A GRAMMAR OF THE SOMALI LANGUAGE
WITH EXAMPLES IN PROSE AND VERSE
AND AN ACCOUNT OF THE YIBIR AND MIDGAN DIALECTS

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PREFACE.

THERE are but few people who have made any serious study of the many and interesting tongues of that part of the African Continent in which the Somali race has grown up. Our knowledge of the Somali language is due to the labours of Rigby, Hunter, and Larajasse and Sampont. As this is not a written language, great praise is due to those who first grappled with the difficulty of reducing the speech to writing. This has now been done so satisfactorily that I myself have lately carried on a successful correspondence with an educated Somali in his native tongue, using the spelling and orthography of the present book. Schleicher's work is rather a philological treatise on the language, gathered largely from isolated individuals of the people, and not from practical acquaintance with the race in their own country; but he is to be congratulated on having collected a number of stories which are a useful and important foundation to a Somali literature. Paulitschke's work is a purely comparative treatise on the three dialects, Somali, Gala, and Danakil, written from an ethnological point of view.

While serving with Somali troops during the campaigns of 1902–1904 against the Mullah, Mohammed Abdallah, I had the most favourable opportunities for a practical and wholesale study of the colloquial dialect of this people; and it seemed only right that results obtained from so intimate an acquaintance should not be left unrecorded, in spite of the many imperfections which must still exist in the record. The work done by others hitherto has been largely confined to the coast and to the mixed population which assembles at the sea-port towns; and it is but recently that any strangers except a few sportsmen have been able to dwell in the interior, and so to know and converse with the natives in their own homes and natural surroundings. The result is that it has now
been possible to correct and add to our knowledge, hitherto incomplete, on certain grammatical points, and to give their proper value to certain variations of speech. I refer especially to such peculiarities of the language as the Syntax of the Suffixes, Particles, Verbs, Concord of Nouns, and Compound Sentences. It is generally found to follow very clear and defined, though unwritten, rules, which are disturbed by very few exceptions.

In regard to Orthography, where I have differed from Schleicher and from Larajasse and Sampont, I have given the latters' corresponding signs in the Alphabet. In the spelling of words I have in most cases (subject to the orthographical variations) followed that used by Larajasse in his Dictionary, which leaves little room for improvement or addition. This book is indispensable to the student of Somali, or to anyone who wishes to examine the stories and songs given by Schleicher or myself. I have therefore not included a vocabulary, as such are necessarily deficient and frequently misleading.

In 1903 I published a small practical hand-book, *Notes on the Somali Language*, but this was written on lines totally different from those of the present *Grammar*. It was a compilation of notes which I had found useful to myself, and was intended to serve as an elementary guide to beginners, who had not the time to digest a more lengthy work. The orthography, the spelling, and the few grammatical rules, have since been entirely revised and corrected.

I desire to express my grateful appreciation of the assistance rendered me by Mr H. J. Edwards, Fellow and Assistant Tutor of Peterhouse, Cambridge, and by Mr R. R. Marett, Fellow and Tutor of Exeter College, Oxford, in revising the whole of the present work, in manuscript and proof: Professor E. G. Browne kindly suggested some improvements in the Introduction. I acknowledge with gratitude and admiration the promptness shown by the officials and staff of the Cambridge University Press, in completing against time a work involving unusual difficulties of composition and proof-reading.

J. W. C. K.

Sevenoaks,

*December*, 1904.
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Schleicher, Dr A. W., Somali-Texte (edited by Leo Reinisch); Vienna and Leipzig, 1900.

These are the most important works upon the language, though other writers are also quoted by Paulitschke.
ERRATUM.

§ 15 (b). for warm, warming read warn, warning.
INTRODUCTION.

Somali is the language spoken by the inhabitants of the square tract of country, known as the Horn of Africa (Regio Aromatifera of the ancients), which lies between the French port of Djibouti, Cape Guardafui and the river Juba. This country was formerly inhabited by a people, now known as Gala¹, who have been steadily driven inland by Mohammedan propagandists, who call themselves Somali. The neighbours of the Somali are the Danakil on the north, the Abyssinians, speaking Amharic, on the north-west, and the retreating Gala on the west and south-west. The languages of the Somali and the Gala are quite distinct, and mutually unintelligible, but possess so many fundamental characteristics in common, that there is ample evidence of their close relationship, even if it can not be proved that modern Somali is actually derived from Gala. There has always been considerable trade between the inhabitants of Aden and Southern Arabia and those of the Somali coast, and the Semitic element in Somali is sufficient proof of the local tradition that the present Somali race had its origin in a Mohammedan colonisation from Southern Arabia.

If we compare the vocabularies of the three languages, Arabic, Gala and Somali, we find many words having a root common to all three, such as the Somali words, aba father, wil boy, faras horse.

The majority of words common to Arabic and Somali are found to be technical or legal terms, or names of utensils or articles of commerce not native to the country. These are obviously borrowed

¹ Gâl (of which the plural is Gâlo) is the name used generally to denote infidels, i.e. those who are not Mohammedans, and may be used by Somalis, without any disrespect, to include English, Abyssinians or others as well as those former inhabitants who would not embrace the faith preached by the Mohammedan missionaries, and to whom the name is now specially applied.
direct from the Arabic and have no bearing on the relationship of the languages. But in a few Somali verbs the Arabic root can be recognised, such as, ghad take, carry; akhri read; ibi sell, buy; gajo be hungry.

On the other hand a large number of words in ordinary use are common to Gala and Somali, but are not of Arabic origin. These have simple and elementary meanings, and include many verbs.

Such are,

<table>
<thead>
<tr>
<th>Somali</th>
<th>English</th>
<th>Somali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>arag</td>
<td>see</td>
<td>nin</td>
<td>man</td>
</tr>
<tr>
<td>eg</td>
<td>look</td>
<td>dig</td>
<td>blood</td>
</tr>
<tr>
<td>jir</td>
<td>be</td>
<td>if</td>
<td>light</td>
</tr>
<tr>
<td>gal</td>
<td>enter</td>
<td>af</td>
<td>month</td>
</tr>
<tr>
<td>dul</td>
<td>attack</td>
<td>arrab</td>
<td>tongue</td>
</tr>
<tr>
<td>der</td>
<td></td>
<td></td>
<td>long</td>
</tr>
</tbody>
</table>

The Somali numerals are common to Gala, except one, six, ten and a hundred, and are all quite different from the Arabic.

In regard to the structure of the language, the most striking features are the Suffixes, with their generic linking consonants, the use of the Definite Article and its concord with noun and adjective (the latter is comparable with the declension of the German adjective), the Negative Conjugation of verbs, and the Particles. In all these points Somali resembles Gala, but apparently has little or no resemblance to Arabic, except in the particles.

All three languages employ similar inflexions in the persons of the verb conjugation, but in the two former, as in Arabic, prefixes are not used, except in the five irregular Somali verbs.

Example,

<table>
<thead>
<tr>
<th>Somali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>wan imi</td>
<td>I came</td>
</tr>
<tr>
<td>wad timi</td>
<td>thou camest</td>
</tr>
<tr>
<td>wu yimi</td>
<td>he came</td>
</tr>
<tr>
<td>wei timi</td>
<td>she came</td>
</tr>
<tr>
<td>weinu nimi</td>
<td>we came</td>
</tr>
</tbody>
</table>

The regular forms being as follows:

<table>
<thead>
<tr>
<th>Somali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>wan shega</td>
<td>I tell</td>
</tr>
<tr>
<td>wad shegta</td>
<td>thou tellest</td>
</tr>
<tr>
<td>wu shega</td>
<td>he tells</td>
</tr>
<tr>
<td>wei shegta</td>
<td>she tells</td>
</tr>
<tr>
<td>weinu shegna</td>
<td>we tell</td>
</tr>
</tbody>
</table>
The Semitic element is also exemplified in the guttural and aspirate sounds, which correspond to the Arabic letters Ghain, ‘Ain, and Ha; and in the form and concord of plural nouns, which largely resemble the Arabic broken plurals.

The Bantu languages, which are prefix languages, seem to have nothing in common with Somali, either in construction or vocabulary.

There are certain slight variations in the speech of different tribes, which almost constitute different dialects. The most notable are the Ishhak, Dolbohanta, Mijjertein and the Esa and Gadabursi.

For instance:

<table>
<thead>
<tr>
<th></th>
<th>Ishhak</th>
<th>Dolbohanta</th>
</tr>
</thead>
<tbody>
<tr>
<td>camel</td>
<td>aur</td>
<td>rati</td>
</tr>
<tr>
<td>road</td>
<td>dau</td>
<td>jid</td>
</tr>
<tr>
<td>go</td>
<td>tag</td>
<td>ad</td>
</tr>
<tr>
<td>the saddles</td>
<td>koryashi</td>
<td>koryalki</td>
</tr>
</tbody>
</table>

A Dolbohanta will say **wa dōnahaya** (I want), pronounced by the Ishhak as **wa dōneya** or **wa dōnaya**. “I want” is translated by **wa dōneya** in Bari, **wa dōnaya** in Galbed.

Practically all the men I have served with have belonged to the Ishhak section, and in this book it is the everyday speech of these people which is presented, while words and forms which are not familiar to them, but are used by Dolbohanta and others, have been avoided. The Ishhak almost entirely inhabit the British Protectorate, and their speech may therefore be taken by Englishmen as the standard form of the language.

Within the Ishhak there are slight variations again in accent, phrases and idioms, of no great importance. These depend chiefly on geographical distribution.

In the East (**Bari**) the common forms for the personal pronoun are **ban, bad, bu**, etc., while in the West (**Galbed**) they are represented by **yan, yad, yu**, etc.

The **Midgan** and **Yibir** dialects are quite apart. These are dialects spoken by two outcast and homeless tribes living among the Somalis, and are now published for the first time, having hitherto been kept a secret even from the Somalis themselves. They are discussed in full at the end of this book.
Finally, with regard to speaking the language, the mode of speech is that of all Eastern people, like the language of the Bible. Sentences are split up into strings of short simple remarks, with numerous copulative particles, and expressions meaning, "and so," "and then," "he said," etc. In a narrative, after each remark the speaker pauses, when the listener is expected to answer with some suitable expression of assent, such as Kôdi, or Haiye.

Correct pronunciation is most important, and as there are no definite rules for the accentuation of syllables I have had to use accents freely all through the book. The Somali is not a polite person, and though extremely good-natured he is quite outspoken, and has no hesitation in ridiculing one’s false quantities or concords, that is to say, if one’s efforts are at all recognisable to him. He expects a high standard of accuracy, chiefly because he is unaccustomed to hearing a European endeavour to grapple with his language, but this has the advantage of not allowing the stranger to form too favourable an idea of his own skill.
PART I. ORTHOGRAPHY.

1. In reducing the Somali language to writing, we are faced by the fact that there is no written language. Many educated Somalis write Arabic, but, so far as the writer is aware, they have never attempted to write their own language either in Arabic or any other characters. Nor would it be possible to employ the Arabic characters to represent Somali sounds. The list of Arabic consonants is too elaborate, whilst the three vowel-signs are insufficient, a great variety of vowel sounds being an important peculiarity of the Somali language.

According to Hunter the alphabetical signs for Urdu contain all the necessary elements, but he and all others have agreed to adopt the Roman characters, for obvious reasons.

The alphabet that is used here, so far as it is applicable, is that recommended by the Royal Geographical Society in "Hints to Travellers," with the addition of two extra signs for the Arabic Aine (א) and the cerebral d (Sanskrit ः), which are represented respectively by the inverted comma ', and d, as in the grammar published by Larajasse and Sampont. The double hh is employed to represent the Arabic Ha (ح). Accents are also employed freely to express the different values of the vowels.

2. THE ALPHABET.

\[
\begin{align*}
\text{ā, a, ã} & = \text{Arabic "fatha," or i} \\
\text{b} & = \text{b} \\
\text{d} & = \text{d, ð} \\
\text{dh} & = \text{Sanskrit ः} \\
& \quad \text{(half d, half r)} \\
\text{e, ð} & = \text{as in Latin languages} \\
\text{f} & = \text{Arabic ن} \\
\text{g} & = \text{Arabic ق} \\
\text{gh} & = \text{غ} (L. & S. ١) \\
\text{h} & = \text{س} \\
\text{hh} & = \text{ح} (L. & S. ٢) \\
\text{i, ì} & = \text{'} \\
\text{j} & = \text{ج} \\
\end{align*}
\]
ORTHOGRAPHY

\[ k = \text{Arabic} \quad \text{و} \]
\[ kh = \text{Arabic} \quad \text{و} \]
\[ l = \text{Arabic} \quad \text{ي} \]
\[ m = \text{Arabic} \quad \text{ع} \]
\[ n = \text{Arabic} \quad \text{ن} \]
\[ o, ò, ô = \text{Arabic} \quad \text{أ} \]
\[ r = \text{Arabic} \quad \text{أ} \]
\[ s = \text{Arabic} \quad \text{أ} \]
\[ sh = \text{Arabic} \quad \text{أ} \]
\[ (\text{Schl. š}) \]
\[ t = \text{Arabic} \quad \text{أ} \]

\[ a, u, ù = \text{Arabic} \quad \text{أ} \]

\[ w = \text{Arabic} \quad \text{أ} \]

\[ y = \text{Arabic} \quad \text{أ} \]

\[ Diphthongs. \]

\[ ai \]
\[ ei \]
\[ au \]
\[ oï \]

There is no doubt a double \( l \) (according to Hunter, the Sanskrit \( ल \)), but it is so seldom used (as in \( लेख \ = \text{six} \)) that it is not necessary to have a separate sign. The same remark applies to the Arabic \( b \), which occurs in some Somali words, and is commonly used in Yibir.

VOWELS.

3. The following accents are used to represent the different values of vowels:

\( \dagger \) and \( \ddagger \) are only used with special forms of \( a \) and \( o \) respectively.

The grave accent, \( \grave{a} \), is used to express the long drawn sounds of each vowel.

The acute accent, \( \acute{a} \), is only used to denote the syllable upon which the accentuation should fall, and may therefore vary in the same word in different contexts or forms; it is to be understood that this accent does not alter the length or value of the vowel in any way.

4. \( \ddot{a} \) corresponds to the Arabic “fatha” and has a nondescript sound, as the \( u \) in “bun,” “sun,” or the \( a \) in “balloon”:

\[ \text{badan} \quad \text{many} \]
\[ \text{ban} \quad \text{plain} \]
\[ \text{dab} \quad \text{fire} \]

\( \ddot{a} \) is pronounced like \( a \) in “rat,” “ham,” but is not a common sound:

\[ \text{wanāksan} \quad \text{good} \]
\[ \text{rāg} \quad \text{men} \]
\[ \text{kāleh} \quad \text{other} \]
\[ \text{shālei} \quad \text{yesterday} \]
VOWELS

à is long as in "father," "mast":

sand skin
dar stone building

e is pronounced like e in "pen," "fell":

hebel a certain man
sheg tell

Before cerebral à this has almost the value of u, as in English "fur." Example, hed tie.

ë is like the vowels of "fate," "weight," "fare":

adër uncle
habên night
gênyo mare
gêd tree

i is short as in "pin":

mid one
illin entrance

Care must be taken to pronounce i with exactly this value before r, as y in "tyranny," and not as in English "fur":

bir iron
jir be

l is like ee in "feel," "seem":

ild sand
dir trees
lin orange

ö is short as in "on," "cot":

kol time
oll army
ghor write

ö is quite long as in "foal," "sole":

đon wish
gôb a kind of fruit
gôl lioness

ö This is represented by Larajasse and Sampont by ow, which, however, seems liable to confusion with the English diphthong
ou. It has a very long drawn out hollow sound like a gasping “Ohh!”

dó  near
iló  forget
madó  black

u is pronounced as in “full,” “put”:

Before r it must retain the same value and not be pronounced like the English “fur.”

gur  pick up
kun  thousand
kulul  warm

ù is long and full as oo in “fool,” “rule”:

gùr  start to march
fùd  soup
fùl  ride

5. Diphthongs.

ai is pronounced as in “aisle,” or “fire”:

ain  sort, kind

ei is pronounced like “feign,” but in this case the i is sometimes almost heard:

weidi  ask
samei  make

Note. In many words it is hard to distinguish whether the diphthong is the one or the other of these, the common a, or “fatha,” and e being so much alike when preceding another vowel. Thus this work differs from that of other writers in that the past terminations of verbs, and the Continuative tense inflexions are spelt with an e, instead of a, the former being to the writer’s ear distinctly the sound produced by the tribes he has been in contact with.

au is like the English diphthong in “how,” “hour,” but with a round full sound almost like “ao”:

aur  camel

oi very seldom occurs, but where it does it is exactly the same as in English:

hoi!  an exclamation
Note. The above diphthongs may occur before another vowel, in which case \( i \) becomes \( y \), and \( u \) becomes \( w \):

- *laya* — slay ye (lai-a)
- *wa tégeya* — I am going (tegei-a)
- *wa samèya* — I make (samei-a)
- *biláwa* — dagger (bilau-a)
- *goya* — cut ye (goi-a)

6. Vowel Changes.

When two vowels occur in succession they may both be pronounced separately and distinctly, in which case the second vowel is marked with the diaeresis, ‘

- \( aë \) — curse
- \( baän \) — badtempered
- \( eî \) — dog

More commonly the hiatus is avoided (a) by elision, (b) by the use of the semi-vowels \( y, w \), (c) by the insertion of some consonant.

(a) Elision is the suppression of one of the vowels, and takes place especially before the pronouns which are attached as suffixes to the preceding word.

**Examples**, 
- *gorti-u* becomes *gortu* when he
- *hadi-an* " hadan if I

(b) \( y \) is used instead of \( i \), or after \( i \), when preceding a vowel.

**Examples**,  
- *wa samèi-a* becomes *wa samèya* I make
- *wa si-a* " *wa siya* I give

(c) Consonants are inserted in the case of certain inflexions.

**Examples**,  
- *abi-hi* for *abi-i* the father
- *madô-ba* " *madô-a* the black
- *wa ilô-ba* " *ilô-a* I forget

When \( a \) is followed by \( i \), it is very frequently changed into \( e \), whether a consonant is between or not.

**Examples**,  
- *ka‘* wake, awaken *ke‘i*
- *la i* becomes *lei.*

- *sa‘* cow, *si‘i*, or *su‘u* (for *sa‘i*, *sa‘u*) the cow
- *wan taga* I go, *wan tegeya* I am going
- *aba* father, *abihi*, or *abahu* (for *abahi*, *abahu*) the father
7. Consonants.

The consonants are sounded as follows:

*Faucals* (‘, ḫ, hh).

‘ (aine) is an Arabic sound caused by a sudden contraction of the glottis in place of a hiatus. It is treated like a consonant in all rules as to inflexions, etc.:

‘ab drink
maga‘ name
la‘ag money
b‘e‘id oryx
‘id sand
lo‘ cows
‘oll army
‘ur‘ur forearm

In order to learn the correct pronunciation compare the above with

aba‘ father
nàg woman
baan badtempered
beid egg
idlad end, completion
lohh plank
urur assembly
ulul growl

*Note.* The Aine is a hard letter, and must be followed by the hard form of any other class of consonant in inflexion:

wa ka‘da she gets up
for ka‘ta

ẖ is like the English ḫ in “hit,” but is scarcely sounded when at the end of a word:

harag sheep-skin
gesiah brave

hh is the long drawn Arabic consonant; in the middle, or end, of a word it is sounded almost as a whole syllable, but is hardly different from ḫ at the beginning of a word:
CONSONANTS

dehh middle (dehh(e))
libahh lion (libahh(a))
lehhda the six (lehh(e)da)
hhun bad

Gutturals (g, gh, k, kh).

G is always hard as in “go.”
It most nearly resembles the Arabic َجُ: َج

ga'an hand
gèl camels

gh is the Arabic “ghain,” َخ, and must be learned by ear:

ghad carry
ghor write
ghânsō bow

k is like the English َك: َك

kàli come here
hakama bridle

kh is a softer guttural-aspirate than the ghain or gh, and more nearly corresponds to the Scotch َچ, as in “loch,” but is harder than this:

sandukh box
akhal house

Note. It is often difficult to distinguish between gh and kh, the former being softer, and the latter harder than in the true Arabic forms.

Palatals1 (j, sh, y).

j is a hard َج, as in English “journey,” “John” َج

ja'al like
jòg stand

sh is like the English, as in “shoot”:

shimbir bird
sheg tell

1 These are not found at the end of a word in Somali.
2 There is no sound َچ, as in “church,” in Somali; the English sound is reproduced by the native as َج.
y is like the English, as in "you":

- yer small
- biyo water

**Dentals** (t, d, d, r, s, l, n).

- t as in English:
  - tuka crow
  - tehh shower of rain

- d as in English:
  - wadân skin pail
  - durug move

*Note.* At the end of a word d is sounded nearly like t:

- mid one.

d is a cerebral letter, and, as mentioned above, is of Sanskrit origin.

In the middle of a word it has almost the sound of r, but at the beginning, or end, of a word it more nearly approaches d.

It is formed by curling the tongue back and bringing it forward along the roof of the mouth:

- ádi sheep
- fadî sit
- hed tie
- dan all, complete

r is always pronounced distinctly, like the r of Latin languages, as in "arrow":

- ra' accompany
- bir iron
- shimbirtu the bird

s as in English:

- sân skin
- so'o go on
- hes song

l as in English:

- libahh lion
- lin orange
- filfil pepper
n as in English:

- nàg  woman
- mindi  knife

Note. 1 and t, where they occur in inflexions or suffixes, become sh.

- hashi  the camel, for hal-ti
- wa yeshá  thou doest, for yel-ta

Labials (b, m, f, w).

b as in English:

- barbar  youth
- biláwa  dagger
- albab  door

m as in English:

- mòd  think
- dambe  behind

f as in English:

- af  mouth
- iftin  light
- áfar  four

w as in English:

- wiyl  rhinoceros
- walál  brother
PART II. ACCIDENCE.

THE PARTS OF SPEECH.

8. All languages cannot be arranged on exactly the same system, and, in the Somali Language, the arrangement and definitions which are applicable to the grammar of well-known tongues, such as English or Arabic, will not altogether hold good.

Somali is undoubtedly a simple and elementary language, in which the only true and fundamental parts of speech are

Substantive, Verb, Adjective, Particle,

and it is by various combinations or forms of these that the other generally recognised parts of speech are formed.

9. A Substantive is a word describing, or referring to, something which exists, or some object of thought, either material or immaterial.

A Verb is a word expressing thought, being, action, or the suffering of action, and affirms or predicates something of some person or thing.

These two parts of speech are complementary and essential one to the other, and in any form of speech both these elements must necessarily occur, unless it is tacitly agreed, to save unnecessary verbiage, that one or the other may be obviously understood from the context, and may be omitted from actual expression.

An Adjective is a word which describes or qualifies the object or thought represented by a substantive, according to any known idea of quality, such as colour, size, nature, etc.

A Particle is a word which has no meaning in itself and can only occur in conjunction with other parts of speech. It may qualify the
meaning of a verb, or it may be "Conjunctive," that is, it may connect, or act as a link between, two expressions or parts of speech.

10. Other parts of speech that occur in more advanced languages are, in Somali, all derived from substantives, or are represented by suffixes.

*Substantives* may be qualified

(i) according to place, context, possessor, etc., by

Suffixes, known as

- Definite Article,
- Demonstrative Adjective,
- Possessive Pronominal Adjective,
- Interrogative Adjective;

(ii) according to number, by

Inflexions.

They include,

(i) Nouns (actually descriptive of an object or idea).

(ii) Numerals¹ (expressing the abstract idea of a number).

(iii) Pronouns (words used to refer to a noun or numeral already expressed, or understood, to avoid lengthy and unnecessary repetition).

*Note a.* All substantives are recognisable by the fact that they are able to have attached to them the suffixes mentioned above, and may stand alone as Subject or Object to a Verb.

*Note b.* Nouns and numerals have no declension, nouns alone being inflected in the plural. Personal pronouns have an Objective (or Accusative) form as well as the Subjective (or Nominative).

In addition to the above, there are formed, by the use of a noun alone, or a noun combined with any of the other substantives, with or without suffixes or inflexions, and with or without an adjective,

(iv) Adverbs (words expressing time, place or manner, relative to the action of a verb).

(v) Relative Conjunctions (words introducing expressions of the same value as the above).

(vi) Prepositions (words expressing the relationship of one substantive to another).

¹ These are undoubtedly treated as Substantives in Somali.
A. Substantives.

11. These will be dealt with in the order given in the classification above, but it is necessary first to describe the Noun itself, its Forms, and Gender, after which will follow the Suffixes, to be followed again by the Plural Inflections.

The reason of this order will be seen on a perusal of the following pages, as the questions of gender and number are inextricably mixed with those concerning the form of the Suffixes.

1. Classes of Nouns.

12. Nouns are classified into Proper and Common.

'Proper' nouns are names of people or places.

The commoner and typical Somali men's names are, Jáma, Fárah, Hassan, Hussein, Mohammed, Mahhmud, Ahhmed, Àli, Omar, Nur, Liban, Egal, Dualeh, Abdallah, Abdi, Robleh.

Nicknames are very common; in fact nearly everyone, whether Somali or English, is always known by his friends by some nickname, such as, Gurreh left-handed, Fārūrah hare-lipped, Dunjog active or "cute," Bulàli fair, Timo-wein long hair, Awarah one-eyed, Galôs, Dèlowein, etc., always referring to some feature or eccentricity, but without any idea of disrespect.

13. Common nouns are classed in various ways: according to their Nature they are *Concrete*, or *Abstract*,

according to their Derivation they are Radical, Derivative, or Borrowed,

according to their Gender they are Masculine, Feminine, or Common.

14. *Concrete* Nouns include the names of all animate or inanimate objects, or parts of them.

Nearly all of these are Radical words, or else are borrowed entirely from another language.

(i) *Animate*: nin man, nāg woman, wil boy, gabad girl, libahh lion, faras horse, aur camel, shimbir bird.
They include collective words, as:

dad people, rāg men, dumar women, arūr children, gēl camels, hōlo flocks, ghalab, alabo baggage, kit.

Names of relations:

aba father, hoyo mother, walāl brother or sister, īnan son, or daughter, adēr uncle.

(ii) Inanimate objects are:

wahh thing, bir iron, ghori wood, dagahh stone, būr hill, miyi jungle, akhal house.


(a) Many abstract nouns of action and sense are radical, in which case they are also used as intransitive verbs.

hadal talk, yab wonder, dagāl fight, 'ur smell, hārad thirst, hanōn pain, ai curse, gabei chant, ado rage.

(b) Verb-nouns, describing the action of a verb, are formed from the verb-root by the addition of certain terminations:

1st Class (ending in a consonant) add -nin, or -in.
2nd Class ("", "", -o ) "", -d.
3rd Class ("", "", -i ) "", -s, or -n.

1st Class.

dig warm dīgnin warming
tōl sew tōlin sewing, seam
ghor write ghorin writing
bōd jump bōdin jumping
sug wait sugnin waiting

(Note: fūl ride fūlan riding.)

2nd Class.

so'o walk so'od walking
nokho return nokhod return
garo understand garad sense
bahso escape bahsad escape
idlo come to an end idlad end, completion
ACCIDENCE

3rd Class.

weidi ask weidis question
goi cut gois cutting, cleft
si give sin present
samei make samein construction
safei clean safein cleaning

(c) Abstract Nouns of Quality are derived from adjectives, or nouns, and have the following forms:

'ulusnimo heaviness from 'ulus heavy
‘ajisnimo laziness , ‘ajis lazy
fulanimo cowardice , fulei coward
nagnimo womanliness , nag woman
hoyonimo motherliness , hoyo mother

‘adan whiteness , ‘ad white
‘asan redness , ‘as red
weinan largeness , wein large
adkan hardness , adag hard

derer length , der long
fudeid lightness , fudud light
‘uleis weight , ‘ulus heavy
adeig strength , adag hard, strong

(d) Other radical abstract nouns are those of Quantity, Time, and Place, some of which are used as Indefinite Pronouns.

in some (quantity) ghar some (number)
gidi, kulli, daman all, whole gor, kol time
maulin, ‘asho day mel, hag place

16. Borrowed words are chiefly Arabic, many being common to all East African languages.

mes table, sa‘ad hour, kūrsi chair, sandukh box, bandukh gun, hukum order, askāri soldier

In albab (door), the Somali has taken the Arabic definite article as well, but adds his own article to it:
albabki the door.

Verbs are very seldom borrowed, such as safei (clean).

English words are now becoming familiar and naturalised over the whole of our Protectorate, as,
2. Gender of Nouns.

There are no rules determining the gender of a Radical Noun, either according to its meaning or form. It must therefore be learned by practice in the case of each word. This however is not so difficult as it would appear, as the definite article is so much a part of the noun, and the gender is so clearly marked by it, that it is best to learn the definite article with the noun in each case. I shall, therefore, when quoting a noun, give the definite article, separated by a hyphen, as in

nin-ki  man
nàg-ti  woman.

This will imply that

nin = a man  nàg = a woman
ninki = the man  nàgti = the woman.

It will suffice here to say that all Feminine nouns are those which take the dental article, i.e. -ti or -di;
While all Masculine nouns are those which take a guttural article, i.e. -ki, -gi, -hi, or in some cases the vowel -i, alone.
In both cases the Suffix consists of two parts. The final vowel is the Article Suffix, the consonant is the Linking Consonant.

18. The Derivative and Borrowed Nouns do follow certain determinate rules in respect of gender.

Borrowed words are masculine:
mes-ki, kûrši-gi, hukum-ki, sandukh-i, albab-ki, tèbel-ki, kôd-ki, etc.

Exceptions, sa‘ad-di  hour  are feminine.
warkhâd-di  letter  are feminine.

19. Of Derivative Nouns,

Verbal Nouns in -in (1st and 3rd Classes) are Feminine:
dignin-ti, sugnin-ti, samein-ti, etc.

Verbal Nouns in -d, -s (2nd and 3rd Classes) are Masculine:
so‘od-ki, idlad-ki, gois-ki, etc.
Adjectival Nouns in -nimo -an are Feminine. 
‘ajisniimo-di, weinan-ti.

Adjectival Nouns of other forms are Masculine. 
derer-ki, ‘uleis-ki, etc.

20. Names of men and animals may have special forms for each gender:

*Examples,*

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>nin-ki</td>
<td>nàg-ti</td>
</tr>
<tr>
<td>aba-ki</td>
<td>hoyo-di</td>
</tr>
<tr>
<td>aur-ki</td>
<td>hal-shi¹</td>
</tr>
<tr>
<td>sanga-hi</td>
<td>gênyo-di</td>
</tr>
<tr>
<td>wan-ki</td>
<td>sabein-ti</td>
</tr>
<tr>
<td>orgi-gl</td>
<td>ri-di</td>
</tr>
<tr>
<td>âr-ki</td>
<td>gol-shi¹</td>
</tr>
</tbody>
</table>

21. Some nouns are of common gender, and vary only in the form of the definite article.

<table>
<thead>
<tr>
<th>ñanan-ki</th>
<th>ñanan-ti</th>
</tr>
</thead>
<tbody>
<tr>
<td>walâl-ki</td>
<td>walâl-shi¹</td>
</tr>
</tbody>
</table>


22. The Suffixes consist of two parts, namely (1) a vowel termination, or syllable beginning with a vowel, and (2) a linking consonant, connecting the termination to the substantive, and denoting the gender of the word.

23. The following parts of speech are represented by Suffixes in Somali:

viz.

| Definite Article (the) ................. | -i | -a or -u. |
| Demonstrative Adjective (this; that)  | -an; | -as or -а. |
| Possessive Pronominal Adjective.      |    |           |
| (my, thy, his, her) ................. | -al | -à | -ls | -èd. |
| (our (1 and 3), our (1, 2 and 3),    |    |           |
| your, their) ................. | -aya | -èn | -ln | -òd. |
| Interrogative Adjective (what?) ...... | -e? |

¹ In Feminine nouns ending in -l, the final l and the t of the Article are transformed into sh; thus ñashi the she-camel, for hâlti, walâshi for walâlti.
ninki, ninka, or ninku the man
ninkan this man
ninkas or ninkà that man
ninkai, ninkà, ninkls, &c. my, thy, his, etc. man
ninke? what man?

The above forms are constant, whether the noun qualified is in the Singular or Plural.

(a) Linking Consonants.

24. The Linking Consonants are peculiar to each noun, and conform to its gender and the final letter of the word.

25. Masculine words take the gutturals, k, g, h.

Nouns ending in any consonant, except g, or a gutt. aspirate, take k
" " -i or g ................................................... " g
" " -a ................................................... " h

Note i. Nouns ending in -h, hh, or a guttural aspirate, would logically be followed by h, but this additional aspirate is hardly to be detected by the ear, and need not therefore be written.

Note ii. With nouns ending in ' no linking consonant is required, unless it be another ', but this again the ear cannot detect.

Note iii. Where the noun ends in a, -ah, the -a is assimilated to the form of suffix vowel which follows, i.e. if the suffix is -i, the a becomes i, if u, it becomes u.

Examples,
(The suffix is here separated by a hyphen, but it must be remembered that it is not spoken as a separate word, and will not be so written in examples later.)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>albab-ki</td>
<td>the door</td>
</tr>
<tr>
<td>shabèl-ki</td>
<td>the leopard</td>
</tr>
<tr>
<td>sul-ki</td>
<td>the thumb</td>
</tr>
<tr>
<td>san-ki</td>
<td>the nose</td>
</tr>
<tr>
<td>af-ki</td>
<td>the mouth</td>
</tr>
<tr>
<td>miyi-gi</td>
<td>the jungle</td>
</tr>
<tr>
<td>askàri-gi</td>
<td>the soldier</td>
</tr>
<tr>
<td>kòra</td>
<td>a saddle</td>
</tr>
<tr>
<td>dayah</td>
<td>a moon</td>
</tr>
<tr>
<td>kòri-hi, kòra-ha, or kòru-hu (iii)</td>
<td></td>
</tr>
<tr>
<td>dayi-hi, daya-ha, or dayu-hu (iii)</td>
<td></td>
</tr>
</tbody>
</table>

K.
and

(wáranleh a spearman the s. wáranlihi, wáranlahá, wáranluhú
fardölleh a horseman the h. fardölilihi, fardálaha, fardöluluhi)

26. *Feminine* words take the dentals -t or -d.

Nouns ending in any consonant except d, or ', take -t.

", ", -d, -i, -o, ', or an aspirate, ", -d.

*Examples,*

nàg-ti the woman laf-ti the bone
làn-ti the branch miyid-di the corpse
fàr-ti the finger sàlo-di the dung
gà'an-ti the hand ghorahh-di the sun
hal-shi the she-camel warákh-di the letter
ri-di the goat Nogàl-shi the Nogal

27. In many cases the linking consonant may be omitted, as has been noticed after aspirates, and '.

It is also omitted in certain words,

rág-i the men
gél-i the camels

with the simple Personal Pronouns,

an-i, an-a I
ad-i, ad-a thou, etc.

after some of the Possessive Pronominal suffixes,

akhal-kis-i his house
has-kèd-a her family
dad-kèn-i our people

or after the Demonstrative suffix,

nin-kan-a this man
aur-kas-i that camel

*(b) The Definite Article.*

28. It is seen in § 23 that the Definite Article has three alternative forms, the use of which depends entirely on the context of the noun defined.

A short general rule is given here, but the question will be more fully dealt with under Syntax (§ 150, etc.).
"The horse" may be, fáraski, fáraska, or fárasku.  
"The place" ,  meshi, mesha, or meshu.

29. (i) -i is the most general form, and is used when -a, or -u, are not required.

(ii) -a is used in the following cases:
(1) when referring to a person or thing actually present in front of the speaker, and is very nearly equivalent to the demonstrative adjective (this), but must not be confounded with the demonstrative suffix -á (that);
(2) when the noun is used possessively, adjectivally or adverbially.

*Examples*,
(1) sandukha ghad take the box (which you see)  
ninka ba òg the man (i.e. he that is present) knows  
ninka ad árkesa the man thou seest

(but, ninki ad áraktei the man thou sawest)
(2) ákhalki sirkálka the house of the officer  
nin magáloda a man of the town  
galábta this evening

(iii) -u is used when referring to a well-known, or already mentioned, object or person.

Any definition is supposed to be unnecessary, and therefore -u is not employed if the noun is qualified by an adjective, nor is it used with the object of a sentence.

It may be represented in English by the use of "The" or capital letters.

*Examples*, Sirkálku The Officer (as a soldier would refer to his company officer or Commandant)  
Wadádku The Mullah (i.e. Mohammed Abdallah Hassan)  
ghorahhdu the sun  
dayuhu the moon  
róbku the rain

(c) The Demonstrative Adjective.

30. The suffixes are,

-an  
-as, or -á  

that
31. The Demonstrative may be intensified by the addition of the definite article in two ways (cf. § 198):

(i) The definite article -a and demonstrative adjective both require linking consonants.

In this case the linking consonant used with the Demonstrative Suffix is always k for masculine words, and t for feminine words.

Examples,

nínkakan  this man  nàgtata  that woman
ghórígakan  this wood  mèshataś  that place
dághahhakan  this stone  sanadúkhdatan  these boxes

(ii) The definite article is suffixed to the demonstrative without any linking consonant.

Examples,

nínkása  that man  gabaddásu  that girl
nimánkani  these men  gèdkasa  that tree
ròbkana  this rain  inantasi  that daughter

32. Possessive Pronominal Adjectives.

my  -ai- (-gi, or -di)
thy  -à- (-gi, or -di)
his  -îs- (-i)
her  -èd- (-i)
our  -èn- (-i) (including “you”)
our  -aya- (-gi, or -di) (excluding “you”)
your  -în- (-i)
their  -ôd- (-i)

Except when qualifying terms of relationship, as “father,” “mother,” “husband,” etc., the above suffixes require the definite article as well, as given in brackets after each person. Only -ai, -à, -aya, however, require the linking consonant, the remainder taking the article without any link.
The linking consonant to the article, when used, is always -g- for masculine words, -d- for feminine words.

*Example,* aur-ki camel

aurkaigi aurkaiga aurkaigu my camel
aurkâgi aurkâga aurkâgu thy camel
aurkîsi aurkîsa aurkîsu his camel
aurkêdi aurkêda aurkêdu her camel
aurkêni aurkêna aurkênu our camel
aurkayâgi aurkayâga aurkayâgu our camel
aurkîni aurkîna aurkînu your camel
aurkôdi aurkôda aurkôdu their camel

aur-ti camels
aurtâdi aurtaida aurtaidu my camels
aurtâdi aurtaida aurtaidu thy camels
aurtisi aurtisa aurtisu his camels
aurtêdi aurtêda aurtêdu her camels
aurtêni aurtêna aurtênu our camels
aurtayádi aurtayâda aurtayâdu our camels
aurtini aurtina aurtinu your camels
aurtôdi aurtôda aurtôdu their camels

With terms of relationship, the definite article is not used after the possessive.

*Examples,* abahai my father
hoyodâ thy mother
nâgtis his wife
ninkêd her husband
adërken our uncle
tolkaya our tribe
awôwigin your grandfather
walâlkôd their brother

(e) *The Interrogative Adjective.*

33. “Which?” “What?” are expressed often by the suffix -e? This suffix is sounded distinctly at the end of the noun, like English “eh?”, but must not be pronounced as ei or ê.

ninke? what man?
sandukhe? what box?
gabadde? what girl?
This form is most commonly used alone, or with the word *wa* (is), and usually repeats some noun already mentioned.

*Examples,*  
*ninki yimi* the man has come  
ninke? or *wa ninke?* what man?


34. The only inflexion which nouns undergo occurs in the formation of the Plural.

There are six methods of forming the Plural, and in all except the first (Masculine Monosyllables) the gender is reversed in the process, and the linking consonant, required with the suffixes, is altered from guttural to dental, or *vice versa.*

35. (i) Masculine Monosyllables repeat the last two letters. The masculine, or guttural, linking consonant is retained. In words ending in -n, the -n becomes -m, while the inflexion is always -an.

*Examples,*  
dab-ki fire plural dabab-ki  
fas-ki axe ,, fasas-ki  
râd-ki track ,, râdad-ki  
kob-ki cup ,, kobob-ki  
‘oll-ki army ,, ‘oll‘oll-ki  
nin-ki man ,, niman-ki  
tin-ki tin ,, timan-ki  
‘aïm-ki belly-band ,, ‘aïman-ki  
sun-ki strap ,, suman-ki

*Exceptions,*  
rèr-ki family, household plural rèro-hi  
na’s-ki fool ,, na’syo-di  
gès-ki horn ,, gèsas-ki, or gèso-hi  
‘el-ki well ,, ‘elal-shi  
bâl-ki feather ,, bâlal-shi  
aur-ki camel ,, aur-ti  
sais-ki groom ,, saisis-ki, or saisin-ti

36. (ii) Nouns ending in -a, or -ei (all Masculine) change -a, or -ei into -yal, and take the feminine, or dental, linking consonant.

*Examples,*  
kòra-hi saddle plural kòryal, kòryashi  
busta-hi blanket ,, bustyal-shi  
aba-hi father ,, abyal-shi
tuka-hi  crow   plural  tukyal-shi
bilawa-hi  dagger   "  bilawyal-shi
hákama-hi  bridle   "  hákamyal-shi
odei-gi  old man   "  odyal-shi
fûlei-gi  coward   "  fûlyal-shi

Exceptions:

These plurals are used with the masculine, or guttural, linking consonant, by Dolbohanta, and other eastern tribes:

bustyalki, kôryalki, hákamyalki, etc.

37. (iii) Nouns ending in -o (all Feminine) add -in, and take the masculine, or guttural, linking consonant.

Examples,

'asho-di  day   plural  'ashoín-ki
hoyo-di  mother   "  hoyoín-ki
'gudimo-di  native axe   "  gudimoín-ki
déro-di  gazelle   "  déroín-ki
ghânsö-di  bow   "  ghânsöín-ki

38. (iv) Masculine Polysyllables (except those under ii) add -o. If the final letter is an aspirate or ' , -yo is added. These plurals take the feminine, or dental linking consonant, the -o being then usually changed to -a.

Examples,

fandal-ki  spoon   plural  fandalo, fandaladi
libahh-i  lion   "  libahhyo-di
kûrsi-gi  chair   "  kàrsyo-di
muda'î  fork   "  muda'yo-di
muftah-i  key   "  muftahyo-di
maga'-i  name   "  maga'yo-di

Exceptions,

dagahh-i  stone   "  dagahhan-ti
ugahh-i  egg   "  ughahan-ti
sibaih-h-i  sepoy   "  sibaihhiini-ti
àghil-ki  chief   "  àghilin-ti, or oghàl-shi
fâras-ki  horse   "  fardo-hi
ilig-gi  tooth   "  ilko-di
askâr-ki  soldier   "  askârr-ti

1 The common word now used. But it is originally the plural of an older word gudín, which is also used.
gùri-gi enclosure plural gùric-hi
Yibir-ki Yibir " Yibro-hi
Midgân-ki Midgan " Midgo-hi

Foreign words often add -yo in other cases than those given in the rule above:

rakâb-ki stirrup plural rakâbyo-di
kitâb-ki book " kitâbyo-di

39. (v) Words borrowed from the Arabic usually form their plurals after the fashion of the broken plurals of that language, and take the feminine linking consonant.

Examples,
sandukh-i box plural sanadukh-di
bandukh-i gun " banadukh-di, or banadikh-di
sirkâl-ki officer " sirakil-shi
kûrsi-gi chair " kurâsi-di
warkhâd-di paper " warâkh-di
moskhın-ki beggar " mosakhin-ti
musmar-ki nail " musamar-ti

40. (vi) All Feminine Nouns, except those in (iii), add o, and take the masculine linking consonant, h.

When the noun is defined the o is assimilated to the form of the article vowel, as in the case of masculine nouns in a.

Examples,
nâg-ti woman plural nâgo, nâgihi,
nâgaha, nâguhu
hal-shi she-camel " halo, halâhi,
halaâha, halu hu
mel-shi place " melo-hi
lug-ti leg " lugo-hi
deg-ti ear " dego-hi
lâm-ti branch " lâmô-hi
‘alen-ti leaf " ‘alemo-hi
jôniad-di bag " jôniado-hi
ga’an-ti hand " ga’amo-hi
ri-di goat " riyo-hi
kab-ti shoe " kabo-hi

Exception,
il-shi eye " indo-hi
There exist the following plural nouns, all of which end in o and take the masculine article hi, and therefore belong to this class.

- *biyo-hi*  water
- *‘ano-hi*  milk
- *gèdo-hi*  grass
- *timo-hi*  hair
- *hòlo-hi*  flocks, property

41. An Intensive Plural, ending in -al, -yal, is used in poetic phraseology.

*Example,*  
*Idinku baneyal...dùlan ma bulaten?*  
Have ye over plains and plains gone to war?  
*Gerar wa bogholal.*  Songs are in hundreds.

42. After Numerals the plural form of a noun is not used except in the case of Feminine Nouns of class (vi). In this case d is added to the inflexion.

