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## Notes on the Rendille Language (Kenya)\*

by Bernd Heine

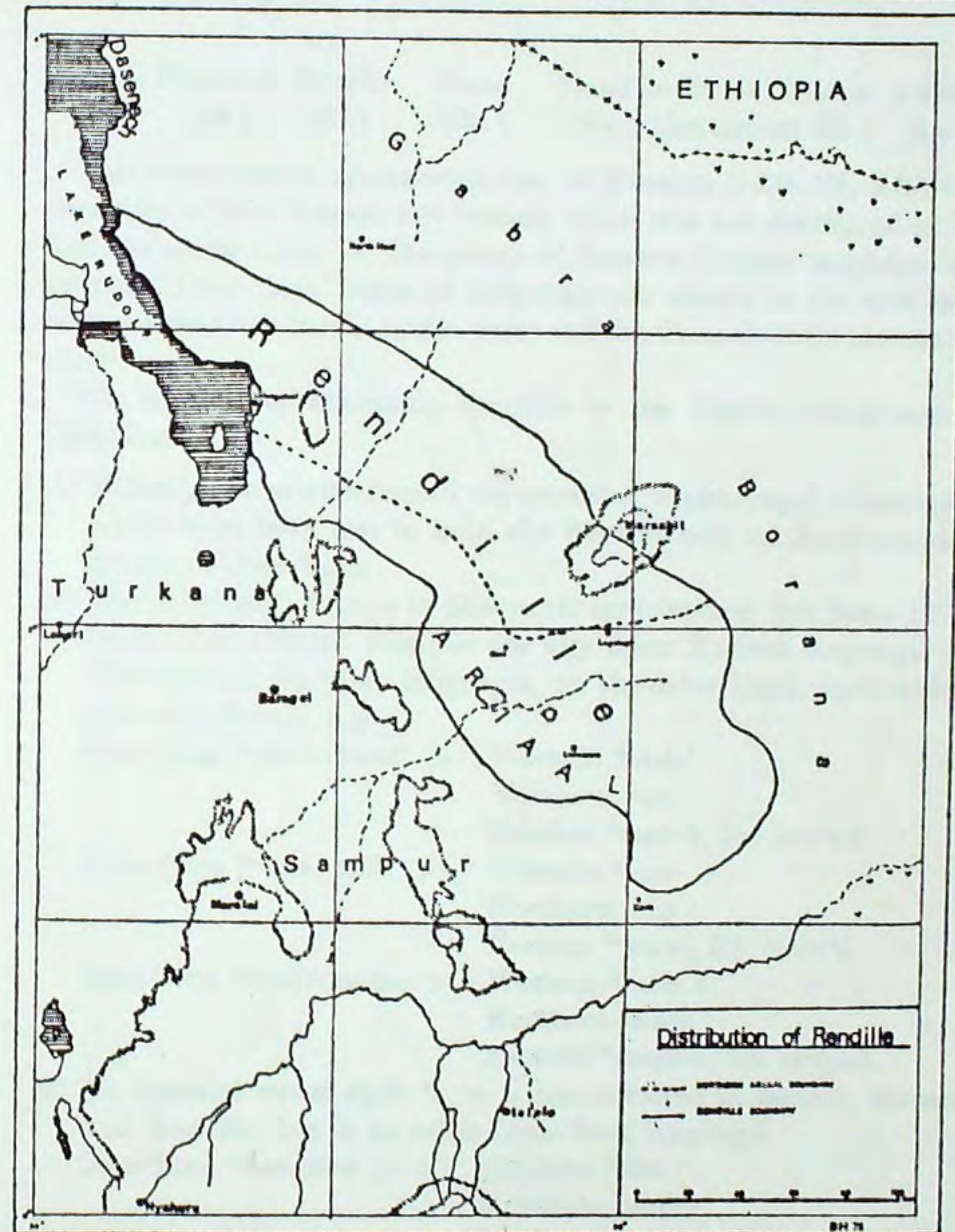
### 1. Introduction

The Rendille (own name [rend'ille], name of their language [af' rend'ille]) inhabit the southern part of Marsabit District in Northern Kenya (see Map 1). According to the Kenya Population Census of 1969, they number 18,729. The total number of Rendille speakers, however, must be assumed to be below 15,000 (see 1.3.).

Whereas the social structure of Rendille has been well documented by Paul Spencer (1973)<sup>1</sup>, little is known on their language. The data collected by Harold C. Fleming (1964: 60—71) in 1960 during several hours of interrogation are the only published source on Rendille

\* The present paper is based on research within the project "Language and Dialect Atlas of Kenya" which is sponsored by the Deutsche Forschungsgemeinschaft.

<sup>1</sup> Even more detailed research on Rendille society is presently being conducted by Günther Schlee.



Map 1

language. The present notes are based on a one week's field research in Korr<sup>2</sup>. The aim was to gather some basic grammatical and lexical

<sup>2</sup> Our informants were Lufle Gambare from Kargi and Joseph Iparasian from Laisamis. Both have spent the larger part of their life in the area around Korr.

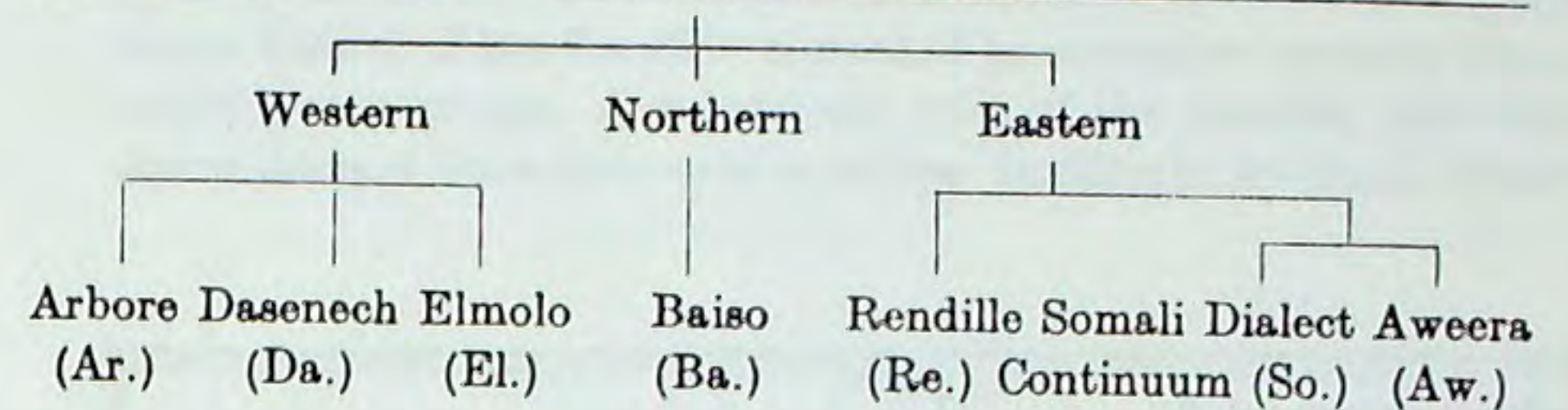
data for linguistic comparisons within the "Language and Dialect Atlas of Kenya". In view of the short time available, the following descriptive notes can claim to be no more than first tentative generalizations.

1.1. Position

While the Eastern Cushitic affiliation of Rendille has been noticed relatively early, there has been a controversy concerning the question as to whether the language is more closely related to Galla or to Somali<sup>3</sup>. A. N. Tucker and M. A. Bryan (1956:126) followed G. W. B. Huntingford in allocating Rendille to the Somali group, and this hypothesis was corroborated eight years later by Harold C. Fleming. Fleming proposed the name "Macro-Somali" for a group of Eastern Cushitic languages which he sub-classified into (A) Baiso and (B) Somali. Somali, he claims, has two branches: Rendille and Somali proper (Fleming 1964: 82/83). Heine (1973) was able to show that the Elmolo language spoken at the southeastern shores of Lake Rudolf also belongs to this group, and he claimed a particularly close relationship between Rendille and Elmolo. Two years later, Hans-Jürgen Sasse extended Fleming's "Macro-Somali" by adding three more languages: Arbore, Dasenech (Galab), and Aweera (Boni). Sasse distinguishes a Western and an Eastern sub-group of "Macro-Somali". The Western sub-group includes Baiso, Arbore, Dasenech, Elmolo and Rendille, Somali and Aweera being languages of the Eastern sub-group (Sasse 1975: 19).

After having worked on Rendille, it would seem to us that the inclusion of this language within the Western sub-group, originally proposed by us and adopted by Sasse, can no longer be maintained. Rendille appears to be more closely related to Somali and Aweera than to the languages of the Western sub-group (see below). Moreover, the evidence available suggests that Baiso, spoken on Gidicho island of Lake Abbaya in Southern Ethiopia, forms a sub-group of its own rather than being a member of the Western sub-group. We therefore propose the following alternative classification:

<sup>3</sup> For details of this controversy, see Fleming 1964: 58/59.



This classification agrees with that of Fleming (1964:83), with the exception of the Western sub-branch which was not distinguished by him. As a new name for this group of Eastern Cushitic languages we propose "Omo-Tana" since all languages are spoken in the vast area between the Omo (in the north-west) and the Tana river (in the south-east)<sup>4</sup>.

The reasons for allocating Rendille to the Eastern sub-group of Omo-Tana are:

- (1) Rendille shares with Somali the retention of pharyngal consonants, which have been lost in both the Western and the Northern sub-groups of Omo-Tana.
- (2) The vowel shift \*a > e in pharyngal environment (see Sasse 1973) has neither affected Rendille nor any other Eastern language. All Western and Northern languages, on the other hand, have undergone this change, e.g.
 

Omo-Tana *math- head <sup>5</sup>	>	Western *mete'
		Northern mete
		Eastern *matah, Re. mat'ah
Omo-Tana *aan- milk	>	Western *een-
		Northern eeno
		Eastern *aan-, Re. haan'ú
Omo-Tana *mak< name	>	Western *meke'e
		Northern meege
		Eastern *maga'a, Re. m'ágañ.
- (3) An opposite vowel shift \*e > a has occurred in Somali, Aweera and Rendille, but in no other Omo-Tana language:
 

Omo-Tana *ken- five	>	Western *cen-
		Northern ken(i)
		Eastern *can, Re. cán.

<sup>4</sup> Terms like "Macro-Somali" (Fleming 1964) or "Somaloid" (Bender 1971) would not seem to be justified, since linguistically there is nothing to suggest that Somali enjoys a special status among the languages of this group.

<sup>5</sup> Concerning Eastern Cushitic reconstructions, see Sasse 1973; 1975a.

(4) In addition to the  $*a > e$  shift there is a development  $*a > o$  in Western Omo-Tana, but not in Rendille:

Omo-Tana  $*a/-$  mouth  $>$  Western  $*oho$   
Eastern  $*a/-$ , Re.  $a/-$ .

(5) There are a number of lexical items which Rendille shares with Eastern Omo-Tana. Some of these items have either a slightly divergent or a totally different phonological shape in the Western sub-group, e.g.

Western  $*k'in-$ , Eastern  $*qaniin$ , Re.  $xan'tn$  to bite

Western  $*k'or$ , Eastern  $*geez$ , Re.  $gey$  tree

Western  $*k'ur-$ , Eastern  $*goy$ , Re.  $gby$  to cut

Western  $*eeg$ , Eastern  $*dab$ , Re.  $dab$  fire

Western  $*a'ur$ , Northern  $a'ar$ , Eastern  $*a'ar$ , Re.  $'á'ar$  four

Western  $*soo-$ , Northern  $soo$ , Eastern  $*jid$ , Re.  $jíd$  meat.

## 1.2. Notes on history

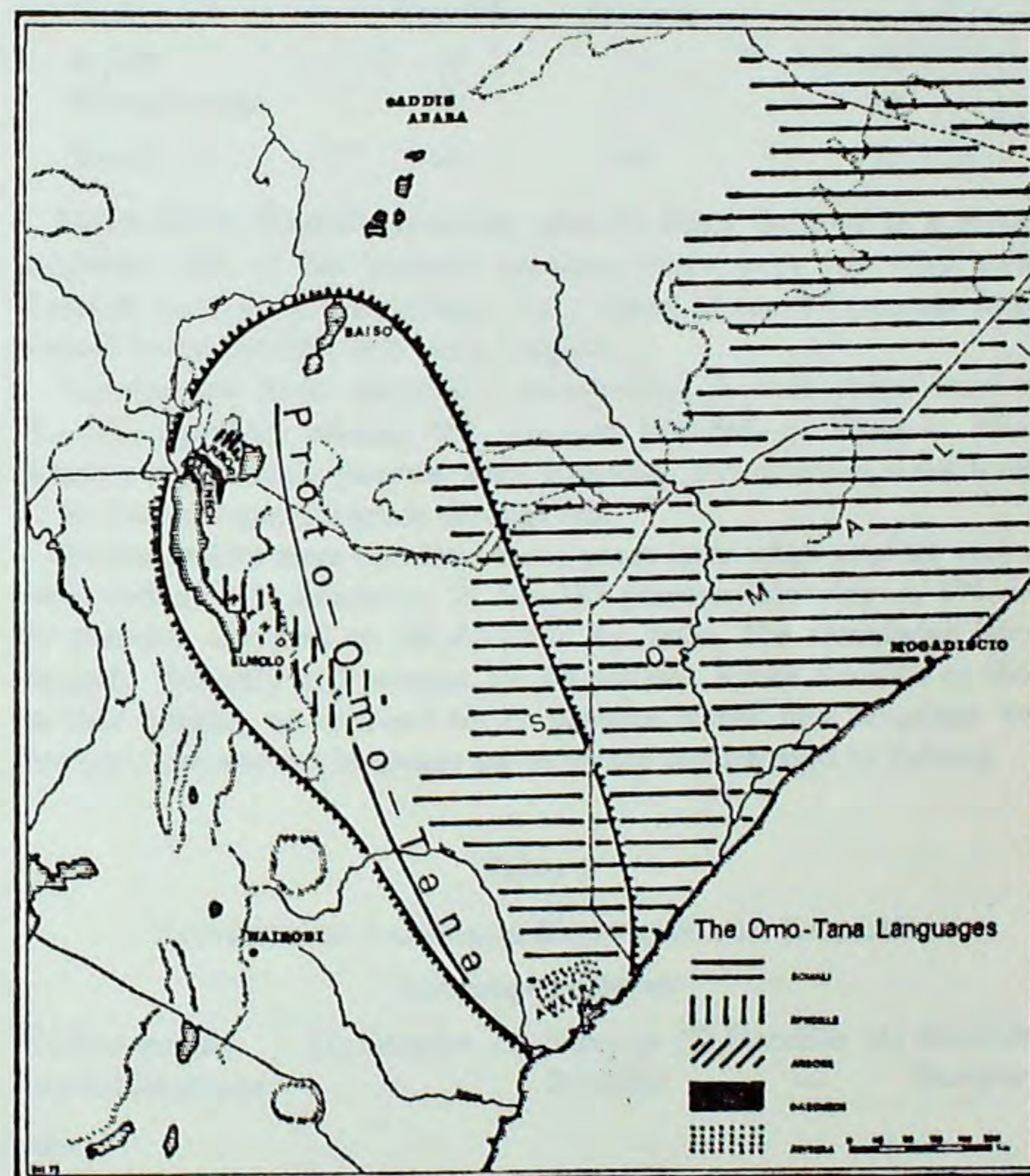
Hans-Jürgen Sasse summarizes the early history of the Omo-Tana group thus:

"The presence of Somali-like languages so far away from the present homeland of the Somali people clearly demonstrates that the ancestors of the Somali speaking tribes once occupied a territory far more to the south-west than modern Somalia. Indeed the present location of Rendille and Baiso suggests that Proto-Somali speakers formally inhabited a broad belt stretching from the eastern shore of Lake Rudolf on the west along the present state border of Kenya to the Juba and Tana regions on the east and extending northwards into South Ethiopia. In a word, it seems that a Somaloid population once occupied almost all of Northern Kenya and a large part of Southern Ethiopia. This Somaloid community was superseded by the intrusion of Borana Gallas and other ethnic groups ..." (Sasse 1975: 1).

