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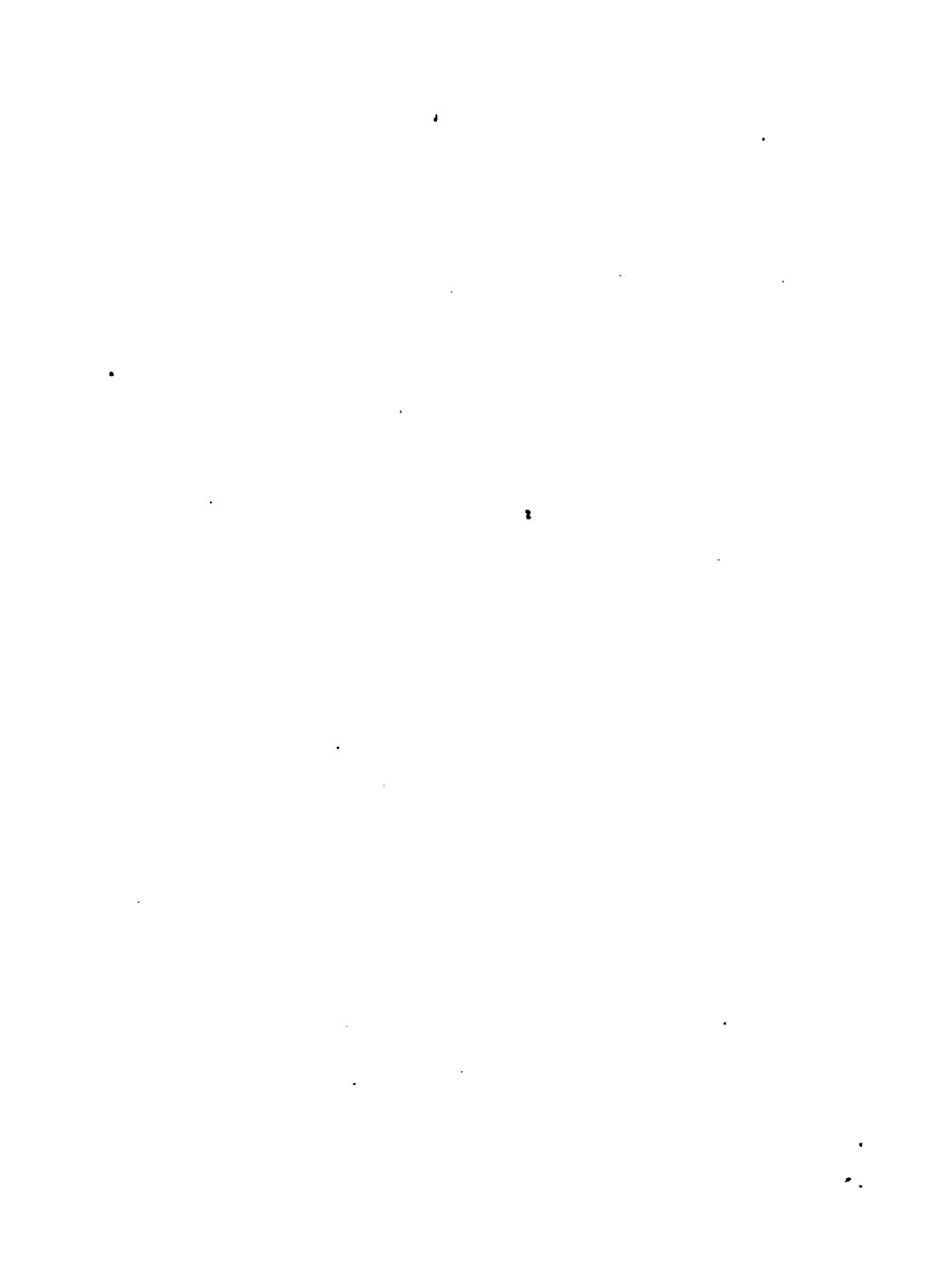
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à M<sup>r</sup> le Vicomte de La Villemois  
hommage d'affectueux souvenir,

Berberah 4 Janvier 1901

J. L. Evangeliste de Larajou  
v. m. cap  
Supt. M. E.

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Francis

SOMALI GRAMMAR.





PRACTICAL GRAMMAR  
OF THE  
SOMALI LANGUAGE

WITH A  
MANUAL OF SENTENCES.

BY  
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## P R E F A C E.

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IN presenting to the public this work, we have no other intention than to give the first elements of a Practical Grammar of the Somali Language. Therefore we have omitted all philological questions referring to the origin of the Somali language itself or to the formation of the words, as being derived either from the Arabic, Abyssinian, Galla, Suwahili or Indian languages.

All we would say now is that, although a great number of Arabic words are used by the Somali, the construction of the language is quite different from the Arabic, in the inflections of nouns and adjectives, the conjugation of verbs, and the formation of sentences.

On the other hand, the dissimilarity existing between it and the Galla is quite as great; and if in these two languages there is any affinity (which cannot be denied), there is nevertheless much of a very opposite character.

Our complete ignorance of the Abyssinian and Suwahili languages prevents us from making any comparison with them; but, according to the statement of competent persons, no affinity exists between them and the Somali language, although several words are common to all three tongues.

We nevertheless believe that the daily intercourse of the Arabs with the Somalis has given to their language that strong guttural pronunciation which surprises all Europeans when they hear it spoken for the first time, and gives them the impression that such a strange language is difficult, not to say impossible, to master.

If God favour us with life, health and time, in a subsequent study we hope to be able to satisfy the curiosity of philologists and other learned men by presenting to them some historical and philological sketches on the origin and formation of this so characteristic a language, differing as it does so much from others spoken in East Africa.

Several Manuals, either on the Somali people or of their language, have been published already; but the only one we know, having perused it when commencing our study of Somali, is a Grammar published in 1882 by Major Hunter, first Assistant Resident at Aden, and Consul of the Somali Coast. This author, in his Preface, gives the causes of the insufficiency of his work, which was not complete when he was appointed elsewhere. "I prefer," says he, "to present this work, incomplete as it is in the above respects, rather than risk the possibility of anything interfering to prevent its ultimate publication." We sincerely congratulate him on having done so, for with his data, we have been able to succeed more quickly than we expected in our own researches. The mistake of this author, if we may call it a mistake, has been to generalize too much certain principles, instead of simply showing how to speak Somali. It is precisely the insufficiency of Major Hunter's Grammar which has induced us to publish ours.

More recently another work on the Somali language has been published in Berlin by Dr. Schleicher. This, however, is more a study on the Somali language in respect of its affinity with the other languages spoken in East Africa, than a grammar of practical use to anyone wishing to learn the language.

If we know how to form a sentence to express our thoughts in an intelligible manner, we may say that we know the language we speak, that we understand its character. Therefore, in order to facilitate the study of the Somali language to the large number of persons who have been and would be disheartened by its peculiarities, irregularities and even mysteries, we publish without delay this firstfruit of long, constant and persevering labour. Although not as yet perfect, it will be a great help to anyone wishing to learn the Somali language, and the difficulties which at first sight seemed insuperable, will be found not so great as they were thought to be.

In this Practical Grammar, as well as in our Somali Vocabulary, we give the words as they are pronounced and used in Berberah, the chief place of business in Somaliland, at which the different tribes call several times during the year. We treat firstly of the forms and inflections of the words, and afterwards present as clearly as possible the construction of the language as it is spoken all around us.

For us, this work has been the more arduous in that the only literature this language possesses is some prayers translated from the Arabic, besides traditions and stories, and poems orally transmitted in each tribe. Indeed, without the help of some young Somalis brought up and educated in our Mission

at Aden, we should have been unable to publish so soon our researches.

The great desire, not to say the will, of the Propaganda of Rome being that Roman characters should be used for all classical works which Missionaries publish on the languages of the peoples they are sent to, we therefore, for writing Somali phonetically, employ (1) the Roman characters with their Latin pronunciation, (2) some signs used in the Syrian alphabet (S. J. Beyrouth) for the transliteration of Arabic into Roman characters, and (3) the letter ð, as explained in the Alphabetical Table.

Now, we hope that our essay, in spite of the inherent imperfections of a first work, will be favourably accepted, and that it will contribute to and encourage a more thorough study of this language, a knowledge of which would be so useful to those travellers and sportsmen who yearly visit the Somali country, either for science or for sport.

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## EXPLANATION OF THE ABBREVIATIONS.

---

Adjective ... .. <i>a.</i>	Pronoun ... .. <i>prn.</i>
Adverb ... .. <i>ad.</i>	„ demonstrative. <i>prn.dem.</i>
Article ... .. <i>art.</i>	„ possessive ... <i>prn.poss.</i>
Conjunction ... .. <i>conj.</i>	„ personal ... <i>prn.pers.</i>
definite ... .. <i>def.</i>	„ interrogative . <i>prn.int.</i>
indefinite ... .. <i>indef.</i>	„ reflexive ... <i>prn.ref.</i>
masculine ... .. <i>m. or mas.</i>	„ relative ... <i>prn.rel.</i>
feminine ... .. <i>f. or fem.</i>	Verb ... .. <i>v.</i>
Interjection ... .. <i>intj.</i>	„ transitive ... .. <i>v.tr.</i>
Noun ... .. <i>n.</i>	„ intransitive ... <i>v.i.</i>
Numeral ... .. <i>num.</i>	„ auxiliary ... .. <i>v.aux.</i>
„ cardinal ... <i>num.c.</i>	„ attributive ... .. <i>v.attr.</i>
„ ordinal... .. <i>num.o.</i>	„ impersonal... .. <i>v.imp.</i>
„ indefinite . <i>num.indef.</i>	„ defective ... .. <i>v.def.</i>
Particle ... .. <i>part.</i>	„ causative ... .. <i>v.c.</i>
„ interrogative ... <i>part.int.</i>	„ reflexive ... .. <i>v.ref.</i>
„ negative... .. <i>part.neg.</i>	„ passive ... .. <i>v.p.</i>
Preposition... .. <i>prep.</i>	chapter ... .. <i>Chap.</i>
plural ... .. <i>pl. or plur.</i>	affix ... .. <i>aff.</i>
singular ... .. <i>s. or sing.</i>	paragraph ... .. <i>Para. or §</i>
literally ... .. <i>lit.</i>	example ... .. <i>Ex.</i>
videlicet, namely ... <i>viz.</i>	person... .. <i>pers. or p.</i>

Page 128, 5th line from foot, middle column,  
*read jog~~sa~~nen.*

# ERRATA.

## PAGE

- 29 4th line, read **fulai**, instead of **falai**.
- 34 On the word *nephew*, read **inanki walalkai**, instead of **walakai**.
- 34 „ *niece*, read **inanti**, instead of **inanki**.
- 34 „ *relations*, read **higal**, instead of **higal**.
- 55 „ *little*, read **hoga**, instead of **hoga**.
- 56 No. 102, in the example, read *several boys beat*, instead of *several beat*.
- 63 7th line from foot, read **'uslaid**, instead of **uslaid**.
- 66 8th „ „ **hoton, hotomi**, instead of **hoton, hotomi**.
- 70 5th „ „ **mawaidinan**, instead of **mawanaidinan**.
- 82 6th and 8th lines from top, read **hurdaya**, instead of **urdaya**.
- 82 1st and 5th lines from foot, read **dintai**, instead of **dintai**.
- 82 2nd line from foot, read **auliyadaha**, instead of **auliyaddaha**.
- 83 15th line from top, read **degaleh**, instead of **degaleh**.
- 85 „ „ „ **iss humai**, instead of **iss humai**.
- 85 11th line from foot, read **iss ka daur**, instead of **iss ka daur**.
- 95 12th „ „ **abbihis dimai**, instead of ... **dimai**.
- 100 3rd „ „ **wah**, instead of **wah**.
- 102 8th „ „ **hebtu**, instead of **hebtu**.
- 102 5th „ „ **hidigtu**, instead of **hedigtu**.
- 128 5th „ „ **jogsanen**, instead of **jogsane**.
- 149 5th „ top, „ **wa imanayai**, instead of **imanaya**.
- 154 11th „ foot, „ **wah**, instead of **wah**.
- 158 10th „ top (2nd col.), read **yidahden**, instead of **yidaden**.
- 158 Under Potential Mood, Past, 9th and 10th lines from foot, add **odan**, reading **wahan odan kari laha**, instead of **wahan kari laha**; and **wahad odan kari lahaid**, instead of **wahad kari lahaid**.
- 228 15th line from top (2nd col.), read **holo**, instead of **holo**.



# PRACTICAL

## SOMALI GRAMMAR.

*Guiraud Jean-B. Frangois*

### INTRODUCTORY.

In this work the following alphabetical system has been adopted to represent the sounds of Somali words :—

#### THE ALPHABET.

Letters.	Sounds.		Letters.	Sounds.		Letters.	Sounds.	
	Latin.	English.		Latin.	English.		Latin.	English.
<b>A a</b>	a	ah	<b>H h</b>	as ch in German		<b>S s</b>	es	ess
<b>B b</b>	be	bay	<b>K k</b>	ke	kay	<b>Sh sh</b>		shay
<b>D d</b>	de	day	<b>I i</b>	i	e	<b>T t</b>	te	tay
<b>Ḍ ḍ</b>		cerebral.	<b>J j</b>	dje	jay	<b>U u</b>	u	oo
<b>E e</b>	e	ay	<b>L l</b>	el	ell	<b>W w</b>	as in English.	
<b>F f</b>	ef	ayff	<b>M m</b>	em	emm	<b>Y y</b>	ie	e-ay
<b>G g</b>	g	gay	<b>N n</b>	en	enn	'aa' 'ee' } 'ii' 'oo' } 'u u' }	Sounded as with ع Arabic.	
<b>H h</b>	he	hay	<b>O o</b>	o	o			
<b>Ḥ ḥ</b>	strong aspirate.		<b>R r</b>	er	air			



The letters **a, e, i, o, u, w** are vowels ; **ai, ei, au, aw, ow** are diphthongs ; **w**, however, is a vowel only when following the letters **a** and **o**, forming with them the diphthongs **aw** and **ow**.

All the other letters are consonants.

#### PRONUNCIATION.

##### *Of the Simple Vowels.*

###### **a**

is either long or short :

when long it is pronounced as in English 'father.'

„ short „ „ „ 'cat, mat.'

###### **e**

has the sound of *a* in such words as 'face, space'; but when this vowel stands before a consonant ending a syllable, it has nearly the sound of *a* in the word 'care.' Ex. **ader**, 'paternal uncle,' pronounced *ah-dare*.

###### **i**

is either long or short.

When long it is pronounced as *i* in 'ravine.'

„ short „ „ 'spin.'

When **i** is either preceded or followed by **h**, or when marked with the sign ' (thus, 'i and i'), it has nearly the sound of *e*.

###### **o**

is sounded like *o* in the word 'tone,' when it is long.

„ „ „ 'come,' „ short.

Ex. **sōr**, 'food,' pronounced *sore* ; **kol**, 'time,' pronounced *koll*.

## u

has the sound of *oo* in the word 'pool' when long, and that of *u* in the word 'pull' when short. Ex. *gūr*, 'marriage,' pronounced *goore*; *gur*, 'pick up,' pronounced *goor*. When *u* is either preceded or followed by hard consonants, as *h*, *h*, it is sometimes pronounced nearly as *u* in 'tusk.'

## ع ('āin) '

The Arabic guttural sound of ع (the pronunciation of which can be learnt only from a native) being of frequent occurrence in the Somali language, the vowels *a*, *e*, *i*, *o*, *u* when having that sound are marked with a reversed comma ('), either on their right or their left, as shown in the table (p. 1).

*Of the Diphthongs.*

## ai

is pronounced by some tribes as *i* in the word 'Bible,' and as *ai* in the word 'paint' by others. In the past tense of the Indicative the endings in *ai* are nearly always pronounced like *ai* in 'paint.'

In a few words these two letters must be sounded separately; in that case the letter *i* will be marked with two dots (i).

## ei

has the sound of *ei* in the English 'feign.'

## au

is sounded as *ow* in the word 'cow.'

**aw**

has the same sound as **au**, but is used to represent that sound in words where other vowels follow, and also in attributive verbs.

**ow**

This diphthong has a kind of hollow sound like that of *oh-oo* pronounced in an empty cask.

*Of the Consonants.***b**

is sounded as in English 'baby,' but more forcibly and with a sort of *p* sound.

**d**

has a clear and distinct sound as in the English 'did.'

**ḍ**

is the cerebral *d* of the Sanscrit. Some Somalis pronounce this consonant nearly as *rd* in English 'hard,' 'card'; its proper pronunciation can be attained only by practice. There is, however, not very much difference between the pronunciation of **d** and **ḍ** at the commencement and at the end of words. In pronouncing **d** the tongue is allowed to appear between the teeth, whereas to pronounce **ḍ** the tongue must be somewhat curved against the front of the palate.

**f**

as in English 'for,' 'if.'

g

is invariably hard, as in English 'gamble,' 'get,' 'give.'

h

as in English 'hare.'

ḥ

is an aspirate strongly breathed out from the chest, like the Arabic  
ح *ha*.

ḥ

represents the sounds of the three Arabic letters غ ق خ. Most Somalis pronounce any one of these sounds like the German *ch* as pronounced in Switzerland in the words 'chirurg,' 'hochzeit,' 'loch,' the guttural pronunciation not being the same everywhere. In order to avoid confusion and multiplication of sounds we have adopted this sign, although we know that nearly two-thirds of these words commence with the Arabic ق.

k

as in English 'kite'; it is interchangeable with g.

j and l


as in English 'jump,' 'lily.'

m and n

as in English 'mammon,' 'noon.'

r

This consonant is generally strongly sounded, like *rr* in 'parrot.'  
There are a few exceptions where it is sounded nearly as cerebral *d*.



s

is a strong sibilant resembling *ss* in English 'hiss.'

sh

as in English 'shore.'

t

is sounded as in English 'tattoo,' and is interchangeable with *d*.

w

as in English 'walk.'

y

as in English 'yes,' 'York.' In some words this letter is pronounced like *th* in the English 'loathe.' Ex. *maya*, 'no,' pronounced as if (English) *matha*.

The consonants *p*, *v*, and *z* do not exist in the Somali alphabet as separate letters, but their sounds have a reciprocal correspondence to those of the letters *b*, *fb*, and *s*: *p* to *b*, *v* to *f* and *b*, *z* to *s*.

The accent falls as a rule on the penultimate syllable. If a word contain several syllables, it generally has a secondary accent.

The rules of Euphony, which naturally should follow the explanation of vowel and consonant sounds, will be given after the chapters on the Article, Noun, and Adjective. These rules will be better understood when the student has learnt a number of words, and encountered the instances of euphony, contraction and elision, &c., which occur under the Noun, Article, and Adjective.

---

## CHAPTER I.

## PARTS OF SPEECH.

1. In the Somali language the Parts of Speech are, as in European languages, Article, Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, and Interjection. Although some modern English grammarians treat the Article as a Demonstrative Adjective, we devote to it a whole chapter, on account of (1) its formation, which will seem very strange to European students ; (2) its importance in distinguishing the gender of nouns ; and (3) the usefulness of a knowledge of it in the study of Demonstrative and Possessive Adjectives.

## PARA I.

## THE ARTICLE.

2. There is no Indefinite Article in Somali. Nouns not inflected by any particle have of themselves an indefinite sense, as well in the plural as in the singular.

Ex. Call a man *or* men, **nin** *or* **niman** **u** **yed** (*lit.* a man *or* men call).

3. The particle **ba** is often either added to a noun, or immediately follows it, when the noun is to be taken in an indefinite sense.

Ex. **ninba**, a man ; **libah ba**, a lion ; **dibi ba**, an ox.

But this particle is not an indefinite article.

(i.) **ba** points out that the indefinite noun with which it is used is the subject of the sentence.

Ex. There was a camel yesterday, **shalai aurba jirai** (*lit.* yesterday camel he was).

Ex. There is a camel in the jungle, **aurba miyi joga** (*lit.* camel he the jungle lives in).

A certain man was at Bulahar, **hebel ba Bulahar jogi jirai** (*lit.* a certain he Bulahar living in was).

N.B.—In the last example, the word **hebel**, ‘a certain,’ the meaning of which is quite indefinite, should be used without another indefinite particle; Somalis nevertheless use **ba** with it, for **hebel** is the subject of the verb **jogi jirai**.

(ii.) **ba** is not used when the subject can be known, as for example by an incidental sentence.

Ex. An ox which I saw in the jungle is a bad one, **dibi an or ban miyiga ku arkai, wa mid (dibi) hun** (*lit.* an ox I the jungle in I saw, is one (ox) bad).

(iii.) **ba** is not used when the indefinite noun is the object of the verb.

Ex. There was in Berberah a man who killed a lion, **beri hore Berberah nin ba jirai, libah dilai**.

N.B.—In this sentence there are two indefinite nouns, **nin** and **libah**; **nin**, the subject, has **ba**, and **libah**, the object, is without it.

(iv.) **ba** is even used with nouns when quite definite.

Ex. Long ago, David marched against Goliath and vanquished him, **wā horai, Dawud ba Goliath u bahai o ka ad-kadai** (*lit.* Long ago, David he Goliath marched against and vanquished him).

God said, Be earnest in your prayers, **Ilaḥba yidi, bariadina adkaya or ku adkada** (*lit.* God he said, In your prayers be earnest).

The man is going, **ninki ba tagaya, or ninki wa tagaya** (*lit.* the man he is going).

## PARA. II.

## THE DEFINITE ARTICLE.

4. The para. on the Definite Article in Major Hunter's Grammar, although incomplete, has been very useful to us on this subject. Some parts not sufficiently explained, as well as others not given in that work, will be treated of here.

5. The vowels *a*, *i*, *u* are employed in Somali as Definite Article. Each of these vowels has a different significance. The reason for this distinction (of which we will treat farther on, in order to avoid repetition) is that Somalis define the persons or things of which they speak according to (1) the position of the speaker with reference to the persons or things spoken of; (2) the knowledge the speaker has of the persons or things he speaks of; and (3) the time alluded to in the discourse.

6. Before the vowels *a*, *i*, *u* can be brought into use, some consonants are required to assist them. These consonants are, as it were, the supports of the vowels *a*, *i*, *u* when they are affixed to a noun in order to determine it.

7. Pronouns (which see), and also some nouns taken either in a partitive sense or in a sense conveying the idea of generality and indefiniteness, must be excepted from the following rules.

## PARA. III.

*Rules for the Use of the Definite Article.—Masculine Nouns.*

8. The rules fixing the right use of the consonants required before *a*, *i*, *u* are as follows :—



9. When the noun it is proposed to define is masculine, the consonants **k**, **g**, **h** are employed according to the following euphonic rules.\*

10. **k** is used when the noun terminates in a consonant; in this case the Article will be **ka**, **ki**, **ku**.

Ex. <b>af</b> , mouth	<b>afka</b> , — <b>ki</b> , — <b>ku</b> , the mouth.
<b>baris</b> , rice	<b>bariska</b> , — <b>ki</b> , — <b>ku</b> , the rice.
<b>wil</b> , boy	<b>wilka</b> , — <b>ki</b> , — <b>ku</b> , the boy.
<b>walal</b> , brother	<b>walalka</b> , — <b>ki</b> , — <b>ku</b> , the brother.

11. **g** is employed

(i.) when the noun ends with the letter **g** or **k**. In this case **k** is changed into **g** before the Article.

Ex. <b>arag</b> , sight	<b>aragga</b> , — <b>gi</b> , — <b>gu</b> , the sight.
<b>dugag</b> , beast	<b>dugagga</b> , — <b>gi</b> , — <b>gu</b> , the beast.
<b>ilig</b> , tooth	<b>iligga</b> , — <b>gi</b> , — <b>gu</b> , the tooth.
<b>shabak</b> , net	<b>shabagga</b> , — <b>gi</b> , — <b>gu</b> , the net.

(ii.) When the noun ends with the vowel **i**, **g** is preferred.

Ex. <b>aḍi</b> , sheep and goats (herd)	<b>aḍiga</b> , — <b>gi</b> , — <b>gu</b> , the sheep and goats (herd).
<b>bari</b> , east	<b>bariga</b> , — <b>gi</b> , — <b>gu</b> , the east.
<b>buri</b> , tobacco	<b>buriga</b> , — <b>gi</b> , — <b>gu</b> , the tobacco.
<b>miyi</b> , jungle, desert	<b>miyiga</b> , — <b>gi</b> , — <b>gu</b> , the jungle, desert.

N.B.—The noun **miyi** is of very frequent use, and is often employed without the article, although definite.

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\* In the Examples, nouns to which the definite article, the ending of the indefinite plural, or any other particle is added will be represented by a short line (—) when there is no possibility of confusion.

(iii.) when the noun ends with **ow**, **aw**, **au**, or **ai** that is pronounced as English *i*.

Ex. <b>gabow</b> , old age	<b>gabowga</b> , —gi, —gu, the old age.
<b>hallau</b> , loss	<b>hallauga</b> , —gi, —gu, the loss.
<b>kollai</b> , basket	<b>kollaiga</b> , —gi, —gu, the basket.

**12. h** is employed

(i.) when the noun ends with **h** or **ḥ** (strong aspirate) preceded by **a** or **e**.

Ex. <b>hangaraleh</b> , scorpion	<b>hangaralaha</b> , <b>hangaralihi</b> , <b>hangaraluhu</b> , the scorpion.
<b>dagah</b> , stone	<b>dagahha</b> , <b>dagihhi</b> , <b>daguhhu</b> , the stone.
<b>dayah</b> , moon	<b>dayahha</b> , <b>dayihhi</b> , <b>dayuhhu</b> , the moon.

Except **ardah**, 'place or verandah before a tent,' which makes **ardahga**, —gi, —gu, the ...

N.B.—The changing of the final vowels of these nouns into the same vowel as that of the Article must be well observed by the student, for it is of frequent occurrence and a knowledge of it is of very great importance for the understanding of spoken Somali.

(ii.) when the noun ends with **ḥ** preceded by the vowel **o**, or with **ḥ** preceded by any vowel.

Ex. <b>ḥalloḥ</b> , curve, bend	<b>ḥalloḥha</b> , —hi, —hu, the curve, bend.
<b>furuh</b> , small-pox	<b>furuhha</b> , —hi, —hu, the small-pox.
<b>ḥih</b> , smoke	<b>ḥihha</b> , —hi, —hu, the smoke.
<b>fah</b> , consultation	<b>fahha</b> , —hi, —hu, the consultation.

(iii.) when the noun ends with **a** or **a'**, or the diphthong **ai** when pronounced as *ei* in *feign*. These nouns also change the final vowel or diphthong before **a**, **i**, **u**, like those of § 12 (i.).

N.B.—In many words ending in **ai** or **ei** Somalis make no difference in sound. Some tribes pronounce them like *i* in *Bible*, others like *ei* in *feign*.

Ex. <b>abba</b> , father	<b>abbaha</b> , <b>abbihi</b> , <b>abbuhu</b> , the father.
<b>busta</b> , blanket	<b>bustaha</b> , <b>bustihi</b> , <b>bustuhu</b> , the blanket.
<b>hufa'</b> , cough	<b>hufa'ha</b> , <b>hufi'hi</b> , <b>hufu'hu</b> , the cough.
<b>fulai</b> , — <i>ei</i> or — <b>a</b> , coward	<b>fulaha</b> , <b>fulihi</b> , <b>fuluhu</b> , the coward.
<b>kabadai</b> , — <i>ei</i> or — <b>a</b> , traveller	<b>kabadaha</b> , <b>kabadihi</b> , <b>kabaduhu</b> , the traveller.

#### PARA. IV.

*Rules for the Use of the Definite Article.—Feminine Nouns.*

13. When the noun it is proposed to define is feminine the consonants **t**, **d**, **sh** are employed.

14. **t** is used with nouns terminating in a consonant.

Ex. <b>'adab</b> , hell	<b>'adabta</b> , — <b>ti</b> , — <b>tu</b> , the hell.
<b>bein</b> , lie	<b>beinta</b> , — <b>ti</b> , — <b>tu</b> , the lie.
<b>naf</b> , soul	<b>nafta</b> , — <b>ti</b> , — <b>tu</b> , the soul.

15. **d** is used

(i.) with nouns terminating in **d** or **ḍ** (cerebral).

Ex. <b>bad</b> , sea	<b>badda</b> , — <b>di</b> , — <b>du</b> , the sea.
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Ex. <b>murwad</b> , esteem, respect	<b>murwadda</b> , —di, —du, the esteem.
<b>gabaḍ</b> , girl	<b>gabaḍḍa</b> , —di, —du, the girl.

(ii.) with nouns ending in **h**, **ḥ** and **ḫ**.

Ex. <b>sodoh</b> , mother-in-law	<b>sodohda</b> , —di, —du, the mother-in-law.
<b>deḥ</b> , middle	<b>deḥda</b> , —di, —du, the middle.
<b>deḥ</b> , generosity	<b>deḥda</b> , —di, —du, the generosity.
<b>minḥḥ</b> , broom	<b>minḥḥda</b> , —di, —du, the broom.
<b>saḥ</b> , midnight	<b>saḥda</b> , —di, —du, the midnight.

(iii.) with nouns terminating in a vowel. N.B.—In this instance the final vowel **o** is changed into **a** when the Article is affixed.

Ex. <b>hoyo</b> , mother	<b>hoyada</b> , —di, —du, the mother.
<b>hedo</b> , wooden platter (dish)	<b>hedada</b> , —di, —du, the wooden platter.
<b>‘asho</b> , day (24 hours)	<b>‘ashada</b> , —di, —du, the day.
<b>mindī</b> , knife	<b>mindida</b> , —di, —du, the knife.
<b>bu</b> , pupil (of the eye)	<b>buda</b> , —di, —du, the pupil (of the eye).

16. **sh** is employed with nouns terminating in **l**. In this instance **l** is changed into **sh**.

Ex. <b>bil</b> , month	<b>bisha</b> , <b>bishi</b> , <b>bishu</b> , the month.
<b>duḥul</b> , coal	<b>duḥusha</b> , <b>duḥushi</b> , <b>duḥushu</b> , the coal.
<b>il</b> , eye	<b>isha</b> , <b>ishi</b> , <b>ishu</b> , the eye.
<b>hal</b> , she-camel	<b>hasba</b> , <b>hashi</b> , <b>hashu</b> , the she-camel.

## PABA. V.

## THE DEFINITE ARTICLE.—PLURAL.

17. The consonants used to support the vowels **a**, **i**, **u** when affixed as Articles to definite nouns in the plural are **d** and **sh** for masculine nouns, and **h** and **k** for feminine nouns.

N.B.—Observe well this peculiarity of the Somali language, viz. the use of the feminine supports **d** and **sh** for defining masculine plural nouns, and of the masculine supports **h** and **k** for defining feminine plural nouns.

Masculine monosyllables only are excepted.

*With Masculine Nouns.*

18. Masculine monosyllables that form the plural by repeating the final consonant preceded by the vowel **a** take the same article in the plural as in the singular.

	Indef. Plural.	Def. Plural.
Ex. <b>der</b> , he-gazelle	<b>derar</b> , he-gazelles	<b>derarka</b> , — <b>ki</b> , — <b>ku</b> .
‘ <b>an</b> , cheek	‘ <b>aman</b> , cheeks	‘ <b>amanka</b> , — <b>ki</b> , — <b>ku</b> .
<b>af</b> , mouth	<b>afaf</b> , mouths	<b>afafka</b> , — <b>ki</b> , — <b>ku</b> .

N.B.—In this instance nouns ending in **n** change it into **m** in the plural.

19. Nouns forming their indef. plural in **-o** or **-yo** take **da**, **di**, **du** when defined, and (as already seen § 15, iii. \*) the letter **o** is changed into **a** before **d**.

	Indef. Plural.	Def. Plural.
Ex. <b>sibrar</b> , water-bag	<b>sibraro</b> ,	<b>sibrarada</b> , — <b>di</b> , — <b>du</b> .
<b>diḥsi</b> , fly	<b>diḥsiyo</b> ,	<b>diḥsiyada</b> , — <b>di</b> , — <b>du</b> .
<b>libah</b> , lion	<b>libahyo</b> ,	<b>libahyada</b> , — <b>di</b> , — <b>du</b> .

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\* These references are to the numbered paragraphs and the sub-sections under.

20. Nouns forming their indefinite plural in **-yal** change **l** into **sh** in the definite plural.

	Indef. Plural.	Def. Plural
Ex. <b>abba</b> , father	<b>abbayal</b> ,	<b>abbayasha</b> , — <b>shi</b> , — <b>shu</b> .
<b>tuka</b> , crow	<b>tukayal</b> ,	<b>tukayasha</b> , — <b>shi</b> , — <b>shu</b> .

## PARA. VI.

### *Definite Article Plural, with Feminine Nouns.*

21. Feminine nouns forming their indefinite plural in **-o** or **-yo** are made definite by the mas. sing. art., **ha**, **hi**, **hu**. In this instance final **o** undergoes the same changes as for the singular. See § 12 (i.).

	Indef. Plural.	Def. Plural.
Ex. <b>'alol</b> , belly	<b>'alolo</b> ,	<b>'alolaha</b> , <b>'alolihi</b> , <b>'aloluhu</b> .
<b>fori</b> , hiss, whistle	<b>foriyo</b> ,	<b>foriyaha</b> , <b>foriyihi</b> , <b>foriyuhu</b> .
<b>shini</b> , bee	<b>shiniyo</b> ,	<b>shiniyaha</b> , <b>shiniyihi</b> , <b>shiniyuhu</b> .

22. Feminine nouns forming their indefinite plural in **-in** or **-oin** are defined by **ka**, **ki**, **ku**.

	Indef. Plural.	Def. Plural.
Ex. <b>hoyo</b> , mother	<b>hoyoin</b> ,	<b>hoyoinka</b> , — <b>ki</b> , — <b>ku</b> .
<b>mala'ko</b> , angel	<b>mala'koin</b> ,	<b>mala'koinka</b> , — <b>ki</b> , — <b>ku</b> .

## PARA. VII.

### DISTINCTIONS IN MEANING OF —**a**, —**i**, —**u**.

23. As already said in Para. II. of this Chapter (§ 5), each of the vowels **a**, **i**, **u** has a different significance. It is very difficult to establish invariable rules for the use of these sounds, for Somalis themselves are neither regular nor precise in their employment. Nevertheless, out of the usual manner of speaking in Berberah, we

have been able to frame the following directions, which we think will be useful to the student, although in a great number of cases practice alone can show how these syllables are to be employed.

The Articles, as already seen, are :—

For Masculine Nouns.

**ka, ga, ha ; ki, gi, hi ; ku, gu, hu.**

For Feminine Nouns.

**ta, da, sha ; ti, di, shi ; tu, du, shu.**

**24. (i.) a** is employed :

- (a) when the person or thing spoken of is actually present.
- (b) when the person or thing spoken of, being known to the speaker and hearer, is at hand, if not actually in view.
- (c) **a** is ordinarily used when stability, a habitual state, and the idea of possession are to be expressed.
- (d) **a** is also frequently preferred to the other sounds with the Imperative Mood, and for the objective case.
- (e) **a** is ordinarily not used with nouns when the subject of the sentence, except when a present habitual state, or an idea of permanence (as when speaking of God) is to be expressed.

N.B.—It is of great importance to remark here that **a** is also used for Demonstrative and Possessive Adjective Pronouns in the 2nd pers. sing. But in this case the accent is laid on the **á**.

**25. (ii.) i** is employed :

- (f) when the person or thing spoken of is not in view of the speaker.
- (g) when the person or thing spoken of is known both to the speaker and hearer, but is not at hand, or is supposed not to be near.

- (h) when the verb expresses past time.  
 (i) When the verb is in a past tense, **i** is generally affixed to nouns that are the subject of the sentence.

N.B.—**i** is also employed as Demonstrative and Possessive Adjective Pronoun in the 3rd pers. sing.

26. (iii.) **u** is employed :

- (j) in nearly all the same cases as **i**, except for the past; and nouns with **u** affixed to them are nearly always subject.  
 (k) **u** is preferred in narration and description, with abstract nouns taken in a general sense, and in speaking of partly definite and partly indefinite things.  
 (l) **u** is mostly employed when the particle **wa** is used in the sentence, either for the verb of existence, or when joined to the verb as a kind of pronoun (see § 160, &c.).

27. Examples showing how the sounds **a**, **i**, **u** are to be employed. It will be observed that in the rules given above **a** comes under (i.), **i** under (ii.), and **u** under (iii.); while the different rules are distinguished by the letters (a) to (l) inclusive. In order to facilitate the understanding of the following examples, the nouns are marked with the number and letter corresponding to those of the rule which it illustrates.

#### Examples.

<b>abhadda</b> (i. a) <b>i</b> <b>ken</b> ,	Bring me the small box.
<b>kitabka</b> (i. b) <b>i</b> <b>si</b> ,	Give me the book.
<b>inamada</b> (i. b) <b>sorta</b> (i. c) <b>u</b> <b>haibi</b> ,	Distribute the food to the boys.
<b>wilka</b> (i. b) <b>u</b> <b>yed</b> ,	Call the boy.
<b>eg! markabka</b> (i. a) <b>wein e so</b> <b>so'oda</b> ,	Look! the large ship which is coming.
<b>abbaha</b> (i. d) <b>ku deh</b> , <b>kolku so</b> <b>nohdo</b> ,	Tell the Father, when he comes back.



Examples (*continued*).

<b>kitabki</b> (ii. <i>j</i> ) <b>inanka</b> (i. <i>c</i> ) <b>misku</b> ( <i>for miska</i> <i>yu</i> ) <b>saranyahai</b> , <i>or—</i>	The boy's book is on the table.
<b>kitabka inanku</b> (iii. <i>j</i> ) <b>misku sa-</b> <b>ranyahai</b> , <i>or—</i>	„ „ „
<b>inanka</b> (i. <i>c</i> ) <b>kitabkisu misku sa-</b> <b>ranyahai</b> ,	„ „ „
<b>suldanka</b> (i. <i>c</i> ) <b>gartisa</b> (i. <i>d</i> ) <b>an</b> <b>ku ka la bahno</b> ,	Let us be submitted to the judg- ment of the Sultan.
<b>magalada</b> (i. <i>c</i> ) <b>suldan ba laha</b> ,	The town belonged to the Sultan.
<b>markabka</b> (i. <i>c</i> ) <b>todobad jogi</b> , <i>or—</i>	The ship will remain (stay) one week.
<b>markabku</b> (iii. <i>j</i> ) <b>todobad bu jogi</b> ,	„ „ „
<b>Ilah keliah ya jira</b> ,	There is one God.
<b>Ilahha wein</b> , <i>or</i> <b>Ilahhi weina</b> ,	The great God.
<b>Sahebka</b> (i. <i>c</i> ) <b>jannada iyo dulka</b> , <i>or—</i>	The Lord of Heaven and earth, <i>or—</i>
<b>Ilahha wein e jannada iyo dul-</b> <b>ka ba leh</b> ,	The great God to whom Heaven and earth belong.
<b>Isaga wah walba aburai</b> ,	He has created all things.
<b>Ilahhasa</b> (i. <i>c</i> ) <b>mel walba jira</b> , <i>or—</i>	That God is everywhere.
<b>Ilahhasu</b> (iii. <i>l</i> ) <b>mel walba wa</b> <b>jira</b> ,	„ „
<b>Isaga</b> (i. <i>c</i> ) <b>wah walba yahan</b> , <i>or—</i>	He knows everything.
<b>Isagu</b> (iii. <i>l</i> ) <b>wah walba wa or</b> <b>wu yahan</b> ,	„ „
<b>Wahha ad madahhaga iyo alo-</b> <b>shada ku haisata wa garta</b> ,	He knows everything you have in your head and in your heart.

Examples (*continued*).

<b>ma kitabki</b> (ii. <i>i</i> ) <b>ninka</b> (i. <i>c</i> ),	Is it the man's book?
<b>anigu</b> (iii. <i>j</i> ) <b>shalai bahalki</b> (ii. <i>h</i> )	Yesterday I saw Mr. Schmidt's
<b>hawaja</b> (i. <i>c</i> ) <b>Schmidt ban</b>	wild animals.
<b>arkai,</b>	
<b>abħaddi</b> (ii. <i>g</i> ) <b>i ken,</b>	Bring me the small box.
<b>faraski</b> (ii. <i>g</i> ) <b>ninka</b> (i. <i>c</i> ) <b>me?</b>	Where is the man's horse?
<b>dibigasu</b> (iii. <i>l</i> ) <b>wa kisi,</b>	That ox is his.
<b>maħa ninku</b> (iii. <i>j</i> ) <b>samainaya?</b>	What is the man doing?
<b>wilku</b> (iii. <i>l</i> ) <b>wa gabanyahai, la-</b>	The boy is small, but not bad.
<b>kin ma huma,</b>	
<b>tasu</b> (iii. <i>l</i> ) <b>wa walashá,</b>	That is your sister.
<b>kasu</b> (iii. <i>l</i> ) <b>wa wilkaga,</b>	That is your son.

## PARA. VIII.

*The Use of a and i without Support.*

**28. The sound a.** This sound is very often employed at the end of nouns in an indefinite or partitive sense. At first hearing this seems to be an indefinite article; but after inquiry we found that—

(i.) This sound may optionally be added to a noun taken in an indefinite sense, *e.g.* in the sentence:

An elephant and a sand antelope met one day, **marodi iyo sakaro malina kulmai**;

instead of employing **malin** with **a**, we can say

**marodi iyo sakaro malin kulmai, or**  
**marodi iyo sakaro ya malin kulmai, or**  
**marodi iyo sakaro malin wada kulmai.**

For **roba yimi**, 'it rained,' Somalis also say **rob ba yimi** and **rob ya yimi**.

(ii.) When added to nouns taken in a partitive sense, this sound is not simply that of **a**, but is for **ah**, meaning 'being,' root of the verb **ahaw**, 'be' (see § 111, ii.).

Ex. Bring me a dish of meat, **hedo hilibah i ken** (*lit.* a dish being meat to me bring).

Give me some rice, in **barisah i si** (*lit.* a part or some being rice to me give).

(iii.) This sound is very often a change from **o** into **a** according to the rules of Euphony (see § 135), and also a kind of contraction in the pronunciation of plural definite nouns.

Ex. There was a day, '**asha** (for '**asho**) **waha jirai**.

Water! **biyaha!** wood! **horiyaha!**

These cries of water- and wood-sellers seem to be **biya** and **horiya**, but they really are **biyaha!** and **horiyaha!** plural of **biyo** and **hori**.

29. *The sound i.* This sound is generally employed with certain collective nouns, as **rag**, men (in general), **ragi**, men *or* the men; **gel**, camels, **geli**, camels *or* the camels; **hād**, fowls, **hādi**, fowls *or* the fowls, *or* birds in general; and some other nouns when they are used in a general or indefinite sense.

Ex. In the Somali country men are not strong, but women are strong, **ragi dulka Somalied ku ma hog badna, lakin nago wa hog badanyihin.**

If the camels carry rice into the jungle, they will be captured, **auri hadai miyiga baris u hado, wa la da'a.**

A crow and the other birds assembled, **tuka or tukai iyo hādi kaleh iss u yimi.**

The wind is bad, **dabaili wa huntahai.**

Here **dabaili** is taken in a general sense, otherwise we should say **dabaishi**.

(ii.) The vowel *i* is sometimes added to adjectives of quality; in this case the noun qualified, although definite, is used without the article.

Ex. The good fathers are few, the bad ones are numerous, **abbai wanaksani wa yaryahai**, *or* **abbayal wanaksani wa yaryihin**, **abbayal hunhumi wa badanyihin**.

## PARA. IX.

### THE DEFINITE ARTICLE, WHEN EMPLOYED ALONE.

30. It frequently happens, especially in speaking, that the articles **ka, ki, ku** and **ta, ti, tu**, instead of being added to nouns as affixes, are employed alone. **ka, ki, ku** are used for masculine and **ta, ti, tu** for feminine nouns. The other forms of the article are always used as affixes.

Ex. **ka, ki, ku kaleh**, the other (mas.).  
**ta, ti, tu kaleh**, the other (fem.).  
**ka, ki, ku hore**, the first (mas.).  
 „ „ „ **labad**, the second (mas.).  
**ta, ti, tu dambe**, the last (fem.).  
 „ „ „ **afrad**, the fourth (fem.).

31. The forms **ki** and **ti** are very often used as Demonstrative Pronouns (see § 206).

Ex. **ki shalai**, that of yesterday (mas.).  
**ti shalai**, „ „ (fem.).

But in such instances the forms **ka, ku, ta, tu** are generally replaced by **kan**, dem. prn. for the masculine, and **tas**, dem. prn. for the feminine.

Ex. **kan manta**, that *or* the one of to-day (mas.).  
**tas manta**, „ „ „ (fem.).

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## CHAPTER II.

## THE NOUN.

## PARA. I.

**32.** Nouns are of two kinds, Proper and Common.

**33.** We shall not treat here grammatically of Proper Nouns. Many are derived from the Arabic, and others are traceable to a root giving their signification.

**34.** Common nouns may be divided into the following varieties, viz. Collective, Material and Abstract Nouns.

**35.** Collective Nouns denote a number of things thought of together as a whole ; as,

arur, arurti	children, the children.
dad, dadki	people, the people.
dumar, dumarki	women, womankind, the women, &c.
'oll, 'ollki	army, enemy, the armies, the enemies.
adi, adigi (sing.), adiyo, adiyihi (plur.),	goats and sheep
(herd),	the goats and sheep.

N.B.—When collective nouns are used in the singular form, they have no plural ; and when used as collective nouns in the plural form, they have no singular. *Exception* : adi, 'goats and sheep (herd),' which has the two forms, with the same meaning in each.

**36.** Material Nouns denote substances ; as,

birr, birrti	iron, the iron.
dagah, dagihhi	stone, the stone.

**37.** Abstract Nouns denote qualities, state or condition, and actions. There are not many abstract nouns in the Somali language ; especially few for qualities, virtues and vices.

Ex. <b>nolan, nolanti</b>	life, the life.
<b>'ado, 'adadi</b>	anger, the anger.
<b>naharis, naharisti</b>	pity, the pity.

**38.** Many other abstract nouns are formed by adding **-nimo** to a root; as,

<b>'ajis, idle</b>	<b>'ajisnimo, idleness.</b>
<b>gesi, warrior, bold</b>	<b>gesinimo, courage.</b>

**39.** Nouns of action or Verbal Nouns may often be formed by adding **-nin** to the verb.

N.B.—In speaking, Somalis rarely use abstract nouns; they nearly always express their ideas by means of the verb. Their manner of forming verbal nouns is very puzzling, and can be learnt only by practice, or from the Dictionary.

## PART. II.

**40.** Common Nouns are also divided into three classes: Primitive, Derivative and Compound.

**41.** Primitive Nouns are those which do not originate in any other word; but from them may spring a family or set of other words. They include the names of persons, animals, plants, natural objects, the members of the body, &c. Many of them are of one syllable. Some are also used as verbs.

Ex. **af, mouth, language, edge.**

**jir, rat.**

**gabai, poem**

**gabai, sing (verb).**

**hadal, speech**

**hadal, speak (verb).**

**42.** Derivative Nouns comprise all those derived from other parts of speech, as nouns, adjectives, verbs, &c. They are formed from the primitive noun by means of inflections, affixes, &c.

Ex. 'ad, white	'adan, —ki, the whiteness.
adag, strong	adkan, —ti, the strength.
barki, Somali wooden pillow	barkimo, —adi, the pillow.
dul, attack (verb)	dulan, —ki, the attack of another tribe.
der, tall, deep, high, long	derer, —ki, the depth, length, height.

43. Compound Nouns are formed by joining two primitives, either noun to noun, or noun to verb.

Ex. From **shimbir**, 'bird,' and **libah**, 'lion,' is formed **shimbir-libah**, 'an owl.'

From **adi**, 'sheep and goats (herd),' and the verb **jir**, 'be with,' is formed **adijir**, 'shepherd,' —ki, 'the shepherd,' and —ti, 'the shepherdess.'

From **abba**, 'father,' and the verb **tirso**, 'count for yourself,' is formed **abtirso**, 'make the genealogy,' and **abtirsiniyo**, 'genealogy.'

From **af**, 'language,' and the verb **'eli**, 'turn,' is formed **af'elis**, 'interpreter.'

### PARA. III.

#### OF GENDER.

44. In Somali, as in French, the gender of most nouns is quite arbitrary, and can be known only by the definite article singular.

45. Gender corresponds to sex. Living beings, viz. persons and animals, are divided into two sexes, male and female; or two genders, masculine and feminine.

*Gender of Persons.*

46. Generally, all nouns denoting men are of masculine, and all nouns denoting women of feminine gender.

Masculine.	Feminine.
ninki, the man	nagti, the woman.
wilki, the boy	gabaḍḍi, the girl.
abbihi, the father	hoyadi, the mother.
walalki, the brother	walashi, the sister.
aderki, the paternal uncle	eddadi, the paternal aunt.
abtigi, the maternal uncle	habaryarti, the maternal aunt.
awowihi, the grandfather	ayaiyadi, the grandmother.

*Gender of Animals.*

47. There are two ways of indicating the gender of animals.

(i.) By a different word; as,

Masculine.	Feminine.
faras, a horse	geniyo, a mare.
orgi, a he-goat	ri, a she-goat.
wan, a ram	sabein, a ewe.
ār, a lion	gol, a lioness.
rati, a camel	hal, a she-camel.
dora, a cock	luki, a hen.

(ii.) By placing after the name of the animal the word **lab** for males, and **ḍidig** for females.

Masculine.	Feminine.
Ex. faras lab, a horse	faras ḍidig, a mare.
libah lab, a lion	libah ḍidig, a lioness.
eḻ lab, a dog	eḻ ḍidig, a bitch.



*Gender of Inanimate Things.*

48. We cannot give any fixed rules for distinguishing the gender of inanimate things. The following directions, although imperfect, will nevertheless be found useful in making this distinction.

49. Monosyllables forming their plural by repeating the final consonant preceded by the vowel **a** are of masculine gender; as,

Sing.	Plur.	Gender.
<b>af</b> , mouth	<b>afaf</b> , mouths	<b>afki</b> , the mouth (mas.).
<b>nin</b> , man	<b>niman</b> , men	<b>ninki</b> , the man „

50. Monosyllables not forming their plural by the above rule are of feminine gender.

Sing.	Plur.	Gender.
<b>'ag</b> , foot	<b>'ago</b> , feet	<b>'agti</b> , the foot (fem.).
<b>ɖab</b> , lap	<b>ɖabo</b> , laps	<b>ɖabti</b> , the lap „

51. Nouns ending in **o** are generally of feminine gender; as,

<b>arurnimo</b> , childhood	<b>arurnimadi</b> , the childhood.
<b>awo</b> , interest	<b>awadi</b> , the interest.