*Examples,*  

<table>
<thead>
<tr>
<th>Numerals</th>
<th>Plural Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>lába nin</td>
</tr>
<tr>
<td>4</td>
<td>áfar sandukh</td>
</tr>
<tr>
<td>3</td>
<td>sádehh busta</td>
</tr>
<tr>
<td>7</td>
<td>todòba ‘asho</td>
</tr>
</tbody>
</table>

**but,**  

<table>
<thead>
<tr>
<th>Numerals</th>
<th>Plural Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>shan halod</td>
</tr>
<tr>
<td>2</td>
<td>lába melod</td>
</tr>
<tr>
<td>4</td>
<td>áfar joniadod</td>
</tr>
<tr>
<td>9</td>
<td>sagàl bilod</td>
</tr>
</tbody>
</table>

5. *Cases of Nouns.*

43. There are no inflexions of the noun to represent the Declension; the cases must therefore be distinguished by position and context. This is not an easy matter, and requires a knowledge of other parts of speech not yet described: it will therefore be left to be discussed under Syntax (cf. §155).

44. The usual order of a simple sentence is,

(i) Subject,  (ii) Object,  (iii) Verb.

An Adverb may be placed first of all, or before the Verb.
The Possessive Case may be expressed in two ways.

(i) The common method is by the use of the Possessive suffix.

Example,

\[
\text{nin akhalkis}u \quad \text{a man his house}
\]
\[
\text{sirkalku faraskisa} \quad \text{the Officer his horse}
\]
\[
\text{nagti bokhorkeda} \quad \text{the woman her sash}
\]

(ii) The Noun in the possessive case is placed after the noun possessed.

This can only be done where the Possessor is defined by the definite article. The Possessor always takes the suffix a.

Example,

\[
\text{akhalki ninka} \quad \text{the house of the man}
\]

\[
\text{not} \quad \text{akhalki ninki}
\]

(nor is it possible to say, \text{akhalki nin} for "the house of a man").

The following are the typical forms:

- The horse of the officer \text{faraski sirkalka}
- The horse of an officer \text{nin sirkal faraskisu}
- A horse of the officer \text{faras sirkalka}
- A horse of the officer has died \text{fardaha sirkalka mid}
- (literally, of the horses of the officer one has died).
- A horse of an officer \text{sirkal faraskisi}

46. Cardinals,

1. (kò-di), mid-ki  
2. lába-di  
3. sádehh-di  
4. áfar-ti  
5. shan-ti  
6. lehh-di  
7. todôba-di  
8. sidèd-di  
9. sagâl-ki  
10. tôban-ki  
11. kôbmyo-tòban-ki  
12. lábyo-tòban-ki  
13. sádehhyo-tòban-ki  
14. áfaryo-tòban-ki  
15. shânyo-tòban-ki  
16. léhhyo-tòban-ki  
17. todôbyo-tòban-ki  
18. sidèdyo-tòban-ki  
19. sagâllyo-tòban-ki  
20. labatón-ki  
21. kôbmyo-labatón-ki  
22. lábyo-labatón-ki  

100. bóghol-ki  
1,000. kun-ki

e tc. etc.

47. Rules for the use of the Numerals.

(i) The Numerals are placed before the noun they qualify.

(ii) Masculine nouns, and Feminine nouns ending in o are used in the singular.

Feminine Nouns (except those ending in o) add od.

(iii) If the Noun qualified by a numeral is defined by the Definite Article, Demonstrative, or Possessive, the suffix is attached to the numeral and not to the noun, numerals 1—8 taking the dental linking consonant, the remainder the guttural linking consonant, irrespectively of the gender of the noun.

Examples,

laba nin  2 men  
sádehh 'asho  3 days  
áfar fáras  4 horses  
shan kóra  5 saddles  
lehh halod  6 camels  
todôba jóniadod  7 bags  
tobánki askâri  the ten soldiers  
áfarti nin  the four men  
lábadâ halod  those two camels  
bógholkalgi adi  my hundred sheep.
48. (i) Kö is only used in counting, and is never used with a noun:

mid is not used to qualify a noun, but is used as an Indefinite Impersonal Pronoun.

\[
\begin{align*}
\text{one man} & \quad \text{nin} \\
\text{one (thing) is bad} & \quad \text{mid ba hhun} \\
\text{one (man) is bad} & \quad \text{nin ba hhun}
\end{align*}
\]

(ii) The numerals 19, 29, 39, etc., are usually translated by,

\[
\begin{align*}
\text{labàton midla} & \quad 20 \text{ minus one} = 19 \\
\text{sóddon midla} & \quad 30 \text{ minus one} = 29 \\
\text{bóghol midla} & \quad 100 \text{ minus one} = 99
\end{align*}
\]

(iii) The numerals over 100 are translated as follows:

\[
\begin{align*}
101 & \quad \text{boghól-iyo mid} \\
102 & \quad \text{boghól-iyo lába} \\
130 & \quad \text{boghól-iyo sóddon} \\
146 & \quad \text{boghól-iyo lèhhyo-afárton}
\end{align*}
\]

(iv) Time in hours is translated by the Cardinal numerals with the Definite Article. (Sa'adod = hours, may be used.)

\[
\begin{align*}
3 \text{ o'clock} & \quad \text{sádehhda (sa'adod)} \\
1 \text{ o'clock} & \quad \text{kôdi} \\
\text{half-past 2} & \quad \text{lábad a iyo bâdki}
\end{align*}
\]

49. Fractions,

\[
\begin{align*}
\text{a portion} & \quad \text{mel-shi} \\
\frac{1}{2} & \quad \text{bad-ki} \quad \frac{1}{3} \quad \text{fallad-dí} \\
\frac{1}{3} & \quad \text{dalól-ki} \quad \frac{1}{5} \quad \text{rima-dí} \\
\frac{1}{4} & \quad \text{wahh-dí}
\end{align*}
\]

50. Ordinals,

\[
\begin{align*}
\text{first} & \quad \text{kôwad, hôre} \quad \text{eighth} & \quad \text{sidédad} \\
\text{second} & \quad \text{lábad} \quad \text{ninth} & \quad \text{sagálad} \\
\text{third} & \quad \text{sádehhad} \quad \text{tenth} & \quad \text{tôbnad} \\
\text{fourth} & \quad \text{áfrad} \quad \text{eleventh} & \quad \text{kóbyo-tôbnad} \\
\text{fifth} & \quad \text{shânad} \quad \text{etc.} \\
\text{sixth} & \quad \text{lêhhad} \quad \text{twentieth} & \quad \text{labàtonad} \\
\text{seventh} & \quad \text{todôbad}
\end{align*}
\]
These are used like adjectives and follow the nouns they qualify, but are not inflected.

\[\begin{align*}
\text{nín lábad} & \quad \text{a second man} \\
\text{nágṭi áfrad} & \quad \text{the fourth woman} \\
\text{k̀ lélhadr} & \quad \text{the sixth}
\end{align*}\]

51. **Distributive Numbers.** No special forms are used for these,

\[\text{each} = \text{kástdr} \quad \text{every} = \text{walbd} \text{ (see \S 68)};\]

but distributive numbers are usually expressed by the particle \text{ba} (\S 143 (e)).

\[\begin{align*}
give \ 10 \ each & \quad \text{nín b̀ òbàn s̀ i} \\
one \ by \ one & \quad \text{mid m̀ id} \\
in \ tens & \quad \text{òbàn òbàn}
\end{align*}\]

52. **Periodical Numbers,**

\[\begin{align*}
\text{(time} & \quad \text{mar, kol, gor)} \\
\text{once} & \quad \text{kol, mar} \\
\text{three \ times} & \quad \text{sádehhör}
\end{align*}\]

7. **Pronouns.**

(a) **Simple Personal Pronouns.**

(1) **Subjective.**

53. The simple, or Enclitic, forms are:

\[\begin{align*}
-\text{an} & \quad \text{I} \\
-\text{ad} & \quad \text{thou} \\
-\text{u} & \quad \text{he} \\
-\text{ai} & \quad \text{she} \\
-\text{ei} & \quad \text{they} \\
-\text{ainu} & \quad \text{we (inclusive)} \\
-\text{einiu} & \quad \text{we (exclusive)} \\
-\text{annu} & \quad \text{ye} \\
-\text{aidin} & \quad \text{they} \\
-\text{eidin} & \quad \text{they}
\end{align*}\]

These cannot stand alone in a sentence, but must follow, and be attached to, some preceding word, which may be any part of speech.
Examples,

gortas-u yidi  then-he said
'had'-an imádo  if-I come
Burao-einu nil  at Burao-we lived
'imis'-ad dônesa? how-many-do-you want?
ninki-an dôneya the man-(whom)-I want

54. Very often, however, these simple forms are combined with the letters w-, b-, or y- (which represent certain particles, wa, ba, ya) and are then used as separate words.

wan, wad, wu, etc. are forms which may be used at the beginning of a sentence, but are never used in any other position. ban, bad, bu, etc.) are synonymous forms, and are interchangeable.

b- is preferred by Eastern and Southern Somalis.
y- is preferred by the Coast, Western and Central tribes.

These forms usually occur immediately before the verb or its particles, but never at the beginning of a sentence (cf. § 236).

55. There are two ways of emphasising the Personal Pronouns, which may be used disjunctively, like the French "moi," "toi," etc. This is done by the addition of the Definite Article.

In both cases the simple form for the third person singular masculine is is.

(i) The article suffix is added to the simple form without any linking consonant, thus:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Article Suffix</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ani</td>
<td>I</td>
<td>adi</td>
</tr>
<tr>
<td>ana</td>
<td>a</td>
<td>ada</td>
</tr>
<tr>
<td>anu</td>
<td></td>
<td>adu</td>
</tr>
</tbody>
</table>

These are the only persons which are found in this form.

(ii) The article suffix and linking consonant is added to the last or to the Enclitic forms of the plural.

The -a and -u suffixes only are used in this case, thus:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Article Suffix</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ánigu</td>
<td></td>
<td>I</td>
</tr>
<tr>
<td>ádigu</td>
<td></td>
<td>Thou</td>
</tr>
<tr>
<td>ísagu</td>
<td></td>
<td>He</td>
</tr>
<tr>
<td>íyadu</td>
<td></td>
<td>She</td>
</tr>
</tbody>
</table>

A final vowel is usually dropped before the personal pronoun, as is shown here by an apostrophe '.
PERSONAL PRONOUNS

ínnagu, ínnaga We
ánnagu, ánnaga We (exclusive)
ídinku, ídinka Ye
íyagu, íyaga They

To translate "I myself" cf. § 190.

56. Another form is produced by the suffix -na (and).

anna and I
adna and you
isna and he
iyana and she
innuna and we
annuna and we
ídinna and ye
iyana and they

57. A compound, "Indicative," form is made by the addition of wahh (thing).

wahhan has the meaning of "this is what I..."

These forms are especially used with the verbs "want," "say," "think," "do," but may be used with any verb.

wahhan this is what I...
wahhad ,, ,, ,, thou...
wuhhu ,, ,, ,, he...
wahhai ,, ,, ,, she...
wahhainu ,, ,, ,, we...
wahhannu ,, ,, ,, we...
wahhaidin ,, ,, ,, ye...
wahhai ,, ,, ,, they...

58. An interrogative form of the same is made with mahha (what ?)

mahhan...? what... I...?
mahhad...? what... thou...?
muhhu...? what... he...?
mahhai...? what... she...?
mahhainu...? what... we...?
mahhannu...? what... we...?
mahhaidin...? what... ye...?
mahhai...? what... they...?
59. These two forms are used very frequently in introducing questions and answers.

*Examples,*

mahhad dōnesa?  
what do you want?  
hagg’eidin takten?  
where did you go?  
muhhu yidi?  
what did he say?

wahhan dōneya, etc.  
I want, etc.  
wahhannu tagnei, etc.  
we went to, etc.  
wuhhu yidi...  
he said...

(2) *Objective.*

60. The *objective*, or oblique, case of the Personal Pronouns has special forms, which are used independently as separate words.

<table>
<thead>
<tr>
<th>Simple</th>
<th>Emphatic</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>i</td>
</tr>
<tr>
<td>thee</td>
<td>ku</td>
</tr>
<tr>
<td>him</td>
<td>u</td>
</tr>
<tr>
<td>her</td>
<td>ku</td>
</tr>
<tr>
<td>us</td>
<td>na</td>
</tr>
<tr>
<td>you</td>
<td>idin</td>
</tr>
<tr>
<td>them</td>
<td>u, or ku</td>
</tr>
</tbody>
</table>

The accentuation of these emphatic forms must be noticed, to distinguish them from the Subjective case.

*Examples,*  
isága (Obj.) and Ḣsaga (Subj.)  
iyága „, and Ëyaga „

61. (iii) The *Reflexive Pronoun* is íss.

íss dil  kill yourself

This is also used reciprocally:

íss laya  sloay each other

(b) *Possessive Pronouns.*

62. These have the same forms as the suffixes (§ 32) with a consonant (k masc. t fem.) prefixed, and the definite article suffixed, to them (cf. § 199).

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mine</td>
<td>kai-gi, -ga, -gu.</td>
</tr>
<tr>
<td>thine</td>
<td>ká-gi, -ga, -gu.</td>
</tr>
<tr>
<td>his</td>
<td>kis-i, -a, -u.</td>
</tr>
</tbody>
</table>
DEMONSTRATIVE PRONOUNS

hers  kèd-i -a -u  tèd-i -a -u
ours  kèn-i -a -u  tèn-i -a -u
ours  kayá-gi -ga -gu  tayá-di -da -du
yours  kîn-i -a -gu  tin-i -a -u
theirs  kòd-i -a -u  tòd-i -a -u

In the Plural, the above prefix ku, tu, instead of k, t, to the suffix, as,

kuai-gi, tuai-di, kuâ-gi, tuâ-di, etc.

(c) Demonstrative Pronouns.

63. These also have the same forms as the adjectival suffixes (§ 30), and are used with consonants as above.

Sing.          Plur.
this  kan, tan  these  kuan, tuan
that  { kas, tas  those  kuas, tuas
  { kà, tà

They may be intensified by the definite article, as follows:

sing.  kani, kana, kanu, kasa, tasu, etc.
plur.  kúakan, túatan, kúakas, etc.
or kuani, tuani, kuasi, etc.

Another form is,

kò, tò    that yonder
kuò, tuò  those yonder

The definite article is used independently as a pronoun in the same way.

ki, ka, ku; ti, ta, tu.
ki kâleh  the other one
ta wein  the big one.

The plur. form is  kuer, tuer

Example,  kuer 'ad'ada  the white ones

64.  (d) Relative Pronouns.
            None.

65.  (e) Interrogative Pronouns.

(i) Subjective :

            kue? (plur.)
ke? te? are also used disjunctively in this sense, as the other suffixes.

(ii) Objective:

whom? ya? 
what? mahha? (§ 58)

66. The suffix -ma is used as an interrogative pronominal adjective, but is not included among the other suffixes, as it has not the typical form, but is really the interrogative particle (cf. § 94).

- ma is also used suffixed to the simple personal pronouns, and definite article, meaning "which of?"

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ninma?</td>
<td>what man?</td>
</tr>
<tr>
<td>gorma?</td>
<td>when?</td>
</tr>
<tr>
<td>wa sa'adma?</td>
<td>what hour is it?</td>
</tr>
</tbody>
</table>

These are used both subjectively and objectively.

The possessive case is,

yâle h? kumâle h? whose?

(f) Indefinite Pronouns.

67. la one, they, people

(similar to the French pronoun "on," in meaning and construction).

This pronoun is used in construction like any simple personal pronoun.

The following euphonic alterations take place when any simple pronoun or particle follows:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Alteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>la i</td>
<td>becomes lei</td>
</tr>
<tr>
<td>la u</td>
<td>&quot;</td>
</tr>
<tr>
<td>la ku</td>
<td>&quot;</td>
</tr>
<tr>
<td>la idin</td>
<td>&quot;</td>
</tr>
<tr>
<td>la ka</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
68. The following are substantival and are used with the definite article suffix when necessary.

<table>
<thead>
<tr>
<th>Substantive</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>wahr-i</td>
<td>gidi-gi</td>
</tr>
<tr>
<td>mid-ki</td>
<td>kulli-gi</td>
</tr>
<tr>
<td>'id-di</td>
<td>damán-ti</td>
</tr>
<tr>
<td>ghof-ki</td>
<td>hebel-ki</td>
</tr>
<tr>
<td>ghar-ki</td>
<td>keli-gi</td>
</tr>
<tr>
<td>daur-ki</td>
<td>gòni-gi</td>
</tr>
<tr>
<td>in-ti</td>
<td>some, a quantity</td>
</tr>
</tbody>
</table>

The following are treated as adjectives and follow the noun qualified, but are not inflected for number or gender.

<table>
<thead>
<tr>
<th>Substantive</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>badan</td>
<td>walba, waliba</td>
</tr>
<tr>
<td>yer</td>
<td>kasta</td>
</tr>
<tr>
<td>hoga</td>
<td>o dan</td>
</tr>
<tr>
<td>un</td>
<td>keliah</td>
</tr>
<tr>
<td>kāleth</td>
<td>gòniah</td>
</tr>
</tbody>
</table>

B. ADJECTIVES.

69. Adjectives follow the noun they qualify, and agree in Number and Definition.

1. Classes of Adjectives.

70. They are divided into:

   a. Radical.
   b. Derivative.
   c. Compound.

(a) Radical Adjectives.

71. These are not numerous, and express some simple, natural, or inherent, quality, such as size, shape, colour, or nature. They are radical words and are not derived from other roots.

A complete list is given, with their inflexions, in the Table, § 76.

(b) Derivative Adjectives.

(i) Verbal Adjectives.

72. Verbal Adjectives are the Passive Past Participles of verbs, ending in -an, or -san.

They express the result of the action of the verb.
Examples,

'adeisan clean from 'adei clean
hagáksan straight " hagáji straighten
furan open " fur open
hedan closed " hed close
wanáksan good " wanáji make good
dameyan finished " damei finish

(ii) Noun Adjectives.

73. These are formed in four ways.

(1) by the suffix -leh (possessing, containing).

Examples,

garadleh sensible from garad sense
uskagleh dirty " uskag dirt
arleh speckled " ar spot
biyoleh containing water " biyo water

(2) by the suffix -la (deprived of).

garadla foolish from garad sense
indála blind " indo eyes
degála deaf " dego ears

(3) by the suffix -ah (being, made of).

ghoriah wooden from ghori wood
birah of iron " bir iron
farídah clever " farid cleverness

Adjectives may be formed at will like the above from any noun as required.

(4) by the suffix -ed (expressing origin).

Somálied Somali
Arabed Arab
Àdmed of Aden
bądéd of the sea from bäd sea
'ano wýyiled rhinoceros milk, " wýyil rhinoceros

(c) Compound Adjectives.

74. Formed from two separate words:

(i) Noun and Adjective.

hög-wein strong (hög strength, wein great)
hunguri-wein greedy (hunguri throat)
RADICAL ADJECTIVES

 didid-badan  sweaty (didid  sweat, badan  plenty)
 af-badan  sharp (af  edge)
 adeig-run  hardy (adeig  hardness, run  right)

(ii) The 3rd person singular Present Perfect Indicative of a verb, being really an adjectival Relative Clause.

 nin ghora  clerk, lit. a man who writes
 fuli yaghán  knowing how to ride
 af yaghán  interpreter, eloquent
 la arka  visible
 an la arkin  invisible

2. Inflexions of Adjectives.

75. Adjectives are inflected to agree with the nouns they qualify in the following cases:

(i) in the plural number,
(ii) when the noun is defined by the article suffix -i (and in certain cases -a),
(iii) in case (ii) the inflexion is different for masc. (guttural), and fem. (dental) linking consonants (cf. § 34).

(a) Radical Adjectives.

76. The following general rules are followed:

(i) Plural. Reduplicate the first syllable.
(ii) | Article -ki, -gi, -hi. Add -a.
(iii) \ Article -ti, -di. Add -eid.
(iv) If the noun is defined with article, -a, the adjective only agrees with it in number.

Note. The rule for the inflexions -a, -eid, (ii and iii) is invariable.

But when qualifying plural nouns with the definite article (other than the Reduplicated Plurals, as niman), adjectives may or may not take the plural inflexion (cf. § 164). Thus, nàgihì waweína, or nàgihì weína the big women, askàrrti hhùnhhumèid, or askàrrti hhûnumèid the bad soldiers.

When qualifying the Reduplicated Plurals, and all indefinite plurals, the plural inflexion of the adjective is always required.

Examples, nimànki waweína
nàgo waweín
askàrr hhùnhhun
### Table of the Inflexions of all known Radical Adjectives.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Definition</td>
<td>Indefinite or Suffix -a</td>
<td>Suffix -i</td>
<td>Suffix -i</td>
<td>Indefinite or Suffix -a</td>
<td>Suffix -i</td>
<td>Suffix -i</td>
</tr>
<tr>
<td></td>
<td>Exs. of Nouns Qualified</td>
<td>nin</td>
<td>nág</td>
<td>nínka</td>
<td>nágta</td>
<td>nágta</td>
<td>níman</td>
</tr>
<tr>
<td></td>
<td>white</td>
<td>'ad</td>
<td>adag</td>
<td>'as</td>
<td>aul</td>
<td>bisil</td>
<td>der</td>
</tr>
<tr>
<td></td>
<td>hard</td>
<td>adka</td>
<td>aseid</td>
<td>aulal</td>
<td>bisila</td>
<td>bisila</td>
<td>der</td>
</tr>
<tr>
<td></td>
<td>red</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
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<tr>
<td></td>
<td>yellow</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>ripe</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>long</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>unripe</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>clever</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
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<tr>
<td></td>
<td>light</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>cold</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>bad</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>hot</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>black</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>fat</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>heavy</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>fresh</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>large</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
<tr>
<td></td>
<td>small</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
<td>'a'ed</td>
</tr>
</tbody>
</table>
(b) Derivative Adjectives.

77. These are not usually inflected (except some Verbal adjectives) when qualifying a plural noun, the inflexion entirely depending on the definite article, suffix, and linking consonant.

(i) Verbal Adjectives.

78. The Inflexions are the same as for Radical Adjectives, except that only some are reduplicated in the plural:

<table>
<thead>
<tr>
<th>Indefinite, or Def. Art.</th>
<th>Def. Art. -ki</th>
<th>Def. Art. -ti</th>
</tr>
</thead>
<tbody>
<tr>
<td>good sing.</td>
<td>wanáksan</td>
<td>wanáksana</td>
</tr>
<tr>
<td>plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>broad sing.</td>
<td>baladán</td>
<td>baladna</td>
</tr>
<tr>
<td>plur.</td>
<td>balbaladán</td>
<td>balbaladna</td>
</tr>
<tr>
<td>stout sing.</td>
<td>burán</td>
<td>burra</td>
</tr>
<tr>
<td>plur.</td>
<td>burburán</td>
<td>burburra</td>
</tr>
<tr>
<td>empty sing.</td>
<td>madán</td>
<td>madana</td>
</tr>
<tr>
<td>plur.</td>
<td>madmadán</td>
<td>madmadana</td>
</tr>
<tr>
<td>absent sing.</td>
<td>maghan</td>
<td>maghana</td>
</tr>
<tr>
<td>plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tied sing.</td>
<td>hedan</td>
<td>hedna</td>
</tr>
<tr>
<td>plur.</td>
<td>hedhedan</td>
<td>hedhedna</td>
</tr>
<tr>
<td>clean sing.</td>
<td>safeisán</td>
<td>safeisana</td>
</tr>
<tr>
<td>plur.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(ii) Noun Adjectives.

79. These are not altered in the Plural.

Classes (i), (ii), and (iii) (adjectives in -leh, -la, -ah), obey the following rules:

1. If the qualified noun is defined by -a, or -i, the noun portion of the adjective takes its proper article suffix -a.

2. After Article -a (guttural or dental) there is no further inflexion.

3. After Article -i the terminal portion of the adjective is also inflected:

(a) After Masc. (Gutt.) Link. Cons.
   -ki, -gi, -hi...........-a is added

(b) After Fem. (Dent.) Link. Cons.
   -ti, -di ...........-aid is added
### Inflexions of Noun Adjectives.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Art. -ka, -ta</th>
<th>Art. -ki</th>
<th>Art. -ti</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) garadleh</td>
<td>garadkáleh</td>
<td>garadkálaha</td>
<td>garadkálahaid</td>
</tr>
<tr>
<td>sensible</td>
<td>akhligáleh</td>
<td>akhligálaha</td>
<td>akhligálahaid</td>
</tr>
<tr>
<td>oghónleh</td>
<td>oghontáleh</td>
<td>oghontálaha</td>
<td>oghontálahaid</td>
</tr>
<tr>
<td>knowing</td>
<td>uskaggáleh</td>
<td>uskaggálaha</td>
<td>uskaggálahaid</td>
</tr>
<tr>
<td>dirty</td>
<td>baraháleh</td>
<td>barahálaha</td>
<td>barahálahaid</td>
</tr>
<tr>
<td>spotéd</td>
<td>blyaháleh</td>
<td>blyahálaha</td>
<td>blyahálahaid</td>
</tr>
<tr>
<td>containing water</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(ii) garadla</td>
<td>garadkala</td>
<td>garadkáláa</td>
<td>garadkáláavid</td>
</tr>
<tr>
<td>senseless</td>
<td>indálala</td>
<td>indáháláa</td>
<td>indáháláaid</td>
</tr>
<tr>
<td>blind</td>
<td>lughtala</td>
<td>lughtáláa</td>
<td>lughtáláaid</td>
</tr>
<tr>
<td>legless</td>
<td>haushala</td>
<td>hausháláa</td>
<td>hausháláaid</td>
</tr>
<tr>
<td>unemployed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(iii) faridah</td>
<td>faridkaáh</td>
<td>faridkaáha</td>
<td>faridkaáhaid</td>
</tr>
<tr>
<td>clever</td>
<td>birtaáh</td>
<td>birtaáha</td>
<td>birtaáhaid</td>
</tr>
<tr>
<td>of iron</td>
<td>ghorigaáh</td>
<td>ghorigaáha</td>
<td>ghorigaáhaid</td>
</tr>
<tr>
<td>wooden</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The following have special plural forms:

- 'ajisah
  - sing. 'ajiskaáh
  - pl. 'ajisintaáh

- gesiah
  - sing. gesigaáh
  - pl. gesiyintaáh

80. The last class of Noun Adjectives, in -ed, have only one inflexion.

When qualifying a noun with article suffix -i of any gender or number they take -a.

The e is usually dropped.
Examples, Somalied Somalida
Arabed Arabta
bilàdki Somalida the Somali country
afki Arabta the Arab language

(c) Compound Adjectives.

81. It is impossible to give rules for the inflexions of these, since as far as possible the necessity is avoided, by a separation into the component parts, and the natives themselves are by no means unanimous on the question.

The following examples, however, are given, being the few types that I have satisfied myself about:

af badan sharp:
mindi af badan a sharp knife; mindida afka badan the sharp knife; or, mindidi afka badneid
mindiyo afaf badbadan sharp knives
mindiyaha afafka badbadan, or, mindiyihi afafka badbadna the sharp knives

hog wein strong:
nin, ninka, nag, nagta, hog wein a, or the, strong man, or woman
ninki or nimanki, hog weina the strong man, or men;
nagti hog weineid the strong women; nagihi hog weina the strong women.

af yaghan eloquent:

In adjectives like this the verb is conjugated and therefore agrees in number and gender.

nin af yaghán an eloquent man
någ af taghán ,, woman
ninki afka yaghán the eloquent man
ninka afka yaghán ,, woman
någåta afka taghán
någsti afka taghán,, woman
nimänkàyaf gaghánin eloquent men
någåto afyagháninin ,, women
nimánkínimankayaf gagháninin the eloquent men
någåhi någåha afka yaghán ,, women
This adjective may be treated as one word, and take the termination -ah, in which case it is inflected regularly like such derivative adjectives:

afyaghánah, afyaghánkaah, afyaghánkaaha, afyaghánkaahaid.

(3) Comparison of Adjectives.

82. There is no inflexion for the comparison of Adjectives. This want is supplied by the use of the particles ka more, more than; u, ugu most.

Examples, 
ákhalkan ákhalkas ka wein
This house is bigger than that house

mid ka wein la káli bring a bigger one

ki u wanáksana The best

ya ugu horèya? Which is first of all?

"is most," is usually translated by ba, sà.

kas sà wanáksan that is best

sádehhdas kán ba wein of those three this is the biggest

C. Verbs.

1. Conjugation.

(a) Moods and Tenses.

83. The Verb has four moods:

Imperative, Indicative,
Infinitive, Subjunctive.

Also, Verbal Adjective, or Past Participle, and Verbal Noun.

84. There are three Regular Conjugations, distinguished by the form of the Verb root, and the formation of the Infinitive.

The Verb root is the 2nd person singular of the Imperative.

1st Conjugation. Root ends in a consonant.

2nd 2nd 2nd -o.

3rd 3rd 3rd -i.

The Infinitive is formed

in 1, by adding -i to the root.

2 and 3, by adding -n to the root.
85. The following is a paradigm of the verb sheg (tell), a regular verb of the 1st Conjugation.

There are four terminations for the Tense inflexions.

- a is used in the Present Indicative tenses.
- ei " " Past " "
- e " " Potential tense.
- o " " Subjunctive mood.

Imperative: sheg tell thou.
Verb Adjective: shēgan told.
Verb Noun: shegnin telling.
Infinitive: shēgi to tell

Indicative:

Aorist: 1wa shēga I (usually) tell, I am to tell.
Preterite: wa shēgei I told, have told, had told.
Continuative Present: wa shēgeya I am telling, intend to tell.
Continuative Past: wa shēgeyei I was telling.
Future Definite: wa shēgi dönā I am going to tell.
Habitual Present: wa shēgi jira I am in the habit of telling.
Habitual Past: wa shēgi jirei I used to tell.
Conditional: wa shēgi laha I would, or should tell, I would have, or should have told.

Potential: an shēge I may, might tell.

Subjunctive:

Aorist: (hadi)an shēgo (If) I tell, told, had told.
Continuative: (hadi)an shēgeyo (If) I were to tell, were telling.
Future: (hadi)an shēgi dönō (If) I were, had been, about to tell.
Habitual: (hadi)an shēgi jiro (If) I were, had been, accustomed to tell.

86. The tenses fall into three classes.

(i) The Aorist, Preterite, and Potential Indicative, and the Aorist Subjunctive, are simple or radical, and the terminations are added directly to the root.

1 wa is a particle used frequently with the verb, and may take the place of a personal pronoun.
(ii) In the Continuative tenses the terminations are,
-eya (or -aya, or -ahaya),
-eyei (or -ayei, or -ahayei),
-eyo (or -ayo, or -ahayo).
These are suffixed, in the 1st Conjugation apparently to the root, but in the 2nd and 3rd Conjugations to the Infinitive.
The syllable ey is short and is not accented.
(iii) The third class consists of Auxiliary tenses, formed by the Infinitive with an auxiliary verb.

87. In the 2nd Conjugation (verbs ending in -o), the -o is often changed to -a in the Infinitive and other moods.
In the Simple tenses of this Conjugation, d is inserted between the root and tense termination.

Examples, baro learn Infinitive baran
jògso stop wan jògso da I stop

88. There are three persons in the Singular and Plural, and two genders in the 3rd person singular.
The following are the variations in the four tense terminations for the different persons.

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Present Indicative</th>
<th>Past Indicative</th>
<th>Potential Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-a</td>
<td>-ei</td>
<td>-e</td>
<td>-o</td>
</tr>
<tr>
<td>2.</td>
<td>[-ta]</td>
<td>[-tei]</td>
<td>[-te, -tide]</td>
<td>[-to, -tid]</td>
</tr>
<tr>
<td>3 m.</td>
<td>-a</td>
<td>-ei</td>
<td>-e</td>
<td>-o</td>
</tr>
<tr>
<td>3 f.</td>
<td>[-ta]</td>
<td>[-tei]</td>
<td>[-te]</td>
<td>[-to]</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>-na</td>
<td>-nei</td>
<td>-ne</td>
<td>-no</td>
</tr>
<tr>
<td>2.</td>
<td>[-tan]</td>
<td>[-ten]</td>
<td>[-têne]</td>
<td>[-tân]</td>
</tr>
<tr>
<td>3.</td>
<td>-an</td>
<td>-en</td>
<td>-êne</td>
<td>-ân</td>
</tr>
</tbody>
</table>

In the 2nd person singular and plural, and 3rd person fem. singular, t is used after a consonant,
s is used after i, e.g. in the 3rd Conjugation, and in Continuative tenses of all Conjugations.

89. (b) Affirmative Conjugation.
I. sheg tell. II. gùrso marry. III. samèi make.

Infinitive.
shègi gùrsan samèin.
<table>
<thead>
<tr>
<th></th>
<th>Imperative.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Let me tell</td>
<td>Let me marry</td>
</tr>
<tr>
<td>Sing. 1</td>
<td>an shègo</td>
<td>an gûrsado</td>
</tr>
<tr>
<td></td>
<td>sheg</td>
<td>gûrso</td>
</tr>
<tr>
<td>3 m.</td>
<td>ha shègo</td>
<td>ha gûrsado</td>
</tr>
<tr>
<td>3 f.</td>
<td>ha shegto</td>
<td>ha gûrsato</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>an shegno</td>
<td>an gûrsano</td>
</tr>
<tr>
<td></td>
<td>shèga</td>
<td>gûrsada</td>
</tr>
<tr>
<td>3.</td>
<td>ha shègan</td>
<td>ha gûrsadan</td>
</tr>
<tr>
<td></td>
<td>Indicative.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aorist.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I tell</td>
<td>I marry</td>
</tr>
<tr>
<td>Sing. 1</td>
<td>shèga</td>
<td>gûrsada</td>
</tr>
<tr>
<td></td>
<td>shegta</td>
<td>gûrsata</td>
</tr>
<tr>
<td>3 m.</td>
<td>shèga</td>
<td>gûrsada</td>
</tr>
<tr>
<td>3 f.</td>
<td>shegta</td>
<td>gûrsata</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>shegna</td>
<td>gûrsana</td>
</tr>
<tr>
<td></td>
<td>shegtan</td>
<td>gûrsatan</td>
</tr>
<tr>
<td>3.</td>
<td>shègan</td>
<td>gûrsadan</td>
</tr>
<tr>
<td></td>
<td>Preterite.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I told</td>
<td>I married</td>
</tr>
<tr>
<td>Sing. 1</td>
<td>shègei</td>
<td>gûrsadei</td>
</tr>
<tr>
<td></td>
<td>shegtei</td>
<td>gûrsatei</td>
</tr>
<tr>
<td>3 m.</td>
<td>shègei</td>
<td>gûrsadei</td>
</tr>
<tr>
<td>3 f.</td>
<td>shegtei</td>
<td>gûrsatei</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>shegnei</td>
<td>gûrsanei</td>
</tr>
<tr>
<td></td>
<td>shegten</td>
<td>gûrsaten</td>
</tr>
<tr>
<td>3.</td>
<td>shègen</td>
<td>gûrsaden</td>
</tr>
<tr>
<td></td>
<td>Continuing Present.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I am telling</td>
<td>I am marrying</td>
</tr>
<tr>
<td>Sing. 1</td>
<td>shègeya</td>
<td>gûrsâneya</td>
</tr>
<tr>
<td></td>
<td>shègesa</td>
<td>gûrsânesa</td>
</tr>
<tr>
<td>3 m.</td>
<td>shègeya</td>
<td>gûrsâneya</td>
</tr>
<tr>
<td>3 f.</td>
<td>shègesa</td>
<td>gûrsânesa</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>shègena</td>
<td>gûrsânena</td>
</tr>
<tr>
<td></td>
<td>shègesan</td>
<td>gûrsânesan</td>
</tr>
<tr>
<td>3.</td>
<td>shègeyan</td>
<td>gûrsâneyan</td>
</tr>
</tbody>
</table>


**ACCIDENCE**

*Continuative Past.*

I was telling  I was marrying  I was making

Sing. 1. shēgeyei  gūrsāneyei  samēineyei
2. shēgesei  gūrsānesei  samēinesei
3 m. shēgeyei  gūrsāneyei  samēineyei
3 f. shēgesei  gūrsānesei  samēinesei

Plur. 1. shēgenei  gūrsānenei  samēinenei
2. shēgenesen  gūrsānesen  samēnesen
3. shēgeyen  gūrsāneyen  samēineyen

*Future Definite.*

I am going to tell  I am going to marry  I am going to make

Sing. 1. shēgi dōna  gūrsan dona  samēin dona
2. " dōnta  " dōnta  " dōnta
3 m. " dōna  etc.  etc.
3 f. " dōnta

Plur. 1. " dōnna
2. " dōntan
3. " dōnan

*Habitual Present.*

I am accustomed to tell  I am accustomed to marry  I am accustomed to make

shegi jira  gūrsān jira  samēin jira

declined like "dōna" above.

*Habitual Past.*

I used to tell  I used to marry  I used to make

Sing. 1. shegi jirei  gūrsān jirei  samēin jirei
2. shegi jirtei  etc.
3 m. shegi jirei
3 f. shegi jirtei

Plur. 1. shegi jirnei
2. shegi jirten
3. shegi jiren
## Conditional.

<table>
<thead>
<tr>
<th></th>
<th>I should tell</th>
<th>I should marry</th>
<th>I should make</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 1.</strong></td>
<td>shègi laha</td>
<td>gùrsán laha</td>
<td>samèin laha</td>
</tr>
<tr>
<td><strong>2.</strong></td>
<td>shègi lahaid</td>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td><strong>3 m.</strong></td>
<td>shègi laha</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3 f.</strong></td>
<td>shègi lahaid</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plur. 1.</strong></td>
<td>shègi lahain</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2.</strong></td>
<td>shègi lahaiden</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3.</strong></td>
<td>shègi lahaiyen</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Potential.

<table>
<thead>
<tr>
<th></th>
<th>I may tell</th>
<th>I may marry</th>
<th>I may make</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 1.</strong></td>
<td>an shège</td>
<td>an gùrsade</td>
<td>an samèye</td>
</tr>
<tr>
<td><strong>2.</strong></td>
<td>ad shegtide</td>
<td>ad gùrsátide</td>
<td>ad samèísíde</td>
</tr>
<tr>
<td><strong>3 m.</strong></td>
<td>ha shège</td>
<td>ha gùrsade</td>
<td>ha samèye</td>
</tr>
<tr>
<td><strong>3 f.</strong></td>
<td>ha shegte</td>
<td>ha gùrsate</td>
<td>ha samèise</td>
</tr>
<tr>
<td><strong>Plur. 1.</strong></td>
<td>an shegne</td>
<td>an gùrsane</td>
<td>an samèine</td>
</tr>
<tr>
<td><strong>2.</strong></td>
<td>ad shegtène</td>
<td>ad gùrsatène</td>
<td>ad samèísène</td>
</tr>
<tr>
<td><strong>3.</strong></td>
<td>ha shegène</td>
<td>ha gùrsadène</td>
<td>ha samèyène</td>
</tr>
</tbody>
</table>

## Subjunctive.

(Only found in Subordinate Clauses.)

### Aorist.

<table>
<thead>
<tr>
<th></th>
<th>shègo</th>
<th>gùrsado</th>
<th>samèyo</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2.</strong></td>
<td>shegoto, shegtid</td>
<td>gùrsato,</td>
<td>samèisí,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gùrsatid</td>
<td>samèisid</td>
</tr>
<tr>
<td><strong>3 m.</strong></td>
<td>shègo</td>
<td>gùrsado</td>
<td>samèyo</td>
</tr>
<tr>
<td><strong>3 f.</strong></td>
<td>shegto</td>
<td>gùrsato</td>
<td>samèiso</td>
</tr>
<tr>
<td><strong>Plur. 1.</strong></td>
<td>shegno</td>
<td>gùrsano</td>
<td>samèino</td>
</tr>
<tr>
<td><strong>2.</strong></td>
<td>shegtán</td>
<td>gùrsatán</td>
<td>samèisán</td>
</tr>
<tr>
<td><strong>3.</strong></td>
<td>shègán</td>
<td>gùrsadán</td>
<td>samèyán</td>
</tr>
</tbody>
</table>

## Continuative.

<table>
<thead>
<tr>
<th></th>
<th>shègeyo</th>
<th>gùrsáneyo</th>
<th>samèineyo</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2.</strong></td>
<td>shègeso, shègesid</td>
<td>gùrsáneso,</td>
<td>samèineso,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-id</td>
<td>-id</td>
</tr>
<tr>
<td><strong>3 m.</strong></td>
<td>shègeyo</td>
<td>gùrsáneyo</td>
<td>samèineyo</td>
</tr>
<tr>
<td><strong>3 f.</strong></td>
<td>shègeso</td>
<td>gùrsáneso</td>
<td>samèineso</td>
</tr>
<tr>
<td><strong>Plur. 1.</strong></td>
<td>shègeno</td>
<td>gùrsáneno</td>
<td>samèineno</td>
</tr>
<tr>
<td><strong>2.</strong></td>
<td>shègesán</td>
<td>gùrsánesán</td>
<td>samèinesán</td>
</tr>
<tr>
<td><strong>3.</strong></td>
<td>shègeyán</td>
<td>gùrsáneyán</td>
<td>samèineyán</td>
</tr>
</tbody>
</table>
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ACCIDENTE

Future.

Sing. 1. shègi dòno gûrsan dòno samèin dòno etc. etc.
2. shègi dònto etc. as "shègo."

Habitual.

shègi jiro gûrsán jiro samèin jiro etc. etc. etc.

90. The following table gives all the types necessary for the formation of the tenses of a regular verb:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>hel</td>
<td>get</td>
<td>heli</td>
<td>hela</td>
<td>héleya</td>
</tr>
<tr>
<td>II</td>
<td>so'o</td>
<td>walk</td>
<td>so' on</td>
<td>so'oda</td>
<td>so'óneya</td>
</tr>
<tr>
<td>III</td>
<td>si</td>
<td>give</td>
<td>sin</td>
<td>siya</td>
<td>sineya</td>
</tr>
</tbody>
</table>

The other Indicative, and the Subjunctive, tenses are formed by changing final -a into -ei, -e, or -o.

91. (c) Negative Conjugation.

The Negative Particles are:

Imperative Mood, ha, or yan.
Indicative Mood, ma.
Subjunctive Mood, an.

Imperative* ha shègin ha gûrsan ha samèin

Indicative:

Aorist* ma shègo ma gûrsado ma samèyo
Preterite maan shègin maan gûrsan maan samèin
Contin. Pres.* shègi mayo gûrsan mayo samèin mayo
Contin. Past ma shèginin ma gûrsáninin ma samèninin
Fut. Def.* ma shègi ma gûrsan ma samèin
dòno dòno
Habit. Pres.* ma shegi ma gûrsán ma samèin
jiro jiro
Habit. Past ma shegi ma gûrsán ma samèin
jirin jirin
Conditional* maan shègen maan gûrs-
Potential } saden } samè-
en

yen
NEGATIVE CONJUGATION

Subjunctive:

Aorist       -anan shègin  -anan gûrsan  -anan samèin
Continuative -anan shèg-      -anan gûrsán-  -anan samèin-
              inin         inin                inin
Future       -anan shègi      -anan gûrsan   -anan samèin
              dönin       dönin               dönin
Habitual     -anan shégí      -anan gûrsán   -anan samèin
              jirin        jirin               jirin

Notes,

(i) Only the tenses marked * are conjugated, the remainder having one form of the verb for all persons.

(ii) The Personal Pronouns are only used with the following negative tenses:


In other tenses of the Negative Conjugation no pronouns are used.

(iii) In the Present Continuative tense, mayo (am not) is conjugated like an auxiliary verb.

(iv) In the Subjunctive tenses, the negative particle, -an, and the pronouns are added as suffixes to the conjunction, or conjunctive particle.

Imperative.

Let me not tell  Let me not marry  Let me not make
Sing. 1. yanan shègin  yanan gûrsan  yanan samèin
2. ha shègin      ha gûrsan     ha samèin
3 m. yanu (or yu)  yanu (or yu)  yanu (or yu)
       shègin          gûrsan       samèin
3 f. yanei (or yai)  yanei (or yai)  yanei (or yai)
       shègin          gûrsan       samèin
Plur. 1. yanan shègin  yanan gûrsan  yanan samèin
2. ha shègina      ha gûrsánina  ha samèinina
3.  yanei (or yai)  yanei (or yai)  yanei (or yai)
       shègin          gûrsan       samèin

K.  4
Accidence

Indicative.

Aorist.

(Conjugated like Aorist Subj. Affirmative.)

I do not tell  I do not marry  I do not make

Sing. 1. ma shègo  ma gùrsado  ma samèyo
2. ma shegoto  ma gùrsato  ma samèiso
3 m. ma shègo  ma gùrsado  ma samèyo
3 f. ma shegoto  ma gùrsato  ma samèiso
Plur. 1. ma shegno  ma gùrsano  ma samèino
2. ma shegtán  ma gùrsatán  ma samèisán
3. ma shègán  ma gùrsadán  ma samèyán

Continuative Present.

I am not telling  I am not marrying  I am not making

Sing. 1. shègi mayo  gùrsan mayo  samèin mayo
2. shègi mayso (or  etc.
   maysid)  etc.
3 m. shègi mayo
3 f. shègi mayso
Plur. 1. shègi mayno
2. shègi maysan
3. shègi mayan

Future Definite.

