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 Abdullah, 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 sport-men 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 Laruas and Sampson, I have given the latter’s corresponding signs in the Alphabet. In the spelling of words I have in most cases (subject to the orthographical variations) followed that used by Laruas 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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Paulitschke, Dr Philipp, Ethnographie Nord-Afrikas; Berlin, 1896.


Schleicher, Dr A. W., Somali-Texte (edited by Leo Reinisch); Vienna and Leipzig, 1909.

These are the most important works upon the language, though other writers are also quoted by Paulitschke.
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 Gaal, 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 Gaal on the west and south-west. The languages of the Somali and the Gaal 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 Gaal. There has always been considerable trade between the inhabitants of Aden and Southern Arabia and those of the Somali coast, and the Arabic 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, Gaal and Somali, we find many words having a root common to all three, such as the Somali words, aba father, wil boy, faraa 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 Gaal (of which the plural is Gaalo) is the name used generally to denote infidels, i.e. those who are not Mohammedans, and may be used by Somali, 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.
INTRODUCTION

Direct from the Arabic and have no bearing on the relationship of the languages. But in a few Somal verbs the Arabic root can be recognised, such as, ghad take, carry; akhri read; ibi sell, buy; gafo 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,

\[
\begin{align*}
\text{arag} & : \text{see} & \text{nin} & : \text{man} \\
\text{eg} & : \text{look} & \text{dig} & : \text{blood} \\
\text{jir} & : \text{be} & \text{if} & : \text{light} \\
\text{gal} & : \text{enter} & \text{af} & : \text{mouth} \\
\text{dal} & : \text{attack} & \text{arrab} & : \text{tongue} \\
\text{der} & : \text{long}
\end{align*}
\]

The Somali numeral 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 is little or no resemblance to Arabic, except in the particles.

All these 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,

\[
\begin{align*}
\text{wan imi} & : \text{I came} \\
\text{wad timi} & : \text{thou canest} \\
\text{wu yimi} & : \text{he can} \\
\text{wei timi} & : \text{she can} \\
\text{weinu nimi} & : \text{we can}
\end{align*}
\]

The regular forms being as follows:

\[
\begin{align*}
\text{wan shega} & : \text{I tell} \\
\text{wad shega} & : \text{thou tellest} \\
\text{wu shega} & : \text{he tells} \\
\text{wei shega} & : \text{she tells} \\
\text{weinu shegna} & : \text{we tell}
\end{align*}
\]

Introductory

The Semitic element is also exemplified in the guttural and aspirate sounds, which correspond to the Arabic letters Ghain, 'Ain, and Fā; 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 Ishlak, Dolbohanta, Miyjertiin and the ḅa and Gabbursi.

For instance:

\[
\begin{align*}
\text{camel} & : \text{Ishlak} & \text{Dolbohanta} \\
\text{aur} & : \text{rat} & \text{ido} \\
\text{road} & : \text{dau} & \text{jid} \\
\text{go} & : \text{tag} & \text{ad} \\
\text{the saddles} & : \text{koryashi} & \text{koryalki}
\end{align*}
\]

A Dolbohanta will say wa ḏa ḏa ḏa (I want), pronounced by the Ishlak as wa ḏa ḏa ḏa or wa ḏa ḏa. "I want" is translated by wa ḏa ḏa in Bari, wa ḏa in Galbed.

Practically all the men I have served with have belonged to the Ishlak 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 Ishlak almost entirely inhabit the British Protectorate, and their speech may therefore be taken by Englishmen as the standard form of the language.

Within the Ishlak 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 ba, ba, ba, etc., while in the West (Galbed) they are represented by yanu, yadu, yu, etc.

The Midjan 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 Kédí, or Háiye.

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 out-spoken, 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 Udi 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 (ğ) and the cerebral d (Sanskrit ū), which are represented respectively by the inverted comma .articles, and the, as in the grammar published by Larajase and Sàmpont. 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.**

\[\begin{array}{ll}
\tilde{a}, a, \hat{a} &= \text{Arabic "fatha," or í} \\
\bar{b} &= \text{ş}
\end{array}\]

\[\begin{array}{ll}
g &= \text{Arabic ی} \\
gk &= \text{ğ (L. & S. h)}
\end{array}\]

\[\begin{array}{ll}
d &= \text{d, ş} \\
d &= \text{Sanskrit ū} \\
&\quad \text{(half d, half r)}
\end{array}\]

\[\begin{array}{ll}
h &= \text{h} \\
hh &= \text{ḥ} \\
&\quad \text{(L. & S. h)}
\end{array}\]

\[\begin{array}{ll}
e, \acute{e} &= \text{as in Latin languages} \\
f &= \text{Arabic ی} \\
&\quad \text{or á}
\end{array}\]

\[\begin{array}{ll}
\hat{i}, \hat{i} &= \text{} \\
\hat{j} &= \text{ţ}
\end{array}\]
ORTHOGRAPHY

k = Arabic ج
kh = Arabic خ
l = Arabic ل
m = Arabic م
n = Arabic ن
u, ù, ū = Arabic ع
r = Arabic ر
s = Arabic س
š, s = (Schl. ș)
l = Arabic ل

There is no doubt a double ɬ (according to Hunter, the Sanskrit े), but it is so seldom used (as in lehહ = six) that it is not necessary to have a separate sign. The same remark applies to the Arabic ى, 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:—

' and ֶ are only used with special forms of א and א respectively.

The grave accent, ַ, is used to express the long drawn sounds of each vowel.

The acute accent, ֶ, 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. א corresponds to the Arabic “fatha” and has a nondescript sound, as the a in “ban,” “sun,” or the o in “balloon”:

badan = many
ban = plain
dab = fire

א is pronounced like a in “rat,” “ham,” but is not a common sound:

wanaksan = good
rāg = men
kalih = other
shālel = yesterday

ã is long as in “father,” “mash”:
sàn = skin
dàr = stone building

ø is pronounced like e in “pen,” “fell”:
hebol = a certain man
sheg = tell

Before cedual ã this has almost the value of ü, as in English “fur.” Example, hed = tie.

ê is like the vowels of “fate,” “weight,” “fare”:
ädër = uncle
habén = night
genyo = mare
géd = tree

1 is short as in “pin”:
mid = one
illin = entrance

Care must be taken to pronounce 1 with exactly this value before r, as y in “tyranny,” and not as in English “fir”:

bîr = iron
dîr = be

1 is like ee in “feel,” “seem”:
ąd = sand
dir = trees
ln = orange

ø is short as in “on,” “cot”:
kol = line
coil = army
ghor = write

ê is quite long as in “feal,” “sole”:
ðôn = wish
gôb = a kind of fruit
gôl = lioness

ø This is represented by Larajasse and Sustain by œ, which, however, seems liable to confusion with the English diphthong
ORTHOGRAHY

It has a very long drawn out hollow sound like a gasping "OHH!"

dō near
lō forget
madō black

u is pronounced as in "full," "put":

Before it must retain the same value and not be pronounced like the English "fur."

gur pick up
kun thousand
kulul warm

û is long and full as oo in "fool," "rule":

gür start to march
fûd soup
fül ride

5. Diphthongs.

ai is pronounced as in "aisle," or "fire":

ain sort, kind

ci is pronounced like "feign," but in this case the i is sometimes almost heard:

weidî 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 "father," 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 inflections 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

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

hō! an exclamation

VOWEL CHANGES

Note. The above diphthongs may occur before another vowel, in which case i becomes u, and u becomes o:

lāya sây ye (lai-a)
wā tégeya I am going (tege-i-a)
wā samēya I make (samel-a)
bilâwa dugger (bilau-a)
goya cut ye (goal-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 diacritic, "

âi curse
baîn bade
ci 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 ì, when preceding a vowel.

Examples, wā samē-a becomes wā samēya I make

wā si-a " wa siya I give

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

Examples, abî-ri for abi-i the father

madō-ba " madō-a the black

wā ilō-ba " ilō-a I forget

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

Examples, kaî wake, awaken keî

laî becomes lei.

saî cow,

siî, or sau (for saî, sau) the cow

wan tâgo I go,

wan tegeya I am going

aba father, abîhi, or abuhu (for abahi, abahu) the father
ORTHOGRAPHY

7. CONSONANTS.

The consonants are sounded as follows:

Fricative (\', \ h, \ hh).\n
' (aene) 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'ayd oryx
- 'id sand
- lo' cows
- 'oll army
- 'urr ur forearm

In order to learn the correct pronunciation compare the above with:

aba father
nâg woman
baan bad-tempered
beid egg
idlad end, completion
lohh plank
urr urchly
ulul growl

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

wa k'a'da she gets up
for katta

h is like the English k in "hit," but is scarcely sounded when at the end of a word:

harag sheep-skin
gesaah 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 h at the beginning of a word:

CONSONANTS

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

Guttural (g, gh, k, kh).

g is always hard as in "go."

It most nearly resembles the Arabic j:

gavan hand
gâl camels

gh is the Arabic "ghain," \( \check{e} \), and must be learned by ear:

ghad carry
ghor write
ghânsi bow

k is like the English k:

kâli come here
hakama bridle

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

sandukh box
akhal house

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

Palatal (j, sh, y).

j is a hard j, as in English "journey," "John":

jawal like
jâg stand

sh is like the English, as in "shoot":

shimbir bird
sheg tell

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

wa k'a'da she gets up
for katta

h is like the English k in "hit," but is scarcely sounded when at the end of a word:

harag sheep-skin
gesaah 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 h at the beginning of a word:

1 These are not found at the end of a word in Somali.
2 There is no sound ch, as in "church," in Somali; the English sound is reproduced by the native as j.
ORTHOGRAPHY

y is like the English, as in "you":
  yer small
  blyo water

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

t as in English:
  tuka crow
  teh la shower of rain

d as in English:
  wadān 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:
  adi sheep
  fad t sit
  hed tie
  dan all, complete

r is always pronounced distinctly, like the r of Latin languages,
as in "arrow":
  ra'v accompany
  bir iron
  shimbirtu the bird

s as in English:
  sān skin
  so'o go on
  hes song

l as in English:
  libahh lion
  lēn orange
  filfil pepper

CONSONANTS

n as in English:
  nāg woman
  mindi knife

Note. 1 and t, where they occur in inflexions or suffixes,
become sh.
  hashi the camel, for hal-ti
  wa yeshu thou doest, for yel-ta

Labials (b, m, f, w).

b as in English:
  barbar youth
  balawa dagger
  albab door

m as in English:
  mūd think
  dambe behind

f as in English:
  af mouth
  ifsin light
  āfar four

w as in English:
  wīyil rhinoceros
  wālāl 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

- 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) Numerals (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.
ACCIDENTE

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 Form, and Gender, after which will follow the Suffixes, to be followed again by the Plural Inflexions.

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 NOMS.

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, Jàma, Fàrah, Hassan, Hussein, Mohammed, Mahmuud, Ahmed, Ali, Omar, Nur, Liban, Egal, Buûle, 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, Gurrëh left-handed, Farërah hare-lipped, Dunjog active or "cutty," Buällé fair, Timo-ween long hair, Awarah one-eyed, Galës, Dëlowënh, etc., always referring to some feature or eccentricity, but without any idea of disrespect.

13. Common nouns are classified 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, nàg woman, wàll boy,

(Àbàd girl, lìbànn lion, fàras horse, aùr camel,

ahlìmbir’ bird.

ABSTRACT NOMS

They include collective words, as:

dàd people, ràg men, dumar women, arùr children,

gèl camels, hòlo flocks, ghalab, abàbo baggage, kit.

Names of relations:

aba father, höyo mother, wàlál brother or sister,

fàn son, or daughter, addèr uncle.

(ii) Inanimate objects are:

wàhh thing, bir iron, ghorì wood, dàgàhh stone,

bùr hill, mìyi jungle, akhål house.

15. Abstract nouns.

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

hadàl talk, yàb wonder, dàgàl fight, àr smell,

hàrad thirst, hànàn pain, ñìi curse, gabeì chant,

addà 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 -ùn, or -ìn.

2nd Class (” -o ” -d).

3rd Class (” -i ” -s, or -ìn.

1st Class.

aug warm

tòl sew

ghor write

bòd jump

sug wait

(Note: fùl ride

1st Class.

aug warm

tòl sew

ghor write

bòd jump

sug wait

fùlun riding.)

2nd Class.

soò walk

nokho return

garo understand

bahso escape

idlo come to an end

so’od walking

nokhod return

garad sense

buhsad escape

idlad end, completion
ACCIDENCE

3rd Class.

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

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

'ulunimo heaviness from 'ulus heavy
'ajianimo laziness, 'a'ji lazy
fülanimo cowardice, fuii coward
nágimio womanliness, nâg woman
hooyimio motherliness, hooyi mother
'sadan whiteness, 'sad white
'sasan redness, 'sas red
weinman largeness, wein large
adkan hardness, adag hard

(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, kuifi, daman all, whole gor, kol time
malin, 'asfi day mel, hag place

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

mes table, sa'ad hour, karsi chair, sandukh box, bandukh gun, hukum order, askari soldier

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

alabikki 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,

gender of nouns

kôd (coat), tëbel (table), sord (sword), drabel (trouble), ketli (kettle), kob (cup).

2. Gender of Nouns.

17. 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
nâg-ti woman.

This will imply that

nin = a man
nâg = a woman

Rinki = the man
Râgti = 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, -gii, -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, karsi-gi, hukum-ki, sandukh-ki, alab-ki, tëbel-ki, kôd-ki, etc.

Exceptions, saad-di hour warkhad-di letter are feminine.

19. Of Derivative Nouns,

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

Verbal Nouns in -d, -s (2nd and 3rd Classes) are Masculine:
sod-ki, idlad-ki, gois-ki, etc.
Adjectival Nouns in -nimo -an are Feminine.
ajsnimo-di, weinan-tli.
Adjectival Nouns of other forms are Masculine.
derer-ki, urile-ki, etc.

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

Examples,  
nink-i man, husband  nág-ti woman, wife  
abá-hi father  hóyó-di mother  
aur-ki male camel  hal-shi female camel  
sangá-hi stallion  genyo-di mare  
wáñ-ki ram  subeén-tli ewe  
orgi-gi ho-goat  ri-di she-goat  
ári-ki lion  gol-shi lioness  

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

inan-ki son  inan-ti daughter  
wáláál-ki brother  wáláál-shi sister  

3. The Suffixes.

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 -á.  
Possessive Pronominal Adjective.  
(my, thy, his, her) ................. -ai -á -ás -éd.  
(oar (1 and 3), oar (1, 2 and 3)  
(your, their) ................. -aya -én -ln -éd.  
Interrogative Adjective (what?) .... -ö p?  

1 In Feminine nouns ending in -i, the final t and the t of the Article are transformed into š; thus hashtu the she-camel, for hatti, waláálti for wáláálti.  

nink-i, nink-a, or nink-w the man  
nink-an this man  
ninkas or ninká that man  
ninkai, ninká, ninkis, &c. may, thy, his, etc. man  
ninkö? 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  "  "  -á  "  "  -ö  "  "  -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, -a, 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.)

albab-ki the door  harag-gi the sheep-skin  
shábel-ki the leopard  ilig-gi the tooth  
súl-ki the thumb  libáhh-i the lion (i)  
san-ki the nose  sandúkk-ki the box (i)  
av-ki the mouth  mgáa-i the name (ii)  
míyi-gi the jungle  muda-a-i the fork (ii)  
askári-gi the soldier  
kóra a saddle  the saddle  kóri-hi, kóra-ha, or  
kóru-hu (iii)  
dàyah a moon  the moon  dayl-hi, daya-ha, or  
dayu-hu (iii)  

k.
and
(wáranleh a spearman the s. wáranlihi, wáranlahá, wáranluhá, wáranluhú
fardólelh a horseman the h. fardólihi, fardálaha, fardóluhú)
26. Feminine words take the dentals -t or -d.
Nouns ending in any consonant except d, or 'i', take -t.
"d, -i, -o, 'i', or an aspirate, " -d.
Examples,
ñág-ti the woman laffi-ti the bone
lán-ti the branch miyíd-dí the corpse
far-ti the finger sálo-dí the dung
gá-an-ti the hand ghorahh-dí the sun
hal-shí the she-camel warákh-dí the letter
ri-di the goat Nógal-shí the Nógal
27. In many cases the linking consonant may be omitted, as has been noticed after aspirates, and 'i'.
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-kás-i his house
has-kěd-a her family
dad-kēn-i our people
or after the Demonstrative suffix,
nín-káa this man
aur-káa 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, fáráski, fáráskha, or fárásku.
"The place" , mešš, mešha, or mešhu.
29. (i) -i is the most general form, and is used with -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 -ā (that);
(2) when the noun is used possessively, adjectively or adverbially.
Examples,
(1) sandukha ghad take the box (which you see)
ninka bá òg the man (i.e. he that is present) knows
ninka a dárksa the man thou seest
(but, ninki a áarktei the man thou sweest)
(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)
ghorahhdh the sun
dayuhu the moon
robku the rain
c The Demonstrative Adjective.
30. The suffixes are,
-an this
-as, or -ā that
ACCIDENCE

Examples, fâras-kan this horse
fâras-kas that horse
nâg-tan this woman
gêd-kas that tree
sandukh-an this box
bust-a-has that blanket
ha-shan this camel
magâl-dan this town

21. 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 Muffix is always k for masculine words, and t for feminine words.

Examples,
nîn-kakan this man nâgtatâ that woman
ghôrîgakan this wood mêshtânas that place
dâgâhâkakan this stone sanadûkhdathan these boxes

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

Examples,
nînkâsa that man gabaddâsu that girl
nimân-kani these men gêd-kasa that tree
robakânu this ruin inantasi that daughter

(d) Possessive Pronominal Adjectives:

32. my -al- (-gl, or -di)
thy -â- (-gl, or -di)
his -is- (-i)
her -êd- (-i)
our -ên- (-i) (including "you")
our -ayâ- (-gl, or -di) (excluding "you")
your -în- (-i)
their -êdî- (-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 -al, -â, -ayâ, 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
aurkaîgî aurkaîga aurkaîgu my camel
aurkâgî aurkâga aurkâgu thy camel
aurkisi aurkîsa aurkisîu his camel
aurkêdi aurkêda aurkêdu her camel
aurkênî aurkêna aurkênû our camel
aurkayâgî aurkayâga aurkayâgu our camel
aurkîni aurkîna aurkînu your camel
aurkûdi aurkûda aurkûdu their camel

aur-ti camels
aurâdi aurâda aurâdûu my camels
aurtâdi aurtâda aurtâdu thy camels
aurtisi aurtisî aurtsîu his camels
aurtêdi aurtêda aurtêdu her camels
aurtênî aurtênâ aurtênu our camels
aurtayâdi aurtayâda aurtayâdu our camels
aurtîni aurtîna aurtînu your camels
aurtôdi aurtôda aurtôdu their camels

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

Examples, abahai my father
hooyôdâ thy mother
nâktîs his wife
nînkêd her husband
adêrkên our uncle
tolkay our tribe
awôwôgin your grandfather
walâlkôd their brother

(e) The Interrogative Adjective.

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

ninkep what man?
sandukhep what box?
 gabaddep 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
ninko? or wa ninke? what man?

4. The Plural of Nouns.

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 -m becomes -m, while the inflexion is always -an.

Examples:

dub-ki fire plural dabab-ki
fas-ki axe kásas-ki
rát-ki track rátad-ki
kob-ki cup kóbó-ki
‘oll-ki army ‘oll-oll-ki
nin-ki man niman-ki
tin-ki tin timan-ki
’sain-ki belly-band ’aiman-ki
sun-ki strap suman-ki

Exceptions:

réér-ki family, household plural réro-hi
nànn-ki fool na’syo-di
gás-ki horn gássas-ki, or gëso-hi
‘el-ki well ‘elal-shi
bál-ki feather bálal-shi
aur-ki camel aur-ti
sais-ki groom saisís-ki, or saisín-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:

kóra-hi saddle plural kóryal, kóryashí
busta-hi blanket bustyal-shi
aba-hi father abyal-shi

dagah-hi stone dagahhan-tí
ugah-hi egg ugahhan-tí
sibah-hi sepo sibahîn-tí
aghîl-ki chief âghîlin-tí, or oghâl-shí
fâras-ki horse fardho
ilîg-ki tooth ilkol-dí
askâr-ki soldier askârt-tí

Exceptions:

tuka-hi crow plural tukyal-shí
bilawâ-hi dagger bilawyal-shí
hâkama-hi bridle hâkamyal-shí
odei-gi old man odyal-shí
falei-gi coward fûyal-shí

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

bustyâlki, kôryalki, hâkamyalki, etc.

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

Examples:

‘asho-di day plural ‘ashoin-ki
hoyo-di mother høyoin-ki
‘gudimo-di native axe gudimoin-ki
dero-di gazelle deroin-ki
ghânso-di bow ghânsoin-ki

38. (iv) Masculine Polysyllables (except those under ii) add -o. If the final letter is an aspirate or ‘, -yö is added.

These plurals take the feminine, or dental linking consonant, the -o then usually changed to -ñ.

Examples:

fandal-ki spoon plural fandalo, fandaladi
libahh-î lion libahhyo-di
kúrsî-gi chair kúrsyo-di
mudâ-î fork mudâyo-di
mufah-î key mufahyo-di
magâ-î name magâyo-di

1 The common word now used. But it is originally the plural of an older word gudin, which is also used.
gàri-gi enclosure plural gario-hi
Yibir-ki Yibir " Yibro-hi
Midgàn-ki Midgan " Midgo-hi

Foreign words often add *yo* in other cases than those given in the rule above:
-
rañab-ki stirrup plural rañabyo-di
kitab-ki book " kitañbyo-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 banadik-hi
sirkàl-ki office " sirakil-shi
kàrsi-ki chair " kuràsi-di
warßhàd-di paper " waràkh-di
moskhîn-ki beggar " mosakhîn-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,*
nàgo-ti woman plural nàgo-gi, nàgo-gi, nàgo-gi, nàgo-gi, nàgo-gi, nàgo-gi
hal-shi she-camel " halà, halàh, halàh, halàh, halàh, halàh, halàh, halàh
mel-shi place " melo-hi
lug-ti leg " lugo-hi
deg-ti ear " dego-hi
lànt-ti branch " làmô-hi
àlen-ti leaf " àlemo-hi
jònïad-di bag " jònïad-di
ga'an-ti hand " ga'amo-hi
ri-di goat " riyo-hi
kab-ti shoe " kab-hi

*Exception,*
il-shi eye " indo-hi

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?
Gérar 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,* 2 men lába nin
4 boxes àfar sandukh
3 blankets sádeh busta
7 days tòdôbà àsho
but, 5 she-camels shan halod
2 places lába melod
4 bags àfar joniadod
9 months sagal bilod

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. § 156).

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.
### ACCIDENCE

**Examples,**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>sandukh</td>
<td>la kāli</td>
<td>}</td>
</tr>
<tr>
<td>a box</td>
<td>bring</td>
<td>}</td>
</tr>
</tbody>
</table>
| sirkālkī      | fāraskā           | fnyleya    | }
| the officer   | the horse         | is riding  | }

**Adv.**

- galābta an Burao ghobon dōna
  - this evening I Burao am going to reach
- harādkī fāraskā al
  - the jowarce (to) the horse give

45. The **Possessive Case** may be expressed in two ways.

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

**Examples,**

- nin akhalkis a man his house
- sirkālkī fāraskīsa the Officer his horse
- nāgī bokhorkēda 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,**

- ākhalkī ninka the house of the man
- not ākhalkī nin
  - (nor is it possible to say, ākhalkī nin for “the house of a man”).

The following are the typical forms:

- The horse of the officer  fāraskī sirkālkī
- sirkālkī fāraskīsa
- A horse of the officer  nīn sirkāl fāraskīsa
- A horse of the officer  fāras sirkālkā
- A horse of the officer  fārdhāa sirkālā mid ba ānte
  - (literally, of the horses of the officer one has died).
- A horse of an officer  sirkāl fāraskīsa

### NUMERALS

6. **Numerals.**

46. **Cardinals,**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (kō dī), mid-ki</td>
<td>16. lōhhyo-tōban-ki</td>
<td></td>
</tr>
<tr>
<td>2. lāba-dī</td>
<td>17. todōhyo-tōban-ki</td>
<td></td>
</tr>
<tr>
<td>3. sādeh-h-dī</td>
<td>18. sidēdyo-tōban-ki</td>
<td></td>
</tr>
<tr>
<td>4. āfart-ti</td>
<td>19. sagālyo-tōban-ki</td>
<td></td>
</tr>
<tr>
<td>5. shan-ti</td>
<td>20. labōtōn-ki</td>
<td></td>
</tr>
<tr>
<td>6. leh-h-dī</td>
<td>21. kōbyo-labōtōn-ki</td>
<td></td>
</tr>
<tr>
<td>7. todōba-dī</td>
<td>22. lābyo-labōtōn-ki</td>
<td></td>
</tr>
<tr>
<td>8. sidēh-dī</td>
<td>etc. etc.</td>
<td></td>
</tr>
<tr>
<td>9. sagāl-ki</td>
<td>30. sōddon-ki</td>
<td></td>
</tr>
<tr>
<td>10. tōban-ki</td>
<td>40. āfartōn-ki</td>
<td></td>
</tr>
<tr>
<td>11. kōbyo-tōban-ki</td>
<td>50. kōntōn-ki</td>
<td></td>
</tr>
<tr>
<td>12. lābyo-tōban-ki</td>
<td>60. lēhiddon-ki</td>
<td></td>
</tr>
<tr>
<td>13. sādehhyo-tōban-ki</td>
<td>70. todobātōn-ki</td>
<td></td>
</tr>
<tr>
<td>14. āfaryo-tōban-ki</td>
<td>80. sidētōn-ki</td>
<td></td>
</tr>
<tr>
<td>15. shānyo-tōban-ki</td>
<td>90. sagāshon-ki</td>
<td></td>
</tr>
</tbody>
</table>

100. bōghol-ki

1,000. kun-ki

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,**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>lāba nin</td>
<td>2 men</td>
<td>sādeh-h āsho</td>
</tr>
<tr>
<td>āfart fāras</td>
<td>4 horses</td>
<td>shan kēra</td>
</tr>
<tr>
<td>leh hālōd</td>
<td>6 camels</td>
<td>todōba jōniadōd</td>
</tr>
<tr>
<td>tobhānki askārī</td>
<td>the ten soldiers</td>
<td></td>
</tr>
<tr>
<td>āfart nīn</td>
<td>the four men</td>
<td></td>
</tr>
<tr>
<td>lābādā hālōd</td>
<td>those two camels</td>
<td></td>
</tr>
<tr>
<td>bōgholkārī adī</td>
<td>my hundred sheep</td>
<td></td>
</tr>
</tbody>
</table>
48. (i) Kó 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 Inpersonal Pronoun.

one man nin
one (thing) is bad mid ba hhun
one (man) is bad nin ba hhun

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

labátan midia 20 minus one = 19
sóddon midia 30 minus one = 29
bóghol midia 100 minus one = 99

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

(iyo = and)
101 bóghol-iyo mid
102 bóghol-iyo lába
130 bóghol-iyo sóddon
146 bóghol-iyo léhhyo-áfárton

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

3 o'clock sádehhdá (sávadôd)
1 o'clock kódi
half past 2 lábadá iyo báddki

49. Fractions,

a portion mel-shi
\( \frac{1}{2} \) bad-ki \( \frac{1}{3} \) fallad-dí
\( \frac{2}{3} \) dalól-ki \( \frac{2}{5} \) rima-dí
\( \frac{1}{4} \) wahh-dí

50. Ordinals,

first kówad, hórre eighth sidédad
second lábad ninth sugálad
third sádóthad tenth tóbád
fourth áfírad eleventh kóbyo-tóbád
fifth shánad etc.
sixth léhhad twentieth labátanad
seventh todóbad

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

each = kasta every = wálba (see § 68);

but distributive numbers are usually expressed by the particle ba
($§$ 143 (e)).

give 10 each nin ba tóban al
one by one mid mid
in tens tóban tóban

52. Periodical Numbers,

(time) mar, kol, gôr
once kol, mar
three times sádehhd gôr

7. Pronouns.

(a) Simple Personal Pronouns.

