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ABSTRACT  THIS VOLUME IS A PRELIMINARY EDITION OF AN ELEMENTARY SOMALI READER. THE MATERIALS WERE DESIGNED TO SERVE THREE PURPOSES: (1) TO PROVIDE EXPERIENCE WITH RATHER SIMPLE EXPOSITORY SOMALI PROSE, (2) TO PROVIDE AN ELEMENTARY INTRODUCTION TO SOMALI CULTURE, AND (3) TO ACCOMPANY THE STUDENTS' STUDY OF SPOKEN SOMALI. IT IS NOTED THAT THERE IS NO OFFICIAL WRITING SYSTEM FOR SOMALI AND THAT SINCE THE AUTHORS' MOTIVE FOR THE DEVELOPMENT OF AN ELEMENTARY READER IN SOMALI WAS PEDAGOGICAL, THE USE OF AN ORTHOGRAPHY FOR SOMALI WAS AN INCIDENTAL DEVELOPMENT NOT AIMED AT BECOMING A STANDARD FORM. THE FORMAT OF THE VOLUME RESEMBLES THAT OF A REGULAR READER WITH SOMALI TEXT, VOCABULARY BOTH IN SOMALI AND ENGLISH, AND NOTES IN ENGLISH. COMPREHENSION QUESTIONS ARE DESIGNED TO BE HANDLED ORALLY. EACH TEXT WAS WRITTEN BY ONE SOMALI AND CAREFULLY EXAMINED BY AT LEAST ONE OTHER. THEMES FOR THE UNITS ARE HISTORICAL AND CULTURAL. THIS READER IS ACCOMPANIED BY A SEPARATE VOLUME WHICH GIVES ENGLISH TRANSLATIONS OF THE TEXTS. (WE)
READING IN SOMALI
AN ELEMENTARY CULTURAL READER

Volume I: Reader

U. S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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J. J. Pia
R. D. Molitor

PRELIMINARY EDITION
Distributed for criticism and classroom experimentation.
Your comments are requested.

Linguistics
Syracuse University

U. S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
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November 1969

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by

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R. D. Molitor

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The research reported herein was supported by a contract with the U.S. Office of Education, Department of Health, Education, and Welfare.

LINGUISTICS

SYRACUSE UNIVERSITY

1969

U. S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

Office of Education
Institute of International Studies
This volume is dedicated
to the memory of
Mohammed Abdulla Hassan
CORRIGENDA

The reader should make the following corrections prior to beginning his study.

Page

3  Line 9.  For a sentence read sentences.
4  Line 4.  For legtehoy read la egtehoy.
46  Second line from bottom.  For on read m.
64  Note I, last word.  For illusionary read illusory.
    Note II C, last word.  For hithpael read hithpael.
86  Vocabulary, item 5.  For lisa read lis.
87  Vocabulary, item 7.  For clauses read clauses.
90  Title.  For sameya read sameya.
103 Note II B. Delete habitual.
105  Vocabulary, item 9.  For IV read V.
121 Title et passim.  For fesohe read feseho.
130  Note I, line 2.  For P-marker read node.
154  Sentence 8 et passim.  For itobiya read itobiya.
156  Sentence 9 et passim.  For kiniya read kiniya.
163  Sentence 4.  For 3ahsyy read 3ahsyy.
    Vocabulary, item 9.  For 3ah 'pass' read 3eh 'be between.'
168  Note III A, line 5.  For Kanepola read Kampala.
188  Sentence 3.  For camhuriyaha read camhuriyada.
220  Last line.  For -a-ket read racket.
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INTRODUCTION

The materials in these volumes are designed for three purposes. First, they provide experience with expository prose in Somali that is rather simple. Second, they serve as an elementary introduction to Somali culture. Third, the materials are to be used concurrently with the student’s study of spoken Somali. That is, the texts in the reader present a wider range of grammatical construction and vocabulary than is appropriate for an oral course, and that wider range itself presents some information which should be of at least moderate interest to the student.

Those persons who are aware that there is no official writing system for Somali will recognize a high grade anomaly in the appearance of a reader in an unwritten language. But there is no stopping technology, or technical knowhow. In consequence of the unstopping, or release, of technique upon the world, it is now possible to develop sets of squiggles which when they appear on pages may be said to represent in some way the noises a certain people make with their mouths. Just so for Somali, as well as for countless other unwritten languages in which there now appear printed translations of the Fourth Gospel or treatises on mosquito control.

So, writing systems of varying degrees of acceptability may fairly quickly be developed. Herein is used one for Somali. Its evolution has been accompanied by tears and wailings as noted on pages 46 and 111, which complaints are not to be repeated here.
Suffice it to say that the authors' motive for producing these volumes was pedagogical and not connected in any direct way with the aim of developing a standard orthography for Somali.

Two other points may be made by way of introduction. What becomes clear is that the outcome of projects such as this is not always under the control of the investigators. For example, the Somali in the texts was kept deliberately simple. But the cultural information was expected to be relatively sophisticated. What happened, however, was that that information also became simple, along with the language.

A second example is the reliability of the language. Each text was written by one Somali and looked over carefully by at least one other. Even so, the probabilities are high that some rather un-Somali sentences have slipped by. One should expect, then, appropriate reactions from time to time from the Somali instructor.

The authors are rather proud of the pedagogical apparatus employed in this project. The materials in the first volume look like normal Reader format: text, vocabulary, and notes. The comprehension questions are to be handled orally, thus serving as a reminder that the language under study is not yet written. While such questions are somewhat unusual for a reader of this type, their occurrence is not unique.

What is expected of a student who uses this Reader is not mere
acquaintance with the grammar and vocabulary of this Reader, but rather thorough mastery thereof. As aids to that mastery there are not only the comprehension questions but also the translations--known as the Pony.

There are two "translations" of almost every lesson, one in language that approximates English and another called literal. The latter is designed to show how the English is derived from the Somali. The student should attempt his own literal translations since they are very useful devices in helping identify the meaning or function of all the material in the sentences. Comparing his with those in the Pony should help a student confirm or refine his knowledge of Somali.

Part of the motivation for preparing the Pony comes from the authors' suffering through readers without translations of the texts. At the risk of sounding Skinnerian, their experience suggests that knowing immediately whether one's translation of a text is correct is so helpful that the preparation of a Pony is a quite worthwhile investment of the authors' time.

Another feature of the pedagogical apparatus is the publication of the Pony and Glossary in a volume separate from that in which the texts appear. In using this Reader a student need not feel inferior because he has only five fingers per hand and the consequent ability to hold only two or three places in a book while hunting in the Glossary for an item. Rather, the text can be left open while examining the Pony or searching in the Glossary.
Finally, the Glossary published here combines the vocabulary from *Beginning in Somali* with that from the Reader. In addition the items are listed in what came to be the preferred form, with all other spellings referenced to that preferred form. Those preferred spellings, however, are not always those which occur most frequently in the texts, a state of affairs resulting from some of the editing procedures involved. Fortunately the spellings are not important. Certainly a student should not attach much significance to the spellings nor to the vocalizations supplied here. The specification of the vowels of Somali awaits further research.

A number of people have contributed to the completion of this project. Perhaps the most important were the Somali men who served as informants. We give them our thanks. In addition, we acknowledge especially the labors of our typists and of W.L. Patchen in the Syracuse University Research Institute and Wm. Higgins in the U.S. Office of Education both of whom administered us out of trouble more than once. That there are others who helped goes without saying; to them also we give our thanks.
UNIT ONE:

cqrafiga caamhuriyada somalida
Primer
INTRODUCTION

This primer portion of the reader is designed to aid the student in learning to read Somali sentences.

The entire primer builds up to the first text in the geography section of the reader. While some instructors may wish to skip the primer entirely, others will find that the reader as a whole is less of a shock to the student who has had experience with the primer.

The primer format is such that the smallest indivisible units of the first text, i.e., a sentence, are presented one at a time with a fairly complete pedagogical apparatus, including of course vocabulary. The utility of the one-sentence-at-a-time approach will be seen when the student comes face to face with the first lesson where there is almost too much information presented at once.

In the belief that repetition is helpful the primer texts overlap about fifty percent. The aim is to provide not only another look at a sentence seen earlier but also to provide some semantic and syntactic context therefor.

Let it be emphasized that the primer has the maximum number of aids and the greatest possible quantity. Most students will be able to proceed through the primer lessons without plodding through all the apparatus. But it is there. Both instructor and student have at hand not only the aids needed to handle the syntax which occurs in the texts but also a short course on how to develop such aids when they are needed by a particular student for a particular later lesson.
A. halkay ku talo iyo intey legtahey

Kelmedeha 9usub

hel  'place (where)'
ku  preposition
al  'be located'
iyo  'and'
m  'size, amount'
leg-tahey  'to be equal to'
kelmedeha  'the words' (Arabic loan)
9usub  'new'

Notes

1. Some concepts which one language might normally express with a single vocabulary item another language will render by a phrase. In this instance the English terms "location" and "size" appear in Somali as "where it is located" and "how big it is." Lest one become ethnocentric, there are instances where Somali packs an English sentence into a single item.
Sometimes such constructions, which appear fairly frequently in the readings, will require some imagination to provide an acceptable English translation.

2. Forms will be cited in the vocabularies in their underlyling forms whenever possible. The underlying forms will also appear in the glossary.

3. The form ku is identified as a preposition rather than glossed. The reason is that often in English the selection of a preposition does not appear to be semantically determined. For example, the "up" in "call up," meaning "to telephone," does not appear to have much connection with "up-ness,"

As noted in the Pony, the authors have glossed ku as 'at' in this situation, i.e., with "located." In other situations English will require such things as 'to' for the same Somali ku.

4. The form kalmedeaha has an internal structure:

kalmed 'word' - o 'plural' - h 'masculine' - a 'article.'

That is, kalmed-o-h-a. The o becomes a before ha.

5. The form tal includes a third singular feminine prefix t-. The verb root is al, the form in the vocabulary. The t refers to the Somali Republic which is feminine in Somali.
deriis 1
1. caaburiyada somalizu wehey ku tala geska
   afrika.

kalaamedaha uusub

deriis                      'lesson' (Arabic loan)
caaburiyada               'the republic' (Arabic loan)
al                        'be located'
ges                       'horn'

Notes

1. As noted in *Beginning in Somali*, Cycle 23, the construction *wa...VERB + NOUN PHRASE* is very common. The *wa*- is a pronoun with which the NOUN PHRASE is in apposition.

2. Somali, like English, permits considerable variation in word order without changing the overall meaning of the sentence. Undoubtedly, as in English, there are stylistic variants to which we are not yet sensitive. Even so, the result at this stage in the student's knowledge is that one must become acquainted with a variety of word orders. To provide experience with such variation any given sentence in a text will be restated in later texts in as many different sequences as possible.
1. camhuriyeda somalidu wehay ku tala geska afrika. 2. hega woqoyi weha ka higa xoriga 9edmed.

kalmedeha 9usub

heg-a  'the place (direction)'
woqoyi  'north'
ka    'to'
higa  'be near'
xoriga  'the gulf, straits, etc.'
9edmed  'Aden'
su?alo  'questions' (Arabic loan)

su?alo

1. camhuriyeda somalidu ma wehay ku tala geska afrika.
2. xoriga 9edmed ma woqoyi bu ka higa camhuriyeda somalica.

Notes

1. Here begin the comprehension questions. They are designed to provide the student with some feedback regarding his grasp of the semantic load of the syntax he has just waded through. Consistent use of such questions is imperative if both students and instructor expect to survive. And the questions should be handled orally.
The questions presented here require only yes/no responses. Others will elicit short answers, i.e., a word or a phrase, while still others will ask for the delivery of an entire sentence.

For the primer and for the entire geography unit there will be more questions in the lessons than anyone will think possible. Very few instructors or students will want to proceed through all the questions. However, as pointed out in the Introduction, there is a course in question making available. Both instructors and students will learn how to generate comprehension questions.

After the first unit the number of questions printed will be substantially reduced. It will be left to the instructor and the student to improvise additional questions of whatever type, using as guides those accompanying the texts.

2. The questions include ma, the question marker. The ma will also appear with wah, in which case the wah becomes mah.

3. ka is a preposition which functions exactly the same as ku. (See note 3, page 3.)
3. Hega beri konfureed weha ka higta bed weynata hindiyaa. 2 and 3. Hega woqoyi weha ka higa xoriga 9edmed beri konfuredna bed weynata hindiyaa.

kalmedaha 9usub
beri 'east'
konfur 'south'
konfured 'southern'
-na 'and'
bed 'sea, ocean'
weyn 'big'
hndiya 'India'

su?alo
1. cemhuriyeda somalidu ma wehay ku talay geska afrika.
2. xoriga 9edmed ma konfur beri bu ka higa cemhuriyeda somalida.
3. bed weynata hindiyi ma beri konfured bey ka higta cemhuriyeda somalida.
4. cemhuriyeda somalida meha hega woqoyi ka higa.
5. Hega konfureed meha ka higa.
6. cemhuriyeda somalidu negay ku talay.
7. xoriga 9edmed negu ka higa cemhuriyeda somalida.
8. bed weynata hindiyi negay ka higta cemhuriyeda somalida.
Notes

1. Both hal and heg translate as 'place,' as does mel, but they are all different. The term heg implies direction or pointing, hal does not. The term mel is another story which will come later.

2. The combination of sentences 2 and 3 shows how (1) identities are deleted and (2) clauses are then linked by placing -na at the end of the first constituent of the second clause.

3. The construction bed weyn ta hmdiya shows the result of a nominalizing process. The placing of the -ta after weyn instead of after bed performs a function similar to that of certain stress patterns in English. That is, beda weyn is like "white house," while bed weyn ta is like "White House."

This nominalization process provides semantically for the creation of a new category and syntactically for an increase of one in the number of modifiers permitted in the string.

4. The term xori is used by Somalis who live along the coast. Nomads from the interior who are unacquainted with the sea and things nautical have no word as specialized as this. Any body of water larger than that contained in a reservoir is a bed.
1. wehey ku tala cemhuriyada somalidu geska afrika. 2. bed weyn ta hrdiyi wehey ka higta maga bari konfured maga woqoyiina weha ka higa xoriga 9edmed. 3. herereha kalena wedemo aya ka higa.

kalmedaha 9usub

herer  'side'
weden  'country'
kale    'other'
1. weedonaa haa raadinta kale ahey ka higan.
2. kiniyi weh ee hagta konfur galbed. 3. itobiyiina 
  haga galbed beway ka hagta.

kalmedahay Dusub

kiniyi-i 'Kenya' with suffixed definite 
article

galbed 'west'

itobiyi-i 'Ethiopia' with suffixed 
definite article

muse 'or, but'

suqalo

1. kiniyi ma woqoyi beway ka hagta caamhuriyada somalida.
2. itobiyi ma konfur beway ka hagta caamhuriyada somalida.
3. haa raadinta kiniyi ka hagta caamhuriyada somalida.
4. itobiyi haa raadinta ka hagta caamhuriyada somalida.
5. itobiyi ma woqoyi beway ka hagta caamhuriyada somalida
   muse konfur.
6. kiniyi ma bery beway ka hagta caamhuriyada somalida
   muse galbed.
1. cemhuriyada somalida wehday ku talo geska afrika.
2. kiniyi iyo itobiyi harrereha ayey ka higa.
3. wadanqa somalida e faransisku haystana woqooyi gaxbad bu ka higa.

kalmedeysa?usub

faransis 'French'

haystol 'hold' (3 sg. masc. pres. subj.)

su?halo

1. kiniyi ma woqooyi gaxbed bey ka higa cemhuriyada somalida.
2. itobiyi ma woqooyi gaxbed bey ka higa.
3. wadanqa somalida e faransisku haysto ma konfur bu ka higa cemhuriyada somalida.
4. wadanqa somalida e faransisku haysto ma beri bu ka higa cemhuriyada somalida.
5. kiniyi hege bey ka higa cemhuriyada somalida.
6. itobiyina hege bey ka higa.
7. wadanqa somalida e faransisku haystase hege bu ka higa.
Notes

1. In sentence 3 the -na 'and' comes at the end of the noun phrase which functions here as subject of the sentence. That is, everything from wedanka to -na is to be taken as a unit.

2. The internal structure of the phrase beginning with wedanka and ending with -na includes an embedding. The clause e feransisku haystá is a sentence which has been embedded as a modifier of wedanka. Without the suffixed -na the verb form would be overtly subjunctive, i.e. haysto. The addition of the -na forces a change of the -o to -a.
1. cemhuriyada somalida eriyededu wa laba
boqol iyo lhh iyo konton kun o mayl o murebe9 ah.
2. wehana ku nol laba melyun rla sede3 melyun o qof.

kelmede3a 9usub
eriya 'area' (English loan)
boqol 'hundred'
lhh 'six'
konton 'fifty'
kun 'thousand'
murebe9 'square'
laba 'two'
melyun 'million' (English loan)
sede3 'three'
rla 'to, up to'
qof 'person'

Notes
1. This sentence reflects the cumbersomeness resulting from applying the rules for numbers and for modifiers on the same string. The number 256,000 is itself complicated. Adding "square miles" requires even more complications. This kind of stringing together of elements serves as another example of the recursiveness of grammatical rules.
2. Note that the head noun of the construction is *kun*.

3. The *ah* is a form of "be." It is required in the clause *o nurbasgah* because 'square' is a count noun with an overt plural available. The form *qof* of sentence 2 has no overt plural available and, hence, cannot take *ah* in this kind of clause.

4. Though numbered separately, sentence 2 could be considered part of sentence 1.

5. The skeleton of sentence 2 is *wah ku nol melyun* 'what lives there [is a] million.'

6. The form *melyun* is an Arabicized version of "million." Another possible pronunciation is *milyen*.

References


2. This population estimate is based on Lewis' figures in *The Modern History of Somaliland* (New York: Frederick A. Praeger, 1965) p. 1.
A. halkay ku talo iyo mtsay legtahey
1. *caamhuriyeda somalidu* wehAY ku tala gaska afrika.

2. haga woqoyi weña ka higa xoriga 9edmed beri konfuredna bed waynta hundiya. 3. wedeso horareya kale ayey ka higan.

4. wedamedasi weña weye kiniya o konfur gelbed ka higta iyo itobiya o haga gelbed ka higta iyo wedsanka somalida e farensisku haysoto o woqoyi gelbed ka higa.

5. *caamhuriyeda somalida eriyeddu wa laba boqol iyo 1rh iyo konton kun o mayl o murebe9 ah wehena ku no3 laba milyan rla sedah milyan o qof.*

<table>
<thead>
<tr>
<th>Kalmadehka 9usub</th>
<th>Somali</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>hal</td>
<td>'place (where)'</td>
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<tr>
<td>ku</td>
<td>preposition</td>
<td></td>
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<tr>
<td>al</td>
<td>'be located'</td>
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<td>iyo</td>
<td>'and'</td>
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<td>m</td>
<td>'size, amount'</td>
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<td>leg-tshey</td>
<td>'be equal to'</td>
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<tr>
<td>kalmadehka</td>
<td>'the words'</td>
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<td>9usub</td>
<td>'new'</td>
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<td>deris</td>
<td>'lesson' (Arabic loan)</td>
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<td>caamhuriyeda</td>
<td>'the republic' (Arabic loan)</td>
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<td>gas</td>
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<td>neg-a</td>
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<td>big</td>
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<td>xordiga</td>
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<td>bed</td>
<td>'sea, ocean'</td>
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<td>hrndiya</td>
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<td>kale</td>
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<td>kiny-i</td>
<td>'Kenya' with suffixed</td>
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<td>itobiy-i</td>
<td>'Ethiopia' with suffixed</td>
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<td>ferensis</td>
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<tr>
<td>heysto</td>
<td>'hold' (3 sq. masc. pres. subj.)</td>
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<tr>
<td>eri-a</td>
<td>'area' (English loan)</td>
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<td>boqol</td>
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<td>lnh</td>
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<td>konton</td>
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<td>kun</td>
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<tr>
<td>laba</td>
<td>'two'</td>
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</table>
milyen 'million' (English loan)
sedig 'three'
ira 'to, up to'
qof 'person'
su?alo 'questions' (Arabic loan)
misa 'how many, how much'
mise 'or, but'
şen 'five'
limon 'sixty'

Notes
1. The form wedemo is, of course, the plural of weden 'country.' The final n on the singular reflects the prohibition against final m in Somali, that is, [m] → [n]/#.
2. The wedemedasi includes wedemo plus a gender marker, ċ, the demonstrative, as 'that,' and a final article i.
3. The form konfur is an adjective, while konfur is a noun.

su?alo
1. cemhuriyeda somalidu ma wehey ku tala xoriga 9edmed
   (bed woynta hindiya, gaska afrika).
2. kiniyi (cemhuriyeda somalidu) ma wehey ku tala gaska afrika.
3. xoriga 9edmed ma łega beri (konfur beri, woqoyi) bu ka
   łega cemhuriyeda somalida.
4. bed woynta hindiya ma łega gelbed (konfur, konfur beri)
   buy ka łigta cemhuriyeda somalida.
5. cemhuriyeda somalidu ma beri (konfur, woqoyi gelbed) buy
   ka łigta bed woynta hindiya.
6. cemhuriyeda somalidu ma woqoyi (beri, konfur) bey ka higta xoriga 9edmed.

7. wedamo cemhuriyeda somalida herereheda ah ma ciran.

8. kiniyi ma galbed (woqoyi galbed, konfur galbed) bey ka higta cemhuriyeda somalida.

9. itobiyi ma beri (konfur, galbed) bey ka higta cemhuriyeda somalida.

10. weduunka somalida e fersansiku haysta ma konfur galbed (woqoyi beri, woqoyi galbed) bu ka higa cemhuriyeda somalida.

11. cemhuriyeda somalidu ma konfur galbed (woqoyi galbed, woqoyi beri) bey ka higta kiniya.

12. cemhuriyeda somalidu ma galbed (woqoyi, beri) bey ka higta itobiya.

13. cemhuriyeda somalidu ma woqoyi galbed (konfur galbed, konfur beri) bey ka higta wedunka somalida e fersansiku haysto.

14. eriyada cemhuriyeda somalidu ma laba boqol iyo l independent konton ma (laba boqol iyo l independent konton miley, laba boqol iyo l independent konton kun) o meylik o mureeb ah ba.

15. ma. waha ku nol mid iła sadeh miley (laba iła sadeh miley, mid iła laba miley) o qof.

16. cemhuriyeda somalidu ma wahey ku tala xoriga 9edmed miise geska afrika.

17. kiniyi ama cemhuriyeda somalidu ma wahey ku tala geska afrika.

18. xoriga 9edmed ma woqoyi bu ka higa cemhuriyeda somalida miise beri.
19. bed weynta hindiyi ma konfur beri bey ka higt ha cemhuriyada 
somalida mase konfur galbed.

20. cemhuriyada somalidu ma gelbed bey ka higt ha xoriga 9edmed 
mase konfur.

21. cemhuriyada somalidu ma woqoyi beri bey ka higt ha weynta 
hindiya mase woqoyi galbed.