(The Auxiliary verb is declined as the Negative Aorist
tense of 1st Conjugation.)

I am not going to  I am not going to  I am not going to
tell  marry  make

Sing. 1. ma shègi dòno  magùrsandòno  ma samèin
dòno
2. ma shègi dònto  etc.
   (dóntid)  etc.
3 m. ma shègi dòno
3 f. ma shègi dònto
Plur. 1. ma shègi dònno
2. ma shègi dòn-
tan
3. ma shègi dònan
THE CONTINUATIVE TENSES

Habitual Present.

I am not accus-  I am not accus-  I am not accus-
tomed to tell  tomed to marry  tomed to make
Sing. 1. ma shegí jiro ma gûrsán jiro ma samèin jiro
2. ma shegí jirto ma gûrsán jirto ma samèin jirto
(jirtid)  (jirtid)  (jirtid)
etc.  etc.  etc.

Conditional.

I should not tell  I should not marry  I should not make
Sing. 1. maan shègen maan gûrsaden maan samèyen
2. maad shegten maad gûrsaten maad samèisen
3 m. mau shègen mau gûrsaden mau samèyen
3 f. maai shegten maai gûrsaten maai samèisen
Plur. 1. maainu sheg- maainu gûrsa- maainu samèi-
en  nen  nen
2. maaïdin sheg- maaïdin gûrsa- maaïdin samèi-
ten  ten  sen
3. maai shègen maai gûrsaden maai samèyen

92. The Derivation of the Continuative tenses.

In § 86, three alternative types were given for the Continuative
tense terminations,

-eya,  -aya,  -ahaya.

These are added to the Infinitive of the verb, but in the 1st Con-
jugation the final -i of the Infinitive is lost.

-aháya is the form used among Dolbolhanta :

wa tegaháya I am going
wa so‘onaháya I am walking
wa sinaháya I am giving

-aya is the form used by the tribes of the North Coast and
Western Somaliland :

wa tegaya,  wa so‘onaya,  wa sinaya.

-eya, which is pronounced quite short, and nearly like -ya, is
used by the Central tribes, such as Habr Yunis and Western Habr
Toljála :

wa tégeya,  wa so‘oneya,  wa sineya.

The last two are contracted forms of the first, which is really a
compound tense, in which the auxiliary verb, ahai be (modern aho,
ACCIDENCE

q.v.) is used, with the Infinitive of the principal verb, as in the case of compound tenses.

In the Negative tenses this is more clearly seen, and here the 1st Conjugation retains the -i of the Infinitive.

The negative tenses of ahai are used as a separate word with the particles ma, or an:

shègi maháyo, or shègi mayo I am not telling
(for ma-aháyo)

In the past tenses the ma may be separated:

yèli mahain (for ma-ahain) I was not doing,
or, ma yèli ahain

These are contracted by Ishhàk tribes into

yèli maín, or ma yèlinin

The Subjunctive Mood is similarly formed:

hadánu yèli ahain) or, hadánu yèlinin if he will not do.

93. (d) Interrogative Conjugation.

The Interrogative particle is ma, which, when combined with Personal Pronouns, becomes mi.

The Conjugation is otherwise the same as the Affirmative.

Indicative:

Aorist mian shèga? mian gûrsada? mian samêya?
Preterite mian shègei? etc. etc.
Contin. Pres. mian shègeya?
,, Past mian shègeyei?
Future Def. mian shègi dûna?
Habit. Pres. mian shegi jira?
,, Past mian shegi jirei?
Conditional mian shègi laha?

(e) Negative-Interrogative Conjugation.

94. Here the negative particle used is an.

No tense is declined except the Conditional, which is the same as in the simple Negative form.
2. *Peculiarities and Irregular Verbs of the Three Conjugations.*

(a) 1st Conjugation.

95. These verbs have the root ending in any consonant, aspirate, guttural aspirate (gh or kh), or “aine,” or œ.

The following changes take place in certain letters when they occur together:

1 followed by t become sh.

n, after l or r, is often assimilated to either of the latter.

t, after ‘, gh, kh, hh, œ, and i, becomes d.

*Examples,*

dil kill,   hel get,   yel do,   dagāl fight

**Aorist.**

Sing. 1. dila   hela   yèla   dagāla

,, 2. disha  hesha  yesha  dagāsha

Plur. 1. dilla  hella  yella  dagālla

,, 2. dishan  heshan  yeshan  dagāshan

dir  send...1st Plur. Aorist  dirra, or dirna

dīrir  fight... ,, ,,  dīrirra, or dīrirna

jir  be ... ,, ,,  jirra, or jirna.
ACCIENCE

ra' accompany...2nd sing. Aorist wad ra'da
da' fall " " " da'da
dagh graze " " " daghda
bagh fear " " " baghda
bahn go " " " bahhda
jehh tear " " " jehhda
ilô forget " " " ilôda
fadî sit (cf. § 109) " " " fadîda

Verbs ending in n, change n to m when it is preceded by two short syllables and the inflexions begin with a vowel.

warran give the news
dagâlan fight
Warrami

dagâlami
Aorist.

Aorist.

Sing. 1. wan warrama wan dagâlama
2. wad warranta wad dagâlanta

96. In the case of Polysyllabic verbs, of which the last syllable is short and contains the vowels a, o, u, these vowels are dropped in the Continuative Tenses, and in those persons of all Simple Tenses in which the inflexion does not begin with a consonant, i.e. in 1st and 3rd masc. sing. and 3rd plur.

g becomes k before a vowel or t.

Examples,

Root see Infin. Aorist Contin. Pres.
arag arki arka arkeya
dulun dulmi dulma dalmeya
durug durki durka durlen
gogol gogli gotla goulma
hadal hadli hadla hadleya
hurud hurdi hurda hurdeya
khatalan khatalmi khalama khalameya
ghosol ghosli ghosla ghosleya
jedal jedli jela jelleya
makhal makhli makhla makhleya
orod ordi orda ordeya
rehan pledge (pawn) rehmi rehma rehleya

Examples of Conjugations of the above,

arag see hadal talk dulun cheat makhal hear


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tag</td>
<td>go</td>
<td>tegi</td>
<td>taga</td>
</tr>
<tr>
<td>gal</td>
<td>enter</td>
<td>geli</td>
<td>gala</td>
</tr>
<tr>
<td>ka'</td>
<td>get up</td>
<td>ke'i</td>
<td>ka'a</td>
</tr>
<tr>
<td>da'</td>
<td>fall, or rob</td>
<td>di'i</td>
<td>da'a</td>
</tr>
<tr>
<td>na'</td>
<td>hate</td>
<td>ni'i</td>
<td>na'a</td>
</tr>
<tr>
<td>'gama'</td>
<td>sleep</td>
<td>gam'i</td>
<td>gama'a</td>
</tr>
<tr>
<td>babh</td>
<td>go</td>
<td>bihhi</td>
<td>bahha</td>
</tr>
<tr>
<td>dahh</td>
<td>travel</td>
<td>dihhi</td>
<td>dahha</td>
</tr>
<tr>
<td>nahh</td>
<td>be astounded</td>
<td>nihhi</td>
<td>nahha</td>
</tr>
<tr>
<td>tahh</td>
<td>put in line</td>
<td>tihih</td>
<td>tahha</td>
</tr>
<tr>
<td>Exc. nähh</td>
<td>be fat</td>
<td>nahhhi</td>
<td>nähhha</td>
</tr>
<tr>
<td>dagh</td>
<td>save</td>
<td>dighi</td>
<td>dagha</td>
</tr>
<tr>
<td>daba'</td>
<td>imprint</td>
<td>dabi'i</td>
<td>daba'a</td>
</tr>
</tbody>
</table>

The following make Infinitives like the 3rd Conjugation:

<table>
<thead>
<tr>
<th>da</th>
<th>leave</th>
<th>dein</th>
<th>daya</th>
<th>deineya</th>
</tr>
</thead>
<tbody>
<tr>
<td>la</td>
<td>slay</td>
<td>lein</td>
<td>laya</td>
<td>leineya</td>
</tr>
</tbody>
</table>

98. Verbs ending in do, require b after the root in all inflexions, except those beginning with a consonant. d is used for t in the inflexions.

1 makhal retains the a in these persons.
2 Participle gama'san asleep.
3 The forms of the Contin. tenses of these verbs must be noticed. Cf. § 92.
<table>
<thead>
<tr>
<th></th>
<th>Infin.</th>
<th>Aorist</th>
<th>Continuative</th>
</tr>
</thead>
<tbody>
<tr>
<td>hasô</td>
<td>converse</td>
<td>{hasôbi}</td>
<td>hasôba</td>
</tr>
<tr>
<td>ilô</td>
<td>forget</td>
<td>ilôbi</td>
<td>ilôba</td>
</tr>
<tr>
<td>karô</td>
<td>defend</td>
<td>karèbi</td>
<td>karèba</td>
</tr>
<tr>
<td>'ollô</td>
<td>be hostile</td>
<td>'ollôbi</td>
<td>‘ollôba</td>
</tr>
<tr>
<td>hambarô</td>
<td>fall heavily</td>
<td>hamba-robí</td>
<td>hamba-robá</td>
</tr>
<tr>
<td>madô</td>
<td>be black</td>
<td>madôbi</td>
<td>madôba</td>
</tr>
<tr>
<td>weidô</td>
<td>be lean</td>
<td>weidôbi</td>
<td>weidôba</td>
</tr>
<tr>
<td>màlô</td>
<td>get possession</td>
<td>màlôbi</td>
<td>màlôba</td>
</tr>
</tbody>
</table>

**Aorist Indic.**

Sing. 1. wan ilôba I forget
2. wad ilôda
Plur. 1. weinu ilôna
2. weidin ilôdan

99. **tag** (go), is irregular in the Preterite Indicative.

Sing. 1. wan tegei I went
2. wad taktei
3 m. wu tegei
3 f. wei taktei
Plur. 1. weinu tagnei
2. weidin takten
3. wei tegen
da‘ (fall, rob) forms either
de‘ei, or da‘ei, in the Preterite.

Its Aorist Subjunctive is inan d‘o.

Verbs in -ahh conjugate the Preterite as follows.

**Example,**

bahh go

Sing. 1. wan bahhái I went
2. wad báhhdei
3 m. wu bahhái
3 f. wei báhhdei
Plur. 1. weinu báhhnei
2. weidin báhhden
3. wei behhén
100. The verb oil (lie, be in, dwell), is irregular in the Present and Past Perfect Indicative.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>oil</td>
<td>dwell</td>
</tr>
<tr>
<td>Infinitive</td>
<td>olli</td>
<td></td>
</tr>
</tbody>
</table>

Indicative:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist</td>
<td>al</td>
<td>I dwell (Neg. ma al)</td>
</tr>
<tr>
<td>Preterite</td>
<td>il</td>
<td>I dwelt (Neg. ma ollin)</td>
</tr>
<tr>
<td>Contin. Pres.</td>
<td>ólleya</td>
<td>I am dwelling, I intend to dwell</td>
</tr>
<tr>
<td></td>
<td>ólleyei</td>
<td>I was dwelling</td>
</tr>
<tr>
<td>Fut. Def.</td>
<td>olli dòna</td>
<td>I am going to dwell</td>
</tr>
<tr>
<td>Habit. Pres.</td>
<td>olli jira</td>
<td>I am accustomed to dwell</td>
</tr>
<tr>
<td></td>
<td>olli jirei</td>
<td>I used to dwell</td>
</tr>
<tr>
<td>Conditional</td>
<td>ólli laha</td>
<td>I would dwell, or would have dwelt</td>
</tr>
</tbody>
</table>

Subjunctive:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist</td>
<td>inan ollo</td>
<td>that I may dwell</td>
</tr>
<tr>
<td>Continuative</td>
<td>inan ólleyo</td>
<td>that I may dwell</td>
</tr>
</tbody>
</table>

Note that the consonants denoting the persons are prefixed to the verb, and that there are no personal endings in these tenses (except in 2nd and 3rd plur.).

The Negative form of the Present is the same as the Affirmative.

ma al I do not dwell
ma tal .

etc.   etc.

(b) 2nd Conjugation.

101. In this Conjugation the root ends in o, and the Infinitive is formed by adding n, but in a great many cases the o is changed to a.

This change may also take place in both Simple and Continuative tenses.
In the Simple tenses d is added to the root, before adding the tense terminations, but in the 2nd pers. and 3rd pers. fem. sing. the d is lost, being assimilated into the t of the termination, and in the 1st pers. plur. the d is dropped before the n.

Table I.

102. The o in the Simple tenses is long, or at least as accentuated as the preceding syllable.

The consonant before the o is, h, sh, k, g, j, or ' , or y.

<table>
<thead>
<tr>
<th>amahho</th>
<th>borrow</th>
<th>amin.</th>
<th>Aorist</th>
<th>Continuative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ashtako</td>
<td>complain</td>
<td>ashtakón</td>
<td>ashtakóda</td>
<td>ashtakóneya</td>
</tr>
<tr>
<td>gajo</td>
<td>be hungry</td>
<td>gajón</td>
<td>gajóda</td>
<td>gajóneya</td>
</tr>
<tr>
<td>gasho</td>
<td>put on</td>
<td>gashón</td>
<td>gashóda</td>
<td>gashóneya</td>
</tr>
<tr>
<td>harrago</td>
<td>swagger</td>
<td>harragón</td>
<td>harragóda</td>
<td>harrogóneya</td>
</tr>
<tr>
<td>riyo</td>
<td>dream</td>
<td>riyón</td>
<td>riyóda</td>
<td>riyóneya</td>
</tr>
<tr>
<td>so'o</td>
<td>walk</td>
<td>so'on</td>
<td>só'oda</td>
<td>so'óneya</td>
</tr>
<tr>
<td>tasho</td>
<td>consider</td>
<td>tashón</td>
<td>tashóda</td>
<td>tashóneya</td>
</tr>
<tr>
<td>tuko</td>
<td>pray</td>
<td>tukón</td>
<td>tukóda</td>
<td>tukóneya</td>
</tr>
</tbody>
</table>

Table II.

103. These are Attributive Verbs formed by adding o to an adjective.

In conjugation o is changed to a, which is long in the Simple tenses.

<table>
<thead>
<tr>
<th>ado</th>
<th>grow angry</th>
<th>Infin.</th>
<th>Aorist</th>
<th>Continuative</th>
</tr>
</thead>
<tbody>
<tr>
<td>bislo</td>
<td>become ripe</td>
<td>adan</td>
<td>adáda</td>
<td>adáníneya</td>
</tr>
<tr>
<td>damo</td>
<td>be completed</td>
<td>danan</td>
<td>damáda</td>
<td>damáníneya</td>
</tr>
<tr>
<td>dòwo</td>
<td>approach</td>
<td>dòwan</td>
<td>dòwáda</td>
<td>dòwáníneya</td>
</tr>
<tr>
<td>fogo</td>
<td>go far</td>
<td>fogan</td>
<td>fogáda</td>
<td>fogáníneya</td>
</tr>
<tr>
<td>hhumo</td>
<td>become bad</td>
<td>hhuman</td>
<td>hhumáda</td>
<td>hhumáníneya</td>
</tr>
<tr>
<td>idlo</td>
<td>come to an end</td>
<td>idlan</td>
<td>idláda</td>
<td>idláneya</td>
</tr>
<tr>
<td>merge</td>
<td>be entangled</td>
<td>margan</td>
<td>margáda</td>
<td>margáníneya</td>
</tr>
<tr>
<td>shishlo</td>
<td>grow fat</td>
<td>shishlan</td>
<td>shishláda</td>
<td>shishláneya</td>
</tr>
<tr>
<td>weino</td>
<td>grow big</td>
<td>weinan</td>
<td>weináda</td>
<td>weináníneya</td>
</tr>
</tbody>
</table>
Table III.

104. Verbs ending in so, which is preceded by a consonant, or in hho, have the vowel of the Simple tenses short, but it may or may not be changed to a.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Aorist</th>
<th>Continuative</th>
</tr>
</thead>
<tbody>
<tr>
<td>badso</td>
<td>badson</td>
<td>bádsoda</td>
</tr>
<tr>
<td>be plentiful</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bahhso</td>
<td>bahhson</td>
<td>báhhsoda</td>
</tr>
<tr>
<td>escape</td>
<td></td>
<td></td>
</tr>
<tr>
<td>buhso</td>
<td>buhsan</td>
<td>bûhsada</td>
</tr>
<tr>
<td>be full</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bukso</td>
<td>buksan</td>
<td>bûksada</td>
</tr>
<tr>
<td>be cured</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dafso</td>
<td>dafson</td>
<td>diáfsoda</td>
</tr>
<tr>
<td>exchange</td>
<td></td>
<td></td>
</tr>
<tr>
<td>`ehho</td>
<td>`ehhon</td>
<td>`éhhoda</td>
</tr>
<tr>
<td>be partial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gürso</td>
<td>gürsan</td>
<td>gûrsada</td>
</tr>
<tr>
<td>marry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hubso</td>
<td>hubson</td>
<td>hûbsoda</td>
</tr>
<tr>
<td>ascertain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghaibso</td>
<td>ghaibson</td>
<td>ghaibsoda</td>
</tr>
<tr>
<td>take your share</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghálllohho</td>
<td>ghállohhon</td>
<td>ghállohhoda</td>
</tr>
<tr>
<td>be bent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghobso</td>
<td>ghobson</td>
<td>ghóbsoda</td>
</tr>
<tr>
<td>seize</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ibso</td>
<td>ibson</td>
<td>lbsoda</td>
</tr>
<tr>
<td>buy for yourself</td>
<td></td>
<td></td>
</tr>
<tr>
<td>jógso</td>
<td>jógson</td>
<td>jògsoda</td>
</tr>
<tr>
<td>shop</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sehho</td>
<td>sehhan</td>
<td>séhhada</td>
</tr>
<tr>
<td>sleep</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tirso</td>
<td>tirson</td>
<td>tírsoda</td>
</tr>
<tr>
<td>count for yourself</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the verbs of this class the Aorist and Preterite tenses are found very frequently in a contracted form, in the 1st and 3rd masc. sing. and 3rd plural, the terminations being -shə, -shan, or -sa, -san, etc.
Example, ibso buy

**Aorist Indicative.**

<table>
<thead>
<tr>
<th></th>
<th>Sing. 1. wa ibsha</th>
<th>I buy</th>
<th>Plur. 1. wa ibsona</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>&quot;&quot; ibsota</td>
<td></td>
<td>2. &quot;&quot; ibsotan</td>
</tr>
<tr>
<td>3 m.</td>
<td>&quot;&quot; ibsha</td>
<td></td>
<td>3. &quot;&quot; ibshan</td>
</tr>
<tr>
<td>3 f.</td>
<td>&quot;&quot; ibsota</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Aorist. Preterite.**

<table>
<thead>
<tr>
<th></th>
<th>1. wa ibshonan</th>
<th></th>
<th>1. wa ibsona</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>&quot;&quot; ibsotan</td>
<td></td>
<td>2. &quot;&quot; ibsotan</td>
</tr>
<tr>
<td>3 m.</td>
<td>&quot;&quot; ibshan</td>
<td></td>
<td>3. &quot;&quot; ibshan</td>
</tr>
<tr>
<td>3 f.</td>
<td>&quot;&quot; ibsotan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Similarly, badso makes badsha, badshei

<table>
<thead>
<tr>
<th></th>
<th>1. wa ibsho</th>
<th></th>
<th>1. wa ibso</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>&quot;&quot; ibsoh</td>
<td></td>
<td>2. &quot;&quot; ibsotan</td>
</tr>
<tr>
<td>3 m.</td>
<td>&quot;&quot; ibsha</td>
<td></td>
<td>3. &quot;&quot; ibshan</td>
</tr>
<tr>
<td>3 f.</td>
<td>&quot;&quot; ibsotan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table IV.**

105. In the following verbs o is preceded by, b, d, d, f, gh, kh, l, n, r, s. These drop the o in the Simple tenses, except in 2nd pers. and 3rd fem. sing. and 1st plur., in which the vowel usually appears as short a in 2nd and 3rd fem., and as o in 1st plur.

In all persons the d of the Simple tenses becomes t, except after gh, kh.

It, as usual, becomes sh.

Example, haïso have got

**Aorist Indicative.**

<table>
<thead>
<tr>
<th></th>
<th>wa haïsta I have got</th>
<th>wa haïsana</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>&quot;&quot; haïsata</td>
<td>&quot;&quot; haïsatan</td>
</tr>
<tr>
<td>3 m.</td>
<td>&quot;&quot; haïsta</td>
<td>&quot;&quot; haïstan</td>
</tr>
<tr>
<td>3 f.</td>
<td>&quot;&quot; haïsata</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Infin.</th>
<th>Aorist</th>
<th>Continuative</th>
</tr>
</thead>
<tbody>
<tr>
<td>bagho</td>
<td>baghan</td>
<td>baghda</td>
<td>bagháneya</td>
</tr>
<tr>
<td>be afraid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>baro</td>
<td>baran</td>
<td>barta</td>
<td>baranéya</td>
</tr>
<tr>
<td>learn</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dalo</td>
<td>dalan</td>
<td>dasha</td>
<td>(dalóneya)</td>
</tr>
<tr>
<td>be born</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>damino</td>
<td>daminon</td>
<td>daminta</td>
<td>(daminóneya)</td>
</tr>
<tr>
<td>be surety</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>degeiso</td>
<td>degeison</td>
<td>degeista</td>
<td>degeisóneya</td>
</tr>
<tr>
<td>listen</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>difo</td>
<td>difon</td>
<td>difta</td>
<td>difóneya</td>
</tr>
<tr>
<td>strike</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td>Aorist</td>
<td>Continuative</td>
<td></td>
</tr>
<tr>
<td>-----------</td>
<td>--------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>dimo</td>
<td>diman</td>
<td>dinta</td>
<td>dimányeya</td>
</tr>
<tr>
<td>die</td>
<td>dison</td>
<td>dista</td>
<td>disóneya</td>
</tr>
<tr>
<td>diso</td>
<td>donon</td>
<td>dönata</td>
<td>dönóneya</td>
</tr>
<tr>
<td>build for yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dôno</td>
<td>doron</td>
<td>dorta</td>
<td>doróneya</td>
</tr>
<tr>
<td>look for</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>doro</td>
<td>duman</td>
<td>dunta</td>
<td>dumányeya</td>
</tr>
<tr>
<td>choose</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dumo</td>
<td>dabbal</td>
<td>dabbasha</td>
<td>dabbaláneya</td>
</tr>
<tr>
<td>hide yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dabbalo</td>
<td>fadlson</td>
<td>fadista</td>
<td>fadisóneya</td>
</tr>
<tr>
<td>swim</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fadiso</td>
<td>farahhal</td>
<td>farahhasha</td>
<td>farahhaláneya</td>
</tr>
<tr>
<td>sit down</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>farahhalo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wash your hands</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>garo</td>
<td>garan</td>
<td>garta</td>
<td>garanéya</td>
</tr>
<tr>
<td>understand</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>haïso</td>
<td>haïson</td>
<td>haïsta</td>
<td>haïsóneya</td>
</tr>
<tr>
<td>have got</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hedo</td>
<td>hedon</td>
<td>heđta</td>
<td>hedóneya</td>
</tr>
<tr>
<td>tie on yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hiro</td>
<td>hiron</td>
<td>hirta</td>
<td>hiróneya</td>
</tr>
<tr>
<td>shave yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hgho</td>
<td>ghadon</td>
<td>ghata</td>
<td>ghadóneya</td>
</tr>
<tr>
<td>take for yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghado</td>
<td>ghobon</td>
<td>ghobta</td>
<td>ghobóneya</td>
</tr>
<tr>
<td>take catch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghobo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jëso</td>
<td>jëson</td>
<td>jesta</td>
<td>jësóneya</td>
</tr>
<tr>
<td>turn yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jido</td>
<td>jidan</td>
<td>jita</td>
<td>jldáneya</td>
</tr>
<tr>
<td>hurry on</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>maïdo</td>
<td>maïdon</td>
<td>maïdta</td>
<td>maïdóneya</td>
</tr>
<tr>
<td>be washed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>naso</td>
<td>nason</td>
<td>nasta</td>
<td>nasóneya</td>
</tr>
<tr>
<td>take a rest</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nokho</td>
<td>nokhon</td>
<td>nokhda</td>
<td>nokhóneya</td>
</tr>
<tr>
<td>return</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sameiso</td>
<td>sameison</td>
<td>sameista</td>
<td>sameisóneya</td>
</tr>
<tr>
<td>make for yourself</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ACCIDENCE

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Aorist</th>
<th>Continueative</th>
</tr>
</thead>
<tbody>
<tr>
<td>sido</td>
<td>sidon</td>
<td>sita</td>
</tr>
<tr>
<td>carry, wear</td>
<td></td>
<td></td>
</tr>
<tr>
<td>siso</td>
<td>sison</td>
<td>sista</td>
</tr>
<tr>
<td>pay for</td>
<td></td>
<td></td>
</tr>
<tr>
<td>weidiso</td>
<td>weidison</td>
<td>weidista</td>
</tr>
<tr>
<td>ask for</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lukho</td>
<td>lukhon</td>
<td>lukhda</td>
</tr>
<tr>
<td>gulp</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**The Irregular Verbs, imo, odo, ogho.**

106. These verbs are declined irregularly in the Simple tenses, with the same peculiarity as the verb oll.

*Note.* The root from which the Simple tenses of odo are formed is related to the regular verb yed, call, and also a verb yad, found in songs:

*Examples,* dabyera tehhdo yada ba.

"The little song I sing is like a shower of rain."

Yan sidi dánabka yeđei.

"I spoke like the lightning."

**Imperative**

<table>
<thead>
<tr>
<th></th>
<th>odo</th>
</tr>
</thead>
<tbody>
<tr>
<td>imo</td>
<td></td>
</tr>
<tr>
<td>come</td>
<td></td>
</tr>
<tr>
<td>(odo)¹ say</td>
<td></td>
</tr>
<tr>
<td>ogho know</td>
<td></td>
</tr>
</tbody>
</table>

**Infinitive**

<table>
<thead>
<tr>
<th></th>
<th>odán</th>
</tr>
</thead>
<tbody>
<tr>
<td>iman</td>
<td></td>
</tr>
<tr>
<td>odän</td>
<td></td>
</tr>
</tbody>
</table>

**Adject.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>---</td>
<td></td>
</tr>
</tbody>
</table>

**Noun**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>imad-ki</td>
<td></td>
</tr>
<tr>
<td></td>
<td>oghòn-ti</td>
</tr>
</tbody>
</table>

**Indic. Aorist**

<table>
<thead>
<tr>
<th></th>
<th>idahhda or idahha</th>
</tr>
</thead>
<tbody>
<tr>
<td>imàda</td>
<td>aghàn</td>
</tr>
<tr>
<td></td>
<td>ighìn</td>
</tr>
</tbody>
</table>

**Preterite**

<table>
<thead>
<tr>
<th></th>
<th>idì, or idahhei</th>
</tr>
</thead>
<tbody>
<tr>
<td>imi</td>
<td>oghàneya</td>
</tr>
<tr>
<td></td>
<td>oghàneya eyi</td>
</tr>
</tbody>
</table>

**Contin. Pres.**

<table>
<thead>
<tr>
<th></th>
<th>odàneph</th>
</tr>
</thead>
<tbody>
<tr>
<td>imànkeya</td>
<td>oghànkeya</td>
</tr>
<tr>
<td></td>
<td>oghànkeye eyi</td>
</tr>
</tbody>
</table>

**Past,**

<table>
<thead>
<tr>
<th></th>
<th>odäna</th>
</tr>
</thead>
<tbody>
<tr>
<td>iman dòna</td>
<td>oghòn dòna</td>
</tr>
<tr>
<td></td>
<td>oghòn jira</td>
</tr>
</tbody>
</table>

**Fut. Def.**

<table>
<thead>
<tr>
<th></th>
<th>odàn jire</th>
</tr>
</thead>
<tbody>
<tr>
<td>imàn jira</td>
<td>oghòn jirei</td>
</tr>
<tr>
<td></td>
<td>oghòn jirei</td>
</tr>
</tbody>
</table>

**Habit. Pres.**

<table>
<thead>
<tr>
<th></th>
<th>odàn laha</th>
</tr>
</thead>
<tbody>
<tr>
<td>imàn jirei</td>
<td>oghòn laha</td>
</tr>
<tr>
<td></td>
<td>oghàn laha</td>
</tr>
</tbody>
</table>

**Conditional**

<table>
<thead>
<tr>
<th></th>
<th>idahhde or idahhe</th>
</tr>
</thead>
<tbody>
<tr>
<td>imàde</td>
<td>oghàde</td>
</tr>
</tbody>
</table>

**Potential**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Subjunctive:**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist</td>
<td></td>
</tr>
<tr>
<td>imàdo</td>
<td>idahhdo</td>
</tr>
<tr>
<td>oghàdo</td>
<td></td>
</tr>
</tbody>
</table>

**Continuative**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>imànkeyo</td>
<td>odànkeyo</td>
</tr>
<tr>
<td>oghànkeyo</td>
<td></td>
</tr>
</tbody>
</table>

¹ Instead of the Imperative odo, the word deh is used.
THIRD CONJUGATION

Aorist Indicative.

Sing. 1. imàda idahhda, or idahha aghán
2. timàda tidahhda, or tidahha taghán
3 m. yimàda yidahhda, or yidahha yaghán
3 f. timàda tidahhda, or tidahha taghán
Plur. 1. nimádna nidahhna, or nidahha naghán
2. timadan tidahhdan, or tidahhan tagánin
3. yimadan yidahhdan, or yidahhan yaghánin

Preterite Indicative.

Sing. 1. ími, or ímid idi, or idahhei ighín
2. tími, or tímíd tidi, or tidahhdei tighín
3 m. yími, or yímid yídi, or yidahhei yighín
3 f. tími, or tímíd tidi, or tidahhdei tighín
Plur. 1. ními, or nímid nídi, or nidahhnei nighín
2. timaden tidahhden tighínén
3. yímaden yidahhden, or yidahhnen yighínén

The Aorist Subjunctive of ímo, and odo, is declined like the
Indicative, with the Subjunctive terminations, o and an.

inán imàdo hadan idahhdo
ínad timàdo, etc. hadad tidahhdo, etc.

The Aorist Subj. of ogho is regular: oghàdo, oghàto, etc.
The Negatives of the Aorist Indic. and Conditional are regularly
formed, in the former by using the Aorist Subj., and in the latter by
replacing the Aorist terminations by en; but in the verb ogho the
Pres. Indicative is unaltered.

I do not come ma imádo I would not maan ímaden
I do not know ma aghán have come

All other Negative forms are regular.

(c) 3rd Conjugation.

107. These verbs all end in -i or -ei, and form the Infinitive
by adding -n. In the Simple tenses i becomes y for euphony
before the tense terminations which do not begin with a consonant.

108. Certain Participles are irregular:

ingeji dry Part. ingegan dried.
wanáji make good ,, wanáksan good
hagáji make straight ,, hagáksan straight.
ghoi make wet ,, ghoiyan wetted
109. Certain verbs in ı are conjugated like the first Conjugation, adding -yi in the Infinitive. These take -d instead of -t in the 2nd and 3rd fem. persons.

<table>
<thead>
<tr>
<th>Root</th>
<th>Aorist</th>
<th>Indicative</th>
<th>Contin. Pres.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'affi</td>
<td>pardon</td>
<td>'affiyi</td>
<td>'affiya</td>
</tr>
<tr>
<td>ahdi</td>
<td>swear</td>
<td>ahdiyi</td>
<td>ahdiya</td>
</tr>
<tr>
<td>akhri</td>
<td>read</td>
<td>akhriyi</td>
<td>akhriya</td>
</tr>
<tr>
<td>'ai</td>
<td>curse</td>
<td>'aiyi</td>
<td>'aiya</td>
</tr>
<tr>
<td>'ari</td>
<td>ebb</td>
<td>'arilyi</td>
<td>'ariya</td>
</tr>
<tr>
<td>awawi</td>
<td>dream</td>
<td>awawiyi</td>
<td>awawiya</td>
</tr>
<tr>
<td>bakhti</td>
<td>die</td>
<td>bakhtiyi</td>
<td>bakhtiya</td>
</tr>
<tr>
<td>bari</td>
<td>beseech</td>
<td>bariyi</td>
<td>bariya</td>
</tr>
<tr>
<td>bari</td>
<td>be safe, well</td>
<td>bariyi</td>
<td>bariya</td>
</tr>
<tr>
<td>dai</td>
<td>look</td>
<td>dalyi</td>
<td>daiya</td>
</tr>
<tr>
<td>'ei</td>
<td>cry</td>
<td>'eiyi</td>
<td>'eiya</td>
</tr>
<tr>
<td>'eri</td>
<td>drive away</td>
<td>'eriyi</td>
<td>'eriya</td>
</tr>
<tr>
<td>fadi</td>
<td>sit, dwell</td>
<td>fadiyi</td>
<td>fadiya</td>
</tr>
<tr>
<td>fori</td>
<td>whistle</td>
<td>foriyi</td>
<td>foriya</td>
</tr>
<tr>
<td>gabei</td>
<td>sing</td>
<td>gabeiya</td>
<td>gabeiya</td>
</tr>
<tr>
<td>haji</td>
<td>make a pilgrimage</td>
<td>hajiyi</td>
<td>hajiya</td>
</tr>
<tr>
<td>oi</td>
<td>cry</td>
<td>oiyi</td>
<td>oiya</td>
</tr>
<tr>
<td>silei</td>
<td>be tortured</td>
<td>silēyi</td>
<td>silēya</td>
</tr>
</tbody>
</table>

(d) *The Irregular Verbs*a ho, laho, wah.

110. aho (be), is an Irregular Defective Verb of doubtful conjugation. It has the same peculiarity in the Present Indicative as the other Irregular Verbs, inasmuch as it places the Personal consonants t, n, at the beginning of the word.

**Affirmative Tenses.**

| Imperative | aho | be |
| Infin. | ahain |

Indicative:

| Present | wan ahai | I am |
| Past | wan aha | I was |
| Future | wan ahain dōna | I am going to be |
Habit. Pres.  wan ahāín jira   I usually am
,, Past  wan ahāín jirei   I used to be
Conditional  wan ahāín laha   I should be
Potential  an ahāde   I may be
Subjunctive  inan ahādō   that I may be

111. It is only irregular in the Infinitive and Indicative. There are no Continuative tenses.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. wan ahai I am</td>
<td>wan aha I was</td>
</tr>
<tr>
<td>2. wad tahai</td>
<td>wad ahaid</td>
</tr>
<tr>
<td>3 m. wu yahai</td>
<td>wu aha</td>
</tr>
<tr>
<td>3 f. wei tahai</td>
<td>wei ahaid</td>
</tr>
<tr>
<td>Plur. 1. weinu nahai</td>
<td>weinu ahain</td>
</tr>
<tr>
<td>2. weidin tihin</td>
<td>weidin ahaiden</td>
</tr>
<tr>
<td>3. wei yihin</td>
<td>wei ahayen</td>
</tr>
</tbody>
</table>

112. When aho is conjugated negatively, it is only irregular in the Present Indicative.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. miihi I am not</td>
<td>maan ahain I was not</td>
</tr>
<tr>
<td>2. mihid</td>
<td>maan ahāden I should not be</td>
</tr>
<tr>
<td>3 m. maaha</td>
<td>etc.</td>
</tr>
<tr>
<td>3 f. maaha</td>
<td>etc.</td>
</tr>
<tr>
<td>Plur. 1. miihin</td>
<td>maad ahāten</td>
</tr>
<tr>
<td>2. maihidin</td>
<td>etc.</td>
</tr>
<tr>
<td>3. maaha</td>
<td>inánan ahain that I may not be</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

113. This verb is used independently as in:

na’s bad tahai    you are a fool
nin ‘ājis bu aha   he was a lazy man
askāri ban ahāín jirei  I used to be a soldier

But it most frequently occurs combined with adjectives, especially participles.

Such adjectives are pluralised in the Plural persons.

hedan tied    wein large
Present Indicative Affirmative.

Sing. 1. wa hédnahai I am tied wa weinahai I am large
2. " hedántahai " weintahai
3 m. " hedányahai " weinyahai
3 f. " hedántahai " weintahai
Plur. 1. " hedhedánannahai " waweinannahai
2. " hedhedántihin " waweintihin
3. " hedhedányihin " waweinyihin

Present Indicative Negative.

Sing. 1. ma hedni I am not tied ma weini I am not large
2. ma hednid ma weinid
3 m. ma hedna ma weina
3 f. ma hedna ma weina
Plur. 1. ma hednin ma weinin
2. ma hednidin ma weinidin
3. ma hedna ma weina

Past Indicative Affirmative.

Sing. 1. wa hédna I was tied wa weina I was big
2. " hednahaid " weinahaid
3 m. " hedna " weina
3 f. " hednahaid " weinahaid
Plur. 1. " hedhednahain " waweinannahain
2. " hedhednahaiden " waweinannahiden
3. " hedhednahayen " waweinahayen

Past Indicative Negative.

Sing. 1. maan hednahain I was not tied maan weinahain I was not big
I etc. I etc.

114. The adjectival roots, òg (knowing), ja’al (liking), ogòl (agreeing), are similarly conjugated with aho, in the Present and Past tenses.

wa ògahai I know wa ògaha I knew
" ja’alahai I like " ja’alahah I liked
" ogòlahai I agree " ogòlahah I agreed
Other tenses are formed according to the 2nd conjugation from the verbs,

- **ogho** know (q.v.)
- **ja’alo** like
- **ogòlo** agree

After adjectives ending in a, h, ò, the t of the Personal inflexions is changed to ð.

- **wa lugoládahai** she is legless
- **wa garadléhdahai** she is sensible
- **wa dòdahai** it is near

### 115. The verb laho (possess), is conjugated like aho.

**Affirm.** | **Negative**
---|---
Imperative | laho | má lihi
Infinitive | lahahín |
Indicative :
Present | *wa* lehahai | má lahain
Past | " laha | má lahaín
Habit. Pres. | " lahahín jira | má lahahín jiro
" Past | " lahahín jirei | má lahahín jirin
Future | " lahahín dòna | má lahahín dòno
Conditional | " lahahín laha
Potential | an lahàde | maan lahàden
Subjunctive | inan lahàdo | inanan lahain

**Affirmative.**

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wa lehahai</strong></td>
<td>I possess</td>
<td><strong>wa laha</strong></td>
</tr>
<tr>
<td>2. &quot; lehahai</td>
<td>&quot; lahaid</td>
<td></td>
</tr>
<tr>
<td>3 m. &quot; lehyahai</td>
<td>&quot; laha</td>
<td></td>
</tr>
<tr>
<td>3 f. &quot; lehdañi</td>
<td>&quot; lahaid</td>
<td></td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>&quot; lehnahai</td>
<td>&quot; lahain</td>
</tr>
<tr>
<td>2. &quot; lehdiñi</td>
<td>&quot; lahaiden</td>
<td></td>
</tr>
<tr>
<td>3. &quot; lehyihin</td>
<td>&quot; lahayen</td>
<td></td>
</tr>
</tbody>
</table>

¹ The 1st Sing. Present Negative is contracted into mójì, or móyì.
ACCIDENCE

Negative.

Sing. 1. málihi I do not possess ma(an) lahain I did not possess
2. málihid etc.
3 m. málaha
3 f. málaha
Plur. 1. málihin
2. málihidin
3. málaha

116. Uses of laho.

This verb is made up of the root leh (possessing), and aho (be).
In the Indicative the tenses of aho are conjugated in full, preceded by leh; but other tenses are contracted, as if from the root laho.

laho literally means “have possession of,” “own.”
gèl badan ma lehdahai? have you many camels?
nàg ma lehdahai? have you a wife?
[hai (have, hold), could not be used in these examples.]

The root alone is used in the following expressions:

anigà leh, adigà leh it is mine, it is yours etc.

dákktarkà leh, etc.
or dákktarki bu lehyahai it belongs to the doctor
nin bà leh it belongs to someone

Other idiomatic meanings:
mahhád lehdahai? what have you to say? what do you mean? what is the matter with you?
wuhhu lehyahai, dònì mayo, he means, he does not want to.
lába rubod ban ugu lehahai, I am owed two rupees by you.

The Past Indicative is used as an auxiliary with an Infinitive, to form the Conditional tense of verbs.

wa tégi laha I should go
It may also govern substantival sentences, introduced by in:

málihi inan ku raʻo, it is not my business to go with you.
inad berri takto bad lehda hai, you ought (have) to go to-morrow.

117. wah.

The verb root wah is conjugated as an irregular defective verb, and is used as an auxiliary verb, meaning, "fail," "be unable," "cannot find."

It is only conjugated in the Present and Past Indicative, and in one tense of the Subjunctive.

### Indicative.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. wahya, waiya, wai</td>
<td>I fail wahyei, waiyei, wai</td>
</tr>
<tr>
<td>2. weida</td>
<td>weidei, wei</td>
</tr>
<tr>
<td>3 m. wahya, waiya, wai</td>
<td>wahyei, waiyei, wai</td>
</tr>
<tr>
<td>3 f. weida</td>
<td>weidei</td>
</tr>
<tr>
<td>Plur. 1. weina</td>
<td>weinei</td>
</tr>
<tr>
<td>2. weidan</td>
<td>weiden</td>
</tr>
<tr>
<td>3. wahyan, waiyan, wai</td>
<td>wahyen, waiyen, wai</td>
</tr>
</tbody>
</table>

### Subjunctive.

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Plur. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>waiyo</td>
<td>weino</td>
</tr>
<tr>
<td>weido</td>
<td>weidan</td>
</tr>
<tr>
<td>3 m. waiyo</td>
<td>3. waiyan</td>
</tr>
<tr>
<td>3 f. weido</td>
<td></td>
</tr>
</tbody>
</table>

**Examples (cf. §§146, 195, 274 note),**

- iman waiya: I, or he, cannot (or will not) come
- soʻon wai: I, he, or they cannot (fail to) walk
- shakhēin waiyen: they would not (failed to) work
- hadad tegi weido: if you fail to go
- hadeinu gādi weino: if we fail to reach it
- biyo meshā ka weina: we cannot find water there
- ghori ka wein wa wai: I cannot find larger wood
- mahhad u iman weida: why don’t you come?
- wa wai: I, he, or they cannot find it
- la wah: one cannot find it, it cannot be found
118. (e) *The Passive Voice.*

There is no Passive Voice in the conjugation of the Somali verb. It is translated in two ways:

(i) by the Past Participle and the verb *aho*, cf. §113;

(ii) by the Indefinite pronoun *la*, with the 3rd pers. masc. sing. of the Active voice of the verb.

Here *la* is identical in meaning and construction with the French pronoun *on*, and means "they," "people," "one."

*Examples,*

<table>
<thead>
<tr>
<th>Somali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wahha la yidi</em></td>
<td>it is said</td>
</tr>
<tr>
<td><em>wahhba lagu má falo</em></td>
<td>nothing is done with it</td>
</tr>
<tr>
<td><em>lei shégei</em></td>
<td>I was told</td>
</tr>
<tr>
<td><em>la na ghobsóneya</em></td>
<td>we shall be caught</td>
</tr>
</tbody>
</table>

In neither case can the Instrument be expressed. If required, the Instrument must be expressed as the Subject: *ninkan igu diftei* I was struck by this man (this man struck me).


119. These are, Intensive, Reflexive, Attributive, Causative, and may be formed from either nouns, adjectives, or verbs.

120. (a) *Intensive verbs* express an emphatic, intensified or repeated action, and are formed by reduplication of the simple radical verb. These all belong to the 1st Conjugation.

*Examples,*

<table>
<thead>
<tr>
<th>Somali</th>
<th>English</th>
<th>Somali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>lab</em></td>
<td>fold</td>
<td><em>lablab</em></td>
<td>fold up() i.e.</td>
</tr>
<tr>
<td><em>fur</em></td>
<td>open</td>
<td><em>furfur</em></td>
<td>unfold () many folds</td>
</tr>
<tr>
<td><em>goi</em></td>
<td>cut</td>
<td><em>gogoi</em></td>
<td>cut up in pieces</td>
</tr>
<tr>
<td><em>dón</em></td>
<td>want</td>
<td><em>dòndòn</em></td>
<td>look around for</td>
</tr>
<tr>
<td><em>gur</em></td>
<td>pick up</td>
<td><em>gurgur</em></td>
<td>pick up all</td>
</tr>
<tr>
<td><em>hed</em></td>
<td>tie</td>
<td><em>hedhéd</em></td>
<td>tie up, pack up</td>
</tr>
<tr>
<td><em>jehh</em></td>
<td>tear</td>
<td><em>jehhjehh</em></td>
<td>tear up</td>
</tr>
<tr>
<td><em>sheg</em></td>
<td>tell</td>
<td><em>shegsheg</em></td>
<td>repeat word by word</td>
</tr>
</tbody>
</table>
121. (b) Reflexive verbs imply doing something to or for oneself, or may be passive in meaning. They are formed by adding -o or -so to a noun or verb (words ending in i always take -so).

These are all of the 2nd Conjugation.

