

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
FACULTY OF HUMANITIES
DEPARTEMENT OF LINGUISTICS**

**Mesqan folktales:
A contribution to the documentation of
the Mesqan language**

By
ALEMAYEHU GETACHEW

**JULY 2011
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A thesis submitted to the School of Graduate Studies of Addis
Ababa University in partial fulfillment of the requirements for the
degree of Master of Art in Linguistics

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Abstract

The Mesqan are one of the diverse Ethno-linguistic clusters in Ethiopia whose language and oral traditions are not well -studied. So in order to fill such a gap I select 14 folktales and document it. The concept of documentary linguistics introduced to our notion presently it meant that production of a lasting, multipurpose record of a language. In order to meet such results, I collect about 55 folktales from 7 informants, of 60 minute by means of audio and video recording. Then I employed different software to digitalize it .These are audio and video converter, audacity, virtual-dab, praat and elan

Lastly, using these selected folktales and other linguistic data I understand same grammatical skeleton of the language. Some of these sketches were described in previous studies, but some are described by the researcher. As a result of this I learned that Mesqan doesn't have number marker.

In conclusion, the target of this study is documenting Mesqan speech events and based on this to provide a grammatical sketch of the language. Few B.A students of Addis Ababa University and some foreign scholars have already studied some linguistic features . However, these studies do not provide a full description of the language. So this one fill some gap too.

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List of Contents

ABSTRACT	ERROR! BOOKMARK NOT DEFINED.
LIST OF FIGURES, TABLES	IV
LIST OF ABBREVIATIONS AND ACRONYMS	V
1 INTRODUCTION.....	1
1.1 GENERAL REMARKS ON MESQAN	1
1.2 STATEMENT OF THE PROBLEM.....	3
1.3 OBJECTIVES	3
1.4 SCOPE	3
1.5 SIGNIFICANCE	4
1.6 Documentary linguistics.....	4
2 METHODOLOGY.....	7
2.1 DATA COLLECTING METHOD.....	7
2.2 DATA ANALYZING METHOD	8
3 METADATA	8
4 REVIEW OF LITERATURE ON MESQAN	9
4.1 GENETIC CLASSIFICATION	9
4.2 GRAMMATICAL SKETCH	10
4.2.1 <i>Phonology</i>	10
4.2.2 <i>Morphology</i>	11
4.2.2.1 Noun.....	11
4.2.2.1.1 Number.....	11
4.2.2.1.2 Gender.....	12
4.2.2.1.3 Case.....	13
4.2.2.1.4 Definiteness	15
4.2.2.2 Pronouns	16
4.2.2.2.1 Independent personal pronouns.....	16
4.2.2.2.2 Possessive pronouns.....	17
4.2.2.2.3 Emphatic or reflexive pronouns	17
4.2.2.2.4 Indefinite pronouns.....	19
4.2.2.2.5 Interrogative pronouns.....	20
4.2.2.3 Verb	20
4.2.2.3.1 Verb conjugations	21
4.2.2.3.1.1 Perfective	21
4.2.2.3.1.2 Imperfective.....	23
4.2.2.3.1.3 Jussive and imperative.....	24
4.2.2.3.2 Marking of direct objects on the verb.....	26
4.2.2.3.3 Marking of adjunct arguments on the verb.....	28

4.2.2.3.3.1	Benefactive adjuncts.....	28
4.2.2.3.3.2	Malefactive adjuncts	29
4.2.3	<i>Remarks on syntax</i>	30
5	FOLKTALES	32
5.1	GENERAL OVERVIEW ON STUDIES OF FOLKTALES	32
5.2	THE PATTERN OF MESQAN FOLKTALES	33
6	SUMMARY AND CONCLUSION	38
	REFERENCES	40
	APPENDIX	46
	FOLKTALES.....	46
	WORD LIST	116
	PICTURES.....	125

List of Figures, Tables and Lists

Figure 1: Position of Mesqan in West Gurage (adopted from Hetzron 1972: 119).....	9
Table 1: Consonant phonemes.....	10
Table 2: Vowel phonemes.....	11
Table 3: Independent personal pronouns.....	16
Table 4: Possessive suffixes.....	17
Table 5: Subject pronouns with perfective verbs.....	22
Table 6: Subject pronouns with imperfective verbs.....	24
Table 7: Subject pronouns with jussive/imperative verbs.....	26
Table 8: Characters in Mesqan folktales.....	34
Table 9: Purpose of Mesqan folktales.....	35
Table 10: Specific features of Mesqan folktales.....	35
Table 11: Storyline context of Mesqan folktales.....	36
List 1: Simple nouns.....	11
List 2: Supplementary nouns in singular and plural number.....	12
List 3: Gender marking of animate nouns by adjective modifiers.....	13
List 4: Inherently gender-marked animate nouns.....	13
List 5: Indefinite and definite nouns.....	15
List 6: Indefinite pronouns.....	19
List 7: Interrogative pronouns.....	20
List 8: Conjugation of a perfective verb.....	21
List 9: Conjugation of a negated perfective verb.....	22
List 10: Conjugation of an imperfective verb.....	23
List 11: Conjugation of a jussive/imperative verb.....	25
List 12: Object pronoun suffixes.....	27
List 13: Benefactive adjunct suffix pronouns.....	28
List 14: Malefactive adjunct suffix pronouns.....	29

List of Abbreviations and Acronyms

1, 2, 3 first, second, third person

ACC	accusative case
BEN	benefactive
COP	copula
DAT	dative case
DCM	declarative clause marker
DEF	definite article
ej	ejective
f	feminine
FOC	focus
GEN	genitive case
IMP	imperative mood
INST	instrumental case
IPV	imperfective aspect
JUS	jussive mood
LOC	locative case
m	masculine
MAL	malefactive
o	object
p	plural
PV	perfective aspect
REL	relative clause marker
s	singular
vd	voiced
vl	voiceless
VN	verbal noun

1 Introduction

1.1 General remarks on language and people

Living place is approximately 130 km south of Addis Ababa, the capital city of Ethiopia, and 65 km east of Wolkite, the administrative center of the Gurage Zone.

Mesqan is said to have no dialects (Getu 1976). It is used mainly for oral communication; it has no script and it is not used in schools or for administrative purposes. The people who speak Mesqan live in one Woreda, called Mesqan Woreda, around Butajira town in the Gurage Zone of the Southern Nations, Nationalities and Peoples' Regional State (SNNPRS). The Mesqan speaking area is bordered by Kistane to the North, Silt'i to the South, Dobbi and Muher to the northwest and Mareqo to the East.

The exact number of Mesqan speakers is not known, but the total number of people in the former Mesqan and Mareqo Woreda amounts to 227,135. (CSA 1994: 71) Today the Mesqan Woreda comprises 41 farmer's associations (called *k'äbäle* in Amharic), and one minor municipality, Butajira. According to ELRC (2005:20), the total number of ethnic Mesqan is 25,000. Chora (2002 E.C.:8), however, estimates the total number of Mesqan speakers to amount to 251,090 among whom 85,784 are male but 165,306 female speakers; this number include the Dobi. Mesqan is the dominant group in the Woreda but there are also people from Silt'e, Amhara, Tigre, Oromo and Sebat Bet Gurage who live in peaceful coexistence with the Mesqan (Chora 2002 E.C.: 8)

The life of the Mesqan is based on agriculture and trade. Their staple diet is based on *ənset* 'false banana'. The most popular local foods which are considered parts of Mesqan's culture include *k'otfo* food prepared from the pith of the false banana', cheese, cabbage, row meat. Most of the Mesqan people are followers of the Islamic faith.

The total territory of Mesqan is 50,177 hectare situated between 1840 – 3200 m altitudes above sea level (Chora, 2002 E.C.: 9). The climate in the Mesqan Woreda divides the territory into two agro-ecological zones. Approximately twenty percent of the territory

belongs to the temperate zone; the remaining eighty percent are in the moderate zone (Chora 2002 E.C.: 9). The Woreda is well known for its fertile soil and conducive atmosphere for living and investment activities.

The origin of the word Mesqan is explained with reference to the religious war between Christians and Muslim led by Ahmed Gagn in the 16th century. Ato Fetu, one of my Mesqan consultants (cf. section 3), reports that Ahmed Gagn named the people *Mesqan* according to the Amharic name *mesk'el* 'cross' when he came across a priest holding such a cross in his hands. Denberu et al. (1988 E.C.: 16), in contrast, report that the name Mesqan originated from the name of the Meskele Eyesus Church which was built in today's Bidara Farmers' Association in Mesqan Woreda at the end of the medieval period. This church was destroyed by Ahmed Gagn. According to Ato Fekadu Asore, one of my Mesqan consultants (cf. section 3), however, some elders are of the opinion that this church was destroyed by Hasen Enjamo, i.e., not by Ahmed Gagn, at the end of the 18th century during his religious endeavor to convert the people of Mesqan to Islam.

Formerly, the Mesqan speaking community is said to have comprised eight major sub-groups in Meskan called *summut senga mesk'an* 'eight oxen (of) Mesqan'. They are *Teker*, *Mika'elo*, *Wirib*, *Aborat*, *Enat (Emm) Meskan* in the Bidara area, and the *Embor (fera gzepp)*, *Tebon* and *Goyban* (Denberu et al. 1988 E.C.: 32). Today's Mesqan are subdivided into 62 groups which originate by intermingling with new-comers from different parts of Ethiopia which consequently settled in the area. Denberu et al. (1988 E.C.: 32) categorize the settlement and intermingling process of the Mesqan into three periods. Finding of plated rocks in the Mesqan area indicates the presence of ancient people. In relation to this, Lapiso (1982 E.C.: 191-92) is of the opinion that ancient paintings and the history of Egyptians, Greeks, Romans and Arabs clearly indicates that people with a certain knowledge of agriculture and related activities were present in southern Ethiopia 4,000 years ago. However, no clear information is available about the identity of the people who lived there before the 14th century. Shack (1969: 98) states that an army which was led by Emperor Amde Tsion settled in a place which is now called *Gurage* in the 14th century. It

was at this time that the different tribes of Gurage including Mesqan came into existence (Denberu et al. 1988 E.C.: 35-36). Emperor Zera Ya'qob, who was one of the emperors of North Ethiopia during the Solomonian dynasty in the 15th century, took over the place of Amde Tsion and continued to strengthen Ethiopia as a centralized state. For this reason, the emperor came to the Gurage area with many of his relatives and followers who later settled there. Consequently, the following Mesqan subgroups are said to be descendents from the followers of Zera Ya'qob: *Yesinano* (found in Imbor), *Odana* and *Inde* (Denberu et al. 1988 E.C.: 37). During the 16th century, Imam Ahmed Gragh declared a war to the Christian emperors of Ethiopia but finally was defeated by them. His followers, too, settled in the Mesqan area to expand Islam and to diminish Christianity.

1.2 Statement of the problem

The Mesqan are one of the various Ethno-linguistic groups in Ethiopia whose language and oral traditions are not well -studied. In particular, the genre of folktales is virtually unstudied. Folktales are on the verge of extinction due to intense mutual contacts with the neighboring speech communities, which cause that the use of the Mesqan language is more and more restricted to only a few domains.

1.3 Objectives

The objective of this study is to document Mesqan folktales in their actual performance. Based on the transcribed, glossed, translated and annotated folktales, selected grammatical aspects of the language are described. In addition, archiving of natural Mesqan speech is one of the major objectives.

1.4 Scope

The scope of this project is restricted to documenting the folktales of Mesqan. Other types of oral traditions are not part of this project.

1.5 Significance

The significance of the project has several facets. Firstly, it reveals the psychological, ethical and artistic attitudes as well as the beliefs and the traditional wisdom of the Mesqan. The Mesqan's concepts of justice, mode of thinking and survival mechanism are reflected in the folktales, as they are part of the group experience. Secondly, the project records specimen of the oral treasures of the Mesqan, which are in the process of disappearing due to language contact. Thirdly, this project will hopefully support further linguistic and cultural research in collecting, analyzing, standardizing and revitalizing little-known Ethiopian language.

1.6 Documentary linguistics

Language documentation is concerned with the production of a lasting, multipurpose record of a language. The pragmatic explication of "lasting, multipurpose record of a language" sets on the assumption that it is possible and useful to compile a database for a very broadly defined subject matter (a language) without being guided by a specific theoretical or practical problem in mind which could be resolved on the basis of this database (Himmelmann 2002: 8).

The major reason why linguists have to engage with the idea of multipurpose documentations is the fact that a substantial number of the languages still spoken today are threatened by extinction. Since it is impossible to check data with native speakers or to collect additional data sets of an extinct language, creating lasting, multipurpose documentation is thus seen as a major challenge in language documentation (Himmelmann 2002: 10).

The aim of language documentation is to provide a comprehensive record of the language practices and characteristics of a given speech community (Woodbury 2003: 35). The goal is not a short-term record for a specific purpose or interest group but a record for generations and user groups whose identity is still unknown and who may want to explore

questions not yet raises at the time when the language documentation was compiled (Himmelman 2002: 12).

Language documentation is different from language description in three fundamental ways. First, language documentation aims at record of linguistic practices and traditions of the speech community while languages description aims at the record of a language with language being understood as a system of abstract elements, constructions and rules which constitute the invariant structures of the utterance observable in a speech community. Secondly, within the descriptive framework data collection is ancillary to the analysis of the language system. However within the documentary framework, aspects of various approaches to languages – including descriptive linguistic – are unified. The third major difference is within the descriptive framework, primary data are just means to analyze the language system. However within the documentation framework primary data are of major concern and presenting as many primary data with as much analytical information is possible (Woodbury 2003: 43).

Documentation is based on a broad variety of approaches to languages, each combining various well-established frameworks which are relevant to the completion of the language documentation. Compiling language documentation data, involves at least the following four steps (Woodbury 2003: 35-6 and Himmelman 2002: 14):

- A. Decisions about which data to collect and include in the documents
- B. The actual recording of the data
- C. Transcription, translation and commentary
- D. Presentation for public consumption and publicity accessible storage

In addition, the following issues should also be considered or discussed in documentary linguistics (Himmelman 2002: 14-16):

- A. Limits to documentation due to language right. According to recent thoughts in linguistics, the rights of the contributors and the speech community should be given priority over scientific interests.

- B. The parameters for the selection of communicative events should determine the kind and the number of events to be included. As many and as varied communicative events as one can record, transcribe and translate can be included in language documentation.
- C. The quality of data depends on how the data were gathered and compiled. Thus evaluation and development of data gathering procedures are important areas of practical and theoretical inquiry within documentary linguistics.
- D. Further issues can be addressed which might include how communities can be actively involved in the design of a concrete documentation procedure from the very beginning to end; how the technical problems passed by the language documentation such as the choice of an appropriate recording and presentation technology, problem of archiving and maintaining documents, and the problem of providing and controlling access to documents.

In terms of the number of speakers, Mesqan is a relatively healthy language (cf.1.2). Nevertheless it is to a certain extent endangered due to contact with neighboring speaker-communities, urbanization, and due to the advancement of technology, the Mesqan became bilingual with different languages and they are dropping many cultural practices. At the same time, they are not using their languages for education or administration. This shows that Mesqan plays only a restricted role within the society. Therefore, the language must be documented and described. So in order to meet this goal, I collected around 15 folktales to help to document the Mesqan language in general.

2 Methodology

2.1 Data collecting method

The methods used for gathering the necessary data are elicitation of folktales, focus group discussion and interview. The interview is an important way of gathering information on subjects, patterns of narration, etc. which the observation alone could not provide. In

addition, a focus group discussion with key informants was undertaken in order to strengthen and clarify the data, which were previously gathered.

In all cases, the researcher used the Olympus digital sound recorder 3500 for audio recording, Sony Handy Cam 4.0 mega pixels for taking photos and videos, and an exercise book for taking notes.

2.2 Data analyzing method

At the beginning ,the researcher collected folktales. After each of the collection session, transcription into IPA and editing took place manually with the help of native-speaker consultants.

After returning from the field, the collected data and information were annotated for further linguistic analysis and for the classification of the folktales. Then the researcher applied different software packages for the presentation of a 10% of the collected data for documentation. First the researcher converted the audio data from the WMA format to the WAV format with the help of Audacity. Secondly, the audio documents were transcribed with the help of Keyman and aligned with the text in Praat. Thirdly, the collected video MTW format were converted to the AVI format in order to edit and mix it with the audio WAV format via Virtual Dub in order to export it to Elan. Lastly video and audio data were edited for the final documentation in Elan.

With regard to the grammatical analysis, the approach followed by the researcher is partially taking the works of Abduljebar (1988) and Getu (1976) as the base for the description, which was then enhanced by the data collected. All examples provided in this thesis were collected by the researcher. Further, grammatical phenomena that were not discussed in previous works, like noun and pronouns part from the morphology are taken up in this thesis by the researcher.

In the section on folktales, the researcher focuses on their classification regarding contents and the types of characters.

3 Metadata

My Mesqan informants were:

1. Ato Diliy Awel
Born in Mesqan Woreda (Dobena Bati Kebele Gebere mahaber), 42 years old, fluent in Mesqan and Amharic, merchant
2. Sheh Ahmedin Sheh Surur
Born in Mesqan Woreda (Yetebon Kebele Gebere mahaber), 71 years old, fluent in Mesqan and Amharic, farmer
3. Haji Mustefa Beyan
Born in Mesqan Woreda (Beresaw Bati Kebele Gebere mahaber), 54 years old, fluent in Mesqan and Amharic, farmer and worker in the Mosque
4. W/ro Nurya Andeta
Born in Mesqan Woreda (Yetebon Bati Kebele Gebere mahaber), 45 years old, fluent in Mesqan and Amharic, merchant and housewife
5. Ato Kemal Hamza
Born in Mesqan Woreda (Embur Bati Kebele Gebere mahaber), 45 years old, elder and farmer, fluent in Mesqan and Amharic
6. Ato Fetu Muzeyn
Born in Mesqan Woreda (Butajira), 30 years old, lab-technician, good in Mesqan and fluent in Amharic
7. Ato Fekadu Asore
Born in Mesqan Woreda (Yetebon) merchant, fluent in Mesqan and Amharic

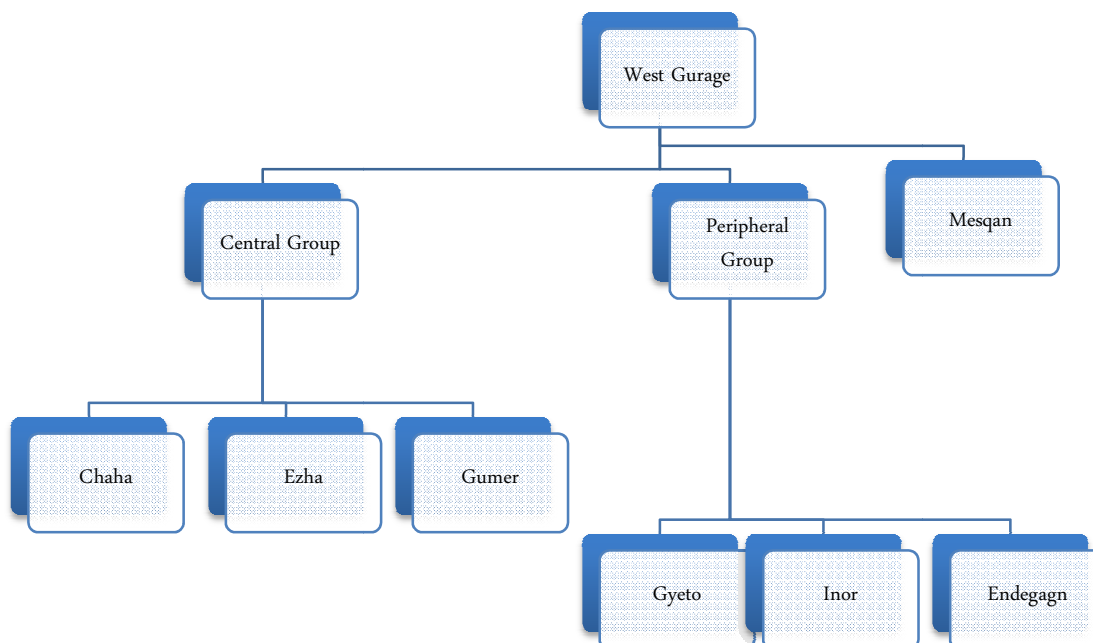
Folktales were collected from Butajira town and its surrounding rural kebeles.

4 Review of literature on Mesqan

4.1 Genetic classification of Mesqan

Mesqan is an Ethio-Semitic language belonging to the Western Gurage sub-group. Mesqan is usually considered to be sub-group on its own. For example, Leslau (1969) classified Mesqan as one of the dialects of Gurage. Hetzron (1972) grouped Mesqan under West Gurage.

Figure 1: Position of Mesqan in West Gurage (adopted from Hetzron 1972: 119)



There is no much descriptive work on Mesqan, except a few comparative works and B.A. theses focusing on, phonology, noun phrase, and verb morphology. Gutt (1980) tried to study the degree of intelligibility of Gurage languages. Leslau (2004) discussed the Mesqan verb as compared to other Gurage languages. Indal Naguse (1986) discussed how noun phrases are formed in Mesqan, Abduljebar Awol (1988) presented the phonology of Mesqan and Getu Shikur (1976) describes the verb morphology.

Getu (1976) and Abduljebar (1988) are partially the foundations for the following grammatical sketch of Mesqan.

4.2 Grammatical sketch of Mesqan

4.2.1 Phonology

According to Abduljebar (1988), Mesqan has the following consonants and vowels.

Table 1: Consonant phonemes

		LABIAL	ALVEOLAR	PALATAL	VELAR	GLOTTAL
STOP	VL.	<i>b b^w</i>	<i>t</i>		<i>k, k^w</i>	
	VD.		<i>d</i>		<i>g, g^w</i>	
	EJ.		<i>t'</i>		<i>k', k'^w</i>	
AFFRICATE	VL.		<i>tʃ</i>			
	VD.		<i>dʒ</i>			
	EJ.		<i>tʃ'</i>			
FRICATIVE	VL.	<i>f, f^w</i>	<i>s</i>	<i>ʃ</i>		<i>h, h^w</i>
	VD.		<i>z</i>	<i>ʒ</i>		
NASAL		<i>m m^w</i>	<i>n</i>	<i>ɲ</i>		
LATERAL			<i>l</i>			
FLAP			<i>r</i>			
APPROXIMANT		<i>w</i>		<i>j</i>		

Mesqan has 30 consonant phonemes comprising seven labials, eleven alveolars, four palatals, six velars and two glottals. The labials and the velar/glottals occur as plain vs. palatalized consonant. Mesqan has seven vowel phonemes.

Table 2: Vowel phonemes

	FRONT	CENTRAL	BACK
HIGH	<i>i</i>	<i>ə</i>	<i>u</i>
MID	<i>e</i>	<i>ɛ</i>	<i>o</i>
LOW		<i>a</i>	

4.2.2 Morphology

4.2.2.1 Noun

A noun in Mesqan can be inflected for number, gender, case and definiteness.

4.2.2.1.1 Number

Semantically, Mesqan distinguishes between singular and plural number. Number is indicated either grammatically on the verb or lexically by pairs of supplementary nouns for singular vs. plural entities. Thus, Mesqan has no distinctive number marker attached to nouns. Nouns without context can refer to both, singular and plural referents:

List 1: Simple nouns

<i>sənn</i>	‘tooth/teeth’
<i>əmar</i>	‘donkey(s)’
<i>fek’</i>	‘goat(s)’
<i>fɛɾɛz</i>	‘horse(d)’
<i>dɛgg</i>	‘calf/calves’
<i>ɛt’e</i>	‘sheep (Sg/Pl)’

The number of a noun is indirectly reflected in the syntactic relations with the verb or copula.