53. The simple, or Enclitic, forms are:

-an I
-ad thou
-u he
-ai } she
-ei } they
-ainu } we (inclusive)
-einu } we (exclusive)
-annu } ye
-eidin } they
-ai } they
-ei } they

These cannot stand alone in a sentence, but must follow, and be attached to, some preceding word, which may be any part of speech.
59. These two forms are used very frequently in introducing questions and answers.

**Examples,**

mahhad dônesa?  
what do you want?  
hagg'eidín takten?  
where did you go?  
muhhu yidi?  
what did he say?

wahhan dôneya, 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 isága (Subj.)  
iyága " and iyága "

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

iss dil  kill yourself

This is also used reciprocally:

iss laya  slay 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></th>
<th>Fem.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mine</td>
<td>kâ-gi,</td>
<td>-a, -gu.</td>
<td>ta-di,</td>
</tr>
<tr>
<td>thine</td>
<td>kâ-gi,</td>
<td>-a, -gu.</td>
<td>tâ-di,</td>
</tr>
<tr>
<td>his</td>
<td>kis-i,</td>
<td>-a, -u.</td>
<td>tis-i,</td>
</tr>
</tbody>
</table>

hers  
ours  
yours  
their

kod-i  -a -u  
kê-n-i  -a -u  
kayá-gi -ga -gu  
kîn-i  -a -u  
kôd-i  -a -u  
têd-i  -a -u  
tên-i  -a -u  
tayá-di -da -du  
tin-i  -a -u  
tôd-i  -a -u

In the Plural, the above prefix ku, tu, instead of k, t, to the suffix, as,  
kuagi, tuaidi, kuàgi, tuàdî, etc.

(c) **Demonstrative Pronouns.**

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>this</td>
<td>kan,</td>
<td>kuaun</td>
</tr>
<tr>
<td>that</td>
<td>kâ,</td>
<td>kuaas</td>
</tr>
</tbody>
</table>

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

sing.  
plur.  

They are used independently as a pronoun in the same way:

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

The plural form is  

kuer, tuér

**Example,**  
kuer 'ad'ada the white ones

64.  

(d) **Relative Pronouns.**

None.

65.  

(i) **Interrogative Pronouns.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>who?</td>
<td>kue?</td>
<td>(sing.)</td>
</tr>
</tbody>
</table>

k.
ke and 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 pronoun
adjective, but is not included among the other suffixes, as it has not
the typical form, but is really the interrogative particle (cf. § 94).

ninma? what man?
gorma? when?
wa sa\’adma? what hour is it?

-ma is also used suffixed to the simple personal pronouns, and
definite article, meaning “which of?”
kuma? tuma? which one? (indefinite)
innama? which of us?
annama? their?
idinma? which of you two?
lyama? which of them?

These are used both subjectively and objectively.
The possessive case is,
yâle? kumâle? whose?

(7) 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:
la i becomes lei
la u “ “ lo
la ku “ lagu
la idin “ leidin
la ka “ laga

68. The following are substantival and are used with the
definite article suffix when necessary.

wahh-i something, anything gidi-gi all, whole
mid-ki one, an, a kulli-gi a certain man
tid-di someone, anyone damân-ti alone
ghot-ki person hebel-ki some, several
ghar-ki some, several keli-gi alone
daur-ki some, a few goni-gi solitary, apart
in-ti some, a quantity

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

badan many walba, waliba every
yer few kasta each
hoga little o dan all
un any, several keliah only
kâle? other goni?h separate, special

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 numerals, 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 of Adjectives:

- ‘adensan clean from ‘adei clean
- hagáksan straight”, hagáji straighten
- súran open”, fur open
- hedan closed”, héd close
- wanánksan good”, wanáji make good
- dameyán finished”, damei finish

(ii) Noun Adjectives.

73. These are formed in four ways:

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

- garadiknle sensple from garad sense
- uskagile dirty”, uskag dirt
- arleh speckled”, ar spot
- biyoleh containing water”, biyo water

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

- garadila foolish”, garad sense
- indála blind”, indo eyes
- degála deaf”, dego ears

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

- ghoriaah wooden from ghorí wood
- biriaah of iron”, bir iron
- faridaah clever”, farid cleverness

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

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

Somálle Somali
Arabed Arab
Admed of Aden
baded of the sea from bad sea
‘ano wiyled rhinoceros milk”, wiyíl 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)

- 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. Inflections 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 -a (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. § 161). Thus, nágíhi wawéina, or nágíhi wéina the big women, askárti hún,humaid, or askárti hún,mi the big soldiers.

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

Examples, nínáñki wawéina
nágö wawéin
askárti hún,mi
<table>
<thead>
<tr>
<th>Number</th>
<th>Sing. Both</th>
<th>Masc. (Gutt.)</th>
<th>Sing. Fem. (Dent.)</th>
<th>Plur. Both</th>
<th>Masc. (Gutt.)</th>
<th>Fem. (Dent.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Link. Const.</td>
<td>Indefinite or Suffix -a</td>
<td>Suffix 4</td>
<td>Suffix 4</td>
<td>Indefinite or Suffix -a</td>
<td>Suffix 4</td>
<td>Suffix 4</td>
</tr>
<tr>
<td>Definition</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ext. of Nouns Qualified</td>
<td>min nag nah</td>
<td>niki (and naggi)</td>
<td>nagta (and askargar the soldiers)</td>
<td>minan nimanka nagh</td>
<td>neman (and nagh)</td>
<td>askagar</td>
</tr>
<tr>
<td><strong>White</strong></td>
<td>'ad</td>
<td>'ada</td>
<td>'adad</td>
<td>'adad</td>
<td>'adad</td>
<td>'adad</td>
</tr>
<tr>
<td><strong>Red</strong></td>
<td>'as</td>
<td>'a</td>
<td>'asa</td>
<td>'asa</td>
<td>'asa</td>
<td>'asa</td>
</tr>
<tr>
<td><strong>Yellow</strong></td>
<td>'au</td>
<td>'a</td>
<td>'aua</td>
<td>'aua</td>
<td>'aua</td>
<td>'aua</td>
</tr>
<tr>
<td><strong>Ripe</strong></td>
<td>'bli</td>
<td>'bli</td>
<td>'blied</td>
<td>'blied</td>
<td>'blied</td>
<td>'blied</td>
</tr>
<tr>
<td><strong>Long</strong></td>
<td>der</td>
<td>der</td>
<td>dered</td>
<td>dered</td>
<td>dered</td>
<td>dered</td>
</tr>
<tr>
<td><strong>Unripe</strong></td>
<td>'adin</td>
<td>'edina</td>
<td>'edin</td>
<td>'edin</td>
<td>'edin</td>
<td>'edin</td>
</tr>
<tr>
<td><strong>Clever</strong></td>
<td>feyig</td>
<td>feyiga</td>
<td>feyige</td>
<td>feyige</td>
<td>feyige</td>
<td>feyige</td>
</tr>
<tr>
<td><strong>Light</strong></td>
<td>fi'an</td>
<td>fi'an</td>
<td>fi'an</td>
<td>fi'an</td>
<td>fi'an</td>
<td>fi'an</td>
</tr>
<tr>
<td><strong>Cold</strong></td>
<td>fudud</td>
<td>fududa</td>
<td>fudude</td>
<td>fudude</td>
<td>fudude</td>
<td>fudude</td>
</tr>
<tr>
<td><strong>Bad</strong></td>
<td>ghabbā</td>
<td>ghabbā</td>
<td>ghabbāed</td>
<td>ghabbāed</td>
<td>ghabbāed</td>
<td>ghabbāed</td>
</tr>
<tr>
<td><strong>Hot</strong></td>
<td>huan</td>
<td>huan</td>
<td>huan</td>
<td>huan</td>
<td>huan</td>
<td>huan</td>
</tr>
<tr>
<td><strong>Black</strong></td>
<td>kusha</td>
<td>kusha</td>
<td>kusha</td>
<td>kusha</td>
<td>kusha</td>
<td>kusha</td>
</tr>
<tr>
<td><strong>Fat</strong></td>
<td>mada</td>
<td>mada</td>
<td>mada</td>
<td>mada</td>
<td>mada</td>
<td>mada</td>
</tr>
<tr>
<td><strong>Heavy</strong></td>
<td>shili</td>
<td>shili</td>
<td>shili</td>
<td>shili</td>
<td>shili</td>
<td>shili</td>
</tr>
<tr>
<td><strong>Fresh</strong></td>
<td>usha</td>
<td>usha</td>
<td>usha</td>
<td>usha</td>
<td>usha</td>
<td>usha</td>
</tr>
<tr>
<td><strong>Large</strong></td>
<td>weina</td>
<td>weina</td>
<td>weina</td>
<td>weina</td>
<td>weina</td>
<td>weina</td>
</tr>
<tr>
<td><strong>Small</strong></td>
<td>yer</td>
<td>yer</td>
<td>yer</td>
<td>yer</td>
<td>yer</td>
<td>yer</td>
</tr>
</tbody>
</table>

79. These are not altered (except some verbal adjectives, except that only some are placed) on the definite article -a, and linking consonant.

80. The inflections are the same as for Radical Adjectives, except that only some are placed in the plural:

- **Adjectives:** 1st, 2nd, 3rd, 4th, 5th, 6th.
- **Verbal Adjectives:** 1st, 2nd, 3rd, 4th, 5th, 6th.

---

77. These are not usually inflected (except some verbal adjectives) on the definite article -a, and linking consonant.
ACCIDENT

Inflections of Noun Adjectives.

Indefinite

Art. -ka, -ta
Art. -ki
Art. -ti

(i) garadleh
sensible

garadkáleh
garadkáláha
garadkálahaid

akhlileh
sensible

akhligáleh
akhligáláha
akhligálahaid

oghóntleh
knowing

oghóntáláha
oghóntálahaid

uskagleh
dirty

uskaggáleh
uskaggáláha
uskaggálahaid

baraleh
spotted

baraháleh
baraháláha
barahálahaid

biyoleh
containing water

biyaháleh
biyaháláha
biyahálahaid

(ii) garadla
senseless

garadkala
garadkáláa
garadkáláaid

indála
blind

indahala
indaháláa
indaháláaid

lugla
legless

lugtala
lugtálaa
lugtálaaid

haulla
unemployed

haushala
hausháláa
hausháláaid

(iii) faridah
clever

faridkaa
faridkaa
faridkaaid

birah
of iron

birta
birta
birtaaid

ghoriah
wooden

ghoriga
ghoriga
ghorigaaid

The following have special plural forms:

qásah (sing. qáskaa) (plural qásintaai)

ghesia (sing. gesiaa) (plural gesiyintaai)

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

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

The e is usually dropped.

Example.

Somáliid Somáliid
Arabed Araba
biliidki Somáliid the Somali country
afki Araba 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

mindiyah a afka badbadan sharp knives

mindiyah a afka badbadan, or, mindiyihi afka

badbadna the sharp knives

hög weina strong:

nin, ninka, nag, nagta, hög weina, or the, the strong man,
or woman

ninki or nimanki, hög weina the strong man, or men;
nagtí hög weineid the strong women; nagghi hög
weina the strong women.

af yaghán eloquent:

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

nin af yaghán an eloquent man
nág af taghán " woman
ninki afka yaghán the eloquent man
nagnti afka taghán " woman
nimana af yaghánin eloquent men
nágna af yaghánin " women
nimánti afka yaghánin the eloquent men
nágiihi afka yaghán " women
ACCIDENCE

This adjective may be treated as one word, and take the termination -ah, in which case it is inflected regularly like such derivative adjectives:

afyaghânah, afyaghânkaâh, afyaghânkaâh, afyaghânkaâhid.

(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 kalî bring a bigger one
ki u wanâksana The best
ya ugu horeya Which is first of all?

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

kas sà wanâksan that is best
sâdéhnhas kân ba wein of those three this is the biggest

C. Verbs.

1. Conjugation.

(a) Moods and Tenses.

The Verb has four moods:

Imperative, Indicative, 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 " " " -ö.
3rd " " " -î.

The Infinitive is formed

1, by adding -i to the root.
2 and 3, by adding -ö to the root.

VERBS

85. The following is a paradigm of the verb shëg (tell), a regular verb of the 1st Conjugation.

There are four terminations for the Tense inflexions.

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

Imperative shëg tell thou.
Verb Adjective shëgân told.
Verb Noun shëgnin telling.
Infinitive shëgi to tell

Indicative:

Aorist wa shëga I (usually) tell, I am to tell.
Preterit wa shëgi I told, have told, had told.
Continuous Present wa shëgeya I am telling, intend to tell.
Continuous Past wa shëgeyel I was telling.
Future wâshëgî dôna I am going to tell.
Habitus Present wa shëgî jira I am in the habit of telling.
Habitus Past wa shëgî jirei I used to tell.
Conditional wa shëgî laha I would, or should tell,

Potential an shëge I may, might tell.

Subjunctive:

Aorist (hâd)i an shëgo (If) I tell, told, had told.
Continuous (hâd)i an shëgeyo (If) I were to tell, were telling.
Future (hâd)i an shëgî dôna (If) I were, had been,

Habitus (hâd)i an shëgî jiro (If) I were, had been,

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.

wa is a particle used frequently with the verb, and may take the place of a personal pronoun.
ACCIDENCE

(ii) In the Continuative tenses the terminations are,

-eya (or -aya, or -ahaya),
-eyel (or -aye, or -ahye),
-eyo (or -ayo, or -ahyo).

These are affixed, 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
jósgo stop wáno jósgoda 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>Present</th>
<th>Indicative</th>
<th>Past</th>
<th>Indicative</th>
<th>Potential</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>-a</td>
<td>-ei</td>
<td>-e</td>
<td>-o</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>-ta</td>
<td>-tei</td>
<td>-te, -tede</td>
<td>-te, -ted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>-a</td>
<td>-ei</td>
<td>-e</td>
<td>-o</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 f.</td>
<td>-ta</td>
<td>-te</td>
<td>-te</td>
<td>-te</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. 1</td>
<td>-na</td>
<td>-nei</td>
<td>-ne</td>
<td>-no</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>-tan</td>
<td>-ten</td>
<td>-tene</td>
<td>-tán</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>-an</td>
<td>-cen</td>
<td>-cène</td>
<td>-cán</td>
<td></td>
<td></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. gúrso marry, III. saméi make.

Infinitive:
shégi

gúrsan

saméin.

AFFIRMATIVE CONJUGATION

Imperative.

| Sing. 1 | an shégo | an gúrsado | Let me tell
|---------|-----------|------------|---------------|
| 2.      | shégi    | gúrso      | Let me marry
| 3 m.    | ha shégo | ha gúrsado | Let me make
| 3 f.    | ha shégo | ha gúrsato |

Plur. 1.

| an shégno | an gúrsano | saméya |
| 2. shéga  | gúrso      |       |
| 3. ha shégan | ha gúrsadan |       |

Indicative.

Aorist.

I tell

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>shéga</th>
<th>gúrsada</th>
<th>saméya</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>shéga</td>
<td>gúrsata</td>
<td>saméla</td>
</tr>
<tr>
<td>3 m.</td>
<td>shéga</td>
<td>gúrsada</td>
<td>saméya</td>
</tr>
<tr>
<td>3 f.</td>
<td>shéga</td>
<td>gúrsata</td>
<td>saméla</td>
</tr>
</tbody>
</table>

Plur. 1.

<table>
<thead>
<tr>
<th>shégna</th>
<th>gúrsana</th>
<th>samélna</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>shégta</td>
<td>gúrsati</td>
</tr>
<tr>
<td>3.</td>
<td>shégtn</td>
<td>gúrsatn</td>
</tr>
</tbody>
</table>

Preterite.

I told

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>shégei</th>
<th>gúrsadeci</th>
<th>saméyei</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>shégei</td>
<td>gúrsatee</td>
<td>samései</td>
</tr>
<tr>
<td>3 m.</td>
<td>shégei</td>
<td>gúrsadeci</td>
<td>saméyei</td>
</tr>
<tr>
<td>3 f.</td>
<td>shégei</td>
<td>gúrsatee</td>
<td>samései</td>
</tr>
</tbody>
</table>

Plur. 1.

<table>
<thead>
<tr>
<th>shégnej</th>
<th>gúrsanei</th>
<th>saménei</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>shégtn</td>
<td>gúrsaten</td>
</tr>
<tr>
<td>3.</td>
<td>shégtn</td>
<td>gúrsadon</td>
</tr>
</tbody>
</table>

Continuative Present.

I am telling

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>shégeya</th>
<th>gúrsáneya</th>
<th>saméneya</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>shégcesa</td>
<td>gúrsánesa</td>
<td>saméinesa</td>
</tr>
<tr>
<td>3 m.</td>
<td>shégeya</td>
<td>gúrsáneya</td>
<td>saméneya</td>
</tr>
<tr>
<td>3 f.</td>
<td>shégcesa</td>
<td>gúrsánesa</td>
<td>saméinesa</td>
</tr>
</tbody>
</table>

Plur. 1.

| shégeyana | gúrsánenae | samélneina |
| 2.         | shégcesan | gúrsánesan | samélnesan |
| 3.         | shégceyan | gúrsáneyan | saméneyan |
**AFFIRMATIVE CONJUGATION**

**Conditional.**

Sing. 1. shègi laha  
2. shègi lahaid  
3 m. shègi laha  
3 f. shègi lahaid

Plur. 1. shègi lahain  
2. shègi lahaiden  
3. shègi lahaiyen

**Potential.**

Sing. 1. an shègé  
2. ad shègtide  
3 m. ha shègé  
3 f. ha shège

Plur. 1. an shègne  
2. ad shègtène  
3. ha shègène

**Subjunctive.**

(Only found in Subordinate Clauses.)

**Aorist.**

Sing. 1. shègo  
2. shège, shegtid  
3 m. shègo  
3 f. shège

Plur. 1. shegho  
2. shegtán  
3. shegán

**Continuative.**

Sing. 1. shègeyo  
2. shègeso, shegesid  
3 m. shègeyo  
3 f. shègeso

Plur. 1. shègeno  
2. shègerán  
3. shègeyán

**Co-Synthetic Past.**

I was telling I was marrying I was making

Sing. 1. shègwaye  
2. shègeseye  
3 m. shègwaye  
3 f. shègeseye

Plur. 1. shègeneyei  
2. shègeseyen  
3. shègewayen

**Future Definite.**

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

Sing. 1. shègì dòna  
2. dòna  
3 m. dòna  
3 f. dòna

Plur. 1. dònā  
2. dòntan  
3. dònan

**Habitual Present.**

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

shègì jira  

gürsan jira  
samèin jira

declined like “dòna” above.
ACCIDENT

Future.

Sing. 1. shëgi dëno gärson dëno samëin dëno etc. etc.
2. shëgi dënto etc.
etc. as "shëgo."

Habitual.

shëgi jiro gärson jiro samëin jiro 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>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>hel</td>
<td>get</td>
<td>heli</td>
<td>hëla</td>
<td>hëleya</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>so’o</td>
<td>walk</td>
<td>so’on</td>
<td>so’oda</td>
<td>so’óneya</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>si</td>
<td>give</td>
<td>sin</td>
<td>siya</td>
<td>shënya</td>
<td></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 shëgin ha gärson ha samëin

Indicative:

- Aorist* ma shëgo ma gärson ma samëyin
- Preterite maan shëgin maan gärson maan samëin
- Contin. Pres.* shëgi mayo gärson mayo samëin mayo
- Contin. Past ma shëginin ma gärsonin ma samëninin
- Furt. Def.* ma shëgi ma gärson ma samëin dëno dëno jiro jiro
- Habit. Pres.* ma shëgi ma gärson ma samëin jiro jiro
- Habit. Past ma shëgi ma gärson ma samëin jirin jirin
- Conditional* maan shëgen maan gärson jirin jirin
- Potential maan shëgen maan gärson maan samën

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 Continuous 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:

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>yanan shëgin</th>
<th>yanan gärson</th>
<th>yanan samëin</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>ha shëgin</td>
<td>ha gärson</td>
<td>ha samëin</td>
</tr>
<tr>
<td>3m.</td>
<td>yàn (or yu)</td>
<td>yàn (or yu)</td>
<td>yàn (or yu)</td>
</tr>
<tr>
<td></td>
<td>shëgin</td>
<td>gärson</td>
<td>samën</td>
</tr>
<tr>
<td>3f.</td>
<td>yanei (or yal)</td>
<td>yanei (or yal)</td>
<td>yanei (or yal)</td>
</tr>
<tr>
<td></td>
<td>shëgin</td>
<td>gärson</td>
<td>samën</td>
</tr>
<tr>
<td>Plur.</td>
<td>yanan shëgin</td>
<td>yanan gärson</td>
<td>yanan samën</td>
</tr>
<tr>
<td>2.</td>
<td>ha shëgin</td>
<td>ha gärson</td>
<td>ha samën</td>
</tr>
<tr>
<td>3.</td>
<td>yanei (or yal)</td>
<td>yanei (or yal)</td>
<td>yanei (or yal)</td>
</tr>
<tr>
<td></td>
<td>shëgin</td>
<td>gärson</td>
<td>samën</td>
</tr>
</tbody>
</table>
ACCIDENCE

Indicative.

Aorist.

(Conjugated like Aorist Subj. Affirmative.)

I do not tell | I do not marry | I do not make
---|---|---
Sing. 1. ma shëgi | ma gûrsado | ma samëyo
2. ma shëgo | ma gûrsato | ma samëyo
3m. ma shëgo | ma gûrsado | ma samëyo
3f. ma shëgo | ma gûrsato | ma samëiso
Plur. 1. ma shegno | ma gûrsano | ma samëno
2. ma shegtán | ma gûrsatán | ma samësán
3. ma shegán | ma gûrsadán | ma samëyán

Continuative Present.

I am not telling | I am not marrying | I am not making
---|---|---
Sing. 1. shëgi mayo | gûrsano mayo | samëno mayo
2. shëgi mayos (or maysid) | etc. | etc.
3m. shëgi mayo | etc. | etc.
3f. shëgi mayos | etc. | etc.
Plur. 1. shëgi mayno | etc. | etc.
2. shëgi maysan | etc. | etc.
3. shëgi mayan | etc. | etc.

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
---|---|---
Sing. 1. ma shëgi dôno | ma gûrsandôno | ma samëin dôno
2. ma shëgi dônto | (dôntid) | etc.
3m. ma shëgi dôno | etc. | etc.
3f. ma shëgi dônto | etc. | etc.
Plur. 1. ma shëgi dônno | etc. | etc.
2. ma shëgi dôntan | etc. | etc.
3. ma shëgi dônjan | etc. | etc.

THE CONTINUATIVE TENSES

Habitual Present.

I am not accustomed to tell | I am not accustomed to marry | I am not accustomed to make
---|---|---
Sing. 1. ma sheg jîro | ma gûrsân jîro | ma samëin jîro
2. ma sheg jîro | ma gûrsân jîro | ma samëin jîro
(jîrtid) | (jîrtid) | (jîrtid)
Plur. 1. ma shegno | ma gûrsano | ma samëno
2. ma shegtán | ma gûrsatán | ma samësán
3. ma shegán | ma gûrsadán | ma samëyán

Conditional.

I should not tell | I should not marry | I should not make
---|---|---
Sing. 1. maan shëgen | maan gûrsaden | maan samëyen
2. maad shegten | maad gûrsaten | maad samëisen
3m. mau shëgen | mau gûrsaden | mau samëyen
3f. maal shegten | maal gûrsaten | maal samëisen
Plur. 1. maainu sheg- | maainu gûrsa- | maainu samëi-
2. maaidin sheg- | maaidin gûrsa- | maaidin samëi-
ten | ten | ten
3. maal shëgen | maal gûrsaden | maal samëyen

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 Conjugation the final -i of the Infinitive is lost.

-ahaya is the form used among Delbohanta:
wa tegahâya I am going
wa so'ona'hâya I am walking
wa sinahâya I am giving

-aya is the form used by the tribes of the North Coast and Western Somaliland:
wa tegaya, wa so'oinaya, 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 Toljida:
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,
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 -s of the Infinitive.

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

\[
\text{shg} \text{i mahay} \text{a, or shg} \text{i may} \text{o} \quad \text{I am not telling (for ma mahay)}
\]

In the past tenses the ma may be separated:

\[
\text{yeli mahai (for ma mahay)} \quad \text{I was not doing,}
\]

or, \[
\text{ma yeli ahain} \quad \text{or, I would not do}
\]

These are contracted by Luhik tribes into

\[
\text{yeli main, or ma yeli}
\]

The Subjunctive Mood is similarly formed:

\[
\text{hadanu yeli ahain} \quad \text{if he will not do.}
\]

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 shgai? mian garsada? mian sameya?
- Preterite: mian shgai? etc. etc.
- Contin. Pres.: mian shgaya?
- " Past: mian shgaye?
- Future Def.: mian shg doun?
- Habit. Pres.: mian shgi jiri?
- " Past: mian shgi jirei?
- Conditional: mian shg tahi?

(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 “aig,” or ã.

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

- I followed by t become sh.
- n, after h or r, is often assimilated to either of the latter.
- t, after ' or gh, kh, hh, ã, and r, becomes ã.

Examples,

\[
\begin{align*}
\text{dil} & \quad \text{kill, hel} \quad \text{get, yel} \quad \text{do, dagal} \quad \text{fight} \\
\text{Aorist.}
\end{align*}
\]

Sing. 1. dila hela yela dagala
" 2. disha hesha yesha dagasha
Plur. 1. dilla hella yella dagalla
" 2. dishan heshan yeshan dagashan

dir send...1st Plur. Aorist dirra, or dirna
dirir fight... " " "
jir be " " " jirra, or jirna.
ra' accompany... 2nd sing. Aorist wad ra'da
dan' fall ... " " dan'da
dagh graze ... " " daghda
bagh fear ... " " baghda
bakh go ... " " bahnda
jeuh tear ... " " jeuhda
ilô forget ... " " ilôda
fadi sit (cf. § 109) " " fadda

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

Infin. warran give the news dagâlami fight

Aorist.

