አጠነ  
 Ugul *ugul* *n* crocodile አቦ  
 Ukee *ukee* *n* squirrel ሸኮኮ  
 Ulupeen *ulupeen* *n* ostrich ሰጉን  
 Uruur *uruur* *n* waterfall ፏፏቴ  
 Uteng *uteŋ* *v* drink ጠጣ  
 Utul *utul* *n* hole ጉድጓድ  
 Uutan *ʔutan* *n* rust (n) ዝገት  
 Waakoyo *waakojo* *n* God (supreme being) እግዚአብሔር  
 Waan *wa:n* *n* skin (of man) ቆዳ ፣ ቅርፊት  
 Waangeng *waaiŋɛŋ* *v* wither (plant) ጠወለገ  
 Waani *waani* *n* skin (of fruit) የፍሬ ቅርፊት  
 Waase perka *waasɛ pɛrka* *v* divine, prophesy (v) ተነበየ

Waaseng *waaseŋ* *v* speak, talk ተናገረ  
 Waasidhiing *waasidhiŋ* *v* gossip (v) አወራ፣ ወሬ ቀዳ  
 Waawuy<sub>1</sub> *waawuj<sub>1</sub>* *n* sun ፀሐይ  
 Waawuy<sub>2</sub> *waawuj<sub>2</sub>* *n* daytime በቀን  
 Waawuy koor neek *waawuj koor neek* *n* noon ቅትር ፣ እኩለ ቀን  
 Wakaaran *wakaaran* *n* scabies (the itch) በነፍሳት ንክሻ አማካኝነት የሚመጣ የቆዳ በሽታ  
 Wakaring *wakariŋ* *v* scratch (v) ማጠጠ  
 Wakasak *wakasak* *adj* fork (in path) መንታ  
 Walaateng *walaateŋ* *v* strip o (bark) ላጠ (ቅርፊት)  
 Walas *walas* *adv* outside ከ \_ ውጭ  
 Wale taama neek *wale taama neek* *n* air (breathed) አየር  
 Wanggoy *wajgoj* *n* jackal /fox ቀበሮ  
 War *war* *n* dog ውሻ  
 Wareng *wareŋ* *v* look for ፈለገ  
 Warwar *warwar* *n* gall bladder ሃሞት ከረጢት  
 Wasel *wasel* *n* father's brother (uncle) ያባት ወንድም፣ እጎት  
 Wassiye *wassije* *n* speech, discourse ንግግር  
 wawaan *wawan* *n* marriage (state of wedlock) ጋብቻ  
 Wawaan *wawan* *n* wedding (ceremony)  
 Wayway *wajwaj* *n* cannal ቦይ ፈስስ  
 Weeleng *weeleŋ* *v* plunder (a town) ዘረፋ  
 Weena *wena* *n* ear ጆሮ  
 Weeng<sub>1</sub> *weeŋ<sub>1</sub>* *v* breathe ተነፈሰ Weeng<sub>2</sub> *weeŋ<sub>2</sub>* *v* throb (with pain) ጠጠጠ  
 Weenga<sub>1</sub> *weeŋa<sub>1</sub>* *n* life ሕይወት weenga<sub>2</sub> *weeŋa<sub>2</sub>* *n* (be) alive በሕይወት ያለ ፣ ሕያው  
 Weenga<sub>3</sub> *weeŋa<sub>3</sub>* *n* soul, spirit (of living person) ነፍስ