**Examples,**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>fadl</td>
<td>sit</td>
</tr>
<tr>
<td>jóg</td>
<td>wait, be</td>
</tr>
<tr>
<td>jed</td>
<td>turn</td>
</tr>
<tr>
<td>hub</td>
<td>be sure</td>
</tr>
<tr>
<td>bar</td>
<td>teach</td>
</tr>
<tr>
<td>gar-ti</td>
<td>justice</td>
</tr>
<tr>
<td>amahh-di</td>
<td>loan</td>
</tr>
<tr>
<td>dôn</td>
<td>want</td>
</tr>
<tr>
<td>bagh</td>
<td>fear</td>
</tr>
<tr>
<td>dor-ki</td>
<td>choice</td>
</tr>
<tr>
<td>jid</td>
<td>pull</td>
</tr>
<tr>
<td>maid</td>
<td>wash</td>
</tr>
<tr>
<td>sid</td>
<td>carry</td>
</tr>
<tr>
<td>ghad</td>
<td>take away</td>
</tr>
<tr>
<td>hir</td>
<td>shave</td>
</tr>
<tr>
<td>hed</td>
<td>tie</td>
</tr>
<tr>
<td>ghob</td>
<td>take</td>
</tr>
<tr>
<td>hai</td>
<td>have, keep</td>
</tr>
<tr>
<td>ghaib-ki</td>
<td>share</td>
</tr>
<tr>
<td>ib-ki</td>
<td>price</td>
</tr>
<tr>
<td>samèli</td>
<td>make</td>
</tr>
<tr>
<td>gür-ki</td>
<td>marriage</td>
</tr>
<tr>
<td>kahhai</td>
<td>take, lead</td>
</tr>
<tr>
<td>si</td>
<td>give</td>
</tr>
<tr>
<td>weirdi</td>
<td>ask</td>
</tr>
<tr>
<td>fadiso</td>
<td>seat yourself, sit down</td>
</tr>
<tr>
<td>jógso</td>
<td>halt, stop</td>
</tr>
<tr>
<td>jèso</td>
<td>turn yourself</td>
</tr>
<tr>
<td>hubso</td>
<td>ascertain, assure yourself</td>
</tr>
<tr>
<td>baro</td>
<td>learn</td>
</tr>
<tr>
<td>garo</td>
<td>understand</td>
</tr>
<tr>
<td>amahho</td>
<td>borrow</td>
</tr>
<tr>
<td>dônó</td>
<td>find for yourself</td>
</tr>
<tr>
<td>baghho</td>
<td>be afraid</td>
</tr>
<tr>
<td>doro</td>
<td>choose</td>
</tr>
<tr>
<td>jido</td>
<td>hurry on</td>
</tr>
<tr>
<td>maido</td>
<td>be washed, wash yourself</td>
</tr>
<tr>
<td>sido</td>
<td>carry for yourself, wear</td>
</tr>
<tr>
<td>ghado</td>
<td>take for yourself</td>
</tr>
<tr>
<td>hiro</td>
<td>shave yourself</td>
</tr>
<tr>
<td>hedo</td>
<td>tie on to yourself</td>
</tr>
<tr>
<td>ghobo</td>
<td>catch, take hold of</td>
</tr>
<tr>
<td>ghobso</td>
<td>&quot;</td>
</tr>
<tr>
<td>haiiso</td>
<td>&quot;</td>
</tr>
<tr>
<td>ghaibso</td>
<td>take your share</td>
</tr>
<tr>
<td>ibso</td>
<td>buy, sell</td>
</tr>
<tr>
<td>samèiso</td>
<td>make for yourself</td>
</tr>
<tr>
<td>gürso</td>
<td>marry</td>
</tr>
<tr>
<td>kahhaiso</td>
<td>take to yourself</td>
</tr>
<tr>
<td>sìso</td>
<td>pay for</td>
</tr>
<tr>
<td>weidiso</td>
<td>ask for yourself</td>
</tr>
</tbody>
</table>

122. (c) Attributive verbs are formed by adding -o to an adjective or participle, and are conjugated according to the 2nd Conjugation, the o being changed to a in all tenses and moods. This o gives the meaning of "become," and not "be," the latter being translated by aho.

**Examples,**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘ad</td>
<td>white</td>
</tr>
<tr>
<td>‘ado</td>
<td>become white</td>
</tr>
</tbody>
</table>
bisil ripe, cooked  
bišlo become ripe, cooked  
dō near  
dōwo approach  
gab short  
gabo become short  
hhun bad  
humo become bad  
fōg far  
fōgo go to a distance  
shilis fat  
shishlo become fat  

Distinguish between the following tenses:

- wa ḥhũnyahai it is bad  
- wa ḥhumāda it becomes bad  
- wa ḥhumāneya it will become bad

fardahaiga ma shishla, my ponies are not fat.  
fordu hu meshatan ma shishlādo, ponies do not get fat here.  
hādi miyi lo kahhāyo wa shishlāneya, if they are taken to the jungle, they will get fat.

123. (d) Causative verbs imply the causing of an action or production of a state or attribute in some object. They are formed (i) by adding -i, or -si (-si always to a word ending in -i) to any noun or verb, (ii) by adding -ei to an adjective. They are all transitive verbs of the 3rd Conjugation.

Examples,

shakhei work  
shakheisi make to work  
dambei be behind  
dambeisi put behind  
‘ab drink  
‘absi cause to drink  
ghai b share  
ghai bsi divide in shares  
gab be short  
gabi shorten  
amūs be silent  
amūsi make silent  
dalòl-shi hole  
dalòlì perforate  
habăb loss  
ihabăb cause to lose  
ràd-ki track  
ràdi follow the track  
bad be plentiful  
badi increase  
durug move  
durki remove, cause to move

Where the last letter of the radical is a guttural it is usually altered to j.

Examples,

dagh graze  
da jī cause to graze  
bagh fear  
bajī frighten  
jög wait  
jō jī stop (transitive)  
ingeg be dry  
inge jī cause to be dry
hagag be straight  hagaji make straight
wanag goodness  wanaji make good
wereg go round  wereji cause to go round
also
ghabô be cold  ghabôji make cold

Verbs formed from adjectives:
‘ad white  ‘adei whiten
bisil cooked  bislei cook
kulul hot  kululei make hot
adag hard  adkei harden
fôg far  fôgei put afar off
dan all, complete  damei finish

The Verbs mentioned in § 97 alter a to e:
gal enter  geli insert
ka‘ awake  ke‘i awaken, arouse

D. THE PARTICLES.

124. Particles are used in Somali to correspond to various
English parts of speech, but cannot be actually translated, except
by reference to the context of the sentence in which they occur.
They cannot stand by themselves, but only in conjunction with
other parts of speech, nor are they subject to any inflexions of any
kind.

They may either have reference to a verb (Verbal Particles), or
they may correspond to conjunctions (Conjunctive Particles).

The Verbal Particles may correspond to certain adverbs or
prepositions.

The Conjunctive Particles may serve to introduce a principal or
subordinate sentence, or they may act as links between two co-
ordinate sentences or parts of speech.

1. Verbal Particles.

125. (a) Adverbial Particles.

wada altogether, completely
kala apart, separately
si that way
so this way

These may be used with any verb.
Examples,

fārdīhi wada kēna  bring all the ponies
la wada ghadei  they are all removed
kala durka  move apart, separate
kala dufo  stretch out
kala goi  cut apart
si so'o go on  so so'o come on
si jēso turn that way  so jēso turn this way
si gal go in  so gal come in
so wada kahhai  bring all

Other AdverbialParticles are:


Further idiomatic meanings of si and so should be noticed:

si means "continue" an action
si shakhei continue to work
si baro continue to learn

so means "begin" to do something, or "go and" do....

so arđri hōlaha go and water the flocks
so lbso go and buy for yourself
so safei go and clean

126. (b) Prepositional Particles (ku, u, ka, la).

ku  at, in, by means of, for:

biyo galāska ku shub pour some water into the glass
gēd bu ku hedna he was tied to a tree
‘el bu ku da‘ei he fell into a well
ga‘anta ku ghobo hold with your hand
hadig ku hed tie with a rope
gēl bannu ku dīrirra we fight for camels

u  on account of:
mahhad u taktei ? what did you go for?
to (a person):
sirkālki u tag go to the officer
Fārah u gei take to Fārah
PARTICLES

ka  from, across, concerning:
mēsha ka kāli  come from that place
mēsha ka tága  go away from there
ka ghob  pour away
ka goi  cut off
dehhda ka taláb  go across the nullah
muska ka bōd  jump over the fence
wahhas wahhba ka gāran  I understand nothing about that
mahyo  that

la  together with:
na la ra‘  come with us
wa ku la hádleya  I am talking with you

2. Conjunctive Particles.

127. (a) Introductory Particles.
sō, or shō  perhaps:
sō magāladu jōga  perhaps he is in the town
sō gāran maysid ?  don’t you understand?

mala, malaha (lit. thought)  probably:
mala wa árarēi  he has probably run away

Bal. The meaning of this is impossible to express. It is used in the following constructions,

(i) With Imperative: bal kāli  well, come
    bal an ēgo  let me look, then

(ii) With the particle in, introducing an indirect question:
weidi bal ínei foğtāhayi  ask if it is far

(b) Conjunctive Particles.
iyo  and (coupling two substantives)
o  and (coupling two clauses).
-na  and, also, (a suffix, usually introducing a fresh sentence)
-se  but (a suffix).
amā, mise,  either, or
in  that
hadī if  these usually require the Subjunctive mood.

Examples,
Fārah iyo ániga,  Farah and I.
órōd o só ghad,  run and fetch it.
wā adāgyahai o lagu goín kari mayō,  it is hard and cannot be cut.
ádiguna mahhad dônesa? and what do you want?
isna wa tégei, he too has gone.
dabédédna, and afterwards.
wa jògei, ninkuse árarei, I was there, but the man ran away.
amá tag amá jòg, either go or stay.
ma shegtei mise ilôdei? did you tell or forget?
inad takto ban dôneya, I want you to go.
hadu yimâdo, i kâli, if he comes, come to me.

E. Adverbs, Prepositions, Conjunctions.

128. With the exception of the radical particles given in the last section, these parts of speech are represented in Somali by substantival expressions.

129. Adverbs of Quality and Manner:
ain-ki kind, sort
ainkan, ainkas like this, like that
sì-di manner
sìda, sìdas, or sàs so, thus
sì is also used with an adjective, forming an abstract substantive:
sì wanâksan good manner
sì hhun bad ,, sì ‘ajis lazy ,, Such expressions with the particle u become adverbial.

Examples,
sì wanâksan u samei make properly
wa sì ‘ajis u shakhèlneya he is working lazily

The following nouns are commonly used in this way with u:
àd force, effort hòs downwards
mỳir prudence dìb backwards
khumàti straightness hòr forwards
kor upwards ghunyar slowness
also the verb root dakhso hurry

Examples,
àd u heji hold tight
mỳir u fùl ride carefully
dìb u jògso stand back
dakhso u tag go quickly
130. Adverbs of Time and Place:

**Time:** gor-ti, kol-ki, mar-ki, had-di, wà-gi, béri-gi, gélin-ki.
**Place:** mel-shi, hal-ki, hag-gi.

### Time

<table>
<thead>
<tr>
<th>English Adverb</th>
<th>Wolof Adverb 1</th>
<th>Wolof Adverb 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>this time</td>
<td>gortan, kolkan, markan</td>
<td>another time</td>
</tr>
<tr>
<td>now</td>
<td>íminka, áminka</td>
<td>often</td>
</tr>
<tr>
<td>now at once</td>
<td>haddan</td>
<td>sometimes</td>
</tr>
<tr>
<td>now therefore</td>
<td>haddaba</td>
<td>again</td>
</tr>
<tr>
<td>then</td>
<td>gortas, kolkas, markas</td>
<td>at no time</td>
</tr>
<tr>
<td>soon</td>
<td>gor dô</td>
<td>first</td>
</tr>
<tr>
<td>later on</td>
<td>haddô, haddôtô</td>
<td>once</td>
</tr>
<tr>
<td>before</td>
<td>kolki hôre, marki hôre</td>
<td>twice</td>
</tr>
<tr>
<td>afterwards</td>
<td>kolki dambe, marki dambe, dabadéd</td>
<td>yet, still</td>
</tr>
<tr>
<td>formerly</td>
<td>kol hôre, wâgi hôre, bérigi hôre</td>
<td>never</td>
</tr>
</tbody>
</table>

### Place

<table>
<thead>
<tr>
<th>English Adverb</th>
<th>Wolof Adverb 1</th>
<th>Wolof Adverb 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>here</td>
<td>halkan, mêshan</td>
<td>above</td>
</tr>
<tr>
<td>this way</td>
<td>haggan</td>
<td>beneath</td>
</tr>
<tr>
<td>there</td>
<td>halkas, halkâ, mêshas</td>
<td>in front</td>
</tr>
<tr>
<td>that way</td>
<td>haggas</td>
<td>behind</td>
</tr>
<tr>
<td>yonder</td>
<td>halkô, haggô</td>
<td>inside</td>
</tr>
<tr>
<td>near</td>
<td>mel dô</td>
<td>outside</td>
</tr>
<tr>
<td>far</td>
<td>mel fõg</td>
<td>aside</td>
</tr>
<tr>
<td>somewhere</td>
<td>mel, melun</td>
<td>on that side</td>
</tr>
<tr>
<td>everywhere</td>
<td>mel walba</td>
<td>around</td>
</tr>
<tr>
<td>nowhere</td>
<td>mella</td>
<td>in the middle</td>
</tr>
</tbody>
</table>

(For hours, days, months, etc., see Appendix.)
131. **Interrogative Adverbs.**

of what sort? ainma ?
how? side ?
how much? inte ?
why? mahha u ? (cf. § 195)
when? gorma ?
at what time? hadma ?
how often? imisa gor ?
how long halkyo gorma ?
how far? inte ?

132. **Prepositions.**

The simple prepositions (to, for, from, with, etc.) are represented by the Particles (cf. § 126).

Other prepositions are represented by Adverbial Nouns, the word governed being placed in the possessive (cf. § 201). This may be done by using the adverb alone, with the governed word following it in the possessive position, as

sidi na's like a fool
gorti dagâlki at the time of battle

Or the adverb is used with the possessive adjective, as

ákhalka hortisi in front of the house
jóniad gudahêda inside a bag

as, like sidi outside dibaddlsi
gorti, kolki, marki beside gestlsi
hortisi around harêrôdlsi
before
dabadlsi between, among dehhdlsi
after
hadyo inti opposite hortist
since halkyo gorti beyond ka shishêi
near to agtisi on this side of ka sôkei
far from fôgtisi instead of meshlsi
gortisi for the sake of awadlsi
over, on hótstisi behind damblsi
under hortisi within gudahlsi
in front of and, except mahai without laân
133. Relative Conjunctions.

when          gorti, kolki, marki
until         hadyo inti, inti
while         inti
since         halkyo gorti
before        intan (= inti-an, negative)
where         mèshi, halki, haggi
as much as    inti
as            sidi

F. Interjections and Salutations.

134. Interjections.

war  man, sir
na   woman, miss, madam

Examples,

war, 'ss ká tag!   go away, man!
na, ayä tahai ?   who art thou, woman?

warya! is used to draw attention.

-ô is added as a suffix to Proper Names in calling out to persons.

warya, Libanô!   Hi! Liban!

ha   yes
maya no
hoi hoi!   a shout to attract attention
jog!   an exclamation of astonishment
Wallahh!   by God!
èga, Wallahh!   lit. means "look, by God!"
dèga!   lit. means "listen!"
Wallähhi, iyo Billähhi, iyo Tallähhi.   An Arabic oath

haurârsan       all right
ha ahâto        so be it
wâtahai         very well (lit. it is)
yelkis          that's his business, never mind
'ss ka da        let be
'ss kà eg        look out
Illâhhi mahäddi  thank God
Illâhhi ba òg    God knows
kó, kôdi, haiye  yes, well?
135.  

**Salutations.**

<table>
<thead>
<tr>
<th>Greeting</th>
<th>Reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ma nábad ba?</td>
<td>wa nábad</td>
</tr>
<tr>
<td>or</td>
<td>or</td>
</tr>
<tr>
<td>só nábad mlya?</td>
<td>nábad weiye</td>
</tr>
<tr>
<td>ma nábad ghóbota?</td>
<td>wa nábad ghobta</td>
</tr>
<tr>
<td>have you peace?</td>
<td>I have peace</td>
</tr>
<tr>
<td>2 mahhád shégta?</td>
<td>nábad ban shêga</td>
</tr>
<tr>
<td>what do you tell?</td>
<td>I tell peace</td>
</tr>
<tr>
<td>3 ma bárilden?</td>
<td>are you safe?</td>
</tr>
<tr>
<td>are you safe?</td>
<td>ha, bárinei</td>
</tr>
<tr>
<td>yes, we are safe</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sidè tahai?</td>
<td>how are you?</td>
</tr>
<tr>
<td>'ss ka wárran</td>
<td>give news of yourself</td>
</tr>
<tr>
<td>mèsha ka wárran</td>
<td>give news of the place</td>
</tr>
<tr>
<td>ma bukta?</td>
<td>are you sick?</td>
</tr>
<tr>
<td>ma buksánesa?</td>
<td>are you getting better?</td>
</tr>
<tr>
<td>ma ladántahai?</td>
<td>are you well?</td>
</tr>
<tr>
<td>wa ka si dara</td>
<td>I am worse</td>
</tr>
</tbody>
</table>

1 The formal salutation.
2 The colloquial, informal greeting, "How do you do?"
3 Corresponds to "Good morning."
PART III. SYNTAX OF SIMPLE SENTENCES.

A. The Structure of a Simple Sentence.

1. Order of Words.

136. The usual order of a simple sentence, such as a command or statement, is

1. Subject. 2. Object. 3. Verb.

Examples,

o. v.
sor na si, give us food.

o. v.
fáraska kórei, saddle the horse.

s. o. v.
nin ba libahh dilei, a man has killed a lion.

137. Adverbs may be placed anywhere except last. Adverbs of Time are usually placed first.

a. o. v.
háddatan aurta rèra, load the camels at once.

o. a. v.
fáraska dakhso u sò kahhai, fetch the horse quickly.

a. s. v.
markása ninki yidi, then the man said.

s. a. o. v.
habârti ba habênki dambe àkhalki Suldânka so ag martei, the old woman on the following night passed near the Sultan’s house.

a. s. o. v.
‘ashodi dambe ya habârti bariyo dônatei, on the following day the old woman begged alms.

s. o. a. v.
ninka hòlihisi Burao bu gêineya, the man is taking his flocks to Burao.
138. 2. *The Particles* wa, ba, ya.

These particles are of such universal occurrence, and so essential to idiomatic speech, that a correct understanding of their use is necessary at the outset. No one meaning can be assigned to them, as each may represent at one time a pronoun, at another a definite or indefinite article, at another the verb "is," "are," and at yet another time an adverb.

Their meanings may be divided into two classes:

(i) All three, wa, ba, ya, are Particles of Affirmation, just as ma is a Particle of Negation or Interrogation.

- wa draws attention to, and precedes, the verb.
- ba, and ya (especially ba), draw attention to, and follow, the subject.

(ii) ba, and ya (especially ya), may be conjunctive or adverbial particles, often to be translated by "and so," "and then."

This usage is found in narratives.

139. (i) *As Particles of Affirmation.*

If used without either a personal pronoun or a particle, a verb is considered abrupt.

Compare ba and wa in the following examples:

(\textit{Note. In these cases ba and ya are synonymous, and either form may be used equally, but ba is preferred by Eastern and Central tribes.})

1. nin ba yimi a man has come
2. nin wa yimi a man has arrived
3. Fārah ba yimi Fārah has come
4. Fārah wa yimi Fārah has arrived

1, 3 mean respectively that "it is a man that has come," and that "it is Fārah that has come."

2, 4 mean respectively that "a man (as expected, or ordered) has arrived," and that "Fārah (as expected, or ordered) has arrived."

In the first case the information relates to the individual who has come; in the second case it relates to the arrival of some known person.

In short, ba emphasizes the identity of the subject, while wa emphasizes the meaning of the verb.
140. This explains the fact that *wa* may be used with a verb when no subject is expressed, and *ba* may be used when no verb is expressed.

**Examples,**

- *wa imáneya* he is coming
- *wa wanákányahai* it is good
- *sádehhdas ba wanákans* those three are the best
- *ma Árab ba?* is he an Arab?
- *nin ba la dilei* a man has been killed
- *hölihi wa la da'ei* the flocks have been looted
- *hölihi rág Musa Ismail ba ka da'ei* Musa Ismail's men looted the flocks

141. *ba* thus distinguishes the subject from the object where otherwise it would be doubtful.

**Examples,**

- *nin libahh ba ghabtei* a lion caught a man
- *nin ba libahh ghabtei* a man caught a lion

142. Special uses of *wa*.

(a) *wa* assists or emphasizes the meaning of the verb, but especially emphasizes an affirmation in reply to a question, expressed or understood.

- *ma imáneya ? ha, wa imáneya.* Is he coming? Yes, he is coming.
- *ma garanésa ? ha, wa garanéya.* Do you understand? Yes, I understand.

(b) *wa* means “is,” “are,” where the complement is a noun or numeral, and not an adjective.

- *wa nin hhun* he is a bad man
- *wa shabél* it is a leopard
- *wa áfar* they are four
- *wà kan* here he is
- *wà ke?* which is it?
- *wa kúma?* who are you?
- *wa inte?* how much is it?
- *wà mahai?* what is it?
(c) Where the complement of "is," "are," is an adjective, wa is used, but the verb aho (be) is also used, suffixed to the adjective.

hádalkas wa hhúnyahai  that arrangement is bad
la'agti wa 'ulústahai  the money is heavy
sirkálka wa ògyahai  the officer knows
wâyahai, wâtahai  all right, so be it

(d) When the Preterite tense is used with wa it becomes a Perfect or Completed tense.

wa yimi  he has come
wa arkei  I have seen

143. Special uses of ba and ya.

(a) ba, or ya, emphasizes the identity of the subject, especially in reply to a question expressed or understood.

ya ku la rá'eya?  Farah ba i la rá'eya.
who is going with you?  Farah is.

'id ma timi?  ha, Jáma ba yimi.
has anyone come?  Yes, Jama has.

Suldán ba ínan laha.
(there was) a Sultan (who) had a son.

(b) When the subject of a sentence is a numeral it nearly always requires ba, or ya.

soddon ba jòga  thirty are present
lába bá maghán  two are absent
imisa ba jòga?  how many are present?

(Note. In the following cases only ba is used, and not ya.)

(c) ba is used in questions where the complement of "is," "are," is a substantive.

ma áur ba?  is it a camel?
ma Árab ba?  is he an Arab?
ma kaigí ba?  is it mine?
ma ísaga ba?  is it he?
ma lába ba?  is it two?

(a) In affirmative sentences, where the complement is an adjective, ba may be used, but the verb aho, be, is not then employed.
In this case ba may give a superlative sense to the adjective.

Iłılıhi ba ḍëg
nin ba mağhán
báhalaha ghar ba hhun
sádehhdas kán ba wanálkas

God knows
one man is absent
some animals are bad
this is the best of those three

(e) ba, used after the object of a sentence, has a distributive meaning.

nin ba mid sì
ain ba mel gôniah diga
kol ba nin keliah ha yimadó
give each man one
put each kind in a separate place
let one man come at a time

(f) ba may give an indefinite meaning to a word of time or place; or is used with a verb, meaning "at all."

mel ba kú jìra
wahhba dòni mayo
ha tégin ba
walba
lábadábá
sádehhdabá
wahhad dôneso ba
mèshi ad tákto ba
kolba ad dôneso
it is somewhere or other
I don't want anything at all
don't go at all
every
both
all three
whatever you want
wherever you go
whenever you want

144. (ii) As Adverbial or Conjunctive Particles.

ba and ya, in this sense, correspond to the English particles "now," "and then," "and so." Their position in the sentence has no relation to the subject, object, or verb, but follows the first phrase in the sentence.

("Phrase" here includes both unqualified nouns, or nouns with their attributes, whether adjective or relative clause, or adverbial expressions.)

ba is apparently not used except when the phrase is an unqualified noun, usually one which has already been referred to in the preceding sentence.

ya is always used after an adverb, or adverbial expression.

The examples illustrating these are taken from the stories, q.v.

Suldänka nàg bu gürsadei, suldänki ba hajki ghobtei.  
(p. 145, l. 2.)
Kolkasei tidi, "Bèrka gényoda ìnankàga." ìnankì'ba suldànki u yèdei. (p. 146, l. 7.)

"Galábtaán ku so mermero." Galábti ba ìnankì gényodi fûlei. (p. 146, l. 9.)

Mas ba lei hedei, maskas ba igu imányea, o i 'uneya. (p. 146, l. 7.)

Daràrti dambe, ya suldànku yimi. (p. 146, l. 3.)

Dûhurki kolkei ahaid, ya wiyishi timi. (p. 148, l. 11.)

Ísago gëdka hurda, ya shanti înan u ýimaden. (p. 148, l. 16.)


145. The same particle ma is used in both kinds of sentences. There are certain differences in its several uses.

The Negative ma is placed as near to the verb as possible, while the Interrogative ma comes before any pronoun or particle qualifying the verb (cf. § 236).

Examples,

{\text{blyo ma kú jiran?}} is there any water in?
{\text{blyo ku má jiran}} there is no water in.
{\text{wahh ma lagu slyei?}} has anything been given you ?
{\text{wahhba lei ma sin}} nothing has been given me

When joined to the personal pronoun the interrogative particle becomes mi-, while the negative particle is unaltered.

{\text{miad áraktei?}} did you see ?
{\text{maad arkin}} you did not see
{\text{miu ku shègei?}} did he tell you ?
{\text{i mau shègin}} he did not tell me

In both cases the pronoun is often omitted when the person referred to is obvious from the context.

i ma shègin (he) did not tell me
maărkin, or maärag (I) did not see
bûrta ma árkesa? do you see the hill ?
{\text{wahh ma dònësa?}} do you want anything ?

Interrogative ma may be separated from the pronoun by another word. In this case ban, bad, etc. are used (see also § 229).

{\text{ma hálka bu tégeya?}} is it there he is going ?
{\text{ma nînkan bu ku dîftee?}} is it this man that struck you ?
QUESTIONS

Where the subject of an interrogative or negative sentence is a noun, it is placed first in the sentence. Generally, in interrogative sentences the personal pronoun is required as well, but need not be used.

‘ollku ma ká bahhai? has the army left?
ninku miu arkei libahha? did the man see the lion?
manta sirkálku Burao ma ghobóneya? is the officer going to Burao to-day?

146. Questions expressing surprise are introduced by só or shô.

Examples,
la’agta badan só dòni maysid? don’t you want all this money?
sò gáran maysid? don’t you understand?
sò ma garanésa? surely you understand?

Questions introduced by Interrogative Pronouns and Adverbs:

Examples,

<table>
<thead>
<tr>
<th>Question</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya ku shègei hádéalkas?</td>
<td>who told you that story?</td>
</tr>
<tr>
<td>wa kúma? ayà tahai?</td>
<td>who are you?</td>
</tr>
<tr>
<td>ayad áraktei?</td>
<td>whom did you see?</td>
</tr>
<tr>
<td>nimmad u díbtei?</td>
<td>to whom did you give it?</td>
</tr>
<tr>
<td>mahhá ka da‘ei?</td>
<td>what has happened?</td>
</tr>
<tr>
<td>‘id ma la díleí?</td>
<td>is anyone killed?</td>
</tr>
<tr>
<td>adèrkà muhhu aurkas ka sisóneya?</td>
<td>what will your uncle give for that camel?</td>
</tr>
<tr>
<td>abbahá mahhá la yídáhha?</td>
<td>what do you call your father?</td>
</tr>
<tr>
<td>ídinma warákhdan Burao gèya?</td>
<td>which of you will take this chit to Burao?</td>
</tr>
<tr>
<td>fárasma buka? ma aínabka?</td>
<td>which horse is sick? the black?</td>
</tr>
<tr>
<td>mahhán, la‘ag ugu slya?</td>
<td>why should I give you any money?</td>
</tr>
<tr>
<td>mahhád ugu hedántahai meshá?</td>
<td>what are you tied there for?</td>
</tr>
<tr>
<td>‘ollku gormu Kirrit ka bah-háya?</td>
<td>when does the force leave Kirrit?</td>
</tr>
<tr>
<td>hagge hólahaiga ka takten?</td>
<td>where did you leave my animals?</td>
</tr>
<tr>
<td>ninkakan hagge bu ku dífteí?</td>
<td>where did this man hit you?</td>
</tr>
</tbody>
</table>
SYNTAX OF SIMPLE SENTENCES

gënjadì mèdei? hámarku mèyei?
Where is the mare? Where is the bay?

héródì sirakishu fàdída wa hagge?
Where is the officers’ camp?

halkiyo Bòhotleh intèi jìrta?
How far is Bohotle from here?

intu màghana wa inte?
How long was he absent?

lmìsà rubod bu ku bihiyèi?
How many rupees did he pay you?

haggà bürta kà shishei sidu dulyahai?
How does the country lie beyond that hill?

bùrtà ka sòkei sidèi tahai?
How is it on this side?

jònìdà 'uleiskèda wa inte?
How heavy is that bag?

‘élka dererkìsu wa inte? (or
how deep is the well?)

intu deràda?)

bàhalkan wa ainma?
What sort of an animal is this?

In Negative questions introduced by “why?” (mahha u?) a special idiom is used with the verb wah (§§ 117, 195).

mahhad u dòni weida inad why don’t you want to go?

4. The Verbs of existence, and attributive verbs.

147. These Verbs (be, live, stay, dwell, grow, exist, lie, be found, become) have an equal variety of corresponding Somali expressions, as aho, 0ll, jèg, jìr, fàdi, laho, nokhò.

(i) The Auxiliary verb “be” requires a complement in the form of noun, adjective or pronoun.

(a) This may be translated simply by wa, or ba, as shewn in the examples of those particles.

(b) Or it is translated by aho, which is used independently when the complement is a noun, or is combined with an adjective when the complement is the latter, and forms an Attributive verb. In the latter case wa is required as well, but pronouns are never used.

Examples,
nin weìn ban ahaì I am a big man.
na’s bad tahai (contracted
into bát’hai)
nin fì’an miu aha?
Somàli miìhid

thou art a fool
was he a clever man?
thou art not a Somali
askari maäha
he is not a soldier
tollma tahai ?
of what tribe are you ?
wa wanäksányahai
he is good
ma wanäksana
he is not good
la'agti ma 'ulüstahai ?
is the money heavy ?

148. (ii) It may refer to the presence or existence of an object in a certain place.

(a) jòg is used when referring to animate objects.

Examples,
ninki ma jòga ?
is the man here ?
aurti haggasei jògta
the camels are there
rágü lümisa ba jòga ?
how many of the men are present ?

(b) jír is used of inanimate objects.

Examples,
wahh káleh má jíra ?
is there anything else ?
halkan mähha kú jíra ?
what is there here ?
wahhba ku má jíran
there is nothing
biyo wa kú jíran
there is water in

oll (literally lie) is often used in this sense:
sanadúkhdi halkan tal
the boxes are here
akhalkaiga bu yal
*it is in my house
kitábki meska dushisi yal
the book is on the table
biyo badan ba yâlin
there is plenty of water

(c) oll (dwell, live), also refers to people:

Examples,
tollma halkan yal ?
what tribe lives here ?
Burao-einu nil
we lived at Burao
hagge ollí jírten ?
where used you to live ?

fádi is used with same meaning (lit. sit, abide):

Examples,
magalodaän fádiya
I stay in the town
Berberu fádiya
he stays in Berbera
hagge sirákíshu faðída ?
where do the officers dwell ?

(d) When referring to the existence of animals or plants, laho (possess) is used.
Examples,

meshâsa ugad ma lehdahai?
is there any game in that place? (lit. does that place possess game?).
gerenûk iyo dero bei lehdahai,
it possesses gerenuk and dero (or g. and d. are found there).
b’esid mâlaha, there is no oryx there.
mel walba aus bei lehdahai, there is grass everywhere.
dâreiga Nogâshu bei lehdahai, the fig grows in the Nogal.

(vi) nokho become
’ss ka dig pretend

Examples,

sûldân bu nökhdêi he became Sultan
nâg bu ’ss ka dîgeya he is pretending to be a woman

B. The Parts of Speech.

1. The Article.

149. A noun, which in English is qualified by the indefinite pronoun, a, an, or some, any, is used in Somali in its simplest form in an indefinite sense.

Sûldân ba înan lahâ a Sultan had a son
eî ba ‘efiyêya a dog is barking
kûrsî weîn ban dônêya I want a big chair
fardo ba îmâneya some horses are coming
gêdo ban haîsta I have got some grass
hôlo ma lehdahai? have you any flocks?
la‘ag mâlihi I have not any money

150. The Definite article suffix (§ 28) is used to define nouns in a particular or general sense.

151. -i is always used for the definite article where -u or -a are not required by the following rules.

152. -a (i) is used primarily in defining nouns, referring to objects or persons actually present, or in front of the speaker.

sandîkha ghad remove the box (which is in front of us)
beîn bu shêgeya ninka the man is telling lies

Note. Where the noun in this sense is the subject of the sentence, it is more usual to use the demonstrative adjective -an this.
(ii) It is also used with a noun in a general sense when in the objective case (§ 153, (vi)).

(iii) With Definite nouns which are possessive, or adjectival:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ákhalki ninka</td>
<td>the house of the man</td>
</tr>
<tr>
<td>ínanki Suldâŋka</td>
<td>the Sultan’s son</td>
</tr>
<tr>
<td>nin magâłoda</td>
<td>a man of the town</td>
</tr>
</tbody>
</table>

even where the Possessive adjective is used;

sirkálka ghalabkisi the officer’s luggage

(iv) With nouns used adverbially:

galábta this evening  Isninta on Monday

153. u is used in the following cases:

(i) With well-known persons or objects of nature.

Wadádku the Mullah (i.e. Mohammed Ab-
dallah)
Sirkálku the Officer (i.e. as a soldier would say, referring to his own officer)
oghâshu shirka faḏída the headmen sit in council
ghorahhdu wa kulúshahai the sun is hot
ròbku wa gâdeya the rain is stopping

(ii) With persons or things already referred to, and about which one is talking, as in the following example:

A man brings a complaint that another man has stolen his camel; the judge may ask:

hashu ma jôgta? is the camel here?

or the man may say:

ninku wa árarei, the man has run away.

In this way it is used when referring to a character in a story who has already been mentioned, as:

Suldâŋku, ínanku, habârtu, etc.

(iii) It is also used with the Personal pronouns in the Emphatic forms,

ánigu, ádigu, ádu, etc. (§ 55).

(iv) When a noun is used in a general sense, referring to all
members of a class, it is used in English with no article, but in Somali usually takes the article \textit{-u}.

\begin{itemize}
  \item \textit{siraklishu `ano halad ma ja`ashahai?} do officers like camel's milk?
  \item \textit{någuhu wa hådal badányahai} women are great talkers.
\end{itemize}

\begin{itemize}
  \item \textit{(v)} \textit{-u} cannot be used with a noun which is qualified by an epithet. In such cases \textit{-i}, or \textit{-a}, only are found.
  \item \textit{oghåshi Habr Yunis} the H. Y. headmen
  \item \textit{sirkálki hàkinkaáha} the judge-officer
\end{itemize}

\begin{itemize}
  \item \textit{(vi)} \textit{-u} is not used with a noun in the objective case. If a noun in one of the above senses is objective, \textit{-a} is used (cf. \textit{supra}).
  \item \textit{gorma la ghobóneya Wadádka?} when will the Mullah be caught?
\end{itemize}

154. The Definite Article may be used with any noun, numeral or pronoun, and is often used together with the Demonstrative Adjective and Possessive Adjective suffixes, \textit{q.v.}

Where a definite noun is qualified by a numeral, it is the latter which takes the article, and not the noun:

\begin{itemize}
  \item \textit{lábadi nin} the two men
\end{itemize}

2. \textit{The Noun.}

(a) \textit{Cases.}

155. There are no case inflexions in Somali, and the relation of a noun to the rest of the sentence must be recognised from its position or the context.

156. A general rule for subject and object was given in the first section on syntax, but this is subject to colloquial variation, where the meaning is obvious from the context.

Generally, the subject may be distinguished from the object by the gender and number of the verb, and pronoun, if the latter occurs, but only in cases where both are different.

\begin{itemize}
  \item \textit{ninki någti bu dilei} the man killed the woman
  \item \textit{någti ninki bei dishei} the woman killed the man
  \item \textit{or ninki någti bei disheii}
  \item \textit{Suldånki ba gartei någtisi} and the Sultan recognised his wife.
  \item \textit{bérigi dambe ya ìnàn, Suldán dalei, ya ìnanti arkei} Afterwards a son of a Sultan saw the girl.
ba, ya (§ 141) help to distinguish the subject.
dabku ya maska iyo hhaska bakhtiyei  the fire destroyed the snake and the fence.

Here the subject is also denoted by the article -u.

The special forms of the pronouns, wuhhu, etc., following the subject, are used to make it clear.

‘ollki Habr Toljâla wuhhu dûlei Ali Nalêyah,  the force of H. T., they attacked the Ali Naleyah.

**Dative.**

157. Some verbs may have two objects, one being in the dative case, or indirect object.

The usual order is to place the direct object before the indirect.

Fârah warâkhdi sirkâlki bu siyei  Farah gave the letter to the officer
gêdo fâraska si  give the horse grass
ninba tòban-an dlbei  I gave each man ten

Motion to a person is expressed by the particle u, but motion to a place requires no particle, the place being translated as an indirect object.

Àli u tag  go to Ali
âghilki igu yimi  the headman came to me
aurti Sirkâlki u gêya  take the camels to the Officer
Burao ban tégeya  I am going to Burao
Àli hólîhlsi rerklsi bu gêineya  Ali is taking his flocks to his family

158. Nouns may be used adverbially, as in the last two examples, with verbs of motion or rest, or expressing duration of time. But if they are abstract nouns expressing manner or quality, u is required before the verb (see § 129).

Burao ban fadiya  I stay at Burao
lába ‘asho beinu so‘onei  we marched for two days

159. The Ablative is expressed by the prepositional particle ka.

magâlодan ka imi  I have come from the town
'ollku shâleito meshan ká bahhai, the army left this place yesterday.

The Possessive Case (cf. § 45).

160. Nouns are used adjectivally, following another noun which they qualify, expressing origin, quality, value, use, space of time.

nin magâloda a man of the town
nin dagâl badan a great man for fighting
dagâlki shâleí yesterday's battle

If the noun expresses material, profession, or nationality, it may be made into an adjective by the suffix -ah (being).

sandukh birah a box of iron
nin Tomâlah a Tomal
lába nin o sirkâlah, } two officers
or lába nin o sirakil
ninki askârigaâha the soldier man

If it expresses the contents, or features, the suffix -leh is used.

balli biyoleh a “pan” of water
nin gadleh a bearded man

Features or clothes may be used alone descriptively.

nin san wein a big nosed man
gholidi gambo 'as the party in red puggarees
nâgta maro 'as that woman in a red tobe
bûrta fîgh der that high peaked hill

161. The Partitive Case. “Some of,” “any of,” “one of.”

The noun expressing the whole is either placed first in the sentence, parenthetically, or follows the noun expressing the portion, separated by the particle o.

râgu in yer ba jôgta a few of the men are here
sádehhdas ki u wanâksana wà ka of those three that is the best one
aurtaida mid ba dintei one of my camels has died
wahh badan o hâlahâiga plenty of my animals

(b) Number.

162. The plural of nouns is used as in English, wherever it is desired to express plural number, except after numerals.
nâguhu wa hádal badányahai
wa askârr hhunhhun
oghâl bei nôkhdan
aurti timi

women are great talkers
they are bad soldiers
they become headmen
the camels have come

163. After numerals the plural number is only used in the case of feminine nouns, except those ending in -o (cf. § 42).
lába nin two men áfar ‘asho four days
lehh nàgod six women sádehh halod three camels

(c) Concord of Plural Nouns.

164. In the Accidence (§§ 34, 76) it was noticed that the Guttural, and Dental, definite articles of the singular nouns are changed in the plural to Dental, and Guttural, respectively, except in the case of masculine monosyllables.

fas-ki axe plur. fasas-ki
busta-hi blanket ,, bustyal-shi
‘asho-di day ,, ‘ashoín-ki
muda’-i fork ,, muda’yo-di
sirkál-ki officer ,, sirakill-shi
làn-ti branch ,, lâmo-hi

This is more noticeable in irregular plurals, as:

aur-ki he camel plur. aur-ti
âghil-ki headman ,, oghâl-shi or âghilin-ti
Árab-ki Arab-man ,, Árab-ti
il-shi eye ,, indo-hi

This is comparable with, and is no doubt related to, the Arabic broken plurals, which are always feminine.

165. The plurals of the 1st class are true plurals, and adjectives and verbs always agree with them in number.

fasaska wa hhunhhûnyihin those axes are bad
sumanki dâdera wa hallâban the long straps are lost

In all other plurals, the adjective and verb should agree with the noun according to the form of the linking consonant alone, and not in number.
Compare the following examples:

nàgti wa imánesa (3rd fem. sing.)  the woman is coming
aurki wa imáneya (3rd masc. sing.)  the camel is coming
nimanki wa imáneyan (3rd plur.)  the men are coming
nàgihi wa imáneya (3rd masc. sing.)  the women are coming
aurti wa imánesa (3rd fem. sing.)  the camels are coming
Sirkálni ghalabkísí (3rd masc. sing.)  the officer’s baggage
garbaddi bokhorkèda (3rd fem. sing.)  the girl’s sash
Siraklshi ghalabkèda (3rd fem. sing.)  there is the mare
Ïeñyadi wà tan (fem.)  here is the camel
aurti wà tan (fem.)  here are the camels
sanadúkhdi weineid halkan tal  the big boxes lie here
(3rd fem. sing.)

jóniadihi madana wa kú jira  the empty bags are in
(3rd masc. sing.)
oghál ba façida (3rd fem. sing.)  some headmen are sitting

\textit{Note.} The following case of false analogy is interesting, as shewing how in the Somali mind the article is the important factor to be considered in the concord of nouns with adjectives and verbs.

\textit{fardíhi} (the horses) is often contracted to \textit{fardi}. In the latter case the feminine concord is most usual, as to the ear it appears that the article suffix is \textit{-di}, the original masculine suffix \textit{-hi} having been lost.

\textit{Example,}

\begin{align*}
\text{fardíhi wa ka'dleíneya} & \quad (3\text{rd masc. sing.}) \\
\text{fardi wa ka'dleínesa} & \quad (3\text{rd fem. sing.})
\end{align*}

\{  \text{the horses are trotting}  \}

166. The plural nouns, biyo, 'ano, gèdo, hòlo, timo, are treated as true plurals.

biyo ma yàlin  there is no water
‘anihi wa kuan  here is the milk

\textit{wahhba} (nothing) is usually considered plural:

\textit{wahhba ku má jiran}  there is nothing there

167. Adjectives qualifying plural nouns, when used indefinitely, usually agree in number (see note to Table in §76).

nágó wawein  some big women
\textit{Yibruhu wa niman hhunhhun}  the Yibirs are bad men
168. When the noun is qualified by a numeral special rules for concord apply.

If the subject is indefinite (the numeral having no article suffix) the verb is used in the singular.

The masculine may always be used, but if the plural is feminine, and would take a dental linking consonant if definite, the feminine form of the verb may be used.

shan aur miyigi ku bakhtiyei, or bakhtidei,
five camels died in the jungle.

lába nin ba yimi, two men came.
áfar någo ba yimi, four women came.

If an adjective qualifies the noun as well, it is used in the plural.

shan aur o hhunhhun ya bakhtiyei, five bad camels died.

If however the noun is definite, the verb may be either singular or plural; if it is singular it may agree in gender as with indefinite nouns.

shanti aur miyigi ku bakhtidei, or bakhtiyen,
the five camels died in the jungle.

Where the noun refers to persons, the verb is usually used in the plural.

When the subject of the verb is a plural pronoun alone, or when the pronoun wahhai is used, the verb is always plural.

The following examples are taken from passages in the stories given in this book, and in Schleicher's *Somali Texte*.

shanti gabdod e káleh wahhai ku diftan shan inan o hodanah, the five other girls struck five rich young men.

shanti inan u yímaden, the five boys came to him.

lábadas u sarrényen, those two were in command.

wahha ugu yimi abahèd iyo walalkèd, there came to her her father and brother.

lehh aur ka hadei, six camels were left.

lehhdi aur, o lehh libahh ‘unesa, the six camels which six lions were eating.

shan iyo labáton nin, o hábsiga kú jirei, wahhai ghâten... twenty-five men, who were in gaol, took... (Schl. p. 13, l. 12.)

sirkálka wuhhu direi askáro aur ku jogta, the officer sent soldiers on camels. (Schl. p. 13, l. 18.)
markása sagàlki walàlahed tashàden,
Then her nine brothers considered. (Schl. p. 22, l. 18.)
áfarti walàlāāha ya tashàdei,
the four brothers considered. (Schl. p. 29, l. 21.)
lábadi odei ya yidi, the two old men said. (Schl. p. 30, l. 18.)