52. Nouns derived from the Arabic, in which they terminate in **ɖ**, are also generally of feminine gender; as,

<b>hekmad</b> , Providence	<b>—di</b> (fem.).
<b>ɖelad</b> , cheating	<b>—di</b> „
<b>ɖarurad</b> , bottle	<b>—di</b> „

*Of Common Gender.*

53. Certain nouns can be said to be of common gender, as follows:

(i.) Some nouns denoting a whole class of persons or animals have the same article for both genders; as,

Ex. **dad**, people, —**ki**, the people (in general, men and women).  
**arur**, children, —**ti**, the children (in general, boys and girls).  
**gel**, **geli**, camels, the camels (male and female).  
**hād**, **hādi**, fowls, the fowls ( „ „ ).

(ii.) Others are only of common gender when indefinite. When they are definite, the mas. article points out males and the fem. art. females; as,

**inan**, child (m. and f.), —**ki**, the child *or* son, —**ti**, the child *or* daughter.

**adon**, slave (m. and f.), —**ki**, the slave (m.), —**ti**, the slave (f.).

**agon**, orphan (m. and f.), —**ki**, the orphan (m.), —**ti**, the orphan (f.).

N.B.—The word **ina**, ‘son *or* daughter,’ often used in Somali instead of **ilmo** or **inan**, is never inflected, and is employed indifferently for both genders.

## PARA. IV.

### OF NUMBER.

54. Nouns have two numbers, Singular and Plural.

55. The singular denotes one object. The plural denotes more objects than one, and is formed according to the following rules:—

*Rule I.* Monosyllables are either masculine or feminine. Masculine monosyllables form the plural by repeating the final consonant preceded by the vowel **a**; as,

Singular.	Plural.
<b>gur</b> , marriage	<b>gūrar</b> , marriages.
<b>der</b> , he-gazelle	<b>derar</b> , he-gazelles.
<b>nin</b> , man	<b>niman</b> , men.
<b>‘an</b> , cheek	<b>‘aman</b> , cheeks.

**N.B.**—Monosyllables ending in **n** change it into **m** in the plural. The nouns under the above rule take in the plural the same definite article (see § 18) as in the singular, except nouns ending in the plural in **l**, which change that letter into **sh**; as ‘**elal**, ‘wells’; ‘**elashi**, ‘the wells.’

**Rule II.** Feminine monosyllables form their plural by adding **-o**.

Singular.	Plural.
<b>bad</b> , sea	<b>bado</b> , seas.
<b>din</b> , religion	<b>dimo</b> , religions.
<b>dār</b> , oath	<b>darō</b> , oaths.

**Exception** : The noun **il**, ‘eye,’ has for its plural **indo**, ‘eyes.’

**Rule III.** Most dissyllabic nouns (mas. or fem.) form their plural by adding **-o** or **-yo**. Generally dissyllabic nouns ending in **i**, and many ending in **f** and **h**, form the plural by adding **-yo**. All others form their plural in **o** (see Dictionary).

Singular.	Plural.
<b>abban</b> , guide, protector	<b>abbano</b> , guides, protectors.
<b>abti</b> , maternal uncle	<b>abtiyo</b> , maternal uncles.
<b>sa‘ad</b> , clock, hour	<b>sa‘ado</b> , clocks, hours.
<b>dullah</b> , abscess, boil	<b>dullayo</b> , abscesses, boils.

**Rule IV.** Dissyllables, mas. or fem., having the accent on the penultimate, form the plural by dropping the vowel of the last syllable and adding **-o**.

Singular.	Plural.
<b>gabād</b> , girl	<b>gabādo</b> , girls.
<b>safar</b> , caravan, travel	<b>safro</b> , caravans, travels.
<b>ilig</b> , tooth	<b>ilko</b> , teeth.

*Rule V.* Nouns ending in **a**, **ai**, **eh** form the plural by adding **-yal**.

Singular.	Plural.
<b>abba</b> , father	<b>abbayal</b> , fathers.
<b>falai</b> or <b>fula</b> , coward	<b>fulayal</b> , cowards.
<b>odai</b> , old man	<b>odaiyal</b> , old men.
<b>hangaraleh</b> , scorpion	<b>hangaralayal</b> , scorpions.

*Rule VI.* Feminine dissyllables or polysyllables ending in **o** form the plural by adding **-in**.

<b>'asho</b> , day	<b>'ashoin</b> , days.
<b>'antugo</b> , mouthful	<b>'antugoin</b> , mouthfuls.
<b>dawo</b> , medicine	<b>dawoin</b> , medicines.
<b>dermo</b> , mat	<b>dermoin</b> , mats.
<b>dimasho</b> , death	<b>dimashoin</b> , deaths.

N.B.—Abstract nouns ending in **imo** have but one number.

*Rule VII.* A plural which we will call Intensive is sometimes formed by means of **-yal** added to the indefinite plural, and changing **o** into **a**; as,

Singular.	Indefinite plural.	Intensive plural.
<b>bohol</b> , a hundred	<b>boholo</b> , hundreds	<b>bohodayal</b> , many hundreds.
<b>nag</b> , a woman	<b>nago</b> , women	<b>nagayal</b> , many women.
<b>gabał</b> , a girl	<b>gabdo</b> , girls	<b>gabdayal</b> , many girls.
<b>waran</b> , a spear	<b>warmo</b> , spears	<b>warmayal</b> , many spears.
<b>dibi</b> , an ox	<b>dibiyo</b> , oxen	<b>dibiyal</b> , many oxen.

## PARA. V.

### OF THE CASES.

56. The different cases of the noun, as Nominative, Genitive, Accusative, Dative, Vocative and Ablative, existing in Latin and other

European languages, are shown in Somali, either by the endings of the article (see Chap. I., Para. VII., p. 15), or by particles, pronouns, prepositions, &c.

**57. Nominative.** The nominative expresses the name of the person or thing which acts, or which is the subject of discourse. It may be known

(i.) By its being expressed first in a sentence, as in

The cat ran to the dog, **dinaddi eigi yai ku orodai.**

In this sentence the fem. subject **dinaddi** is known (1) by its being expressed first in a sentence, and (2) by the fem. pronoun **yai**. In saying

The dog ran to the cat, **eigi dinaddi yu ku orodai,**

the mas. subject, **eigi**, 'dog,' is known by its position and by the mas. pronoun **yu**.

(ii.) By the ending **u** of the article (see § 26).

(iii.) By the particles **ba**, **wa**, **ya** and **wah**.

The particle **ba** immediately follows the noun which is subject (see § 3). The particles **wa**, **ya** and **wah**, which last is combined with the personal pronoun, may be separated from the subject and immediately precede the verb.

Ex. Ripe figs are purple, **beirdaha bisli wa gududanyahai.**

Who made the world? **duniyada ya aburai?**

God, **Ilahba aburai.**

Blacksmiths work in iron with a furnace and bellows and heavy hammers, **tumaladu wahai ka shahaiyan birr o mufo iyo buffimo iyo dubayal 'ulus yai ku shahaiyan.**

**58. Genitive.** The genitive or possessive case shows that some-

thing belongs to the person or thing denoted by the noun. It may be formed

(i.) By placing the thing possessed before the possessor, distinguished by the article ending in *a* (see § 24, *c.*).

Ex. The man's house, **aḥalki ninka**.

The man's house is large, **aḥalki ninka wa weinyahai** (*lit.* the house the man it is large).

(ii.) By adding the possessive pronoun to the thing possessed. In this case the name of the possessor is placed first; as,

The man's house is large, **ninka aḥalkisu wa weinyahai** (*lit.* the man his house it is large).

**59. Dative.** The dative denotes the person to whom a thing is given, or for whom a thing is done. It may be known from the meaning of the verb, or by a particle preceding the verb if required. This particle is often *u* alone or combined with the particles **ka** and **ku**.

Ex. Give (to) me, **i si**.

Give to him, **si or u dib**.

Take to the man, **ninki u gei** (*lit.* the man to take).

Write the letter for the boys, **inamada warḥadda ugu dig**.

**60. Accusative.** The accusative expresses the name of the person or thing which is the object of an action implied in a transitive verb. In Somali the accusative nearly always follows the subject or nominative. Nevertheless, sometimes, on account of euphony or emphasis, it follows the verb or precedes the subject.

Ex. The man has bought an ox, **ninki** (subject) **dibi** (object) **bu ibsada** (*lit.* the man an ox he has bought).

God has created man for felicity, **nin** (object) **Ebbahai**

(subject) **raho u aburai** (*lit.* man God felicity for has created).

Here the object precedes the subject on account of euphony.

How do you call God the Son made man? **side bad ugu yeda Ilahha inanka nin samaismai?**

Jesus Christ, **wahan ugu yeda Issa Kristos.**

**61. Vocative.** The vocative or nominative of address is used in calling, or when addressing a supplication, a prayer, &c. to someone. It is distinguished by interjections or particles, as **ow**, **yow** or **yohow**, which are added to the noun.

Ex. **Ilahow**, O God!                      **Ebbaiyow**, O my God!  
**ninyohow**, thou man                      **ragyohow**, you men.  
**Ilahyohow**, thou God.

**62. Ablative.** The ablative, denoting taking away or going away, is expressed by the particle or preposition **ka**, meaning 'from,' which is very often combined with the **u** of the dative, or the simple pers. pronouns. In this instance **k** is changed into **g**.

Ex. Take from me, **iga habo**.  
 Go away from us, **naga tag**.

**63.** Another case, which we may call *Instrumental*, is formed by means of the particles **la**, often combined with **ka** forming **laga**, and **ku**, often combined with **u** forming **ugu**.

Ex. The world is made out of nothing, **dunidu wahba laga ma samain**.

God made the world out of nothing and by his word only,  
**Ilah dunida wuhu ka aburai babah iyo hadalkisa.**

Eat with the hands, **sa'abka ku 'un**.

Thy will be done on earth as it is (done) in Heaven, **hau-  
 kagu dulka ha ku damado sidu (for sida yu) jannada  
 ugu samaisan yahai.**

64. In Somali, the cases are not indicated by different endings as in Latin and other European languages. What we have said about the vowel-sounds *a* and *i* cannot be taken as fixed rules, for Somalis change them according to the time, the presence, or absence of the persons or things they speak of. The vowel-sound *u* only, when it is not a contraction of *a* (article) and *yu* (personal pronoun), is always affixed to a noun the subject of the sentence.

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65. To illustrate the foregoing chapters on the Article and the Noun, we give below a list of nouns used by the Somalis for their parents and other relatives, and also the names of some of their furniture, dresses, utensils and tools. In order also that the student may better understand the examples given under Numerals, Adjectives, Pronouns, &c., we here translate literally some short sentences on religion and on the way in which Somalis erect their tents or huts.

66. Names of Parents and other Relatives.

Masculine.	Feminine.
man, <i>nin</i> , — <i>ki</i> ,	woman, <i>nag</i> , — <i>ti</i> .
mankind, <i>raganimo</i> , — <i>adi</i> ,	womankind, <i>naganimo</i> , — <i>adi</i> .
men (in general), <i>rag</i> , — <i>gi</i> ,	women (in general), <i>dumar</i> , — <i>ki</i> .
old man, <i>odai</i> , — <i>gi</i> , <i>islan</i> , — <i>ki</i> ,	old woman, <i>habár</i> , — <i>ti</i> , <i>islan</i> , — <i>ti</i> .
father, <i>abba</i> , — <i>ihi</i> ,	mother, <i>hoyo</i> , — <i>adi</i> .
grandfather, <i>awow</i> , — <i>gi</i> ,	grandmother, <i>ayeiyó</i> , — <i>adi</i> .
paternal uncle, <i>ader</i> , — <i>ki</i> ,	paternal aunt, <i>eddo</i> , — <i>adi</i> .
maternal uncle, <i>abti</i> , — <i>gi</i> ,	maternal aunt, <i>habáryar</i> , — <i>ti</i> .



## Masculine.

father-in-law and step-father, **so-**  
**dog, —gi; ader, —ki,**  
 husband, **nin, —ki, islan, —ki,**

son, **inan, —ki, ina, wil, —ki,**

brother, **walal, —ki,**  
 brother-in-law, **sedi, —gi,**  
 nephew (my), **inanki walakai,**  
**ina walalkai, ina walashai,**  
**walalkai ba dalai, walashai**  
**ba dashai,**

young man, **dalinyar, —ki, bar-**  
**bar, —ki,**

young men, youths, **dalinyaro,**  
**—adi, barbar, —ki,**

bridegroom, or a newly married  
 man, **aros, —ki,**

## Feminine.

mother-in-law and step-mother,  
**sodoh, —di; ayo, —adi.**

wife, **nag, —ti, afo, —adi, úri,**  
**—di, islan, —ti.**

daughter, **inan, —ti, ina, gabað,**  
**—di.**

sister, **walal, —ahi.**

sister-in-law, **dumashi, —di.**

niece (my), **inanki, ina walalkai,**  
**ina walashai, walalkai ba**  
**ðalai, walashai ba dashai.**

girl, **gabað, —di, inan, —ti,**  
**ugub, —ki.**

girls (in general), **hablo, —ihi,**  
**ugubod, —ki.**

bride, or a newly married woman,  
**arosad, —di.**

## 67. General names.

relations, kindred, **higal, —ki, hadið, —ki.**

parents and other relations, **walid, —ki.**

family, **has, —ki.**

tribe, toll, **—ki.**

paternal cousin (mas. and fem.), **ina ader, ilma ader** (pro-  
 nounced **in-ader, ilm-ader**).

maternal cousin (mas. and fem.), **ina abti, ilma abti.**

marriage, **gūr, —ki, gursad, —ki.**

bachelor, **dob, —ki.**

widow, **'armali, —di.**

68. Names of some articles of furniture, dresses, utensils and tools.

abḥad, —di,	a small box, generally made of the bark of trees.
agān, —ti,	a bark vessel, shaped like a double cone and protected by a light frame called sāb.
bararug, —ti,	bracelets for women, glass-ware.
barjin, —ki,	stool (with three legs).
barki, —gi,	wooden pillow (in the form of a crescent).
barkimo, —adi,	pillow (European).
birrḥab, —ki,	pincers.
bishil, —ki,	wedge.
boḥor, —ki,	woman's belt, any band or bandage.
buffimo, —adi,	bellows.
busta, —ihi,	blanket.
dabol, —ki,	lid, cover; dabol deri, cover of a kettle.
ḍar, —ki,	cloth, clothes (general name).
ḍarur, —ti,	filter.
dāsad, —di,	jug, pot, empty tin pot.
dawa, —ihi,	pan.
ḍereb, —ti,	two skins sewn together, used for carrying children.
dermo, —adi,	mat.
deri, digsi or disti, —gi,	kettle, boiler.
ḍil, —shi,	jar made of the fibres of a certain wood first passed through the fire.
dowlis, —ki,	rope and pail used for drawing water.
dubba or dubbai, —ihi,	hammer.
dugagad, —di,	bracelet (general name).
dura, —ihi,	vessel with a handle, used for taking up soup or water.

fandal, —ki,  
fandal faroleh,  
gað fed, —ki,

galas, —ki,  
gambad, —ki,  
gambo, —adi,  
gobais, —ki,  
gog, —gi,  
gogel, —shi,  
gorof, —ki,  
haɪmboro, —adi,  
hashin, —ti,  
hedo, —adi,  
hedo sibidi, —di,  
hilhad, —di,  
had gudub, —ti,  
habal,

hadafi or harafi, —hi,  
haili, —gi,  
haɪran, —ki,  
harurad, —di,  
hudda, —ihi,  
kab, —ti,  
kalah, —hi,  
kursi, —gi,  
kusad, —di,  
irbad, —di,  
jalahad, —di,  
lissin, —ki,

spoon.  
fork (*lit.* spoon having fingers).  
comb for the beard: it is the same as  
sahaf, —ki, woman's comb.

glass.  
three-legged stool.  
coiffure of Somali women (black linen).  
wooden tube used for blowing the fire.  
large jar for ghee, made of camel's skin.  
bed (complete), bed or mat and blanket.  
skin pail used in digging a well.  
wooden bracelet.  
skin bag, used to put all kinds of things in.  
wooden platter, dish.  
funnel-shaped wooden bowl.  
earring.  
half of the Somali dress.  
large oval wooden pan or basin, crip,  
manger.

wooden sandal.  
large coloured Somali linen dress (sheet).  
skin garment for men.  
bottle.  
large wooden spoon, ladle, skimmer.  
sandal, shoe, boot, slipper.  
wooden water-cup, mug.  
chair.  
water-jug.  
needle, pin.  
pitcher.  
grindstone, whetstone.

<b>mahād, —ki,</b>	big needle, used for sewing mats and bags.
<b>mindī, —di,</b>	knife.
<b>maro, —adi,</b>	the large Somali linen dress or sheet (for both sexes).
<b>marawahad, —di,</b>	fan.
<b>minfiḥ, —di,</b>	broom.
<b>mis, —ki,</b>	table.
<b>moya or moyai, —ihi,</b>	wooden mortar.
<b>moyaitumai, —ihi,</b>	pestle, stamper.
<b>muda', —'ihi,</b>	fork, the Somali fork which has only one prong.
<b>naḍ, —ki,</b>	a leathern bucket used for watering cattle.
<b>rumai or 'adai, —gi,</b>	tooth-brush, tooth-stick.
<b>sofa, —ihi,</b>	file.
<b>solai, —gi,</b>	gridiron (Somalis use a stick in the place of iron).
<b>tebed, —di,</b>	vessel made of camel leather (used for ghee).
<b>tebeda dara, —ihi,</b>	ladle used for soup and ghee.
<b>tib, —ti,</b>	wooden pestle.
<b>ubo, —adi,</b>	vessel for ghee.
<b>weilalis, —ti,</b>	skins sewn together and forming a mat.
<b>wel, —ki,</b>	vessel (general name for utensils or sets of pots and jars).

## 69. Sentences on Religion.

English.	Somali (with literal English translation).
Who made the world?	<b>Duniyada ya aburai?</b> world the who made (created)?
God.	<b>Ilah ba aburai.</b> God he (created) made.

Who made you *?	<b>Ya ku aburai?</b> Who thee* made?
God made me (us).	<b>Ilah ba i (na) aburai.</b> God he me (us) made.
To whose image and likeness did God make you?	<b>Midab ma iyo ekan ma Ilahhai</b> Image what? and likeness what? God <b>ku aburai?</b> thee made?
God made me to his own image and likeness.	<b>Ebbahai midabkisi iyo ekantisi ayu</b> God image his and likeness his he <b>i aburai.</b> me made.
Is this likeness to God in your body or in your soul?	<b>Ekantas Ebbahai ma jidkaga ku jirta</b> Likeness this God ? body thy in is <b>mase naftada ?</b> or soul thy?
This likeness to God is chiefly in my soul.	<b>Ekantas Ebbahai naftaidai u rontahai.</b> Likeness this God soul my chiefly is.
How is your soul like to God?	<b>Side naftadu Ebbahai ugu ektahai?</b> How soul thy God to him like is?
My soul is like to God because it is a spirit and immortal.	<b>Naftaidu wahai Ilah ugu ektahai</b> Soul my thing it God to him like is <b>haddeh wa ruh o weliged waanai</b> because it is a spirit and never it not <b>dimanain.</b> dies (not).

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\* N.B.—Somalis always use the pronoun 'thou' instead of 'you,' when speaking to one person only.

Of which must you  
take most care, of your  
body, or of your soul?

**Iyamad      ād u jirta      jidkaga**  
What you take most care of body thy  
**mase naftada?**  
or soul thy?

I must take most care  
of my soul, for Christ  
has said "What doth it  
profit a man, if he gain  
the world and suffer the  
loss of his own soul."  
(Matt. xiv. 26.)

**Naftaida inan ilaliyo ban lehahai**  
Soul my that I take care I have (must)  
**haddeh 'Issa Kristos ba yidi Mahai nin**  
because Jesus Christ he said What a man  
**ugu filantahai hadu duniyada**  
to him (is enough) profit is if he world the  
**o dan helo o naftisa lumiyo (or hallaiyo).**  
all gain and soul his lose (lose).

What must you do to  
save your soul?

**Inad naftada la bahsatid, mahad**  
That thou soul thy save what thou  
**yeli?**  
must do?

To save my soul I  
must worship God by  
Faith, Hope and Charity;  
that is, I must believe  
in Him, I must hope in  
Him, and I must love  
Him with my whole  
heart.

**Inan naftaida la bahsado, Ilahhai**  
That I soul my save God  
**inan amin iyo sugnin iyo ja'alan**  
that I Faith and Hope and Charity  
**ku 'abudo ban lehahai, wahha waiyai,**  
him worship I have (I must) that is  
**inan Isaga rumaisto ban lehahai, o**  
that I Him believe I have (must) and  
**inan Isaga sugo ban lehahai o**  
that I Him hope I have (must) and  
**inan Isaga halbigaiga o dan ka ja'alado**  
that I Him heart my all from love  
**ban lehahai.**  
I have (must).

## 70. Manner of building the Somali tent.

English.

When the Somali arrives at any place whatever, the women sweep it, thrust into the ground the forked stakes, and over them they place the boughs; they fix in the ground the props (of the door-frame), tie the first sticks and boughs together, and to them the props of the door-frame. Then, one by one, they place over these the bent sticks and the small boughs, and tie them all together. Over this framework they put mats to hide the interior of the hut.

Somali (with literal English translation).

**Gorta Somalidu mel un degto,**  
When Somali the place whatever arrives,  
**meshá naguho hadān hensararkai**  
place this women the sweep, forked stakes  
(for **hensararka yai**) **ḍaban** or **āsan**  
the they fix or thrust into the  
**dabadedna ya'aḷga yai**  
ground afterwards also boughs the they  
**dusha ka saran o udubka**  
above place and props the (for the  
**yai ḍaban o digdaḥadai** (for  
door-frame) they set up and first sticks the  
**digdaḥada yai**) **ku ḥidan o udubka**  
they to tie and props the  
**yai ku ḥidan o digaha kalehna**  
they to tie and bent sticks the others also  
**yai mid mid u saran, o digaha**  
they one by one them place on and the  
**lolkaahna dusha ka saran**  
small boughs or sticks also above place  
**o ku ḥidḥidan. Dabaded tana**  
and to them tie. After this  
**ḥararadai dusha ka saran o aḥalka**  
mats the they above place and house  
[the (or the interior of the hut)  
**lugu hariya.**  
by them is hidden.

Sometimes Somalis surround their hut with earth, so that water may not enter it when it rains. They also hill up sand all around, that no water can come inside when it rains very much. If there is water inside, they make two holes, that it may be able to flow out.

If they do not do so, their hut is filled with water, and they have not a dry place to sit on.

Then they cut branches and arrange them inside, in such a manner that they may be able to sleep on them. This they call **daragad** or interior upper floor.

**Marmar ba Somalidu aḥalkeda ku**  
 Sometimes he Somali the house his with  
**warejisa amud si na biyuhu u**  
 surround earth so that not water the it  
**so gelin gorta robku ād u dahayo.**  
 enter when rain the much falls.  
**Iyagu na, wai mosan si an**  
 They also they hill up sand around so not  
**dādku u so gelin. Amase hadi dādku**  
 flood the it enter. But if water the  
**ku jiro aḥalka, laba dalolod bai sa-**  
 in is house the, two holes they make  
**maiyan si biyuhu uga boḥo.**  
 so that water the it from may flow.

**Hadanai sidas samainin biyo ya**  
 If not they so make (not) water it  
**aḥalka ka buḥsami o melai** (for mel  
 house the with is filled and a place they  
**bai or mel yai) faḍistan heli mayan.**  
 sit on find not.

**Gortasai lamo so gogoiyan o**  
 Then they branches cut and  
**aḥalka gudiḥisa digan, wahai yi-**  
 house the inside his place, this they  
**daḥdan daragad o wai**  
 call interior upper floor, and they  
**goglan inai dushisa ku**  
 prepare the bed that they on it (may)  
**seḥedan.**  
 sleep.



A Somali family never lives alone in the jungle. Several assemble and form a **rer** or village, and all at the same time take down their huts.

**Has Somalied keligi miyi ku**  
A family Somali alone the jungle in  
**maaha, lakin iss u yimaḍan o**  
not is, but themselves assemble and  
**rer bai noḥdan, o guriga mar**  
a village they form, and tent the at the  
**yai ka wada guran.**  
same time they all take off or down.

Now, the first work of these families consists in making two enclosures, a small one on the left for the sheep and goats, and a large one for the camels and cows. In order that wild beasts may not enter these enclosures they surround them with felled trees. When they cannot find trees to make these enclosures, they surround the whole **rer** or village with a ditch.

**Iminka hasaskasi wahai kaga**  
Now families these what they with  
**ḥabtan shuhulkoda o labada ḥero**  
begin work their and two the enclosures  
**yai samaiyan, mid wa yartahai o wa**  
they make one it small is and is  
**deḥda o adiga leh tan**  
left the and sheep and goats belongs to, the  
**kaleh wa ballaḍantahai o bahal**  
other it large is and wild beast  
**so geli kari mayo o lo'da iyo gela**  
enter cannot and cows the and the  
**ya faḍista. Gedad la gogoiyai**  
camels they remain in. Trees cut  
**ya ḥero lagu oḍa wahai**  
they enclosure with them surround thing  
**yidaḥdan oḍ amase oḍo.**  
they call fence or enclosure.  
**Gortanai oḍ heli mayan,**  
When they trees for the fence find not  
**boran bai rerku ku warejian.**  
a ditch they village the with surround.

When there is no lion near the village each hut has its own entrance. But if there is a lion near, the whole rer has only one entrance, and outside of it they surround the place of the horses with a fence and give them grass to eat.

Sometimes they take them to graze till midnight; but if a wild beast is near, the horses are tied up in the enclosure.

All the people sleep inside the enclosure, sometimes in the hut and sometimes outside of it.

The men take the cattle to graze, and have

**Gortanai libah ka bahain ahal**  
When not they a lion of afraid are house  
**waliba ilin bu lehyahai. Hadai**  
each an entrance it has. If they  
**libahha ka bahayan se ilin**  
lion the of afraid are but an entrance  
**keliah ya rerko** (for rerku o) **dami lehya-**  
single it village the all has;  
**hai; duledka hero fardaha**  
outside the an enclosure horses the  
**uga odan o gedo yai**  
them with a fence surround and grass they  
**ku siyan.**  
to them give.

**Marmar bai mirr geiyan ilama**  
Sometimes they to graze take till  
**habein badka. Hadi rerka 'agtisa**  
night half the. If village the side his  
**bahal jogo, fardaha heradoda**  
a wild beast is, horses the enclosure their  
**ya lagu hidan.**  
they into are tied.

**Dadka o dami heradu** (for herada yu)  
People the all enclosure the they  
**sehedan, marmarna ahalka gudi-**  
sleep, sometimes also house the inside  
**hisa, marmarna ahalka hortisa.**  
his, sometimes also house the front his.

**Raggu holohoda yai dajian**  
Men the cattle their they to graze take

nothing else to do; the    haul kaleh ma laha,    hausha o dan  
 women do all the work.    a work other not have, work the all  
    nagaha habta.  
    women the do.

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## CHAPTER III.

### THE NUMERALS.

71. The Numerals are here treated in a separate chapter, and placed between the Noun and the Adjective, because many of them, although used to express the meaning of our Numeral Adjectives, are nevertheless nouns in Somali, and can be used alone.

72. To give rules would be useless, for by rules alone it would be impossible to find out the true manner of expressing numerals. We simply give a list of them with their inflections, and explain the way in which Somalis use them; and from this are deduced the necessary directions for their right use.

### PARA. I.

#### CARDINAL NUMBERS.

73. All cardinal numbers are nouns. They are feminine up to 'eight' inclusive, after which they are masculine.

They are as follows:—

1 kow,	—da, —di, —du.	6 leh,	—da, —di, —du.
2 laba,	” ” ”	7 todoba,	” ” ”
3 sadeh,	” ” ”	8 sided,	” ” ”
4 afarr,	” ” ”	9 sagal,	—ka, —ki, —ku.
5 shan,	—ta, —ti, —tu.	10 toban,	” ” ”

11 kowb iyo toban, —ka, &c.	70 todobatan.
12 lab iyo toban.	80 sidehtan.
13 sadeh iyo toban.	90 sagashan.
14 afarr iyo toban.	100 bohōl.
15 shan iyo toban.	101 bohōl iyo mid.
16 leh iyo toban.	199 bohōl iyo sagal iyo saga-
17 todob iyo toban.	shan, or laba bohōl mid la.
18 sided iyo toban.	200 laba bohōl; the 200, labadi
19 sagal iyo toban or labatan	bohōl, or laba bohōlki.
mid la.	201 laba bohōl iyo mid.
20 labatan.	999 sagal bohōl iyo sagal iyo
21 kowb iyo labatan.	sagashan, or kun mid la.
22 lab iyo labatan.	1000 kun.
23 sadeh iyo labatan.	2000 laba kun.
30 sodon.	2001 laba kun iyo mid. The
40 afarrtan.	same manner of counting as
50 konton.	for hundreds.
60 lehđan.	

1,000,000 kun jer o min kumah.

*Observations.*

74. kow, 'one,' is also expressed by mid and keli.

kow is used :—

(i.) In counting, as kow, laba, sadeh, &c.

(ii.) In speaking of the time.

Ex. What o'clock is it? war! wa sa'adma? or wa gor ma? or  
war! wa imisaddi?

It is one o'clock, wa kowdi.

It is half past one, wa kowdi iyo bad.

It is a quarter to two, wa kowdi iyo bad iyo wah, or wa  
labadi wah la, or wa labadi wah diman.

Ex. It is a quarter past one, **wa kowdi iyo wah.**

Come back at half past one, **kowda iyo baḍka so noho** (sing.),  
**so noḥda** (plur.).

(iii.) To express that but one is left; as,

This is the only one I have, **wa kowdan** (for **kowda ban**)  
**lehahai.**

This one remains, **kowda na ka haḍai.**

**75. mid, —ka, —ki, —ku** (mas.), **mid, —da, —di, —du** (fem.),  
is employed:—

(i.) To express 'one' in cases where **kow** is not used; as,

Give me one, <b>mid i si,</b>	give him one, <b>mid ai.</b>
Give us one, <b>mid na si,</b>	give me the one, <b>midka i si.</b>
Bring me one, <b>mid la kalai,</b>	bring me the one, <b>midki la kalai.</b>
One came (mas.), <b>mid ba yimi,</b>	the one came, <b>midki yimi</b> or <b>ba yimi.</b>
One came (fem.), <b>mid ba timi,</b>	the one came, <b>middi timi</b> or <b>ba timi.</b>

(ii.) **mid** is always used in place of a noun, and never employed in counting, except with 100, 200, &c. and 1000; as, 101 = **boḥol iyo mid** or **kow**; 1001 = **kun iyo mid.**

**76. keli, —ga, —gi, —gu** (mas.), **keli, —da, —di, —du** (fem.),  
means 'single one,' 'alone.'

Ex. A single man, **nin keliah**; a single woman, **nag keliah.**

One man alone carried your box, **nin keliah sanduḥhagi**  
**sidai.**

The boy alone is in the house, **inanka keligi ba aḥalka**  
**ku jira.**

The single woman, **nagta kelida**, or **nagti** or **nagtu keli**  
**ahaid.**

Ex. A single woman remained silent, **nag keli**ah ba amusnaid.  
 The woman alone remained silent, **nagti keli**ahaid ba amusnaid.

*Inflections of keli with Pronouns.*

I alone work,	<b>aniga keli</b> gai or <b>kelidai ba ka sha</b> haiya.
Thou alone workest,	<b>adiga keli</b> ga or <b>kelida ba ka sha</b> haiya, or <b>adigu keli</b> ga wa ka sha <b>hai</b> sa.
He alone went to Aden,	<b>isaga keli</b> gi ba Adan <b>hab</b> tai, or <b>isagu keli</b> gi Adan bu <b>hab</b> tai.
She alone went to Aden,	<b>iyada keli</b> ged or <b>kelided ba Adan haba</b> - tai, or <b>iyadu keli</b> ged Adan bai <b>hab</b> atai.
We alone remained in the town,	<b>innaga keli</b> gen ya magalada ka <b>had</b> nai.
You alone were coura- geous,	<b>edinku keli</b> gin <b>gesi ya aha</b> iden, or <b>edinka keli</b> gin <b>gesi</b> a <b>ha</b> a <b>ha</b> iden.
They alone robbed that tribe,	<b>iyaga keli</b> god <b>hol</b> ada da'ai, or <b>iyagu keli</b> god <b>hol</b> ada <b>sai</b> da'en.

77. In counting goats and sheep, in the place of **boh**ol (100) the word **tiro** is used.

Ex. I have 100 sheep, **tira adiy**ahan (for **adiyaha an**) **lehaha**i.

I have 200 goats, **laba tiro o riya**ah (for **riyo ah**) **yan lehaha**i.

The ordinary word **boh**ol is used in counting camels, horses, cows, &c.

78. The conjunction **iy**o joins the units to the tens, the former preceding the latter. With the hundreds, the units or the units and tens may either precede or follow the hundreds.

**kun**=1000 always precedes the hundreds, units and tens.

79. When a noun immediately follows the numbers 200, 300, 400, &c., 2000, 3000, &c., taken in an indefinite sense, the conjunction **o** is used between the numeral and the noun; as, 200 men, **laba bohol o nin** or **ninah**; 500 women, **shan bohol o nagod**; 200 rupees, **laba bohol o rubod**; 2000 sheep, **laba kun o adi** or **adiiah**.

When the sense is definite, the particle **e** is used instead of **o**, if the article is affixed to the first numeral; as, the 200 men, **labadi bohol e nin**; the 300 rupees, **sadehda bohol e rubiadod** or **rubod**.

When the article is affixed to the second numeral, neither **o** nor **e** are used; as, the 200 men, **laba boholki nin**; the 300 rupees, **sadeh boholki rubiadod** or **rubod**.

80. Notice also this peculiarity of **kow**, **laba**, **todoba**, that they become **kowb**, **lab**, **todob** when preceding the conjunction **iyoy**; and observe the irregular formation of 30, 50, 60, 80 and 90, which, according to the ordinary manner of forming the tens, ought to be **sadehtan**, **shantan**, **lehtan**, **sidedtan** and **sagaltan**, but in fact are **sodon**, **konton**, **lehdan**, **sidehtan**, **sagashan**.

81. The order of numbers is as follows:—

1896 = **kun iyo sided bohol iyo leh iyo sagashan**, or **sided iyo toban bohol iyo leh iyo sagashan**=eighteen hundred and ninety-six.

#### DISTRIBUTIVE NUMBERS.

82. Distributive numbers are expressed by repeating the Cardinals and by **walba**, 'every,' **mid walba** and **waliba**, 'every,' 'each one,' and **kasta**, 'every one,' 'all without exception.'

Ex. One by one, **mid mid**; two by two, **laba laba**, &c.

Put the sheep one by one on board the ship, **adiga mid mid merkabka ugu gur**.

Every day, **'asho walba**.

Put each aside or apart, **mid walba goni u behi**.

Ex. Each man will get his reward, **nin waliba abalgudkisa wa heli**.

Every man (*i.e.* all men) will be judged, **nin kasta wa hisabi**.

Every bag (*i.e.* all), **joniad baris o kasta**.

## PERIODICAL NUMBERS.

83. Periodical numbers are expressed by **mar** or **kol**, 'once,' **laba gor**, 'twice,' **sadeh gor**, 'three times,' &c.; and by a noun to which the particle **ba** is added. This noun denotes things done a certain number of times, or periodically.

Ex. I go every two months, every two years to Aden, **labadi bilodba, labadi sanadodba Adan ban taga**.

He went once to my twice, **intan laba gor tagayai, yu mar tagai**.

84. A fixed date and hour are thus expressed :—

Ex. That man's marriage takes place next month, at eight o'clock on Friday the sixth, **ninkas gürkisu sided sa'adod jima'ha bisha imanaisa** or **so so'ota, dararta lehad yu nohonaya** (*lit.* man that marriage his eight o'clock Friday the month the coming day the sixth it takes place).

## FRACTIONS.

85. The following are the only fractions we know as being expressed by a particular name :—

$\frac{1}{2}$  (sing.) **bad**, (plural) **badad, —ka, —ki, —ku**.

Ex.  $1\frac{1}{2}$ , **mid iyo bad**.

$\frac{1}{3}$  „ **dalol, —ka, —ki, —ku**, (plural) **dalolo**.

$\frac{1}{4}$  „ **wah, —di**, (plural) **waho, —da, —di, —du**.

$\frac{1}{8}$  „ **fallad, —di**.



$\frac{1}{18}$  (sing.) **rima'**, —di.

$\frac{1}{32}$  „ **tulod**, —ki.

The other fractions may be formed and expressed as follows:—

Ex. Give me  $\frac{1}{7}$  = **todobadda melod mel i si**.

Give me  $\frac{2}{7}$  = **laba melod o meli ba todoba tahai i si**.

Give me  $\frac{1}{12}$  = **lab iyo tobnadka melod mel i si**.

Give me  $\frac{2}{12}$  = **laba melod o meli ba lab iyo toban tahai si** (*lit.* two parts and each which twelve is to me give).

### 36.

#### NAMES OF MONEY.

1 rupee, **rubiad**, —di; rupees, **rubiadod** or **rubod**, —da, —di, —du.

1 anna, **gambo**, —di, or **saḥ** (Turkish name); 2 annas, **laba gambo**.

1 pice or  $\frac{1}{4}$  of 1 anna, **beisad**, —di; 2 pices, **laba beisadod** or **beistein**.

1 pie or  $\frac{1}{12}$  of 1 anna, **ardi**; (plural) **ardiyo**.

1 taleri, **ḥarshi**; **ḥarshiyo**.

Cash of silver, **sholaboli**, —da, —di, —du.

Cash of brass, **hadadi**, „ „ „

### PARA. II.

37. DIRECTIONS deduced from the preceding statements:—

(i.) Cardinal numbers always precede the noun they limit.

(ii.) When limited by cardinal numbers, all masculine nouns, and feminine nouns ending in **o**, are used in the singular indefinite; as,  
ten men, **toban nin**; the ten men, **tobanki nin**.  
eight mothers, **sided hoyo**; the eight mothers, **sideddi hoyo**.

(iii.) Feminine nouns ending in a consonant, or in any other vowel than **o**, take **od** when they are limited by a cardinal number. Some few also take either **od** or **ad**; as,

Three women, **sadeh nagod**; the three women, **sadeḥda nagod**.

Ex. 100 she-camels, **bohol halod** or **halad**; the 100 she-camels, **boholki halod** or **halad**.

Five bees, **shan shiniyod**; the five bees, **shanti shiniyod**.

(iv.) When the persons or things spoken of are already known, the cardinal numbers referring to them are employed alone as nouns.

Ex. How many men are there? **halko nimanku imisai ku yihin**?  
or **niman imisa halka joga**?

There are 35 = **shan iyo sodon bainu ka heli**.

(v.) Verbs having for subjects indefinite plural nouns limited by indefinite numerals are ordinarily used in the singular. The verb **ahaw**, 'be,' is generally used in the plural.

Ex. Five camels died in the jungle, **shan rati ba miyi ku bahtiyai** (sing.).

How many are there? **imisa halka joga**? (sing.)

Fourteen boys live with the Padris, **afarr iyo toban wil ba badriga la joga** (sing.).

There are 150, **wahai yihin bohol iyo konton** (plural).

(vi.) The verb of which a noun limited by a definite numeral is subject is often used in the singular, and agrees in gender either with the numeral or with the noun limited by the numeral.

Ex. The five camels died in the jungle, **shanti rati ba miyi ku bahtiyai** or **ku bahtidai**.

Here **bahtiyai** agrees in gender with **rati**, 'camels' (mas. gender), and **bahtidai** with **shanti**, 'the five' (fem. gender).

Yesterday the 200 men ate the ten camels at one sitting, **shalai labadi bohol e nin ba tobanki aur lihai** (sing.)  
**mar keliah**, or **shalai laba boholki nin tobanki aur mar keliah lihen** (plural).

As shown in the preceding example, Somalis have two ways of

forming their sentences with numerals, either using the verb in the singular with the particles **ba** or **ya** following the subject, or in the plural with the pronouns **bai** or **yai** preceding the verb.

### PARA. III.

#### ORDINAL NUMBERS.

**88.** Ordinal numbers are formed by adding **ad** to the cardinal ones. They are as follows :—

1st, first, **kowad**, **horai** or **hore**; **ki kowad**, **ki horai**, the first; or **ki sarraiiai**, **ka sarraiya**.

**Ex.** He is the first of all, **wa kan ugu sarraiya**.

She is the first of all, **wa ta ugu sarraisa**.

That is the first, **ka so sarraiya**.

Joseph is before me, **Yusuf iga sarraiya** or **wa iga sarraiya**.

2nd, <b>labad</b> .	20th, <b>labatanad</b> .
3rd, <b>sadehad</b> .	30th, <b>sodomad</b> .
4th, <b>afrad</b> .	40th, <b>afarrtanad</b> .
5th, <b>shanad</b> .	50th, <b>kontomad</b> .
6th, <b>lehad</b> .	60th, <b>lehðanad</b> .
7th, <b>todobad</b> .	70th, <b>todobatanad</b> .
8th, <b>sidedad</b> .	80th, <b>sidehtanad</b> .
9th, <b>sagalad</b> .	90th, <b>sagashanad</b> .
10th, <b>tobnad</b> .	100th, <b>boholad</b> or <b>bohlad</b> .
11th, <b>kowb iyo tobnad</b> .	1000th, <b>kumad</b> or <b>kunad</b> .

The last, **kan u dambaiya**, or **u hosaiya**, or **ki u dambaiyai**.

The last of all, **kan ugu dambaiya**, or **u hosaiya**, or **kan ka wada dambaiya** or **hosaiya**.

He is the last of all, **kan ugu hosaiya waiyai**, or **wa kan ugu hosaiya**.

*Use of the Ordinals.*

**89.** The ordinal numbers may be used either as adjectives following the noun definite or indefinite, or as nouns, taking either the masculine or the feminine article according to the gender of the noun they limit. In this latter case the nouns they limit are employed without an article, *i.e.*, they remain indefinite.

**Ex.** The second time, **mar labadka**, or **marka labad**.

Call the fifth man, the fifth woman, **nin shanadka**, **nag shanadda u yed** ; or **ninka shanad**, **nagta shanad u yed**.

**90.** When the ordinal numbers are employed alone, the article may either precede or follow them.

**Ex.** The fourth was drowned in the sea, but the third was saved, **afradki baddu ku haftai**, **sadehadkise bahsai**, or **ki afrad baddu ku haftai**, **lakin ki sadehad bahsai**.

## PARA. IV.

## INDEFINITE NUMERALS.

**91.** The English Indefinite Numeral Adjectives *some, many, much, too much, more, more than, most, few, little, less, whole, all, a certain number, several, certain, a certain, none, nothing, not one, such, how much, how many, so much, &c.*, are expressed in Somali by means of nouns, adjectives and verbs, as the following examples show.

**92.** *Some* : **wah**, *m.n.*, a thing, **wahha**, **wihhi** ; in **yar**, a small part.

**Ex.** Give me some, **wah** or in **yar i si**.

Give me what remains (*i.e.* the some), **wahha hadai i si**.

**N.B.**—The English 'some' is often not translated ; as,

Give me some water, some money, **biyo**, **la'ag i si** (*lit.* water, money to me give).

93. *Many, much, too much*: **badan**, verbal adjective from **badi**, 'increase' (v.).

Ex. The many horses you have seen belong to a Tumul, **fardihi badan e ad aragtai Tumul ba leh**.

It is much, too much, **wa wah badan**.

It is too much, I cannot carry, **wa badantahai o hadi kari mayo**.

You have given much to that boy, **inankas wa ku badisai**.

94. *More*: **kordi**, augment (v.).

Ex. Give me more, **i kordi**.

Give us more meat, **hiblibka no (for na u) kordi**.

95. *More than*: **ka badan**.

Ex. We have more rice than we can eat, **baris bannu haisana 'unadaiyada ka badan**.

I have more than he, **isaga ka wa badni**.

96. *Most*: **ka wada badan**, or **ugu badan**.

Ex. That tribe is the most numerous, **holadasa ugu badan**.

Somalis nearly always say **holadasa nogu badan**, the most numerous of our tribes.

97. *Few (little)*: **yar** and **dif** may be used for things which can be counted and for things which cannot be counted.

Ex. Are there many men? **rag badni ma jogan?**

No, there are few, **maya, wah yar ba joga**, or **maya, rag badni ma jogen** or **ma jogo**.

Few men came here, **rag yar ba halkan yimi**, or **niman an badnain ya halkan yimi**.

Give me a few, **war! wah yar i si** or **iga si**.

Strong camels are few, **aur hog wein wa dif** or **wa yar**.

98. *Little*: **hoga**, *m.n.*, —**gi**. **Hoga** is generally used with **wah**, and by laws of euphony becomes **wahhoga**, **wohoga**, **ohoga**.

Ex. Bring me a little water, **hoga biyo i ken**, or **hoga biyaah i ken**, or **wahhoga** or **wohoga** or **ohoga biyo i ken**, or **wahhoga biyaah i ken**, or **biya yar la kalai**.

They took from me the little you gave me, **hogagi bad i sisai yai iga haden**.

99. *Less*: **diman**, from the verb **din**, 'decrease.'

Ex. I have too much, give me less, **wah badan ban haista e iga din**.

Give him less money, **la'agta ka din**.

Give me less money, **la'ag diman i si**.

It is 5 minutes to 6 (o'clock), **wa lehdi iyo shan minit ka dimantahai**.

It is too little, give me more, **wa wah diman, i kordi**.

I have less than he, **isaga ka wah yari**.

There are less sheep here than camels, **adigu gelo halka kaga diman**.

It is a quarter to 4 (o'clock), **wa afarrti o wah diman or wah la**.

100. *All, whole*: **dan**, all (without exception); **daman**; **gidi**; **kulli**.

The last three adjectives are inflected in the following manner according to the person speaking or spoken of.

1st pers. sing.	<b>damantai</b> ,	<b>gidigai</b> ,	<b>kulligai</b> .
2nd „ „	<b>damantá</b> ,	<b>gidigá</b> ,	<b>kulligá</b> .
3rd „ „ m.	<b>damantis</b> or <b>-ti</b> ,	<b>gidigis</b> or <b>-gi</b> ,	<b>kulligis</b> or <b>-gi</b> .
3rd „ „ f.	<b>damanted</b> ,	<b>gidiged</b> ,	<b>kulliged</b> .
1st „ plur.	<b>damanten</b> ,	<b>gidigen</b> ,	<b>kulligen</b> .
2nd „ „	<b>damantin</b> ,	<b>gidigin</b> ,	<b>kulligin</b> .
3rd „ „	<b>damantod</b> ,	<b>gidiged</b> ,	<b>kulligod</b> .

- Ex. Bring to us all the horses, **fardihi o dan no so kahai**.  
 Call all the men (without exception), **nimanki o dan u yed**.  
 Pick (ye) up all (the whole), **damanti** or **damantod so gura**.  
 Call all, **gidiged u yed**.  
 We must all go, **gidigen an wada bahno**.  
 Say (ye) all, **gidi** or **gidigod daha**.  
 Repeat (ye) all, **gidigod mar kaleh daha**.  
 Give me all you have, **wahad haisata, kulligi i si**.

N.B.—In sentences like the following, Somalis very often add the word **wada**.

- Repeat (ye) all, **gidigod mar kaleh wada daha**.  
 Bring to us all the books, **kitabiyada gidigod no wada ken**.

**101. A certain number : daur.**

- Ex. Yesterday at Dubar I saw a certain number of gazelles,  
**shalai daur dero yan Dubar ku arkai**.  
 Where is the certain number of men? **daurki nin hagge**  
**jira** or **jiran** or **mayai**?

N.B.—In trading, Somalis very often use the word **daur**, —**ki**.

- Ex. How many skins have you to sell? **imisa samod bad ib u**  
**haisata**?  
 Twenty and a certain number, or twenty and some, **labatan**  
**iyo daur**, or **daur iyo labatan**.

**102. Several : har, m.n., —ki.** This word is inflected for the different persons, like **daman**, **gidi** and **kulli**.

- Ex. Several beat another, **wilashi harkod mid kaleh bai dilen**.

**103. Certain : hebel, adj.; hebel, m.n., —ki,** a certain. **Hebel** is ordinarily used without inflection; but another adjective may be formed by adding the affix **-ah**. Thus,

- Ex. A certain man, **nin hebel**; the certain man, **ninki hebel**.

Ex. A certain woman, **nag hebel**; the certain woman, **nagti hebel**.

A certain man, **nin hebelah**; the certain man, **ninki hebelaha**.

A certain woman, **nag hebelah**; the certain woman, **nagti hebelayo**.

104. *None, nothing, not one*, **wahba**; *neither*, **midna**; *none*, **midina**.

Ex. There is none, **wahba ma jiran** or **ma jiro**.

There is nothing, **wahba ma yalin**.

None, not one remains, **midina** or **wahba ma hadin**.

N.B.—**Wahba** is never used alone, except in answering a question; but this manner of answering is rather a rough one.

Ex. Do you see any men? **dad ma aragta**?

Nothing, **wahba**.

105. *Such*: **sidas** (from **si**, 'manner,' and **das**, 'that').

Ex. Give me such, **sidas** or **kuas o kaleh i si**.

106. *How much, how many*: **imisa** or **imsa**.

Ex. How much water do you receive? **imisad biyo hadata**?

How many rupees do you wish? **imisa rubiadod ba donaisa**?

107. *So much*: **inta** (from **in**, 'part,' 'piece,' and **ta**, article, or **tas**, dem. prn.).

Ex. I receive so much water, **intas biyaah yan hata**, or **intas biyan** (for **biyo an**) **hata**.

Give me so many rupees, **intas o rubabiah i si**.

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## CHAPTER IV.

## THE ADJECTIVE.

**108.** In Somali, Adjectives may be divided into Adjectives of Quality, of Quantity, Demonstrative and Possessive Adjectives.

**109.** Adjectives of Quantity are explained in the previous chapter. Demonstrative and Possessive Adjectives being, in the Somali language, so closely connected with the Pronouns of the same kind, in order to avoid repetition, we shall treat of them in the Chapter on Adjective Pronouns (p. 93). In this place, then, we deal only with Adjectives of Quality.

## PARA. I.

## ADJECTIVES OF QUALITY.

**110.** Adjectives of quality may be expressed by words which are roots or radicals; as, '**ad**, white; **adag**, strong; '**as**, red; **bisil**, ripe, cooked; **der**, long, tall; **fudud**, contemptible; **hun**, bad; **hun**, straight; **nol**, living; **sal**, true; **wein**, great, large; **yar**, small.

N.B.—There are about forty adjectives of this kind (see Dictionary).