- | | | | | |
|-----|----|---|----|--|
| (1) | a. | <i>fɛɾɛz-u</i>
horse-COP.3sm
‘It is a horse.’ | b. | <i>fɛɾɛz-no</i>
horse-COP.3pm
‘They are horses.’ |
|-----|----|---|----|--|

- (2) a. *fɛk'-i* *tʃɛɲɲɛ-m* b. *fɛk'-i* *tʃɛɲɲo-m*
 goat-DEF come.PV.3sm-DCM goat-DEF come.PV.3pm-DCM
 'The goat has come.'

In a few cases, number is indicated lexically in Mesqan. Consider the examples below:

List 2: Supplementary nouns in singular and plural number

SINGULAR		PLURAL	
<i>errədʒdʒ</i>	'boy'	<i>denga</i>	'boys'
<i>mæss</i>	'man'	<i>gɛmmeja/gɛmme</i>	'men'
<i>məft</i>	'woman'	<i>ənəffətta</i>	'women'

Number can also be indicated by unspecific quantifiers, like *bəʒɛ* 'many', *k'ɛl* 'small' or *atʃəm* 'few'. These quantifiers can occur with countable nouns and uncountable nouns:

- (3) *bəʒɛ fɛk'*
 many goat
 'many goats'

- (4) *k'ɛl bjet*
 small house
 'a few houses'

- (5) *atʃəm sɛr*
 few grass
 'some grasses'

4.2.2.1.2 Gender

Mesqan can distinguish between masculine vs. feminine gender with animate nouns; inanimate nouns are treated grammatically like masculine nouns. Mesqan, like other West Gurage languages and North-Ethiosemitic languages distinguish between masculine vs. feminine gender also in the second and third person plural (see 4.2.2.2). Gender is usually not marked on the noun itself. Instead a verbal agreement marker or specific adjectives modifying the noun indicate its gender.

Most animate nouns in Mesqan can refer to both genders, i.e. they are inherently unmarked for gender. If it is necessary to distinguish between masculine or feminine gender, the adjective modifiers *təbat* ‘male’ or *ansət* ‘female’ are used.

List 3: Gender marking of animate nouns by adjective modifiers

NEUTRAL GENDER	MASCULINE GENDER	FEMALE GENDER
<i>fek</i> ‘goat(s) (m/f)’	<i>təbat fek</i> ‘he-goat’	<i>ansət fek</i> ‘she-goat’
<i>gija</i> ‘dog(s) (m/f)’	<i>təbat gija</i> ‘he-dog’	<i>ansət gija</i> ‘she-dog’
<i>ət’e</i> ‘sheep (Sg/Pl) (m/f)’	<i>təbat ət’e</i> ‘he-sheep’	<i>ansət ət’e</i> ‘she-sheep’

Only a few animate nouns in Mesqan are inherently marked for either gender. Most of them are given in List 4:

List 4: Inherently gender-marked animate nouns

MASCULINE	FEMININE
<i>ab</i> ‘father’	<i>dəku</i> ‘mother’
<i>gobbe</i> ‘brother’	<i>əttemm</i> ‘sister’
<i>errədʒdʒ</i> ‘boy’	<i>gəred</i> ‘girl’
<i>bora</i> ‘ox’	<i>əram</i> ‘cow’

4.2.2.1.3 Case

Nouns in Mesqan can be inflected for case by suffixation. There are different kinds of cases, such as nominative, accusative, dative, instrumental, genitive, etc. The nominative case is the unmarked case.

Nouns in the accusative case are marked by the suffix *-ɲna*.

- (6) *ahmed* *jaʃ-t-i* *errədʒdʒ-ɲna wəkka-m*
 Ahmed GEN.you.sf-FOC-DEF boy- ACC hit.PV.3sm-DCM
 ‘Ahmed has hit your boy.’

- (7) *gəred fek’-i-ɲna* *wəkkaʃ-əw*
 girl goat-DEF-ACC hit.PV.3sf-o3sm
 ‘A girl hit the goat.’

- (8) *bjet-i-ɲɲa* *seja-m*
house-DEF-ACC buy.PV.3sm-DCM
‘He has bought the house.’

Note that all accusative marked nouns in the above examples are definite (for definiteness see List 5).

Dative and genitive cases are both marked by the prefix *jɛ-*, as shown in the following examples:

- (9) *jahmed* *ab!*
jɛ-ahmed ab!
DAT-Ahmed give.IMP.2sm
‘Give it to Ahmed!’

- (10) *jija* *ab!*
jɛ-ija ab!
DAT-I give.IMP.2sm
‘Give it to me!’

- (11) *jɛ-huti* *fek'-u*
GEN-he sheep-COP.3sm
‘It is his sheep.’

- (12) *jɛ-dʒɛmal* *bet-u*
GEN-Jemal house-COP.3sm
‘It is Jemal's house.’

Genitive and dative case can only be distinguished in context. While the genitive prefix is attached to noun modifiers of a head noun, the dative marker is prefixed to a single nominal constituent.

Nouns in Mesqan are marked by the prefix *bɛ-* for the locative and instrumental case.

- (13) *bɛ-b^wɛk'la*
INST/LOC-mule
‘by/on a mule’

- (14) *bε-bora*
INST/LOC-ox
'by/on an ox'
- (15) *bεdʒ*
INST/LOC.hand
'by/on (a) hand'
- (16) *bεgər*
INST/LOC.foot
'by/on (a) foot'

Usually the context is sufficient enough to distinguish between locative and instrumental case; ambiguity occurs only in isolation.

4.2.2.1.4 Definiteness

According to Crystal (1997:34), it distinguishes the uses of nouns, definite and the indefinite article.

In Mesqan, however, indefiniteness is not marked on a noun. Bare nouns are usually considered to be indefinite. The definite article is the suffix *-i*.

List 5: Indefinite and definite nouns

	INDEFINITE	DEFINITE	
a.	<i>bjet</i>	<i>bjeti</i>	'a/the house'
b.	<i>errədʒdʒ</i>	<i>errədʒdʒi</i>	'a/the boy'
c.	<i>sεb</i>	<i>sεbi</i>	'a/the man'
d.	<i>məft-</i>	<i>məfti</i>	'a/the woman'
e.	<i>εdʒ</i>	<i>εdʒi</i>	'a/the hand'
f.	<i>fek'</i>	<i>fek'i</i>	'a/the goat'
g.	<i>bora</i>	<i>boraj</i>	'an/the ox'
h.	<i>εt'e</i>	<i>εt'ej</i>	'a/the sheep'

The definite article is uttered as the vowel [i] when the noun ends in a consonant (cf. List 5a-f) but as approximant [j] when the nouns ends in a vowel (cf. List 5g-h). Note that the definite article can also be attached to personal pronouns (cf. example (6)).

4.2.2.2 Pronouns

4.2.2.2.1 Independent personal pronouns

Mesqan has the following independent personal pronouns:

Table 3: Independent personal pronouns

	SINGULAR		PLURAL	
1	<i>ija</i>	'I'	<i>inna</i>	'we'
2M	<i>ahε</i>	'you'	<i>ahu</i>	'you'
2F	<i>aʃi</i>	'you'	<i>ahəma</i>	'you'
3M	<i>huti</i>	'he/it'	<i>hənnə</i>	'they'
3F	<i>hiti</i>	'she'	<i>hənnəma</i>	'they'

Note that the second and third person plural pronouns are also used to address an individual politely.

When independent personal pronouns occur as complement to a copula, they are always followed by the suffix *-tt* which seems to function as focus marker.

- (17) *jε-ija-tt-u*
Gen-I-FOC-COP.3sm
'It is mine.'

- (18) *ija-ttə-n-ku*
I-FOC-COP-1s
'It is I.'

- (19) *jε-gεrəd-i-w.*
GEN-girl-DEF-COP.3sm
'It is the girl's.'

When simple nouns function as complement to the copula, as in (19), the suffix *-tt* is never attached to them.

4.2.2.2.2 Possessive pronouns

Possession in Mesqan can be expressed in two ways: (a) by the independent personal pronouns marked for genitive case or (b) by possessive suffixes attached to noun possessed.

- (20) *jε-hanno bora-w*
 GEN-they.m ox-COP.3sm
 'It is your ox.'

- (21) *bet-εηna-w*
 house-my-COP.3sm
 'It is my house.'

The full paradigm of the possessive suffixes is given in Table 4.

Table 4: Possessive pronoun suffixes

	SINGULAR		PLURAL	
1	-εηna	'my'	-enna	'our'
2M	-ahe	'your'	-ahu	'your'
2F	-afi	'your'	-ahəma	'your'
3M	-εhut(a)	'his/its'	-εhanno	'their'
3F	-eta	'her'	-εhənnema	'their'

Note that the possessive suffix pronouns of the second person are identical to the corresponding independent personal pronouns (see Table 3).

4.2.2.2.3 Emphatic or reflexive pronouns

The emphatic pronouns are formed from the nouns *nebs* 'soul' or *eras* 'self' to which the possessive suffix pronouns are attached, as in the following examples:

- (22) *ijja eras-εηna tfeηηε-hu*
 I self-my come.PV-1s
 'I myself came.'

- (23) *huti nebs-ehut tʃɛɲɲɛ-m*
 he soul-his come.PV.3sm-DCM
 'He himself has come.'

- (24) *hənno nebs-ehənno tʃɛnno*
 they.m soul-their.m come.PV.3pm
 'They themselves have come.'

The reflexive pronouns, too, are formed from the nouns *nebs* 'soul' or *eras* 'self' with possessive suffixes.

- (25) *ija nebs-ɛɲpa ɛ-tannək'*
 I soul-my 1s-hang.IPV
 'I will hang myself.'

- (26) *aʃ nebs-aʃ k'et't'ɛr-f*
 you.sf soul-your.sf kill.PV-2sf
 'You killed yourself.'

Emphasis on the possessor of an item can be expressed by using the noun *gezza* 'own' as modifier to the possessed noun that, in turn, is marked by the possessive suffixes to indicate the possessor:

- (27) *jɛ-gezza bet-ɛɲpa*
 GEN-own house-my
 'my own house'

- (28) *jɛ-gezza fek'-ahɛ*
 GEN-own goat-your.sm
 'your own goat'

An alternative construction for emphasizing the possessor of an item is using the noun *nebs* 'soul' followed by possessive suffixes as modifier to the possessed noun:

- (29) *jɛ-nebs-ɛɲpa bet-u*
 GEN-soul-my house-COP.3m
 'It is my own house.'

- (30) *bε-nebs-af bet tθ-nebθr*
 LOC-soul-her house 3sf-live.IPV
 'She lives in her own house.'

The indefinite pronoun *k'una* 'single' followed by possessive suffixes is used to express the concept of 'alone':

- (31) *k'una-huta*
 alone-his
 'he alone'

4.2.2.2.4 Indefinite pronouns

The following indefinite pronouns are frequently used in Mesqan:

List 6: Indefinite pronouns

<i>attθm</i>	'one, nothing'
<i>attatt</i>	'everyone'
<i>k'unam</i>	'single'
<i>k'unak'una</i>	'everyone'
<i>gθbθtt</i>	'half'
<i>θnnθm</i>	'all'
<i>m^wannθm</i>	'whichever, whoever'
<i>eng^wod</i>	'other'
<i>εbεlo</i>	'so-and-so'
<i>θkki</i>	'such'

Some of these indefinite pronouns can be followed by possessive suffixes to indicate specific portions of a group of entities:

- (32) *θnnθm-εnna*
 all-we
 'all of us'

- (33) *gθbθtt-ahu*
 half-you.pm
 'half of you'

- (34) *attatt-ahu*
 everyone-you.pm
 'everyone of you'

4.2.2.2.5 Interrogative pronouns

The following interrogative pronouns occur in Mesqan:

List 7: Interrogative pronouns

SIMPLE PRONOUNS

<i>m^wa</i>	'who'	<i>m^wam^wan</i>	'who (p)'
<i>mən</i>	'what'		
<i>etti</i>	'which'		
<i>mɛtʃɛ</i>	'when'		

COMPLEX PRONOUNS

<i>bɛmən</i>	'how'
<i>jɛmən</i>	'why'
<i>mənajnet</i>	'what kind'
<i>yɛmənahərgɛ</i>	'how often'
<i>mək'ar</i>	'what thing'
<i>ette</i>	'where'
<i>jɛm^wa</i>	'whose'
<i>tɛm^wa</i>	'with whom'

When the interrogative pronoun *m^wa* appears in a copula clause, the copula has the form *-nni*, but not *-n*, in the 3sm.

- (35) *m^wa-nni?*
 who-COP.3sm
 'Who is it/he?'

4.2.2.3 Verb

In Mesqan, verbs can occur in the perfective or imperfective aspect in the indicative mood, or in the jussive or imperative mood. The perfective aspect indicates that a verbal action is completed while the imperfective aspect denotes incomplete actions. All verbs are inflected for person, number and gender with reference to their subjects (Getu 1976: 14).

In addition, a number of suffixes attached to Mesqan verbs can establish a reference to the direct object or to adjunct arguments.

4.2.2.3.1 Verb conjugations

4.2.2.3.1.1 Perfective

Verbs in the perfective aspect are conjugated by a set of suffix pronouns which are shown on the root **sbr* ‘break’ in the following list:

List 8: Conjugation of a perfective verb

- | | | |
|-----|------------------------------------|------------------|
| (a) | <i>sɛbbɛr-hu</i>
break.PV-1s | ‘I broke’ |
| (b) | <i>sɛbbɛr-hɛ</i>
break.PV-2sm | ‘you (sm) broke’ |
| (c) | <i>sɛbbɛr-fi</i>
break.PV-2sf | ‘you (sf) broke’ |
| (d) | <i>sɛbbɛr-ɛ</i>
break.PV-3sm | ‘he broke’ |
| (e) | <i>sɛbbɛr-ɛtʃ</i>
break.PV-3sf | ‘she broke’ |
| (f) | <i>sɛbbɛr-nɛ</i>
break.PV-1p | ‘we broke’ |
| (g) | <i>sɛbbɛr-hu</i>
break.PV-2pm | ‘you (m) broke’ |
| (h) | <i>sɛbbɛr-həma</i>
break.PV-2pf | ‘you (f) broke’ |
| (i) | <i>sɛbbɛr-o</i>
break.PV-3pm | ‘they (m) broke’ |

- (j) *sebbɛr-ɛma* 'they (f) broke'
break.PV-3pf

As it can be observed from the above list, the person, number and gender markers are the following morphemes (cf. Getu 1976: 16).

Table 5: Subject pronouns with perfective verbs

	SINGULAR	PLURAL
1	<i>-hu</i>	<i>-nɛ</i>
2M	<i>-hɛ</i>	<i>-hu</i>
2F	<i>-fi</i>	<i>-həma</i>
3M	<i>-ɛ</i>	<i>-o</i>
3F	<i>-ɛtf</i>	<i>-ɛma</i>

Note that the subject suffix pronouns for the 1s and the 2pm are identical in shape, namely *-hu*.

The negative of the perfective is formed by attaching the prefix *an-* to the affirmative perfective verb, as shown in List 9.

List 9: Conjugation of a negated perfective verb

- (a) *an-sebbɛr-hu* 'I did not break'
NEG-break.PV-1s
- (b) *an-sebbɛr-hɛ* 'you (sm) did not break'
NEG-break.PV-2sm
- (c) *an-sebbɛr-fi* 'you (sf) did not break'
NEG-break.PV-2sf
- (d) *an-sebbɛr-ɛ* 'he did not break'
NEG-break.PV-3sm
- (e) *an-sebbɛr-ɛtf* 'she did not break'
NEG-break.PV-3sf

- | | | |
|-----|-----------------------|--------------------------|
| (f) | <i>an-sebber-ne</i> | 'we did not break' |
| | NEG-break.PV-1p | |
| (g) | <i>an-sebber-hu</i> | 'you (pm) did not break' |
| | NEG-break.PV-2pm | |
| (h) | <i>an-sebber-həma</i> | 'you (pf) did not break' |
| | NEG-break.PV-2pf | |
| (i) | <i>an-sebber-o</i> | 'they (m) did not break' |
| | NEG-break.PV-3pm | |
| (j) | <i>an-sebber-ema</i> | 'they (f) did not break' |
| | NEG-break.PV-3pf | |

4.2.2.3.1.2 Imperfective

Verbs in the imperfective aspect are conjugated by a set of combined pre- and suffixes which are shown on the root **sbr* 'break' in the following list:

List 10: Conjugation of an imperfective verb

- | | | | |
|-----|--------------------|-----|------------------|
| (a) | <i>ε-sebər</i> | - ∅ | 'I break' |
| | 1s-break.IPV | | |
| (b) | <i>tə-sebər-∅</i> | | 'you (sm) break' |
| | 2-break.IPV-sm | | |
| (c) | <i>tə-sebir</i> | - ∅ | 'you (sf) break' |
| | 2-break.IPV-sf | | |
| (d) | <i>jə-sebər-∅</i> | | 'he breaks' |
| | 3-break.IPV-sm | | |
| (e) | <i>tə-sebər-∅</i> | | 'she breaks' |
| | 3sf-break.IPV | | |
| (f) | <i>nə-sebər-ne</i> | | 'we break' |
| | 1p-break.IPV-1p | | |

- (g) *tə-sɛbr-o* 'you (pm) break'
2-break.IPV-pm
- (h) *tə-sɛbər-ma* 'you (pf) break'
2-break.IPV-pf
- (i) *jə-sɛbr-o* 'they (m) break'
3-break.IPV-pm
- (j) *jə-sɛbər-ma* 'they (f) break'
3-break.IPV-pf

The imperfective base of the root **sbr* is *sɛbr*; the vowel *ə* which sometimes occurs in this base is an epenthetic vowel. The feminine marker in the 2sf is the suffix *-i* which affects the pronunciation of preceding vowels. Note that the prefix in the above example mainly denotes person but the suffix gender and number. As it can be observed from the above example, the person, number and gender markers are the following (cf. Getu 1976: 16):

Table 6: Subject pronouns with imperfective verbs

	SINGULAR	PLURAL
1	<i>ɛ- / -n-</i>	<i>n-...-nɛ</i>
2M	<i>t-</i>	<i>t-...-o</i>
2F	<i>t-...-i</i>	<i>t-...-ma</i>
3M	<i>j-</i>	<i>j-...-o</i>
3F	<i>t-</i>	<i>j-...-ma</i>

The negative of the imperfect is formed by adding the prefix */-an/* to the positive conjugation. (Getu 1976: 24).

4.2.2.3.1.3 Jussive and imperative

Verbs in the jussive and imperative mood are conjugated by a set of combined pre- and suffixes which are similar to that of a imperfective verbs, as shown on the root **sbr* 'break' in the following list:

List 11: Conjugation of a jussive/imperative verb

- | | | |
|-----|-------------------|----------------------|
| (a) | <i>nə-sbər̄</i> | 'Let me break' |
| | 1s-break.JUS | |
| (b) | <i>səbər-ø</i> | 'break (sm)!' |
| | break.IMP(2sm) | |
| (c) | <i>səbi</i> | 'break (sf)!' |
| | break.IMP.2sf | |
| (d) | <i>jε-sbər-ø</i> | 'Let him break' |
| | 3-break.JUS-sm | |
| (e) | <i>tə-sbər</i> | 'Let her break' |
| | 3sf-break.JUS | |
| (f) | <i>nə-sbər-nε</i> | 'Let us break' |
| | 1p-break.JUS-1p | |
| (g) | <i>səbr-o</i> | 'break (pm)!' |
| | break.IMP-(2)pm | |
| (h) | <i>səbr-εma</i> | 'break (pf)!' |
| | break.IMP-(2)pf | |
| (i) | <i>jε-sbr-o</i> | 'Let them break' |
| | 3-break.JUS-pm | |
| (j) | <i>jε-sbr-εma</i> | 'Let them (f) break' |
| | 3-break.JUS-pf | |

As it can be observed from the above example, the person, number and gender markers are the follows:

Table 7: Subject pronouns with jussive/imperative verbs

	SINGULAR	PLURAL
1	<i>n-</i>	<i>n-...-nε</i>
2M	<i>(t-)</i>	<i>(t-)...-o</i>
2F	<i>(t-)...-i</i>	<i>(t-)...-ma</i>
3M	<i>jε-</i>	<i>jε-...-o</i>
3F	<i>t-</i>	<i>jε-...-ma</i>

Note that in the imperative the person marker *t-* does not occur in the affirmative. It occurs only in the negative.

The jussive base is also used to form the verbal noun. In this case, the jussive base is preceded by the prefix *wε-*.

- (36) *wε-sbər*
 VN-break
 'to break'

4.2.2.3.2 Marking of direct objects on the verb

The direct object of a clause can also be referred to by object pronouns suffixed to the verb (transitive). In this case, the actual object may be an overt noun or only expressed by the suffixed object pronouns. The forms of the object pronouns with the verb *wεkka* 'he hit' are as follows:

List 12: Object pronoun suffixes

- | | | |
|-----|--------------------------------|-------------------|
| (a) | <i>/wɛkka-ɛ-i-m/~[wɛkkem]</i> | 'hit me' |
| | hit.PV-3sm-o1s-DCM | |
| (b) | <i>wɛkka-nnahɛ-m</i> | 'he hit you (sm)' |
| | hit.PV.3sm-o2sm-DCM | |
| (c) | <i>wɛkka-nnaʃə-m</i> | 'he hit you (sf)' |
| | hit.PV.3sm-o.2sf-DCM | |
| (c) | <i>wɛkk^wa-nnə-m</i> | 'he hit him' |
| | hit.PV.3sm-o3sm-DCM | |
| (d) | <i>wɛkka-nna-m</i> | 'he hit her' |
| | hit.PV.3sm-o3sf-DCM | |
| (e) | <i>wɛkka-nnɛ-m</i> | 'he hit us' |
| | hit.PV.3sm-o1p-DCM | |
| (f) | <i>wɛkka-nnahu-m</i> | 'he hit you (pm)' |
| | hit.PV.3sm-o2sm-DCM | |
| (g) | <i>wɛkka-nnahəma-m</i> | 'he hit you (pf)' |
| | hit.PV.3sm-o2sf-DCM | |
| (h) | <i>wɛkka-nno-m</i> | 'he hit them (m)' |
| | hit.PV.3sm-o3pm-DCM | |
| (i) | <i>wɛkka-nnɛma-m</i> | 'he hit them (f)' |
| | hit.PV.3sm-o3pf-DCM | |

3sm objects are marked by a combination of the suffix *-nn* and the feature labialization which will be realized on one of the consonants of the verb root.

Note that in the imperfective, the object suffix pronouns may have different forms, as, for instance *-hɛ* instead of *-nnahɛ* for 2sm objects.

- (37) *jə-wεka-hε*
 3sm-hit:IPV-o2sm
 'he hits you'

4.2.2.3.3 Marking of adjunct arguments on the verb

4.2.2.3.3.1 Benefactive adjuncts

Benefactive adjuncts refer to individuals to whose favor or advantage the verbal action is fulfilled. They are marked by a suffix *-n* followed by the suffix pronouns which partially also mark direct objects.