3. The Adjective.

(a) Order and Syntax.

169. It has been seen in the Accidence (§ 69) that adjectives follow the substantives they qualify, and are inflected to agree with them in gender and number (§ 75).

170. When a noun is qualified by more than one adjective, the second is coupled by the particle o (and).

kitáb yer o madó a small black book
rág káleh o wanáksan other good men
dagahhánta wawein o ‘ul’ulus the big heavy stones

The adjective is coupled by o, if the noun is also qualified by a numeral.

lehh halod o hhunhhun six bad camels
áfar báserald o wawein four big mules
lába nin o Habr Yunis two men of the Habr Yunis

Note. When the word káleh (other) is one of two epithets qualifying a noun, it is coupled by e instead of o.

o káleh has a special meaning. Cf. § 177.

Example,

lehh gabád o káleh six other girls,
but, lehh gabád o káleh would mean, six similar girls

Where nouns are used adjectivally they follow the same rule.

sádehh nin o askàri three soldiers
todòba nin o sirakil seven officers

boghol, and kun, are treated adjectivally also, and require o following them when more than one hundred or thousand is referred to.

lába boghol o askàri 200 soldiers
sádehh kun o adì 3,000 sheep
171. Attributive verbs are formed from adjectives, by the particle \( \text{wa} \), and the verb \( \text{aho} \), which is suffixed to the adjective (see Conjugations, §114, and 142 (c)).

\[
\begin{align*}
  \text{fáraskan wa wanāksányahai} & \quad \text{this horse is good} \\
  \text{sandukha wa fudúdyahai} & \quad \text{the box is light} \\
  \text{rádadkan wa gabgabóyhin} & \quad \text{these tracks are old}
\end{align*}
\]

\( \text{ba} \) may be used with the adjective, without \( \text{aho} \), but gives a superlative sense (§143 (d)).

\[
\begin{align*}
  \text{kan ba wanāksan} & \quad \text{this is the good one} \\
  \text{ūshatan ba fudud} & \quad \text{this stick is the lightest}
\end{align*}
\]

Adjectives in -\( \text{leh} \), -\( \text{la} \) may be split up into their component parts, the suffix being represented by the verb \( \text{laho} \).

\[
\begin{align*}
  \text{garad bu lehyahai} & \quad \text{he is sensible} \\
  \text{oghôn bu lehyahai} & \quad \text{he is wise} \\
  \text{or wa oghôn lehyahai} & \quad \text{he is foolish} \\
  \text{garad márähah,} & \\
  \text{or wa garad án làhain} & 
\end{align*}
\]

(b) Comparison of Adjectives.

172. The particle \( \text{ka} \) is used before the adjective, and means “more than.”

The object of comparison is treated adverbially, and is distinguished from the subject by its position, relative to the latter, in the sentence.

The adjective, describing the quality in which the comparison is made, is treated as part of the verb.

If the Subject of comparison is the subject of the principal verb, it precedes the Object of comparison.

If the Subject of comparison is the object of the principal verb, it follows the Object of comparison.

Types of simple Comparative Sentences.

\begin{align*}
\text{S.} & \quad \text{Adv.} & \quad \text{O.} & \quad \text{V.} \\
\{ \text{minkan} & \quad \text{halkan} & \quad \text{ákhal} & \quad \text{bu dîseyâ} \\
\text{this man} & \quad \text{here} & \quad \text{a house} & \quad \text{he is building} \\
\{ \text{minkas} & \quad \text{halka} & \quad \text{ákhal} & \quad \text{bu dîseyâ} \\
\text{that man} & \quad \text{there} & \quad \text{a house} & \quad \text{he is building}
\end{align*}
S. Adv. O. V.
| ákhalkan | ákhalkas | ka wein |
| this house | than that house | (is) bigger |
| ninkan | ákhalkas | ákhal | ka wein bu ăiseya |
| this man | than that house | a house | bigger he is building |
| { | ákhalkas | ákhal | ka wein so dis |
| than that house | a house | bigger build |
| ákhalkan | ákhalkas | ma ka wein ? |
| this house | than that house | (is it) bigger ? |
| ma | ákhalkas | ákhal | ka wein disesa ? |
| than that house | a house | bigger are you building ? |

173. In simple statements of comparison, the verb aho may be used with the adjective, or omitted.

kas ma kán gabányahai ? is this shorter than that?
rágakan rágas ma ka badányahai ? are these men more numerous than those?
rágas innagu ka badan, we are more than those men.
sanaddi hôre râgi jôgei, kâna ka badan, there are more people here now than last year.

In three of these examples the usual order is inverted, owing to the subject being a pronoun, which is placed near the verb.

174. Certain words have a comparative meaning without the particle ka.
dâma better.
shûkhulka shukhul dâma saméya, do better work than that.
yerei make less kordi } make more, increase.
badi { |

u yerei, make it less.
mushahârodâida ma i kordînesa ? will you increase my pay ?

175. ka may be used with certain attributive verbs, such as fogo be far.
inad A. ka fogâdo dônî mayo, I do not wish you to go further than A.
fáraskågu fáraskaiga ka ma deréyo, your horse is not faster than mine.
176. The superlative may be expressed by sà (=sida) or the particle ba, or most commonly by u, or ugu.

wa sà wanáksan, it is best.
sà sà wanáksan, that is best.
sádehhdas kan sà der,
kan ba der,
ó wárankà ba fudud, that spear is lightest.
ísagu wa ugu wanáksánychai, he is the best of all.
rágakan ki u yera, the smallest of these men.
ínanti ugu yereid, the youngest girl.
biládki Somálida hólíhi laga dofiya mahha u badan? of the things which are exported from Somaliland, what is the chief?

177. (c) Similarity.

sida so, in the manner, as:
aurtayáda sida aurti waweineid biyo badan döní mayso,
our camels do not want so much water as the big ones.
wa wanáksánychai sidádu o kâleh, he is just as good as you.
Jàma sida Abdi u wanáksánychai, Jama is as good as Abdi.
sida u ma weina, sida kàgì wâhh badan ghadi mayo,
it is not so big, and will not carry so much as yours.

ó kâleh the same as:
báhalka wein aur ó kâleh weyei, that big animal is just like a camel.
dagahhas mid ó kâleh, another stone like that.

lèheg resembling:
gèdkàsa lehh aur bu lèhegyahai, that tree is as high as six camels.
bákhaski fáraska bei lèhegtahai, the mule is equal to the horse.
kábahan ma iss-lèhega, those shoes are not a pair.

iss ku or 'ss ku the same (equal to one another) (cf. § 250):
kala different (cf. § 239).

These qualify adjectives or abstract nouns:
wa 'ss ku ib, they are the same price.
lâbadatan wa 'ss ku der, these two are the same length.
'ss ku mid, the same.

rakabyada wa kala hös, the stirrups are of different length.

sanadükhdə wa kala ‘uleis, the boxes are of different weight.

wa kala wanаксan, they are not as good as one another (are separately good).

Special idioms.

dōliskas ‘elka ma gādeya? will that rope reach (be long enough for) the well?

aurkāsa aurkaigi la hōg maāha, that camel is not so strong as mine (literally, that camel is not of strength with my camel).

4. The Numerals.

178. The number of nouns qualified by a numeral and the position of the latter has already been dealt with in the Accidence (§§ 42, 47), and in the Syntax (§ 163).

The concord of adjectives and verbs with numerals is dealt with in Syntax (§ 168).

179. The numeral in Somali is considered as a substantive, and may take any of the suffixes. Nouns which in English are qualified by a numeral are considered in Somali as qualifying that numeral adjectivally (§ 170).

sādehhdas aur o hhunhhun those three bad camels

áfartan nef these four animals

afártanka nef the forty animals

sagālkaigi aur my nine camels

180. When a numeral qualifies a pronoun, the possessive adjective is used in Somali suffixed to the numeral.

labadini you two

afartayāda we four

lehhdōdi they six

181. “One” when qualifying a noun is not translated.

one man nin

one animal nef

101 men boghól iyo nin

101 animals boghól iyo nef
kó is only used in counting consecutively.
miá is an indefinite pronoun, = "one."

182. Fractions. In describing a fraction of anything the Possessive Adjective is used.

half a bag jóniad badkèd
give me a quarter of the camel hashi wahhdèda i si
a third of that belongs to me inta dâolkèd ban lehahai

5. The Pronouns and Pronominal Adjectives.

(a) Persons.

183. The 2nd persons, singular and plural, are each strictly used according to the number of persons addressed. If only one person is spoken to, the 2nd sing. must be used.

There are two forms of the 1st person plural,

-einu, innagu (possess. -en) (inclusive form) include the 1st and 2nd, or 1st, 2nd, and 3rd persons;

-annu, annagu (possess. -aya) (exclusive form) refer only to 1st and 3rd persons, and are not used when the 2nd person is included.

Illahhina, annaguna Illahhayága, innagu Illahhènabu nòkhda, your God and our God is the God of both of us.

184. The pronoun of the 3rd person singular has masculine and feminine forms. As the 3rd pers. fem. sing. and 3rd pers. plur. are the same, there is no question as to which pronoun is to be used in reference to a feminine plural. Where reference is made to a plural noun with the masculine article, when the pronoun is used in the presence of the noun, either singular or plural form may be used (see § 164 sqq.).

(b) Simple Personal Pronouns.

185. The Subjective Personal Pronouns (§ 53) are usually expressed with the verb, in addition to a nominal subject. They may be in their simplest form -an, -ad, etc., suffixed to any word in the sentence, or may be combined with the particles, wa, ba, ya, in the forms wan, ban, yan, etc.

yan, yad, etc., and ya ? are often lengthened into ayan, ayad, etc., and aya ? or ayo ?, but these seem to have no special meaning or use.
186. When the simple form is attached to a word ending in a vowel, this final vowel is usually dropped in speaking, especially in the conjunctions gorti, halki, hadi, etc.

gortasu yidi
ínankuse gênyu (gênyo-u) lehyahai
gorm’u (gorma-u) yimâda?
kolk’annu (kolki-annu) ‘ollki áragnei
nàgti Suldank’u (Suldanka-u) la
sahhèbei

then he said
but the boy has a mare
when does he come?
when we saw the army
he made friends with
the Sultan’s wife

187. As stated in Accidence (§ 54), wan, etc., is only used at the beginning of a sentence, while ban, yan, etc., are never used at the beginning but only in the middle, and usually as close to the verb as possible.

wan, ban, yan, are not used in Dependent or Relative clauses, the simple suffixed form only being found, attached to the conjunction, or, in Relative Adjectival clauses, where there is no relative pronoun, to the antecedent.

ninkad u yèdei yimi

the man you called has come

188. The objective pronouns (§ 60) are placed between the subjective and the verb.

la‘ag ban ku sineya
gormu idin no (na-u) direi?

I will give you money
when did he send you to us?

“it,” “him,” are usually omitted in Somali.

i si give it to me u gei fáraska take him the horse

(here u is the particle and not the pronoun, cf. § 125).

189. When there is more than one verb in a sentence whose subjects are the same person, the pronoun is omitted with the second verb as in English. But if the subjects of the two verbs are different, the forms anna, adna, isna, etc., or aniguna, etc., are used (§ 56).

190. The Emphatic forms (§ 55) may be used followed by the simple pronouns or not.
anigu wa shakheíneya
anigu dólada ban ka sha-

kheíneya

I am working
as for me, I am working for
the Government

I myself, etc., are translated by certain words meaning "self," with the Possessive adjective.

naf-ti life (ghud-di sole, single ruhh-hi spirit)

ángu naftaida ku arkei
naftaidan ka shakheista
annagu ruhhayaga magáloda

I saw you myself
I work for myself
we have seen the town our-
selves

191. To do a thing for oneself is expressed by the derivative verbs in so (cf. § 121).

samei make
ibi buy

sameiso make for yourself
ibso buy for yourself

192. The compound forms wahhan, wahhad, etc., and mahhan, mahhad, etc., are important (§§ 57, 58).

The Somali likes to be very careful that he has the listener’s attention, before he says what he has to say, and the forms wahhan, etc., serve to introduce a quotation or statement of an event, preparing the listener for the nature of the statement to follow. Thus in quoting a remark, after several interjections, as warya! i degeiso! kódi, he will proceed with, ninkasu yidi, wuhhu yidi,... that man said, this is what he said,... and then will follow what he really did say.

These forms may be used with any kind of verb.

gortasannu tagnei, wannahnu tagnei, Olesan,
then we went, this is where we went to, Olesan.

They are nearly always used with verbs such as dòn, malei.

wahhan döneya, inan manta tago I want to go to-day
wahhan û maleineya, inu árari I think he is going to

dòno run away

193. The 2nd person of this compound form is used to introduce instructions as to what a man is to do, followed by the Aorist indicative of the verb, as in the common expression to an interpreter (cf. § 217).

wahhad tidahhda this is what you are to say
wahhad yesha this is what you are to do
SYNTAX OF SIMPLE SENTENCES

194. mahhan, etc., are interrogative forms.

mahhad dônesa? what do you want?
mahhan yèla? what am I to do?

195. Followed by u, ku, these pronouns mean, 'Why?' 'This is why.'

wahhas mahhad u tidi? why did you say that?
wahhan ku idi this is why I said it
mahhad u dônesa hadig? what do you want rope for? I
wahhan ku dôneya, inan want it to tie up the things
ghalabka ku hedhedo with

If the verb after wahhan u, or mahhan u, etc., is negative, the verb wah is used (see Conjugation, § 117).

mahhad igu sheg weida? why do you not tell me?
not, mahhad igu shegi maysid?
wahhan kugu shègi wai this is why I do not tell you

196. The pronoun iss is both Reflexive and Reciprocal.
wu iss dilei he killed himself
wa iss leineyan they are fighting together
iss is used with ku and ka in special idioms (§ 248).

(c) The Suffixes.

197. The Definite Article suffix has already been dealt with in the Accidence and Syntax (§§ 29, 151—154).

The Linking Consonant, which is necessary to all, has also been described in the Accidence (§§ 24—27).

198. The three suffixes, Definite Article, Demonstrative and Possessive Adjectives, may each be used alone, or any two or all three may be attached to one noun.

The following are the possible combinations.

(a) Demonstrative and Definite Article (§ 31 (ii)).

The latter is attached without a linking consonant.

ninkanu, gèdkasa, kolkasi.

(b) Definite Article and Demonstrative (§ 31 (i)).

The Demonstrative when following the article takes a linking
consonant, which however is always k for masculine words, and t for feminine words. Only the a form of article is used.

ninkakan, ghorigakan, gabaddatan.

(c) Possessive and Definite Article (§ 32).

The Possessive adjective always requires a definite article suffix, except with names of relationship. The 1st and 2nd sing. and 1st (exclusive) plur. are the only persons which take the linking consonant.

ghalabkaiga, holahâgu, ninkai, inantisi, etc.

(d) Possessive and Definite Article and Demonstrative.

The Demonstrative may be added to the above.

aurkaigakan this camel of mine
shukhulkisakan this work of his

(d) Impersonal Pronouns.

199. All the suffixes may be used independently as pronouns with the linking consonant k or t (§§ 62, 63). The Definite Article may be attached to the Demonstrative or Possessive Pronoun.

ki weina the big one
kan ma aurkaigi ba? is this my camel?
tan kâleh this other one
tasu wa mid that is one
kayága ba wawein ours are the biggest
tisi wâ ta his is there

"There it is" is translated by wâ ta, or wâ ka.

200. All the suffixes have the same form whether attached to a singular or a plural noun, but the Demonstrative and Possessive Pronouns have special forms in the plural:

kuan, tuan; kuer, tuer; kuas, tuas; kuaigi, kuâgi, etc.

The plural form of the Def. Article pronoun is kuer, or kua, kui. The latter may take the Demonstrative suffix, as kuakan, kuakas.

(e) The Possessive Adjective.

201. The Possessive Adjective has certain special functions.

(i) It translates the Possessive case (§ 45).

ninki ákhalkisi the man’s house
habârta ninkêd the old woman’s husband
SYNTAX OF SIMPLE SENTENCES

(ii) It is used with adverbial nouns to form Prepositions (§ 132).

sandukhi dushisi on the top of the box
meska hostisi underneath the table
joni ada gudahèda inside the bag

Such possessives, used with adverbs alone, translate a personal pronoun governed by a preposition.

hortina in front of you
dehhdòda between them
sidàda like you

(iii) Where in English a personal pronoun is qualified by a numeral, in Somali the numeral takes the possessive adjective.

labadayáda we two
afartíni you four

In the same way the possessive adjective is used with indefinite pronouns (§§ 67 and 206).

intina kále h the rest of you

The difference must be noticed between the examples,

labada idi aur, or lábadì aurtaidi my two camels
aurta idi lába two of my camels

(iv) It is used with the following words:

run right bein lie
wà run it is right wa bein it is a lie
wa runtaï I am right wa beintai I am lying
wa runtil thou art right wa beintà thou art lying
wa runtis he is right wa beintis he is lying
wa runtèd she is right wa beintèd she is lying
wa runtèn we are right wa beintèn we are lying
wa runtaya we are right wa beintaya we are lying
wa runtin ye are right wa beintin ye are lying
wa runtoð they are right wa beintòd they are lying

(f) The Interrogative Pronoun and Adjective.

202. -e may be used either as a suffix (Interrog. Adj.) or as an Interrogative Pronoun, with the consonants k and t.

akhalke ? what house ?
ke ? which one ?
INDEFINITE PRONOUNS

-ma is only used as a suffix (cf. § 65).

ninma? what man?
ninma ku shègei? what man told you?

ya ku slyei? who gave it to you?
ayad áraktei? whom did you see?

mahha? what? (objective).

mahhad dönesa? what do you want?
mahhad ku fálesa? what are you doing it for?

-ma suffixed to a pronoun, means “which of?”

idinma.? which of you?
annama.? which of us?
kuma.? who? (impersonally)

203. The Possessive Pronoun and Possessive Interrogative Pronoun may be formed with the verb root leh having (cf. § 116).

aniga leh it is mine (or anà leh)
isaga leh it is his etc.

These are more idiomatic than wa kaigi, wa klsa.

yâle? kumâle? whose?
fâraskan yâle? whose is this horse?

(g) Indefinite Pronouns and Adjectives.

204. (i) la is a pure pronoun, and is used to translate the passive voice of the verb (see § 118).


nin ba yimi someone has come
‘id ma ku taghán? does anyone know you?
wahh ma dönesa? do you want anything?
sadehh ghof ba dintei three persons have died
‘idla unaccompanied, alone
halkan ghar ba yal some lie here
daar ba hađei some are left
daar iyo labâton twenty odd
in rāg ba jōgta
inti sāka timi
nin hebel
war, hebel O?
some men are here
those that came this morning
a certain man
you, what's your name?

206. When used with a Personal Pronoun in a descriptive sense, the Possessive adjective is suffixed (cf. § 201 (iii)).

intina kāleh
gharkōda
ninki kēligi tegei
annagu keligayāga sameīnei
gidigōd, damāntod
kullīgiēni
īsagu goniglsi si sō'odei
the rest of you
those few
the man went alone
we did it by ourselves
all of them
all of us
he went on separately

207. wēlī-gi never, is used in the same way with possessives.
wēligai maan arag
wēligin arki maysan
wēligā hau nokhon
I have never seen it
you will never see it
never do it again

208. “Some,” “a few,” etc., in a partitive sense are translated as follows.

intina ghar ba hhun
inta bariska ba hadei, or
inta bariskaāh
some of you are bad
thus much of rice is left

(iii) Indefinite Adjectives.

209. “Many,” “little,” “few,” “other,” “every,” “all.”

These are usually used qualifying an indefinite pronoun (only badan and yer agree with the Definite Article).

wahh badan o barīs la kāli
wahh ka yer i sl
rāg badan
rāgā badan
bring us plenty of rice
give me less
many men
all those men (i.e. those many men)
the many men
a few horses
any man, anything at all
put the rest on a separate camel
all the horses
wahh hoga o rāgas               a few of those men
in yer o sanadūkhda               a few of those boxes
nefka gōnigaāh                     that animal apart

210. The Indefinite Pronouns are made negative by the suffix -na, but the verb is also used in the negative form.

ninna ma iman                   no one has come
‘idna i ma arkin                   no one saw me
midna maan tābin                     I did not touch one

wahh is used with ba:
wahhba dōni mayo              I do not want anything
wahhba heli mayso                        you will get nothing

6. The Verb.

(a) The Moods and Tenses.

211. The Imperative Mood has only one tense, and expresses a command, wish, or permission.

The 2nd pers. sing. is the Verb Root, from which are formed all other parts of the verb.

The 2nd pers. plur. is formed by adding -a (2nd conjugation -da) tag, taga; jōgso, jōgso da; shakhēi, shakhēya.

For the other persons the Aorist Subjunctive tense is used, with particles an (1st pers.) and ha (3rd pers.) in the Affirmative.

an tagno          let us go
ha yimādo            let him come

212. The particle bal is very commonly used with the Imperative, but is hardly translatable.

bal en ēgo                        let me look then
bal kāli                         come then

It is not used with the 3rd person.

213. The Negative Imperative may be emphasized by the particle ba:

ha tēgin ba                        see that you don’t go at all
or by wēliga                           never
wēliga wahhas ha tābin              never you touch that
214. The Infinitive is only used with auxiliary verbs,
don will jir be accustomed to laha would kar be able
wa ku shëgi donna I am going to tell you
halkas an fadlyf jirei that is where I used to live

(Note that the accent is placed on the last syllable of the Infinitive before jir, and, in the 2nd and 3rd Conjugations, before laha.)
ainkas ma ghobon lahaid? would you have done like that?
ma so'on karta? can you walk?

The auxiliary and principal verbs are treated as one, and are not separated by any particles at any time.
ku ma arki karo I cannot see you
Somali ainkas ma ghobon karto Somalis cannot do like that

In the Future Definite, the auxiliary is often dropped.
wa yeli I am going to do it
u shëgi I will tell him

The Infinitive is the basis from which all Imperfect tenses and most Negative tenses are formed.

215. The Verb-Adjective and Verb-Noun have been described in Accidence (§§ 15 (b), 72).

216. Aorist Indicative.

This tense ordinarily expresses a habitual or customary act, without the emphasis on the habit implied in the Present Habitual.

Sarakishu timir ma ‘unta? do officers eat dates?
Tomaliu iyo Midgu wa iss gursada Tomals and Midgans intermarry
rerkayaga gu walba ‘elasha- my family is accustomed to draw
tan ka so damin jira from these wells every summer

217. It also indicates what is to be done, or can be done:
hagge lo mara Burao? how (by what way) does one go to Burao?
hilib magaloda malagaibsoda? is meat to be bought in the town?
haggeinu tagna? wahhaidin where are we to go? you are to
taktan, Bohotleh go to Bohotleh (cf. §§ 192, 193).
wahhad tidahhda you are to say this, or, do you say this?
ma tūra ? am I to throw it away? or, shall I throw it away?
ma ku kena ? shall I bring it to you?

218. The 3rd person of this tense is used to translate the Present Participle, or relative clause.
nin af yaghán a man knowing the language
shimbir fórida a singing bird
ísago gèdka hurda while he was asleep by the tree

219. The Preterite expresses a completed act in past time.
shálei bu yimi he came yesterday
Fárah i shègei intanad iman Farah had told me before you came

220. Or an act just completed at the present time (usually found with wa) (§ 142 d).
sirkálku wa tegei manta the officer has gone to-day
shálei sirkálku tegei the officer went yesterday

221. The Present Continuative expresses either a continuous action in present time, or an intention or willingness, as in English.

hagge tégesa ? where are you going?
ákhal ban diseya I am building a house
nág ban gúrsáneya I am going to marry a wife
la'ag ban ku sineya I will give you money
mahhád iga sisónesa ? what will you give me for it?
ma garanésa ? do you understand (what I am saying)?

but, af Somáli ma gárata ? do you understand Somali?
(Aorist)

222. The Past Continuative expresses a continuous, or incompleted action, in past time.

fáras ban fúleyei I was riding a horse

223. The Future Definite is a deliberate statement of what is about to happen.

wa tégi dòna I am going to go
mahhád yèli dònta ? what are you going to do?
224. *The Present and Past Habitual* express a usual occurrence or habit.

- **subah** walba Fārah ba auski
- **so ghadí jira**
- **bérigi hore Somálidu fardo**
- **badan lahäuser jirtei**

Farah usually fetches the grass every morning

formerly the Somalis used to possess many ponies

225. *The Conditional* is used whenever a condition exists, whether expressed or understood. It refers to all times, and cannot be used except in the Principal sentence.

- **wa ku sín laha**
- **hadan arko wa gárán laha**

I should, or should have given you if I saw him I should recognise him

226. *The Potential* expresses suggestion, possibility, or probability, and is often used euphemistically for the Future Definite. It is very common in songs.

- **mala iman döne** he may probably come
- **insha Allahh wa la hele** please God, we may find it
- **an walálka dilne** we might kill your brother
- **iman döne iyo iman màyô,** he may come or not, I don’t know
- **war ma hàyo**
- **wahha kasta ad áraktide, ha** whatever you may see, do not stop
- **jògson**
- **in kasta há jirte, wa gàdeya** however far it may be, I will reach it

227. *The Subjunctive tenses* are only used in Subordinate or Relative clauses, and will be dealt with in the sections referring to them.

(b) *The Persons.*

228. The 2nd pers. and 3rd fem. sing. are denoted by t, or s, in the tense termination.

The 1st pers. plur. is denoted by n.

The 1st pers. plur. of the verb has only one form for both the inclusive and exclusive pronouns.

The 2nd pers. plur. must always be used in addressing more than one person.
Concord of verbs with nouns has been described already under Syntax of Nouns (§ 165).

229. The Emphatic pronouns ánigu, ániga, etc. (§ 55) have different constructions.

After the -u form;
the verb is regularly inflected to agree with the various persons,
the particle wa is usually employed in Affirmative Sentences,
the particle ma, in Interrogative sentences, follows the pronoun.

ánigu wa tégeya I am going
ádigu wa tégesa thou art going
ídinku ma tégesan? are you going?
fyagu tégi mayán they are not going

After the -a form;
the 3rd pers. sing. is used for all persons except the 1st pers. plur.
the particle ba is used in Affirmations,
the Interrogative particle ma precedes the pronoun.

ániga ba shakhéineya it is I who am working
ádiga ba shakhéineya it is thou who art working
ánnaga keligaya ba hadnei we alone were left
ma ádiga arkei? was it thou who sawest?
ma íyaga tégeya? is it they who are going?

(c) Formation of Negative Tenses.

230. The Negative particles are,
ha used in 2nd pers. Imperative,
yan ,, 1st and 3rd pers. Imperative,
ma ,, Indicative mood, in Statements,
an ,, Subjunctive mood, Dependent or Relative clauses, and Questions.

Forms of the Verb.

231. (i) The Aorist Indicative (statements) is conjugated like the Definite Subjunctive Affirmative, with the particle ma, and no Personal Pronouns.

ma jògo he is not here
232. (ii) Conditional \( n \) is added to the Affirmative Potential and Potential. This is conjugated with \( ma \) and the Personal Pronouns.

\[ \text{maan garten} \quad \text{I should not understand} \]

233. (iii) Imperative, Preterite and Aorist Subjunctive (statements). \( n \) is added to the Infinitive (in the 2nd and 3rd Conjugations the Infinitive already ends in \( n \), and is therefore unaltered).

This is not conjugated in the persons, except in the Imperative, in which the 2nd pers. plur. takes -a in the 1st conjugation, -ina in the 2nd and 3rd conjugations.

\[ \begin{align*}
\text{ha shègin} (2\text{nd sing.}) & \quad \text{do not tell} \\
\text{ha dflina} (2\text{nd plur.}) & \quad \text{do not kill} \\
\text{ha jògsonina} (2\text{nd plur.}) & \quad \text{do not stop} \\
\text{yanu (contracted to yu) dlin} & \quad \text{let him not kill} \\
\text{yanai (, yai) gûrsan} & \quad \text{let them not marry} \\
\text{maan tègin} & \quad \text{I did not go} \\
\text{inanad tègin ban dôneya} & \quad \text{I want you not to go} \\
\text{maainu so'ôn karin} & \quad \text{we were unable to walk}
\end{align*} \]

234. (iv) The Continuative tenses of the Indicative and Subjunctive have already been described in § 92.

235. (v) In all Negative Interrogative tenses (except the Conditional), the particle \( an \) is used.

Simple tenses (Aorist, Preterite, Aorist Subj.) have the simple, Infinitive, form as in (iii).

Continuative tenses have the form used in Past Continuative (statements) and Continuative Subjunctive.

\[ \begin{align*}
\text{mianan ku shègin ?} & \quad \text{do, or, did I not tell you ?} \\
\text{mianad Sirkál la jògin ?} & \quad \text{are, or, were you not with an officer ?} \\
\text{mianu imâninin ?} & \quad \text{is, or, was he not coming ?} \\
\text{imisa nin an tèginin ?} & \quad \text{how many men are not coming ?} \\
\text{imisa nin busta ân lahain ?} & \quad \text{how many men have no blanket ?}
\end{align*} \]
7. The Particles.

(a) Order.

236. The Verbal Particles and the Personal Pronouns are all placed in front of the verb. Where more than one are found to the same verb, they follow a strict rule as to their relative positions, having, so to speak, separate values, or affinities with the verb, so that the particle or pronoun having the greatest affinity with the verb is placed immediately before the verb, the others preceding it in the order of their affinities, as in the following table.

(A has the greatest affinity, H the least.)

<table>
<thead>
<tr>
<th>H</th>
<th>G</th>
<th>F</th>
<th>E</th>
<th>D</th>
<th>C</th>
<th>B</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>(§ 145) wa</td>
<td></td>
<td></td>
<td></td>
<td>(Neg.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ba</td>
<td></td>
<td></td>
<td>ka</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ya</td>
<td></td>
<td></td>
<td>la</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples,

H G F E D B A
mi-an-ad na la so wada kahain? did you not bring all with us?
B A
so kala diga put down here separately
F E C B
lei (la i) ma so dibin it has not been handed me
H D
ma kú jira? is it there?
D C
ku má jiro it is not there
F E D
mahhád igu sheg-weidei? why did you not tell me?

(b) Uses.

237. Particles have been divided (§§ 124—127) into Verbal and Conjunctive.

The Syntax of Conjunctive Particles will be found in the section on Coordinate and Subordinate sentences (Part iv).
The Verbal Particles may be Adverbial or Prepositional. Adverbial particles, as the name implies, qualify the verb. (i) They indicate Affirmation, Interrogation or Negation (ha, ma, an, yan, wa, ba, ya). These have all their special uses and constructions. (ii) They may correspond to certain simple adverbs or prepositions. The latter are used in close relation with a verb, and are an essential feature of the language. By suitable combinations a number of changes may be rung, a variety of meanings given to one verb, and expressions which would otherwise require paraphrasing put more concisely.

(c) Adverbial Particles (wada, kala, si, so).

238. wada (all, whole) may be used with the verb alone, or in addition to the indefinite parts of speech, kulli, gidi, 6 dan, etc.

sanadúkhdi 6 dan wada kéna bring all the boxes together

Somálidu 6 dan wa ku wáda taghán all the Somalis know you

239. kala apart, in different ways

sirakishi iyo aurti wa kála the officers are travelling apart
dahhaísa from the camels
side la kála garta? how does one distinguish them?
ninki hhuma iyo ninki wanák-sana ma kála taghán? do you know the difference between a good and a bad man?
wa kála jerèbeya fardaha I am trying the ponies (for comparison)

It may be used with verbs, adjectives, or nouns (cf. § 177).

kala biihhi unfold, expand
kala dòro take your choice
wa kala dérèyan they are not as fast as each other
wa kala dér they are different lengths

240. si, so (§ 125) are used with the Verb Nouns as well as with other parts of the verb.

si so'odki the march out
so nokhodki the return
(d) *Prepositional particles* (ku, u, ka, la).

241. These cannot be treated as true prepositions, as they do not govern a noun, but only qualify the meaning of a verb in such a way as to render a preposition unnecessary.

\[
\begin{align*}
tag & \quad \text{go} & \quad \text{Farah u tag} & \quad \text{go to (approach) Farah} \\
\text{meshâ} & \quad \text{ka taga} & \quad \text{go from (leave) that place} \\
\text{u tag} & \quad \text{go to (him), and ka tag} & \quad \text{depart, may be used alone, without any object being expressed.}
\end{align*}
\]

These particles are not attached to the noun governed by the English preposition to which they correspond, while on the other hand they cannot be separated from the verb by any part of speech except other particles or a personal pronoun.

**Examples,**

\[
\begin{align*}
\text{ka taga meshâ} & \quad \text{leave that place} \\
\text{sandukha (the box) ghálabka} & \quad \text{take out the things from the box} \\
\text{ká bihhi} & \quad \text{what are you doing with that rope?} \\
\text{mahhád ku fálesa hadigâ} & \quad \text{(rope)?} \\
\text{wahhba lagu má falo} & \quad \text{nothing is done with (it)}
\end{align*}
\]

These particles are so much a part of the verb with which they are used that in many cases new meanings may be derived.

**Example,**

\[
\begin{align*}
\text{ka tag} & \quad \text{(leave, depart from) is used in the sense of leaving an object at a place.} \\
\text{lehh nin ba meshâ laga tegei,} & \quad \text{literally, one went from six men there, i.e. six men were left there.} \\
\text{haggu ka tegei gèla?} & \quad \text{where did he go from the camels? i.e. where did he leave the camels?}
\end{align*}
\]

Other similar cases will be quoted under each particle.

242. **ku** (i) at, upon, in, into.

\[
\begin{align*}
\text{magâloda agtèda bu ku ārkei} & \quad \text{near the town he saw six girls} \\
\text{lehh gabdod o 'el ku maidóneya} & \quad \text{washing at a well} \\
\text{gèd bu ku hedna} & \quad \text{he was tied to a tree} \\
\text{nin fâras ku jòga} & \quad \text{a man on a horse}
\end{align*}
\]
'anihi yu sibrár ku lissei
(ii) with, by means of.
ha mindi ku tābin
wahhba laugu má faló
banadúkhdi bei ugu dishei

243. ku, or u for, on account of, for the sake of.
biyo bu ku maghányahai
kolkasei harād u bakhtiyen
gènyoda yan u gháleya ayodà
lába rubod ban ugu lehahai
mahhád u taktei ?

244. u is used with certain nouns in an adverbial sense.
àd u hádal
dib u fadíso
dakhso u tag
   u to (a person).
sirkálka u tag
u dig

245. ka from, out of, off
hagge ka tūmì ?
ghálabki sandukha ka so ghad
hólahaigi leiga hàdei

Idiomatic uses of ka.
mel walba an ka dòneyo, ka wai
kolkei meshà ka ègen, wa ka waiyen
mahhád ka bághatei ?
ka tag go from, i.e. leave, is also used in the sense of leaving a thing at a place.
lehh nin ba mèshà laga tégei
ínanki ba ìnanti uga tégei wàn across, over, through.
ka taláb
ka bòd

the milk he milked into a skin
do not touch it with a knife
nothing is done with it
they shot them with the rifles
he is gone for water
then they died of thirst
I am going to kill the mare for your stepmother
I am owed two rupees by you
why did you go?
speak up
sit back
go quickly
go to the officer
meet

where have you come from?
take the thing out of the box
my flocks have been looted from me
wherever I looked, I could not find it
when they looked there, they could not find her
what are you afraid of?

six men were left there
the boy left the girl a ram
step across
jump over
PARTICLES

hòggi dàrta bei ka so dustei
about, concerning, as to.
war ma ka haïsa ninka?
war ka ma hayo
dólada ban ka shakhêineya
lug ban ka jábei
mahhâd uga hâdlesa?
mahhâd iga sisônesa?

246. kaga upon, against
kolkasu mádaha kaga diftei
wahhai riyotei fâyadu laba shîm-
birod lábada lugod kaga jôgta
kaga rid
nin sirkála rasâs ba ku da'dei,
bôdodi kaga da'dei

then he struck it upon the head
she dreamed that two birds sat
upon her two legs
shoot
a bullet struck an officer, and
hit him on the thigh

247. la together with
In addition to having the simple meaning of the preposition,
la is used in certain euphemistic and other phrases.
la tag } steal, loot (literally, go off with)
la so'o } 
la bôb }
la kâli bring (a thing)
la sórod (so órod) bring (a person)
la jôg halt, cause to halt
la bahso escape with, save
la jôg, la faðiso live with (as a servant)

248. The reflexive pronoun iss is used with the particles ka,
ku, u. It is usually contracted to 'ss ka, 'ss ku (pronounced ska,
sku).

249. iss ka, 'ss ka,
used in abrupt commands.
'ss ka tag go away!
'ss ka bahha get away with you!
'ss ka eg look out!
'ss ka da never mind!
With other tenses it may be translated by "just," "simply."

wa 'ss ka fadiya
I am just sitting down

wa 'ss ka dintei
he simply died (i.e. a natural death)

250. iss ku, 'ss ku, iss u with one another, together.

iss ku dowàda!
close together!

'ss ku lablab
fold up together

'ss ku tòl
sew together

iss u gei
bring together

iss u ðar, or 'ss ku ðar
mix together

tollollki wa iss ú jiran
the tribes are all together
(mixed up)

It is the opposite of kala (cf. §§ 177 and 239).

sidei iss ku yihin?
how do they compare?

'ss ku mid
the same

'ss ku toll
of the same tribe

'ss ku aba
(children) of the same father

'ss ku ìb
of the same price
PART IV. SYNTAX OF COMPOUND SENTENCES.

251. Compound Sentences consist of more than one simple sentence, and may be Coordinate or Subordinate.

A. COORDINATE SENTENCES.

252. Coordinate sentences are principal sentences, not dependent on one another, but connected by simple copulative or conjunctive particles, as "and," "or," "but," and having their verbs in the same mood.

Conjunctive Particles.

253. iyo and (used only between two substantives).
   Fārah iyo ániga  Farah and I
   or, in the following cases:
   lába iyo sadehh  two or three, i.e. a few
   hadad takto iyo hadi kāleh if you go or otherwise
   inei fōgtahai iyo in kāleh so find out if it is far or otherwise
   hubso

254. o and (not used to connect substantives).
   kolkas askärarti dibadda u bahh-
   dei o 'ēridei . then the soldiers turned out
   and drove them away

   It is also used,
   (i) between two epithets governing one noun.
   niman badan o wawein  many big men
   lába fāras o wanāksan  two good horses
   lába askāri o fāras ku jōgta  two soldiers on horseback
(ii) with the Indicative tenses of the verb to translate the English participles.

\[ \text{wahhai arken ōnti o diri faḍida} \]
\[ \text{rèrkòdò o la da'ei bu arkei} \]
\[ \text{hòlíhisi an ka ghadno, ìságo (ìságo o) shirka ku maghán-yahai} \]

(iii) as meaning because.

\[ \text{wa lo takhsirei o iyagu shúk-hulki ghobon waiyen} \]

(iv) in the idiom \( o \) mahái without (Conditional).

\[ \text{ha só nókhon o bándukhi heli mahái} \]
\[ \text{ánígà o fásahhi mahái ha ka tégina héroda} \]

255. -\( na \) and, usually introduces a new subject.

\[ \text{ádaguna mahhád dônesa?} \]
\[ \text{dabadédna} \]
\[ \text{midna wa wanáksányahai, midna wa hhunyahai} \]

-\( na \) followed by a negative verb means "no."

\[ \text{ninnà ma jògo} \]
\[ \text{midna ma tegin} \]

256. For other particles, see §127, and Syntax of Compound Sentences, Final and Conditional.

B. Subordinate Sentences.

257. A Subordinate sentence is one which depends on, or represents some part of speech in, the principal sentence, and is connected with it by a conjunction or relative pronoun. It may represent

Substantive, Adjective, or Adverb.
ADJECTIVAL SENTENCES


258. In all Subordinate sentences, if the verb is in Past time, the Indicative mood is used, except in Conditional sentences. In Present or Future time the Indicative or Subjunctive may be used. The Subjunctive is used to express uncertainty, or what is in the mind of the speaker, while the Indicative is confined to definite facts.

The negative particle in all Subordinate clauses is an (cf. §274, note).

2. Adjectival Sentences.

259. In English these sentences are usually introduced by a relative pronoun, "who," "whom," "which," etc., but the Somali has no such pronoun.

The clause therefore follows directly after the Antecedent, as in many cases in English.

Where the English relative pronoun would be the subject of the relative clause, no personal pronoun is used in Somali as subject to the verb in the clause.

nimanka, halko fadiyan, u yeedi call those men, who are sitting over there
askarrti, hujuddas samisei, takhsir 'ulus bei lehdahai the soldiers, who committed that crime, deserve a heavy punishment
ninki, aminkan1 árkeyei, haggü2 ka'ei? where has the man gone, whom I saw just now?
fardihi, shálej mejorku lbshei3, wa la'ag badna4 the ponies the major bought yesterday cost a lot of money
hòlhi, sàka la kénei, ma la só wada aròriyei? have the animals, which were brought this morning, been all watered?
dadka, gèlsì la da'ei, wa yimi the people, whose camels were looted, have come
ninki, ai5 ákhalkisa fadídei, yu ku yidi he said to the man, whose house she was in

1 aminka an.
2 hagge u.
3 Cf. note to Table III. §105.
4 Cf. §114.
5 Pronounced as one word ninkyai. ai = she.
wilki, an wáranksi ka ghadei, the boy I took the spear from
wa adáneya is angry

ninki, an höla lahain, wahhba the man, who has no property,
wá má taro is of no use

fáaraski, an bliyo badan dönin, the horse, which does not want
biládkan ku wanáksányahai1 much water, is good for this
country

260. The particle e, followed by the Indicative mood, is used
apparently as a relative pronoun, where the latter is the subject of
the verb in the clause, usually when the antecedent is also qualified
by another epithet, such as an adjective or numeral.

shanti Ínan, e gábdähi gùrsadei, the five boys, who married the
u yimaden girls, came

ínanka H. B., e gábdaddaidi ye- I have given authority to the
reid gùrsadei, yan u dibeí boy H. B., who married my
húkumka young daughter

261. The Conjunction o is used with the Indicative mood to
translate the English participles, or an adjectival clause, when it is
literally only a coordinate sentence.

wahhan arkei lehh gabdöd o 'el I saw six girls washing at a
ku maidöneya well

wahhai áarakta lábadi shimb- she sees the two birds sitting
birod, o lábadi lugod kaga upon her two legs
jòga

rèrkødøi o la da'ei bu arkei, o he found his family looted,
'oll da'ei looted by an enemy

wahha ugu yimi áfar nin, intas there came to her four men,
o midna an u gáranin none of whom recognised her

262. The Subjunctive mood is used in Present or Future tenses,
where the relative clause refers to a group, class, sort, or purpose.

ninki shûkhul döneyo ha yi- the man that wants work let
màdo him come
gèli la ibíneyo mid ka kahhaiso take for yourself one of the
camels that are for sale

1 Pronounced wanáksányahai.
ADVERBIAL SENTENCES

mindi la kâli an kibisti ku gogoio bring a knife for me to cut the bread with
blyo an 'abo i ken bring me water to drink

263. "He who," "they who," etc., are translated by the definite pronouns, ki, kuer, etc.
ki shâlei la lbsotei wa hâg the one that was bought yesterday
weinyahai is strong
kuer sâka yîmaden wa jôgan those who came this morning are here
kuer an busta lahain, iyo kuer those who have no blanket, and those who have
lehyihin

wahhan ku idî yel do what I told you
wahhad kento i tus shew me what you bring
wahh lagu fâdisto i ken bring me something to sit on
wihhi ad heshei i sl give me what you found

3. Adverbial Sentences.

265. (a) Temporal and Locative sentences.

These are essentially adjectival clauses qualifying an adverb of Time or Place.
mèshi ákhalki la dîseya bu he is sitting where the house
fâdiya is being built
mahhâd iss tidi markad wahhas what were you thinking of when you did that?
samênesei ?
kolkan imányeiyi libahh ban while I was coming I saw a
arkei lion
meshian 'ashodi doweida jôgei unload the kit where I stopped
ghálabka diga the other day

266. The Subjunctive is required when referring to any future time, or when the sense is general or indefinite.
kolki hûkumka leidin¹ shègo when you are given an order, don’t ask questions
wahhba weidina²

¹ la tidin.
² Negative particle ha may be omitted after negative words, as wahhba, weliga, etc.
Syntact of Compound Sentences

kolkhu yimado i so sheg
mel wanaksan-einu degno so dôn

when he comes, tell me
go and find a good place for
us to camp

267. "while" is translated by inti or o.
inteib habasha ghôdeyen, yei ka
gurgûratei
ísago hajki ku mághana, ya
nâgîtisi dadabtei

while they were digging the
grave, she crawled away
while he was away on the
pilgrimage, his wife had a
dream

268. until, as far as, inti.
intan so nokhdo meshâ jôgsoda
fâdl inti shékada damâneso
intad so'on karto so'o

wait there until I come back
wait until the story is finished
go as far as you can

269. before that, intan (inti-an).
(Here an is the neg. part., and the Verb is used in the negative.)
intanan só nokhon ha ka tégina
don't go away before I come
back
inteidinan déginin, ana wa idin
gâdeya

I will catch you up before you
halt

270. after, kolki...dabadéd.

kolkhan Badwein ka tegei, da-
bâbâdâd mahhâ ka da'ei ?
kolkad Bèrberah timid, daba-
dédto wa la hélei
kolkad sidâ yesho, dabâdâd
ákhalka gal

after I left Badwein, what
happened? (When I left B.,
afterwards what happened?)
it was found after you came to
Berberah
after you have done that,
enter the house

271. (b) Final sentences: "in order that," in.
Always used with the Subjunctive.

magâlodon' ghobóneya inan I am going to Berberah to
barls iyo tímir so dônonto fetch rice and dates

mûgâloda an.
nimanka igu yèda, inan la call those men that I may
háldo talk to them
meshà 'ss ka ðumo, inan lagu hide there that you may not
arkin be seen

272. (c) Conditional Sentences.
If, hadi.
A Conditional sentence consists of two parts,
the Protasis, or Condition or Assumption, and the Apodosis,
or Conclusion.