This hypothesis was put forward first by Harold Fleming (1964: 83ff.). It contradicts earlier views according to which the Somali people originated in the northern part of their present territory. The geographical distribution of the present-day spoken languages suggests indeed that the original homeland of the Omo-Tana speaking people has to be located in the boundary area of Ethiopia, Kenya and Somalia (see Map 2).

The split between Rendille and the Somali-Aweera sub-group was probably completed by the Galla intrusions from the north. The more

recent history of the Rendille is marked by extensive contacts with all neighbouring groups. A substantial part of the Rendille population claims descent from other ethnic groups: families of the Saali, Dibshai,



Map 2

Matarpa, Nahagan, Nebel, Lekila, and Odoolah clans from Somali, Dibshai and Tubsha families from Galla (Borana), and Rongumo and Galdeelan families from Dasenech (Spencer 1973: 147).

Around 1820 the Rendille are said to have been concentrated on the Lbarta Plains and in the Suguta valley, and twenty years later they are reported to have migrated eastwards into their present territory, driving the Laikipiak Maasai southwards (Spencer 1973: 150; 152). Between 1860 and 1870, the Kirrimani, an off-shoot of the Rendille, were attacked and routed by the southern Rendille (Ariaal; see 1.3.). Yaaku traditions relate that the Kirrimani inhabited the territory east of the Mukogodo Forest. They lived mainly on hunting but kept goats and probably camels, too. The Kirrimani were defeated by a people called Larinkon but one part of them escaped to the Mukogodo Forest and founded the Yaaku nation. Another part is said to have fled north where they became "the ancestors of the Rendille" (Heine 1975: 30).

### 1.3. Language use

Rendille society is divided on economic, social and geographical grounds into two sections: the "Rendille proper" who essentially rely on camel economy and the Ariaal<sup>6</sup> (*ari'áál*, pl. *ariaal'ó*). The "Rendille proper" inhabit the northern part of the Rendille country, i.e. the desert-like areas between Marsabit and the south-eastern shores of Lake Rudolf, whereas the Ariaal with their focus on cattle economy live in the southern part of Rendille country, in the Logologo-Laisamis area and in a narrow strip all along the northern fringes of Sampur country. Socio-economically, the Ariaal Rendille occupy a position somewhere between the "Rendille proper" and the Sampur, their southern neighbours (Spencer 1973: 130).

The difference between the two sections of Rendille society is also reflected in language behaviour. Our attention was first drawn to this difference when conducting sociolinguistic interviews in a Lukumai settlement south of Laisamis at the Merille river. When we visited this settlement in 1970 it was inhabited by approximately 200 persons<sup>7</sup>. According to ethnic affiliation, the population of Lukumai turned out to be overwhelmingly Rendille. The language mostly used, however, was Sampur. Table 1 shows the distribution of mother tongue speakers.

<sup>6</sup> The Ariaal are called *imas'agera* by the Sampur.

<sup>7</sup> On later visits in 1973, 1974 and 1975 we found the settlement completely deserted.

Table 1

## DISTRIBUTION OF MOTHER TONGUE SPEAKERS IN LUKUMAI

Age	Mother tongue		Total of persons interviewed
	Rendille	Sampur	
0—19	0	24	24
20 and more	16	17	33
Total	16	41	57

Three of the Rendille-speaking persons knew Sampur as a second language, and of the Sampur speakers there were two who spoke Rendille as a second language. Only three of the 57 persons interviewed knew Swahili, and none English.

Perhaps the most surprising observation is that there were no Rendille speakers among the younger population. Even in those families where both parents were Rendille, the children were found to be Sampur monolinguals throughout.

Similar results were obtained three years later when another survey was conducted in Laisamis. Of the 183 persons interviewed, 175, i.e. 95 percent, declared to be Rendille by tribe, the remainder being Sampur. But only 106 persons, i.e. 58 percent, spoke Rendille as their mother tongue, as opposed to 77 persons whose first language was Sampur. The various language patterns are summarized in Table 2.

Table 2

## PATTERNS OF LANGUAGE KNOWLEDGE IN LAISAMIS

Mother tongue:	Language patterns			
	(1) Sampur	(2) Sampur Rendille	(3) Rendille	(4) Rendille Sampur
Second language:	—	—	—	—
Age				
0—9	42	2	0	1
10—19	13	0	4	7
20 and more	15	5	24	70
Total	70	7	28	78

Languages of wider communication: Swahili spoken by 43 persons (= 23 percent), English spoken by 4 persons (= 2 percent).

If one takes the mother tongue only and calculates percentages for the three age groups, then the figures given in Table 3 result. Table 3 suggests that Sampur is typically the language of children whereas Rendille is the language of the majority of adult people, both languages being evenly distributed in the age group 10—19 years. Another characteristic of the language patterns in Laisamis is the distribution of second language knowledge: only 9 percent (7 out of 77) of the Sampur mother tongue speakers knew Rendille as their second language, whereas 74 percent (78 out of 106) of the Rendille speakers have Sampur as their second language.

Table 3

MOTHER TONGUE DISTRIBUTION IN LAISAMIS  
(percentages)

Age	Sampur	Rendille	Total
0—9	98 %	2 %	100 %
10—19	54 %	46 %	100 %
20 and more	17 %	83 %	100 %

Additional interviews carried out in the Laisamis area confirmed that the language shift from Rendille to Sampur affects all cattle keeping Rendille in that area. Children under the age of ten are Sampur speaking throughout. In a number of cases, the first-born child has some knowledge of Rendille since he has been exposed at home to Rendille only (both parents usually being Rendille speaking). As soon as there are two or more children at home they are likely to speak not other language except Sampur.

The pattern of language use within the nuclear family turned out to be rather uniform in all Ariaal families studied. Language use according to role relations can be summarized thus:

Role relation	Language mostly used
Father — Mother	Rendille
Parents — Children	Rendille
Child — Child	Sampur
Children — Parents	Sampur

Note that Ariaal parents usually insist on using their mother tongue with their children even if they are competent in Sampur. Since the

children are likely to have a passive knowledge of Rendille (i.e. they understand but cannot speak it), communication is possible. Problems of intelligibility appear to exist in some cases when children talk to their parents as not all Rendille parents know Sampur.

For some time, the process of language shift in the southern Ariaal area has been disapproved of by the adults. Parents used to send their children to relatives living in the Kargi area in order to prevent them from learning Sampur. Kargi is situated in the centre of the "Rendille proper" region where no Sampur — neither as first nor as second language — is spoken. It would seem that nowadays resistance against "Sampur-ization" is dwindling away and the habit of sending the children to Kargi is gradually given up.

The process of language replacement cuts across all kinds of kinship groupings. A number of cases have been reported where a man having two wives would ask the first one to look after his camels in the arid Kargi region and his second wife to be responsible of his cattle which are grazing in the Laisamis-Logologo area. The first wife will adapt herself culturally to the camel keeping Rendille and will speak Rendille as her primary language, her children growing up as monolingual Rendille speakers. The second wife is likely to learn Sampur as a second language and her children will speak Sampur as their first and primary language, having no active command of Rendille.

The cultural and sociolinguistic change among the cattle keeping Rendille appears to be a result of recent economic developments. All Ariaal interviewed claimed to have formerly been camel breeders. Roughly since World War II cattle have been introduced in great numbers among the southern Rendille as a result of cattle thefts among the Borana and bride price payments from the Sampur, Rendille-Sampur intermarriages being rather common. When cattle economy began to become more important than camel economy, the southern Rendille started to adapt themselves culturally and linguistically to the cattle keeping Sampur. However up to now, camels are valued higher than cattle. Cattle tend to be considered as a merchandise whereas camels are held as an inalienable property which forms the basis of existence. The possession of camels guarantees a free life, free to move wherever one wants, whereas relying on cattle means to be confined to certain areas where enough grass and water are available, and to be exposed to starvation in times of draught since cows are likely to be among its first victims.

There does not seem to exist any clear-cut boundary between Ariaal and "Rendille proper". The transition from cattle to camel economy is gradual, and so is the transition in mother tongue acquisition. Language replacement does not affect the whole of the Ariaal territory. It is, for example, completely absent in the area around Korr, which is situated near the Ariaal/"Rendille proper" boundary. A short survey carried out in a *gob* (Rendille settlement) near Korr suggests that Sampur, although being the predominant second language, is learnt by adults only. Children are generally Rendille monolinguals, or, in a few cases, Rendille-Swahili bilinguals (see Table 4)<sup>8</sup>.

Table 4

## PATTERNS OF LANGUAGE KNOWLEDGE IN KORR

Mother tongue: Second language:	Language patterns			Total
	(1) Rendille	(2) Rendille Sampur	(3) Sampur	
Age				
0-19	17	0	5	22
20-39	30	13	2	45
40 and more	8	3	1	12
Total	55	16	8	79

Languages of wider communication: 6 Swahili speakers, no English speakers.

An interesting instance of variation in bilingual behaviour was found between the two sexes. Whereas none of the female persons interviewed claimed any competence in Swahili, there were more women (26 percent) than men (18 percent) knowing Sampur as a second language.

## 2. Grammatical sketch

## 2.1. Phonology

The phonemes of Rendille are:

<sup>8</sup> Roughly 10 percent of our Korr sample were Sampur, most of whom belong to *Ikono* (blacksmith) families.

## 2.11. Consonants

	Bilab.	Lab.- dent.	Dent.	Alveo.	Post- alveo.	Palat.	Velar	Glott.	Pharyng.
Plosive			<i>t</i>			<i>c</i>	<i>k</i>	'	( <sup>s</sup> )
	<i>b</i>		<i>d</i>		<i>d</i>	<i>j</i>	<i>g</i>		
Fricative		<i>f</i>		<i>s</i>			<i>x</i>	<i>h</i>	<i>ħ</i>
Lateral				<i>l</i>					
Rolled				<i>r</i>					
Nasal	<i>m</i>		<i>n</i>			<i>ny</i>	<i>ŋ</i>		
Glides	<i>w</i>					<i>y</i>			

## Notes

- (1) Most consonants can be geminated.
- (2) *c* tends to be pronounced as an affricate [tʃ]. Some speakers use [ʃ] as a free variant of *c*.
- (3) The pharyngeal stop [<sup>s</sup>] is not part of the phonetic inventory of most Rendille speakers. Those who distinguish it use it as a free variant of *ħ* in some words, e.g. [dʰfħə] ~ [dʰf<sup>s</sup>ə] 'war', or [ħ'óí] ~ [<sup>s</sup>'óí] 'voice', which are phonemically *d'íħo* and *ħ'óí*, respectively.
- (4) Voiced stops become voiceless in word-final position.
- (5) *b* is pronounced as [p] preceding *ħ*. In intervocalic position, *b* is usually pronounced as a fricative [β].
- (6) *j* is frequently pronounced as an alveo-palatal affricate [dʒ].
- (7) *r* is aspirated and largely devoiced in word-initial position, e.g. [ʰrɛ] 'lie down!' (*rɛ*). *r* is voiceless in word-final position, e.g. [ʰrɪr] 'grind!' (*rɪr*).
- (8) *ħ* and *r* immediately preceding a consonant are placed after that consonant if either another consonant or a word boundary follows. In this case, the vowel *a* is inserted between the first consonant and *ħ* or *r*, respectively. The following rule describes this morphophonemic process:

$$\begin{bmatrix} \text{ħ} \\ \text{r} \end{bmatrix} \text{C} \rightarrow \text{C a} \begin{bmatrix} \text{ħ} \\ \text{r} \end{bmatrix} / - \left\{ \begin{array}{l} \text{C} \\ \# \end{array} \right\}$$

*us'ú* 'árgə he has seen : *ic'é* 'ágartə she has seen  
*urg'ó* bags : *ug'ár* bag  
*darf'ó* dresses : *daf'ár* dress  
*y'árħa* cough (pl. imp.)! : *y'áħar* cough (sg. imp.)!

- (9) *d* is a voiced retroflex post-alveolar stop ([ɖ]). It contrasts with the dental stop *d*, as can be seen from minimal pairs like *dúb*

'tail' : *ǰúb* 'buttock'. Because of its considerably higher frequency of occurrence, the retroflex stop is written without any diacritic.

- (10) *ǰ* is optionally pronounced as an affricate [ǰʰ] or fricative [ǰ].  
 (11) *n* is optionally replaced by *r* following *r*: *naħ m'áǰarno* ~ *naħ m'áǰarro* 'we shall not see'.

Preceding velar consonants, *n* is usually replaced by *ŋ*:  
 ['aŋqɣ'át] 'lightning' (*anx'ád*).

- (12) *ŋ* has been recorded as a phoneme of its own in very few words only.

- (13) *x* has the allophone [qɣ] following nasals:

['áŋqɣaɾ] valley (*'ánxar*)  
 ['aŋqɣ'át] lightning (*anx'ád*).

Some speakers pronounce *x* always as a uvular plosive [q], e.g.

[laq'ányo] shame (*lax'ányo*)  
 [q'ábo] seize! (*x'ábo*).

## 2.12. Vowels

i	u
e	o
a	

### Notes

- (1) All vowels may be either short or long.  
 (2) The phonetic realizations of these phonemes are usually:

[i]	[u]
[ɛ]	[o]
[a]	

- (3) All vowels are centralized if they precede or follow the pharyngal *ħ*.  
 (4) The vowel combinations *ei* and *ou* are reduced to *e* and *o*, respectively, if they occur in a word final closed syllable:  
*wél*, pl. *weil'ál* baby-camel  
*ór*, pl. *our'ár* bull camel.  
 (5) Word-final *o* in polysyllabic words usually changes to *a* if a suffix containing *a* is added:

<i>t'oloso</i>	stand (sg.)!	:	<i>tolos'áda</i>	stand (pl.)!
<i>wor'ó</i>	wells	:	<i>wor'á-ħa</i>	these wells
<i>kudaħ'ó</i>	thorns	:	<i>ku' :ħ'á-ta</i>	these thorns.

## 2.13. Tone and stress

Rendille has three tonemes and one stress phoneme. These are written:

<i>á</i>	high tone	<i>a</i>	low (unmarked)
<i>á</i>	high-falling	' <i>a</i>	stress.

### Notes

- (1) Both tone and stress have an important lexical function, e.g.

<i>ħel'ém</i>	ram	:	<i>ħelém</i>	rat
<i>ħér</i>	ox	:	<i>ħer</i>	warriors
<i>ħeerár</i>	oxen	:	<i>ħeer'ár</i>	rope for tying camels around neck.

- (2) In many cases, tone/stress distinctions are used to separate semantically related items. These distinctions relate in particular to gender and number oppositions:

(a) gender	<i>'áram</i>	husband	:	<i>ar'ám</i>	wife
	<i>'ínam</i>	boy	:	<i>in'ám</i>	girl
	<i>max'ábal</i>	(old) man	:	<i>maxab'ál</i>	woman

(b) number	<i>'árab</i> ,	pl. <i>ar'áb</i>	elephant
	<i>w'éjel</i> ,	pl. <i>wej'él</i>	rhinoceros.

Note that the tone/stress pattern is 'V — V (stressed high — low) for both Masculine and singular nouns, and V — 'V (low — stressed high) for both Feminine and plural nouns.

There are other cases of semantically related nouns which are distinguished by tone and or stress only:

<i>ħel'ém</i>	lamb	:	<i>ħel'ém</i>	ram
<i>ór</i>	male pack camel	:	<i>ór</i>	bull camel.

- (3) The high-falling toneme occurs in word-final syllables only, and there would seem to be some justification in treating it as a contraction of a high and a low tone which is the result of deletion of a hypothetical final low tone vowel. Typically, verbs having a high-falling tone in the imperative singular form of monosyllabic verbs replace it by the pattern high — low in the plural, when a suffix *-(d)a* is added:

<i>nyám</i>	run!	<i>ny'ám-a</i>	run (pl.)!
<i>bím</i>	measure!	<i>b'ím-a</i>	measure (pl.)!
<i>ǰís</i>	divide!	<i>ǰ'ís-a</i>	divide (pl.)!