List 13: Benefactive adjunct suffix pronouns

the benefactive-person (*n-*)

- | | | |
|-----|------------------------|--------------------------------|
| (a) | <i>fεrred-ε-n-i</i> | 'he judged to my favor' |
| | judge.PV-3sm-BEN.1s | |
| (b) | <i>fεrred-ε-n-hε</i> | 'he judged to your (sm) favor' |
| | judge.PV-3sm-BEN.2sm | |
| (c) | <i>fεrred-ε-n-f</i> | 'he judged to your (sf) favor' |
| | judge.PV-3sm-BEN.2sf | |
| (c) | <i>fεrred-ε-n-ε</i> | 'he judged to his favor' |
| | judge.PV-3sm-BEN.3sm | |
| (d) | <i>fεrred-ε-n-a</i> | 'he judged to her favor' |
| | judge.PV-3sm-BEN.3sf | |
| (e) | <i>fεrred-ε-n-nε</i> | 'he judged to our favor' |
| | judge.PV-3sm-BEN.1p | |
| (f) | <i>fεrred-ε-n-hu</i> | 'he judged to your (pm) favor' |
| | judge.PV-3sm-BEN.2pm | |
| (g) | <i>fεrred-ε-n-həma</i> | 'he judged to your (pf) favor' |
| | judge.PV-3sm-BEN.2pf | |

- (h) *ferrəd-ε-n-o* 'he judged to their (m) favor'
judge.PV-3sm-BEN.3pm
- (i) *ferrəd-ε-n-εma* 'he judged to their (f) favor'
judge.PV-3sm-BEN.3pf

4.2.2.3.3.2 Malefactive adjuncts

Malefactive adjuncts refer to the idea of 'against, to the disadvantage of'. These adjuncts are marked on verbs by the suffix -b followed by the suffix pronouns which partially also mark direct objects.

List 14: Malefactive adjunct suffix pronouns

Malefactive – person (*b-*)

- (a) *ferrəd-ε-b-i* 'he judged to my detriment'
judge.PV-3sm-MAL.1s
- (b) *ferrəd-ε-b-hε* 'he judged to your (sm) detriment'
judge.PV-3sm-MAL.2sm
- (c) *ferrəd-ε-b-f* 'he judged to your (sf) detriment'
judge.PV-3sm-MAL.2sf
- (c) *ferrəd-ε-wε* 'he judged to his detriment'
judge.PV-3sm-MAL.3sm
- (d) *ferrəd-ε-b-a* 'he judged to her detriment'
judge.PV-3sm-MAL.3sf
- (e) *ferrəd-ε-b-nε* 'he judged to our detriment'
judge.PV-3sm-MAL.1p
- (f) *ferrəd-ε-b-hu* 'he judged to your (pm) detriment'
judge.PV-3sm-MAL.2pm
- (g) *ferrəd-ε-b-həma* 'he judged to your (pf) detriment'
judge.PV-3sm-MAL.2pf

(h) *ferrɛd-ɛ-b-o* 'he judged to their (m) detriment'
 judge.PV-3sm-MAL.3pm

(i) *ferrɛd-ɛ-b-ɛma* 'he judged to their (f) detriment'
 judge.PV-3sm-MAL.3pf

Note that the actual pronouns for benefactive and malefactive adjuncts are the same. They differ only in the way that the suffix *-n* precedes the benefactive but the suffix *-b* the malefactive.

(38) *jə-fɛrdə-b-i*
 3sm-judge.IPV-MAL-o1s
 'he judges to my detriment'

(39) *jə-fɛrdə-n-i*
 3sm-judge.IPV-BEN-o1s
 'he judges to my favor'

The existential verb *nɛno* 'there is' can also occur with benefactive or malefactive suffix pronouns to denote a beneficiary or an obligation.

(40) *nɛnɛ-n-i*
 exist.3sm-BEN-o1s
 'it is for me'

(41) *nɛnɛ-b-i*
 exist.3sm-MAL-o1s
 'I have to'

4.2.3 Remarks on syntax

The order of constituents in a Mesqan sentence is subject object verb(SOV).

(42) *gɛrɛd-i*_{subject} *fek'-i-ɲɲa*_{object} *wɛkkatf-əw*_{verb}
 girl-DEF goat-DEF-ACC hit.PV.3sf-o3sm
 'A girl hit the goat.'

As subject agreement is obligatory expressed by pronominal affixes on the verb, known subject need not to be referred to by independent personal pronouns. If these pronouns occur in a clause, they usually put emphasis on the subject.

In a noun phrase, a modifier precedes its head noun.

- (43) *jε-mot-ε* *bora* *aʒʒε-hu*
REL-die.PV-3sm ox see.PV-1s
'I saw an ox which died.'

The definite article *-i/-j* is suffixed to the modifier not to the head noun in complex noun phrases:

- (44) *jε-tagged-ε-j* *errədʒdʒ* *mot-ε*
REL-be_imprisoned-PV-3sm-DEF boy die.PV-3sm
'The boy who was imprisoned died.'

The prefix *jε-* as marker of verbs in relative clauses occurs only with perfective verbs. If the relative clause is headed by an imperfective verb, it simply precedes its head noun without any marker.

- (45) *jə-ttagged-i* *errədʒdʒ* *tʃεɲɲε*
3sm-be_imprisoned.IPV-DEF boy come.PV.3sm
'The boy who is imprisoned came.'

Furthermore, if the relative clause verb in the perfective aspect is preceded by a case marker, the relative verb marker *jε-* is also omitted:

- (46) *kε-tʃεɲɲε* *məss* *ge*
with-(REL)come.PV. man together
'together with the man who came'

In conclusion, the target of this study is documenting Mesqan speech events and based on this to provide a grammatical sketch of the language. Few B.A students of Addis Ababa University and some foreign scholars have already studied some linguistic features of the Mesqan language. However, these studies do not provide a full description of the language.

Folktales

4.3 General overview on studies of folktales

The term folktale bears many different definitions that literary scholars have not agreed on yet. This is evidenced by Coffin and Cohen (1966:1) who stated, "The word folktale is not clearly defined in English usage. Rather it has always been a general term referring to the many types of traditional narratives known to the folk." However in spite of its vagueness and ambiguity, attempts have been made to define, classify and describe the term. Finnegan (1970: 2) described it as the prose narrative genre of oral literature. Shaw (1972:163) considered folktale as traditional narrative originating in and among people. It is one major part of oral tradition.

Others consider folktale to be an inclusive term which covers all traditional prose narratives like legends, myths, fairy tales, fables and others. For example, Cathy (1984) writes about folktales as follows: "Folktales are stories that grow out of the lives and imaginations of the people, or folk. They are a form of traditional literature which began as an attempt to explain and understand the natural and spiritual world." Abrams (1981:67) explains folktales as a short narrative in prose, of unknown authorship, which has been transmitted orally. Folktales include myths, fables, and tales of heroes. Reaver (1962) categorized all traditional prose tales, fairy tales, fables, myths, anecdotes, narrative jokes and stories about stupid men under different forms of folktales.

With regard to Mesqan upon the collected data, there are no different kinds of narrations like legends, myths, fairy tales, fables, etc. Therefore, the researcher considers all kinds of narration in Mesqan as folktale.

Folktales are believed to be performed in every community. The characters may include animals, human beings, ghosts, monsters, angels; gods, etc. Characters in narratives can be denoted by proper nouns (a particular name) or collectively by common nouns. Characters in a single narrative can sometimes be of two or more kinds. This is to say that some narratives have human beings and animals as characters but others might contain monsters

or angles. It is common to find the attribution of human beings, like the ability to speak and communicate, on animals and other character types. Most folktales mention the interaction of human beings with inanimate objects and animals. Characters in folktales reveal both the strong and the weak side of human beings and direct to the deserved direction. They represent people with their wisdom, ability, and other human qualities and behaviors.

The time and place where folktales are narrated seem to vary from society to society, evening hours when people are not engaged in daily routines sitting near the fireside or in the moonlight seem ideal and convenient setting for storytelling.

There is no single and consistent way of classifying folktales (Fekade 1991). However folklorists try to classify tales on the basis of various factors including form, character, context, function, and other distinctive features. I decided to choose the method described by Okpewhu (1992) to classify the Mesqan folktales because he provides an easily applicable classificatory system. Okpewhu (1992: 181 – 182) reviewed the different classifications of folktales and concluded that most folktales were classified in four ways. First, folktales can be classified according to the characters in them (animals, humans, or fairies). This classification is highly criticized as it undermines the human characteristics of fairies and animals. Moreover it makes it difficult to classify folktales which have the three character types together. Second, folktales can be classified according to their purpose revealed in the content, i.e., either as moralistic or didactic. Third, characteristic features of the folktales can be used for classification, like trickster tales, dilemma tales, historical tales and origin tales. The fourth way of classification is based on the context yielding moonlight tales, divination tales and hunters' tales.

4.4 The pattern of Mesqan folktales

In Mesqan, the term for folktale is *tfereta* according to Ato Diliya Awel. He and other informants used a phrase which contained the word *tfereta* at the end of their narration: *jemesk'an tferetaw* 'This is a Mesqan tale'. On the other hand, Ato Kemal Hamza assumes that the term *muzahara* 'talk' may also denote a folktale. The researcher understood

muzahara as denoting an ordinary talk among people about their life, but *tfereta* always refers to a narration by a person to an audience.

According to Ato Fetu, Mesqan folktales have their own beginning and ending. He said that at the beginning the narrator starts by saying: *nawdāhe tfereta* 'let me tell you a tale' and the audience replies *awdemahe nəfta* 'let me stop working'. Then the narrator starts the main story by saying *bēdre gizje* 'ones upon a time'. At the end of the folktale, the narrator finishes by saying *binna wēnet bēhəno k'ənatf* 'through our (mouth) butter through their (mouth) louse'.

I select fourteen folktales from which I collected. Nine of them use a human being as character, four of them animals, and one folktale a human being and animals. With regard to the purpose of the folktales, didactic narrations are predominant, only some are moralistic.

In the following, I present the classification of the Mesqan folktales I collected according to Okpewhu's (1992) four classificatory strategies. Table 8 below summarized the characters of each tale.

Table 8: Characters in Mesqan folktales

NO OF THE TALE	CATEGORY	CHARACTERS
Tale 1	People	mother, her son and his mother-in-law
Tale 2	People	wise man and foolish man
Tale 3	People	charming man and a passive man
Tale 4	People	mother, her daughter and her son-in-law
Tale 5	People	two poor men and a rich man
Tale 6	People	landlord, a man and a woman
Tale 7	People	wizard and a man
Tale 8	Animals	monkey and lion
Tale 9	Animals	monkey and lion
Tale 10	People	man, his wife and his mother
Tale 11	People'	man and women
Tale 12	People	mother and her daughter
Tale 13	People and Animals	man, tiger, hunters and ape
Tale 14	Animals	hyena, lion, wild animals and monkey

The purpose and the content of the tales are given in Table 9.

Table 9: Purpose of Mesqan folktales

NO OF THE TALE	PURPOSE	CONTENT
Tale 1	didactic	concerning the use of horrible words
Tale 2	didactic	concerning how being thoughtlessness yields suffering
Tale 3	didactic	concerning how intelligence helps to communicate easily with anybody
Tale 4	didactic	concerning how to fix up what was done before
Tale 5	moralistic	concerning the effect of pending main issues
Tale 6	didactic	concerning how things can evolve against our intention
Tale 7	didactic	concerning an unbalanced way out of a crisis
Tale 8	didactic	concerning subjects who overlook who you are
Tale 9	didactic	concerning honesty and reliability
Tale 10	didactic	concerning the need of readiness for anything
Tale 11	moralistic	concerning habits followed everywhere
Tale 12	didactic	concerning the difference of outlook
Tale 13	didactic	concerning that being cooperative may push you down
Tale 14	didactic	concerning the consequence of friendship beyond stage

The characteristic features of the folktales, i.e. whether they are trickster tales, dilemma tales, historical tales or origin tales, are given in Table 10.

Table 10: Specific features of Mesqan folktales

NO OF THE TALE	CHARACTERISTIC FEATURES
Tale 1	problem tale
Tale 2	problem tale
Tale 3	trickster tale
Tale 4	problem tale
Tale 5	unclassified
Tale 6	problem tale
Tale 7	trickster tale
Tale 8	trickster tale
Tale 9	trickster tale
Tale 10	problem tale
Tale 11	trickster tale
Tale 12	problem tale
Tale 13	trickster tale

Tale 14	trickster tale
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The fourth way of classification focuses on the context of the folktales. The question arising now is whether the context of the narration time or the storyline should be considered. The narration time is the time at which the society narrates the folktales. The storyline time, in contrast, is concerned with the time at which the narrated event takes place. With regard to Mesqan, the narration time, as I mentioned in chapter two the Mesqan are not using their language for education or administration. The Mesqan language plays only a restricted role in the society. In addition, technology and urbanization change the lifestyle of the society. One of the changes concerns the time and place of story narration. In early times, the Mesqan were narrating folktales after the sunset under a big tree adjacent to their home. At present days it depends on the situation (Dily Awel). Therefore, I collected all stories by creating artificial settings. As to the storyline context, any story has its own setting depending on its content. The Mesqan folk tales have thus different settings according to their contents. Most of the stories start by saying *bēdrē gīziyē* 'ones up on a time' using an unspecified place, as indicated in the following table:

Table 11: Storyline context of Mesqan folktales

NO OF THE TALE	TIME	PLACE
Tale 1	night	At his mother-in-law's home
Tale 2	night and the next day	wise man's home and trial
Tale 3	morning to sunset	walkway in a place where others collect crops
Tale 4	morning	daughter's home
Tale 5	sunset to the morning of the coming day	rich man's home
Tale 6	daytime	man walking on a steep reaching a house and resides there
Tale 7	daytime	wizard's home
Tale 8	daytime	unknown place
Tale 9	three days	lion's home
Tale 10	daytime	ego's mother's home
Tale 11	middle of the night	home
Tale 12	daytime	ego's mother's home

NO OF THE TALE	TIME	PLACE
Tale 13	daytime	walkway to the market and to the jungle
Tale 14	daytime	home and jungle

5 Summary and conclusion

In this chapter, the major points raised in the preceding chapters are summarized. Mesqan has 30 consonant phonemes. These phonemes are the labials *b*, *b^w*, *m*, *m^w*, *w*, *f* and *f^w*; the alveolars *t*, *d*, *t'*, *s*, *z*, *l*, *r*, and *n*; the palatals: *ʃ*, *dʒ*, *ʃ'*, *ʃ*, *ʒ*, *ɲ* and *j*; the velars: *g*, *g^w*, *k*, *k^w*, *k'* and *k^w*; the glottals *h* and *h^w*. Mesqan has seven vowel phonemes: *i*, *e* are front vowels; *ə*, *ɛ* and *a* are central vowels; *u* and *o* are back vowels.

Mesqan nouns can be inflected for gender, number, case and definiteness. There is no overt number marker on nouns; instead number is expressed syntactically on the verb. There are also a few nouns which are lexically marked for either plural or singular. Masculine or feminine gender of animate nouns in Mesqan is distinguished grammatically. The gender is not marked on the noun or its modifiers but syntactically by the use of agreement pronouns on the verb. Nouns denoting animals do not distinguish between masculine and feminine. However, with some animals, gender can be distinguished by gender-indicating modifiers. Nouns in Mesqan can be marked as definite by the morpheme *-i*; indefiniteness is either not marked or expressed by quantifiers.

In Mesqan, the nominative case is unmarked. Nominative subjects are distinguished by their initial position and by verbal agreement. Accusative case is marked by the morpheme *-ɲɲa*; dative and genitive cases are marked by the morpheme *jɛ-*. Nouns in Mesqan language are marked by the morpheme *bɛ-* for instrumental case.

The personal pronouns and agreement markers in Mesqan distinguish between feminine and masculine gender in singular and plural. Possession is normally expressed by possessive suffixes or, alternatively, as a genitive construction involving the independent personal pronouns. The verbal system is based on aspect which basically distinguishes between perfective and imperfective aspect. There is no morphologically present-tense marker in Mesqan. The order of constituents in a Mesqan sentence is Subject Object Verb, as in most Ethiosemitic languages.

Mesqan is until now a scarcely documented language whose transfer to the next generation is unsafe. The oral literature of Mesqan is highly influenced by neighboring languages. Most of the Mesqan youngsters are not able to narrate their own oral literature in Mesqan. This shows a high level of endangerment. Therefore all the concerned bodies should support the documentation and description of the Mesqan language and the Mesqan speaking community should be concerned to teach their children in their mother tongue Mesqan.

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ላጲሶ ጌ/ደሴቦ ዶ/ር (1982) ፣ የኢትዮጵያ የገባር ስርዓትና ጅምር ካፒታሊዝም፣ 2^ኛ

መጽሐፍ፣ ንግድ ማተሚያ ቤት፣ አዲስ አበባ፡፡

እንደላ ንጉሤ (1986) ፣ የመስቃን ስማዊ ሐረግ መዋቅር (ያልታተመ ዲ.ሚ.ጽ) አዲስ አበባ

ዩኒቨርሲቲ፣ አዲስ አበባ፡፡

ድንበሩ ዓለሙ እና ሌሎች (1988) ፣ ጎጎት የጉራጌ ብሔረሰብ ታሪክ፣ ባሕልና ቋንቋ ፣ አርቲስቲክ

ማተሚያ ድርጅት፣ አዲስ አበባ፡፡

ፈቃድ አዘዘ (1991)፣ የሥነ-ቃል መመሪያ፣ ሁለተኛ እትም፣ አዲስ አበባ፣ አዲስ አበባ ዩኒቨርሲቲ መጽሐፍት መክከል፡፡

ጮራ (መጽሐፍት) (2002)፣ በመስቃን ወረዳ ባሕልና ቱሪዝም ቢሮ የተዘጋጀ፣ ልዩ ዕትም፣ ቡታጀራ፡፡

Collection of Selected Folktales

This section includes transcribed and glossed Mesqan Folktales. Tale 1 is a story about a foolishness. Tale 2 describes the foolish man who was accused of crime. Tale 3 is about wise and foolish. Tale 4 is about wise answer of the man to his mother-in-law. Tale 5 is about the use of coming (being) early is better than spending (staying) the night. Tale 6 describes as things can happen in contrast to what we say. Tale 7 describes about a person who looks for a solution from wizard. Tale 8 about a Monkey who wants to pick up a louses from the hair of the Lion. Tale 9 about the Monkey who looks food for his wife since she gave birth. Tale 10 about a woman who doesn't know how to perform household chores. Tale 11 about the habit which can be never dies. Tale 12 describes about the mother who looks her douter usually young. Tale 13 describes as wise is not only human binges. And Tale 14 about a friendship among Hyena and Lion.

For the selected texts the researcher use a four-line transliteration: in the first line I represent the Mesqan sentence as it is recorded, in the second line I indicate morpheme boundaries, in the third line translation of lexemes and glossing of grammatical morphemes is given, the fourth line contains a free-translation of the whole sentence. But the remaining texts are three-line transliteration: with no glossing. At the end of each story there is a brief translation.

Tale-1: A Horrible Speaker

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001.	<i>balik'</i>	<i>jəbr</i>	<i>k'ar</i>	<i>jenəfsəɣna</i>	<i>gəwwa</i>	<i>jələk'ənni</i>
	balik'	jə-br	k'ar	jɛ-nɛfs-ɣna	gəwwa	jɛ-lɛk'ənn-i
	old person	3-say.IPV.sm	PRP	GEN-soul-my	fool	DET-have-Sf
	<i>beseb</i>	<i>gəwwa</i>	<i>nədak'</i>	<i>jəbr</i>	<i>k'ar</i>	
	<i>nənnɛ</i>					
	bɛ-seb	gəwwa	nə-dak'	jə-br	k'ar	nənn-ɛ
	LOC-man	fool	1s-pleas.JUS	3-say.IPV.sm	PRP	exist-3sm

'An old person said having may own fool let me pleased speaking others fool.'

002.	<i>balik'</i>	<i>bəgəɣɣənnə</i>	<i>jəgəɣɣənnə</i>	<i>jəməsk'an</i>	<i>tʃɛrɛtaw</i>
	balik'	bɛ-gɛɣɣ-ɛnnə	jɛ-gɛɣɣ-ɛnnə	jɛ-mɛsk'an	tʃɛrɛta-w
	old person	LOC-state-our	GEN-state-our	GEN-mesqan	tale-COP.3sm

'This was our state Mesqan's tale.'

003.	<i>əmm</i>	<i>jərredʒdʒeta</i>	<i>jamatita</i>
	əmm	jɛ-ɛrredʒdʒ-eta	jɛ-amat-i-eta
	mother	GEN-son:her	GEN-mother in low-DEF-her

<i>bet</i>	<i>jamatɛhut</i>	<i>bet</i>	<i>tijar</i>
bʲet	jɛ-amat-ɛhut	bʲet	ti-j-ar
house	DAT:mother in low:his	house	SUB-3sm -go.IPV

<i>errədʒdʒɛɲna</i>	<i>jamatɛha</i>	<i>bet</i>	<i>bɛwɛrhɛ</i>
errədʒdʒ-ɛɲna	jɛ-amat-ɛha	bʲet	bɛ-wɛr-hɛ
son:my	GEN-mother in low-your.sm	house	LOC.go.PV-2sm

atəzɛngi
an-tə-zɛng-i
NEG-2-play.IPV-Sf

‘A mother sent her son to his mother-in-law and told him not to say anything.’

004.

<i>afahɛ</i>	<i>wudo</i>	<i>afahɛ</i>	<i>təttəznɛgi</i>
af-ahɛ	wudo	af-ahɛ	tə-ttə-znɛg-i
mouth-your-sm	horrible	mouth-your.sm	2-FOC-play.IPV.sm-Sf

<i>jɛmɛst</i>	<i>barɛtʃəm</i>	<i>mɛkkɛrɛtʃm</i>	<i>lahɛtʃu</i>
jɛ-mɛst	bar-ɛtʃ-m	mɛkkɛr-ɛtʃ-m	lah-ɛtʃ-u
3-look.IPV.sm	say.PV-3sf-DCM	advice.PV-3sf-DCM	send.PV-3sf-COP.3sm

‘When you speak, what it comes out from your mouth is a horrible thing.’

005.

<i>bɛwɛrɛhənnɛma</i>	<i>əmmi</i>	<i>bɛmɛkɛrɛtʃu</i>	<i>ajnɛt</i>
bɛ-wɛr-ɛ-hənnɛma	əmm-i	bɛ-mɛkɛr-ɛtʃ-u	ajnɛt
LOC-go.PV-3sm-they(f)	mother-DEF	LOC-advice.PV-3sf-3sm	kind

<i>ənk'k'us</i>	<i>barɛm</i>	<i>tʃonnɛ</i>
ənk'k'us	bar-ɛ-m	tʃonn-ɛ
silent	say.PV-3sm-DCM	sit-PV-3sm

‘As he reached he did as he was told to do, He preserved himself from talking and sit-down.’

006.

<i>amati</i>	<i>errədʒdʒɛɲna</i>	<i>tɛtʃawɛt</i>	<i>jɛmən</i>
amat-i	errədʒdʒ-ɛɲna	tɛ-tʃawɛt	jɛ-mən
mother in low-DEF	son-my	3-play.JUS.sm	DAT-what

<i>attətf'awet</i>	<i>təbun</i>
an-tə-tf'awet	tə-bun
NEG-2-play.IPV.sm	3-say.JUS.Sf

'Then the mother-in-law asked him why he is not talking to her.'

007.

<i>aj</i>	<i>dakko</i>	<i>tənətfəpən</i>	<i>dakkoŋna</i>	<i>attətf'awet</i>
aj	dakko	tə-nə-tfəpən	dakko-ŋna	an-tə-tf'awet-Ø
CON	mother	SUB-1pcome.JUS	mother:my	NEG-2-play.IPV-sm
<i>afahē</i>	<i>jəməst</i>		<i>jəbarəte</i>	
<i>sələhənē</i>				
af-ahē	jə-məst		jə-bar-ət-e	sələ-hənē
mouth-your.2sm	3-horeble.IPV-sm		DAT-say.PV.3sf-1s	reach.PV.3s-be

<i>annətf'awet</i>	<i>jəbbəna</i>
an-tətf'awet-Ø	jə-bbən-a
NEG-2-play.IPV.sm	3-say.IPV.sm-3sf

'He told her about what his mom told him about his rude language and that he was told not to speak.'

008.