273. (i) Assumptions. Indicative mood in both.

hadad moskhìn tahai, mahhdád if you are a pauper (as you
u shakhéison weida ? say), why do you not work?
hadánad moskhìn ahain, mahhád u shakheisata ? if you are not a pauper, why
do you work?
hadad magàloda tégesa, Sul-
dánka u tag if you are (really) going to the
town, go to the Sultan
hadánu imánínin, sugi mayo if he is not coming, I will not
wait
hadad jógtei, mahhdád árk-
esei ?
hadánad jògin, sídad ògtahai ? if you were there, what did
you see?
if you were not there, how do you know?

274. (ii) Future Definite Condition, or Promise.
Protasis—Aorist Subjunctive.
Apodosis—Future Indicative or Imperative.

hadu yimádo, u shègi dòna if he comes, I am going to tell
him
hadad tegi weido¹ (or hadánad if you do not go, you will be
tegin), wa lagu ghobóneya caught

275. (iii) Present or Past Unfulfilled condition (Imaginary).
Protasis—Aorist Subjunctive.
Apodosis—Conditional.

hadeinu Bèrberah jógno, la'agti-
an ku sin laha if we were in Berberah, I should
give you the money

¹ The verb wah (§ 117) is often used in Conditional sentences to translate the
negative verb, in place of the particle an with a negative tense.
130 SYNTAX OF COMPOUND SENTENCES

hadaneinu Bërberah jögin, wahha badan maan ku slyen
if we were not in Berberah, I should not give you so much

hadad shâlei takto, wa u ghabón lahaid
if you had gone yesterday, you would have caught him

hadánad Ædan ollí jirin, wah-has maad gâraten
if you had not been living in Aden, you would not have understood that

276. (iv) Future Indefinite Condition, or Suggestion.

Protasis—Continuative Subjunctive.


hadannu berri tégeno, ninki-anu ghabón lahain
if we were to go to-morrow, we should catch the man

hadanannu tégènin, ghobon mayno
if we were not to go, we should not catch him

Note. In a long sentence the Conjunction, Neg. Part., and Pronoun, may be split up.

hadìad shûkhulka an dônaya
if you do not do the work I wish, you are no good to me

anad ghóbonin, shukhul-kaiga ku má wanâksanid

277. Whether...or... is translated by hadi...iyo hadi....

hadad dôneso iyo hadanad whether you want to or not, go dôninin, iss ká tag

or by ama...ama, followed by the Imperative.

ama ha samâdo ama ha hhu-mâdo, yel
whether it is good or bad, do it

278. “unless,” “without,” may be translated by o...mahai.

ha só nokhon, bandukhi o heli mahái
do not return, without finding the rifle

279. (d) Causal sentences.

There is no conjunction meaning “because,” but o is used in the following way.

wa lagu takhsirei o ádigu shûk-hulki ghobon wai you were punished because you would not do the work

wahhan ku adâdei, o iyagu laba I was angry, because they were
sa‘adod ka râgen two hours late
280. (e) Concessive sentences (although).

There is no conjunction, but they may be translated as the last, or paraphrased.

halkanad tillen, haddana daugi
ma taghánin

281. The conjunctions ending in -soever are Concessive. They may be used with Subjunctive or Potential or Imperative.

wihhi kasta ad sameineso, whatever you may be doing, come away from there
meshá ka káli

o is usually added to the Imperative.

wahh kasta makhla-o, ha so
nokhónina

dal kasta ghobo-o, si so’o
wahh kasta ha ku shêgo, ha
makhlin

‘id kasta ha gûrsado, wahhba
u sin mayo

In the following the Potential Tense is used.

wahh kasta an arke, jógson
mayo

in kasta ha ahâden, wa ‘eriyena
however many they may be, we will defeat them

in kasta há jirte, wa gâdeya
however far it may be, I am going to reach it

wahh kasta ad áraktide, ha
jógson
whatever you may see, do not stop

4. Substantival Sentences.

282. These sentences stand in relation to a Principal sentence, as Substantives, and may be either the subject or object of the principal verb (or an Indefinite Pronoun or Adverbial Noun). They are introduced by in (that), followed by the Subjunctive in Present or Future time, by the Indicative in Past time.

283. (a) As Subject.

in la jédlo ma wanáksana it is not good to be whipped
inad hilíbkas ‘unto wa harân it is unlawful for you to eat
that meat
284. (b) As Object.

(i) Indirect statement, thought, wish, etc.

wahhannu dônena inad sor na siso
wahhan dôneya inan Âdan tago, or inan Âdan tago ban dôneya
wa û maleineya in rôbku di’i dôno
kolkasu oghâdei in râg u yimi inanti
kolkasa wadâdki dama’ei inu âraro

we want you to give us food
I want to go to Aden
I think the rain is going to fall
then he learned that men came to the girl
then the priest tried to run away

285. (ii) Simple indirect questions.

inu yimi so hubso
bal inei fögtahai so weidi
inu tégeyo iyo in kâlehi war’ ma hayo
môyi inanu fulan oghôn iyo inanu dônin

find out if he came
go and ask if it is far
I do not know if he is coming or not
I do not know if he does not know how to ride or if he does not want to

286. (iii) Indirect questions, introduced by interrogative pronouns.

‘id ú yahai so dôn
hadanad oghôn ‘iddi goîsei, mahhán ku samêya? wuhhu dôneyo weidi
weidi bal wahhai ka baghâneyan
i sheg wahhai u shakhein wayen

find out who he is
if you do not know who cut them, what am I to do?
ask what he wants
ask what they are frightened of
tell me why they would not work

287. (iv) Indirect questions, introduced by interrogative adverbs.

hôluhu intei yihin ma ku shêgei ?

did he tell you how many animals there are?

1 = I have no news.
so eg inti tambukhi lèheg-yahai
meshas intëj jirto war ma hayo
mel ú jiro garan wai
gor u si so'óneyo war ma haisa?
go and look how big the tent is
how far that place is I do not know
I do not know where it is.
do you know when he is going on?

5. Oratio Obliqua.

288. In narrative there is no oratio obliqua in Somali, but after the verbs, 'say' 'tell' (odo, sheg), the oratio recta is repeated.

The pronouns, wahhan, etc., are generally used.

wuhhu yidi, "libahh ban arkei"
he said he had seen a lion

wuhhu yidi, "wa idin ka daba so so'oneya"
he said he would follow on after you

wahhad na tidi, "gèl badan beidin hélesan"
you told us we should get many camels

wahhad tidahhda, "sor ban dòneya"
tell him I want food

wahhad tidahhda, "'ss ka taga"
tell them to go away

289. In place of wahha, wa ti is often used with the pronouns.

watan ku idì, "sò nokho" I told you to come back
wataa dìdì, "'ss ka jòg" you told me to stay
warákhdi me? wa ti la gubei where is the letter? that was burned

burned
APPENDIX I.

Seasons in Somaliland.

Jilal January—March
(Kalil) April
Gū May—June (S.W. Monsoon)
Hagar July—October (Karif on the coast)
Dair November—December (N.E. Monsoon)

Names of months (corresponding to the Arabic).

<table>
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<tr>
<th>Arabic</th>
<th>Somali</th>
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<tbody>
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<td>Moharram</td>
<td>Dago</td>
</tr>
<tr>
<td>Safar</td>
<td>Durahh hore</td>
</tr>
<tr>
<td>Rabia al Awal</td>
<td>Durahh dambe</td>
</tr>
<tr>
<td>Rabia al Akhir</td>
<td>Rajal hore</td>
</tr>
<tr>
<td>Jumad al Awal</td>
<td>Rajal dehhe</td>
</tr>
<tr>
<td>Jumad al Akhir</td>
<td>Rajal dambe</td>
</tr>
<tr>
<td>Rajab</td>
<td>Sā buha</td>
</tr>
<tr>
<td>Shaaban</td>
<td>Wā baris</td>
</tr>
<tr>
<td>Ramadhan</td>
<td>Sōn (or Soukad)</td>
</tr>
<tr>
<td>Shawal</td>
<td>Sōn fur</td>
</tr>
<tr>
<td>Dhul Kada</td>
<td>Sidatal</td>
</tr>
<tr>
<td>Dhul Hijjah</td>
<td>Arafo</td>
</tr>
</tbody>
</table>

Days of the week are the same as Arabic.

Monday Isnin-ti Friday Jima‘-i
Tuesday Salasa-di Saturday Sabti-di
Wednesday Rabuhh-i Sunday Ahád-di
Thursday Khamis-ki
Times of the day and night.

The Arabic times of prayer are freely used.

a.m. 6  
wa beri  
arorti  
\[6–8\]  
subahh-di  
bargháddi hore  
barisáddi hore  
\[8–9\]  
bargháddi  
gélanka hore  
barisáddi-di  
rice time

9–10  
bargháddi kúluleid  
hot grazing

10–12  
marki hadki so koreisa

p.m. 12–2  
had-ki  
gádid-ki  
\[2–3.30\]  
dúhur-ki  
galáb-ti,
3.30–6  
ásar-ki  
gélanka
6  
makhrib-ki  
dambe
6–7  
fldki
7–10  
aweisin-ki
10–12  
sakhdi hore

a.m. 12–2  
sakhdi (dehh)
2–4  
sakhdi dambe
4–6  
arorti hore  
saladdi

The time of day, etc.

arorta in the early morning
sá ka this morning
galábta this evening
manta to-day
àwa to-night
shálei-to yesterday
hálei-to last night
habèn hore the night before last
shálei galáb yesterday evening
dorrád-to the day before yesterday
‘ashodi hore the other day
‘ashodi doweid
berri-to to-morrow
berri arorta to-morrow morning
sà dambe the day after to-morrow
sà kub the day after the day after to-morrow
habèn dambe to-morrow night
APPENDIX II.

Money.

la‘ag-ti  money, silver
mushahàro-di  wages
hisab-ti  account
sarrif-ki  small change
dahab-ki  gold
rubiad-di  rupee (pl. rubod)
rubi-gi  \frac{1}{2} rupee, 8 annas
bòlad-di  4 annas
antln-ti  2 annas
gambo-di  anna
beisad-di  2 pies
ardi-di  1 pie

Weight.

misan-ki  weight, scales
rodol-ki  pound
nus rodol  \frac{1}{2} pound
waghed-di  4 oz.

Measure.

ba‘-i  “fathom” (roughly 5 ft. 10 in.) used in measuring rope
gedi-gi  a camel’s march (about 9 miles)
laba gedi  a day’s march
nus gedi  a half march (4 or 5 miles)
APPENDIX III.

A knowledge of the chief tribes of Somalis is important, in order to identify individuals, as, in any official description of a man, the native custom of describing him by name and sub-tribe is adhered to. The relationships of the tribes are also most important in any dealings with the people. These are very confusing at first, as, for instance, three brothers may correctly describe themselves respectively as Abdallah Ismail, Hersi Bareh, and Rer Sugulli, at first sight three different tribes.

The following are only the better known tribes; for further details, Cox's Genealogies may be consulted.

The inhabitants of the country are divided into

ASHA, or GOB .......... ISHHAK
(Noble birth)

DARUD

DIR.........................ESA

GADABURSI

SAB (outcast) ............. HAWIYA

TOMAL

MIDGAN

YIBIR

None of these eight tribes have any known relationship with one another, within the history of Somalis as a race, except perhaps the TOMAL, who are said by some to be a branch of the DARUD; and the DIR, who may be a branch of the ISHHAK.

The ISHHAK are divided into four, or usually five, great divisions, called

HABR AWAL

HABR GERHAJIS (EIDEGALLA

HABR YUNIS

ARAB

HABR TOLJALA
The ARAB are a small tribe, and, though genealogically distinct, are more or less adopted into the HABR GERHAJIS.

HABR means "old woman," or "wife of."

ARAB, and EIDEGALLA are nicknames, the other are proper names, of the sons and grandsons of Sheikh ISHHAK.

The HABR AWAL are divided into

- Saad Musa
  - Makahil
  - Hussein Abokr
  - Jibril Abokr
  - Abdarahman
  - Abdallah Saad

- Mohammed Esa
  - Musa Jibril
  - Abokr Jibril
  - Ba Abdarahman

- Esa Musa
  - Abokr Esa
  - Damwadaga
  - Abdarahman
  - Rer Idleh
  - Rer Farah
  - Rer Odowa

The EIDEGALLA are divided into

- Abokr Musa
- Rer Yunis Abdurrahman
- Ba Delo
- Gashanbur
- Damal Yera
- Rer Esa

The HABR YUNIS are divided into

- Ishhak
  - Abdillah Ishhak
  - Kassim Ishhak
  - Jibril Adan
  - Musa Adan
  - Mohammed Adan
  - Ali Adan
  - Hassan Musa
  - Saad Yunis
  - Musa Ismail

- Arreh Said
  - Musa Arreh

- Ismail Arreh
  - Abdallah Ismail
  - Idris
  - Musa Abdallah
  - Omar Abdallah

- Ali Said
The **Omar Abdallah** are important as the Sultan’s tribe, or Royal House, and are divided into a number of important sub-tribes.

The **ARAB** are divided into

- **Rer Othman**
  - **Abdallah**
    - Ahmed Abdallah
  - **Rer Ali**
    - **Adan Waraba**

The **HABR TOLJALA** are divided into

- **Omar Abokr**
  - **Musa Abokr**
  - **Mohammed Abokr**
    - **Adan Madoba**
    - **Yessef**
    - **Nuh**
    - **Ahmed Farah**
    - **Dahir Farah**
    - etc.

The chief divisions of the **DARUD** are

- **OGADEN**
- **BARTIRI**
- **ABSGUL**
- **HARTI**
- **MIJJerTeIN**
- **WARSANGELI**
- **DOLBOHANTA**
The **DOLBOHANTA** are divided into

<table>
<thead>
<tr>
<th>Mahmud Garad</th>
<th>Jama Siad</th>
<th>Naleyah Ahmed</th>
<th>Rer Jibril</th>
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<tbody>
<tr>
<td></td>
<td>Ogarien Siad</td>
<td>Nur Ahmed</td>
<td>Ali Naleyah</td>
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<td></td>
<td></td>
<td>Aligheri</td>
<td>(incl. Ba Idris)</td>
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<tr>
<td>Ahmed Garad</td>
<td>Ararsama (incl. Rer Wais Adan)</td>
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<td>(incl. Rer Hagar)</td>
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<td>Garad Farah</td>
<td>Mohammed Garad — Rer Naleyah</td>
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<td>or <strong>Ba Ararsama</strong></td>
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<td><strong>Barkad Garad</strong></td>
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<tr>
<td>Abdi Garad</td>
<td>— Rer Khair</td>
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</tbody>
</table>

*Note.* Ba Idris, Rer Wais Adan, Rer Hagar, are three small sub-tribes which have intermarried with HABR YUNIS, and live with them in the district of Burao. They are included among the tribes friendly to the British Government, the other Dolbohanta having largely sided with the Mullah.
EXAMPLES OF PROSE AND VERSE.

The following stories and songs were dictated to me by Somalis of the Habr Toljala and Habr Yunis tribes¹, living at Burao.

The language used in the Prose Stories is exactly in the style of modern colloquial speech.

The sentences are very short and simple, and in ordinary conversation, especially in narrative, the speaker would hesitate after each one, in order that the listener might reply with some ejaculation expressing his attention or surprise. Such ejaculations are Kôd, Kôdi or Haiye, Weiye, meaning “Yes,” “I see,” “Go on”; or Dèga, Wallahh, meaning “Really,” “By God.” Wallahh is usually replied to again by Ega wallahh.

Example,

A. B.

A complainant I am. Well?
Mashtáki ban ahai. Weiye.

A camel someone from me has stolen. Yes.
Hal ba leiga hadei. Kôd.

Yesterday it was lost.
Shâlei bei ka hallâdei. Kôd.

There beyond, the flocks were grazing. Yes.
Hagga ká shishei, hólaha wa dâjeyei. Kôd.

When we were returning it was stolen.
Gorteinu ka so nokhónenei leiga hadei. Kôd.

¹ I—IV were told by an educated Somali, Mohammed Jibril, of the Habr Toljala, Musa Abokr, then serving as an office clerk.

V—IX were told me by a professional poet and story-teller of Burao, Ismail of the Habr Toljala, Her Ahmed Farah.

X was told me by an interpreter called Ali, of the Habr Yunis, Musa Arreh.
There with it went two men, on horseback—By God!
Wahha la tégei lába nin, o fárās ku jōga.

and rifle carrying.
o bandukh sita.

See by God!
Ega Wallahh!

There it is. (That is all.)
Wa inta.

I want,
Wahhan dōneya,

that one may catch those men.
in la ghōbsoto nimánka.

They are here, in the town they stay.
Wa jōgan, magālodai fadiyan.

By God etc. this morning I saw (them)
Wallahhi iyo Billahhi iyo Tallaahhi! sāka-an arkei.

Very well. A man soldier accompany, and shew him.
Wāyahai. Nin sibaihh la ra', o u tus.

All right.
Haurārsan.

Go away now.
'ss ká tag, háddaba.

Very well.
Wātahai.

In the fables and narrative which follow, these exclamations are omitted, but no Somali could tell a story, nor could another listen, without introducing them.

In a native court, or banjād, it is not uncommon for the counsel on one side to repeat the speech of his opponent sentence for sentence, or bit by bit, in order apparently to gain sufficient time to digest the full meaning properly. Repetitions are frequent and tedious, owing to this necessity for short, clipped sentences, and the absence of relative pronouns.

A speech or story is usually concluded by the expression Wa sida, or Wa inta There it is, That is all.

An excellent collection of some forty-five Somali tales, with German translations, is to be found in Schleichers’s Somali-Texte.
I. HABIYO BUTIYA.
LAME HABIYO.

Suldàn bá jire, ínán bu lahá. Ínanka hoyodsi ya ñimatei. A Sultan there was, a son he had. The son his mother died. Kolkasa Sudándu nág bu gúrsadei. Sudándi ba hajki ghibtei Then the Sultan a wife he married. The Sultan the pilgrimage made. Nágti Sudánka yá Yuhòdî la sahhebei, ínanki Sudánka ya The wife of the Sultan a Jew with was friendly, the son of the Sultan Yuhòdigi la ‘ollõbeï. Nágti ya Yuhòdigi ku yidi, “Ínanka the Jew with was at enmity. The woman the Jew to said, “The boy an dílno.” Kolkasei sorti sun ugu dartei. Ínankuse let us kill.” Then she the food poison with it mixed. But the boy gënyu lehyahai, wahi wálba taghán, kolkasa gënyodí ínanki a mare he possesses, which everything knows, then the mare the boy ku ti di, “Ha ‘unin sorta.” Kolki sorti lo só dígei, ya ínanki to said, “Do not eat the food.” When the food was placed, the boy sorti didei. Màlinti dambe ya Yuhòdigi u yimi nágti the food refused. The day following the Jew came to the wife Sudánka, wuhhu yidi, “Kolka Sudáŋki yimádo, wahhad of the Sultan, he said, “When the Sultan comes, do you

1 This is a good example of ordinary narrative style with its broken short sentences. It is also an excellent exercise in the uses of ba, ya, the adjectival clause, and the concord of plural nouns, upon which special notes are not given in many cases.

2 lohó means “have in possession,” or “own,” and is different from hat, have in the hand, hold.

3 Note article u, for “the above-mentioned Sultan.”

4 i.e. the Mecca pilgrimage.

5 Article a for possessive case.

6 § 99.

7 address. ku is the particle. Cf. wáhhat ku tidahhda below. yidi is masc., and therefore the subject is Yuhòdigi, and not nágti.

8 gënyo u.

9 From ogho. The Aorist is here used for Present Participle.

10 la u.

11 u to (a person).
tidahhda, ‘Wa buka.’ Kolku ku yidahhda, ‘Mahha ku dawaâ¹?’ say, ‘I am sick.’ When he to you says, ‘What you will cure?’
wahhad tidahhda, ‘Gényoda bèrkèda.’’ Darârti dambe ya do you say, ‘The mare her liver.’ The day following
Suldâñkù yimi, kolkasei sân gogoshei, o wahhai hòsta ka the Sultan came, then she a skin laid on the bed, and she underneath
gélisei‘ alen beirda. Kolkei ku sehhotei, ya ‘alenti inserted a leaf of a fig-tree. When she on it slept
jababa‘ tidi, kolkasa Suldâñkù yidi, “Mahha ku haya²?” Kolkasei crackled, then the Sultan said, “What you has?” Then she tidi,
“Fèdaha hanôneya.” “Mahha ku dawaâ?” Kolkasei tidi, said, “My ribs are hurting.” “What you will cure?” Then she said,
“Bèrka gényoda ñanankàga.” Ênanki ba Suldâñkù u yêdei, “The liver of the mare of your son.” The boy the Sultan called,
wuhhu yidi, “Gényodàda yan u gháleya ayodâ.” Kolkasu he said, “Your mare I will slay for your stepmother.” Then he yidi, “Hauràrsan. E galábta-an ku so mermero⁴.” Galábti said, “All right. This evening let me on it take a walk.” In the evening
ba ënanki gényodi ñulei, kolkasu abîhi ku yidi, “Abo, the boy the mare mounted, then he to his father said, “Father, nabad,” o gényodi la tegei. Wuhhu tegei, magâlo-u tegei. goodbye,” and with the mare went. He went, to a town he went. Magâloda agtèdi bu ku⁵ arkei lehh gabdod o⁶ ‘el ku maidôneya⁷. The town near he saw six girls a well at washing. Ênanti ugu yereid ya âráktei, kolkei ninki âráktei, bei ‘elki The girl youngest saw, when she the man saw she the well ka so bahhdei, ninki bei ka hishótei. Kolkasu gényoda from came, the man she concerning was ashamed. Then he the mare saintéda gubei, kolkasu gényodi ‘erka taktei. Ênanki ba wuhhu her tail burned, then the mare to the sky went. The boy he ’ss ka diga nin âdinla, magâloda bu galei. Wuhhu la pretended to be a man crippled, the town he entered. He lived

¹ dawa, 1st conjugation. The Aorist here means, “is to,” or “can.”
² gel. Causative verb derived from gal enter, § 123.
³ i.e. what is the matter with you?
⁴ go and take a walk.
⁵ at.
⁶ gabdod is qualified by a numeral and therefore the relative clause is coupled by o.
⁷ 3rd singular after Indef. plur., § 168.
fadistei\(^1\) nin. Bérgi dambë ya gabëdhi Suldânkë ya as servant to a man. The time after the daughters of the Sultan yidi, "Wa gûrsônena." Suldânkë ba durban ku diftei\(^2\), wuhhu yidi, said, "We will marry." The Sultan drum beat, he said, "Gabdahaiga ya gûrsôneya." Kolkasa inámôdi hôdëna ya "My daughters will marry." Then the young men rich iss u yimi, kolkas gabëdhi ba la kenei, meidanëki rágë together came, then the girls were brought, in the plain the men jôgei. Kolkasa gabëdhi la yidi, "Râga dônesan\(^3\) ma wada stood. Then the girls were told, "The men you wish are they all jôgan?" Kolkas ñanti yereid ba tidi, "Nînkan dôneyei ma here?" Then the girl young said, "The man I wanted is not jôgo." Adônîhi râga u yêdëyei ya la yidi, "Râga here." The slaves (who) the men were calling were told, "The men magáloda wada jôga u yêdë."

Kolkasa ñënki adînkâlå\(^4\), (that) in the town all are call." Then the boy cripple, e Hûbiyo Butiya, yu\(^5\) u yêdei. Kolkasa Suldânki gabëdhi weidiyëi, Hûbiyo Butiya, they called. Then the Sultan the girls asked, "Râgi ma wada jôga?" Kolkasei yidahhdën, "Ha." Gabëdhi "The men are they all here?" Then they said, "Yes." The girls ya lo dibëi lehh hábadod\(^6\) o linah. Wahha la yidi, "Înän were handed six oranges. It was said, "Girl walba ninkei dôneso ha ku difato." Shantë gabôdë e kåleh\(^7\) every the man she wants let her strike." The five girls other wahhài ku diftan, shan ñän o hôdënah, ñanti yereid ya ku diftei they struck, five young men rich, the girl young struck Hûbiyo Butiya. Kolkasa nahhînti-ai ka nàhhen ya abahèd Hûbiyo Butiya. Then with horror they were astonished her father iyo hoyodëd indo bëlen. Ênanky ba ñanti yereid gûrsadëi. and her mother eyes lost. The boy the girl young married.

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\(^1\) lit. sit with. An idiom meaning "be servant to." \(^2\) la jog has the same meaning.

\(^2\) difo is used with ku, meaning "strike."

\(^3\) The pronoun is omitted.

\(^4\) adînla is inflected to agree with article -în.

\(^5\) ref. to adônîhi.

\(^6\) "articles," often used in this way with numerals.

\(^7\) kåleh is the second epithet, but o is not used as o kåleh has a special meaning, § 177.
Dararti dambe ya la yidi, "Suldanka iyo någtisa wahha u
The day following it was said, "The Sultan and his wife there
dawaǎ 'ano wiyiled." Inámodi shanti gabdod gùrsadei,
cures milk of rhinoceros." The young men the five girls married,
shan fàras o wánàksan ba la siye, ñankina Hàbiyo Butiya dabeir
five ponies good were given, and the boy Hàbiyo Butiya a donkey
ba la siyei. Kolkasa magàloda-ai ká behhen'.
given. Then the town they from departed.

Ínanki Hàbiyo Butiya, ya gènyodisi sainti u gubei, gènyodi
The boy Hàbiyo Butiya, his marc the tail he burnt, the mare
ba u timi, kolkasu darkisi dahabkaàha iyo sèfti intas u
to came, then he his clothes of gold and the sword that he
gashodei².
put on.

Kolkasu gènyodi fùlei. Kolkasa gènyodi dùshei, 'erkas yei
Then he the mare mounted. Then the mare flew, that sky she
ghóbotei. Kolkas wuhhu taga mel wiyili ku dashei,
reached. Then he goes to where rhinoceros was born,
wiyishi yereid bu dohhei, sànti bu kala bahlai, 'o'ob bu
the rhinoceros young he skinned, the skin he stretched out, a figure he
ka samèyei. Dùhurki kolkei ahaíd ya wiyishi timi,
from it made. The afternoon when it . was the rhinoceros came,
ínanki Hàbiyo Butiya ya 'ss ka dìgei dàlkèda, 'anihi yu
the boy Hàbiyo Butiya pretended to be her young, the milk he
hohhdì³ sibràr ku lissei, gudulkina sibràr ku lissei.
the first part a skin in milked, and the second a skin in (he) milked.
Wiyishi ya gèdo dònatei, kolkasa inanki 'o'obki 'ss ka
The rhinoceros grass sought, then the boy the figure threw
tùrei, 'anihi bu ghadei, gèd bu tegei, gènyodi bu ku heòtei.
away, the milk he took, a tree he went to, the mare he to it tied.

Ísago⁴ gèdka hurda, ya shanti ñànà e gabdaha
While he at the tree was sleeping, the five young men who the girls

¹ from båhh.
² reflexive verb from gal. Verbs in 1 usually change l to sh in forming these
derivatives.
³ the first part that is milked, and not so rich as the second, or gudul.
⁴ Isaga o, § 218.

Mağâlodi Sulđànki jògei yei tegen o ‘anìhi gèyen. The town the Sultan dwelt in they went to, and the milk took. ‘Anìhi, shanta nin sîdatei, ya Sulđànki inđihisi logu shubei, The milk, the five men carried, the Sultan his eyes was upon poured, wahhba tari waiyen 5. Darâr dambe ya Habiyo Butiya nothing to be of use it failed. A day following Habiyo Butiya ‘anìhisi nàgtisi u si dîbei, wuhlu yìdi, “Abaha iyo hoyodâ his milk to his wife he gave, he said, “Your father and your mother yanei ku arkin, kolkad ku shùbesid.” Kolkasei ‘anìhi let them not you see, when you in pour.” Then she the milk geisei, kolkasei ku shubtei. Indihi Sulđânka iyo indihi hoyodèd took, then she in poured. The eyes of the Sultan and the eyes of her mother ya u 6 dila’ei. Kolkasei fnanti so ärartei, ākhalkèdèi bei timi. opened. Then she the girl ran away, to her house she came.

1 you men, cf. §§ 200 (iii) and 206.
2 Note order of particles, § 236.
3 ah may be added to any noun used adjectivally or descriptively.
4 from ghado take to yourself.
5 plural agreeing with ‘ano, which is a plural noun.
6 i.e. by reason of it.
Kolkasa Suldànki oghàdei in Hàbiyo Butiya indìhi u dila’ei. Then the Sultan learned that Habiyo Butiya the eyes opened. Suldànki ba u yèdei inàmodì käleh e gabihiisì gùrsadei, The Sultan called the young men other who his daughters married, wuhhu yidi, “Ínanki Hàbiyo Butiya e gabaádàdai yereid gùrsadei he said, “The boy Habiyo Butiya who my girl young married yan u dìbeí magàlodaïda hukumkèda. Ídinkuna eïdan u I have given my town its government. And ye servants to nòkhda.” Habiyo Butiya dabadëd Suldàn nòkhdei. him be.” Habiyo Butiya afterwards Sultan became.

II. INANKI MASKA DILEI.


1 Note this use of wahha—There was tied to a tree, a girl.
2 mahhad u meșha ku heďàntahài?
3 biyaha u.
4 ìnígù u.

III. ÍNANTI LUGAHÁLAEID.


1 teach.
2 continue to teach.
3 ka ègen. Note the use of ka in these expressions, meaning, to look for in a place, or being unable to find in a place.
4 The Possessive adjective suffix -gedi is treated as an epithet, and therefore the particle o is required for the second adjective wànáksan.

IV. HÔGGI DÀRTA.


1 lit. went from a ram for her, i.e. left a ram for her.
2 Suldânka u.
3 come through.

V. MAGÀLODI HÒLAHA DADKA KU ‘UNA.


1 wuhhu here represents wahha u, in which u is the particle =to. It means literally therefore, There came to (him) an old woman.

2 la ku. ku in, and refers to the town. ghalonine. The usual form is ghaion for the negative Imperative. This must be some Continuative form, but I have not met it elsewhere.

3 Indicative mood, i.e. If you are (as you say) going.

4 bei = ba i. Who is the man referred to is not clear. There must be some omission in the rendering of the story.

5 The conjunction o is frequently used like this with the first coordinate sentence, instead of introducing the second.
VI. NASIB.


VII. NÀGTI WANAKSANEID.


¹ from dëmô, cf. § 104.
² Adjectival sentences with o, cf. § 261.
³ This thing.
⁴ na u ku.
VIII. DADKU IYO WARÀBUHU.


IX. HASHU IYO HÔLAHEDA.


X. NINKI INDAHALAÀ.


¹ ya u.
² Note inflexion of adjective. nin indáleh a man with eyes, but ninki indaháláha the man with eyes.
³ nin indala, ninki indahalaa.
⁴ By what do you know a blind man?
tidi, "Wahhannu ninki indahalaā u naghān, ninki an wahha arkenin." Markasu ki indahalaā yidi, "Wahha indāla, ninki an oghòn lahain, ya indala."

XI.

The following is an example of the pure narrative style, being an account of Col. Swayne's expeditions against the Mullah, from the raising of the levy in November 1900 to the battle of Erigo in October 1902. It was taken down by me from the mouth of a Somali native officer with the force, Nur Jama, Habr Awal.

Note the use of iyanna, iyu, etc. for the pronouns yannu, yu, etc. The Present tense is freely used for the Past.

*The raising of the Levies.*


¹ in la so ego.  
² cf. § 104, note.  
³ After sidèd kun o, gèl is made adjectival by the termination æh.
MacNeill’s zariba (Sanala).


Intanei so dowànin (Before they came close) gidligànki (the Maxim gun) iyu leï. Kolkei so dowàden askàrri banadûkhdi iyei ku disheii. (Gidligànki wa wanàksânyahài, wa bahal, wa shaitan). Kolki nimanki fogeyen iya gidligànki lagu si dayei, kolkas rág badan ka lai (died), kolkas dabadéd haggì zaribada iyei ku so ya’eii (fled). Áfar nin o askârì wadâd1 wàranki iyu ku dilei. Kolkas iyannu ‘érinei, afárton nin iyannu ghóbonei.


Ferdiddin.


1 wadád here used for a Mullah’s man.

Las Idleh raids.

The Nogal Campaign.


Eriço (Oct. 6, 1902).


Zaribadi iyannu so gallei, kolkas derewishti iyei timid. Sadehh kumbani iyei dibadda u bâhhdëi o ‘eridei. Dabâdêd Bohotle iyannu nimid.
TRANSLATIONS OF THE STORIES.
I–XI.

I. HABIYO BUTIYA (LAME HABIYO).

There once was a Sultan who had a son, whose mother was dead. But the Sultan married another wife, and went on a pilgrimage. Now a certain Jew was a friend of the Sultan’s wife, but the Sultan’s son and the Jew were enemies. The Jew said to the woman, “Let us kill the boy.” So she mixed some poison in his food. But the boy had a mare, who knew everything, and the mare said to the boy, “Don’t eat the food”; and when the food was put before him, the boy refused it. The next day the Jew came to the Sultan’s wife and said, “When the Sultan comes back, say you are sick, and when he asks what will cure you, tell him the liver of the mare.”

The next day the Sultan came. Then she laid a skin on the bed and placed under it some fig leaves, and when she lay down the leaves crackled. Then the Sultan said, “What is the matter with you?” and she said, “I have a pain in my ribs.” “What will cure you?” he said; and she answered, “The liver of your son’s mare.” The Sultan called the boy and said, “I intend to kill your mare for your stepmother.” And the boy said, “Very well, but let me take a ride on her this evening.” In the evening the boy rode the mare, and said to his father, “Good-bye, Father,” and departed with the mare. He went to a town, and near the town he saw six girls washing at a well. The youngest of the girls saw him; and when she saw the man, she ran away from the well, being ashamed before the man. Then he singed the tail of the mare, who went up into the sky. The young man then pretended to be a cripple, and went into the town, and there became a servant.

Later the daughters of the Sultan said, “We wish to marry.” The Sultan beat his drum, and announced, “My daughters wish to marry.” Then the rich young men came together, and the girls were brought, and the people stood in the plain. Then the girls were asked, “Are the men you want all here?” And the young girl said, “The man I wanted is not here.” The slave girls who were summoning the men were told to call all the men in the town, so they called the young cripple, Lame Habiyo. Then the Sultan asked the girls, “Are the men all here?” and they said, “Yes.”
The girls were given six oranges, and they were told, "Let each girl hit the man she wants." The five other girls hit five rich young men, the young girl hit Lame Habiyo. Then her father and mother were so struck with horror, that they lost their sight; and the young man married the girl. On the next day they were told, "That which will cure the Sultan and his wife is rhinoceros' milk." And the young men who married the five girls were given five good horses, and Lame Habiyo was given a donkey, and they left the town. There came to Lame Habiyo the mare, whose tail he had burned, and he put on his gold dress and sword and mounted the mare. The mare flew up and reached the sky. Then he went to a place where rhinoceroses are born. A young rhinoceros he cut open, and opened out the skin and made a figure from it. In the afternoon the mother rhinoceros came, and Lame Habiyo pretended to be the young one. The first portion of milk he milked into one skin and the second portion he milked into another skin. Then the rhinoceros went to graze. Then the young man threw away the figure, and took the milk. He went to a tree and tied his mare to it. While he slept under the tree the five young men who married the other girls came to him, and said, "Salam Aleikum"; and Lame Habiyo said, "Aleikum Salam." Then he said, "Where are you going?" And they said, "We are looking for rhinoceros' milk." Then he said, "I have some rhinoceros' milk. What will you give for it?" And they said, "Whatever you wish." Then he said, "Wealth do I not want, but I will brand my name on the buttocks of each of you." Then they said, "Agreed." So he branded his name on the buttocks of all five. Then he gave them the first milk, and the second milk Lame Habiyo took for himself. They went to the town where the Sultan lived, and took the milk. The five young men carried the milk, and it was poured on the eyes of the Sultan, but was of no use. Another day Lame Habiyo gave his milk to his wife and said, "Let not your father and mother see you, when you pour it in." Then she took the milk and she poured it in. And the eyes of the Sultan and her mother were opened. Then the girl came running away and came to her house. Then the Sultan learned that Lame Habiyo had opened his eyes, and the Sultan called the other young men that married his daughters, and he said, "To the young man Lame Habiyo, who married my young daughter, have I given authority over my town, and you, be his servants." Afterwards Lame Habiyo became Sultan.

II. "THE DRAGON-KILLER."

(A variant of the story of Perseus and Andromeda.)

There were a brother and sister who kept a cow. They dwelt in a deserted place, and the brother used to go with the cow, while the sister used to sit in the house, and at night they met in the zariba. The sister was of great beauty, and men asked for her, but her brother refused to let the girl be married. One day some men came into the house for the girl,
and they conversed; and the brother came in in the evening and found that men had come for his sister, but he said nothing. The next day the men returned to the girl and said, "We think of killing your brother; when is he engaged?" And the girl said, "When he is milking the cow." In the evening they came as he was milking the cow and leaped in over the fence. When he saw the enemy, he drew his sword. His sister seized his hair, but he cut it off, and jumped over the fence, which cut off his genitals; and he escaped. He went near a town where there was a girl tied to a tree, and he said, "Who are you, girl?" And she said, "My father is the Sultan of the town." And he said, "Why are you tied up here?" And she said, "I am tied up for a dragon, which will come and eat me." Then he said, "When does it come?" And she said, "In the evening." And he said, "When the dragon comes, what will it do?" And she said, "First it will drink the water, and afterwards eat me." And he replied, "Very well." When the dragon came, it went down to the water, but the young man drew his sword and struck it on the head, and it died. Then he led away the girl, and brought her to the town, and the people of the town came running to him, as he led the girl, and they said, "What is this?" And he said, "I have killed the dragon." Then he was brought to the Sultan, and they said, "This man has killed the dragon." And the Sultan bade him marry his daughter. So thereupon the man married her.

III. THE GIRL WITHOUT LEGS.

A Sultan had a daughter, and the daughter used to be taught the Koran. One day the Sultan went on a pilgrimage, and entrusted his daughter to a priest, and said, "Continue to teach that girl the Koran." The priest coveted the girl, wishing to lie with her, but the girl refused. One day she said, "Come to me to-morrow." On the day arranged she removed from the house the ladder by which the priest used to ascend. He then sent a letter to her father, and he wrote, "Your daughter has become a harlot." The Sultan returned from the pilgrimage, and he was angry with the girl, and he handed her over to some slaves, and he said, "Cut that girl's throat." Then the slaves took the girl, and they brought her to a wooded place, and they cut off her legs, while they dug her grave. While they were digging the grave she crawled away, and went into some trees and hid. When the slaves had dug the grave they looked in the place where she had lain and could not find her. Then they slew a gazelle, and the gazelle's blood they poured into a bottle, and brought the blood to the Sultan, and said, "We have slain the girl." One day later a caravan passed by the place, and camped where the girl lay. In the afternoon as the party were loading up the camels, they saw the girl sitting under a tree. A man took the girl, and put her on a camel, and brought her to the town they came to. The man who took the girl put her to live in a house. Later on the son of the Sultan saw the girl's face, and the young man saw that her face was
beautiful, and he said to the man whose house she dwelt in, "Let me marry that girl from you." And the man said, "The girl has no legs." Then the Sultan's son said, "I will marry her, give her to me." And so the man said, "Well and good." And the Sultan's son married her. She bore two children, and while she was with child the young man said, "I am going on a pilgrimage," and he left her a ram, and went on the pilgrimage. While he was away on the pilgrimage his wife had a dream, and she dreamed that two birds sat upon her two legs, and her legs had grown out, and that she made the pilgrimage. In the morning at break of day she saw the two birds sitting upon her two legs, and the legs had grown out. After daylight she took her two children and the ram and the two birds, and went on the pilgrimage. She came to a building at the half-way, and there came to her her father and her brother and the priest and her husband, none of whom knew her. She told stories to her children, and she related all that had happened to her, and her father heard, and the priest. Then the priest tried to run away, but the Sultan said, "Sit down until the story is finished." Then the Sultan, the girl's father, cut the priest's throat, and the girl with her father and husband went on and made the pilgrimage. And so the girl and her father were reconciled.

IV. THE HOLE IN THE WALL.

There was a Sultan who had a son, and his son said, "I want to marry." So the Sultan gave him many presents, and also a ship. The Sultan's son set sail and came to a town, and when he arrived at the town he became friendly with a Sultan, and the Sultan gave him a house. The young man made a hole between the house he was in and the Sultan's house, and he became friendly with the Sultan's wife. One day the young man said to the Sultan's wife, "Make some food for me just as you are accustomed to make it for your husband." And he went to the Sultan, and said, "To-night will you take food with me?" And the Sultan said, "Well and good." And the young man said to the Sultan's wife, "To-night when I and the Sultan are having our food, I want you to serve us with the food." And the woman said, "The Sultan will know me." Then he said, "He will not know you, I will say you are my wife." And she said, "If he does not know me, I will go with you and be your wife." At night the Sultan came home and dressed himself, and came to the young man's house. And his wife passed through the hole in the wall, and came to the young man's house. Then she served the food to the Sultan and the young man. The Sultan recognised his wife, and got off his chair, and went to his house. Before he reached his house, the woman passed through the hole and sat upon her bed, and the Sultan saw her. When he saw her he straightway came back to the house of the young man, while the woman came through the hole, and still
he saw her. The young man, who was dining with him, said to the Sultan, "Did you think this woman who is serving our food was your wife? The woman is my wife," he said, and the Sultan sat down. The next morning the young man said, "I am sailing." "Very good," he answered. And the young man arranged with the Sultan's wife and said, "In the morning come through that place, I am sailing." So the woman passed through and came to the young man, and he took her to the ship, and sailed. And the young man having run away with the Sultan's wife married her.

V. THE TOWN OF MAN-EATERS.

There is a story that a man was riding a horse, and there came to him an old woman, who said, "Where are you going?" And he said, "I am going to that town." And she said, "In that town people are slain and eaten; do not go in, lest they slay you." And he answered, "Still I am going in." Then she said, "The town has a Sultan, and the Sultan has a daughter, and the daughter's sash is a snake, and the snake eats the people. And there is a camel who eats the people, he sits in front of the house, over there upon a bed." And she said, "See, my man, if you are going to the house, run and enter the house of the Sultan's daughter." And he said, "The man told me, the dog eats the people, and the camel eats the people, and the snake eats the people. How am I going to pass them?" And the woman said, "Take this grass, and let not the camel eat you, but when you pass the house you are going to, put the grass in at the door, lest it eat you. And for the dog, take this piece of meat, and put it near the dog, and let him eat it and not you. And for the snake, which is tied round the girl's waist, take this stick, and place it on the snake's head, and then the snake will die. After you have done this enter the house and go to the girl, and then marry her." So he married the girl.

VI. MISFORTUNES.

There is a story that a man once loaded his water-camels and took them to the well, and went to draw water. When he went to draw water he tied his camels together. When he was in the nullah he left six camels behind while he led the other six. When he was some distance off, the six camels that were left behind were not to be seen. So he ran back, and came up to find six lions eating the six camels. Then he left them, and returned to the other six camels, and found six other lions eating these. Then he took a waterskin from the camels, and came to his home, to find his family looted by an enemy.
VII. HOW TO CHOOSE A WIFE.

A man had a son, and the son said to his father, "Father, I want to marry a wife." Then his father said, "Do you take a widow." So he took a widow, and his father said, "Marry her." So he married her. Then his father said, "Tie her with a rope, and when she speaks to you, untie the rope." So he tied her with a rope, and the woman said, "This is not what I have been accustomed to see. What are you doing with me?" Thereupon he untied the rope. In the morning his father came and said, "What did she say?" And he answered, "She said to me, This is not what I have been accustomed to see. Why are you doing that to me?" Then his father said, "Send her away." That was one.

The father said to his son, "Take another wife, take a grown girl." Then he said, "To-night tie her with a rope, and when she speaks to you, untie it." So he tied her, and she said, "This is not what I have been accustomed to hear, why are you tying me with that?" So he untied her. In the morning he came to his father, and he said, "She said, This is not what I have been accustomed to hear, what are you doing to me with the rope?" Then his father said, "Send her away too." And that was another.