Bisyllabic verbs, on the other hand, usually have the tonal pattern high — low in the imperative, both in singular and plural:

<i>d'ého</i>	belch!	<i>d'éh-da</i>	belch (pl.)!
<i>'óxo</i>	scratch yourself!	<i>'óx-da</i>	scratch yourselves!
<i>'ágar</i>	look!	<i>'árga</i>	look (pl.)!

- (4) The relationship between tone and stress appears to be similar to that in Dasenech (Galab) as described by Hans-Jürgen Sasse (1974: 412/413). In a number of cases, stress would seem to be a concomitant feature of either high or high-falling tones. That stress has, nevertheless, distinctive function, can be seen from minimal pairs like *d'ubáb* 'hats of *dabel* elders': *dubáb* 'buttocks'.

## 2.2. The sentence

### 2.21. Word order

The basic surface order of sentence constituents is subject-object-verb:

*maxabal w'éle j'éhe*      The man hit the child.  
(man child hit)

The indirect object precedes the direct object:

*maxabal wél bic'é s'iice*      The man gave the child water.  
(man child water gave)

Adverbial phrases and adverbs precede the verb:

*ani s'áhta g'ób 'írda*      I shall go home tomorrow.  
(I tomorrow home go)

Rendille grammar has very few word order permutation rules. Two topicalization rules deserve mention:

#### (1) Verbal compliment topicalization

This rule shifts the direct object or adverbial phrase into sentence-initial position:

*w'éle maxabal j'éhe*      The man hit the child.  
*k'árgi maxabal 'írta*      The man goes to Kargi.  
*bic'é maxabal w'él s'iice*      The man gave the child water.

#### (2) Direct object topicalization

This rule places the direct object before the indirect object, i.e. it reverses the order of the two objects:

*maxabal bic'é wél s'iice*      The man gave the child water.

### 2.22. Case

Rendille has a system of nominal case suffixes determining the syntactic function of nouns in the sentence. These suffixes and their functions are:

	Nominative	Accusative	Locative	Genitive
Masculine	∅	∅	-é	∅
Feminine	∅	-e	-é	-et, pl. -ot.

This system seems to differ from the case system of other East Cushitic languages in two instances (cf. Sasse 1974a:55ff.): (1) It is the Nominative, rather than the object case, which is the unmarked case; (2) Rendille has more in common with ergative languages than other East Cushitic languages (see below).

#### (1) Nominative

In most cases, the Nominative is the surface manifestation of an underlying AGENT role:

*'ínam 'óya*      The boy cries.  
*wel 'ányama*      The child runs away.

Typically, the subject of transitive sentences is expressed by the Nominative:

*ani m'ín-é x'ába*      I have a house.  
*wel bic'é yabhūb*      The child drinks water.

A noun in isolation takes the Nominative form, and so does the indirect object:

*ani ar'am bic'é ds'iice*      I gave the woman water.

#### (2) Accusative

This case is usually the surface representation of an underlying OBJECT role. In general, it is used for the object in transitive and the subject in intransitive sentences:

*usu dag'áh-e s'ae*      He threw the stone away.  
*ani m'ín-é disda*      I build the house (for myself).  
*usu w'él-é j'áha*      He beats the child.  
*inam-e int'óh k'íjirta*      Where is the girl?  
*inam-e t'úlla*      This is the girl.

Some verbs accept two Accusative cases when used with a causative extension:

*ani w'él-é n'áhás-é n'úug-ica*      I suckle the child.  
(I child breast suck-CAUS)



Other verbs again which one would expect to require an Accusative do not take one, like the verb *arg-* 'to see':

*ani ar'ám 'árga* I see the woman.

Note that the Accusative noun usually, though apparently not always, has a stress phoneme on the first syllable:

Nominative	Accusative	
<i>maxab'dl</i>	<i>m'axabal-e</i>	woman
<i>max'ábal</i>	<i>m'axabal</i>	(old) man
<i>in'ám</i>	<i>'inam-e</i>	girl
<i>'inam</i>	<i>'inam</i>	boy
<i>ar'ám</i>	<i>'aram-e</i>	wife, woman.

### (3) Locative

The Locative suffix *-é* differs from the Accusative suffix in that it always has high tone and is attached to both Masculine and Feminine nouns. The stress pattern is the same as that of the Nominative.

<i>ani max'ábál-é 'írda</i>	I go to the (old) man.
<i>ani maxab'ál-é 'írda</i>	I go to the woman.
<i>usu m'in-é k'áimi</i>	He comes from the house.

### (4) Genitive

Genitive and Accusative have in common (a) that the affixes marking them are confined to Feminine nouns and (b) that they usually require a stress phoneme on the first syllable of the singular noun. The Genitive suffix is *-et*, pl. *-ot* added to the nomen rectum (see 2.331.).

<i>dañ'án tí(ye) 'inam</i>	the boy's hand
<i>dañ'án tí(ye) 'inam-et</i>	the girl's hand
<i>il sí(ye) 'áram</i>	the husband's eye
<i>il sí(ye) 'áram-et</i>	the wife's eye
<i>barbarr'é tí(ye) cimbir-'ot</i>	the wings of the birds
<i>a/af'ó hí(ye) mínan-ót</i>	the doors of the houses.

Suppletive plural nouns (see 2.32.) do not accept Genitive suffixes:

<i>dañanó, hí(ye) 'álbe</i>	the hands of the girls
<i>dañanó hí(ye) óbórri</i>	the hands of the women.

## 2.3. The noun phrase

The noun phrase consists of a noun and its dependent categories. Rendille nouns distinguish two gender categories (Masculine and Feminine) and two number categories (singular and plural). There exists a special relationship between gender and number in that

singular and plural of a given noun belong to opposite genders: if the gender is Masculine in the singular then it is usually Feminine in the plural. This system of polarity applies to the majority of nouns, though not to all (see 2.32.).

### 2.31. Gender

Nominal gender is not marked overtly and can only be inferred from the dependent categories that accompany the noun<sup>9</sup>. Some nouns may be either Masculine (M) or Feminine (F), the difference of gender being paralleled by a slight difference in meaning, e.g. *mal'im* (M) 'day': *mal'im* (F) 'daytime'. With a number of nouns denoting living beings the grammatical opposition M/F expresses the sexual distinction male/female. Note, however, that apart from gender, this distinction is also expressed by a difference in the tone/stress behaviour of the respective nouns: M is associated with the pattern stressed high — low, F being associated with the opposite pattern low — stressed high (see 2.13):

<i>max'ábal</i> (M) (old) man	:	<i>maxab'ál</i> (F) woman
<i>'inam</i> (M) boy	:	<i>in'ám</i> (F) girl
<i>'áram</i> (M) husband	:	<i>ar'ám</i> (F) wife.

The gender markers are *k* (M) and *t* (F) within the noun phrase, and *y*,  $\emptyset$  (M) and *t* (F) with verbs. The categories that distinguish gender and their respective agreement markers are:

	M	F
Possessive		
a. nominal	<i>kí, k'íye</i>	<i>tí, t'íye</i>
b. pronominal	<i>k-</i>	<i>t-</i>
Adjectivals,		
relative pronouns	<i>kí</i>	<i>tí</i>
Demonstrative		
I	<i>-ka</i>	<i>-ta</i>
II	<i>-k'us</i>	<i>-t'us</i>
III	<i>-k'as</i>	<i>-t'as</i>
Numeral 'one'	<i>kó</i>	<i>tó</i>
Verbal pronouns (sg. only)		
a. Prefix conjugation	<i>y-</i>	<i>t-</i>
b. Suffix conjugation	$\emptyset$	<i>---t-</i>

<sup>9</sup> There are a few exceptions. The plural suffix *-'ó*, for example, indicates the presence of M, whereas *-e* indicates F gender.

Each gender particle has a set of allomorphs depending on the phoneme immediately preceding it. These are *k*, *h* and  $\emptyset$  for M, and *t*, *s* and *d* for F<sup>10</sup>.

2.32. Number

The vast majority of Rendille nouns can be allocated to three classes depending on how the distinction between singular (sg.) and plural (pl.) is expressed.

Class I

Nouns of this class are monosyllabic. The plural is derived from the singular by means of reduplication. Reduplication has three characteristics: (1) it does not affect the initial consonant, (2) the reduplicated syllable has both stress and high tone, and (3) the vowel of the reduplicated syllable is always *a* (cf. Bell 1953: 13 for Somali). Most nouns of this class are M in the singular and F in plural:

<i>yéd</i> , pl. <i>yed'ád</i>	word	<i>gog</i> , pl. <i>gog'ág</i>	skin
<i>h'ói</i> , pl. <i>hoi'ái</i>	voice	<i>meh</i> , pl. <i>meh'áh</i>	load
<i>úr</i> , pl. <i>ur'ár</i>	stomach	<i>seb</i> , pl. <i>seb'áb</i>	leaf, branch.

A sub-class of nouns, however, show a different gender behaviour. Thus, there is a substantial group of nouns having M for both sg. and pl.:

<i>gul</i> , pl. <i>gul'ál</i>	penis	<i>dóú</i> , pl. <i>dou'áú</i>	plain
<i>hád</i> , pl. <i>had'ád</i>	cheek	<i>dúb</i> , pl. <i>dub'áb</i>	tail
<i>kac</i> , pl. <i>kac'ác</i>	chest	<i>ḍúb</i> , pl. <i>ḍub'áb</i>	buttock.

The noun *meel*, pl. *meel'ál* 'place', again, has F for both sg. and pl.

Some nouns of Class I have a short vowel in the singular and a long vowel in the plural:

<i>ám</i> , pl. <i>uum'ám</i>	smoke;	<i>dím</i> , pl. <i>diim'ám</i>	tortoise.
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Class II

Nouns of this class are bisyllabic and end in a consonant or a glide. The pl. suffix is *-e*. This suffix has (with one exception) low tone, but the syllable immediately preceding it carries both stress and high tone. Class II nouns are M in sg. and F in pl.

<i>h'árrab</i> , pl. <i>harr'ábe</i>	tongue	<i>idíd</i> , pl. <i>id'íde</i>	sweat
<i>haw'és</i> , pl. <i>haw'ése</i>	tale	<i>urr'és</i> , pl. <i>urr'ése</i>	squirrel
<i>y'ómbob</i> , pl. <i>yomb'óbe</i>	swelling	<i>b'émbey</i> , pl. <i>bemb'éye</i>	ashes.

<sup>10</sup> The rules underlying the distribution of allomorphs are complex and have not yet been analysed in detail.

Most nouns of this class double their final consonant in plural:

<i>b'árbar</i> , pl. <i>barb'árre</i>	shoulder, wing	<i>c'ícax</i> , pl. <i>cic'áxxe</i>	soup
<i>d'ábat</i> , pl. <i>dab'átte</i>	track	<i>gac'ám</i> , pl. <i>gac'ámme</i>	shield
<i>b'írlab</i> , pl. <i>birl'ábbe</i>	sword	<i>gum'ár</i> , pl. <i>gum'árre</i>	scar
<i>ḍ'álam</i> , pl. <i>ḍal'ámme</i>	stupid person	<i>cirder</i> , pl. <i>cird'érrre</i>	morning
<i>y'ábar</i> , pl. <i>yab'árre</i>	string, rope	<i>gad'ár</i> , pl. <i>gad'árre</i>	metal.
<i>bak'ál</i> , pl. <i>bak'áalle</i>	bright star, planet		

Class II has a sub-class of nouns which use *-ínye* instead of *-e* as a plural suffix. These nouns end in a vowel and are usually either bi- or trisyllabic.

<i>xox'áni</i> , pl. <i>xoxan'ínye</i>	larynx	<i>xoroj'ébsi</i> , pl. <i>xorojeb'sínye</i>	python
<i>líhti</i> , pl. <i>liht'ínye</i>	rock	<i>war'ába</i> , pl. <i>warab'énye</i>	hyena
<i>w'áru</i> , pl. <i>war'ínye</i>	rib	<i>x'óro</i> , pl. <i>xor'énye</i>	firewood.

A number of loanwords borrowed from Sampur but originating from Swahili belong to this sub-class, e.g.

<i>ld'áwa</i> , pl. <i>ldaw'ánye</i>	medicine	<i>lb'ánga</i> , pl. <i>lbang'ánye</i>	matchet.
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Class III

Whereas classes I and II have M (sg.)/F (pl.) as their basic gender, Class III typically has the reverse gender, i.e. the singular has F and the plural M. The phonological characteristic of this class is the plural marker *-ó* which carries both stress and high tone, all preceding syllables being unstressed and low.

<i>maḥ'án</i> , pl. <i>maḥan'ó</i>	barren woman	<i>bux'ún</i> , pl. <i>buxun'ó</i>	sinew
<i>il'ím</i> , pl. <i>ilm'ó</i>	tear	<i>ḍol</i> , pl. <i>ḍol'ó</i>	side
<i>komb'ór</i> , pl. <i>kombor'ó</i>	stool	<i>os'ím</i> , pl. <i>osim'ó</i>	shadow
<i>ul</i> , pl. <i>ul'ó</i>	stick	<i>meid'áh</i> , pl. <i>meidaḥ'ó</i>	mat
<i>yeyeh'ím</i> , pl. <i>yeyehm'ó</i>	star	<i>mul'úh</i> , pl. <i>muluh'ó</i>	lizard
<i>gin'áán</i> , pl. <i>ginaan'ó</i>	song	<i>fur'úr</i> , pl. <i>furur'ó</i>	lip
<i>tum'ál</i> , pl. <i>tumal'ó</i>	blacksmith	<i>riir'ím</i> , pl. <i>riirim'ó</i>	termite
		<i>daḥ'án</i> , pl. <i>daḥan'ó</i>	hand, arm.

If the noun ends in a vowel, the plural suffix *-ó* is replaced by *-y'ó*.

<i>s'írbi</i> , pl. <i>sirbiy'ó</i>	thin stick	<i>s'úrgo</i> , pl. <i>surgoy'ó</i>	mad person
<i>g'úmbe</i> , pl. <i>gumbey'ó</i>	potato	<i>hel'ési</i> , pl. <i>helesiy'ó</i>	liver
<i>g'ólja</i> , pl. <i>goljay'ó</i>	pig	<i>'úro</i> , pl. <i>uroy'ó</i>	axe
<i>m'óro</i> , pl. <i>moroy'ó</i>	medicinemán	<i>farr'óle</i> , pl. <i>farroley'ó</i>	banana.

There is a sub-class of nouns having M both in sg. and in pl.:

<i>gey</i> , pl. <i>gey'ó</i> tree	<i>naḥas</i> , pl. <i>naḥas'ó</i> female breast
<i>tibaat'ó</i> , pl. <i>tibaatoy'ó</i> sorcerer	<i>mār</i> , pl. <i>maar'ó</i> calf
<i>g'árab</i> , pl. <i>garb'ó</i> shoulderblade	<i>ny'áika</i> , pl. <i>nyaikay'ó</i> pepper
<i>ers'im</i> , pl. <i>ersim'ó</i> shepherd	<i>ncab'á</i> , pl. <i>ncabay'ó</i> maize
<i>ilm'ó</i> , pl. <i>ilmoy'ó</i> seed	<i>ars'í</i> , pl. <i>asxiy'ó</i> maggot.
<i>anx'ád</i> , pl. <i>anxad'ó</i> lightning	

Rendille has various other patterns of pl. formation which are all less common. A small group of nouns distinguish number by means of tone and stress (cf. 2.13.):

*'árab*, pl. *ar'áb* (M/F) elephant     *w'éjel*, pl. *wej'él* (M/F) rhinoceros.