Sing. 1. wan warrama wad 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 Aorist 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.  
3 becomes k before a vowel or t.

Examples,

Root

arag see arki arka arkeya
dulun cheat dulmi dulma dulmeya
durug move durti durka durkeya
gogol make the bed gogli gogla gogleya
hadal talk hadli hadla hadleya
hurud sleep hurdi hurda hurdeya
khatalan err khatalmi khatalma khatalmeya
ghosol laugh ghosli ghosla ghosleya
jedal whip jedli jedla jedleya
makhal hear makhli makhla makhleya
orod run ordi orda ordeya
rehan pledge (paw) rehmi rehma rehmeya

Examples of Conjugations of the above,

arag see hadal talk dulun cheat makhal hear
ACCIDENTE

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Aorist</th>
<th>Continuative</th>
</tr>
</thead>
<tbody>
<tr>
<td>hasó</td>
<td>converse</td>
<td>hasóbi hasóba hasóbeya</td>
</tr>
<tr>
<td>iló</td>
<td>forget</td>
<td>ilóbi ilóba ilóbeya</td>
</tr>
<tr>
<td>karó</td>
<td>defend</td>
<td>karóbi karóba karóbeya</td>
</tr>
<tr>
<td>'olló</td>
<td>be hostile</td>
<td>'ollóbi 'ollóba 'ollóbeya</td>
</tr>
<tr>
<td>hambaró</td>
<td>fall heavily</td>
<td>hambaróbi hambaróba hambaróbeya</td>
</tr>
<tr>
<td>madó</td>
<td>be black</td>
<td>madóbi madóba madóbeya</td>
</tr>
<tr>
<td>weidó</td>
<td>lean</td>
<td>weidóbi weidóba weidóbeya</td>
</tr>
<tr>
<td>máló</td>
<td>get possession of</td>
<td>málóbi málóba málóbeya</td>
</tr>
</tbody>
</table>

Sing. 1. wan ilóba I forget
Plur. 2. wad ilóda

Verbs in -ahh conjugate the Preterite as follows.

Example:

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>báhh</td>
<td>go</td>
</tr>
<tr>
<td>wánh</td>
<td>I went</td>
</tr>
<tr>
<td>wádd</td>
<td>wáhhoodi</td>
</tr>
<tr>
<td>wánh</td>
<td>wáhhoodi</td>
</tr>
<tr>
<td>wádh</td>
<td>wáhhoodi</td>
</tr>
<tr>
<td>wádd</td>
<td>wáhhoodi</td>
</tr>
</tbody>
</table>

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

Sing. 1. wán tagéi I went
Plur. 2. wád taktéi

dat (fall, rob) forms either de'el, or da'el, in the Preterite.

Its Aorist Subjunctive is inan d'o.

OLL

100. The verb oll (lie, be in, dwell), is irregular in the Present and Past Perfect Indicative.

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>oll</td>
</tr>
<tr>
<td>Infinitive</td>
<td>olli</td>
</tr>
<tr>
<td>Indicative:</td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td>al</td>
</tr>
<tr>
<td>Preterite</td>
<td>il</td>
</tr>
<tr>
<td>Cont. Pres.</td>
<td>ólleya</td>
</tr>
<tr>
<td>Past</td>
<td>ólleyei</td>
</tr>
<tr>
<td>Fut. Def.</td>
<td>olli dóna</td>
</tr>
<tr>
<td>Habit. Pres.</td>
<td>olli jíra</td>
</tr>
<tr>
<td>Past</td>
<td>olli jíreí</td>
</tr>
<tr>
<td>Conditional</td>
<td>ólli laha</td>
</tr>
</tbody>
</table>

Subjunctive:

Aorist inan ollpo that I may dwell
Continuative inan óllpoyo that I may dwell

Sing. 1. al il
Plur. 2. tal til

(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 ə is added to the root, before adding the tense terminations, but in the 2nd pers. and 3rd pers. fem. sing. the ə is lost, being assimilated into the t of the termination, and in the 1st pers. plur. the ə is dropped before the n.

**Table I.**

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

The consonant before the ə is, h, sh, k, g, j, or t, or y.

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Aorist</th>
<th>Continuous</th>
</tr>
</thead>
<tbody>
<tr>
<td>amahho</td>
<td>borrow</td>
<td>amahhôna</td>
</tr>
<tr>
<td>ashtako</td>
<td>complain</td>
<td>ashtakôna</td>
</tr>
<tr>
<td>gajo</td>
<td>be hungry</td>
<td>gajôna</td>
</tr>
<tr>
<td>gasho</td>
<td>put on</td>
<td>gashôna</td>
</tr>
<tr>
<td>harrago</td>
<td>swagger</td>
<td>harragôna</td>
</tr>
<tr>
<td>riyô</td>
<td>dream</td>
<td>riyôna</td>
</tr>
<tr>
<td>soo'</td>
<td>walk</td>
<td>so'o'na</td>
</tr>
<tr>
<td>tasho</td>
<td>consider</td>
<td>tashôna</td>
</tr>
<tr>
<td>tuko</td>
<td>pray</td>
<td>tükôna</td>
</tr>
</tbody>
</table>

**Table II.**

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

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

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Aorist</th>
<th>Continuous</th>
</tr>
</thead>
<tbody>
<tr>
<td>ado</td>
<td>grow angry</td>
<td>adôna</td>
</tr>
<tr>
<td>bilo</td>
<td>become ripe</td>
<td>bîlôna</td>
</tr>
<tr>
<td>dâmro</td>
<td>be completed</td>
<td>dâmôna</td>
</tr>
<tr>
<td>dôwo</td>
<td>approach</td>
<td>dôwôna</td>
</tr>
<tr>
<td>fogo</td>
<td>go far</td>
<td>fogôna</td>
</tr>
<tr>
<td>hhumo</td>
<td>become bad</td>
<td>hhumôna</td>
</tr>
<tr>
<td>idlo</td>
<td>come to an end</td>
<td>idôla</td>
</tr>
<tr>
<td>mergo</td>
<td>be entangled</td>
<td>mergôna</td>
</tr>
<tr>
<td>shisho</td>
<td>grow fat</td>
<td>shishôn</td>
</tr>
<tr>
<td>weino</td>
<td>grow big</td>
<td>weinôn</td>
</tr>
</tbody>
</table>

**Table III.**

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

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Aorist</th>
<th>Continuous</th>
</tr>
</thead>
<tbody>
<tr>
<td>badso</td>
<td>be plentiful</td>
<td>bâdsôna</td>
</tr>
<tr>
<td>bahhso</td>
<td>escape</td>
<td>bâhhsôna</td>
</tr>
<tr>
<td>buhso</td>
<td>be full</td>
<td>buhsôna</td>
</tr>
<tr>
<td>buksô</td>
<td>be cured</td>
<td>buksôna</td>
</tr>
<tr>
<td>dafso</td>
<td>exchange</td>
<td>dâfsôna</td>
</tr>
<tr>
<td>'ehho</td>
<td>be partial</td>
<td>'êhhsôna</td>
</tr>
<tr>
<td>gûrso</td>
<td>marry</td>
<td>gûrsôna</td>
</tr>
<tr>
<td>hubso</td>
<td>ascertain</td>
<td>hubôna</td>
</tr>
<tr>
<td>ghaihso</td>
<td></td>
<td>ghaihôna</td>
</tr>
<tr>
<td>ghâlloho</td>
<td></td>
<td>ghâllo hôna</td>
</tr>
<tr>
<td>ghôbso</td>
<td>seize</td>
<td>ghôbsôna</td>
</tr>
<tr>
<td>ibso</td>
<td>buy for yourself</td>
<td>ibsôna</td>
</tr>
<tr>
<td>jôbso</td>
<td>shop</td>
<td>jôbsôna</td>
</tr>
<tr>
<td>sehho</td>
<td>sleep</td>
<td>sehôna</td>
</tr>
<tr>
<td>tîrso</td>
<td>count for yourself</td>
<td>tîrsôna</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 -sha, -shan, or -sa, -san, etc.
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 pl., in which the vowel usually appears as short a in 2nd and 3rd fem., and as o in 1st pl.

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

Table IV.

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Aorist</th>
<th>Continative</th>
</tr>
</thead>
<tbody>
<tr>
<td>dimo</td>
<td>diman</td>
<td>dimányeya</td>
</tr>
<tr>
<td>diso</td>
<td>dison</td>
<td>dista</td>
</tr>
<tr>
<td>díso</td>
<td>donon</td>
<td>dónaya</td>
</tr>
<tr>
<td>döno</td>
<td>donon</td>
<td>dónaya</td>
</tr>
<tr>
<td>doro</td>
<td>doron</td>
<td>dorta</td>
</tr>
<tr>
<td>doro</td>
<td>doron</td>
<td>dótaya</td>
</tr>
<tr>
<td>dulo</td>
<td>duman</td>
<td>dunta</td>
</tr>
<tr>
<td>dulo</td>
<td>duman</td>
<td>dámaya</td>
</tr>
<tr>
<td>dabblo</td>
<td>dabbalan</td>
<td>dabbasha</td>
</tr>
<tr>
<td>sítar</td>
<td>fadison</td>
<td>fadista</td>
</tr>
<tr>
<td>fadiso</td>
<td>fadison</td>
<td>fadisóneya</td>
</tr>
<tr>
<td>sit down</td>
<td>farahhalan</td>
<td>farahhalánya</td>
</tr>
<tr>
<td>wash your hands</td>
<td>farahhalan</td>
<td>farahhalánya</td>
</tr>
<tr>
<td>garo</td>
<td>garan</td>
<td>garta</td>
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<td>gáranya</td>
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<td>haiso</td>
<td>haison</td>
<td>haista</td>
</tr>
<tr>
<td>haiso</td>
<td>haison</td>
<td>haisóneya</td>
</tr>
<tr>
<td>have got</td>
<td>hedon</td>
<td>hedta</td>
</tr>
<tr>
<td>have got</td>
<td>hedon</td>
<td>hédóneya</td>
</tr>
<tr>
<td>hiro</td>
<td>hiron</td>
<td>hirta</td>
</tr>
<tr>
<td>hiro</td>
<td>hiron</td>
<td>híóneya</td>
</tr>
<tr>
<td>ghado</td>
<td>ghadon</td>
<td>ghata</td>
</tr>
<tr>
<td>ghado</td>
<td>ghadon</td>
<td>ghadóneya</td>
</tr>
<tr>
<td>take for yourself</td>
<td>ghobt</td>
<td>ghobta</td>
</tr>
<tr>
<td>take for yourself</td>
<td>ghobt</td>
<td>ghóbóneya</td>
</tr>
<tr>
<td>ghoho</td>
<td>ghobon</td>
<td>ghobta</td>
</tr>
<tr>
<td>catch</td>
<td>jésa</td>
<td>jésa</td>
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<tr>
<td>turn yourself</td>
<td>jésa</td>
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<tr>
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<td>jidánya</td>
</tr>
</tbody>
</table>
### Accidence

<table>
<thead>
<tr>
<th>Indo</th>
<th>Aorist</th>
<th>Continuative</th>
</tr>
</thead>
<tbody>
<tr>
<td>sido</td>
<td>sita</td>
<td>sidóneya</td>
</tr>
<tr>
<td>carry, wear</td>
<td></td>
<td></td>
</tr>
<tr>
<td>also</td>
<td>sisa</td>
<td>sisóneya</td>
</tr>
<tr>
<td>pay for</td>
<td></td>
<td></td>
</tr>
<tr>
<td>weidlo</td>
<td>weidlsta</td>
<td>weidlsóneya</td>
</tr>
<tr>
<td>ask for</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lukho</td>
<td>lukhona</td>
<td>lukhóneya</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 olo.

**Note:** The root from which the Simple tenses of olo are formed is related to the regular verb yéa; and also a verb yad, found in songs:

**Examples:**
- dabyera tehde yada ha.
  “The little song I sing is like a shower of rain.”
- Yan sidi dánahka yódei.
  “I spoke like the lightning.”

<table>
<thead>
<tr>
<th>Imperative</th>
<th>imo come (odo)</th>
<th>ogho know</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td>iman</td>
<td>oghón</td>
</tr>
<tr>
<td>Adject.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Noun</td>
<td>imad-ki</td>
<td>oghón-ti</td>
</tr>
<tr>
<td>Indic. Aorist</td>
<td>imáda</td>
<td>oghán</td>
</tr>
<tr>
<td>Preterite</td>
<td>imi</td>
<td>ighín</td>
</tr>
<tr>
<td>Contin. Pres.</td>
<td>imáneya</td>
<td>ogháneya</td>
</tr>
<tr>
<td>Past</td>
<td>imáneyel</td>
<td>ogháneyei</td>
</tr>
<tr>
<td>Fut. Def.</td>
<td>iman dóna</td>
<td>oghón dóna</td>
</tr>
<tr>
<td>Habit. Pres.</td>
<td>imán jira</td>
<td>oghón jira</td>
</tr>
<tr>
<td>Conditional</td>
<td>imán jirei</td>
<td>oghón jirei</td>
</tr>
<tr>
<td>Potential</td>
<td>imáde</td>
<td>ogháde</td>
</tr>
</tbody>
</table>

**Subjunctive:**
- Aorist: imádo idahhdo oghádo
- Continuative: imáneyo odáneyo ogháneyo

1 Instead of the Imperative olo, the word deh is used.

---

### Third Conjugation

**Aorist Indicative:**

| Sing. 1. | imáda     | idahhda, or idahha | aghán |
| 2.       | timáda    | tidahhda, or tidahha | taghán |
| 3a.      | yimáda    | yidahhda, or yidahha | yaghán |
| 3f.      | timáda    | tidahhda, or tidahha | taghán |
| Plur. 1. | nimáda    | nidahhna, or nidahha | naghán |
| 2.       | timadán   | tidahhdan, or tidahhan | tagánin |
| 3.       | yimadán   | yidahhdo, or yidahhan | yaghánin |

**Preterite Indicative:**

| Sing. 1. | iimi, orimid | idi, or idahhe | ighín |
| 2.       | timi, or timid | tidí, or tidahhe | tighín |
| 3a.      | yimi, or yimid | yidi, or yidahhe | yighín |
| 3f.      | timi, or timid | tidí, or tidahhe | tighín |
| Plur. 1. | nimi, or nimid | nidí, or nidahhe | nighín |
| 2.       | timaden | tidahhden | tighimen |
| 3.       | yimaden yidahhden, or yidahhen | yighinen |

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

- inan imádo hadan idahhdo
- inad timádo, etc. hadad tidahhdo, etc.

The Aorist Subj. of ogho is regular: oghádo, ogháto, 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 imadén
- I do not know ma aghán I have come

All other Negative forms are regular.

(c) **3rd Conjugation.**

107. These verbs end in -i or -eí, 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:

| ingají | dry          | Part. | ingegan | dried |
|———    |———          |———   |———     |———   |
| wanáji | make good    | „      | wanékasan | good   |
| hagají | make straight| „      | hagákasan | straight |
| ghói | make wet     | „      | ghóiyan | wetted |
ACCIDENCE

109. Certain verbs in i are conjugated like the first Conjugation, adding -yi in the Infinitive. These take -d instead of -t in the 2nd and 3rd forms.

<table>
<thead>
<tr>
<th>Root</th>
<th>Aorist Indicative</th>
<th>Contin. Pres.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'affi</td>
<td>'affiyi</td>
<td>'affida</td>
</tr>
<tr>
<td>ahdi</td>
<td>ahdiya</td>
<td>ahidayya</td>
</tr>
<tr>
<td>akhri</td>
<td>akhriryi</td>
<td>akhririda</td>
</tr>
<tr>
<td>'ai</td>
<td>'aiyi</td>
<td>'aiya</td>
</tr>
<tr>
<td>'ari</td>
<td>'ariyi</td>
<td>'arida</td>
</tr>
<tr>
<td>awawi</td>
<td>awawiyi</td>
<td>awawida</td>
</tr>
<tr>
<td>bakhti</td>
<td>bakhtiyi</td>
<td>bakhtida</td>
</tr>
<tr>
<td>bari</td>
<td>bariyi</td>
<td>bariya</td>
</tr>
<tr>
<td>dai</td>
<td>daiyi</td>
<td>daiya</td>
</tr>
<tr>
<td>'ei</td>
<td>'eiyi</td>
<td>'eida</td>
</tr>
<tr>
<td>'eri</td>
<td>'eriya</td>
<td>'erida</td>
</tr>
<tr>
<td>fadi</td>
<td>fadidyi</td>
<td>fadida</td>
</tr>
<tr>
<td>fori</td>
<td>foriyi</td>
<td>forida</td>
</tr>
<tr>
<td>gabei</td>
<td>gabeiyi</td>
<td>gabeida</td>
</tr>
<tr>
<td>haji</td>
<td>hajiyi</td>
<td>hajida</td>
</tr>
<tr>
<td>oi</td>
<td>oiyi</td>
<td>oida</td>
</tr>
<tr>
<td>silei</td>
<td>sileiyi</td>
<td>sileida</td>
</tr>
</tbody>
</table>

(d) The Irregular Verbs aho, 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:

<table>
<thead>
<tr>
<th></th>
<th>Imperative</th>
<th>Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inf.</td>
<td>aho</td>
<td>be</td>
</tr>
<tr>
<td>Present</td>
<td>wan ahah</td>
<td>I am</td>
</tr>
<tr>
<td>Past</td>
<td>wan aha</td>
<td>I was</td>
</tr>
<tr>
<td>Future</td>
<td>wan ahain dôna</td>
<td>I am going to be</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Neg. Indic.</td>
<td>aho</td>
<td>I was not</td>
</tr>
<tr>
<td>Neg. Conditional</td>
<td>maahin</td>
<td>I should be</td>
</tr>
<tr>
<td>Neg. Subjunctive</td>
<td>inânaahin</td>
<td>I may be</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>wanahai</td>
</tr>
<tr>
<td>2.</td>
<td>wadahai</td>
</tr>
<tr>
<td>3 m.</td>
<td>wubahai</td>
</tr>
<tr>
<td>3 f.</td>
<td>weiahai</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>weinuhahai</td>
</tr>
<tr>
<td>2.</td>
<td>weidinahden</td>
</tr>
<tr>
<td>3.</td>
<td>weiyhain</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>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>maahin</td>
<td>I am not</td>
</tr>
<tr>
<td>2.</td>
<td>maahid</td>
<td>I was not</td>
</tr>
<tr>
<td>3 m.</td>
<td>maahasa</td>
<td>I should not be</td>
</tr>
<tr>
<td>3 f.</td>
<td>maahaha</td>
<td>I may not be</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>maahin</td>
<td>I am not</td>
</tr>
<tr>
<td>2.</td>
<td>maahidin</td>
<td>I was not</td>
</tr>
<tr>
<td>3.</td>
<td>maahaha</td>
<td>I may not be</td>
</tr>
</tbody>
</table>

113. This verb is used independently as in:

na's bad tahai you are a fool
nin 'ajis bu aha he was a lazy man
askãri ban ahahin jiro I used to be a soldier

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

Such adjectives are pluralised in the Plural persons.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>heda</td>
<td>tied</td>
<td>wein</td>
</tr>
<tr>
<td>ned</td>
<td>tied</td>
<td>large</td>
</tr>
</tbody>
</table>
### Present Indicative Affirmative.

| Sing. 1. | ma hedni | I am not tied |
| 2. | ma hednido |
| 3 m. | ma hednida |
| 3 f. | ma hednida |
| Plur. 1. | ma hednin |
| 2. | ma hednidan |
| 3. | ma hedna |

### Present Indicative Negative.

| Sing. 1. | ma hedni | I am not tied |
| 2. | ma hednido |
| 3 m. | ma hednida |
| 3 f. | ma hednida |
| Plur. 1. | ma hednin |
| 2. | ma hednidan |
| 3. | ma hedna |

### Past Indicative Affirmative.

| Sing. 1. | wa hedna | I was tied |
| 2. | " hednahaid |
| 3 m. | " hedna |
| 3 f. | " hednahaid |
| Plur. 1. | " hedednahain |
| 2. | " hedednahained |
| 3. | " hedednahayen |

### Past Indicative Negative.

| Sing. 1. | maan hednahnai | I was not tied |
| 2. | maan hednahaid |
| 3 m. | maan hedna |
| 3 f. | maan hednahaid |
| Plur. 1. | maan hednahain |
| 2. | maan hednahained |
| 3. | maan hednahayen |

### Other tenses are formed according to the 2nd conjugation from the verbs.

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

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

- **wa lugoládahai** she is legless
- **wa garadlédahai** she is sensible
- **wa dódahai** it is near

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

#### Affirmative.

- **Imperative** laho
- **Infinitive** lahain

#### Indicative:

- **Present** wa lehahai | má lihi
- **Past** " laha | má lahain
- **Habit. Pres.** " lahain jira | má lahain jiro
- **" Past** " lahain jirei | má lahain jirin
- **Future** " lahain dona | má lahain donó
- **Conditional** " lahain laha | maan laháden
- **Potential** an laháde |
- **Subjunctive** inan lahádo | inanah lahain

#### Negative

### Present

| Sing. 1. | wa lehahai | I possess |
| 2. | " lehahaid |
| 3 m. | " lehahain |
| 3 f. | " lehahaid |
| Plur. 1. | " lehahai |
| 2. | " lehahind |
| 3. | " lehyithin |

1. The 1st Sing. Present Negative is contracted into mójí, or mójí.
ACCIDENT

Negative.

Sing. 1. mālihi I do not possess ma(an)lahān I did not possess
2. mālihid
3 m. mālahā
3 f. mālahā
Plur. 1. mālihīn
2. mālihidīn
3. mālahā


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 lahō.

lahō literally means "have possession of," "own."

gēl badan ma lehdaḥā? have you many camels?
nāg ma lehdaḥā? have you a wife?
[hai (have, hold), could not be used in these examples.]

The root alone is used in the following expressions:

aniṭā leh, adigā leh it is mine, it is yours
etc. etc.

dāktarkā leh, or dāktarki bu lehdaḥā it belongs to the doctor
nin bā leh it belongs to someone

Other idiomatic meanings:
mahhād lehdaḥā? what have you to say? what do you mean? what is the matter with you?
wuhhu lehdaḥā, dōni mayo, he means, he does not want to.
lāba rubod ban ugu lehdaḥā, 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 tēgi lahā I should go

WAH

It may also govern substantival sentences, introduced by in:
mālihi inan ku rako, it is not my business to go with you.
inad berri takto bad lehdaḥā, 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.

Sing. 1. wahya, waiya, wai I fail wahyei, waiyei, wai
2. weida wahyei, waiyei, wai
3 m. wahya, waiya, wai weidei, wei
3 f. weida weidei
Plur. 1. weina weinei
2. weidan weiden
3. wahyan, waiyan, wai wahyen, waiyen, wai

Subjunctive.

Sing. 1. waiyo
2. weido
3 m. waiyo
3 f. weido
Plur. 1. weino
2. weidan
3. waiyan

Examples (cf. §§ 116, 195, 271 note),

iman waiya I, or he, cannot (or will not) come
so'on wai I, he, or they cannot (fail to) walk
shakhāin waiyen they would not (failed to) work
hadad tegli 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 wā wai I cannot find larger wood
mahhad u iman weida why don’t you come?
wā wai I, he, or they cannot find it
la wai one cannot find it, it cannot be found
118. 
(c) 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,

wahh la yidi  it is said
wahbha lagu má falá nothing is done with it
le shégei I was told
la na ghobsóneya we shall be caught

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).

3. Derivative Verbs.

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,

lab fold lablab fold up, i.e.
fur open furfur unfold / many folds
go cut gogoi cut up in pieces
dón want donn don look around for
gur pick up gurgur pick up all
hed tie hedhed tie up, pack up
jehh tear jehhjehh tear up
sheg tell shegsheg repeat word by word

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 -a always take -so).

These are all of the 2nd Conjugation.

Examples,

fadd sit faddo seat yourself, sit down
jog wait, be jogsó halt, stop
jed turn jésó turn yourself
hub be sure hubso a-certain, assure yourself
bar teach baro learn
gar-ti justice garo understand
amahh-di loan amahho borrow
don want dono find for yourself
bagh fear baghho be afraid
dor-ki choice dorso choose
jid pull jido hurry on
maid wash maido be washed, wash yourself
sid carry sidó carry for yourself, wear
ghad take away ghado take for yourself
hir shave hiro shave yourself
hed tie hedo tie on to yourself
ghob take ghobo catch, take hold of
ghobsó

hái have, keep hairo have, keep for yourself
ghaib-ki share ghaibo take your share
ib-ki price ibso buy, sell
saméd tale samésó make for yourself
gur-ki marriage gurso marry
kahhali take, lead kahhaiso take to yourself
al give siso pay for
weidl ask weidló ask for yourself

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,

'ad white 'ado become white
ACCIDENCE

bislil ripe, cooked  bislo become ripe, cooked
dô near  dôwo approach
gab short  gabo become short
hhumu bad  humo become bad
fog far  fogo go to a distance
shilis fat  shishlo become fat

Distinguish between the following tenses:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa hhûnyahai</td>
<td>it is bad</td>
</tr>
<tr>
<td>wa hhumâda</td>
<td>it becomes bad</td>
</tr>
<tr>
<td>wa hhumânaya</td>
<td>it will become bad</td>
</tr>
</tbody>
</table>

{fardhahiga ma shisha, my ponies are not fat.

{farduha meshtagha ma shishâdo, ponies do not get fat here.

hadi miyi lo kahâyo wa shishlâneya, 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 -a or -al (-al always to a word ending in -l) to any noun or verb, (ii) by adding -el to an adjective. They are all transitive verbs of the 3rd Conjugation.