**111.** Other adjectives may be formed :—

(i.) By adding the particle **an** to a transitive verb. Generally past participles or verbal adjectives are formed in this way; as, **gudan**, 'circumcised,' from **gud**, 'circumcise'; '**adaisan**, 'whitened, made clean,' from '**adai**, 'whiten, make clean.' N.B.—In '**adaisan** the letter **s** is used for the sake of euphony.

(ii.) By affixing the particle **ah**, meaning 'being' (root of the verb **ahaw**, 'be'), to a noun or to an adjective; as, **hasidah**, jealous (*lit.* being jealous); **faridah**, clever (*lit.* being clever).

Nouns of material, when modifying another noun, become adjectives by means of this particle affixed to them; as, **sanduh horiah**, a wooden box (*lit.* a box being of wood); **silsilad dahabah**, a gold chain (*lit.* a chain being of gold).

(iii.) By adding the particle **leh** (meaning 'possessed of') to a noun; as, **ayanleh**, 'lucky,' from **ayan**, 'luck, fortune'; **'afimadleh**, 'sane, healthy,' from **'afimad**, 'health.'

(iv.) By the particle **la** added to a noun (forming adjectives of deficiency); as, **wadnala**, 'heartless,' from **wadna**, 'heart'; **gadla**, 'beardless,' from **gad**, 'beard.'

(v.) By affixing the termination **-ed** to a noun; as, **nin hauled**, an active, diligent, or energetic man; **nin Somalied**, a Somali; **libah baded**, a shark (*lit.* sea-lion).

112. Some nouns may also be used as adjectives; as, **run**, truth; **wa run**, it is true (*lit.* it is truth); **wa runta**, **wa runti**, it is true (*lit.* it is the truth); **wa runtis**, **wa runtisi**, it is true (*lit.* it is his truth).

The word **bein**, 'a lie,' and some others, may be used in the same way as the noun **run**.

113. Many other adjectives may be expressed :—

(i.) By a noun and an adjective; as, **halbi adag**, rigid; **abur fi'an**, good-tempered. Or by several words; as, **la ma hadli karo**, ineffable; **an laga adkan karin**, invincible.

(ii.) By the 3rd pers. sing. present habitual Indicative of the verb **hab**, 'have, take,' used with a noun; as, **yab haba**, wonderful; **in-kar haba**, cursed.

(iii.) By a transitive verb with the particle **la** prefixed to it; as, **la arbiyai**, tame; **la yahan**, known.

114. The 3rd pers. sing. of the present habitual and progressive, and of the past indefinite and progressive, Indicative, may nearly always be used as adjectives of quality, in the same way as the English present participle in *-ing*. Ex. a working man, *nin shahaiya*.

## PARA. II.

### *Inflections of Adjectives and their Agreement with Nouns.*

115. Adjectives always follow nouns. We cannot as yet give any fixed rules concerning the inflections of monosyllabic and dissyllabic adjectives which are radical, nor of the others when qualifying a masculine or feminine noun, used either in the singular or in the plural, with the different sounds of the article. Nevertheless, the following Table of inflected adjectives which are radical, and examples of other inflected adjectives, will sufficiently show how adjectives are to be inflected when qualifying nouns.

116. See Table of Inflections on opposite page.

117. Examples showing how are to be inflected the other adjectives formed either by means of particles affixed to nouns, &c., or by joining two or more words :—

*'adaisan*, angry :

*nin* *'adaisan*, an angry man ; *niman*, *ninka*, *nimanka*  
*'adaisan* ; *ninki*, *nimanki* *'adaisna*.

*nag* *'adaisan*, an angry woman ; *nago*, *nagta*, *nagaha*  
*'adaisan* ; *nagti* *'adaisnaid* ; *nagihi* *'adaisna*.

*'absileh*, dangerous :

*nin*, *nag*, *niman*, *nago* *'absileh* ; *ninka*, *nimanka*, *nagta*,  
*nagaha* *'absidaleh* ; *ninki*, *nimanki* *'absidalaha* ; *nagti*  
*'absidalahaid* ; *nagihi* *absidalaha*.

TABLE OF INFLECTIONS  
of Adjectives which are radical.

Sing. Indefinite mas. and fem.	Plur. Indef. mas. and fem.	Sing. Def. mas. and fem. art. sound s.	Plur. Def. mas. and fem. art. sound s.	Sing. Def.; art. sound i. Masculine.	Feminine.	Plur. Def. mas. and fem. art. sound i.
nin 'ad, a white man	niman 'ad'ad	ninka 'ad	nimanka 'ad'ad	ninki 'ada		nimanki 'ad'ada
nag 'ad, a white woman	nago 'ad'ad	nagta 'ad	nagaha 'ad'ad		nagti 'adaid	nagih 'ad'ada
der, long, tall	derder or dader	der	derder or dader	dera	deraid	derdera or dadera
adag, strong	adadag	adag	adadag	adka	adkaid	adadka
'as, red	'as'as	'as	'as'as	'asa	'asaid	'as'asa
bisil, ripe, cooked	bisibisil	bisil	bisibisil	bisla	bislaid	bisibisla
fudud, contemptible	fudufudud	fudud	fudufudud	fududa	fududaid	fudufududa
hun, bad	hunhun	hun	hunhun	huma	humaid	hunhuma
wein, great, large	wawein	wein	wawein	weina	weinaid	wawaina
buran, stout	burburan	buran	burburan	bura or burna	buraid	burbura
baladan, wide	balbaladan	baladan	balbaladan	balbaladna	balbalad- naid	balbalada
yar, small	yaryar	yar	yaryar	yara	yaraid	yaryara

**'adowah**, cruel :

**nin**, **nag** 'adowah ; **niman**, **nago** 'adowyaah ; **ninka**, **nagta** 'adowgaah ; **nimanka**, **nagaha** 'adowyadaah ; **ninki** 'adowgaaha ; **nagti** 'adowgaahaid ; **nimanki**, **nagihi** 'adowyadaaha.

**'absila**, fearless :

**nin**, **niman**, **nag**, **nago** 'absila ; **ninka**, **nimanka**, **nagta**, **nagaha** 'absidala ; **ninki**, **nimanki** 'absidala ; **nagti** 'absidalaaid ; **nagihi** 'absidala.

**af badan**, sharp :

**mind** **af badan**, a sharp knife ; **mindiy** **afaf badbadan**, sharp knives ; **mindida afka badanleh**, the sharp knife ; **mindiyaha afafka badbadan**, the sharp knives ; **mindidi afka badnaid**, the sharp knife ; **mindiyihi afafka badbadna**, the sharp knives.

**af darran**, blunt :

**mind** **af darran**, a blunt knife ; **mindiy** **afaf dardarran**, blunt knives ; **mindida afka darranleh** ; **mindidi afka darraid** ; **mindiyihi afafka dardarra**.

**'ajisah**, idle :

**mas. nin** 'ajisah, an idle man ; **niman** 'ajisinah, idle men ; **ninka** 'ajiskaah, the idle man ; **nimanka** 'ajisintaah, the idle men ; **ninki** 'ajiskaaha, the idle man ; **nimanki** 'ajisiadaaha, the idle men.

**fem. nag** 'ajisadah, an idle woman ; **nago** 'ajisadaah, idle women ; **nagta** 'ajisadaah, the idle woman ; **nagaha** 'ajisintaah, the idle women ; **nagti** 'ajisadahaid, the idle woman ; **nagihi** 'ajisintaaha, the idle women.

**af yaḥan**, eloquent :

**nin** **afyaḥan**, or **nin** **afyaḥanah**, an eloquent man ; **niman**

**afyāḥanaah ; ninka afyāḥankaah ; nimanka afyāḥa-  
nadaah ; ninki afyāḥankaaha ; nimanki afyāḥana-  
daaha.**

N.B.—This word is also used for a tame beast ; as,  
fem. a tame cat, **dinad aftaḥan ; dinaddi afka tihin**, the  
tame cat.

**tur leh**, hump-backed :

**nin, nag turleh ; niman, nago turoleh ; ninka, nagta tur-  
taleh ; ninki turtalaha ; nagti turtalahaid ; nimanki,  
nagihi turalaha.**

N.B.—In adjectives formed of a noun and a particle, generally not  
only the ending, but also the noun is inflected.

118. When modifying a noun with the article sound **u**, adjectives  
of quality inflected as for nouns with the article sounds **a** and **i**, or  
even in their simplest form, cannot be joined to it. For example, we  
can say **ninka wanaksan**, 'the good man,' but not **ninku wanaksan** ;  
we must form a sentence and say, **ninku wa ki wanaksana**, which  
means literally, 'the man is the good one.'

*Other Examples .—*

The sharp knife, **mindidu wa ti afka badnaid**, or **mindidu wa  
afbadantahai** (*lit.* the knife is the sharp one, the knife is  
the one which is sharp, or the knife is sharp).

The heavy bag of rice, **jonyaddu wa ti bariska uslaid** (*lit.* the  
bag is the one of the heavy rice, or the bag is the one of the  
rice which is heavy).

### PARA. III.

#### DEGREES OF COMPARISON.

119. Adjectives of quality have three degrees of comparison, the  
Positive, the Comparative, and the Superlative.

**120.** The Positive expresses the simple quality ; as, **wanaksan**, good.

**121.** The Comparative expresses comparison. There are three kinds of Comparatives, of likeness, of inferiority, and of superiority.

**122.** The Superlative expresses the quality in its highest degree.

*Comparative of Likeness.*

**123.** The comparative of likeness is formed by means of the words **sida**, thus, so, as ; **iss leh eg**, alike, the same ; **o kaleh**, the same, like ; **iss ku mid**, alike, equal ; **'ainka**, as, in the same way.

Ex. Jama is as good as Abdi, **Jama sida Abdi yu u wanaksanyahai**.

Is the brother as bad as his sister? **walalku sida walashisi miu u hunyahai ?**

Is not the brother as bad as his sister? **walalku sida walashisi mianu u humain ?**

He reads as well as you, **sidada o kaleh u ahriya**.

As sweet as honey, **u ma'an sida malabka**.

He is as good as she, **wa wanaksanyahai sideda o kaleh**.

This man's horse is as bad as yours, **ninkas faraskisu sida kaga o kaleh ayu u hunyahai**.

These two sticks are the same, **labadatan ulod wa iss ku mid** or **wa iss leh eg yihin**.

Do as I have done, **'aïnkan** (for **'ainka an**) **u samaiyai u samai**, or **'aïnkan samaiyai, samai**.

*Comparative of Inferiority.*

**124.** The comparative of inferiority is mostly formed by means of the same words as the comparative of likeness, but the verb of the sentence is in the negative form.

Ex. Aly is not so good (less good) as Hussein, **Aly sida Hussein u ma wanaksana.**

I am not so bad (less bad) as my brother, **anigu sida walalkai o kaleh u ma humi.**

*Comparative of Superiority*

**125.** The comparative of superiority is formed either by prefixing the particle **ka** to the adjective, which remains the same as in the Positive. In this case **ka** means 'more'; as,

Positive : **der**, long, tall. Comparative : **ka der**, longer, taller.

„ **hun**, bad. „ **ka hun**, worse.

Or by putting the particle **ka**, meaning in this case 'more than,' before the verb; as,

The man is better than the woman, **ninki nagta ka wanaksan**, or **ninki nagti wa ka wanaksanyahai**.

The sun is larger than the moon, **horahdu dayihhi ka wein** or **ballaḍan**, or **horahdi dayihhi wa ka weintahai** or **ballaḍantahai**.

My father is stronger than yours, **abbahai abbahá ka adag**, or **abbahai abbahá wa ka adagyahai**.

This is smaller than that, **kanu kas wa ka yaryahai**;  
but Somalis generally say **kasu ka yar**, this is smaller.

*Superlative.*

**126.** The Superlative is formed by prefixing **ka wada** or **ugu** before the adjective. This form is the simplest and most easily learnt; but generally in speaking Somalis use **u** and **ugu**, or **u wada** and **ugu wada**, meaning 'most,' 'than all,' 'among all.'

Ex. **wanaksan**, good; **ka wanaksan**, better; **ka wada** or **ugu wanaksan**, the best.



Ex. Our neighbour is the worst man in the town, **nimanka be-ladka o ðan, deriskenu wa kan ugu wada hun** (*lit.* of the men of the town whole our neighbour is the one among all bad).

That man is the smallest of all, **ninkas ba ka wada yar, or ninkas ba nimanki ugu wada yar.**

Ismael is the best of all the boys, **wilashi o ðan, Ismael ba ugu wanaksan.**

## CHAPTER V.

### ON EUPHONY.

**127.** The consonants **p**, **v**, and **z** do not exist in the Somali language as separate letters. Their sounds have a reciprocal correspondence to those of other letters, viz. **p** to **b**, **v** to **f** and **b**, **z** to **s**.

**128.** **ð** and **r** by some tribes are pronounced alike, *i.e.* as ordinary **r**.

**129.** When the letter **n** has to be followed by a vowel, it is frequently changed into **m**, in the inflections of nouns and adjectives, and in the conjugation of verbs.

Ex. **an**, cheek, **aman**, cheeks; **nin hun, ninki huma**, the bad man; **hoton**, be placed, **wan hotomi**, I am *or* shall be placed.

**130.** In words of two syllables, when in the inflection the second vowel, which is generally short, has to be dropped, **g** is changed into **k**.

Ex. **ilig**, tooth, **ilko**, teeth; **arag**, see, **wan arki**, I shall see.

**131.** When the letters **s**, **r**, and **h** occur between two vowels, in verbs of two syllables, the last vowel, if short, is dropped in inflecting.

Ex. **hosol**, laugh, **wan hosli**, I laugh *or* shall laugh ; **orod**, run, **wan ordi**, I run *or* shall run ; **maḥal**, hear (thou), **maḥla**, hear (ye).

N.B.—These vowels, however, reappear in the 2nd pers. sing. and plur., in the 3rd pers. sing. fem., and in the 1st pers. plur. of the inflected tenses.

132. Verbs ending in **l** or **lo** change these into **sh** in the 2nd pers. sing. and in the 3rd pers. fem. of the inflected tenses. For feminine nouns ending in **l**, see § 16.

133. The meeting of two vowels in two successive words or syllables occasions a hiatus, which in Somali is avoided—

(i.) By inserting a consonant between the two vowels, as is especially the case with nouns when defined, or when either a demonstrative or possessive adjective pronoun is affixed to them.

(ii.) By eliding one of the two successive vowels. Thus, instead of **hadi an**, ‘if I,’ and **gorti ad**, ‘when thou,’ we say **hadan**, and **gortad**.

(iii.) By eliding the two successive vowels; as, **kolkai** (for **kolka yai**), ‘when they.’

(iv.) By the coalescence of the initial and final vowels of the two successive words. This is frequently the case with pronouns; as, **maan?** **maad?** for **ma an?** I? **ma ad?** thou?

N.B.—In order to avoid confusion with regard to **ma**, which is used both as the Negative and Interrogative particle, the vowel **a** of **ma** when used as the Interrogative particle is by some tribes changed into **i**; thus we have **mian?** **miad?** **miu?** &c., instead of **maan?** **maad?** **mau?** &c.

134. When the particle **la**, used in the passive of verbs, and the

pronouns **na** and **ina**, occur with **u** before a verb, the successive vowels coalesce; thus we have **lo** for **la u**, **no** for **na u**, and **ino** for **ina u**.

**135.** Verbs ending in **o**, **ow**, **aw** generally change these into **a** in the 2nd pers. plur. Imperative, and in the Aorist. For the vowel-change in feminine nouns ending in **o**, see § 15, iii.

**136.** Verbs ending in **a** generally change it into **i** or **e** in the Aorist; as, **tag**, go, **wan tegi**, I go *or* shall go. For the vowel-changes in masculine nouns ending in **h**, **h**, **a**, **'a**, **'ai**, and in feminine nouns forming their indefinite plural in **o** or **yo**, see § 12 and § 21.

**137.** The consonants **d** and **t** are interchangeable.

**138.** It would be useless here to enter further into explanation of euphonic changes, as they will be indicated in the course of future chapters (see *e.g.* § 224).

## CHAPTER VI.

### THE PRONOUN.

**139.** Pronouns are of seven classes, viz. Personal, Relative, Reflexive, Interrogative, Possessive, Demonstrative and Indefinite.

N.B.—The last three classes, Possessive, Demonstrative and Indefinite, may be called Adjective Pronouns, because they are sometimes used as adjectives and sometimes as pronouns.

#### PARA. I.

##### PERSONAL PRONOUNS.

**140.** The different forms of the personal pronouns ordinarily used as subjects, or in the nominative case, are given on opposite page.

Forms	1st pers. sing.	2nd pers. sing.	3rd p. s. mas.	3rd p. s. fem.	1st pers. plur.	2nd pers. plur.	3rd pers. plur.
	'I'	'thou'	'he'	'she'	'we'	'you'	'they'
I.	an	ad	u	ai, iyo	ainu or annu	aidin or idin	ai
II.	ayan	ayad	ayu	ayai	ayannu	ayaidin	ayai
III.	wan, ban, yan	wad, bad, yad	wu, bu, yu	wai, bai, yai	wainu, bainu, yainu	waidin, baidin, or yaidin	wai, bai, yai
IV.	wahan	wahad	wuhu	wahai	wahainu	wahaidin	wahai
V.	(The 1st and 2nd pers. sing. do not exist.)		iana	iyana	anuna	idina.	iyana
VI.	ana or ani	ada or adi	(The other persons are wanting.)				
VII.	anigu	adigu	isagu	iyadu	annagu, I, <i>he</i> and <i>they</i> ; in- nagu, I & <i>you</i>	idinku	iyagu

141. When the personal pronouns (generally those of the 1st form or simple ones) are used with verbs in the Interrogative form, the interrogative particle **ma** is prefixed to them as follows:—

1st pers. sing.	<b>maan</b> or <b>mian</b> .
2nd „ „	<b>maad</b> or <b>miad</b> .
3rd „ „ mas.	<b>mau</b> or <b>miu</b> .
3rd „ „ fem.	<b>maai</b> or <b>miai</b> .
1st „ plur.	<b>maainu</b> or <b>miainu</b> .
2nd „ „	<b>maaidin</b> or <b>miaidin</b> .
3rd „ „	<b>maai</b> or <b>miai</b> .

N.B.—The forms with **mi-** are generally used in order to distinguish the interrogative particle **ma** from the negative **ma** when joined to the personal pronouns.

142. The simple personal pronouns combined with the interrogative particle **ma** joined to the negative particle **an** are inflected in the following manner:

1st pers. sing.	<b>anigu maanan</b> or <b>mawanan, mianan?</b>
2nd „ „	<b>adigu maanad</b> or <b>maadan, mawanad</b> or <b>mawadan, mianad</b> or <b>miadan?</b>
3rd „ „ mas.	<b>isagu maanu</b> or <b>mawanu, mianu?</b>
3rd „ „ fem.	<b>iyadu-maanai</b> or <b>mawanai, mianai?</b>
1st „ plur.	<b>innagu maainu, annagu maannu</b> or <b>ma-wainan, mianainu?</b>
2nd „ „	<b>edinku maanaidin, mawanaidin</b> or <b>ma-wanaidinan, mianaidin?</b>
3rd „ „	<b>iyagu maanai</b> or <b>mawanai, mianai?</b>

N.B.—The forms **mianan, mianad, &c.**, are mostly employed in speaking.

*Use of the different Forms of Personal Pronouns (subject).*

**143.** The simple nominative forms **an**, **ad**, **u**, &c., are generally used as affixes, joined either to a noun, a conjunction, or to any other particle. It is also sometimes used alone.

**144.** The forms **ayan**, **ayad**, &c., are chiefly employed to distinguish the personal pronouns from the interrogative.

Ex. I give habitually some bread, **in kibisah ayan siya**.

To whom must I give some bread? **in kibisah yan siya?**

**145.** When the simple nominative forms **an**, **ad**, **u**, &c., are used independently, they are assisted by the letters **w**, **b**, **y**, thus becoming **wan**, **ban**, **yan**, &c., as shown in the Table, Form no. III. **Wan** is generally used at the commencement of a sentence, **ban** and **yan** in in the course of a sentence, and generally before the verb.

Ex. I shall go to Aden to-morrow, **berrito, anigu Adan ban tegi dona** (*lit.* to-morrow I (to) Aden I go wish).

Perhaps rain will fall to-night, the clouds are very black, but the wind has driven rain away, **malaha robku 'awu** (for **'awo yu**) **ina ku dihi dona, darurtu ad yai u madowdahai, lakin dabaishi ya robki kahaisai** (*lit.* Perhaps rain the night it us to will fall, clouds the very they black are, but wind the it rain the has driven away).

**146.** In sentences where the nominative and objective are definite, but of different genders, these pronouns are used in all tenses to point out the subject, and agree with it in number and gender; as,

Ex. The cat ran to the dog, **dinnaddi e'gi yai ku orodai** (*lit.* cat the dog the she to ran).

The man beat the woman, **ninki nagti bu dilai** (*lit.* man the woman the he beat).

In the first example **yai**, 'she,' is used, because the feminine noun **dinnaddi**, 'cat,' is the subject; and in the second, **bu**, 'he,' because the masculine noun **nin**, 'man,' is subject. We could also say **dinnaddi eigi orodai**, and **ninki nagti dilai**, because **dinnaddi** and **ninki** are recognized as subjects by their being expressed first in the sentence (see § 57, i.).

147. When the word preceding the pronouns **wan**, **ban**, **yan**, &c., ends in a consonant, they are affixed to it; thus,

I went to that place, **meshásan** (for **meshas yan**) **tagai**.

148. When the preceding word (and generally either the noun or the conjunction nearest to the verb) ends in a vowel, the pronouns **wan**, **ban**, &c., are affixed to them.

Ex. When they (the Somalis) have plenty of milk, they neither boil it, nor put water in it; but when they bring it to Berberah they mix much water with it, (and) in this way they get much money for it, **gortai** (for **gorta yai**) 'ano **damayan**, **ma karian o biyo ku ma daran**; **lakin kolkai** (for **kolka yai**) **Berbera kenayan**, **biyo badan bai ku daran**, **sidai** (for **sida yai**) **la'ag badan u helan** (*lit.* When they milk have plenty of, not boil and water in it not put; but when they Berberah it bring, water much they with it mix, so they money much of it get)

149. The use of the personal pronouns with the interrogative and negative particle **ma** will be more fully explained in the Chapters on these pronouns and on the verbs (§ 232); nevertheless, care must be taken not to confound the contraction of the interrogative pronoun **ya** with the pronouns **bu**, **wu**, **yu**, and **bai**, **wai**, **yai**.

Ex. Who is that man? **ninkasi wa ayo** or **wa kuma?** or **ninkani yu yahai** (for **ya bu yahai**)?

Who are these girls? **gabaaddahasi wa ayo** or **wa kuama?**  
or **gabaaddahasi yai** (for **ya bai**) **yihin?**

150. The pronouns of the 4th form, **waḥan**, **waḥad**, &c., are composed of **waḥ**, 'a thing,' and personal pronouns of the 1st form, **an**, **ad**, &c. They are generally employed:—

(i.) To translate the English relative 'what,' 'that which' (see Relatives, §§ 178, 179).

(ii.) In answers to interrogations.

N.B.—When in English the principal verb is followed by verbs in the infinitive, these are rendered in Somali by the subjunctive.

Ex. Why did you come? **maḥad u timid?**

I came to see you, and ask for the money I lent you last year, **waḥan u imi**, **inan ku ego**, **o an ku weidisto la'agti kal hore an ku amahiyai**.

What do you call this thing? **waḥhas maḥa tidahda?**

I call this meat, and that bread, **waḥan idahda**, **kanina wa hilib**, **kanina wa kibis**.

What did you think? **maḥad modaisai?**

I thought you would come to-day, **waḥan modayai**, **inad manta iman donto**.

What do you want? **maḥad donaisa?**

I want (what or that which) I want, **waḥan donaya**, &c.

N.B.—For the use of these pronouns with **leh** and **odo**, see these verbs, §§ 263 and 245.

151. The pronouns of the 5th class, **isna**, **iyana**, &c., are only used in the course of a sentence. They are composed of the pers. pronouns and the adverb **na**, 'also'; as in **isna**, he also; **iyana**, she also.



152. The pronouns of the 6th form, **ana**, **ani**, **ada**, **adi**, are especially used by traders acquainted with Arabs; very seldom by Somalis of the jungle.

153. The 7th form, **anigu**, **adigu**, &c., may be called the definite personal pronoun. These pronouns are especially used with the particle **wa** in the conjugation of verbs. In speaking, they are generally used as emphatic or expletive pronouns with the personals **wan**, **ban**, **yan**, &c.

## PABA. II.

### PERSONAL PRONOUNS (*cont.*).

154.

#### *Objective Case.*

1st pers. sing.	me	<b>aniga</b>	<b>i</b>
2nd „ „	thee	<b>adiga</b>	<b>ku</b>
3rd „ „ mas.	him	<b>isaga</b>	—
3rd „ „ fem.	her	<b>iyada</b>	—
1st „ plur.	us	<b>innaga</b> (me and you)	<b>na</b>
„ „ „	„	<b>annaga</b> (me and him or them)	—
2nd „ „	you	<b>idinka</b>	<b>idin</b>
3rd „ „	them	<b>iyaga</b>	—

Ex. He loves me, **isagu wa i ja'alyahai**.

O my God, I love thee, **Ilahyow adan** (for **adiga an**) **ku ja'alalahai**.

Look at that bad man, who lost us, **ninkas hun eg e na hallaiyai**.

He beat you (plur.), **isagu wu idin dilai**.

I will go to him, **anigu isaga wan u tegi dona**.

She will go to you, **iyadu idinka wa tegi donta**.

155. With verbs in the past tense, the pronouns **aniga**, **adiga**, &c., are frequently used for the nominative case.

156. The dative denotes *to* whom or *to* which, and the ablative *from*, &c. (see §§ 59 and 62). They are generally expressed as follows:—

	<i>Dative.</i>	<i>Ablative.</i>
1st pers. sing.	<b>i</b> , to me	<b>iga</b> , from me.
2nd „ „	<b>ku</b> , <b>kugu</b> , to thee	<b>ka</b> , <b>kaga</b> , from thee.
3rd „ „ mas.	<b>u</b> or <b>ku</b> , to him (it)	<b>ka</b> or <b>uga</b> , from him (it).
3rd „ „ fem.	„ „ to her (it)	„ „ from her (it).
1st „ plur.	<b>no</b> (for <b>na u</b> ), to us	<b>naga</b> , from us.
2nd „ „	<b>idin</b> , to you	<b>idinka</b> ( <b>ka</b> ), from you.
3rd „ „	<b>u</b> , to them	<b>iyaga</b> ( <b>ka</b> ), from them.

Ex. Give me some soap, **sabun i si**.

Go home, **aḥalki tag** (the sense of the dative is expressed by the verb).

Go down (away) from here, **ka so deg meshas**.

Get out from the house, **aḥalka ka bah**.

Take away the dinner things, **alabada sorta gur** (the sense of the ablative is expressed by the verb).

N.B.—(i.) The simple personal pronouns of the 3rd pers. sing. and plur. nominative case, **u**, ‘he, it,’ **ai** or **ियो**, ‘she, it,’ **ai**, ‘they,’ have no corresponding forms in the simple Objective (Accusative); but these are generally expressed by **u** combined with prepositions, for the Dative, Ablative and Instrumental (see § 63).

(ii.) The pronouns **u**, **ku** are also used as prepositions.

157. For the Genitive, Vocative and Instrumental cases, see pp. 31, 32.

158. When the personal pronouns are used in the place of nouns (*i.e.* when they are either subjects or objects), they follow the same rules as nouns.

Ex. I killed (beat) the man, **aniga** or **ana ninki dilai**.

I come from Aden, **Adan ban ka imi**.

It is not I, **anigu** or **ani maaha**.

It is not thou, **adigu** or **adiga miihid**.

I go to the jungle for three months, **miyi ban habanaya sadeh bilod**, or **sadeh bilod ban miyi jiraya**.

### PARA. III.

#### ON THE PARTICLES **wa**, **ba**, **ya**.

159. These particles are very often used in the Somali language either as personal pronouns or in place of the verb of existence. They are invariable, and used for all persons, numbers and genders.

#### *The Particle wa.*

160. The particle **wa** must not be confounded with the noun **wa**, *mas.*, time, —**gi**; as, **wagi hore**, formerly (*lit.* the time before).

161. **Wa** is generally used to assist the subject or the verb in sentences containing only a subject and predicate, or a subject, predicate and object.

Ex. The horse neighs, **farasku wa** (he) **danana**.

The ass brays, **dameirku wa** (he) **madara**.

The camel growls, **gelu wa** (he) **olola**.

God knows and sees all things, even our most secret thoughts, **Ilah wah walba wa ohoda**, **o wa arka**, **weliba tashiga urkena ku jira wa ogyahai** (*lit.* God thing every he knows and he sees, even thought the belly our in are he knows).

Ex. Men can build a house, can they make stones? **dadku ahal wa disi kara, dagahse ma aburi karan?**

Men can make a box, can they make a tree? **dadku abhad wa wahain kara, gedse ma wahain karan?**

162. In simple affirmative and negative sentences, **wa** is very often used for 'he is, she is, it is, there is, there are,' &c.

Ex. Who is that woman? **nagtasi wa ayo?** or **nagtani wa tuma?** (*lit.* that woman she is who?).

She is my sister, **wa** (she is) **walashai.**

Are you going to Berberah? **adigu Berberah ma tagaisa?**

Yes, I am going, **ha, wa tagaya.**

Is he at home? **ahalka miu joga?**

Yes, he is, **ha, wa joga.**

What kind of camels are these? **war! aurtani wa 'ainma?**

(*lit.* O man! these camels they are what kind?).

There are Somali and Arab camels, **aur Somalied iyo aur Arbed wa jogta or wa jogan.**

Is that animal a cow or a horse? **bahalkasi ma sa'ba masse wa faras?**

What is your name? **maga'ha wa mahai?**

My name is Abdi, **maga'haigu wa Abdi.**

Hallo man! is there peace? (ordinary salutation), **war ya! ma nabad ba?**

Yes, there is peace, **ha, wa** (there is) **nabad.**

Lo! it is he, **eg! wa** (it is) **isagi.**

It is I, **wa ani.**

It is that boy, **wa wilkas.**

163. **Wa** is used for the verb of existence.

Ex. This is a bad man, **kan wa nin hun.**

That man is the captain of the steamer, **ninkasi wa merkabka nahudihisa.**

**164.** Before attributive verbs, **wa** is always used in the 3rd pers. sing.

Ex. Rain-water is fresh, **hared wa** (it) **habowdahai**.

That boy is bad, **wilkas wa** (he) **hunyahai**.

God is good to all, **Ilah dad o dan wa** (he) **u wanaksanyahai**.

**165.** With the pronouns **isna**, 'he,' **iyana**, 'she,' **annaga** or **an-nuna**, 'we,' **idina**, 'you,' **iyana**, 'they,' **wa** can be used in place of the pronouns **wu**, **bu**, **yu**; **wai**, **bai**, **yai**, &c., for all persons and with all tenses, except the Past and Past Imperfect Indicative, and all the tenses of the Subjunctive.

Ex. **Wu** 'aba, or **isna wa** 'aba, he (also) usually drinks.

**Waidin** 'abi **jirten**, or **idina wa** 'abi **jirten**, you also were usually drinking.

**Wainu** 'abi **karna**, or **anuna wa** 'abi **karna**, we also can drink.

N.B.—The pronouns **ana**, **ada**, are very seldom used with **wa**; nevertheless, **wa** is sometimes found with the Present (simple); as,

If ye go, I go, **hadi edinku tagtan**, **wan tegi**, or **ana wa tagaya**.

**166.** **Wa** can generally be employed with the pronouns **anigu**, **adigu**, &c., in all the tenses of a verb except in the Subjunctive.

N.B.—Instead of **wa**, the pronouns **wan**, **ban**, **yan**, &c., are used by some.

Ex. **Anigu wa gubi** or **wan gubi**, I burn or shall burn.

**Adigu wa gubaisa** or **wad gubaisa**, thou burnest or art burning.

**Isagu wa guba** or **wu guba**, he usually burns.

**Iyadu wa gubta** or **wai gubta**, she burns (usually).

**Innagu wa gubnai**, or **innagu** or **wainu gubnai**, we burned.

Ex. **Edinku wa gubaisen**, or **waidin gubaisen**, you were burning.

**Iyagu wa gubi jiren** or **wai gubi jiren**, they were usually burning.

**Anigu wa samain dona** or **wan samain dona**, I will make.

If you do that, I will beat you, **hadad sidas fasho, anigu wa ku dili**, or **hadad sidas fasho wan ku dili**.

*The Particles ba and ya.*

167. The particle **ba** is either added to a noun, or immediately follows it as a pronoun, to show that the noun is to be taken in an indefinite sense, or is the subject of the sentence (see § 3). The particle **ya** is sometimes used for the same purpose.

Ex. Stone is employed in building fine houses, **aḥalo fi'fi'an ya dagahanta laga samaiyai** (*lit.* houses fine they stones the from are made).

The Queen of England has given her authority to the Governor of Bombay, **Raniyaddu Ingrisku ya hukum-kedis sisai ḥakinka Bombay** (*lit.* the Queen of the English she her authority has given to the Governor of Bombay).

168. **Ba** is sometimes added to a negative verb in order to strengthen it.

Ex. Do not cry (I forbid), **ha ḥallin ba**.

Do not go (you are not to go), **ha tegin ba**.

I will not go at all, **anigu tegi ba mayo**.

Do not work, **ha ba shahain**.

N.B.—In such sentences **ba** seems to be used for 'not at all.'

169. **Ba** is also used for the verb 'to be.'

Ex. It is nearly seven o'clock, **todobaddi sa'adod ba dōw** (*lit.* the seventh hour is near).

Nine boys are good, **sagal wil ba** (are) **wanaksan**.

Some beasts are useful, **bahalaha ḥar ba** (are) **wah tarah**.

N.B.—The particle **wa** could also be used, but in such case the attributive verb ought to be employed ; thus, It is nearly seven o'clock, **todobaddi sa'adod wa dōwdahai**.

170. With passive verbs expressing making, fabricating, &c., **ba** and **ya** are indifferently used as pronouns.

Ex. Paper is made from rags, **warahda sufaf ba** or **ya laga samaiyai**.

Glasses are made from sand and flint, **galasyada amud iyo du'un ya** or **ba laga samaiyai**.

Bricks are made of clay and water, **lebenyada nurad iyo biyo ya** or **ba laga samaiyai**.

171. In some sentences, which might be called indefinite, because the verb does not express a quite definite idea, **ba** immediately follows the verb.

Ex. Wherever you are be honest and truthful, **mel kasta ad jogtid ba aminahaw o run sheg**.

You may have whichever pen you like, **ḥalinka wale ad donaisid ba, yad ḥeli karta**.

172. When the subject is a noun, **ba** is generally used at the end of interrogative sentences. **Ya** is also sometimes used.

Ex. Is it a hat? **ma kuḥad ba** (*lit.* ? a hat is it).

Is this the man? **ma ninkana?** (for **ninkan ba**).

Is it the thief? **ma tuggi ba?**

Is that one a thief? **kas ma tug ba?**

Is this your horse? **kan ma faraskagi ba?**

Ex. Is this my sister's camel? **kan ma aurki walashai ba?**

Is that your sister's luggage? **alabadasi ma alabadi walashá ba?** or **alabadi walashá mi ya?**

173. The particle **ya** must not be confounded with the noun **ya**, 'time, when, then,' and **yada**, 'the time.'

Ex. The day after, when the old woman was begging for alms, then the fairy came, and while she was cleaning the house, then the son of the Sultan saw her, **ashadi dambe, ya habarti bariyo donatai, kolkas ya huliaddi timid, yado** (for **yada o**) **ahalki** 'adainaisa, **ya Sul-danka wilkisi u arkai** (*lit.* The day after, when the old woman alms was begging for, then she the fairy came, the time and the house was cleaning, then the Sultan his son her saw).

174. In calling persons (especially men), **ya** is used for the Nominative of Address.

Ex. O thou man! O thou woman! **war ya! na ya!** or **na hoi!** In the plural they say, O ye men! **war ya ya ehein!** or **warya ehein!**

N.B.—The particle **ya**, employed as shown in the above rules, must also not be confounded with the simple interrogative pronoun **ya?** who? what?

Ex. Who told you? **ya ku shegai?**

#### PARA. IV.

##### RELATIVE PRONOUNS.

175. No distinct form of the pronoun (except perhaps **e**, which may be called a Relative) exists in Somali for translating the English Relative Pronouns 'who,' 'whom,' 'which,' 'that' and 'what.'



176. When the Relative in English is the nominative of a sentence the relative sense is expressed in Somali—

(i.) By the 3rd pers. sing. (mas. and fem.) of the present and past tenses of the Indicative (see § 114), and also by adjectives.

Ex. He is a man who eats, drinks and sleeps, **ninkani wa nin 'unaya, iyo 'abaya iyo urdaya** (3rd pers. sing. present), (*lit.* This man is a man eating, and drinking and sleeping); or **ninkani wa 'unaya iyo 'abaya iyo urdaya**, This man is eating, &c.

The man who is coming, **ninki imanaya** (*lit.* The coming man).

How did God reward the angels that remained faithful? **side ba mala'koinki u adkadai** (3rd pers. past) **Ilahhai ugu abalgudai?**

The man who was in our house yesterday is my friend, **ninki shalaito ahalkeni bu jogai** (3rd pers. past) **wa sahibkaigi**.

I have a book which is good, **kitab wanaksan ban haisata** (*lit.* A book good I have).

Bring me the knife that is on my table, **mindida miskaigi saran i ken** (*lit.* The knife my table placed on to me bring).

(ii.) By means of the Relative Pronoun **e**, and also the conjunction **o**, which in some instances seems to be a relative pronoun.

Ex. The souls of the saints who died before Christ, **nafhi dadki auliyaddah e 'Issa Kristos ka horai dintai** (*lit.* The souls the people saint who Jesus Christ before died).

When did the souls of the saints who died before Christ go to Heaven? **gorma nafhi auliyaddaha e (who) 'Issa Kristos ka horai dintai jannada tagen?**

**Ex.** Yes, and every idle word that men shall speak, &c., **ha, o erai kasta o an wah tarain o dad ku hadla** (*lit.* Yes, and word every and not a thing useful that men speak).

(iii.) The relative clause is also very often expressed by the article and demonstrative pronoun. In both cases the relative agrees with its antecedent in gender, person and number.

**Ex.** He that contemneth small things shall fall little by little, **kan or ki wah yar fududaista adyar iyo adyar yu di'i dona** (*lit.* The one thing small contemneth little and little he will fall).

I know a woman who is small, **anigu nag, ti yaraid yan ahan** (*lit.* I a woman, the one small I know).

He who speaks lies is a bad man, **ki bein shega, wa nin hun** (*lit.* The one lie telling is a man bad).

He that has ears to hear, let him hear, **kan degaleh, inu ku mahlo, ha ku mahlo** (*lit.* That one possessed of ears, that he hear, let him hear).

(iv.) When in the relative clause there are several verbs, one of which is in the Infinitive, no pronoun is required, but the verbs are put in the Subjunctive.

**Ex.** The boy who wishes to become clever, must be studious, **wilku hadu donayo inu farid nohdo ha barto** (*lit.* The boy if he wish that he clever become, let him learn [study]).

Who are they who do not endeavour to know what God has taught? **a ayo kua, an ugu haushon, inai gartan wahha Ilahhai inai barai?** (*lit.* Are who those not endeavouring, that they know the thing God to them has taught?).

177. When in the English sentence the Relative is the object of

the verb, and immediately follows its antecedent, no relative pronoun is required in Somali. If the English verb is in the present or future Indicative, the Somali verb governing the relative is generally used in the Subjunctive.

Ex. The boy whom you like is my cousin, **wilki' ad ja'ashai wa inaderkai** (*lit.* The boy thou likest is my cousin).

Is that the man from whom you got your dog? **kasi ma ninka ad 'eigaga ka heahai ba?** (*lit.* That one is it (?) the man thou thy dog from hast got?).

I give you all the money which I have, **la'agtan haisto** (Subjunctive) **o dan yan ku sin** (*lit.* The money I have all I to thee give).

The man whom I see is my friend, **ninkan anigu arko** (Subjunctive) **wa sahibkai**.

Where are the children whose parents are dead? **arurta walikod dintai meyai?** (*lit.* The children their parents died where (are they)?).

The man whom I saw, **ninkan** (for **ninki an**) **arkai** (*lit.* The man I saw).

The Compound Relative Pronouns are expressed—

what (that which),	by	<b>wah</b> , a thing.
who, whomsoever,	by	<b>nin un</b> , any man.
whatever,	by	<b>wah un</b> , anything.

179. The word **wah**, meaning 'that which,' is frequently used with the simple personal pronouns **an**, **ad**, **u**, &c.

Ex. What I want, **wahan donaya**.

Why do you always give to that man what he asks? **mahad gor iyo galab ninkas u sinaisa, wuhu isagu ku weidinaya?**

Ex. He is an idle man, **isagu wa nin 'ajis**, or **nin 'ajis bu yahai**.

And you know well that what we have we give (it) to working men, **o adigu ād u garanaisa (tahan) wahainu annagu lehnahai nimanki shahaya bannu sin**.

## PARA. V.

### REFLEXIVE PRONOUNS.

180. The Reflexive Pronouns are expressed in Somali—

(i.) By the word **iss**, *m.n.*, —**ki**, self.

Ex. This man is doing that of his own accord, **wahhas ninkani iss kisu u samaiya** (*lit.* That thing this man of his self he is doing).

**Iss dirira**, quarrel, fight (yourselves).

**Iss dori**, disguise yourself.

**Iss humai**, afflict yourself.

**Iss dil**, commit suicide (kill yourself).

**Iss** is very often used with the preposition **ka**. In these instances **ka** refers to a noun or a pronoun either expressed or understood.

Ex. Keep yourself from sin, **dembiga iss ka daur**. (Here **ka** refers to **dembiga**, the sin.)

Let go, leave, desist, **iss ka da**. (Here **ka** may refer to **wahhas**, 'that,' understood; as, Leave that, **wahhas iss ka da**.)

Go away, **iss ka tag**, or **iss ka bah**. (Here **ka** may refer either to **mesha**, 'the place,' or to **ahalka**, 'the house'; as, **ahalka iss ka tag**, go out, go away from the house.)

Attention! take care, mind yourself, **iss ka eg**! (Here **ka** refers to something understood, as *e.g.* 'lamp,' **sirad**; Take care of the lamp! **siradka iss ka eg**!)

**Iss** is indeclinable, and always refers to the Nominative. Employed with **ka** it generally gives to the Imperative of some verbs a more or less contemptuous meaning or idea. When we say, for example, **ka tag meshas**, we simply mean 'Go away from here'; but when we say **iss ka tag**, and especially **iss ka bah**, we mean 'Get away with you' (contempt).

**Iss** is generally employed (1) to translate the English reciprocal pronouns 'each other,' 'one another,' 'one with the other,' 'together,' &c.; and (2) when a sense of gathering, assembling, meeting, &c., is to be expressed.

Ex. These men love each other, **nimankani wa iss ja'alanayan**.

We hate each other, **wa iss na'bnahai**.

They hate one another, **wa iss ne'byihin**.

Hamed and Abdi are fighting (they beat one another),

**Hamed iyo Abdi iss layan**.

I saw two women quarrelling, **laba nagod iss diriraya ban arkai**.

The men are going away together, **nimanki wa iss ra'ayan**.

I will join, add, assemble, **wan iss u gein**.

N.B.—The sense of reciprocity is very often expressed by the verb itself, so that no other word is required; as, Assemble those men there, **nimankas halka ku so ururi**.

(ii.) The words **hud**, *f.n.* and *a.*, —**di**, 'sole,' 'single'; **naf**, *f.n.*, —**ti**, 'soul,' 'life'; and **ruh**, *m.n.*, —**hi**, 'spirit,' 'sole,' 'single,' inflected with the possessive pronoun, are also sometimes used to express the Reflexive.

Ex. He has seen the man himself, **isagu huddisa ninki arkai**  
(*lit.* he single his the man saw).

We have seen the town ourselves, **annagu ruhhayaga magalada yannu so aragnai**.

Ex. I work for myself, **naftaidan u shahaista.**

Work for yourself, **naftadá u shahaiso.**

(iii.) The particle **so** affixed to a verb gives to it a kind of reflexive meaning. Verbs having this particle affixed to them imply that the agent is doing something for himself; as,

**buhi**, fill ;

**buhso**, fill for yourself.

**dafi**, change, exchange, give for ;

**dafso**, change for yourself.

**damai**, accomplish, finish ;

**damaiso**, finish for yourself.

## PARA. VI.

### INTERROGATIVE PRONOUNS.

**181.** Interrogative pronouns, like others, are used in place of nouns, and employed exactly like substantives. They are :—

**182. Aya?** ‘who?’ This pronoun is indeclinable; no change is made either for gender or for number.

Ex. Who made that? **aya sidas samaiyai?**

Who are you? **aya tahai?**

**183. Ayo?** ‘who?’ When used, as we might say, as an interjection, **ayo** takes the place of **aya**, especially after the particle **wa**.

Ex. Who is that man? **war! ninkasi wa ayo?**

Who is? **wa ayo?**

**184. Ya?** ‘who?’ ‘what?’ This pronoun is merely a contraction of **aya**, and is used for both genders and numbers.

Ex. Who told you this? **ya kan ku shegai?**

Aly told me, **Ali ba i shegai.**

What! Aly told you? well, when I see him, I will beat him, **ya! ma Ali ba ku shegai? haurarsan! kolkan arko ban u dili dona.**

185. In interrogative sentences the particles **ma** and **e** are principally used.

186. **Ma?** 'which?' 'what?' 'how?'

N.B.—This particle is very often changed into **mi** and **mu**, especially when combined with the negative particle **an**. For the pronouns formed by the particle **ma**, the negative particle **an**, and the personal pronoun, see § 232, p. 133.

Ex. Which or what man came? **ninma yimi?**

Which or what woman came? **nagma timid?** or **timi?**

What girl did that? **gabaḍma kan fashai?**

What time? **wa gorma?**

What time is it? **sa'adma?** or **gormai** (for **gorma yai tahai?**)

N.B.—This last example is used for weather as well as for time.

Other interrogative pronouns may be formed by affixing the particle **ma** to the simple personal pronoun; thus,

**Innama?** or **annama?** which of us?

Ex. Which of us must go to the jungle? **innama taga miyi**  
or **miyi taga?**

Which of us will he take to the jungle? **annama miyi**  
**u kahain?**

**Idinma?** which of you?

**Kuma?** (*mas.*) who? which of you?

**Tuma?** (*fem.*) who? which of you?

N.B.—**Idinma** is employed when there are only two persons. For several persons **kuma** and **tuma** are used.

Ex. Who is? **wa kuma?** (*mas.*), **wa tuma?** (*fem.*), or **wa ayo?**  
(both genders).

Which of you (only two persons) did so? **idinma sidas**  
**samaiyai?**

Ex. Which of you (several) did that? **kuma** or **tuma kas samai-yai** or **samaisai**?

**Iyama**? which of them?

Ex. Which of them killed the lion? **iyama libahhi dilai**?

**Kuama**? who? whom?

Ex. Who are those? **wa kuama**?

187. **Mahai**? 'what?' This pronoun is generally used alone; as,  
What is or what is it? **wa mahai**?

188. **Maha**? 'what?' This interrogative generally requires the simple personal pronouns **an**, **ad**, **u**, &c., with which it is nearly always contracted.

Ex. What did he say? **muḥu** (for **maha yu**) **yidi**?

When **maha** has the meaning of 'for what?' that is, 'why?' the preposition **u** is required before the verb.

Ex. Why did you go? **mahad** (for **maha ad**) **u tagtai**?

Why did he go? **muḥu** (for **maha u**) **tagtai**?

Why is he doing that? **muḥu sidas u falaya**?

Why is God called the Creator of Heaven and earth? **maha Ilah lo** (for **la u**) **yidaha, aburaha 'irka iyo dulka**?

Why was God the Son made man? **maha Ilahha Inankaah nin u noḥdai**?

N.B.—In sentences like the following, **maha** with **u** before the verb is also used:—

Whom do you mean by the devil? **ifridka mahad u la taḥan**?

What do you mean by angels? **mahad u taḥan mala'koin**?

**Maha** is also very often combined with the negative particle **an** and the personal pronoun.



Ex. Why did I not do so? **mahanan** (for **maha an yan**) **sidas u falin?**

Why did they not do so? **mahanai** (for **maha an yai**) **sidas u falin?**

189. **Wayo** is also used for 'why?' but more as an interjection.

190. Interrogative particle **e**, meaning 'what?'

When the particle or sound **e** is joined to a noun in the same way as the article **a**, **i**, or **u**, it has the interrogative meaning of 'what?'

Ex. **Hagge?** what place? **ninke?** what man? **nagte?** what woman? **gabaŋde?** what girl?

With the particle **e** and the consonants **k**, **t** and **m**, are formed:—

(i.) The interrogative pronouns **ke?** (mas.), 'who?' 'which?' **keba?** (mas.), 'which of you?' (for several); **te?** (fem.), 'who?' 'which?' and **teba?** (fem.), 'which of you?' (for several); and **kue?** 'which?' (plural of both genders).

(ii.) The interrogative adverb **me?** (mas. sing.), **medai?** (fem sing.), **meyai?** or **maye?** (plural of both genders), 'where?'

N.B.—The pronouns **keba** and **teba** are employed in the same way as **kuma** and **tuma**.

Ex. Which of you or what man did that? **keba** or **kuma kas samaiyai?**

Which of you or what woman did that? **teba** or **tuma kas samaisai?**

Where is the man? **ninki me?**

Where is the woman? **nagti medai?**

Where are your father's horses? **fardihi abbaŋa meyai?** or **maye?**

191. The interrogative adverb **side**? 'how?' combined with the simple personal pronoun is used for the interrogative pronoun 'what?' The interrogation is nearly always conveyed in the intonation, for with the noun **si**, 'manner,' and the personal pronouns, we can form similar affirmative sentences.

Ex. *Interrogative*.—What did the man do? **ninki sidu** (for **side bu**) **falai**? (*lit.* The man how he (or what manner he) did?).

Ex. *Affirmative*.—What the man did was good, **ninku sidu** (for **sida yu**) **falai wa wanaksana** (*lit.* The man the manner he did it was good).

*Nota* (i.) The adverb **side**, 'how?' or 'what manner?' is formed by the noun **si**, 'manner,' —**di**, and the interrogative particle **e**, 'what?'

(ii.) The particle **ba** is very often added to the interrogative adverb **side**.

(iii.) Sometimes the interrogative particle **ma** is affixed to the noun **si**, 'manner.'

Ex. What did the man do? **ninki simu** (for **si ma yu**) **falai**? (*lit.* The man manner what he did?).