Other nouns again use suppletive plural stems. Most of these nouns denote either human beings or domesticated animals:

<i>'ínam</i> , pl. <i>y'eéle</i> (M/F) boy
<i>in'ám</i> , pl. <i>'álbe</i> (F/F) girl
<i>'éta</i> , pl. <i>her</i> (M/F) warrior
<i>wél</i> , pl. <i>ny'áxut</i> baby (but: <i>wél</i> , pl. <i>weil'ál</i> baby-camel)
<i>hál</i> , pl. <i>ór</i> (M/F) male pack camel
<i>ay'ú</i> , pl. <i>al'ó</i> (F/M) female camel.

Note that quite a number of nouns accept two plural forms, one being of Class III and the other of either Class I or II, e.g.

<i>daḥas'í</i> , pl. <i>daḥasíy'ó</i> or <i>daḥas'ínye</i> tsetse fly
<i>gey</i> , pl. <i>gey'ó</i> or <i>gey'áy</i> tree
<i>dub</i> , pl. <i>dub'ó</i> or <i>dub'áb</i> tail
<i>tum'ál</i> , pl. <i>tumal'ó</i> or <i>tum'ále</i> blacksmith
<i>mār</i> , pl. <i>maar'ó</i> or <i>mar'ár</i> calf.

### 2.33. Dependent categories

All dependent categories follow their governing noun, the order of noun phrase constituents being:

noun — { demonstrative } — numeral — adjective.  
          { possessive }

<i>yeel'é ta lám-e</i> these two boys
<i>yeel'é tís(a) tí l'ám-e</i> his two boys
<i>albe hís(a) kí l'ám-e</i> his two daughters
<i>yeel'é ta aw'én</i> these big boys
<i>yeel'é láma aw'én</i> two big boys

*albé ḥa séyyah-enyé aw'ér* these three big girls  
*yeel'é ta áfar-enyé aw'én* these four big girls.

### 2.331. Possessive

#### a. Nominal possessive

The nominal possessive (genitive) follows its governing noun and is immediately preceded by a gender marker which is *kí* or *kíye* for M nouns and *tí* or *tíye* for F nouns. If the genitive consists of an F noun then it takes the case suffix *-et*, pl. *-ot* (see 2.22.).

<i>min kí gób</i> the house of the village
<i>min kíye gób</i> „
<i>daḥ'án tí 'ínam</i> the hand of the boy
<i>daḥ'án tíye 'ínam</i> „
<i>bárbar ḥ'í cimbir-et</i> the wing of the bird
<i>bárbar ḥ'tíye cimbir-et</i> „
<i>barbarr'é tí cimbir'-ot</i> the wings of the birds
<i>barbarr'é tíye cimbir'-ot</i> „

#### b. Pronominal possessive

The possessive suffixes are:

sg. 1.	<i>-aya</i>	pl. 1. incl.	<i>-eena</i>
2.	<i>-aḥa</i>	excl.	<i>-anya</i>
3. M	<i>-isa</i>	2.	<i>-iina</i>
F	<i>-iceeda</i>	3.	<i>-icooda</i>

These pronouns are preceded by the gender marker of the governing noun which is *k-* for M and *t-* for F nouns.

<i>gófan k-aya</i> my fingernail	<i>gofann'é t-aya</i> my fingernails
<i>gófan k-aḥa</i> your fingernail	<i>gofann'é t-aḥa</i> your fingernails
<i>gófan k-isa</i> his fingernail	<i>gofann'é t-isa</i> his fingernails
<i>gófan k-iceeda</i> her fingernail	<i>gofann'é t-iceeda</i> her fingernails
<i>g'ób anya</i> <sup>11</sup> our (excl.) village	<i>gofann'é t-anya</i> our (excl.) fingernails
<i>g'ób eena</i> our (incl.) village	<i>gofann'é t-eena</i> our (incl.) fingernails
<i>g'ób iina</i> your (pl.) village	<i>gofann'é t-iina</i> your (pl.) fingernails
<i>g'ób icooda</i> their village	<i>gofann'é t-icooda</i> their fingernails.

<sup>11</sup> If the singular ends in *b* the M marker *k-* becomes zero (cf. 2.31.).

## 2.332. Demonstrative

Rendille has three demonstrative categories:

I Near	-a
II Neither near nor far	- <sup>h</sup> us
III Far	- <sup>h</sup> as

All three categories have spacial function, but III has temporal function in addition ("that one mentioned earlier"). The demonstrative morphemes -a, -<sup>h</sup>us and -<sup>h</sup>as are preceded by a gender marker which is either *k-* or *t-* depending on whether the governing noun is M or F, respectively.

I <i>inán-ka</i> this boy	<i>in'án-ta</i> this girl
<i>árab-ha</i> this elephant	<i>cimb'ír-ta</i> this bird
II <i>inán-k'<sup>h</sup>us</i> that boy	<i>inán-t'<sup>h</sup>us</i> that girl
<i>árab-h'<sup>h</sup>us</i> that elephant	<i>cimb'ír-t'<sup>h</sup>us</i> that bird
III <i>inán-k'<sup>h</sup>as</i> (1) that boy (far away)	
(2) that boy (mentioned earlier)	
<i>árab-h'<sup>h</sup>as</i> (1) that elephant (far away)	
(2) that elephant (mentioned earlier)	
	<i>inán-t'<sup>h</sup>as</i> (1) that girl (far away),
	(2) that girl (mentioned earlier)
	<i>cimb'ír-t'<sup>h</sup>as</i> that bird.

There are two nominal forms of the demonstrative: I -<sup>h</sup>án 'this one', and II -<sup>h</sup>úlla, pl. -<sup>h</sup>úllayó 'that one'. Both require one of the gender prefixes *k-* (M) or *t-* (F) depending on the gender of the noun referred to.

I <i>inám kan</i> this is the boy	II <i>inám k'<sup>h</sup>úlla</i> that is the boy
<i>in'ám t'<sup>h</sup>án</i> this is the girl	<i>inám-e t'<sup>h</sup>úlla</i> that is the girl
	<i>albé k'<sup>h</sup>úlla</i> those are the girls
	<i>yeelé t'<sup>h</sup>úlla</i> those are the boys.

## 2.333. Numeral

The numerals of Rendille are:

1 <i>ków</i> , -ó <i>kaldai</i> (adj.)	9 <i>saag'ál</i>
2 <i>l'áma</i>	10 <i>tom'ón</i>
3 <i>s'éyyah</i>	11 <i>tom'ón ic'óu ków</i>
4 <i>áf'ár</i>	12 <i>tom'ón ic'óu l'áma</i>
5 <i>c'án</i>	13 <i>tom'ón ic'óu s'éyyah</i>
6 <i>liñ</i>	14 <i>tom'ón ic'óu 'áfar</i>
7 <i>teeb'á</i>	15 <i>tom'ón ic'óu can</i>
8 <i>siyy'ét</i>	16 <i>tom'ón ic'óu liñ</i>

17 <i>tom'ón ic'óu teeb'á</i>	30 <i>tom'ón s'éyyah</i>
18 <i>tom'ón ic'óu siyy'ét</i>	100 <i>kúd</i>
19 <i>tom'ón ic'óu saag'ál</i>	200 <i>kúd l'áma</i>
20 <i>tom'ón l'áma</i>	1000 ' <sup>h</sup> áluff.
21 <i>tom'ón l'áma ic'óu ków</i>	

If used as a nominal qualifier, the numeral precedes the adjective but follows all other dependent categories. The numerals do not distinguish gender except for -ó *kaldai* 'one':

<i>'ínám kó kaldai</i> one boy	<i>albé séyyah</i> three girls
<i>inám tó kaldai</i> one girl	<i>yeelé s'éyyah</i> three boys
<i>yeelé l'áma</i> two boys	<i>albé c'án</i> five girls.

Non-human nouns are used in their singular form when qualified by numerals:

<i>géy l'áma</i> two trees	<i>ay'ú l'áma</i> two (female) camels.
<i>mín l'áma</i> two houses	

A suffix -e is added to the numeral if it is preceded by a gender-sensitive nominal qualifier:

<i>yeelé tís(a) tí l'am-e</i> his two boys
<i>albé ha s'éyyah-e</i> these three girls.

The suffix -e is replaced by -enyé if a nominal qualifier both precedes and follows the numeral:

<i>yeel'é ta lám-enyé aw'én</i> these two big boys
<i>albé ha séyyah-enyé aw'én</i> these three big girls.

## 2.334. Adjective

The adjective is placed at the end of the noun phrase. If it immediately follows the noun then it is preceded by a gender particle which is *kí* (M) or *tí* (F), respectively.

<i>'ínám kí s'újé</i> a bad boy
<i>mees 'í dax'án</i> (← * <i>meel t'í dax'án</i> ) a white place
<i>yeelé t'áhag'án</i> good boys (← <i>yeel'é tí ahag'án</i> ).

The gender particle is deleted if another qualifier precedes the adjective:

<i>yeel'é ta aw'én</i> these big boys
<i>albé láma aw'én</i> two big girls.

There are several classes of adjectives depending on how the plural is formed:

- (1) Adjectives which have the same form for singular and plural:  
*orr'éhé*, pl. *orr'éhé* hot.

(2) Adjectives using a plural prefix *a-*:

<i>ric'úl</i> , pl. <i>aric'úl</i> small	<i>dax'án</i> , pl. <i>adax'án</i> white
<i>hag'án</i> , pl. <i>ahag'án</i> good	<i>day'án</i> , pl. <i>aday'án</i> black
<i>s'újé</i> , pl. <i>as'újé</i> bad	<i>gaab'án</i> , pl. <i>agaab'án</i> short.

## (3) Adjectives reduplicating the first syllable:

<i>fis'án</i> , pl. <i>fifis'án</i> straight
<i>yery'ér</i> , pl. <i>yeryery'ér</i> thin
<i>dér</i> , pl. <i>derd'ér</i> long, tall.

## (4) Adjectives using both (2) and (3):

<i>wén</i> , pl. <i>aw'én</i> , <i>wew'én</i> big
<i>mig</i> , pl. <i>am'íge</i> , <i>mim'ígé</i> strong.

## 2.335. Relative clause

The relative clause follows the noun it qualifies and is introduced by the same gender particle as adjectives: *kí* (M) and *tí* (F).

*'ínam kí yamít 'árga* I see the boy who comes.

(boy Rel comes see-I)

*yeelé tí tamít 'árga* I see the boys who come.

*'ínam kí 'án(i) arge 'írte* The boy I saw has gone.

## 2.34. Personal pronouns

Rendille has three different sets of personal pronouns: (1) self-standing, (2) bound Nominative and (3) bound Accusative pronouns. The basic forms of these sets, which differ both in their phonological shape and their deictic behaviour, are:

	Self-standing	Bound Nominative		Bound Accusative
		Prefix conjugation	Suffix conjugation <sup>13</sup>	
sg. 1.	<i>ani</i>	$\emptyset, n-$	<i>-a</i>	<i>i-</i>
2.	<i>ati</i>	<i>t-</i>	<i>-ta</i>	<i>ki-</i>
3. M	<i>usu</i>	<i>y-</i>	<i>-a</i>	<i>(á-)</i>
F	<i>ice</i>	<i>t-</i>	<i>-ta</i>	<i>(á-)</i>
pl. 1. incl.	<i>ino</i>	<i>n-</i>	<i>-na</i>	$\emptyset$
excl.	<i>nah</i>	<i>n-</i>	<i>-na</i>	$\emptyset$
2.	<i>atin</i>	<i>t---Vn</i>	<i>-tan</i>	$\emptyset$
3.	<i>ico</i>	<i>y---Vn</i>	<i>-an</i>	<i>(á-)</i>

<sup>13</sup> The forms of the Present-Future tense are given. In the Past-Perfect tense, the vowel *a* changes to *e* (see 2.52.).

## (1) Self-standing pronouns

This set has more deictic distinctions than any other set. It differs from the others in distinguishing between an inclusive and an exclusive form of the 1st person plural. The self-standing pronouns are used for both Nominative and Accusative nouns, their use being optional if there is an obligatory bound pronoun.

*usu ani t-arga, usu t-arga*, He sees me.

*ani t-arga*

*ani icé 'árga, icé 'árga* I see her.

## (2) Bound Nominative pronouns

There are two basic patterns of verb conjugation. Whereas a smaller group of verbs place the pronoun before the verb, the majority use pronominal suffixes (see 2.52.). The pronominal prefixes and suffixes differ mainly in that the former distinguish between the 1st and 3rd person ( $\emptyset, n : y$ ), which the latter usually do not. Apart from this, both sets are composed of the same elements, which are:

$\emptyset$  = 1st person

*t* = (1) 2nd person, (2) F

*n* = plural.

## (3) Bound Accusative pronouns

There are only two genuine Accusative pronouns: *i-* 1st person, and *ki-* 2nd person. All other deictic distinctions are, if necessary, expressed by self-standing pronouns.

*usu 'ino gude* He has hit us (incl.).

*ani 'ál-i-jehe* I have been hit.

*ati 'á-k-arga* I see you. ( $\leftarrow$  *ati 'á-ki-arga*).

## 2.4. Adverbial phrase

Its basic position in the sentence is immediately preceding the verb. The adverbial phrase consists of either a noun phrase followed by a postposition or an adverb.

*wel mín d'úbisa káj'ira* The child is behind the house.

*wel mín hága káj'ira* The child is near the house.

*wel fog'á j'ira* The child is far.

*usu m'átáñ-é j'áha* He hits him on the head.

*usu weit'í j'áha* He hits him very much.

## 2.5. The verb

The Rendille verb has the following structure:

(Neg) (Accusative verb stem + Nominative + tense  
pronoun) pronoun<sup>13</sup>

*ic'e cimb'ir 'ágar-t-a* She sees the bird.

(she bird see-2nd p.-PF)

*ico g'ób m'á-gel-an* They do not enter the village.

(they village Neg-enter-they)

## 2.51. Tense

The tense/aspect system of Rendille is characterized by a distinction between past and non-past. Following Tucker (1969: 72 ff.) we shall call these tenses Past-Perfect (PP) and Present-Future (PF). They are distinguished by the quality of either the first or the final vowel (see 2.52.). Other distinctions of deictic time or aspect are expressed by either verbal extensions or by adverbs, e.g.

*nañ 'á'-agar-re* we used to see ('á'- = Habitual)

*an'í as'ó-abhub* I am going to drink (as'ó- = Ingressive)

*ani k'óte g'ólól 'úhum* I ate (food) earlier (k'óte earlier today)

*ani dééká g'ólól 'áham* I shall eat (food) later (dééká later).

## 2.52. Verb classes

Verbs can be distinguished depending on whether they make use of prefix or of suffix conjugation.

## a. Prefix conjugation

Most verbs using prefix conjugation belong to the basic vocabulary. They form a minority of Rendille verbs. The pronominal affixes of this verb class are (cf. 2.34.):

sg. 1.	∅, n-	pl. 1.	n-
2.	t-	2.	t---Vn
3. M	y-	3.	y---Vn
F	t-		

Tense distinctions are expressed by a change of the initial vowel. Usually it is *a-* for Present-Future and *u-* for Past-Perfect. The suffix vowel of the 2nd and 3rd person pl. is *i* in Present-Future and *e* in Past-Perfect.

<sup>13</sup> Verbs with prefix conjugation use subject prefixes rather than suffixes.

## Present-Future

sg. 1.	'áham	I eat, shall eat	'áhub	I drink, shall drink
2.	t-'áham		t-'áhub	
3. M	y-'áham		y-'áhub	
F	t-'áham		t-'áhub	
pl. 1. incl.	n-'áham		n-'áhub	
excl.	n-'áham		n-'áhub	
2.	t-'ámh in		t-'áhub-in	
3.	y-'ámh-in		y-'áhub-in	

sg. 1.	(ani) aw'én n-'éhe	I am big
2.	aw'én t-'éhe	
3. M	aw'én y-'éhe	
F	aw'én t-'éhe	
pl. 1. incl.	aw'én n-'éhe	
excl.	aw'én n-'éhe	
2.	aw'én t-'éh-in	
3.	aw'én y-'éh-in.	