Then his father said, "Do you go and take a nice, young girl." So he took one, and he said, "To-night tie her with a rope, and when she speaks to you untie it." So the young man did so, and went to sleep, and was asleep all night. In the early morning the girl woke him up, and said, "The rope with which you tied me is fallen off and is not tied to me, tie it upon me." And in the morning he told his father, "Father, she said, The rope has fallen off, and is not tied to me, tie it upon me." Then his father said, "Keep that one, she is the right one." So she was the one he afterwards married.

VIII. MAN AND HYAENA.

It is said that the Hyaena owned flocks and Man had none. One day Man was looking after the Hyaena's flocks, and the Hyaena went to the Council. After this Man thought, and he said, "Let us steal the Hyaena's flocks, while he is away at the council." So Man put the flocks in a zariba, and night came, and when it was night, they were driven off. The Hyaena howled, and went to the other animals, and he said, "See, I have been looted." Then they said, "Let us attack." They came along, and arrived at a pool of water, and the male Dikdik said, "If you do not let me come to the pool, you shall not drink." "Sir, we will drink, leave us," they said. Then he scratched sand into it, until the water was gone, and they died of thirst, when they found no water.
IX. CAMEL AND HER FOLLOWERS.

It is said that a Camel possessed altogether a Snake, a Zariba, a Fire, a Flood, and a Lion, and Deceit, and Honesty. Those seven the Camel owned. One day Deceit said, “We might steal the Lion from that big Camel, let us kill the Lion.” The others said, “How are we to kill him?” Then she said, “Let the Snake bite the Lion, and when you have bitten him, go into the Zariba.” So he bit him and went into the Zariba. Then she said, “O Fire, burn up both the Zariba and Snake.” So the Fire burned both Zariba and Snake. Then she said, “The Fire has killed the Snake and the Fence, let the Flood too put out the Fire.” After this Honesty said, “The Flood does not travel on the mountain, but only in the nullah, let us travel on the mountain with the Camel.” So they travelled on the mountain, and then Deceit said, “Let us slay the Camel.” So they slew her, and cooked the steak, and gulped down the steak, and except the steak nothing else of the Camel did they eat. And the meat stuck in their throats, for it was a big piece, and could not pass through their mouths. So they died.

X. THE BLIND MAN.

In a certain place many men were talking, and there were two men, one of whom was blind and the other was not blind. The man with sight said, “Why do you talk with a blind man? He can see nothing.” And the blind man said, “How do you know a blind man?” The other one said, “We know a blind man, he is a man who sees nothing.” Then the blind man said, “He that is blind is the man who knows nothing, he is blind.”

XI.

Then Swayne came and began to enlist many askaris. Then Swayne left and came to Harrar. Then he said, “I want askaris.” Then Oscar Gerard said, “How many do you want?” Then he said, “I want a hundred horsemen.” Then he said, “The hundred shall be given you.” The hundred were given. When they were given we marched and came to Adadleh. We made eight companies. Then we drilled, and we stayed for one month only. Then Swayne’s force came to us, and we left Burao and went to Ber.

Col. Swayne and Col. Phillips were in command. The Mullah lived at Olesan. Then we came to Uduwein. An illalo was sent and told to look for the Mullah. Afterwards it was said to me, the Mullah had fled. We left Uduwein. Afterwards we went to Olesan. The Mullah was in the Nogal. We left Olesan, and afterwards at Wadamago we sent out illalos.
The illalos found some karias, and captured camels, female and male. We sent the horsemen and camel corps to attack. Afterwards when the force attacked we loaded up and followed. Then we marched for two days, and then halted at Haridig. The Camel Corps and horsemen brought in 8000 camels. Then Swayne said, "Two companies will stay here, and the camels will be left there." Then my company was left with the camels. Then Swayne's force went.

Capt. MacNeill and Murray were left at the zariba. Then we saw the Mullah's illalos. At 2 o'clock in the day his force came to us. When we saw the enemy the Sirkal said, "Come inside the zariba," and afterwards we attacked and then we slew each other and fought for four hours afterwards. At 6 o'clock we chased them away. After that we sat down together inside the zariba. Then later on, at 7 o'clock at night, we attacked and fought for two hours, and at 9 o'clock drove them away. Now at 1 o'clock they returned and this time we fought for one hour only. Then we slew those men, and afterwards they ran away. Then the next day at 7 o'clock they came back, and then we fired at each other, and then during the day we shot all the dervishes.

Until they came close the maxim shot them, when they came close the askaris shot them with their rifles. (The maxim is a fine thing, a wild beast or devil.)

When the people went further off and the maxim was left off at them, then many people perished. After that they fled up to the zariba. A Mullah man killed four askaris with his spear. Then we chased them and caught 40 men.

Capt. MacNeill sent for me and said, "Count for me all the Mullah men that are hit." I collected 10 askaris, and we counted 460 dead. Of our two companies they killed 9 men. Then MacNeill said, "Put the dervish dead men together somewhere." Then we brought them to one place. Then Swayne's force came to us, it had got nothing from the Mullah.

The whole force came together to Bohotle. And afterwards we sent out illalos, and they found many camels at Kurmis. The illalos came back and we saw many camels; the whole force loaded up, and we went to Kurmis. The Allegheri were looted of many camels. We stayed fifteen days. The owners of the animals came to us. The people went to the Colonel and said, "We will follow you, and the sheep will be brought back." Then he said, "If you follow I will get you back your sheep, load up all your karias and bring them close in." Then the Allegheri followed us. Then they said, "We will look for the Mullah with you. Afterwards we loaded up and came to Bohotle. The askaris who were sick were left behind at Bohotle, and then we left Bohotle. We halted at Wudwud and afterwards sent out illalos from Wudwud. They said, "The Mullah is far off." Then we started and marched for five nights and five days. On the next day we met the Mullah's force. Then we fought, 15 askaris were killed, and the Sirkal who talks Arabic. Dickinson sahib was struck with a bullet, he was struck in the thigh. Twenty-five askaris were struck with bullets, but not
killed. Then we found no water and came back. We were afraid, if the askaris have no water they will die. We spent fifteen days marching to Berbera. When we came here the askaris were given many camels. Every havildar was given 3, every jemadar 4, milk camels. The askaris received a month's leave.

There was the end of this force.

The second force came to Burao, and we stayed at Burao for four months afterwards. Then illalos were sent out and they went to the Ali Naleyah. They said, "We have found many animals." We marched there, four companies under Col. Cobbe and Col. Swayne. We went to Las Idleh, and at Las Idleh many horses came to us. Then we sent illalos, and the illalos said, "We have seen many animals." Then we left Las Idleh and marched on for eleven nights. We went to Jid Ali, to the Ali Naleyah. Then each company went its own way. We left Col. Swayne and half a company. Then we attacked the Ali Naleyah, and during the night and day looted the flocks. Then we brought the animals into the zariba. Any men we saw we slew. Then we left. We reached Las Idleh in fifteen nights. Then the askaris were given sheep, each askari was given 12, a havildar or naik 20, jemadar or colour-havildar 30. Col. Cobbe and Col. Swayne went back to Berbera. Maj. Petrie and our four companies came back to Burao. Then we halted for a month at Burao. Then Col. Swayne joined us. He said, "The Force will go out; we will look for the Mullah. Let the Somali people bring camels to help," he said. Then the Habr Awal and Habr Yunis each brought with them 800 head of cattle, the Habr Toljala 600. Then the force moved. My company remained behind for eight days. Then the Camel Corps and horsemen came from Berbera to Burao under the command of Capt. Osborne. Then we followed after the force. In five days we reached Bohotle. Then we joined Col. Swayne and the force at Bohotle. Then illalos were sent out. The illalos were away for ten nights. The illalos came back, and they said, "We have not seen the Mullah." Then the Colonel said, "We will advance." We advanced into the Nogal. Then we went to Gerowei. We looted many animals from the Mohd. Gerad. We stayed at Gerowei twenty nights. Illalos were sent out, they went to the Mullah at Mudug. The illalos came back to us and said, "It is a dry place, and we shall get no water." Then we made east and reached Halin. We looted many animals from the Naleyah Ahmed. Then the Sirkal said, "We will go back." For twelve days we marched and then came to Gaulo. Then the Colonel said, "Let two officers with the spearmen and animals go back." Then the animals and spearmen and two British officers went back. The Colonel left 3000 camels behind. Then illalos were sent. They went to the Mullah, and then said, "The Mullah is staying at Mudug." Then we loaded up and marched for five nights. On the sixth day in the early morning we met the dervishes at Erigo. Then we halted somewhere. After that the dervishes made a move towards us. When there was a mile between us, the Colonel said, "They will not fight with us, load up the camels and move." Then we
moved. The country was thick with trees. Then every company was extended; thus we moved, and all at once they sent a volley into us. Then we lay our bellies on the ground, and we fought. Four companies departed. They were frightened and ran away. We three companies fought, the rest ran away. The three companies that fought were mine and two others. We came into the zariba, then the dervishes came. Three companies went out and drove them away.

Afterwards we came to Bohotle.
SONGS.

In the songs a distinctly poetical style is noticeable, also a number of words, not found in colloquial Somali, many of which are absolutely unintelligible by themselves to an unpoetical native. Many of these words are coined by the author, but many are probably old words handed down from generation to generation. It is necessary therefore in many passages for the author himself, or a fellow poet (of whom there are many, both professional and amateur), to explain the real meaning. Several of those which I collected I have not published here, as I could get no satisfactory rendering or explanation even from interpreters.

Those translations which I have given are necessarily free in many places and by no means literal. They are interesting as examples of style, rather than of grammar.

Songs are divided into three classes, known as

Gerar, Gabei, and Hes¹.

The Gerar is sung on horseback, and usually relates to raiding and fighting.

The Gabei is a chant of a more peaceful nature, and is often a love song. It is usually sung round the fire in the evening.

The Hes is the Dancing-song, and always accompanies a dance. It is often in parts for men and women, and is usually of an amorous nature.

¹ Paulitschke (ii. Cap. 2) describes six kinds of songs, and gives numerous examples.
All three seem to have a somewhat similar rhythm, which runs as follows:

Halnà wa | īgā sā|lān,
Halnà wa | īgā sā|‘ābghād,
Halnà wa | īgā sū|āl.
Hal wa | ī sā|‘āb|ghād,
wā | ī sūl|dānkā a|mānti,
sirad|ki Bērber|ād,
yö | wa hāl|dā sūbāhh | jōgā,

The length of the whole line may vary considerably. An essential point is the alliteration of one letter throughout the song, each line of which must contain a word which contains that letter. Thus one song may have g, another d, and so on; in a “g” song this letter occurs in some word in every line. The songs usually consist of solo and chorus, often sung in parts. Besides these, there are certain well-known chants which are sung while watering or grazing animals, marching, loading or unloading. Many of these are very old indeed. The watering chants vary for the different animals; camels, horses, and sheep have each their special chants sung to them, which again vary in different tribes, and are adapted to the nature of the well in order to suit the action of drawing the water.

I. Gerar, in s.

Greeting to Sultan Nur on his visit to the Habr Toljala. 1885.

Somali. English.
Halnā' wa īga salān, First we salute thee,
Halnā wa īga sa‘ābghād, then we shake thy hands,
Halnā wa īga suāl. then we ask a question.

Hal wa ī sa‘ābghād, First is our handshake,
wa ī Suldānka amānti, is praise to our Sultan,
siradki Bērberád, the light of Berberah,
iyo wā haldá sūbāhh jōgā, who is as an ostrich standing in the morning,

1 A poetical word meaning “one thing,” “item,” similar to kodī in prose.
2 from me. The sing. pronoun is used for the plural.
3 salaam.
SONGS

bàlashi kala saìde¹, shaking out his wings,

wahh la sisto la wàh². beyond compare.

Halna wa iga salàn. Again we salute thee.

Gëla, Sëñyo³ iyo Làn³, The camels, Senyo and Lan,
sangayàsha gharéistei, (and) the stallions have become fat,
gabdaha sûrta la mòda⁴, the young girls are like straight

iyo seyàháinu ku jifna. sticks,

Sàdadà nabad bà leh. and we lie in the dew.

Halna wa iga sual. The tribute is one of peace.

Sùldàñki bokhronádo, And again we have a question.
hor mahhau so’otéñ, The Sultan who reigns,
sèdka aínu ‘üneno⁵? why hast thou come forth,
Ràbi ya inna siyei, that we should eat the sinews?
sadehhëñi Ishhàk⁶, God granted to us,
hadanàn ku salùghin, us three (sons of) Ishhak,
àdiga O Sùldàno, if we do not make trouble with thee,
sàlo yanna ka yèdìn⁷. thee, O Sultan,

II. Gerar, in g. that thou shouldst not bring com-

The singer’s tribe has been severely looted, and he demands plaint against us.

Justice.

Somali. English.

Ma⁸ sidi gelòga, Like the bustard,
o gùluf mel ku darèmei, who has seen an enemy somewhere,
yan gam’ì wài hàbèn. I cannot sleep at night.
Sidi àrka iyo gòsha, Like the lion and lioness,

¹ The Potential tense is often used in songs for the Indicative.
² This literally means, “nothing can be found to be given for it,” i.e. no price.
³ names for camels.
⁴ lit. “is thought,” an idiom meaning “is like.” Cf. la bëda in Yibir, q.v.
⁵ i.e. have the poor parts of the animal to eat.
⁶ i.e. Habr Gerhajis, Habr Awal, Habr Toljala, the three Ishhak tribes.
⁷ for inmanàd sàlo naga yèdìn.
⁸ appears to be frequently used in songs without necessarily asking a question, especially in introducing similes.
O gáñbnihi laga laye{i,  
gurhan ma igu bóte.

Sidi Gödir irmán,  
o élmihi ka ghálen,  
gartí mau ulule.

Sidi gânleh shishèyei,  
tollkei ma iss ugu géffei.

Ma sidi nin gabóbei,  
o nàgu, gunyo ka dibei,

ku geshiyèya hhumètei,  
yan ugu hantamèya.

Wehher gèrìda jòga,  
ma gèl annu lahain,

e gûdub nogu mághhana,  
O hághi so gudbiya¹.

Nabsi² wa ma ghabóbei,  
herna³ wa ma gúdan,  
Gúli wa wáhh ma mögi,  
gòbina⁴ wa wárranta.

Gèlan manta háño,  
hènya godokóda,  
iyo wagérdi wádana,  
hádano gudídín
lábádiba an gòine,  
mia no gáraten⁵?

Whose young have been slain,  
I would make much clamour.

Like Gödir, when with milk,  
whose young have been slaughtered,  
I would groan for justice.

Like enemies apart,  
my tribe is divided among itself.

Like an old man,  
whose wives, for whom he paid much,  
have grown bad and lazy,  
I am angry at it.

For the lives that were taken,  
camels that were ours,  
whose fine has not been paid us,  
O bring out the "diya."

Fortune has not grown old,  
and law is everlasting,  
God is all-knowing,  
and the high-born have the news.

Let us have the camels to-day,  
their genitals,  
and heart,  
?  
let us cut both,  
do you decide for us?

¹ The price of a man's life is 100 camels, whether it takes place in a tribal fight, or raid, or in a private affair: this is the Arabic "diya," or Somali "hagh."
² Nasib.
³ Somali custom.
⁴ gentry, or well born, opposed to tribes of doubtful origin, Esa, Gadabursi, Hawiya, and outcasts.
⁵ The general meaning of this stanza is clear, but l. 27 I cannot translate.
To my Bay Pony.

**Somali.**

Hamar O, ghorohhdâdo!
Hamar O, garadâdo!
Hamar O, guwidâdo!
Hamar O, ghofalkàgo!
Hamar O, gadankàgo!

Hamar O, ghorohhdâdo!
ghaili¹ dof laga kênei,
iyo ghânfirka Hindî,
gh labkan ku ärkei,
gesuhugu dînta².

Hamar O, guwidâdo!
ghàridi Mîmilad³
rati⁴ ghaib ugu nàhhai
ghorigi Berberàd
markab, ghaid u sugaya,
ghun u jòga, miya⁵.

Hamar O, garadâdo!
ghalimali libahh,
iyo saryen ghortu u ba'dei,
iyo wîyil ghorah, miya.

Hamar O, ghofalkàgo!
suryadan kaga rábto,
ghálbigu ka gártà,
gelafdídkà hàwen,
iyo wàyel haj u ghóbtei,
an iss ku ghônsan, miya.

Hamar O, gadankàgu!

**English.**

O Hamar, your beauty!
O Hamar, your strength!
O Hamar, your size!
O Hamar, your obedience!
O Hamar, your price!

O Hamar, your beauty!
a cloth brought from over the sea,
and Indian raiment,
(and) die of astonishment.

O Hamar, your size!
as a camel which has grown very fat
on the sand of Mîmil,
as a ship at the pier of Berberah,
waiting for orders,
stands fast.

O Hamar, your strength!
as a black-maned lion,
and a bull oryx with broad neck,
and a bull rhinoceros.

O Hamar, your obedience!
the path which I desire
your heart understands,
as a dutiful wife,
and an elder gone on a pilgrimage,
without grumbling.

O Hamar, your price!

¹ a bright tartan cloth, most worn by Dolbohantas.
² for gesha ugu dînta, lit. I die of astonishment at the thing I look at.
³ Mîmil, in S.W. Somaliland.
⁴ Dolbohantà for “camel.”
⁵ This word like ma is often used in similes. Perhaps it is only “eh?”
SONGS

(SONGS)

1. Among the Somalis, a mare, a well and a woman belong to the tribe, and cannot be parted with without the consent of the tribe. Hence the singer here says "No one can take you from our tribe."

2. refers to British Officer.

3. la wadago take meat together. The 3rd sing. is used, just as the 3rd sing. of a verb is used after a pronoun with ba, e.g. idinka ba shakheineya.

4. or naga, is often used in such expressions, without necessarily referring to "us."

5. A custom fairly common among the Somalis until recently. The Mullah has often practised it on his raids against the Ishhak.

6. i.e. it is so long since it occurred.

gholidán la halélo (from) the tribe I fight with,
marna gás ka ma hóío'. never can enemy take (you) away.
Ma gasánad Sirkálku² who scatters his money so lavishly?
ghaib u só ballágha?

Ma
gasánad Sirkalku*
raithá.'

IV. Gerar, in d.
The singer tries to persuade two tribes to make peace.

Somali.
Wa innagi dán wadágta³, We are all of one salt,
iyo iss ku dólad ahain, and under one government,
jiní yu ídin dúfsan. a spirit entices you to evil.
War, tolló, inna⁴ daya!

Mel e ghailo dalúntei, Ye tribes, desist!
ma nágó urleh la dódhái³, The place you raised your shout,
o gūrihi dab la rübei, like women with child ripped up,
an dúnyo so dakhdaghāghin, whose homes are burned with fire,
bal dugèda hissābe⁶,

wahh ku dáida halkása. O think how old it is,
War, tolló, inna daya!
consider somewhat there.

Wayelka ya dad aslahha,

Ye tribes, desist!
The elders settle the affairs of a

dalintâse ka dida. people,
Bal da'danahai, dai,
yo dawodèda hissàbo,

wahh ku dáida hálkana.

O war, tolló, inna daya!
consider somewhat here too.

War, tolló, inna daya!
O ye tribes, desist!

Wayelka ya dad aslahha,

dalintàse ka dida.
Bal da'danahai, dai,
yo dawodèda hissàbo,

wahh ku dáida hálkana.

O war, tolló, inna daya!

¹ Among the Somalis, a mare, a well and a woman belong to the tribe, and cannot be parted with without the consent of the tribe. Hence the singer here says "No one can take you from our tribe."

² refers to British Officer.

³ la wadago take meat together. The 3rd sing. is used, just as the 3rd sing. of a verb is used after a pronoun with ba, e.g. idinka ba shakheineya.

⁴ or naga, is often used in such expressions, without necessarily referring to "us."

⁶ A custom fairly common among the Somalis until recently. The Mullah has often practised it on his raids against the Ishhak.

⁶ i.e. it is so long since it occurred.
SONGS

Matâni la dagûghei',
iyo fardi ghad ku durbêlei,
iyo dèbêlihi la kahâyeyi,
gâšhan kun² la darèyei,
ma dimône wahhas,
o tollimônô ka dôrne,
o sâmîr bannu³ dêdallei,
waâh ku daida halkasna.
O war, tollo, naga daya!

Hadi tânà la diido,
o laga dôrto 'olládda,
ânnana³ wa dirirra,
'ollo, ha inna dûlin!

V. Gerar, in g.

To my Pony.

Somali.  
Nefka gâdada wèinleh
amântis garan mâyö
Ma Hand⁴ gêdaleh ba?
'Erku o gàlab hore
gabdankisa, miya?
Libahh mel fôg ka guhha
gabnihisi, miya?
Gêla, Gêdo⁵ iyo Lân⁵
gânîhisu, miya?
Ana, Gêd⁶ iyo Hohhad⁷,
gerarkêigu, miya?
Áfartisi gunod
dulka ngû gára'a,
ma sîdi gàbad wein,
o geyaukêda⁸ la slyei,

English.  
The wells are shut down,
and the horses are sore-backed,
and the camels are driven off,
milk is drawn on to shields,
we must not forget that,
and must choose to be of one tribe,
and wish for peace,
consider somewhat there too.
O ye tribes, desist!

If this is refused,
and enmity preferred,
we too must fight,
ye armies, do not attack us!

My broad-chested beast,
how to praise him I know not.
Like grass-covered Haud?
Like the pattering
Like the cubes of a
Like the foals of the
Like my own song
Like of Ged and Hohhad?
His four hoofs
clatter over the ground,
like a grown girl,
who has been given her husband,

¹ lit. covered with stones. Wells out of use are shut up by their owners, by covering them with wood and stones.
² upon. This means that there is only enough to fill the hollow of a shield.
³ refers to "we, the singer's people," and not to the others. The pronoun
⁴ The district S.W. of the Nogal Valley.
⁵ Names of camels.
⁶ The spring winds. (Hagar.)
⁷ The summer wind. (Karif.)
⁸ means the "betrothed."
VI. Gerar, in s.

To my Pony.

English.

My fine horse,
who, with most costly robe,
and dress, has clothed herself,
and at the time of mid-day shadows,
to her sleeping husband,
brings his food,
as with the shoes of cow’s hide
she clatters?

To my Pony.

Somali.

Faraskeigu soyan,
midabkâgu ma sô kan ‘âd ba?
Sifahâgu guyêdâna
ma sagâl gâ jir ba?
Ma sidi nin sirkâlah?
Intan ku salâhho,
sânkarkâga tûra,
golahan salèbeya,
o sahárka ka idlêya,
an gèdo kugu saya.
Halki sènyo ku sófto,
ádigo wáhh ku sèma³,
o sèma iga rîd mahai,
sunka kâ de‘bîn mayo.
Wahhba ha î la sula’an,
o salogiga ghunyar⁴.

A Raiding Song.

Somali.

Idinku baneyál⁵,
banan idinku baneyál,

And has received great flocks,
and has received great flocks,
who, with most costly robe,
and dress, has clothed herself,
and at the time of mid-day shadows,
to her sleeping husband,
brings his food,
as with the shoes of cow’s hide
she clatters?

K.

1 i.e. the dowry.
2 The women’s shoes are not fastened by a strap at the heel, and, being just
as heavy as the men’s, make a great clatter in walking. The best shoes are of
cow’s hide.
3 touch, but here the meaning is “loot.”
4 This is the meaning given me by the author, but I cannot explain it.
5 An intensive form of the plural.
SONGS

Illahh bèididi haïsta, whose richness belongs to God,
dûlan mau bûlaten ? gone out to war?
Barbar ma iss ka gûrten? Have ye assembled the young men?
Badô' mau ghóbsoten? Have ye caught Bado ?
Bustihi² iyo shalaka³ ma Badô Have ye put on Bado the blanket
huwisen? and trappings?
Rakábka birtaah sulka mau Have ye put the toe in the stirrup
barkisen⁴? iron?
Yassin⁵ maugu bahhden? Have ye made your prayers ?
Butlyihi 'ollku jehhai, Where the enemy cut the ground,
iyo bûdulki ma hésheen? have ye found the tracks?
Ísago ka balaway, While he is talking,
banán maugu takten ? have ye taken to the plain?
Wilal, Ebba babdádshei, Boys, enriched by God,
dabka mau bilbshen? have ye prepared the fire?
Sibràr ‘anaha bokha⁶, A skin of curdled milk,
iyo habènkana barûrtta, and fat for to-night,
ma barûra 'untén ? have ye eaten fat?

VIII. GERAR, in b.

On the Raising of the Tribal Horse, 1903⁷.

Somali.
Gerar wa bogholal, Songs are in hundreds,
wa babáwein iyo môjad, like the great sea and waves,
wa babúrki sidisâ. like the ships.
Ninki an badinahain The man who is not full of them,
bèrka wa ka ghâlaha. his bowels are cut out.
Babir mai mákhashen ? Do ye hear my song?
Hadi gáso lo bilâbo, If companies are collected,
o Burao lagu tontômo⁸, and hailed to Burao,

1 Name of a horse.
2 is the hairy skin placed over the saddle.
3 is the woollen trappings on headstall and breast-plate (sita⁴).
4 With the Somalis, as with other African horsemen, the stirrup iron is
small, and only the big toe is inserted.
5 The Prophet.
6 Curdled milk and melted sheep's tail fat are the usual supplies taken by
a Somali on a raid.
7 This and the next two were made by my sais, or groom, on the occasion
of the raising of mounted native levies for the operations against the Mullah,
1902-4.
8 from “tomtom” drum.
SONGS

wilal bërka Ishhakah, sons of Ishhak's loins,
adunkôda badna, of great wealth,
an ku berkadsádahain¹, who are not weak-hearted,
ayan Sirkál Basha ka ra'i. I will follow the Sirkal Pasha.

IX. Gerar, in b.

Leaving Burao before Jidballi.

**Somali.**

Innagu Burao jógna, We wait at Burao,
ma jawótaba illâlo²? has the scout brought answer?
War, bulâl³ jadër, O, Lo, wiry dun,
so'od beinnaga⁴ jôga. the time to march is upon us.
Jiryal affeyei, I have sharpened spears,
iyo sun b'e'îd laga jehhai⁵, and cut a thong from an oryx,
aya iss ku jidei bilâwa. I have tied on a dagger.
Wa jehhá⁶ tégeya, I go on a crusade,
aya jid arêryo, and start in the early morning,
illa⁷ jidáneya, in order to hasten.
Anna 'ss ku jàd⁸ nôkhona. We are of the same mettle.

X. Gerar, in b.

The Object of Fighting is Loot⁹.

**Somali.**

In kastáda bareiso, However many you kill,
o ghasirádi bokhosho, and cut their pay,
la'agteidi bakshishleh, my bakshish money,
iyo hadan bût¹⁰ na la sinin, if it is not given us in heaps,
amà gèlà Badwein bada leigu or the camels at Badwein if they are
'èrîyin, not looted for me,

¹ I do not know the derivation or correct form of the word in this line, but the meaning was explained as I have given it.
² scout, spy.
³ dun-coloured pony.
⁴ ba innaga.
⁵ Oryx hide is the strongest in Somaliland.
⁶ Being an ignorant man, he did not realise the meaning of this word, or he would not have used it in referring to a campaign against fellow Mohammedans.
⁷ in la.
⁸ is the Hindustani word.
⁹ The Somalis, even our so-called friendly and protected tribes, have no compunction in saying that they will not join our army unless we promise them loot, in the shape of camels. It is also implied here that money is of little consequence compared to camels—an important fact to remember in dealing with these people.
¹⁰ mountain. Here equals "piles of money."
SONGS

that I join the force,
is a thing of no value,
let the Sirkal remember in his heart.

XI. **Gabei**, in d.

*Lament on the Invasion and Raids of the Mullah, Mohammed Abdallah, 1900—1904.*

Da’daª gabeiga watanª beriaha dába’ei digéya,
Forget the holy song I formerly laid down,

Haďba anigu o dayei ya dári tifdhahai,
Now I myself too have ceased from what people sang,

An dubeyo wa ki beriaha igu dahhsonei.
And from what came to me to sing before.

An ku d’odo, Somàli yan hádalka deínahain,
Let me speak out, and if Somalis cease not their chatter,

Dabòlki an ku rido, heďoda an dáboka gud sàro.
Let me put on the lid, and cover up the dish.

Digiti hâlei dahhdiga ka ma gam’in, dâ’kirka an ka’ei,
All last night my heart could not sleep, in the morning I arose,

Derewíshtu wa ti ka tími degalodoiyo,
There were the Dervishes come from their homes,

Darûdkiº wâgi hore yei dabin oghàlen,
Darud first had laid his snare,

Dabadedna wa ti lei yími dághahhan Idòroº,
And afterwards he was come to the land of Idoro,

Darèghâdaº iyo wa ti guben, dinti Nèbiga dab ku shiden,
There were the priests’ schools burned, the faith of the Prophet set fire to,

1 Adopted from the English.
2 I have given as literal a translation of these “Gabeis” as I can, but in some cases where I am not able to explain how the meaning is arrived at, I have given the meaning derived from a colloquial paraphrase by the author.
3 1—5. Old songs do not suit the present days of strife,
Now keep quiet unless you wish me to stop.
4 And later l. 7, wa ti, cf. § 289.
5 Name of the Somali tribes, including Dolbahanta, Ogaden, etc., i.e. the tribes of the Mullah.
6 A name for Ishhak.
7 Daregho is a school where young men learn their religion, or are trained for priesthood. The chief schools are at u. Sheikh, Hargeisa; the u. Sheikh one is that referred to here.
SONGS

Dabuna da'ei iyo dûnida nafodei,
And he carried off loot and laid waste the earth,

Dadku da'ei, agûnti dalmiya, derisádu layei,
He robbed the people, injured the orphan, slew the neighbours.

Dubki iyo shaládki, arladdi lagu doáfei,
Their headcovering and chant, as they tramp over the ground,

Sidi dáñab ku da'ei, rërihi digoda lo rébei.
Fell like lightning and thunder, our homes were left as dung.

Ebbo, adi ya dayênah, an duri ku moghène,
O Father, thou art everlasting, and all knowing,

Dalki adaha laba nin ya dàsaddu tûnei,
Two sides have clamoured for portions of the land,

Rabo, kala dabál eida madhar leiss la dôneya.
O God, separate the armies which seek one another.

XII. Gabeï, in m.

My future Wife.

An malèyo tan màge wa madahhàda Gulèdo.
It is in my mind that she whom I would marry is the (daughter of) the head of the Guleds.

Marrin 'as weïyei, o ga'amo wa majèno ròbah,
She is pink, and her hands are like drops of rain,

Kub malàsan ba lehdahai, márodi wa sòhhei,
Her ankles are round, her skirt is pleated,

Taláboda màgug o ma rîdei, wa miyrisei.
Her steps are not those of a fool, she walks daintily.

Malaëk sameis an farsámö, lagu ma nàgin.
She is after the fashion of an angel, a virgin full of skill,

Wèli melod jogtana maàrag, ku maana moghène.
Never yet have I seen the place of your abode, nor have I any knowledge of you.

1 Orphans are ordered to be specially protected by the Koran.
2 The white cloth they tie over their heads as a badge.
3 The Mullah's people and the British Government.
4 ti an.
5 Pink colour, or light copper, the favourite colour among Somalis.
6 From nàg woman.
7 The singer now addresses the lady.
Halun’ ba mirtadhaha ghálbigu ka muradsidei,
Last night, for half the night, in my heart I dreamed of you.

Marrwein hoyoda wahannahu sin Mur² ai rérato³,
We will give your aged mother a loading camel,

Walákana hámar maidan ban màlin ho oðáne⁴.
And to your brother one day I may present a pure bay pony.

Mos ban u jebin ábaha, Mùra⁵ iyo Hèmaleh⁶,
I will divide a host of camels with your father.

An majális wada ghadónne, midayóda käli.
Let us all take our places, come to my people.

XIII. Gabei, in d.

To Dahab.

Dirahh hórtē, Guban⁶ o lei dilei, dúkha la hayàmei.
In the spring time, Guban is dead, the people have taken the road.

Ninki dårō kahhāyo banan dauga so ghóbeyaya,
He who leads water-camels, takes the road to the plain.

Dukhan⁵ iyo Ògaz⁶ ó dalei, derig la danshhòdo,
Dukhan and Ògaz have foaled, and are proud with repletion.

Wa derèjo labadèni o ghollad ’ss kú òáreí,
Here is honour for both of us, who meet in one room,

Unsigà ad någu dadisida. Dàháb O, no käli!
While you sprinkle scent over us. O Dahab, come!

Wahhad dònto wa laga héleya, Dàháb O, no käli!
Whatever you wish will be given you, O Dahab, come!

Dùd’ annu nahai la ma horèyo, Dàháb O, no käli!
Our tribe is second to none, O Dahab, come!

Ákhal dòrah mod leiss kú òáreí, galño daba jòga,
Our goods are laid together in a beautiful house, the camels wait behind,

Durba hòlahà naga ghobo, Dàháb O, no käli!
Now take our flocks, O Dahab, come!

---

¹ Halei un. ² Name of a camel. ³ That she may load. ⁴ Ho take, hold. ⁵ Odo say. ⁶ Names of camels. ⁷ The maritime plain from which the tribes wander into the more fertile Ogo, or southern slopes of the Golis range, at this time of year. ⁸ Forest. Here used for tribe.
SONGS

Wan lei dilei, barùr laga dala'ei,
A ram is slaughtered, fat is cooked,

Aulaláda diran, manfa’an wada dònonne, Dàhàb O, no kàli!
The ribs are ready, let us all find food, O Dahab, come!

Sar dabólàn\(^1\), hes\(^2\) danoneiyo, wëso darandèra,
Put on the shield-cloth, hang up spear and white flask,

Tusbah dòrah, iyo wàtahhàn\(^3\) hore u si dadsha.
Lovely rosary and prayer-mat lay in front.

Kabo dàlininka leisska diga e malmo lagu dàlo,
In weariness one lays aside shoes in which one toils by day,

Iyo ga’anta ka ma dëín karò jëdal dubandàbeyo.
And the whip which the hand cannot cease from flicking.

Daf hadan, la so yidi gogolaha darah gogoshúwa,
Enter now then, the beds are ready spread,

Dalaghdalagh\(^4\) u so’odkad hubki dib u lo lafiyotei\(^5\).

? ? ? ?

XIV. Hes, in g.

Dumar O, kunka kabaha, kulliga damánta,
Ye women, the thousand generations, all and everyone,

Sikakaàga ákhal gudi u garáne.
Of your ancestors within the house we may know.

Illahèd goisì u garane. Ràga gelisi u garáne.
The partitions of a room we may know. We may know the men’s camels.

Gàshan ma ghàdan, ma ku gàban taghànin?
Do you carry a shield, do you know how to lower it?

Marka ràg iss u só galo, ma gangàni taghànin?
When men compete, do you know how to draw a bow?

Gàranka afki u badan iyo gojoda lugtaah mòyi.
The great clamour from your lips, and the dancing of your feet, I know not.

Gembi kàleh ma gàratan?
Is there any other art you understand?

---

\(^1\) Somalis keep their shields white and new by covering them with a white cloth.

\(^2\) Name of a particular kind of spear.

\(^3\) Watahh is the tree from which the bark is taken for tanning leather.

\(^4\) Wagging of the head.

\(^5\) Walk.
THE DIALECTS OF THE OUTCAST TRIBES, YIBIR AND MIDGAN.

1. ACCOUNT OF THE TWO TRIBES.

These two tribes are called by Somalis Sab, or outcast, being considered of low origin and not descended from Darùd or Ishhak (cf. Appendix III). For this reason Somalis will not mix with them or intermarry.

The Yibirs are said to be sorcerers, and to have prophetic powers and the power of cursing. They live by begging, but especially by the levy of a tax on Somalis, at a marriage or the birth of a child, according to an old tradition told in a story which is given here in Yibir dialect.

The Midgans are by nature hunters or trappers, and live largely by the meat of game they can kill in the jungle. They are also employed by Somalis to work for them, in return for which they receive occasional payment, in food or otherwise, and protection, from their employer. This work consists in fetching wood, drawing water, and digging and cleaning wells.

Both tribes also work in leather, tanning hides, and making leather ornaments, saddles, shoes, etc.

They profess to be Mohammedans like pure Somalis, but the Midgans are very lax in their religion, being unclean in the matter of the meat they eat. Many, however, are comparatively civilised and are strict on this point.

Neither Yibir nor Midgan have any definite tract of land, like the numerous tribes of Somali. They are scattered as wanderers over the whole country, the Midgans either attaching themselves to some Somali tribe as abban, or living upon them as robbers and thieves.

Each tribe has its own dialect, which has hitherto been kept as a solemn secret from the rest of the world. They still insist upon
YIBIR AND MIDGAN DIALECTS

Yibirs and Midgans are both very jealous of their languages, and keep them a secret from other Somalis, although all speak the common language of the country, namely Somali. There are, I believe, no Somalis who know anything of either dialect, and while I was having my interviews with these people, they were very particular not to allow any Somali within hearing, our conversations having to be carried on in the latter's language.

Here let me repeat that I was put on my word by both peoples not to divulge anything to a Somali, but was allowed to write it down for the use of British officers, their vanity being evidently touched by the idea of a white man wanting to study their language.

Therefore I must ask any who may read this and who may sojourn in the country, not to repeat what I give here to any Somali, not of Yibir or Midgan birth.

A. W. Schleicher is the only author who refers to an unknown language (Die Somali-Sprache, p. x):

"Unter den Somali leben mehrere Helotenvölker, von denen die Midgan, Tomal und Yibber die bekanntesten sind. Nur die Yibber scheinen eine eigene Sprache zu besitzen, die sie unter sich sprechen."

"Bestimmte Angaben darüber konnte ich nicht erhalten, dem Somali sind die Yibber ein Greuel. Nach Hussein versteht kein Somali ihre Sprache, doch verstehen die Yibber alle das Somali."

The construction of the languages, I find, is the same as that of
the Somali tongue, as spoken all over the country, and by all tribes; that is to say, they are identical in, and the same rules apply in
(1) Syntax,
(2) Conjugation of Verbs,
(3) Inflexions of Nouns and Adjectives,
(4) Methods of forming Derivative Verbs, etc.

In the matter of Vocabulary, the following parts of speech are
practically altogether different from Somali and from one another, though a very few roots are common to all three:

(1) Nouns,
(2) Adjectives,
(3) Verbs,
and consequently,  (4) Adverbs,
(5) Conjunctions,
(6) Prepositions.

On the other hand such parts of speech as,

(1) Definite Article,
(2) Demonstrative Pronoun,
(3) Possessive Pronoun,
(4) all Particles,

are common to all three, and have the same forms and constructions.

The Yibir vocabulary is fairly complete, though poorer than Somali. The Midgan, on the other hand, is extremely deficient. A large number of words have therefore to do duty for several meanings each, according to the context.

Examples,

Yibir.

dalanga any animal or bird (an appropriate epithet or description being required for each individual kind).
agar thing, stuff, food, etc.
a "rer," family, home, flocks, belongings, baggage, property.
awas any vegetable, tree, grass, wood.
iftin light, sun (fem.), moon (masc.), star, rupee, silver, money (as adjective = bright or white).
ilahh fire, gun (as adjective = hot).
mid exist, be, stop, stand.
tomàla anything hard, hill, stone (adjective = hard).
lawo water, rain, river, year.

**Midgan.**

hangagùri any wild beast (carnivore).
nas thing, place, time, town, person, self.
ghoribirro wood, and anything made of wood, tree, bow, shaft of spear, thorn.
gósad iron, knife, any iron tool.
iftimowa sun, light, day.
gomosímo water, rain, river.
ghan good, large, heavy, far, white, hot, full.
neghatal bad, small, light, near, black, cold, empty.
makabùr stone, hill, money, rupee (as adjective = hard).

I could not find any other native words to translate the various meanings given opposite each of the above.

Where special definition is required, some paraphrase is used. Yibirs have no special names for animals, but use such expressions as the following:

dálangih khábarki ghandídsan hyaena (lit. the animal with plenty of noise).
dálangih walahúmo ku dashiya oryx (lit. the animal having spears).

Midgans describe the lion and leopard as, hangagùri ghan, and hangagùri neghatal, respectively.

The following are good examples of other paraphrases required by the languages:

my father (Mid.) alowihi i so finfinshei.
(Yib.) goriedki i jagh’idei, literally, the man who begat me.
yesterday (Mid.) iftimowihí tegèdei.
(Yib.) iftinti tegèdei, literally, the light that has gone.
to-morrow (Mid.) iftimowihí so tegèdeya, literally, the light that is coming.
I am hungry (Mid.) *guratáda wa neghatal*, literally, my belly is small (or thin).

look at (Mid.) *indókholaha ku yef.*
(Yib.) *ainta ku yef*, literally, turn your eyes to.

pray (Mid.) *gamosimo 'ss ku dahhdahbi*, literally, buy yourself with water.

(N.B. Does this refer to the Mohammedan ablutions before praying, or has it any connexion with Christian baptism?)

evening (Mid.) *iftimowihi neghatála himirki so ‘idbeya*, literally, the small light, as night comes on.

Notice that these phrases are similar in each language. A number of words too are common to both:

*Examples,*

<table>
<thead>
<tr>
<th>Somali</th>
<th>Yibir</th>
<th>Midgan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>if</td>
<td>iftin</td>
<td>iftimowa</td>
<td>light</td>
</tr>
<tr>
<td>indo (plur.)</td>
<td>ain</td>
<td>indókhol</td>
<td>eye</td>
</tr>
<tr>
<td>makhal</td>
<td>makhalei</td>
<td>makhashimei</td>
<td>hear</td>
</tr>
<tr>
<td>ghorri</td>
<td></td>
<td>ghoribiro</td>
<td>wood</td>
</tr>
<tr>
<td>af</td>
<td></td>
<td>afjaghin</td>
<td>mouth</td>
</tr>
<tr>
<td>san</td>
<td></td>
<td>saneg</td>
<td>nose</td>
</tr>
<tr>
<td>kol</td>
<td>kulhi</td>
<td></td>
<td>time</td>
</tr>
<tr>
<td>laf</td>
<td>lafil</td>
<td>lafeiti</td>
<td>bone</td>
</tr>
<tr>
<td>lugh (voice)</td>
<td>laghdan (tongue)</td>
<td>laghowa (throat)</td>
<td></td>
</tr>
<tr>
<td>lagh (talk)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The inflexions of Yibir and Midgan are the same as those of the Somali, and not of the Galla language, as, for instance, agreement of Adjectives, inflexions of Verbs, plurals of Nouns, and the Definite articles.

Derivative words are formed in the same way as in Somali:

**Examples,**

<table>
<thead>
<tr>
<th>Somali</th>
<th>Midgan</th>
</tr>
</thead>
<tbody>
<tr>
<td>'idib (Y)</td>
<td>so 'idib</td>
</tr>
<tr>
<td>shan</td>
<td>come</td>
</tr>
<tr>
<td>so shan</td>
<td>'idbi</td>
</tr>
<tr>
<td>take</td>
<td>so shan</td>
</tr>
<tr>
<td>'idbi</td>
<td>bring</td>
</tr>
<tr>
<td>shamei</td>
<td></td>
</tr>
<tr>
<td>fra</td>
<td></td>
</tr>
<tr>
<td>fed (Y)</td>
<td>wish</td>
</tr>
<tr>
<td>kul (M)</td>
<td>give</td>
</tr>
<tr>
<td>feño (M)</td>
<td>look for</td>
</tr>
<tr>
<td>kusho (M)</td>
<td>eat, or drink</td>
</tr>
<tr>
<td>indókhol (M)</td>
<td>see.</td>
</tr>
<tr>
<td>indókholei</td>
<td></td>
</tr>
<tr>
<td>indokoleisi</td>
<td>shew.</td>
</tr>
<tr>
<td>ain (Y)</td>
<td>eye</td>
</tr>
<tr>
<td>aimei</td>
<td></td>
</tr>
<tr>
<td>makhali</td>
<td>ear</td>
</tr>
<tr>
<td>makhalei</td>
<td>hear</td>
</tr>
<tr>
<td>makhashin</td>
<td>M</td>
</tr>
<tr>
<td>makhashimef</td>
<td>listen</td>
</tr>
<tr>
<td>ghán (M)</td>
<td>good</td>
</tr>
<tr>
<td>ghâmi</td>
<td>make good</td>
</tr>
<tr>
<td>yifan (Y)</td>
<td>good</td>
</tr>
<tr>
<td>yifnei</td>
<td></td>
</tr>
<tr>
<td>yifno</td>
<td>be good</td>
</tr>
</tbody>
</table>

The following Midgan root *ragh*, or *raghahh*, is interesting as regards its various derivatives and constructions, which are all purely Somali.