Weengan *wɛɛŋan* *n* breath ትንፋሽ  
 Weer *wɛɛr* *n* storm ዐውሎ ነፋስ  
 Weereng *wɛɛŋ* *v* alter, change (tr) ለወጠ  
 Weeriing *wɛɛriiŋ* *v* go round, detour ዙሮ ሄደ  
 Weeriking *wɛɛriki* *v* return, go back ተመለሰ  
 Weetang *wɛɛtaŋ* *v* move away, migrate ፈለሰ፣ ቤት  
 ለቀቀ Wekering *wɛkɛriŋ* *v* scrape (v) ፋቀ ፣ ላጠ  
 wey *wɛj* *n* home መኖሪያ ቤት Wey *wɛj* *n*  
 compound, house ቤት ፣ ግቢ  
 Wey teetoonongk *wɛj teɛbɔnoŋk* *n* nest የወፍ ጎጆ  
 Wey togikongk *wɛj tɔgikoŋk* *n* cattle pen በረት  
 Weykon *wɛjkon* *n* seed ዘር  
 Wideng *widɛŋ* *v* move (intr) አዘዋወረ  
 Wiirydhiing *wiirjdiiŋ* *v* swing (v), go back and forth ተወዛወዛ  
 Wiiryeng *wiirjɛŋ* *v* turn over (tr) አዞረ  
 Wilang *wilɑŋ* *n* python ዘንዶ  
 Wilwilan *wilwilan* *v* Drying a leaf with fire ማንቃቃት/ ቅጠል  
 መለብለብ Won *won* *det* which (one)? የትኛው ?  
 Woodh *wɔɔd* *det* who? ማን?  
 Wooj *wɔɔtɕ* *n* female bag made from grass የሴት ቦርሳ አሳር የተሰራ  
 Wookan *wɔɔkan* *n* gift ስጦታ  
 Woongkung *wɔɔŋkuŋ* *adj* near ቅርብ  
 Woor<sub>1</sub> *wɔɔr<sub>1</sub>* *n* feast ድግስ ፣ ግብር  
 Woor<sub>2</sub> *wɔɔr<sub>2</sub>* *n* feast (n) ግብር  
 Wooran *wɔɔran* *n* meaning (n) ትርጉም ፣ ፍቾ  
 Woortan *wɔɔrtɑn* *v* host አስተናጋጅ  
 Woorung *wɔɔruŋ* *v* untie ፈታ  
 woowoj *wɔɔwɔtɕ* *n* toad ጉርጥ  
 Woowoj *wɔɔwɔtɕ* *n* frog እንቁራራት

Wori *wori* *n* money ገንዘብ  
 Woriikan *woriikan* *adj* rich man ሃብታም  
 Worworiiking *worworiiking* *v* descend, go down ወረደ  
 Woseyeng<sub>1</sub> *wosɛjɛŋ*<sub>1</sub> *v* send (someone to do something) ላክ  
 Woseyeng<sub>2</sub> *wosɛjɛŋ*<sub>2</sub> *v* send (thing to someone) ላክ  
 Woseytan *wosɛjtan* *adj* messenger ተላላኪ  
 Wudha *wudʼa* *n* mourning ልቅሶ  
 wudhaang *wudʼaang* *v* cry, weep አለቀሰ  
 Wudhaang *wudʼaang* *v* wail, ululate (at funeral) እልል አለ ፣ አለቀሰ  
 Ya *ja* *n* cold weather ብርድ  
 Yaaangeng *jaangɛŋ* *v* show አሳየ  
 Yaabhaye *jaabʼajɛ* *v* rejoice ተደሰተ  
 Yaagedhing *jaagedʼiŋ* *v* please, satisfy አስደሰተ  
 Yaageedhing *jaageedʼiŋ* *v* be) happy, (be) joyful ደስ ይላል  
 Yaaka *jaaka* *n* peace ሰላም  
 Yaama *jaama* *n* backside ጀርባ  
 Yaangeng<sub>1</sub> *jaangɛŋ*<sub>1</sub> *v* announce አስታወቀ  
 Yaangeng<sub>2</sub> *jaangɛŋ*<sub>2</sub> *v* persuade አስረዳ  
 Yaangiye *jaangijɛ* *n* account (report) (n) መግለጫ  
 Yaateng *jaatɛŋ* *v* lick ላሰ  
 Yakaa *jakaa* happiness ደስታ  
 Yaweng *jawɛŋ* *v* cut (hair) ቆረጠ  
 Yawtan *jawutan* *adj* piece ቁራጭ  
 Yayaaw amdhongk *jajaw amʼoŋk* *n* stomachache, upset stomach የሆድ ቁርጠት  
 Yeele<sub>1</sub> *jeele*<sub>1</sub> *n* shame (n) እፍረት  
 Yeele<sub>2</sub> *jeele*<sub>2</sub> *v* be) shy አፈረ  
 Yeeyegeng *jɛjɛgɛŋ* *v* whisper (v) ሽክ አለ  
 Yermeng *jermɛŋ* *v* bleed ደማ

Yerom *jerom* *n* blood ደፆ  
 Yikeng<sub>1</sub> *jikeŋ*<sub>1</sub> *v* wave (hand as a greeting) (v) አውለበለበ  
 Yikeng<sub>2</sub> *jikeŋ*<sub>2</sub> *v* shake (tr) አንቀጠቀጠ  
 Yima *jima* *n* back ጀርባ  
 Yimat *jimat* *adv* back (of something) በጀርባ  
 Yirbi *jirbi* *n* cotton ጥጥ  
 Yogukung *jogukun* *v* feel (passive) ተሰማ  
 Yonggoy *joŋgoj* *n* wind (n) ነፋስ  
 Yonggoyeng *joŋgojeŋ* *v* blow (of wind) (v) ነፋስ  
 Yoo *joo* *adv* yes አቤት  
 Yoodhum/ *joodun* *v* approach (v) ደረሰበት  
 Yoweedhing<sub>1</sub> *joweedhiŋ*<sub>1</sub> *adv* avoid ከ \_ ራቀ  
 Yoweedhing<sub>2</sub> *joweedhiŋ*<sub>2</sub> *det* far ሩቅ