## Past-Perfect

sg. 1.	'úmhum	I ate, have eaten	'úhub	I drank, have drunk
2.	t-'úmhum		t-'úhub	
3. M	y-'úmhum		y-'úhub	
F	t-'úmhum		t-'úhub	
pl. 1. incl.	n-'úmhum		n-'úhub	
excl.	n-'úmhum		n-'úhub	
2.	t-'úmh-en		t-'úhub-en	
3.	y-'úmh-en		y-'úhub-en.	

## b. Suffix conjugation

Verbs using this conjugation employ the following set of suffixes (cf. 2.34.):

sg. 1.	-V	pl. 1. incl.	-nV
2.	-tV	excl.	-nV
3. M	-V	2.	-tVn
F	-tV	3.	-Vn

The suffix vowel (V) is *a* for Present-Future and *e* for Past-Perfect.

## Present-Future

sg. 1.	'árg-a	I see, shall see	d'oon-a	I want
2.	'ágar-ta		d'oon-ta	

3. M	'árg-a	ǰ'oon-a
F	'ágar-ta	ǰ'oon-ta
pl. 1. incl.	'ágar-na, 'ágar-ra	ǰ'oon-a (← *ǰ'oon-na)
excl.	'ágar-na	ǰ'oon-a
2.	'ágar-tan	ǰ'oon-tan
3.	'árg-an	ǰ'oon-an

sg. 1.	<i>m'íné x'áb-a</i> I have a house
2.	<i>m'íné x'áb-ta</i>
3. M	<i>m'íné x'áb-a</i>
F	<i>m'íné x'áb-ta</i>
pl. 1. incl.	<i>m'íné x'áb-na</i>
excl.	<i>m'íné x'áb-na</i>
2.	<i>m'íné x'áb-tan</i>
3.	<i>m'íné x'áb-an.</i>

A smaller group of suffix conjugation verbs having a *-d* suffix in the 1st person sg. have a special series of pronoun suffixes. Note that these verbs differ from other verbs in distinguishing between both 1st and 3rd person sg. and between 2nd person and 3rd person F:

sg. 1.	<i>-da</i>	pl. 1. incl.	<i>-anna</i>
2.	<i>-ata</i>	excl.	<i>-anna</i>
3. M	<i>-ta</i>	2.	<i>-atan</i>
F	<i>-eta</i>	3.	<i>-tan</i>

sg. 1.	<i>gób 'ír-da</i> I go, shall go home
2.	<i>gób 'ír-ata</i>
3. M	<i>gób 'ír-ta</i>
F	<i>gób 'ír-eta</i>
pl. 1. incl.	<i>gób 'ír-anna</i>
excl.	<i>gób 'ír-anna</i>
2.	<i>gób 'ír-atan</i>
3.	<i>gób 'ír-tan.</i>

#### Past-Perfect

sg. 1.	'árg-e I saw, have seen	ǰ'oon-e I wanted
2.	'ágar-te	ǰ'oon-te
3. M	'árg-e	ǰ'oon-e
F	'ágar-te	ǰ'oon-te
pl. 1. incl.	'ágar-ne, 'ágar-re	ǰ'oon-e (← *ǰ'oon-ne)
excl.	'ágar-ne	ǰ'oon-e
2.	'ágar-ten	ǰ'oon-ten
3.	'árg-en	ǰ'oon-en

sg. 1.	<i>m'íné x'áb-e</i> I had a house
2.	<i>m'íné x'áb-te</i>
3. M	<i>m'íné x'áb-e</i>
F	<i>m'íné x'áb-te</i>
pl. 1. incl.	<i>m'íné x'áb-ne</i>
excl.	<i>m'íné x'áb-ne</i>
2.	<i>m'íné x'áb-ten</i>
3.	<i>m'íné x'áb-en.</i>

Verbs having a *-d* suffix replace the final vowel *a* of the Present-Future by *e*:

sg. 1.	<i>gób 'ír-de</i> I went, have gone home
2.	<i>gób 'ír-ate</i>
3. M	<i>gób 'ír-te</i>
F	<i>gób 'ír-ete</i>
pl. 1. incl.	<i>gób 'ír-anne</i>
excl.	<i>gób 'ír-anne</i>
2.	<i>gób 'ír-aten</i>
3.	<i>gób 'ír-ten.</i>

#### 2.53. Negation

Verbal negation is expressed by means of the prefix *ma-* which is reduced to *m-* preceding vowels. Both the two tenses and conjugations differ in the treatment of verbal suffixes.

#### Present-Future

Prefix conjugation verbs use the same shape of the verb as in the affirmative, though secondary tonological rearrangements may be required.

sg. 1.	<i>m-'áham</i> I do not, shall	<i>m-'ábhub</i> I do not, shall not
2.	<i>má-t'áham</i> not eat	<i>m'á-tábhub</i> drink
3. M	<i>ma-y'áham</i>	<i>m'á-yábhub</i>
F	<i>má-t'áham</i>	<i>m'á-tábhub</i>
pl. 1. incl.	<i>má-n'áham</i>	<i>m'á-nábhub</i>
excl.	<i>má-n'áham</i>	<i>m'á-nábhub</i>
2.	<i>má-t'amh-in</i>	<i>m'á-tábhuub-in</i>
3.	<i>má-y'amh-in</i>	<i>m'á-yábhuub-in.</i>

Suffix conjugation verbs replace the final vowel *a* by *o*, except for the 2nd and 3rd person pl.

sg. 1.	<i>m-'árg-o</i> I do not, shall	<i>má-g'el-o</i> I do not, shall not
	not see	enter

2.	<i>m-ágar-to</i>	<i>má-g'es-o</i> (← * <i>má-g'el-to</i> )
3. M	<i>m-árg-o</i>	<i>má-g'el-o</i>
F	<i>m-ágar-to</i>	<i>má-g'es-o</i>
pl. 1. incl.	<i>m-ágar-no, m-ágar-ro</i>	<i>má-g'el-o</i> (← * <i>má-g'el-no</i> )
excl.	<i>m-ágar-no</i>	<i>má-g'el-o</i>
2.	<i>m-ágar-tan</i>	<i>má-g'es-an</i> (← * <i>má-g'el-tan</i> )
3.	<i>m-árg-an</i>	<i>má-g'el-an.</i>

## Past-Perfect

In this tense, both conjugations use an infinite form of the verb which does not inflect for person. The verbal suffix is *-an* for prefix conjugation verbs and *-in* for suffix conjugation verbs.

## Prefix conjugation

eg. 1.	<i>ani m-úmh-an</i>	I did not eat,	<i>ani m-úhhab-an</i>	I did not
2.	<i>ati m-úmh-an</i>	have not	<i>ati m-úhhab-an</i>	drink,
3. M	<i>usu m-úmh-an</i>	eaten	<i>usu m-úhhab-an</i>	have not
F	<i>ice m-úmh-an</i>		<i>ice m-úhhab-an</i>	drunk
pl. 1. incl.	<i>ino m-úmh-an</i>		<i>ino m-úhhab-an</i>	
excl.	<i>nah m-úmh-an</i>		<i>nah m-úhhab-an</i>	
2.	<i>atin m-úmh-an</i>		<i>atin m-úhhab-an</i>	
3.	<i>ico m-úmh-an</i>		<i>ico m-úhhab-an.</i>	

## Suffix conjugation

eg. 1.	<i>ani m-árg-in</i>	I did not see,	<i>ani má-g'el-in</i>	I did not enter
2.	<i>ati m-árg-in</i>	have not	<i>ati má-g'el-in</i>	
3. M	<i>usu m-árg-in</i>	seen	<i>usu má-g'el-in</i>	
F	<i>ice m-árg-in</i>		<i>ice má-g'el-in</i>	
pl. 1. incl.	<i>ino m-árg-in</i>		<i>ino má-g'el-in</i>	
excl.	<i>nah m-árg-in</i>		<i>nah má-g'el-in</i>	
2.	<i>atin m-árg-in</i>		<i>atin má-g'el-in</i>	
3.	<i>ico m-árg-in</i>		<i>ico má-g'el-in.</i>	

## 2.54. Imperative

It consists of the simple verb stem. The pl. Imperative is formed by adding a suffix *-da*, which has the allomorphs *-ca* following front vowels (*i, e*), *-da* following back vowels (*u, o, a*) and *-a* elsewhere.

<i>-ca</i>	sg. <i>jébi</i>	pl. <i>j'éb-ca</i>	break!
	<i>b'ólxi</i>	<i>bolx'í-ca</i>	kindle!
	<i>x'óluxe</i>	<i>xolox'é-ca</i>	bend!

<i>-da</i>	sg. <i>w'órso</i>	pl. <i>wors'á-da</i>	ask!
	<i>d'íxo</i>	<i>d'ix-da</i>	bathe!
	<i>d'ého</i>	<i>d'éh-da</i>	belch!
	<i>is'illo</i>	<i>isill'ó-da</i>	dream!
	<i>t'íro</i>	<i>t'ir-da</i>	forbid!
<i>-a</i>	<i>'áham</i>	<i>'ámh-a</i>	eat!
	<i>abhúb</i>	<i>abh'úb-a</i>	drink!
	<i>garg'ár</i>	<i>garg'áár-a</i>	help!
	<i>sáh</i>	<i>s'áh-a</i>	churn!
	<i>sid</i>	<i>s'id-a</i>	carry!
	<i>gúb</i>	<i>g'úb-a</i>	burn!
	<i>dís</i>	<i>d'ís-a</i>	build!

## 2.55. Infinitive

The Infinitive, which is also used as the nominal form of the verb, is formed by adding *-n'án* to the verb stem.

Stem	Infinitive	
<i>sáh</i>	<i>sáh-n'án</i>	to churn, churning
<i>sid</i>	<i>sid-n'án</i>	to carry, carrying
<i>gub</i>	<i>gub-n'án</i>	to burn, burning
<i>dis</i>	<i>dis-n'án</i>	to build, building
<i>d'íxo</i>	<i>dix-n'án</i>	to bathe, bathing
<i>abhúb</i>	<i>abhúb-n'án</i>	to drink, drinking
<i>gargar</i>	<i>gargar-n'án</i>	to help, helping
<i>x'óluxe</i>	<i>xolox-n'án</i>	to bend, bending
<i>is'illo</i>	<i>isill-n'án</i>	to dream, dreaming.

## 2.56. Auxiliaries

Auxiliary verbs are placed sentence-finally, i.e. they follow the main verb, which is used in an infinite form ending in *-'án*.

<i>an(i) bic'é ubháb'án d'oona</i>	I want to drink water.
(I water drink want)	

It is the auxiliary which carries both negation and tense markers:

<i>an(i) bic'é ubháb'án má-d'oon-o</i>	I do not want to drink water.
<i>ice g'ólólé umh'án d'oon-te</i>	She wanted to eat.
(she food eat wanted)	
<i>ani g'ób ir'án d'oon-e</i>	I wanted to go home.
(I home go wanted)	



## 2.57. Derivation

Rendille has a number of verbal extensions which modify the meaning or syntactic behaviour of the verb. With one exception, these morphemes precede the verb<sup>14</sup>.

## 2.571. Venitive

Whereas Eastern and Southern Nilotic languages have both a Venitive ("Motion Towards") and an Andative ("Motion Away") extension, Rendille has only the former, which is expressed by the prefix *só-*. The Venitive indicates an action towards the speaker or deictic focus of the sentence, respectively.

<i>usu w'áhó s'ida</i>	<i>usu w'áhó só-sida.</i>
He carries something (away).	He carries something this way.
<i>usu dag'áhé s'ae</i>	<i>usu dag'áhé só-s'ae</i>
He threw the stone away.	He threw the stone this way.
<i>usu m'íné ká-baħa</i> <sup>15</sup>	<i>usu m'íné ká-só-baħa</i>
He goes out of the house.	He comes out of the house.

Some verbs usually occur with the Venitive prefix, e.g. *só-oxe* 'to lift up'.

## 2.572. Ablative

The whole range of functions of this extension is unclear. The Ablative is expressed by the prefix *ká-*. One major function of *ká-* is to mark an underlying INSTRUMENT case:

<i>usu w'élé j'áħa</i>	<i>usu 'ulé wél ká-j'áħa</i>
He hits the child.	He hits the child with a stick.
<i>usu jidé gooca</i>	<i>us(u) j'idé warħ'an ká-g'ooca</i>
He cuts the meat.	He cuts the meat with a knife.

Another major function of *ká-* is to mark an underlying SOURCE case:

<i>usu 'áimi</i>	<i>usu m'íné ká-imi</i>
He has come.	He has come from the house.
<i>ani áh'ela</i>	<i>ani usú a-ká-h'ela</i>
I shall get it.	I shall get it from him.

<sup>14</sup> Only the Causative is expressed by a suffix. Note that in some Eastern Nilotic languages, like Turkana, the opposite order is found: it is the Causative extension which precedes whereas all other extensions follow the verb. All these languages have the verb in sentence-initial position, Rendille places the verb sentence-finally.

<sup>15</sup> *ká-* is an Ablative extension; see 2.572.

Verbs like *ká-dou* 'to paint' usually occur with an Ablative extension.

The term "Ablative" has been chosen in accordance with Ik (Teuso) grammar. The Ablative suffix *-u/-o* of Ik has much the same functions as the extension *ká-* of Rendille (see Heine 1975a: 2.2).

## 2.573. Benefactive

This extension expresses an action taking place in favour of somebody. The Benefactive prefix is *'i-*.

<i>usú 'irta</i>	<i>ani 'i-irta</i> He will go for me.
He will go.	<i>usú 'i-irta</i> He will go for him.
<i>usu 'áginanta</i> He is singing.	<i>usu ani 'i-ginanta</i> He is singing for me.
	<i>usu usú 'i-ginanta</i> He is singing for him.

## 2.574. Reflexive

The Reflexive denotes deictic identity of an underlying AGENT and OBJECT, which usually correspond to a Nominative and Accusative, respectively, in surface structure. The Reflexive prefix is *'is-*.

<i>'ínám áj'áħa</i>	<i>us'ú 'is-jaha</i>
I hit the boy.	He hits himself.
<i>ani áh'úna</i>	<i>ani 'is-huna</i>
I pierce it.	I pierce myself.

## 2.575. Habitual

The Habitual prefix is *'á-*.

<i>ani 'árga</i> I see	<i>ani 'á'-arga</i> I use to see
<i>ani 'árge</i> I saw	<i>ani 'á'-arge</i> I used to see
<i>usu 'árga</i> he sees	<i>usu 'á'-arga</i> he uses to see.

The vowel of the Habitual prefix assimilates to an immediately following vowel:

<i>ani 'úbħub</i> I drank	<i>ani 'ú'-ubħub</i> I used to drink.
---------------------------	---------------------------------------

## 2.576. Ingressive

This extension, which describes the action expressed by the verb in its initial stage, uses the prefix *as'ó-*.

<i>ani 'árga</i> I see	<i>an'í as'ó-rga</i> (← <i>an'í as'ó-'árga</i> )
	I am going to see

ani 'ábhub I drink	an'í as'ó-bhub (← an'í as'ó-'ábhub)
	I am going to drink
ani 'úbhub I drank	an'í as'ó-bhub (← an'í as'ó-'úbhub)
	I began to drink.

## 2.577. Frequentative

The Frequentative, which expresses an action taking place repeatedly, is marked by a reduplication of the first syllable of the verb stem.

usu áj'áha he hits	usu á-já-j'áha he hits frequently
wel bic'é yabhub	wel bic'é ya-yabhub the child
the child drinks water	drinks water frequently
wel 'ányama	wel 'ány-nyama
the child runs away	the child runs away frequently.

## 2.578. Intransitive

This extension, which deletes an underlying AGENT case, uses the prefix 'á-la-.

ani g'ólól(é) 'áham	g'ólól 'ála-yaham
I eat the food.	The food is eaten.
'ínám áj'áha	'ínám 'ála-jaha
I hit the boy.	The boy is, will be hit.