**Examples:**

shakheili work  shakheilisi make to work
dambei be behind  dambeisi put behind
‘ab drink  ‘abisi cause to drink
ghaib share  ghaibisi divide in shares
Gab be short  gabisi shorten
ambâ be silent  ambâsi make silent
dalîl-shi hole  dalîli perforate
hababi loss  hababi cause to lose
râd-kî track  râdi follow the track
bad be plentiful  badi increase
durug move  duruki remove, cause to move

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

**Examples:**

dagh graze  daji cause to graze
baqii fear  baji frighten
jög wait  jöji stop (transitive)
ingeg be dry  ingeji cause to be dry

PARTICLES

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hagag</td>
<td>be straight</td>
</tr>
<tr>
<td>wanaq</td>
<td>goodness</td>
</tr>
<tr>
<td>wercq</td>
<td>go round</td>
</tr>
<tr>
<td>also</td>
<td>ghab çî</td>
</tr>
<tr>
<td>‘ad</td>
<td>white</td>
</tr>
<tr>
<td>bislil</td>
<td>cooked</td>
</tr>
<tr>
<td>kulul</td>
<td>hot</td>
</tr>
<tr>
<td>adag</td>
<td>hard</td>
</tr>
<tr>
<td>fog</td>
<td>far</td>
</tr>
<tr>
<td>dan</td>
<td>all, complete</td>
</tr>
</tbody>
</table>

Verbs formed from adjectives:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘ad</td>
<td>white</td>
</tr>
<tr>
<td>bislil</td>
<td>cooked</td>
</tr>
<tr>
<td>kulul</td>
<td>hot</td>
</tr>
<tr>
<td>adag</td>
<td>hard</td>
</tr>
<tr>
<td>fog</td>
<td>far</td>
</tr>
<tr>
<td>dan</td>
<td>all, complete</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Particle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wada</td>
<td>altogether, completely</td>
</tr>
<tr>
<td>kala</td>
<td>apart, separately</td>
</tr>
<tr>
<td>si</td>
<td>that way</td>
</tr>
<tr>
<td>so</td>
<td>this way</td>
</tr>
</tbody>
</table>

These may be used with any verb.
Examples:

färđihi wada këna  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 go on
si jëso turn that way  so jëso turn this way
si gal go in  so gal come in
so wada kahhai  bring all

Other Adverbial Particles 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 arôri hôlaha  go and water the flocks
so ibso  go and buy for yourself
so safel  go and clean

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

ku  at, in, by means of, for:
blyo galâska ku shub  pour some water into the glass
géd bu ku hedna  he was tied to a tree
‘el bu ku dârei  he fell into a well
gu'anta ku ghobo  hold with your hand
hadîg ku hed  tie with a rope
gâl bannu ku dirirra  we fight for camels

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

2. Conjunctive Particles.

127. (a) Introductory Particles.
sô, or shô  perhaps:
sô màgaladu jêga  perhaps he is in the town
sô gâran ma’sid?  don’t you understand?
maala, maala (lit. thought)  probably:
maala wa arârei  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 kâli  well, come
               bal an égo  let me look, then

(ii) With the particle in, introducing an indirect question:
weidi bal inéi fôgtahai  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).
amà, mise, either, or
in  that  these usually require the Subjunctive mood.
hadâ if

Examples:
Fârah iyo ániga, Farah and I.
órod o só glad, run and fetch it.
wa adâgyahâ bi lâgu goin kari mayo, it is hard and cannot be cut.
ádiguna mahhad dônesa? and what do you want?
isa wâ tóge , he too has gone.
dabédéda, and afterwards.
wa joge, ninkuse árarei, I was there, but the man ran away.
amma tag ama jóg, either go or stay.
ma shegtei mise ilôdei ? did you tell or forget?
inad takto ban dôneya, I want you to go.
hadu yimádo, i káli, 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 substantial expressions.

129. Adverbs of Quality and Manner:
ain-ki kind, sort
ainkan, ainkas like this, like that
si-dì manner
sida, sidas, or sâs so, thus
si is also used with an adjective, forming an abstract substantive:
si wanáksan good manner
si hhun bad
si 'ajis lazy

Such expressions with the particle u become adverbial.

Examples,
si wanáksan u samoi make properly
wa si 'ajis u shakhchéneya he is working lazily

The following nouns are commonly used in this way with u:
àd force, effort hés downwards
mlyir prudence dib backwards
khümáti strictness hor forwards
kor upwards gnunyár slowness
also the verb root dakhso hurry

Examples,
àd u heji hold tight
mlyir u ful ride carefully
dib u jógso stand back
dakhso u tag go quickly

130. Adverbs of Time and Place:

Time: gor-ti, kol-ki, mar-ki, had-di, wà-gí, bérí-gí, gélín-ki.
Place: mel-shi, hal-ki, hág-gí.

this time gortan, kolkán, markán
now sminka, áminka often gor badan, mar badan
now at once haddan sometimes mar mar
now therefore haddaba again mar kâleq kolla
then gortas, kolkas, markas
soon gor dô first horta
later on haddó, haddôtô once kol, gor
before kolki høre, marki lába gor
afterwards kolki dambe, marki høre, dambe, dabadéq wêli
formerly kol høre, wâgi høre, yet, still wêligi
always bérígí høre gor walba
never

Place.
here halkán, mêsâhan above dûsha
this way haggan beneath hóstá
there halkas, halkâ, mêsâhas in front hôre, horti, ka hôre
that way haggas behind dambe, ka dabe

yonder halkó, haggô inside gudáha
near mel dô outside dibâddâ
far mel fôg aside gës
somewhere mel, melun on that side gestâ
everywhere mel wâlba around haréq
nowhere mella in the middle dëlëeda

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

of what sort? aymən
how? sfı
how much? məhinə (cf. § 135)
why? gərma
when? dəmən
at what time? məhe pə
how often? məhe pə me pə meyə pə medə pə
how far? intə

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

sədə ya'is

gərti dəzəkə

Or the adverb is used with the possessive adjective, as

əkəhəltə hortsi in front of the house
jənəd gudəhdə inside a bag

as, like sədə outside dibadətsə

gərə, kəkə, mərkə beside gestəsə

at the time of hortsi around hərərdəsə

before dəbdəsə between, among dəhədəsə

after hədəyo inti opposite hortsi

since həkəyə gərə beyond ka šəšəhə

near to qətəsə on this side of ka səkəi

far from fəqətəsə instead of məshəsə

over, on dəshəsə for the sake of awadəsə

under həstəsə behind dəmbəsə

in front of hortsi within gudəahi

and, except mahəi without laiən

133. **Relative Conjunctions.**

when gərtə, kəkə, mərkə
until hədəyo inti, inti
while int
since hə `rə gərtə
before intən (-əni-an, negative)
where məshə, həkəi, həgəi
as much as inti
as sədə

**P. Interjections and Salutations.**

134. **Interjections.**

war man, sir
na woman, miss, madam

Examples,

war, 'ss kə tag! go away, man!
na, ayə tahə? who art thou, woman?
warya! is used to draw attention.

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

warya, Lıbanə! Hı! Lıban!

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!"
dəga! lit. means "listen!"
Wallahh, Iyo Bıllıhı, Iyo Taallıhı. An Arabic oath
hurasən all right
ha shəto so be it
wətəhəi very well (lit. it is)
yəlkəs that's his business, never mind
'ss ka da lat be -
'ss kə eɡ look out
Ilıhı mahəddı thank God
Ilıhı hə də God knows
kə, kədi, haiye yes, well!
135. Salutations.

Nábad  Peace

Greeting  Reply

'ma nábad ba?  is it peace?  wa nábad
or
só nábad mlya?  or  nábad weiye
ma nábad ghóbota?  have you  wa nábad ghóbta  I have
peace?

'mahhád shégtá?  what do you  nábad ban shéga  I tell peace
tell?

'ma báríden?  are you safe?  ha, bárínei  yes, we are
safe

sidè tahai?  how are you?
'ss ka wárran  give news of yourself
mésha ka wárran  give news of the place
ma bukta?  are you sick?
ma buksáneša?  are you getting better?
ma ladántahai?  are you well?
wa ka sì dara  I am worse

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,

'sor na si, give us food.

fársaka kóre, saddle the horse.

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.

háddatan aurta réra, load the camels at once.

fársaka dakhso u só kahhai, fetch the horse quickly.

markása ninki yidi, then the man said.

habárti ba habéngki dambe ákhalki Suldánka so ag martel, the old woman on the following night passed near the Sultan’s house.

’ahodí dambe ya habárti bariyo dónatei, on the following day the old woman begged alms.

ninka hólihisi Burao bu géineya, 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 ya), 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:

(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. Farih ba yimi Farih has come
4. Farih wa yimi Farih has arrived

1, 3 mean respectively that “it is a man that has come,” and that “it is Farih that has come.”

2, 4 mean respectively that “a man (as expected, or ordered) has arrived,” and that “Farih (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 wanakánxayhah it is good
sádehídas ba wanakxan those three are the best
ma Arab ba p is he an Arab?
nin ba la díle a man has been killed
hólíhi wa la dá’ei the flocks have been louted
hólíhi rág Musa Ismail ba ka dá’ei Musa Ismail’s men louted the flocks

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

Examples,

nin libahh ba ghobtei a lion caught a man
nin ba libahh ghobtei 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 garáne? ha, wa garáneya.
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
wá kan here he is
wá ke p which is it?
wá kúma p who are you?
wá inte p how much is it?
wá mahai p what is it?
SYNTAX OF SIMPLE SENTENCES

(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.

hidaiñas wa hhūnyahai that arrangement is bad
lafátī wa ˈulūstahai the money is heavy
sirkāla wa ˈogyaahai the officer knows
waˈayahai, waˈatihai 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 rāˈeya? Fārah ba i la rāˈeya.
who is going with you? Fārah is.
?id ma timi? ha, Jāma ba yimi.
has anyone come? Yes, Jāma has.
Suldān ba iman 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.

soddaˈn ba jōga thirty are present
lābā ba maghān two are absent
imisa ba jōga? 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 ˈānur ba? is it a camel?
ma ˈĀrab ba? is he an Arab?
ma kaˈgi ba? is it mine?
ma isaga ba? is it he?
ma lába ba? is it two?

(d) In affirmative sentences, where the complement is an adjective, ba may be used, but the verb aho, be, is not then employed.

WA, BA, YA

In this case ba may give a superlative sense to the adjective.

Ilāḥhi ba ˈdī God knows
nin ba maghān one man is absent
bāhālaha ghar ba hlun some animals are bad
sādēhhdas kān ba wanaˈkān this is the best of those three

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

nin ba mid al give each man one
ain ba mel ˈōnina dija put each kind in a separate place
kol ba nin kēlih ha yimādo 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 ku jira it is somewhere or other
wahhba dōni mayo I don't want anything at all
ha tēgin ba
don't go at all
walba
every
lābādabā both
sādēhhdabā all three
wahhhad dōneso ba whatever you want
mēshī ad tákto ba wherever you go
kolba ad dōneso 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.

Suldānka nāg bu gärseˈal, suldānki ba hajjī ghoˈteli.

(p. 145, l. 2.)
Kolkasei tidii, "Bërka gënyoda inankaga." Ìnanki ba
suldënuti u yëdei.
(p. 146, l. 7.)
"Galabtañ ku so mermoro." Galabti ba inaniki gënyodi
fülei.
(p. 146, l. 9.)
Ma ba lei hedoi, maskas ba igu imanëya, o i tunëya.
(p. 150, l. 21.)
Dararti dambe, ya suldënu yimi.
(p. 146, l. 3.)
Dëhuruki kolkei ahaid, ya wiyihi timi.
(p. 118, l. 11.)
Išago gedka burda, ya shanti inan u yimaden.
(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,

-biyu ma ku jiram? is there any water in?
-biyu ku ma jiram there is no water in
-wahma laugu stiyep? has anything been given you?
-wahbba 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.

-miad áraktei? did you see?
(maad arkin') you did not see
-miu ku shëgei? did he tell you?
(i mau shëgin 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 shëgin (he) did not tell me
maärkin, or maärag (I) did not see
bërtu ma ärkessa? do you see the hill?
-wahma dônesa? 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 § 222).

ma hète bu tègeya? is it there he is going?
ma nínkan ku duñfei? is it this man that struck you?

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.

-oolku ma ká bahjëk? has the army left?
ninku miu arkei libalha? did the man see the lion?
manta sirikäky Bëaro ma ghëbëñeyá?

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

Examples,

la'agta badan sô doni maysid? don’t you want all this money?
sô garan maysid? don’t you understand?
sô ma garanésa? sure you understand?

Questions introduced by Interrogative Pronouns and Adverbs:

Examples,

ya ku shëgei hâdálkës? who told you that story?
wa kumá? ayâ tahai? who are you?
ayad araktei? whom did you see?
ninmad u diñbeli? to whom did you give it?
mahhâ ka dâvel? what has happened?
'id ma la diñbeli? is anyone killed?
adërka muñhëu ałrikës ka stiñnyeyá?
abahámahhâ la yidadhë?
idoña warâkhëndan Bëaro gëya?
fârsëm buka? ma ałnabkë?
mahhân la'ag ugu sly?

mahiid ału hedántahë
mëshë?
oolku gormu Kirrit ka bahhë?
hagge hólalâlna ka taktek?
ninkakan hagge bu ku diñfei?

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

-oolku ma ká bahjëk? has the army left?
ninku miu arkei libalha? did the man see the lion?
manta sirikäky Bëaro ma ghëbëñeyá?
SYNTAX OF SIMPLE SENTENCES

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, oll, jöga, fadi, laho, nokho.

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

(ii) 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.

Verbs of existence

askii mažaa
he is not a soldier

tollma tahai?
of what tribe are you?

wa wanaaksanahay
he is good

ma wanaaksana
he is not good

la'agti ma ullaastahay?
is the money heavy?

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

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

Examples,
ninki ma jöga?
the man here?

aurti haggase jöga?
the camels are there

ragu imisa ba jöga?
how many of the men are present?

(b) jir is used of inanimate objects.

Examples,
waah kaleh ma jira?
is there anything else?

halkan maähka ku jira?
what is there here?

wahhba ku ma jiran
there is nothing

bäyyo wa kú jiran
there is water in

oll (literally lie) is often used in this sense:

sanadikhde halkan tal
the boxes are here

ahalkaiga bu yah
it is in my house

kitabki meska, duashii yah
the book is on the table

bäyyo badan ba yälin
there is plenty of water

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

Examples,
tollma halkan yah?
what tribe lives here?

Burao-eimu nil
we lived at Burao

hagge oll jirten?
where used you to live?

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

Examples,
mağalodaan fadilya
I stay in the town

Berberu fadilya
he stays in Marageh

hagge sirkishu fadída?
where do the officers dwell?

(d) When referring to the existence of animals or plants,

laho (possess) is used.
Examples,
meshāsa ugdā ma lehdaḥai?  
is there any game in that place? (lit. does that place possess game?).  
gerenāk iyo dērō be lehdaḥai,  
it possesses gerenāk and dērō (or g. and d. are found there).  
breid málaha,  
there is no oryx there.  
mei wālba aus be lehdaḥai,  
there is grass everywhere.  
dāreiga Nogāshu be lehdaḥai,  
the fig grows in the Nogal.

(vi) nokho 'ss ka dig  
become pretend

Examples,
suldaan bu nökhelei he became Sultan  
nāg bu 'ss ka diyea  
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.

Suldaan ba man laha  
a Sultan had a son  
ei ba 'tiyeya  
a dog is barking  
kursi weyn ban doneya  
I want a big chair  
fordo ba imāneya  
some horses are coming  
gēdo ban hāfata  
I have got some grass  
hōlo ma lehdaḥai?  
have you any flocks?  
lā'āg malīhi  
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.

sandūkha ghad remove the box (which is in front of us)  
bein bu shēgeya 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:

ākhalki ninka the house of the man  
ninaki Suldaanka the Sultan's son  
nin magdala da a man of the town  
even where the possessive adjective is used;

sirkālka ghalabkii the officer's luggage

(iv) With nouns used adverbially:

galabta this evening Insinta on Monday

153. u is used in the following cases:

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

Wadādku the Mullah (i.e. Mohammed Ab-  
dallah)  
Sirkālka the Officer (i.e. as a soldier would  
say, referring to his own officer)  
oghaasha shirka fadida  
he headmen sit in council  
horahdaa wa kulushaahi  
the son is hot  
rōbku wa gådeyya  
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 jōgta? is the camel here?

or the man may say:

ninku wa árare,  
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:

Suldaanku, inanka, habārta, 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 -u.
sirakishu 'ano halad ma javashahai? do officers like camel's 
milk?
naguhu wa hádal badányahai women are great talkers.  
(v) -u cannot be used with a noun which is qualified by an 
epithet. In such cases -i, or -a, only are found.  
ogháshi Habr Yunis the H. Y. headmen 
sirkálki hákinkaáha the judge-officer  
(vi) -u is not used with a noun in the objective case. If a noun 
in one of the above senses is objective, -a is used (cf. supra).  
gorma la ghabóneya Wadádka? when will the Mullah be 
cought?

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, e.g.  
Where a definite noun is qualified by a numeral, it is the latter 
which takes the article, and not the noun:  
lábadini the two men  

2. The Noun.  
(a) Case.  

155. There are no case inflections 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.  
niniki nágíbu the man killed the woman  
nágíbu niniki or niniki nágíbu the woman killed the man  
Sullándi bá gartéi nágíbu the Sultan recognised his wife.  
bérígi dámbé ya inan, Sullándá dáleí, ya inanti arkei Afterwards 
a son of a Sultan saw the girl.  

C A S E S  

ba, ya (§ 111) help to distinguish the subject.  
dabku ya maska iyo hískoa bakoñtey the fire destroyed the 
snake and the fence.  
Here the subject is also denoted by the article -u.  
The special forms of the pronouns, wuñhu, etc., following the 
subject, are used to make it clear.  
oolki Habr Toliála wuñhu dúleí Ali Nañeyá, the force of 
II. T., they attacked the Ali Nañeyá.  

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.  
Fárah warákhi sirkálki bu álbe Fárah gave the letter to the 
doctor  
gódo fáraska I give the horse grass  
ninba tóban-an dibeí 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.  
Ali u tag go to Ali  
ághlíki igu yimi the headman came to me  
aurti Sirkálki u géyya take the canons to the 
Officer  
Buräo ban tégeya I am going to Buräo  
Áli hölíhiisë rorki bu géneya 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).  
Buräo ban fádiya I stay at Buräo  
lába nasho beinu woneí we marched for two days  

159. The Abbative is expressed by the prepositional particle 
ka.  
magáloñan ka imi I have come from the town
94

SYNTAX OF SIMPLE SENTENCES

'ollku shāleito meshan kā babhai, the army left this place yesterday.

The Possessive Case (cf. § 43).

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

nin magāloda a man of the town
nin dagāl badan a great man fighting
dagālki shāleī 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 Tomālah a Tomal
lāba nin o sirkālah, two officers
or lāba nin o sirkātī the soldier man

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

bāllu biyoleh a “pan” of water
nin gudleh a bearded man

Features or clothes may be used alone descriptively.

nin san wein a big nosed man
gholidi gamo ‘as the party in red pagarees
nagta maro ‘as that woman in a red tobe
bārta figh dar 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.

rāgu in yer ba jōga a few of the men are here
sādehhdas ki u wanāksana wā ka of those three that is the best one
aurtaida mlb ba dintei one of my camels has died
wahh badan o hōlahaigā plenty of my animals

(lb) Number.

162. The plural of nouns is used as in English, wherever it is desired to express plural number, except after numerals.

CONCORD

nāgahu wa hādal badānyahai women are great talkers
wa askarr lāhun unhun
ogāl bei nōkhdan they are bad soldiers
aurti tinī 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).

lāba nin two men āfār ‘asbo four days
lehh nāgod six women sādehhalod three camels

(c) Concord of Plural Nouns.

164. In the Accidence (§§ 31, 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 ‘ashoin-ki
muda-dī fork mudary-đi
sirkāl-ki officer sirkāl-și
lān-ti branch láno-hi

This is more noticeable in irregular plurals, as:

aur-ki be camel plur. aur-ti
āghil-ki headman oghāl-și or āghilin-ti
Ārab-ki Arab-man Ārab-ti
li-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 hūnhūnuyihin those axes are bad
sumanki dadera wa hallāban the long strips 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:

nágti wa imánesa (3rd fem. sing.)
aurki wa imáneya (3rd masc. sing.)
nimanki wa imáneyan (3rd plur.)
nágti wa imáneya (3rd masc. sing.)
aurti wa imánesa (3rd fem. sing.)
Sírkáuki ghalakatú (3rd masc. sing.)
gabaddi bokhorkéd (3rd fem. sing.)
Sírakisíi ghalakóté (3rd fem. sing.)
gényadi wá tan (fém.)
aurki wá kan (masc.)
aurti wá tan (fém.)
sanadukhdi weineid halkan tal (3rd fem. sing.)
jónadíhi madána wa kú jíra (3rd masc. sing.)
oghál ba fadda (3rd fem. sing.)

the woman is coming
the camel is coming
the men are coming
the women are coming
the camels are coming
the officer's baggage
the girl's sash
the officers' baggage
there is the mare
here is the camel
here are the camels
the big boxes lie here
the empty bags are in
some headmen are sitting

Note: The following case of false analogy is interesting, as showing how in the Sonení mind the article is the important factor to be considered in the concord of nouns with adjectives and verbs.

fardhi (the horses) is often contracted to farí. In the latter case, the feminine concord is most usual, as to the ear it appears that the article suffix is -di, the original masculine suffix -bi having been lost.

Example,

fardhi wa ká'dleinesa (3rd masc. sing.)
farí wa ká'dleinesa (3rd fem. sing.)

166. The plural nouns, blyo, 'ano, gédó, hólo, timo, are treated as true plurals.

blyo ma yálin there is no water
'anihi wa kuán here is the milk
wahhba (nothing) is usually considered plural:
wahhba ku má jíran there is nothing there

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

nágo waweín some big women
Yibrúru wa níman hhúnhhun 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 múyógi ku bákhtíyéi, or bákhtíyéi,
five camels died in the jungle.
lába nin ba yími, two men came.
áfur nágo ba yími, four women came.

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

shan aur o hhúnhhun ya bákhtíyéi, 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.

shantí aur múyógi ku bákhtíyéi, or bákhtíyéin,
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 wahhái is used, the verb is always plural.

The following examples are taken from passages in the stories given in this book, and in Schliechert's Nándí Texte.

shantí gabod é kélé wahhái ku ëfjan shan inan o hodanah, the five other girls struck five rich young men.
shantí inan u yímadén, the five boys came to him.
lábadás u sarreyén, those two were in command.
wahha ugu yími abahéed iyo wálálkéd, there came to her her father and brother.
lehú aur ku hadei, six camels were left.
lehhdí aur, o lehú libáh unhées, the six camels which six huns were eating.
shan iyo labáton nin, o háábaiga ku jíréi, wahhái ghátén... twenty-five men, who were in gaal, took... (Schl. p. 13, l. 12.)
sírkákka wáhhu diréi aksáro aur ku jogta, the officer sent soldiers on camels. (Schl. p. 13, l. 18.)
markása sagálki walláhahed tasháden,
then her nine brothers considered. (Schl. p. 22, l. 18.)
áfarti walláhahána ya tasháden,
the four brothers considered. (Schl. p. 29, l. 21.)
lábadi odeli ya yidi, the two old men said. (Schl. p. 30, l. 13.)

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 kále k o wana ksan other good men
dagakhánta wawein o'ulúmus the big heavy stones

The adjective is coupled by o, if the noun is also qualified by a numeral.

lehh halod o hhunhun six bad camels
áfár bákhulod o wawein four big mules
lába nin o Habr Yunís two men of the Habr Yunís

Note. When the word kále (other) is one of two epithets qualifying a noun, it is coupled by e instead of o. o kále has a special meaning. C2 § 177.

Example,

lehh gábdé e kále six other girls,
but, lehh gábdé o kále would mean, six similar girls

Where nouns are used adjectively they follow the same rule.

sádehh nin o askári three soldiers
todabina nin o sirakil seven officers

boghol, and kun, are treated adjectively also, and require o following them when more than one hundred or thousand is referred to.

lába boghol o askári 200 soldiers
sádehh kun o ađi 3,000 sheep

(b) Comparison of Adjectives.

171. The particle 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 object 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.

<table>
<thead>
<tr>
<th>S.</th>
<th>Adv.</th>
<th>O.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>this man</td>
<td>here</td>
<td>a house</td>
<td>he is building</td>
</tr>
<tr>
<td>that man</td>
<td>there</td>
<td>a house</td>
<td>he is building</td>
</tr>
</tbody>
</table>

7-2
173. In simple statements of comparison, the verb *aho* may be used with the adjective, or omitted.

_kas ma kán gabánúahai?_ is this shorter than that?
_rágakan rágas ma ka badánúahai?_ are these men more numerous than those?
_rágas innaqu ka badan_, we are more than those men.
_sanaddí hore rágí jógéi, kana 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*.

_dáma_ better.

_shukhulká shukhlú dáma saméyá_, do better work than that.

_yerei_ make less _kordí_ make more, increase.

_u yerei_, make it less.

_mushaháródóda ma i kordínesa?_ will you increase my pay?

175. _ka* may be used with certain attributive verbs, such as _fogo* be far.

_inad A. ka fogádo dóní mayó_, I do not wish you to go further than A.

_fáráiska fáráiskaga ka ma deréyo_, your horse is not faster than mine.

176. The superlative may be expressed by _sá_ (_sa__da_ or the particle _ba_, or most commonly by _u_, or _ugu_.

wa _sá wanákí. a_, it is best.

_sá sá wanákísan, that is best._

sádehdo _kan sá dér_, this is longest of those three.

or _kan ba dér_, _wáránsí ba fudúd_, the spear is lightest.

isa gu _wa ugu wanákínsáíhá_, he is the best of all.

_rágakan ki u yera_, the smallest of these men.

_inntí ugu yercíd_, the youngest girl.

biláddí _Somálída hóihi laga dofiyá mahha u badan?_ of the things which are exported from Somaliland, what is the chief?

177. (c) Similarity.

_sida_ so, in the manner as:

_anrtayáda aida aurtí wawénei_ biyo badan dóní mayo, our camels do not want so much water as the big ones.

wa wanákínsáíhá _sídëdu o káleh_, he is just as good as you.

_Jáma sida Abdi u wanákínsáíhá_, Jáma is as good as Abdi.

_sida u ma weina, sida kági wahí badan ghádi mayo_, it is not so big, and will not carry so much as yours.

_ó kále_ the same as:

_báhalka wein aur ó kálch wéyéi_, that big animal is just like a camel.

_dagahas mid ó káleh_, another stone like that.

_léhég_ resembling:

_gëdëkaa leéh aur bu léhégayahá_, that tree is as high as six camels.

_bákhaní fáráski be léhégayahí_, the male is equal to the horse.

_kábahan ma ís-séhëga_, those shoes are not a pair.

_isa ku or 'ss ku_ the same (equal to one another) (cf. § 250):

_kulà_ different (cf. § 239).

Theore _qualify adjectives or abstract nouns:

wa 'ss ku _ib_, they are the same price.

lábadan _wa 'ss ku dér_, these two are the same length.
"as ku mid, the same.
raakabyada wa kala hös, the stirrups are of different length.
sanadukhda wa kala "uleis, the boxes are of different weight.
wa kala wanaksan, they are not as good as one another
(are separately good).
Special idioms.
dōlinksa elka ma gâdeya? will that rope reach (be long enough for) the well?
aurkasa aurkaigi in hâq maâha, 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 (§ 43, 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 adjectively (§ 170).

sâdekhda as o hhunhun those three bad camels
afartan nef these four animals
afartanka nef the forty animals
sâlêkaig as our my nine camels

180. When a numeral qualifies a pronoun, the possessive adjective is used in Somali suffixed to the numeral.

labatini you two
afartayâda we four
lehntodi they six

181. "One" when qualifying a noun is not translated.

one man
one animal
101 men
101 animals

Pers. Pronouns

kô is only used in counting consecutively.
mid is an indefinite pronoun, "one."