(iv.) When the adverb **sida**, 'so,' is employed, the interrogative particle **ma** belongs to the verb.

Ex. Did he do so? **sida miyu** (for **ma yu**) **falai**?

192. The declension of the interrogative pronouns for 'who?' and 'which?' is in Somali as follows:—

Who? which? **aya**? **ayo**? **ya**? **ke**? **te**? **keba**? **teba**?

Whom? **kuama?**

Ex. Whom have you led to the house? **kuamad aḥalka kentai?**

Whose? **aya leh?**

Ex. Whose knife is this? **mindidatan aya leh?**

**193.** The ways of asking questions in Somali being manifold and difficult, in addition to the examples already given, we subjoin others in illustration of the above rules.

Ex. Where is your brother? **walalká me?** or **walalká hagge jira?**

Where is this man's mother? **ninkan hoyadis medai** or **haggai** (for **hagge yai**) **jirta?**

Whose son are you? **ina ayad tahai?**

Where were you yesterday? **haggad shalai jirtai?** or **shalai haggad ḥabatai?**

When will you be at home? **hadma aḥalki ka heli dona?** or **germad aḥalkaga jogi?**

Who are these boys? **wilashatani yai yihin?** or **wilashatani wa kuama?** or **wilashatani wa ayo?**

Where is my father? **abbahai me?** or **abbahai hagge jira?**

Is this your house? **kani ma aḥalkagi ba?**

Can you speak English? **Ingrisi ma ku hadasha?**

What are you saying? **maḥad ku hadlaisa?**

What are you asking? **maḥad weidi?**

What or how do you call this thing? **wahḥas maḥa tidahda?**

Who are you? **kumad tahai?**

Why are you come? **maḥad u timid?**

What is your occupation? **shuhulkaga wa mahai?**

CHAPTER VI.*a*.

## ADJECTIVE PRONOUNS.

## PARA I.

## SIMPLE POSSESSIVE ADJECTIVE PRONOUNS.

194. The simple possessive adjective pronouns are :—

1st pers. sing.	my, mine,	ai.
„ „ plur.	our, ours,	kaga or ayo or en.
2nd „ sing.	thy, thine,	á.
„ „ plur.	your, yours,	in.
3rd „ sing. mas.	his, its,	i or is.
„ „ „ fem.	her, hers, its,	ed.
„ „ plur. (both gend.)	their, theirs,	od.

195. The simple possessives require consonants to complete them. These consonants are the same as for the article, *i.e.* **k, g, h** for the masculine, and **t, d, sh** for the feminine. They also generally require the article to define them. Thus with their appropriate consonants and the article, we form the following possessives, which are generally used :—

1st pers. sing. mas.,	kaiga, —i, —u; gaiga, —i, u; haiga, —i, —u,
„ „ „ fem.,	taida, —i, —u; daida, —i, —u; shaida, —i, —u, my, mine.
„ „ plur. mas.,	kayaga, —i, —u or kayo; gayaga, —i, —u; hayaga, —i, —u,
„ „ „ fem.,	tayaga, —i, —u; dayaga, —i, —u; shayaga, —i, —u, our, ours (mine and theirs).

- 1st pers. plur. mas., **kena**, —i, —u ; **gena**, —i, —u ; **hena**,  
—i, —u,  
 „ „ „ fem., **tena**, —i, —u ; **dena**, —i, —u ; **shena**,  
—i, —u, our, ours (yours and mine, or  
mine, yours and theirs).

N.B.—If the word, mas. or fem., to which **hena** is to be affixed ends in a consonant, **en** only is used, instead of **hena**.

- 2nd pers. sing. mas., **kaga**, —i, —u ; **gaga**, —i, —u ; **haga**,  
—i, —u,  
 „ „ „ fem., **tada**, —i, —u ; **dada**, —i, —u ; **shada**,  
—i, —u, thy, thine.  
 „ „ plur. mas., **kina**, —i, —u ; **gina**, —i, —u ; **hina**,  
—i, —u,  
 „ „ „ fem., **tina**, —i, —u ; **dina**, —i, —u ; **shina**,  
—i, —u, your, yours.  
 3rd pers. sing. mas., **kisa**, —i, —u ; **gisa**, —i, —u ; **hisa**,  
—i, —u,  
 „ „ „ „ **tisa**, —i, —u ; **disa**, —i, —u ; **shisa**,  
—i, —u, his, its.  
 „ „ „ fem., **teda**, —i, —u ; **deda**, —i, —u ; **sheda**,  
—i, —u,  
 „ „ „ „ **keda**, —i, —u ; **geda**, —i, —u ; **heda**,  
—i, —u, her, hers, its.  
 „ „ plur. (both genders), **koda**, —i, —u ; **goda**, —i, —u ;  
**hoda**, —i, —u, their, theirs.

195a. The possessives as here given are supposed to be used with nouns in the singular. But when employed with nouns in the plural, the consonants prefixed to them are the same as those of the definite article when affixed either to masculine or feminine nouns plural.

<b>Ex.</b>	
Singular: <b>ul</b> , <i>f.n.</i> , a stick; <b>usha</b> or <b>ushi</b> , the stick:—	<b>ushaidi</b> , my stick. <b>ushada</b> , thy stick. <b>ushisi</b> , his stick. <b>ushayaga</b> or <b>usheni</b> , our stick. <b>ushini</b> , your stick.
Plural: <b>ulo</b> , sticks; <b>ulaha</b> or <b>ulih</b> , the sticks:—	<b>ulahaigi</b> , my sticks. <b>ulahaga</b> , thy sticks. <b>ulihisi</b> , his sticks. <b>ulahayaga</b> or <b>ulaheni</b> , our sticks. <b>ulihini</b> , your sticks.

196. The possessive adjective pronouns are either affixed to nouns as adjectives, or used alone as pronouns, for 'mine, thine, his, hers, its, ours, yours, theirs.'

**Ex.** Oh! oh! I have cut my finger, oh! oh! **fartaidi ban iss goiyai**.

How did you (thou) cut your finger? **sidad fartada iss u goisai?**

It is my ox, **wa dibigaigi**.

His father is dead, **abbihi** or **abbihis dimai** or **ma nola**.

It is mine, **wa kaigi** (mas.), **wa taidi** (fem.).

It is his, or hers, **wa kisi** (mas.), **wa kedi** (fem.).

It is ours, **wa kayagi**, **kayo**, **hayagi**, **keni** (mas. and fem.).

It is theirs, **wa kodi** (mas. and fem.).

**N.B.**—The possessive, when a pronoun, is always used with the article sound **i**, as shown in the last four examples.

197. The principal use of the possessive adjective pronouns is to point out the Genitive or Possessive in a sentence. When they are used as adjectives, they agree in gender and number with the possessor; when used as pronouns, they agree in gender and number with the thing possessed.

Ex. That girl's mother, **gabaaddas hoyaded** (the possessor is of fem. gender, *lit.* That girl mother her).

The man's house, **ninki ahalkisi** (the possessor is of mas. gender, *lit.* The man house his).

This house is mine, **ahalkanu wa kaigi** (the thing possessed is of mas. gender).

Is that knife his? **mindidatanu ma tisi ba?** (the thing possessed is of fem. gender).

This place is mine, **meshatani wa taidi** (the thing possessed is of fem. gender).

198. Nouns used as prepositions referring to place or time are used with the possessive adjective, according to the same rules as an ordinary possessive.

Ex. He is on the bed, **isagu sarripta dusheda yu joga** (*lit.* He the bed, upper side her he is).

My brother is before the house, **walalkai ahalka hortisa yu joga** (*lit.* My brother the house front his he is).

Before the winter I will go to the jungle, **guga hortisi miyi yan tegi dona** (*lit.* The winter his time before, the jungle I go wish).

Inside the box, **sandubhi gudihisi** (*lit.* The box inside his).

199. The simple possessive adjective pronouns, **ai**, 'my,' **á**, 'thy,' &c., without any article sound, are generally affixed to all nouns of relationship when used with a possessive.

Note well that nouns so used have the accent on the last syllable, in the 2nd and 3rd pers. sing. especially, in order to distinguish these affixes from the article.

Ex. My father, **abbahai**; thy mother, **hoyadá**; his brother, **walalkí** or **walalkís**; her sister, **walashed**; your

grandmother, **ayeiyadin**; their uncle, **aderkod**; the boy's father, **wilki abbihi** or **abbihi**.

It is my father, **wa abbahai** (and not **abbahaigi**).

It is your (thy) sister, **wa walashá** (and not **walashada**).

N.B.—These nouns with the article sound I have heard used only by children.

200. The names of other objects or things are nearly always employed with the article sound affixed to them.

Ex. It is my hat, **wa kufiadaidi**.

It is his horse, **wa faraskisi**.

They are our houses, **wa ahaladayaga** or **aḥaladena**.

These are their camels, **kuer wa aurtodi**.

201. In sentences where there is a possessive case, the possessor may be expressed first (see § 58).

Ex. That man's horse, **ninkas fardihisi**.

The girl's brother, **gabaidi walalked**.

202. The euphonic consonants **k** for the masculine and **t** for the feminine possessive pronouns are preferred, even when the other consonants are used with the possessive adjective affixed to the noun.

Ex. This place is mine, **meshatani wa taidi** (not **shaidi**).

This place is my place, **mesan wa meshaidi** (not **meltaidi**).

This saddle is mine, **korahan wa kaigi** (not **haigi**).

This is my saddle, **kan wa korahaigi**, or **korahan wa korahaigi**.

203. The word 'own,' which is sometimes added in English to the possessive case to render it more emphatic, is rendered in Somali by the word **waiyai** or **weiyei**, 'indeed.'

Ex. It is my own house, **wa aḥalkaigi waiyai** (*lit.* It is my house indeed).

It is my own father, **wa abbahai waiyai**.



**204.** The interrogative possessive pronoun concerning things possessed is expressed in Somali by the words **aya leh**, meaning literally 'who is possessed of?' For grown up persons the verb **leh** is not employed.

**Ex.** Whose house is this? **ahalkan ya leh?** or **ahalkani wa ahai ma?**

Whose sheep are these? **adiyahakan ya leh?**

Whose children are these? **arurtan** or **inamadan ya leh?** or **arurtani wa arur ma?**

Whose boys are these? **wilashatani wa ayo?** or **wa kuama?**

Whose daughter is she? **tani yai gabadis tahai?** or **gabadi-dani yiai dalai?**

## PARA. II.

### DEMONSTRATIVE ADJECTIVE PRONOUNS.

**205.** The demonstrative adjective pronouns are **a, i, o**. They require consonants to support them. These consonants are the same as for the article: **k, g, h** for the masculine, and **t, d, sh** for the feminine.

**206.** The demonstrative renders a noun definite, and agrees with it in gender, but not always in number.

These pronouns are as follows:—

Masculine.	Feminine.
<b>ka, ga, ha,</b>	<b>ta, da, sha.</b>
<b>ki, gi, hi,</b>	<b>ti, di, shi.</b>
<b>ko, go, ho,</b>	<b>to, do, sho.</b>

**N.B.**—The endings **u** of the definite article, and **o** of the demonstrative adjective pronoun, must not be confounded.

207. In English 'this' denotes an object near to the speaker, 'that' one more distant. In Somali, in like manner, **an**, meaning 'this,' and **á** or **as**, 'that,' are employed. **Er**, 'this' or 'that,' is also used, but for objects not far away. These invariably require consonants, thus:—

Masculine Singular.

**kan, gan, han**, this.

**ká, gá, há**, that.

**kas, gas, has**, that.

**ker, ger, her**, this *or* that.

Feminine Singular.

**tan, dan, shan**, this.

**tá, dá, shá**, that.

**tas, das, shas**, that.

**ter, der, sher**, this *or* that.

Plural of both genders.

**kuan, kuakan, kuer**, these.

**kua, kuas, kui, kuo, kuer**, those.

N.B.—In the plural, when the persons or things are shown in opposition, **kuer**, 'these,' and **kuas**, 'those' are employed.

Ex. These are not so good as those, **kuer sida kuas ma u waksana**.

208. The demonstrative adjective pronouns may be either affixed to nouns as adjectives or used alone as pronouns, and in both cases the article may be affixed to them. The euphonic consonants, **k** for the masculine and **t** for the feminine, are generally used with the demonstrative pronoun, even when other consonants are used with the adjective pronoun affixed to the noun.

Ex. This is bad, **kan** or **kanu wa hunyahai**.

This is my brother, **kan** or **kanu wa walalkai**.

These are their houses, **kuakan** or **kuakani wa ahaladodi**.

These houses are theirs, **ahaladan** or **ahaladani wa kodi**.

The man is that boy's father, **ninku wa wilkas abbihi**.

That is my brother's horse, **kasu wa faraski walalkai**.

Ex. It is this, that, **wa kan, ká** or **kas** (mas.), **tan, tá** or **tas** (fem.).

It is those, they, **wa kui, iyagi**.

This is a bad man, **kan** or **kanu wa nin hun**.

This is a woman, **tan** or **tanu wa nag**.

That man came, **ker ba yimi**, or **ninker ba yimi**, or **kas ba yimi**, or **ninkas ba yimi**.

That woman came, **ter ba timi**, or **nagter ba timi**.

209. **Wah**, *m.n.*, 'a thing,' is used demonstratively; as, **wahhan**, this; **wahhas**, that; **wahho** or **wahhoi**, that yonder (meaning *lit.* this thing, that thing, that thing yonder).

Ex. A man brought that, **wahhas nin ba kenai**.

Tell him this, **wahha u sheg**.

210. Demonstrative adjective pronouns are also used to express 'here,' 'there,' 'there yonder.'

Ex. Where are the boys? **wilashi me?**

They are there yonder, **wa kuas**, or **wa kua**.

They are here, **wa kuer**.

Where is the dog? **eiga me?**

It is there yonder, **halkó**, or **wa ko**.

It is here, **halka**, or **wa ká**.

### PARA. III.

#### INDEFINITE ADJECTIVE PRONOUNS.

211. The indefinite adjective pronouns are as follows:—

any, **'id, wah**.

anybody, anyone, **'id, hof kasta, nin un, nin walba**.

anything, **wah kasta**, or **wah walba**.

nobody, no one, **'iddina**, **'idna**, **midna**.  
 not one, not any, none, **'idna**, **midna**, **middina**.  
 nothing, not anything, **waḥba**, **babaḥ**.  
 one another, each other, **iss** (see Reflexive Pronoun, § 180).  
 other (*adj.*), **kaleh**.  
 other, others (*pron.*), **kan kaleh**, **kua kaleh**.  
 another, **mid kaleh**.  
 each, every, **walba**, **waliba**, **min**, **kasta**.  
 every one, each one, **mid waliba**, **middiba**.  
 everybody, everyone, **hof**, **'id**, **nin walba**.  
 everything, **waḥ walba**.  
 both, **labada**.  
 neither, **midna**.  
 such, **hebel**, **kas o kalehah**.  
 such a one, **mid 'aĩnkas** (*lit.* one of the same kind).  
 such another, **o kaleh** (*lit.* the same, *or* the like).  
 such others, **kan kaleh 'aĩnkasah** (*lit.* others of the same kind).  
 whoever, whosoever, **nin un**.

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## CHAPTER VII.

### THE VERB.

**12.** As in European languages, the Verb in Somali declares something.

**213.** Verbs are divided into Regular, Irregular, and Defective.

Verbs are also divided into Transitive, Intransitive, Causative, Reflexive, and Attributive.

215. Verbs are inflected for Voice, Mood, Tense, and Number.

#### VOICES.

216. There are two voices, the Active and Passive.

#### MOODS AND TENSES.

217. There are four moods, Imperative, Indicative, Potential, and Subjunctive.

*Nota i.*—There is no Infinitive Mood in Somali. To translate it the Subjunctive present is generally used, sometimes also a noun.

Ex. The man wishes to go to Aden, **ninki Adan inu tago, yu donaya** (*lit.* The man Adan that he go he is wishing).

To do is better than to talk, **falnin hadal ba ka dama** (*lit.*

Action speech is better).

*Nota ii.*—The Past Participle is ordinarily expressed by the verbal adjective in **-an** or **-san**; as, **wa raran**, it is laden; **wa 'adaisan**, it is made white.

*Nota iii.*—The Present Participle is sometimes expressed (1) by a noun formed from the root of a verb and the affix **-nin**, as **falnin**, doing, **disin**, building; (2) by the 3rd pers. sing. mas. or fem. of the present imperfect or progressive, and the past imperfect or progressive of the Indicative (see § 114).

Ex. He is running on the shore, **hebtu** (for **hebta yu**) **ordaya**.

The boy is sitting near the door, **wilki albabka agtisu** (for **agtisa yu**) **fadiya**.

The star is shining afar off, **hedigtu mel fog bai ka dala-laisa**.

Yesterday I saw the cat running after the rat, **shalaito wa-han arkai dinaddi o jirki daba ordaisai**.

218. The IMPERATIVE Mood commands, exhorts, entreats or re-

quests. It is formed by means of the inflections of the Subjunctive First Present and the prefixes **an** for the 1st pers. sing. and plural, and **ha** for the 3rd pers. sing. mas. and fem. and the 3rd pers. plural.

The 2nd pers. sing. is the root or simplest form of the Somali verb. The 2nd pers. plural (as will be seen hereafter) is formed from the 2nd pers. sing. by means of inflections. This mood has only one tense, the *Present*.

*Nota i.*—The Imperative Mood is also used to render the English ‘must’; as,

I must buy a good horse, **faras tolmon an ibsado** (*lit.* A horse good let me buy).

If he will eat, he must work, **hadu ‘uni donayo, ha sha-haiyo** (*lit.* If he eat wish, let him work).

*Nota ii.*—The English Imperative in the 1st and 3rd pers. sing. and plural (let me, him, her, it, us, them) does not at all express the true meaning of the Somali Imperative; for example, in

1st pers. sing., **an tago**, ‘let me go,’ the true meaning is ‘that I go (I am obliged).’

3rd „ „ **ha tago, ha tagto**, ‘let him, her go,’ the true meaning is ‘that he, she go (he, she is obliged).’

1st „ plur., **an tagno**, ‘let us go,’ the true meaning is ‘that we go (we are obliged).’

3rd „ „ **ha tagan**, ‘let them go,’ the true meaning is ‘that they go (they are obliged).’

**219.** The INDICATIVE Mood simply declares a thing or asks a question. The tenses of the Indicative are:—

(i.) The *Aorist* or dubious tense, expressing present and future; as, ‘I tell or I will tell you now,’ **aminkan ku shegi**.

N.B.—The Aorist is also used in the conjugation of all the com-

pound tenses, in the same way as the English Infinitive without the preposition 'to' in the Future, Conditional, Potential, &c.

Ex. I shall go, **wan tegi dona** ; I should go, **wan tegi laha** ; I can go, **wan tegi kara** ; I could go, **wan tegi kari laha**, &c.

The form of the Aorist always remains unchanged. When there are several verbs, as is shown in the last example, the last verb only is inflected and the others are used in the Aorist.

(ii.) The *Present Habitual*. This tense expresses a custom or habit.

Ex. I habitually look, see, **wan arka**.

(iii.) The *Present Imperfect* or *Progressive* is employed to express an action going on at the time of speaking.

Ex. I am looking, **wan arkaya**.

(iv.) The *Past Indefinite* expresses an action begun and completed in past time, and an action that has just been completed. It is used to render the English Past, Present Perfect, and Pluperfect.

Ex. I saw, I have seen, I had seen, **wan arkai**.

(v.) The *Past Imperfect* or *Progressive* expresses an action begun and continuing in past time.

Ex. I was drinking, **wan 'abayai**.

N.B.—These five tenses of the Indicative Mood are formed and inflected as explained and shown in the Table of the Conjugation of Regular Verbs (p. 111, &c.).

(vi.) The *Past Imperfect Habitual* expresses an action habitually done in past time.

Ex. Formerly I was usually drinking milk, **wagi hore 'ano yan 'abi jirai**.

This tense is formed by the Aorist, which remains invariable in all the persons, and the Past Indefinite of the auxiliary verb **jir**, 'be,' 'live.'

(vii.) The *Future* is generally used to translate the English Future Indefinite and Perfect.

Ex. I shall burn, I shall *or* will have burnt, **wan gubi dona**.  
This tense is formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb **don**, 'wish.'

(viii.) The *CONDITIONAL* is generally employed for the English Present and Past Conditional.

Ex. I would *or* should burn, *or* I would *or* should have burnt, **wan gubi laha**.

This tense is formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb **lahaw**, 'be possessed of.'

**220.** The *POTENTIAL* Mood implies power. It comprises three tenses :—

(i.) The *Present*, formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb **kar**, 'be able.'

Ex. I can burn, **wan gubi kara**.

(ii.) The *Present Dubious*, formed by means of inflections and the particles **sow** or **show**, meaning 'perhaps.' This tense is generally used with the Arabic expression **in sha Allah**, 'if it please God,' or with the Somali one, **hadi Ilah idmo**, 'if God help' or 'with the help of God.'

N.B.—All the tenses of the Indicative Mood may be rendered dubious by prefixing **sow** or **show**. **Sow** is generally employed with interrogative and negative verbs, as **sow sidas, ma aha?** 'is it not so?' and **show** with affirmative verbs, as **show wa sidas**, 'perhaps it is so.'

(iii.) The *Past*, formed by the Aorist of the principal verb, that of the auxiliary verb **kar**, 'be able,' and the Present Habitual of the auxiliary verb **lahaw**, 'be possessed of.'

Ex. I could *or* should burn, I could *or* should have burnt, **wan gubi kari laha**.



**221.** The SUBJUNCTIVE Mood states a thing conditionally ; as,

If he come, I will go, **hadu imanayo, anigu ban tegi dona.**

The Subjunctive Mood is always preceded by a conjunction either expressed or understood, and is generally followed by the principal verb of the sentence. Uncertainty is ordinarily supposed.

This mood comprises a Present and a Future formed by means of inflections, and a Present and a Future formed by the Aorist of the principal verb and the auxiliary verbs **kar**, 'be able,' and **don**, 'wish.' Thus :—

*First Present* : If or that I drink, **hadan, inan 'abo.**

*Second Present* : If or that I may or can drink, **hadan, inan 'abi karo.**

*First Future* : When I shall or will drink, **gortan 'abayo.**

*Second Future* : Do you think that I wish to drink, **ma u malainaisa inan 'abi dono.**

*Nota i.*—If after **gortan**, 'when,' no uncertainty is expressed, the Indicative Mood is used.

Ex. When or at the time I was going along the road, I saw the man, **gortan dauga so'onayai, anigu ninki yan arkai.**

*Nota ii.*—With the expression **bal in**, 'if,' the verb, although expressing some doubt, is used in the Indicative.

Ex. Ask if it is far? **weidi bal inai fogtahai ?**

*Nota iii.*—In a sentence where the relative pronoun is the object, the verb being in the present or future Indicative in English, the First Present Subjunctive is used in Somali.

Ex. The man whom I see is my friend, **ninkan anigu arko wa sahibkai.**

The women whom we spoke to are coming, **nagahannu (for nagaha annu) la hadallai, wa imanayan.**

Here the Subjunctive is not used, because the verb 'spoke' is in the past.

*Nota iv.*—The Subjunctive is generally used in place of an English Infinitive. See examples in § 217, *Nota i.*

## NUMBER.

Verbs have two numbers, Singular and Plural.

## PERSON AND GENDER.

222. There are three persons, the 1st, 2nd and 3rd. The 3rd pers. sing. alone has two genders, Masculine and Feminine. The other persons are the same for both genders.

N.B.—In all the tenses, the 1st pers. sing. and the 3rd pers. sing. mas. are alike. Alike also in all the tenses, except sometimes in the Subjunctive Mood, are the 2nd pers. sing. (both genders) and the 3rd pers. sing. fem.

## PRIMITIVE FORMS.

223. The root, or simplest form of the Somali verb, is the 2nd pers. sing. of the Imperative. From this come the other primitive forms, viz. the 2nd pers. plur. Imperative, and the Aorist.

## RULES.

I. Monosyllabic and dissyllabic verbs ending with a consonant form the 2nd pers. plur. Imperative by adding **a** to the root, and the Aorist by adding **i**; as, **gub**, burn (thou), **guba**, **wan gubi**. They are almost all regular.

II. Verbs ending in **so**, **sho**, **ho**, **aw** and **ow** generally form the 2nd pers. plur. Imperative by changing **o**, **aw** and **ow** into **ada**, and the Aorist by changing **o**, **aw**, **ow** into **an**; as, **hubso**, meditate, **hubsada**, **wan hubsan**.

III. Verbs ending in **i**, **ai**, **ei** form the 2nd pers. plur. Imperative by adding **ya** to the root, and the Aorist by adding **n**; as, **baḍi**, increase, **baḍiya**, **wan baḍin**.

N.B.—Verbs ending in any other vowel than **a** and those given above generally form the 2nd pers. plur. Imperative and the Aorist like verbs ending with a consonant (Rule I.); thus, **bū**, boast, **būa**, **wan būi**; **go**, be cut, die, **goa**, **wan goi**.

## 224.

*General Rules*

on the elisions, contractions, vowel- and consonant-changes which verbs undergo in their conjugations and inflections:—

I. Verbs ending in **n**, preceded by a vowel, change it into **m** when, in inflecting, a vowel immediately follows. The vowel preceding **n** is generally dropped; as, **ḥatalan**, err, blunder, **ḥatalma**, **wan ḥatalmi**.

II. Monosyllabic verbs ending in a consonant change **a** into **e** or **i** in the Aorist, and monosyllabic and dissyllabic verbs ending in **a'**, change it into **e'** or **i'**.

Ex. **Tag**, go, **wan tegi**, I go *or* will go; **da'**, fall, rob, **wan di'i**, I rob *or* will rob; **ka'**, awake, get up, **wan ke'i**, I get up *or* will get up; **ḥufa'**, cough, **wan ḥufi'i**.

III. Verbs ending in **l** or **lo** change **l** into **sh** in the 2nd pers. sing. and plur. of the inflected tenses, except in the present and past imperfect or progressive of the Indicative Mood.

IV. When for the sake of euphony the second vowel, which is short, is dropped in the inflections of dissyllabic verbs ending in **g**, this consonant is changed into **k**; as, **arag**, see, **arka**, see ye *or* you, **wan arki**, I see *or* will see.

V. When in dissyllabic verbs the letters **s**, **r** and **h** occur between two vowels, the last vowel, if short, is dropped in the inflections; for example, **hosol**, laugh, **hosala**, **wan hosli**; **orod**, run, **orda**, **wan ordi**; **mahā**, hear, **mahla**, **wan mahli**. But these vowels reappear in the 2nd pers. sing. and plur., the 3rd pers. sing. fem., and in the 1st pers. plur. of the present habitual and past indefinite of the Indicative, the present dubious of the Potential, and the first present of the Subjunctive.

VI. For the sake of euphony, verbs ending in **i** generally take **y** before all inflections beginning with a vowel, in order to avoid a hiatus; the letter **y** in Somali being a consonant, and always pronounced as in the English words 'yes,' 'York.' Ex. **wai 'adaiyan**, they clean, instead of **'adaian**.

VII. When the first letter of the inflection is **t** in verbs of the First and Second Classes, the first letter of the inflection will be **s** in verbs of the Third Class and **sh** in verbs ending in **l** and **lo**.

VIII. The letters **t**, **d** or **s** generally begin the inflections of the 2nd pers. sing. and plur. and the 3rd pers. sing. fem., and the letter **n** those of the 1st pers. plur.

N.B.—Verbs ending in **r** and **l** form the inflections of the 1st pers. plur. of the present habitual and past indefinite of the Indicative, the present dubious of the Potential, and the present of the Subjunctive, either according to the general rule, beginning with **n**, or with **r** and **l**. Ex. **aburna** or **aburra**; **mahalna** or **mahalla**.

#### CONJUGATION.

225. A verb may be conjugated in four different ways or forms, viz. Affirmatively, Interrogatively, Negatively and Negative Interrogatively.

**226.** According to their different endings, the Somali regular verbs may be divided into three classes :—

*First Class.* To the first class belong all monosyllabic and polysyllabic verbs ending in a consonant; as, **jid**, pull; **abur**, produce, create.

N.B.—For the verbs **arag**, ‘see,’ **maḥal**, ‘hear,’ and verbs similar to them having the accent on the first syllable, and verbs ending in **n** immediately preceded by a vowel, see § 224 (Rules I., IV.).

*Second Class.* This class comprises (1) verbs ending in **o**, **ow**; as, **jogso**, remain, wait; **idlow**, abut, finish. (2) Some transitive and intransitive verbs ending in **aw**.

*Nota i.*—The few regular verbs in **aw** which are transitive have a particle prefixed to them; as, **ka adkaw**, overcome him.

*Nota ii.*—The verb **ahaw**, ‘be,’ and attributive verbs ending in **aw**, form a separate conjugation. See § 253, &c.

*Third Class.* To the third class belong all verbs ending in **i** or **ai**; as, ‘**absi**, frighten; ‘**adai**, clean.

#### CONJUGATION OF REGULAR VERBS.

##### *Preliminary Notes.*

**227.** The definite form of the personal pronouns, **anigu**, ‘I,’ **adigu**, ‘thou,’ **isagu**, ‘he,’ **iyadu**, ‘she,’ **innagu**, ‘we,’ **edinku**, ‘you,’ **iyagu**, ‘they,’ to which the particle **wa** is joined (see § 166), not being of very frequent use, in the Conjugation of Verbs we employ the forms **wan**, **ban**, **yan**, **wad**, **bad**, **yad**, &c., which are mostly used in speaking. See §§ 145 and foll.

**228.** In the Subjunctive Mood, the simple personal pronouns **an**, **ad**, **u**, &c. are joined as affixes to the conjunctions (see Conjugation, p. 118).

## 229. TABLE OF CONJUGATION OF REGULAR VERBS.

	<i>First Class.</i>	<i>Second Class.</i>	<i>Third Class.</i>
	Root, <b>dub</b> , roast, toast, broil.	Root, <b>jogso</b> , halt, remain, wait, &c.	Root, <b>samai</b> , make, do, construct, &c.
<i>Imperative.</i>			
PRESENT.			
1 sing.	<b>an dubo</b> , let me roast	<b>an jogsado</b> , let me wait	<b>an samaiyo</b> , let me make
2	<b>dub</b> , roast (thou)	<b>jogso</b> , wait (thou)	<b>samai</b> , make (thou)
3 m.	<b>ha dubo</b> , let him roast	<b>ha jogsado</b> , let him wait	<b>ha samaiyo</b> , let him make
3 f.	<b>ha dubto</b> , let her roast	<b>ha jogsato</b> , let her wait	<b>ha samaiso</b> , let her make
1 plur.	<b>an dubno</b> , let us roast	<b>an jogsano</b> , let us wait	<b>an samaino</b> , let us make
2	<b>duba</b> roast (ye)	<b>jogsada</b> , wait (ye)	<b>samaiya</b> , make (ye)
3	<b>ha duban</b> , let them roast	<b>ha jogsadan</b> , let them wait	<b>ha samaiyan</b> , let them make

*Indicative Mood.*

AORIST.			
1 sing.	I roast <i>or</i> will roast <b>anigu wa dubi</b> <i>or</i> <b>wan dubi</b>	I wait <i>or</i> will wait <b>anigu wa jogsan</b> <i>or</i> <b>wan jogsan</b>	I make <i>or</i> will make <b>anigu wa samain</b> <i>or</i> <b>wan samain</b>
2	<b>adigu wa dubi</b> <i>or</i> <b>wad dubi</b>	<b>adigu wa jogsan</b> <i>or</i> <b>wad jogsan</b>	<b>adigu wa samain</b> <i>or</i> <b>wad samain</b>
3 m.	<b>isagu wa dubi</b> <i>or</i> <b>wu dubi</b>	<b>isagu wa jogsan</b> <i>or</i> <b>wu jogsan</b>	<b>isagu wa samain</b> <i>or</i> <b>wu samain</b>
3 f.	<b>iyadu wa dubi</b> <i>or</i> <b>wai dubi</b>	<b>iyadu wa jogsan</b> <i>or</i> <b>wai jogsan</b>	<b>iyadu wa samain</b> <i>or</i> <b>wai samain</b>

1 plur.	innagu wa dubi or wainu dubi	innagu wa jogsan or wainu jogsan	innagu wa samain or wainu samain
2	edinku wa dubi or waidin dubi	edinku wa jogsan or waidin jogsan	edinku wa samain or waidin samain
3	iyagu wa dubi or wai dubi	iyagu wa jogsan or wai jogsan	iyagu wa samain or wai samain

N.B.—The Aorist is not inflected for the persons. The pronouns show what person is spoken of or employed.

#### PRESENT HABITUAL.

This tense is formed from the 2nd pers. plur. of the Imperative, which remains unaltered in the 1st and 3rd pers. mas. sing. of all classes. The other persons are formed by changing the endings **a** and **da** of the First and Second Classes into **ta**, **ta**, **na**, **tan**, **an**, and the ending **ya** of the Third Class into **sa**, **sa**, **na**, **san**, **yan**.

	I usually roast	I habitually wait	I habitually make
1 sing.	wan duba	wan jogsada	wan samaiya
2	wad dubta	wad jogsata	wad samaisa
3 m.	wu duba	wu jogsada	wu samaiya
3 f.	wai dubta	wai jogsata	wai samaisa
1 plur.	wainu dubna	wainu jogsana	wainu samaisna
2	waidin dubtan	waidin jogsatan	waidin samaisan
3	wai duban	wai jogsadan	wai samaiyan

#### PRESENT IMPERFECT OR PROGRESSIVE.

This tense is formed from the Aorist by changing the ending **i** of the First Class into **aya**, **aisa**, **aya**, **aisa**, **aina**, **aisan**, **ayan**, and by adding to the Aorist the same endings for verbs of the Second and Third Classes.

	I am roasting	I am waiting	I am making
1 sing.	wan dub-aya	wan jogsan-aya	wan samain-aya
2	wad „ -aisa	wad „ -aisa	wad „ -aisa
3 m.	wu „ -aiya	wu „ -aya	wu „ -aya
3 f.	wai „ -aisa	wai „ -aisa	wai „ -aisa
1 plur.	wainu „ -aina	wainu „ -aina	wainu „ -aina
2	waidin „ -aisan	waidin „ -aisan	waidin „ -aisan
3	wai „ -ayan	wai „ -ayan	wai „ -ayan

## PAST INDEFINITE.

This tense is formed from the Present Habitual by adding *i* to the 1st, 2nd, 3rd pers. sing. mas., 3rd pers. sing. fem. and 1st pers. plur., and changing the final vowel *a* of the endings of the 2nd and 3rd pers. plur. into *e*.

	I roasted, I have <i>or</i> had roasted	I waited, I have <i>or</i> had waited	I made, I have <i>or</i> had made
1 sing.	wan dubai	wan jogsadai	wan samaiyai
2	wad dubtai	wad jogsatai	wad samaisai
3 m.	wu dubai	wu jogsadai	wu samaiyai
3 f.	wai dubtai	wai jogsatai	wai samaisai
1 plur.	wainu dubnai	wainu jogsanai	wainu samaisnai
2	waidin dubten	waidin jogsaten	waidin samaisen
3	wai duben	wai jogsaden	wai samaiyen

## PAST IMPERFECT OR PROGRESSIVE.

This tense is formed from the Present Imperfect or Progressive by adding *i* to the 1st, 2nd, 3rd pers. sing. mas., 3rd pers. sing. fem. and 1st pers. plur., and changing the final vowel *a* of the 2nd and 3rd pers. plur. into *e*.



	I was roasting	I was waiting	I was making
1 sing.	wan dubayai	wan jogsanayai	wan samainayai
2	wad dubaisai	wad jogsanaisai	wad samainaisai
3 m.	wu dubayai	wu jogsanayai	wu samainayai
3 f.	wai dubaisai	wai jogsanaisai	wai samainaisai
1 plur.	wainu dubainai	wainu jogsanai- nai	wainu samainai- nai
2	waidin dubaisen	waidin jogsanai- sen	waidin samainai- sen
3	wai dubayen	wai jogsanayen	wai samainayen

## PAST IMPERFECT HABITUAL.

This tense is formed by the Aorist of the principal verb (which remains the same in all the persons) and the Past Indefinite of the auxiliary verb *jir*, 'be,' 'live.'

	I was habitually roasting	I was habitually waiting	I was habitually making
1 sing.	wan dubi jirai	wan jogsan jirai	wan samain jirai
2	wad „ jirtai		
3 m.	wu „ jirai		
3 f.	wai „ jirtai	&c. &c.	&c. &c.
1 plur.	wainu „ jirnai or jirrai		
2	waidin dubi jirten		
3	wai „ jiren		

## FUTURE.

This tense is formed by the Aorist of the principal verb and the Present Habitual of the auxiliary verb *don*, 'wish.'

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	I shall roast, I shall have roasted	I shall wait, I shall have waited	I shall make, I shall have made
1 sing.	wan dubi dona	wan jogsan dona	wan samain dona
2	wad „ donta		
3 m.	wu „ dona		
3 f.	wai „ donta	&c. &c.	&c. &c.
1 plur.	wainu „ donna		
2	waidin „ dontan		
3	wai „ donan		

## CONDITIONAL (PRESENT AND PAST).

This tense is formed by the Aorist of the principal verb and the Past Indefinite of the auxiliary verb *leh*, 'be possessed of.'

	I would <i>or</i> should roast, <i>or</i> I would <i>or</i> should have roasted	I would <i>or</i> should wait, <i>or</i> I would <i>or</i> should have waited	I would <i>or</i> should make, <i>or</i> I would <i>or</i> should have made
1 sing.	wan dubi laha	wan jogsan laha	wan samain laha
2	wad „ lahaid		
3 m.	wu „ laha		
3 f.	wai „ lahaid	&c. &c.	&c. &c.
1 plur.	wainu „ lahain		
2	waidin „ lahai- den		
3	wai „ lahai- yen		

## *Potential Mood.*

### FIRST PRESENT.

This tense is formed by the Aorist of the principal verb and the auxiliary verb *kar*, 'be able,' in the Present Habitual.

	I can roast	I can wait	I can make
1 sing.	wan dubi kara	wan jogsan kara	wan samain kara
2	wad „ karta		
3 m.	wu „ kara		
3 f.	wai „ karta	&c. &c.	&c. &c.
1 plur.	wainu „ karna or karra		
2	waidin dubi kar- tan		
3	wai dubi karan		

## SECOND PRESENT OR PRESENT DUBIOUS.

This tense is formed from the Present Habitual of the Indicative, by changing the final vowel **a** of the inflections into **e**, and prefixing the particle **sow** or **show**, 'perhaps.'

N.B.—All the tenses of the Indicative may be rendered dubious by prefixing **sow** or **show** to the verb.

	Perhaps I may roast	Perhaps I may wait	Perhaps I may make
1 sing.	anigu sow or show gube	anigu sow or show jogsade	anigu sow or show samaie
2	adigu sow or show gubte	adigu sow or show jogsate	adigu sow or show samaise
3 m.	isagu sow or show gube	isagu sow or show jogsade	isagu sow or show samaie
f.	iyadu sow or show gubte	iyadu sow or show jogsate	iyadu sow or show samaise

1 plur.	innagu sow or show dubne	innagu sow or show jogsane	innagu sow or show samaine
2	edinku sow or show dubten	edinku sow or show jogsaten	edinku sow or show samaisen
3	iyagu sow or show duben	iyagu sow or show jogsaden	iyagu sow or show samaiyen

## PAST.

This tense is formed by the Aorist of the principal verb, that of the auxiliary verb **kar**, and the Past Indefinite of the verb **leh**, 'be possessed of.'

	I could ... or might have roasted	I could ... or might have waited	I could ... or might have made
1 sing.	wan dubi kari laha	wan jogsan kari laha	wan samain kari laha
2	wad dubi kari lahaid		
3 m.	wu dubi kari laha	&c. &c.	&c. &c.
3 f.	wai dubi kari lahaid		
1 plur.	wainu dubi kari lahain		
2	waidin dubi kari lahaiden		
3	wai dubi kari lahaiyen		

*Subjunctive Mood.*

## FIRST PRESENT.

This tense is formed from the Present Habitual of the Indicative

by changing the endings **a, ta, a, ta, no** into **o, tid** or **to, o, to, no**. The 2nd and 3rd pers. plur. do not change.

N.B.—The conjunctions generally used with the Subjunctive are **in, that; hadi, if; gorta, kolka, marka, when**. They are contracted with the simple personal pronoun **an, ad, u, ai, ainu, aidin, ai**.

	If I roast, roasted, have <i>or</i> had roasted	If I wait, waited, have <i>or</i> had waited	If I make, made, have <i>or</i> had made
1 sing.	<b>hadan dubo</b>	<b>hadan jogsado</b>	<b>hadan samaiyo</b>
2	<b>hadad dubtid</b> or <b>dubte</b>	<b>hadad jogsatid</b> or <b>jogsato</b>	<b>hadad samaisid</b> or <b>samaiso</b>
3 m.	<b>hadu dubo</b>	<b>hadu jogsado</b>	<b>hadu samaiyo</b>
3 f.	<b>hadai dubte</b>	<b>hadai jogsato</b>	<b>hadai samaiso</b>
1 plur.	<b>hadainu dubno</b>	<b>hadainu jogsano</b>	<b>hadainu samaino</b>
2	<b>hadaidin dubtan</b>	<b>hadaidin jogsatan</b>	<b>hadaidin samai-</b> <b>san</b>
3	<b>hadai duban</b>	<b>hadai jogsadan</b>	<b>hadai samaiyan</b>

## SECOND PRESENT.

This tense is formed by the Aorist of the principal verb and the First Present Subjunctive of the verb **kar**, 'be able.'

	That I may, might roast, might have roasted	That I may, might wait, might have waited	That I may, might make, might have made
1 sing.	<b>inan dubi karo</b>	<b>inan jogsan karo</b>	<b>inan samain karo</b>
2	<b>inad dubi kartid</b> or <b>karto</b>	<b>&amp;c. &amp;c.</b>	<b>&amp;c. &amp;c.</b>
3 m.	<b>inu dubi karo</b>		
3 f.	<b>inai dubi karto</b>		

1 plur.	<b>inainu dubi karno</b> or <b>karro</b>	<b>inainu jogsan kar-</b> <b>no or karro</b>	<b>inainu samain</b> <b>karno or karro</b>
2	<b>inaidin dubi kar-</b> <b>tan</b>	<b>&amp;c. &amp;c.</b>	<b>&amp;c. &amp;c.</b>
3	<b>inai dubi karan</b>		

## FIRST FUTURE.

This tense is formed from the Present Imperfect of the Indicative by changing the endings **aya, aisa, aya, aisa, aina** into **ayo, aisid** or **aiso, ayo, aiso, aino**. The 2nd and 3rd pers. plur. do not change.

	When I shall roast or have roasted	When I shall wait or have waited	When I shall make or have made
1 sing.	<b>gortan dubayo</b>	<b>gortan jogsanayo</b>	<b>gortan samainayo</b>
2	<b>gortad dubaisid</b> or <b>dubaiso</b>	<b>gortad jogsanai-</b> <b>sid or -naiso</b>	<b>gortad samainai-</b> <b>sid or -naiso</b>
3 m.	<b>gortu dubayo</b>	<b>gortu jogsanayo</b>	<b>gortu samainayo</b>
3 f.	<b>gortai dubaiso</b>	<b>gortai jogsanaiso</b>	<b>gortai samainaiso</b>
1 plur.	<b>gortainu dubaino</b>	<b>gortainu jogsanaino</b>	<b>gortainu samainaino</b>
2	<b>gortaidin dubai-</b> <b>san</b>	<b>gortaidin jogsanaisan</b>	<b>gortadin samainaisan</b>
3	<b>gortai dubayan</b>	<b>gortai jogsanayan</b>	<b>gortai samainayan</b>

## SECOND FUTURE.

This tense is formed by the Aorist of the principal verb and the First Present Subjunctive of the verb **don**, 'wish.'

Ex. **Ma u malainaisa inan ... dono**, Do you think that I wish  
or will, would or should, would or should have (roast,  
roasted; wait, waited; make, made).

1 sing.	inan dubi dono	inan jogsan dono	inan samain dono
2	inad dubi dontid or donto		
3 m.	inu dubi dono	&c.      &c.	&c.      &c.
3 f.	inai dubi donte		
1 plur.	inainu dubi donno		
2	inaidin dubi don- tan		
3	inai dubi donan		

N.B.—In all the compound tenses we have conjugated only the verbs of the First Class. The verbs of the other classes are conjugated in the same way.

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#### INTERROGATIVE FORM.

230. The Interrogative Form consists in using the particle **ma** before the verb in all its tenses and persons. The inflections of the tenses and persons are the same as in the Affirmative Form.

In this conjugation two different forms of pronouns may be employed: (1) the forms **anigu, adigu, isagu, iyadu, innagu, edinku, iyagu**, and the interrogative particle **ma** before the verb; (2) the forms **an, ad, u, ai, ainu, aidin, ai**, combined with the interrogative particle **ma** and forming **mian, miad, miu, miiai, miainu, miaidin, miiai**, which are generally used in conversation. (See Pronouns, § 141).

There is nothing special in the construction of the verb used interrogatively. Therefore the example of the conjugation of a verb in one tense will sufficiently show how the other tenses are to be conjugated.

AORIST AND PRESENT HABITUAL INDICATIVE OF THE VERB  
samai, 'make.'

Do I make ? shall I make ? do I usually make ?

1st pers. sing.		anigu ma samaiya ? or mian samaiya ?
2nd „ „		adigu ma samaisa ? or miad samaisa ?
3rd „ „	mas.	isagu ma samaiya ? or miu samaiya ?
3rd „ „	fem.	iyadu ma samaisa ? or miiai samaisa ?
1st „ plur.		innagu ma samaina ? or miainu samaina ?
2nd „ „		idinku ma samaisan ? or miaidin samaisan ?
3rd „ „		iyagu ma samaiyan ? or mianai samaiyan ?

PRESENT IMPERFECT OR PROGRESSIVE.

Am I making ?

1st pers. sing. anigu ma samainaya ? or mian samainaya ?

PAST INDEFINITE.

Didst thou make ? hast thou made ? hadst thou made ?

2nd pers. sing. adigu ma samaisai ? or miad samaisai ?

PAST IMPERFECT OR PROGRESSIVE.

Was he, has he been, had he been making ?

3rd pers. sing. mas. isagu ma samainyai ? or miu samainyai ?

PAST IMPERFECT HABITUAL.

Was she, has she been, had she been usually making ?

3rd pers. sing. fem. iyadu ma samain jirtai ? or miiai samain jirtai ?

FUTURE.

Will she make ? will she have made ?

3rd pers. sing. fem. iyadu ma samain donta ? or miiai samain donta ?



## CONDITIONAL (PRESENT AND PAST).

Should we make? should we have made?

1st pers. plur. **innagu ma samain laha?** or **miainu samain laha?**

## POTENTIAL PRESENT.

Can you make?

2nd pers. plur. **idinku ma samain kartan?** or **miaidin samain kartan?**

## POTENTIAL PAST.

Could *or* might they make *or* have made?3rd pers. plur. **iyagu ma samain kari lahaiyen?** or **miai samain kari lahaiyen?**

N.B.—When, in English, the verb in the interrogative form is followed by a verb in the infinitive, there are in Somali ordinarily three different ways of translating the English; thus,

1st pers. sing. Do I wish to drink? **inan 'abo mian donaya?** or **ma inan 'aban donaya?**2nd „ „ Dost thou wish to drink? **inad 'abtid miad donaisa?** or **ma inad 'abtad doni?** or **ma inad 'abto yad doni?**3rd p. s. mas. Does he wish to drink? **inu 'abo miu donaya?** or **ma inu 'aban doni?** or **ma inu 'abo yu doni?**3rd p. s. fem. Does she wish to drink? **inai 'abto miai donaisa?** or **ma inai 'abtai doni?** or **ma inai 'abto yai doni?**1st pers. plur. Do we wish to drink? **inainu 'abno miainu donaina?** or **ma inainu 'abnainu doni or donaina?** or **ma inainu 'abno yainu doni?**2nd „ „ Do you wish to drink? **inaidin 'abtan miaidin donaisan?** or **ma inaidin 'abtaidin doni?** or **ma inaidin 'abtan yaidin doni?**3rd „ „ Do they wish to drink? **inai 'aban miai donayan?** or **ma inai 'aban yai doni?**

## NEGATIVE FORM.

**231.** Verbs are rendered negative by prefixing the negative particles **ma**, **an**, and **ha**, by help of the two defective verbs **mayo**, '(I) am not,' and **wah**, 'do not find,' and the affixes **in**, **ahain**, **ainin**.

**Ma** is used in the Indicative Mood (except in the Aorist and Past Imperfect), in the Potential Mood, and in the Present Dubious of the Subjunctive.

**An** is employed for the Subjunctive, and for the 1st pers. sing. and plur. and the 3rd pers. sing. and plur. of the Imperative.

**Ha** is used for the 2nd pers. sing. and plur. of the Imperative.

The verb **mayo** is used in the Aorist and Past Imperfect of the Indicative.

When the Past tense of the verb **wah**, 'do not find,' is joined to another verb, it gives to it a past signification, and points out a want either of will, power, ability or opportunity.

Ex. I would not go (I refused), **tegi wahyai**.

I could not go (I was sick), **tegi kari wahyai**.

I would not go (I did not find it opportune) to that place,  
and I came back, **ana meshi tegi wahyai o ka so nohdai**.

**Wah** alone is also sometimes used for 'he did not find,' 'he has not found.'

Ex. Ali did not find the place he was sent to, **Ali meshi lo dirai, wah**.

**La wah**, 'it is not found,' 'it could not be found' (see Conjugation of Defective Verbs, § 250, pp. 171, 172).

The affix **in** is joined to verbs of the First Class in the Imperative, the Past Indefinite of the Indicative, and the First Present of the Subjunctive.

The affix **ahain** (which really is the negative form of the verb **ahaw**, 'be,' in the Past Indefinite Indicative, as **anigu ma ahain**, 'I was not') or **ainin** is joined to verbs in the Past Imperfect of the Indicative and the First and Second Future of the Subjunctive.

Regular verbs are thus conjugated negatively :—

<i>First Class.</i>	<i>Second Class.</i>	<i>Third Class.</i>
Root, <b>dub</b> , roast.	Root, <b>jogso</b> , wait.	Root, <b>samai</b> , make.