<i>errədʒdʒəpna</i>	<i>ahem</i>	<i>təhəpnahe</i>	<i>hənom</i>
errədʒdʒ-əpna	ahē-m	təh-əpna-he	həno-m
son-my	you:DCM	child-my-COP.2sfare	they(m)-DCM
<i>təhəpna</i>	<i>hitim</i>	<i>dak^{wk}ahəja</i>	<i>ijam</i>
təh-əpna-no	hiti-m	dak ^{wk} -ahē-ja	ija-m
child-my-COP.3pm	she-DCM	mother-your-COP.3sf	I-DCM
<i>dak^{wk}ahənnema</i>	<i>tətf'awet</i>	<i>gəddenənnahē</i>	
dak ^{wk} -əhənnema	tə-tf'awet	gədd-e-nənn-ahē	
mother-their(f)	3.play.JUS.sm	problem-no-exist-you	

təbun
tə-bun
3sf-say.IPV

'But the mother-in-law told him to see her as his mother too and to speak freely with her.'

009.

<i>bəbərət'f'uma</i>	<i>t'ək'əpnet</i>	<i>ək'i</i>	<i>bəmədʒdʒadʒdʒa</i>
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bɛ-bɛrɛtʃʰtʃuma tʰɛkʰoŋɲɛt əkʰi bɛ-mudʒdʒadʒdʒa
 INST/LOC-stull sround this LOC-fireplase

zura tʃonnom əsat jəm^wokʰkʰo att gunnɛnnɛhw
 zura tʃon-no-m əsat jə-m^wokʰkʰ-o att gunnɛnn-ɛhu
 circle sit-COP.3pm-DCM fire 2-hot.IPV-pm one head-his

wɛddɛl ɛrrədʒdʒ əkkaɓarɛm rɛkkɛbɛm
 wɛddɛl ɛrrədʒdʒ əkka-bar-ɛ-m rɛkkɛb-ɛ-m
 big son such-say.PV-3sm-DCM got:PV-3sm-DCM

‘Few minutes later he saw children playing around fire to make themselves hot inside, one of them has a really big head.’

010. *dakko zi təhɛ bahmamu fodo*
 dakko zi təhɛ bah-mamu fodo
 mother this child with:whom buttock

jɛwɛtʰa jəbbənɛma
 jɛ-wɛtʰ-a jə-bbən-ɛ-ma
 DAT-out.PV-3sm 3-say.IPV-sm-3sm

‘He asked his mother-in-law that the kid got her ass on his head.’

011. *tibbəna ɛge wi inəm ɛrrədʒdʒɛŋɲa afahɛ*
 ti-bbən-a ɛge wi in-m ɛrrədʒdʒ-ɛŋɲa af-ahɛ
 SUB-say.IPV.3sm-3sf when ow then:AFX son:my mouth:your.sm

jəmɛst attətʃʰtʃawɛt barɛtʃu
 jə-mɛst an-tɛ-tʃʰtʃawɛt bar-ɛtʃ-u
 3-horebl.IPV.sm NEG-be-play say:PV-3sf-him

‘The mother-in-law told him that he was indeed a bad speaker and that it was a good idea not to say anything.’

012. *jəburi zi jɛgɛŋɲɛna tʃɛrɛtaw mɛtʃɛm*
 jə-bur-i zi jɛ-gɛŋɲ-ɛnna tʃɛrɛtaw mɛtʃɛm
 3-say.IPV.sm-Sf this DAT-steat-our tale-3sm any way

‘This was our state's tale.’

A mother sent her son to his mother-in-law and told him not to say anything, because he was a horrible speaker. He went there and did as he was told to do. Then the mother-in-law asked him why he is not talking to her. He told her about what his mom told him about his rude language and that he was told not to speak. But the mother-in-law told him to see her as his mother too and to speak freely with her. Few minutes later he saw children playing outside, one of them has a really big head. He told his mother-in-law that the kid got her ass. The mother-in-law told him that he was indeed a bad speaker and that it was a good idea not to say anything.

Tale-2: A story concerning how being thoughtlessness yields suffering

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *gɛwwa* *bəʒʒɛ* *ajnetu*
 gɛwwa bəʒʒɛ ajnet-u
 fool meny kind-CUP.3sm

‘There are different kinds of fool.’

002. *dərə* *məss* *bɛdʒɛfʷɛr* *kʷɛffɛfim*
 dərə məss bɛ-dʒɛfʷɛr kʷɛffɛf-i-m
 long a go man LOC:council accus.PV-3pm-DCM

‘Ones upon a time a foolish man was accused of crime.’

003. *jatt* *zɛnga* *jɛhare* *balik’e*
 jɛ-att zɛnga jɛ-hare balik’e
 GEN-one intellect DAT-know.PV.3sm old man

werem

wɛr-ɛ-m

go:PV-3sm-DCM

‘Went to an old wise man.’

004. *bemæss* *arɛ* *əki əki* *koffɛfɪŋɪm*
bɛdʒɛf^wɛr
bɛ-mæss ar-ɛ əki əki koffɛf-i-ŋɪm bɛ-dʒɛf^wɛr
INST-man go.PV-3sm such such accus.PV-3pv-1s-DCM LOC-council

jab^wɛrɛŋɪw *ɛbɛlo* *kɛssɛsem* *mən*
jɛ-ab^wɛr-ɛŋɪw-ɪw ɛbɛlo kɛssɛs-e-m mən
GEN-out-my-3sm somebody accus.PV.3pm-1s-DCM what

jɛtk'ɛle *mən* *nəbɛr* *jəbbəno*
jɛ-tk'ɛle mən nə-bɛr jə-bbən-o
DAT:better.PV.1s what 1s-say.JUS 3-say.IPV.sm-3pm

‘He told to the wise man as he was accused of crime, but as he doesn’t know what to reply.’

005. *bɛhi* *mɛtsɛm* *za* *mæss* *awak'ino*
bɛ-hi mɛtsɛm za mæss awak'-i-no
LOC-this any way that man wise-DEF-3pm

‘The old man is too wise.’

006. *zi* *bɛwarekɛ* *zi* *bɛr* *zi* *bɛwarekɛ*
zi bɛ-war-ɛ-kɛ zi bɛr zi bɛ-war-ɛ-kɛ
this LOC-go.PV-3sm-SUB this say.PV.3sm this LOC-go.PV-3sm-SUB

zi bɛr *zi* *bɛwarekɛ* *zi* *bɛr*
zi bɛr zi bɛ-war-ɛ-kɛ zi bɛr
this say.PV.3sm this LOC-go.PV-3sm-2sm this say.PV.2sm

barom

bar-o-m

say:PV-3pm-DCM

'If they ask this you have to answer this. If they ask this you have to answer this. If they ask this you have to answer this.'

007.	<i>timehəroj</i> ti-məhər-o-i SUB-conseltIPV-3pm-DEF	<i>aderom</i> ader-o-m stay the night.PV-3pm-DCM	<i>jəmenagi</i> jɛ-mɛnag-i DAT:next day:DEF
	<i>k'unamme</i> k'unamme together	<i>tət't'abet'om</i> tɛ-t't'abet'-o-m be-.hold.PV-3pm-DCM	<i>jɛdʒɛf^wɛr</i> jɛ-dʒɛf ^w ɛr DAT-council
			<i>wɛro</i> wɛr-o go.PV-3pm

'They spent the night before his trial giving advice and went together, the next day.'

008.	<i>bɛwərohənno</i> bɛ-wɛr-o-hənno LOC-go.PV-3pm-they(m) that	<i>za</i> za old man-DEF	<i>balik'i</i> balik'-i LOC-men-DEF	<i>tɛsɛbi</i> tɛ-sɛb-i
	<i>tək'elak'elom</i> tə-k'elak'el-o-m be-mix.PV-2pm-DCM	<i>tʃonnom</i> tʃonn-o-m come.PV-3pm-DCM		

'When they reached, the wise man went and sits with the audience.'

009.	<i>huti</i> huti 3sm	<i>bɛgɛɲɲ</i> bɛ-gɛɲɲ LOC-steat	<i>jəfte</i> jɛ-ft-e DAT-face-Af	<i>k^wɛmɛm</i> k ^w ɛm-ɛ-m standPV-3sm-DCM	<i>za</i> za that
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<i>bɛmɛkəroj</i> bɛ-mɛkɛr-o-j LOC-advic-PV-3pm-3ms	<i>ajnet</i> ajnet wey	<i>jɛbaroj</i> jɛ-bar-o-j DAT-say.PV3pm-3sm	<i>ənnəmhɯ</i> ənnəm-hu all-Af
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fɛdʒdʒɛm
fɛdʒdʒ-ɛ-m
finish.PV-3sm-DCM

'The foolish man stand in front of the trial and said everything as he was advised.'

010.	<i>bɛzngjehənno</i>	<i>əng^wɛd</i>	<i>jɛdɛbre</i>	<i>tɛhənnoj</i>	<i>zor</i>
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before his trial giving an advices and telling what to answer in the court. The next day, the foolish man said everything he was told and turned to his relative asked, “Imam, what shall I say now” The man replied, him to say “let me live in shame for the rest of my life”

Tale-3: A story concerning how intelligence helps to communicate

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *geɣɣenna* *ajju* *nenna* *gewwam* *janɛhema*
 geɣɣ-enna ajju nenn-ɛ gewwa-m jɛ-anɛ-hema
 country-our wise exist-3sm foolish-DCM DAT-there is-you

ajjum *nenna*
 ajju-m nenn-ɛ
 wise-DCM exist-3sm
 ‘In a country like wise exist foolish exists to.’

002. *jɛzɛnga* *bəlet* *jɛhar* *sɛb* *adbelam* *bətfa*
 jɛ-zɛnga bəlet jɛ-har sɛb **adbelm** bətfa
 DAT-play smart DAT-know men only

bowɛzɛngj *zɛnga* *təhir* *sɛbge* *jəggəbaba*
 bo-wɛ- zɛngi- zɛnga tɛ-ahir sɛb-ge jə-ggəbaba
 by-VN-play play LOC-know men-CON 3-ommunicate.JUS.pm

‘A person who knows a lot can communicate with others easily.’

003. *w^hɛt* *mæss* *ema* *təjaro* *ajjuji* *zɛnga*
 w^hɛt mæss ema t-j-ar-o ajju-i zɛnga
 two man road SUB-3-go.PV-pm wise-DEF play

jəharei *mæss* *jɛzajɛhu* *ebelo*
b^warɛn
 jə-har-ɛ-i mæss jɛ-zaj-ɛhu ebelo b^war-ɛ-n
 3-know.PV-sm-OBJ man DAT-other-your somebody say.PV-3sm-Sf

‘A charming man and a passive man were walking together; the charming man didn’t like the silence and said you?’

004. *wɛj* *t’ore* *wɛj* *nət’orəhɛ* *jəbunge*
 wɛj t’or-e wɛj nət-t’or-hɛ jə-bun-ge
 or carry-me or I-carry-you 3-say.IPV.sm-Af

‘One of us should carry the other.’

005.	<i>mən</i> mən what	<i>εtʃʹorhε</i> ε-tʃʹor-hε 1s-carry-you	<i>ahεm</i> ahε-m you-DCM	<i>εgər</i> εgər foot	<i>nennεnahe</i> nenn-ahε exist-you
	<i>ijam</i> ija-m I-DCM	<i>εgər</i> εgər foot	<i>nenne</i> nenn-e exist-I	<i>k'unamme</i> k'unamme together	<i>nəwεrne</i> nə-wεr-nε 1-go.IPV-p
	<i>ahεnεm</i> an-hεnε-m NEG-be-DCM	<i>mən</i> mən what	<i>εtʃʹorhε</i> ε-tʃʹor-hε I-carry-you	<i>jəbunm</i> jə-bun-m 3-say.IPV.sm-DCM	

‘The passive quiet man replied, “Both of us have two legs. What is the need of carrying each other?”

006.	<i>awha</i> a ^w ha then	<i>metʃεm</i> metʃεm any way	<i>jəhare</i> j-har-ε 3-know.PV-sm	<i>sεbhεm</i> sεb-hε-m men-Af-DCM	<i>bεtʃʹabwεppεn</i> bεtʃʹabwεppεnm be dizzy
	<i>təjaro</i> t-j-ar-o SUB-3-goPV-pm	<i>təjaro</i> t-j-ar-o SUB-3-goPV-pm	<i>εhwam</i> εh ^w a-m then-DCM	<i>azmεra</i> azmεra crop	
	<i>jεsεlawε</i> jε-sεl-a-wε DAT-ready.PV-3sm	<i>kijabεfæg</i> kijε-abεfæg there-fenugreek	<i>jεbεk'εlε</i> jε-bεk'εl-ε DAT-sprout.PV-3sm	<i>mεder</i> mεder land	
	<i>sεlom</i> sεl-o-m reach.PV-3pm-DCM				

‘They walked for a while and saw crops ‘fenugreek’ ready to be collected.’

007.	<i>ebεlo</i> ebεlo somebody	<i>jəbun</i> jəs-bun 3-say.IPV.sm	<i>zi</i> zi this	<i>azmεra</i> azmεra crop	<i>sεlεm</i> sεl-ε-m ready.PV-3sm-DCM
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ansele

an-sel-ε

NEG-ready.PV-3sm

‘The charming wise man asked again, “Do you think this crop is ready?”

008.

məssə

məss-o

man-COP.2sm

nəbəsaha

nəbəs-aha

soul-you

mən

mən

what

ajnet

ajnet

kind

səbnəhe

səb-n-he

men-OBJ-COP.2sm

zi

zi

this

tətaznəm

t-t-az-n-m

SUB-be-see.PV.OBJ-DCM ready.PV-3sm-DCM

sələm

səl-ε-m

wəj

wəj

or

ansele

an-sel-ε

NEG-ready.PV-3sm

təbre

tə-br-e

2-say.IPV.sm

‘The other man answered, “Why are you asking something we both see together.’

009.

zi

zi

this

gena

gena

still

anhene

an-hene

NEG-be 3-say.IPV.sm

jəbun

jə-bun

əhwam

əh^wa-m

then-DCM

jangeb^wnnahe

jε-an-geb^w-nnahe-m

DAT-NEG-understand-you-DCM

hare

har-ε-m

know.PV-3sm-DCM

‘He said “it is not ready” (though he couldn’t understand the question)’

010.

ənk'k'us

ənk'k'us

quit

b^warenm

b^war-ε-n-m

say.PV-3sm-SUB-CDM

təjaro

t-j-ar-o

SUB-3-go.PV-pm

təjaro

t-j-ar-o

SUB-3-go.PV-pm

təjaro

t-j-ar-o

SUB-3-go.PV-pm then-DCM

əhwam

əh^wa-m

crop

azmera

azmera

3-collect.JUS-pm

jεnεfəb^wo

jε-nεfəb^w-o

mēder

mēder

land

sələ

səl-ε

ready.PV-3s

‘They kept quit and continued waking, then they reached a place where people are collecting crop.’

011.	<i>bɛhi</i>	<i>məssi</i>	<i>azəmerahut</i>	<i>jɛnɛsəw</i>
	bɛ-hi	məss-i	azəməra-ɛhut	jɛ-nɛs-w
	LOC-this	man-DEF	crop-his	3-collect.JUS.sm

‘In that place, they saw a farmer collecting crops.’

012.	<i>ebelo</i>	<i>b^warɛnzi</i>	<i>azməra</i>	<i>jɛzi</i>	<i>jɛməssiw</i>
	ebelo	b ^w ar-ɛ-n-zi	azməra	jɛ-zi	jɛ-məss-i-w
	somebody	say.PV-3sm-OBJ-this	crop	DAT-this	GEN-man-DEF-Af

<i>jɛnɛfsɛhuta</i>	<i>wɛjɟ</i>	<i>jɛhuti</i>	<i>anhɛnɛ</i>	<i>jəbun</i>
jɛ-nɛfs-ɛhuta	wɛjɟ	jɛ-huti an-hɛnɛ	jə-bun	
DAT-soul-his	or	DAT-he NEG-be	3-say.IPV.sm	

‘Do these crops belong to the farmer?’ The wise charming man asked.’

013.	<i>ɛrɛ</i>	<i>məsɔ</i>	<i>taw</i>	<i>atagawde</i>
	ɛrɛ	məs-o	taw	an-tagawd-e
	ow	man-COP.2pm	stop.PV.3sm	NEG-confuse.PV-2sm

‘Please don’t confuse me.’

014.	<i>nɛbsaɛ</i>	<i>mən</i>	<i>wɛbɛraɛ</i>	<i>zi</i>	<i>nɛbahu</i>	<i>anhɛn</i>
	nɛbs-aɛ	mən	wɛ-bɛr-aɛ	zi	nɛbs-ahu	an-hɛn
	soul-your(s)	what	VN-say.PV-your(s)	this	soul-your(p)	NEG-be

<i>təttazɜm</i>	<i>tɪnɛsa</i>	<i>təttazɜm</i>
t-tt-aɜɜ-m	ti-nɛs-a	t-tt-aɜɜ-m
SUB-FOC-see.PV.3sm-CDM	2-collect.IPV-smSUB-FOC-see.PV.3sm-CDM	

<i>jɛhuti</i>	<i>wɛj</i>	<i>jɛhuti</i>	<i>anhɛnɛ</i>	<i>təbre</i>
jɛ-huti	wɛj	jɛ-huti	an-hɛnɛ	tə-br-e
DAT-he	or	DAT-he	NEG-be	2-say.IPV.sm-me

‘The passive man who doesn’t have much communicating skill answered “What happened to you? Is this not his crop? You are looking at the man with the crops. How silly of you to ask this.” ’

015.	<i>zi</i>	<i>jɛnɛbsaɛ</i>	<i>anhɛn</i>	<i>azməraw</i>	<i>jənɛsa</i>	<i>jəbun</i>
	zi	jɛ-nɛbs-aɛ	an-hɛn	azməra-w	jə-nɛs-a	jə-bun
	this	DAT-soul-he	NEG-be	crop-3sm	3-collect.IPV.3sm	3-say.IPV.sm

<i>ehwam</i>	<i>jangebawahenm</i>	<i>harem</i>
eh ^w am	jε-an-gεb ^w -ahe-n-m	har-ε-m
then	DAT-NEG-understand.your.sm-DCM	know.PV.3sm-DCM

bεtʃʔabwεɲɲenm
bεtʃʔabwεɲɲ-en-m
be dizzy

‘The passive man couldn’t understand and said “this man said, what he is collecting is not his crop?” ’

016.

<i>təjaro</i>	<i>təjaro</i>	<i>att</i>	<i>sεb</i>	<i>ressa</i>
t-j-ar-o	t-j-ar-o	att	sεb	ressa
SUB-3-go.IPV-Pm	SUB-3-go.IPV-pm	one	men	cosket

<i>tʃanim</i>	<i>titʃeni</i>	<i>jazom</i>
tʃan-i-m	ti-tʃen-l	jε-az-o-m
corry-DEF-DCM	SUB-com.IPV-DEF	DAT-see.PV-3pm-DCM

‘They continued their journey and they saw a dead man in a casket.’

017.

<i>ebelo</i>	<i>b^warən</i>	<i>zi</i>	<i>mæss</i>	<i>m^wεtεm</i>
ebelo	b ^w ar-ən	zi	mæss	m ^w εt-ε-m
somebody	say.PV-3sm-Sf	this	man	dead-PV-3sm-DCM

<i>am^wm^wεtε</i>	<i>jəbun</i>
an-m ^w εt-ε	jə-bun
NEG-dead.PV-3sm	3-say.IPV.sm

“‘Does this man died?’”The wise man asked.’

018.

<i>nεbsahu</i>	<i>tʃan</i>	<i>jεbrəhε</i>	<i>nεbseahu</i>
nεbs-ahu	tʃan	jε-br-hε	nεbs-ahu
soul-your(pm)	ill	DAT-say.PV-2sm	soul-your(pm)

<i>mən</i>	<i>ajnet</i>	<i>sεbahe</i>
mən	ajnet	sεb-ahe
what	kind	men-you(sm)

‘His partner again replied to the wise man “are you crazy? What happened to your soul? What kind of person you are?” ’

019.

<i>m^wεtεm</i>	<i>ressaw</i>	<i>jək'k'εburje</i>	<i>tεk'k'εbre</i>
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m ^w et-ε-m	ress-aw	jə-k'k'əbur-je	tə-k'k'əbr-e
dead-PV-3sm-DCM	cosket-2sm	3-funeral.IPV.sm-3pm	LOC-funeral.PV-3sm

<i>tiwəsdʒi</i>	<i>tətaʒ</i>	<i>m^wetəm</i>	<i>wəj</i>
ti-wəsdʒ-i	tə-taʒ	m ^w et-ε-m	wəj
3-take.IPV.pm.3sm	2-see.IPV.sm	dead-PV-3sm-DCM	or

<i>am^wm^wete</i>	<i>bahəm</i>	<i>təsəle</i>
an-m ^w et-ε	bah-ε-m	tə-səl-e
NEG-dead.PV-sm	say.PV-3sm-DCM	2-say.IPV-sm

‘As you are observing they are taking within the casket to the funeral, so why you are asking me either he is alive or not.’

020.

<i>εε</i>	<i>taw</i>	<i>attagawde</i>	<i>jəmən</i>	<i>tagawde</i>
εε	taw	an-tagawd-e	jε-mən	tagawd-e
please	stop	NEG-confuse.PV-2sm	DAT-what	confuse.PV-2sm

‘Don’t confuse me. Why you are confusing me?’

021.

<i>hige</i>	<i>bəjəhw</i>	<i>ijam</i>	<i>nətlajne</i>	<i>ijam</i>	<i>təbeti</i>
hi-ge	bε-jəh ^w	ij-α-m	nə-tlaj-nε	ija-m	tε-biet-i
this-time	LOC-here	I-DCM	1-depart.IPV-p	I-DCM	LOC-home-DEF

<i>arhu</i>	<i>əhwa</i>	<i>jəfti</i>	<i>k'ersəhum</i>
ar-hu	εh ^w α	jε-fti	k'ers-hu-m
go.PV-1s	then	LOC-first	finsh.PV.1s-DCM

<i>jεznεg'εhun</i>	<i>k'ar</i>	<i>nawdəhe</i>	<i>jəbunn</i>
jε-znεg' -ε-hu-n	k'ar	nα-wdə-hε	jə-bunn-Ø
SUB-play.IPV-3sm-1s-OBJ	thing	1s-explain.PV-1s	3-say.IPV-sm

‘Finally, it was time for them to depart so the wise man said, “As you didn’t get any of the things I was talking to you, I would like to explain them to you before we depart.”’

022.

<i>bəhi</i>	<i>mədʒəmerija</i>	<i>tənətʃtʃəpənε</i>
<i>wəj</i>		
bε-hi	mədʒəmerija	tə-nə-tʃtʃəpən-nε
at this-moment	at first	SUB-1p-come.IPV-1p
		<i>wəj</i>
		or

<i>t'ore</i>	<i>wɛj</i>	<i>nət'orhɛ</i>	<i>ʒɛbakhwhɛ</i>	<i>wɛj</i>
t'or-e	wɛj	nə-t'or-hɛ	ʒɛ-bak-hu-aɬɛ	wɛj
carry.PV-1s	or	SUB-carry.PV-1s	LOC-say.PV-3sm-you	or

<i>atʃ'tʃ'awte</i>	<i>wɛj</i>	<i>natʃ'tʃ'awtəhɛ</i>	<i>wɛbrɛɛɲɲa</i>	<i>zi</i>
a-tʃ'tʃ'awt-e	wɛj	na-tʃ'tʃ'awt-hɛ	wɛ-br-ɛɲɲa	zi
3-play.IPV.sm-1s or	1s-play.PV-1s	VN-say -I	this	

<i>fətʃtʃɛwta</i>	<i>zətu</i>
fətʃtʃ-ɛ-w-ta	zətu
meaning.PV-3sm-COP.3sm-FOC	this

'When I suggested that we should carry each other I meant we should talk to each other;'

023.