182. Fractions. In describing a fraction of anything the Possessive Adjective is used.

dân kâra bag give me a quarter of the camel
haa hâ shu hâ abî sî inta daldõk ën lehâhâ

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, inagu (possess. -en) (inclusive form) include the 1st and 2nd, or 1st, 2nd, and 3rd persons;

-annu, annagu (possess. -a) (exclusive form) refer only to the 1st and 3rd persons, and are not used when the 2nd person is included.
Ilahhina, annagu Ilaahhiiyâ, inagu Ilahhô na bu nôkhdâ, 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 then he said
inankuse gënyu (gënyo-u) lehyamah but the boy has a mare
gormu (gorma-u) yimãda? when does he come?
kolk'amu (kolki-anu); 'oliki úragnei when we saw the army
nägiti Suldankan'u (Suldanka-u) la he made friends with
sahhîbel 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 yëdel yimi the man you called has come

188. The objective pronouns (§ 60) are placed between the subjective and the verb.

lavg ban ku sineya I will give you money
gormu idin no (na-u) direi? when did he send you to us?

"it," "him," are usually omitted in Somali.

1st give it to me u gel fàrsaka 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 aniguma, etc., are used (§ 56).

gortasan kà daba so'de'lu so ghobdel, then I followed after him and caught him.
kolkasan sò marei, isna halkasu si so'de'lu, then I came this way, and he went on there.

190. The Emphatic forms (§ 55) may be used followed by the simple pronouns or not.

ánigu wa shaddhënei yà I am working
ánigu dëbada ban kà sha-
ke ñe yà I am working for the Government
I myself, etc., are translated by certain words meaning "self," with the Possessive adjective.

nafti life (ghud-dì sole, single ruh-hì spirit)
ánigu naftaidà ku arkê I saw you myself
naftaidàn kà shalheista I work for myself
annagù ruh-hayàga magàloda we have seen the town ours-
yànnu so úragnei ourselves

191. To do a thing for oneself is expressed by the derivative verbs in so (cf. § 121).

samei make sameisö make for yourself
ibi buy ibso buy for yourself

192. The compound forms wahan, 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 wahan, 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 degëso! kôdi, he will proceed with, ninkasu yidi, wuhñu 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.

gortasanu tagnei, wahanu tagnei, Olesan, then we went, this is where we went to, Olesan.

They are nearly always used with verbs such as dôn, malei.

wahan dëngça, inan manta tage I want to go to-day
wahan ù maleineyà, inu ûràri I think he is going to
dônò 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
194. mahhan, etc., are interrogative forms.

mabhād dōnēsa? what do you want?
mabhān yēla? what am I to do?

195. Followed by u, ku, these pronouns mean, 'Why?' ‘This is why,’

wahhaas mabhād u tīdī? why did you say that?
wahhaan kū tīdī this is why I said it
mabhād u dōnēsa hadīg? what do you want rope for? I want it to tie up the things
wahhaan kū dōnēya, inan ghālabka ku hēdheko

If the verb after wahhaan u, or mabhān u, etc., is negative, the verb wah is used (see Conjugation, § 117).

mabhād iīg u shēg weida? why do you not tell me?
not, mabhād iīg u shēg maysīd? wahhaan kūg u shēg wāl this is why I do not tell you

196. The pronoun iss is both Reflexive and Reciprocal.

wu iss dīlel he killed himself
wa iss leinēyān they are fighting together
iss is used with ku and ka in special tānovu (§ 218).

(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, gēdkaan, kolkas.

(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.
ninkanu, ghorīgakan, gābabdatan.

(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.

ghalabkaaga, holahāgaa, ninkai, inantisī, etc.

(d) Possessive and Definite Article and Demonstrative.

The Demonstrative may be added to the above.

aurkāigakan 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 aurkāig bi? is this my camel?
tan kāle this other one
tasu wa mid that is one
dayāga ba wa waivein ours are the biggest
tai wa ta his is there

"There it is" is translated by wa ta, or wa 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; kuaig, kuāgi, etc.

The plural form of the Def. Article pronoun is kuer, or kua, kuul.

The latter may take the Demonstrative suffix, as kuukan, kuukas.

(e) The Possessive Adjective.

201. The Possessive Adjective has certain special functions.

(i) It translates the Possessive case (§ 45).

ninki akhalkis the man’s house
habārta ninkēd the old woman’s husband
(ii) It is used with adverbial nouns to form prepositions (§ 132).

sandukhi dushlisi on the top of the box
meska hostsi underneath the table
joniada gudadiya inside the bag

Such possessives, used with adverbs alone, translate a personal pronoun governed by a preposition.

HORTINA in front of you
dehdoda between them
sidada like you

(iii) Where in English a personal pronoun is qualified by a numeral, in Somali the numeral takes the possessive adjective.

labadayada we two
afartini you four

In the same way the possessive adjective is used with indefinite pronouns (§§ 67 and 206).

INTINA KALEH the rest of you

The difference must be noticed between the examples;
labadaid aur, or labadi aurtadi my two camels
aurtadi laba two of my camels

(iv) It is used with the following words:

run right
wà run it is right
wa runta I am right
wa runtè thou art right
wa runtis he is right
wa runtêd she is right
wa runtèn we are right
wa runtaya we are right
wa runtin ye are right
wa runtèd they are right

bein lie
wa bein it is a lie
wa beinti I am lying
wa beinti thou art lying
wa beintis he is lying
wa beintêd she is lying
wa beintèn we are lying
wa beintaya we are lying
wa beintin ye are lying
wa beintèd 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?

-MA is only used as a suffix (cf. § 65).

ninma? what man?
ninma ku shègei? what man told you?

y a kalay? who gave it to you?
ayad araftei? whom did you see?

mahha? what? (objective).
mahhad dónes? what do you want?
mahhad ku fúes? what are you doing for?

-MA suffixed to a pronoun, means "which of?

idinma? which of you?
anama? 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).

anigà leh it is nine (or anà leh)
isagà leh it is his
etc.

These are more idiomatic than wa kaigi, wa kisa.
yaleh? kumâleh? whose?
fâraskan yaleh? 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).

205. (ii) Substantival words, "some," "any," "all," "alone"

 nin ba yimi someone has come
 id ma ku taghàn? does anyone know you?
 wahh ma dòne? do you want anything?
 sadéh ghor ba dinte! three persons have died
 'idla unaccompanied, alone
 halkan ghor ba yal some lie here
 daur ba hadei some are left
 daur iyó labâton twenty old
in rág ba jógta
inti súka timi
nin hebel
war, hebel O P

206. When used with a Personal Pronoun in a descriptive sense, the Possessive adjective is suffixed (cf. § 201 (iii)).

intina káleh
gharkóda
ninki kéli tegei
annagu kaligayága sameinei
gidigod, damántod
kulligéni
isagu goniqli si sóodei

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. wël-gi never, is used in the same way with possessives.
wëlígai maan arag wëlígii arki maysan
wëlígá haan 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 h tłum
intba bariska ba hadei, or intba bariskaäh

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 baris la källi
wahh ka yer i sál
rág badan
rágá badan
rógi badan
fardo yer
nin un, mid un
inta káleh aur góniiah u sára
fardu o dan

brung 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

210. The Indefinite Pronouns are made negative by the suffix -na, but the verb is also used in the negative form.
ninna ma iman
midna maan táabin
wahh is used with ba:
wahhba dönii mayo
wahhba heli mayso

one has come
no one saw me
I did not touch one
I do not want anything
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; jógso, jógsoa; shakhó, shakhéya.

For the other persons the Aorist Subjunctive tense is used, with particles an (1st pers.) and ha (3rd pers.) in the Affirmative.
an tagno ha yimádo
let us go let him come

212. The particle bal is very commonly used with the Imperative, but is hardly translatable.
bal en ego
come then

It is not used with the 3rd person.

213. The Negative Imperative may be emphasized by the particle ba:

ha tágin ba
never

or by wëliga
wëliga wahhas ha tábin
never you touch that
214. The Infinitive is only used with auxiliary verbs,

 dön will jir be accustomed to laha would kar be able
 wa ku shegii dona I am going to tell you
 halkas an fadiyi jiree 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 ghabon lahaid? would you have done like that?
ma soo'oon 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
Somalilu ainkas ma ghabon Somalis cannot do like that
karto

In the Future Definite, the auxiliary is often dropped,

wa yelli I am going to do it
u shegi I will tell him

The Infinitive is the basis from which all Imperfect tenses and most Negatives tenses are formed.

215. The Verb-Adjective and Verb-Num 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.

Siraklu kheem mi jir inta? do officers eat dates?
Tomaliku yoo Midgu wa Isa Tomals and Mijgu internarry

ærkkayiga gii walba 'elashe-
tan ka so damin jira my family is accustomed to draw from these wells every summer

217. It also indicates what is to be done, or can be done:

hagge ló maka Burao? how (by what way) does one go to Burao?
hilib magaalada malgaalibaad? is meat to be bought in the town?
haggeimu tagna? waxhaidin where are we to go? you are to go to Bohotle (cf. §§192, 193).

218. The 3rd person of this tense is used to translate the Present Participle, or relative clause.

nin af yaghän a man knowing the language
shimbir fórdi a singing bird
isago gëdka hurda while he was asleep by the tree

219. The Preterite expresses a completed act in past time.

sháeli bu yimi he came yesterday
Fáraah i shegii intanad i man Fáraah had told me before you came

220. Or an act just completed at the present time (usually found with wa) (§142 d).
sirkaal ku wa tegei manta the officer has gone today
sháeli sirkaal ku 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 tégessa? where are you going?
ákhal ban díseya I am building a house
nág ban gúrsaneya I am going to marry a wife
lá'ag ban ku shayey I will give you money
ma hii ita sáónesa? what will you give me for it?
ma garanësa? do you understand (what I am saying)?

but, af Somáli ma gárata? do you understand Somali?

222. The Past Continuative expresses a continuous, or incomplete action, in past time.

fáras ban fulayey I was riding a horse

223. The Future Definite is a deliberate statement of what is about to happen.

wa tégii döna I am going to go
ma hii yëli dönta? what are you going to do?
224. The Present and Past Habitual express a usual occurrence or habit.

subah waiba Fārah ba auski
so ghadi jira
bērígi hore Somālidu fardo
badan lahaín 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 gāran laha

I should, or should have given you
if I saw him I should recognize 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 dône
insha Allah wa la hel
an wâlâîka dilne
iman dône iyo iman māyo,
war ma hâyo
wahîha kasta ad âraktide, ha
jôgson
in kasta hâ jirte, wa gâdeya

he may probably come
please God, we may find it
we might kill your brother
he may come or not, I don't know
whatever you may see, do not stop
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.

NEGATIVE TENSES

Concord of verbs with nouns has been described already under Syntax of Nouns (§ 165).

229. The Emphatic pronouns ángu, ángu, 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.

ángu wa têgây
ángu wa têgasa
idînku ma têgezan?
fyâgu têgi mayân

I am going
thou art going
are you going?
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.

ángu ba shakhâneya
ángu ba shakhâneya
ánmaga kelígaya ba hadnei
ma ádîga arkei?
ma fyâga têgaye?

it is I who am working
it is thou who art working
we alone were left
was it thou who sawest?
is it they who are going?

(c) Formation of Negative Tenses.

230. The Negative particles are,
ha used in 2nd pers. Imperative,
yun " 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 jôgo he is not here
232. (ii) **Conditional**  

*maan* is added to the Affirmative Potential. This is conjugated with *ma* and the Personal Pronouns.

*maan garten*  
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.

*ha shėgin (2nd sing.)*  
do not tell
*ha dilina (2nd plur.)*  
do not kill
*ha jēqsonina (2nd plur.)*  
do not stop
*yanu (contracted to *yu* diilin)*  
let him not kill
*yanaï (* yai) gōrsan*  
let them not marry
*maan togin*  
I did not go
*inanad tēgin ban dōneya*  
I want you not to go
*maainu sōon karin*  
we were unable to walk

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.

*miinan ku shēgin?*  
do, or, did I not tell you?
*miinan Sırkāl la jōgin?*  
are, or, were you not with an officer?
*miinū imāninin?*  
ha, or, was he not coming?
*imīsa nin an tēginin?*  
how many men are not coming?
*imīsa nin busta an tahain?*  
how many men have no blanket?

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>ma?</td>
<td>an</td>
<td>vs.</td>
<td>Pers.</td>
<td>Prom.</td>
<td>u</td>
<td>ma</td>
<td>so</td>
</tr>
<tr>
<td>wa</td>
<td>(Neg)</td>
<td>(Neg)</td>
<td>(obj.)</td>
<td>ku</td>
<td>(§ 145)</td>
<td>si</td>
<td>wada</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 diqga  
put down here separately

F E C B  
lei (la i) ma so dibin  
it has not been handed me

H D  
ma kū jira?  
is it there?

D C  
ku mā jiro  
it is not there

F E D  
mahhād igu sheg-weidei?  
why did you not tell me?

237. **Particles** have been divided (§§ 124—127) into Verbal and Conjunctional.

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, ò dan, etc.
Sanadukhdi ó dan wada kéna bring all the boxes together.
Somálidu ó dan wa ku wáda taghán all the Somalis know you.

239. kala apart, in different ways.
Sirakhsi iyo aurti wa kála the officers are travelling apart
dahhafa from the camels.
Side la kála garta? how does one distinguish them?
ninki hhuma iyo ninki wánák-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 bihih unfold, expand
Kala dëro take your choice
Wa kala deréyan they are not as fast as each other
Wa kala der they are different lengths

240. si, so (§ 125) are used with the Verb Nouns as well as with other parts of the verb.
Si soòodki 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.
Tag go Farah u tag go to (approach) Farah
Mëshà kà taga go from (leave) that place
U tag go to (him), and kà taga depart, may be used alone, without any object being expressed.

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,
Kà taga mëshà go that place
Sandukha (the box) saa the things from the box
Mëhà ku fàlesà hadìgà what are you doing with that (rope) P?
Wàhba lagu mà falo nothing is done with (it)

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,
Kà tag (leave, depart from) is used in the sense of leaving an object at a place.
Leh naa laa mëshà laga tege, literally, one went from six men there, i.e. six men were left there.
Haggà kà tege jàla? where did he go from the camels?
I.e. where did he leave the camels?

Other similar cases will be quoted under each particle.

242. ku (i) at, upon, in, into.
Magàloda agtëda bu kà arkei near the town he saw six girls
Leh naagàddo o’él kà mai donça washing at a well
Gàd bu kà hëdëna he was tied to a tree
Nin fàras kà jòga a man on a horse
'anihî yu sibrâr ku lissei
(i) with, by means of.
ha mindi ku tâbin
wahhba langu má falo
banâdùkhâdì bei ugu dispîl

243. ku, or u for, on account of, for the sake of.
bîyo bu ku maghânyahai
kolkasei hârad u bukhtiyen
gënîyoda yan u ghâlêya ayodâ
lába rubod ban ugu lehâhâi
mahhâd u taktei ?

244. u is used with certain nouns in an adverbial sense.
ád u hádâl
díb u fàdlâso
dakhso u tâg

u to (a person).
sirkálka u tâg
u dig
go to the officer

go quickly

245. ka from, out of, off
hagge ka timi ?
ghâlubaki ndînkha ka so ghad
bôhâlâgí gi leîga hádei

Idiomatic uses of ka.
mêl waiâ ba an ka dôneyo, ka
wai
kolkei meshâ ka ëgen, wa ka
wâiyan
mahhâd ka bâghatei ?
ka tâg go from, i.e. leave, is also used in the sense of leaving a
ting at a place.
lehñ ni ba meshâ lâga tégei
inani ba inantí iça tégei wän
across, over, through
ka talâb
ka bôd

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?

246. kaga upon, against
kolkase mádâna kaga dîftei
wahhâi riyotei iyadu laba shim-birod lábada lugod kaga jôgta
kaga rid
nih sirkál rasâs ba ku da'âi,
bôdôdi kaga da'âi

247. la together with
in addition to having the simple meaning of the preposition,
lâ is used in certain euphemistic and other phrases.
lâ tag }
la so'o' steal, loot (literally, go off with)
lâ bâb }
lâ kâli
lâ sôrod (so órod)
lâ jôg la bahso
la jôg, la fàdlâso

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 bâhha
got away, with you!
'ss ka eg
look out!
'ss ka da
never mind!
SYNTAX OF SIMPLE SENTENCES

With other tenses it may be translated by "just," "simply."

\[
\begin{align*}
\text{wa 'ss ka fadiya} & \quad \text{I am just sitting down} \\
\text{wa 'ss ka dintei} & \quad \text{he simply died (i.e. a natural death)} \\
\end{align*}
\]

\text{250. iss ku, 'ss ku, iss u} \quad \text{with one another, together.}

\[
\begin{align*}
\text{iss ku dowàda!} & \quad \text{close together!} \\
\text{'ss ku lablab} & \quad \text{fold up together} \\
\text{'ss ku tòl} & \quad \text{sew together} \\
\text{iss u gèl} & \quad \text{bring together} \\
\text{iss u dar, or 'ss ku dar} & \quad \text{mix together} \\
\text{tollolki wa iss u jìran} & \quad \text{the tribes are all together} \\
& \quad \text{(mixed up)}
\end{align*}
\]

It is the opposite of \text{kala} (cf. §§ 177 and 239).

\[
\begin{align*}
\text{sidei iss ki yihin ?} & \quad \text{how do they compare?} \\
\text{'as ku mid} & \quad \text{the same} \\
\text{'as ku toll} & \quad \text{of the same tribe} \\
\text{'as ku aba} & \quad \text{(children) of the same father} \\
\text{'as ku lb} & \quad \text{of the same price}
\end{align*}
\]

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.

\text{Conjunctive Particles.}

253. \text{Iyo} and (used only between two substantives).

\text{Farah iyo ániga} \quad \text{Farah and I}

or, in the following cases:

\[
\begin{align*}
\text{lába iyo sadeh} & \quad \text{two or three, i.e. a few} \\
\text{hadad takto iyo hadi kàleh} & \quad \text{if you go or otherwise} \\
\text{inei fogtalii iyo in kàleh so} & \quad \text{find out if it is far or otherwise} \\
\text{huba} & \quad \text{and}
\end{align*}
\]

254. \text{o} and (not used to connect substantives).

\text{kolkas askàrrtì dibadda u bahh-}
\text{dei o 'érídei}

It is also used,

(i) between two epithets governing one noun, in

\[
\begin{align*}
\text{niiman badan o wawelh} & \quad \text{many big men} \\
\text{lába fàras o wànàkès} & \quad \text{two good h} \quad \text{cf. § 114.} \\
\text{lába askàrì o fàras ku jògta} & \quad \text{two soldiers.}
\end{align*}
\]
(ii) with the Indicative tenses of the verb to translate the English participles.

wahhai arken fanta a dìri fàddìa
rérkòdi o la da'ei bu arkei
holihisi an ka ghadno, isago (isago o) shirka ku maghán-
yahai

(iii) as meaning because.

wa lo takhashrei o iyagu shuk-
hulki ghobon waiyen

(iv) in the idiom o mahai without (Conditional).

ha só nokhon o bandukhi heli
mahái
ániga o fásahi mahái ha ka tégina héroda

didjuma mahhád döncu? and you, what do you want?
dabaddéná and afterwards
midna wa wanaksanýahai, one is good and one is bad
midna wa hhunyahai

- na followed by a negative verb means "no."

nimanka, halkó fadíyan, u yed call these men, who are sitting
askártri, hujuddas saméisei over there
Gharsár 'ulús bei lehdáhain the soldiers, who committed
takhsir that crime, deserve a heavy
kavíi? punishment

255. - na and, usually introduces a new subject.

ádiguma mahhád döncu? and you, what do you want?
dabaddéná and afterwards
midna wa wanaksanýahai, one is good and one is bad
midna wa hhunyahai

- na followed by a negative verb means "no."

nimanka, halkó fadíyan, u yed call these men, who are sitting
askártri, hujuddas saméisei over there
Gharsár 'ulús bei lehdáhain the soldiers, who committed
takhsir that crime, deserve a heavy
kavíi? punishment

256. For other particles, see §127, and Syntax of Compound
Sentences, Final and Conditional.

B. SUBORDINATE SENTENCES.

A Subordinate sentence is one which depends on, or is some part of speech in, the principal sentence, and is
it by a conjunction or relative pronoun. It may

adjectival, Adjective, or Adverb.

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, halkó fadíyan, u yed call these men, who are sitting
askártri, hujuddas saméisei, the soldiers, who committed
Gharsár 'ulús bei lehdáhain that crime, deserve a heavy
kavíi? punishment

fardabi, sháhe i nejorku bashe, where has the man gone, whom
wa la/gáábdána I saw just now?

holih, saka la kéne, ma la só have the animals, which were
wada arbiyayí? brought this morning, been

dadin, géllsi la da'ei, wa yimi the people, whose camels were
looted, have come

nimka, a'ikhalika fadídei, he said to the man, whose
yu ku yidi house she was in

1 áminka an.
2 Cf. note to Table III. §105.
3 haggu u.
4 Cf. §114.
5 Pronounced as one word ninkyal. a=abe.
SYNTAX OF COMPOUND SENTENCES

wilki, an wäranki ka ghadei, wa adâneya
ninki, an höla labain, wahbba má taro
fârsuki, an biyo badan dönin, bilâddkan ku wanâksânyahal

the boy I took the spear from
the man, who has no property, is of no use
the horse, which does not want 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.

shantí ìnan, e gâbdihi gûrsadei, u yimaden
fânka H. B., e gábadaidi ye-reid gûrsadei, yan u dibei hûkumka

the five boys, who married the girls, came
I have given authority to the boy H. B., who married my 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 gâbdod o'el ku maídôneya
wahhai árakte lábadi shimbîrod, o lábadi lugod kaga jôga
rêrêdi o la da'el bu arkei, o têll da'el
wahha ugu yimi áfar nin, intas o mînna an u gâranin

I saw six girls washing at a well
she sees the two birds sitting upon her two legs
he found his family looted, looted by an enemy
there came to her four men, 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 shûkhuł dòncyo ha yimado
ge'lî la ibsîncyo mid ka kahhaiso

the man that wants work let him come
take for yourself one of the camels that are for sale

ADVERBIAL SENTENCES

mindi la kull an kibiisti ku gogoïyo
bîyo an 'abo i ken

bring a knife for me to cut the bread with
bring me water to drink

263. "He who," "they who," etc., are translated by the definite pronouns, ki, kuër, etc.

ki shâflel la ibsotel wa hôg weinyahal
kuër sâka yimaden wa jôgan

the one that was bought yesterday is strong
those who came this morning are here

kuër an busta labain, iyo kuër lehythin

those who have no blanket, and those who have


wahhan ku idi yel
wahhad kento i tus
wahh lagu fadisto i ken
wihhi ad heheï i al

do what I told you
shew me what you bring
bring me something to sit on
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.

mëshî ákhalki la dúceya bu fadîya
mahhâd isś tîdi markad wahhas samënesë?
kolkan imâneye ëibadh ban wàli while I was coming I saw a lion
meshian ashodi dowëda jôgei ghâlabka diga

he is sitting where the house is being built
what were you thinking of when you did that?
while I was coming I saw a lion
unload the kit where I stopped the other day

266. The Subjunctive is required when referring to any future time, or when the sense is general or indefinite.

kolki hûkumka leidin' shëgo wahba woidîna

when you are given an order, don't ask questions

1 la tîdî.
2 Negative particle ha may be omitted after negative words, as wahbba, welega, etc.
SYNTAX OF COMPOUND SENTENCES

267. “while” is translated by inti or o.
inti habash'm ghôdýên, yei ka
gurgürütei
isago hajki ku màghana, ya
nagtitai dabadtei
when 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 mesh'â jógsoda
fadli inti shékada damáneso
intad so'ôn karto so'ô
wait there until I come back
wait until the story is finished
go as far as you can

269. before that, intan (int-an).
(intan an is the neg. part., and the Verb is used in the negative.)
intanan so nokhon ha ka téginà
intedínam dégínin, ana wa idin
gádeya
don't go away before I come back
I will catch you up before you halt

270. after, kolki...dabadéd.
kolk'an Badwein ka tégel, daba-
dadéh mahhâ ka da'ei?
after I left Badwein, what
happened? (When I left B-B-,
afterwards what happened?)
kolkad Bérbereh timid, daba-
dêto wa la hélet
it was found after you came to
Berberah
kolkad sidâ yesho, dabadéd
âkhalka gal
after you have done that,
enter the house

271. (b) Final sentences: “in order that,” in.
Always used with the Subjunctive.

magálodân' ghobóncyà inan I am going to Berberah to
barts ìyo tîmir so dônto
fetch rice and dates

1 magáloda an.

CONDITIONAL SENTENCES

nimanka igu yêda, inan la call those men that I may
hâdio
talk to them
mesh'â 'as ka dumo, inan lagu
hide there that you may not
arkin
be seen

272. (c) Conditional Sentences.
If, hâdi.
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 moskhính tahai, mahhâd if you are a pauper (as you
u shakhéison weida ? say), why do you not work?
hadânad moskhính ahain, mahhâd u shakhheisata ?
if you are not a pauper, why
do you work?
hadad magálodâ tégesa, Sul-
dânka u tag
if you are (really) going to the
town, go to the Sultan
hadânu imáninín, sugi mayo
if he is not coming, I will not
wait
hadad jógtei, mahhâd árk-
esêli ?
if you were there, what did
you see?
hadânad jógin, sidad òghtahâi ? if you were not there, how do
you know?

274. (ii) Future Definite Condition, or Promise.
Protasis—Aorist Subjunctive.
Apodosis—Future Indicative or Imperativo.

hadu yimâdo, u shêgi dôna if he comes, I am going to tell
him
hadad tegi weido' (or hadânad
if you do not go, you will be
tegin), wa lagu ghobóncyâ
cought

275. (iii) Present or Past Unfulfilled condition (Imaginary).
Protasis—Aorist Subjunctive.
Apodosis—Conditional.

hadeïnu Bérbereh jógno, lu'âgtil-
if we were in Berberah, I should
give you the money
an ku sin lâha
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.
280. (c) Consecutive sentences (although).

There is no conjunction, but they may be translated as the last, or paraphrased.

halkanad tillen, haddana daugi you do not know the road, although you have lived here

281. The conjunctions ending in -soever are Concessive. They may be used with Subjunctive or Potential or Imperative.

wilhi kasta ad sameineso, whatever you may be doing, meshá ka kali come away from there

o is usually added to the Imperative.

wahh kasta makhla-o, ha so whatever you hear, do not nokhonina come back
dal kasta ghobo-o, si so'o however tired you are, go on
wahh kasta ha ku shégo, ha whatever he tells you, do not makhin listen
'id kasta ha gúrsado, wahhba whomsoever he marries, I will u sin mayo give him nothing

In the following the Potential Tense is used.

wahh kasta an arke, jógson whatever I may see, I will not stop
in kasta ha aháden, wa e'riyena however many they may be, we will defeat them
in kasta há jírte, wa gádeya however far it may be, I am going to reach it
wahh kasta ad áraktide, ha whatever you may see, do not stop jógson

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 hilibkas 'unto wa harán it is unlawful for you to eat that meat
SYNTAX OF COMPOUND SENTENCES

284.  
(b) As Object.