## ***Appendix Four: Name of Consultants***

### **Appendix Five : List of Majang Consultants**

<b>No</b>	<b>Name of Consultants</b>	<b>Age</b>	<b>Living Address (village)</b>	<b>Occupation</b>
1	Abriham Jeru	83	Teppi (Nabi)	Farmer
2	Ali Tilahun	38	Tepi (Goji)	Farmer
3	Dawit Admasu	36	Met'i (C'emi)	Teacher
4	Dawit Delelegn	38	Sheko (Iberanasank'a)	Teacher
5	Genet Adasho	22	Tepi (Nabi)	Student
6	Kifle Adinew	48	Tepi (Shayi)	District Official
7	Lema Gero	46	Tepi (Nabi)	Farmer
8	Luk'as Yodi	40	Tepi (Nabi)	Farmer
9	Mera Kasahun (Female)	17	Tepi (Goji)	Student
10	Ngakante Ngangan (Female)	50	Tepi (Nabi)	Farmer
11	Meran Laket	43	Tepi (Shosha)	Farmer
12	Mishin Kumsa	45	Buuree	Farmer
13	Mulugeta Gurbey	78	Tepi (Goji)	Farmer
14	Sebsibe Gofere	79	Tepi (Goji)	Farmer
15	Seri Gemachi	88	Met'i (C'imi)	Farmer
16	Tongen Leweden (Fimale)	52	Tepi (Nabi)	Farmer
17	Solomon Koider	45	Sheko (Usik'a)	Farmer
18	Tsegaye Tula	56	Met'i (C'emi)	Farmer
19	Yonas Gudeta	45	Met'i (C'emi)	Farmer
20	Yosef Kalakun	42	Dunchai	Bible Translator

Appendix Five: Different letters

አዲስ አበባ ዩኒቨርሲቲ  
የሂውማኒቲስ ፋኩልቲ  
የሥነ-ልቦና ትምህርት ክፍል



Addis Ababa University  
Faculty of Humanities  
Department of Linguistics

ቀን: 14/09/2004ዓ.ም  
ቁጥር: ሂ.ሩ/ክ/615/2004

ሰ: ጎደሬ ወረዳ ም/ቤት  
ሜ.ጠ.

ጉዳዩ: ትብብርን ይመለከታል

ጌታቸው አንተነህ የተባሉት የክፍላችን የዶክመንተሪ ሊንጉስቲክስ የ PhD ተማሪ በመጀንገር ቋንቋና ባህል ላይ ከ 2002 ዓ.ም ጀምሮ ጥናት በማድረግ ላይ ይገኛሉ። ስለሆነም ለመስክ ሥራ ከግንቦት 2004 ዓ.ም ጀምሮ መረጃ ለመስጠት በአካባቢያችሁ ስለሚንቀሳቀስ ከምርምር ስራው ጋር በተገናኘ መልኩ አስፈላጊውን ትብብር ታደርጉላቸው ዘንድ በትህትና እንጠይቃለን።



☎ 25111239701 Ext. 323  
Website: www.aau.edu.et/linguistics

Fax251-1-24-28-38 ☒ 1176  
E-mail: afriling@dling.aau.edu.et



ገጠማዊ ሕዝባዊ ክልል ገጠማዊ መንግሥት  
የጠቅላይ ልማት ሚኒስቴር ጽ/ቤት  
Gambella Peoples National Regional State  
Majanger Zone Council  
Meti

ቁጥር 001/1028/01  
ቀን 11/08/02

ሰገደራ ወረዳ ም/ቤት  
ሜ.ጠ.  
ሰመንገሺ ወረዳ ም/ቤት  
ገ/ሚ.ሲ.ገ.