The 'subject' of an Intransitive verb is expressed by the Accusative rather than the Nominative (cf. 2.22.). Accordingly, the bound Accusative personal pronouns are used (cf. 2.34.). The Accusative prefixes of the Intransitive verb are:

sg. 1.	'ál-i-	pl. 1. incl.	'á-ino-la-
2.	'áli-ki-	excl.	'á-nah-la-
3. M	'ál-a-	2.	'á-atin-la-
F	'ál-a-	3.	'ál-a-
sg. 1.	'ál-i-jaha I shall be hit		
2.	'áli-ki-jaha		
3.	'ála-jaha		
pl. 1. incl.	'á-ino-la-jaha		
	excl. 'á-nah-la-jaha		
2.	'á-atin-la-jaha		
3.	'ála-jaha.		

## 2.579. Causative

The Causative suffix is -ic which becomes -i in word-final position. Verbs using a Causative extension have the following pronominal suffixes:

sg. 1.	-ica	pl. 1. incl.	-ina (*← -ic-na)
2.	-isa (← *-ic-ta)	excl.	-ina
3. M	-ica	2.	-isan
F	-isa	3.	-ican

The vowel *a* is replaced by *e* in the Past-Perfect tense.

usu n'áhásé n'úuga	ani w'élé n'áhásé n'úug-ica	I suckle the
He sucks the breast.	(I child breast suck-CAUS)	child.
nah 'á-migo-ne (← *nah 'á-migo-ine)		We made it hard.

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## 3. Vocabulary

## Abbreviations:

So. = Somali	Ar. = Arbore	Fl. = Fleming 1964
Aw. = Aweera	Ba. = Baiso	pl. = plural
El. = Elmolo	Sa. = Sampur	M = Masculine
Da. = Dasenech	Swa. = Swahili	F = Feminine
	PEC = Proto-East Cushitic	

- accuse, to — *cék*  
 adult person *et-i-w'én*  
 adze *úro*, pl. *uroy'ó* (F/M)  
 agree, to — *gub'dl* (Swa. -*kubali*)  
 all (1) *dax'an*; (2) *tuman. albé dazan, albé tuman* 'all girls'  
 alone *kel'éí; kald'ái*  
 angry, to be — *hol*  
 animal, domesticated — *naf*, pl. *naf'áf* (M/F)  
 animal, dangerous wild — *bin'á*, pl. *binay'ó* (M/M; pl. rarely used)  
 animal, not dangerous (e.g. antelopes, gazelles) *hol* (pl. *hol'ál*)  
 answer, to — *sóól'áb*  
 arm *dah'an*, pl. *daħan'ó* (F/M)  
 armpit *bah'áb*, pl. *bahab'ó* (F/M)  
 arrive, to — *-ími*  
 arrow *b'áldo*, pl. *baldey'ó* (F/M)  
 ashes *bémbey*, pl. *bemb'éye* (M/F)  
 ask, to — *w'órso; w'árso*  
 ask for, to — *dáh*  
 astonished, to be — *ŋ'ái*  
 axe *'úro*, Pl. *uroy'ó* (F/M); *da-gara* (Fl.)  
 baboon *lac'ér*, pl. *lac'erre* (M/F)  
 baby *wél*, pl. *ny'áxut* (M/F)  
 baby-camel *wél*, pl. *weil'ál* (M/F)  
 back *ad'áh*, pl. *adaħ'ó* (F/M); *garab* (Fl., cf. 'shoulderblade')  
 backbone *d'ábar*, pl. *dab'arre* (M/F). So. *qabar-ka* 'back'  
 bad *suj; s'újé*, pl. *as'újé*  
 bag *ug'ár*, pl. *urg'ó* (F/M)  
 banana *farr'óle*, pl. *-ifarroley'ó, farr'óle* (F/M)  
 bark of tree *xabd'áh*, pl. *xabdaħ'ó* (F/M) 'dry bark'; *nyir'im*, pl. *nyirim'ó* (F/M) 'fresh bark'  
 basket *s'árad*, pl. *sar'ádde* (M/F)  
 bathe, to — *d'ixo/d'ixd-* (of. 'to wash')  
 beard *tím tí d'abbal* (F) (= 'hair of chin')  
 beat, to — *jáh*  
 bed *sir'ír*, pl. *siriir'ó* (F/M). So. *sariir-ta*  
 bee *cinni*, pl. *cinniy'ó* (F/M)  
 begin, to — *'úmaħ/úmh-*  
 belch, to — *d'ého*  
 belly *úr*, pl. *ur'ár* (M/M)  
 bend, to — *x'óloxe*. So. *qalloo'i*  
 bewitch, to — *tib/tibd-*  
 big, of living beings *wén*, pl. *wew'én* (M), *aw'én* (F). So. *weyn*  
 big, of things *b'uur, ab'uur*  
 bird *cimbír*, pl. *cimbir'ó* (F/M). PEC \**kimbir*  
 birth, to give — *dél*. So. *qal*  
 bite, to — *xan'in*. So. *qaniin*; El. *iine*; Da. *g'inin-i*; Ar. *-k'ine*  
 bitter *b'írrax; had'ád* (tasting badly). So. *qaqaad* 'bitter'  
 black *dái; day'an*, pl. *aday'an*  
 blind *ind'ó mele*  
 blood *dig*, pl. *diig'ág* (M/F). So. *diig-ga*, Aw. *dííga*, El. *diik*, Ar. *diy'k'a*, Ba. *i:gi*  
 body *sár*, pl. *sar'ó* (F/M)  
 boil, to — (intr.) *fúr/fúúr-*  
 bone *láf*, pl. *laf'ó* (F/M). So. *laf-ta*, El. *řafa'*, Da. *laffitti*, Ba. *lefi*  
 born, to be — *'á-lá-del* (cf. Intransitive). So. *qalo*  
 boundary *b'ága*, pl. *bagay'ó* (F/M). Swa. *mpaka*  
 bow *biħ'in*, pl. *bihin'ó* (F/M)  
 boy *'ínam*, pl. *y'elle* (M/F). So. *inan-ka*

- brain *mar'ád*, Pl. *marad'ó* (F/M)  
 branch *liix'im*, pl. *liixim'ó* (F/M)  
 break, to — (trans.) *jébi/jebc-*. So. *jebi*  
 breast, female — *naħas*, pl. *naħs'ó* (M/M). So. *naas-ka*, pl. *naaso-ha*  
 breathe, to — *nefso*  
 bring, to — *sox'át*  
 broom *h'árto* (F); *h'ára* (F)  
 brother *wal'ál*, pl. *walal'inye* (M/F). So. *walaal-ka*  
 brushwood *ot*, Pl. *ot'ó* (F/M)  
 buffalo *gas'ár*, Pl. *gasaar'ó, gas'ár* (M/M)  
 build, to — *dís/dísd-*  
 burn, to — *gúb*. So. *gub*  
 bury, to — *haw'ál*  
 buy, to — *gát*  
 calabash (of wood) *kúl*, pl. *kul'ál* (M/M)  
 calf *már*, pl. *maar'ó* (M/M)  
 call, to — *waħ*  
 camel *gaal*, pl. *gaal'ál* (M/F)  
 camel, bull — *ór*, pl. *our'ár, ouru'ár* (M/M)  
 camel, female — *ay'ú*, pl. *al'ó* (F/M)  
 camel, kept for slaughtering *f'ólas*, pl. *folas'ó* (F/M)  
 camel, male, used for carrying loads *ħál*, pl. *'ór* (M/F)  
 carry, to — *síd*; *oxe* 'to lift up, to carry'. So. *sid*  
 carry water, to — *bic'é sid*  
 carve, to — *yél*  
 cat *geit'úrre*, pl. *geiturrey'ó* (F/M); *xat'úrre* (F)  
 cattle *l'ólyo* (F)  
 cave *god*, pl. *god'ád* (F/M)  
 chair *k'ombor, komb'ór*, pl. *k'omboro, kombor'ó* (F/M)  
 charcoal *jil'aħ*, pl. *jilħ'ó* (F/M); *sed*, pl. *seed'ó* (F/M)  
 chase away, to — *riħ*. So. *eri*  
 chat, to — *yey'éd*  
 cheek *ħád*, pl. *had'ád* (M/M)  
 chest of body *kac*, pl. *kac'ác* (M/M)  
 chicken *l'úku*, pl. *luk'inye* (M/F)  
 chief *karn'át*, pl. *karnat'ó* (M/M); *nam gudda* (Fl.)  
 child *wél*, pl. *ny'áxut* (M/F); *w'él-a* 'my child'. Aw. *d'éeka(wa)*, pl. *weéla*  
 chin *d'ábal, d'ábbal*, pl. *dabb'álle* (M/F)  
 churn, to — *sáh*  
 clan *yaf*, pl. *yaf'ó* (F/M)  
 claw *g'ófan*, pl. *gof'anne* (M/F)  
 close, to — *hid*. So. *hid*  
 clothing *daf'ár*, pl. *darf'ó* (F/M)  
 cloud *m'iris*, pl. *mir'ise* (M/F); *dubbat* (Fl.)  
 club *xox'óm*, pl. *xox'ómme* (M/F)  
 cobra *r'áfle*, pl. *r'áfle* (F)  
 coffee *g'áwa* (Swa. *kahawa*)  
 coffee-bean *bun* (M). So. *bun-ka* 'coffee'  
 cold (adj) *x'óbo; bic'é hi xob'e* 'cold water'  
 cold, of air *r'ófo* (F); *h'áfarr hi rof'e* 'cold air'  
 cold (n) *xob'ób* (F)  
 come, to — *k'ále(y)*. So. *kaalay* (Imper.)  
 conversation, to make — *yey'éd*  
 cook, to — (tr.) *k'ári*. So. *kari*  
 cooking-stone *k'índes*, pl. *kind'ése* (M/F)

- corpse *g'ólfof*, pl. *gol'ófe* (M/F)  
 cough, to — *y'áhar/yarh-*  
 cough (n) *y'áhar* (M)  
 count, to — *ek'ai/ekes-*  
 cover, to — *og'óg*  
 cow *sah*, pl. *l'óilyo* (F/F). So. *sa<sup>s</sup>*  
*a*, pl. *lo<sup>s</sup>-da*. Aw. *lói*. Ba. *se*;  
*saye* 'cattle'  
 crocodile *yah(a)s'í* (M)  
 cry, to — *'óy*  
 cultivate, to — *xut*  
 cure, to — *s'ámai*  
 curse, to — *fál*  
 curse (n) *fál*, pl. *fal'ó* (M/M);  
*ab'ár/ab'áár-* 'to insult, curse'.  
 So. *habaar* 'to curse'  
 cut, to — *góy*. So. *goy*; El. *ur*;  
 Da. *g'ur-*
- dance *gird'am*, pl. *gird'amme* (M/F)  
 dance, to — *gird'am*; *dur* (cf. 'to  
 jump and dance')  
 darkness *m'úgdi*, pl. *mugd'inye*  
 (M/F)  
 daughter *in'am*, pl. *'álbe* (F/M)  
 dawn *b'árío* (F)  
 day *maal'im*, pl. *maal'ime* (M/F).  
 So. *maalin-ka*  
 daylight *bon'ai*; *ban'ái* (M)  
 daytime *maal'im* (F). So. *maalin-*  
*ka* 'day'  
 death *om'ót* (F)  
 debt *móg*, pl. *mog'ó* (F/M)  
 deceive, to — *ek'eiso*  
 desert *hid'ád* (F); *yib*, pl. *yib'áb*  
 (M/M) 'uninhabited land'.  
 PEC \**zib-* 'desert'  
 desire *ld'órro* (F)  
 destroy, to — *s'ujo*; *usk'él*  
 die, to — *am'út*
- different *yer'ár*  
 dig, to — *xút*  
 dirty *d'úksah*  
 divide, to — *gís*  
 do, to — *h'ági*; *yél* 'to make,  
 prepare'  
 dog *kár*, pl. *karr'árre* (M/F). El.  
*ker(e)*; Ar. *kair*, *kere*; Da. *cir*;  
 Ba. *kerre*  
 donkey *'éhel*, pl. *eh'él* (M/F). El.  
*ool'*; Ar. *holl*. Da. *'uol*  
 door *af'áf*, pl. *afaf'ó* (M/F); cf.  
 'mouth'  
 draw water, to — *bice só-warab*  
 dream, to — *is'illo*  
 drink, to — (1) *abháb* 'to drink  
 water'; (2) *dám* 'to drink milk,  
 blood'; (3) *hún* 'to drink milk,  
 blood'. So. *qan*; *ab* 'to drink  
 milk'  
 drop, to — (trans.) *l'úgut*  
 dry *'ángag*. El. *gogi-da*; Da.  
*gog-u*  
 dust *eb'ér*, pl. *eb'erre* (M/F)
- ear (1) *nab'ah*, pl. *nabh'ó* (F/M);  
 (2) *dóg*, pl. *dog'ó* (F/M). El.  
*nep*; Da. *ne-tti*; Ar. *nebi<sup>h</sup>*; Ba.  
*nebe*; So. *qeg-ta*; Aw. *dégá*  
 earth *h'arra* (F)  
 eat, to — *'áham/'ámh-*; *hun-* (Fl.),  
 cf. 'to drink'  
 egg *uk'ah*, pl. *ukah'ó* (F/M); *ukun*  
 (Fl.)  
 eight *siyy'ét*. So. *siddeed-da*; Aw.  
*sityé*; Ba. *siddet*; El. *fue'*; Ar.  
*ze*; Da. *sieet*  
 elder *max'abal*, pl. *maxab'alle*  
 (M/F)

- elephant *'árab*, pl. *ar'áb* (M/F). El.  
*arap*; Ar. *arba*; Da. *'arab*  
 eleven *tom'on icóu kow* (= ten  
 plus one)  
 enclosure *súm*, pl. *sum'am* (M/M);  
 cf. 'fence'  
 enter, to — *gél*. So. *gal*; El. *il*;  
 Da. *'il-*  
 evening *geléb*, pl. *geleb'ó* (F/M).  
 So. *galab-ta*  
 exchange, to — *bédel*. Swah. *-ba-*  
*dili* 'to change'  
 explain, to — *ic'ék*  
 extinguish, to — *j'íti/j'ic-*  
 eye *il*, pl. *indó* (F/M). So. *il*
- face *fól*, pl. *fol'ál* (M/M)  
 fall, to — *kuf*. So. *kuf*  
 family *gób*, pl. *gob'áb* (M/M); cf.  
 'village'  
 far *fog'á*. So. *fog*  
 fat, butter *s'úbañ* (M)  
 fat (person) *ruhs'an*  
 father *ába*  
 father's sister *'áda* (F)  
 feather *túdub*, pl. *tud'úbbe* (M/F)  
 feather, used for decoration *ka-*  
*l'álah*, pl. *kalalah'ánye* (M/F)  
 fence *sum*, pl. *sum'am* (M/M); *oot*  
 (Fl.), cf. 'brushwood'  
 fever *'árgab*, pl. *arg'ábbe* (M/F)  
 few *nug'úl*  
 fight, to — *jah*; *is-j'áha* 'to fight  
 each other'  
 fill, to — *búhi*. So. *buuhi*  
 filter, to — *tár/t'áár-*  
 finger *fár*, pl. *farr'ó* (M/M). So.  
*far-ta*  
 fingernail *g'ófan*, *góófan*, pl. *go-*  
*f'ánne*, *gofan'ó* (M/F)
- finish, to — *mas'ih*, *mas'í*  
 fire *dab*, pl. *dab'áb* (M/M). So.  
*dab-ka*; Aw. *tová*  
 firewood *x'óro*, pl. *xor'énye* (M/F).  
 So. *gori-ga*, pl. *goryo* 'wood'  
 fish *bah'ág*, pl. *bah'ágge* (M/F). El.  
*peek*; Ar. *bek'a*; Da. *bee-c*  
 five *cán* (F). PEC \**ken*  
 flour *mut'ú* (M)  
 flow, to — *dúl*  
 flower, leaf *seb*, pl. *seb'áb* (M/F)  
 fly, house — *dahas'í*, pl. *daha-*  
*s'ínye* (M/F; pl. is rarely used);  
*axs'í*, pl. *taxs'í* (M) 'white fly'  
 follow, to — *rah*. So. *raa<sup>s</sup>*  
 food *g'ólol*, pl. *gol'óle* (M/F)  
 foot *luh*, pl. *luhul'ó* (F/M); cf.  
 'leg'  
 foot, palm of — *dann'áñ*, pl. *dann-*  
*nah'ó* (F/M); cf. 'palm of hand'.  
 So. *lug-ta* 'leg'  
 forbid, to — *tíro*  
 forest *om'ár*, pl. *om'árre* (M/F)  
 forget, to — *kádab*  
 four *'áfar*. So. *afar-ta*; Aw. *áfara*;  
 Ba. *afar*; El. *afur*; Ar. *afur*;  
 Da. *'affur*  
 fowl *l'úku*, pl. *luk'inye* (M/F)  
 friend *ál*, pl. *al'ál* (M/M)  
 frog *rah*, pl. *rah'áh*, *rah'ánye* (M/F)  
 fruit *gurn'an*, pl. *gurn'anne* (M/F)  
 fruit-bat *raráh'ányo*, pl. *raráha-*  
*nyoy'ó* (F/M)  
 fry, to — *d'ái*  
 full, to be — *buh*. So. *buuh-so*  
 fur *tím*, pl. *tim'ó* (F/M); cf. 'hair'  
 gap in upper teeth ridge *kor*, pl.  
*kor'ó* (F/M)  
 garden *gos*, pl. *gos'ás* (F/M)