**raghahh**

- *raghahhi mayo* act, do, fix
- 'ss ka *raghahh* I will not do it
- so *raghahh* sit down (set yourself)
- ku *raghahh* wait
- faras ku *raghahh* catch, hold
- *raghahhi* ride a horse
- gósad ku *raghahh* set, place, make
- *raghahho* cut (with a knife)
- *raghahhsan* take to yourself
- *raghahhsan* be, exist, lie, marry
- ku *raghahhsan* wish, have
- *raghahhsanei* give
- *raghahhsano* look for
- ku *raghahhsano* like, love

In an account, given me by a Midgan, of the traditional origin of his tribe, it was suggested that this language was invented
by the Midgans’ ancestors in the jungle as a secret code. This may possibly be the case, judging from the following examples:

*Midgan.*

<table>
<thead>
<tr>
<th>English</th>
<th>Somali</th>
<th>Midgan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hand</td>
<td>farolaháto</td>
<td>faro lahó</td>
<td>fingers possess</td>
</tr>
<tr>
<td>arrow</td>
<td>degoyír</td>
<td>degó yír</td>
<td>ears small</td>
</tr>
<tr>
<td>breast</td>
<td>fédolaháto</td>
<td>fédó</td>
<td>ribs</td>
</tr>
<tr>
<td>Clarke’s gazelle (Dibatag)</td>
<td>diboder</td>
<td>dibó der</td>
<td>tail long</td>
</tr>
<tr>
<td>oryx</td>
<td>gesoder</td>
<td>geso</td>
<td>horns</td>
</tr>
<tr>
<td>sheep</td>
<td>yiryíro</td>
<td>yeryer</td>
<td>plur. form of yer small</td>
</tr>
<tr>
<td>skin</td>
<td>gadalaháto</td>
<td>gad</td>
<td>beard</td>
</tr>
<tr>
<td>liver</td>
<td>madóbíyo</td>
<td>madó biyo</td>
<td>black water</td>
</tr>
</tbody>
</table>
3. EXAMPLES OF SENTENCES AND CONVERSATION IN YIBIR AND MIDGAN.

**Midgan.**

higge ka so ‘idibtei?
alowa ba so ‘idbeya.
naskas i kul.
goriedki ghânsana.
âwinti ghânsanecid.
higgan so duhur.
’ss ka sir.
higga ’ss ka raghahhsano.
gararâti shar bannu dagnei.
gedgharomed makuraghahhsana?
raghahhi mayo.
jalmihi gemosîmodi u ‘idbi.
hajîaha gôsad ku raghahhi.
bulalki so shanshamei.
gemosîmo ma raghahhsanid.
makabûrta u sharei.
ma dukhanta?
ma sharodei?
ghoribirro ghân i kul.
baghdankini i dagsi.
nasina i kulin.
guratâda wa neghatal.
wahhan kushodo i kul.
iftimôwihi tegêlei alowihi i so
finfinshei la rûflyei.
iftimôwihi neghatâla bodowyashi
higgar u shamei.

**English.**

where have you come from?
a Midgan is coming.
give me that.
the good man.
the good woman.
come here.
go away.
stay there.
we saw many horses.
are there trees there?
I will not do it.
take the camels to water.
cut the rope.
light the fire.
there is no water.
give more money.
are you sick?
are you well?
give me a big stick.
teach me your language.
give me nothing.
my stomach is empty.
give me something to eat.
yesterday my father was killed.
in the evening take the burden camels over there.
**Midgan.**

iftimowaha ban Aji sukhodin ku dukhei.
awintaida yagolka raghahhsanta.
moyodi higga erifogad iss dukhesa wa shar.
wa mahai naskas bakhrinka ku raghahhsan?
yagolkaigi makaburta ghàn ku raghahhsana.
naskakan hangaguri ghàn ku midsha, hajia bannu ku raghahhadna.
hadad hangaguri ghàn i indo-kholeisíneso, makabur shar ban ku kuleya.
himirki jalmahaiga laga la sirei.

iftimowihii tegèdeya, kulhidi moyodi jalmihii higga erifogad u shameineso, an rufino moyoda, o jalmihi la sirno.

**English.**

to-day I shot a Somali with a bow.
my wife is at home.
the people fighting over there are many.
what is that on your head?
my house is by the big hill.
here are many animals, we catch them in traps.
if you shew me a lion, I will give you much money.
in the night my camels were looted.
to-morrow, when the people take the camels over there, let us kill the people, and go off with the camels.

**Yibir.**

ma yafántahai?
ma yáfnan ba? so yáfnan miya?
higge u bidbideínesa?
higga dugageigu wa tegèdeya.
mahhad fédesa?
wahhan ka fédeya inad kalwein i `ida.
humáaggi mahhad `idatan?
gòdibki ma `idatan?
dugagàgu wèli ma awèlisatei?
wèli ma awèlisan.
þerigas mahhad ku awèlein?

**English.**

are you well?
is it peace?
where are you going?
I myself am going there.
what do you want?
I want you to give me a tobe.
what do you eat at night?
do you drink milk?
are you married yet?
I am not married yet.
what are you going to do with that?
**Yibir.**

jalmo ma ku dashisa?
ku ma dashiyo.
alkhailahâgu wa inhîma?
wa ghândîd.
âwaski yafneisîya, dâlanga wa so
bidbideîneya.
anghagi ad yftimeisei ma so
ganìden?
gôrìedkas ain ba rûfìsan.
derigi lagu anghâksodo "huwad"
ba la bîda.
khabar ghândîd ba lagu bida.
mahha bakhreîneya? ma lawo?
agarma ku mîdesa?
agar ku ma mîdeso.
kulhîmad bidbideînesa?
higge ka so tegêdei?
alkhail ku tegêdeya.
mahhad u tegêdî weida?
goriedki ma mîdeya?
higga darsad 'ss ka midi.
ainta igu so yef.
godib i so shimi.
jalamada so shimiya.
dâlangaha bakhreîneya ágarma
u fêdeya?
âda hîggan midiya.
jalamada kabârta ku mîdsiya.
agartàda la tegêd.
higgisa ha mîdeyo.
khabarma aâweleînesa?
wâ lei rûfîyei.
disadki iga bilehh.
kalweintì humâksaneid yâfnan
iss ugu shimi.
ágarma aîmeisei?
khabarma makhaïdanesi?
dêrîgas ma ku dukhûresa?
ku ma dukhûro.

**English.**

have you any camels?
I have none.
how many are your horses?
they are many.
make the zariba strong, a wild
beast will come.
have you caught the Mullah
you were fighting?
that man is one-eyed.
the thing one prays on is a
"huwad."
you are good at the language.
what is that noise? rain?
what is in there?
nobody is there.
when are you going?
where have you come from?
I am riding a horse.
why don't you go?
is the man here?
sit down at the back there.
look this way.
bring me some milk.
bring the camels here.
what does the animal making
that noise want?
put the things down here.
load up the camels.
take your things away.
(leave it alone.) let it be.
what are you doing? (abstract.)
I am killed.
cut the rope from me.
fold up the blanket well.

what did you see?
what did you hear?
do you understand that?
I do not understand.
Yibir.

kulhída göriedka so tegèda, i so lagh.  
khabarkas 'ss ka ládishei.  
ágarteidi wa ku midesa.  
sáddhehi kulhiod wa ku laghei.  
wátahhadi darsad galabídi so tegèda.  
wátahho walba kulhídí iftinti so godista wa so tegèdena.  
ání, yahafnyahh ba la bida.  
gamághdà, gamaghdis ba la bida.  
hegha yu lakheya.  
khabar lagu awèleya, ma ku duhûresa?  
gorieddi yiftimeisa khabar yafan ma ka so tegèdeya?  
higga wa lagu orèmei.  
khabar lagu urshëna ba la bida.  
gorieddi almanki fèdatei ágar ma aimeisei?  ágar ghàndid bei aimeisei.  
higgi lo gûrei, almanki ma la gasbaghëyei?  
aìhi darsad, awas ba aimeina yafan.  
ghorimada yafan dugagina awèleyei, lawihi laga tegèdo, derihi urshëna ma awelín.  
igu makhaleido, khabar an ku laghi.  
wa ku makhaleidaneya, khabarkas i lagh.  
higgas ugu orensanyahai.  
goried yafan ba lagu bida, khabarkagi i lagh, bidbidsin mayo.  
ha bidin.  
waférka katowa ku ma dashiyo.  
hilaghamaha hadeidinan ágar ka 'idin, ma yafna khabarkas.

English.

when the man comes, tell me.  
never mind that. leave it alone.  
my things are there.  
I have told you three times. come back to-morrow evening.  
we will come every day at sunrise.  
it is big, small.  
you are right, he is right.  
he is telling a lie.  
do you understand what is said to you?  
is there good news from the army?  
he was killed there. that is bad news.  
has the force found some stock?  they have found plenty.  
was the force frightened away from where they went to?  
at the next village we find good grass.  
your people made the good boats to cross the sea on, the bad ones they didn't make.  
listen to me, I will tell you a story.  
I am listening, tell me that story.  
it is torn there.  
you are a good man, say your say, I will not go against it.  
no. it is not.  
that knife is blunt.  
if you do not give anything for the wives, it is not good.
**Yibir.**

fil iftin wa so doiyoneya.

dérigan asuwan bu ku dashiya.

lawihi darsad yu awèlisaneyaa.

derigi asuwanti jagh’idei dàddo yu u ‘ida iyo iftimo.

altob yasan, tobánihi iftimod, iyo

limihi gánadod o dàddo yu u ‘idei, kulhídan ya ka fedéeya.

jalmaaiga derigo ya ka almámei. 

jalanka inhíman kaga doiyoda ? 

hosi u bidbidei. 

Abiryaha walahumo awéleya. 

kabárti horyadèdi kulhídi ad midesan, ya’unki ku la khab-

reyei iyo dugagágu derti yasan ba la bida. 

dugagisu u yasan. 

tomàlaha aniga adayada ushantei, 

lawo iyo awas yu u fèdatei. 

dugageigu u shámeya, hadanan 

rúfin. 

goriedki jalmihi iyo da’dodi fèdatei, 

ma so tegédeya ? 

derihi anghàga ka daras tegèdei. 

goried difada ya la gu bidá. 

shaníhi kulhiod wa anghaksona, 

saddehhi kulhiod wa humaggi, 

limihi wi watahhádi. 

difadki jálauki u lagu awolefn 

jira. 

dantashi sèyadki lagu shimín jira. 

derihi yabar yifno o Anasioda 

‘idín jírt, Hanfili ka so goñísa. 

Anas ain rufsaneyi kulhina ma ku so godisei ? 

waferti humaksana lugu tegéjiyo. 

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**English.**

I am going to buy some rice.

this one has a wife. 

he will marry next year. 

to the girl’s father he gives sheep and money.

he gave a good shield, 10 rupees 

and 20 sheep, now he is engaged. 

that man looted my camels. 

how much do I pay for a camel ? 

put it down below. 

the Tomals make spears. 

the old man who spoke with you, 

when you went to the front of 

the house, and yourself are 

great men. 

he is the senior. 

my “rer” has gone to that hill, 

for water and grazing. 

I am going myself, in order not 

to die. 

is the man coming who fetched 

the camels and sheep? 

those who followed after the 

Mullah. 

you are a gentleman. 

we pray five times, three times 

at night, and twice by day. 

the rope with which the camel 

is tied. 

the vessel one puts ghi into. 

Hanfili leaves alone people who 

give plenty to the Yibirs. 

has a blind Yibir ever come to 

you ? 

the knife to cut the hair with.
How many of the old man’s sheep died?
Thirty have died, that number of skins there were.
What did he say?
He took them to Berbera.
He wants to sell them, he went with his big camel.
How much was he carrying?
One man’s (?) rice and dates, two tobes, and an anna, and a sash to tie his wife’s dress, he took.
How much money did he give your wife?
Twenty-four rupees he gave.
When he gave it, he said she was to stay where she was, and if he got more money, he would give it.
Then she said to us, “All right.”
If that man gave that money to your wife, how much did you give mine?
I gave her twelve rupees.
If you gave that, did you give much?
So much I had, if I had had more, I would have given it.
Did you borrow money?
I could get no loan.
I may lend you some money, will you take it?
I will not take it, we are staying where we are.
MOHAMMED HANIF (ANCESTOR OF THE YIBIRS).

Kulhídi horimad anghàg ba lagu bidéi. Hig bu midsha, The time before a priest there was. Where he lives goried la ma midín jirin. Deriíhini horimad, iyo deriíhi people with not to live used. Your people before, and the people angháksodei dehhdodi u midshei, limihi ya yiftimeyei. Deri (who) prayed (who) among them lived, both fought. A man yabar ghandísdan ya la bidei. Deriíhini horimad ya u so of property plenty he was. Your people before to (him) godisei. “Awas no ‘idbi,” yei laghen. “Khábarke ku fèdesan?” came. “A herb to us bring,” they said. “What reason for do you want (it)?”
yu laghei. Kulhídas yu laghei, “Deriíhan angháksoda yannu ku he said. Then they said, “These people (who) pray we with (it) rûfinena.” Kulhídas yu laghei, “Wa ifñimo ghandídah, idiniku will kill.” Then he said, “It is money plenty you i ‘ idi mahai, awaskeiga idin ‘idin mayo.” Kulhídas yu to me give without, my herb to you give (I) will not.” Then they goderówi ifñimo iyo goderówi jolmo inhídas ñwaski yei kaga a hundred rupees and a hundred camels so much the herb they for doiyôden. Kulhídas yu ñwaski u sara ‘idei. Kulhídas ya deriíhi bought. Then he the herb to (them) gave. Then the people angháksóneyeí alman so fedten. Kulhídasá yei deriíhini horimad (who) prayed a raid went for. Then they your people before yei alman u so fedten. Kulhídas limihi goderówi o lawod yei they a raid on (them) went for. Then for two hundred years they hig midshei, o higgiu tegèdei ya aimein waiyen. Kulhídasá a place lived, and where they went (they) find could not. Then

1 Think. la bida it is thought. This is used for “is” (Somali wa).
2 Aorist, from midso.
3 Plur. derio. Here the narrator refers to the people of the person he was addressing (i.e. myself), whom he considers to be the same as the Gala. deriíhi angháksodei means Moslems.
4 Somali: mahhad ku dônesan?
5 Somali: idinku 1 sin mahai unless you give me.
6 Hand over. Somali dib.
7 Look for. (wan fêlta.) Somali dôno. alman fêno, Somali dûl.
8 Water, rains, i.e. year.
derihi anghaksoneyei higga ku rufen. Kulhidas yei anghagi the people (who) prayed there died, Then they the priest yabar yifmeiyen¹ anghagi bu rufei. Adisi ya la alman. Weled property fought the priest he died. His home was looted. A boy yaha'nyahh u u jagh'idei, ya higgi ka so godisei, weledki iyo small (whom) he begat, there from came, the boy and aferi kelemad hig midin jirei. Weledki Mohammed Hanif ba four others a place live used to. The boy Mohammed Hanif la bidei. Weledku kulhidas yu anghag nokhdei, asuwano yu was. The boy then he a priest became, women he difadin² jirei. Dugagatsu³ higga midsha o asuwano difadsha⁴, used to. (While) He there lives and women, anghagi yifnya ya u so shamei, Au-Bakhardli bu nokhdei. Kulhidas the priest great to (him) came, Au-Bakhardli he was. Then yu u laghei, "Khabarma higgo u midesa, o anghag lagugu bida?" he said, "What there for do you live, and a priest for are?" Kulhidas bu laghei, "Dugagagu ma iga anghaksantahai?" Then he said, "Yourself (are you) me than (more) holy?" Kulhidasu laghei, "Ka angha'ksanahai." Kulhidas yu u laghei, Then he said, "More holy I am." Then he said, "Khabarka ad iga angha'ksantahai igu aimidsi." Kulhidasu "The reason you me than (more) holy are me to shew." Then he laghei, "Higgas an ka⁴ godisaya, ka godis dugagagu." Kulhidasu said, "There I will penetrate, through go yourself." Then tomālahā anigah yu hosidisi ka godisei. Kulhidas ka godisei, that hill great he beneath it through went. Then (he) went through, o higgo u ku godisei, yu u laghei Au-Bakhardli, "Tomālahā O, and there he in went, he to him said Au-Bakhardli, "O Hill, gan'id." Kulhidas tomālihi 'ss ku godisei, kulhidas yu hig u seize." Then the hill together went, then he where he ka so godiso aimein wai. Tomālahā dehhdisi yu ku rufei out may come see could not. The hill in it he died

¹ This is not correctly given, but the sense is "They fought over the dead priest's property."

² Whether this means "marry," or "rape" is not clear. difad rope.

³ Self, person. dugagalga I myself.

⁴ Through, across.
MOHAMMED HANIF

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anghâgi. Anghâgi aihâyaga higgas u ku rûfei. Kulhîdas ya the priest. The priest of our tribe there he died. Then weldedhi' u jagh'idei yu u laghei, "Augayo ada rûfleyei, agar the boys he begat they said, "Our father you have killed, something no-ga'‘id." Anghâgi ba ku laghei, khabarkan kulhîdasu to us for it give." The priest to (them) said, this word then he u laghei, "Ma watahhâdan goôerôwi jalmo idin ‘ida, mase said, "(Am I) to-day a hundred camels to you to give, or weldedki goried u jagh'ido yan ilbir idin ka sara ‘ida? Sara-the son a Somali begets I a ewe to you for (him) am I to give? The doshiâki mian iftîn idin ka sara ‘ida?’ Kulhîdas ya weldedhi marriage am I money to you for to give?’ Then the boys laghen, "Weledka ilbir noga sara ‘id, saradoshiâka iftîn, said, "The boy a ewe to us for (him) give, the marriage money, weldedhana' ilbir. Inhîdi ka darseisa inhôda khabarka and the boys a ewe. That (which) follows (hereafter) so much for that yannu âgarta ku ‘idônena.’ Khabarkas yannu âgar ku we as the price for will receive." For that reason we a price shansonna, Anaasyodàyadu. Kulhîdi iftinta iyo ilbirta na lo take, we Yibirs. When the money and the ewe to us is ‘ido, âwasyo yahañyahh yannu u ‘idna. Wannu u yabaronna. given, sticks small we to them give. We thus earn our living. Àwas kelemad o ghandîdah wa ku duhûrna. Deriga rûfrûfeya Herbs other many (we) understood. The man (who) is sick iyo derigi alman fedôneya, iyo derigi lagheya, “an and the man (who) is going on a raid, and the man (who) says, "let me derigas ka ur behhénsanàdo,” inhôdas àwas lo ‘ido yannu than that man be better," for that a herb to be given we ku duhûrna. Deriga, annu u ‘idna, iftimo ghandidah yu, know. That man, (to whom) we give, money plenty he, kulhîda u yifnàdo, no sara ‘ida. when he is successful, to us hands.

1 Plur. welded
2 na u ka. Cf. ka siso pay for.
3 And.
YIBIR-ENGLISH AND MIDGAN-ENGLISH VOCABULARY.

The following is a list of Yibir and Midgan words not used by other Somalis.

Words, such as Pronouns, Particles, etc., are not given, being common to all three dialects.

Nouns are recognised by the Definite Article which follows each noun, separated by a hyphen.

*Examples,*

ain-ti eye bulal-ki fire

In these examples, ain equals an eye, bulal equals a fire; "the eye," "the fire," would be, ainti, bulalki.

The suffixes, -ki, -gi, -hi, are masculine, -ti, -di, are feminine.

Abbreviations:

(Y) Yibir dialect.
(M) Midgan dialect.
(Y), (M) common to both dialects.
v.i. intransitive verb.
v.t. transitive verb.
a. adjective.

The Arabic letter ain (א) is represented by ', ghain is represented by gh, kh.

d represents the "cerebral d," which at the beginning or end of a word sounds like d, but in the middle of a word is more like r.

This letter in Yibir is pronounced usually like dh.

à-di (pl. àö-hi) (Y), family, "rer," ágar-ti (Y), thing, any concrete possessions object; agarma ku midesa? what is there?
abàbo-di (M), Plateau Gazelle, aghtuul v.t. (M), strike, hit "dero"
Abit-ki (Y), Tomal (an outcast tribe that work in iron)
aimei v.t. (Y), see, find, understand
adeisimo-di (M), milk aimeisi v.t. (Y), shew, teach
áfieri-hi (Y), four ain-ti (Y), eye; ainta ku yeq, turn your eye (i.e. look)
áfjagbin-ti (M), mouth aintoli-hi (Y), lie, untruth
Aiyifan-ti (Y), Gala
Áji-gi (M), Somali
albákhar-ti (Y), cow
aléliso-di (M), bird, bustard
alkhal-ki, -shi (Y), horse
alman v.t. (Y), rob, loot
alman-ki (Y), army, enemy
álówa-hi (M), man (esp. ref. to Midgan man), not used in referring to a Somali; alocíhi i sofínfsnei, my father
áltob-ki (Y), shield
amèô-do (Y), goats
anaduhr-ki (M), elephant
Anas-ki (Y), Yibir
Anasnimiso v.i., collect the “saman-nyo”
Anasnimo-di, the “saman-nyo” paid to Yibirs
anghâ-gi (Y), priest, “mullah”
anghâkso v.i. (Y), pray
àni-gi (Y), largeness; àni ba la bida, it is large
àniyah a. (Y), great
ànisân a. (Y), complete, correct, new
asahan-ti (M), woman
‘asèr-ti (Y), (M), dates (‘asèro-hi)
‘asèrah a. (Y), red (sometimes òsè-raîh is used)
‘asèro-hi (Y), blood
‘asówa-hi (M), blood
‘assì (M), lynx
asuwan-ti (Y), wife
au-gi (Y), ancestor
Awashona-hi (Y), God
áwas-ki (Y), vegetable, grass, tree, bush, zariba, grass mat; aucaski aidìbo, the sacred tree of the Yibirs, used as a charm.
aweilei v.t. (Y), do, make, construct, cause
aweñiso v.t. (Y). do for yourself, marry
àwin-ti (M), woman
babátò-di (M), cloth, dress

baghdan, v.i. (M), talk, tell, say; nasker bad baghdamesa? what are you saying?

baghdan-ki (M), talk, speech, language

bagh v. (Y), (M), be in fear

baghei v.t. (Y), (M), frighten

bagho v.i. (Y), (M), be afraid; ka bagho, be afraid of

bakhar-ti (M), cow

bakhrei v.i. (Y), (M), make a noise (?) inverted “khabrei”

bakhrin-ki (Y), (M), head

balkhalo-hi (M), lesser bustard

baneisin-ki (M), in front, before

behhensan a. (Y), useful

big v.t. (Y), think; khabarma bidesa? what do you think?
The Passive, formed by “la,” is used for the verb “be”—
lei bida, I am; lagu bida, thou art; he, she is; you, they are; la na bida, we are—
e.g. derîgas ba la bida, that is;
Anas ba lei bida, I am a Yibir;
ha bidîn (don’t think) it is not.

bidbidei v. (Y), go

bidbidsei v.t. (Y), make to go, send away, throw away

bikho-di (M), “Dik-dik”

bilehh v.t. (Y), cut

bi’yuso v.t. (Y), like, be pleased

boba’un v.t. (M), gulp down

bodówa-hi (M), camel

bûf-ki (M), donkey

bulal-ki (M), fire, smoke, fire-arm

bulalye, v.t. (M), burn, heat, forge

bulbul-ki (Y), stick

bulbul-shi (Y), whip

buskulooh-i (Y), butter

dabo-‘ad (M), Haartbeest
daño-di (Y), sheep

dag v.t. (M), see, understand
dahir-ki (M), fat, ghi
dahhbi v.t. (M), buy
dallangah-hi (Y), animal

damomei v.t. (M), dig, excavate

damomya-hi (M), inside

dangharei v.t. (Y), refuse
daras-ti (Y), behind, tail; ka daras teged, follow behind
d'arowa-hi (Y), breast, udder
darsad (Y), afterwards, subsequent;
walahhdoi darsad, to-morrow

darsei v.i. (Y), be behind, be left;
kulhidzi ka darseisa, afterwards

dashi v.t. (Y) (M), have, possess
(always used with "ku"); inhima ku dashisa? how many have you?
degayir (M), arrow
degig-gi (M), donkey
deri-gi, -di (Y), finger; one person; derigas, that one;
deriba ku mideya, there is one
derigab (Y), loins
dibonder (M), Clarke's Gazelle
dibyalin-ki (M), behind, after, back, tail (of an animal);
dibyalin u raghahh, stand back; dibyalinkeigi, behind me
difad-ki (Y), rope, snare
dikhrarinki (M), hide (of game), prayer-mat
dilinti (M), "Dero"
doiyo v.t. (Y), buy
dubadyohi (Y), jugular vessels
dugaggi (Y), person, people, self;
dugaggeigu, I myself
duhuri v.i. (M), travel, go

duhuri v.t. (Y), understand;
ku duhuri mayo, I don't understand
duzo v.t. (M), leave; 'ss ka duzo, let
be, never mind

duk v.t. (M), strike, kill

dukhan v.i. (M), be sick, be afraid;
be empty, be broken

dukhumei v. (M), fear

dul-shi (Y), end of backbone
dusar-ki (M), elephant
dussi (M), leopard

erifogad-ki (M), distance, in time
or space, year, country; higgar erifogad, away over there;
erifogadkini, your country; erifogadkitegedei, last year

faledd-di (M), rupee
fardaho-hi (?M), finger
farolahato-hi (M), hand, arm

fed v.t. (Y), wish, want, mean;
mahhad fedesa? what do you want?

fedo v.t. (Y), look for
fedorolahato-di (M), breast

fidsin-ki (Y), camel's hump

fillshi (Y), grain; f. tomalaah,
jowaraee; f. ijtin, rice
fin, or finfin v.t. (M), give birth to,
beget
finso v.i. (M), be born

gaaloto v.t. (M), like
gabar-ki (M), water-flask
gabis-ki (M), shield
gailahato-di (M), camel-skin, shield
galabi-di (Y), evening
gamaghi (Y), truth. Yes. All right

gamagho v.i. (Y), be right, correct,
true
ganad-di (Y), (M), hand

In counting, "ganad" refers to
the five fingers and means five:
limihi ganadod, ten; saddehhi
ganadod, fifteen; aferi ganadod,
twenty
ganaddiyafneid, right hand;
g. yahaiyayheid, left hand
ganaid v.t. (Y), catch
gararatigi (M), horse
gedgharamed-ki (M), tree
geryal-ki (M), Waller's Gazelle
gesoder-ki

gesolahato-di
<table>
<thead>
<tr>
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<th>Arabic</th>
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<tr>
<td>gir-ki (M), ostrich</td>
<td>دُينَٰلَ (M), خَلْطٌ</td>
</tr>
<tr>
<td>godanahh-i (M), chest</td>
<td>حَدْاداتٌ (M), صَدِّفٌ</td>
</tr>
<tr>
<td>goderowi-gi (Y), rosary, hundred</td>
<td>غَدْرُوْ (Y), مُنْسَبٌ</td>
</tr>
<tr>
<td>godib-ki (Y), milk</td>
<td>غَدْبِ (Y), مِلْكٌ</td>
</tr>
<tr>
<td>godis v.i. (Y), come, arise, come up, begin; kulhiddi iftinti so godista, at sunrise; humaggi wa godisa, the night is coming on</td>
<td>غَدْيِ (Y), طَمَّة، يَوْمَ، يَوْمَ، يَوْمَ، يَوْمَ، يَوْمَ، يَوْمَ، يَوْمَ</td>
</tr>
<tr>
<td>golof-ki (Y), woman</td>
<td>غَلْفِ (Y)، نِسَابٌ</td>
</tr>
<tr>
<td>gomosimo-di (M), water, river, rain</td>
<td>غَمْسِمِ (M)، شَوْرَةٌ</td>
</tr>
<tr>
<td>gonya-hi (M), inside, within</td>
<td>غَنْبَ (M)، أَوْلَدَ</td>
</tr>
<tr>
<td>goräd-ki (M), cup</td>
<td>غَرَادِ (M)، نِصْرٌ</td>
</tr>
<tr>
<td>gorbei v.t. (Y), pray for, beg</td>
<td>غَرْبِ (M)، دَعَاءٌ</td>
</tr>
<tr>
<td>goried-di (Y), (plur. of goriedki), people, men</td>
<td>غَرَدِ (M)، نِصْرٌ</td>
</tr>
<tr>
<td>gösad-di (M), iron, metal, any metal article, knife; gösad ku raghahhi, cut (with a knife)</td>
<td>غَسَدِ (M)، مَكْرِ، مَكْرِ</td>
</tr>
<tr>
<td>gosin-ki (M), “Aoul,” Soemering’s Gazelle</td>
<td>غَسِنِ (M)، خَلْطٌ</td>
</tr>
<tr>
<td>gujin-ki (Y), meat</td>
<td>غَزِنِ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>guratö-di (M), stomach, belly; guratödi wa neghatal, I am hungry</td>
<td>غَزَطِ (M)، سَبْعَة، حُمِيْلِ</td>
</tr>
<tr>
<td>ghāmi v.t. (M), make good, improve</td>
<td>غَحِيْمِ (M)، مَكْرِ، مَكْرِ</td>
</tr>
<tr>
<td>ghāmo v.i. (M), be good</td>
<td>غَهَمِ (M)، مَكْرِ</td>
</tr>
<tr>
<td>ghàn a. (M), large, long, good (far, fat, hot, white)</td>
<td>غَنُوْ (M)، مَكْرِ</td>
</tr>
<tr>
<td>ghändid-ki (Y), plenty</td>
<td>غَنْدَدِ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>ghändidah a. (Y), many; jalmahi ghändidkāah, the many camels.</td>
<td>غَنْدَدَ (M)، مَكْرِ</td>
</tr>
<tr>
<td>ghändidei v.t. (Y), increase</td>
<td>غَنْدَدَ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>ghānsan a. (M), good</td>
<td>غَحْنِ (M)، مَكْرِ</td>
</tr>
<tr>
<td>ghodahh-di (Y), tin for ghi</td>
<td>غَدَهْ (Y)، قَزْمٌ</td>
</tr>
<tr>
<td>ghoribirro-di (M), wood, bush, thorn, branch of a tree, any article of wood, bow</td>
<td>غَرِبُ (M)، شَوْرَةٌ</td>
</tr>
<tr>
<td>ghorin-ki (Y), plate, dish, ship</td>
<td>غَرِيْنِ (Y)، أَوْلَدَ</td>
</tr>
<tr>
<td>hajla-hi (M), rope, string, trap</td>
<td>حَلَنِ (M)، أَوْلَدَ</td>
</tr>
<tr>
<td>haman-ti (Y), bird</td>
<td>حَمَانِ (Y)، نِصْرٌ</td>
</tr>
<tr>
<td>Hanan-ki (M), Yibir</td>
<td>حَانُ (M)، نِصْرٌ</td>
</tr>
<tr>
<td>Handud-ki (M), Tomal</td>
<td>حَنُدَ (M)، نِصْرٌ</td>
</tr>
<tr>
<td>Hanfili (Y), Hanfili, the Yibirs' ancestress, spirit</td>
<td>حَنَفِيَ (Y)، حَنَفِيَ</td>
</tr>
</tbody>
</table>

**VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>hangagûri-gi (M), animal, any wild animal</td>
<td>حَنَگِ (M)، أَوْلَدَ</td>
</tr>
<tr>
<td>hainyalisan a. (Y), mad</td>
<td>حَنْيَالِيْ (A)، مَكْرِ</td>
</tr>
<tr>
<td>halyokho-di (Y), iron</td>
<td>حَلْيَكَ (M)، مَكْرِ</td>
</tr>
<tr>
<td>hawar-ti (Y), backbone</td>
<td>حَوْرَ (Y)، نِصْرٌ</td>
</tr>
<tr>
<td>hedig-gi (M), ostrich</td>
<td>حَدَيْ (M)، نِصْرٌ</td>
</tr>
<tr>
<td>hekho-di (Y), lie, untruth</td>
<td>حَجَ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>hig-gi (Y), (M), place; higgan, here; higga, there; higge? higma? where?</td>
<td>حَجَ (Y)، مَكْرِ</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
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<th>Arabic</th>
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</thead>
<tbody>
<tr>
<td>hilghan-ki (Y), see 'ilaghan</td>
<td>حِلَهْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>himir-ki (M), night</td>
<td>حِمْ (M)، مَكْرِ</td>
</tr>
<tr>
<td>horimad (Y), before, (time)</td>
<td>حُرَ (M)، مَكْرِ</td>
</tr>
<tr>
<td>horyad-di(Y), before, in front, (place)</td>
<td>حُرْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>horyalin-ki (M), before, in front</td>
<td>حُرْ (M)، مَكْرِ</td>
</tr>
<tr>
<td>hosyad-di (Y), below, beneath</td>
<td>حُرْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>hosyalin-ki (M), beneath, below</td>
<td>حُرْ (M)، مَكْرِ</td>
</tr>
<tr>
<td>humag-gi (Y), night</td>
<td>حُمَّ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>humaksan a. (Y), black; humak-sano bakhrinka, hair</td>
<td>حُمَّ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>humbur-ki (M), fox</td>
<td>حُمْبَرِ (M)، نِصْرٌ</td>
</tr>
<tr>
<td>hur-ki (M), quiver (of arrows)</td>
<td>حُرِ (M)، مَكْرِ</td>
</tr>
<tr>
<td>huwand-ki (Y), prayer-mat</td>
<td>حُوَرْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>huwiya-hi (M), sheep-skin</td>
<td>حُوْيِ (M)، مَكْرِ</td>
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</table>

<table>
<thead>
<tr>
<th>English</th>
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</tr>
</thead>
<tbody>
<tr>
<td>'id v.t. (Y) (M), give</td>
<td>إِدَ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>'idbi v.t. (M), make to go, take, lead; so 'idbi, bring</td>
<td>إِدْبِ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>'idib v.i. (M), go; so 'idib, come</td>
<td>إِدْبِ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>'ido v.t. (Y) (M), eat, drink</td>
<td>إِدْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>idon v.i. (M), go away, run away</td>
<td>إِدَنُ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>iftimo-hi (Y), money (plur. of iftin)</td>
<td>إِتْمُوْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>iftimówa-hi (M), light, sun, day; iftimóucaha, to-day; i. tegèlei, yesterday; i. so tegèdeya, tomorrow; i. neghatal, twilight; i. n. himirki so'iddeya, evening</td>
<td>إِتْمُوْ (M)، مَكْرِ</td>
</tr>
<tr>
<td>iftin a. (Y), white, bright</td>
<td>إِتْ (A)، مَكْرِ</td>
</tr>
<tr>
<td>iftin-ki (Y), moon</td>
<td>إِتْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>iftin-ti (Y), sun, light, rupee</td>
<td>إِتْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>'flaghan-ti or -ki (Y), child, daughter, or son</td>
<td>إِتْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>ilahh-hi (Y), fire, fire-arm; ilahh avèlei, light the fire</td>
<td>إِلَحَ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>ilan-ti (Y), leg</td>
<td>إِلَانَ (Y)، مَكْرِ</td>
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<tr>
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<tbody>
<tr>
<td>'idu v.i. (M), be; so 'idu, be</td>
<td>إِدْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>'idda v.t. (M), make to come, tool, work; so 'idda, work</td>
<td>إِدْ (M)، مَكْرِ</td>
</tr>
<tr>
<td>'idib v.i. (M), go; so 'idib, come</td>
<td>إِدْبِ (M)، مَكْرِ</td>
</tr>
<tr>
<td>'ido v.t. (Y) (M), eat, drink</td>
<td>إِدْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>idon v.i. (M), go away, run away</td>
<td>إِدَنُ (M)، مَكْرِ</td>
</tr>
<tr>
<td>iftimo-hi (Y), money (plur. of iftin)</td>
<td>إِتْمُوْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>iftimówa-hi (M), light, sun, day; iftimóucaha, to-day; i. tegèlei, yesterday; i. so tegèdeya, tomorrow; i. neghatal, twilight; i. n. himirki so'iddeya, evening</td>
<td>إِتْمُوْ (M)، مَكْرِ</td>
</tr>
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<td>iftin a. (Y), white, bright</td>
<td>إِتْ (A)، مَكْرِ</td>
</tr>
<tr>
<td>iftin-ki (Y), moon</td>
<td>إِتْ (Y)، مَكْرِ</td>
</tr>
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<td>iftin-ti (Y), sun, light, rupee</td>
<td>إِتْ (Y)، مَكْرِ</td>
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<td>'flaghan-ti or -ki (Y), child, daughter, or son</td>
<td>إِتْ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>ilahh-hi (Y), fire, fire-arm; ilahh avèlei, light the fire</td>
<td>إِلَحَ (Y)، مَكْرِ</td>
</tr>
<tr>
<td>ilan-ti (Y), leg</td>
<td>إِلَانَ (Y)، مَكْرِ</td>
</tr>
</tbody>
</table>
ilbir-ki (M), limb
ilbir-ti (Y), ewe
ildighán-ti (Y), bow
ilowa-hi (Y), ram
imil-ki (Y), male camel
imitirahh-i (M), wing
indóholiesi v.t. (M), point out, shew
indókhol-shi (M), eye; indókhola ha
u yef, look
indókholiei v.t. (M), look at
inha-di (Y), (M), quantity: inhídas, so much; inhíma? how much?

irso v.i. (M), remain still

jagafaaho-di (M), shoe, sandal (plur. jagafaahoin-ki)
jagh'íd v.t. (Y), give birth to, beget;
gorie dik i jagh'idei, my father
jagha-hi (Y), child
jalan-ti (Y), (M), she-camel (plur. jalmohi)
jankho-hi (Y), kid, young goat
jehhar-ki (M), buck-Aoul
jimikh-hi (M), caracal-cat
jindar-ki (Y), ox, bull

kabár-ti (Y), house, loading-mat, load of a camel
kalahed-ki (Y), half
kalwein-ti (Y), cloth, clothing; k. humaksan, blanket
kalweinaleh-di (Y), town, Berberah
katowa-hi (Y), mouth, edge; wa-
fërka katowa ku ma dashiyo, that knife has no edge
kelemad a. (Y), other
khabar v.i. (Y), talk, speak
khabar-ki (Y), speech, talk, language, news; khabarkas 'ss ka ladishesi, stop that talk; khabar-
kas, like that; khabarmad fedesa? what do you want?
khabrei v.i. (Y), talk, speak
kub'en-ti (Y), tail, tail-fat.
kul v.t. (M), give

kul-ki (M), half
kulhi-di (Y), time; kulhídan, now;
kulhídas, then; kulhíma? when?
saddehki kulhíd, three times;
kulhídí horyad, before
kulun, v.i. (M), be sick
kunoli-hi (Y), heart
kushan-ki (Y), ring
kuso, v.t. (M), eat, drink

labodin-ki (Y), (M), body, belly
ladishei (Y), leave; 'ss ka ladiskei, cease, let be
lafeiti-di (M), bone
lafí-shi (Y), breastbone
lagh v.i. (Y), speak, tell, say
lagham-ki (Y), tongue
laghowa-hi (M), tongue, throat
lami (see limdi)
langharomé-kí (M), rice
lawo-hi (Y), water, rain, river, year;
lawihi darsad, next year
lawodaur-ki (Y), water-bottle
(lawo-hi (M), milk)
lig-gi (M), buck-Gerenuk
limdi v.i. (Y), (M), sleep, lie down;
(infin. limdiyi)
limi-hi (Y), two
ludub-ki (M), penis

madóbiyo-hi (M), liver
madókushan-ki (Y), anna
madóla-hi (M), tortoise
maghúr v.t. (Y), lend
makubú a. (M), hard
makubú-ti (M), hill, stone, pebble, money
makabú-ti (Y), tortoise
makalei v.t. (Y), hear
makhaleido v.t. (Y), listen
makhali-di (Y), ear
makhashin-ti (M), ear
makhashimei v.t. (M), hear
makhashimeiso v.i. (M), listen
manahho-di (Y), food
marübo-hi (M), plate, dish
mid v.i. (Y), be, exist, be present, remain, be alive; agarma ku midesa? what is there?

midsan v.i. (M), sit down

midso v.i. (Y), remain, live; ya'unki ku midesa? what is there?

midsi v.t. (Y), bring

midsan v.i. (M), sit down

mukhtaren-ki (Y), needle, bodkin

mufel-ki (Y), hunger

nafele v.i. (Y), be hungry

nanggi (Y), bag, satchel carried by Yibirs

nas-ki (M), thing, place, time, self

neghatal a. (M), small, bad, few (thin, near, black, light)

nirakh-i (Y), loin

omas-ki (M), bird

oran-ki (M), guinea-fowl

orèmi v.t. (M), kill

orèn v.i. (M), die

orënsan v.i. (M), be sick; (Y), be spoilt, torn

raghahh v.i. (M), act, do, catch; raghahhi mayo, I will not do it; 'ss ka raghahh, sit down; so raghahh, come here, wait here; ku raghahh, catch, hold; gararùti ku raghahh, ride a horse

raghahhi v.t. (M), set, place, make; gósad ku raghahhi, cut (with a knife); 'ss ka raghahhi, put it down there

raghahhos v.i. (M), be, exist, lie, live, think; ku raghahhsán, have, want

raghahhsání v.t. (M), give

raghahhsáno v.t. (M), look for; ku raghahhsáno, like

rëmi v.t. (M), hit, strike

rer-ki (M), feather

rihin-ki (M), meat

rlish-ki (M), ostrich-feather

robsahan-ki (Y), (M), loins

ròf v.i. (M), die

ròf-ki (M), corpse

ruf v.i. (Y), die

rùfi v.t. (Y), (M), kill

rùfsan v.i. (M), be sick, be poor

saddehh-hi (Y), three

sakhsakh v.t. (Y), cut, slit

saneg-qi (Y), nose

salolad-ki, -di (M), goat

saradoshis-ki (Y), bridegroom, wedding

sareyagh-i (M), ostrich

saryen-ki (M), bull-Oryx

sedah-hi (M), legs of ostrich

seyad-di (Y), (M), oil, ghi

shamei v.t. (Y), (M), take, lead; so shamei, bring

shan v.i. (Y), (M), go; so shan, come

shani-hi (Y), five

shanshamei v.t. (M), kindle (a fire)

shanso v.t. (Y), take for yourself, keep, put in, carry

shar a. (M), many, plenty

sharei v.t. (M), increase

sharo v.i. (M) be well

shashin-ki (M), things, property, belongings

shimi v.t. (M), take; u shimi, put in

shirfei-di (Y), small quantity

siftih a. (Y), fat

siftih-di (Y), fat
silsil-ki (M), hair (usu. plur. silsilodi)
simokh-i (Y), leg
sil v.i. (M), go
so’oto-di (M), foot, track
sukhodin-ti (M), bow

tabantab v.i. (M), walk, pass, wander
tägi v.t. (Y), fasten
tahab v.i. (M), move, go; mахhad u so tahabtei? what have you come for?
takhalamo-di (Y), song
tegéd v.i. (Y), (M), go; so tegéd, come; akhail ku tegéd, ride a horse; ka tegéd, cross
tegějí v.t. (Y), send
tingir-ki (M), Waller’s Gazelle
tiro-gi (Y), liver
tobani-hi (Y), ten
tomàla a. (Y), hard
tómàla-hi (Y), stone, hill

ukub-ki (M), ram
ulud-di (M), upper arm
‘unimadê (M), cheetah
‘unukh-hi (Y), throat
uro-di or ur-ti (Y), stomach
‘urshên a. (Y), bad
‘urshên v.i. (M), smell
‘urshên-ti (M), nose
‘urshēnì v.t. (M), smell
‘urshēnì-gi v.t. (M), anything that smells, dung, etc.
uskin-ki (M), leg

wafer-ki (M), spear
” (Y), knife, tooth
walahun-ki (Y), spear
Waran-ti (Y), Midgan
watahhô-di (Y), day; watahhâdan, to-day; watahhâdi darsad, tomorrow
wawa’i-li (M), dog
weled-ki (Y), boy

yabar-ki (Y), goods, wealth, property
yabarо v.i. (Y), make your living, earn your living
Yadur-ki (Y), Midgan
yafân or yifan a. (Y), good, right hand
yafnan-ti (Y), goodness, health, Peace
yafneisi v.t. (Y), make good
yafneisiso v.t. (Y), arrange for yourself
yafno v.i. (Y), be good
yagól-ki (M), “hero,” camel-mat, hut
yahainyahh a. (Y), small, bad
yahân-ti (Y), two annas
yahhab-ti (M), herd of Oryx
yal-shi (Y), (M), leg
yaliyifo-hi (Y), shoes
ya'un-ki, -tî (Y), old man, woman; ya'un’ti jagh’idei, mother
yef v.t (Y), (M), turn
yiftime v.i. (Y), fight
yihaŋ-ki, ti (M), man, woman
yiryiro-hi (M), sheep and goats
## COMPARATIVE VOCABULARY OF SOMALI, YIBIR, AND MIDGAN.

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<thead>
<tr>
<th>English</th>
<th>Somali</th>
<th>Yibir</th>
<th>Midgan</th>
</tr>
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<tbody>
<tr>
<td>after</td>
<td>dambe</td>
<td>darsad</td>
<td>dibyalin</td>
</tr>
<tr>
<td>amulet</td>
<td>ghordas-ki</td>
<td>godahheēdi</td>
<td>hangaguri-gi</td>
</tr>
<tr>
<td>animal</td>
<td>bāhel-ki</td>
<td>dālanga-hi</td>
<td></td>
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The Midgans use the Yibir numbers up to ten.

### Names or Descriptions of Wild Animals.

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* Note. d (in Yibir) represents dâlïanga animal.
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