ጉዳይ:- ትብብር ስልጠና


ከላይ እንደተጠቀሰው በአዲስ አበባ ዩኒቨርሲቲ የሥነ-ሰላም ስራ ስር ተምህርት ክፍል ተማሪ የሆነው አቶ ጌታቸው አንተነህ የመታወቂያ ቁጥር (GSR 2163/01) "በመክንግርና ቋንቋ ገሰዩና ቅረዳ (documentation and description of majang) የPHD ጥናቱን በማካሄድ ላይ እንደሆነ በመገለጽ አስፈላጊውን አገልግሎት ተብብር እንደናደረገላቸው የአዲስ አበባ ዩኒቨርሲቲ በቁጥር ቁጥጥር ስ/798/2002 በቀን 22/7/2002 ዓ.ም በተገራ ደብዳቤ የገለጸውን በመሆኑ የሚጠናው ጥናት ለህብረተሰባችንም ጠቀሜታው ይገኛል ምክንያቱም ስራውን በወረዳው አስፈላጊነት ምረጃ በመስጠት ስራው አስፈላጊ የሆኑ የማህበረሰቡን ክፍሎች በማስተባበር ስራውን እስከሚጨርሱ ድረስ ስራውን እንዲያደረግላቸው እናስታውቃለን።

ገልጻችኋል  
አስተ ጌታቸው አንተነህ  
ባሉበት፡



« ከሞላምታ ገር »  
*[Signature]*

ገጠማዊ ሕዝባዊ ክልል ገጠማዊ መንግሥት  
የጠቅላይ ልማት ሚኒስቴር ጽ/ቤት

  
 በኢትዮጵያ/ዲሞክራሲያዊ ሪፐብሊክ የጎረቤ ወረዳ  
 መስጫ ስልጣን  
 Gambella Peoples National Regional  
 State Majjejeje Zone Godere Woreda  
 Administration Council  
 Matti

ቁጥር/ 46.06 / 39 / 3  
 ቀን/ 12 / 8 / 2002

# ስሜሊመሰከተው ሁሉ

## ጉዳዩ:- የሥራ ትብብር ስለማድረግ


ከሳዩ ስንደተጠቀሰው በአዲስ አበባ ዩኒቨርሲቲ የሥነ-ጥናትና ስራ-ሰነድ ትምህርት ክፍል ተማሪ የሆነው አቶ ጌታቸው ስንተነህ የመታወቂያ ቁጥር /GSR 2163/01/በመኻከላቸው ቋንቋ ገለጻና ቅሬታ documentation and description of majajg / PPHD ጥናቱን በማካሄድ ሳዩ ስንደሆን በመገለጽ ስራሳቸውን ስንደ ትብብር ስንደደረግላቸው የአዲስ አበባ ዩኒቨርሲቲ በቁጥር ቋንቋ ስነ/298/2002 በቀን 22/7/2002 ዓ/ም በተፃፈ ደብዳቤ የገለጹትን በመሆኑ የሚመዘኑ ጥናት ስነ-ብሪተኝነትንም ጠቀሟቸው የገሳ መሆኑን ስላመኑበት ወይም አስፈላጊውን መረጃ በመስጠት ስራሳቸው ስራሳቸው የሆኑ የሚሰጡትን ክፍሎች በማስተባበር ስራሳቸውን ስራሳቸውን ስራሳቸውን ስንደ ስንደደረግላቸው እናስታውቃለን።

የሚሰጡ ከመኻከላቸው መስ/ር/ም/ቤት በደብዳቤ ቁጥር 001/1028/012 በቀን 11/08/02 በተፃፈ ደብዳቤ የተገለጹትን ስለሆነ ከሳዩ ስንተነህው ተማሪ ስራሳቸውን የሥራ ትብብር ስንደደረግላቸው እናስታውቃለን።

### ገልበሞቹ

- ስመኻከላቸው መስ/ር/ም/ቤት
  - ስንተነህ/መስ/ር/ም/ቤት
  - ስተማሪ ጌታቸው ስንተነህ
- ሜ.ጠ.፤//



« ከሰጠው ላይ »  
  
 ጥና አስተዳዳሪ  
 Head of Administrator





ቁጥ: 14/06/2003 ዓ.ም  
ቁጥር: ቁጥተ/ሰነ/180/2003

ለ: ሸኮ ወረዳ ም/ቤት  
ሸኮ

ጉዳይ: ትብብርን ይመለከታል

ጌታቸው እንተላህ የተባለው የክፍላችን የዶክመንቲሪ ለገንቦት-ክስ የ PhD ተማሪ በመጀንገር ቋንቋና ፋሪስ ላይ ጥናት በማድረግ ይገኛል። ስለሆነም ለመሰብ ሥራ ክብሩት 20/2003 ዓ.ም ጀምሮ መረጃ ለመሰብሰብ በአካባቢያቸው ስለሚንቀሳቀስ ከምርምር ስራው ጋር በተገናኘ አስፈላጊውን ትብብር ታደርጉላቸው ዘንድ በትህትና እንጠይቃለን።