22. kiniyi ma konfur gelbed bey ka higt cemhuriyada 
somalida mase woqoyi galbed.

23. cemhuriyada somalidu ma woqoyi beri bey ka higt 
kiniya mase konfur beri.

24. itobiyi ma beri bey ka higt cemhuriyada somalida 
mase galbed.

25. cemhuriyada somalidu ma beri bey ka higt ha itobiya 
mase galbed.

26. wedenka somalida e ferensisku heysta ma woqoyi beri bu 
ka higa cemhuriyada somalida mase konfur galbed.

27. cemhuriyada somalidu ma konfur beri bey ka higt waedenka 
somalida e ferensisku heysto mase woqoyi beri.

28. wedenka somalida e ferensisku heysta ma konfur beri bu 
ka higa cemhuriyada somalida mase woqoyi galbed.

29. kiniyi ma konfur beri bey ka higt cemhuriyada somalida 
mase woqoyi galbed.

30. xoriga 9edmed ma gelbed bu ka higa cemhuriyada somalida 
mase woqoyi.
31. itobiyi ma gelbed bey ka higa cemhuriyeda somalida mire woqoyi.
32. cemhuriyada somalidu eriyededu ma laba boqol iyo lín iyo konton kun o meyl o murebe9 ah ba mire wa laba boqol iyo šen iyo 1rīden kun.
33. ma laba milyan ila sedēh milyan o qof ba ku nol mire sedēh ila šen milyan.
34. wedenke ba ku yala geska afrika.
35. cemhuriyeda somalidu hege bey ku tala.
36. hega woqoyi (konfur beri, konfur gelbed, gelbed, woqoyi beri) meha ka higa cemhuriyeda somalida.
37. wa hege xoriga 9emed (bed weynta həndiyi, kiniyi, itobiyi, wedenka somalida e ferensisku haysta).
38. cemhuriyeda somalida eriyededu wa mehey.
39. mīsa qof ba halka ku nol.
B. Bulku sird u samaysan yahay
doris 1

1. ŋulka sameyskisa weheyimu u qeybiń karna afer melod.

2. meša u horeysa wa ŋulka beda ku dōw. 3. mešen u horeysana gubenka la yīdahda.

4. meša labad wa bureha gubenka ka hoseya. 5. burehan wey isku ničišenynhin. 6. burehan isku ničišena ogeda la yīdahda.

7. meša sedeňad wa ŋul ad u weyn. 8. ŋulkani wa ka bureha ka hoseya. 9. ŋulkanina wa ka gida 99 leh e hewdka la yīdahdo.

10. hewdka buru yeryer bu leyehay.

11. meša afradna wa ta labada tog maran. 12. togegan wa kuwa la yīdahdo cuba iyo śable. 13. mešan afradna wa camhuriyeda hėgeda konfured.

kelmedeha 9usub

ǭul  'land, earth, soil'
si  'way' (used in constructions which translate with "how.")
samey  'do, make'
sameysan  'done, made'
qeybi  'cut, divide'
ker  'be able'
afer  'four'
mel  'place'
melod  'places' (See Note II D.)
horey  'before, in front of,' ergo 'first'
 dōw  'near'
guben  Guben
yrēsho 'called'
labad 'second'
bur 'mountain, hill'
hos 'below, under'
is 'self' (reflexive pronoun)
hēd 'shut, tie, link, lock'
hēdiē 'something linked' (noun)
hēdiēsen 'linked' (adjective)
sēdēhad 'third'
ad u 'very'
9id 'soil'
9es 'red'
afrad 'fourth'
tog 'river'
cuba Giuba, Juba (name of a river)
šēbele Scebali, Shebelle (name of a river)
mēr 'pass'
yar 'small'
yeryar plural of yar
ēr 'tall'
ēder plural of ēr
hel 'find'
I. Caption

A. sidu. This form, which is literally 'way-the,' may be
legitimately translated in English as "how."

B. sameysenyehay. The verb is samey. The suffixed s is a
nominalizer. The an derives adjectives from verbs and nouns.

Many Somali speakers insist that the form of "to be"
following the adjective and the adjective together constitute
one word. Hence, they are written together here and through-
out the Reader.

II. Sentence 1

A. sameyskisa. The suffixed kisa is k-is-a. The k is a
masculine gender marker; is 'his,' a is a definite article.

B. wahaynu, wah-synu. The synu is 'we (exclusive).'

C. u geybi kerna.

1. u geybi 'divide by/into'

2. geybi is the infinitive

3. kerna is first person plural present

4. This construction is similar in some ways to English,
i.e., "be able to do," in that the modal ker is used
with an infinitive. The order of the elements, of
course is different.

There are other constructions which are superfi-
cially similar to this one. Both the future and the
"habitual" are formed using an infinitive followed by
either don for the future or cir for the habitual.
Thus, 'I will divide' u qaybin dona; 'I used to divide' u qaybin ciray. There is also a conditional: 'I would divide' u qaybin laha, where laha is a form of a very irregular verb meaning 'to have.'

D. melod. The od is the plural marker some nouns take after numbers. Such nouns also have other plurals.

III. Sentence 2

A. meša. The underlying forms are smel-ta. The sequence It regularly becomes š.

B. horeyaa. horey 'in front of,' is third feminine, a singular present. Here is another case of an adjective becoming a verb simply by the suffixing of verbal inflections thereto.

The use of horey to mean "first" reflects the fact that when counting a list or a line of items, Somali assumes that the counter is facing directly the person or thing at the head of the line or list. The person or thing immediately in front of the counter is therefore also first.

IV. Sentence 3

A. la. This word is often described as a kind of impersonal pronoun-like form. Verbal constructions containing it may be translated as "one Xs" or in the passive. Thus, la yičahdo may be rendered as 'one calls' or as 'is called.'

B. yičahda. Some speakers regularly use yičaha. Others use both forms interchangeably.
V. Sentence 4

hoseya. The adjective is hose 'under, below.' This is a verbalized adjective like h rospya.

The text reads that the mountains are "below" the Cuban. When this text was written, the informant was looking at a map. Since the Ogo are south of the Cuban, they appear on the map as below the Cuban. There is no attempt to show that "southness" is related to "belowness" as "left" is to "sinister" in Latin.

VI. Sentence 5

A. isku. is is the reflexive. It often takes the article.

B. hrodisanyhin.
   1. yhin. See Note I.B.
   2. hrodisan. See the entry in the vocabulary for this lesson.
   3. isku hrodisan 'linked to themselves,' i.e., 'forming a chain.'

VII. Sentence 6

burehan isku hrodisena
   1. This construction includes the relative clause isku hrodisen.
   2. hrodisena. hrodisen + ah + na.

VIII. Sentence 8

wa ka bureha ka hoseya. The first ka is 'than.'

IX. Sentence 9

A. ovukania wa ka. The ka is the article and its preceding gender marker, k. Together they function here as a pronoun, 'the one.'

B. loh. A form of "to have" which appears only in subordinate clauses.
X. Sentence 11

A. ta. The feminine form of ka. ta agrees with meša.

B. labada tog. 'the two rivers.' Note that tog, unlike mel, is a member of the class of nouns that has no number-plural marker. tog regularly appears, like most nouns, in the singular after numbers.

XI. Sentence 12

A. togegan. tog 'river,' eg reduplicated plural, an 'this.' Obviously in this case an should be translated as 'these.'

B. kuwa. The plural of ka 'the one.' While 'the ones' is correct, better English requires a demonstrative, "those."

su?alo

1. cemhuriyëda somalidu ma 1r1 melod bey u qeybsentehey (laba, afer).
2. ṣulka bëda ku ðow ma weña la yidahda hêwd (ogo, gubên).
3. gubēnu ku bëdu ku ðow yehey.
4. ogëdu ma tog ba (buro isku ṣididësen).
5. ogëdu ma gelbad bey ka higa (woqoyi, bëri, konfur) gubëna.
6. gubēnu ku konfur (woqoyi beri, konfur bëri, woqoyi) bu ku higa ogëda.
7. bureha isku ṣididësen e gubëna mega konfured ka higa ma weña la yidahda hêwd (ogo).
8. ṣulka bureha yeryer leh ma weña la yidahda ogo (gubên, hêwd).
9. gubenku (ogo, hewd) ma weh ma leyehay 9id 9es.
10. ḍulka bureha haga konfured ka higa ma weha la yidahda ogo (guben, hewd).
11. gubenku (ogo, hewd) ma weh ma leyehay 9id 9es iyo buro yeryer.
12. hewdku ma weh ma leyehay buro ḍaader.
13. hewdku ma weh ma higa bari (konfur) ogada.
14. toga cuba (šebele) ma buro isku hīdiidse ba.
15. cuba iyo šebele ma haga gelbed (bāri, woqoyi, konfur) ayey ka higan cemhuriyada somalida.
16. ḍulka soomalida semeyskisu ma leba melod bu u qeybansheey mise afer.
17. ḍulka beda u dow ma weh la yidahda hewd mise ogo mise guban.
18. ḍulka beda u dow meha la yidahda.
19. ogeda ma tog ba mise wa buro isku hīdiidse.
20. ogeda ma bēri bey ka hīgta guban ka mise konfur.
21. bureha isku hīdiidse e guban ka konfur ka higa ma weha la yidahda ogo mise hewd.
22. bureha isku hīdiidse e guban ka konfur ka higa meha la yidahda.
23. gubanku ma gelbed bu ka higa ogeda mise woqoyi.
24. ḍulka bureha yeryer lehi ma guben ba mise wa ogo mise wa hewd.
25. 9id 9es ma weh la ka hala guban ka mise ogeda mise hewdka.
26. Dulka buraha iiga konfured ka hiiga ma weh a la yridahda guban mise hewd.
27. Dulka buraha yaryar iyo jida 9es leh weh a la yridahda.
28. Hewduku ma konfur bu ka hiiga ogeda mise gelbed.
29. Guban ku ma wqoyi bu ka hiiga hewdka mise konfur.
30. Dulka konfur (wqoyi) ka hiiga buraha meha la yridahda.
31. Cub a ma buro isku ridiisen ba mise waa tog.
32. Cub iyo shebale wa mehey.
33. Cub iyo shebale ma hega gelbed mise hega konfured ayey ka higan cawmiyada somalida.
34. Labada tog a hega cawmiyada u ku horeysa mera meha la yridahda.
35. Dulka misa melod beynu u qeyn kornu.
36. Eriyada u horreysa iyo ta (labad, sebahad, aarad) wa mehey.
37. Guban ku (ogedu, hewduku) waa hege.
38. Eriyada aarad wa mehey.
deris 2

1. gubenka daq bedeni ka ma beño. 2. gubenku wa ṣul anu daq bedeni ka ma beño. 3. gubenku 9id beden bu leyehay. 4. 9ida daq bedeni ka ma beño.

5. malinti ḋulku ad bu u kulu yeyhay. 6. ḏebe ṣa beda aya so ḋul marta. 7. ḏebe ṣa ḋas ḋas ḋenki be y ḋulka ḍebocisa.

8. ḏobku gubenka ku ma bedna. 9. ṣenha la ka yaba inu senedki iń hiś o ḏob ah helo. 10. ḏobkasi ṣenha da?a biśa oγtobor iyo marc.

11. gubenka ḍega konfured iyo ḍega gelbed ṣenha ka ḍega buro ḍasër. 12. ḏurusas wa kuwo ad gubenka u ka daq beden.

kalmedesha ṣusub

daq "pasture, pasturage"
beden "much, many"
ka ḍeñ "go out" ergo "grow" (intransitive)
anu See Note II
malin "day"
kulul "hot"
debe ṣyl "wind"
hoben "night"
qebociso "make cold for [someone]"
rob "rain"
weña la ka yaba "it is likely"
inu See Note VII B
sened "year"
hiś "inch"
Notes

I. Sentence 1

A. bedeni. The final i is an article. The is placed on the
final member of the construction, in this case daq beden-i,
the subject of the sentence.

B. ka ma beho. The ma indicates negative. The final o of
beho agrees.

II. Sentence 2

anu. The an introduces verb phrases in the negative sub-
ject. The u is third masculine singular, agreeing with
gubanku.

III. Sentence 5

malinti. This form clearly modifies the entire sentence and
should be translated as "during the day" or "in the daytime," etc.

IV. Sentence 6

A. desyuŋa bêtä 'the sea breeze'

B. ayu. ay is a verb phrase introducer.

C. so. a particle which indicates that the activity or location
is toward the speaker.
V. Sentence 7

gobociso. qebo 'coldness' (from qebow); ci 'making' X;
so, benefactive, i.e., 'for' somebody.

VI. Sentence 8

ma bedna. A variant of bedan ma aha. The aha is negative
present of the irregular verb "to be."

VII. Sentence 9

A. weha la ka yaka. 'what [it is that] one to surprises,
i.e., "what is likely."

B. inu. in regularly introduces subjunctive clauses. The
verb is helo, third singular masculine (the u on inu)
subjunctive.

VIII. Sentence 12

kuwo. kuwa-u.

su?alo

1. gubanku ma mel 9id leh ba.
2. gubanku ma daq yer (beden) bu leyehay.
3. gubanku malinti miyu direnyehay (kululyehay).
4. gubanku ma qebwyehay (kululyehay) hebenki.
5. gubanka ma weha gobocisa malinti debayša beda.
6. gubanku ma debayša beda ka timada aya hebenki qebocisa.
7. gubanku ma rob yer (beden) bu hela.
8. gubanku ma weha u hela laba (efer, lir) hiš o rob'a senedki.
10. ma weha cira buro qader (buro yeryer) o konfur iyo golve (woqoyi iyo beri) ka higa gubanka.
11. buruhi miyey ka daq bedeeyr (yeryeryr) gubanka.
12. gubanka miyu ka daq bedeneyhey (yeryehey) burahe.
13. gubanka miyu daq bedeeyhey mise wu daq yeryehey.
14. gubanka ma rob yer bu hela mise rob beden.
15. gubanka ma weha u hela laba his o rob a seneki mise lin.
16. gubanka miyu kululyhey mise wu qebeewehey malinti.
17. debeysha bedu ma malinti bey gubanka qebocisa mise hebeynki.
18. buruhe ma woqoyi iyo konfur bey ka higan gubanka mise woqoyi iyo beri.
19. ma weha cira buro qader o gubanka ah mise buro yeryer o konfur iyo golve ka higa gubanka.
20. buruhi ma daq ka gubanka ka beden mise ku ka yer asey leyryhin.
21. gubanka miyu ka daq bedeneyhey mise wa u ka daq yeryehey burahe.
22. gubanka wa eriya 9eynke ah.
23. inta o rob ah asey hesa.
25. gubanka haga konfured iyo haga golve meha ka higa.
deris 3

1. ogædu buro ḍerator bey ledahey. 2. bureha ḍerator kodu weña la ka yaba inu gada lih kun o fiid. 3. ogædu gubænka wey ka daq bedantehey. 4. ogædu wahey ḍæṣa ila labaten hiig o rob ah. 5. robbasi xususen weña u ka da?a ṭulka ad u ḍer. 6. cilalki ogædu ad bey u qaleṣa. 7. rer guraga ogæda deganina cilalki way guran. 8. rer guragani gubænka ama ṭulka baliyeda lah bey u guran.

Footnotes

2Ibid.

kalmädaha Ṣusub

دارة 'height'

ɡaːd 'reach'

labaten 'twenty'

Χusuʃen 'especially'

cilal 'Jilal'

qalal 'dry up'

fiid 'feet' (measurement)

rer 'group'

gur 'move'

rer gurag 'nomads'
deg 'settle'
ama 'or'
beliy 'shallow reservoir dug to a depth of a few feet and situated to catch run-off during rains'
sare 'height'
cog 'be (in a place), stay'
əa9 'happen'

Notes

I. Sentence 1

loolaheyy. The ɗ indicates feminine gender, agreeing with ogedu, a feminine form.

II. Sentence 2

A. ɗererkodi. ɗer--k-ud-ɗ. ɗer is obviously derived from ɗer 'high, tall.' This is a common derivational pattern in Somali.

B. fiɗ. an acceptable variant is fuɗ.

III. Sentence 7

ogeda degonina. 'and in the Ogo [those who] live [there].'

degon--i--na. i is the article marking the end of the constituent.

IV. Sentence 8

beliyeda. Some speakers say belay instead of beliy.
su?alo
1. የการออกแบบ መጋወ መወን ጋራ ሁሉ የእን ከም የሆነ የሚወ መጋወ ሰወ ይችሉ።
2. መጋወ በህ በል መብር ለበሬን ከሚወ የወ ለውስ ይህ የሚወ መጋወ ሰወ ይችሉ።
3. መብር ከሚወ ፈብ ከሚወ የወ ለውስ የሚወ መጋወ ሰወ ይችሉ።
4. መጋወ በህ ጋራ ለውስ ከሚወ የወ ለውስ የሚወ መጋወ ሰወ ይችሉ።
5. ይህ በህ ጋራ ለውስ የወ ለውስ የሚወ መጋወ ሰወ ይችሉ።
6. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
7. መጋወ የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
8. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
9. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
10. መጋወ የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
11. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
12. መጋወ በህ ጋራ ለውስ የሆነ የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
13. ይህ በህ ጋራ ለውስ የሆነ የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
14. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
15. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
16. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
17. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
18. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
19. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
20. የሚወ የሆነ የሚወ መጋወ ሰወ ይችሉ።
-li-

deras li

1. həwdku wa ḍulka bura ha ka hoseya. 2. həwdku ḍir bedan bu leyeshay. 3. ḍirtasi wa kuwa qoḏe̱hə ha leh. 4. məṟka u robku dafo daq bedna wu leyeshay. 5. məṟka gugi rər guraga bedenkisu halkan ayay degan. 6. həwdku wəx̱u leyeshay 9id 9ẽs iyo buro yeryer. 7. beliyo ḍa həwdku la ka qoda. 8. beliye̱dasi wəxa la qoda intanu robku ḏi?m. 9. beliye̱da wəxa lo qoda si anay holuhu hərad u ḍi̱mən.

kalmeda ho ʔusub

dirr 'trees'
qodeh 'thorn'
mərka 'when'
gu 'rainy season'
qod 'dig'
m 'part of any whole, period of time'
holo 'livestock'
herad 'thirst'
ḏimo 'die'
gor 'time'
gorma 'what time, when'
Notes

I. Sentence 2

\[\text{dir} \]. Note the lack of an overt plural.

II. Sentence 4

A. \textit{merka}. 'time-the,' i.e., 'when.'

B. \textit{dafo}. Subjunctive in a subordinate clause introduced by 'when.'

III. Sentence 5

\textit{rer guraga}. \textit{gura from gur} 'move,'

IV. Sentence 8

A. \textit{intanu}. \textit{in-t-an-u} introduces a negative subjunctive.

B. \textit{dir?m}. The negative subjunctive of \textit{da?a}.

V. Sentence 9

\textit{lo}. \textit{la-u}.

su?alo


2. \textit{hewdku ma naga woqoyi (konfur) bu ka n?gta bureha}.

3. \textit{bureha ma konfur (woqoyi) bu hewdka ka n?gan}.

4. \textit{hewdku ma dir beden (yer) bu leyehay}.

5. \textit{dir?asi ma kuwa qodha leh ba}.

6. \textit{hewdku ma dir beden o qodeh leh bu leyehay}.

7. \textit{kolku robku dafo ma daq yer (beden) bu leyehay}.

8. \textit{gugi rer guraga bedenkisu ma hewdkey degan}.

9. \textit{cilalki (gugi) rer guraga bedenkisu ma hewdkey degan}.
10. beliyeda ma weha hewdka la ka qoda intanu robku drim (marku da?o).
11. eriyeda bureha konfur ka higta ma guben ba la yi?ahda mise hewd.
12. hewdka ma woqtyi (konfur) bu ka higa bureha.
13. hewdka ma dir bedan (yer) bu leyehey.
15. gugi rer guraga bedenkisu ma gubenkey degan mise hewdka.
16. rer guragu hewdka ma wehay degan guga mise cilalka.
17. beliyeda ma weha la ka qoda hewdka marka u robku da?o mise intanu.
18. eriyeda bureha konfur ka higta meha la yi?ahda.
19. meha helka ka beha.
20. wa dir 9eyinke ah.
21. gorma bu daq bedeni cira.
22. rer guraga bedenkodu mehey qebtan gugi.
23. wayo.
24. hewdka wa dul 9eyinke ah.
25. beliyeda hege la ka qoda.
26. gorma la qoda.
27. meha lo qoda.
-ülü-

deris 5

1. konfurta hosey way ka dwentehey cemhuriyeda intedá kale.
2. labada tag e šebele iyo cuba aya cemhuriyeda konfurteka mera.
3. merka biyo la ka la wayo.
4. šiilkà šebele hererrhisa ahi keymo bedan ma leh. 5. šulkası wa mid gid leh. 6. šir yeryerna wu leyshey, 7. toga cuba keymo waweyn ba haga konfured ka higa.

kelmedehe 9usub

ka dwentehey  'it is different from'
hererrhisa  'its vicinity'
keyn  'forest'
biyo  'water'
šeg  'tell'
gor walba  'always'
9aynke  'kind, sort, manner'

Notes

I. Sentence 1

A. ka duwen, 'different from'

B. inteda. This item is in apposition to cemhuriya.

II. Sentence 2

labada...cuba. This phrase is set off from the rest of the sentence, as is indicated by ay. The -a of aya is genderless and reflects the fact that agreement within the following clause--introduced by aya--will be handled without reference to what preceded.
III. Sentence 4

ah, ah 'be' + i article. The head, Żulka, is modified by Ŝebele hererihisa ah. The end of that first constituent is marked by the article.

su?alo

1. Żulka u ku hoseya cemhuriyeda somalidu miyu ka duwentehey Żulka kale e aynu so Ŝegney.
2. cuba iyo Ŝebele ma laba tog ba.
3. ma cemhuriyeda hègeya u ku gelbedsen (konfur) ayey ku yalan.
4. Hega u ku hoseysa ma biisy ledehey gor welba.
5. eriyeda Ŝebele hererihisa ahi ma burqid bey ledehey.
6. eriyedasi ma Ŝir beden bey ledehey.
7. ma keymo waweyn aya cuba (Ŝebele) hererihisa ah.
8. keymehu ma woqoyi (konfur) bey cuba ka hīgan.
9. Hega cemhuriyeda u ku hoseysa ma la mid ba mise wey ka duwentehey Żulka kale.
10. cuba iyo Ŝebele ma bura mise wa togeg.
11. ma wehey ku yalan Hega cemhuriyeda u ku hoseysa mise gelbed.
12. eriyeda Ŝebele hererihisa ahi ma Ŝir beden bey ledehey.
13. ma keymo waweyn ba cuba amba Ŝebele hererihisa ah.
14. keymehu ma woqoyi bey cuba ka hīgan mise konfur.
15. Hega cemhuriyeda u ku hoseysa sid-yy u ka duwentehey Żulka kale.
16. meha mera.
17. ḏulka ṣebele hererihisa ahi wa ḥeyne.
18. maḥa halka ka beha.
19. cuba hererihisa maḥa la ka hela.
20. hererte.