(i) Indirect statement, thought, wish, etc.

wahannu dōnena inad sor na also  
we want you to give us food

wahhan dōneya inan Ādan tago, or inan Ādan tago ban dōneya  
I want to go to Aden

wa u maleineya in rŏbku di'ī dōno  
I think the rain is going to fall

kolkasu oghadāli in rāg u yimi inanti  
then he learned that men came to the girl

kolkasa waddāki dama'ei inu āraro  
then the priest tried to run away

285. (ii) Simple indirect questions.

inu yimi so hubso  
find out if he came

bal inei fōgtahai so weidi  
go and ask if it is far

inu tēgeyo iyo in kālēh war ma hayo  
I do not know if he is coming or not

mōy inanu fūlan oghon iyo inanu dōnin  
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.

'īd u yahai so dōn  
find out who he is

hadanan oghon 'iddi goisei, mahhān ku samēya?  
if you do not know who cut them, what am I to do?

wuhhu dōneyo weidi  
ask what he wants

weidi bal wahhāl ka baghāneynan  
ask what they are frightened of

i sheg wahhāl u shakhein wayen  
tell me why they would not work

287. (iv) Indirect questions, introduced by interrogative adverbs.

hōlūhu intel yihin ma ku did he tell you how many shègel?  
I have no news.

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 he said he had seen a lion arkei"  

wuhhu yidi, "wa idin ka daba so so'oneya." he said he would follow on after you

wahhān na tidi, "gēl badan he'īlnesu" you told us we should get many camels

wahhād tidahhda, "sor ban dōneya" tell him I want food

wahhād tidahhda, "'ss ka taga." tell them to go away

289. In place of wahhā, wa ti is often used with the pronouns.

watan ku idī, "sō nokho" I told you to come back

watəd tidi, "'ss ka jōg" you told me to stay

warākhdi me? wa ti la gūbē where is the letter? that was burned
**APPENDIX I.**

*Seasons in Somaliland.*

<table>
<thead>
<tr>
<th>Jilal</th>
<th>January—March</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Kalhi)</td>
<td>April</td>
</tr>
<tr>
<td>Gà</td>
<td>May—June (S.W. Monsoon)</td>
</tr>
<tr>
<td>Hagar</td>
<td>July—October (Kurif on the coast)</td>
</tr>
<tr>
<td>Dair</td>
<td>November—December (N.E. Monsoon)</td>
</tr>
</tbody>
</table>

**Names of months (corresponding to the Arabic).**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Somali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moharram</td>
<td>Dago</td>
</tr>
<tr>
<td>Safar</td>
<td>Durahh horé</td>
</tr>
<tr>
<td>Rabia al Awal</td>
<td>Durahh dambe</td>
</tr>
<tr>
<td>Rabia al Akhîr</td>
<td>Rajal hore</td>
</tr>
<tr>
<td>Junad al Awal</td>
<td>Rajal deinh</td>
</tr>
<tr>
<td>Junad al Akhîr</td>
<td>Rajal dambe</td>
</tr>
<tr>
<td>Rajab</td>
<td>Sà buha</td>
</tr>
<tr>
<td>Shaaban</td>
<td>Wà baris</td>
</tr>
<tr>
<td>Ramadhan</td>
<td>Son (or Soukad)</td>
</tr>
<tr>
<td>Shawal</td>
<td>Son 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.**

<table>
<thead>
<tr>
<th>Monday</th>
<th>Isnin-ti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuesday</td>
<td>Salasa-dî</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Rabuhh-i</td>
</tr>
<tr>
<td>Thursday</td>
<td>Khamis-ki</td>
</tr>
<tr>
<td>Friday</td>
<td>Jima'-i</td>
</tr>
<tr>
<td>Saturday</td>
<td>Sabti-dî</td>
</tr>
<tr>
<td>Sunday</td>
<td>Ahád-dî</td>
</tr>
</tbody>
</table>

**APPENDIX I**

*Times of the day and night.*

The Arabic times of prayer are freely used.

<table>
<thead>
<tr>
<th>a.m. 6</th>
<th>wà beri</th>
<th>sunrise</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-3</td>
<td>nubahh-dî</td>
<td>early grazing</td>
</tr>
<tr>
<td>8-9</td>
<td>barghád-dî</td>
<td>early rice</td>
</tr>
<tr>
<td>9-10</td>
<td>barghád-dî</td>
<td>grazing time</td>
</tr>
<tr>
<td>10-12</td>
<td>barisád-dî</td>
<td>rice time</td>
</tr>
<tr>
<td>10-12</td>
<td>marki hadki so koreisa</td>
<td></td>
</tr>
<tr>
<td>p.m. 12-2</td>
<td>had-ki</td>
<td>noon</td>
</tr>
<tr>
<td>2-3.30</td>
<td>dnhur-ki</td>
<td>galáb-tì,</td>
</tr>
<tr>
<td>3.30-6</td>
<td>âsâr-ki</td>
<td>gélika</td>
</tr>
<tr>
<td>6</td>
<td>makhríb-ki</td>
<td>dambe</td>
</tr>
<tr>
<td>6-7</td>
<td>fidki</td>
<td></td>
</tr>
<tr>
<td>7-10</td>
<td>aweisin-ki</td>
<td></td>
</tr>
<tr>
<td>10-12</td>
<td>sakhdí hore</td>
<td></td>
</tr>
<tr>
<td>a.m. 12-2</td>
<td>sakhdí (dehh)</td>
<td></td>
</tr>
<tr>
<td>2-4</td>
<td>saknàn dambe</td>
<td></td>
</tr>
<tr>
<td>4-6</td>
<td>arorti hore</td>
<td></td>
</tr>
<tr>
<td></td>
<td>saladdi</td>
<td></td>
</tr>
</tbody>
</table>

**The time of day, etc.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Somali</th>
</tr>
</thead>
<tbody>
<tr>
<td>arortta</td>
<td>in the early morning</td>
</tr>
<tr>
<td>sà ka</td>
<td>this morning</td>
</tr>
<tr>
<td>galàbta</td>
<td>this evening</td>
</tr>
<tr>
<td>manta</td>
<td>to-day</td>
</tr>
<tr>
<td>àwa</td>
<td>to-night</td>
</tr>
<tr>
<td>shàlai-to</td>
<td>yesterday</td>
</tr>
<tr>
<td>hàlai-to</td>
<td>last night</td>
</tr>
<tr>
<td>habèn hore</td>
<td>the night before last</td>
</tr>
<tr>
<td>shàlai galàb</td>
<td>yesterday evening</td>
</tr>
<tr>
<td>dorràd-to</td>
<td>the day before yesterday</td>
</tr>
<tr>
<td>'ashodi hore</td>
<td>the other day</td>
</tr>
<tr>
<td>'ashodi dowàdi</td>
<td>to-morrow</td>
</tr>
<tr>
<td>berri-to</td>
<td>to-morrow morning</td>
</tr>
<tr>
<td>berì arorta</td>
<td>the day after to-morrow</td>
</tr>
<tr>
<td>sà dambe</td>
<td>the day after the day after to-morrow</td>
</tr>
<tr>
<td>sà kub</td>
<td>to-morrow night</td>
</tr>
<tr>
<td>habèn dambe</td>
<td>to-morrow night</td>
</tr>
</tbody>
</table>
APPENDIX II.

Money.
la'ag-ti money, silver
mushahâro-di wages
hisab-ti account
sarrif-ki small change
dahab-ki gold
rubiad-di rupee (pl. rubod)
rubî-gl \( \frac{1}{2} \) rupee, 8 annases
bolad-di 4 annases
antin-ti 2 annases
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'î "fathom" (roughly 5 ft. 10 in.) used in measuring rope
gedi-gl a camel's march (about 9 miles)
la'b x gedi a day's march
nus gedi a half march (1 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 Abdullah Ismail, Heri Barch, and Her 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
- HABR TOLJALA
- HABR YUNIS
- ARAB

HABR EIDEGALLA
The ARAB are a small tribe, and, though genealogically distinct, are more or less adopted into the HABR GEROHJIS.

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:
- Makkah
- Husain Abokr
- Saad Musa
- Jibril Abokr
- Abdarrahman
- Abdallah Saad
- Mohammed Esa
- Musa Jibril
- Abokr Jibril
- Ba Abdarrahman
- Iber Wais
- Esa Musa
- Abokr Esa
- Damwadaga
- Abdurrahman
- Iber Idleh
- Iber Farah
- Iber Odowa

The EIDEGALLA are divided into:
- Abokr Musa
- Rer Yunis Abdurrahman
- Ba Delo
- Gasharbur
- Damal Yera
- Rer Esa

The HABR YUNIS are divided into:
- Ishhak
  - Abdallah Ishhak
  - Kassim Ishhak
- Jibril Adan
- Musa Adan
- Mohammed Adan
- Ali Adan
- Hassan Musa
- Saad Yunis
- Musa Ismail
- Idris
- Abdallah Ismail
- Musa Abdallah
- Omar Abdallah
- Arreh Said
- Musa Arreh
- Ismail Arreh
- 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.

- Ugad Omar — Rer Hussein
  - Gambur
  - Ba Delo
  - Hanza
  - Said Hersi
  - Rer Waraba
  - Rer Weid
  - Rer Abd
  - Abdi Hersi
  - Ainanshe
  - Rer Ainanshe
  - Rer Sugulli

The ARAB are divided into:
- Rer Othman
  - Abdallah
  - Ahmed Abdallah
  - Rer Aih
  - Rer Ali
  - Rer Ali
  - Adan Waraba

The HABR TOLJALA are divided into:
- Omar Abokr
- Jibril Abokr
- Mohammed Abokr
- Yosef
- Nuh
- Ahmed Farah
- Dahar Farah
- etc.

The chief divisions of the DARUD are:

- OGADEM
- BARTIRI
- ABSGUL
- HARTI
- MIJLETI
- WARSANGELI
- DOLOBOHANTA
The **DOLBOHANTA** are divided into:

- **Mahmud Garad**
  - Jama Siad
  - Ogareen Siad
  - Alieh
- **Nalejah Ahmed**
- **Ali Nalejah** (incl. Ba Idris)
- **Nur Ahmed**
- **Ali Hagar**
- **Ahmed Garad**
- **Ararsama** (incl. Rer Wais Adan and Rer Hagar)
- **Garad Farah**
  - Mohammed Garad — Rer Nalejah
  - or Ba Ararsama
  - Barkod Garad
- **Abdi Garad** — Rer Khair

**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.

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**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 Kód, Kódí or Haaye, Weeye, meaning “Yes,” “I see,” “Go on” ; or Déga, Wallahh, meaning “Really,” “By God.” Wallahh is usually replied to again by Ega wallahh.

**Example.**

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>A complainant I am.</td>
<td>Well?</td>
</tr>
<tr>
<td>Mashtáki ban ahái.</td>
<td>Weeye.</td>
</tr>
<tr>
<td>A camel someone from me has stolen</td>
<td>Yes.</td>
</tr>
<tr>
<td>Hal ba leiga hadei.</td>
<td>Kód.</td>
</tr>
<tr>
<td>Yesterday it was lost</td>
<td>Yes.</td>
</tr>
<tr>
<td>Sháleí bei ka halládeí</td>
<td>Kód.</td>
</tr>
<tr>
<td>There beyond, the flocks were grazing</td>
<td>Yes.</td>
</tr>
<tr>
<td>Haggá ka shisheí, hólaha wa dájeyei</td>
<td>Kód.</td>
</tr>
<tr>
<td>When we were returning it was stolen.</td>
<td>Yes.</td>
</tr>
<tr>
<td>Gorteinu ka so nokhóneí leiga hadeí</td>
<td>Kód.</td>
</tr>
</tbody>
</table>

---

¹ I—IV were told by an educated Somali, Mohammed Jibril, of the Habr Toljala, Musa Abokr, then serving as an office clerk.

²—IX were told by a professional poet and story-teller of Burao, Ismail of the Habr Toljala, Rer Ahmed Farah.

X was told me by an interpreter called Ali, of the Habr Yunis, Musa Arceh,
There with it went two men, on horseback—By God!
Wahha la tégei lába nin, o fárás ku jóg.
and rifle carrying,
o bandukh aita.
See by God!
Ega Wallahh!
There it is. (That is all.)
Wa inta.
I want,
Wahhan dóněya,
that one may catch those men.
in la gábisbóto nimánkáa.
They are here, in the town they stay.
Wa jógán, magálodádi fádiyán.
By God etc...... this morning I saw (then).
Wallahh íyo Bilaabhi íyo Tállahhí! sóka-án arkei.

Very well. A man soldier accompany, and shew him.
Wáyáhái. Nin sibáih la ra', o u tus.
A. B.
All right. Go away now. Very well.
Hárrársan. 'ss ká tag, háddába. Wáyáhái.

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 hànjád, 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 Schleicher's Somali-Texte.
fadhiyiț nín. Béri gi dambe ya gábbili Subbánki ya as servant to a man. The time after the daughters of the Sultan yidi, “Wa giṣọsọn.” Subbánki ba durúku ku ìfúṣọ; wúhú yidi, said, “We will marry.” The Sultan drum beat, he said, “Gbólú t'ẹyin ti yi wúhú.” Kókkase inánmólo - bódúna ya “My daughters will marry.” Then the young men rich iss u yími, kókkase gábbili ba la kene, méjdánni rágú to together came, then the girls were brought, in the plain the men jéjéji. Kókkase gádidí la yidi, “Rága díopó òmú” wáde róóṣili, then the girls were told, “The men you wish are they all jógún?” Kókkase fún jẹ́rídí la tidi, “Nikan díopó maa rón ni here?” Then the girl young said, “The man I wanted is not jógún.” Àdóònìbi rágú u mórúsẹ̀ ọ̀pọ̀ l'ó ti yi, “Rága náà, The slaves (who) the men were calling were told, “The men wádú lú jógú u bọ̀ọ̀.” Kókkase ìnámú bá Widowaláί, (that) in the town all are call.” Then the boy ìpíi, e Hábíyó Butáyá, yúu u mórúsẹ̀. Kókkase Subbánki gádidí wéddíyé, Hábíyó Butáyá, they called. Then the Sultan the girls asked, “Rági ni wá lú jógú?” Kókkase yídiyí, “Hu.” Gádidí “The men are they all here?” Then they said, “Yes.” The girls ya lo díbí lehí bádíí o lùmú. Wúhú la yidi, “Ikan were handed six oranges. It was said, “Girl wájú nínú díopó píi k'ó ku dípọ.” Shàntí gábòdó e kúbí ọ̀pọ̀ l'ọ́rùn, every the man she wants let her strike.” The five girls other wáhúji ku dípọ, shàntí wájú o bólúnú, inámrẹ̀rẹ́rẹ́ ìnú k'ó dípọ tọ́njẹ́. The women rich, the girl young struck Hábíyó Butáyá. Kókkase nádúdúnúi-ái kà lóújé wá yá abáded á Hábíyó Butáyá. Then with horror they were astonished her father igbédéhó bọ̀ọ̀lú. Ìnámú bá inámrẹ́rẹ́ gíyẹ̀ sáde, and her mother eyes lost. The boy the girl young unmarried.

1 lit. sit with. An idiom meaning “be servant to.” la jóg has the same meaning.
2 dípọ́ is used with ku, meaning “strike.”
3 The pronoun is omitted.
4 adjáma is prefixed to agree with article at.
5 ref. to ìpíi.
6 “articles,” often used in this way with numerals.
7 kúbí is the second opithet, but o is not used as o kúbí has a special meaning, § 177.
Darārti dambe ya la yidi, “Sulhanka iyo nchnitta wabha u
The day following it was said, “The Sultan and his wife there
dawann uyo wiyid.”
Inamdu shanti gabblo girsade, cures milk of rhinoceros.” The young men the five girls married,
shun farsa wa nakasa la siye, inamkuna Habīyo Butiya ake dabeir
five ponies’ good were given, and the boy Habīyo Butiya a donkey
ba la siye. Kolkasa magaboda-a’i kä bohben.1
was given. Then the town they from departed.
Inamkuna Habīyo Butiya, yu gūnyodsi shanti u gubei, gūnyodi
The boy Habīyo Butiya, his mare the tail he burnt, the mare
ba u timi, kolkasa darkisi daba ḱa uto sāfī intas u
to came, then he his clothes of gold and the sword that he
gashodeii.2
put on.
Kolkasa gūnyodi fidei. Kolkasa gūnyodi dushu, erkas yei
Then he the mare mounted. Then the mare mortamed. Then the mare Mortamed, this way she
gāhūbatii. Kolkasa wuhir tāga mel wiyidi dabeii
reached. Then he goes to where rhinoceros was born,
wiysihi yercid bu dolfu, siunti bu kala bahlai, ‘oba bu
the rhinoceros young he skinned, the skin he stretched out, a figure he
ka sambeidi. Dihruki kolkai ahdid yu wiysihi timi,
from it made. The afternoon when it was the rhinoceros came,
inamkuna Habīyo Butiya yu ’ss ka digei ḱalkēda, ‘anīli yu
the boy Habīyo Butiya pretended to be her young, the milk he
kohhii3 sibir kū lissei, ‘gudānikina sīnu rā kū lissei,
the first part a skin in milked, and the second a skin in (he) milked.
Wiysihi yu gēlo donteir, kolkasa inamkuna ’o’obki ss ka
The rhinoceros grass sought, then the boy the figure threw
tārei, ‘anīli bu gudahi, gēl bu togei, gūnyodi bu ku hedei,
avay, the milk he took, a tree he went to, the mare he to it tied.

Īsago gēlka hureda, yu shanti iman e gabbabah
While he at the tree was sleeping, the five young men who the girls

1 from bahli.
2 reflexive verbi gūnyo from gal. Verbs in 1 usually change 1 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.

ghirsadei u yinaden, kolkase yidahul, “Salām aleikum.” Habīyo
married to him came; then they said, “Salām aleikum.” Habīyo
Butiya ku yidi; “Aleikum salam.” Kolkasa yidi; “Haggad ku
Butiya said, “Aleikum salam.” Then he said, “Where do
so’tan?” Wahlahi yidahul, “Ano wiyide ba honn dōn.”
you go to?” They said, “Milk of rhinoceros we want.”
Kolkasa yidi, “Ano wiyide ann layi, mabh ha sīsā.
Then he said, “Milk of rhinoceros I have, what to me for it will you
nese?” Kolkase yidahul, “Wahlah dōn.” Kolkasa yidi,
give?” Then they said, “What you wish.” Then he said,
“Holo doni may, ninkabu’ maga’aiya yan futadā kaga
“Goods I do not want, each of you my name I the buttock upon
dijinaya.” Kolkase yidahul, “Haurīsan.” Maga’aiya yu futadi
will print.” Then they said, “All right.” His name he the buttock
kaga wada2 dijyee shanti nun ka. Kolkasa ‘anili kohhekaa
upon all printed the five men. Then the milk the first
u siyei, gudānikina Habīyo Butiya ghatei4,
have, and the second Habīyo Butiya took for himself.
Magabodi Sulhanka jīgei yei tegen o ‘anīli geyen.
The town the Sultan dwelt in they went to, and the milk took.
‘Anīli, shanti niu sidatei, yu Sulhanka injilisi logo shulebei.
The milk, the five men carried, the Sultan his eyes was upon poured,
walahha tari waiyen. Darārti dambe ya Habīyo Butiya
nothing to be of use it failed. A day following Habīyo Butiya
‘anilisi nāgitiis u si ḱibei, wahlah yidi, “Aḥabh iyo hooada
his milk to his wife he gave, he said, “Your father and your mother
yanei ku arkiin, kolkad ku shubesid.” Kolkasei ‘anīli
let them not you see, when you in pour.” Then she the milk
gei, kolkasei ku shulebe. Indilī Sulhanka iyo indī hooadei
took, then she poured. The eyes of the Sultan and the eyes of her
mother ya u4 dīla’ei. Kolkasei shanti so arartei, ḱalkēda bei timi
opened. Then she the girl ran away, to her house she came.
II. INANTI MASKA DILEI.


1. Note this use of wahha. - There was tied to a tree, a girl.
2. mahhad u mesha ku hefantahai?
3. biyaha u.
4. aniga u.

III. INANTI LUGAHALABED.


1. teech.
2. continue to teech.
3. ka egene. 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 -gédí is treated as an epithet, and therefore the particle o is required for the second adjective wankusan.
wan', o hajki ghobtei. Isago hajki kā maghan, ya nاغتیا dafad;ter, wahlai riye aiyad habada lugod lāba shimbrod kāga jōga, o lugili u beheen, o hajki ghobtei. Aroti kōkā wāgu bērtiye, ya wahlai āranka habadi shimbrod o habadi lugod kāga jōga, o lugili u beheen. Aroti kōkā ahaad, yei labbedi ianā 'y o mānak iyo habadi shimbrod kāhhasatei, hajki be ghobtei. Dar daugā dehdāde yei takti, wahha ugu yimi abahēd iyo waddakēd iyo waddakēd iyo ninkēd intas o midna an u garāni. Ixamodēlīi yei u shekeisēi, dawadi iyada hesheei yei ugu shekeisēi, abahēd ba makhele iyo waddakē, kolkasa waddakē dama'ei anu ārāro, kolkasa Sulhdāki yidi, "Fadī inta shēkado damānēso." Sulhdāki, fnanta abahēd, ya waddakē ghorītī ka goiyēi, fnantī iyo abahēd iyo vinkēd intī wa leiss waddi ra'ei. Hajki ba la tegei. Fnantī iyo abahēd halki yei iss ku girtōn.

IV. HŌGGI DĀRTA.


V. MAGĀLODI HŌLAHA DADKA KU 'UNA.


1 wadhū here represents wahha n, 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. ghalūnine. The usual form is ghalon 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 be=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.

Wahh le yi'di, niu ba dan reke, dukki bu kahhayey, 'elki bu goyei, wa ka so dãnshei'. Kolku so dan-k'i yi aurr'i 'ss ku so hedìate. Kolku dehli jìgei ya leh' aur ka hâdei, lehli kâleh so kahhayey. Kolku mel ñog jìgei ju lehli ka hâdei wai. Kolku bû dib u so ñori. Lëhli aur o' leh' libahh 'meesa ayu gu yîni, kolku ña kâga yîni. Lëhli aur o' kâleh o' leh' libahh o' kâleh 'meesa ugni yîni. Kolku sabir bu ka gâtei aurr'i, gûinté xî yi yîni, rëÌkéi o' la de'ë bu arkei, o' ñell da'ei.

VII. NÁGTI WÂNAKSANED.


VIII. DÁDKU ÎYO WA'RÀBHUU.


IX. HASHU IYO HÔLÀHEDA.


X. NÎNKI İNDAHALAÁ.

Mëshâ rûg badëna ña wada ñûdlëi. Lëhë ñûn, mûñha ña ñûlëlëyëi ñûnha ña İnkalëi. Nînkì İndëlaâa ² aya yûnì, "Mëhhaad nín ñûlëna kàla hâmësan! Wahhëa ñìkû maØo." Kì ñûlëlëyëi³ bu yi'di, "Ya nín ñûlënu ² ttaghûnin?" Íntì këldëhó tìa ³ ²

¹ yu ² Note inflexion of adjective. nin inâle ñàm wàns xëys, bu nînkì inâleâlaa ñàm wàns u xëys.
³ nin ñûlëna, nînkì ñûlëlëyëi.
⁴ By what do you know a blind man?
The following is an example of the pure narrative style, being an account of Col. Swaine’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 Sonuli native officer with the force, Nur Juna, 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 Levi


1 in la so ego.
2 cf. § 104, note.
3 After sibbed kun o, geli is made adjectival by the termination ah.

MacNeill’s zariiba (Sonala).


Intamee da wosin (Before they came close) gidigigirki (the Maxim gun) iyu leey. Kolkas too dawada askarrka buunahakku iye ka dishe. (Gidigigirki wa waanaksuwa, wa balah, wa shaitan). Kolkas too wamaa buunahay iyi gidigigirki haga si dabeey, kolkas rag badan ka hai (died), kolkas dabadeel kaga zaribda iye ku so yaa’i (dead). Afar nini o askari waddi waranne iyu ku dille. Kolkas iyanna ‘erineey, aftareen nini iyanna fahoneen.


Ferdiddin.


"Force"-ku harkun iyo ku damanle.

Las Idleh raids.


The Nogal Campaign.


Erigo (Oct. 6, 1902).


Zahbëdi iyanu so gallei, kolkas derewisti iyei timid. Sadellh kumbani iyei dibadda u habhulë o ñëreëi. Dubudde Bohotile iyanu nimid.
TRANSLATIONS OF THE STORIES

I-XI.

I. HABIO 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 hid a skin on the bed and placed under it some fig leaves, and when she lay down the leaves cracked. 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.” “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 sang the tale of the mare, who went up into the sky. The young man 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 want 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.”

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
man 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 holder 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 bade 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 woodshed, 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
encamped where the girl lay. In the afternoon as the party were loading 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 her legs had grown out.
After daybreak she took her two children, and the ram, and the two birds,
and went on the pilgrimage. She came to a building at the halfway, and
there came to her her father and her brother and the priest and her husband,
one 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 me 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
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 sister 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 son, 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. 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 young 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 to me, 'This is not what I have been accustomed to hear, why are you doing me with the rope?'" Then his father said, "Send her away too." That was another.

Then his father said, "Do you go and take a nice, young girl?" Then 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 sound 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. These 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, “The 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 Flood, 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 us at Harrar. Then he said, “I want askari.” 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 Adalok. We made eight companies. Then we drilled, and we stayed for one month only. Then Swayne’s force came to us, and we left Harar 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.
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 haddilar was given 3, every jamadar 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 illahos were sent out and they went to the Ali Nakeyah. They said, "We have found many animals." We marched there, four companies under Col. Cobbe and Col. Swayne. We went to Las Idlich and at Las Idlich many horses came to us. Then we sent illahos, and the illahos said, "We have seen many animals." Then we left Las Idlich and marched on for eleven nights. We went to Jid Ali, to the Ali Nakeyah. Then each company went its own way. We left Col. Swayne and half a company. Then we attacked the Ali Nakeyah, and during the night and day bought the flocks. Then we brought the animals into the zariba. Any men we saw we slew. Then we left. We reached Las Idlich in fifteen nights. Then the askaris were given sheep, each askari was given 12, a haddilar or malk 20, jamadar or colour haddilar 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 Somalis bring camels to help," he said. Then the Habr Awal and Habr Yunis each brought with them 500 head of cattle, the Habr Teljaa 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 Bohodo. Then we joined Col. Swayne and the force at Bohodo. Then illahos were sent out. The illahos were away for ten nights. The illahos 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 Gerowe. We bought many animals from the Mohil. Gerad. We stayed at Gerowe twenty nights. Illahos were sent out. They went to the Mullah at Mabug. The illahos came back to us and said, "It is a dry place, and we shall get no water." Then we made cast and reached Halin. We bought many animals from the Nakeyah Ahmool. Then the Sirkal said, "We will go back." For twelve days we marched and then came to Guno. 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 illahos were sent. They went to the Mullah, and then said, "The Mullah is staying at Mabug." Then we looked up and marched for five nights. On the sixth day in the early morning we met the dervishes at Erige. 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 Bohotde.
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 (n. Cap. 2) describes six kinds of songs, and gives numerous examples.