<i>h^wetaleɲɲema</i>	<i>zi</i>	<i>azmara</i>	<i>sɛlam</i>	<i>wɛjʃ</i>
h ^w etaleɲɲema	zi	azmara sɛla-m	wɛjʃi	
second	this	crop	ready.PV.3s-DCM	or

<i>ansɛla</i>	<i>ʒɛbakhwhɛ</i>	<i>ɛtʃ'r</i>	<i>b^wanɛn</i>	<i>ʒəsɛla</i>
an-sɛl-a	ʒɛ-bak-hu-aɬɛ	ɛtʃ'r	b ^w an-ɛn	ʒə-sɛla
NEG-ready.PV.3s	LOC-say.PV-3sm-you	fens	if-exist	3-ready.IPV.sm

<i>ɛtʃ'r</i>	<i>ʒɛnɛnɛ</i>	<i>k'ar</i>	<i>bɛhɛnɛ</i>	<i>ɛrɛ</i>	<i>ʒat'ɛfoj</i>
ɛtʃ'r	ʒɛ-nɛnɛ	k'ar	bɛ-hɛnɛ	ɛrɛ	ʒa-t'ɛf-o-i
fens	NEG-exist	thing	LOC-be	cattle	SUB-distroy.IPV-3pm-DEF

<i>ɛrɛ</i>	<i>ʒəbroji</i>	<i>esɛla</i>	<i>wɛbɛroɲɲa</i>
ɛrɛ	ʒ-br-o-i	e-sɛla	wɛ-bɛr-oɲɲa
cattle	SUB-ete.IPV.3pm-DEF	NEG-ready.PV.sm	VN-say-COP.1s

'when I asked you if the crop was ready I meant if it has a fens it will be ready for grazing if not it will be destroyed by cattle;'

024.

<i>sostaleɲɲema</i>	<i>məssi</i>	<i>azmɛra</i>	<i>tinesa</i>
sost-aɛɲɲ-ɛma	məss-i	azmɛra	ti-nɛs-a
therd	man-DEF	crop	SUB-collect.IPV.3sm

<i>ʒəzənɛj</i>	<i>zi</i>	<i>azmɛra</i>	<i>ʒɛhuti</i>	<i>wɛjs</i>	<i>ʒɛhuti</i>
ʒɛ-aɜ-nɛ-i	zi	azmɛra	ʒɛ-huti	wɛjs	ʒɛ-huti

DAT-see.PV-1p-DAT this crop LOC-hisor LOC-his

anhene *jebakəhwahe* *eda* *bannewe*
 an-hene je-bak-hu-ahe eda be-anne-we
 NEG-be LOC-say.PV-3sm-you loan DAT-exist-COP.3sm

jehti *eda* *bennewe* *jehti* *anhen*
 je-huti eda be-e-nene-we je-huti an-hen
 LOC-his loan DAT-no-exist-COP.3sm DAT-his NEG-be

jedahu *jekəfwull* *wəberwəpna*
 je-ed-ahu jə-kəfwull wə-bər^w-əpna
 LOC-loan-you(pm) 3-pay.IPV.sm VN-say-me

‘When I asked if the man owned the crops, I meant to ask if he didn’t have a loan; it will be his own, if he does have a loan it will not be his own .he is going to pay bake for his loan.’

025. *jati* *məss* *azenej* *zima* *məss* *ehwa*
 jat-I məss azə-ne-I zima məss eh^wa
 one-DEF man see.PV-1p-DEF this man then

metʃerefa *ressaji* *tekʼebre* *tijar*
m^wetəm
 metʃerefa ressa-ji te-kʼəbr-e ti-j-ar m^wet-ε-m
 at the end casket-DEF LOC-funeral.PV-3sm SUB-3sm-go.IPV dead-DCM

wəjʃ *am^wm^wetəm* *jebakəhwahe* *metʃəm* *təhe*
 wəjʃ an-m^wet-ε-m je-bak-hu-ahe metʃəm təhe
 or NEG-dead-DCM LOC-say.PV-3sm-you any weychild

jenenne *kʼar* *bəhene* *jetʃeppə* *kʼar* *bəhene*
 je-nenn-ε kʼar be-hene je-tʃepp-ε kʼar be-hene
 GEN-exist-3sm thing LOC-be GEN-give birth-3sm thing LOC-be

amwmwete *təhe* *jenne* *kʼar* *bəhene*
 an-m^wet-ε təhe je-e-nene kʼar be-hene
 NEG-dead.PV-3sm child GEN-no -exist thing LOC-be

m^wetəm *fəmməhu* *jəsəl* *səb* *enne*
 m^wet-ε-m fəmm-əhu jə-səl səb e-nene
 dead-DCM name-his 3-continue.IPV.3sm men no-exist

<i>jət'ɛran</i>	<i>sɛb</i>	<i>enne</i>	<i>wɛbɛrwɛɲɲa</i>
jɛ-a-t'ɛr-an	sɛb	e-nɛnɛ	wɛ-bɛr ^w ɛɲɲa
LOC-recognition-3sm	men	no-exist	VN-say-me

'And lastly I asked whether the man died or not because I wanted to know if he had any children.'

026.	<i>ɛwha</i>	<i>ətlaɲɲənɛjo</i>	<i>sɛlam</i>	<i>fɛja</i>	<i>sɛbət</i>
	ɛw ^h a	ət-laɲɲ-nɛ-jo	sɛla-m	fɛja	sɛbət
	then	1p-depart.IPV-1p-COP.1p	reach-DCM	good	leave
	<i>bahun</i>	<i>tɛlano</i>	<i>jəburi</i>		
	ba-hu-n	tɛlan-o	jə-bur-i		
	say.PV.-3pm-3pm	dipart.PV.3pm	3-say.IPV.pm-DEF		

'He explained all this and say good bye. And they departed.'

A charming man and a passive man were walking together. The charming man didn't like the silence. So he said, "One of us should carry the other." The passive quiet man replied, "Both of us have two legs. What is the need of carrying each other." They walked for a while and saw crops ready to be collected. The charming wise man asked again, "Do you think this crop is ready?" the other man answered, "Why are you asking something we both see together." They continued their journey and saw a farmer with crops. "Do these crops belong to the farmer?" The wise charming man asked. The passive man who doesn't have much communicating skill answered, "You are looking at the man with the crops. How silly of you to ask this." Before their time of departure, they saw a dead man in a casket. "Does this man died?" the wise man asked and his partner again told him not to ask about events that he already knows. Finally, it was time for them to depart so the wise man said, "As you didn't get any of the things I was talking to you, I would like to explain them to you before we depart. When I suggested that we should carry each other I meant we should talk to each other; when I asked you if the crop was ready I wanted to know if it was strong enough to be taken; when I asked if the man posed the crops, I meant to ask if he didn't have a loan; and lastly I asked whether the man died or not because I wanted to know if he had any children." He explained all this and splitted saying good bye.

Tale-4: A story concerning how to fix up what was done before

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *zim meret begēba zim eram betʼəppə*
 zi-m meret bε-geba zi-m eram bε-tʼəpp-ε

k'elbēppa fəja ahhēnē barēnam b^warē
 k'elb-εppa fəja ah-hēnē bar-εna-m b^war-ε

‘Since this cow got a calf and this month begins my heart is not functioning well.’

002. *məft jamaketa bet weretʼtfəm jegeredeta məss bet*
 məft jε-amak-eta bʼet wεr-εtʼtf-m jε-gered-e-ta məss bʼet

weretʼtfəm sənēbetetʼfəm tēmetʼtfenam tʼfonatʼtfəm
 wεrεtʼtf-m sənēbetetʼf-m tēmetʼtf-εna-m tʼfonatʼtf-m

‘Once a mother went to her daughter’s house and stayed for few days.’

003. *bēhi bijaɜ bijaɜ amatt tar k’ar ennē*
 bεh-i bi-jaɜ bi-jaɜ amatt tar k’ar ennē

‘Her son-in-law didn’t like her stay in their house.’

004. *bēbet eram jalb ɛrədɜdɜi məffətəhu janetʼ m^wɛsrnəm*
 bε-bʼet eram ja-lb ɛrədɜdɜ-l məffət-ehu jan-εtʼ m^wɛsrn-m

dəgg fətam tijat’ob eram tijat’ob tət’but’nēj neff
 dəgg fət-a-m ti-ja-t’ob eram ti-ja-t’ob tət-t’b-ut’nēj neff

dəgg təbətʼtʼəni jəbəna
 dəgg tə-bətʼtʼ-ni jə-bən-a

‘One early morning, as usual, the man began milking the cows. A few minutes later he asked help from his wife who wasn’t there at that time.’

005. *dəgg t’əbot’tənəm tijalb tijalb məffətəhu məseretʼum*
 dəgg t’εb-ot’t-nε-m ti-jalb ti-jalb məffət-ehu məseretʼ-u-m

gere nəbsəhw zi dakwəf bet enenna jəbbəna
 gere nəbs-εh^w zi dakw-əf bʼet e-nenn-a jə-bbən-a

‘His mother-in-law offered help. As he didn’t look up, he thought it was his wife and said, “Didn’t your mother have a house?”

006. *wi ɛrədʒdʒɛɲɲ betəʃʃɛ nɛnna k'ɛlb*
enennahɛnɛm
 Wi ɛrədʒdʒ-ɛɲɲ b'et-ʃʃɛ nɛnn-a k'ɛlb e-nenn-a-hɛnɛ-m

təbun
 tə-bun

'She replied, "She got a house, it is a heart she doesn't have.'

007. *həʃge amatija dɛgg jɛt'ɛbʷɛt'tənɛ dənɛbet'ɛm jalboji*
 həʃ-ge amat-ij-a dɛgg jɛ-t'ɛbʷɛt't-nɛ dən-nɛbet'-ɛ-m ja-lbo-ji

t'asa food gələbet'ɛm welləb k'ɛrɛsɛ bɛk'a
tijalbəm
 t'asa food gələbet'-ɛ-m welləb k'ɛrɛsɛ bɛ-k'a ti-jalb-m

'He was shocked to find out that it was his mother-in-law whom he talked to. He then turned his container upside down and started milking.'

008. *wi ɛrədʒdʒɛɲɲ t'asaji rɛkɛbkʷɛnəm fodow zɛbun təbun*
 wi ɛrədʒdʒ-ɛɲɲ t'asa-ji rɛkɛbkʷ-ɛn-m food-w zɛbun tə-bun

'She asked him why he was milking the wrong way.'

009. *wi dakko zim ɛram betʃ'ɛɲɲɛ zim mɛrɛt bɛggɛba*
 wi dakko zi-m ɛram bɛ-tʃ'ɛɲɲ-ɛ zim mɛrɛt bɛ-ggɛb-a

k'ɛlbɛɲɲa fɛja ahhɛnɛ bɛssem agawɛde barɛna
 k'ɛlb-ɛɲɲ-a fɛja ah-hɛnɛ bɛ-ssem a-gawɛd-e bar-ɛn-a

jəburi
 jə-bur-i

'He answered, "Mom, since this cow got a calf and this month begins my heart is not functioning well." He is trying to fix up what he did before.'

Once a mother went to her daughter's house and stayed for few days. Her son-in-law didn't like her stay in their house. One early morning, as usual, the man began milking the cows. A few minutes later he asked help from his wife who wasn't there at that time. So his mother-in-law offered help. As he didn't look up, he thought it was his wife and said, "Didn't your mother have a house?" She replied, "She got a house, it is a heart she doesn't have." He was shocked to find out that it was his

mother-in-law whom he talked to. He then turned his container upside down and started milking. She asked him why he was milking the wrong way. He answered, “Mom, since this cow got a calf and this month begins my heart is not functioning well.”

Tale-5: A story concerning the effect of pending main issues

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *taddere jafedʒdʒere jəbl jεgεɲɲena səb*
 tɛ-addɛr-ɛ jɛ-afedʒdʒɛrɛ jə-bl jɛ-gɛɲɲɛna səb
- ‘Coming (Being) early is better than spending (staying) the night!’
002. *mɛtʃem atatt səb jɛwɛro k'ar mətatbsəje*
jɛwɛro
 mɛtʃem at-att səb jɛ-wɛr-o k'ar mətatbsəje jɛ-wɛr-o
- k'ar teznegem nəznegε annəff tıbbun*
kəlməffε
 k'ar tɛ-znɛg-ɛ-m nə-znɛg-ɛ annəff tɪ-bbun kəlməffɛ
- ‘Some individual focus on the other matter than their objective; day and night passed away without accomplishing his objective.’
003. *jaju səb nəbam məss jatti mɛrɛhu bet*
 jɛ-aju səb nɛ-bam məss jɛ-att-l mɛr-ɛhu bɛt
- fɛrɛz jət'ɛbut' febe*
 fɛrɛz jət-t'ɛbut' feb-ɛ
- ‘Once a man went as long way to a rich relative to borrow a horse.’
004. *fɛrɛz jət'ɛbut' febe bɛwɛrε addɛrε ɛrbat*
 fɛrɛz jət-t'ɛbut' feb-ɛ bɛ-wɛr-ɛ addɛr-ɛ ɛrbat

005. *ab^wonem* *tʃetʃtʃəm* *godere*
 a-b^won-ε-m tʃetʃtʃ-m goder-e
 'He spent the night there.'
- k'awa* *məsare* *təsnege* *wətizajɲ* *nətnegi* *barəm*
 k'awa məs-are tə-sneg-e wəti-zajɲ nə-tneg-l bar-ε-m
- tadere* *baderehemam* *k'əre* *k'awa* *a^fwelləm* *tittək'ewi*
 tε-adere bε-adere-hema-m k'əre k'awa a-f^well-m ti-ttək'ew-i
006. 'He got up in the morning and had breakfast and coffee.'
att *k'elət't'afa* *gak* *barəm* *gebbam* *fejja*
aderim
 att k'elət't'afa gak bar-ε-m gebb-a-m fejja ader-i-m
007. 'Another man came while these two men were having coffee and said "good morning"'
- fejja* *adere* *mən* *hone* *tətʃɛɲɛhm*
 fejja ader-e mən hon-ε tε-tʃɛɲɛ-h-m
008. 'The rich man replay and asked him why he is coming?'
- ere* *ektəm* *dəhnam* *dəralew* *ferez* *tibew*
 ere ekt-m dəhn-a-m dəral-ew ferez tib-ew
- ferez* *awese* *jibbun* *mute* *bədur* *awt'amahe*
 ferez awes-e ji-bbun mut-e bədur a-wt'am-ahe
009. 'And the man asked if he could borrow a horse from the rich man.'
- tʃannəmahaw* *sibbən* *za* *jamnka*
gebuje *tʃobo*
 tʃann-m-ah-aw si-bbən za jε-amnk-a gebu-je tʃobo
- tigesini* *erəjja* *jəwtətu* *tətʃɛɲɛihu* *fereznu*
təhejb
 ti-gesin-i erəjj-a jε-wtətu tε-tʃɛɲɛ-i-hu ferez-nu tε-hejb
- məss* *age* *atzəngehu* *bahum* *tibbən*
 məss age at-zəng-e-hu bah-u-m ti-bbən

'The rich man agreed to give him his horse. The man who travelled all the way to this relative the day before said, "I came here to ask you if you could borrow your horse to me. So you shouldn't lend to this stranger."'

010. *aw^hε k'una zεgehun bahum εge mæss are*
 aw^hε k'una zεg^he-hu-n bah-u-m εge mæss are

atibite banεwεj əmu tinεwha bεdεrem dənεge
 a-tib-i-te ban-εw-εj əmu ti-nεw-ha bεdεr-ε-m dənεg-e

atʃtʃεpεhεmahe fεrεz wεsdεmahεmu tetʃtʃεpεm
 a-tʃtʃεp-ε-hεma-hε fεrεz wεsd-ε-m-ahe-m-u te-tʃtʃεpε-m

εhwalzari jəwεsdanεhw
 εh^walzar-I jə-wεsdan-εh^w

'You were here starting yesterday, chatting all the night what happened to you raising the topic till now and you are pushing me to stop lending for the person who asks me.'

011. *min əfεkkət tadεrε jafedzdzεrε jəbl jεgenεpna sεb*
 min əfεkkət tε-adεrε jε-afedzdzεrε jə-bl jε-genεpna sεb

'Coming (Being) early is better than spending (staying) the night!'

Coming (Being) early is better than spending (staying) the night! Once a man went as long way to a rich relative and spent the night there. He got up in the morning and had breakfast. Another man came while these two men were having coffee and asked if he could borrow a horse from the rich man. The rich man agreed to give him his horse. The man who travelled all the way to this relative the day before said, "I came here to ask you if you could borrow four horse to me. So you shouldn't lend to this stranger." The rich man replied, "This stranger asked me first and I said; Yes". I can't break my promise. Being early is better than spending the night" He added. "You came yesterday, had dinner and breakfast with me. What took you too long to ask what you've come for?"

Tale-6: A story concerning how things can evolve against our intention

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *atattge* *jɛg^wɛta* *zɛnga* *jɛb^warihem* *jəgfərm*
 at-att-ge jɛ-g^wɛta zɛnga jɛ-b^war-i-he-m jə-gfər-m

jab^warihemat *jəffɛkət*
 ja-b^war-i-he-m-at jə-ffɛkət

‘Things happen in contrast to what we say.’

002. *mæss* *annaŋɲɛ* *tiwɛt'a* *tijar* *tijar* *k'et'em*
 mæss annaŋɲɛ ti-wɛt'-a ti-jar ti-jar k'et'-e-m

‘Once a man was walking on a steep and got too tired.’

003. *bεgbətm tʃonnam*
bε-gbət-m tʃonn-a-m

‘He set same where.’

004. *gʷεjta k'et'hum zi annaɲɲε zi nəʃʃa*
gʷεjta k'et'-hu-m zi annaɲɲε zi nəʃʃa

εwet'awε k'ar name bare tʃ'obuff
ε-wet'-a-wε k'ar nam-e bar-ε tʃ'obuff

‘He asked God to give him something that can take him up to the steep road.’

005. *titʃ'obuff jakababiwtan balabbat əmar*
tʃ'εɲɲεwεm
ti-tʃ'obuff jε-akabab-i-w-tan balabbat əmar tʃ'εɲɲ-εw-εm

jawet'a sεw tεmekə əki zor barem
tijaʒ za
ja-wet'-a sεw tε-mekə əki zor bar-ε-m ti-jaʒ za

mæss tʃonnam rεkebʷεnm
mæss tʃonn-a-m rεkeb-w-εnm

‘Unfortunately, the land lords of the villagers were looking for a person who can carry his foal to take it up to the heel. When he turned back the land lord saw the man who is walking up and asked him to carry a foal and take it up to the steep.’

006. *bεhi ebelo baren t'εranne att bʷaren rot'εm*
wεrεm
bεh-l ebelo bar-εn t'εr-anne att bʷar-εn rot'-ε-m wεr-ε-m

‘The landlord called him to come. Say yes and went.’

007. *neff zi derma t'orəmahe zi annaɲɲε awt'a*
barem
neff zi derma t'or-m-ahe zi annaɲɲε awt'-a bar-ε-m

‘The land lord of the villagers ordered him to carry a foal and take it up to the steep.’

008. *jəʒiʒ g^wejta b^warɛm k'et'hum zi annaɲɲɛ*
ɛwɛt'awɛ
 jə-ʒiʒ g^wejta b^war-ɛ-m k'et'-hu-m zi annaɲɲɛ ɛ-wɛt'-a-wɛ
- k'ar name tənɓərhe ɛndɛgɛna ʒɛbrhem atf'tf'onnəm*
 k'ar nam-e tən-ɓər-he ɛndɛ-gɛna ʒɛbr-he-m at-f'tf'onn-m
- awɛt'a k'erabe jazɛnga bɛmnu barem*
tem^wɛt
 a-wɛt'-a k'erab-e ja-zɛnga bɛ-mnu bar-ɛ-m tem^wɛt
- 'He did what he was told to do. "O God! I asked you to give me something that can take me up to the steep road. But to the opposite you gave me something to be taken by me;"
009. *nɛfsijaw tewɛt'a atf'tf'əkərri barem za*
 nɛfs-ija-w te-wɛt'-a a-tf'tf'əkərr-i bar-ɛ-m za
- annaɲɲɛ fɛdʒdʒɛm t'ɛba mɛdɛr sɛlam*
 annaɲɲɛ fɛdʒdʒ-ɛ-m t'ɛba mɛdɛr sɛl-a-m
- 'When he reached to the top; He became too tired.'
009. *awɛrɛdɛm adɛwɛnɛm nɛfs t'ɛbbot'ɛnm rot'ɛm*
 a-wɛrɛd-ɛ-m adɛwɛn-ɛ-m nɛfs t'ɛbbot'-ɛn-m rot'-ɛ-m
- att bet jəgɛba*
 att b^ɓet jə-gɛba
- 'He left the foal and entered to a house.'
010. *gɛrɛd kɛmobe jɛg^wjta bejmaff k'una*
dʒɛbɛn
 gɛrɛd kɛm-o-be jɛ-g^wjta bej-maff k'una dʒɛbɛn
- k'awa jafeli jɛg^wejta kɛnɛ jɛɲf jɛbbən*
 k'awa j-afel-I jɛ-g^wejta kɛnɛ jɛɲf jɛ-bbən
- 'Asked a woman inside the house to make coffee for him.'
011. *hətm atekkɛrɛtftɛm k'awa afɛllatftɛm asɛllatftɛm*
 hət-m a-tekkɛr-ɛtftɛ-m k'awa a-fɛll-atftɛ-m a-sɛll-atftɛ-m
- bej dʒɛbabe jəbbəna*

bɛj dʒɛbabe jə-bbən-a

‘The woman prepared coffee at that instant the man said "let me bless you"’

012. *hətm atekkɛrɛtʃəm dʒɛba barɛtʃəm duwwa*
hət-m a-tekkɛr-ɛtʃ-m dʒɛba bar-ɛtʃ-m duwwa

sekkət təbun
sekkət tə-bun

‘The woman set the ready coffee and its materials in front of him and asked for his blessing.’

013. *balɛbetaʃ nɛnnɛ wɛj jəbbənahɛ*
balɛ-bʲet-əʃ nɛnn-ɛ wɛj jə-bbən-a-hɛ

‘The man than asked if her husband is outside the city.’

014. *jɛsɛb ɡɛɲɲ wɛrɛm antɛɲɲɛ bətbun ɛɡɛ*
jɛ-sɛb ɡɛɲɲ wɛr-ɛ-m an-tɛɲɲɛ bə-tbun ɛɡɛ

‘She said, “Yes.” and asked for a blessing again.’

015. *bɛj məsaʃʃ bɛwɛɡɛrɛt jɛjɛɡba bɛwɛɡɛrɛt*
netɛɲɲ
bɛj məss-aʃʃ bɛ-wɛɡɛrɛt jɛ-jɛɡb-a bɛ-wɛɡɛrɛt ne-tɛɲɲ

jɛmɛkina adɛɡa jag^wranɛ nɛw
jɛ-mɛkina adɛɡa jɛ-aɡ^wr-a-nɛ nɛw

‘The man started to curse instead. He said, "Let your husband stay longer; or have some accidents like car crush; or something bad happens to him."’

016. *wa məsso tɛmɛrək'ɔɲɲ bahum duwwa*
wa məss-o tɛ-mɛrək'-ɔɲɲ bah-u-m duww-a

təʃɛkkətoni bahum k'awa aʃɛlahum dʒɛba bɛlu
tə-ʃɛkkət-on-i bah-u-m k'awa a-ʃɛl-a-hu-m dʒɛba bɛl-u

duwwa sekkəto tenbərhu tɛsɛdbɔɲɲ
duwwa sekkət-o te-nbər-hu tɛ-sɛdb-ɔɲɲ

‘The woman was surprised and asked why he is saying those things. Though she prepared coffee to obtain blessing’

017. *ənk^wus be*
ənk^wus be

‘He told her to keep quit.’