*Imperative.*

	Let me not roast	Let me not wait	Let me not make
1 sing.	<b>yanan dubin</b>	<b>yanan jogsan</b>	<b>yanan samain</b>
2	<b>ha dubin</b>	<b>ha jogsan</b>	<b>ha samain</b>
3 m.	<b>yanu or yu dubin</b>	<b>yanu or yu jogsan</b>	<b>yanu or yu samain</b>
3 f.	<b>yanai or yai dubin</b>	<b>yanai or yai jog-san</b>	<b>yanai or yai samain</b>
1 plur.	<b>yannan or yainan dubin</b>	<b>yannan or yainan jogsan</b>	<b>yannan or yainan samain</b>
2	<b>ha dubina</b>	<b>ha jogsanina</b>	<b>ha samainina</b>
3	<b>yanai or yai dubin</b>	<b>yanai or yai jog-san</b>	<b>yanai or yai samain</b>

N.B.—The 2nd pers. sing. Imp. of verbs of the First Class is formed by the prefix **ha** and the affix **in** joined to the root of the verb, as **dub**, **ha dub-in**; and the 2nd pers. plur. by adding **a** to the 2nd pers. sing. In the Second and Third Classes the 2nd pers. sing. is formed by prefixing the particle **ha** to the Aorist of the affirmative form, as **ha jogsan**, **ha samain**; and the 2nd pers. plur. by adding **ina** to the 2nd pers. sing., as **ha jogsanina**, **ha samainina**.

## AORIST AND PRESENT IMPERFECT.

This tense is compounded of the Aorist of the affirmative form and the Present of the verb **mayo**.

	I do not, I shall <i>or</i> will not roast, I am not roasting	I do not, I shall <i>or</i> will not wait, I am not waiting	I do not, I shall <i>or</i> will not make, I am not making
1 sing.	<b>anigu dubi mayo</b>	<b>anigu jogsan</b>	<b>anigu samain</b>
2	<b>adigu dubi maisid</b> or <b>maiso</b>	<b>mayo</b>	<b>mayo</b>
3 m.	<b>isagu dubi mayo</b>		
3 f.	<b>iyadu dubi maiso</b>	&c. &c.	&c. &c.
1 plur.	<b>innagu dubi mai-</b> <b>no</b>		
2	<b>idinku dubi mai-</b> <b>san</b>		
3	<b>iyagu dubi mayan</b>		

N.B.—This tense is nearly always employed without the personal pronouns, as 1st pers. **dubi**, **jogsan**, **samain mayo**; 2nd pers. **dubi**, **jogsan**, **samain maisid**, &c.

## PRESENT HABITUAL.

The inflections of this tense are the same as those of the First Present of the Subjunctive, affirmative form.

	I do not usually roast	I do not usually wait	I do not usually make
1 sing.	<b>anigu ma dubo</b>	<b>anigu ma jogsado</b>	<b>anigu ma samaiyo</b>
2	<b>adigu ma dubtid</b> or <b>dubto</b>	<b>adigu ma jogsatid</b> or <b>jogsato</b>	<b>adigu ma samai-</b> <b>sid or samaiso</b>

and so on for the other persons, the particle **ma** being prefixed to the First Present of the Subjunctive.

## PAST INDEFINITE.

This tense is formed of the 2nd pers. sing. Imperative and the negative particle **ma**.

	I did not roast, I have <i>or</i> had not roasted	I did not wait, I have <i>or</i> had not waited	I did not make, I have <i>or</i> had not made
1 sing.	<b>anigu ma dubin</b>	<b>anigu ma jogsan</b>	<b>anigu ma samain</b>
2	<b>adigu</b> „ „		
3 m.	<b>isagu</b> „ „		
3 f.	<b>iyadu</b> „ „	<i>&amp;c.</i> <i>&amp;c.</i>	<i>&amp;c.</i> <i>&amp;c.</i>
1 plur.	<b>innagu</b> „ „		
2	<b>idinku</b> „ „		
3	<b>iyagu</b> „ „		

## PAST IMPERFECT OR PROGRESSIVE.

This tense has two forms. The first one is compounded of the Aorist of the affirmative form and the Past tense of the verb **mayo**. The second form has the affix **ahain** or **ainin** joined to the root of verbs of the First Class, and to the Aorist of the Second and Third Classes, with the negative particle **ma** prefixed.

N.B.—The Past tense of the verb **mayo** has only one form, consequently it remains the same in all the persons.

## 1st Form.

	I was not roasting	I was not waiting	I was not making
1 sing.	<b>anigu dubi ma'in</b> or <b>me'in</b>	<b>anigu jogsan</b> <b>ma'in or me'in</b>	<b>anigu samain</b> <b>ma'in or me'in</b>
2	<b>adigu dubi ma'in</b> or <b>me'in</b>	<b>adigu jogsan</b> <b>ma'in or me'in</b>	<b>adigu samain</b> <b>ma'in or me'in</b>

*2nd Form.*

1 sing.	anigu ma duba- hain or -inin	anigu ma jogsana- hain or -inin	anigu ma samaina- hain or -inin
2	adigu ma duba- hain or -inin	adigu ma jogsana- hain or -inin	adigu ma samaina- hain or -inin

## PAST IMPERFECT HABITUAL.

This tense is compounded of the particle **ma** prefixed to the Aorist of the affirmative form and the Past Indefinite negative of the verb **jir**.

	I was not habitually roasting	I was not habitually waiting	I was not habitually making
1 sing.	anigu ma dubi jirin	anigu ma jogsan jirin	anigu ma samain jirin
2	adigu ma dubi jirin	adigu ma jogsan jirin	adigu ma samain jirin

## FUTURE.

	I shall not roast, I shall not have roasted	I shall not wait, I shall not have waited	I shall not make, I shall not have made
1 sing.	anigu ma dubi dono	anigu ma jogsan dono	anigu ma samain dono
2	adigu ma dubi dontid or donto		
3 m.	isagu ma dubi dono	&c.      &c.	&c.      &c.
3 f.	iyadu ma dubi donto		

1 plur.	innagu ma dubi donno	innagu ma jogsan donno	innagu ma samain donno
2	idinku ma dubi dontan	&c. &c.	&c. &c.
3	iyagu ma dubi donan		

## CONDITIONAL (PRESENT AND PAST).

This tense is formed from the Present Dubious of the Potential (affirmative form) by adding n.

	I would <i>or</i> should not roast, I would <i>or</i> should not have roasted	I would <i>or</i> should not wait, I would <i>or</i> should not have waited	I would <i>or</i> should not make, I would <i>or</i> should not have made
1 sing.	anigu ma duben	anigu ma jogsan den	anigu ma samai- yen
2	adigu ma dubten	adigu ma jogsan ten	adigu ma samai- sen
3 m.	isagu ma duben	isagu ma jogsan den	isagu ma samai- yen
3 f.	iyadu ma dubten	iyadu ma jogsan ten	iyadu ma samai- sen
1 plur.	innagu ma dub- nen	innagu ma jogsan ne	innagu ma samai- nen
2	idinku ma dubten	idinku ma jogsan ten	idinku ma samai- sen
3	iyagu ma duben	iyagu ma jogsan den	iyagu ma samai- yen

*Potential Mood.*

## PRESENT.

This tense is formed of the Aorist (affirmative form) and the First Present Subjunctive (affirmative form) of the verb **kar**, 'be able.'

	I cannot roast	I cannot wait	I cannot make
1 sing.	anigu ma dubi karo	anigu ma jogsan karo	anigu ma samain karo
2	adigu ma dubi kartid or karto		
3 m.	isagu ma dubi karo	&c. &c.	&c. &c.
3 f.	iyadu ma dubi karto		
1 plur.	innagu ma dubi karno or karro		
2	idinku ma dubi kartan		
3	iyagu ma dubi karan		

## PRESENT DUBIOUS.

*1st Form.*

The inflections of this tense are the same as those of the Conditional (Present and Past), but preceded by **sow** or **show**, 'perhaps.'

	Perhaps I cannot roast	Perhaps I cannot wait	Perhaps I cannot make
1 sing.	anigu sow or show ma duben	anigu sow or show ma jogsaden	anigu sow or show ma samaiyen
2	adigu sow or show ma dubten	adigu sow or show ma jogsaten	adigu sow or show ma samaisen



*2nd Form.*

This form is compounded of the particle **sow** or **show**, the Aorist (affirmative form), and the verb **wah**, which alone is inflected.

1 sing.	<b>anigu sow</b> or <b>show</b> <b>dubi wahyai</b>	<b>anigu sow</b> or <b>show</b> <b>jogsan wahyai</b>	<b>anigu sow</b> or <b>show</b> <b>samain wahyai</b>
2	<b>adigu sow</b> or <b>show</b> <b>dubi waidai</b>		
3 m.	<b>isagu sow</b> or <b>show</b> <b>dubi wah</b> or <b>wahyai</b>	&c.      &c.	&c.      &c.
3 f.	<b>iyadu sow</b> or <b>show</b> <b>dubi waidai</b>		
1 plur.	<b>innagu sow</b> or <b>show dubi wai-</b> <b>nai</b>		
2	<b>idinku sow</b> or <b>show</b> <b>dubi waide</b>		
3	<b>iyagu sow</b> or <b>show</b> <b>dubi waiyen</b>		

*Subjunctive Mood.*

The conjunctions ordinarily used for the conjugation of verbs in the Subjunctive Mood are **hadi**, 'if'; **gorti**, 'when'; **in**, 'that.' Combined with the negative particle **ma** and the personal pronoun, they are as follows:—

- 1 sing. **hadanan, gortanan, inanan**, If, when, that I not.  
 2 **hadanan** or **hadadan, gortanad** or **gortadan, inanad** or **inadan**, If, when, that thou not.  
 m. **hadanu, gortanu, inanu**, If, when, that he not.  
 3 f. **hadanai, gortanai, inanai**, If, when, that she not.

- 1 plur. **hadainan, gortainan, inainan**, If, when, that we not.  
 2 **hadanaidin** or **hadaidan, gortanaidin** or **gortaidan, inanai-**  
**din** or **inaidinan**, If, when, that you not.  
 3 **hadanai** or **hadayan, gortanai** or **gortayan, inanai** or **ina-**  
**yan**, If, when, that they not.

## FIRST PRESENT.

This tense is formed of the negative particle and the 2nd pers. sing. of the Imperative, negative form.

	If I do not roast	If I do not wait	If I do not make
1 sing.	<b>hadanan dubin</b>	<b>hadanan jogsan</b>	<b>hadanan samain</b>
2	<b>hadanad dubin</b>	<b>hadanad jogsan</b>	<b>hadanad samain</b>

## SECOND PRESENT.

This tense is formed by the Aorist (affirmative form) and the 2nd pers. sing. of the Imperative (negative form).

	That I may, might not roast, that I might not have roasted	That I may, might not wait, that I might not have waited	That I may, might not make, that I might not have made
1 sing.	<b>inanan dubi ka-</b> <b>rin</b>	<b>inanan jogsan ka-</b> <b>rin</b>	<b>inanan samain</b> <b>karin</b>
2	<b>inanad dubi ka-</b> <b>rin</b>	<b>inanad jogsan ka-</b> <b>rin</b>	<b>inanad samain</b> <b>karin</b>

## FIRST FUTURE.

	When I shall <i>or</i> will not roast	When I shall <i>or</i> will not wait	When I shall <i>or</i> will not make
1 sing.	<b>gortanan duba-</b> <b>hain</b> or <b>-inin</b>	<b>gortanan jogsana-</b> <b>hain</b> or <b>-inin</b>	<b>gortanan samai-</b> <b>nahain</b> or <b>-inin</b>
2	<b>gortanad duba-</b> <b>hain</b> or <b>-inin</b>	<b>gortanad jogsana-</b> <b>hain</b> or <b>-inin</b>	<b>gortanad samai-</b> <b>nahain</b> or <b>-inin</b>

## SECOND FUTURE.

	That I do not wish to roast	That I do not wish to wait	That I do not wish to make
1 sing.	inanan dubi donahain or -inin	inanan jogsan donahain or -inin	inanan samain donahain or -inin
2	inanad dubi donahain or -inin	inanad jogsan donahain or -inin	inanad samain donahain or -inin

N.B.—The Second Future of the Subjunctive is also very commonly expressed in the two following ways :—

*Firstly.*

1 sing.	hadanan inan dubo donahain	hadanan inan jogsado donahain	hadanan inan samaiyo donahain
2	hadanad inad dubto donahain	hadanad inad jogsato donahain	hadanad inad samaiso donahain
3 m.	hadanu inu dubo donahain	hadanu inu jogsado donahain	hadanu inu samaiyo donahain

and so on for the other persons.

*Secondly.*

1 sing.	hadi inan dubo anan donahain	hadi inan jogsado anan donahain	hadi inan samaiyo anan donahain
2	hadi inad dubtid adan donahain	hadi inad jogsatid adan donahain	hadi inad samaisid adan donahain
3 m.	hadi inu dubo anu donahain	hadi inu jogsado anu donahain	hadi inu samaiyo anu donahain
3 f.	hadi inai dubto anai donahain	hadi inai jogsato anai donahain	hadi inai samaiso anai donahain

and so on for the other persons.

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## INTERROGATIVE NEGATIVE FORM.

**232.** The Interrogative Negative form consists in prefixing to the Negative form the interrogative particle **ma**, joined to the negative particle **an** combined with the simple personal pronoun.

This compound pronoun is thus constructed :—

- 1 sing. **anigu maanan, mawanan, mianan?** Do I not?  
 2 **adigu maanad or maadan, mawanad or mawadan, mianad or miadan?** Dost thou not?  
 3 m. **isagu maanu, mawanu, mianu?** Does he not?  
 3 f. **iyadu maanai, mawanai, mianai?** Does she not?  
 1 plur. **innagu maainu, annagu maannu, mawainan, mianainu?**  
           Do we not?  
 2 **idinku maanaidin, mawanaidin or mawaidinan, mianaidin?**  
           Do you not?  
 3 **iyagu maanai, mawanai, mianai?** Do they not?

*Nota i.*—The compound pronouns **mianan, mianad, &c.** are mostly used in speaking; therefore we employ them in the conjugation of the Interrogative Negative form.

*Nota ii.*—In all the tenses where the verb remains unaltered we give only the 1st pers. sing. For the other persons the pronoun is to be prefixed.

## AORIST, PRESENT IMPERFECT, AND PAST IMPERFECT.

	Do I not, shall I not roast? am I not, was I not roasting?	Do I not, shall I not wait? am I not, was I not waiting?	Do I not, shall I not make? am I not, was I not making?
1 sing.	<b>mianan dubahain or dubainin?</b>	<b>mianan jogsana- hain or -inin?</b>	<b>mianan samaina- hain or -inin?</b>

## PRESENT HABITUAL AND PAST INDEFINITE.

	Do I not usually <i>or</i> did I not roast? have I not, had I not roasted?	Do I not usually <i>or</i> did I not wait? have I not, had I not waited?	Do I not usually <i>or</i> did I not make? have I not, had I not made?
1 sing.	<b>mianan dubin?</b>	<b>mianan jogsan?</b>	<b>mianan samain?</b>

## PAST IMPERFECT HABITUAL.

	Was I not usually roasting?	Was I not usually waiting?	Was I not usually making?
1 sing.	<b>mianan dubi jirin?</b>	<b>mianan jogsan jirin?</b>	<b>mianan samain jirin?</b>

## FUTURE.

	Shall <i>or</i> will I not roast? shall I not have roasted?	Shall <i>or</i> will I not wait? shall I not have waited?	Shall <i>or</i> will I not make? shall I not have made?
1 sing.	<b>mianan dubi donin?</b>	<b>mianan jogsan donin?</b>	<b>mianan samain donin?</b>

## CONDITIONAL (PRESENT AND PAST).

	Should I not roast? should I not have roasted?	Should I not wait? should I not have waited?	Should I not make? should I not have made?
1 sing.	<b>mianan duben?</b>	<b>mianan jogsaden?</b>	<b>mianan samaiyen?</b>
2	<b>mianad dubten?</b>	<b>mianad jogsaten?</b>	<b>mianad samaisen?</b>
3 m.	<b>mianu duben?</b>	<b>mianu jogsaden?</b>	<b>mianu samaiyen?</b>
3 f.	<b>mianai dubten?</b>	<b>mianai jogsaten?</b>	<b>mianai samaisen?</b>

1 plur.	mianainu dub- nen?	mianainu jogs- ne?	mianainu samai- nen?
2	mianaidin dub- ten?	mianaidin jogs- ten?	mianaidin samai- sen?
3	mianai or miana- yan duben?	mianai or miana- yan jogsaden?	mianai or miana- yan samaiyen?

*Potential Mood.*

## PRESENT.

	Can I not, may I not roast?	Can I not, may I not wait?	Can I not, may I not make?
1 sing.	mianan dubi ka- rin?	mianan jogsan karin?	mianan samain karin?

## PAST.

	Could or might I not roast? could or might I not have roasted?	Could or might I not wait? could or might I not have waited?	Could or might I not make? could or might I not have made?
1 sing.	mianan dubi ka- ren?	mianan jogsan karen?	mianan samain karen?
2	mianad dubi kar- ten?		
3 m.	mianu dubi ka- ren?	&c. &c.	&c. &c.
3 f.	mianai dubi kar- ten?		
1 plur.	mianainu dubi karnen or -ren?		
2	mianaidin dubi karnen?		
3	mianai dubi ka- ren?		

## IRREGULAR VERBS.

**233.** An irregular verb is one that does not form the 2nd pers. plur. of the Imperative, or the Aorist, according to the rules given in § 223.

These verbs will be irregular only in the tenses formed from these two principal forms, as shown and explained in the Table of the Conjugation of Regular Verbs (p. 111 ff.).

**234.** Verbs of the First Class have no other irregularities than those indicated and explained in the General Rules of § 224.

**235.** In the List of Irregular Verbs of the Second Class, besides the three principal forms, the 1st and 2nd pers. sing. of the Present Habitual Indicative are shown; and in that of irregular verbs of the Third Class, in which the Aorist is mostly irregular, we give the 1st pers. sing. of the Present Imperfect Indicative. The formation of these tenses is, so to say, the only difficulty in the conjugation of Somali Irregular Verbs.

**236.** Some other verbs are irregular in nearly all their tenses. Of these the conjugation is also given.

## IRREGULAR VERBS OF THE FIRST CLASS.

**237.** Verbs of the First Class have no other irregularities than those arising from euphony, as explained in § 224. Nevertheless, in order to make everything clear, we give here the conjugation of the irregular tenses of some of these verbs. The conjugation of the 1st pers. sing., the 1st pers. plur., and the 2nd pers. sing. will sufficiently show how these verbs are to be conjugated in the other persons.

*Primitive Forms.*

IMPERATIVE. 2nd pers. sing.	IMPERATIVE. 2nd pers. plur.	AORIST.
arag, see	arka, see (ye or you)	wan arki, I see, <i>or</i> will see.
maḥal, hear	maḥla, hear (ye or you)	wan maḥli, I hear, <i>or</i> will hear.
ḥatalan, err, blunder	ḥatalma, err (ye or you)	wan ḥatalmi, I err, <i>or</i> will err.

*Irregular Tenses.*

## PRESENT HABITUAL.

1 sing.	wan arka	wan maḥla	wan ḥatalma
2	wad aragta or arkta	wad maḥasha	wad ḥatalanta
1 plur.	wainu aragna	wainu maḥalna or maḥalla	wainu ḥatalapna

## PAST IMPERFECT OR PROGRESSIVE.

1 sing.	wan arkaya	wan maḥlaya	wan ḥatalmaya
2	wad arkaisa	wad maḥlaisa	wad ḥatalmaisa
1 plur.	wainu arkaina	wainu maḥlaina	wainu ḥatalmaina

## PAST INDEFINITE.

1 sing.	wan arkai	wan maḥlai	wan ḥatalmai
2	wad aragtai	wad maḥashai	wad ḥatalantai
1 plur.	wainu aragnai	wainu maḥalnai or -lai	wainu ḥatalannai



## POTENTIAL, PRESENT DUBIOUS.

1 sing.	show wan arke	show wan maḥle	show wan ḥatalme
2	show wad aragte or arkte	show wad maḥa- she	show wad ḥata- lante
1 plur.	show wainu arag- ne	show wainu ma- ḥalne or -le	show wainu ḥata- lanne

## SUBJUNCTIVE, FIRST PRESENT.

1 sing.	hadan arko	hadan maḥlo	hadan ḥatalmo
2	hadad aragtid or arktid	hadad maḥashid	hadad ḥatalantid
1 plur.	hadainu aragno	hadainu maḥalno or -lo	hadainu ḥatalan- no

## SUBJUNCTIVE, FIRST FUTURE.

1 sing.	gortan arkayo	gortan maḥlayo	gortan ḥatalmayo
2	gortad arkaisid	gortad maḥlaisid	gortad ḥatalmai- sid
1 plur.	gortainu arkaino	gortainu maḥlai- no	gortainu ḥatal- maino

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For Irregular Verbs of the Second Class see pp. 139—142; and for those of the Third Class, p. 143.

Root:—IMPERATIVE, 2nd pers. sing.	IMPERATIVE, 2nd pers. plur.	AORIST, 1st pers.	PRESENT HABITUAL INDICATIVE, 1st and 2nd pers. sing.
'absə, be afraid	'absoda	wan 'abson	wan 'absoda, wad 'absota.
'ado, rage	'adoda	" 'adon	" 'adoda, " 'adota.
ashtako, appeal (for yourself)	ashtakoda	" ashtakon	" ashtakoda, " ashtakota.
'atow, be fatigued	'atoba	" 'atoban	" 'atoba, " 'atobta.
baro, learn	barta	" baran	" barta, " barata.
baroro, lament, scream	barorta	" baroran	" barorta, " barorata.
bukow, be sick	bukoda	" bukon	" bukoda, " bukota.
dabbalo, swim	dabbasha	" dabbalan	" dabbasha, " dabbalata.
dahamow, be chilly	dahamoda	" dahamon	" dahamoda, " dahamota.
daho, lay aside, save	dahda	" dahan	" dahda, " dahata.
ðalo, come to birth	ðasha	" ðalan	" ðala, " ðasha.
damino, be security or responsible for	daminta	" daminan	" daminta, " daminata.
ðamaiso, finish (for yourself)	ðamaista	" ðamaisan	" ðamaista, " ðamaisata.
ðaro, swear	ðarta	" ðaran	" ðarta, " darata.
ðararo, dine	ðararta	" ðararan	" ðararta, " ðararata.

u dibo, intrust	u dibta	wan u diban	wan u dibta,	wad u dibata.
difo or dufo, pull, snatch	dufta	" dufan	" dufta,	" dufata.
digō, keep for yourself, lay aside	digta	" digan	" digta,	" digata.
dimō, die	dimta	" diman	" dimta,	" dimata.
diso, build (for yourself)	dista	" disan	" dista,	" disata.
dono, look (for yourself)	donta	" donan	" donta,	" donata.
doro, choose	dorta	" doran	" dorta,	" dorata.
dubo, roast (for yourself)	dubta	" duban	" dubta,	" dubata.
đumo, hide yourself	đunta	" đuman	" đunta,	" đumata.
la dugo, aim at	la dugta	" la dugan	" la dugta,	" la dugata.
fen or fenfeno, gnaw	fenta	" fenan	" fenta,	" fenata.
furo, disarm	furta	" furan	" furta,	" furata.
gabow, be, become old	gabowba	" gabowbi	" gabowba,	" gabowda
gajo, be hungry	gajoda	" gajon	" gajoda,	" gajota.
galgalo, wallow	galgasha	" galgalan	" galgasha,	" galgalata.
gar shego, complain	gar shegta	" gar shegan	" gar shegta,	" gar shegata.
garo, comprehend, know	garta	" garan	" garta,	" garata.
garaiso, make a knot	garaisata	" garaisan	" garaisata,	" garaisata.
gubo, burn (yourself)	gubta	" guban	" gubta,	" gubata.
hago, scratch, scrape	hagta	" hagan	" hagta,	" hagate.
haiso, have, keep (for yourself)	haista	" haisan	" haista,	" haisata.
hallaw, be lost	hallaba	" hallabi	" hallaba,	" hallawda.

hambaro, carry the child	hambarta	wan hambaran	wan hambarta, wad hambarata.
hambarow, fall heavily	hambaroba	" hambarobi	" hambaroba, " hambaroda.
hano, slander	hanta	" haman or-nan	" hanta, " hamata.
hasaw, converse	hasawa	" hasawi	" hasawa, " hasawda.
hasuso, lament	hasusta	" hasusan	" hasusta, " hasusata.
hausho, endeavour, work	haushoda	" haushon	" haushoda, " haushota.
hido, tie (yourself)	hidta	" hidan	" hidta, " hidata.
hiro, shave (yourself)	hirta	" hiran	" hirta, " hirata.
hoio, halt at night	hoida	" hoian	" hoida, " hoisata.
habo, catch, hold, keep	habta	" haban	" habta, " habata.
habow, be cool, gentle, cold	haboba	" habobi	" haboba, " habowda.
hado, take (for yourself)	hata	" hadan	" hata, " hadata.
hiro, acknowledge	hirta	" hiran	" hirta, " hirata.
huso, despair	husta	" husan	" husta, " husata.
karaw, defend, protect	kareba	" karebi	" kareba, " karawda.
kordiso, gain (for yourself)	kordista	" kordisan	" kordista, " kordisata.
ilaw or ilow, forget	iloba	" ilobi	" iloba, " ilowta.
jeso, turn (yourself)	jesta	" jesan	" jesta, " jesata.
jido, run quick	jita	" jidan	" jita, " jidata.
jilabo, fish	jilabta	" jilaban	" jilabta, " jilabata.
laso, finish	lasta	" lasan	" lasta, " lasata.
luhluho, gargle	luhluhda	" luhluhan	" luhluhda, " luhluhata.

maido, wash (yourself)	ma'dta	wan ma'dan	wan ma'dta, wad ma'data.
meraiso, go round	meraisa	" meraisan	" meraisa, " meraisata.
muho, appear, be seen	muha	" muhan	" muha, " muhata.
musanowa, cry, lament	musanaba	" musanabi	" musanaba, " musanowda.
ka nahaiso, choose	ka nahaisa	" ka nahaisan	" nahaisa, " nahaisata.
noho, go back, happen, become	noha	" nohon	" noha, " nohota.
ruho, be shaken, tossed	ruha	" ruhan	" ruha, " ruhata.
sadahaiso, give alms (for your good)	sadahaisa	" sadahaisan	" sadahaisa, " sadahaisata.
shahaiso, work (for yourself)	shahaisa	" shahaisan	" shahaisa, " shahaisata.
shubo, put in, pour in	shubta	" shuban	" shubta, " shubata.
simbiririhso, slide, slip	simbiririhda	" simbiririhan	" simbiririh- " simbiriri- da, hada,
sinaiso, commit adultery	sinaista	" sinaisan	" sinaista, " sinaisata.
so'oda, go on, move, walk	so'oda	" so'on	" so'oda, " so'ota.
suhuro, take your meal	suhurta	" suhurun	" suhurta, " suhurata.
tabo, touch, feel	tabta	" taban	" tabta, " tabata.
wallo, become foolish, mad	waaha	" wallan	" waaha, " wallata.
weidiso, apply, ask	weidista	" weidisan	" weidista, " weidisata.
weidaro, pass by	weidarta	" weidaran	" weidarta, " weidarata.
waregaio, move round	waregaista	" waregaisan	" waregaista, " waregaaisata.
yaraio, lessen, diminish	yaraista	" yaraisan	" yaraista, " yaraaisata.
yelo, take your concern in hand	yesha	" yelan	" yesha, " yelata.

Root :—IMPERATIVE, 2nd pers. sing.	IMPERATIVE, 2nd pers. plur.	AORIST, 1st pers.	PRESENT IMPERFECT INDICATIVE, 1st and 2nd pers. sing.
abalmari, thank, be grateful	—ya or —sha	wan abalmarin	wan —naya, wad —naisa.
'affi, forgive, pardon	'affiya	'affiyi	'affiyaya, " 'affiyaisa.
ahdi, swear	ahdiya	ahdiyi	ahdiyaya, " ahdiyaisa.
ahri, read	ahriya	ahriyi	ahriyaya, " ahriyaisa.
'ai, curse, abuse	'aiya	'aii or 'ai-tami	'aiyaya or " 'aitamaisa.
'ari or 'arid, retire, ebb ( <i>v. imp.</i> )	—	wu 'ariyi	wu 'ariyaya (3rd pers. sing. mas.).
arori, go and water the flock	aroriya or —sha	wan arorin	wan arorinaya, wad arorinaiisa.
awawi, dream, speak in sleep	awawiya	" awawiyi	" awawiyaya, " awawiyaisa.
bahti, die, extinguish, blow out	bahtiya	" bahtiyi	" bahtiyaya, " bahtiyaisa.
bari, be safe	bariya	" bariyi	" bariyaya, " bariyaisa.
dai, look	daiya	" dein	" deinaya, " deinaiisa.
'ei or 'i, cry, bark	'eiya	" 'eiyi or 'iyi	" 'ei-or-'iyaya, " 'eiyaisa.
eri, defeat, dismiss, discharge	eriya	" eriyi	" eriyaya, " eriyaisa.
fadi, sit, stay, abide	fadiya	" fadi	" fadiyaya, " fadidaisa.
gabai, sing, versify	gabiyaya	" gabiyi	" gabiyaya, " gabiyaisa.
haji, make a pilgrimage	hajiya	" hajiyi	" hajiyaya, " hajiyaisa.
kadi, piss	kadsha	" kadshi	" kadshaya, " kadshaisa.
oi, weep, cry	oiya	" oiyi	" oiyaya, " oiyaisa.
silei, be tortured	sila'a	" silei'yi	" silei'yaya, " silei'yaisa.

*Notes.*

240. It would be superfluous to give much explanation as to the irregularities of the verbs given in the foregoing lists, for in those of the Second Class nearly all the Aorists are regular except in some verbs ending in **ow**, and a few others. The irregularities in the 2nd pers. plur. Imperative exist only on account of euphony, and, as explained in § 224, Rule V., the contracted vowel reappears as in Regular Verbs.

241. Examples of the tenses formed from the 2nd pers. plur. of the Imperative :—

PRESENT HABITUAL	PAST INDEFINITE	PRESENT DUBIOUS (POTENTIAL)	FIRST PRESENT SUBJUNCTIVE
I learn	I learned, have or had learned	Perhaps I may learn	If I learn
wan barta	— bartai	anigu show bar- te	hadan barto
wad barata	— baratai	adigu show ba- rate	hadad baratid or barato
wu barta	— bartai	isagu show bar- te	hadu barto
wai barata	— baratai	iyadu show ba- rate	hadai barato
wainu barana	— baranai	innagu show ba- rane	hadainu barano
waidin bartan	— barten	idinku show bar- ten	hadaidin bartan
wai baran	— baren	iyagu show ba- ren	hadai baran

If the verb **baro**, 'learn,' were regular, the 2nd pers. plur. of the Imperative would be **barada**, which has been contracted into **barta**, for the sake of euphony. The contracted vowel, nevertheless, re-

appears in the 2nd pers. sing., 3rd pers. sing. fem., and 1st pers. plur.; and the 1st and 3rd pers. sing., the 2nd and 3rd pers. plur. only are irregular.

**242.** In the irregular verbs of the Third Class the Aorist only is irregular, and mostly ends in *-yi* (the *y* being added for euphony). The simple tenses formed from the Aorist are the Present and Past Imperfect Indicative and the First Future Subjunctive. To form these tenses the final *i* has to be cut off and the endings of the regular verb added.

*Other Irregular Verbs.*

CONJUGATION OF THE VERB *hai*, 'HAVE.'

The verb *hai*, 'have,' is irregular only in the simple tenses formed from the Aorist, viz. in the Present and Past Imperfect Indicative and in the First Future Subjunctive.

In this verb the Present Habitual and Past Indefinite are similar to the Present and Past Imperfect Indicative, and the Present of the Subjunctive is similar to the Future Subjunctive.

The compound tenses are formed as for Regular Verbs, viz. by the Aorist *hain* and the auxiliary verbs.

	PRESENT HABITUAL	PAST INDEFINITE	FIRST PRESENT SUBJUNCTIVE
	I habitually have	I had, have <i>or</i> had had	If I have
1 sing.	wan haiya	wan haiyai	hadan haiyo
2	wad haisa	wad haisai	hadad haisid
3 m.	wu haiya	wu haiyai	hadu haiyo
3 f.	wai haisa	wai haisai	hadai haiso



1 plur.	<b>wainu haina</b>	<b>wainu hainai</b>	<b>hadainu haino</b>
2	<b>waidin haisan</b>	<b>waidin haisen</b>	<b>hadaidin haisan</b>
3	<b>wai haiyan</b>	<b>wai haiyen</b>	<b>hadai haiyan</b>
	PRESENT IMPERFECT	PAST IMPERFECT	FUTURE SUBJ.
	I am having	I was having	When I shall have
1 sing.	<b>wan haiya</b>	<b>wan haiyai</b>	<b>gortan haiyo</b>
	&c. &c.	&c. &c.	&c. &c.
	The same as Present Habitual.	The same as Past Indefinite.	The same as Present Subjunctive.

#### CONJUGATION OF THE IRREGULAR VERB **imo**, 'COME,' OR **kalai**.

244. In the conjugation of **imo**, 'come,' **odo**, 'say,' **ohon**, 'know,' and **oll**, 'lie,' in the Present Habitual of the Indicative and all the tenses formed from it, the consonants which in regular verbs are used at the commencement of the terminations to distinguish the persons, are in these irregular verbs prefixed to the root. Hence we have :—

	Regular Verb, dub- PRESENT HABITUAL INDICATIVE	Irregular verb, <b>imo</b> , 'come.' PRESENT HABITUAL INDICATIVE
1 sing.	<b>wan dub-a</b>	<b>wan imada</b>
2	<b>wad dub-ta</b>	<b>wad t-imada</b>
3 m.	<b>wu dub-a</b>	<b>wu y-imada</b>
3 f.	<b>wai dub-ta</b>	<b>wai t-imada</b>
1 plur.	<b>wainu dub-na</b>	<b>wainu n-imadna</b>
2	<b>waidin dub-tan</b>	<b>waidin t-imadan</b>
3	<b>wai dub-an</b>	<b>wai y-imadan</b>

*Affirmative Form.**Negative Form.*

## IMPERATIVE.

1 sing.	an imado, let me come	yanan iman or imanin, let me not come
2	imo, generally kalai, come	ha iman or ha imanin, do not come
3 m.	ha yimado, let him come	yanu or yu iman, let him not come
3 f.	ha timado, let her come	yanai or yai iman, let her not come
1 plur.	an nimadno, let us come	yainan or yai iman, let us not come
2	imada or kalaiya, come (ye or you)	ha imanina, do (ye) not come
3	ha yimadan, let them come	yanai or yai iman, let them not come

## AOBIST.

	I come <i>or</i> will come	I do not <i>or</i> will not come
1 sing.	anigu wan iman	anigu ma iman, or anigu iman mayo.
	(The same for all the persons.)	(The verb <i>mayo</i> only is inflected; see Regular Verbs.)

## PRESENT HABITUAL.

	I usually come	I do not usually come
1 sing.	wan imada	anigu ma imado
2	wad timada	adigu „ timado
3 m.	wu yimada	isagu „ yimado
3 f.	wai timada	iyadu „ timado

1 plur.	<b>wainu nimadna</b>	<b>innagu ma nimadno</b>
2	<b>waidin timadan</b>	<b>idinku „ timadan</b>
3	<b>wai yimadan</b>	<b>iyagu „ yimadan</b>

## PRESENT IMPERFECT OR PROGRESSIVE.

	I am coming (Regular.)	I am not coming, I do not come
1 sing.	<b>wan imanaya</b>	<b>anigu iman mayo, ... maisid</b>
2	<b>wad imanaisa</b>	<b>..., or simply iman mayo,</b>
3 m.	<b>wu imanaya</b>	<b>maisid ...</b>
3 f.	<b>wai imanaisa</b>	<b>&amp;c. &amp;c.</b>
1 plur.	<b>wainu imanaina</b>	
2	<b>waidin imanaisan</b>	(The verb <b>mayo</b> only is in-
3	<b>wai imanayan</b>	flected.)

## PAST INDEFINITE.

	I came, I have <i>or</i> had come	I did not come, I have not <i>or</i> had not come
1 sing.	<b>wan imi or imid</b>	<b>anigu ma iman</b>
2	<b>wad timi or timid</b>	
3 m.	<b>wu yimi or yimid</b>	
3 f.	<b>wai timi or timid</b>	(The same for all the persons.)
1 plur.	<b>wainu nimi or nimid</b>	
2	<b>waidin timaden or timadai</b> (without pronoun)	
3	<b>wai yimaden or yimadai</b> (without pronoun)	

N.B.—The 3rd pers. sing. and plur. are also rendered by **ma iman**, he is not come; **maai iman**, they are not come.

## PAST IMPERFECT OR PROGRESSIVE.

	I was coming	I was not coming
1 sing.	wan imanayai	anigu iman main or meŋn
2	wad imanaŋsai	
3 m.	wu imanaya	
3 f.	wai imanaŋsai	(The same for all the persons.)
1 plur.	wainu imanainai	
2	waidin imanaŋsen	
3	wai imanayen	

## PAST IMPERFECT HABITUAL.

	I was usually coming	I was not usually coming
1 sing.	wan iman jirai	anigu ma iman jirin
	(The auxiliary <i>jir</i> only is inflected.)	(The same for all the persons.)

## FUTURE.

	I shall <i>or</i> will come, I shall <i>or</i> will have come	I shall <i>or</i> will not come, I shall <i>or</i> will not have come
1 sing.	wan iman dona	anigu ma iman dono <i>or</i> iman ma dono
	(The auxiliary <i>dona</i> only is inflected.)	(The auxiliary <i>dono</i> only is inflected.)

## CONDITIONAL (PRESENT AND PAST).

	I would <i>or</i> should come, I would <i>or</i> should have come	I would <i>or</i> should not come, I would <i>or</i> should not have come
1 sing.	wan iman laha	anigu ma imaden
2	wad iman lahaid	adigu ma timaden
3 m.	wu iman laha	isagu ma yimaden
3 f.	wai iman lahaid	iyadu ma timaden
1 plur.	wainu iman lahain	innagu ma nimadnen
2	waidin iman lahaiden	idinku ma timaden
3	wai iman lahaiyen	iyagu ma yimaden

## POTENTIAL, PRESENT.

	I can come	I cannot come
1 sing.	wan iman kara	anigu ma iman karo, or ma iman karo

(The verbs **kara** and **karo** only are inflected.)

## POTENTIAL, PAST.

	I could <i>or</i> might come, I could <i>or</i> might have come	I could <i>or</i> might not come, I could <i>or</i> might not have come
1 sing.	wan iman kari laha	anigu ma iman karen
2	wad „ „ lahaid	adigu „ „ karten
3 m.	wu „ „ laha	isagu „ „ karen
3 f.	wai „ „ lahaid	iyadu „ „ karten
1 plur.	wainu „ „ lahain	innagu „ „ karren or karnen
2	waidin „ „ lahaiden	idinku „ „ karten
3	wai „ „ lahaiyen	iyagu „ „ karen

*Subjunctive.*

## FIRST PRESENT.

	That I come	That I do not come
1 sing.	inan imado	inanan iman
2	inad timado	
3 m.	inu yimado	
3 f.	inai timado	(The same for all the persons.)
1 plur.	inainu nimadno	
2	inaidin timadan	
3	inai yimadan	

## SECOND PRESENT.

	That I may come	That I may not come
1 sing.	inan iman karo	inanan iman karin
2	inad iman kartid	
	(The verb <b>kar</b> only is inflected.)	(The same for all the persons.)

## FIRST FUTURE.

	When I shall come	If I shall not come
1 sing.	gortan imanayo	hadanan imanahain or imanainin
2	gortad imanaaisid	
3 m.	gortu imanayo	
3 f.	gortai imanaaisid	(The same for all the persons.)
1 plur.	gortainu imanaino	
2	gortaidin imanaisan	
3	gortai imanayan	

## SECOND FUTURE.

	If I wish to come	When I do not wish to come
1 sing.	<b>hadan iman dono</b>	<b>gortanan iman donahain</b> or
2	<b>hadad ,, dontid</b>	<b>donainin, or gortanan inan</b>
		<b>imado donahain</b>
	(The verb <b>don</b> only is inflected.)	(See Table of Regular Verbs.)

	<i>Interrogative Form.</i>		<i>Interrogative Negative Form.</i>
	AORIST.		
	Do I, shall I come?		AORIST, PRESENT AND PAST IMPERFECT.
1 sing.	<b>anigu mian iman?</b>		Do I not, shall I not
2	<b>adigu miad iman?</b>		come? am I not, was I
			not coming?
	PRESENT HABITUAL.	1 sing.	<b>mianan imanain?</b>
	Do I usually come? or	2	<b>mianad imanain?</b>
	must I come?		
1 sing.	<b>anigu ma imada?</b>		PRESENT HABITUAL AND
2	<b>adigu ma timada?</b>		PAST INDEFINITE.
			Do I not usually come?
	PRESENT IMPERFECT.		did I not, have or had I
	Am I coming?		not come?
1 sing.	<b>anigu ma imanaya?</b>	1 sing.	<b>mianan imanin?</b>
2	<b>adigu ma imanaisa?</b>		

PAST INDEFINITE.		PAST IMPERFECT HABITUAL	
Did I come? have <i>or</i> had I come?		Was I not usually coming?	
1 sing.	<b>anigu ma imi or imid?</b>	1 sing.	<b>mianan iman jirin</b>
2	<b>adigu ma timi or timid?</b>		
PAST IMPERFECT.		FUTURE.	
Was I coming?		Shall I not come? shall I not have come?	
1 sing.	<b>anigu ma imanayai?</b>	1 sing.	<b>mianan iman donin?</b>
2	<b>adigu ma imanaesai?</b>		
PAST IMPERFECT HABITUAL		CONDITIONAL (PRESENT AND PAST).	
Was I usually coming?		Would <i>or</i> should I not come <i>or</i> have come?	
1 sing.	<b>anigu ma iman jirai?</b>		
2	<b>adigu ma iman jirtai?</b>		
FUTURE.		POTENTIAL, PRESENT.	
Shall I come? shall I have come?		Can <i>or</i> may I not come?	
1 sing.	<b>anigu ma or mian iman dona?</b>	1 sing.	<b>mianan iman karin?</b>
2	<b>adigu ma or miad iman donta?</b>	2	<b>mianad iman karin?</b>
CONDITIONAL (PRESENT AND PAST).			
Should <i>or</i> would I come <i>or</i> have come?			
1 sing.	<b>anigu ma iman laha?</b>		
2	<b>adigu ma iman lahaid?</b>		



POTENTIAL, PRESENT.		POTENTIAL, PAST.	
Can <i>or</i> may I come?		Could <i>or</i> might I not come <i>or</i> have come?	
1 sing.	mian iman kara?	1 sing.	mianan iman karen?
2	miad iman karta?	2	mianad iman karten?
POTENTIAL, PAST.		3 m.	mianu iman karen?
Could <i>or</i> might I come <i>or</i> have come?		3 f.	mianai iman karten?
1 sing.	mian iman kari laha?	1 plur.	mianainu iman karnen or karren?
2	miad iman kari lahaid?	2	mianaidin iman kar- ten?
		3	mianai iman karen?

#### CONJUGATION OF THE VERB *odo*, 'SAY, TELL.'

In the 2nd pers. sing. and plur. of the Imperative *deh* is used in place of *odo*.

The word *wah*, either employed alone or prefixed to the simple personal pronouns *an*, *ad*, *u*, &c. (as explained in § 150), is very commonly used in the Present and Past tenses of the Indicative when these combined pronouns stand at the beginning of a sentence.

Ex. *Wahan idahda*, I say; *wahad tidi*, (you) thou saidst; but we say *shalai ban idi*, 'yesterday I said,' because in this instance the pronoun is not at the beginning of the sentence.

In compound tenses in which the auxiliary verb only is inflected, or in tenses where the verb remains the same in all the persons, we indicate only the 1st and 2nd pers. sing.

*Affirmative Form.**Negative Form.*

## IMPERATIVE.

1 sing.	<b>an idahdo</b> , or <b>an wah idaho</b> , let me say	<b>yanan odan</b> or <b>wah odanin</b> , let me not say, tell.
2	<b>deh</b> , say, tell	<b>wah ha odan</b> or <b>odanin</b> , do not say, tell.
3 m.	<b>ha yidahdo</b> , let him say, tell	<b>yanu</b> or <b>yu odan</b> , let him not say, tell.
3 f.	<b>ha tidahdo</b> , let her say, tell	<b>yanai</b> or <b>yai odan</b> , let her not say, tell.
1 plur.	<b>an nidahno</b> , let us say, tell	<b>yainan odan</b> , let us not say, tell.
2	<b>deha</b> or <b>daaha</b> or <b>tidahda</b> , say, tell ( <i>ye or you</i> )	<b>ha odanina</b> , do not say, tell.
3	<b>ha yidahen</b> , let them say, tell	<b>yanai odan</b> , let them not say, tell.

N.B.—The first form of the 2nd pers. plur. of the Imperative (Affirmative) is employed after consonants; as, **wahhas deha** or **daaha**, say (*ye*) that; **wahha tidahda**, say that (*thing*).

## AORIST.

	I say <i>or</i> will say	I do not <i>or</i> will not say
1 sing.	<b>wan</b> or <b>wahan odan</b>	<b>anigu wah ma odan</b> , or <b>anigu odan mayo</b>
2	<b>wad</b> or <b>wahad odan</b>	<b>adigu wah ma odan</b> , or <b>adigu odan maisid</b> .

## PRESENT HABITUAL.

	I usually say	I do not usually say
1 sing.	wan or waḥan idahda or idaha	anigu ma idahdo or idaho
2	waḥad tidahda	adigu ma tidahdo
3 m.	wuḥu yidahda or yidaha	isagu ma yidahdo or yidaho
3 f.	waḥai tidahda	iyagu ma tidahdo
1 plur.	waḥainu nidahna	innagu ma nidahno
2	waḥaidin tidahdan	idinku ma tidahdan
3	waḥai yidahdan	iyagu ma yidahdan

## PRESENT IMPERFECT OR PROGRESSIVE.

	I am saying	I do not say, I am not saying
1 sing.	wan or waḥan oḍanaya	anigu waḥ oḍan mayo, or oḍan mayo
2	waḥad oḍanaisa	adigu waḥ oḍan maisid, or oḍan maisid
3 m.	wuḥu oḍanaya	
3 f.	waḥai oḍanaisa	&c. &c.
1 plur.	waḥainu oḍanaina	
2	waḥaidin oḍanaisan	
3	waḥai oḍanayan	

## PAST INDEFINITE.

	I said, I have or had said	I did not say, I have not or had not said
1 sing.	waḥan idi	anigu ma oḍan
2	waḥad tidi	adigu ma oḍan
3 m.	wuḥu yidi	
3 f.	waḥai tidi	&c. &c.

1 plur.	<b>wahainu nidi</b>	<b>innagu ma ođan</b>
2	<b>wahaidin tidahden</b>	
3	<b>wahai yidahden or yidahen</b>	<b>&amp;c. &amp;c.</b>

N.B.—For the 2nd and 3rd pers. plur. we can also say **tidahde**, you said; **yidahde**, they said, without any pronoun.

## PAST IMPERFECT OR PROGRESSIVE.

	I was saying	I was not saying
1 sing.	<b>wan or wahan ođanayai</b>	<b>anigu ma ođanahain or ođan main or me'n</b>
2	<b>wahad ođanaisai</b>	<b>adigu ma ođanahain or ođan main or me'n</b>
3 m.	<b>wuñu ođanayai</b>	
3 f.	<b>wahai ođanaisai</b>	
1 plur.	<b>wahainu ođanainai</b>	<b>&amp;c. &amp;c.</b>
2	<b>wahaidin ođanaisen</b>	
3	<b>wahai ođanayen</b>	

## PAST IMPERFECT HABITUAL.

	I was habitually saying	I was not habitually saying
1 sing.	<b>wan or wahan ođan jirai</b>	<b>anigu ma ođan jirin</b>
2	<b>wad or wahad ođan jirtai</b>	<b>adigu ma ođan jirin</b>

## FUTURE.

	I shall or will say, I shall or will have said	I shall or will not say or have said
1 sing.	<b>wan or wahan ođan dona</b>	<b>anigu ma ođan dono or ođan ma dono</b>
2	<b>wad or wahad ođan donta</b>	<b>adigu ma ođan dontid or ođan ma dontid</b>

## CONDITIONAL (PRESENT AND PAST).

	I should <i>or</i> would say, I should <i>or</i> would have said	I should <i>or</i> would not say <i>or</i> have said
1 sing.	wan or waḥan odan laha	anigu ma idahden
2	wad or waḥad odan lahaid	adigu ma tidahden
3 m.		isagu ma yidahden
3 f.	&c.            &c.	iyadu ma tidahden
1 plur.		innagu ma nidahden
2		idinku ma tidahden
3		iyagu ma yidaden

## POTENTIAL, PRESENT.

	I can <i>or</i> may say	I cannot <i>or</i> may not say
1 sing.	wan or waḥan odan kara	anigu ma odan karo
2	wad or waḥad odan karta	adigu ma odan kartid

## POTENTIAL, PAST.

	I could <i>or</i> might say, I could <i>or</i> might have said	I could <i>or</i> might not say <i>or</i> have said
1 sing.	wan or waḥan kari laha	anigu ma odan karen
2	wad or waḥad kari lahaid	adigu ma odan karten

*Subjunctive Mood.*

## FIRST PRESENT.

	That I say	That I do not say
1 sing.	inan idahdo <i>or</i> idaho, <i>or</i> inan waḥ idahdo	inanan odan <i>or</i> odanin
2	inad tidahdo	inamad odan <i>or</i> odanin
3 m.	inu yidahdo	
3 f.	inai tidahdo	&c.            &c.

1 plur.	inainu nidaḥno	innainu oḍan or oḍanin
2	inaidin tiḍaḥdan	
3	inai yiḍaḥdan	&c. &c.

## SECOND PRESENT.

	That I may say	That I may not say
1 sing.	inan waḥ oḍan karo	inanan oḍan karin
2	inad waḥ oḍan kartid	inanad oḍan karin

## FIRST FUTURE.

	When I shall say	If I shall not say
1 sing.	gortan oḍanayo	hadanan oḍanahain or oḍa- nainin
2	gortad oḍanaisid	hadanad oḍanahain or oḍa- nainin
3 m.	gortu oḍanayo	
3 f.	gortai oḍanaiso	&c. &c.
1 plur.	gortainu oḍanaino	
2	gortaidin oḍanaisan	
3	gortai oḍanayan	

## SECOND FUTURE.

	If I wish to say	When I do not wish to say
1 sing.	hadan oḍan dono	gortanan oḍan donahain or donainin
2	hadad oḍan dontid	gortanad oḍan donahain or donainin

<i>Interrogative Form.</i>		<i>Interrogative Negative Form.</i>
AORIST.		AORIST, PRESENT AND PAST IMPERFECT.
Do I, shall <i>or</i> will I say?		Do I not, shall I not say? am I not, was I not saying?
1 sing.	mian wah odan? anigu ma wah ban odan?	mianan wah odanaʼn, oda- nahain <i>or</i> odanainin?
2	miad wah odan? adigu ma wah bad odan?	mianad wah odanaʼn, oda- nahain <i>or</i> odanainin?