A NOTE ON SPELLING

So far a fair amount of the spelling used has reflected pronunciation. For example, the bare forms ọgo, aši 'sheep and goats,' and gu all appear with a full vowel finally. However, with a suffixed article the final vowel of the stem has been spelled with a symbol for a reduced vowel. That is, ọgo but ọgoda, aši but ašiga, and gu but gugi.

By this time in his study of spoken Somali the student should have begun to internalize the rules for vowel reduction. It seems reasonable, therefore, that the spellings in this book ought henceforth decreasingly to reflect pronunciation while the morphological realities ought to be made clear. Hence, the spellings will be ọgoda, etc. As a result forms will be easier to find in the glossary.

In technical terms the new spellings will represent morphemes as they come from the lexicon, for the most part, but before the rules of the phonological component are applied. There are, of course, compromises. For example, items ending in the systematic phoneme ọn, e.g., *unm 'man,' are nonetheless spelled with final n, e.g., nun.
NOTE ON QUESTIONS: Up to this point as many comprehension questions as the authors were able to invent have been included in each lesson. The intention in each case has been to permit the selection of a question appropriate to the students' achievement.

The questions have been of three types: yes/no, short answer, and complete-sentence answer. Henceforth, only the last type will be included. By this time, however, both instructor and students should have acquired the knack of producing substantial numbers of comprehension questions from a limited amount of material without undue strain.

For those who have difficulty mass-producing questions, the following formulas may prove helpful. Given a simple equational sentence, such as: "The Juba is a river.", a number of yes/no questions may be produced by substituting some previously used vocabulary item for "river." Thus: "Is the Juba a sea, a chain of mountains, etc.?" and finally: "Is the Juba a river?"

Short-answer questions of the either/or variety are easily generated from the same material. For example: "Is the Juba a river or a chain of mountains?"

Lastly, questions of the form: "What is the Juba?" or "Name a river in the Somali Republic." may be used to elicit either short responses or complete-sentence answers.

Sentences of various types will better lend themselves to one or another type of question, but by using these suggestions as a guide, it should be possible to produce more than enough comprehension questions for any given lesson. For maximum benefit, students as well as instructors should invent questions to ask one another in class.
C. marku robku dafo iyo marka anu drim
daris 1

1. waxtiyada u roobku dafo iyo waxtiyada anu dhiim waa dhuuna u qeybna kor u afer. 2. gugu waa mid waxtiyada u roobku dafo ka mid ah. 3. gugu weha u bilabna bisabu abril. 4. merkasi wa merka ay doobyasha mansunka la yidhaha bilabanto.

5. gugi dog bedan ba beha. 6. holuhu waxtigan bey deelan. 7. ganuun ad bey u betan.

8. gugi dedka bedankisu hewedgey degan. 9. qarnaa ogoda bey degan. 10. waxtigan uba'i bedan ba so beha. 11. derti wey 9elemayseta.

12. derti hewdka ka benda qodek bey lehdeyey. 13. derti weha ka mid ah qalolka. 14. hejdeka qalolka meydehidisa la ka soha. 15. aqel somaliga weha la ku dinya kebdo iyo wehalyo kale. 16. alabtasina weha la ka semeyu hejdeka qalolka.

kalmaade 9usub

waxti 'time'
mid 'one'
birow 'start, begin'
abril 'April'
mansun 'monsoon'
dog 'fresh grass'
del 'give birth'
9ano 'milk'
ded 'people'
-51-

qar
ubeh
9alun
galol
mærig
mayøeh
soha
aqal
aris
kebed
wëh
alab

'some'
'flower, flowers'
'leaf'
'acacia tree'
'rope'
'inner bark'
'braid, plait'
'hut'
'build'
'roof mat'
'thing'
'stuff'

Notes

I. Caption

A. merku. merka-bu. This item is obviously 'time-the.' However, it is also legitimately translated 'when.' Moreover, it often, as here, takes the subjunctive, dafo, indicating clearly that 'when' is the correct gloss. The b of bu is affirmative.

B. amu. an introduces a verb phrase in the negative.

u is third singular masculine as is the u of bu.
II. Sentence 4

brilabento.  n is from m which has assimilated to t.

III. Sentence 11

9elemyssta. Root is 9elemysso.

IV. Question 9

meg9ew. Imperative from meg9 'name.'

su?alo

1. misa wexti o u robku da?o iyo misa wexti o amu
di?in aya cira.
2. gugu wa mhey.
3. gormu brlabma.
4. gormey holuhu 3e?an.
5. gugi m?na 3ulka ku beden.
6. m?na wextiga be?na.
7. rer guraga bedankisu megey wextigan de?gan.
8. dirta holken ka be?nda wa cad ma.
9. mid meg9ew.
10. gedka mayoshdisa m?na la ka semaya.
deris 2

1. guga weña ku higa negah. 2. debeyl negahgu wa debeyl nog leh. 3. wehey so ṣe nga birsa cun ama culey. 4. negahgi rob ma dao. 5. kolka debeyšasi ṣirta iyo dogaba way qelcisa. 6. mërka rer guragu bureha ogodu ayey u guran. 7. debeyšasi boö bedan bey krjisa. 8. dulk a ṣen hebas bey ka buhisa.

kelmedeňa ǧusub

hegah  'a season of the year'
heg  'strength'
cun  'June'
culey  'July'
kol  'time'
boö  'dust' (in the air)
krjir  'raise, awaken'
ṣen  'all, complete'
hebas  'dust' (on the surface)
bumi  'fill'

Notes
I. Sentence 5

dogaba, dog-ka-ba. ba means 'both' whenever, as in this case, it follows the latter of two nouns joined by iyo.

II. Question 2

gormu, gorm-ма-ayu.
su?alo

1. hegahgu wa meheyy.
2. gormu blahma.
3. hegahgi rob miyu da?as.
4. debey?asi birta iyo dogaba meheyy ku sameysa.
5. waxtigan rer guraga qarki hegey u guran.
6. debey?su meheyy kirisa.
deris 3
1. ṭegahga ṭeha ku higta da?r. 2. deyri ṭehoga rob ah aya da?a. 3. robkani sida ku gugi da?a u ma bedna. 4. robkasi ṭehu birlabma srntamber ama ogtober ṭeha na u so9da rla disember ama cenwari bilorweda. 5. ṭehoga dog ah aya hedena wextigan so beña. 6. robka deyrtu ṭehu ku bedenyahay ṭabta woqeyi.

kalmehe da gusub

wehoga  'some'
so9o   'go, move'
bilor-  'beginning'
hedena 'again'
ţab  'coast'

wa?alo
1. ṭegahga meña ka dambeya.
2. deyri rob miyu da?a.
3. robkasi gormu birlabma.
4. gormu ñemada.
5. robka bedankisu ḋegu ka da?a.
deris 4

1. cilkalku we’hu bilabma dizer ber ama cenuwari kolka ay daytu demato. 2. cilkalki rob bedni ma da?o shulkuma ad ayu u qeboweshay. 3. doga iyo erruptu ba wey qelalan biyuhuna ad bey u yeradan. 4. wachtigan rer guragu weyey ku so dowadan shulka beliyye da iyo bercodha leh.

kelmedeza 2usub

demey 'finish [it], end'
yerow 'be small'
so dowow 'approach'
berked 'catch-basin'

Notes

I. Sentence 1
demato.

a. Subjunctive after kolka.

b. From demey which in turn is from the same root as dem 'all, complete.' The form in the lexicon of the grammar, not the glossary of this book, is dem.

II. Sentence 4
berked. A catch-basin is man-made, usually of concrete.
This term includes cement-bottomed balih-like reservoirs, the catch-basins built next to wells, and cisterns. In all cases berkeds are smaller than balihs. The latter are also man-made, but are not paved.
su?alo

1. cilalku gormu bila?ma.
2. doyrtu gormey ?emata.
3. cilalki ma rob beden ba da?a.
4. ma qebew ba m?se wa kuleyl.
5. cilalki biyeha ma?a ku ?e9a.
7. cilalki rer Guragu me?ey so?eyan.
D. weha la ka bera u
deris 1

1. casmuriyada somalida in teda beden waqyalo beden o la ka bera ma ciran. 2. hega konfured e togeg'u moran ba weha u ku beden la ka bera. 3. hega woqoyi dulkii in ta beden wu qalalanshaway hii. dulkasii rob beden ma helo. 5. togeg beraha la ka warabiyona ma leh.

6. waqyalehka yer e hega woqoyi la ka bero weha ka mid aha hecduka. 7. arabixi iyo wehoga xudred ahna waa la ka bera. 8. arabixida iyo hecduka weha bera dedka tuloyinka dagaa. 9. tuloyinka waheey ku dowiyin megalooyinka.

10. weha juntoda ad la u ka bera in ta u dheeqaya hargaysa iyo boreme. 11. in ta yer e xudreda ahna dohaya haren o hoda aya la ka bera.

kelmaadaha 9usub

cir  'to be, exist'
ber  'garden, farm, crop plot'
warabi  'give water to, irrigate'
hecdu  'sorghum'
arabixi  'maize, corn'
xudred  'fruit, vegetables, produce' (Arabic loan)
tulo  'village'
megalo  'town'
junto  'food'
dheqey  'be between'
doh  'valley'
Notes

I. Sentence 1

beden. This item obviously covers the semantic territory of English "large" and "much/many." Correct translation requires that the appropriate aspect of beden be used. The next occurrence, wañyal beden is clearly an instance of the "many" aspect.

II. Sentence 2

u ku beden. 'largest' or 'most.'

III. Sentence 3

mña beden. Literally 'part-the large,' i.e., 'the largest part.'

IV. Sentence 5

warabiyona. The na is, as noted previously, suffixed to the final member of a constituent. The verb is in the subjunctive because the clause closed by the na is subordinate, modifying tōgəg.

V. Sentence 10

A. ad la u ka bera.

1. la u. The usual pronunciation of these items is lo, a contraction.

2. ad...u. Like beden and yər this item has a range which spreads over two English semantic sets. Here it modifies a verb and should therefore be translated as 'mostly.'

B. Ñañe. The word for 'middle, between' is Ñañe. Both are derived from a root ñəm.
su'aal

1. alabeda la ka bero 'camburiyada somalida mteda bedan
   hage la ka bera.
2. wayo.
3. mahey u qaalantehey haga woqoyi.
4. wehyleha la ka bero haga woqoyi meha ka mid ah.
5. arabrixida iyo haddiika hage la ka bera.


1. ከuglify konfured ay labada tog e cuba iyo ከወቴ ምርጫ le wēha la ka bero wēha u ku beden muska. 2. muska inta wadenka gudhisa la ku ከማሚማላው ምወንነ ምታ ከወቴ la u ው ግወን ቤ ው ግወን ወ ፛ ግወን. 3. wēh wadenka la ka bero o debeda la u ው ግወን ወ ፛ ግወን wēha cīra muska. 4. xudred inta ከuglify wоqьi la ka bero ka tiro beden ka na no9e9yo beden ba la ka bera. 5. xudreda wēha ka mid ah temando iyo 9ембе iyo linta. 6. ከወቴ iyo arabirxina mel mel ba la ka bera.

<table>
<thead>
<tr>
<th>kolmeha</th>
<th>9usub</th>
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<tbody>
<tr>
<td>mus</td>
<td>'banana'</td>
</tr>
<tr>
<td>gude</td>
<td>'inside'</td>
</tr>
<tr>
<td>ከማሚማላው</td>
<td>'might use' (Arabic verb form)</td>
</tr>
<tr>
<td>moyane</td>
<td>'except'</td>
</tr>
<tr>
<td>ው</td>
<td>'send'</td>
</tr>
<tr>
<td>ምንያንि</td>
<td>'Italian'</td>
</tr>
<tr>
<td>debed</td>
<td>'outside'</td>
</tr>
<tr>
<td>tiro</td>
<td>'quantity'</td>
</tr>
<tr>
<td>no9</td>
<td>'kind, sort'</td>
</tr>
<tr>
<td>no9e9 (plural)</td>
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<td>'tomato'</td>
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<td>ከመበ</td>
<td>'mango'</td>
</tr>
<tr>
<td>лин</td>
<td>'orange'</td>
</tr>
</tbody>
</table>
Notes

I. Sentence 1
A. The skeleton of this sentence is 
   \textit{we\textbar a muska}.
B. 
   \textit{we\textbar a la ka bero}. This clause is subordinate to and
   modifies \textit{u ku beden}, hence the subjunctive.
C. The clause ending with \textit{meran} modifies the whole sentence.
   Its internal structure contains two constituents:
   (1) \textit{he\textbar ga konfured} and (2) \textit{av...meran}.

II. Sentence 2
A. The skeleton: 
   \textit{we\textbar a la u dira (\textbar a) ku tel\textbar yaniga) muska;}
   
   'what is exported (to Italy) is bananas.'
B. \textit{moyane}. 'except (for)' This item here follows the clause
   it subordinates.
C. \textit{ist\textbar ymal}. An unregenerate Arabic verb form with a Somali
   subjunctive ending. The root is \textit{3ml} with a prefixed \textit{st}
   which latter is roughly equivalent to the Hebrew \textit{hithpalel}.
D. \textit{mta kale}. In some translations this phrase seems redundant
   and can tangle your English syntax, i.e., 'except for
   the amount...the other amount...' Hardly an English con-
   struction the authors agree.

III. Sentence 3
A. The skeleton: \textit{we\textbar h- debe\textbar da la u dira, we\textbar a orra muska;}
   
   'what is sent out, what it is is bananas.'
B. \textit{wedanka...bera}. Modifies initial \textit{we\textbar h}.
IV. Sentence 4

A. Skeleton: xudred [which] la ka [in the south] bera [than]
       into...bera [is] ka tiro beden [and] ka no9e9yo beden.

B. Xudred. The object of the final bera. Translation be-
       comes difficult because in the English passive xudred
       becomes the grammatical subject and the main verb in the
       Somali shows up in English in a subordinate clause:
       "the produce which is grown there is..."

C. Ka tiro beden. This construction like ad y, 'very, mostly,'
       can be interrupted in the surface structure.

V. Sentence 5

mid. Though this form means 'one,' and though there follows
       three items, Somali rhetorical intuition finds the situation
       neither offensive or even remarkable.

VI. Sentence 6

Mal mel. An indefinite plural.

su?alo

1. weha u ku beden e la ka bero hega konfured wa melley.
2. meha kale o la ka bera helka,
3. ma hega woqoyi ba la ka bera no9e9 beden o xudred ah
   mise hega konfured.
4. muska hege lo dira.
5. weh la bero o kale o la dira ma ciran.
E. Holea odegašadoda
deris 1

1. holaha ay somalidu daqdan weha weye gala iyo aâiga iyo lo?da. 2. gala iyo aâiga weha daqda rer guraga. 3. lo?da weha la ku daqga melaha gor weha la degan yehay. 4. gala iyo aâiga intoda bedan weha la ku daqga hewdka iyo ogoda hageda konfured.

5. Sulalkasi buro dader ma leh. 6. gubanka iyo ogoda hageda konfuredna wey ka daq bedanyhrin. 7. gelu bureha ku ma galo li?ano wu ku 9egaga.

kelmedaha 9usub

daq 'raise, rear'
gel 'camels'
adi 'sheep-and-goats'
lo? 'cows'
gel 'enter'
li?ano 'because' (Arabic loan)
9egag 'can't-walk-on-sharp-ground'

Notes

I. Caption

A. Hollaha. The word is holo. The final o is replaced in the spelling by e because the occurrence of the e is not predictable from the stem.

B. 9egaga. Noun derived from the same root as daq 'raise.'

This noun in combination with holaha translates as "animal husbandry."
II. Sentence 1
weya. A form of wa yehey.

III. Sentence 3
gor...yehey. This clause modifies the locative meleha.

su?alo

1. nolaha ay somalifu deqdan weka meleha.
2. rer guragu kuwey deqan.
3. ku we la ku heya dalka an la ku gurim.
4. adiga iyo lo?da umtodan hege la ku deqo.
5. wayo.
deris 2
1. somalidu wëkëy loda tîdahda 9ëws iyo biya ku nol o ka ma fogeyan dulk biyeha leh. 2. kolka dulk berkedæha iyo baliyoda leh aya la ku 3eqa. 3. galu bil bu omanan kara aõiga iyo riyyuna mudo laba ira sëdæ already... todobed ah.

kalmedehe 9usub

9ëws "grass"
fog "far"
omanan "thirst"
mudo "period of time"
todobed "week"

Notes

I. Sentence 1

9ëws ... nol. A "name" given to cattle, a common aphorism.

II. Sentence 3

A. oman. This word is derived from the same root from which the word for 'desert' is derived.

B. todobed. A 'seventh,' i.e., a 'week.'

suqalo

1. somalidu mekëy tirdahda loda.
2. loda naqse la ku 3eqa.
3. loda intay biyo la?an kerta.
4. aõigu intu omanan koran.
F. behaloha la ka helo
deris 1
1. cemhuriyada hegada konfurad iy hogada woqoyi mel ba wa a ku no la bala ko la cad ah. 2. labadas qeybd mida wu hegada woqoyi e an robka bedan halim biyeha bedna an leshyn. 3. halq kale no da lelu labada toq leh e hega konfurad ah. 4. hega konfurad woy ka daq iy biyo bedentehehey hega woqoyi. 5. behaleha biyeha bedan u bahen ba guesta la ka hela.

Kelmadaha Yusub

behe "wild animal, fauna"
cad "kind, sort"
qeyb "division"
leshyn "not to have" (negative infinitive)
bahan "in need"
eg "look at"

Notes
I. The substance of this lesson is indeed repetitive of the content already encountered. Lest such repetition be viewed as pointless, note that the content has been presented in a variety of syntactic constructions such that the syntax has been learned quickly and thoroughly.

II. Sentence 2
bedna. bedan ah na.
leshyn. Infinitive of 'have' which heretofore has appeared as leh, as sentence 3.

III. Sentence 5
u bahen 'need'
su?alo

1. behaloha c?mhuriyada ku nol hege la ka hela.
2. m?sa melod ba c?mhuriyada la u qeyb?n k?ra
   m?rka behaloha ku nol la ego.
3. melahasi wa me?ey.
4. helke he?a biyaha bedan.
5. wayo.
1. ከፋደ የመጋወን በአለልCNT ከ ገጆ በ ከፋደ የማ ከፋደ የማ በ ከፋደ የማ ሕብረክা ከፋደ የማ በ ከፋደ የማ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ ከፋደ የማ ከፋደ የማ በ ከፋ_departure_. 2. በአለልስዎ የማ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋdepartures_. 3. መጋወን ከ ገጆ ገጆ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋደ የማ በ ከፋዎ_departures. 4. የማ የማ በ ከፋdepartures_ ከፋdepartures. 5. በፋdepartures. 6. ያስ የማ የማ በ ከፋdepartures. 7. የማ የማ በ ከፋdepartures. 8. የማ የማ በ ከፋdepartures. 9. የማ የማ በ ከፋdepartures. 10. ያስ የማ የማ በ ከፋdepartures. 11. ያስ የማ የማ በ ከፋdepartures.

kelmeda ha 9usub

| lafan | 'without' |
| neci | 'hold' |
| libah | 'lion' |
| weraba | 'hyena' |
| sebel | 'leopard' |
| de9ewo | 'fox' (female) |
| kuli | 'all' |
| dayer | 'monkey' |
| gorayo | 'ostrich' (female) |
| 9ewl | 'gazella' |
sekaro  'dikdik' (female)
mula9     'lizard'
dib qalo9a 'scorpion'
9aro      'spider'
mes       'snake'
wel ba    'every'

Notes

I. Sentence 1
A. le?anta. 'Without,' a preposition in English, continues in the established Somali tradition, e.g., horey, gude, of appearing as a noun.
B. mid. In this kind of situation English rhetoric requires "few."
C. de9ewo. The masculine is de9ew. The feminine form is used generically, as it is for goreyo 'ostrich' and sekaro 'dikdik.'

II. Sentence 2

cogan. The three verbs which translate "to be" are all different, that from which yahay and ah is derived means "to be something," similar to an Indo-European copula. orr refers to existence. cog means "be in a place," taking a locative. Note that in Sentence 9 an English speaker would expect cog, a verb of location. Somalis prefer to say that few settlements exist in the Guban. Production of such sentences by the most careful English speaker will result in errors for a considerable period.
"Thinking Somali" after all takes a while to get the hang of.
III. Sentence 3

li?ano... See Pony, English.

IV. Sentence 4

noli. noli + i, the article.

V. Sentence 5

ad u ku' si bedanyhin. 'Even more than.'

Other sentences with related constructions:

1. holuhu wahay (ad) ku bedanyhin woqoyi.
   1a. 'There are many holo in the north.'

2. holuhu wahay (ad) ku si bedanyhin beri.
   2a. 'There are more holo in the east.'

3. holuhu wahay (ad) u ku si bedanyhin konfur.
   3a. 'There are even more holo in the south than [anywhere else].'

VI. Sentence 8

bedéna, 'much-and,' contrasts with bédana, 'mostly.'

VII. Sentence 9

degana. degan-i-na.

su?alo

1. behaleha an biyaha bedan u bahanesyni wa meñey.

2. Negay ku nolyrhin.

3. behal kale o hewdka ku noli wa meñey.

4. meñey behal yari u ku nolyrhin gubanka.

5. qar helka la ka hela șeg.

6. behaleha mel wel ba la ka hela wa meñey.
deris 3

1. ŋulka toğega agtoda ah behelo no9 kale ah aya la ka hela. 2. behalehase wa qar biyo beden iyo daq wenagsan u bahan. 3. kuwa weña ka mid ah merodiga iyo yeñaska iyo certa iyo wiyrå iyo dayerka iyo damer dibededka. 4. weña cira qar toğega agtoda iyo nega woqoyi ba la ka helo. 5. kuwa weña ka mid ah libañta iyo ŋebelka.

kel madaha 9usub

ag  'nearness'
wenagsan  'good'
merodi  'elephant'
yeñaska  'crocodile'
cer  'hippopotamus'
wiyrål  'rhinoceros'
damer  'donkey'
dibeded  'outside,' i.e.,
'not domesticated'
damer dibeded  'zebra'
Notes

I. Sentence 2

**bahalasha**. There have been several occurrences by now of sentences of this kind. They may be translated by "of those Xs..."

II. Sentence 4

**cira**. "There exist some animals which...are found."

Note that **cog** is not used in this situation.