- gather fruits, to — *s'ó-gur*  
 get, to — *hel*. So. *hel*  
 ghost *h'áfar* (M)  
 giraffe *g'éri*, pl. *ger'ínye* (M/F).  
 So. *geri-ga*  
 girl in'am, pl. 'álbe (F/M). So.  
*inan-ta*, pl. *hablo-ha*  
 give, to — *s'íi/s'íc-*  
 go, to — 'íro  
 goat *ri'h'í*, pl. *riy'ó* (F/M) 'goat,  
 she-goat'. So. *ri-da*. *w'áhar*, pl.  
*wa'har'ó* (M/M) 'he-goat'; *wa-*  
*h'ár*, pl. *wa'har'ó* (F/M) 'female  
 kid'. So. *wa'har-ka* 'baby goat'  
 God *wax* (M). El. *waak*; Ar. *waka*;  
 Da. *waag*; Ba. *wah*  
 good *hág*; *hag'án*, pl. *ahag'án*  
 gourd, wooden — *or'óro*, pl. *oro-*  
*roy'ó* (F/M)  
 grass *hos*, pl. *hos'ás* (F/M). So.  
*'aws-ka* 'dry grass'  
 grave *hawál*, pl. *hawal'ó* (F/M).  
 So. *habaal* (F)  
 green *ul'h'áú*; *roob*, pl. *roob'ó*  
 'green country'. So. *roob-ka*  
 'rain'  
 grind, to — *rix*; *rir*. So. *ridiq*  
 guest *m'árti* (F). So. *marti-da*  
 guinea fowl *kal'álah*, pl. *kalala-*  
*h'ánye* (M/F)  
 gun *qab*, pl. *qab'áb* (M/M); cf.  
 'fire'  
 hair *tim*, pl. *tim'ó* (F/M; pl. rarely  
 used). So. *tin-ka*  
 hand *dah'án*, pl. *dahan'ó* (F/M);  
 cf. 'arm'  
 hang up, to — *l'ódi*  
 hard *mig*  
 hat *kof'ía*, pl. *kofiy'ó* (F/M), (Swa.  
*kofia*); *qáb*, pl. *qab'áb* (M/M)  
 'white hat of dabel elders'  
 hate, to — *qíd*  
 he *us'ú*  
 head *mat'ah*, pl. *matah'énye* (M/F;  
 pl. rarely used). So. *mada'h-a*;  
 Aw. *mádaa*; El. *mete'*; Ar.  
*mete*; Da. *me*; Ba. *mete*  
 hear, to — *dáag/dag-*  
 heart *w'éyna*, pl. *weyney'ó* (F/M).  
 PEC \**wazn-*  
 heart-beat *rub'ési* (F)  
 heat *kul'él*, pl. *kul'élle* (M/F). So.  
*kul-ka*; El. *kulla'*; Da. *kull-*  
 heaviness *hul'és*, pl. *hul'ése* (M/F).  
 So. *ulus*  
 help, to — *garg'ár/garg'áár-*  
 hide, to — (trans.) *d'ági*  
 hippopotamos *'ibe'h*, pl. *ibe'h'énye*  
 (M/F)  
 hit, to — *g'úqub/g'úqá*  
 hoe 'úro, pl. *uroy'ó* (F/M); cf.  
 'axe'  
 hold, to — *x'ábo*. So. *qabo*  
 hole in the ground *lum*, pl. *lu-*  
*m'ám* (M/F)  
 hole in a wall *qoh*, pl. *qoh'ó* (F/M)  
 home *gób*, pl. *gob'áb* (M/F); cf.  
 'family', 'village'  
 honey *m'álab*, pl. *mál'ábbe* (M/F).  
 So. *malab-ka*; Aw. *máloβá*  
 horn of animal *gás*, pl. *gas'ó*  
 (F/M). So. *gees-ka*  
 horse *gáng'ési*, pl. *gang'éye* (M/F)  
 hot *orr'éhé*, pl. *orr'éhé*  
 house *min*, pl. *min'án* (M/F). Aw.  
*míná*; Ar. *min*  
 hundred *kúd*, pl. *kud'ád* (F/M)  
 hunger 'ánka (M)

- hunt, to — 'éiso  
 husband 'áram, pl. *arámm'é* (M/F)  
 hyena (1) *war'ába*, pl. *warab'énye*  
 (M/F); (2) *duruw'á*, pl. *duruw'á*.  
 So. *waraabe-ha*  
 ill, to fall — *ax'ánate*  
 insult, to — *ab'ár/ab'áárr-*  
 intestines *mindax'ár*, pl. *mindax-*  
*ar'ó* (F/M). So. *mindixir-ka*  
 iron *bír* (F). So. *bir-ta*; *gad'ár*,  
 pl. *gad'árre* (M/F) 'metal'  
 jackal *dow'óho*, pl. *dowo'oy'ó* (F/  
 M). So. *dawa'o-da*  
 jaw *gid'am*, pl. *gid'amme* (M/F)  
 joy (n) *ham'ád* (M)  
 joy, to feel — *ham'ád*  
 jump, to — *ka-ny'am*  
 jump and sing, to — (1) *gird'am*;  
 (2) *dur*  
 kid *wah'ár*, pl. *wa'har'ó* (F/M). So.  
*wa'har-ka*, *wa'har-ta*  
 kidney *kal'ási*, pl. *kalasiy'ó* (F/M).  
 So. *kelli-da*  
 kill, to — *ag'ís*. El. *skis*; Ar.  
*ek'ese*  
 kindle fire, to — *dáb b'ólxi/ bol-*  
*xic-*  
 knee (1) *kúrs'ánte*, pl. *kursantey'ó*  
 (F/M); (2) *j'ilib*, pl. *jilb'ó* (M/M).  
 So. *jilib-ka*; Ba. *gilib*; PEC  
 \**gilib*  
 knife *war'h'án*, pl. *war'han'ó* (F/  
 M); *kanj'ár*, pl. *kanjar'ó* 'smaller  
 knife used for cutting meat';  
*mind'íla*, pl. *mindilay'ó* 'knife  
 used for shaving' (F/M). So.  
*mindida* 'knife'  
 know, to — *g'áro*  
 lake *bey*, pl. *bey'áy* (F/M). PEC  
 \**baz-* 'lake, sea'  
 lamp *ll'á* (M; used in Ariaal ter-  
 ritory only). Sa. *ll'áa*; Swa. *taa*  
 land *h'arra* (F)  
 land, uninhabited — *yib*, pl. *yi-*  
*b'áb* (M/M). PEC \**zib-* 'desert'  
 language *af* (M); cf. 'mouth'. So.  
*af-ka*  
 larynx *rox'áni*, pl. *roxan'ínye*  
 (M/F)  
 laugh, to — *r'éo/r'éid-*  
 law *h'úgum*, pl. *hug'úmme* (M/F)  
 lay down, to — 'ásil  
 leaf *seb*, pl. *seb'áb* (M/M); cf.  
 'branch'  
 learn, to — 'ábo  
 leave, to — *d'íi*  
 left side *g'úrro* (F)  
 leg *lu'h*, pl. *lu'hul'ó* (F/M). So. *lug-*  
*ta*; El. *luk*; Ar. *luka*; Ba. *lukka*  
 'foot'  
 leopard *kab'íl*, pl. *kab'íló*, *kabil'ó*  
 (M/M). So. *shabeel-ka*; Aw. *fú-*  
*wél*; Ba. *kebrh*  
 lie (n) *b'één*, pl. *been'ó* (F/M). So.  
*been-ta*  
 lie down, to — *r'é/r'ei-*  
 life *j'íro*, pl. *jiroy'ó* (F/M)  
 lift (up), to — *só-oxe*  
 light *ban'ái* (M)  
 lightning *anz'ád*, pl. *anzad'ó* (M/  
 M)  
 line 'irrib, pl. *irr'ibbe* (M/F)  
 lion *ba'has'í*, pl. *ba'has'í* (M)  
 lip *fur'úr*, pl. *furur'ó* (F/M)  
 liver *hel'ési*, pl. *helesiy'ó* (F/M)  
 lizard *mul'úh*, pl. *muluh'ó* (F/M).  
 So. *mula'a*

- load *meh*, pl. *meh'áh* (M/F)  
 long *dér*, pl. *derd'ér*  
 look at, to — *yéy*. PEC \**doy-*  
*louse inj'ír*, pl. *injir'ó* (F/M). PEC  
 \**ingir*  
 love, to — *d'óon*  
 lungs *somb'ób*, pl. *sombob'ó* (M/M).  
 So. *sambab-ka*
- mad person *s'úrigo*, pl. *surgoy'ó*  
 (F/M)  
 maggot *axs'í*, pl. *axsiy'ó* (M/M)  
 maize *ncab'á*, pl. *ncabay'ó* (M/M)  
 maize-meal *mut'ú* (M)  
 make, to — (1) *h'ági*; (2) *yél* 'to  
 make, prepare'. So. *yeel*  
 male persons *m'éjel* (M; pl.  
 only)  
 man, married — *'áram*, pl. *arám-*  
*m'é* (M/F)  
 man, old — *max'abal*, pl. *maxa-*  
*b'alle* (M/F)  
 many *it'áú*; *it'áwe*  
 market *gab'áya*, pl. *gabayey'ó*  
 (F/M)  
 marry, to — *d'iso*; *'aram 'ádiste*  
 'the man has married', *ar'ám*  
*'álá-dise* 'the woman has  
 married'  
 mat *meid'áh*, pl. *meidah'ó* (F/M)  
 matchet *lb'ánga*, pl. *lbang'ánye*  
 (M/F). Sa. *lp'ánka*; Swa. *panga*  
 measure, to — *bím*. Swa. *-pima*  
 meat *jíd* (M). Aw. *nyída*  
 medicine *ld'áwa*, pl. *ldaw'ánye*  
 (M/F). Sa. *ld'áwa*; Swa. *dawa*  
 medicineman *m'óro*, pl. *moroy'ó*  
 (F/M)  
 melt, to — *daai/da'íc-*. So. *qalaal*
- metal *gad'ár*, pl. *gad'árre* (M/F)  
 milk *haan'ú* (M). So. *'aano-ha*;  
 Aw. *aáná*; El. *ennu'*; Ar. *eeno*;  
 Da. *'een-u*; Ba. *eeno*  
 milk, to — *m'áal*. So. *maal*  
 mix, to — *is-k'ícip*  
 money *rob'ía*, pl. *robiay'ó* (F/M);  
*hool'á/hoolay'ó* (M/F) 'wealth,  
 money'  
 monkey *lac'érr*, pl. *lac'érrre* (M/F).  
 PEC \**zaakeer-* 'big monkey,  
 baboon'; *yel*, pl. *yel'ál* (M/F)  
 'monkey spec.'. PEC \**gelz-*  
 month *hai*, pl. *hai'ó* (F/M)  
 moon *yeyah*. So. *dayah-a*  
 morning (n) *cirder*, pl. *cird'érrre*  
 (M/F)  
 morning, late — (adv.) *sañ*. So.  
*saaka* 'this morning'  
 mortar *m'óye*, pl. *moy'ái* (F/M).  
 So. *mooye-ha*  
 mosquito *m'úne*, pl. *m'úne* (F)  
 mother *'áyo*; *abár-taya* 'my  
 mother'  
 mother's brother *abiy'ó* (M)  
 mother's sister *íngo* (F)  
 mountain *hal*, pl. *hal'ál*; *kúr*, pl.  
*kur'ó*, *kurár* 'small mountain,  
 hill'. El. *elle'*; Ar. *el*  
 mouth *af* (M). PEC \**af-*  
 mud *sub*, pl. *sub'ó*, *sub'áb* (F/M)
- name *m'ágah*, pl. *magañ'enne*  
 (M/F). So. *maga'a*; Ar. *meke'e*;  
 Da. *me*; Ba. *meege*  
 narrow *yery'ér*  
 navel *hand'úr*, pl. *handur'ó* (F/M).  
 So. *hundur-ta*; El. *onyur*; Da.  
*'onyir*

- neck *lux'úm*, pl. *luxum'ó* (F/M).  
 So. *luqun-ta*; El. *luk*; Ar. *luko*;  
 Da. *luu-tti*  
 new *hus'úb*. So. *'usub*  
 night *ib'éen*, pl. *ib'énne* (M/F). So.  
*habeen-ka*  
 nine *saag'ál*. So. *sagaal-ka*; Aw.  
*sááyál*; Ba. *sagal*  
 noise, to make — *rir'ír*  
 nose *sám*, pl. *sam'ám* (M/M). So.  
*san-ka*, pl. *sanán*; Aw. *saya*
- obey, to — *ink'ányit*  
 oil *s'úbah* (M)  
 old *'árri*; *'árre*, pl. *arrarr'ínyé*  
 one *ków*. So. *kow-da*  
 open, to — *fur*. So. *fur*  
 other -*ó'ádan*; *'ínam k-ó'ádan*  
 'another boy', *in'ám t-ó'ádan*  
 'another girl'  
 ox *hér*, pl. *heerár* (M/M)
- pain *boloxn'án* (= Inf.)  
 pain, to feel — *b'ólox*  
 paint, to — *ká-dou*  
 palm (of either hand or foot)  
*dann'áh*, pl. *dannañ'ó* (F/M)  
 past *hor*  
 path *jít*, pl. *jít'át* (F/M)  
 pay, to — *gút*; *biñi* 'to give out'.  
 So. *biñi*  
 penis *gul*, pl. *gul'ál* (M/M)  
 pepper *nyáika*, pl. *nyaikay'ó*  
 (M/M)  
 permit, to — *siím*  
 person *'ényet*, pl. *ényényét* (M/M)  
 person, old — *arr'árri*, pl.  
*arrarr'ínye* (M/F). Sa.  
*arr'árri* 'old (of living beings)'  
 pick up, to — *oxi/oxic-*
- pierce, to — *hun*  
 pig *g'ólja*, pl. *goljay'ó* (F/M)  
 place *meel*, pl. *meel'ál* (F/F). So.  
*meel*  
 plain *dou*, pl. *dou'áú* (M/M)  
 plait, to — *soñ*  
 play, to — *gird'ám*  
 play (n), dance (n) *gird'ám*, pl.  
*gird'ámme* (M/F)  
 poison *hadad'ó* (M; pl.)  
 pot, made of clay *d'íri*, pl. *diri'ó*  
 (M/M). So. *qeri-ga*  
 pot, metal — *sub'úria*, pl. *subu-*  
*riay'ó* (M/M). Swa. *sufuria*  
 potato *g'úmbe*, pl. *gumbey'ó* (F/M)  
 pound, to — *tám*  
 pour, to — *xub*. So. *shub*  
 prepare, to — *h'ági/hagic-*  
 pull, to — *jít*; *so-jít* 'to pull this  
 way'  
 push, to — *tax*; *sééhi* 'to push  
 aside'  
 put into, to — *k'á-cib*  
 python *xoroj'ébsi*, pl. *xorojébs'i-*  
*nye* (M/F)
- quarrel, to — *jañ*  
 quarrel (n) *jañ'án* (= Inf., M)
- rain *hir* (M)  
 rain, to — *d'áto*. So. *da'*  
 ram *hel'ém*, pl. *helm'ó* (M/M)  
 rat (1) *ul'áádu*, pl. *ulaad'únye*  
 (M/F); (2) *helém* (F)  
 razor *mind'ílla*, pl. *mindilay'ó*  
 (F/M); see 'knife'  
 rear, to — *bar*  
 receive, to — *hel*; see 'to get'. So.  
*hel*