## PRESENT HABITUAL.

	Do I usually say	Do I not usually say?
1 sing.	mian wah idahda <i>or</i> idaha?	mianan odan <i>or</i> odanin?
2	miad wah tidahda?	mianad odan <i>or</i> odanin?

## PRESENT IMPERFECT.

	Am I saying?	Am I not saying?
1 sing.	mian wah odanaya? <i>or</i> ma wah ban odanaya?	The same as the Aorist.
2	miad wah odanaisa? <i>or</i> ma wah bad odanaisa?	

## PAST INDEFINITE.

	Did I say? have <i>or</i> had I said?	Did I not say? have <i>or</i> had I not said
1 sing.	mian idi? <i>or</i> mian wah idi? <i>or</i> anigu ma wah ban idi?	mianan odanin?
2	miad tidi? <i>or</i> miad wah tidi? <i>or</i> adigu ma wah bad tidi?	mianad odanin?

## PAST IMPERFECT.

	Was I saying?	Was I not saying?
1 sing.	mian ođanayai? or ma wah ban ođanayai?	The same as the Aorist.
2	miad ođanaisai? or ma wah bad ođanaisai?	

## PAST IMPERFECT HABITUAL.

	Was I habitually saying?	Was I not habitually saying?
1 sing.	anigu ma ođan jirai?	mianan ođan jirin?
2	adigu ma ođan jirtai?	mianad ođan jirin?

*Guiraut Jean B. B. B.*  
FUTURE.

	Shall I say? shall I have said?	Shall I not say? shall I not have said?
1 sing.	anigu ma or mian ođan dona?	mianan ođan donin?
2	adigu ma or miad ođan donta?	mianad ođan donin?

## CONDITIONAL (PRESENT AND PAST).

	Should I say? should I have said?	Should or would I not say or have said?
1 sing.	anigu ma or mian ođan laha?	mianan iđahden or iđahen?
2	adigu ma or miad ođan lahaid?	mianad tiđahden?



## POTENTIAL, PRESENT.

	Can <i>or</i> may I say ?	Can <i>or</i> may I not say ?
1 sing.	<b>mian oḍan kara ?</b>	<b>mianan oḍan karin ?</b>
2	<b>miad oḍan karta ?</b>	<b>mianad oḍan karin ?</b>

## POTENTIAL, PAST.

	Could <i>or</i> might I say <i>or</i> have said ?	Could <i>or</i> might I not say <i>or</i> have said ?
1 sing.	<b>mian oḍan kari laha ?</b>	<b>mianan oḍan karen ?</b>
2	<b>miad oḍan kari lahaid ?</b>	<b>mianad oḍan karten ?</b>

**246.** CONJUGATION OF THE IRREGULAR VERB **oll**, 'lie, be lying, remain quiescent, stay, live, be living (in the sense of abiding).'

*Affirmative Form.**Negative Form.*

## IMPERATIVE.

1 sing.	<b>an ollo</b> or <b>illo</b> , let me lie, stay	<b>yanan ollin</b> , let me not lie, stay.
2	<b>oll</b> , lie, stay	<b>ha ollin</b> , do not lie.
3 m.	<b>ha ollo</b> or <b>yillo</b> , let him lie	<b>yu</b> or <b>yanu ollin</b> , let him not lie.
3 f.	<b>ha osho</b> or <b>tillo</b> , let her lie	<b>yai</b> or <b>yanai ollin</b> , let her not lie.
1 plur.	<b>an ollo</b> or <b>nillo</b> , let us lie	<b>yainan ollin</b> , let us not lie.
2	<b>olla</b> or <b>tilla</b> , lie, stay (ye or you)	<b>ha ollina</b> , do ye not lie.
3	<b>ha ollen</b> or <b>yillen</b> , let them lie, stay	<b>yai</b> or <b>yanai ollin</b> , let them not lie.

## AORIST.

	I lie <i>or</i> will lie	I do not <i>or</i> will not lie
1 sing.	wan olli <i>or</i> illi	anigu ma ollin
2	wad olli <i>or</i> illi	adigu ma ollin

## PRESENT HABITUAL.

	I usually lie	I do not habitually lie
1 sing.	wan olla <i>or</i> illa <i>or</i> al	anigu ma al
2	wad osha <i>or</i> tilla <i>or</i> tal	adigu ma tal
3 m.	wu olla <i>or</i> yilla <i>or</i> yal	isagu ma yal
3 f.	wai osha <i>or</i> tilla <i>or</i> tal	iyadu ma tal
1 plur.	wainu nolla, ollna, olla <i>or</i> illa, nilla <i>or</i> nal	innagu ma nal
2	waidin oshan <i>or</i> talin	idinku ma talin
3	wai ollan <i>or</i> yalin	iyagu ma yalin

## PRESENT IMPERFECT OR PROGRESSIVE.

	I am lying	I am not lying
1 sing.	wan ollaya	anigu olli mayo
2	wad ollaisa	adigu olli maisid
3 m.	wu ollaya	isagu olli mayo
3 f.	wai ollaisa	iyadu olli maiso
1 plur.	wainu ollaina	innagu olli maino
2	waidin ollaisan	idinku olli maisan
3	wai ollayan	iyagu olli mayan

## PAST INDEFINITE.

	I lay, I have <i>or</i> had lain	I did not lie, I have <i>or</i> had not lain
1 sing.	wan ollai <i>or</i> illai <i>or</i> ill	anigu ma ollin
2	wad oshai <i>or</i> tishai <i>or</i> til	
3 m.	wu ollai <i>or</i> yillai <i>or</i> yil	
3 f.	wai oshai <i>or</i> tishai <i>or</i> til	&c.      &c.
1 plur.	wainu ollai, ollnai, nollai <i>or</i> nillai, illnai <i>or</i> nil	
2	waidin oshen <i>or</i> tillen, ti-shen <i>or</i> tilen	
3	wai ollen <i>or</i> yillen	

## PAST IMPERFECT OR PROGRESSIVE.

	I was lying	I was not lying
1 sing.	wan ollayai	anigu maan oll, <i>or</i> anigu olli main <i>or</i> me'n
2	wad ollaisai	adigu maad oll, <i>or</i> adigu olli main <i>or</i> me'n
3 m.	wu ollayai	
3 f.	wai ollaisai	&c.      &c.
1 plur.	wainu ollainai	
2	waidin ollaisen	
3	wai ollayen	

## PAST IMPERFECT HABITUAL.

	I was habitually lying	I was not habitually lying
1 sing.	wan olli <i>or</i> illi jirai	anigu ma olli <i>or</i> illi jirin
2	wad olli <i>or</i> illi jirtai	adigu ma olli <i>or</i> illi jirin

## FUTURE.

	I shall <i>or</i> will lie <i>or</i> have lain	I shall <i>or</i> will not lie <i>or</i> have lain
1 sing.	wan olli <i>or</i> illi dona	anigu ma olli <i>or</i> illi dono
2	wad olli <i>or</i> illi donta	adigu ma olli <i>or</i> illi dontid <i>or</i> donto

## CONDITIONAL (PRESENT AND PAST).

	I should <i>or</i> would lie <i>or</i> have lain	I should <i>or</i> would not lie <i>or</i> have lain
1 sing.	wan olli laha	anigu ma ollen
2	wad olli lahaid	adigu ma oshen

*Potential Mood.*

## PRESENT.

	I can <i>or</i> may lie	I cannot <i>or</i> may not lie
1 sing.	wan olli kara	anigu ma olli karo
2	wad olli karta	adigu ma olli kartid <i>or</i> karto

## PAST.

	I could <i>or</i> might lie <i>or</i> have lain	I could <i>or</i> might not lie <i>or</i> have lain
1 sing.	wan olli kari laha	anigu ma olli karen
2	wad olli kari lahaid	adigu ma olli karten

*Subjunctive Mood.*

## FIRST PRESENT.

	That I lie	That I do not lie
1 sing.	inan ollo	inanan ollin
2	inad osho	inamad ollin
3 m.	inu ollo	
3 f.	inai osho	&c. &c.
1 plur.	inainu ollo or ollno	
2	inaidin oshan	
3	inai ollan	

## SECOND PRESENT.

	That I may lie	That I may not lie
1 sing.	inan olli karo	inanan olli karin
2	inad olli kartid or karto	inamad olli karin

## FIRST FUTURE.

	When I shall or will lie	If I shall or will not lie
1 sing.	gortanan ollayo	hadanan ollahain or ollanainin
2	gortanad ollaisid	hadanad ollahain or ollanainin
3 m.	gortanu ollayo	
3 f.	gortanai ollaiso	&c. &c.
1 plur.	gortainu ollaino	
2	gortaidin ollaisan	
3	gortai ollayan	

## SECOND FUTURE.

	If I wish to lie	When I do not wish to lie
1 sing.	hadan olli dono	gortanan olli donahain or donainin
2	hadad olli dentid or donto	gortanad olli donahain or donainin

*Interrogative Form.*

## AORIST.

Do I, shall I lie?

1 sing.	anigu ma or mian olli?
2	adigu ma or miad olli?

## PRESENT HABITUAL.

Do I habitually lie?

1 sing.	anigu ma or mian olla?
	adigu ma or miad osha or tilla?

## PRESENT IMPERFECT.

Do I lie? am I lying?

1 sing.	maan or mian al?
2	miad tal?

*Interrogative Negative Form.*AORIST, PRESENT AND PAST  
IMPERFECT.Do I not, shall I not lie? am  
I not, was I not lying?

mianan ollahain?
mianad ollahain?

PRESENT HABITUAL AND PAST  
INDEFINITE.Do I not usually lie? did I or  
have I or had I not lain?

mianan ollin?
mianad ollin?

		PAST INDEFINITE.	PAST INDEFINITE.
		Did I lie? have <i>or</i> had I lain?	(Same as Present Habitual.)
1 sing.	mian ollai <i>or</i> illai <i>or</i> il?		
2	miad oshai <i>or</i> tillai <i>or</i> til?		
		PAST IMPERFECT.	
		Was I lying?	
1 sing.	anigu ma <i>or</i> mian ollayai?		
2	adigu ma <i>or</i> miad ollaisai?		
		PAST IMPERFECT HABITUAL.	
		Was I habitually lying?	
1 sing.	anigu ma olli jirai?		
2	adigu ma olli jirtai?		
		FUTURE.	FUTURE.
		Shall I lie <i>or</i> have lain?	Shall I not lie <i>or</i> have lain?
1 sing.	anigu ma <i>or</i> mian olli dona?		mianan olli donin?
2	adigu ma <i>or</i> miad olli donta?		mianad olli donin?
		CONDITIONAL (PRESENT AND PAST).	CONDITIONAL (PRESENT AND PAST).
		Should <i>or</i> would I lie <i>or</i> have lain?	Should I not lie <i>or</i> have lain?
1 sing.	anigu ma <i>or</i> mian olli laha?		ma wanan ollen?
2	adigu ma <i>or</i> miad olli lahaid?		ma wadan oshen?
		POTENTIAL, PRESENT.	POTENTIAL, PRESENT.
		Can <i>or</i> may I lie?	Can I not lie?
1 sing.	mian olli kara?		mianan olli karin?
	miad olli karta?		mianad olli karin?

	POTENTIAL, PAST.	POTENTIAL, PAST.
	Could <i>or</i> might I lie <i>or</i> have lain ?	Could <i>or</i> might I not lie <i>or</i> have lain ?
1 sing.	<b>mian olli kari laha ?</b>	<b>ma wanan olli karen ?</b>
2	<b>miad olli kari lahaid ?</b>	<b>ma wadan olli karten ?</b>

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CONJUGATION OF THE IRREGULAR VERB **oĥon**, 'KNOW.'

247. The verb **oĥon**, 'know' is irregular in the Imperative, and the Present Habitual and Past Indefinite of the Indicative. Therefore we give only a full conjugation of these tenses, because the others are regularly formed according to the rules given.

*Affirmative Form.**Negative Form.*

## IMPERATIVE.

1 sing.	<b>an oĥodo</b> , let me know	<b>yanan oĥon</b> or <b>oĥonin</b> , let me not know.
2	<b>oĥon</b> , know	<b>ha oĥonin</b> , do not know.
3 m.	<b>ha oĥodo</b> , let him know	<b>yu oĥonin</b> , let him not know.
3 f.	<b>ha oĥoto</b> , let her know	<b>yai oĥonin</b> or <b>oĥon</b> , let her not know.
1 plur.	<b>an oĥonno</b> , let us know	<b>yainan oĥonin</b> or <b>oĥon</b> , let us not know.
2	<b>oĥoda</b> , know (ye or you)	<b>ha oĥonina</b> , do (ye or you) not know.
3	<b>ha oĥoden</b> , let them know	<b>yai oĥonin</b> , let them not know.



## AORIST.

	I know, I shall <i>or</i> will know	I do not know, I shall <i>or</i> will not know
1 sing.	wan oḥon	anigu ma oḥon <i>or</i> oḥon maye

## PRESENT HABITUAL.

	I habitually know	I do not habitually know
1 sing.	wan aḥan	anigu ma oḥodo
2	wad taḥan	adigu ma oḥoto
3 m.	wu yaḥan	isagu ma oḥodo
3 f.	wai taḥan	iyadu ma oḥoto
1 plur.	wainu naḥan	innagu ma oḥonno
2	waidin taḥanin	idinku ma oḥotan
3	wai yaḥanin	iyagu ma oḥodan

## PAST INDEFINITE.

	I knew, I have <i>or</i> had known	I did not know, I have <i>or</i> had not known
1 sing.	wan oḥodai <i>or</i> iḥin	anigu ma oḥonin
2	wad oḥotai <i>or</i> tiḥin	adigu ma oḥonin
3 m.	wu oḥodai <i>or</i> yiḥin	
3 f.	wai oḥotai <i>or</i> tiḥin	&c. &c.
1 plur.	wainu oḥonnai <i>or</i> niḥin	
2	waidin oḥoten <i>or</i> tiḥinen	
3	wai oḥoden <i>or</i> yiḥinen	

## DEFECTIVE VERBS.

248. The defective verbs are **mayo**, 'I (am) not,' and **wah**, 'do not find.'

249. The verb **mayo** cannot be used alone. This verb seems to be formed of the negative particle **ma** and the endings of the First Present of the Subjunctive, which are generally used in the conjugation of negative verbs in the Indicative Mood.

The Present of this verb is generally employed in the negative conjugation of the Aorist and the Present Imperfect of the Indicative Mood; as, **anigu samain mayo**, I do not make, I am not making.

The Past, which has only one person, is used in the negative conjugation of the Past Imperfect of the Indicative. Ex. **anigu samain main** or **me'n**, I was not making.

**Mayo**, I (am) not.

	PRESENT. I (am) not	PAST. I (was) not
1 sing.	<b>anigu mayo</b>	<b>main</b> or <b>me'n</b>
2	<b>adigu maisid</b>	
3 m.	<b>isagu mayo</b>	
3 f.	<b>iyadu maiso</b>	
1 plur.	<b>innagu maino</b>	
2	<b>idinku maisan</b>	
3	<b>iyagu mayan</b>	

250. **Wah**, do not find.

This verb, as already said in § 231, is generally employed when either a want of will, power, ability or opportunity is to be expressed (see examples, p. 123).

**Wah** is very often employed alone as an impersonal verb, meaning 'he did not find,' 'he has not found.' Ex. **Ilah bariyai e wah**, I

have prayed to God and he has not found (*meaning*, and that man has not found what he was looking for). **Ali meshi lo dirai, wah**, Ali did not find the place he was sent to.

With prepositions and particles **wah** is used as follows: **la wah**, 'it is not found,' 'it could not be found.'

**Ex. Dorad ba aurtani bai 'arartai or 'araren, o shalaito o leili yan u radinayai o la wah**, The day before yesterday our camels ran away, I was looking for them all day yesterday, and they could not be found.

The verb **wah** is also much used in compound tenses and in interrogative sentences.

**Ex. He pursued her, but he could not catch her, isagu iyada yu eriyai, lakin haban kari wah.**

I could not travel (by sea, *lit.* I was sick, I could not), **dofi wahyai.**

Why did you not come? **mahad u iman weidai?** (*means*, Had you no opportunity of coming?)

Did the boy not come yesterday? **inanku shalaito mianu or mawanu iman?** or **shalaito inanku ma iman wahyai?**

#### CONJUGATION OF THE VERB **wah**.

	PRESENT.	PAST.
	I do not find	I did not find, I have not found
1 sing.	wan wahya	wan wahyai
2	wad weida	wad weidai
3 m.	wu wahya	wu wah or wahyai
3 f.	wai weida	wai weidai
1 plur.	wainu waina	wainu wainai or weinai
2	waidin weidan	waidin weidai
3	wai wahyan	wai weiyai or wahyen

## ON THE DIFFERENT KINDS OF VERBS.

251. Verbs, as already said, may be divided into Transitive, Intransitive, Reflexive, Causative, and Attributive. To these we may add Intensive Verbs, Verbs of Movement, and Verbs of Continuity.

I. *Transitive* verbs are either primitive, as **bād**, 'look for,' **hiḍ**, 'tie'; or they are (generally) formed by means of terminations added to nouns, adjectives, &c.; as,

**ban**, *m.n.*, level ground, plain

**bein**, *m.n.*, lie, untruth

**ḥayb**, *f.n.*, share, portion

**banai**, *v.tr.*, level, make plain.

**beinai**, *v.tr.*, contradict (not keep to his promise).

**ḥaybi**, *v.tr.*, distribute, divide.

II. *Intransitive* verbs may be formed in the same manner as transitive ones. Their terminations generally are **i**, **ai**, **o**, **aw** or **ow**; but no fixed rule can be given for these endings. Of the material in our possession only about twenty-five verbs ending in **aw** and **ow** are either transitive or intransitive; the others are attributive or passive.

III. *Reflexive* verbs signify the doing of something for oneself. They are generally formed by adding the vowel **o** to the primitive verbs ending in a consonant, and **so** to most verbs ending in **ai** or **i**. N.B.—Most verbs ending in **i** change it into **o**.

Ex. **baḡ**, fear, be afraid

**bar**, educate, teach

**daḡ**, change, exchange

**daḡ**, lay aside

**ḍamai**, complete, finish

**dub**, roast

**ḍumi**, hide, conceal

**baḡo**, fear, fly.

**baro**, learn, study.

**daḡso**, barter, change (for yourself).

**daḡo**, save, lay aside (for yourself).

**ḍamaiso**, finish (for yourself).

**dubo**, roast (for yourself).

**ḍumo**, hide, conceal (for yourself).

Verbs used with the Reflexive pronoun **iss** really have the meaning of English Reflexive Verbs.

IV. *Causative* verbs signify causing to become, or causing something to be done to or by another. They may be formed from any root which, according to its signification, may be united to the verb 'do' or 'cause to be done.' They are generally formed by adding, (1) the particle **si**, or simply the vowel **i**, to verbs; (2) the suffixes **ai** and **aisi** to the root of verbs and other parts of speech; and (3) by using the combined particle **kaga** before certain verbs, as **kaga garirsi** or **kaga gariri**, cause him to tremble.

Ex. <b>kuf</b> , <i>v.i.</i> , fall, tumble	<b>kufi</b> , make to fall, tumble.
<b>kulul</b> , <i>a.</i> , warm, hot	<b>kululai</b> , make warm, hot.
<b>nug</b> , <i>v.tr.</i> , absorb, suck	<b>nuji</b> , make to absorb, suck.
<b>oggolai</b> , <i>v.i.</i> , assent, consent	<b>oggolaisi</b> , make to assent, consent.
<b>oñon</b> , <i>v.tr.</i> , know	<b>oñonsi</b> , make to know.
<b>raha</b> , <b>raho</b> or <b>rahad</b> , <i>f.n.</i> , felicity	<b>rahaisi</b> , cause to be content.
<b>shahai</b> , <i>v.i.</i> , work	<b>shahaisi</b> , cause to work.
<b>amus</b> , <i>v.i.</i> , be silent, quiet	<b>amusi</b> , cause to be silent, quiet.

V. *Intensive* verbs, which express the sense of the ordinary verb in a greater degree, may be formed by doubling the root of monosyllabic verbs.

Ex. <b>go</b> or <b>goi</b> , cut	<b>gogo</b> , cut into pieces.
<b>fur</b> , open	<b>furfur</b> , unfold.
<b>lab</b> , fold (one thing)	<b>lablab</b> , fold (many things).

VI. Verbs indicating *movement* in the action expressed, with either

a sense of coming back, or a tendency towards the speaker, are formed by prefixing to them the particle *so*.

Ex. *u so dib*, give him to bring to me.  
*so heli*, bring back to me.  
*so durug*, come near.

VII. Verbs implying a tendency from the speaker, or the *continuity* of the action expressed, are generally formed by prefixing to them the particle *si*.

Ex. *si da*, let go; *si mar*, pass by (from me to ...).  
*si durug*, go away (from me to ...), or continue to move away.  
*si shahai*, continue to work.

#### ON THE VERB OF EXISTENCE.

252. Before giving the conjugation of the verb *ahaw*, 'be,' and the Attributive Verbs, we think it necessary to give here the different ways of expressing in Somali the verb of existence, 'to be.' This is rendered :—

(i.) By the particles *wa*, *ba*, *ya* (see §§ 159 and following).

(ii.) By the verb *jir*, 'be,' 'live.' The verb *jir* is also employed as an auxiliary verb, in the Past Imperfect Habitual of the Indicative, and for the division of time into years.

Ex. The ox is in the van, *dibigu gadiga bu ku jira*.

He is in the jungle with an Englishman, *miyigi bu jira*,  
*isaga iyo nin Ingrisah*, or *nin Ingrisah miyigi yu la*  
*jira* or *la joga*.

Where are his three sons? *sadehdisi wil ma ye* or *hagge*  
*jiran*?

One is married, *mid ba gursadai*, or *mid nag bu gursadai*,  
 or *mid nag bu lehyahai*.

**Ex.** The second lives in the jungle, **ki labad miyi bu jira.**

And the third one is at Bulahar, **o ki sadehhad Bulahar bu jira or joga or fadiya.**

Are they at home? **ma ahalkai** (for **ahalka yai**) **jiran or jogan?**

That word does not exist, **eraigasi ma jiro.**

Are you at your ease? **hauyari ma ku jirta?**

Yes, I am at my ease, **ha, hauyari ban ku jira.**

When I was in the jungle, I was drinking milk every day,

**kolkan miyigi jogai, 'asho walba 'ano ban dami jirai.**

What is your age? **dā ma tahai?** or **imisa jir ba tahai?** or

**imisa gū bad jirtai?** or **adigu imisad jirtai?**

I am twenty years old, **labatan jir ban ahai,** or **labatan gū yan jirai,** or **labatan ban jirai.**

He does not take care of, or he is not with the sheep to-day, **manta adigi ma u jiro or la ma jiro.**

(iii.) By the verb **jog**, 'be, live, remain, stay, stop, wait.'

**Ex.** Are his four daughters at home? **afarttisi gabdod ahalka ma jogan?**

No, they are now at Aden, **maya, iminka Adan bai jogan.**

I will remain (stay) in Berberah till next month, **Berberah**

**ilama bishi dambe yan jogi dona or yan jogaya.**

Stay with me to-day, **manta i la jog.**

What are you here for? **mahad halka u jogta?**

I am here to sell my sheep, **inan adigaiga ibsado ban halka u joga.**

With whom do you live (or are you)? **yad la jogta?**

I am the Governor's servant, **mididinku serkalka sarrai ban ahai,** or **serkalka sarrai yan la joga.**

A servant, **ninka la joga** (*lit.* the man living with).

(iv.) By the verb **fādi**, 'abide, dwell, inhabit, sit, stay.'

Ex. He is in Aden, **Adan bu fādiya** or **bu joga**.  
He lives in the town, **magalada yu fādiya**.

(v.) By the verb **oll**, 'be lying, be quiescent, live.'

Ex. Where is my luggage? **alabadaidi hagge jirta** or **hagge tal**?  
It is on the pier, **dekeda yai tal**.  
Where is my knife? **mindidaidi medai** or **hagge tal**?  
It is on the table, **miska dushisai tal**.  
The box is under the table, **sanduhhu misha hostisa yu yal**.

(vi.) By the verb **jif**, 'rest, remain lying, sleeping.'

Ex. Where is he? **haggu jira**?  
He is on the sand outside of the house, **amudda aḥalka dībbadisa u jifa**.

(vii.) Sometimes also by **ah**, root of the verb **ahaw**, 'be,' and the noun **wah**, 'a thing.'

Ex. **Nin dagāgah**, a man being a beggar, which is a beggar, *or* a beggar.

**Sanduhha ḥoriah**, the box being of wood, which is of wood, *or* the wooden box.

**Wahha waiyai**, that is (and), *lit.* the thing indeed.

*Nota i.*—When the verbs **jog**, **jir** and **oll** are used for the verb of existence, or for 'living with,' **jog** is specially used when referring to men and living beings; as, **ninka la joga**, servant; **faraska halká ma joga** or **ma jira**? is the horse there?

The verb **jir** may refer to either men, animals or inanimate things; as, **adi jir**, shepherd; **kitabki halká ma jira**? is the book there?

The verb **jir** may really be considered as the only verb of existence, and is specially used when speaking of God; as,



Ex. There is only one God, **Ilah keliah un ba jira**,

Where is God? **Ilahha hagge bu jira?**

God is everywhere, **Ilahha mel kasta wa jira**.

God had no beginning; he always was, he is, and he always  
will be, **Ilah horan ma lahaiin; abidki wa jirai, o wa  
jira, o abidki na wa jiri dona**.

*Nota* ii.—The verb **oll** is very commonly used to express the  
presence of something in a certain place; as,

Is the book on the table? **kitabku miska dushisa miu yal?**

#### ON THE VERB **ahaw** AND ATTRIBUTIVE VERBS.

253. The root of the verb **ahaw**, 'be,' is **ah**, meaning 'being,' to  
which the termination **aw** is added. This verb is defective, as well  
as the attributive verbs formed with it.

The letters ordinarily used in the terminations of Regular Verbs  
to distinguish the persons, are prefixed to the verb **ahaw** in the  
Present Indicative, as we have already seen in the conjugation of the  
verbs **imo**, 'come,' **oñon**, 'know,' and **oll**, 'lie, remain quiescent.'

254. Attributive verbs are formed by adding the verb **ahaw** to an  
adjective, as '**ad**, white, '**adaw**, be white; '**fi'an**, clever, '**fi'anaw**, be  
clever; '**gajaisan**, hungry, '**gajaisanaw**, be hungry; '**hun**, bad, '**humaw**,  
be bad; '**amusan**, silent, '**amusanaw**, be silent; '**deregsan**, satiated,  
**deregsanaw**, be satiated; '**lissan**, sharp, '**lissanaw**, be sharp.

N.B.—For the sake of euphony the verbs '**adaw**, '**fi'anaw**, &c.,  
end in **aw** instead of **ahaw**; but they are all conjugated in the same  
way, viz. the verb **ahaw**, 'be,' with its inflections, is added to the  
adjectives.

255.

CONJUGATION OF THE VERB **ahaw**, 'BE.'*Affirmative Form.*

IMPERATIVE.		PAST INDEFINITE AND IMPERFECT.	
1 sing.	<b>an ahado</b> , let me be,		I was
2	<b>ahaw</b> , be (thou).	1 sing.	<b>wan aha</b>
3 m.	<b>ha ahado</b> , let him be.	2	<b>wad ahaid</b>
3 f.	<b>ha ahato</b> , let her be.	3 m.	<b>wu aha</b>
1 plur.	<b>an ahanno</b> , let us be.	3 f.	<b>wai ahaid</b>
2	<b>ahada</b> , be (ye).	1 plur.	<b>wainu ahain</b>
3	<b>ha ahadan</b> , let them be.	2	<b>waidin ahaiden</b>
		3	<b>wai ahayen</b>
AORIST.		PAST IMPERFECT HABITUAL	
	I am, I will be		I was habitually
1 sing.	<b>wan ahan</b>	1 sing.	<b>wan ahan jirai</b>
	(The same in all persons.)	2	<b>wad ahan jirtai</b>
		3 m.	<b>wu ahan jirai</b>
		3 f.	<b>wai ahan jirtai</b>
		1 plur.	<b>wainu ahan jirnai</b> or <b>jirrai</b>
		2	<b>waidin ahan jirten</b>
		3	<b>wai ahan jiren</b>
PRESENT HABITUAL AND IMPERFECT.		FUTURE.	
	I am		I shall be, or shall have been
1 sing.	<b>anigu wa</b> or <b>wan ahai</b>	1 sing.	<b>wan ahan dona</b>
2	<b>wad tahai</b>	2	<b>wad ahan donta</b> &c.
3 m.	<b>wu yahai</b>		
3 f.	<b>wai tahai</b>		
1 plur.	<b>wainu nahai</b>		
2	<b>waidin tihin</b>		
3	<b>wai yihin</b>		

CONDITIONAL (PRESENT AND PAST).		FIRST PRESENT, SUBJ.	
I would <i>or</i> should be <i>or</i> have been		That, if I be	
1 sing.	<b>wan ahan laha</b>	1 sing.	<b>inan, hadan ahado</b>
2	<b>wad ahan lahaid</b>	2	<b>inad, hadad ahaid <i>or</i> ahato</b>
		3 m.	<b>inu, hadu ahado</b>
		3 f.	<b>inai, hadai ahato</b>
		1 plur.	<b>inainu, hadainu ahanno</b>
		2	<b>inaidin, hadaidin aha- tan</b>
		3	<b>inai, hadai ahadan</b>
POTENTIAL, PRESENT.		SECOND PRESENT, SUBJ.	
I can <i>or</i> may be		That I may be	
1 sing.	<b>wan ahan kara</b>	1 sing.	<b>inan ahan karo</b>
2	<b>wad ahan karta</b>	2	<b>inad ahan kartid <i>or</i> karto</b>
POTENTIAL, PAST.		1st & 2nd FUTURE, SUBJ.	
I could <i>or</i> might be <i>or</i> have been		When I shall be	
1 sing.	<b>wan ahan kari laha</b>	1 sing.	<b>gortan ahan dono</b>
2	<b>wad ahan kari lahaid</b>	2	<b>gortad ahan dontid <i>or</i> donto</b>

*Negative Form.*

## IMPERATIVE.

1 sing.	<b>yanan ahan <i>or</i> ahanin,</b> let me not be.	1 plur.	<b>yannan ahanin, let us</b> not be.
2	<b>ha ahanin, be (thou) not.</b>	2	<b>ha ahanina, be (ye) not.</b>
3 m.	<b>yu ahanin, let him not be.</b>	3	<b>yai ahanin, let them</b> not be.
3 f.	<b>yai ahanin, let her not be.</b>		

INDICATIVE, AORIST.		PAST INDEFINITE AND IMPERFECT.	
I am not, <i>or</i> will not be		I was not	
1 sing.	anigu ma ahan or ahanin	1 sing.	anigu ma or maan ahain or ahanin
2	adigu ma ahan or ahanin	2	adigu ma or maad ahain or ahanin
<i>or</i>		3 m.	isagu ma or mau or muu ahain or ahanin
1 sing.	anigu ahan mayo	3 f.	iyadu ma or maai ahain or ahanin
2	adigu ahan maisid	1 plur.	innagu ma or maainu ahain or ahanin
PRESENT HABITUAL AND IMPERFECT.		2	idinku ma or maaidin ahaiden or ahain
I am not habitually		3	iyagu ma or maai ahayen or ahain
1 sing.	anigu maihi or mihi, or maihi (alone)	<i>or</i>	
2	adigu maihid or miihid or matihid	1 sing.	anigu ahan main or mein
3 m.	isagu maaha	2	adigu ahan main or mein
3 f.	iyadu maaha	PAST IMPERFECT HABITUAL	
1 plur.	innagu maihin or miihin or manihin	I was not habitually	
2	idinku maihidin or matihidin	1 sing.	anigu ma ahan jirin
3	iyagu maaha	2	adigu ma ahan jirin

FUTURE.		POTENTIAL, PAST.	
	I shall <i>or</i> will not be <i>or</i> have been		I could <i>or</i> might not be <i>or</i> have been
1 sing.	<b>anigu ma ahan dono</b>	1 sing.	<b>anigu ma ahan karen</b>
2	<b>adigu ma ahan donto or dontid</b>	2	<b>adigu ma ahan karten</b>
	CONDITIONAL (PRESENT AND PAST).		FIRST PRESENT, SUBJ.
	I would <i>or</i> should not be <i>or</i> have been		That, if I be not
		1 sing.	<b>inan, hadanan ahan or ahanin</b>
		2	<b>inad, hadanad ahan or ahanin</b>
			SECOND PRESENT, SUBJ.
			That I may not be
1 sing.	<b>anigu ma ahaden</b>	1 sing.	<b>inanan ahan karin</b>
2	<b>adigu ma ahaten</b>	2	<b>inanad ahan karin</b>
3 m.	<b>isagu ma ahaden</b>		
3 f.	<b>iyadu ma ahaten</b>		
1 plur.	<b>innagu ma ahannen</b>		FIRST FUTURE, SUBJ.
2	<b>idinku ma ahaten</b>		When I shall not be
3	<b>iyagu ma ahaden</b>	1 sing.	<b>gortanan ahanainin</b>
		2	<b>gortanad ahanainin</b>
	POTENTIAL, PRESENT.		SECOND FUTURE, SUBJ.
	I cannot <i>or</i> may not be		If, when I do not wish to be
1 sing.	<b>anigu ma or maan ahan karo</b>	1 sing.	<b>hadanan, gortanan ahan donahain</b>
	<b>adigu ma or maad ahan karto or kartid</b>	2	<b>hadanad, gortanad ahan donahain</b>

*Interrogative Form.*

INDICATIVE, AORIST.		FUTURE.	
	Am I? shall I be?		Shall I be <i>or</i> have been?
1 sing. 2	<b>anigu ma ahan?</b> <b>adigu ma ahan?</b>	1 sing. 2	<b>mian ahan dona?</b> <b>miad ahan donta?</b>
PRESENT HABITUAL AND IMPERFECT.		CONDITIONAL (PRESENT AND PAST).	
	Am I?		Would <i>or</i> should I be <i>or</i> have been?
1 sing. 2	<b>mian ahai?</b> <b>miad tahai?</b>	1 sing. 2	<b>anigu ma ahan laha?</b> <b>adigu ma ahan lahaid?</b>
N.B.—The inflections are the same as in the Affirmative Form.		POTENTIAL, PRESENT.	
			May <i>or</i> can I be?
	PAST INDEFINITE AND IMPERFECT.	1 sing.	<b>anigu ma or mian ahan kara?</b>
	Was I?	2	<b>adigu ma or miad ahan karta?</b>
1 sing. 2	<b>anigu ma aha?</b> <b>adigu ma ahaid?</b>		POTENTIAL, PAST.
			Could <i>or</i> might I be <i>or</i> have been?
	PAST IMPERFECT HABITUAL	1 sing.	<b>anigu ma or mian ahan kari laha?</b>
	Was I habitually?	2	<b>adigu ma or miad ahan kari lahaid?</b>
1 sing. 2	<b>mian ahan jirai?</b> <b>miad ahan jirtai?</b>		

*Interrogative Negative Form.*

AORIST, PRESENT AND PAST IMPERFECT.		CONDITIONAL (PRESENT AND PAST).	
Shall I not be? am I not? was I not?		Would <i>or</i> should I not be <i>or</i> have been?	
1 sing.	<b>mawanan ahain or ahainin?</b>	1 sing.	<b>mianan ahaden?</b>
2	<b>mawanad ahain or ahainin?</b>	2	<b>mianad ahaten?</b>
PAST IMPERFECT HABITUAL		POTENTIAL, PRESENT.	
Was I not habitually?		Can <i>or</i> may I not be?	
1 sing.	<b>mianan ahan jirin?</b>	1 sing.	<b>mianan ahan karin?</b>
2	<b>mianad ahan jirin?</b>	2	<b>mianad ahan karin?</b>
FUTURE.		POTENTIAL, PAST.	
Shall I not be <i>or</i> have been?		Could <i>or</i> might I not be <i>or</i> have been?	
1 sing.	<b>mianan ahan donin?</b>	1 sing.	<b>mianan ahan karen?</b>
2	<b>mianad ahan donin?</b>	2	<b>mianad ahan karten?</b>

**255a.** CONJUGATION OF THE ATTRIBUTIVE VERBS

**humaw**, 'be bad,' and **amusnaw**, 'be silent, quiet.'

## IMPERATIVE.

1 sing.	<b>an humado</b> , let me be bad.	<b>an amusnado</b> , let me be silent, quiet.
2	<b>humaw</b> , be bad.	<b>amusnaw</b> , be silent, quiet.

3 s. m.	<b>ha ħumado</b> , let him be bad.	<b>ha amusnado</b> , let him be silent.
3 f.	<b>ha ħumato</b> , let her be bad.	<b>ha amusnato</b> , let her be silent.
1 plur.	<b>an ħumanno</b> , let us be bad.	<b>an amusnanno</b> , let us be silent.
2	<b>ħumada</b> , be (ye) bad.	<b>amusnada</b> , be (ye) silent.
3	<b>ha ħumadan</b> , let them be bad.	<b>ha amusnadan</b> , let them be silent.

## INDICATIVE, AORIST.

	I am <i>or</i> will be bad .	I am <i>or</i> will be silent
1 sing.	<b>wan ħuman</b>	<b>wan amusan</b>
2	<b>wad ħuman</b>	<b>wad amusan</b>

(The same in all persons.)

## PRESENT HABITUAL AND PRESENT IMPERFECT.

	I am bad	I am silent, quiet
1 sing.	<b>wan ħumahai</b>	<b>wan amusnahai</b>
2	<b>wad ħuntahai</b>	<b>wad amusantahai</b>
3 m.	<b>wu ħunyahai</b>	<b>wu amusanyahai</b>
3 f.	<b>wai ħuntahai</b>	<b>wai amusantahai</b>
1 plur.	<b>wainu ħunnahai</b>	<b>wainu amusannahai</b>
2	<b>waidin ħuntihin</b>	<b>waidin amusantihin</b>
3	<b>wai ħunyihin</b>	<b>wai amusanyihin</b>



## PAST INDEFINITE AND IMPERFECT.

	I was bad	I was silent, quiet
1 sing.	wan ħuma	wan amusna
2	wad ħumaid	wad amusnaid
3 m.	wu ħuma	wu amusna
3 f.	wai ħumaid	wai amusnaid
1 plur.	wainu ħumain	wainu amusnain
2	waidin ħumaiden	waidin amusnaiden
3	wai ħumayen	wai amusnayen

## PAST IMPERFECT HABITUAL.

	I was habitually bad	I was habitually silent
1 sing.	wan ħuman jirai	wan amusnan jirai
2	wad ħuman jirtai	wad amusnan jirtai

## FUTURE.

	I shall be <i>or</i> have been bad	I shall be <i>or</i> have been silent
1 sing.	wan ħuman dona	wan amusnan dona
2	wad ħuman donta	wad amusnan donta

## CONDITIONAL (PRESENT AND PAST).

	I should <i>or</i> would be <i>or</i> have been bad	I should <i>or</i> would be <i>or</i> have been silent
1 sing.	wan ħuman laha	wan amusnan laha
2	wad ħuman lahaid	wad amusnan lahaid

## POTENTIAL, PRESENT.

	I may <i>or</i> can be bad	I may <i>or</i> can be silent
1 sing.	wan ḥuman kara	wan amusnan kara
2	wad ḥuman karta	wad amusnan karta

## POTENTIAL, PAST.

	I could <i>or</i> might be <i>or</i> have been bad	I could <i>or</i> might be <i>or</i> have been silent
1 sing.	wan ḥuman kari laha	wan amusnan kari laha
2	wad ḥuman kari lahaid	wad amusnan kari lahaid

## SUBJUNCTIVE, FIRST PRESENT.

	That I be bad	That I be silent
1 sing.	inan ḥumado	inan amusnado
2	inad ḥumato <i>or</i> ḥumatid	inad amusnato <i>or</i> amusnatid
3 m.	inu ḥumado	inu amusnado
3 f.	inai ḥumato	inai amusnato
1 plur.	inainu ḥumanno	inainu amusnanno
2	inaidin ḥumatan	inaidin amusnatan
3	inai ḥumadan	inai amusnadan

## SUBJUNCTIVE, SECOND PRESENT.

	That I may be bad	That I may be silent
1 sing.	inan ḥuman karo	inan amusnan karo
2	inad ḥuman karto <i>or</i> kartid	inad amusnan karto <i>or</i> kartid

## SUBJUNCTIVE, FIRST FUTURE.

	When I shall be bad	When I shall be silent
1 sing.	<b>gortan ḥumanayo</b>	<b>gortan amusayo</b>
2	<b>gortad ḥumanaisid</b>	<b>gortad amusaisid</b>
3 m.	<b>gortu ḥumanayo</b>	<b>gortu amusayo</b>
3 f.	<b>gortai ḥumanaiso</b>	<b>gortai amusaiso</b>
1 plur.	<b>gortainu ḥumanaino</b>	<b>gortainu amusaino</b>
2	<b>gortaidin ḥumanaisan</b>	<b>gortaidin amusaisan</b>
3	<b>gortai ḥumanayan</b>	<b>gortai amusayan</b>

## SUBJUNCTIVE, SECOND FUTURE.

	When I will <i>or</i> wish to be bad	When I will <i>or</i> wish to be silent
1 sing.	<b>gortan ḥuman dono</b>	<b>gortan amusnan dono</b>
2	<b>gortad ḥuman donto or don- tid</b>	<b>gortad amusnan donto or dontid</b>

N.B.—The Present Dubious of the Subjunctive, with **sow** or **show** prefixed, can be formed from the First Present of the Subjunctive by changing the last vowel of the endings into **e**; as,

1 sing.	<b>anigu sow or show ḥumade</b>	<b>anigu sow or show amusnade</b>
2	<b>adigu sow or show ḥumate</b>	<b>adigu sow or show amusnate</b>

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*Negative Form.*

## IMPERATIVE.

	Be not bad	Be not silent
1 sing.	yanan ḥuman or ḥumanin	yanan amusanan
2	ha ḥuman or ḥumanin	ha amusanan
3 m.	yu ḥuman or ḥumanin	yu amusanan
3 f.	yai ḥuman or ḥumanin	yai amusanan
1 plur.	yainan ḥuman or ḥumanin	yainan amusanan
2	ha ḥumanina	ha amusananina
3	yai ḥuman or ḥumanin	yai amusanan

## INDICATIVE, AORIST.

	I am <i>or</i> will not be bad	I am <i>or</i> will not be silent
1 sing.	anigu ma ḥuman	anigu ma amusanan
2	adigu ma ḥuman	adigu ma amusanan
	<i>or</i>	<i>or</i>
1 sing.	anigu ḥuman mayo	anigu amusanan mayo
2	adigu ḥuman maisid	adigu amusanan maisid

## PRESENT HABITUAL AND IMPERFECT.

	I am not bad	I am not silent
1 sing.	anigu ma <i>or</i> maan ḥumi, <i>or</i> ma ḥumi	maan <i>or</i> ma amusni
2	maad ḥumid	maad amusnid
3 m.	mau <i>or</i> muu ḥuma	mau <i>or</i> muu amusna
3 f.	maai ḥuma	mai amusana
1 plur.	maainu ḥumin	maainu amusnin
2	maaidin ḥumidin	maaidin amusnidin
3	maai ḥuma	maai amusna

## PAST INDEFINITE AND IMPERFECT.

	I was not bad	I was not silent
1 sing.	<b>maan ħumain</b>	<b>maan amusnain</b>
2	<b>maad ħumain</b>	<b>maad amusnain</b>
	<i>or</i>	<i>or</i>
1 sing.	<b>anigu ħuman main or mein</b>	<b>anigu amusnan main or mein</b>
2	<b>adigu ħuman main or mein</b>	<b>adigu amusnan main or mein</b>

## PAST IMPERFECT HABITUAL.

	I was not habitually bad	I was not habitually silent
1 sing.	<b>maan ħuman jirin</b>	<b>maan amusnan jirin</b>
2	<b>maad ħuman jirin</b>	<b>maad amusnan jirin</b>

## FUTURE.

	I shall not be <i>or</i> have been bad	I shall not be <i>or</i> have been silent
1 sing.	<b>maan ħuman dono</b>	<b>maan amusnan dono</b>
2	<b>maad ħuman dontid or donto</b>	<b>maad amusnan dontid or donto</b>

## CONDITIONAL (PRESENT AND PAST).

	I would <i>or</i> should not be <i>or</i> have been bad	I would <i>or</i> should not be <i>or</i> have been silent
1 sing.	<b>maan ħumaden</b>	<b>maan amusnaden</b>
2	<b>maad ħumaten</b>	<b>maad amusnaten</b>
3 m.	<b>mau ħumaden</b>	<b>mau amusnaden</b>
3 f.	<b>maai ħumaten</b>	<b>maai amusnaten</b>

1 plur.	<b>maainu humanen</b>	<b>maainu amusanen</b>
2	<b>maaidin humaten</b>	<b>maaidin amusaten</b>
3	<b>maai humaden</b>	<b>maai amusaden</b>

## POTENTIAL, PRESENT.

	I cannot be bad	I cannot be silent
1 sing.	<b>anigu ma human karo</b>	<b>anigu ma amusan karo</b>
2	<b>adigu ma human karto or kartid</b>	<b>adigu ma amusan karto or kartid</b>

## POTENTIAL, PAST.

	I could <i>or</i> might not be <i>or</i> have been bad	I could <i>or</i> might not be <i>or</i> have been silent
1 sing.	<b>anigu ma human karen</b>	<b>anigu ma amusan karen</b>
2	<b>adigu ma human karten</b>	<b>adigu ma amusan karten</b>

## SUBJUNCTIVE, FIRST PRESENT.

	If I be not bad	If I be not silent
1 sing.	<b>hadanan human</b>	<b>hadanan amusan</b>
2	<b>hadanad human</b>	<b>hadanad amusan</b>

## SUBJUNCTIVE, SECOND PRESENT.

	That I may not be bad	That I may not be silent
1 sing.	<b>inanan human karin</b>	<b>inanan amusan karin</b>
2	<b>inanad human karin</b>	<b>inanad amusan karin</b>

## SUBJUNCTIVE, FIRST FUTURE.

	When I shall not be bad	When I shall not be silent
1 sing.	<b>gortanan humanainin</b>	<b>gortanan amusanainin</b>
2	<b>gortanad humanainin</b>	<b>gortanad amusanainin</b>

## SUBJUNCTIVE, SECOND FUTURE.

	When I do not wish to be bad	When I do not wish to be silent
1 sing.	<b>gortanan human donain or donahain</b>	<b>gortanan amusan donain or donahain</b>
2	<b>gortanad human donain or donahain</b>	<b>gortanad amusan donain or donahain</b>

*Interrogative Form.*

The inflections of this form being the same as those of the Affirmative, we give only the 1st pers. sing. of each tense.

## INDICATIVE, AORIST.

**anigu ma or mian human ?      |      anigu ma or mian amusan ?**

## PRESENT HABITUAL AND IMPERFECT.

**anigu ma or mian humahai ?      |      anigu ma or mian amusnahai ?**

## PAST INDEFINITE AND IMPERFECT.

**mian huma ?      |      mian amusna ?**

## PAST IMPERFECT HABITUAL.

**mian human jirai ?      |      mian amusan jirai ?**

## FUTURE.

mian human dona? | mian amusanan dona?

## CONDITIONAL (PRESENT AND PAST).

mian human laha? | mian amusanan laha?

## POTENTIAL, PRESENT.

mian human kara? | mian amusanan kara?

## POTENTIAL, PAST.

mian human kari laha? | mian amusanan kari laha?

*Guiraud Jean B. Fargues*

*Interrogative Negative Form.*

## INDICATIVE, AORIST.

	Am I not, shall I not be bad?	Am I not, shall I not be silent?
1 sing.	mianan humanain?	mianan amusanain?
2	mianad humanain?	mianad amusanain?

## PRESENT HABITUAL, IMPERFECT AND PAST INDEFINITE AND IMPERFECT.

	Am I not, was I not bad? have or had I not been bad?	Am I not, was I not silent? have or had I not been silent?
1 sing.	mianan humain?	mianan amusnain?
2	mianad humain?	mianad amusnain?



## PAST IMPERFECT HABITUAL.

	Was I not habitually bad ?	Was I not habitually silent ?
1 sing.	mīanan ḥuman jirin ?	mīanan amusanan jirin ?
2	mīanad ḥuman jirin ?	mīanad amusanan jirin ?

## FUTURE.

	Shall I not be bad ? shall I not have been bad ?	Shall I not be silent ? shall I not have been silent ?
1 sing.	mīanan ḥuman donin ?	mīanan amusanan donin ?
2	mīanad ḥuman donin ?	mīanad amusanan donin ?

## CONDITIONAL (PRESENT AND PAST).

	Should, would I not be <i>or</i> have been bad ?	Should, would I not be <i>or</i> have been silent ?
1 sing.	mīanan ḥumaden ?	mīanan amusnaden ?
2	mīanad ḥumaten ?	mīanad amusnaten ?

## POTENTIAL, PRESENT.

	Can, may I not be bad ?	Can, may I not be silent ?
1 sing.	mīanan ḥuman karin ?	mīanan amusanan karin ?
2	mīanad ḥuman karin ?	mīanad amusanan karin ?

## POTENTIAL, PAST.

	Could, might I not be <i>or</i> have been bad ?	Could, might I not be <i>or</i> have been silent ?
1 sing.	mīanan ḥuman karen ?	mīanan amusanan karen ?
2	mīanad ḥuman karten ?	mīanad amusanan karten ?

256. Examples showing how the verb 'to be' and the attributive verbs are to be employed :—

Let us be diligent, **an shahi ahanno.**

Be good, diligent, **wanaksanaw, shahi ahaw.**

Thou (you) art a beggar, **dagag bad tahai** or **adigu nin dagagah bad tahai.**

I am young, **anigu wa dalinyarahai.**

Am I good? **mian wanaksanahai?**

Is he rich? **ma hodon bu yahai?**

Is she clever? **miai fi'antahai?**

Is it so? **sidas ma tahai?**

Are you strong? **miaidin adagtihin?**

Was I short? **mian gabna?**

Was he poor? **mau 'ald bu yahai?**

Were we obedient? **miainu deganuglain?**

Were they bold? **ma gesiyo yai ahaiyen?**

We are not idle, **innagu 'ajisan ma nihin.**

ON THE ROOT **leh**, 'be possessed of, have.'