**su3alo**

1. **3ulka togaga harahoda ah bahalaha ku noli wa no9ma.**
2. **kuwa qarkod mege9ew.**
3. **bahalaha nega woqoi iyo nega konfured ba ku noli wa kuwe.**
UNIT TWO:

rer miyiga
1. delka somalida dedka ku nol boqol ka i ba rla todobateneyo aya rer miyi ah. 2. rer miyigu wa dedka badiyehe ku nol e holaha daqda. 3. noloshoda wehey ku higeentehey holaha ay daqdan. 4. mel 9ulka ay ku nolyihin ah o gor wel ba rob heeza ma cirto. 5. marka kol ba maši u rob yer i ka da?o asey u guran. 6. holsha ay daqdan wehe waye gela iyo rdeha iyo riysa iyo lo?da. 7. somalida badankodu gela iyo ašiga asey daqdan.

kalmedaha Yusub

del  'country, land'
miyi  'Bush' as in "the Bush"
rer miyi  'nomads'
badiye  'interior'
wel ba  'every'
nolol  'life'
rdeha  'sheep' (plural)
lehi  'sheep' (singular)
ri  'goat' (singular)
riyo  'goats' (plural)
Notes

I. Sentence 1

A. bogol ka i ba. '(of) each/every hundred'

B. tödöbatensiyo. Since there has never been a census, this figure is not official but represents the educated guesses of a number of Somalis.

II. Sentence 5

kol ba meşi. 'which-/what-ever place'

Σu?alo

1. somalida bogol ka i ba inte ba rer miyi ah.

2. rer miyigu ḫegey ku nolyrhin.

3. mehey ḟeqdan.

4. rer miyigu mehey u guran.

5. holaha ay rer miyigu ḟeqdan wa mehey.
daris 2
aqaloda rer miyiga

1. aqaloda ey rer miyigu qistan wa aqel o ey kol ba meña ey u guran u reri karan. 2. aqeloda inta la ka la digo aya awer la ku rera merka la gureyo; merka la degona inta awerta la ka digo aya la ḍisa.

3. aqelodasi siday u ḍemyihin weha la ka sameya qirta iyo 9ewska iyo durka wadanka ka beña. 4. qirta mayeqdoda weha la ka sameya ḍokkha; lamhadana weha la ka sameya udbo iyo qigo. 5. 9ewsessa weha la ka sameya noqyoda 9ewska mid ka mid ah. 6. alolkana durka la ka sameya. 7. mayeqda kebdehana wa la ka sameya. 8. ḍigeha sirda qansoda aya la u sameya o ḍulka la ku taga. 9. udbohu hosta bey ka ḋeciyan. 10. kebdaha ḍigeha ḍuṣa la ka sara; 9ewseshku iyo aloloda weha la ka sara herersha. 11. aqeloda ḍiraq ama san ba ḍuṣa la ka sara si ey robka u 9eliyan.

kalmedeha 9usub
rer  'load'
'ũ rer  'tote'  
ka ḍig  'unload'
ka la ḍig  'take apart'
awr  'male camel'
dur  See Note III
lan  'branch'
lamq  'branches'
udub     'pole
udbo     'poles'
đig      'curved pole'
9ewses   See Note V.A.
alol     See Note VI
kebdo    See Note VII
qenso     'bow' (verb)
dul       'back, dorsum'
tag       'cause to stand up, raise'
sar       'be above, on top of'
širaq     'canvas'
san       'hide' (noun)
si...u    'so that'
9eli      'keep away'

Notes

I. Sentence 1
A. aqel. This term is used generally to refer to dwellings. It is also used in reference to the portable hut that is characteristically Somali. They are about five feet high and designed primarily for sitting and lying down.
B. rari. Infinitive of rer 'to load.' Here the meaning also includes the notion of carrying, hence the gloss 'tote.'
II. Sentence 2
A. ka la ḍígo. Pieces or parts are removed from something and put down (the meaning of ḍíg) separately, i.e., "to take apart." The clause inta la ka la ḍígo means "the parts [which] one takes apart."
B. awar. Plural of awr.
C. ku rera. 'Loaded onto.'

III. Sentence 3
dur. A tall, jointed grass somewhat similar to bamboo. It is round in cross-section, ten to eleven feet tall and grows in clumps up to eight feet in diameter. dur is flexible before being cut but hard and wood-like when dried.

IV. Sentence 4
ḏígo. These are curved poles whittled from curved branches of certain trees.

V. Sentence 5
A. 9ewes. Mats made of bunches of a certain kind of grass tied together with ropes which are sometimes dyed.
B. no2yo. Previously other plurals of this item have been seen, i.e., no9e9 and no9e9yo.

VI. Sentence 6
alol. Mats made of reeds tied together with ropes and strips of hide.
VII. Sentence 7

*Kebdo*. Singular *kebed*. These are heavy, flexible roof mats woven from the inner bark of certain trees. They are also often used as padding under loads on camels.

VIII. Sentence 10

A. *duša*. From *dul-ta*. The back or dorsal side of an animal is that visible, hence the top thereof.

B. *sara*. While this item is usually glossed as 'on top of,' it means at base something like "be above." A form derived from the same root is *sare* which can refer to a building taller than a man, i.e., above him.

In this sentence the placing of mats on the inside and outside of the huts is referred to with the verb *sara*. The notion is that the mats are placed onto the sides of the hut.

**Su?alo**

1. aqloda ay rer miyigu 3istan wa cadma.
2. aqlodod meχay ku samayan kolkey guran.
3. wehyaleha aqloda la ka semaya wa meχay.
4. nekheha meha la ka semeya.
5. 9ewseska meha la ka semeya.
6. aloleda meha la ka semeya.
7. kebdaha meha la ka semeya.
8. Ṣəgəha sida la u semeya.
9. Ṣəgəha meha heciya.
10. Ṣəgəha meha duša la ka sara.
11. 9ewseska iyo aloleda hege la sara.
1. rer miyigu wəhəy tosan arorta hore; kolkasi bey holaha malan. 2. regu gela ayu lisa; dumərkuna aðiga. 3. ləʔda dumərkku iyo regu ba wey lisan. 4. kolka ay 9anəha əeman o ay ťahana, hedə ay həystən, əɾsedan, ayəy holaha dəɾeriyan.

5. gela wəhə raʔa reŋ aðigana dumar. 6. məməda yəɾyərina wəhə la ka yaba iney məmər aðiga raʔan. 7. ləʔda reŋ amə dumər ba raʔa.

8. gəlnə malaha fəg ayu u daq təga, aðigu se ma fəgoədo.
9. rdaha iyo riyeə wa la is ku raʔa wana la is ku əeqa.
10. holəha wəhə la so hoyə 9ed9ed 9aʔa; kolkasa hədəna la mala.
11. həbenkə wəhə la 9una həɾlib amə arəbixi amə həçiʔ amə bəɾis. 12. arəbixida iyo həçiʔka iyo bəɾiska wəhə la ku dara suʔeg iyo 9anəo.

kelmədeha ʔusub

tos
aror
mal
reg
lisa
dumər
əeq
Şah
hedi

'arise, get up'
'morning'
'[to] milk' (See Note IB)
'men'
'[to] milk' (See Note IB)
'women'
'[to] drink [milk only]'
'tea'
'if'
kərso 'cook for oneself'
kər 'cook'
dərəri 'shoo out'
ra9 'go with, accompany, herd (animals)'
men 'boy'
memə 'boys'
in- 'that' (introduces subjunctive cəauses)
təg 'to go'
so hoy see Note V.A
9əd9əd 'sun'
əə 'fall, set'
9un 'to eat'
həlrə 'meat'
beris 'rice'
ku der 'add'
subəg 'ghee'

Notes

I. Sentence 1

A. hore. Our ol' friend hor 'in front of' is back, this time to mean 'early.' Assuming overlapping semantic sets, it should be possible to trace the derivation of 'front' through 'first' to 'early.'

B. malan. This item refers to milking for one's own purposes, whether to use or discard is irrelevant. The point is that there is some intention regarding the product of the milking.
In contrast, liris refers only to the physical act of removing the milk from the animal. There is no implication of some intention on the part of the milker to use the milk.

II. Sentence 2

reg and dumar. Both of these words are collectives and as such take singular inflections on verbs.

III. Sentence 6

A. rone. The singular is reen. The word for young girl consists of the same segmentals but has a different stress pattern.

B. varyeri. A plural of yar. The final i is an article.

C. marmer. Indefinite plural of mar 'time.'

IV. Sentence 8

fog. Obviously derived from the same root as the fogado which appears later in the sentence.

V. Sentence 10

A. hoya. The verb hoy includes the notions of bringing and of providing shelter for the night. Shelter, however, need not include a roof in Somali; rather there must be protection from bahalo, i.e., walls or fences. Indeed, the livestock are brought within an enclosure or compound surrounded by fences woven of thorn bush branches.

B. 9ad9ad 9a9a. 'the setting [of the] sun.'
sufalo

1. rer miyigu gormey tosan.
2. debetena mehey semeyan.
3. aya lisa gela.
4. lo?da aya lisa.
5. a?iga aya lisa.
6. kolkey holaha lisan mehey semeyan.
7. arorti mehey guman.
8. hebbenkina mehey guman.
9. gela aya ra9a.
10. a?iga aya ra9a.
11. lo?dana aya ra9a.
12. holehe ba mel fog u daq tega.
13. a?iga miya la is ku ðeqa mire wa la kala ðeqa.
14. holaha gorma la so hoya.
15. marka meha kale o la semeya.
sida subega la u semeya u

1. subega weha la ka semeya 9aneha aðiga iyo 9aneha loðda.
2. mërka holeha la ka so liso aya 9aneha ñil la ku ṣuba o mel
la ñiga rla mta ayy ṣenaneyan. 3. kolka ay gaçoðan aya la lula
rla ay 9aneha iyo bur9ødka ka la soñman. 4. mërka aya bur9ødka
o duþa fediya la ka so gura ḳanta. 5. bur9ødka aya la ururiya
rla u beto. 6. debededna wa la ḳila kolkaša isega o sīhm ah
han kale ama teneg la ku ṣuba. 7. subegasi ma ḳumado o mërka
la dono aya 9untoda la ku dersen kera. 8. rer miyiga aya
subega inña beden semeya debededna megaloda ka ibiya.

kalmedeṣha ñusub

ñil 'small han' (See Note I)
ṣub 'pour'
ñig, 'to put, put down, settle'
ßen 'to sour'
ɡacoðan 'curdled'
lul '[to] shake'
bur9ød 'butter'
ka la soñman 'separate'
feði 'sit'
han See Note I
ururi 'collect'
bedo 'become many, much'
Notes

I. Sentence 4

han. These items are vessels woven of grass and made watertight by a combination of very tight weaving and some kind of sealer. Han are not made to stand by themselves but rather to fit in specially constructed racks. Han share this feature with the ceramic wine jugs common to the eastern Mediterranean, especially Greece. Han are used to transport liquids as well as to store them. There are special racks for han which are tied to a camel's back. The senior author has seen camels loaded with two to six large han on each side, the rack resting on one or more kebabs.

II. Sentence 5

beto. From same root as beden. The linguists in the class should formulate a derivation.
III. Sentence 6

A. debedena. debad 'after,' ad 'here,' na 'and,'
i.e., 'and afterwards.'

B. asega. This is one of the few instances in which a
full-fledged independent pronoun appears. It refers
to bur9ed, a masculine form.

IV. Sentence 7

humado. From same root as hum 'bad, evil.'

su?alo

1. subega meha la ka semeya.
2. 9anaha deyda ah meha la ku semeya.
3. kolkey 9anuhu 9anahan meha la ku semeya.
4. bur9edka meha la ku semeya.
5. kolka bur9ed beden la ururiyo meha la ku semeya.
6. subega bedankisa aya semeya.
7. mehoy ku semeyan.
-93-

deris 5
ahmed iyo awrka

1. eg ahmed. 2. eg ahmed o ordaya. 3. orod, ahmed, orod.
4. ahmed ad bu u ㋁eeya. 5. ahmed wa inen weyn.
6. eg. awrka. 7. awrku wu weynyehoy. 8. eg ahmed o awrka-
ku so ordaya. 9. eg ahmed o awrka dilaya. 10. eg awrka o ahmed
heratiyey. 11. eg ahmed o is ku kadcey.

kelmedaha 9usub
orod 'run'
㋁eeya 'be fast, quick' (See Note I)
dil 'hit, beat'
herati 'kick' (verb) (See Note II)
kadi 'urinate'

Notes

I. Sentence 4
㋁eeya. This verb applies only to running and walking. It
is not normally used in the imperative, which is rendered
instead by the verb orod, 'run.' To be fast or quick in per-
forming a task is ku ㋁eeya.

II. Sentence 10
heratiyey. This verb may be used only when the kicking is done
by an animal. It is in the past tense even though the preceding
portion of the story is told in the present continuous. Placing
the verb in the present would imply that the camel spent some

!!
measurable period of time kicking and trampling poor Ahmed, which fortunately was not the case. "Delivery of a single kick, however, is regarded as taking no time and cannot therefore be spoken of in the present tense. Such tense mixing within a narrative is not offensive to Somalis as it is to English speakers.

III. Sentence 11

kadosy. This verb is usually used in the past tense even when the meaning is present.
UNIT THREE

dinta dëdka somalida
1. dinta dedka somalidu wa dinta islamka. 2. dewleda somaliduna wehhey ku dhisentehey dinta islamka. 3. ruhi din kale heystana wa la u ogolyehey inu dintisa ku 9abudo delka somalida. 4. dedka somalied e an dinta islamka heysani ad bey u xaryxhin. 5. mta yar e an muslimka ahayni wa kristan. 6. mta xinga wehhey ku bedenyrhin cemhuriyada hegoda konfured 7. dedka dimaha kale heysta bedemkodu wa acnabi.

<table>
<thead>
<tr>
<th>kelmedda 9usub</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>din</td>
<td>'religion'</td>
</tr>
<tr>
<td>islam</td>
<td>'Islam'</td>
</tr>
<tr>
<td>dewled</td>
<td>'government' (Arabic loan)</td>
</tr>
<tr>
<td>ruhi</td>
<td>'person'</td>
</tr>
<tr>
<td>ogolow</td>
<td>(1) 'allow,' (2) 'accept'</td>
</tr>
<tr>
<td>9abud</td>
<td>(1) 'worship'</td>
</tr>
<tr>
<td></td>
<td>(2) 'practice [one's religion]'</td>
</tr>
<tr>
<td>muslin</td>
<td>'Moslem' (singular and plural)</td>
</tr>
<tr>
<td>aheyn</td>
<td>negative infinitive of &quot;to be&quot;</td>
</tr>
<tr>
<td>kristan</td>
<td>'Christian'</td>
</tr>
<tr>
<td>acnabi</td>
<td>'foreign, foreigner'</td>
</tr>
<tr>
<td>kuwasi</td>
<td>'those ones'</td>
</tr>
</tbody>
</table>
I. Sentence 2

çosan. Adjective from əsəs 'build.'

II. Sentence 3

rûh. The Afro-Asiatic root from which this item comes means 'breath' or 'wind.' In Genesis the rûh of God moves over the waters of Chaos.

III. Sentence 4

heysan. heysan = i 'the.'

Same for ahewni: ahewn = i of Sentence 5.

IV. Sentence 7

dimēha. Plural of din, from *dim-

su?alo

1. dinta dedka somalida wa mehey.

2. oemhuriyada somalida ma weha coga ded an muslin ahewn.

3. kuwasi miyebede nyrhin.

4. ma somali ba bedenkodu mise wa aoonbi.

5. dintodo wa mehey.

6. rney dintoda 9abudan miya lo ogolyehey.

7. oemhuriyada ñëgede bey bedenkodu ku noloryhin.
deris 2

saladsa la tukeda u

1. muslinku wehey tukedan ṣen cer malinti wel ba.
2. salad wel ba märka la tukenyo weha la u cesta meka.
3. märka la tukeneyona la is u ma ogola in la heedlo. 4. quyranka o quē ah ba la axriya. 5. ninka salada dedka tukiya weha la yirahda rram. 6. rramku wehu is taga dedka kale e tukenaya hortoda. 7. dedka kale e tukenayana sef ayey is u tagan rramka debedisa. 8. rramka sa salada bilaba isegana ṣemaya.

<table>
<thead>
<tr>
<th>kalmedeṣa ṣusub</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>salad</td>
<td>'prayer' (Arabic loan)</td>
</tr>
<tr>
<td>tuko</td>
<td>'pray'</td>
</tr>
<tr>
<td>cer</td>
<td>'time'</td>
</tr>
<tr>
<td>ceso</td>
<td>'face, turn'</td>
</tr>
<tr>
<td>meka</td>
<td>'Mecca'</td>
</tr>
<tr>
<td>la...ogola</td>
<td>See Note IV</td>
</tr>
<tr>
<td>heedal</td>
<td>'talk, speak'</td>
</tr>
<tr>
<td>quran</td>
<td>'Koran'</td>
</tr>
<tr>
<td>quē ah</td>
<td>'alone, only'</td>
</tr>
<tr>
<td>axri</td>
<td>'read'</td>
</tr>
<tr>
<td>nrm</td>
<td>'man'</td>
</tr>
<tr>
<td>tuki</td>
<td>'lead in prayer'</td>
</tr>
<tr>
<td>mmam</td>
<td>'imam' (leader of prayers)</td>
</tr>
<tr>
<td>sef</td>
<td>'line'</td>
</tr>
</tbody>
</table>
Notes

I. Because an English translation reflects the Somali grammar so poorly, a literal translation is provided. The problems come from the grammatical properties of English words like "pray" and "prayers," which have stereotyped usages not at all reflective of the Somali.

II. Sentence 1

A. muslin. Some sophisticated speakers who know Arabic reasonably well would prefer here muslinin, a purely Arabic form. The form muslin, however, shows signs of being borrowed quite a long time ago and of being "naturalized" into Somali sound patterns. That is, final Arabic m has become Somali n, etc.

B. ṣen cer. The root from which cer is derived is not known. This phrase is a standard one and is glossed as a unit in the existing dictionaries.

C. malmiwal ba.

1. We have seen many such "adverbs of time" in the lessons to date. One should be able to handle them well by now. The linguists in the class should be able by now to draw trees of such sentences, ignoring the cleft for the moment, with such "adverbs." Note the similarity in "case" with locatives. What cases are used in Indo-European languages to signal such constructions? (Accusatives in centum; locative in Sanskrit.) Note the "case marker" on malm.
2. We will continue to write wel ba, reflecting morphemic facts, though clearly it is a phonological unit and in some cases a derived morphemic unit, i.e., a compound.

III. Sentence 2

A. selad appears almost always in the singular. In English usage requires plural: "prayers."

B. wel ba. The "every" goes with selad rather than with merka.

IV. Sentence 3

la is u ma ogoa. This clause is a unit and should be learned as such. In questions miya is interchangeable with ma. (See Question 3.)

V. Sentence 4

A. o quə ah. The form quə is a noun, 'alone.'

B. ba. While this form has occurred frequently, we have avoided discussing it. In this situation it simultaneously marks the end of a constituent, introduces a verb phrase—with a the subject marker, and by its placement emphasizes that which precedes it.

VI. Sentence 5

A. tukiya. This is not the same verb as tuko. Rather it is a transitive verb which is untranslatable into English. We use the circumlocution "lead in prayer" or "lead the prayers."

In this instance the construction selada dadka is the object of tukiya.
B. *mam*. That this item is an Arabic word, not a borrowing, is evidenced by the final *m*. English makes use of such foreign words which are notable as such because some effort is made to maintain the phonology of the foreign item, e.g., *raison de être*. Even though the pronunciation may not be recognizable to a French speaker, the phonology is clearly not English. Other items, like *pueblo* in the southwest, are often Anglicized, e.g., [puw-éblo], and are, thus, genuine borrowings.

VII. Sentence 8

 pedido: From the same root as *ān* 'complete' (adjective).

Questions

1. *misa cer ayey muslinku tukēdan malinti wal ba.*
2. *merkey tukanṣayn hēgēy dedku u cestan.*
3. *m la hedlo miya la is u ogolyēhēy mēka la tukanṣay.*
4. *ninaka salada dedka tukiya mēka la yēāhda.*
5. *mamku helik aya u is taga.*
6. *dedku helik aayē is tagan.*
7. *ke salada bilaba o pedido.*
deris 3
wayseysi

1. intanu ruhu salada brilabin wa inu ciidku nediif ahada.
2. kolka hore wa inu ciidku o deen mayda 9edeeydaha debedeeya wayseysiwa brilaba.
3. wayseysiwa weena u ku horeysa isticoda. 4. kolku ruhu soo isticoda wa inu feroheesta. 5. debedeeya wa inu gegeentisa midig mayda gegeenta bridiinta ku higsiya. 6. hadana wa inu weciga iyo deega mayda. 7. kolku intas deemeyo wa inu lugta midig mayda debedeeya lugta bridi.
8. kolku lugheya maydeyo wa inu rila cilibka mayda. 9. kolku gegeenaha maydeyno wa inu rila suhulka mayda. 10. weciga marku ruhsasi maydeyno wa inu luqabada.

kelmedeeya 9usub

wayseysi  'act of ritual washing'
ciidda  'body'

nedif  'clean' (Arabic loan)

ahada  See Note II B

mayda  'wash'

9edeey  See Note II E

isticoda  'wash one’s crotch' (Arabic)

feroheesta  3rd sing. masc. subjunctive

gegeena  See Note III

midig  'hand, arm,'

'right' (direction)
I. Caption

waysysysi is a ritual washing to purify one before prayer. It is not designed to clean. Hence the sense of sentences 1 and 2.

II. Sentence 1

A. rntau. rnte amu.

B. abada. Third singular habitual of "to be."

C. wa inu. 'must'

D. meyda. Note that after wa inu the verb appears in the present indicative.

E. 9edey. This item refers to a kind of tree. Twigs of about a quarter inch in diameter and about half a foot long are used as tooth cleaners. One end is placed in the mouth, softened and chewed until it becomes frayed. The fibers are inserted between the teeth, whence they remove the trash. Metaphorically, 9edey has come to refer to teeth cleaning as well as to the tree itself.
III. Sentence 4
fercheśa. fero 'fingers,' hal 'wash,' ta 'article.'

IV. Sentence 5
gə şü. Plural gəmo as in Sentence 9.

suʃalo

1. mehəy dedku semeyan inta aney tuken.
2. wayo.
3. kolka la weyseyeneyo ngege la u ku horeysiya.
4. helke la ku higisiya.
5. kolka la meydo geʔməha (weciga iyo ḍegəha, lugəha)
   helke la ku higisiya.
6. meha la semeyu kolka weciga la meydeyo.
1. salad kasti wehey ka kobentehey laba ama sedeh ama afer rek9edod. 2. rek9edi wel ba qofku merku t kensyo maka ayu u cesta. 3. ge9antisa midig bu tisa bidan sara o quranka surenihis mid axriya. 4. merkasu fororseda. 5. merkasu cilbo cogseda o foda laba cer 5ulk tabsiya. 6. inta u fororo Allahu akbar bu ku 9el9eliya. 7. fororsiga sedehad debedis wu istaga o rek9eda higta bilaba. 8. rek9edi wel ba sured goni ah bu axriya.

kalmedaba 9usub

kasti  'each'
ka koban  'consist of' (See Note I)
rek9ed  'portion of a prayer' (Arabic)
sured  'sura' (See Note III A)
fororso  'bow'
cilbo cogso  'kneel'
fod  'forehead'
tabsi  'touch (forehead to ground)'
Allahu akbar  See Note IV
9el9eli  'repeat' (several times)
foror  'bow' (noun)
goni  'the fact of being alone, separate'
I. Sentence 1

koben. From kow 'one.' The phrase ka koben the one "en-one-d," i.e., "one by one." By extension here with salad kasti the clause is translated as "consists of."