018. *atattge jεg^wεjta zεnga jəglebet'*
at-att-ge jε-g^wεjta zεnga jə-glebet'

‘Said "Things happen in contrast to what we say."’

019. *εkwa bezi annaɲɲε tənnətʃtʃɛɲɲ k'et't'əhum*
εkwa be-zi annaɲɲε tənn-tʃtʃɛɲɲ k'et't'-hu-m

‘When I was walking on a steep I got too tired.’

020. *g^wojta zi nəfa εwet'awε k'ar name tənnəbun*
g^wojta zi nəfa ε-wet'-aw-ε k'ar nam-e tənn-bun

g^wojta ətʃ'tʃ'orrəm awet'an k'εrabe
g^wojta ə-tʃ'tʃ'orr-m a-wet'-an k'εrabe

‘I asked God to give me something that can take me up to the steep road. But to the opposite he gave me something to be taken by me.’

021. *jatattəge jεg^wojta zεnga jətgelebbet'*
jε-at-att-ge jε-g^wojta zεnga jət-gelebbet'

‘He said "Things happen in contrast to what we say."’

022. *ək^wus be*
ək^wus be

‘He told her to keep quit.’

023. *ekkətu jəbbəna hige za k'una dʒɛbɛn*
e-kkət-u jə-bbən-a hi-ge za k'una dʒɛbɛn

k'awa jafelatfu tefodzim za bεsɛb
k'awa jε-a-fel-atf-u te-fodz-i-m za bε-sɛb

geɲɲ jεwere məss kɛtʃtʃ barem sɛla
geɲɲ jε-wɛr-e məss kɛtʃtʃ bar-ε-m sɛl-a

‘He told her about his travel, his prayer and what happened to him in contrast to what he prayed for. Speaking about such things the husband came from his trip safe and well.’

024. *zəmu ambbakf woj*
zə-mu am-bbak-f woj

‘I told you *said the gust*.’

025. *atattəge jεg^wεjta zεnga əkkətu*

	at-att-ge	jε-g ^w εjta	zεnga	əkk-tu
	""Some time things happen in contrast to what we say.""			
026.	<i>bεbet</i>	<i>wεbret</i>	<i>tʃεppεf</i>	<i>barrεna</i>
	bε-bet	wε-br-et	tʃεpp-ε-f	barr-ε-na

‘Your husband came from his trip safe and well.’

Once a man was walking on a steep and got too tired. He asked God to give him something that can take him up to the steep road. Unfortunately, the villagers asked him to carry a foal and take it up to the steep. He did what he was told to do. When he reached to the top, he left the foal and entered to a house. He asked a woman inside the house to make coffee for him. The woman made coffee and asked for his blessing. The man then asked if her husband is outside the city and she said, “yes” and asked for a blessing again. The man started to curse instead. He said, “Let your husband stay longer; or have some accidents like car crash; or something bad happens to him.” The woman was surprised and asked why he is saying those things. He told her about his travel, his prayer and what happened to him in contrast to what he prayed for. He said, “Things happen in contrast to what we say.” Speaking about such things the husband came from his trip safe and well.

Tale-7: A story concerning an unbalanced way out of a crisis

This story was told by Sheh Ahmedin Sheh Surur, January 2010, Butajira, Ethiopia

001. *att* *mass* *kutəna* *bəbet* *tak'ew*
att mass kutəna bə-biet tɛ-ak'ew
one man chicken LOC-home be-ill

'Once a man's chicken got sick'

002. *bət'am* *titak'iw* *jɛt'enk'waj (jɛfɛgorej)* *bet*
bət'am ti-tɛ-ak'iw jɛ-t'enk'waj (jɛ-fɛgorej) b'iet
very SUB-be-ill DAT-magician home

barəm *wɛɛ* *mən* *bənəfɛkurnɛ*
bar-ɛ-m wɛɛ-ɛ mən bənəfɛkur-nɛ
sayPV-3sm-DCM go.PV-3sm what REL-1p-do.IPV-1p

fɛja-w *barəm* *jɛfɛgorej* *bet* *wɛɛm*
fɛja-w bar-ɛ-m jɛ-fɛgore-i b'iet wɛɛ-ɛ-m
good-COP.3sm sayPV-3sm-DCM DAT-magician-DEF home go-heCDM

bisɛl
bi-sɛl
when-reach.PV.3sm

'Ask what he should do to get it cured'

003. *kutənəpə* *tak'ij* *mən* *bənəfɛkurnɛ* *fɛjaw*
kutənə-ɛpə tɛ-ak'ij mən bənə-fɛkur-nɛ fɛja-w
chicken-my be-ill what REL-1p-do.IPV-1p good-COP.3sm

004. *fɛgworej* *t'ak'ur* *bok'at'e* *agubwanɛm*
fɛgworej t'ak'ur bok'a-t'e agub-wa-nɛ-m
magician-DEF black white-sheep bring.PV- COP.3sm-CDM

barɛ
bar-ɛ
sayPV.3sm

'The Wizard answered, "You should sacrifice a black spotted sheep, and your hen will be fine."

005. *aja* *ahema* *jɛ k'utəna* *ɛt'e* *bɛdʒdʒɛhu*
aja ahema jɛ-k'utəna ɛt'e bɛ-ɛdʒdʒɛ-hu
ow so DAT-chickn sheep LOC-hand-1s

<i>agbwane</i> agb-wa-ne bring.PV-COP.3sm	<i>təbre</i> tə-bre SUB-say.IPV.3sm	<i>hwetm</i> hwetm both	<i>jət'lafom</i> jə-t'lafo-m 1s-sacrifay-DCM
<i>jət'ek'al</i> jə-t'ek'al 1s-sacrifay	<i>barem</i> bar-ε-m say.PV-3sm-DCM	<i>teʒʒeberem</i> te-ʒʒeber-ε-m LOC-stand.PV-3sm-DCM	<i>tʃɛɲnam</i> tʃɛɲnam come.PV.3sm-DCM
<i>jəbri</i> jə-bri 3-say.IPV.pm			

'O for a chicken could I have to sacrifice sheep?'

Once a man's hen got sick and took it to a wizard to ask what he should do to get it cured. The wizard answered, "You should sacrifice a black spotted sheep, and your hen will be fine."

Tale-8: A story concerning subjects who overlook who you are

This story was told by Sheh Ahmedin Sheh Surur, January 2010, Butajira, Ethiopia

001. *zangeram* *janbesa* *gunnen* *ɛwet'am* *k'amal*
zangera-m jɛ-anbesa gunnen ɛ-wet'-a-m k'amal
- ək'eml* *barem* *alɛ*
ə-k'eml bar-ε-m al-ε
002. 'A monkey said that he could pick up louses from a lion's hair'
k'amal *ək'eml* *jɛbarege* *ændemu* *anbesa*
k'amal ə-k'eml jɛ-bar-ε-ge ən-dem-u anbesa
- zamu* *tegederem* *barɛ*
za-mu te-geder-ε-m bar-ε
003. 'The lion said "why not you start picking up naw"'
ajakwa *arek'e* *satf'ehum* *negɛ* *jɛtf'at*
aj-akwa arek'e satf'-ε-hu-m negɛ jɛ-tf'at
- hawza* *besatf'ehu* *sɛ'at* *jət'ek'li* *alɛ*
hawza bɛ-satf'-ehu sɛ'at jə-t'ek'l-l al-ε

'The monkey replied "I drank alkol today, but when I drink *"chat hawza" tomorrow I will pick it up"'

004. *jetʃat* *hawzama* *akwam* *nɛnɛ* *bwarɛ*
jɛ-tʃat hawza-ma a-kwa-m nɛnnɛ bwar-ɛ

'His friends told him that there were enough drinks and chats if he really wanted to try.'

005. *jetʃat* *hawza* *tʃɛɲɲɛm* *setʃɛm*
jɛ-tʃat hawza tʃɛɲɲ-ɛ-m setʃ-ɛ-m

'They bring "chat hawza" So got drunk.'

006. *banbsaje* *bɛgunɛno* *tʃorɛm* *k'amal* *k'ɛmɛɛ* *age*
bɛ-anbsa-je bɛ-gunnɛn-o tʃor-ɛ-m k'amal k'ɛmɛl-ɛ age

'The monkey went to a lion to pick up louses.'

007. *anbesa* *bɛk'una* *ɛdʒdʒ* *awɛrɛdɛn* *əke*
anbesa bɛ-k'un-a ɛdʒdʒ a-wɛrɛd-ɛn ək-e

jaʒɛnge *zangera* *warɛ* *bɛk'unam* *ɛdʒdʒɛwta*
jaʒ-n-ge zangera war-ɛ bɛ-k'un-a-m ɛdʒdʒ-ɛwt-a

bɛhərə *k'otɛrɛn* *barɛ*
bɛ-hər-ɛ k'otɛr-ɛn bar-ɛ

'The lion realized that something is on his body. He saw the monkey, cut him into pieces and ate him.'

A monkey said that he could pick up louses from a lion's hair when he got drunk and chew enough chat. His friends told him that there were enough drinks and chats if he really wanted to try. So he chews chat, got drunk and went to a lions head to pick up louses. The lion realized that something is on his body. He saw the monkey and cut him into pieces and ate him.

***Chat hawza** is a kind of drink which can be pripaerd from chat by boiling the water and the leafe of the chat like tee

Tale-9: A story concerning honesty and reliability

This story was told by Sheh Ahmedin Sheh Surur, January 2010, Butajira, Ethiopia

001. *jezangera məft tʃɛɲɲɪtʃəm*
 jɛ-zangera məft tʃɛɲɲ-tʃ-m

‘A wife of a monkey’s gave birth.’

002. *jezangera məft sələtʃɛɲɲɛtu səbɛrɛm jatʃɛɲɲɛ wɛrɛm*
 jɛ-zangera məft sələ-tʃɛɲɲ-ɛtu səbɛr-ɛ-m ja-tʃɛɲɲ-ɛ wɛr-ɛ-m

‘Then the male monkey went to search of food for his wife.’

003. *bɛbet ennɛ anbɛsa məft tʃɛɲɲɛtəm səbbɛrɛm*
 bɛ-bjɛt ennɛ anbɛsa məft tʃɛɲɲ-ɛt-m səbbɛr-ɛ-m

jatʃɛɲɲɪnaje tɛfɛkaje zangira gɛba
 ja-tʃɛɲɲ-i-na-je tɛ-fɛk-a-je zangjira gɛb-a

‘The male lion was out for hunting. Since his wife was gave birth, so the monkey went to the lion’s hous.’

004. *fɛja wallim woj barɛ*
 fɛja wall-i-m woj bar-ɛ

‘He asked her "how are you"’

005. *fɛja walhu*
 fɛja wal-hu

‘She replayd "fine"’

006. *tʃɛɲɲɪff woj marijam tatʃʼawtɛff bɛmən inff*
 tʃɛɲɲ-i-ff woj marijam ta-tʃʼawt-ff bɛ-mən inff

bɛmən tənɛbri fɛjanff woj
 bɛ-mən tɛ-nɛbr-l fɛja-nff woj

‘Are you gave berth? Let sent Mariyam be with you! He asked by what you are living? Are you ok?’

007. *ekkəmu mwanhwahum*
 ekk-mu mwan-hwa-hum

‘Yes I am, who are you?’

008. *abɛgaz zangero jəbruɲɲɛ*
 abɛgaz zangjero jə-bru-ɲɲɛ

They colled me patriot monkey.’

009. *ahutu* *abegaz* *zangero* *jəbruka*
 ahu-tu abegaz zangjero jəbr-u-ka

010. ‘Tthey coll you patriot monky?’
 ekk
 ekk

011. Yes
 tε *goməlləl* *barεge* *təməseta* *jəbeza*
 tε goməlləl bar-ε-ge tε-məss-e-ta jə-bεz-a

k’aru *hanεbam*
 k’ar-u han-ε-ba-m

012. ‘When he muve here and their it simes for her that he looks beter than her
 hasuband’
 fodowahu *jεmn* *mult’* *hεnεm* *bartfəm* *tesaletfu*
 food-wa-hu jε-mn mult’ hεn-ε-m bar-εtf-m tε-sal-εtf-u

013. ‘She asked him what happened to his ass as it didn’t have any hair on it.’
 fodoɲɲa *bεt’εrək’* *kwεrɛtfon* *ənnanənge* *arbεɲɲahw*
 food-ɲɲa bε-t’εrək’ kwεrɛtf-on ənn-əng-e arbεɲɲ-ahw

εtwagajo *ar* *ənənge* *bεt’εrək’* *jɛtfonahwε*
 εt-wag-a-jo ar ənn-əng-e bε-t’εrək’ jε-tf-on-ahw-ε

fodoɲɲa *tεmɛllɛt’εm*
 food-ɲɲa tε-mɛllɛt’-ε-m

014. ‘He *answered*, “As I am a warrior, I always sit on horses and mules. I never
 even put clothes on them’
 enahu *jεnk’ar* *fəlo* *hεnεm*
 en-ah-u jε-n-k’ar fəl-o hεn-ε-m

015. ‘What happened to your eyes as they were red and partial saited?’
 arb *εk’ew* *ənəng* *jəwεgwεɲɲ* *ewεgwεɲɲ*
 arb ε-k’ew ən-əng jə-wεgw-εɲɲ e-wεgw-εɲɲ

batt *εdʒεɲɲ* *əntfε* *εbrəm* *arbε* *k’əjhūwεm*
 batt εdʒ-εɲɲ ən-tfε ε-br-m arb-ε k’əj-hu-wε-m

'The monkey answered it is because he is in fear for every war not to be attacked.'

016. *t'əfrahu jemən atlat'oj*
t'əfr-ahu jε-mən at-lat'-oj

'She asked why his nails are too long.'

017. *jakisa titmet'səbi wəsafet εfεje annar*
jε-a-kisa ti-tmet's-bi wε-safet εfεje an-nar

bəzam mēder egedm εt'εbutʃ
bε-zam mēder egedm ε-t'εbutʃ

'He said in case something is ripped while he was on the horse, his nails would help him to sew.'

018. *əkk arbεppεhu barεtfu*
əkk arbεpp-ε-hu bar-ε-tfu

' "She said "Rily you are a patriot"'

019. *ekk ekk*
ekk ekk

'Yes yes'

020. *məss jεk'k'ina jεzangira məffət barεtʃtʃəm*
məss jε-k'k'in-a jε-zangjira məffət bar-εtʃtʃ-m

'She said "any body could be jeles of sech a huseband"'

021. *walləhum gεbba anbesa tʃεppε*
wall-hum gεbb-a anbesa tʃεpp-ε

'The mail lion returned from hunting.'

022. *bazena tʃεppεm bazi bet εkwa wəddel sεb*
baz-ε-na tʃεpp-ε-m baz-i bjet εkwa wəddel sεb

'When the lion came back, she told him everything about what the monkey had told her.'

023. *baj mwa*
baj mwa

Who?

024. *wəddel məss*

wæddəl mæss

‘Honerd man’

-025. *mwa jəburi*
mwa jə-bur-i

‘What is his name?’

026. *abegaz zangero jəburi*
abegaz zangero jə-bur-i

‘They colled him patriot monky.’

027. *mən barrənaff*
mən barr-en-aff

What did him tolds you?

028. *aki ki ki ki fodahem jəmn tɛmɛlɛt’ɛm*
aki ki ki ki food-ahɛ-m jɛ-mn tɛ-mɛlɛt’-ɛ-m

bənbur bɛt’ɛrɛk’ kor tʃonahum ənənge
bən-bur bɛ-t’ɛrɛk’ kor tʃon-ahɛ-m ən-əng-e

arbɛɲɲɛhw bare
arbɛɲɲ-ɛhw bar-e

‘Yes ow ow ow when I asked him “why your ass bekam bold”he riplaid me as he is a warrior, he always sit on horses and mules. He never even put clothes on them.’

-029. *enəffahɛ jɛmɔffulo hɛnɛm bənbur arb ɛk’ɛjw bare*
en-ɲɲa-hɛ jɛ-ma-ɲɲul-o hɛn-ɛ-m bən-bur arb ɛ-k’ɛjw bar-e

‘When I asked him about one of his eyes he answered me because he is in fear for every war not to be attacked.’

030. *t’əfrɛffahɛ bənbun wosaffətʃa anəssɛ əkkəm*
t’əfr-ɲɲa-hɛ bən-bun wosaff-tʃa anəss-ɛ əkkəm

ɛsefwɛ bare
ɛ-sefw-ɛ bar-e

'I asked him "why your nails are too long?" He answered me that if in case something is ripped while he was on the horse, his nails would help him to sew.'

031. *girmamogesewta tidenk' titazoj gunehu ehwa*
girma-moges-ewta ti-denk' ti-tε-az-øj gunn-ε-hu ehwa

semoni jetfeɲɲε aznagi
semon-i jε-tfeɲɲ-ε a-znag-i

'He has amazing grees, he said as he will visit me soon.'

032. *metfe ba*
metfe ba

'When did he say?'

033. *seste etfeɲɲ bare*
sest-ε ε-tfeɲɲ bar-ε

'He Said "After tomorrow"'

034. *bej fejahw barem senebbete wəttizanhem*
bej feja-hw bar-ε-m senebbet-ε wətti-zan-hem

tewereji tɛffemem bakababi tɛffemwonəm
tε-wεrε-ji tε-ffem-ε-m bε-akabab-I tε-ffemw-on-m

zanger ehwam tfeɲɲε
zanger ehw-a-m tfeɲɲ-ε

'The next day, the lion hid and waited for the monkey.'

035. *tfeɲɲo marijam tatf'awtəff wegereɲm senebetaffəm woj*
tfeɲɲ-o marijam tε-a-tf'awt-ff wegereɲ-m senebet-əff-m woj

'Let sent Mariyam be with you! Haw is you the all past deyes?'

036. *ekk fejamməhu fejahu*
ekk feja-mm-hu feja-hu

'Yas I am ok, what about you?'

037. *bemənənəff b'ənəffəm wej*
bε-mən-nəff b'ənəff-m wej

'Haw is living? Are you strong?'

038. *bertfuma awenɛnm beza bertfuma gwemm tɛbareje*

bɛrtʃuma a-wɛnɛn-m bɛza bɛrtʃuma gwɛmm tɛ-bar-ɛ-je

ato ambɛs mənɪm tebr mənɪm tebr zɛwɛl
 ato ambɛs mən-m te-br mən-m te-br zɛwɛl

barɛm bɛforɛhu jəgɛbawa
 bar-ɛ-m bɛ-for-ɛ-hu jə-gɛb-a-wa

039. 'He found a stool and set their, the lion appeared suddenly into the room.'
bɛbɛrtʃumami fwɛr wont ʒɛk'
 bɛ-bɛrtʃuma-m-l fwɛr wont ʒɛk'

040. 'The monkey drop his excrement in the stool'
Wunat jəgɛfunm bɛk'a bafer tʃonam zɛgnən
 wunat jə-gɛf-un-m bɛk'a bafer tʃon-a-m zɛgn-n

041. 'When he drops his excrement in the stool he become scared to death and set in the ground.'
bet man atʃɛɲɲɛnaɦɛ
 bjet man a-tʃɛɲɲ-ɛ-naɦɛ

042. 'Why you come to my house?'
agat'ami muʃʃɛɦɛ ak'ɔɲɲɛm(b) hɛnhum
 agat'ami muʃʃ-ɛɦɛ ak'ɔɲɲ-ɛm(b) hɛn-hum

ektɛma agat'ami musnɛ
 ɛ-kt-ɛ-ma agat'ami musn-ɛ

043. 'It is unknowingly, it is unfortunet'
zi ɛnaɦɛ mən sulo ʃɛkotɛni
 zi ɛn-aɦɛ mən sul-o ʃɛkot-ɛn-i

044. "'What hapend to your eyes?'"
wəsa tənserk'uff bɛwɛnɛna wəsa tənserk'u bəmən
 wəsa tən-serk'-uff bɛ-wɛnɛna wəsa tənserk'-u bə-mən

jəwogɔɲɲ bahu wusa tənnək'ew ajaɓ wusa
 jə-wog-ɔɲɲ bah-u wusa tən-nək'ew ajaɓ wusa

k'urɛt' tɛrbojebu wusa təsɛrk'oj təmet'ɛjɛmahw
 k'urɛt' tɛ-rboj-e-bu wusa tə-sɛrk'-oj tə-met'ɛjɛmahw

"My eyes are red as I steal a lot of 'kocho's' and eat them; at that taim they thorow nafe on my eyes"

045. *fodohaff*
food-haff

"What happened to your ass?"

046. *k'ərər k'ərər ənənge bəmn ɛtʃona*
k'ərər k'ərər ən-ənge bɛ-mn ɛ-tʃon-a

bɛɣlim ənntʃɛ bəmən ɛnntʃona
bɛ-ɣɛl-i-m ən-ntʃ-ɛ bɛ-mən ɛn-ntʃ-on-a

"My ass has no hair because I sit on a stone, day and night to wait for something to steal;"

047. *t'əffəraq*
t'əffər-aʃ

What happened to your neals?

048. *bɛk'a sɛmone wɛdɛnəj biftɛwətajki biftetaj*
bɛk'a sɛmon-e wɛdɛn-a-j bif-tɛw-taj-ki bif-te-taj

ʒɛbɛrɛm tɛntɛnɛmɛ jɛwɛdɛn sɛmone
ʒɛbɛr-ɛ-m tɛntɛn-ɛ-m jɛ-wɛd-ɛn sɛmon-e

jɛwɛdɛnemwan ɛhwa
jɛ-wɛd-ɛn-e-mwan -ɛhwa

'The monkey explained again, "my nails are too long so that it would be easier to use them in stealing.'

049. *jɛwɛdɛnemwanu jɛmən sɛmonu kijam bahuffəm*
jɛ-wɛd-ɛn-e-mwan-u jɛ-mən sɛmon-u kij-a-m bah-uff-m

jəbannɛ
jəb-an-nɛ

"The lioness asked him where all his grace has vanished and he answered "It was before the lion came."

050. *amɛjkodɛ ziga atrəfʃ fulək barem*
wɛt't'am
amɛ-jkod-ɛ zig-a atrəf-ʃ fulək bar-ɛ-m wɛt't'-a-m

<i>əlləm</i>	<i>tewokwon</i>	<i>bekkəmtənam</i>	<i>wunat</i>
əlləm	te-wokw-o-n	bɛ-kkəmt-n-a-m	wunat

<i>bəzat</i>	<i>gofərənm</i>	<i>abwənən</i>
bɛ-zat	gofɛr-ɛ-n-m	abwɛn-ɛn

‘The monkey appeared to be a very graceful patriotic person befor at this moment in the opposite and ran to sef himself.’

051. *wari mæss za janbɛsa bɛgwɛbaɛ məkɛhɛnɛ.*
 war-i mæss za jɛ-anbɛsa bɛ-gwɛb-a-hɛ məkɛh-ɛ-nɛ.

when the lion came the monkey’s gracefulness disappired.

A wife of a lion gave birth and a monkey went by to visit while the male lion was out looking for food. He appeared to be a very graceful patriot. He entered to the room and talked to the lioness. She asked him what happened to his ass as it didn’t have any hair on it. He answered, “As I am a warrior, I always sit on horses and mules. I never even put clothes on them the lioness continued to ask what happened to your eyes. And answers other question to in the contrary she appointed him other day and told her appreciation about the guest to her husband. In the other day her husband hides himself and was whiting to the Monkey. After the Monkey inters to the house the lion followed and closed the door internally. Lastly when the Monkey notices that the mail lion in the house he become afraid of and cause of this his gracefulness disappeared.