257. The word **leh** is employed in a variety of ways. With it may be formed (i.) an adjective or a concrete noun from a noun, as

**bein**, a lie; **beinaleh**, a liar, an impostor.

**baras**, leprosy; **barasleh**, a leper.

**gad**, a beard; **gadleh**, bearded.

or (ii.) a noun from a verb, as

**'ajin**, bake; **'ajinleh**, baker.

**abur**, create; **abureh**, creator.

N.B.—In the word **abureh**, the letter **l** of **leh** is dropped for the sake of euphony. This happens very frequently when this word is joined to other words, and especially when it is affixed to verbs.

258. **Leh** is used to denote possession ; thus

**aniga leh**, it is mine.  
**adiga leh**, it is thine.  
**isaga leh**, it is his (own).  
**iyada leh**, it is hers.  
**innaga leh**, it is ours.  
**idinka leh**, it is yours.  
**iyaga leh**, it is theirs.

259. **Leh** is also employed as an attributive verb. The Imperative in this case should be **lahaw**, 'be possessed of,' but it cannot be used alone.

260. The Past tense of this attributive verb is employed as an auxiliary with the Conditional Present and Past, and the Past tense of the Potential Mood.

261. The Present and Past Indicative of this verb can be employed to express 'say.' In this case the pronouns used are **wahan**, **wahad**, **wuhu**, **wahai**, **wahainu**, **wahaidin**, **wahai**.

Ex. I say to him, her, them, **wahan ku lehahai**.

You (thou) say to me, **wahad igu lehdahai**.

We say to them, **wahainu ku lehnahai** or **nidahna**.

I said to you (pl.), **wahan idin laha**.

262. The verb **lahaw** is very often employed to translate the English words *must, ought, be obliged, should, we are to ... , are we to ... , have we to ....*

Ex. What must you do to save your soul? **inad naftada la baḥsatid maḥad yeli or fali?**

To save my soul, I must worship God by Faith, Hope and Charity; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart, **inan naftaida la baḥsado, Ilahai inan amin iyo sugnin iyo ja'alan ku 'abudo ban lehahai; wahha waiyai, inan isaga rumaisto ban lehahai, inan isaga sugo ban lehahai o inan ḥalbigaiga o dan ka ja'alado ban lehahai** (*lit.* That I my soul save God that I Faith and Hope and Charity Him worship I must; that is, that I Him believe I must, that I Him hope I must, and that I my heart whole from love I must).

Is a person obliged to keep a lawful oath? **ninna inu ḍar ḥalalah damayo ma lehyahai?** (*lit.* A person that he an oath lawful fulfil is he obliged?).

How are we to adore God? **side bainu u lehnahai, inainu Ilahhen 'abudno?** (*lit.* How we to are that we God our adore?).

Why should we love God above all things for His own sake? **maḥainu u lehnahai inainu Ilahen isaga awadi ugu wada ja'alano?** (*lit.* Why we should that we God our His own sake above all love?).

N.B.—In these examples, and in others similar to them, the verb following **lahaw** is always used in the Subjunctive.

263. CONJUGATION OF THE VERB **lahaw**, 'be possessed of, have.'*Affirmative Form.*

IMPERATIVE.		PAST INDEFINITE AND IMPERFECT.	
Be possessed of, have.			
1 sing.	<b>an lahado</b>	1 sing.	<b>wan</b> or <b>wahan laha</b>
2	<b>lahaw</b>	2	<b>wad</b> or <b>wahad lahaid</b>
3 m.	<b>ha lahado</b>	3 m.	<b>wu laha</b>
3 f.	<b>ha lahato</b>	3 f.	<b>wai lahaid</b>
1 plur.	<b>an lahanno</b>	1 plur.	<b>wainu lahai</b>
2	<b>lahada</b>	2	<b>waidin lahaiden</b>
3	<b>ha lahadan</b>	3	<b>wai lahayen</b>
INDICATIVE, AORIST.			
I am or will be possessed of			
1 sing.	<b>wan lahan</b>		
2	<b>wad lahan</b>		
PRESENT HABITUAL AND IMPERFECT.		PAST IMPERFECT HABITUAL	
I am possessed of, I have; <i>or</i> I say.		I habitually was possessed of	
1 sing.	<b>wan</b> or <b>wahan lehahai</b>	1 sing.	<b>wan lahan jirai</b>
2	<b>wad</b> or <b>wahad lehdahai</b>	2	<b>wad lahan jirtai</b>
3 m.	<b>wu lehyahai</b>	FUTURE.	
3 f.	<b>wai lehdahai</b>	I shall be <i>or</i> shall have been possessed of	
1 plur.	<b>wainu lehnahai</b>	1 sing.	<b>wan lahan dona</b>
2	<b>waidin lehdihi</b>	2	<b>wad lahan donta</b>
3	<b>wai lehyihin</b>		

CONDITIONAL (PRESENT AND PAST).		FIRST PRESENT, SUBJ. That I be possessed of	
1 sing. 2	I would be <i>or</i> would have been possessed of	1 sing.	inan lahado
		2	inad lahato <i>or</i> lahatid
		3 m.	inu lahado
		3 f.	inai lahato
		1 plur.	inainu lahanno
		2	inaidin lahatan <i>or</i> -tin
		3	inai lahadan
POTENTIAL, PRESENT.		SECOND PRESENT, SUBJ. That I may be possessed of	
1 sing. 2	I can be possessed of		
		1 sing.	inan lahan karo
		2	inad lahan karto <i>or</i> -tid
POTENTIAL, PAST.		FUTURE, SUBJ. When I shall be pos- sessed of	
1 sing. 2	I could, might be <i>or</i> have been possessed of		
		1 sing.	gortan lahan dono
		2	gortad lahan onto <i>or</i> -tid

*Negative Form.*

## IMPERATIVE.

Be not possessed of

1 sing.	yanan lahanin <i>or</i> lahan	1 plur.	yainan lahanin <i>or</i> lahan
	ha lahanin <i>or</i> lahan	2	ha lahanina
3 m.	yu lahanin <i>or</i> lahan	3	yai lahanin <i>or</i> lahan
3 f.	yai lahanin <i>or</i> lahan		

	INDICATIVE, AORIST.	1 plur.	innagu ma lihin
	I am not <i>or</i> will not be possessed of	2	idinku ma lihidin
		3	iyagu ma laha
1 sing.	anigu ma lahan <i>or</i> anigu lahan mayo		
2	adigu ma lahan <i>or</i> adigu lahan maisid		
	PRESENT HABITUAL AND IMPERFECT.		PAST INDEFINITE AND IMPERFECT.
	I am not possessed of		I was not <i>or</i> have not <i>or</i> had not been possessed of
1 sing.	anigu ma lihi	1 sing.	maan lahain <i>or</i> anigu
2	adigu ma lihid		lahan main <i>or</i> mein
3 m.	isagu ma laha	2	maad lahain <i>or</i> adigu
3 f.	iyadu ma laha		lahan main <i>or</i> mein

*Nota i.*—The other tenses are conjugated like those of the verb **humaw**, ‘be bad.’

*Nota ii.*—The *Interrogative* and *Interrogative Negative* forms of the verb **lahaw** are conjugated like those of the attributive verb **humaw**.

Ex. I have a book which is not mine, **kitab anan lahain yan haya** (*lit.* A book I am not possessed of I have).

The book I have is not mine, **kitabka an hayo ma lihi** (*lit.* The book I have I am not possessed of); *or* **kitabka an haya mid anan lahain weiyei** *or* **wa mid anan lahain** (*lit.* The book I have one I am not possessed of is indeed, *or* is one I do not possess).

Am I a leper? **baras mian lehyahai?**

Am I not a leper? **baras mianan lahain?** (*lit.* Leprosy am I not possessed of?)

## PASSIVE VERBS.

**264.** The Passive Voice may be rendered in Somali in several different ways:—

(i.) By attributive verbs ending in **aw**, as **ūmanaw**, be created; **ḍorsanaw**, be chosen; **urursanaw**, be assembled, gathered.

(ii.) By verbal adjectives or past participles having a transitive meaning, conjugated with the verb **ahaw**, 'be'; as,

**jehan**, torn; **maradi wa jehan tahai**, the cloth is torn.

**lāban**, sprained, bruised; **'agta wa lāban tahai**, the foot is sprained.

(iii.) By a passive root; as,

**ḥoton**, be placed; **ḥushu'**, be applauded; **lun**, be lost.

N.B.—In this case the noun or adjective resembles the passive verb.

(iv.) By adding **an** to a transitive verb, or by changing the ending **i** of a transitive verb into **san**; as,

**shub**, melt, pour out; **shuban**, be melted, purged.

**'abud**, suffocate; **'abudan**, be suffocated.

**buhi**, fill; **buhсан**, be filled.

N.B.—These forms are the most used, and seem to be the real passive verbs.

(v.) By adding **o** to transitive verbs, or by changing their endings into **o**, **aw**; as,

**ruh**, shake, swing; **ruho**, be shaken, tossed.

**adkai**, fasten; **adkaw**, be fastened.

**hallai**, lose; **hallaw**, be lost.

(vi.) By the particle **la** prefixed to a verb. This particle, when not used for 'with,' 'along with,' &c., gives a passive signification to any mood, tense or form of the verb to which it is added.



Ex. Paper is made from rags, **warahda sufafba laga samaiya**  
(not **samaisa**).

Flour is made from wheat, **burka saren ba laga samaiya**.

The fifty camels which were lost were found yesterday,  
**kotonki rati e hallabai** (of **hallow**, *v.p.*, be lost) **shalai**  
**ba la helai**.

The two hundred horses were brought to Berberah, **labadi**  
**bohol e faras** or **laba boholki faras ya Berberah la**  
**kenai**.

A woman was beaten, **nag ba la jedalai** (not **jedashai**, fem.).

I was sent, **aniga wa la i dirai** (3rd pers. sing. mas.).

We were beaten, **annaga wa na la i dilai** (3rd pers. sing.  
mas.).

I was sent for you, **aniga idinka la i so kin dirai**, or **aniga**  
**awadina la i so dirai**.

N.B.—It must be observed that these examples are not complete passive sentences, for the passive voice denotes that its subject (or the object of the active voice) is acted upon by the attribute (or the subject of the active voice), and in all these examples there is no attribute expressed as acting upon the subject; it is necessarily understood.

In the first example, 'Paper is made from rags,' and in all the others, there is no attribute expressed as acting upon the subject. In turning this first sentence, as it stands, into the active voice, we must say 'Rags make paper,' otherwise the verb 'make' would have no subject. But note well that here the objective 'from rags' cannot be employed as subject. In turning again this active sentence 'Rags make paper' into a passive one, we get 'Paper is made by rags,' which does not conform to the example. Here the noun 'man' or 'people' is necessarily understood, and by adding either of these nouns we

have 'Men (or people) make paper from rags'; and turning this into the passive voice we have 'Paper is made from rags' ('by men or people' understood).

The same can be said of all the other examples, and we may deduce the following directions:—

I. Sentences rendered passive with **la** generally express some abstract idea.

II. When the particle **la** is used with a verb to translate an incomplete English sentence, it may be considered as a sort of indefinite pronoun, meaning *men, people, someone, something*.

III. After **la**, the verb is used in the 3rd pers. sing. mas., active voice, although the subject be of feminine gender and of a different person, as shown in the examples 'A woman was beaten' and 'We were beaten,' in which we have **nag ba la jedalai** (mas.) instead of **jedashai** (fem.), for the subject **nag**, 'a woman,' is of feminine gender; and **annaga wa na la dilai** (3rd pers. sing.) instead of **dilnai** (1st pers. plur.), the subject being **annaga**, 'we,' which is 1st pers. plur.

IV. The nouns or pronouns used to express the subject are in the objective case, as in **aniga wa la i dirai**, I was sent. The Somali pronouns **aniga** and **i** are in the objective case, although they express the English subject 'I,' which is in the nominative case.

V. The particle **la**, when used without any nominative expressed, gives to the verb an impersonal meaning.

Ex. It is known, <b>wa la yahan</b> .	It is lifted, <b>la had</b> .
It is proved, <b>la garai</b> .	It is sent, <b>la dir</b> .
It is said, <b>la yidi</b> .	It is not said, <b>la ma oðan</b> .

265. In ordinary conversation and in trading, Somalis avoid as much as possible the use of the passive voice. But the material we have now in our possession shows that they employ this voice more frequently when relating events, or in stories, and in poetry.

## AUXILIARY VERBS.

266. The principal auxiliary verbs are (1) **don**, 'wish'; **jir**, 'be, live'; **kar**, 'be able, can' (all these are regular), and **lahaw**, 'be possessed of' (p. 198); (2) **mayo**, 'I (am) not,' and **wah**, 'do not find,' for the negative form (p. 171); and (3) **ahaw**, 'be' (p. 179), forming attributive and passive verbs.

## CHAPTER VIII.

## ADVERBS.

267. In Somali, adverbs may be expressed :—

(i.) By root words, as **ha**, yes; **na** (affix), also; **wada**, all; **ma** and **an**, not. **Ma** and **na** are generally combined with the pronoun, or used alone before the verb.

(ii.) By verbs which include the sense of the adverb, as **dambai**, remain behind; **tag** or **iss ka tag**, go away; **her**, **mer**, **meraiso**, go round.

(iii.) By nouns. When a noun is employed as an adverb of time it generally has either the sound **a** of the definite article or that of **o** of the demonstrative adjective pronoun affixed to it, as **aminka**, now; **shalai** or **shalaito**, to-morrow.

(iv.) By particles and other parts of speech (see Adverbs of Quality and Manner, p. 209).

268. Adverbs may be divided into :—

1. ADVERBS OF TIME.

presently, now,	aminka, iminka, haddai.
now, now-a-days,	hatan.
just now, immediately,	aminkada, iminkada, hadder, mar-
	kiba, haddada, haddatan.
yearly,	sanad walba.
monthly,	bil walba.
to-day,	man-ta, darar-ta, malin-ta.
daily,	'asho or malin walba.
every other day,	malin daf.
yesterday,	shalai or shalaito.
the day before yesterday,	dorad,—da.
the next day,	malinta dambe, or malintan so so'ota.
this day week,	malintan todobadkeda.
to-night,	awa.
last night,	halai or halaito.
this morning,	sā-ka.
early morning,	wa beri, or arorti aroriyo.
at noon,	duhur-ka.
afternoon,	gelin hore, or barhin-ti.
to-morrow,	berri or berrito.
the day after to-morrow,	sā dambe.
the day after the day after	
to-morrow,	sakun or sakub.
ago,	awal or awel.
long ago, formerly, once,	beri hore, wāgi hore, kol-ki or mar-
	ki hore.
awhile,	gor dowaid.
lately,	beri dowaid.

when,	gor-ta, kol-ka, mar-ka ( <i>lit.</i> the time).
then,	gortas (this time), gorti (the time, past).
often,	gor, kol or mar badan, daur gor, ha-jaila.
yet,	weli-gi.
already,	gorti ba, kolki ba.
again,	mar, gor or kal kaleh, misana or misna.
after,	dabaded, dambe, dambow, haddow.
long after,	gor dambow.
afterwards,	dabadedba, hadowto, wāgi dambe.
hereafter,	aminka, hadda, ka dambow.
at no time,	gorra or gorna.
any time soever,	marra for marna.
soon,	gor dow.
still,	weliba, ila iminka.
always, ever,	gor walba, kol walba, gor iyo galab, weli-ga, —gi.
never,	abki, abid, kolla, weli-ga.

N.B.—The adverbs **abid** and **abki**, ‘never,’ and **weli-ga**, ‘always, ever, never,’ are employed as follows, viz. with pronouns affixed to them according to the person speaking or spoken of.

	abid, never	abki, never	weliga, always, ever, never
1 sing.	abid <b>kaina</b> , I never	abkai, I, &c.	weligai, I, &c.
2	abid <b>kana</b> , thou never	abka	weliga or weli- gana
3 m.	abid <b>kina</b> , he never	abki	weligi or weli- gina
3 f.	abid <b>kena</b> , she never	abked	welighed or weli- gedna

1 plur.	abid kenna, we never	abkai or abken, we, &c.	weligen or weli- genna, we, &c.
2	abid kinna, you never	abkin	weligin or weli- ginna
3	abid kodna, they never	abkod	weligod or weli- godna

## 2. ADVERBS OF PLACE.

here,	ḡag-ga,—gan, hal-ka,—kan, mesha, meshan.
hither,	halkan.
hitherto,	ila halkan.
there,	ḡagga, ḡaggas, halkas, meshas.
where ?	ḡagge ? me ? meyai ? (mas. and fem. pl.), medai ? (fem. sing.), melma ?
whence ?	ḡagge ? halke ?
wherever,	mel kasta, mel walba.
inside,	gudaha.
outside,	dibadda.
forward,	hor, hore.
backward,	dib.
far,	mel fog, fog.
close to, near,	(u) ḡow.
yon, yonder,	halká, halkó, meshá, meshó, shishai.
ashore,	ḡebta.
alongside,	barbar.
afore and abaft,	ḡar hore iyo ḡar dambe.
around, on all sides,	harero.

## 3. ADVERBS OF QUANTITY.

enough,	<b>bas</b> ; or the verb <b>flow</b> , as, Enough for me, <b>anigu igu filan</b> .
more,	<b>ka badan</b> .

N.B.—For other words used as adverbs of quantity, see Indefinite Numerals, §§ 91—107.

## 4. ADVERBS OF AFFIRMATION.

yes,	<b>ha, haye</b> .
certainly,	<b>wa allah, wa run, wa runtis</b> .
also,	<b>na</b> (particle).

## 5. ADVERBS OF NEGATION AND DOUBT.

no,	<b>maya, mai</b> .
not,	<b>an, ma</b> (particles either combined with pronouns or used before the verb).
perhaps, probably,	<b>malaha, sow, show</b> .

N.B.—**Sow** and **show** express some doubt. **Sow** is generally used when asking a question in doubt, and **show** is used in the answer.

- Ex. **Sow sida ma aha ?** is it not so ?  
**Show wa sidas,** perhaps it is so.  
**Sow sa'addu tobanki ma aha ?** is it not ten o'clock ?  
**Show sa'addu wa tobanki,** it is ten o'clock perhaps.

## 7. ADVERBS OF COMPARISON.

See also §§ 119—126.

as ... as,	<b>sida ... u</b> (before the adjective or the verb).
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not so ... as,	<b>sida ... u ma</b> (before the adjective or the verb).
more ... than,	<b>ka.</b>
most,	<b>ka wada, ugu wada.</b>

## 8. ADVERBS OF INTERROGATION.

when ?	<b>gorma ? hadma ? kolma ? marma ?</b> ( <i>lit.</i> what time ?).
why ?	<b>maha ... u ? mu ? wayo ?</b>
how ?	<b>side ?</b>
how often ?	<b>imisa gor, or imsa gor ?</b>

## 9. ADVERBS OF QUALITY AND MANNER.

Adverbs of quality and manner may be formed :—

(i.) By the adjective **ād**, meaning 'well, nice, good, loud, strong,' and the particle **u** before the verb or the adjective ; as,

Speak well, loudly, **ād u hadal.**

Make it strongly, **ād u adkai.**

Very good, **ād u wanaksan.**

N.B.—The adverb 'very' is generally expressed by **ād ... u.**

(ii.) By the verbal adjective **asluban**, 'well,' the noun **si**, 'mode, manner,' and the particle **u** before the verb.

Ex. Make it well, in a good manner, **si asluban u ḥabo.**

Fold my clothes well, **darkaigi si asluban u lablab.**

(iii.) By the *f.n.* **si**, 'mode, manner,' before an adjective, and the particle **u** before the verb ; as,

Do it badly, **si ḥun u samai.**

Do it well, nicely, **si wanaksan u ḥabo.**

Speak politely, **si edibsan u hadal.**



(iv.) Other adverbs may be formed :—

(a) By means of the particle **u** after an adjective and before the verb ; as,

Go quickly, **dahso u tag.**

Place it straight, **humati u dig.**

(b) By nouns used as adverbs with the particle **u** before the verb.

Ex. Hold low, **hos u habo.**

Whisper, do not speak loudly, **hos u hadal.**

Go before, **hor u so'o.**

Give back, **dib u si.**

Sit farther back, retire, **dib u jogso.**

#### MISCELLANEOUS ADVERBS.

well, completely,

**haib.**

well, all right,

**haurarsan, haye, wa wahsan.**

indeed,

**waiyai or weiyei.**

only,

**un.**

slowly,

**ayar, adyar, hun yar.**

absolutely, by all means, by

**kolleh.**

no means,

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## CHAPTER IX.

### PREPOSITIONS.

**269.** Words used merely as prepositions, as in English, French, &c., do not exist in Somali, but the relation in which persons or things stand with regard to other persons or things in the sentence is expressed :—

(i.) By a noun in the genitive or possessive case (see § 198). Nouns used in this way generally refer to time ; to place also when no movement *from* or *to* is expressed.

The principal nouns used as prepositions are :—

<i>for</i> above, on,	<b>dul,—sha, f.n.</b> , top, point, surface.
before,	<b>hore, horai or hor,—ta, f.n.</b> , front, opposite.
after, behind,	<b>dabo,—ada, f.n.</b> , back, hind part.
down, below,	<b>daf,—ta, f.n.</b> , bottom ; <b>hos,—ta, f.n.</b> , under part.
beside, near,	<b>ges,—ta, f.n.</b> , side ; <b>'ag,—ta, f.n.</b> , foot ; <b>dow, a.</b> , adjacent.
between,	<b>deh,—da, f.n.</b> , middle.
for, on account of,	<b>awo, awada, f.n.</b> , sake, interest.
inside,	<b>guda,—ha, —hi, m.n.</b> , interior, inside.
outside,	<b>dibad,—da, f.n.</b> , back, outer or hind part ; <b>duled,—ka, m.n.</b> , outside of a house.

Ex. It is on the table, **miska dushisa bu yal** (here 'on' expresses place).

In the afternoon he always eats before his house, **duhurka dabaddisa isagu gor iyo galab ahalkisa hortisa ku 'una** (here 'before' refers to place, and means 'in front of').

(ii.) By verbs which include the sense of the preposition ; as,

Let us go to his house, **ahalkisa an tagno**.

Ask the boy, **wilka weidi**.

Yes, give it to me, **ha, i dib** or **i si**.

Give me cloth for my camel, **darka aurkaigi i dafi**.

Change with me, **i dori**.

(iii.) By the prepositional or verbal particles **u**, to, for; **ku**, to, in, for, at, on, with; **ka**, against, from; **la**, with, along with.

N.B.—These particles, although in our Dictionary we style them prepositions, are nevertheless mere verbal particles; for they are generally inseparable from the verb. In negative sentences, however, they are sometimes separated from that part of speech; as,

I am not speaking to you, **adiga ku la ma hadlin**, or **ku la hadli mayo**.

(iv.) By the verbal particles **so**, **si**, **kala**. Verbs used with these particles are expressed in English either by verbs which imply a preposition, or by a verb and a preposition. The meanings of these particles are :—

**So**, used before a verb, expresses a movement towards the speaker (or 1st pers.).

This word is very often used with the prepositions **u**, **ku**, **la**, **ka**.

**Si**, used before a verb, implies a movement from the speaker to a place, or the continuity of the action expressed by the verb.

**Kala**, used before a verb, indicates division, separation.

270. The particles **so**, **si**, **kala**, as well as **u**, **ku**, **ka**, **la**, very often change the meaning of the verbs to which they are prefixed; therefore we give below a list of the principal verbs of which they more or less change the signification.

**bah**, *v.i.*, get out, go out, set out, leak, grow, spring up; **u** —, go to, go at him (for fighting); **so** —, come out (to me); **ka so** —, come out from; **u so** —, come for; **iss ka** —, get out, away.

**ballan**, *v.tr.*, fix (a time, a day); **la** —, promise, treat with; **ka** —, stipulate, state positively, exactly.

- bihi**, *v.tr.*, give, set free, expend for, pay; **iss ka** —, give, pay; **so** —, stretch out for, give; **ka so** —, extract, get from, save.
- bii**, *v.tr.*, destroy, blot out, efface, disgrace; **ka** —, corrupt, spoil, by giving bad example.
- da**, *v.tr.*, leave, abandon; **iss ka** —, desist, leave; **si** —, let go (from me to a place); **so** —, let go (from a place to me).
- da'**, *v.tr.*, fall, rob, plunder; **ku** —, fall in, on, plunge; **la** —, beat repeatedly.
- dādi**, *v.i.*, flow, leak, pour out; **ku** —, sow; **ka** —, spill, throw down, overthrow.
- dah**, *v.i.*, travel; **so** —, come to in travelling; **si** —, go to in travelling.
- deg**, *v.i.*, alight, descend, land, encamp, unload; **ku** —, adhere, stick to, catch hold of; **so** —, descend (towards me); **ka so** —, get down from.
- deji**, *v.tr.*, land, disembark; **so** —, go and land; **ku** —, apply (colours), lay to (one thing to another).
- dereri**, *v.tr.*, lengthen; **iss ku** —, lengthen (by adding to).
- difo** or **dufo**, *v.tr.*, jerk, pull, snatch, take by force; **ka** —, take by force from; **ku** —, fall on, knock, strike; **so** —, take from him to yourself.
- dir**, *v.tr.*, despatch, send; **u** —, send to; **i so** —, send to me.
- so dōwai**, *v.c.*, cause to approach; **iss u** or **ku** —, put near each other.
- dug**, *v.tr.*, rub, shampoo; **iss ku** —, beat with.
- durug**, *v.i.*, move, remove; **u** —, go near to him; **ka** —, go away from; **so** —, come near, approach me; **si** —, go farther on, away from me.
- 'eli**, *v.tr.*, give back, return a thing; **ka** —, defend, protect; **iss ka** —, return, restore a stolen thing; **so** —, bring back (as

an answer to a letter), restore, re-establish, call again ;  
**u** —, bring back to him, answer ; **kala** —, separate, set apart.

(**u**) **fur**, *v.tr.*, attest, certify ; **ku** —, attest against.

**gal**, *v.i.*, enter, penetrate ; **so** —, come in ; **u so** —, enter for some purpose ; **u** —, surrender.

**garai**, *v.tr.*, prove ; **ku** —, prove against (refute the accusation).

**go** or **goi**, *v.tr.*, cut ; **kala** —, cut into parts, ...

**gur**, *v.tr.*, pick up, take away ; **so** —, bring here ; **kala** —, select.

**guluf**, *v.tr.*, attack ; **ka** —, get up and run away ; **iss ka** —, defend yourself.

**hadal**, *v.i.*, speak ; **la** —, answer, communicate, speak with.

**horai**, *v.i.*, go first ; **u** —, be first ; **ka** —, go before him.

**hukum**, *v.tr.*, administer, govern, judge, condemn, order, command ;  
**la iss ka** —, forbidden.

**hul**, *v.tr.*, go round, through ; **so** —, go through and come back ;  
**si** —, go through, when I am off.

**habo**, *v.tr.*, catch, hold, seize, keep ; **ka** —, take from ; **ku** —, take with ; **kaga** —, begin ; **la** —, aid, assist ; **so** —, run after, go and catch.

**had**, *v.tr.*, take, assume, bear, lift, raise ; **ka** —, take from ; **la** —, carry, raise with, help, assist ; **laga** —, be deprived of ;  
**so** —, fetch, bring.

**hosol**, *v.i.*, laugh, smile ; **ku** —, mock at, ridicule.

**ka'**, *v.i.*, awake, wake, get up ; **u** —, go to, get up for ; **sara** — and **so** —, get up.

**ke'i**, *v.tr.*, wake, awake ; **ka ke'i**, wake them all.

**kahai**, *v.tr.*, lead, take to (a place, a person) ; **so** —, bring, take (towards me) ; **kala** —, separate, detach.

**jid**, *v.tr.*, draw, pull, row, put up or on ; **so** —, pull (towards me) ;  
**si** —, pull from me to ....

**jir**, *v.tr.*, take care of, protect (cattle or sheep); **la** —, serve, attend to.  
**jog**, *v.i.*, be, live, remain, stay, stop; **la** —, remain with; **ka** —, hesitate.  
**jogso**, *v.i.*, halt, remain, wait; **ku** —, tread, tread upon, trample; **ku**

**jogjogso**, shampoo with the feet on the back.

**joji**, *v.tr.*, detain, impede, interrupt, stop; **ku** —, strike, fix a handle.  
**mal**, *v.tr.*, milk; **so** —, go to milk.

**noho**, *v.i.*, go back, happen, occur; **so** —, come back, return.

**orod**, *v.i.*, run; **so** —, come quick.

**rid**, *v.tr.*, pitch, throw, upset; **ku** —, throw in, aim at; **ka** —, conduce; **kaga** —, shoot.

**shub**, *v.tr.*, put in, spill, pour out, melt; **so** —, pour out towards me;  
**si** —, continue to pour out; **ku** —, put in, pour in.

**tag**, *v.i.*, go; **u** —, go to him; **si** —, go first, before (I will come after).

**tāg**, *v.tr.*, fix (a stake firm and straight); **iss** —, halt, stop; **ku** —, prop, shore up.

**tali** (with **ku**), *v.tr.*, arrange, settle, arbitrate; **la** —, arrange with him, suggest; **iss la** —, settle for yourself; **so** —, go and settle; **u** —, manage, educate; **u si** —, manage, settle for.

**talab**, *v.i.*, take a pace, a step; **ka** —, cross, pass through.

**yed**, *v.i.*, call, cry after, cry aloud; **u** —, call for, invite; **ugu** —, name, call.

*Nota i.*—The particles **u**, **ku**, **ka**, **la**, &c., when used with other verbs, are generally expressed in English by one of the meanings given above (iii.).

Ex. Where do all those people come from? **hagge dadkas o dami ka yimi?**

Twenty-nine boys live at (*with*) the Fathers, **sagal iyo labatan wil Badrintū la joga.**

I can hop to the top, **'aradi wan ku bodi kara.**

Ex. The dog ran *to* the hut, **eʼgi bulki bu u ordai**.

Turn *to* the right, **midigta u jeso**.

*Nota* ii.—The use of **ku** with the verb **hadal**, ‘speak,’ must be carefully noticed. There is nearly always something understood.

Ex. Do you speak English? **afka Ingriska ma ku hadasha?**

(*lit.* Do you speak in the English language?).

Yes, I speak English, **ha, afka Ingriska ban ku hadal**

(*lit.* Yes, I speak in the English language).

What are you speaking of? **mahad ku** (for **ku u**, to him)  
**hadlaisa?**

*Nota* iii.—When the particles **ku** and **ka** are used with pronouns or with other prepositionals, the letter **k** is changed into **g**; and in this case **ku** and **ka** are generally placed last, as **ugu**, to him; **uga**, from him; **naga**, from us; **nogu**, to us; **kugu**, to you.

Ex. Tell me, him, us all well, completely, **haʼib igu, ugu, nogu sheg**.

He will tell you nicely, plainly, **isagu haʼibu kugu shegi**.

*Nota* iv.—The compound particle **ku-la**, ‘with you,’ must not be confounded with **laga** or **lagu**, which is the passive particle **la** joined to **ku** or **ka**.

## CHAPTER X.

### CONJUNCTIONS.

271. The principal conjunctions are :—

also,	<b>na</b> (affix).
and,	<b>iyo, o, e</b> .
as,	<b>sida, sidi</b> (for the past).

because,	haddeh.
but,	lakin, se (affix).
either,	ama.
either . . . or not,	hadi . . . iyo hadikaleh.
else,	ama, hadikalehse.
except,	mahae, mahe.
if,	hadi, bal in.
nevertheless,	ha ahato, ha ahataie.
now,	haddeh, haddaba.
otherwise,	hadikaleh.
or,	ama, amase, mise, mase.
since,	halkiyo gorti.
than,	ka.
that,	an, in, bal an, ha.
therefore,	haddaba.
then,	haddai.
till,	tan iyo gortan, had iyo intan, ila, ilama.

*Remarks on Conjunctions.*

**272.** The conjunction **iyo**, 'and,' is used to join one word to another, as **berri iyo sādambe**, to-morrow and the day after to-morrow.

The conjunctions **o** and **e** are employed to join sentences and parts of sentences, as **abbahá iyo hoyadá ba yimadai o na la fadistai**, your father and your mother came and remained with us.

N.B.—The conjunction **e** is very seldom used.

The conjunctions **se**, 'but,' and **na**, 'also,' are always used as affixes, and never at the commencement of a sentence, as **adigase**, but thou; **dabadedna**, afterwards also.



**273.** The conjunctions **o** and **e** are of very frequent occurrence in Somali conversation and narrations. These are made up of a series of short sentences, interspersed either with ejaculations by which the hearer seems to tell the speaker that he has understood what he has just been saying (see Interjections), or with the conjunctions **o** or **e**, which are pronounced with some emphasis and about half as loud again as the rest of the discourse, after each verb. By this repetition of conjunctions the speaker seems to say to his hearers (who in this case say nothing), "Continue to listen; I have not as yet finished speaking"; for after each conjunction he stops a little while before continuing.

*Examples.*

Last week I went to Aden, and	<b>Todobadki hore Adan yan tagai,</b>
	<b>o (or e)</b>
there I rode a bad horse, and	<b>halká faras hun ba yan so fulai,</b>
	<b>o (or e)</b>
I fell down, and	<b>wan ka da'ai, o (or e)</b>
I broke my leg, and	<b>lugtaidi iga jabtai, o (or e)</b>
afterwards people took me to the	<b>dabadedna ragi hospitalka i so</b>
hospital, and	<b>gadai, o (or e)</b>
I remained there for two months.	<b>laba bilod hospitalka ban jogai.</b>

*Hearer :* **kow**, or **kow deh**, or **haye**, or **waiyai**.

*Nota i.*—Care must be taken not to confound the sounds of these conjunctions with those of the endings of the verb.

*Nota ii.*—How these conjunctions are joined to the verb can be learnt only by practice, and especially how they are pronounced; for example, **fulai o** (or **e**) is pronounced nearly as if it were in English **fooleithoh** (or **fooleitheh**).

## CHAPTER XI.

## INTERJECTIONS.

274. The principal interjections are :—

<b>'ar! 'ar!</b>	used either to induce excitement and curiosity, or as a provocation to fight, as <b>'ar! 'ar! i dil!</b> you cannot beat me.
<b>ayo!</b>	what!
<b>aiya!</b>	used instead of <b>war ya!</b> 'hallo man!' in speaking to parents or respectfully to other persons.
<b>iss ka eg!</b>	attention! behold! hark! hist! lo!
<b>dega!</b>	see! used to express sudden astonishment.
<b>ha!</b>	sigh when feeling pain.
<b>haye!</b>	yes! all right!
<b>haurarsan!</b>	well! all right!
<b>na! na hoi! or na ya hoi!</b>	oh! hallo woman, girl! used in calling women.
<b>war!</b>	oh! hallo man, boy! <b>war ya! war hoi! war ya hoi kalai!</b> (sing.), come man, boy! <b>waryayahein kalaiya!</b> (plur.), come ye men, boys!
<b>ow and yow!</b>	particles affixed to proper nouns, when calling. <b>Abbahaiyow kalai!</b> O you my father, come! <b>Husseinow!</b> O thou Hoossein.
<b>waiyai or weiyei!</b>	indeed!

275. The words **kow**, 'one'; **kow deh**, 'one say'; **waiyai** or **weiyei**, 'indeed'; **haye!** 'well!' are frequently used in Somali conversation, which, as we have already said, is interspersed with ejaculations by which the hearer seems to tell the speaker that he has understood.

The example we gave on p. 218, can also be rendered as follows:—

Last week I went to Aden,	<i>Speaker</i> : <b>Todobadka hore Adan yan tagai</b>
	<i>Hearer</i> : <b>kow</b> or <b>kow deh</b> or <b>weiyei</b>
and there I rode a bad horse,	<i>Speaker</i> : <b>o halká faras hun ban si fulai</b>
	<i>Hearer</i> : <b>weiyei!</b> ...
and I fell down,	<i>Speaker</i> : <b>o wan ka da'ai</b>
	<i>Hearer</i> : <b>weiyei!</b> ...
and I broke my leg,	<i>Speaker</i> : <b>o lugtaidi iga jabtai</b>
	<i>Hearer</i> : <b>weiyei!</b> ...
and afterwards people took me to the hospital,	<i>Speaker</i> : <b>o dabadedna ragi hos- pitalka i so gadai</b>
	<i>Hearer</i> : <b>weiyei!</b>
and I remained there for two months.	<i>Speaker</i> : <b>o laba bilod hospitalka ban jogai.</b>
	<i>Hearer</i> : <b>kow</b> or <b>kow deh</b> or <b>weiyei.</b>

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# MANUAL OF SENTENCES.

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IN the previous chapters, for each part of speech, we have grouped together as much as possible the simple rules of Accidence and the rules of Syntax, illustrating them with examples. And we think that, instead of any further theoretical explanations, as to the formation of simple, compound and complex sentences, it would be more profitable to Students to give here a series of sentences arranged as follows: (1) Commands or Orders; (2) Questions and Answers; (3) Conversational Sentences; and (4) Miscellaneous Phrases.

N.B.—The three first have been partly translated from ROGERS' "English-Hindustani Manual of Conversation," and the fourth from HOWARD'S "Second Reading Book," which we translated for our school-boys.

## 1. ORDERS.

Come here,	<b>kalai halká</b> (s.), <b>kalaiya halká</b> (pl.); or <b>halkan kalai</b> (s.), <b>halkan kalaiya</b> (pl.).
Come near,	<b>so dōwōw</b> , <b>so durug</b> (s.), <b>so dōwada</b> , <b>so</b> <b>durka</b> (pl.).
Come in (invitation to enter),	<b>kalai gudaha</b> , <b>gudaha so gal</b> , <b>hor u</b> <b>so'o</b> .
Come back,	<b>so noho</b> (s.), <b>so nohda</b> (pl.).

Go away, get away from me,	tag, iss ka tag, iss ka taga (pl.), iss ka bah, iga tag.
Go home,	ahalki tag or taga (pl.), orod ahalki tag, orda ahalki taga (pl.).
Go down,	hosta tag or taga (pl.).
Come down,	so deg or dega (pl.), hosta kalai or kalaiya (pl.).
Go up,	dusha tag or taga (pl.), dusha u bah or baħa, gudka tag or taga (pl.).
Come up,	dusha u so bah or baħa (pl.).
Get down from there,	ka so deg meshas, or mesha ka so dega (pl.).
Get out from the house,	ahalka ka bah.
Go along with,	la ra' or la ra'a (pl.).
Get aside, stand by,	ges u jogso or jogsada (pl.).
Go backwards, shrink,	dib u so'o, dib u durug, dib u jogso.
Go by that way,	halka mar.
Go near,	u durug, u dowow.
Go forwards,	hor u so'o or so'da (pl.).
Go on,	wad, ugu wad, tag.
Get up,	war! ka' or ka'a or ka'ka'a, sara ka', sara jogso or jogsada (pl.).
Get upon the table,	miska ku jogso.
Get together,	iss u kalaiya.
Be silent,	amus or amusa (pl.).
Be silent for one hour,	sa'ad dan amusunaw or amusunada (pl.).
Be careful,	iss ka eg or ega (pl.), amin ahaw or ahada (pl.).
Be honest,	amin ahaw or ahada (pl.).
Do not forget,	ha ilawin, ha ilowbin or ilawina or ilowbina (pl.).

Make haste, be quick,	daḥso, daḥsada (pl.).
Fetch that bottle,	ḥaruraddas la kalai or orod la kalai.
Give it to me,	war! i si, war! i dib.
Leave it alone, leave him,	war! iss ka da, war! iss kaga kalai.
Open the door, the doors,	war! albabka fur, albabyada fura or furfura.
Shut the door, the doors,	albabka ḥid, albabyada ḥidḥida.
Open the door (entrance of Somali hut),	daḥḥa lal.
Shut the door (entrance of Somali hut),	daḥḥa so dā or so rida.
Stand, be standing,	sara jog, sara jogso.
Stand still, do not move,	jog weliba, ha daḥdahāḥin, si jog.
Do not make a noise,	ha ḥailin or ha ḥailinina (pl.), or war! ḥailada naga da or daya.
Dō not go there (pointing out the place),	halko ha tegin or ha tegina (pl.).
Sit down,	fadi, fadiso or fadista.
Kneel down,	jilba jogso or jogsada (pl.).
Remain kneeling down,	jilba joga.
Bow your head,	fororso, fororsada.
Have patience, be patient,	samir or samra (pl.), kadso, duḥḥado.
Wait; wait a moment for me,	sug or suga (pl.); halka abbar i jog.
Do as I say,	sidan ku idi fal, sidan kugu idi fal, sidan ku lehahai fal or yel.
Come back (to a person sent on an errand),	iss kaga kalai, iss kaga so noḥo.
Leave me in peace, let me be quiet,	iss ka i da or daya (pl.).
Come back afterwards,	hadowto i so noḥo.

Light the lamp ( <i>or</i> the candle),	siradka sirad, siradka shid, siradka ku habo (shama'ha sirad ...).
Blow out, put out the lamp ( <i>or</i> the candle),	siradka afuf, bahti or sehi (shama'ha afuf ...).
Light the fire (at 5 o'clock),	dabka shid (shanta sa'adod).
Turn to the right,	midigta u jeso or leho.
Turn to the left,	bidehda u jeso.
Call my servant,	mididinkaigi u yed.
Ask him; ask Hassan,	weidi; Hassan weidi.
Do not bother me,	ha i dalin.
Take this letter to the Governor,	warhaddas had o Serkalka gei.
Bring an answer,	jawab ka so had, jawab ka la kalai.
Bring the answer,	jawabta ka ken.
Mind your own business,	war! haushada habso o iga tag.
Bring some water,	wahhoga biyah la kalai.
Bring some drinking water,	biyo la 'abo la kalai, or biyo an 'abo i ken.
Bring some water for washing my hands,	biyo an ku farhasho i ken or la kalai, or biyo an sa'abada ku ma'ido i ken.
Listen to me, obey,	i degaiso, i ma'hal, i yel.
Speak loud,	ad u hadal.
Do not chatter so much,	hadalka badan iss ka da.
Do not tell lies,	bein ha shegin.
Do not speak so fast,	dahso ha u hadlin or hadalka ha hud-hudin.
Say it again, repeat,	mar kaleh deh or dhaha (pl.).
Give him less money,	la'agta ka din.
Give me more,	i kordi.
Give me the same (as those),	kuas o kaleh i si.

Pick up the whole,	ɗamanti so gura.
Catch the whole,	ɗamantod hɓo.
Say all (the whole),	gidigi or ɗamanti ɗaha.
Let us all go, <i>or</i> we must	
all go,	gidigen an wada baɗno.

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## 2. QUESTIONS AND ANSWERS.

Who are you? (of what tribe?)	aya tahai? tolma tahai?
Who is that man? (of what tribe?)	ninkasi wa ayo? ninkasi wa kuma? ninkani yu yahai?
He is a boy of Dulbanteɗ,	wa wil Dulbaanteɗah.
Who is that woman? (of what tribe?)	nagtasi wa ayo? nagtani wa tuma? nagtani yai tahai?
She is the Governor's wife,	wa afadi or úridi Serkalka.
Who are these boys? (of what tribe?)	wilashatani wa ayo? or wa kuama? wilashatani yai yihin?
They are my brother's sons,	wa wilashi walalkai, or walalkai arurtisi weiyei.
They are the boys of the Fathers,	wa inamadi Badriga?
Who are these girls? (of what tribe?)	gabɗahasi wa ayo? or gabɗahasi wa kuama? gabɗahasi yai yihin?
Whose camels are these? <i>or</i> to what family do they belong?	aurtasi wa aur ma? or aurtasi wa rer ma? aurtasi wa ayo?
These camels are of such ...	aurtasi wa rer hebel.
Whose house is this?	aɗalkan ya leh? aɗalkani wa aɗal ma?



- It is the house of an Indian merchant,  
Whose children are these ?  
The children of Mahomed,  
Whose sheep are these ?  
The sheep of Fara,  
Whose daughter is she ?  
She is the daughter of a blacksmith,  
She is the daughter of a European,  
Where is my, thy, his, her father ?  
He is in the jungle with an Englishman,  
Where are your father's horses ?  
He sold them all,  
Where are my brother's children's houses ?  
They are at Aden,  
Where is my mother ?  
Last week she died in the jungle,
- nin Hindi o baya mushtariah ya  
aḥalka leh or aḥalkis weiyan.  
arurtan or inamadan ya leh? arurtani  
wa arur ma ?  
wa arurta or arurti Mohamed.  
adiyahakan ya leh ?  
wa adiyihi or adiyaha Fara.  
tani yai gabadis tahai ? or gabaddani  
yai ḍalai ?  
wa tumal gabaddi or gabaddis, or  
wa gabadda tumalka or wa gabad  
tumal.  
wa gabad Frenji, or gabadda nin  
Frenji ba ḍalai.  
abbahai, abbaha, abbihi, abbahed me ?  
or hagge jira ?  
miyi bu jira, isaga iyo nin ingrisah, or  
isagi iyo nin ingrisah miyi wada  
ḥabtai, or nin ingrisah yu miyi u  
ra'ai, or nin ingrisah yu miyi la jira.  
fardihi abbaha ma ye ?  
damantod or kulligod ibi or ibiyai or  
isagu fardihisi kulligod wada ibsai  
or ibshai.  
walalkai wilashisi aḥaladodi ma ye ?  
Adan bai jiran or bai yalin.  
hoyadai me dai ?  
todobadki hore yai miyi ku dintai.

Where is your sister?	wilashadi me dai?
Where are our mothers?	hoyoinken ma yai?
Is this your horse?	kan, ma faraskagi ba?
Yes, I bought it last year,	ha sannaddi hore or kal hore yan ibsadai.
Is this my father's house?	kani abbahai ahalkisi ma yahai?
No, it is farther on, in the next street,	maya, ka fog, surinka hore.
Is this my sister's camel?	kan ma geli or aurki walashai ba?
Yes, she led it from the country to Berberah,	ha miyi yai or bai ka so kahaisai o Berberi kentai.
How many men are there?	halkó nimanku imisai ku yihin? or nimanku imisai yihin? or niman imisa halko joga? or imisa nin yai yihin?
We shall find about thirty- five,	malaha shan iyo sodon nin bainu ka heli, or malaha bainu ka heli shan iyo sodon nin.
How many men will be there to-morrow?	berrito imisa nin ya halkas jogi or ahan dona? or berrito imisa nin ba iman dona?
There will be two hundred,	laba bohol ya ahan or iman dona.
How are the horses?	farduhu wa side? or farduhu sidai yihin?
They are all well,	wa wada bed haban, or wa iss ka dan yihin.
Where is your brother?	me walalká or walalká me?
He died last week,	todobadki horu (for hore yu) dintai, or todobadki doweid yu dintai.
Where is this man's mother?	ninkan hoyadi me dai? or haggai jirtai?

She is living at Bulahar,  
Where were you yesterday ?

Bulahar bai fadida or jogta or jirta.  
haggad shalai habatai or u ka'dai ? or  
jirtai or tagtai ?

I was taking a walk on the  
sea-shore,

hebtan tamashlainayai.

Whose son are you ?

ina ayad tahai ?

I am the son of Jama Abdi,

ina Jamma Abdi ban ahai.

Whose horses are these ?

fardahan or fardahakan ya leh ?

They belong to the Sultan  
of Maït,

Suldanka Maït ba leh.

How many houses are there ?

imisa ahal ba halkas ah ?

I do not know, it is only a  
small village,

war ! u ma hayo, wa jesas iyo wah  
hoga.

What sort of boat is this ?

sehimadda midabkedu wa 'ain ke ?

It is a large boat for goods,

wa sehimad wein o holo lagu guro.

Where will these children  
be to-morrow ?

berri arurtani or arurtatani haggai  
jogi donan ?

They will be at school,

ma'lamaddai jogi donan.

When will you be at home ?

gormad ahalkaga jogi ? or hadman  
ahalki ka heli dona ?

This evening at 6 o'clock,

galabta lehda sa'adod.

Was your father at home  
yesterday ?

shalai abbahá ahalki ma jogai ?

No, he was on board for  
shipping his goods,

maya, markabku alabadisi or holihisi  
ku gurayai or ku guranayai.

Will your brother be at  
home to-morrow ?

walalká berrito ahalka ma jogi dona ?  
or walalká berri ahalka ma jogi ?

Yes, in the morning before  
noon,

ha, subahdi, lab iyo tobanka ka horta.

Were my two oxen in the  
boat yesterday ?

shalai sehimadda labadaidi dibi ma  
ku jirtai ? or ma ku jiren ?

- Yes, they arrived just at 5 o'clock, before the sailing,  
 Are his four daughters at home?  
 No, they have gone to take a bath in the sea,  
 What animals are these?  
 There are eight male and female ostriches, a lion, two small leopards, five lynxes, three jackals, ten hedge-hogs, a porcupine, six gazelles, four oryxes, seven earth squirrels, and nine sand antelopes,  
 Is that animal a horse or a cow?  
 Do you not see that it is a cow?  
 What do you call that?  
 What is the name of that?  
 Why did they not go yesterday?  
 Rain frightened them,  
 Where do you come from?
- ha, shanti sa'adod bai yimaden dofininki ka horta.  
 afarrtisi gabdod ma ahalki bai jiran?  
 maya, wahai u tegen, inai badda ku so maiɗtan.  
 bahaladatani wa 'a'in ma? or bahaladatani wa 'a'inke?  
 sided gorayo lab iyo dadig ba ah, mid libah, iyo laba shabel yaryar, iyo shan gududonni, iyo sadeh dulmadow, iyo toban hedigod, iyo mid 'anahub, iyo leh dero, iyo afarr b'e'id or b'i'id, iyo todoba daba galla, iyo sagal sakaro.  
 wahhasi ma sa'ba masse wa faras?  
 miadan arkain sa' ?  
 maɓa gedka ku shegtan? maɓa wahha tidahdan? maɓa gedkan tihanin?  
 bahalka or bahasha maga'hisu wa mahai?  
 mahai shalai u tegi wahyen?  
 roba laga bahai or roba raggi ka 'absodai.  
 haggad ka timi? or hagge bad ka timi?