II. Sentence 2

marku. From marka(sa) bu.

III. Sentence 3

A. sured. The Quran/Koran is written in sections which are very roughly equivalent to the verses of the English Bible. Each such section is called in English a sura.

B. awri. This item is translated as "read" but it includes the meaning of "speak" as did older English reden. That meaning is still present in "read" in such constructions as "give a reading" or, as is sometimes said of an actor, "he reads his lines well."

IV. Sentence 4

fororso. This form is the verb which translates as "to bow," just as fe6iso means "sit down." The form foror of sentence 6 must also be translated as "bow." The translation of fe6i is "sit" as opposed to "sit down." "Bow" presents what appears to be a problem because there is no way in English to show an overt difference to reflect the overt difference between fororso and foror as there is between fe6i and fe6iso.
V. Sentence 6

Allahu akbar. An Arabic phrase, "Allah [is] greatest."

VI. Sentence 7

Nigta. This term is translated here as "next." It means "contiguous" and, therefore, "next."

suqalo

1. salad kasti misa qeybod bey ledehay.
2. qeybaha mëna la yidahda.
3. qofka tukenaayi noge bu u cesta.
4. miyu istaga mëse wu cilbo coqseda mëru u rek9ed kasta birlahay.
5. ga9mhisa mënu ku semaya.
6. inta u tagayahay mënu axrîya.
7. misa cer bu fororURED inta u tagayahay.
8. mëruka mënu semaya.
9. misa cer bu fororсуда mëruka u cilbo cogo.
10. meñay bu ku 9el9eliya mëruka u fororsenayo.
11. mëruka u sedah cer fororsedu meñay bu semaya.
12. ma sured që ah bu axrîya mëse rek9ed bi mid goni ah.
1. selada u horaysa weha la tukeda arorta hore inta anu ay ዋወርዞ ላባ ልም. 2. selada weha la yiradha selada sube'hui wana laba rek9edod. 3. selada labad weha la tukeda duhurki. 4. selada weha la yiradha salada duhur wana afer rek9edod. 5. selada sedahad weha la tukeda geserki kolkey sa9edu afera iyo beeka iyo meleha tehay. 6. saladani wa sedeh rek9edod wehana la yiradha salada geser. 7. selada afrad weha la tukeda 9ed9ed ዋንታ መ ያስ ያር ያወርወ ያስ ዳ ለ yiradha salada maqrib. 8. salada ይስና ያስ ያስ ያስ ዳ ለ yiradha salada ይስና ያስ ያስ ዳ ለ yiradha salada maqrib. 9. selada weha la yiradha salada ዳ ለ yiradha salada afer rek9edod.

kalmedasha 9usub

aror 'morning'
so bini 'come up'
sube'hui 'morning' (Arabic loan)
duhur 'noon' (Arabic loan?)
geser 'late afternoon' (Arabic loan)
sa9ed 'hour, watch (timepiece)'
be6 'half'
iyo melooha 'about' Lit.: 'and [such] places'
a9 'fall'
maqrib 'dusk'
sided 'eight'
9iša 'dinner time, evening mealtime' (Arabic loan)

la eg 'be equal to, resemble (in any quantifiable measure)

sufalo

1. gorna selada u horeysa (ta labad, ta sedehad, ta afrod, ta šenad) la tukeda.
2. meha la yirëahda.
3. intey la egtehey.
melaha la ku tukeda u: mesacidoda
daris 6

1. muslinka wa la u ogolyeshay meša ey donyayn ba m ay ku tukedaan hedi ay mešasi nedi tehay. 2. lahin wèha wenagsen hedi u mesacid u ñowyeshey mey ku tukedaan.

3. dumerku inta beden ma tegan mesacidoda lakin mèrka ey tegan haga u ku dembeysa ayey ku tukedaan. 4. inta beden aqelododa ayey ku tukedaan.

5. mesacidoda qar na wa daro qar na maha. 6. dèdkà aqay mesacid o ñowyesni wèhey ku tukedaan melo selada la u wagerey.

7. inta ey mal nedifiyen ayey ñeghan iyo lamo ñeryer héreréha ka ñigan. 8. mesacidoda la is u ma ogola m kebo la la gelo.

9. wèha la ka yaba may kebuñu w rëx so qatan.

kalmedaha Yusub

mesacid 'mosque'
wa la u ogolyeshay 'it is permitted'
lakin 'but'
wenagsen 'good'
demb- 'back'
qar 'some'
dar 'building'
maha See Note III
wager 'fence off'
ñegh 'stone'
keb 'shoe'
gel 'enter'
I. Sentence 1

**hedi sy.** As writers of English we have the advantage of several hundred years of orthographic tradition. That tradition sometimes distorts the facts of the language. It is certainly not consistent. But it is there, and being so, we can curse it roundly for its inadequacies. Nonetheless, it provides a set of guidelines which we follow, albeit sometimes defiantly, because to do otherwise marks us as illiterate, among other things.

Put yourself now in the position of a linguist whose job it is to develop an orthography for a language previously unwritten for all but the deviantly bright few whose interests may have led them to try to write in their own tongue.

There are no general principles which obtain for the developing of orthographies. We used to think there were, or at least there was one: write phonemically. The result of a decade and more of work in transformational-generative grammar has proven what was clear even to some taxonomists, namely that phonemic transcription is what is needed least. The great need is for base forms from which surface structures can be derived.
by eyeball at an instant. That much is easy.

But now take a look at the sequence above: hedi ay. No Somali in his right mind is going to say hedi ay. Rather, if his diction is good, he will utter heday. Note that this contraction is phonologically obligatory, unlike English don't which is an optional variant of do not.

What should be displayed by an orthography which comes without benefit of tradition, grammar or phonology? The writers of this textbook are periodically beset by acute anxiety attacks on this issue. We find, on occasion after a lesson has been printed that we have not always caught contractions. On the other hand, since surface Somali contracts and contracts, the grammar is often obscured. We shall probably continue to write out strings of particles in base forms even though some Somalis, and some Somali language scholars, may well shout "fake" at some of the sentences as they are presented here. We seek the student's indulgence, exhorting that you pay close heed to your instructor's pronunciation of sentences. And, don't be too surprised if we continue to make mistakes.

Finally, we give thanks to Allah that we are not here responsible for developing an orthography for standard, widespread use by Somali speakers either here or in the Republic.

II. Sentence 2

u dowyeh. 'Near-by--being.' The subject for yahay is the naked u which follows hedi. Surface phonology would render it as hedu.
III. Sentence 5

maha. From ma aha.

IV. Sentence 6

 Doweyni. From dow plus syn, the negative infinitive of the dependent, or subordinate, form of "to be," plus i, an article marking the end of the constituent which is in apposition with the sy of wehay.

su?alo

1. melsha ay wenag senteshey mey muslinku ku tuken ma meha la yridahda.
2. mesacidodu kuligood ma dara.
3. mesacidoda an dareha aheyn side la u semya.
4. mehan la is u ogolayn in mesacidoda la la galol.
5. wayo.
6. muslinka ma ku wacib ba mey hed iyo cee mesacid ku tuken.
7. hege kale o asey ku tuken karan.
deris 7
mesacidoda

1. mesacidoda sida dareha kale aya leben ama degeh la ka disa. 2. mesacidka kolka debeda la ka cogo weha la ku gorga minaredisa der. 3. minaredu wa halka la ka admo. 4. weha halka is taga ninka mu'adinka la yi'ahdo e kolka ay saladu cogto dedka is u ku yeedha.

5. mesacidka gudhismu meqsin ma leh, kurasi talana ma cirto. 6. wa meqsin ad u weyn o tirer leh o ay derno yin ama qadifedho ku gogollayhin. 7. mesacidodha wehoy lejihin qesebodo biyaha la ku weyseysenyo la ka Subto. 8. kuwa an qesebedha leheyinina weha la dira fostoyin biyo ka buhan.

9. mesacidoda weha la u disa si ay meka u ku cedan.

kelmedaha Yusub

leben                     'brick'
debed                    'outside'
cog                      'be (in a place at a time)'
goro                     'know'
minared                  'minaret'
adim                     'call to prayer' (verb) (Arabic loan)
mu'adim                  English form is 'muezzin'
yeeda                    'call by shouting'
gude                     'inside'
meqsin                   'room'
kursi (pl. kurasi)       'chair' (Arabic loan)
tir  'pillar'
dermo  'mat'
qadifed  'carpet'
gogol  'lay something out (on the ground/floor)'
qessebed  'pipe'
biyo  'water'
šub  'pour'
čig  'put'
fosto  'tin'
buň  'be full'
yal  From al, 'be located'

Notes
I. You will note that the syntax of some of these sentences is more complicated than that seen previously. If you can't translate the sentences, don't worry. Explanations will come later.

II. Sentence 6

mešino. Some speakers use mešsin.

sušalo

1. meňa la ka semaya mesacidoda.
2. meňa la ku gerta mesacidoda.
3. mrnarodu wa meheyy.
4. dedka ya selada u ku yeđa.
5. mesacidka gudishi srde ayu u eyeheyy.
6. meňa la ku semaya biyeša mesacidoda yal.
7. mesacidodu heqay u cedan.
weisaleha ay dintu harameyso

1. weisaleha ay dintu harameyso we ḥa ka mid ah ḥemriga
  9abistisa iyo xansirkə 9unistisa. 2. ṛnka muslinka ah we ḥa la u
dida mu ḥemri ku saxrama o u kolka saledisa ilawo ama u xeldo
kolka u tukenaya. 3. hilibka xansirkana la u ma ogola muslinku
mey 9untan liʔano xansirku we ḥu lehyapey ḥuduro bedan.

1. eyda tadebbeduna wa ḥaran xususen afkodu iyo ḥusodu
merkey qoyanyhin. 5. ṛnki ay tabtan wa mu ṛodoba cer
ge9mirhisa sabun iyo 9id ku meyda.

kelmedeke ṛusub

<table>
<thead>
<tr>
<th>ṛaran</th>
<th>'something prohibited'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥemri</td>
<td>'alcohol' (Arabic loan)</td>
</tr>
<tr>
<td>9abis</td>
<td>'drinking' (Noun from 9ab 'drink')</td>
</tr>
<tr>
<td>xansir</td>
<td>'pork' (Arabic loan)</td>
</tr>
<tr>
<td>9unis</td>
<td>'eating' (Noun from 9uin 'eat')</td>
</tr>
<tr>
<td>did</td>
<td>'refuse, forbid'</td>
</tr>
<tr>
<td>saxrama</td>
<td>'become drunk'</td>
</tr>
<tr>
<td>ilawo</td>
<td>'forget!' (From ilow)</td>
</tr>
<tr>
<td>xelod</td>
<td>'error, mistake (noun); make a mistake (verb)'</td>
</tr>
<tr>
<td>hilib</td>
<td>'meat'</td>
</tr>
<tr>
<td>9udun</td>
<td>'sickness'</td>
</tr>
</tbody>
</table>
The singular, wehyal, is derived from weh plus yal. The weh is the same as that found in constructions like weha la yirahdo. The yal is homophonous with a frequently used plural marker.

II. harameyso. This form is a verbalized noun similar in process of derivation to horeya. The noun is of Arabic origin, in which language the root ends in m. In this case the final n of haran is strictly a Somali derivation.

su'alo

1. wa mehey sedeh weh o ay dinta islamdu harameyso.
2. meha muslinka la u ku didey iney hilibka xamsirka 9unan.
3. meha muslinka la u ku didey iney xemriga 9aban.
4. mehey tehey ma u sameyo hedi u ruh ey tabto.
deris 9

1. biša remedan wa biša ey múslíniku soman. 2. biša o dén la is u ma ogola in malinti wëh la 9uno. 3. dëdiku wehey wëh 9unan hëbenki.
4. 9untoda u dëmbëysa weha la 9una arorta horë inta an la adim. 5. 9untoda u dëmbëysa weha la yidhëda suñur. 6. suñurta ka dembona wa la qetenada malinti o dén ila ey 9ødëdu ëërëd.
7. hëtë m sigar la 9abona la is u ma ogola. 8. malinti meleha wëh la ka 9uno o dén dëwloda hëta. 9. sa9ëdëhë la śeqeyona wa la yëreya.
10. kolka ey gelebbi 9ødëdu ëërëd aya wëh la 9una.
11. merka hore weha la 9una 9unto yeër. 12. 9untoda yeër weha la yidhëda afur. 13. afurka ka dembona wëhi la dono aya la 9una.

kelmedëhë 9usub

bil
remedan
som-
dëmbëysa
qëdi
hëta
sigar
9ab:
hëd
śeqey
gëlebb
don:
fum:

month'
Ramadan
'to fast'
See Note II B
'give nothing to eat' Note III B
'even' (Arabic loan)
'cigarette'
'drink'
'to close'
'to work'
'afternoon'
'want, desire'
'open' (verb)
I. Caption

A. The caption might have read ፋስፋፋ Đànta 'holidays-the religion-the.'

B. le is u ûfesoho. The sense can be rendered only by the passive in English: 'one is permitted' or 'one is given leave.'

II. Sentence 2

alfidar. This is an Arabic word as are álacha, Sentence 3, and almawlid, Sentence 9. The initial al is the Arabic article. In Arabic it is regularly prefixed to the noun. It is so prefixed here, following Arabic practice.
7. ያጠ Unsigned requests are not included.

8. ያጠ Unsigned requests are not included.

9. ያጠ Unsigned requests are not included.

10. ያጠ Unsigned requests are not included.

11. ያጠ Unsigned requests are not included.

12. ያጠ Unsigned requests are not included.

13. ያጠ Unsigned requests are not included.
wextiyoda dinta la is u feso xo

1. 9iduhu wehey ka mid yrhin wextiyoda dinta la is u feso xo.
2. mid wehe la yrhahda 9id eflid o wa merkey biša remedan demato.
3. 9ida kalena wehe la yrhahda 9id elachha o 9id eflidriga avey laba brlod iyo bëd ka dembeysa.
4. 9id wel ba wehe la is feseha laba 9iṣo. 5. labada 9idod qof wel bi dërksa u ku wenagseñ ayu so hida malmtina rer wel ba nef aći ah avey qalan o qunto wenagseñ ba la ṣuna.
6. malin kale o la is feseha wa mišracka. 7. mišracku wa malmti u nebiju semeda qabtey e u rlahay so arkey.
8. malinta kale e la is fesehana wa malmti u nebiju dehey.
9. malinta u nebiju dehey 9id elomlidnaw la yrhahda.

kalmeda h subs
feseh  'leave, permission, vacation'  
id: 'Defined in the text'
wexti  'time' (Arabic loan)
elid:  'See Note II'
eg-  'end'
elachha  'See Note II'
9iłh.  'day'
ër:  'clothes'
so hida  'put on'
nef  'a single head of livestock'
qal- 'kill, slaughter'
mi'garc Defined in the text. (Arabic loan)
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nabi 'prophet'
samo 'heavens' (Arabic loan)
qab 'go,' in this case
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rilahey God
so arag 'see'
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su?alo

1. ṭiduhu wa mehey.
2. imre ṭidod ba irra.
3. mege?yedodu wa mehey.
4. ṭid elfidrīgu gormey so geśa.
5. ṭid eladna gormey so geśa.
6. desku mehey semeyan ṭideha.
7. mr9racku wa mehey.
8. malin kale o feseḥ la qadta wa mehey.
9. malmata u nebigu dešey meḥa kale e la yrēahda.
UNIT FOUR

teqlinta
1. somaliya 9erurtu kolka ey 7en rla 1r ciir tehey aya la ku dera mel9amed. 2. kolka ey in ey laba senedod u ku yertehey mel9amedeha ku cirran aya iskuloda la ku dera. 3. weha cirra seexh iskul o u mid wel bi af'er senedod qadto. 4. ka la ku blabo weha la yi'adha ri'menteri ka ku higana weha la yi'adha intermidiyed. 5. ka seexhadna weha la yi'adha sekenderi.

6. kolka ey inta de'mayan, ardeyda doneysa in ey cami9ed golan dibeda aya la u dira. 7. weli cami9edo la ka ma disn camhuriyada somalida. 8. kuwa u ku teqlin wenageen ayumba la dira.

kelmedeha qusub

teqlin 'learning, education'
9erur 'children' (collective)
cir 'exist'
yeshay '[to] be x years old'
meqamed 'Quranic school'
senad 'year'
iskul 'school'
ardey 'student'
cami9ed 'university'
weli 'yet'
ayumba 'only'
da? 'age'
no9 'kind, type'
Notes

I. Sentence 1
A. *somaliya*. A locative, modifying whole sentence.
B. *gerurtu*. The "subject" of both clauses, a nominative absolute.
C. *kolka*. Introduces embedded clause ending with *teheey*.
D. *aya*. Introduces the main clause. The -a of *aya* is in apposition with *gerurtu*.

II. Sentence 2
A. *kolka ey.. mel9amedeha ku ciran...* The main subordinate clause.
B. *in ey...vortehey*. Embedded within the "when" clause, though translated in English by "at least two years."
C. *u ku vortehey*. The superlative of *yer* which has been verbalized, i.e., been made a verb phrase, of sorts.

III. Sentence 4
A. *ka la...* This *ka* is the article which serves to nominalize the verb phrase *la ku bilaabo* to read "That with which it is begun..."
B. *ka ku higana*. Again a nominalized verb phrase: "That which touches...", i.e., "The next." The -na is "and."

IV. Sentence 5
*ka sedehana*. *ka* is again an article.

V. Sentence 6
*donesya*. Note that the verb dependent on *donesya* is in an embedded subordinate, and subjunctive, clause. English makes "want" sometimes act like a modal: "The student who wants to go..."
VI. Sentence 8

A. kuwa. The "object" of dira.

B. ṭe9lin wenagsan. This is one of the few noun phrases encountered which is at all similar to an Indo-European adjective-noun construction. The order of the elements, however, is odd from an ethnocentric Germanic point of view. But it gets worse; see note below.

C. u ku wenagsan. A simple superlative, "the best," with an intervening noun. The derivational history of this string is not now known.

D. ayumba. The last element is the string modifying kuwa.

suwaal

1. kolka ṭe9amad quranta la ku dero, 9erurta somalida
da?dodu wa inte.
2. intey halka cogan.
3. ṭe9amad quranta debeded ḫege 9erurta la ku dara.
4. ḫima no9 aya iskuloda cirra.
5. ka la ku bilabo maña la yi9aahda.
6. iskulka labad maña la yi9aahda.
7. iskulka sadehada maña la yi9aahda.
8. cami9edu miye9 ciran cemburiyada somalida.
9. mañe9 seeyay ardayda donaysa miye9 cami9ed galan.
10. ardayde la u dira dibdicha.
1. mal9amedeha weh'a la ku ṭiiga quranka iyo af 9erbedka.
2. ardayda weh'a la bera sida af 9erbedka la u qoro la u axriyona.
3. hableha iyo inemoda mal9amodo ka la goni ah aya weh la u ku ṭiiga. 4. inta anu rekulka galin ilme wel bi laba senedod bu mal9amoda ku cira. 5. mal9amedeha dowladu ma leh e weh'a furta reg ana dumer af 9erbedka iyo quranka ad u yeqan. 6. wehey ardayda ka qadan le9eg an ad u bedneyn.

\[
\text{kelmedeha 2usub}
\]

\[
\begin{array}{ll}
\text{ṭiig} & \text{'teach' (See Note IV)} \\
\text{quran} & \text{'Quran'} \\
\text{af} & \text{'language, mouth'} \\
\text{9erbed} & \text{'Arab'} \\
\text{ber} & \text{'teach' (See Note IV)} \\
\text{qor} & \text{'write' (See Note IV)} \\
\text{heblo} & \text{'girls' (This noun has no singular)} \\
\text{inem} & \text{'boy'} \\
\text{goni} & \text{'alone' (ka la goni ah 'separated')} \\
\text{ilmee} & \text{'child'} \\
\text{aqan} & \text{'know'} \\
\text{heysta} & \text{'have' third, singular feminine, present} \\
\text{le9eg} & \text{'money'} \\
\text{briri} & \text{'pay'} \\
\text{wada} & \text{'together'}
\end{array}
\]
Notes

I. Sentence 1

malqamadaha. Note that this item modifies the entire sentence. That is, it has its own P-marker. It is here a locative absolute and marked with a non-nominative case ending. You have probably noticed that the first word in Sentence 2, ardaysda, for example, is also an absolute, in this case an accusative standing in apposition with the following uku-.

II. Sentence 5

dumak af. Note that these two items are not members of the same constituent, though there is no overt marker of the boundary.

III. Sentence 6

an ad u bedneyn. This construction strikes the present writer as almost too cute. The ad u previously has been seen as a modifier of adjectives. It is such here as well; the adjective in this case is beden. In this case the second vowel is suppressed to form bedn which appears here joined with the negative infinitive of 'be'.

IV. Some derivational patterns

Somali verbs, like those in other languages, exhibit variations in the forms of their roots, which variations often correspond to variations in meaning. Sometimes the variations in form occur not in the roots themselves but in additional forms which occur simultaneously with the roots. Some examples of verbs in this lesson follow.
1. ḍīg  'teach (a subject)'
   u ḍīg  'teach (students)'
   ḍīgo  'learn'
2. qor  'write'
   qoro  'write (for oneself); i.e., 'take notes'
3. bēr  'teach (students)'
   bēro  'learn'

-su?alo-

1. mel9amedaha maña la ku ḍīga.
2. hebleha iyo inemoda ma mel9amed ba wēh la
   u ku wada ḍīga.
3. rnta amu rlementeri rskulka gelin rnte bu
   rnen wel bi mel9ameda ku cir)a.
4. mel9amedaha ma dewleda leh.
5. aya mel9amedaha heysta.
6. ardaydu ma le9eg bey bīșiyan.
deris 3
rilmementeri
1. rilmementeri iskulka wehey ardaydu galan kolka ey da?dood sid died iyo meleha tehey wehesey ku ciran afer seneedod. 2. iskulkan weha la ku bilaba hisabta iyo af engirisiga iyo coqrafiga iyo tarixda. 3. camhuriyada Hegeda woqoyi iskulodan weh wel ba af 9erbedka aya la ku diga. 4. Hegeda konfureedha inta beden weha la ku diga af talyaniga. 5. iskulodan ardayda le9ag la ka ma dono.

calmadha 9usub
sided 'sight'
meleha See Note I A
hisab 'mathematics' (Arabic loan)
tarix 'history' (Arabic loan)
don 'requires, needs'

Notes
I. Sentence 1

A. iyo meleha. 'About.' Note that in Somali 'about' means nearby in space in contrast to English where "about" has come to be a synonym for "approximately" which in the minds of only very few speakers is recognized as a spatial term. The English term is very highly abstracted. The Somali term may be also for many speakers. However, its obvious reference to physical space is the kind of thing which affirms in the minds of the ethnocentric members of our society that "prim,
itives" live close to the ground. In your retort mention
the etymology of approximate.