Tale-10: A story concerning the need of readiness for anything

This story was told by W/ro Nurya Andeta, January 2010, Butajira, Ethiopia

001. *mæss* *errədʒdʒetan* *gerəda* *tʃɛɲɲem* *wɛbɛru*
 mæss errədʒdʒ-etan gerəd-a tʃɛɲɲ-ɛ-m wɛ-bɛr-u

mɛrat *atʃɛɲɲem*
 mɛrat a-tʃɛɲɲ-ɛ-m

‘The man got married and took his wife to his mother.’

002. *bətlɛha* *bətiwwɛdam* *attəm* *k'al* *təhire*
 bət-lɛh-a bəti-wwɛd-a-m att-m k'al təhir-e

antʃtʃalɛtʃ *janhɛɛtʃtʃəge*
 an-tʃtʃal-ɛtʃ jan-hɛɛ-ɛtʃtʃ-ge

‘The mother tried to teach her daughter-in-law how to perform household chores. However the daughter-in-law didn’t seem to catch any of them.’

003. *gerəddɛɲɲa* *bɛkotɛw* *jalek'otʃ* *bɛgodʒɛ* *barɛtʃtʃəm*
 gerədd-ɛɲɲ-a bɛ-kotɛw jɛ-a-lɛk'-otʃ bɛ-godʒ-ɛ bar-ɛtʃtʃ-m

barɛta *amati* *wɛbɛru* *ahwam* *nəzɛbɛru*
 bar-ɛ-ta amat-i wɛ-bɛr-u ahw a-m nə-zɛbɛr-u

‘The man’s mother finally asked. "Where had you been raised, in a hole or in a bird’s nest in which people wouldn’t live?"’

The man got married and took his wife to his mother. The mother tried to teach her daughter-in-law how to perform household chores. However the daughter-in-law didn’t seem to catch any of them. The man’s mother finally asked. “Where had you been raised, in a hall or in a bird’s nest in which people wouldn’t live?”

Tale-11: A story concerning habits followed everywhere

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *metfem* *wudo* *amel* *jeseb* *bet*
metfem wudo amel je-seb bet

təhetələm jar
təhetəl-ε-m jar

‘A habit never dies!’

002. *məss bazənət wərem (təbərtfəsəlam) dələdg jəsəb*
məss bε-azən-ət wər-ε-m(tε-bərtfε-səlam) dələdg jε-səb

bet bazenne wərem
bjet bε-azən-nε εr-ε-m

‘Once a man went to some place for a visit.’

003. *jəwələba səbhəma fejām tətʼəbwərim egər atʼəbum ərbāt*
jε-wələb-a səb-hε-m-a fεja-m tε-tʼəbwər-i-m εgər atʼεb-u-m ərbat

abonəm bəfejā mēddər mēntə tʼetʼənəm tēgēdər
a-bon-ε-m bε-feja mēddər mēntə tʼεtʼən-ε-m tε-gēdər

‘There, they welcomed him warmly. They washed his legs, gave his dinner, did everything he needed and took him to sleep.’

004. *mətʼfem aməl wudo gəbətt məsar*
mətʼfem aməl wudo gəbətt məsar

bəhənəhəma mətʼfem ajanahu edənbatʼbi məssi
bε-hənε-həma mətʼfem ajan-ahu e-dənbatʼb-l məss-i

nəbsəw məffət jəwəd jəməffət sus
nənnəwε
nəbs-ε-w məffət jə-wəd jε-məffət sus nənnε-wε

‘he has a bade habit , when he interd to the room he foces on ladies ,so he like ladies very mach.’

005. *həzge ənffəta jēgēdərēmahəma aʒəm*
həz-ge ənffəta jε-gēdər-εm-ahəma aʒε-m

‘He noticed where the ladies went to sleep.’

006. *ʒəjε aʒənəma tēgēdərε*
ʒə-jε aʒ-ε-nəma tε-gēdər-ε

‘He noticed and slept.’

007. *gəbət' məsarə bəhənəhema dəgg barem*
gəbət' məs-are bə-hənə-hema dəgg bar-ε-m

tənesam jəhnemaje jar t'oti bət'əfage
tə-nəs-a-m jə-hnə-ma-je jar t'ot-I bə-t'ef-a-ge

'Late at night about 2:00 A.M, he went to them naked.'

008. *səbim attahəri antigedərə aməlehw jəhare*
səb-i-m att-a-hər-i anti-gedərə aməl-əhw jə-har-ε

sub nenne beza wəssət'
sub nenne bə-za wəssət'

'The ladies were expecting him as he was known by this habit.'

009. *ləkk jənffətaje təsellahema kemo bwarem*
ləkk jə-nffət-a-je tə-sell-ahə-ma kəm-o bwar-ε-m

t'oti abwərebom
t'ot-i a-bwər-ε-bo-m

'While he was in the middle of the room, they turned on the light.'

010. *jabworaboge bədənbatf'ε əntf'emo tənesam azan*
jə-a-bwor-a-bo-ge bə-dənbatf'ε əntf'əm-o tə-nəs-a-m azan

'əlahu 'akber tək'wilbaje k'woməm
'əlahu 'a-kbər tək-wil-ba-je k'wom-ε-m

'He was ashamed to be seen naked, so he bowed saying, "Alah is great!"'

011. *ebəlo mənū bwarem*
ebəlo mən-u bwar-ε-m

'They asked him what he was doing'

012. *səlat εsegdu barε*
səlat ε-segd-u bar-ε

'He told them that he is having 'Solat' (a prayer).'

013. *bəziməssət jəmn səlat nenne*
bə-zi-məssət jə-mn səlat nenne

'They said what kind of Solat' was there at that time of night.'

014. *jəntfəm səlat jəbru nenne*

	jɛ-ntʃ-m	sɛlat	jə-br-u	nɛnnɛ		
	He answered, "It's solat for naked."					
015.	jɛntʃɪ	sɛlat	jəbwru	nɛnnɛ	hutətu	
	jɛ-ntʃ-i	sɛlat	jə-bʷr-u	nɛnnɛ	hut-tu	
	ɛsɛgd	bwaren	jəburi			
	ɛ-sɛgd	bʷar-ɛn	jə-bur-i			

'they said "sembady said there is solat for naked"'

A habit never dies! Once a man went to some place for a visit. There, they welcomed him warmly. They washed his legs, gave his dinner, did everything he needed and took him to sleep. He noticed where the ladies went to sleep. Late at night about 2:00 a.m, he went to them naked. The ladies were expecting him as he was known by this habit. While he was in the middle of the room, the turned on the light. He was ashamed to be seen naked, so he bowed saying, "Alah is great!" They asked him what he was doing. He told them that he is having 'Solat' (a prayer). They said what kind of solat was there at that time of night. He answered, "It's solat for naked"

Tale-12: A story concerning the difference of outlook

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001.	metfem	əmm	atattəge	təheta	jɛsellatʃtʃ	
	eməsəra					
	metfem	əmm	at-att-ge	tɛ-het-a	jɛ-sell-atʃtʃ	e-məsər-a

002. 'Samtains mother simse her douter is too young to get married.'

ənəŋge təhe təmesəra
ən-əŋge təhe təmesər-a

003. 'she usually assumes her as a kid.'

att kene jeza təhe məss jətʃok'əsaje tʃɛɲɲem
att kene jɛ-za təhe məss jə-tʃok'əs-a-je tʃɛɲɲ-ɛ-m

amateta geredaf nemməne jəbroja
amat-eta gered-af nemməne jə-br-o-ja

004. 'Men from the village asked her to marry off her girl.'

bɛhi geredɛɲɲa təheja anselatf anibhu təbbər
bɛ-hi geredɛ-ɲɲa təhe-ja an-sɛl-atf ani-bh-u tə-bbər

005. 'The woman refused to let her daughter marry any one, becous she is to kid.'

həfge gered sematʃtʃəm waleɬəbam jəmmi
həf-ge gered sematʃtʃ-m waleɬəb-a-m jɛ-əmm-i

006. 'The girl heard what her mother told them, but she was unhappy as she really wanted to get married.'

att kene anbər tətʃtʃekre bɛkwɛlɛlit arɛt'ɛtʃtʃəm
att kene anbər tə-tʃtʃekr-e bɛ-kwɛlɛlit arɛt'ɛtʃtʃ-m

tətʃtʃekrəm
tə-tʃtʃekrəm

007. 'One day the girl had a lot of spinach and staffed it into a small pot.'

bɛza kwɛlɛlit ənk'wus bareɬtʃtʃəm təhɛra təheji
bɛ-za kwɛlɛlit ənk'wus bar-ɛtʃtʃ-m tə-hɛra tə-hej-i

geredi wɛberu
gered-i wɛ-bɛr-u

008. 'She kip quit and adds the spinach in to the pot.'

tətk'ɛt'k' təhɛra tətk'ɛt'k' təhɛra
tə-tk'ɛt'k' tə-hɛra tə-tk'ɛt'k' tə-hɛra

009. 'She pushed the spinach.'

tətk'ɛt'k' əmm taɜna gɛɛ zi kwɛlɛlit ɛtʃɛl

tə-tk'et'k' əmm tɛ-aʒn-a gɛɛ zi kwɛlɛlit e-tʃɛl

ɛjaheta k'ɛlu jasɛla təbbəna
 ɛj-a-hɛt-a k'ɛlu ja-sɛl-a tə-bbən-a

'The mother looked and told her that the pot is too small to hold all the spinach.'

010. *wi dakko ɛnk'us beɸ aɸɸ anharɸ kwɛlɛlitm*
 wi dakkɔ ɛnk'us beɸ aɸɸ an-har-ɸ kwɛlɛlit-m

jɛgɛɛdm təhɛ k'ɛlnɛt ɛnɛnn təbbəna
 jɛ-gɛɛd-m təhɛ k'ɛl-nɛt ɛ-nɛnn tə-bbən-a

'The girl said to her mother, "There is no such thing as a small girl and small pot!'

011. *həɸge wɛlɛtəbamo wɛgwɛɲɲəm lɛkɛɸɸ*
 həɸ-ge wɛlɛt-ba-m-o wɛ-g^wɛɲɲ-m lɛkɛ-ɸɸ

sɛmoni jɛhɛtɛrkən gɛɛdɛɲɲa sɛlatɸɸəm tannəhiru
 sɛmon-i jɛ-hɛtɛrk-n gɛɛd-ɛɲɲa sɛl-atɸɸ-m tann-hir-u

barɛtɸɸ jəbwri mɛtɸɛm
 bar-ɛtɸɸ jə-b^wr-l mɛtɸɛm

'Her mother understand that her douter herd about refusal of marege and she understud why her douter character becam different.'

Samtaims mother simse her douter is too young to get married.' 'she usually asiumes her as a kid.' 'Men from the village asked her to marry off her girl.' 'The woman refused to let her daughter marry any one, becous she is to kid.' 'The girl heard what her mother told them, but she was unhappy as she really wanted to get married. One day the girl had a lot of spinach and staffed it into a small pot.' 'She kip quit and adds the spinach in to the pot.' 'She pushed the spinach.' 'The mother looked and told her that the pot is too small to hold all the spinach.' 'The girl said to her mother, "There is no such thing as a small girl and small pot!' 'Her mother understand that her douter herd about refusal of marege and she understud why her douter character becam different.'

Tale-13: A story concerning that being cooperative may push you down

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *metfem bəlt' bəsəb bətfɪfa tehen*
bawrem nenne
 metfem bəlt' bə-səb bətfɪfa te-hen bə-awre-m nenne

'Wise is not only human binges but animals to.'

002. *dərə sɛwotf(bəzɛ məss) otɪfa wət'om zogara tijar sɛlo*
 dərə sɛw-otf(bəzɛ məss) otɪfa wət'-o-m zogara ti-jar sɛl-o

'Ones up on a time people went out for hunting and got a tiger.'

003. *za zogara nəbs t'ɛbwet'enm tisej məss zɛr*
 za zogara nəbs t'ɛbwet'-en-m ti-sej məss zɛr

jəfɛmte səlɛtfɪfa t'ɛbbet'em tɛgebe jar
məssɔ
 jə-fɛmt-e səlɛtfɪfa t'ɛbbet'-e-m tɛ-gebe-e jar məss-o

sɛwotɪf jək'et'roŋŋ jassadədɔŋŋo attrəfe
 sɛw-otɪf jə-k'et'-r-ŋŋ jɛ-as-sadəd-ŋŋ-o at-trəf-e

'They started chasing the tiger. The tiger met someone while he was running. He begged the man for help.'

004. *jɛgweta berrəmahe attrəfe*
 jɛ-gweta berr-m-ahe at-trəf-e

'Help me you will get the reward from heaven.'

005. *əndemno sɛbotɪfi jəbunhəmu tɛhetɛloŋŋəm*
jək'et'roŋŋ
 ənd-e-m-no sɛb-otɪf-i jə-bun-həmu tɛhetɛl-ŋŋ-m jə-k'et'-r-ŋŋ

'People went after me and they are going to kill me.'

006. *wi ijja bɛmn natrəfhe jəbun tibun bɛzi*
 wi ijja bɛ-mn na-trəf-he jə-bun ti-bun bɛz-i

səlɛtfɪfahe hərama jɛzɛrhema ɛggədmahe t'ore jəbun
 səlɛtfɪfa-he həra-ma jɛ-zɛr-hema ɛ-ggədma-he t'or-e jə-bun

‘The man asked how he could help. The tiger asked the man to put him in his sack.’

007. *metʃtʃem za mæss jehn barem beza*
metʃtʃem za mæss jehn bar-ε-m bæ-za

sələtʃtʃahenam agedem jəzerhema tʃorem tijar
sələtʃtʃa-həna-ma-gədə-m jε-zərhe-m-a tʃor-ε-m ti-jar

səbotʃ selo
səb-otʃ səl-o

‘The man did that and the tiger was able to escape from the hunters.’

009. *εε mæsso bezi ema zogara alfem*
εε mæss-o bæ-zi ema zogara alf-ε-m

‘Hi man did you see tiger?’

010. *ijja anεzehu emaw gebew ar jəbun(əno)*
ijja an-a3ε-hu ema-w gεb-e-w ar jə-bun(əno)

‘I didn’t see, I’m going to the market.’

011. *bεjza zogara jaləfəwhema bεharəhema allefom*
bεj-za zogara jε-aləf-əwhə-ma bε-harə-hema alləf-o-m

wof jəbun
wof jə-bun

‘After the hunters left the tiger asked either they passed or not’

012. *ekk bwaren*
ekk bwar-ε-n

‘He said yes.’

013. *bεj fəte awrədemahe*
bεj fət-e awrəd-e-ma-he

‘Make me free and let me downward.’

014. *fəte awerədem*
fət-e awerəd-ε-m

‘He make free and put it downward.’

015. *bεfwetanhema tenesam bεgunnen tʃənk’ər*
jəbrəwe
bε-fwetan-he-ma tənəs-a-m bε-gunnen tʃənk’ər jə-br-wε

‘After a while the tiger came out of the sack and set on the man’s head.’

016. *mānu jēmān tēgunnēnēppajē wēt’ahē jəbun*
 mən-u jē-mən tē-gunnēn-ēppa-jē wēt’-ahē jə-bun

‘he asked it "why you set at my head"’

017. *ēberahējēw jəbun*
 ē-bērah-e-jēw jə-bun

‘It said "in order to eat"’

018. *wē ērē mən təbēre nēbs t’ēbet’ēnahēm*
jēgweta
 wē ērē mən tə-bēr-e nēbs t’ēbet’-ē-nahēm jē-gweta

bērāmahē at-trāfē bakēhēm ēhwa jēwērohem tēsalthēm
 bēram-ahē at-trāf-e bak-ēhēm-ēhwa jē-wēr-o-hēm tē-sal-hēm

fetakhēm wēwēr tigebahē bēgunnēnēpp
wēt’ahēm
 fetak-hēm wē-wēr ti-geba-hē bē-gunnēn-ēpp wēt’a-hēm

təbēre ekk bēj tēwēbrahē jəfte sēb jēfrādēnē
 tə-bēr-e ekk bēj tē-wē-brah-ē jə-ft-e sēb jē-frādē-nē

‘The man said that he doesn’t deserve to be treated like that after all what he has done for him. So the man asked it before you start eating me it is better having animal’s judge.’

019. *mwanēm jēfrādēnē*
 mwan-m jē-frādē-nē

‘Anybody can judge us.’

020. *mwa jēfrād*
 mwa jē-frād

‘Who can judge?’

021. *hwetm k’ēmele jəferdānohēma jəsmamo*
 hwet-m k’ēmele jəferd-no-hēma jə-smam-o

‘Both said "Ape can judge us"’

022. *jēk’ēmeleji wērom*

jɛ-k'ɛmɛle-ji wɛr-o-m

'They went to the Ape.'

023. *k'ɛmɛle gweta jɛʒf sɛboʈf jək'ɛt'roje tijasadədoj*
k'ɛmɛle gweta jɛ-aʒ-f sɛb-otʃ jə-k'ɛt'roj-e ti-jasadəd-o-j

jatɛrfəhɛma bɛsəlɔʈfa hɛnahum tʃorhunəm
jɛ-aterf-hɛ-ma bɛ-səlɔʈfa hɛna-hu-m tʃor-hu-nəm

'The man said for the Ape "the tiger approach in my way and asked me to prevent him from the hunters who are following him; finally I put it in the sack"'

024. *balɛfohɛma fəte barem zəmu tɛnɛhwa nəbrahɛ*
bare
bɛ-alɛf-o-hɛma fət-e bar-e-m zəmu tɛnɛ-hwa nə-br-ahɛ bar-e

'After they passed I make it free from the sack and it said "let me eat you" and put itself in my head.'

025. *wɛj fərədʒdʒəni wɛj fərədʒdʒəbi jəbbena*
wɛj fərədʒdʒ-ni wɛj fərədʒdʒ-bi jəbb-e-na

'Judge me or judge on him?'

026. *ɛ fɛjamu zogarami*
ɛ fɛja-mu zogara-m-i

'The tiger is correct.'

027. *fɛjaw jahɛmi*
fɛja-w jahɛ-m-i

'Yours is correct to.'

028. *fɛjaw ɛnde afɛr wərəd təbbun zogaraji*
fɛja-w ɛnde afɛr wərəd tɛ-bbun zogara-ji

'The Ape said to the tiger "could you down from his head"'

029. *wərədɛm bafer tʃona*
wərəd-ɛ-m bɛ-afɛr tʃon-a

'It stands on the soil.'

030. *bɛmnu banɛ jɛhɛnanaɛ mɛdʒɛmerija tɛbun*
bɛ-mn-u ban-ɛ jɛ-hɛn-an-aɛ mɛdʒɛmerija tɛ-bun

'The Ape asked "how was at first"'

031. *əkkətu hɛnahwunməba barem zogarami*

akk-tu hən-ahwunm-ba bar-ε-m zogara-m-i

‘I was like this.’

032. *jehən* *bwarenəm* *bujenem*
jε-hən bwar-εn-m buj-εnε-m

‘It said this and inters to the sack.’

033. *əkki* *henahum* *əkki* *aggədhum* *əkki* *təbun* *banε* *jəbbəna*
əkk-i hən-ahu-m əkk-I aggəd-hum əkk-I tə-bun ban-ε jə-bbən-a

‘I did like this and tied it like this and so so.’

034. *bagwədenhema* *fəja* *hema* *at’bək’m* *εgwgwudʒ* *barətʃu*
bε-agwəd-εn-hema fəja hema a-t’bək’m εgwgwudʒ bar-εtʃu

‘The Ape said "you did good, make it tight"’

035. *bagwədenhema* *bəhi* *dula* *t’ebet’hēm* *ahεnε* *barətʃu*
bε-agwəd-εn-hema bε-hi dula t’ebet’hēm a-hεnε bar-εtʃu

‘So the tiger got in to the sack; the man tied him. the Ape said "bait it using this ‘dulla’.”’

036. *ekk* *bεj* *men* *iwdəhε* *hajj* *k’et’k’ət’ni* *barətʃu* *jəburi*
ekk bεj men i-wdəh-ε hajj k’et’k’ət’-ni bar-εtʃu jə-bur-i

‘She said the man “Now, he is all yours and you can do whatever you like to do.” The man was excited.’ ‘Wise is not only human binges but animals to.’ Ones up on a time people went out for hunting and got a tiger.’ They started chasing the tiger. The tiger met someone while he was running. He begged the man for help.’ ‘Help me you will get the reward from heaven.’ ‘People went after me and they are going to kill me.’ ‘The man asked how he could help. The tiger asked the man to put him in his sack. ‘The man did that and the tiger was able to escape from the hunters.’ ‘Hi man did you see tiger?’ I didn’t see, I’m going to the market.’ ‘After the hunters left the tiger asked either they passed or not’ ‘He said yes.’ Make me free and let me downward.’ ‘He make free and put it downward.’ ‘After a while the tiger came out of the sack and set on the man’s head.’ ‘he asked it "why you set at my head"’ ‘It said "in order to eat"’ ‘The man said that he doesn’t deserve to be treated like that after all what he has done for him. So the man asked it before you start eating me it is better having animal’s judge.’ ‘Anybody can judge us.’ ‘Who can judge?’ ‘Both said "Ape can judge us"’ ‘They went to the Ape.’ ‘The man said for the Ape "the tiger approach in my way and asked me to prevent him from the hunters who are following him; finally I put it in the sack"’ ‘After they passed I make it free from the sack and it said “let me eat you” and put itself in my head.’ Judge me or judge on him?’ ‘The tiger is correct.’ ‘Yours is correct to.’ ‘The Ape said to the tiger "could you down from his head"’ ‘It stands on the soil.’ ‘The Ape asked "how was at first"’ ‘I was like this.’ It said this and inters to the sack.’ ‘I did like this and tied it like this and so so.’ ‘The Ape said "you did good, make it tight"’ ‘So the tiger got in to the sack; the man tied him. the Ape said "bait it using this ‘dulla’.”’ ‘She

said the man “Now, he is all yours and you can do whatever you like to do.” The man was excited.’

Tale-14: A story concerning the consequence of friendship beyond stage

This story was told by Dilly Awel, January 2010, Butajira, Ethiopia

001. *bɛdrɛ gəze urba əna gotʃɛ mɛrih jənɛbro*
 bɛdrɛ gəze urba əna gotʃɛ mɛrih jə-nɛbr-o
- ‘Once up on a time Hyena and Lion were living together.’
002. *mɛrihɛno ən-k’unaja tinɛbr tinɛbrom gəzat gɛzum*
 mɛrih-ɛ-no ən-k’una-ja ti-nɛbr ti-nɛbr-o-m gəzat gɛz-u-m
- ‘When they live together they bay things.’
003. *anbesa (urba) bora sihem gotʃɛ eram*
sihem
 anbesa (urba) bora sih-ɛ-m gotʃɛ eram sih-ɛ-m
- k’una bet tinɛbro tinɛbro jɛgotʃɛ eram jətʃ’ɛɲ*
 k’una bjet ti-nɛbr-o ti-nɛbr-o jɛ-gotʃɛ eram jə-tʃ’ɛɲɲ
- ‘One day the lion bought an ox, and the hyena bought a cow. After a long time the hyena’s cow gave birth’
004. *jɛgotʃɛ eram bɛtʃ’ɛɲɲɛhɛma urbaji ijja-tu*
 jɛ-gotʃɛ eram bɛ-tʃ’ɛɲɲ-ɛhɛma urba-ji ijja-tu
- boraje tʃ’ɛɲɲɛ barɛm jɛramiz anfwa*
wɛsɛdɛm
 bora-je tʃ’ɛɲɲ-ɛ bar-ɛ-m jɛ-eram-iz anfwa wɛsɛd-ɛ-m

<i>jeboraji</i>	<i>food</i>	<i>k'ebwanem</i>
jɛ-bora-ji	food	k'ɛbw-a-nɛ-m

'But the lion denied. He said that it's his oxen that gave a birth and took same blood from the cow put on the oxen stomach.'