- I come from Aden,                      Adan ban ka imi.  
 Where do you (plur.) come  
     from ?                      hagge ka timaden ?  
 We come from the jungle,              miyi bannu ka nimi.  
 What is your business here?          maḥad halka ḥabanaisa ? or haushada  
    halka wa maḥai ?
- I am a servant of the  
     Governor,                      mididinku Serkalka sarai yan ahai.  
 With whom do you live ?              yad la jogta ?  
 I work for Mr. X.,                      saḥeb or ḥawaja X. yan la shaḥaiya.  
 What do you want ?                      maḥad donaisa ?  
 I wish to catch a man who  
     has robbed me of a loin-  
     cloth,                      inan ḥabto nin mahawis iga ḥadai  
    yan donaya.
- Do you understand ?                      ma garanaisa ?  
 What do you understand ?              maḥad garanaisa ?  
 I understand a little,                      wah hoga ban garanaya.  
 When will the ship sail ?              gorma markabka bihi or dofi or tegi ?  
 She will sail at four o'clock,          manta afarrrta sa'adod yu dofaya,  
    baḥaya, tagaya.  
 What are you doing there ?              maḥad halka ka samainaisa ? or halka  
    maḥad ka falaaisa ?  
 Nothing. I take care of                  wahba. Walalkaiga yar ban egaya  
     my small brother,                      or ban la jiraya.  
 Will you come with me ?              ma i ra'i or ra'aaisa ?  
 Will you remain with me ?              ma i la jogaisa ? or jogi ?  
 Yes. No.                      Ha. Maya.  
 How much will you charge  
     me for carrying my lug-  
     gage ?                      alabadaida imisad ign ḥadi ? or ala-  
    badaida gurideda imisad la'ag iga  
    ḥadan ?  
 Give me half a rupee,                      rubiad baḥked i si.

What is that ?

wahhasi wa mahai ? or wa mahai  
wahhasi ?

Yesterday Mr. N. told me  
to give you three annas,

Mr. N. ya igu yidi shalaito, sadeh  
gambo bihi.

Is there plenty of fish ?

halkasi ma kalun badantahai ?

No, we cannot catch any,

maya, midna haban kari waihnai.

Yes, the harbour is full  
of fish at this monsoon  
(S.W.),

ha, bad hidankan, dekedda kalun ba  
ka buha.

Who are you ?

(sing.) kuma or kumad tahai ? or aya  
tahai ? (plur.) kumaidin or kuma  
tihi ? or aya tihi ?

I am one of the Somali  
chiefs,

garadka Somalida yan ahai or Soma-  
lida garadkodan ahai.

We are the Somali chiefs,

Somalida garadadoda yannu nahai.

Who is that ?

wa kuma kasi ? or wa kuma ninkasi ?

It is the son of my sister  
(my nephew),

wa wilki walashai.

What is your name ?

maga'ha ? or maga'hagu wa mahai ?

My name is Abdi,

maga'haigu wa Abdi.

Where have you been ?

hagge jirtai ?

I have been working in the  
garden of the Government,

Serkalka bustankisi yan ka shahaina-  
yai.

Why have you come here ?

mahad halkan u timid ?

I wish to learn English,

afka Ingriska inan barto yan donaya.

Where are you going ?

melmad ku so'ota ? or habanaisa ? or  
melmad gadi ? or ka'aisa ?

I go to the jungle for three  
months,

miyi ban habanaya sadeh bilod or  
sadeh bilod ban miyi jiraya.

Where is my servant ?

hagge mididinkaigi jira ?

Is he not in the house ?

sow ahalka ma joga ?

He has gone to the bazaar  
and will come back soon.

Who is that man ?

He is a merchant of Bombay,  
Do you know him ?

Yesterday I spoke with him  
for the first time,

How many men are there ?

There are one hundred and  
fifty, and they will attack  
us to-night,

Is the master at home ?

Yes, come in,

Who is that European ?

He is an English officer,

What is the good of that ?  
or what is the use of  
that ?

It is a medicine against  
fever,

Why do you do so ?

Because I think it is best,

What is the matter ?

That man has robbed me  
of 3 rupees,

Where did you hear this  
news ?

They say so in the jungle,

suhhu habtai o iminku so nohon or  
suhhu tagai o iminku so nohon.

ninkasi wa ayo ?

wa nin denhadah o Bombay joga.

(isaga) ma tahan ?

shalai ban weli la hadlai, or weligai  
la ma hadlin shalai ka horow or  
shalai ka hortow.

imisa halkas joga ?

wahai yihin bohol iyo konton o 'awai  
ina la dagalami.

sahebki ahalki miu jira ?

gudaha kalai or ahalka so gal.

ninkas 'adi wa kuma ? or wa ayo ?

wa serkal Inggrisah.

gedkasi muhu tari ? or maha lagu  
fala ? or maha ku falan ?

wa dawo dahanta la 'aba, or wa dawo  
dahanta yaraiso.

mahad sidas u falaisa ?

wahan moda in wahhasi ugu wanak-  
sanyahai or inai ka wada wanak-  
santahai.

wa mahai eddu ? or eddu wa mahai ?

ninkasi sadeh rubiadod yu iga hadai.

haggad ka so mahashai warkas ? or  
warkas haggad ka so mahashai ?

sidasa miyi laga laha.

- A Somali coming from mid Somalied o shalaito Ogaden ka  
Ogaden told me so yimi, ban so maḥlai.  
yesterday. (I heard him  
say.)
- How is this? kani wa side? wa side?  
I was sleeping when that gorti ninkasi hoiskaiga so galai o  
man came into my tent alabadi iga gurtai ban ḥurdai.  
and stole my goods,
- What is your advice? wanadadu wa maḥai?  
What are you thinking of? maḥa ku talaha?  
What is your intention? maḥad dama'tai?  
I think it is best for us waḥa i la tahai, wahha ino wanaksan  
to make peace with that inaka o tolkas la heshina.  
tribe,
- I wish to leave that country waḥan donaya inan magaladatan ka  
and go to France, dofo (tago) o Franse ḥabto.  
I have no other intention wah kaleh dami'i mayo e waḥan  
than to devote my life to dama'i inan rubadkaiga Somalida  
the good of the Somali u behiyo.  
people,
- Can you tell me where Abdi ma i shegi karaisa mesha Abdi ku  
lives? jira?  
No, perhaps he is at Aden  
now,  
What are you looking for? maya, malaha Adan bu jiri or fadiya.  
I am looking for my hat, maḥad donaisa?  
cane and book, waḥan donaya kuḥadaidi iyo ushaidi  
iyo kitabkaigi.  
Are you coming? ma i ra'a'isa?  
No, I remain at home to maya, aḥalkan ku hadaya inan shu-  
finish my work, ḥulkaiga ḍamaiyo, or aḥalkan jogi o  
shuḥulkaigan ḥabsan.



Yes, but wait a moment,  
Can you speak English?

Speak Somali well,  
Do you understand now?

I do not understand,  
What do you say?  
What did you say?  
What are you speaking of?  
I say that you must do  
your work,  
What do you ask?  
What are you asking of  
him?

I beg for alms, because I  
am hungry,

I want to speak to you,

Why?

I will tell you secretly,

I am not speaking to you,

Why did you speak so  
yesterday?

I said nothing,

What news is there to-day?

There is no news,

What you say is all true,

ha, e abbar jog.

afka Ingriska ma taħan or ma ku  
hadasha? or ma ku hadli karta?

Somalida si fi'an ugu hadal.

aminka ma ku da'dai? or ma gara-  
naisa?

garan mayo, or i ma da'sana.

maħad lehdaħai?

maħad tidi?

maħad ku hadlaisa?

waħan ku lehahai shuħulkaga ħabso.

maħad weidinaisa?

maħad u weidisanaisa?

gaja i haisa o sadaħad ban weidisa-  
naya, or wan gajonaya o sadaħan  
ka bariyaya.

waħan donaya inan ku la hadlo, or  
inan ku la hadlo yan donaya.

wayo?

hadal ħarson ban ku shegi, or wan ku  
la faħi.

ku la hadli mayo, or adiga ku la ma  
hadlin.

maħad shalai sidas ugu hadashai?

waħba ma an o ħan.

maħa manta halka war joga or jira?

war ma jiro or ma joga.

waħad lehdaħai o ħami wa wada run.



Please pardon me, sir,  
What wages do you get?

15 rupees a month, with  
lodging and water,

What countryman are you?

I am a Somali,

How far off is your native  
country?

It is very far, about 30 days  
journey,

Has the newspaper come  
to-day?

I do not know, sir,

Has the washerman come  
to-day?

Not yet,

When will he come?

Tell him to come at once,

Has the cook yet returned  
from the market?

Yes, he is in the garden,  
outside,

Let me know when he  
comes,

Have my things (luggage)  
come yet?

They promised to send them  
to-day,

When they come, send them  
to me,

i samah, saheb, sab.

maḥad mushaharo hesha? or ḥadata?  
or lugu siya?

shan iyo toban rubiadod iyo biyo, iyo  
aḥal yan bishi ḥata.

magaladadu wa hagge?

nin Somalied ban ahai.

meshad ku ḍalatai imisai fogtahai?  
or imisai jirtai?

wa mel fog, o malaha sodon 'asho lo  
so'oda.

warki manta ma yimi?

war u ma hayo, sab.

dhobigi or dar ḥasalki manta ma yimi?  
maya weli.

gormu iman?

u sheg dahso u yimadai.

sor kariski or deriyo kariski suḥhi  
weli ma ka so noḥdai?

ha, bustanka, dibadda ku jira.

an ogado gortu imanayo, or i ogaisi so  
noḥodkisi.

alabadaidi weli ma timi or ma timi  
weli?

wahai ku ballamen inai manta  
kenan.

gortai yimadan, i so dir.

Open the box and empty it,	sanduhha fur o mañi.
Have you lit the candles?	shama'yadi ma ku habatai or ma si- radai?
There is none,	midina ma yal.
Bring those things with you,	alabadas so had.
Where are all the servants gone?	hadaminti or mididinadi haggai wada habten?
They have all gone home, sir,	sab, wada hoidai or wa wada hoiden or ahaladi bai habten kulligod.
Call the porters,	hammalada u yed.
All the porters are here, sir,	hammaladi halkai wada jogan, saheb.
Put all the things in the carriage,	alabada o ðan gañiga ku gur.
Everything is ready, sir,	saheb, o ðan or kulli wa diyar or wa wanajiyan.
That will do, you may go now,	haurarsan! or wa wanaksanyahai, iminka iss ka tag.

## EATING AND DRINKING.

Get breakfast ready,	afuradi or huradi ino diyar garai or sorta ino samai or sorta ðamai.
Make the tea,	sha'ha samai.
I have made the tea, sir,	anigu sha'hi samaiyai, saheb.
Toast some bread,	wah hoga kibisah dub or kibis i dub.
Boil some eggs,	wah hoga ugañanah ino kari.
The eggs are not fresh,	ugahantatani ma 'usba.
Does the water boil?	biyihi ma karayan?
Bring a cup and saucer,	fujan iyo se'ni yar i ken.
Give me a cup of coffee,	fujan hahwaah i si or i shub.

- Bring me some cream and milk,  
 Some preserves and butter are required,  
 Bring a clean spoon and fork,  
 This sugar is full of sand,  
 Order the dinner,  
 Lay the table,  
 What is there for dinner?  
 What food do you eat?  
 What will you drink, sir?  
 Put the water on the table,  
 Give me some wine,  
 Who has drunk all the wine?  
 When will dinner be ready?  
 I am hungry and thirsty,  
 Cook some meat,  
 Bring me some bread,  
 The bread is all eaten, sir,  
 Bring a clean plate,  
 Bring a knife and fork,  
 This meat is not well cooked,  
 I have done eating,  
 Take away the dinner things,
- wah hoga labenah iyo wah hoga  
 'anaah i ken.  
 wainu donaina wah hoga kabisah iyo  
 bur'adka.  
 fandal iyo muda' safaisan i ken.  
 sunkortatan amud ba ka buhda.  
 sorta 'id ino ku dir.  
 miska dig.  
 mahad sor haisa?  
 sor maha 'untan?  
 mahad 'abi, saheb? or sab?  
 biyaha miska sar.  
 wah hoga nabitkaah i si.  
 hamrigi ya wada 'abai?  
 gorma sorta daman? or bialan?  
 gajo iyo harad ba wa i hayan.  
 wah hoga hilibah kari.  
 wah hoga kibisah i ken or la kalai.  
 kibisti la wada 'un, sab.  
 se'ni safaisan la kalai.  
 mindi iyo muda' i (me), no (us), ken  
 iyaga u gei (to them give).  
 hilibkas ad u ma bislanyahai.  
 'unai or o halasai.  
 alabada sorta lugu 'uno gur.

WALKING.

I will go out for a walk,	dibadan u bihi inan so so'odo, or dibadan tegi inan tamashlaiyo, or dibadan u tamashlai tegi.
Why do you go out on foot?	maḥad lugaha ugu so'onaisa?
I am fond of walking,	so'od wa or ban ja'lahai.
We walked about the city,	magaladi or magalada bainu ku so waregnai.
Are you tired?	ma dashai? or ma dashantahai?
He walked with the aid of a stick,	ul bu ku tukuba.
You must go with me,	i ra'a or i so ra'a or inad i so ra'da bad lehдахai.
You need not go there,	inad halko tagtid doni maisid.
I will come immediately,	iminkan so noḥon, or markiba ban so noḥon.

VISITING.

See who is there,	eg! kan halko joga.
Who is there?	ya halko joga?
I am happy to see you,	inan ku arko, ban ja'lahai.
Take a chair and sit down,	kursi ḥado so faḍiso.
Give the gentleman a chair,	sahebka or ḥawajaha kursi so si or u dig.
It is a long time since I saw you,	wa buran ba iss ugu ken dambaisai.
How are you?	e iss ka warran?
I thought you would come to-day,	waḥan modayai inad manta iman donto.

I hope to see you again soon,  
 When will you return?  
 I shall come back by the  
 next ship,

inan dahso ku arko yan sugaya.  
 gormad so nohon?  
 markabka damban so ra'i.

## WEATHER.

This is fine weather,  
 The sky is very clear,  
 It is very hot,

dabashatani wa wanaksantahai.  
 'irku wa dalalaya.  
 wa kulul or kulail, or wa kulu-  
 shahai.

It is the summer season,  
 It is a fine day to-day,

wa haga.  
 manta wa malin bahsan or huroh  
 badan.

How dark it is!  
 It will rain to-day,  
 It lightens very much  
 now,

gudhur weina!  
 manta rob ba dii or roba dii.

It is raining, it rains,  
 It has stopped raining,  
 Much rain falls in the  
 hills,

iminka 'irku ad bu hila'aya.  
 rob ba daaya or da, 'irku da.  
 robki hadyai, or robki dii mayo.

There was a thunderstorm  
 yesterday,  
 Has the moon risen yet?  
 It drizzles,  
 See! the sun is setting,  
 Oh! the sun appears,  
 The moon shines to-night,  
 The sun is so hot that I  
 cannot go,

rob badan ba burta ka daaya.  
 shalai 'unkod ba daai.  
 dayihhi weli ma so bahai?  
 'adar da, or 'irku wa 'adar daaya.  
 eg! 'ad'eddi da'dai.  
 war! 'ad'eddi bahdai.  
 'awa wa 'addo.  
 horaḥdu sidai u kulushahai, tegi kari  
 wahyai or ma tegi karo.

# *Guiraud Jean B. François*

MANUAL OF SENTENCES.

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## TIME.

What o'clock is it?	wa gorma? or wa imisadi? or war sa'adu wa imisadi? or wa imisadi sa'adod?
One o'clock,	kowdi or wa kowdi.
It is just one o'clock,	hodyehedo wa kowdi.
Come back at half past one,	kowda iyo baḍka so noḥda.
It is half past three,	wa sadeḥdi iyo baḍki.
It is a quarter past four,	wa afarṛti iyo wah.
It is a quarter to eight,	wa sideddi wah la or wah ḍiman.
It is very late,	wa gor dambe.
You are late,	wad rāḡtai.
Come at noon,	duḥurka kalai, or haḍka kalai.
He will come in the morning,	isagu berri arortu iman.
Wake me early,	(berri) gor hore i ki'i or arorti i tosi.
They went away six months ago,	leh bilod ba wa maḥnayan.
There are twelve months in the year,	sanaddu lab iyo toban bilod bai leh- dahai, or sanaddu lab iyo toban bilod ya ku jira.
He always goes home at night,	habenki yu mar walba aḥalka taga.
I think my watch is wrong,	waḥan u malainaya inan sa'adaid u hagagsanain.
It is the same as the clock,	sa'ada weinina wa la mid.
At what o'clock did the men come yesterday?	sa'ad ma nimanki shalai yimaden?
They came at five o'clock,	shanti sa'adod bai yimaden.





He is my brother, my cousin, &c.,	isagu wa walalkai, inaderkai, &c.
Where is your father?	abbahá me? or abbahá haggi jira?
His father is dead,	abbihi ñimai, or abbihi ma nola.
This is his sister,	tani wa walashis.
Has he a wife?	isagu úri or afo ma lehyahai? or nag miu gursadai?
They live with their parents,	walidkod bai la jogan or jiran.
Have you a family (hus- band)?	rer ma lehdahai?
This is his elder brother,	kasu wa walalkisi ka weina.
That is his eldest brother,	kasu wa 'uradkisi.
That is his young sister,	tasu wa walashisi yaraid.

WRITING LETTERS.

Are there any letters for me?	war! warah ma i sida?
No, there are no letters for you,	warah ku ma sido.
The mail has just arrived,	markabki hadadatanu yimi, or hodye- hedo markabku aminku so galai.
The mail is coming now,	markabka warahda sida gor dow bu or hátanu yimanaya.
I want to write a letter,	warhad inan horo ban donaya.
Is this your paper?	tani ma warhaddadi ba? or tani war- haddadi ma tahai?
Your writing is not legible,	fartada la ma ñihi karo.
Give me a wafer,	in kibisah o yar i si.
When does the mail leave here?	gorma markabku halka ka dofi?

Is this letter for the Post?  
 Take this letter to the Post  
 Office,  
 You must pay the postage,  
 Give me a postage stamp,  
 Where is the Post Office?

war! warḥadatani ma dabalka leh?  
 warḥaddan dabalka ku rid.  
 tikedda la'agtisi bihi.  
 war! tiked i si.  
 war! dabal hafiski me? or hagge  
 dabal hafiski jira? or war! i sheg  
 dabal hafisku meshu ka disanyahai?

Give me a small piece of  
 paper,  
 Enclose my letter in yours,  
 Did you receive my note?

in yar o warḥadah i si.  
 warḥaddaida tada ku rid or tada i  
 geli.  
 war! warḥaddaida ma ku so gaḍai?

## CLOTHING.

Make me a suit of clothes,  
 Wait while I take your  
 measure,  
 Please to send, give me a  
 pattern,  
 Brush my hat and coat,  
 Give me a handkerchief,  
 Mend my shoes,  
 Bring my clothes here,  
 Where have you put my  
 clothes?

dar i samai, or war! surual iyo garba-  
 galai i tol or igu ḥiyas.  
 i jog an ku ḥiyasta, or i jog an ḥi-  
 yasta ka ḥataie.  
 adigu ḥiyastada i so dir, or waḥan ka  
 bariyi inad midab i sisa.  
 kofladaida iyo ḥamiskaiga ba habaska  
 ku u yal ka bii.  
 massar i si or i dib.  
 kabaha i kar or i tol or i yel.  
 darkaiga halka i ken or halkakan i  
 ken.  
 darkaigi haggad digtai or hagge bad  
 geisai? or darkaigi haggad kaga  
 timi?

Has the tailor brought my trousers?	darjigi or dartolki surualkaigi ma kenai?
Sew the buttons on my shirt,	bodamadi hamiskaiga igu tol.
Bring my slippers,	kabahaiga i ken.
Give those clothes to the washerman,	darko dhobiga u or igu dib or gei.
Clean my boots,	kabahaiga wawein i safai or i 'adai.
Fasten my necktie,	horhidka i hid or i adkai.
Where is the other glove?	fara galihi or ga'an galihi or ga'an geliski kaleh me?

FURNITURE.

Give him a bed or mat to sit on,	war! sarrir ama dermo u ku fadista so si, or ama sarrir si ama dermo si ha ku fadistai.
Do not lean upon the table,	miska ha ku tirsan or ha 'uskan.
He makes all kinds of furniture,	alabada 'a'n walba wu ka samaiya or wa ka yahan.
Bring a chair here,	kursi halkan la kalai.
Put this on the shelf,	lohha wahhas dul sar.
Take the bedding off the bedstead,	gogosha horiyaha sarrirta ka had.
Clean the looking-glass and pictures,	murayadda iyo sawirada ba 'adai or safai.
Clean the carpets,	kebdaha dushehoda had or fih.

PLACE, POSITION.

He lives within the city,	magaladu fadiya.
Shall I put it at the top or in the middle?	ma 'aradan sara or geiya, masse dehda?

Put this in the centre,	kan deḥda geli.
He lives near that mountain,	burta 'agtedu fadiya or joga or jira.
Move straight on,	ḥumati u so'o.
Put it on the back of the horse,	wahhas faraaka fankisa or dushisa so sar.
It is under the book, the box,	bahashasu kitabka, sanduḥha hostisu tal, or gedku kitabka, sanduḥha hostisu yal.
On what page of the book is that word to be found?	kitabka balkisi ya laga heli dona eraigas?
The box is under the table,	sanduḥhu miska hostisu yal.
My knife is on the table,	mindidaidu miska dushisai tal or sarantahai.
Where is your country? (sing.),	dalkagu or 'arradadu or biladkagu wa hagge?
Where is your country? (plur.),	dalkinu or 'arradinu or biladkinu wa hagge?

## QUALITIES.

Of these two, which is the greater?	labadas ya ka wein?
Bring some cold water,	biyo ḥabow la kalai, or in biyaah o ḥabow la kalai.
He is a very sharp (active) man,	wa nin kulul, or nin kulul waiyai, or wa nin hauled.
He is deaf and dumb,	isagu wa degala iyo arrabla yahai.
This fruit is sour,	midkani wa ḥadaḥ yahai.
He is a wise man,	wa nin faridah, or wa nin garadleh.
This is good bread,	tasi wa kibis wanaksan.

That knife is sharp,	mindidasi wa af badantahai or wa ti af badan.
This house is damp,	ahalkasi wa hoiyan yahai.
The night is very dark,	habenku wa mid gudhurah, or wa mid gudhurah bu aha or wa madowba.
She is a naughty girl,	yadu wa gabad hun.
That merchant is a very rich man,	baya mushtarigasi wa nin hodanleh or hololeh or wa nin holo badan leh.
How wet the grass is to-day!	war! manta geduhu hoiyanayan, or war! manta geduhu wa hoiyan yihin.
He had a blackish dog,	ei madow bu lahan jirai.

FIRE AND SMOKING.

Have you lit the fire?	dabki ma shidai?
Bring fire, a light,	dab la kalai, iftin i (me) no (us) ken.
Put more wood on,	horiyo kaleh dabka sar or habo kordi.
Put less wood on,	horiya (or -o) or habo ka yar sar.
Burn this paper,	warhaddatan gub.
Tell him to light a fire,	war! ninka dab shid deh or dab shid u shég.
Be careful of the fire,	war! dabka ad u habso, or ad isaga jir, or dabka iss ka jir.
Bring some charcoal,	in duhulah or wah hoga duhul la kalai or ino ken.
Split up some firewood,	in habaah or habo i, no jehjeh or je-jebi.
A spark may catch your clothes,	wa intas o dinbili darka ku or kaga da'da, or wa intas o dinbil ba darka ku di'i, or dinbil ba darka kaga di'i karta.

Put out the fire,	dabka baḥti.
Light the fire with a match,	dabka ḥaraf ku shid.
Please give me a light, a candle,	war! (ka bariyaya) sirad, mid ḥabad shama'ha i si.
Do you smoke tobacco?	buri ma fudda? buriga ma 'abta?
Give me a cheroot, my pipe,	ḥabad shurutah, paipkaiga i si.
Get the hookah (hubble-bubble) ready,	badehhadda ino buḥi or ino biḥi (light) o dabaded ino so shid.
Where are the tongs?	birrḥabki me?

## GARDEN AND PLANTS.

Whose garden is this?	beirtatan ya leh?
Where is the gardener?	ḥagafki me?
What flower is this?	ubahḥani wa 'a'in ma? or ubahḥakani wa mahai?
The garden gate is open,	beirta ilinkedi wa banan or furan yahai.
What sort of soil is this?	wa 'arro 'a'inkeah 'arradatani?
Take a little walk in the garden,	beirta ku so yar wareg.
Sit in the shade of this tree,	beirtan haḍkeda haḍso, or beirtatan haḍso or faḍiso.
Will you allow me to take a walk in your garden?	beirtada inan ku so warego ma i ogolan?
Dig up this tree,	beirtas or gedkas so biḥi or hos u ḥod.
This is a very beautiful garden,	beirtasi wa beir ḥuroḥ badan.
This tree has many branches,	gedkasi lamo badan bu lehyahai.
This plant will soon blossom,	gedka dahso ubah uga so biḥi.

Fetch some fruit out of the garden,	beirta mido ka so go or bihi or gur.
This kind of fruit is plentiful,	midkakan o kaleh wa badanyahai.
Let me smell that flower,	ubahhas an ursado.
There are many thorns on this rose,	wareadka hodahha badan ba ku tal.
Do not pluck those flowers,	ubahha ha taban.
This fruit is beginning to ripen,	midkani wa bislainaya.
Sow this seed here,	inintan halkan ku beir or hagar or dadi.
Corn is sown in the ground,	saren dulka laga beira or lugu dadiya.

NUMBER.

Bring two candlesticks,	laba shama'dan la kalai.
I have 500 rupees,	shan bohol o rubod ban haista or haya or ban lehyahai.
What is first to be done now?	marka hore mahān samaiya? or iminka shuhulka horai wa mahai? or iminka mahān ugu horaisiya? or ged man (for ma an) ugu horaisiya iminka? or haul man kaga habta iminka?
2 and 1 are 3,	laba iyo mid or middi wa sadeh.
1 taken from 3 leaves 2,	sadeh mid ka goiyo or hado wa laba.
3 taken from 6 leaves 3,	leh sadeh laga go wa sadeh.
3 times 9 are 27,	sadeh jer o min sagalihi wa todob iyo labatan.



16 divided by 4 equals 4,

He wants about ten men,  
Give them three rupees each,  
He demands twice as much,

Tie the books ten by ten,  
Take the horses two by two,  
The nine boys are good,  
Twenty are neither bad nor  
good,

leh iyo toban melod min afarr la haib-  
shai or laga digai wa afarr.

malaha toban nin bu donaya.  
nin ba or nin walba sadeh rubod si.  
intas in leh eg bu donaya, or intas  
labaded bu donaya.

kitabiyada toban toban iss ugu hida.  
fardaha laba laba ku kahaiya.  
sagalka wil ba wa wanaksanyihin.  
labatan ban (for ba an) humain na  
wanaksanain.

#### ANIMALS.

What animal is that?  
It is a beast of prey,  
Whose oxen are these?  
I have bought a mule,  
The jackal is very cunning,  
Is it this dog or that cat?  
tell me,

It is not this dog, but that cat,  
In the Somali country there  
are many beasts of prey,

The beasts of prey of the  
Somali country are:—  
lion, lioness, spotted hyæna,  
striped hyæna, hunting  
chita, panther, leopard,

bahalkasi wa bahal ma?  
kasi wa bahal dad 'una.  
dibiyada (lo'da) ya leh?  
bahlad ban ibsadai.  
dulmadow wa nejis or hiyan waiyai.

ma e'igasa masse wa dinadda? i sheg.  
e'igakan ma aha, wa dinaddas.  
bilad or dulka Somalied dugag badan  
wa jira.

dugagyadi dulka Somalied wa:—  
ar or libah lab, gol or libah didig, wa-  
raba and horor, didar and habal  
furai, shabel (general name for that  
kind) and arim'ad, horgumo, nimmer  
(the last two attack men).

hyæna dog, lynx, fox, fox  
in general, jackal,

wild cat (*felis cerval*),

The game (wild animals) of  
the Somali country are :

gazelle, Semmeringe gazelle,  
kudu antelope, lesser kudu  
antelope,

oryx, clippspringer,

hare or rabbit, musk deer,

gazelle walleri, giraffe,

wild ass, hippopotamus,  
elephant,

zebra, sand antelope,

yeyi, gududonni, dawa', dawa'o, dul-  
madow or dawa' dulmadow, or golli  
or golli warabais.

dinad habishi.

ugadda bilad Somalied wa :—

dero (general name), 'aul.

godir, aderyo.

b'e'id or b'i'id, alikut or alakut.

baka'ila, bair or ba'ira.

garanug, gerri or halgerri.

gumburi, jer, marodi.

farow, sakaro.

N.B.—For other names of animals, and those of birds, see  
Dictionary.

#### HORSES AND RIDING.

I want a horse,

Is that a quiet horse?

Let me ride it,

Send to call my groom,

Saddle the horse,

Bring the saddle-horse,

I am going out for a ride,

Give me my whip,

Shorten my stirrups,

faras ban donaya.

kasi faras marābiah ma yahai?

an fulo isaga.

farasjirkaigi 'id igu dir, or farasjir-  
kaigi hof u yeda u dir.

faraska (i) korai.

faraska la fulo i so kahai.

dibadan u bahaya inan fulo, or inan  
fulo ban donaya.

jedalkaiga i si.

rikabyada i gabi.

See if the reins are strong,	eg in hakamuhu adagyahai, or eg in hakamayashu adagiyihin.
Is the horse ready now?	faraski ma diyar ba iminka?
Whose horse is that?	faraskan ya leh?
Here groom, hold this horse,	farasjirow halka kalai, faraskan habo.
Give the horse some grain and water,	faraska wah hoga hañudah iyo wah hoga biyaah si.
The horse ran away with him,	faraski ba isaga la ararai.
He fell from his horse and was killed,	faraski yu ka da'ai, o ñimai or ku ñintai.
I want camels,	gel ban donaya.
How many do you want?	imisad donaisa?
I want two, twelve camels,	laba, lab iyo toban rati ban donaya.
Can I find them in Berbera?	magalada Berbera ma ka helaya? or magalada Berbera gel ma laga hela?
Yes, sir,	ha, saheb.
Buy them,	so ibi.
Saddle the camels . . . , I will . . . ,	aurta heriyai . . . , wān heriyain ....

## MONEY, BUYING AND SELLING.

Count that money,	la'agtas tiri.
How much is it?	wa imisa?
Buy what is necessary,	wahainu donaino ino so ibi.
What is the price of this thing?	wahhakan gana'disu wa mahai?
What will you take for this?	wahhas mahad ka hadan?

What do you want for it?	imisad ku donaisa?
I have no money, cash (annas),	la'ag, shola boli ma haisto.
I have no cash (pices or pies),	'adadi ma haisto or hayo.
Buy a couple of shirts,	laba hamis or garba galai so ibi.
The price he asks is very low,	la'agtu ina weidinaya wa yartahai, or la'agtu wa gana' yartahai.
You ask too much for it,	adigu wahhas la'ag ka badan bad no weidinaisa.
I will not give so much for it,	anigu intas ka sin or sisan mayo.
I will give you twenty rupees,	labatan rubiyadod ban ku sin.
He will not abate one pice,	beisad na ka yarain or dein mayo isagu.
This thing is very cheap,	wahhasi wa jaban, or gana' jaban yapai.
This rupee is not good,	rubiadtani wa rubad hun or wa rubad haibaiah or wa rubad an so'on.
This account amounts to 500 Rs.,	hisabti o dami shan bohol o rubod bai iss la nohotai.
Will you give me a cheque?	warhad an la'ag ku helo i si?
I want to borrow some money,	la'ag an amahado ban donaya.
I want to take a loan,	la'ag amahah an donaya, or amah ba la igu lehyapai.
For how much will you sell this to me?	imisad kan iga sin? or imisad kan ka hadan?
How many pounds does it weigh?	wa imisa misankisu? or imisa rodol waiyai kasi? or imisa rodol bu kasi nohon dona?

Put it in the scales and	<b>misanka sar o eg inta misankisu ya-</b>
weigh it,	<b>hai or misankedu tahai.</b>
He has more money than	
he wants,	<b>la'ag intu donayo ka badan bu haista.</b>

## TRAVELLING.

How far is Ogaden from	<b>biladka Ogaden imisai halka u jirta?</b>
here?	
It is far,	<b>wa fogtahai, or in buran bai u jirta.</b>
To-day I intend to go to	
Bulahar,	<b>manta inan Bulahar tagan donaya.</b>
Will you go by land or	<b>ma beriga masse baddad maraisa? or</b>
water?	<b>ma berigad mari masse badda?</b>
What is the hire of the	<b>malin walba sehimadda kiradedu wa</b>
boat per day?	<b>mahai? or imisad la'ag malin walba</b>
	<b>ka hadata?</b>
I travel by horse,	<b>faras ban ku sod'ala.</b>
I am going to Arghaisa to-	
morrow,	<b>berri yan Hargheisa habanaya.</b>
I shall start early in the	
morning,	<b>arorta horan tagaya or bahaya.</b>
Butler, tell my head man	<b>buder, hedmankaigi or turjumankaigi</b>
to come here quickly,	<b>dahso kalai, ku deh.</b>
Here I am, sir, what do	
you want?	<b>wa i kan, saheb, mahad donaisa?</b>
Are all the men and camels	
ready?	<b>ragi iyo aurti o dan, diyar ma yihin?</b>
Have you bought all the	
provisions for the men?	<b>ragi ji'sinkodi o dan ma ibisai?</b>
Yes, sir,	<b>ha, saheb or sab.</b>

- Give me the account of ... *hisabtoda i si ....*
- I want to start to-morrow  
afternoon at two o'clock,  
You must go off with the  
camels to-morrow morn-  
ing,  
My shikaris only will ac-  
company (you),  
Take care of my things,  
and have my tent and  
everything ready when I  
arrive,  
Before my arrival tell the  
men that I do not like  
shouting as Somalis ordi-  
narily do,  
I will do my best, sir; but  
you know pretty well  
that Somalis cannot live  
without shouting,  
I know well that shouting  
is part of their work, but  
I like work better than  
talk,  
Do not let strangers come  
into our camp, and look  
after the camelmen that  
they feed their camels  
properly,  
All right, sir, we will do all  
as you wish it,
- wahan donaya inan berrito duhurka  
dabadisa labadda sa'adod tago.*
- adigu aurtā la ra'a berri arorta.  
shikaryadaida (my hunters) keliah i so  
ra'ai donan.*
- alabadaidi ād u ilali o tambuggaiga  
iyo alabada o dan hagaji hortai  
intan imanayo.*
- imatinkaiga hortisi nimanki ku deh,  
ninku Somalied hailo ād u ja'alaya-  
hai, lakin sahebka ma ja'alain.*
- italkai wan samain dona, saheb; lakin  
adigana ād bad u garanaisa inai  
Somalida kolna hailada dein ahain  
or karain.*
- ād ban u garanaya hailada wa {in  
shuhulkoda lakin aniga shuhul yan  
ka ja'alahai hadalka.*
- raga miyiga inai rerkeni galan u did  
o nimanki aurtā jiran ād u eg inai  
aurta sor wanaksan siyan, or inai  
aurta ād u dajiyan (graze).*
- haurarsan, saheb, wahad donto bannu  
samain donna.*

## SPORT.

- Do you think there is any game here?  
 There are waterfowl in the swamp,  
 What bird is that?  
 I am going to shoot that partridge,  
 Yonder runs a hare,  
 Shoot that hyæna in the head,  
 Is the animal dead?  
 I see some deer and Semmeringe gazelles there yonder,  
 Are they males or females?  
 I shoot only males,  
 There on that mountain I see two oryxes, and a little farther up two clipspringers,  
 Let us go and shoot a koodoo antelope,  
 Are there any lions here?  
 I do not know, sir, I will ask the people of that rer.  
 Are there any lions near?  
 Yes, there are lions and leopards,
- halka inainu ugaḍ wa ka heli dono,  
 ma u malainaisa?**
- rubabka hād biyo jogta ba ku jirta.  
 wa shimbir ma tasi?**
- gallowgasan inan so dilo u so'oda.  
 baka'la halka ordaya.**
- waraba mada'ha kaga rid.  
 nefki ma dintai?**
- deroin iyo 'aul ba halko yan ku arka.**
- ma lab yihin mase wa ḍidig yihin?  
 bahal lab keliāh ban togta.**
- burtas dusheda laba be'it ban ku  
 arkaya o in yar ka shishaisa laba  
 alakut ban ku arkaya.**
- an tagno o godir an ku togano.  
 meshani libah miā lehdaḥai?**
- garan mayo, saheb, raga rerkaḥ wei-  
 din dona.**
- war ya! libaḥyo meshan ma ku ḍow-  
 yihin?**
- ha, libaḥyo iyo shabelo wa jogan.**

Can you show us the place where they are now?	mesha ai iminka jogan ma na tusi karaisa?
I will show you their track. Here it is,	radkoda yan idin tusi dona. Warya! eg, wa ka.
Shikari, follow this track, and come back and tell me,	shikaryow, radkas si gur o so noho i shég.
I will stop shooting in order not to frighten them if they are near,	anigu bunduhha ma ridi mayo inan iyaga 'absonin hadai dowyihin.
All right, sir, we will soon be back,	haurarsan, sâb, dahso bainu u so nohon donna.
We found the lions, sir, Get my rifle ready, Are the men ready?	sâb, libahyadi bainu hellai or helnai. bunduhhaigi i diyar garai o ken. ragi diyar ma yihin?
Take only reliable and bold men, for I want only those who know their work well,	niman aminah iyo gesiah so kahaiso, hadeh kuas keliah shuhulkoda âd u garanayan yan dona.
Let us go, Sâb, there is the lion, I do not see it yet,	an tagno. saheb, libahhi wa ka. weli ma arko.
It is moving behind that bush about 100 yards from here,	isagu wa dahdahaya sharerkas shi- shaidisa, malaha bohol talabo yu ina ka fogyahai.
Keep quiet, I see it now, Hurrah, sir, you hit it well; it is dead on the spot, It still moves, sir; give it another shot,	amusa, aminkan arka. irr! irr! irro! saheb, âd bad u la heshai; wa bahti, duku yal. weli wa nolyahai, sâb; mar kaleh ku rid or ku dufo.



Take care that you do not	kol-kaidin harragga ka behinaisan
cut the skin,	santa ha jehina.
You behaved very well;	gidigin ad u shahaisan; abalgudkini
here is your backshish,	habsada.

## ORDINARY SALUTATIONS.

Are you in good health?	ma afmad habta?
Yes, I am all right,	ha, wa ladnahai.
Farewell, good-bye, adieu!	amana Allah! (some add iyo rasulka).
Are you safe? (morning	ma baridai? (sing.), ma bariden?
salutation),	(plur.).
Yes, we are safe,	ha, barinai.
Are you well?	ma bed habta?
I am well, thanks to God,	wan bed haba, Ilah mahaddi.
I am not well,	ma bed habo.
Is there peace? (ordinary	
salutation),	ma nabad ba?
Yes, there is peace,	ha, wa nabad.
Warsamah! are you well?	warya Warsamow! nabad or nabaddi
	ma jirta?
Yes, thanks to God,	ha, Ilah mahaddi.
How are you?	war! side tahai? or side ba tahai?
How are you? ( <i>lit.</i> give	
news of yourself),	iss ka warran?
I am (I feel better),	wan or wa ladnahai.
How is your father?	abbahá wa side?
He is better now,	aminka or hatan wa ladanyahai.
Be in peace!	nabad gal!
Were you in peace?	ma nabad gashai?
Yes, I was in peace,	ha, o nabad galai.

Good bye! be in peace,	<b>nabad geliyo</b> , or <b>nabad ħab</b> .
Salam! hail! hail to thee!	<b>salam aleikum!</b> (Arabic salutation).
To you be peace, salam,	<b>aleikum asalam</b> (Musulman salutation).

## 4. MISCELLANEOUS SENTENCES.

The Europeans can make everything, but they cannot escape death, nor resuscitate a dead man.	<b>Frenjigu waħ walba wa samaiyan dimasho se ka baħsan wahyai o dadki ħintai se nolain kari wahyai.</b>
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(Proverb.)

We go, be so,	<b>wainu tagaina, sida ahaw.</b>
Be ye so, lo we go,	<b>edinku sidas ahada, eg! wainu tagaina.</b>
Is it so?	<b>ma sidasah? or sidas ma tahai?</b>
It is so,	<b>wa sidas, or wa sa.</b>
If it be so, I go,	<b>hadu sida yahai, or noħdai wan iss ka tegi (mas.); hadai sidai tahai, or noħotai wan tegi (fem.).</b>
I am so,	<b>sidas an ahai.</b>
Go to bed,	<b>orod o seħo.</b>
Yes, let us go,	<b>ha, an tagno.</b>
An ox fell into the well,	<b>dibi ba 'el ku da'ai.</b>
Do tell me of it, how it is,	<b>waħha iga sheg or i sheg (sidai tahai?)</b>
Do not do so,	<b>sidas ha falin.</b>
Mend the pen well,	<b>ħalinka si āda u ħor.</b>
It is dark,	<b>wa gudħur.</b>
Ask if it is far,	<b>weidi bal inai fogtahai, or weidi inai fogtahai.</b>

Is it far?	ma fogtakai?
Is it not far?	so ma foga? or mindah ma foga? or mianai fogain?
The well is not far, Sin is bad, my lad, Is it a fat kid?	'elku ma foga. wilkaigiyohow dembi wa hunyahai. wahar shilis mi ya? or ma wahar shilis ba?
Yes, it is,	ha, wa shilis yahai or shilis tahai, or ha, wa tahai.
If the sun is so hot, then do not go so far, Let us go home, Can he cure my sore leg? I ask,	hadi hōrahdu kulushahai, ha fogan, or sida ha u fogan. ahalki an tagno. honta lugta ma u i buksin kara? yan weidistai, or wahan ku weidiyai ninku bogta lugta igaga tal inu buksin karo?
Will you go, or not?	war! (adigu) ma tegi (tegaisa) masse wa maya?
It is a sin to lie,	beini wa dembi, or beini dembi bai lehdahai.
I am a man, you are a lad,	anigu nin ban ahai, adigu wil ba or bad tahai.
She is sick, She is well,	iyadu wa bukta. wa afmadsantahai, or iyadu wa afi- mad habta.
Is she well? was she well?	ma bed or afimad habta? ma bed habtai?
We are not rich,	annagu hodan miihin, or innagu hodan ma nihin.
You are bad men, When did you go home?	edinku niman hunhun ba tihin. gormad ahalki tagtai?

I did not go home then,	aḥalki gorti ma tegin.
How is this ?	side waiyai ? sa, or sida tani ?
So it is, it is so,	wa sidas, or sidas waiyai.
What is the man doing ?	ninki maḥa ḥabanaya ? or muḥu haul
tell me,	ḥabanaya ? i sheg.
That is what he is doing,	wa waḥha muḥu samainaya, or kani
	wa shuhulki ninka.
I will do that for you,	waḥhan wan ku samain dona, or anigu
	kas ku samain dona.
This cap is mine,	kufiaddan aniga leh, or kufiaddatani
	wa taidi.
I will go for him,	awadi ban u tegi.
I will help you,	wan idin 'awini.
I like her, she is so good,	iyada wan ja'alahai sidasai u wanak-
	santahai.
The ship has got to shore,	markabki ḥebtu tagai or ḥabtai.
O good man, help us,	ninyohow wanaksani, na 'awin.
The dog bit them,	eigi iyaga ḥaninai.
Give the men their shares	nimanka ḥaibtoda sorta ka si or sorta
of food,	si.
The man is not good,	ninku ma wanaksana.
I wish to have my share,	waḥan donaya inan ḥaibtaida helo, or
and no more,	waḥ ka badan se ma dono, or ḥaib-
	taida yan donaya waḥ kaleh se doni
	mayo.
Of whom do you speak ?	
Of you.	yad la hadlaisa ? Adiga.
Is it time to shut the door ?	ma gorti albabka la ḥidi jirai ba ?
It is time,	ha, wa gorti albabka la ḥidi jirai.
Why should we speak the	
truth ?	maḥainu run ba ugu hadlaina ?

- Because it is good to do so. **hadeh wa tolmon** or **fi'antahai**, **sidas**  
in la falo, or **sidas inainu falla**,  
**wanaksan**.
- Therefore we will not tell  
lies, **hadaba bein shegi ma donno**, or **hadai**  
**sidas tahai bein shegi maino**.
- In doing so you are wrong, **hadad sidas fashid adigu wa hallohan-**  
**tahai**, or **jid hallohan bad ku so'ota**.  
**wah keliyah yan weidistai**.
- I merely ask one thing,  
It is a fine day, **wa malin bahsan (wanaksan)**.  
That is the best way, **sidasu ugu wada wanaksan**, or **jidkasa**  
or **daugasa ugu fi'an**, or **ka wada**  
**wanaksan**.
- Are you hurt ? **wah ma ku gaden ?** or **honi ma ku**  
**gadai ?**
- There is a crowd, **halka wa lagu urursanyahai**, or **dad**  
**badan ba halka joga** or **urursan**.  
**sehemad di hebtai jogta**.
- The boat is on the coast,  
Joseph is a good boy, **Yusuf wa inan** or **wil wanaksan**.  
Mohamed is not a good boy, **Mohamed wil wanaksan ma aha**.  
Is Hussein a good boy ? **Hussein wil wanaksan ma yahai ?**  
The day will be fair, **malintu wa bahsan (donta)**.  
An ox has horns and hoofs, **dibi gesas iyo hobab yu lehyahai**.  
He is a fool. Why ? **isagu wa wallanyahai**. **Wayo ?**  
He tells lies, **bein bu shega**.  
Speak clearly, **si ada**, or **si hagagsan u hadal**.  
I like him better than you, **anigu isaga ban ka ja'alalahai**.  
I like him best of all, **isaga yan ugu ja'alalahai**.  
I will do my best for you, **anigu wahan karo wan ku samain**.  
They will do what they  
can for me, **wahai karan bai i samain**, or **daradai**  
**bai u samain wah walba**, or **iyagu**  
**wa i samain donan, wahai karan**.

A man has a soul,	nin naf bu lehyahai.
A cow has not a soul,	sa' naf ma leh or ma laha.
Boil the rice and stir it,	bariska kari iyo walaḥ.
He does not speak the truth,	isagu run ku ma hadlo, or runta u ku hadli mayo.
I cannot see the sea,	anigu ḥaddi arki kari mayo.
I shall do what I can for them,	daradod ban waḥ walba u samain.
Call the cook to me,	sor kariska igu yed.
Give me some more rice,	bariska i kordi.
Run up to the hill,	karinta saro u baḥ, or burta dusheda ku orod.
The earth is partly land,	dulka in ba berriah or in ba ingegan.
The earth is partly water,	dulka in ba biyaah or in ba ḥoiyan, or dulku berri iyo biyo ayu or bu kala yahai.
Be careful with that gun,	iss ka egow bunduḥhas, or bunduḥhas si āda isaga eg!
Do not go without me,	aniga o an ku la so'on ha tegin.
Joseph, go with Hassan,	Yusufow, Hassan ra'.
Where do you live?	haggad faḍida or jogta?
I will not go with you,	anigu ku ra'i mayo.
You shall not go with me,	i ra'i ma dontid.
It is too hot, I cannot run,	wa kulushahai, o ād u ordi kari mayo.
Have you done your task?	ḥorinkagi ma ḥabatai or damaisai?
Whatever you do, tell the truth,	waḥ kasta o ad ḥabanaisid ba, runta shag, or waḥ walo ad falaisid ba, runta shag.
I have never felt the sun so hot before,	ḥoraḥda kulailkeda sida manta o kaleh abidkai maanan taban, or ḥoraḥda sida manta o kaleh weligai i ma gubin.

The sun was very hot,  
A bad way has a bad end,  
The law of God is holy,  
God made the ear, shall he  
not hear?

God made the eye, shall he  
not see?

The rain fell all the night,  
I got this bird on that hill,  
I bade him go away,

Be kind to all men,  
Do not cheat or steal,  
Sin is the cause of much  
woe,

Rain-water is fresh,

Get some water from the  
well,

God is good to all,  
What o'clock is it?

We see with our eyes,

We hear with our ears,

We speak with our mouth,  
We walk with our feet,  
Somalis have curly black  
hair,

ḥorahdu wa kululaid.

dau ḥumi mel ḥun yu ku bābaa.

Ilāḥḥai ḥanunkisu wa ḥodus.

Ilāḥ ba ḍegta samaiyai, mianu maḥla  
hain?

Ilāḥ ba isha samaiyai, mianu arka  
hain?

robki habenki o ḍan wa dayai.

shimbirtan burtasan ka helai.

waḥan ku idi, orod o iss ka tag, or iss  
ka tag ban ku idi.

dad o ḍan u naḥariso or ka naḥ.

ha dulmin amase ha ḥadin.

dembi inkar badan bu no geiya, or  
dembi wa inkar badan yahai, or  
inkar sababtedu wa dembi.

hared wa ḥabowdahai, or biyaha  
robku wa ḥabowyihin, or haredi  
ḥabowba!

‘elka waḥ ḥoga biyaha ka so ḍami.

Ilāḥ dad o ḍan wa u wanaksanyahai.  
sa‘addu wa imisa?

indahayaganu waḥ ku aragna, or in-  
dehena yainu waḥ ku aragna.

degahayaganu waḥ ku maḥalna, or  
degehena yainu waḥ ku maḥalla.

afkena yainu ku hadalla.

lugehenainu ku so‘ona.

Somalidu timo madow o marorsan bai  
lehdahai.

- Money saved is money gained,      la'ag digantah or la dahdai, wa la'ag la helai.
- Time is even more valuable than money, therefore do not waste your time in school,      gortu la'ag ka gana' adag, haddaba gortada ma'lamadda ha ku ayārin.
- He that will not work has no right to eat,      hofki an shaḡainahain inu 'unto 'uno ma laha, or hofki an haushonini 'unto ma leh.
-



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[illegible]

Guiraud Jean  
B  
François

Ménissier E.  
et Saintes sur toile  
et Musiciens sur  
Violon et Cornet à piston  
et Chantre et  
Professeur  
Guiraud Jean

## SOMALI GRAMMAR.

## SPORT.

Do you think there is any  
game here?

There are waterfowl in the  
swamp,

What bird is that?

I am going to shoot that  
partridge,

Yonder runs a hare,

Shoot that hyæna in the  
head,

Is the animal dead?

I see some deer and Sem-  
meringe gazelles there  
yonder,

Are they males or females?

I shoot only males,

There on that mountain I  
see two oryxes, and a  
little farther up two  
clippspringers,

Let us go and shoot a  
koodoo antelope,

Are there any lions here?

I do not know, sir, I will  
ask the people of that rer.

Are there any lions near?

Yes, there are lions and  
leopards,

halka inainu ugad wa ka heli dono,  
ma u malainaisa?

rubabka hād biyo jogta ba ku jirta.  
wa shimbir ma tasi?

gallowgasan inan so dilo u so'oda  
baka'ila halka ordaya.

waraba mada'ha kaga rid.  
nefki ma dintai?

deroin iyo 'aul ba halko ya

ma lab yihin mase wa  
bahal lab keliah ban  
burtas dusheda lab  
arkaya o in yar  
alakut ban ku a

an tagno o godi  
meshani libah  
garan maye  
din dan  
war ya  
yih