B. waheney. This form is a contraction of wah + na + ey.
Ironically, after the contraction a phonological rule
inserts a vowel between the n and n.

su?alo

1. iyega o misa cir ah ayey ardeydu ilmenteri
   rskulka gelan.
2. halka intey cogan.
3. ilmenteri rskulka meha la ku d'iga.
4. cemhuriyada hegeda woqoyi afka weh wel ba la ku
   d'iga wa mehoy.
5. konfur afka weh la ku d'iga wa mehoy.
6. ilmenteri rskulka miya l39eg la is ka dona.
deris li

intermediyed

1. iskuloda intermediyedku wa afer senadod. 2. iskuloda weha la ku díga wehyalhi rilementeriga la ku dígi cirey sayniska o halkan la ku bilabo moyane. 3. wehyalsha la dígo o dènna halkan weha la ku díga af ingirisiga ama af teyanaiga. 4. iskuloda qarkod wey ka fogyhin megaloyinka ardeydana 9unto iyó mel ay sedan iskulka aya la ku siya. 5. iskuloda ardeyda lejeg aya la ka qada.

kelmedaha 9usub

saynis 'science'
seho 'sleep' (verb)
si 'give'

Notes

I. Sentence 2

A. wehyalhi. Object of díga, in apposition with weh which proceeds díga. Subject of dígi cirey.

B. moyane. Note this item follows what in English would be its "object."

II. Sentence 3

dènna, dàn followed by na 'and.'
sufalo

1. intermidiyed iskulku intu ku demada.
2. maNA halka la ka 3iga.
3. intermidiyed iskulka maNA la ku bilaBA.
4. afrE weh wel ba la ku 3iga.
5. iskulodasi o demi ma megalCYm beY u dowYhin.
6. maNA la siya mAModa iskuloda an megalymka u dowYn ku cira.
7. iskuloda ma le9eg ba la is ka qada.
deris 5
iskuloda sekandiriga

1. cemhuriyada hegeda woqoyi weña ah läh iskul o sekandiri ah. 2. mid wa 9emud, midna wa šeyx, labana wa hergeysa, labana wa bur9o. 3. labada bur9o ah mid ba kuwa šeqeda ge9enta la ku berto ah. 4. labada iskul e hergeysa ah iyo labada bur9o ah midkod memoda iyo hableha aya weh ku wada Ḳigta. 5. iskuloda weh wel ba af ingirisiga aya la ku Ḳigta. 6. me9elminta iskuloda ka Ḳigana qar aya acnabi ah. 7. iskuloda 9emud iyo šeyx arseyydu wa iney iskulka sechnitta wehna ka 9unan. 8. iskuloda kale megaloyinka hergeysa iyo bur9o asey ka Ḳisayinhin o arseyydu rerehoda asey la sechnitta.

kalmeedaha 9usub

9emud  'Amoud' (a town)
šeyx  'Sheikh' (a town)
bur9o  'Burao' (a town)
šeqe  'work' (noun)
me9elmin  'teacher' (Arabic loan)
me9elmin  'teachers'

Notes

I. Sentence 3

A. labada bur9o ah. This constituent is a partitive absolute, 'of the two schools,' containing a relative clause, [o] bur9o ah, '[which] are [in] Burao.' The non-nominative case marker is affixed to the head of the construction.
B. The skeleton of the sentence is *labada...mid ba kuwa ah*, [of] the two, one [is] that [which]. The clause *qeqda...bera* modifies *kuwa*.

II. Sentence 4

*midkod*. 'One of each of the two sets'

III. Sentence 5

*a* *la* *ku* *diga*. A variant of this construction might be *wa la...diga*.

Typically the literature on Somali grammar explains that there is no passive formation or construction in the language. Rather the construction with *la* plus a verb is cited as an "impersonal" construction that may be translated by an English passive. It would appear, however, that the construction *wa la verb* is a genuine passive. Of course, the verb phrase introducer may take a form different from *wa*, as in the instance noted here, namely, *sya*. Further, there is evidence to suggest that the ending of the verb will signal tense. Thus, *weh wa la diga*, 'what is taught,' but *weh wa la digo*, 'what was taught.'

There are still many difficulties with this analysis, including the question of the sequencing of tenses. That is, while English may require present or past depending on the tense sequence, quite different constraints may be operating in Somali. Meantime, continued attention by the student to the construction *wa la verb* and to its variants is required.
IV. Sentence 8

rereshoda. There are two possible interpretations of this form. One is locative the other instrumental. The locative requires that rer be used metaphorically and rendered as 'home.' The instrumental, on the other hand, requires no metaphor and might translate simply as 'by their rers.'

The selection of the instrumental, or agentive, interpretation rests, of course, on the correctness of identifying svwy la sehdan as a genuine passive, on the one hand, and, on the other, of assuming that seh is either transitive or superficially so.

(A superficially transitive case might include the English 'This yacht sleeps four.' The fact that there is no proper passive, 'Four are slept by this yacht,' may indicate that the apparent transitivity of sleep is yielded into the surface structure by an earlier rule which may delete a locative marker, e.g., 'in,' and thereby effecting homonymity with a nominative. That output could then be acted upon by the verb agreement rule so that 'yacht' is apparently the subject of sleeps. Further discussion of this matter is properly to be found in a technical paper.)

su?alo

1. mîsa sekenderi rskul ba cirra nega woqoyi.
2. megaloynke bey ku yalin.
3. sekenderi rskuloda ku yala bur9o midkod wa 9eynke.
4. sekanderi iskuloda ku yala hege wacay qarkood ma hebbleha iyo inmoda way ku wada digta.

5. kuwasi wa kuwe.

6. afka way weli ba la ku diga.

7. meroforumu kuligood ma somali ba.

8. inmoda shaax iyo 9emad oo ga heg aqoonsan iyo hegeyn kala ka yalin.

9. iskuloda kale hegey ku yalin.
deris 6

1. cemhuryada Negeda konured weha ah todoba iskul o sekandari ah. 2. iskuloda mid wel bi weha u qadta afer senedod. 3. iskuloda bedenkodu wehey ka disenyihin mudiriyo dehdeda ama hererehedah. 4. iskuloda qarkod dewlede kale o an dewlede somalida aheyn aya ku suqul leh. 5. dewledehasi wehey iskulodasi u bahenyihin o deen iyega ba keena. 6. sehyalaha weha ka mid ah me9elminta le9egtoda iyo bugagta iyo iskuloda disidoda.

kalmede 9yusub
muqdi5o	Mogadiscio
3e5i	'center, middle'
suqul	See Note III
bahan	'needed'
bug	'book'

Notes

I. Consider the following forms:

(1) bedenkodu (Sentence 3)
(2) disenyihin (Sentence 3)
(3) bahenyihin (Sentence 5)

Forms such as (1) and (2) and probably (3) share a common derivation, namely the suffixing of -an to a root. While the derivational process may be common, obviously the translations into English do not reflect that commonality. The source of that difficulty stems from the fact that languages vary in the assignment of grammatical categories to what are
probably the same configurations of semantic features. See below for further discussion.

II. Consider the following forms:

(1) bedenkoda

(2) garkoda

Both are clearly nouns, as is evidenced by the suffixation of possessives, gender markers, articles and such. The first translates into English as 'much/many,' the second as 'some.' Neither are nouns in English. Moreover, while in English we may at times construct "the many," we cannot ordinarily produce "his some" and the like without discomfort. But, such constructions are not only possible in Somali, but also they are not pain producing. Again one is face to face with the fact that the grammatical categories to which some semantic elements belong vary from language to language.

III. Sentence 4

šuqul. In the literal this item is translated as 'part.' The verb from which it is derived means "work." The construction found here is a common one, so that "to have šuqul in something" is "to have a part in" it. That there is a semantic derivation is almost discernible to the naked but trained eye. The substance of the derivation, however, remains unknown.
suñalo

1. cemhuriyada hageda konfured mìsa rskul o sekenderì a¹ aya ka ñìsìn.
2. midki ba intu qadta.
3. rskuloda bedenkodu halkey ka ñìsìnyrhin.
4. aya rskuleda qarkod ku šuqul leh.
5. dawledehasi meñey bëniyan.
deris 7

1. iskuloda sekenderiga ah e cemhuriyada hegeda konfured ka díseni wey ka yere dwényihin kwu hega woqoyi ka díseñ. 2. iskuloda hega woqoyi ka dísen af telyaniga la ku ma diigo kuwa hega konfuredna wa la ku díga. 3. iskul aq dëwëdo kale o an dëwëdo somalida ahayni ku šuqul lehyihin ma ciran hega woqoyi. 4. dëwëda telyaniga iyo ta misr iyo ta ruška iyo ta merykenka aya hega konfured rakuloda qarkod ku šuqul leh. 5. kolka af telyaniga iyo af ruška aya iskuloda qarkod la ka díga kuwa woqoyina la ka ma dígo.

kelmedehe 9usub

yere 'a little, somewhat'
ka duwan 'different from'
, misr 'Egypt'
ruš 'Russian'
mersyken 'American'
kolka 'therefore'
là mid 'same'
9awi 'help'
afef plural of af

Notes

I. Sentence 1

díseni. The final i is the article which nominalizes all the preceding string.

II. Sentence 2

dígo. This form is in the negative, hence the final o.
III. Sentence 3

A. The skeleton of this sentence is *eskulo ma ciran*.

B. *ahayni*. This form is the negative infinitive of "to be" plus a final article *i*.

C. *hega woqoyi*. Another locative.

IV. Sentence 4

*ta*. This form is obviously the feminine gender marker plus an article. It functions as a pronoun and avoids the repetition of *dowlêda*.

V. Sentence 5

*kolka*. The translation "therefore" is clearly an extension of the meaning 'at that time.'

**su?alo**

1. *sekenderi iskuloda hega konfured ma la mid ba kuwa hega woqoyi*.

2. *afke hege woqoyi la ka dîga*.

3. *dowlêde ba 9awisa iskuloda hega woqoyi*.

4. *wa kuwe dowlêdeha kale e 9awiya iskuloda hega konfured*.

5. *iskuloda qarkod asefka la dîga wa mehay*.
UNIT FIVE:

tarixda
Much of the information in this section is the informant's own account of Somali history, an account occasionally more valuable for its psychological and cultural insights than for its factual accuracy. Points upon which the informant differs radically from the more widely accepted version are mentioned in the notes.

In cases of uncertainty about historical data, recourse was had to one or more of the following sources, whence the student is directed for a more detailed and detached recounting of Somali history.


daris 1

1. wala horeyey qerxigi tobnad dedka samalida weh yer oo qoren aya la ka heya. 2. wedanka ay minka dedka samalida oo keliyihi ku noloyhin ila dhowan ded kalena wey ku nolim cireen. 3. dawkasi weshay ahayn ded ka yiidaado galada iyo zumucta. 4. galadu weshay cogen hewd iyo galbed. 5. zumuctuna heega konfured ee togoga aqtooda ah. 6. hebtana weha cirey degmoyin 9areb ah. 7. weshay 9arebto qortey weshay tuseyan in goska afrika somaliyi ku nolayd qerxigi tobnad.

kalmedhaha 9usub

qerxi

tobnadi

manka

kelesi

noli

dhowan

gala

zumuc

degno

tus

'century'

'tenth'

'now'

'only'

'live'

'recently'

See Note II A

'Negroes' See Note II B

'settlement'

'show'
Notes

I. Sentence 1

A. The skeleton of this sentence is wehi aya la ka haya.
B. *ka ... tobnad.* "before the tenth century." The *ka* is required as a preposition since *horaysu* is a verb.
C. *ka haya.* The object of the *ka* is *dadka somalida.*

II. Sentence 3

A. *galada.* The contemporary Galla live in south eastern Ethiopia, with some incursions into the Ogaden. The Somali term *galla* refers here to those people. The word is also employed to refer to non-Muslims.
B. *zunuc.* This term, an Arabic loan, refers to Negroes, especially the Bantu, some of whom still occupy parts of southern Somalia. The form here is the plural. The singular is *zunc.* A common English variant is *zanj.*

III. Sentence 7

A. *weha...gorsey.* This clause is in apposition with the *sy* of the following *wehayan*, the *sy* of which is the subject of *tusseyan*.
B. *nolayd.* The subjunctive of "to be" appears here suffixed to *nol.*

IV. Question 2

*nošhay.* From *nol + tehey.* *Nol* is one of the verbs which sometimes occurs as a complement to "to be."

V. Question 3

*oßen.* This form is the infinitive of the verb which appears in Sentence 3 as *yrēahdo* and in Question 4 as *yrēahda.*
su?alo

1. d?lka somalida wa? ma la ka qorey qernigi tobnad hortis.
2. ded kale ma ku no?n cirey wadanka minka somalida o keliyih ku no?sehay.
4. dedka galada la yidhda negay bey ku nolim ciren.
5. negay bey zumuctuna ku nolim ciren.
7. qernigi tobnad negay bey somalidi deganayd.
daaris 2

1. qarnigi todobad horti 9arab iyo turki aya degay neebta delka somalida. 2. dackasi dinta islaanka ayey somalida ukenen.
3. deeka acnebiga ah 9arabta aya u ku bedneyd. 4. wehey disen magaloyinka zayle9 iyo berbera o hega woqoyi ah iyo muqdiso iyo brawe iyo merka o hega konfureed ah. 5. magaloyinkasi wehey aheyn melo bays9 muʃtarka ka deheysay hebeʃida iyo 9arabta iyo somalida u muhim ah. 6. deeka acnebiga ah e bays9 muʃtarka ahi wehey ibsen ciren holo iyo hargo iyo foh. 7. weheyna ibn ciren 3ar iyo timir iyo hub.

todobad
'third'
turki
'Turks'
ken
'bring'
acnebi
'foreign'
megalo
'town'
bays9 muʃtarka
'trade, trader'
hebeʃi
'Ethiopians'
muhim
'important'
ibso
'buy'
ib
'sell'
herag
'hide, skin'
foh
'incense'
3ar
'clothes'
timir
'dates'
hub
'weapons'
Notes

I. Sentence 5

muhim. This form, which appears also in Question 5, is one of
the few that ends in ŋ. This state of affairs appears at first
to contradict the rule that underlying ŋ goes to ŋ before pause.
Though the details are properly the subject of a paper, suffice
it to say that this apparent contradiction turns out not to be
one.

II. Sentence 6

ahi. The final ŋ is an article.

III. Question 1

syo ba. This combination is pronounced [aya].

IV. Question 3

bedna. From bedan aha.

suqalo

1. qernigi todobad horti ayo ba degay Ḍebaha dēlka
   somalida.
2. mehaye u kenen somalida.
3. dēdka aonēbiga ah kuwe ba u bedna.
4. megaloyinka bay dīsen.
5. mehaye megaloyinkasi muhime u aheyen.
6. dēdka aonēbiga e baye9 muştarka ahi mehaye
   megaloyinka ka ibsen ciren.
7. iyagu se mehaye ibim ciren.
1. magalo yinka hebta ku yala e haga woqoyi e la ka baye9 muštärn cirey beriyhi hore wehna u ku muhimseneyd zeyle9.

2. baye9 muštärka dülka 9erepta iyo dülka ḥebešida ka deheeyey bedenkisu halkan ayu so meri cirey. 3. somalidu wehyaleha ay debeda u dirtana bedenkoda halkan ayay ka diri cireen.

4. zeyle9 wehey 9asimed u ahayd dewledi muslinka aheyd e 9edel la odo cirey. 5. dedka daqanina wehey u bedneyen 9ereb iyo somali iyo danakil.

6. berigi dambé ticareed halka ka so9otey qebuti ba la weregeteey. 7. farsiska aya deked wenagsen ka örsey.

8. tereyn aya u ka la so9da qebuti iyo itobriyaa gudeheda.

9. kolki qebuti la furey asey zeyle9 hos u da9dey.

10. manta zeyle9 wa magalo yar o an mr9na ada leheyn.
kelmedeňa ḏusub

zeyle9 'Zeila' (town)  deked 'port'
beri 'time'  tereyn 'train'
dählen 'be between'  gude 'inside'
mar 'pass'  fur 'open'
9asimad 'capital' (Arabic loan) ḏaṣ 'fall'
9edal 'Adal' (proper name) manta 'today'
ōṣen 'to call, say'  mīṣan 'importance'
denakil 'Denakil' (tribe)  ad 'much, very' (noun)
ticared 'trade'  sebeb 'reason, cause'
cébuti 'Jibouti' (town)  dal 'country'
woreg 'change'

surafted

1. te ba u ku muhimsoneyd megaloyinka ḏebta
    woqoyi ku yaley.
2. ḏeňay muhim u ahayd.
3. megaloda zeyle9 ḏeŋey ḏaṣimad u ahayd.
4. ḏeękda degana zeyle9 ayey u bedneyen.
5. berigii dama ḏeŋey la welgetey ticaredi zeyle9.
6. gormey sidasi ḏaṣday.
7. meňa u sebeb aha.
8. cébuti iyo délka ḏebešiida meňa u ka la soňda.
10. manta zeyle9 wa side.
deris 1

kolkeey somalidu hos u so guren

1. qarnigi laba iyo tobnad ayey somalidu bilowedey guris ey-
   hos u so guren. 2. laba siyod ayey somalidu u so guren. 3. midi
   wehey aheyd toga sabaale agtisa. 4. ta kalena wehey aheyd 9eela9a
   Nebta beed weynta hondiya ku hodiisen.

5. galada weha la u rihay konfur iyo gelbed. 6. kolkaseey
   itobiya u qeven qarnigi 1ih iyo tobnad. 7. dedka zinciga la
   yidahdana konfur aya la u keheeyey.

8. dedka somalida guristodu wehey sogoteey 3awr qarni.

9. wehey cogoteey guristasi kolkeey somalidu so gaadey toga tana
   e kiniya ah.

KELMEDEHA JUSUB

<table>
<thead>
<tr>
<th>bilow</th>
<th>'begin'</th>
<th>qaba9il</th>
<th>'tribes'</th>
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<tr>
<td>guris</td>
<td>'moving' (noun)</td>
<td>be9tami</td>
<td>'the middle'</td>
</tr>
<tr>
<td>gur</td>
<td>'move' (verb)</td>
<td>3a9</td>
<td>'befall'</td>
</tr>
<tr>
<td>si</td>
<td>'way'</td>
<td>same</td>
<td>'do'</td>
</tr>
<tr>
<td>9eel</td>
<td>'well'</td>
<td>ka9</td>
<td>'stand'</td>
</tr>
<tr>
<td>rih</td>
<td>'push'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qe9</td>
<td>'move out'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kehe</td>
<td>'drive, push'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3awr</td>
<td>'few'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cogso</td>
<td>'stop'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ga3d</td>
<td>'reach'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>so ga3d</td>
<td>'arrive'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
su’alo

1. me’hay bilaben qaba’ilka somalidu qernigi laba iyo tobnad
2. hege la u gureysay.
3. misa siyod ba la u gurey.
4. me’hay ahayen.
5. galada me’ha ku daagey.
6. me’hay sameyen qernigi lir iyo tobnad.
7. dedki zincoiga la oden ciray me’hay ba ku daagey.
8. gurista dedka somalidu mtey so9otey.
9. ila helke ayey dedka somalidu konfur u ka9en.
deris 5
kolku ingriska yimid

1. qarnigi sagal iyo tobnad ba’atemhishi dawlado beden aya
dem9ey mney wadenka somalida qebsadan. 2. dawladi u horaysay
e nebaa woqoyi timid waeey ahayd ta misr. 3. weheey ku kaliftey
dawlada misr mney ka tegto wadenka somalida si ay u cebiso mahdigi
sodan. 4. markasa dawlada ingris timid. 5. dawlada ingris aya
debbed xer la digetey qabe?ilki somalida e daulka deqona o tidin
wana idin rilalinayna. 6. qesidigedu se mney deda somalida
9edow ka riliso ma u aheyn e weyu aha megalada 9eden o merka
ey heysteey mney hirib u heexo. 7. ingriska wehu heysteey somaliya
hegeda woqoyi ila ay istiqlal heheey kuun iyo sagal boqol iyo lhrdenki.

kelmadeaha 9usub

sagal ‘nine’
dem9ey ‘desire’
qebsod ‘take, hold, seize’
kaliif ‘force’
cebiso ‘defeat’
mahdi ‘Mahdi’
sodan ‘sudan’
her ‘agreement’
8igo ‘make (an agreement)’
ridn ‘you (plural)’

riali ‘look after’
qesidi ‘aim, intention’
9edow ‘enemies’
hirib ‘meat’
heel ‘obtain’
gra ‘until’
istiqlal ‘independence’
kun ‘thousand’
lhrden ‘sixty’
u noqo ‘to go back from’
I. Sentence 1

bademhisi. The word bad means 'half,' while the form beden means 'center.' The form used here is evidently a plural of beden plus a gender marker followed by, first, the third masculine singular possessive and, second, an article, -i.

II. Sentence 2

A. dawledi...holesayn e...timid. Both verbs depend in parallel on dawledi, but they will not translate that way, partly because of the interlocking of the two clauses, wherein the second is the object in part of the preposition u in the first. There is no English rendering that preserves the internal structure of the Somali of this part of the sentence. We must be content with something like "The government that was first to come to the northern coast..."

B. misr. This spelling is typical of Roman transliterations of the Arabic. The name, misr, is the plural for 'water' and appears in Hebrew as misrayim which means either 'water' or 'Egypt.' The obvious contradiction of naming a desert country 'water' turns out not to be such a contradiction when one remembers that the Lower Egypt of ancient times was the Nile delta, a large swampy area. Perhaps we have here a clue regarding the "original" location, or Heimat, if pedantry is one's bag, of the people who came to exercise the greatest political control in the Nile valley.

III. Sentence 3

A. si. This is the first use of si to mean 'in order to.' It takes the subjunctive.

B. cebiso. The form cebi means 'break,' cebiso to 'break for oneself,' i.e., 'defeat.' A neat semantic shift, one which is sometimes used in English - "to break them to the rod" - but for which we have another label as well, which label, among countless others, stands as a monument to 1066 and what happened thereafter.

IV. Sentence 4

merkasa. If any single vocabulary item is characteristic of Somali narrative prose, this is it. Technically rendered as '[at] that time,' it introduces each new action in a story.
V. Sentence 5

*Her* 'Agreements,' made or set down in accordance with traditional Somali legal custom. While it is difficult to reflect in a reader of this sort, the student should become aware of the high regard in which law is held. The necessity of upholding agreements made by due process—which means that every possible shade of opinion is heard and weighed—is not lost on the Somali whose very life depends on someone else in more situations than, independent as he is (or we are), one would like to admit.