SONGS

All three seem to have a somewhat similar rhythm, which runs as follows:

- Hahun wā | iga sa'llan
- Hahun wā | iga sa'abghad
- Hahun wā | iga sa'al
- Han wā | iga sa'abghad
- wā | iga sal; dankan & amant, siradki Berber ad
- tyo | wā hal'da sabahh joga

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.

| Halana wa | iga sa'llan, |
| Haluna wa | iga sa'abghad, |
| Haluna wa | iga sa'al |
| Hal wā | iga sa'abghad, |
| wā | iga sal; dankan & amant, |
| siradki Berber ad |
| tyo | wā hal'da sabahh joga |

First we salute thee, then we shake thy hands, then we ask a question.

First is our hands shake, is praise to our Sultan, the light of Berberah, who is as an ostrich standing in the morning,

1 A poetical word meaning “one thing,” “item,” similar to kodd in prose.
2 from me. The sing. pronoun is used for the plural.
3 salaam.
balaal shaka sade',
waah la sista la waa'.
Halka wa iyo san.t.
Gee, Senyo iyo Lan',
saguyasha gharreestit,
gabduhaha sarta la mada',
iiyo soccihaintu ku jifn.
Sudubu nabadub ba leh.
Halka wa iyo snail.
Sudubku bokhronade,
hor mahah na so'ten,
sedka sida 'ameno?'
Rabi ya inna siyey,
saddeelka ishaak,
lala qo Maal shahma,
qo Maal shahma,
sia lo yanna ka yedhu'.

II. Gerab, in g.

The singer's tribe has been severely looted, and he demands justice.

Somali
Ma* sida geloog,
o guuluf meel ku daramey,
waal gaab waa haban.
Sidi arka iyo goshatu,

English
Like the budast,
who has seen an enemy somewhere,
I cannot sleep at night.
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." Cft. in bida in Yibir, q.v.
5 i.e., have the parts of the animal to eat.
6 i.e., Harb Gelshay, Harb Awal, Harb Tojada, the three Ishka tribes.
7 for inaad sado Naga yedhu.
8 appears to be frequently used in songs without necessarily asking a question, especially in introducing similes.

SONGS
whose young have been slain,
I would make much glamour.
Like Godir, whom with milk,
whose young have been slaughtered,
I would gareen 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 line 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 "hagha."
2 Nageh.
3 Somali custom.
4 gentry, or well born, opposed to tribes of doubtful origin, Esa, Gadabursi, Hawiyya, and outcasts.
5 The general meaning of this stanza is clear, but l. 27 l cannot translate.
III. Gerar, in gh and g.

To my Bay Pony.

**Somali.**

Hamar O, ghorohadado!
Hamar O, garadado!
Hamar O, guwidado!
Hamar O, ghoifalkago!
Hamar O, gadankago!

Hamar O, ghorohadado!
ghabili' daf la ino keesi,
iyo ghantika Hindii,
ghi bahkan ku ariki,
gesuhugi dainta.

Hamar O, guwidado!
giiri giiimillada,
raiki ghabi yoo niihba,
ghegigii Berberad,
markab, ghadii uu niiya,
gam u jiga, miya.

Hamar O, garadado!
ghaliniinii Baha,
iyo saryiin giirto u ba'dei,
iyo wiyiiy ghorah, miya.

Hamar O, ghoifalkago!
suryadhaan kaga rachii,
ghiibtigaant ka qarto,
geliibika hawaan,
iyo wayda haj u ghabeel,
an iss ku ghousaan, miya.

Hamar O, gadankago!

**English.**

O Harmer, your beauty!
O Harmer, your strength!
O Harmer, your size!
O Harmer, your obedience!
O Harmer, your price!

O Harmer, your beauty!
a cloth brought from the sea,
and Indian raiment,
things which I look at,
(and) die of astonishment.

O Harmer, your size!
as a camel which has grown very fat
on the sand of Mimiil,
as a ship at the pier of Berberah,
standing fast.

O Harmer, your strength!
as a black-named lion,
and a bull oryx with broad neck,
and a bull rhinoceras.

O Harmer, your obedience!
the path which I desire
your heart understands,
as a dutiful wife,
and an elder gone on a pilgrimage,
without grumbling.

O Harmer, your price!

IV. Gerar, in d.

The singer tries to persuade two tribes to make peace.

**Somali.**

Wa innagi dan wadag'as,
iyo isku dujiis, biis,
iyu yidii diiis.
War, tollo, inna dhaqan!

Mel e ghaato dhaa'to,
uu ugu ugu dhiihato,
o gerbii dah la shebii,
ana dhiiyo wana dhibiigitii,
kal angela haddii, watakan ka da'dii bakhasa.
War, tollo, inna dhaqan!

Wayelka yaad aslashaa,
gharkintise ka dida,
kii dadaanahan, dhi,
kii dorkaah talinayii,
iyo duwodeda haddii,
waft kii hadhii halkana.
O war, tollo, inna dhaqan!

**English.**

We are all of one salt,
and under one government,
a spirit entices you to evil.
Ye tribes, desist!

The place you raised your shout,
like women with child ripped up,
whose homes are burned with fire,
who have no property to move,
O think how old it is,
consider somewhat there.
Ye tribes, desist!

The elders settle the affairs of a
people,
but the young men disobey.
See them, how old am I,
how fairly I will decide,
and weigh the case,
consider somewhat here too.
O ye tribes, desist!

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 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 Ishak.

6 i.e. it is so long since it occurred.
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!

VI. Gerar, in s.

To my Pony.

English.
My fine horse,
your colour, is it not white?
Your manners and age
are they not nine years?
Are you not like a gentleman?
As I groom you,
I throw away the dirt,
I clean the stable,
and remove the dung,
while I put down grass for you.
Where camels graze,
with you I must attack,
and until I get my share,
I will not be sent forth.
Do not prance with me,
and neigh softly.

VII. Gerar, in b.

A Raiding Song.

Somali.

Idinku baney,⁴
banaa idinku baney,⁴
and has received great flocks,
who, with most costly robe,
and silken rainment,
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 chatters?

To my Pony.

Somali.

Farmakei kuna soyan,
imadhaaguna ma so ko ‘ad ba?
Sibaaqo gayxdha
ma saqal gi jir ba?
Ma sidi ni sirkalab?
Intan ku saabha,
sankalarroo tura,
golaha saabeya,
o saabha ka iddey,
an geda ku mu sayda.
Halki sanaa ku sroat,
adiyo wali wa siin,³
o siin iga raa mahay,
suna ka deebin muay.
Wabha la i la suutaan,
o soleyga ghamuney.⁴

Somali.

Nefka gashaade wiiindeh
anuunis guram muayo?
Ma Haid⁴ giddaalo ba?
‘Eku o gahab hore
gabanoos, miyaa?
Libahood yaqo ka gusha
gabnaahii, muu ya?
Gella, Geed⁴ iyo Lann⁴
ganhaam, muu ya?
Ana, Ged⁴ iyo Hohaad⁴,
geerkeegu, muu ya?
Afarisii gushad
dulka ugu garaa,
aa siid gahad uun,
o geyoonkeedaa⁴ la siyai,
1 lit. covered with stones. Wells out of use are shut up by their owners,
by covering them with wood and stones.
2 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 prefix
means the “betrothed,”
4 The district S.W. of the Nogal Valley.
5 The spring winds. (Hagaa.)
6 The summer wind. (Karib.)
7 The district S.W. of the Nogal Valley.
5 I.e. the dovery.
6 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.
7 Lonch, but here the meaning is “hoof.”
8 This is the meaning given me by the author, but I cannot explain it.
9 An intensive form of the plural.
VIII. Gerar, in b.

On the Raising of the Tribal Horse, 1903.

Somali.

Gerar wa bogoheleal,
wa badwein iyo mjad,
wa babirkii sidaa.
Ninki an badinahain
berka wa ka ghulaha.
Balir waa makhashim
Hadi giso lo biiabo,
o Buraro lagu tontomo,
whose richness belongs to God,
gone out to war?
Have ye assembled the young men?
Have ye caught Bado?
Have ye put on Bado the blanket
and trappings?
Have ye put the toe in the stirrup
iron?
Have ye made your prayers?
Where the enemy cut the ground,
have ye found the tracks?
While he is talking,
have ye taken to the plain?
Boys, enriched by God,
have ye prepared the fire?
A skin of curdled milk,
and fat for to-night,
have ye eaten fat?

English.

Songs are in hundreds,
lke the great sea and waves,
lke the ships.
The man who is not full of them,
his bowels are cut out.
Do ye fear my song?
If companies are collected,
and hailed to Buraro,

1 Name of a horse.
2 The Prophet.
3 The hairy skin placed over the saddle.
4 is the woolen trappings on headstall and breast-plate (atica').
5 With the Somalis, as with other African horsemen, the stirrup iron is
small, and only the big toe is inserted.
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 Mahallah,
1902-4.
8 from "tontomo" drum.

IX. Gerar, in b.

Leaving Burao before Jidibedi.

Somali.

I mamn Buraro jegna,
ma jawasha illo?
War, bulabii jadheer, O,
soroox beimmaga, jega.
Jiray afeeye,
iyo su ba'el lagu jobhain,
aay isu ku jalee hilawa.
Wa jobhain tageya,
illa jidaneeya.
Anna soo ku jad nakhoma.

English.

We wait at Burao,
has the scout brought answer?
Lo, wily dun,
the time to march is upon us.
I have sharpened spears,
and cut a thong from an oryx,
I have tied on a dagger.
I go on a crusade,
and start in the early morning,
in order to hasten.
We are of the same mettle.

X. Gerar, in b.

The Object of Fighting is Loot.

Somali.

In kastada barae,
ma ghasiradhi bokhsho,
la'ageedi bakshishay,
iyo lasan bur na la shin.
amina Baxwein bado keigl
or the camel at Baxwein if they are

English.

However many you kill,
and cut their pay,
my bakshish money,
if it is not given us in heaps,
the camels at Baxwein if they are

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 jin maraga.
5 In la.
6 is the Hindustani word.
7 The Somalis, even our so-called friendly and protected tribes, have no
compunction in saying that they will not join our array 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.
8 mountain. Here equals "piles of money."
SONGS

Dabuna da'ei iyo duniida nafdei,
And he carried off loot and laid waste the earth,
Dadku da'ei, agunti duluiniya', derisidu laaye,
He robbed the people, injured the orphan, slew the neighbours.

Da'du5 iyo shala'duki, arladdi lahu doolei,
Their headowering and chant, as they tramp over the ground,
Sidi dana kua da'ei, rerihi digoda lo rebei,
Fell like lightning and thunder, our homes were left as dung.

Ebo, aji yaa daynaha, ana dari ku mogheene,
O Father, thou art everlasting, and all knowing,
Dalki ad-duha laba niin5 ya dasadu tumei,
Two sides have chambred for portions of the land,

Dabuna da'ei iyo duniida nafoose,
And he carried off loot and laid waste the earth,
Dadku da'ei, agunti duluiniya', derisidu laaye,
He robbed the people, injured the orphan, slew the neighbours.

Dabuna da'ei iyo shala'duki, arladdi lahu doolei,
Their headowering and chant, as they tramp over the ground,
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O Father, thou art everlasting, and all knowing,
Dalki ad-duha laba niin5 ya dasadu tumei,
Two sides have chambred for portions of the land,

Dabuna da'ei iyo duniida nafoose,
And he carried off loot and laid waste the earth,
Dadku da'ei, agunti duluiniya', derisidu laaye,
He robbed the people, injured the orphan, slew the neighbours.

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Dabuna da'ei iyo shala'duki, arladdi lahu doolei,
Their headowering and chant, as they tramp over the ground,
Sidi dana kua da'ei, rerihi digoda lo rebei,
Fell like lightning and thunder, our homes were left as dung.

Ebo, aji yaa daynaha, ana dari ku mogheene,
O Father, thou art everlasting, and all knowing,
Dalki ad-duha laba niin5 ya dasadu tumei,
Two sides have chambred for portions of the land,
Habur la miri dala ghâlîgâna ka maradidei,  
Last night, for half the night, in my heart I dreamt of you.

Marriwein hoyadu iwwamun sin Mur' aî rârate',  
We will give your aged mother a leading camel.

Wâlaliyana hâmâna muûtân ban mâlîn ho ñâmâ'.  
And to your brother one day I may present a pure bay pony.

Mos ban u jebin shâhâna, Murâ' iyo Hëmamâla',  
I will divide a host of camels with your father.

An majalis wada gudâmâne, sidâyada kâlì.  
Let us all take our places, come to my people.

XIII. Gabel, in d.  

To Dahab.

Dirála hörte, Gulan' o leî dilei, dükha la layâmei.  
In the spring time, Gulan is dead, the people have taken the road.

Ninu ñánno kalibânyo banna danga so gâbôbaya,  
He who leads water-camels, takes the road to the plain.

Duklah' iyo Ogaz' o dalei, derrig la dânshôdo,  
Dukhan and Ogaz have flocked, and are proud with repletion.

Wat derrig laññë bi gollad 'si kû dârei,  
Here is honour for both of us, who meet in one room,

Unsa ña naga daddidâna. Dahab O, no kâli!  
While you sprinkle scent over us, O Dahab, come!

Wâllahd dôngo la baxa hëbëya, Dahab O, no kâli!  
Whatever you wish will be given you, O Dahab, come!

Duí' umu nahe la na hâmëyo, Dahab O, no kâli!  
Our tribe is second to none, O Dahab, come!

Àkhali dörâha mod heiss kû dârei, gâbazo daba jôga,  
Our goods are laid together in a beautiful house, the camels wait behind,

Durba hólâna naga gëbo, Dahab O, no kâli!  
Now take our flocks, O Dahab, come!

Wan leî dilei, barûr laga dâla'ëi,  
A ram is slaughtered, fat is cooked,

Aûlaliyàna diran, mânâna wada dëmmûne, Dahab O, no kâli!  
The ribs are ready, let us all find food, O Dahab, come!

Sar dhäuser', hox' dambënoy, wëso daremëda,  
Put on the shield-cloth, hang up spear and white flask.

Tëdëh dörâh, iyo wâdllah' hore u si daddha.  
Lovely rosary and prayer-bead lie in front.

Kâho dëflëna bëska ñâgë c mënao laga dëla,  
In weariness one lays aside shoes in which one toils by day,

Iyo gëntëna ku nun dë'n kar jëdal dëbbëndëyëo.  
And the whip which the hand cannot cease from flicking.

Daf butan, la so yëndi gogolâna darëh gogosht ña,  
Enter now then, the beds are ready spread,

Dalahdalahag' u so'olkad luëkë dib u lo lafëyotêi'.  

XIV. Hsä in g.  

Dumnar O, kumka kâlala, külîga damënti,  
Ye women, the thousand generations all and everyone,

Sikasâyàna akhal gëbi u garâne.  
Of your ancestors within the house we may know.

Hâlahë xoisë u garâne. Râgo gëbië u garâne.  
The partitions of a room we may know. We may know the men's camels.

Gëshan ma gâdëm, ma kû gëshan taghânië?  
Do you carry a shield, do you know how to lower it?

Mâra këg issa nô galo, mëna gëna taghânië?  
When men compete, do you know how to draw a bow?

Gâranxak afëk u badan iyo gojola bungayë,  
The great glamour from your lips, and the dancing of your feet, I know not.

Gëmbi kâlema gëntëna?  
Is there any other art you understand?

1 Hâtei un.  
2 Name of a camel.  
3 That she may lord.  
4 No take, hold. Oto say.  
5 Names of camels.  
6 The maritime plain from which the tribes wander into the more fertile
   Ogan, or southern slopes of the Galsu range, at this time of year.
7 Forest. Here used for tribe.
THE DIALECTS OF THE OUTCAST TRIBES,
YIBIR AND MIDGAN.

1. ACCOUNT OF THE TWO TRIBES.

These two tribes are called by Somalis Sub, or outcast, being considered of low origin and not descended from Dariul or Ishak (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 undean 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 secrecy from Somalis, and made me promise not to divulge to their hereditary enemies what they were quite willing to explain to the white man.

I, therefore, rely upon any who may read this not to disclose to any Somali what I have been allowed to write down for the benefit of the Sirkul, but if any other officer of an inquiring disposition wishes to pursue the subject, he should be acquainted with the Somali language, which all the Sub know, and discuss these things with one of them.

2. OBSERVATIONS ON THE DIALECTS.

(Quoted by kind permission of the Editor of the Journal of the African Society.)

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. 10):

"Unter den Somalis leben mehrere Heidenvölker, von denen die Midgans, Tombul und Yibbir die bekanntesten sind. Nur die Yibbir scheinen eine eigene Sprache zu besitzen, die sie unter sich sprechen."


1 Journal of the African Society, No. XIII., October, 1904.
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) Indications 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.
à "rat," family, home, flocks, belongings, baggage, property.
awas any vegetable, tree, grass, wood.
ifitin light, sun (fem.), moon (mas.), star, rupee, silver, money (as adjective = bright or white).

**Midgan.**

ilahh fire, gun (as adjective = hot).
mid exist, be, stop, stand.
tomâla anything hard, hill, stone (adjective = hard).
lawo water, rain, river, year.

hangâgùri any wild beast (carnivore).
nas thing, place, time, town, person, self.
ghoribirro wood, and anything made of wood, tree, bow, shaft of spear, thorn.
gòsad iron, knife, any iron tool.
iftimowa sun, light, day.
gomosimo water, rain, river.
ghan good, large, heavy, far, white, hot, full.
neghatal bed, small, light, near, black, cold, empty.
makâbîr stone, lill, 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:

dâlangi khâbarki ghandîsan hyaena (lit. the animal with plenty of noise).
dâlangi walahîmu ko dashiyya oryx (lit. the animal having spears).

Midgans describe the lion and leopard as, *hangâgùri ghan*, and *hangâgùri neghatal*, respectively.

The following are good examples of other paraphrases required by the languages:

my father (Mid.) alowih i so finfinshel.
(Yib.) goriedki i jaghidei, literally, the man who begat me.
yesterday (Mid.) iftimowih so tegâdei.
(Yib.) ifinti tegâdei, literally, the light that has gone.
to-morrow (Mid.) iftimowih so tegâdeya, literally, the light that is coming.
YIDIR AND MIDGAN DIALECTS

I am hungry (Mid.) gurátáda wa neghatal, literally, my belly is small (or thin).
look at (Mid.) indókholah ku yef.
(Yib) ainta ku yef, literally, turn your eyes to.
pray (Mid.) gomósímo 's s ku dahhádhhibi, 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.) itsimowí ñí neghátáa himirki so 'dbyeä, 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>shan</td>
<td>go</td>
<td>so 'dib</td>
<td>go</td>
</tr>
<tr>
<td>yef</td>
<td>turn</td>
<td>so 'dibi</td>
<td>take</td>
</tr>
<tr>
<td>ruf</td>
<td>dead</td>
<td>so shane</td>
<td>bring.</td>
</tr>
<tr>
<td>gánad</td>
<td>head</td>
<td>'díbi</td>
<td></td>
</tr>
<tr>
<td>bakhrin</td>
<td>go</td>
<td>shamei</td>
<td></td>
</tr>
<tr>
<td>yai</td>
<td>foot</td>
<td></td>
<td></td>
</tr>
<tr>
<td>af</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>san</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kol</td>
<td>kul</td>
<td>'díbi</td>
<td></td>
</tr>
<tr>
<td>lafi</td>
<td>laféti</td>
<td>shamei</td>
<td></td>
</tr>
<tr>
<td>lugh</td>
<td>laghdan (tongue)</td>
<td>ittimowa</td>
<td>light</td>
</tr>
<tr>
<td></td>
<td>lagh (talk)</td>
<td>indókhol</td>
<td>eye</td>
</tr>
<tr>
<td></td>
<td></td>
<td>makhalei</td>
<td>hear</td>
</tr>
<tr>
<td></td>
<td></td>
<td>makhashime</td>
<td>hear</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ghoribirro</td>
<td>wood</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ajaghin</td>
<td>mouth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>saneg</td>
<td>nose</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>time</td>
</tr>
</tbody>
</table>

On perusing a grammar of Galla, I found that no special connexion exists, as I had expected, between that language and either of these dialects. Where any similarity occurs, it pervades the Somali as well.

Many Somali roots are found in these dialects, with additional syllables.

The following Midgan root ragh, or raghahh, is interesting as regards its various derivatives and constructions, which are all purely Somali.

raghahh
raghahhi mayo
'ss ka raghahh
so raghahh
ku raghahh
faras ku raghahh
raghahhi
gósad ku raghahhi
take to yourself, marry
raghahho
raghahhans
be, exist, lie, live
ku raghahhans
give
raghahhansáci
wish, have
raghahhansáno
look for
ku raghahhansáno
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:

<table>
<thead>
<tr>
<th>Midgans</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>hand</strong></td>
<td><strong>farolaha</strong> from Somali</td>
</tr>
<tr>
<td>faro</td>
<td>fingers</td>
</tr>
<tr>
<td>laho</td>
<td>possess</td>
</tr>
<tr>
<td><strong>arrow</strong></td>
<td><strong>degoyir</strong></td>
</tr>
<tr>
<td><strong>breast</strong></td>
<td><strong>fèdolaháto</strong></td>
</tr>
<tr>
<td><strong>fèdolaha</strong></td>
<td><strong>fèdo</strong></td>
</tr>
<tr>
<td><strong>ibs</strong></td>
<td><strong>ibs</strong></td>
</tr>
<tr>
<td><strong>tail</strong></td>
<td><strong>dibó</strong></td>
</tr>
<tr>
<td><strong>long</strong></td>
<td><strong>der</strong></td>
</tr>
<tr>
<td><strong>ors</strong></td>
<td><strong>geso</strong></td>
</tr>
<tr>
<td><strong>horns</strong></td>
<td><strong>horns</strong></td>
</tr>
<tr>
<td><strong>sheep</strong></td>
<td><strong>yiriríro</strong></td>
</tr>
<tr>
<td><strong>yer</strong></td>
<td><strong>yer</strong></td>
</tr>
<tr>
<td><strong>small</strong></td>
<td><strong>yer</strong></td>
</tr>
<tr>
<td><strong>skin</strong></td>
<td><strong>gadlaháto</strong></td>
</tr>
<tr>
<td><strong>beard</strong></td>
<td><strong>gad</strong></td>
</tr>
<tr>
<td><strong>liver</strong></td>
<td><strong>madobiyó</strong></td>
</tr>
<tr>
<td><strong>black</strong></td>
<td><strong>madó</strong></td>
</tr>
<tr>
<td><strong>water</strong></td>
<td><strong>biyo</strong></td>
</tr>
</tbody>
</table>

3. EXAMPLES OF SENTENCES AND CONVERSATION IN YIBIR AND MIDGAN.

*Midgans*          *English*

higge ku so 'díbó?  where have you come from?
ahora ku so 'dlbeyá.
a Midgans is coming.
naskas i kul.
give me that.
gorõõkki gliõõsum.
the good man.
âwinti gliõõsum.n.
the good woman.
higgin so dhurur.
come here.
'Ss ka jir.
go away.
higga 'ss ka raggabbíjano,
stay there.
gararí, sunu himnu dugni?
we saw many horses.
godgharomé, nakí raggabbíjano?
are there trees there?
ragháli mayo.
I will not do it.
jalirí, gomosímo u 'síbí.
take the camels to water.
hajíjha gõõzal ku raggháli.
cut the rope.
hulákki so shamsnúneí.
light the fire.
gomosímo na ragghálsiní.
there is no water.
makabúrta u sharèi.
give more money.
maguñka?  are you sick?
ma sharodei?  are you well?
ghorirírro gliõõ i kúl.
give me a big stick.
hagglekki i dagsi.
teach me your language.
masina i kúl.
give me nothing.
gurátála wá ngabáta.
my stomach is empty.
wahám, kushálo i kúl.
give something to eat.
ifímõwíli teggéle aloñwíli i so
in the evening take the burden
finisñjèi la ríjíyéi.
híggar u shamei.
ifímõwíli neghatála bolówòshí
yesterday my father was killed.
híggar u shamei.
**Midyan.**

Ifnimowaha ban Äji sukhodin ku dukheki.
Awiintuula yagollka raghahbsanta.
Moyooyi hiiiga erifogad iisa dukhesa wa shar.
Wu mahai naskas bakhirinka ku raghahbsan.
Yagollkaiga makaburta ghàn ku raghahbsana.
Maskakan hangagühr shar ku miibsha, hajja kamma ku raghahbadda.
Hadul hangagühr ghàn i indokhooliesimo, makabur shar ban ku kulaya.
Himirki jalmahaiiga lagu la siri.
Ifnimowilki tegdeyaa, kuhiidi moyiidi jalmishi hiiiga erifogad u shameimo, an rifu no moyoda, o jalmishi la sirnu.

**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.
tomorrow, when the people take the camels over there, let us kill the people, and go off with the camels.

**Yibir.**

Ma yafantuhay?
Ma yafan ba? so yafan miya?
Higga u biliidiinessa?
Higga dugugegguu wa tegdeleya?
Mahhad feesaa?
Wahunka feesaa inaad kalweyn i mida.
Humaggi mahhad 'idatan?
Gudibbi ma 'idatan?
Duggaayu weli ma weliisate?
Weli ma weliisan?
Derrigas mahhad ku awelie?

**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?

**Examples of Sentences and Conversation.**

**Yibir.**

Jalmo ma ku dashisa?
Ku ma dashiyo.
Alkaahleegguu wa inlayma?
Wa qanleid.
Awley yafneisayyaa, dálanga wa so biliidiinessaayaa.
Anqhlagi ad yiitmeise miia so gaamdey?
Gorieddkaan ba rafsan.
Derigi laagu ahakasosu “huwad” ba la bida.
Khabar qanleid ba lagu bidaa.
Mahlu bakhreemeyyaa! ma havo?
Agarma ku midesa?
Agaar ku ma mideso.
Kulmaad biliidinessa?
Higga ka soo tegdeyaa?
Alkaah ku tegdeleya.
Mawah u tegdeleigha?
Gorddki ma mideya?
Higaaf daraad ‘iss ka midi.
Ainta igu so yef.
Gudib i so shiimi.
Jalmaada so shiimay.
Dálangalaa bakhreemeyyaa agarma u feedey?
‘Ada higgan midisyaa.
Jalmaada kabarta ku midisyaa.
Agartoada la tegdel.
Higgoosa ka mideyo.
Khabaruma aweliesiina?
Wa loo raafiye?
Difalki iga biliih.
Kalweyni humeekaamadda yafnana is ugu shimi.
Agarma aameesi?
Khabaruma maahleedanee?
Derrigas ma ku duhureesa?
Ku ma duhuro.

**English.**
have you any camels?
I have none.
how many are your horses?
they are many.
nake the zarika 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?
nothing is there.
when are you going?
where have you come from?
I am riding a horse.
why don't you go?
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.**

**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.

fil iftin wa so dioyoneya.

dérign asuwan ba ku dashiya.

lawihi daraad yu awlisanyea.

dérign asuwan tuubiridé dalo yu u 'ida yu ifitmo.

altéh yafan, tolamihili ifitmo, iyo

limihi gawobol o dido yu u 'ide, kuubidin yu ka feuuya.

jalubihi dérigna ya ku amnuil.

jalanka inuñina kaga doiyoda?

hesi u bidibile.