- recover, to — (1) *m'ási*; (2) *sa-mai/samac-red gud'úúd*
- refuse, to — (1) *'iro*; (2) *d'úíd*. So. *diid*; El. *an-tiite*; Ar. *did-*; Da. *dit/z-*
- remain, to — *so-had*. So. *had*
- remember, to — *ka-s'óhel*
- remove, to — *b'íhi/b'áhc-*
- repeat, to — *ínóxo*
- rest, to — *nás*
- return, to — (intr.) *n'óxo*
- return, to — (trans.) *láb*
- rhinoceros *w'éjel*, pl. *wej'él* (M/F). So. *wiyil-ka*
- rib *w'áru*, pl. *war'ínnye* (M/F)
- rich person *kam'úr*, pl. *kam'úrre* (M/F)
- riddle *k'ábáco* (F)
- right(hand) (*dañ'án tí*) *m'iig-et*; *miig*. PEC *\*mizg-*
- ripen, to — *b'ísat*
- river *dañ'án*, pl. *dañan'ó* (F/M); *wor* (Fl.); cf. 'hand'
- road *jit*, pl. *jit'át* (F/M)
- roast, to — *dub*
- rock *l'íhti*, pl. *liht'ínnye* (M/F)
- roof *ser'és tí min* (F)
- root *hiy*, pl. *hiy'áy* (M/M). PEC *\*hizz-*
- rope *y'ábar*, pl. *yab'árre* (M/F)
- rope for tying camels around neck *heer'ár*, pl. *heer'árre* (M/F)
- rotten, to be — *susah*
- round, to be — *már*
- rub, to — *hiy'áy*
- run, to — *nyám*
- run away, to — *baheo*
- sacrifice (of goat or young camel) *sorr'ío*, pl. *sorrioy'ó* (F/M)
- saliva *hanj'úf*, pl. *hanju'ó*. So. *'anquu/-ta*; Aw. *ónyófa*
- salt *c'úmbi*, pl. *cumb'ínnye* (M/F). Swa. *chumvi*; *mag'ád*, pl. *magaad'ó* 'soda-salt'. Sa. *mak'aát*
- satan (1) *seit'án*, pl. *seit'ánne* (M/F); (2) *maláika*, pl. *malai-kay'ó* (F/M). Swa. *malaika* 'angel'
- satisfied, to be — *d'árag/d'árg-*. So. *dereg* 'to be satiated'
- say, to — *dañ*. So. *deñ*
- scar *gum'ár*, pl. *gum'árre* (M/F)
- scratch, to — (trans.) *óx*; *'óxo* 'to scratch oneself'
- see, to — *'ágar/'árg-*. So. *arag*
- seed *ilm'ó*, pl. *ilmoy'ó* (M/M)
- seize, to — *x'ábo*
- selfish *har'ám*
- sell, to — *gat*
- send, to — *sbdy 'éreg/'érg-*
- seven *teeb'á*. PEC *\*tVzb-*
- sew, to — *tól*. So. *tol*
- shadow *os'ím*, pl. *osim'ó* (F/M)
- shake, to — *ruh*. So. *ruh*
- shame *lax'ányo* (M)
- sharp *afl'éñ*. So. *af leh*
- she *ic'é*
- sheep *lah*, pl. *on'ó* (F/M). So. *lah-da*
- sheep and goats *'ádi* (M). So. *adi-ga*
- shepherd *ers'ím*, pl. *ersim'ó* (M/M)
- shield *gac'am*, pl. *gac'amme* (M/F). So. *gaashaan-ka*; El. *gasan*; Ar. *gaasha*
- shiver, to — *ah'árma*

- shoe *kob*, pl. *kob'ó* (F/M). So. *kab-ta*; El. *kop*; Da. *kob*
- shoot, to — *gán*
- short *gaab'án*, pl. *agaab'án*. So. *gaaban*
- shoulder *b'árbar*, pl. *barb'árre* (M/F)
- shoulderblade *g'árab*, pl. *garb'ó* (M/M). So. *garab-ka*, pl. *garbo-ha*
- shout, to — *rír*
- show, to — *tús*
- shut, to — *hid*. So. *hiq*
- sick, to be — *x'ánno*
- sickness *xan'áat* (M)
- side *dol*, pl. *dol'ó* (F/M); *y'áhai*, pl. *y'áhai* (M)
- sinew *bux'ún*, pl. *buxun'ó* (F/M)
- sing, to — *dúr*
- sister, my — *wal'ás-aya* (*\*wal'ál-taya*)
- sit, to — *'óromo*
- six *lih*. So. *lih-da*; Aw. *lé(ha)*; El. *yii'*; Ar. *le*; Da. *li*; Ba. *leh/lei*
- skin *ut'úñ*, pl. *ukt'ó* (of goats and sheep); *n'íib*, pl. *niib'ó* (F/M; of cows and camels); *gog*, pl. *gog'ág* (M/F; of human beings)
- sky *ser'és* (F)
- slap, to — *d'árbañ*
- sleep, to — *úd'úr/'úrd-*. So. *hurud*; Ba. *udur-*
- small *nuc'úl*; *ricúl*, pl. *aricúl*
- smash, to — *j'éjebi*
- smell, to — *'úri*
- smith *tum'ál*, pl. *túm'ále, tumal'ó* (F/M)
- smoke *úm*, pl. *uum'am* (M/F)
- snake *tóf*, pl. *tof'áf* (M/F). El. *to:f*; Ar. *tofa*; *eb'ésa*, pl. *ebesay'ó*
- snake spec.
- sneeze, to — *s'inso*
- snore, to — *h'úri*. So. *khuuri*
- soft *dad'ábax*
- soil *h'árre* (F)
- song *gin'áán*, pl. *ginaan'ó* (F/M)
- sorcerer *tibaat'ó*, pl. *tibaatoy'ó* (M/M)
- soup *c'ícax*, pl. *cic'áxxe* (M/F)
- speak, to — *yéd*
- spear *tór*, pl. *tor'ár* (M/F)
- spear, to — *t'árbo*
- spider *bin'áharto*, pl. *bin'áhar-toy'ó* (F/M)
- split, to — *xarádi*
- squeeze, to — *tam'úx*
- squirrel *urr'és*, pl. *urr'ése* (M/F)
- stand, to — *t'oloso*. So. *toosi* (trans.)
- star *yeyeh'im*, pl. *yeyehm'ó* (F/M); *bak'ál*, pl. *bak'álle* (M/F) bright star, planet
- steal, to — *hat*. So. *had*
- step, to — *xard'ábo*
- stick *ul*, pl. *ul'ó* (F/M); *sírbi*, pl. *sirbiy'ó* 'thin stick'. So. *ul*
- stink, to — *s'úsah*
- stomach *úr*, pl. *ur'ár* (M/F)
- stone *dag'áh*, pl. *dag'áh* (M/F). So. *qagah-a*
- stool *kombor*, pl. *kombor'ó* (F/M)
- straight *fít*; *fis'án*, pl. *fifis'án*
- strain, to — (liquids) *tár/t'áár-*
- string *y'ábar*, pl. *yab'árre* (M/F)
- strong *mig*, pl. *am'íge, mim'igé*
- stupid person *d'álam*, pl. *dal'am-me* (M/F)
- suck, to — (breast) *núg*. So. *nuug*
- suck, to — *dúg*
- suckle, to — (trans.) *n'úgso*
- sufficient, to be — *'áyax*

sun *orr'áh* (F). So. *gorrah-da*  
 swallow, to — *x'órxi*  
 swamp *k'árte*, pl. *kartey'ó* (F/M)  
 sweat *'idid*, pl. *id'ide* (M/F). So.  
*q'idid-ka*  
 sweep, to — *hár*  
 sweet *c'inni*; *cinn'é*; cf. 'bee'  
 swell, to — *yombob*  
 swelling *y'ómbob*, pl. *yomb'óbe*  
 (M/F)  
 sword *b'írlab*, pl. *birl'ábbe* (M/F)  
  
 tail *dub*, pl. *dub'áb* (M/F). PEC  
*\*dubb-*  
 take, to — *xát/x'áát-*. So. *qaad*  
 tale *haw'és*, pl. *haw'ése* (M/F)  
 tall *dér*, pl. *derá'ér*  
 taste, to — *c'ámcam*  
 teach, to — *'ábi/abin-*  
 tear, to — *x'áradi/xarn-*  
 tear (n) *ilim*, pl. *ilm'ó* (F/M)  
 tell, to — *ic'ék*. So. *sheeg*  
 ten *tom'ón*  
 termite *riir'ím*, pl. *riirim'ó* (F/M)  
 test, to — *y'éy*  
 thief *h'áto*, pl. *hatay'ó* (F/M)  
 thigh *b'átar*, pl. *bat'árre* (M/F)  
 thin *yery'ér*, pl. *yeryery'ér*  
 thing *wal'áh*; *w'áha* 'this thing,  
 this'  
 thirst *sug'úb* (F)  
 thorn *kud'áh*, pl. *kudah'ó* (M/F).  
 So. *godah-a*  
 thousand *'áluff*  
 three *s'éyyah*. PEC *\*šaziñ-/šizñ-*  
 throat *lox'ó* (M); *xox'áni*, pl.  
*xoxan'ínye* (M/F) 'larynx'  
 throw, to — *saa/s'éy-*  
 throw spear, to — *t'árbo*  
 thunder *karkar'ó* (F) 'peal of  
 thunder'; *g'úgah* (M) 'clap of  
 thunder'  
 tie, to — *hid*  
 time *kolo*, pl. *kol'ál*; *kolo s'áha*  
 'at this time'; *sah'ád*, pl.  
*sahad'ó* (F/M); *sahad l'áma*  
 'two times'  
 tired, to be — *hár/ár-*  
 tobacco *t'ómbo*, pl. *tomboy'ó* (F/M)  
 today *m'áánta*; *m'áálinka* (cf.  
 day); So. *maanta*  
 tomorrow *s'áhta*  
 tongue *h'árrab*, pl. *harr'ábe* (M/F).  
 So. *ʿarrab-ka*; Aw. *áru(va)*; El.  
*errep*; Da. 'ere; Ba. *irrebi*  
 tooth *il'áh*, pl. *ilk'ó* (M); *gós*, pl.  
*gos'ó* (M/M) 'pre-molar'. So.  
*ilig-ga*, pl. *ilko-ha*; Aw. 'élke';  
 El. *ilko* (pl.); Ar. *ilkwa* (pl.);  
 Ba. *ilko*  
 top *ser'él* (F)  
 tortoise *q'im*, pl. *q'iim'am* (M/F).  
 So. *diin-ka*  
 touch, to — *dár*; *x'ábo* 'to touch,  
 to seize'  
 track *d'ábat*, pl. *dab'átte* (M/F)  
 trap *'ángey*, pl. *angéy'é* (M/F)  
 tree *gey*, pl. *gey'ó* (M/M). PEC  
*\*geez-*  
 tribe *yaf*, pl. *yaf'ó* (F/M); *y'áf tí*  
*rend'ille* 'Rendille tribe', *y'áf tí*  
*k'orro* 'Sampur tribe'  
 trouble *s'ína*, pl. *sinay'ó* (F/M)  
 truth *rum* (F). So. *run-ta*  
 try, to — *kaj*  
 tsetse fly *dahas'í*, pl. *dahasíy'ó*,  
*dahasínye* (M/M,F)  
 turn, to — upside down *'úrgii*  
 turn, to — round *ism'ári*

tusk *hiir*, pl. *hiirh'ó* (F/M)  
 twin *mand'án*, pl. *mandaan'ó*  
 (F/M). So. *mataanno-da*  
 twist, to — *soh*  
 two *l'áma*. So. *laba-da*; El.  
*ʿaama*; Ar. *lama-d'a*; Da.  
*naama*; Ba. *lamma*  
  
 uncover, to — *bák'áhi*  
 understand, to — *g'áro*; *'ábo*;  
*ab'án* 'to know'. So. *garo*  
 undress, to — *darfo b'íhi/b'áhc-*  
 unripe *h'éédi*. So. *ʿeedin*  
 urine *k'ati* (F)  
  
 vagina *gel*, pl. *gel'ál* (M/F)  
 valley *'ánxar*, pl. *anx'árre* (M/F)  
 vein *hiy*, pl. *hiy'áy* (M/F); cf.  
 'root'. So. *hidid-ka*  
 very *weit'í*  
 village *gób*, pl. *gob'áb* (M/F)  
 voice *h'ói*, pl. *hoi'ái* (M/F). So.  
*ʿod-ka*  
 vomit, to — *jilb'ib*  
 vulture *rax*, pl. *rax* (M/F)  
  
 wait, to — *sug*  
 walk, to — *s'óho*  
 war *d'ího*, pl. *dihoy'ó* (F/M)  
 warm *kul'él*, pl. *kul'éle*  
 warrior *'éta*, pl. *her* (M/F)  
 wash, to — oneself *d'ixo*  
 wash, to — sth. *dix*  
 water *bic'é*, pl. *bicey'ó* (M/M). El.  
*bece*; Ar. *biyce*; Da. *bie*; Ba.  
*beke*  
 we *inn'ó* (excl.); *nah* (incl.)  
 wealth (usually of camels, goats)  
*hool'á*, pl. *hoolay'ó*  
 wear, to — *g'ésogesed-*  
 week *teeb'á*, pl. *teebay'ó* (F/M); cf.  
 'seven'  
 weight *hul'és* (M)  
 well *wor*, pl. *wor'ó* (F/M); *had*,  
 pl. *had'ád* 'small waterhole in  
 riverbed'  
 when? *m'ántoh*  
 where? *'íntoh*  
 white *dax'án*, pl. *adax'án*  
 whiteness *daxn'án*  
 wide *ball'ádi*. So. *ballaaqan*  
 wife *ar'am*, pl. *ob'órri*, *deyeh'ó*  
 (F/M)  
 wind *háfarr* (M)  
 window *qoh*, pl. *qoh'ó* (F/M); cf.  
 'hole'  
 wing *b'árbar*, pl. *barb'árre* (M/F);  
 cf. 'shoulder'  
 wipe, to — *sah*  
 witchdoctor *m'óro*, pl. *moroy'ó*  
 (M)  
 wizard (somebody who curses)  
*fall'ó*, pl. *fall'ó* (M)  
 woman *maxab'ál*, pl. *ob'órri*;  
*ar'am*, pl. *ob'órri* 'wife, woman'  
 woman, barren — *mah'án*, pl.  
*mahan'ó* (F/M)  
 wood *x'óro*, pl. *xor'ényé* (M/F). So.  
*goryo*  
 word *yéd*, pl. *yed'ád* (M/F)  
 work *lk'ási*, pl. *lkas'ínyé* (M/F).  
 Sa. *lk'ási*; Swa. *kazi*  
 wound (n) *jiss*, pl. *jiss'ó* (F/M)  
 wound, to — *gam'ér*  
 wring, to — *merer'eñi*  
 write, to — *cirn'án*, *ciir*  
  
 year *guh*, pl. *guh'áh* (M/F)  
 yellow *dárlé*  
 yesterday *cel'é*. So. *sheley*; Ba. *kele*