VI. Sentence 6

This sentence is a delight. It follows the rules of style rather than those of pedestrian prose, though there are better in the language, be assured.
A. *se*. This particle sets up the reader/hearer to know that what is coming is a "not X but Y" construction.
B. *may...ahayn*. From an English point of view, this string is backwards. We would say, "Her aim, however, was not (shake finger here) to protect..." The Somali says, "Her aim, however, that she should protect...it was not." (Have a glass tea.)
C. *e...heso*. 'Rather what it was [was]' and we return to the backwards syntax with 'for' the city [of] Aden which then they held' and finally to the point (shouted) 'that they might obtain meat.' Obviously Somali diaphragms are built to react differently from those of Americans. A speech full of sentences like this would leave an audience of dead and dying from overemphasis of the breathlessness.

VII. Question 3

u ka noqo. 'To go [as opposed to "come"] to [there] from [here]

1. qarni gaal iyo tobnad boqportisi ma ha daqay.
2. dawleedi u hareysay e timid hebta woqoyi te bey aheyd.
3. dawleeda misr mahay somalida dalkada u ka noqote.
4. dawleeda misr debadeed aya yimid.
5. ingrisku ay heer la digastay.
6. ma huu ingrisku qesidigisu aha.
7. ila hedma ayu ingrisku haystey somaliyaha gegeda woqoyi.
deriis 6
kolk ku telanigu yimid
1. kemberi inqris ah aya ka xirtooy nega benadir kemberi
telani ah. 2. laba boqor oo somaali oo nega konfurred cогay o la
cuun xirtooy yusuf 9ali iyo 9usman muhamad aya iyana telaniiga
heer ka digtay si uu ka 9aliyo qabaa'ilka kale. 3. kolki hore
wada hukum iirey arlida kemberiga telaniiga. 4. lakin kolku
kemberigaasi kaaxey aqey dawlada telaniigu dalka la weyregtay.
5. somaaliya negeda konfurred weyey istiqlalkadi heessay kun iyo
sagal boqol iyo lihdaynki.

kelnaada yusub
kemberi 'company' arli 'country'
kir 'lease (to someone)' wereg 'turn'
boqor 'king, sultan, chief' u dib 'give away'
iya 'they' kirayso 'rent' (to take a
ka 9eli 'protect' lease from someone)
hukumi 'govern' gorma 'when?'

Notes
I. The student will note from the great wealth of detail provided
that the informant who wrote this text is well acquainted with
the history of southern Somalia. Even after being prompted with
some serious reading, this was the best he could do. Suffice it
to say that what this text lacks in content, it makes up for in
the second sentence. Fortunately, the authors do not claim to
be providing a course in Somali history.

II. Sentence 1
benadir. The southern part of the Indian Ocean coast, especially
that around Mogadiscio, has long been known as the Benadir coast.
Various etymologies for benadir compete, none really winning.

III. Sentence 2
A. konfurred. Somalis regularly refer to any part of ex-Italian
Somalia as the South, even though the particular part there-
of may be east or north of their own location.
B. laba...muhamud. This string can be translated only by beginning with "There were..." That state of affairs is signalled in part by the fact that the verb phrase introducer, ay-a, has no verb phrase to introduce.

C. si u u ka qaliyo. It is strings of particles like this one that remind one of how little of the target language he really knows. But the stuff is in reality decipherable. The first u is the subject marker which would ordinarily be suffixed to a verb phrase introducer, but there isn't one, unless we shall count si thereas. In any case the u is third masculine singular, referring to komboni which is not otherwise here.

The second u is a preposition functioning here almost as a benefactive case marker. The benefit is to or for the gentlemen named in the preceding clause.

The ka is also a preposition, 'from,' the "object" of which is qaba?illa kale.

Ordinarily u ka is pronounced uga. The rationale for the separate writing is the same as that expounded earlier.

IV. Sentence 4

kaqey. Indeed, the question is getting from 'stand up' to 'go bankrupt.' Welcome to metaphor, and to one that is apparently quite clear.

su?alo

1. aya somaliya hageda konfured la u dibeys.
2. aya la ka kirayystey.
3. kambenigi talyaniga aha ayu her la dibeys.
4. kambenigasi meha ku daqey.
5. morki u kambenigi talyanigi aha kaqey aya dulk la woregoy.
6. somaliya hagedani gormey istiqalkeda he?ey.
deris 7
her

1. kun iyo sədəd boqol iyo todoba iyo səgašanki asey
hebəşidu ku cəbisey 9ol təlyani ah 9adowa. 2. dəwləda əngriška
iyo ta fərensiska iyo ta təlyanıga asey ku kalefey mey her la
Əxəltan dəwləda hebeşida o ay siyan əul ay somalidu xedəxay.
3. təlyanıgu wehu siyex hebeşida qulka ogadən. 4. lakin se
hədəka u xahayə hebeşida iyo qulka təlyanıgu xəystey si 9adan
ah la u ma xaməyn. 5. hədədka somali ah iyo hebeşida ka la
qeybişa rabşad aya ka tagan ila xamıka. 6. kun iyo səgal
boqol iyo şən iyo labatanki ayu ingrišku qulka cuba iyo xarsada
kisməy siyex təlyanıga.

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<th>Kelmeda</th>
<th>Qalabalıq</th>
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<tbody>
<tr>
<td>sədəd</td>
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</tr>
<tr>
<td>todoba</td>
<td>'seven'</td>
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<tr>
<td>səgašan</td>
<td>'ninety'</td>
</tr>
<tr>
<td>hebeşii</td>
<td>'Ethiopia, Ethiopian'</td>
</tr>
<tr>
<td>9ol</td>
<td>'army'</td>
</tr>
<tr>
<td>9adowa</td>
<td>name of a place</td>
</tr>
<tr>
<td>ogaden</td>
<td>name of a part of Ethiopia</td>
</tr>
<tr>
<td>həd</td>
<td>'boundary'</td>
</tr>
<tr>
<td>xəh</td>
<td>'pass'</td>
</tr>
<tr>
<td>9adan</td>
<td>'clear'</td>
</tr>
<tr>
<td>xaməey</td>
<td>'be complete'</td>
</tr>
</tbody>
</table>

qeybişi 'cut' (noun)
rabşad 'trouble'
labatan 'twenty'
marsa 'port'
kisməy name of a town
sened 'year'
kişi 'stand up; happen'
I. This text purports to explain how Ethiopia obtained the Ogaden. Its accuracy is questionable, since the most widely accepted view is that Britain, not Italy, ceded the Ogaden to Ethiopia. It is the case, however, that borders were not carefully or clearly drawn, with border disputes resulting.

II. Sentence 1

**ayey ከብሳሽduino.** The last few texts have had a large number of these reversals - verb phrase introducer with a suffixed subject marker followed by the noun. Ordinarily the subject noun precedes the VPI.

**su?alo**

1. aya telyaniga cebiyey marki u sengdu aha kun iyo sired boqol iyo todoba iyo saqashanki.

2. ከገ지고 ba la ku cebiyey.

3. የንግርስكا ለያየ የችርስስካ iyo telyaniga meheye ku kaliftey mey semyan.

4. telyanigu ዓለክ ላይ ከባ新た ሳይይ.

5. ይንክካ meha rabasha somalida iyo ከባ新たな ሰካ ሰስ ሰሬይ.

6. rabasha meha kr9ryey.

7. የንግርስክ meheye ay u telyaniga siyey.

8. gorma.
deris 8
isu imašo hi

1. kun iyo sagal boqol iyo afertenki kolku degalki dunida e labad bilabmey debedisi ayu talyanigu qebsadey somaliya hagad woqoyi mudu ka yer senad. 2. lakin kun iyo sagal boqol iyo kow iyo afertenki ayu heden saomiliya o'qan ingriska qebsadey.
3. ingriska weku hukumeyey somalia o dan, haga woqoyi iyo haga konfured iyo ogaden, mudu sagal senedoda. 4. isu imaša heedka somalida tasi way 9awisey. 5. kun iyo sagal boqol iyo sited iyo afertenki aqey camjiyada gurumeha midobey somaliya hageda konfured ingriska ka la weregtey. 6. kun iyo sagal boqol iyo kontonki aqey camjiyadasi somaliya hageda konfured mer labad talyaniga u dibtay. 7. kun iyo sagal boqol iyo lrhdexki labada din9 e somaliya ba horiyeedobi aqey qaten. 8. metey isu tegen aqey camhuriyada somalida semaysen.

kelmaadehi 9usub

isu 'self'
kow 'one'
imašo 'coming (verbal noun)'
hedena 'again'
aferten 'forty'
camjiyada 'council, legislature'
degal 'war, battle'
gurumeha midobey 'United Nations'
duni 'world'
mar 'time'
labad 'second'
dina9 'side'
debed 'after'
horiyed 'freedom'
mudu 'approximate period of time'
ogoladay 'permitted'
I. This text sounds very English, but it does so because of content and the occasional bending of Somali grammar, e.g., *degalki dunida e lebad 'World War II,'* to deal with certain vocabulary constructions, but the English sound is at least in part illusionary.

II. Sentence 5
*qurumaha midobay, qurun 'nation,' midow 'be one.'*

III. The text is again short on real detail but the writer's attitude is quite clear.

**su.ali**

1. gorma telyanigu somaliya hageda woqoyi qebsaday.
2. intay ayu haystey.
3. gormu se ingrisku so noqokey.
4. mehu ingrisku samayey markii u so noqodey.
5. merka aya hukumey wadan ka hagisa woqoyi iyo hagisa konfured ba.
6. madu inta.
7. gorma ayu telyanigu so noqokey.
8. aya u ogoladey mu so noqdo.
9. merki senedku aha kwu iyo sagal boqol iyo lynnankii meha dagaay.
10. merki wadan ka hagisa konfured iyo hagisa woqoyi ay istiqlalkodu helan mehay samayen.
1. seyid muhammed abdula hasen
boqol iyo afer iyo lindiiki.
2. wahu ku deyey mel la yidaho kirid o u dow ginabo.
3. quranka barsidsa wahu bilobey kolka u todoba cir aha.
4. kolku noqodey shen iyo toban cir ayu tagey sodan iyo
nayrobi si u 9ilma din islamka u si koroosedo.
5. wahu wadenka somalida ku so noqodey kun iyo sided boqol iyo kow iyo sagaanki.
6. mer kale ayu hedena melo kale tagey.
7. wahu tagey meka iyo
Hicaz iyo falastin.
8. meka ayu ku la kulmey shek muhammed saleh
o deriqada salihiiyyada u medi ah.
9. marku somaliya ku so
noqodey ayu doney mu deriqada fafiyo.

kelmedaha 9usub

seyid     See Note II
aal       'be born'
kiriid    place name
bow       'nearby'
ginabo    place name
baraash  'learning' (verbal noun)
cir       'years old'
nayrobi   Nairobi
9ilma     'knowledge'
din       'religion'
korooso   'increase'
meka      Mecca
hicaz     Hejaz
falastin  Palestine
la kulm   'meet'
deriyo    'order' See Note IV A
salihiyya See Note IV B
medi ah   'head'
fafiy     'disseminate'
Notes

I. Mohamed Abdulla Hassan is the major hero of Somali history. He had all the right traits: brains, as is evidenced by the thoroughness of his knowledge of the Quran, travel to provide perspective, a deep religious commitment, and a strong, fierce pride in being Somali. The British helped his image by attacking him, thus bringing him to the attention of anyone who may have overlooked M.A.H. The British called him the mad mullah as a reflection of their awe of him and as part of their effort to discredit him.

II. Sentence 1
   seyid. This form is a Somali variant of an Arabic term of address. It is respectful.

III. Sentence 4
   A. There is some question about the Sayyid's visit to the Sudan or to Nairobi. How a visit to Nairobi could have been useful in terms of his knowledge is not altogether clear, since Nairobi was a tiny village until the railroad to Kanepola was built from there early in the twentieth century.
   B. kornoñeo. The form kornoñ means 'increase,' while kornoñeo means 'increase for oneself.'

IV. Sentence 5
   A. dario. Varieties of Islam have subgroups organized around some principle. Some of the subgroups of Sufi-ism are known as dario, which is very roughly translated as 'order.'
   B. salihiyya. One of the subgroups of Sufic Islam.

suñalo

1. seyid muñamed abdula hasan gormu ñeñey.
2. halke ku ñeñey.
3. mësa çir bu aha kolku guranka barañdisa bilabey.
4. halku tegey kolka mudu šen iyo toban çir aha.
5. muñu halka u tegey.
6. gormu somaliya ka noqodsay.
7. marka ka dambe halku tegey.
8. ayu marka ku la kulnay.
9. ayu šax muñamed saleñ medañ u aha.
daris 10

1. muhamed abdula hasan kolku somaliya ku so noqday ayu arkay iskulo ay badarigu furey o dinta kristanka la ku digo.
2. ta ayu ad u ku hameday. 3. weha kale u ogadey imey dowlada ingriska 9awineyso iskuloda badariga. 4. kolkasay, 9ilaqadiki isaga iyo dowlada ingriska ka 9eheysey ad u hiraden. 5. markasu inta u 9ol urursey ku gostay inu ingriska wadanka ka saro.
6. wehu ingriska la degalaameyey labatan senaada min kuu u yu sagal boqol ila kuna iyo sagal boqol iyo labatanki. 7. kun iyo sagal boqol iyo labatanki ayu ingriska dayuredo ku soo kiiyiay taleh sayidka 9olkisi kolkasa la cesbiyey. 8. wehu u baahseday galbed konfureed. 9. dumu aya ku diihey imey disember kow iyo labatankedi kun iyo sagal boqol iyo labatanki.

kalmedaha 9usub

<table>
<thead>
<tr>
<th>badari</th>
<th>'Christian priest, missionary'</th>
<th>degalemo</th>
<th>'fight'</th>
</tr>
</thead>
<tbody>
<tr>
<td>humey</td>
<td>'be/become bad'</td>
<td>min...lla</td>
<td>'from...to...'</td>
</tr>
<tr>
<td>ogo</td>
<td>'find out'</td>
<td>dayuredo</td>
<td>'planes'</td>
</tr>
<tr>
<td>9awi</td>
<td>'help, support'</td>
<td>taleh</td>
<td>town of Taleh</td>
</tr>
<tr>
<td>9ilaqadi</td>
<td>'relations' (Arabic loan)</td>
<td>baahso</td>
<td>'leave'</td>
</tr>
<tr>
<td>isega</td>
<td>'he'</td>
<td>dumu</td>
<td>'malaria'</td>
</tr>
<tr>
<td>urur</td>
<td>'assemble'</td>
<td>dil</td>
<td>'kill'</td>
</tr>
<tr>
<td>goh</td>
<td>'decide'</td>
<td>imey</td>
<td>town of Imi</td>
</tr>
<tr>
<td>sar</td>
<td>'depart'</td>
<td>9amo</td>
<td>'die'</td>
</tr>
</tbody>
</table>
1. mërkku sąydku somaliyaa ku so noqodaysa mëhnu arkey.
2. irskuloda aya furies.
3. hëlka mëña la ku ḍigëyey.
4. irskuloda bëdariga aya 9awinëyey.
5. 9ilaqaddiki ḍëega iyo ingleiska ka ḍëheeyey mërka mëña ku ḍaşey.
6. sąydku mërka mëhnu铵ëyey.
7. wayo.
8. ingleiska inta la u ḍeqal铵ëyey.
9. mëhnu铵ëyey ingleisku kun iyo sagal boqol iyo labatanki.
10. săyidka mëña ku ḍaşey.
11. mërka mëña铵ëyey.
12. gormu ḍintey.
13. hëlku ku ḍintey.
UNIT SIX:

hukunka
deris 1

1. wagi hore somalida ma laheyn dewled ka dheehysa.
2. qabiloyin beden bay u qeybseneyd. 3. qabilo walibab wehex u qeybseneyd cilibi iyo rer. 4. cilib wel ba ama rer wel ba weha u talin cirrey duqowda iyo wehi weha garada. 5. merka tal u timado rega o den ba sir isugu rman cirrey. 6. qof wel ba wa ka qeyb gali cirrey talada goynteda. 7. bedena ba weha la ka gudunsen cirrey talada la u beden yehey. 8. merka la gudumo qof wel ba hirta kuwi ka dinaqha merki hore weha 9adada ahayr inay u hogansanadan.

<table>
<thead>
<tr>
<th>Nukun</th>
<th>'government'</th>
<th>timado</th>
<th>'if it (f.) should come'</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa</td>
<td>'time'</td>
<td>reg</td>
<td>'men'</td>
</tr>
<tr>
<td>lehdayn</td>
<td>'have (negative)'</td>
<td>sir</td>
<td>'meeting, assembly'</td>
</tr>
<tr>
<td>qeybi</td>
<td>'divide'</td>
<td>isu</td>
<td>'together'</td>
</tr>
<tr>
<td>waliba</td>
<td>'each'</td>
<td>qof</td>
<td>'person'</td>
</tr>
<tr>
<td>cilib</td>
<td>part of a tribe</td>
<td>gal</td>
<td>'to enter'</td>
</tr>
<tr>
<td>rer</td>
<td>part of a tribe</td>
<td>goyn</td>
<td>'cut'</td>
</tr>
<tr>
<td>wel ba</td>
<td>'every'</td>
<td>gudun</td>
<td>'approve'</td>
</tr>
<tr>
<td>u tal</td>
<td>'control'</td>
<td>hirta</td>
<td>'even' (Arabic loan)</td>
</tr>
<tr>
<td>tala</td>
<td>'decision, matter, problem'</td>
<td>9ad</td>
<td>'custom' (plural: 9adad)</td>
</tr>
<tr>
<td>duqow</td>
<td>'elders'</td>
<td>hogan</td>
<td>'halter'</td>
</tr>
<tr>
<td>(singular: duq)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>garad</td>
<td>'intelligence'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I. Sentence 2
A. qabilo\textit{y}in. In previous lessons we have seen an internal plural of this form: qaba\textit{ril}. The form used here is Somali in plural.
B. qeyb\textit{s}eyyd. This form is a kind of compound: qeyb 'divide,' 
sen- adjective, eyd 'be'in its suffixed form.

II. Sentence 3
cil, rer. There is no way to define these terms apart from a relatively full ethnographic description of Somali kinship and its relation to larger social organization.

III. Sentence 4
A. we\textit{hi}. Yes, we have another informant, this time a Madug speaker. This form has appeared before as we\textit{y}al and we\textit{yo}yin. Here, the form is we\textit{y}. The final y becomes i, and the preceding vowel u\textit{l}auts, becoming the front counterpart of e, namely e. The process is not mysterious, though it can cause some odd looking forms to appear in the texts. Most such have been edited out to preserve the generally Isq-like appearance of the Somali.
B. we\textit{h} garada. '[Someone who] knows something.'

IV. Sentence 6
talada go\textit{y}nted. In Somali decisions are cut.

V. Sentence 8
A. ka \textit{d}ina\textit{ha}. 'against,' 'on the side from.'
B. hog\textit{a}s\textit{e}ndan. Internal structure: hogan-sen-ed-an. Third plural subjunctive of a verb formed by suffixing ed to an adjective which in turn was formed by suffixing sen to a noun. This form's meaning presents an interesting picture. A hogan is a halter. What happens is that as a result of the majority decision all the people involved, who are wearing halters, are now led in the way of the decision by the halter rope just as camels are led by the ropes of their halters. The image is a powerful one, giving evidence again of the authority given law determined by the traditional method of hashing everything out.
suwalo

1. somalidu dewled ma lehdayd wagi hore.
2. mañay somalidu u qeybsenayd.
3. qabilu wel ba mañay u qeybsenayd.
4. ya u talin cirrey.
5. hedeys talu timado aya isu iman cirrey.
6. qof wel ba meñu sëmayn cirrey.
7. aya isku raqi cirrey talada.
8. aya u hogansaman cirrey gudunka.
1. rer miyiga wali arimohoda širkə bay ku ḍemeystun.

2. širkə gor kəsta wa la qaban kəra. 3. širkə arin kəsta wa u goyn kəra ama mel la u guryo ha ahato ama se gor la qadayo ha ahato e. 4. širkə weña kale o u goyn kəra arimohə déwloeda la doneyo iney ogato. 5. rega qew ah wehn ḍen iyo toben cır ka weyn aya širkə ka qeyb geli kəra. 6. sida 9adado tehey ged hosti aya laysuso hor fəðista. 7. mərarka qarkod maxayed megaloda ah aya la ku šira. 8. mərka u nin doneyo mu heklo wa u kağa. 9. mkesta u la asarar tamo ḍedena nin kəsta ihtiram aya la ka fila. 10. nrnika mel ka da9a ḍal ba la sara.

kalmedeša gusub

<table>
<thead>
<tr>
<th>šir</th>
<th>'council'</th>
<th>hos</th>
<th>'below'</th>
</tr>
</thead>
<tbody>
<tr>
<td>miyi</td>
<td>'Bush'</td>
<td>laysuso</td>
<td>See Note II</td>
</tr>
<tr>
<td>arin</td>
<td>'affair'</td>
<td>fəðista</td>
<td>'sit down'</td>
</tr>
<tr>
<td>(plural: arimo)</td>
<td></td>
<td>maxayed</td>
<td>'coffeeshop'</td>
</tr>
<tr>
<td>ḍemeyso</td>
<td>'settle' (from den complete)</td>
<td>hezed</td>
<td>'speak'</td>
</tr>
<tr>
<td>kesta</td>
<td>'any'</td>
<td>mkesta</td>
<td>'although'</td>
</tr>
<tr>
<td>qab</td>
<td>'take, catch'</td>
<td>asarar</td>
<td>'argument'</td>
</tr>
<tr>
<td></td>
<td>See Note I</td>
<td>tamo</td>
<td>See Note IV</td>
</tr>
<tr>
<td>kər</td>
<td>'be able'</td>
<td>ihtiram</td>
<td>'respect' (Arabic loan)</td>
</tr>
<tr>
<td>ahato</td>
<td>'be' 3rd. masc. sing. subjunctive</td>
<td>fil</td>
<td>'expect'</td>
</tr>
<tr>
<td>gər</td>
<td>'dispute'</td>
<td>da9</td>
<td>See Note I</td>
</tr>
<tr>
<td>qad</td>
<td>'take hold'</td>
<td>Mal</td>
<td>'fine'</td>
</tr>
<tr>
<td></td>
<td>See Note I</td>
<td>sar</td>
<td>' levy'</td>
</tr>
<tr>
<td>quə</td>
<td>'act of being alone'</td>
<td>gud</td>
<td>'inside, interior'</td>
</tr>
<tr>
<td>ged</td>
<td>'tree'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Notes

I. This text is full of idioms:
   Sentence 1: arimo...a'maystan. Affairs are settled.
   Sentence 2: širka...qa'a. The Council meets.
   Sentence 3: arin...goyna. Affairs are discussed.
   Sentence 3: qer...qada. Disputes are settled.
   Sentence 5: ka qeyb gela. Enter a share, i.e., participate.
   Sentence 6: sid'a'adado tehey. Customarily.
   Sentence 10: mel ka deya. Fall over a place, i.e., become offensive.