Abirinaka wañamho awéyela.

kabarti horuyolëli kulihi ad

mboow yañuki ku la kaberekuy yu ngañagu deri yafan

ba la bida.

duqaginu yu yafan.

tumaka a ñiga ideyanus-hantei,

lawo yu awas yu u feñatei.

duqagenu u sháneya, hadaan röfin.

gorelli jaluphi iyo daddoki fidei,

ma so tegebëya?

derihi anghaaga ka danar tegebë.

gorelli difula ya la gù bida.

shanihi kulñiwa aanghakoma,

saddéhili kullñiwa hunaaggyi,

limihi watañáhidi.

difulki jalanki u lugu awélyen

jirñ.

dantsbìi seyangkìi lugu shiìmì kiri.

derihi yalab yifin o Anaasida

iddin jirna, Hanlí kà so godisìa.

Anas aïn rafsanëkuñhina ma ku so godisìi?

waferti hümakansa lugu tegejìyo.

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.

Hanli left alone people who

give plenty to the Yibirs.

has a blind Yibir ever come to

you?

the knife to cut the hair with.
A CONVERSATION, IN YIBIR.


Kullíhíi duugááda na lagheéi, "Gámgááh.

Ánasxóólaas aswamantíi u inhídas o itímno u 'idéi, aswamantíi inhíde ad u 'idéi? Limilí gánadoob iyo limilí itímnood ban u 'idéi.

Hadad inhídás u 'idéi, miad inhi ghandhiíhó u 'idéi?

Inhída o itímno an ku dashíyéi, inhi kelaamad hadan ku dashíyó, ban u 'idá lala.


How many of the old man's sleep 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 (i) rice and dates, two tobes, and an amma, 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 more? 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).

Kulhííi horinmad angálígg ba lagú bideéí. Hig bu midimáá, The time before a priest there was. Where he lives gorid la ma midin jiru. Deríhiíí horinmad, iyo deríhi people with not to live useful. Your people before, and the people angáálkoodeé deháxedo u mid-hei, limilí ya yiítumeyí. Deri (who) prayed (who) among them lived, both fought. A man yabal ghanáldisaan ya la bideéí. Deríhií horinmad ya u so of property plenty he was. Your people before to (him) goleesi. "Awáa no 'idíí, yees bághen. "Klábarke ku fádasú?" came. "A herb to us bring," they said. "What reason for day you want (it)?" yu lagheé. Kullíhíí yu lagheé, "Darialan angáálkosó sha yámu ku ñe. Then they said, "Those people (who) pray we with (it) rúfúmu," Kullíhíí yu lagheé, "Wa itímno ghanáldis, idínku will kill." Then he said, "It is money plenty you i 'idíi madaa, awaksóo idín 'idíi moyo." Kullíhíí yu to me give without, my herb to you give (I) will not." Then they goederíí itímno iyo goederíí jálmo inhídas awáksi yee kaga a hundred rupees and a hundred camels so much the herb they for dooyááden. Kullíhíís yu awáksi u saara 'idíi. Kullíhíís ya deríhií bought. Then he the herb to (them) gave. Then the people angáálkoodeéeyi alímmu so feétléíí. Kullíhíís yee deríhií horinmad (who) prayed a raid went for. Then they your people before yee alímmu u so feeldén. Kullíhíís limilí goederíí jálmo law dóo yee they a raid on (them) went for. Then for two hundred years they bign midheéí, o biggíin tégéedei ya aímein wáayen. Kullíhíís a place lived, and where they went (they) find could not. Then

1 Think. la bidaa, it is thought. This is used for "is" (Somali wa).
2 Aorist, from midúu.
3 Plur. darte. 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.
4 Somali: ma.had ku dòonéen?
5 Somali: idínku u sin maháat unless you give me.
6 Hand over. Somali díi.
7 Look for. (wan fóotta.) Somali dóo. alímmu fóotta. Somali díi.
8 Water, rains, i.e. year.
derihi anghâsigyi b'ggis k'u rûfis. K'lhidas yei anghâsi the people (who) prayed there died. Then they the priest yabar yifneeyen anghâsi bu rûfis. A'disâ yi' na alman. Welledi property fought the priest he died. His name was looted. A boy yhalâyâghu u u jaghi'diye, ya biggi k' sa godisei, welledi iyo small (who) he begat, there from came, the boy and aferi kelemad hig midin jirei. Welledi Mohammed Hanif ba four others a place live used to. The boy Mohammed Hanif la bidei. Welledi k'lhidas yu anghâsig nokhdei, asuwna yu was. The boy then he a priest became, women he difadin' jirei. Dugagisâ b'ggis midsha o asuwna difadinla, used to. (while) He there lives and women anghâsi yifna ya u só shamei, An-Bakhârâli bu nokhdei. K'lhidas the priest great (to him) came, An-Bakhârâli he was. Then yu u laghei, “Khalârna biggo u mihes, o anghâsigi laggga bigga?” he said, “What there for do you live, and a priest for are!” K'lhidas bu laghei, “Dugagisâ ma iga anghâséntahâri?” Then he said, “Yourself (are you) me than (there)?” K'lhidas bu laghei, “Ku anghâséntahâri.” K'lhidas yu u laghei, Then he said, “More holy 1 am.” Then he said, “Khalârna a'd iga anghâséntahâri igu a'mi'duk.” K'lhidasu “The reason you me than (more) holy are me to shew.” Then he laghei, “Higga an k' godisei, ka godi duggagisâ.” K'lhidasu said, “There I will penetrate, through go yourself.” Then tomâlahi anigâh yu honidhi ka godisei. K'lhidas ka godisei, that hill great he beneath it though went. Then (he) went through, o biggo u ku godisei, yu u laghei An-Bakhârâli, “Tomâlahi O, and there he in went, he to him said An-Bakhârâli, “O Hill, ganid.” K'lhidas tomâlihi 'ss ku godisei, k'lhidas yu big u seize.” Then the hill together went, then he where he ka so godiso aimnein wai. Tomâlahi debhâbhi yi ku rûfis out many 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. difadin rope.
3 Self, person. dugagisâ I myself.
4 Through, across.
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 recognized by the Definite Article which follows each noun, separated by a hyphen.

Examples,

<table>
<thead>
<tr>
<th>Yibir</th>
<th>Midgan</th>
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</thead>
<tbody>
<tr>
<td>ain-ti</td>
<td>bulal-ki fire</td>
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</tbody>
</table>

In these examples, ain equals an eye, bulal equals a fire; "the eye," "the fire," would be, ainti, bulalki.

The suffixes -ti, -di, -hi, are masculine or -ti, -di, are feminine.

Abbreviations:

(Y) Yibir dialect.
(M) Midgan dialect.
(Y), (M) common to both dialects.
vi. intransitive verb.
v.t. transitive verb.
a. adjective.

The Arabic letter ain (ا) is represented by 'i, 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.

ñ-di (pl. ñ-di) (Y) family, "cer," possessions.
ñabobo-di (M) Plateau Gazelle, "deer."
ñbir-ki (Y) Tomal (an outcast tribe that work in iron).
ñdeðismo-di (M) milk.
ñferi-hi (Y) four.
ñfaghin-ti (M) mouth.
ñgar-ti (Y) thing, any concrete object, agting na midii? what is there?
ñghtul v.t. (M) strike, hit.
ñhîmi v.t. (Y), see, find, understand.
ñhîmi v.t. (Y), hear, teach.
ñîni-ti (Y) eye, niita ka yar, turn your eye (i.e. look).
ñiinti-hi (Y) lie, untruth.

<table>
<thead>
<tr>
<th>Yibir</th>
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</table>
| Aiyifan-ti (Y) Gala.
| Aîjî-m (M) Somali.
| alsâhâr-ti (Y) cow.
| alisha-di (M) bird, bastard.
| alkaštîl-ki, shi (Y) horse.
| alman v.t. (Y), rob, loot.
| alman-kî (Y), army, enemy.
| alówa-hi (M), man (esp. ref. to Midgan man), not used in referring to Somalis, abrâîlî is sababîbêni.
| aynî fathîbêni.
| aynî-, a father.
| al-îbî-kî (Y), shield.
| amédo-di (Y), goods.
| adanuhr-ki (M), elephant.
| Aanas-ka (Y), Yibir.
| Aanasimino v.i., collect the "samanyo."
| Aanasimo-di, the "samanyo" paid to Yibris.
| anghag-ki (Y), priest, "mulâh." anghakso v.t. (Y), pray.
| anîgi (Y), large; aâ bå lîla, it is large.
| anîah a. (Y), great.
| anîsan a. (Y), complete, correct, new.
| asan-ki-ti (M), woman.
| asîr-ki (Y), dates (abur-ki).
| asîrah a. (Y), red (sometimes abur-ki is used).
| asîrî-hi (Y), blood.
| asîwu-hi (M), blood.
| asîsi (M), lynn.
| asnuw-ti (Y) wife.
| au-âgi (Y), ancestor.
| Awashona-hi (Y), God.
| âwâs-ki (Y), vegetable, grass, tree, bush, zariba, grass mat; qarâddi, alîloôs, the sacred tree of the Yibris, used as a charm.
| awellei v.t. (Y), do, make, construct, cause.
| awellei v.t. (Y), do for yourself, marry.
| ñwin-ti (M), woman.
| babâto-di (M), cloth, dress.

bâgh-stand, v.i. (M), talk, tell, say; make bad bâghdaanma? what are you saying?

bâgh-ki (M), talk, speech, language.

bâgh v. (Y), (M), be in fear.

bâgh-kn v.t. (Y), (M), frighten.

bâgho v.t. (Y), (M), be afraid; ka bâgho, be afraid of.

bâkha-ti (M), cow.

bâkhi v., (Y), make a noise (inverted tronge kâbri).

bâkhirin-ki (Y), (M), head.

bâlko-hi (M), lesser bastard.

bâneyso-ki (M), in front, before.

bâhensan a. (Y), useful.

bîd v.t. (Y), think; bâhârma bi-don, what do you think?

The Passive, formed by "la," is used for the verb "be." -

la bâli, I am; lagu bâli, thou art; he, she is; you are; la bâli, we are -

c. g., diigjoo ba la bâli, that is;

Amu la bâli bâli, I am a Yibris; 

bâli bâli (don't think) it is not. 

bîbdîbî v.t. (Y), go.

bîbdîbî v.t. (Y), make to go, send away, throw away.

bikho-di (M), "Bikho-ki." 

bileh v. (Y), cut.

bîyuu v.t. (Y), like, be pleased.

bîschën v.t. (M), gip down.

bîdôwu-ha (M), camel.

bîri-kî (M), donkey.

bâlka-kî (M), fire, smoke, fire-arm.

bûlaloy v.t. (M), burn, heat, forge.

bûlbûl-kî (Y), stick.

bûlbul-si (Y), whip.

buskulul-ki (Y), butter.

dabô-ad (M), Haartebeest.

dafo-di (Y), sleep.

dag v.t. (M), see, understand.

dâhir-ki (M), fat, ghi.

dâhi-ki v.t. (M), buy.
DALANGA-HI (M), animal
deramoei v.t. (M), dig, excavate
derammba (M), inside
deriahare v.t. (Y), refuse
darasa-ti (Y), behind, tail; ka darasa
tegid, follow behind
darowah (Y), breast, ulder
darasad (Y), afterwards, subsequent;
sebashi darad, to-morrow
darsei v.i. (Y), be behind, be left;
ka bashi la darawsa, afterwards
dashi v.t. (Y) (M), have, possess
(always used with “ku”); *iina ina
di *ku *ba?* how many have
you? 
degayir (M), arrow
degi gi (M), donkey
deri-gi, -di (Y), finger; one
person; design, that one; diver
ki ku miss, there is one
deri-gb (Y), boons
dibo (M),Clarke’s Gazette
dibalinski (M), behind, after, back,
tail (of an animal); dibalinka
ruhuliki, stand back; dibaline
rugyi, behind me
difka (Y), rope, snare
dikhrarimi (M), hide (of game),
prayer-mat
dill-ti (M), “Doro”
doyo v.t. (Y), boy
dubadogi (Y), jugular vessels
dugagi (Y), person, people, self;
dugagage, I myself
duhur v.i. (M), travel, go
du (Y), understand; duhuri
maya, I don’t understand
dujo v.t. (M), leave; ka lu dujo, let
be, never mind
duk v.t. (M), strike, kill
dukhan v.t. (M), be sick, be afraid;
be empty, be broken
dukhume v. (M), fear
dul-shi (Y), end of backbone
dulak (M), elephant
Dussi (M), leopard
erogu (M), distance, in time
or space, year; country; higgin
erogu, away over there; erogu
hikki, your country; erogu hikki
tegid, last year
Faddali (M), rupee
fardahi (M), finger
farolaloha (M), hand, arm
fell v.t. (Y), wish, want, mean;
*minhak fadda*? what do you
want?
Fedo v.t. (Y), look for
fechonoha (M), breast
fidsin (Y), camel’s lump
filshi (Y), grain; ftomaleah,
jowar; ftitu, rice
fan, or finti v.t. (M), give birth to,
beg
fisso v.i. (M), be born
galo v.t. (M), like
Gabar (M), water-flask
gabi (M), shield
gallaloha (M), camel-skin, shield
gallahi (Y), evening
Gambini (Y), truth. Yes. All
right
Gamagio v.i. (Y), be right, correct,
true
Ganadi (M), hand
In counting, “ganadi” refers to
the fire fingers and means five;
limiki ganadol, ten; ndeliki
ganaddol, fifteen; aferi ganaddol,
twenty
ganaddi yasnoi, right hand; g
yohaagashi, left hand
ganavd (Y), catch
gara (M), horse
geghara (M), tree
geryal (M), Walker’s Gazette
gesderti, (M), Oryx
Gesolaha (M), Oryx
gesolaha (M), Oryx
VOCABULARY
gir (M), ostrich
godannah (Y), chest
golosgi (Y), rosary, hundred
golub (Y), milk
Godis v.i. (Y), come, arise, come up.
begun: kaladiti ftontini wa godis,
at sunrise; kaniagiga owa godis,
the night is coming on
gofat (Y), woman
gomosimo (M), water, river, rain
gonya (M), inside, within
goradi (M), cup
gorbi v.t. (Y), pray for, beg
gorodi (M) (plur. of goradi),
people, men
goridi (Y), man, person
gosad (M), iron, metal, any metal
article, knife; gosad ruhuliki,
cut (with a knife)
gosin (M), “Aoil,” Soomerings’
Gazette
gujak (Y), meat
Guvalu (di), stomach, belly; gur-
vali owa ngehyla, I am hungry
ghami v.t. (M), make good,
prove
ghano v.i. (M), be good
Ghan (M), large, long, good (fat,
hot, white)
ghandi (M), plenty
ghandida (Y), many; jahiki
gonali hikki, the many camels
ghandidi v.t. (Y), increase
ghansam (M), good
Ghada (di), tin for ghil
Gheritra (di), wood, bush, thorn,
branch of a tree, any article of
wood, bow
Ghorin (di), plate, dish, ship
Hajia (M), rope, string, trap
Hanan (M), bird
Hanan (M), Vivir
Handuk (M), Tonal
Hanuli (M), Hanuli, the Vibirs’
ancestress, spirit
Hangaguri (M), animal, any wild
animal
Hanyalikan (Y), mad
Haryokho (Y), iron
Hawar (M), backbone
hedig (M), ostrich
Hekho (Y), be, untruth
Hig (Y), (M), place; higgon,
here; higgon, there; higgon
where?
Hilghau (M), see Ughan
Himiri (M), night
Hormad (Y), before, (time)
Horyad (Y), before, in front,
place, in front
Horyalin (M), before, in front
Hosayd (M), below, beneath
Hosyalin (M), beneath, below
Hunag (Y), night
Humaksa (Y), black; humak-
sano, blackened, hair
Humbar (M), fox
Hur (M), quiver (of arrows)
Huwad (Y), prayer-mat
Hwila (M), sleep-skin
Hidi v.t. (Y) (M), give
Hidi (v.i. (M), make to go, take,
load; so hid, bring
Hidib v.i. (M), go; so hidib, come
Hido v.t. (Y) (M), eat, drink
Iton v.i. (M), go away, run away
Iftita (M), money (plur. of
ifti)
Iftimawah (M), light, sun, day;
iftimawah, to-day; i. tegidie,
yesterday; i. so tegidie, to-
morrow; i. nyehyla, twilights;
i. honeymoon, evening
Iftin (Y), white, bright
Iftin (Y), noon
Ifti-ti (Y), sun, light, rupee
Ilaghan (Y), bird, child, daugh-
ter, or son
Ilah (Y), fire, fire-arm; ilah
arse, the fire
Ilan (Y), leg
mid v.i. (Y), be, exist, be present, remain, be alive; ajarima ku midesa? what is there?

mid (Y), (M), go; 'se ka mid, go away; so mid, come; ka mid, go with, accompany

midsan v.i. (M), sit down

midis v.t. (Y), bring

midso v.i. (Y), remain, live; yevuki ku jashideka ma mididxa: is your father alive?
mirdolo-hi (Y), penis
mirgin-kki (M), plant, vegetable
moyo-di (M), people
mukhtaran-kki (Y), uncle, blood

nafol-ki (Y), hunger
nafoli v.i. (Y), be hungry
nami-gi (Y), bag, satchel carried by Yibirs

naski (M), thing, place, time, self
neghatatal (A, M), small, few
(ni, near, black, light)

nihlik (Y), loins

omasi (M), bird
oran-kki (M), guinea-fowl
orémi v.t. (M), kill
orén v.i. (M), die
oren v.i. (M), be sick; (Y), be spilt, torn

raghah v.i. (M), act, do, catch; raghahh kho, I will not do it; 'se ka raghh, sit down; so raghh, come here, wait here; ka raghh, catch, hold; garvaré ka raghh, ride a horse

raghahi v.t. (M), act, place, make; good ka raghahi, cut (with a knife); 'se ka raghahi, put it down there

raghaho v.t. (M), take for yourself, marry

raghahsán v.i. (M), be, exist, lie, live, think; ku raghahsán, have, want

raghahhsnéi v.t. (M), give

raghahhsná v.t. (M), look for; ku raghahhsná, like

rémi v.t. (M), hit, strike
rer-ki (M), feather
ririn-kki (M), meat
rishk-ki (M), ostrich-feather
robshia-kki (Y, M), loins
rof v.i. (M), die
rók-kki (M), corpse
rúf v.i. (Y), die
rufú v.t. (Y), (M), kill
rúfán v.i. (M), be sick, be poor

sadékkah (Y), three
sakshah v.t. (Y), stay, cut the throat

sangégi (Y), nose
sabah-kki-di (M), goat
saradshish-kki (Y), bridegroom

sereyngh (I, M), ostrich
saryen-kki (M), bull-oryx
sedah (M, leg of ostrich
seypad-dí (Y, M), oil, ghi
shamei v.t. (Y, M), take, lead; so shami, bring

shan v.i. (Y, M), go; so shan, come

shani-ki (Y), five

shahnshéi v.t. (M), kindle (a fire)
shanso v.t. (Y), take for yourself, keep, put in, carry

shar a (M), many, plenty

shari v.t. (M), increase

sharo v.i. (M), be well

shashk-ki (M), things, property, belongings

shimi v.t. (M), take; a shimi, put in

shirfódi-dí (Y), small quantity

siftih (Y), fat

siftíh-dí (Y), fat
COMPARATIVE VOCABULARY OF SOMALI, YIBIR, AND MIDGAN.

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<tr>
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<td>2 annas</td>
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<td>wafaro yahaynayaah</td>
<td></td>
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<tr>
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<td>be</td>
<td>aha</td>
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<tr>
<td>beg</td>
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<td>bird</td>
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<td>black</td>
<td>maduq</td>
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<td>horyadi</td>
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<td>dig-ki</td>
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<td>wii-kii</td>
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<td>broadawl</td>
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<td>laqaa-ki</td>
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<tr>
<td>bring</td>
<td>so kahsi</td>
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<tr>
<td>burden (of camel)</td>
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<td>bush</td>
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</tr>
<tr>
<td>buy</td>
<td>rasi</td>
<td>awal-ki</td>
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### English
- fight
- finger
- fire (and fire-arm)
- flask
- food
- foot
- forge (v.)
- frighten
- Gala
- ghil
- girl
- give
- go
- goat (female)
- Good
- good
- be good
- make good
- grass
- great
- greatness
- hair
- half
- hand
- hard
- have
- head
- hear
- heart
- hill
- horse
- house
- k.

### Somali
- dirir
- far-ti
- dab-ki
- webo-di
- sor-ti
- ag-ti
- tan
- baji
- Gala
- sabukhi
- galad-di
- si
- tag
- shan
- ri-di
- orgi-ki
- lhab
- wanaksan
- sanci = make
- aus-ki
- wein
- watan-ti
- kusho
- "ab"
- "sido"
- deg-ti
- "ndo"
- galab-ti
- sabein-ti
- fag
- haid-di
- badi-di
- bagho
- bal-ki
- hal-shi
- auri-ki
- sido
- ghobo
- sakhr-ki
- fana
- mero-di
- imo
- kali
- miyid-di
- bilaq-ki
- la-dii
- dkaad-di
- goi
- timir-ti
- malini-ti
- bahlhtti
- goid
- fal
- eleg-ki
- dabeir-ki
- "ab"
- deg-ti
- aiun
- galab-ti
- sabein-ti
- fag
- haid-di
- badi-di
- bagho
- bal-ki
- hal-shi
- auri-ki
- sido
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- kali
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- goi
- timir-ti
- malini-ti
- bahlhtti
- goid
- fal
- eleg-ki
- dabeir-ki
- "ab"
- deg-ti
- aiun
- galab-ti
- sabein-ti
- fag
- haid-di
- badi-di
- bagho
- bal-ki

### Yibir
- yiftinei
- dori-ki
- ilohi-hi
- lawoanu-ki
- manalo-di
- ilan-ti
- awelie
- baji
- Aliyfan-ti
- seya-dii
- ilaghan-ki
- ti
- tag
- shan
- amel-di
- yahan-ki
- Awashoma
- yafan, yifan
- yifan-ti
- yifho
- ghansan
- ghano
- ghami
- aus-ki
- lanah
- ghon
- bobu'un
- humaksha-hi
- kalahet-ki
- gana-dii
- tomkahh
- kus dashi
- bu rughahhsan
- bakhrinh-ki
- makhahlime
- makabarr-ki
- yagol-ki
- dibo
- watan-ti
- kusho
- "ab"
- deg-ti
- aiun
- galab-ti
- sabein-ti
- fag
- haid-di
- badi-di
- bagho
- bal-ki

### Midgan
- iss duk
- balu-kh
- gabar-ki
- so-oto-di
- balayel
- dukumeel
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<td>gherin-ki</td>
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<td>ghul</td>
<td>limdi</td>
<td>nurshii</td>
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<td>yed</td>
<td>yahainyakh</td>
<td>harbii</td>
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<td>urso</td>
<td>yero</td>
<td>Aji-gi</td>
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<td>Somili-di</td>
<td>Juried-ki</td>
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<td>hadal</td>
<td>jahrebe</td>
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<td>stick</td>
<td>aal-shi</td>
<td>lagh</td>
<td>ghoritabare-di</td>
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<tr>
<td>still (be)</td>
<td>japa</td>
<td>bulbul-shi</td>
<td>ghoritabare-di</td>
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<tr>
<td>stomach</td>
<td>abal-shi</td>
<td>twro-di</td>
<td>gono</td>
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<td>dagalhi-i</td>
<td>tomah-hi</td>
<td>makhab-ti</td>
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<td>ku dufo</td>
<td>aghul</td>
<td>aghul</td>
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<tr>
<td>sun</td>
<td>ghovabbi-di</td>
<td>ifin-ti</td>
<td>ifin</td>
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<td>tail</td>
<td>dibo-di</td>
<td>darsah-ti</td>
<td>dilyabali-ki</td>
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<tr>
<td>take</td>
<td>ghd</td>
<td>shinni</td>
<td>shane</td>
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<td>take to yourself</td>
<td>gludio</td>
<td>shanoo</td>
<td>shanoo</td>
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<td>kolkas</td>
<td>kullhidas</td>
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<td>haggi</td>
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<td>bigga</td>
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<td>ghori-gi</td>
<td>oree-</td>
<td>derrig-i</td>
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<td>oree-</td>
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<td>hahar-ti</td>
<td>yaun-ti</td>
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<td>Yibbir</td>
<td>shalik</td>
<td>Asaa-kii</td>
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<td>Yibbir</td>
<td>Anal-kii</td>
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### Comparative Vocabulary

#### Numbers

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<th>English</th>
<th>Somali</th>
<th>Yibir</th>
<th>Midgan</th>
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<tbody>
<tr>
<td>one</td>
<td>mid</td>
<td>deri (=finger)</td>
<td></td>
</tr>
<tr>
<td>two</td>
<td>laba</td>
<td>limihi</td>
<td></td>
</tr>
<tr>
<td>three</td>
<td>sadchh</td>
<td>sadchh</td>
<td></td>
</tr>
<tr>
<td>four</td>
<td>asfar</td>
<td>afiri</td>
<td></td>
</tr>
<tr>
<td>five</td>
<td>shan</td>
<td>gñan (=hand)</td>
<td></td>
</tr>
<tr>
<td>six</td>
<td>lehh</td>
<td>gñan iyo dori</td>
<td></td>
</tr>
<tr>
<td>ten</td>
<td>toban</td>
<td>limihi gñanod, or tobanhi</td>
<td></td>
</tr>
<tr>
<td>fifteen</td>
<td>shanyo-toban</td>
<td>sadchh gñanod</td>
<td></td>
</tr>
<tr>
<td>hundred</td>
<td>boghol</td>
<td>goderowi-gi (=roarry of 100 beads)</td>
<td></td>
</tr>
<tr>
<td>thousand</td>
<td>kun</td>
<td>tobanhi goderowiyo</td>
<td></td>
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</tbody>
</table>

The Middans use the Yibir numbers up to ten.

#### Names or Descriptions of Wild Animals

- **Caracal**: jandhél
- **Cheetah**: harimad
- **Dikalk**: sagro
- **Elephant**: marodí
- **Fox**: da'we
- **Gazelle, Clarke's**: dibotag
- **Gazelle, Sommering's**: 'aul
- **Spike's**: dero
- **Wallace's**: gerenik
- **Guinea-fowl**: digirin
- **Hartbeest**: sig
- **Hyaena**: waraba
- **Koodoo**: aderyo
- **Leopard**: shabél
- **Lion**: lishah
- **Oryx**: bôi

- **herd of Oryx**: gorei
- **Ostrich**: halda
- **O. feather**: bál
- **Rhinoceros**: wiyil
- **Tortoise**: din

- *** Note. d (in Yibir) represents dálanga animal.**
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