005. *zəmute* *nətʃɛɲɲəhom* *jaɬer* *barɛm*
ijjatu
 zəmu-te nətʃɛɲɲ-ho-m jɛ-aɬer bar-ɛ-m ijja-tu

<i>bora</i>	<i>tʃɛɲɲɛ</i>	<i>barɛm</i>
bora	tʃɛɲɲ-ɛ	bar-ɛ-m

006. *tɛbarɛ* *bɛjanɜɛ* *bora* *ant'ɛɲɲɛ* *tʃɛɲɲɛ* *ijjat*
 tɛ-bar-ɛ bɛj-anɜ-ɛ bora an-t'ɛɲɲ-ɛ tʃɛɲɲ-ɛ ijja-at

<i>ɛram</i>	<i>fərdɛnɛ</i>	<i>jɛdɔbr</i>	<i>awərə</i>
ɛram	fərd-ɛ-nɛ	jɛ-dɔbr	awərə

'After a little verbal fight; they agreed to take the case to the animals' court and get justice.'

007. *ənəm* *jəfrədənɛ* *jəbrəm* *anbɛsa* *jɛdɔbr* *awərə*
 ənəm jə-frəd-nɛ jə-br-m anbɛsa jɛ-dɔbr awərə

<i>jaɬ'ɛram</i>	<i>jasferəd</i>
ja-t'ɛr-a-m	jas-ferəd

'They called every wild animal and explained the situation.'

008. *bɛtʃonoma* *tɛsɛbɛsɛboji* *ənəm* *tɛsɛbɛsɛbom* *aj* *jɛ* *urbaji*
 bɛ-tʃon-o-ma tɛ-sɛbɛsɛb-o-ji ənəm tɛ-sɛbɛsɛb-o-m aj jɛ urba-ji

<i>boraw</i>	<i>tʃɛɲɲɛ</i>	<i>bohe</i>	<i>ɛram</i>	<i>ant'ɛɲɲɛ</i>	<i>jəburij</i>
bora-w	tʃɛɲɲ-ɛ	boh-e	ɛram	an-t'ɛɲɲ-ɛ	jə-bur-ij

'All the wild animals except a monkey were there. As they are more afraid of the lion than the hyena, they all reached to a decision that it was the lion's ox that gave birth and that he deserved to have the calf.'

009. *mɛtʃ'ɛɛff* *mwa* *jəɬ'ɛɲ* *bank'e* *k'ɛmɛle* *k'ɛɲɛm*
 mɛtʃ'ɛɛff mwa jə-tʃ'ɛɲ bank'e k'ɛmɛle k'ɛɲ-ɛ-m

tʃɛɲɲɛm

tʃɛɲɲ-ɛ-m

‘The monkey arrived few minutes after the decision had been made.’

010. *k'emele bank'e kesem tʃɛɲɲem za urba*
k'emele bank'e kesem tʃɛɲɲ-ɛ-m za urba
- matʃe asənn ja ənguri tʃenom ja*
matʃe asənn ja əngur-i tʃen-o-m ja
- tiferdoni aselema k'ɛɲɛʃəm jəbl*
ti-ferd-o-n-i asel-e-ma k'ɛɲ-ɛʃ-m jə-bl

‘The lion asked here angrily about why she wasn't there earlier.’

011. *matʃeba bɛk'emele jɛ urba atəmətsbis aʃerəna*
matʃe-ba bɛ-k'emele jɛ urba atəmətsbis aʃer-əna
- sɛme tɛlɛgɛdɛm wətətu təsɛf bənɛhu təbun*
sɛme tɛ-gɛlɛd-ɛ-m wətətu tə-sɛf bən-ɛhu tə-bun

‘She told them that she was late because the sky and the earth got ripped and that she was sewing them.’

012. *zijo dzama tɛmɛtʃe dɛrɛsɛm aʃer əna sɛme*
zij-o dzam-a tɛ-mɛtʃe dɛrɛsɛ-m aʃer əna sɛme
- jɛgɛlɛde anʃo*
jɛ-gɛlɛd-e anʃo

‘The lion shouted at her and asked since when it was possible for the sky and earth to be ripped.’

013. *jamahe tɛmɛtʃe dɛrɛsɛm bora tʃ'ɛɲɲɛ barɛtʃəm*
jə-ama-he tɛ-mɛtʃe dɛrɛsɛ-m bora tʃ'ɛɲɲ-ɛ bar-ɛtʃ-m
- fɛrɛddɛtom bɛtʃ'ɛfor tɛsɛk'rɛtʃ jəburi*
fɛrɛdd-ɛt-o-m bɛ-tʃ'ɛfor tɛ-sɛk'r-ɛtʃ jə-bur-i

‘She replied saying since and ox started to give birth.’

014. *k'emeleki bəlɔt' bənɛm jɛbɔlt' zɛnga bɛjaɲənt*
k'emele-ki bəlɔt' bən-ɛ-m jɛ-bɔlt' zɛnga bɛ-jaɲənt
- bəʒʒ ar jəffɛrd sub ka bɛntʃ'ɛt tɛsɛk'ɛlɛtʃ*
bəʒʒ ar jə-ffɛrd sub ka bɛ-əntʃ'ɛt tɛ-sɛk'ɛl-ɛtʃ

015. 'It is known that the monkey is wise ;after she give justice japed on the tree.'
jəbrobi jɛwudo nɛbar tʃɛrɛta
bɛdegnɛtna
 jə-br-o-bi jɛ-wudo nɛbar tʃɛrɛta bɛ-degnɛt-na

təsema nɛban
 tə-sɛm-a nɛ-ban

'We were hired such a teal in childhood pored.'

A hyena and a lion were friends. One day the lion bought an ox, and the hyena bought a cow. After a long time the hyena's cow gave birth, but the lion denied. He said that it's his oxen that gave a birth. After a little verbal fight; they agreed to take the case to the animals' court and get justice. They called every wild animal and explained the situation. All of the wild animals except a monkey were there. As they are more afraid of the lion than the hyena, they all reached to a decision that it was the lion's ox who gave birth and that he deserved to have the calf. The monkey arrived few minutes after the decision had been made. The lion asked her angrily about why she wasn't there earlier. She told them that she was late because the sky and the earth got ripped and that she was sewing them. The lion shouted at her and asked since when it was possible for the sky and earth to be ripped. She replied saying since and ox started to give birth.



Ato Kemal Hamza a teacher (one of My informant)



Sheh Ahmedin Sheh Surur (farmer and merchant he is one of my informant)



Ato Fetu Muzeyn and his family (one of my informantes)



Haji Mustefa Beyan(farmer and worker in the Mosque)he is one of my informant



Ato Diliy Awel

Born in Mesqan Woreda (Dobena Bati Kebele Gebere mahaber) he is fluent in Mesqan and Amharic, Merchant and he is one of the main informant.

APPENDIX

023. *anfuna* N nose

Word list

The word list is organized alphabetically with the following order :- Mesqan to English
 a, ɛ, i, u, e, o, ə, tʃ, tʃ' , d, f, g, gʷ, h, hʷ, dʒ, k, kʷ, k' , k' ʷ, l, m, n, r, s, ʃ, t, t' , w, j, z
 & ʒ

a

- | | |
|---|--|
| 01. <i>ab</i> N father
02. <i>abe</i> V give
03. <i>atʃir</i> ADJ short
04. <i>atʃefwanəm</i> V spit
05. <i>atʃər</i> N fence
06. <i>afer</i> N earth
07. <i>afetε</i> V scratch
08. <i>aftoffetε</i> V cough
09. <i>afutεfwetε</i> V sneeze
010. <i>afweɲɲε</i> V rest
011. <i>adʒdʒε</i> V sweep
012. <i>ahε</i> PN you (SG, FEM)
013. <i>ahu</i> PN you (PL, M) and (polite SG, M)
014. <i>ahəma</i> PN you (PL, F)
015. <i>aga</i> N water
016. <i>aggeba</i> V married
017. <i>ak'er</i> N stomach

018. <i>ak'k'enm</i> V sick, be...
019. <i>alemεt</i> N tongue
020. <i>aməst</i> ADJ five
021. <i>anappε</i> N hill
022. <i>anfu</i> N bird
a. <i>jε-anfu bjet</i> nest | 024. <i>angatʃa</i> N cat
025. <i>anget</i> N neck
026. <i>angetʃəl</i> N yoke
027. <i>ank'əfo</i> N spoon
028. <i>ank'wa</i> N egg
029. <i>ankhenε</i> ADJ it is not
030. <i>ankje</i> ADJ back
031. <i>annat</i> N aunt 'sister of mother'
032. <i>ansabb</i> N uncle 'brothers of father'
033. <i>ansət</i> ADJ female
034. <i>anzet</i> N guts
035. <i>arb</i> N shield
036. <i>arba</i> ADJ forty
037. <i>arbatt (arbamatt)</i> forty one
038. <i>arbesa</i> ADJ dirty
039. <i>arbet</i> ADJ four
040. <i>arengwade</i> ADJ green
041. <i>aret'ε</i> V cut
042. <i>asa</i> N fish
043. <i>asər</i> ADJ ten
a. <i>asrah^wet</i> twelve
b. <i>asraməst</i> fifteen
c. <i>asrarbet</i> fourteen
044. <i>asrasebat</i> seventeen
a. <i>asrasədəst</i> sixteen
b. <i>asrasəmut</i> eighteen
c. <i>asrasost</i> thirteen
d. <i>asratt</i> eleven
045. <i>asrazet'ε</i> nineteen |
|---|--|

046. *asota* V smell
 047. *assijem* V sell
 048. *aʃi* PN you (SG,F)
 049. *aʃet* N spider
 050. *at'ebet* N finger
 051. *at'ebw i* V bathe
 052. *at'am* N bone
 053. *atʃtʃɛ* N wood
 054. *atmerɛ* V teach
 055. *att* ADJ one
 056. *attatt* ADJ some, certain, several
 057. *attattəge* ADJ sometimes
 058. *attəm* ADJ no one, nothing
 059. *azgaled* N belt 'for woman'
 060. *azɛbɛɲɲa* N person of wedding
 061. *azɜɛ* V see
ɛ
 062. *ɛddəje* N river
 063. *ɛdʒ* N arm, hand
 064. *bɛ - ɛdʒ* 'by hand'
 065. *ɛgər* N foot
 a. *sət'-ɛgər* foot
 b. *bɛ - ɛgər* 'by foot'
 066. *ɛngwod* N others
 067. *ɛram* N cow
 a. *jɛ-mammo* *ɛram*
 Mammo's cow
 068. *ɛrɛ* N cattle
 069. *ɛrɛgjim* V throw
 070. *ɛrrdʒdʒ* N child, son, boy
 071. *ɛttəm* N sister
 072. *ɛt'e* N sheep
 a. *ənəst ɛt'e* 'sheep (female)
 b. *tɛbat ɛt'e* 'sheep (male)'
i
 073. *itʃəm* ADJ few
 074. *ifət* N face

075. *imbak'je* N saliva
 076. *inba* N tear
 077. *inna* PN I (1st PPL)
 078. *ira* ADJ wet
 079. *-i* DFM thes
u
 080. *urba* N lion
 081. *-u* BM is
e
 082. *ebelo* PN you somebody, so and so
 083. *en* N eye
 gəbt en N pupile
 k'ərrəb N eyebrow, eyelid, eyelash
 084. *enne* V no
 085. *erez* ADJ light
 086. *essebe* V think
 087. *ette* V where
 088. *etti* V which
o
 089. *otʃa* ADJ hunter
ə
 090. *əkki* PN such
 091. *əkki əkki* 'such...such'
 092. *əmar* N donky
 093. *əmən* N stone
 094. *əmm* N mother
 095. *əndoderɛ* N snake
 096. *ənʃəttə* N women
 097. *ənəss* ADJ younger
 100. *ənnəm* ADJ all
 098. *ənt'ar* N stick
 099. *ənzən* N ear
 0100. *ətabbo* N aunt sister of father
 0101. *əjja* PN I (1stP,SG)
b
 0102. *barɛ* V say
 0103. *bəʃa* N red

0104. *bəlat'* ADJ clever
0105. *bənnə* V eat
0106. *bənpə* N thigh
0107. *bəssələ* V be cooked
0108. *jə-bəssələ(jəbəssələ)* V
ripe
0109. *bəttət* ADJ wide
0110. *bəzɜ* ADJ many
0111. *bjet* N house
0112. *jə-bjet ab* father of the house
0113. *jə-bjet əmm(garəm
bjet)* mother of the house
0114. *bora* N bull 'ox'
0115. *bə - bora* 'by ox'
0116. *buli* ADJ sharp
0117. *but'o* N orphan
- b^w**
0118. *bwak'əla* N mule
0119. *bə - bwək'lə* 'by mule'
- tʃ**
0120. *tʃənpə* V come
0121. *tʃərə* N worm
0122. *tʃonna* V sit
- tʃ**
0123. *tʃ'ənpə* V give birth 'animal'
0124. *tʃ'ənpətʃ* V give birth 'person'
0125. *tʃet* N sun
- d**
0126. *dak'ə* V laugh
0127. *dangga* N jaw bone(molar
tooth)
0128. *dəfəna* N nape
0129. *dəgər* N fur, hair of head
- a. *jə-dəggər etʃə* pin which
holds
- b. the handle of the plow and the
- c. plowshare
0130. *dəgg* N calf
0131. *dəggər* N plowshare
0132. *dəku* N mother
0133. *dən* N belly
0134. *dərət* N chest
0135. *dərresə* V dance,sing
0136. *djenga* N children,boys
- f**
0137. *fantʃu* N tail
0138. *fəja* ADJ good
0139. *fərəz* N horse
0140. *fjek'* N goat
0141. *ənəst fək'* goat (female)'
0142. *təbat fək'* goat (male)'
0143. *fuk'ənpə* V whistle
0144. *fur* N rat
- g**
0145. *gəbətt* ADJ half
0146. *gəder* ADJ new
0147. *gefam* V push
0148. *gəli* ADJ cold
0149. *gəllif* ADJ long
0150. *gəmməjə(gəmmə)* N men
0151. *gənbər* N forehead
0152. *gənzə* N waist
0153. *gərəd* N girl,daughter
0154. *gərəd* N girls,daughters
0155. *gəwwa* ADJ fool
0156. *gəzat* N domestic animal
0157. *gezə* N big axe
0158. *giyə* N dog
0159. *ənəst giyə* 'dog (female)'
0160. *təbat giyə* 'dog (male)'
0161. *gjejjerv* V vomit
0162. *gobbe* N brother
0163. *goffa* ADJ empty
0164. *goga* N leather strap which is
holds
- a. the rods against the oxen's

- b. neck, skin
0165. *gola* N small wooden crosspiece
- a. at the top of the yoke
0166. *golodo* N knife
0167. *gonda* N ant
0168. *gottete* V pull
0169. *gunətʃɛ* N chin
0170. *gunnen* N head
0171. *gura* ADJ left
0172. *gure* N basket
0173. *gurz* ADJ old
0174. *gurz mekinaw* an old car
- gʷ**
0175. *gwadenəm* V hungary, be...
0176. *gwejta* N God
0177. *gwetʃɛ* N hyena
0178. *gwulbet* N knee
- h**
0179. *hamsa* ADJ fifty
- a. *hamsatt*
(*hamsamatt*) ADJ fifty one
0180. *hanno* PN he (polite)
0181. *hare* V know
0182. *hebəd* N liver
0183. *hənɛ* N elbow, arm
0184. *hənnema* PN they (PL, F)
0185. *hənno* PN they (PL, M)
0186. *hiti* PN she
0187. *hujə* ADJ twenty
- a. *hujahwet* ADJ twenty two
- b. *hujamatt* (*huyatt*) ADJ twenty one
0188. *huti* PN he
- hʷ**
0189. *hwet* ADJ two
- dʒ**
0190. *dʒɛf* N heel

0191. *dʒənədzin* ADJ thick
0192. *dʒəraf* N whip
0193. *dʒufləl* ADJ blunt
- k**
0194. *kanfa* N wing
0195. *kelbeʒʒo* N star
0196. *kənfer* N mouth, lip
0197. *kerebo* N drum
0198. *kokki* N Adam's apple
0199. *koləlit* N vessel small
0200. *kumela* N cap made from hide
0201. *kutəna* N chicken
- kʷ**
0202. *kwetəkote* V dig
- kʼ**
0203. *kʼalkʼal* N cactus
0204. *kʼebberɛ* V plant
0205. *kʼetʃin* ADJ thin
0206. *kʼɛlətʼ* N spear
0207. *kʼell* ADJ small
0208. *kʼɛɲɲ* ADJ right
0209. *kʼenn* N horn
0210. *kʼərəkʼər* N rods of the plow
which press against
the oxen's neck
0211. *kʼetʼtʼɛɛ* V kill
0212. *kʼinn* N buttocks
0213. *kʼunakʼuna* N
some, certain, several
0214. *kʼunam* ADJ none
0215. *kʼurbe* ADJ near
0216. *kʼutʼkutʼ* ADJ rotten
- kʷ**
0217. *kʷatʃa* N frog
0218. *kʷɛddanəm* V pour
0219. *kʷemɛ* V stand
0220. *kʷɛɛ* N navel
- l**

0221. *ləb* N heart
 0222. *ləbas* N cloth
 0223. *ləko* N trouser 'indigenous'
- m**
0224. *marefa* N plow/plough
 0225. *metʃɛ* N when
 0226. *mədad* N plate for baking
 bread
 0227. *megada* N machete
 0228. *mək'ar* N what thing
 0229. *melləkamm* ADJ beautiful
 a. *melləkamm* təhɛ beautiful
 girl
 0230. *memr* N shoulder
 0231. *mən* N what
 a. *jɛ-mən* N why
 b. *jɛ-mənaherge* N how many,
 how often
 0232. *mənajənɛt* N what kind
 0233. *mənder* N living quarter
 0234. *merf* N needle
 0235. *məss* N hasband, man
 0236. *məʃt* N wife, woman
 0237. *met't'ɛk'* N loin
 0238. *metijɛ* N grandparents
 'of father'
 0239. *mɛto* ADJ hundred
 0240. *mezzɛnɛ* V count
 0241. *mula* ADJ full
- mʷ**
0242. *mwa* N who
 a. *tɛ-mwa* N with whom, with
 who
 b. *jɛ-mwa* N whose
 0243. *mwak'* ADJ hot
 0244. *mwamwan* N whom 'PL'
 0245. *mwana* N uncle 'brother of
 mother'
 0246. *mwɛtɛ* V die

- n**
0247. *nəb* N honey bee
 0248. *nəbe* N plow beam
 0249. *nɛddɛdɛ* V burn
 0250. *nɛtʃ'ɛ* ADJ white
 0251. *nək'* ADJ elder
 0252. *nɛn* ADJ up
 0253. *nɛnnɛ* V has
 0254. *nəʃɛ* N hill
- r**
0255. *ruk'e* ADJ far
- s**
0256. *sanka* N door
 0257. *sasa* ADJ thirty
 a. *sasatt(sasamatt)* ADJ
 thirty one
 0258. *səb* N person
 0259. *səba* ADJ seventy
 0260. *səbat* ADJ seven
 a. *səbatt(səbamatt)* ADJ
 seventy one
 0261. *səbɛrɛ* V broke
 0262. *sədəst* ADJ six
 0263. *sɛtʃ'tʃ'ɛ* V drink
 0264. *sɛfwan* V sew
 0265. *səhana* N ankle
 0266. *səlsa* ASJ sixty
 a. *səlsatt(səlsamatt)* ADJ
 sixty one
 0267. *səmanja* ADJ eighty
 a. *səmanjatt(səmanjamatt)*
) ADJ
 eighty one
 0268. *səme* N heaven
 0269. *səmut* ADJ eight
 0270. *sənda* N knife for the
 cultural food 'k'otʃo'
 0271. *sənga* N ox
 0272. *sənn* N tooth

0273.	<i>sɛr</i> N grass	0306.	<i>wak'jem</i> V swim
0274.	<i>sɛrɛba</i> N calf	0307.	<i>wə-barɛ</i> V bark
0275.	<i>sɛrɾɛk'ɛ</i> V steal	0308.	<i>wɛddɛdɛ</i> V loved
0276.	<i>sijɛ</i> V buy	0309.	<i>wɛddɛl</i> ADJ big
0277.	<i>sorɛr</i> N stool	0310.	<i>wɛdɛrɛ</i> N rope
0278.	<i>sost</i> ADJ three	a.	<i>jɛ-wɛfal wɛdɛrɛ</i> N leather strap which fastens the beam and the plowshare
0279.	<i>sotanəm</i> V smell	0311.	<i>wədo</i> ADJ bad
f		0312.	<i>wɛfa</i> N iron ring which holds the plowshare to the plow bean
0280.	<i>fat</i> N beehive	0313.	<i>wɛhɛt</i> N cheek
0281.	<i>fɛbɛ</i> N wedding	0314.	<i>wəjɛ</i> N honey
0282.	<i>fɛkkɛtɛ</i> V make, work	0315.	<i>wɛkka</i> V hit
0283.	<i>fəm</i> N name	0316.	<i>wɛmare</i> N leather strap used to tie the yoke to the plow beam
0284.	<i>fɛmɛ</i> V hide	0317.	<i>wɛngɛ</i> N local house
0285.	<i>fɛngobɛt</i> N beard	0318.	<i>wɛnt</i> N handle of the plow
0286.	<i>fɛnnəm</i> V want	0319.	<i>wərəɛ</i> V go
t		0320.	<i>wɛrətʃɛ</i> N hip
0287.	<i>taggɛdɛ</i> V tie	0321.	<i>wərrɔ</i> N male chicken
0288.	<i>tɛbət</i> ADJ male	0322.	<i>wɛssa</i> N small axe
0289.	<i>tɛggɛdɛrɛ</i> V sleep	0323.	<i>wɛt</i> N termite
0290.	<i>tɛnakɛsɛ</i> V fight 'persons'	0324.	<i>wɛt't'ɛk'ɛ</i> V fall
0291.	<i>tɛt</i> ADJ down	0325.	<i>wəzat</i> N sweat
0292.	<i>tɛwagom</i> V fight 'animals'	j	
t'		0326.	<i>jalɛk'e</i> N step father
0293.	<i>t'ɛba</i> N plain land	0327.	<i>jalɛk'et</i> N step mother
0294.	<i>t'ɛbwɛt'ɛ</i> V hold	0328.	<i>jɛrɛz</i> ADJ heavy
0295.	<i>t'ɛffər</i> N claw, fingernail	z	
0296.	<i>t'ɛjɛk'ɛ</i> V ask	0329.	<i>zangjɛra</i> N monkey
0297.	<i>t'ək'ur</i> ADJ black	0330.	<i>zəmb</i> N fly
0298.	<i>t'ɛk'wɛɲpɛ</i> V hide	0331.	<i>zɛt'ɛna</i> ADJ ninety
0299.	<i>t'ɛlil</i> ADJ clean	a.	<i>zɛt'ɛnatt(zɛt'ɛnamatt)</i> ADJ ninety one
0300.	<i>t'ɛnak'a</i> N moon	0332.	<i>zɔgara</i> N leopard
0301.	<i>t'ɛnkara</i> ADJ hard		
0302.	<i>t'ɛrɛk'</i> ADJ dry		
0303.	<i>t'ubəja</i> N brest		
0304.	<i>t'uk'</i> ADJ narrow		
0305.	<i>təhɛ</i> N child, daughter		
w			

3

0333. *ʒetʰɛ* ADJ nine