II. Sentence 6
   laysusco. la + isu + so.

III. Sentence 7
   šira. The root šir here appears as a verb.

IV. Sentence 9
   asarar tamo. 'Arguments' plus the verb tan which appears only
   as a compound with nouns.

   su'alo

   1. arimo'a gudi ah aya goya.
   2. širka aya qaban kera.
   3. širku arimohe ayu goyn kera.
   4. me'nu kale ayu ka hedli kera.
   5. aya širka ka qeyb gela kera.
   6. mege širka la ku qabta.
   7. meerk'o u nim doneyo inu hedlo meheay ayu se'meya.
   8. nink'a kosta me'na la ka fila.
   9. nink'a mel ka deya me'na hela.
deris 3

1. nink'a meedh weyn ah qabiloda ah weh la yidaha sultan ama boqor ama ugas ama garad. 2. megeyodas o demi wa is ku mid. 3. sultanu rage qabiloda o den aya darta. 4. meerka u sultanu dintaay kir aya la qabta. 5. siirkasi aya sultan 9usub la ka darta. 6. wihan la ka dorta sultanu dintaay inamodisa. 7. sida 9adadu tehey sultanu inamodisa ka u ku weyn aya la darta; lakinse hadi kasi u san u qalmo 9alemosarka kuwa kale aya midkod la darta. 8. sultanimedu waa derecada wukunka qabiloyinka somalida u ku sareysa. 9. lakinse sultanu wehna u donayo ba ma samayo. 10. siirka weyey meesha rimohaa qabiloda la ku goya.

kalma dha 9usub

doro 'choose, elect'
inan 'son'
qal 'to quarter (a slaughtered animal)'
qalmo 'be quartered' See Note III
9alemosar 'coronation' See Note III
sultanimed 'sultanship'
dereco 'rank'
sary 'be on top'
I. Sentence 1
medeḥ weyn. This phrase refers here not to the size of anyone’s head but rather to a position of power.

II. Sentence 7
Selemosar. Selemo are ‘leaves’. A "crowning" entailed putting green leaves on the head of the new sultan and anointing him with camel’s milk, indicating that green pastures and abundant milk were wished for the reign of the new sultan.

III. Sentence 7
u san u qalmin. The verb qal means ‘to carve up’ or ‘quarter’ a slaughtered animal. The passive, qalmo, has also a metaphorical meaning. It comes about as follows.
When guests come, the host is expected to slay the fatted calf, or camel, or whatever. However, some fatted calves are too fine to be given over to either (1) too small a group of guests (the meat would spoil, since there is no refrigeration), or (2) to guests whose own fineness is exceeded by that of the calf. On the other hand the fineness of some guests exceeds that of the host’s best animal. Then it may be said that the animal is u san u qalmin, not worthy to be quartered for the guests.
Metaphorically, almost analogously, the post of sultan is the guest who is too fine for the eldest son’s quartering. That is, if the eldest son is not worthy of the position,....

su?alo

1. nrnka qabiloda o medeḥ ah maña la yidahda.
2. side ba la u dorta.
3. maña daa yurka u suldanku dnto.
4. aya suldanka yusub la ka dorta.
5. nrnke ba beden ah la dorta.
6. hukunka qabiloyinka derecode u ku weyn.
7. suldanku weña u dono ba ma semya.
8. aya arimoha o ḍen goyn kera.
1. qabiloyinka wehøy u ka la bahän qeybo yeryer o cilibyo la u yaqan. 2. cilib këstì rëmka u medëh ah e 9aqlìka la yiìahdo iyega dorta. 3. sultanìmëda o kale ma aha e doroòoda 9aqlìka wa may dewëda aqbaṣa.

4. wadadodu hukunka rasmiga ah ku ma leha. 5. dinta islamka bey yaqanin. 6. dedkuna ad bey u ihtiraman. 7. sida awaded hëga siyasada hog bey ku lehyiǐhin. 8. qadigu šari'àda islamka ayu yaqan o dewëda ayu muṣaharo u ku šeqeýa. 9. gurka iyo furninka iyo geroha yeryer ayu qada.

**kelemdëha 9usub**

<table>
<thead>
<tr>
<th>kelemdëha</th>
<th>9usub</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka bah</td>
<td>'divide'</td>
</tr>
<tr>
<td>aqan</td>
<td>'know'</td>
</tr>
<tr>
<td>dorošod</td>
<td>'choice'</td>
</tr>
<tr>
<td>aqbal</td>
<td>'approve'</td>
</tr>
<tr>
<td>wadad</td>
<td>'religious man/leader'</td>
</tr>
<tr>
<td>rasin</td>
<td>'actual'</td>
</tr>
<tr>
<td>awaded</td>
<td>See Note II</td>
</tr>
<tr>
<td>siyasad</td>
<td>'politics'</td>
</tr>
<tr>
<td>hog</td>
<td>'strength'</td>
</tr>
<tr>
<td>šari'àd</td>
<td>'law'</td>
</tr>
<tr>
<td>muṣaharo</td>
<td>'wages'</td>
</tr>
<tr>
<td>ku šeqeý</td>
<td>'work for'</td>
</tr>
<tr>
<td>gur</td>
<td>'marriage'</td>
</tr>
<tr>
<td>furnin</td>
<td>'divorce'</td>
</tr>
</tbody>
</table>

**Notes**

I. Sentence 4
   ku...leha. 'have a part in' or 'have some X.'

II. Sentence 7
   sida awaded. 'For this/that reason.'
suwalo

1. qabiloyinku mahey u ka la baahan.
2. sida ba cilib kesta ninka u mehe ah la u dorta.
3. mehe la yiidhaada.
4. doroqodisa aya aqabala.
5. wadadodu hukunka weh ma ku leyihin.
6. siyasada hog ma ku leyihin.
7. wayo.
8. qadigu wa mahey.
9. ayu u xogoya.
10. mahey ayu qabta.
B. dewlēda hukunkedā
1. cemburiyada somalida sida weha manka la u hukumo distorkubey la digay kuu sagal boqol iyo lihdenki. 2. Hukunku weh u digan yahay barlimanka. 3. Barlimanka ama macliska umada wehka ku cira boqol iyo sadeex iyo labatan destabatie. 4. Destabiyyodha dada oo wehni sidex iyo toben ciri kaa weyn aya dorta. 5. Wehna la u dorta wexti sheen sheeneed ah. 6. Barlimanku weh u kulma sheenki laba ciri o birsa abril iyo ogtober. 7. Wextiyo kalema wax u kulmi kara si u arimaha degdeg wehka u ka qabto.

Kalmeedaha 2usan

distor 'constitution'
 diz 'build'
 barliman 'parliament'
 maclis 'seat' See Note
 umad 'nation'
 debutati 'deputy'(Italian loan)
 kulm- 'meet'
 degdeg 'quickly'

Notes

Sentence 3: macliska umada. The maclis is the place near the Mosque where traditionally the men meet to deal with matters of importance. The form umad means 'nation.' Thus, 'seat of the nation' comes to mean National Assembly.
Questions

1. gorma ba dowlada somalida la sameyey.
2. Ṣariğge ba la ku 咨seey.
3. dowlad side ah weye.
4. imisaa debutati ba barlimanka ku cirra.
5. side ba la u so dorta.
6. mudo imisa ah aya la u so dorta.
7. inte cir aya barlimanku kulma.
8. gorma aya u kulma.
2. arimohas weña keni kera débutati ama ra'išal wizaraha ama toban kun o qof o šaqbiģa ka mid ah. 3. arinta u barlimanku goyo weña la u geya ra'išal camhuriyaha. 4. hedi u dido weña la ku 9eliya barlimanka. 5. hedi labo dalolkod débutatiyoda hadana ey arinta isku ra9an wa ey soqota. 6. barlimanku weña kale u sameyn kero weña ka mid ah mu9ahadoyinka ḍewladoha la la qorta ayu aqbal, degalkana wa u sara.

<table>
<thead>
<tr>
<th>kelmodoha</th>
<th>9usub</th>
</tr>
</thead>
<tbody>
<tr>
<td>dod</td>
<td>'debate'</td>
</tr>
<tr>
<td>sod</td>
<td>'vote' (noun)</td>
</tr>
<tr>
<td>ken</td>
<td>'bring'</td>
</tr>
<tr>
<td>ra'išal</td>
<td>'head'(adj. Arabic loan)</td>
</tr>
<tr>
<td>wizarah</td>
<td>'minister'(Arabic loan)</td>
</tr>
<tr>
<td>šaqbi</td>
<td>'citizenry'(Arabic loan)</td>
</tr>
<tr>
<td>gay</td>
<td>'send, lead'</td>
</tr>
</tbody>
</table>

**Notes**

I. **Sentence 1**  
la u keno. This clause is in the subjunctive but translates with a past participle: 'matters brought to it.' Such subordinate clauses regularly appear in the subjunctive.

II. **Sentence 2**  
ka mid ah. 'As a group.'

III. **Sentence 5**  
ra9an. This form is in the subjunctive, though superficially it is homophonous with the indicative.
su?alo

2. arimo? aya keni k?ra.
5. arinta u ra?isal c?mhuriyada dido me?ey ayu
   barlimanku ku s?me?ya k?ra.
deris 3
ra'isal xaqiijada

1. barlimanku ra'isal xaqiijada iyaga dhhododa ka dorta.
2. mudo lish sannad ah ba la u dorta. 3. labo mudo o qud ah ayuna me'isaa hayn kara. 4. ra'isal xaqiijada wa mu muslin ahada o ay abhiid uyo hoyodisna somali ahadan. 5. mta u ra'isnimada hayona wa manu nag an somali aheyn gursan.
6. Seqoyin kalena wa manu qaban. 7. nin ra'isal xaqiijada ku higa ma cxro. 8. heji u dhaqan ra'iska barlimanka aya me'isaa si qabta. 9. sagsan ja'ajo ayana ra'isal xaqiijada jusan la ku dorta.

kalmadeha jusan

deh 'midst'
heyn See Note 1
abe 'father'
hooyo 'mother'
ra'isnimad 'headship/presidency'

nag 'woman'
gur 'marry'
Seqoyn 'work, business, job'
hig 'be next to'

Notes

I. Sentence 3
heyn. Infinitive of 'have.'

II. Sentence 5
muunan. A Mudug variant of this form is muusan.
su?alo

1. side ba ra?isal cémhuriyada' la u dorta.
2. mudo inte ah aya la u dorta.
3. musa cir aya u meša qabàn kəra.
4. mta u meša hoyo ayo gursanka.
5. ra?isal cémhuriyada ṣeqo kale ma geli kəra.
6. ra?isal cémhuriyada nim ku higa ma cirra.
7. ra?isal cémhuriyada hedi u cinto aya mešisa
   si qahta.
8. gorna sobbed ra?isal cémhuriyada ṣusub la dorta.
deris h
1. ra?isal cemhuriyada aya nm hizbiga barlimanka u ku bedan dawled mu samayo u dorta. 2. ra?isal wizaraha aya debbededna waziradana hizbigisa ka dorta. 3. munka toloba iyo toben wazir aya cira. 4. barlimanka aya debbededna ama aqbala ama dida dawled.
5. hedi ay dawledu sod kalsoni ah weydo wey da9da. 6. ra?isal wizar e kale marka wa in la meg9aba. 7. sodka kalsonida we7a u yirs kora toben debutati gorti la dono.

kalmedaha 9usub

Hizbi 'party' weyo 'fail'
kalsoni 'confidence' meg9aw 'to name'

Notes
I. The skeleton of Sentence 1 is r.o. aya nm...u dorta.

II. wazir. The Somali whose Arabic is less than good will, of course, not produce [z] but rather [s].

su?alo
1. ra?isal wizaroha aya dorta.
2. hizbige aya u ku cira.
3. wazirada e kale aya dorta.
4. imisa wazir aya munka cira.
5. dawleda aya aqballi kora ama dide kora.
6. hedi ay dawledu sod kalsoni ah weydo me7ey ba ku da9a.
7. debbededna aya la dorta.
8. sodka kalsonida aya doni kora.
1. cemhuriyada somalidu wehey u qeybsentehey sidiiy gobol.
2. gobolodana wehey u si ka la qeybsen yhin todobo iyo afar tun degno.
3. ninka hukuma gobolka weha la yi'dahda baadab ama gobernatore.
4. degnoda weha hukuma D.C. ama komisaryo.
5. wizarada gudasha aya gobolka ku ʃuqul laha.
6. baadasyodu iyo D.C.-yodu wehey ka tirseno yhin dawlada kore.
7. masuuliyadu yin wa ŋariga fulinta iyo arimo yah ama siyada ah.
8. baadasyada wehey hukuman baleyska a ey dawlada kore u ka masuuliyhin.

**Kalmedaha 9usub**

- gobol: 'region'
- ka tir: 'represent'
- kore: 'higher'
- masuul: 'responsibility'
- fulin: 'mount, ride'
- baleys: 'police'

**Notes**

I. The term baadab is considered a loan from Hindi.

II. The terms gobernatore and comisario are obviously Italian words.

III. D.C. is a District Commissioner.
su’alo

1. imisa gobol asey cemhuriyadu somalidu u qeybsentehey.
2. gobolodu mehey u si ka la qeybsenyihin.
3. imisa degma aya cira.
4. ninka gobolka hukuma meha la yidahda.
5. aya ku suqul leh gobolka.
6. ninka degmoda hukuma meha la yidahda.
7. ba’asabyodu asey ka tirsenyihin.
8. ba’asabyodu mas’huiyadodu wa mehey.
9. balayska aya hukuma.
1. degmo kasti cemhuriyada somalida weña u si ka la qeybseeyayey melo yeryer o doraasadu ka 3aado. 2. melohas o demi wehhey hoysymadan lokal gebermenka. 3. lokal gebermenku ašurtu ayu qada mugalodana wa ka 3eqoqa. 4. wehena 3eqoda fulya urukoda. 5. deeka ayana iyaga u so dorta mudo ah afar senaadda. 6. meyer asey debeded iska dörtan iyo nin ku higa. 7. meyerku iyo nnka ku higa wehhey masoda heyan labo senaadda.

**kalmedehe 9usub**

<table>
<thead>
<tr>
<th>lokal gebermen</th>
<th>'local government'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ašur</td>
<td>'taxes'</td>
</tr>
<tr>
<td>fuli</td>
<td>'perform'</td>
</tr>
<tr>
<td>urur</td>
<td>'council'</td>
</tr>
<tr>
<td>meyer</td>
<td>'mayor'</td>
</tr>
</tbody>
</table>

**Notes**

I. Terms like *linal gebermen* and *meyer* are obviously borrowed from English. In the south the terms are borrowed from Italian. The broadcasting services of Radio Mogadiscio and Radio Hargeisa reflect the effort at producing the relevant Somali terms. At the time of this writing, however, the effort is at the stage of coining new terms, but there are no such terms that are immediately recognized by the majority of Somali speakers as the obviously correct terms.

II. *nin ku higa*. 'The man [who] to [him] nexts,' i.e., a deputy mayor.

III. *melo o doraasadu ka 3aado*. "A place where elections are held," this term is usually translated as 'constituency' or 'borough' in the British sense.
1. degmodu maheey ayu u qeybsentehey.
2. melohasi asey hos ymadan.
3. lokal gebeermen kasti ma mel que ah aya
   u ku suguul leyehay.
4. lokal gebermanku maheey u semeya.
5. saqoda aya fuliya.
6. side ba ururkoda la u so dorta.
7. mudo inte ah aya la u so dorta.
8. iyagu asey iska dortan.
9. mayerkka iyo nimka ku higa inte bey
    mekoda heyn keran.
maahkaada

1. sida munka shiriga cirmuliyada somalida la u fuliyo wehna la abury kuna iyo sagal boqol iyo sadeh iyo lahadanki.
2. wehana ay u egtehey ta teleyaniga.
3. maahkaada afer cad aya munka cira. 4. maahkaad kastirin kriminal sekshon iyo sivil sekshon bey u qeybstein dhehey.
5. maahkaada u ku sareyso wehna weye subrini koossa. 6. maahkaada sare wehey ledehoy ra'is iyo ra'is ku hige iyo afer cuc.
7. maahkaada sare wehna ka hasey maahkaada ambil la u qato.
8. maahkaada hoqasi laba weye o mida wehni haddii uu qeybstein dhehey wuqoyi midna hega konfurad.

Kalmadda 2usub

<table>
<thead>
<tr>
<th>word</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>abur</td>
<td>'create'</td>
</tr>
<tr>
<td>u egtehey</td>
<td>'be similar to'</td>
</tr>
<tr>
<td>maahkaad</td>
<td>'court'</td>
</tr>
<tr>
<td>cad</td>
<td>'kind(s)'</td>
</tr>
<tr>
<td>sarey</td>
<td>'(to) high'</td>
</tr>
<tr>
<td>cuc</td>
<td>'judge'</td>
</tr>
<tr>
<td>ambil</td>
<td>'appeal'</td>
</tr>
<tr>
<td>kursi</td>
<td>'chair, seat'</td>
</tr>
</tbody>
</table>

Notes

I. No matter how you count, there are not four kinds of courts cited in this text. The other two are in the next lesson.
II. Kriminal sekṣan, etc. We didn't believe it either. But even after considerable psychological battering and pummelling three informants assert that these are the terms used. Efforts to elicit Arabic terms yielded blank stares, as if the thought of using Arabic terms for the court system were some kind of madness. We can report, however, that like other political terms, these are being Somalized. Perhaps by the time you are studying this unit honest Somali terms will have been developed. Meanwhile, we all wince together.

III. The informant who wrote this text is certain that the model for the Somali court system was Italian. A more careful analysis might demonstrate that the current system is an amalgam of several systems.

IV. Sentence 5
u ku sareysa. In the literal this form is translated as 'highests,' since it is indeed a verb and a superlative. Should the student wish to generate other translations, he should feel cordially invited so to do.

su?alo

1. mahkamada somalidu sida ayo u diisenyihn
   gormana la aburey.
2. ayo bey u egirihn.
3. mahkamaduhrum rsa cad bey leyrhin.
4. mahkamaad kasti rsa bey u si ka la qeybsentehey.
5. mahkamade ba u ku sareysa.
6. rsa kursi bey ledehey.
7. mahkamade ba ka hoseysa.
8. rsa ambil koob ba cirra.
deris 8

1. ambil koɔyoda weha ka hoseya sideda gobol maḥkamadohoda.

2. wehena u ku wada hoseya labo iyo afertanka degmo maḥkamadohoda.

3. degmoda maḥkamadedu sadeh kun o şilin taxsir ka beden ama habsi sadeh se nedod ka ेer 9id ma sari kerto. 4. danbiyoda in ta ka weyn weha qada gobolka maḥkamadisa. 5. gobolka maḥkamadisu wehey hukumi kerta daldalada.

kalmedsha 9usub

wada 'together' ेer 'long'
şilin 'shillings' 9id 'person'
taxsir 'fine' danbi 'charge'
habsi 'imprisonment' daldalad 'hanging'

suʔalo

1. maḥkamadohe ba ambil koɔka ka hoseya.

2. misa maḥkamadod ayeey gobolodu leyhin.

3. maḥkamadoha kuwa u ku hoseya meha la yœahda.

4. kuwasi wa misa.

5. taxsirta u ku weyn e aya degmoda maḥkamadedu 9id sari kerta wa mehey.

6. danbiyoda wa weyn maḥkamade qada.

7. daldalada maḥkamade hukunta.
UNIT SEVEN:
gurka
deris 1

1. dumarka somalida weha la gursoda marka ay xan iyo toben ila labatan cir yihin. 2. reguna weha ay gursodan markay sideed iyo toben ila xan iyo labatan yihin. 3. gurku arin xaxsi ma aha e weha u isu kena rerka gebeda iyo rerku wilka gurdonka ah.

4. sida awedal aya walidku iyo rerku af ad ah ayey gurka ku leyhin. 5. mege9a iyo hololu rerku ad bey muhim u ahan karan marka gurku la goynayo. 6. merkerka qarkod marka rerku didsenyehey wilka iyo gebedu way is la tegi karan o is gursen karan.

7. sida xari9ga islamku digo nim kasti afer nagod ayu gursen kara. 8. rega ma bedenise nag quoh ah ayey leyhin. 8. hedi u nim nag weha ka beden leyehey wa inanu u ka la ehan.

kelmadeha 2usub

<table>
<thead>
<tr>
<th>dumer</th>
<th>'women'</th>
<th>walid</th>
<th>'parents' (Arabic loan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>gurso</td>
<td>'be married'</td>
<td>mege9</td>
<td>'name, prestige'</td>
</tr>
<tr>
<td>gur</td>
<td>'marry (verb);marriage (noun)'</td>
<td>holo</td>
<td>'animals, wealth'</td>
</tr>
<tr>
<td>xaxsi</td>
<td>'personal'</td>
<td>goynay</td>
<td>'arrange'</td>
</tr>
<tr>
<td>gebedo</td>
<td>'daughter, girl, maiden'</td>
<td>is teg</td>
<td>'go away'</td>
</tr>
<tr>
<td>wil</td>
<td>'boy, son'</td>
<td>ehi</td>
<td>'be partial'</td>
</tr>
<tr>
<td>gurdon</td>
<td>'courting'</td>
<td>sabsen</td>
<td>'refer(s) to'</td>
</tr>
</tbody>
</table>
Notes

I. Sentence 3
   a. The import of this form here is 'because.'

II. Sentence 4
   A. ṣe理智. This form is the present active participle of
      the verb ṣe理智 'to bear' or 'give birth to.' It has been
      borrowed as such into Somali.
   B. .fastjson. While literally 'mouth,' it can also mean by ex-
      tension "influence."

sufalo

1. 信じる bey dumerka ṣe理智u ku gursodan.
2. 信じるにんのくせ信じる bey ku gursodan.
3. 信じるか arin ṣe理智qi ah ba.
4. 信じるが ṣe理智noy u ahṣyn.
5. 信じる af ad ah ku leh merka ṣe理智ka la goynyo.
6. 信じる wa ṣe理智ey arimohu μuhrimka ah e ṣe理智ku sabsenī.
7. 信じるで ṣe理智iku ṣe理智ey ḡebeḍa iyo wilku ṣe理智yn keran.
8. 信じるガ ṣe理智ma ṣe理智te nagod aya ṣe理智nku gursen keran.
9. 信じるガ ṣe理智a nagod aya ṣe理智ga somalida ṣe理智enkodu ṣe理智ban.
deris 2

1. merka u ninku helo gebes u doneyo mu gursodo
odeyoda haqtoqaha ah midkod aya nagta rerkeda u weydiya.
2. hedi ay rerkedaa aqbalan ninka gurdonka ah aya rerkisaa qebati
holo ama le9eg ah biiyiya. 3. yaradka markasa dibeed  la ku
hešiya. 4. yaradka beden ah weña la ku biiyiya holo. 5. aroseda
rerkedu weña u kena dibeed inta beden alabta guriga ah.
6. labada qof waňana is u meheriya qadi. 7. meherka dibeedi
aroška damašed aya la u sameya. 8. todobo 9ašo ayu damašëdkasi
so9da.

kalmede: 2usub
odey 'old man' dibeed 'dowry'
higta 'kin' alab 'stuff, things'
u weydi 'make a request' guri 'house'
gebati 'initial payment' meheri 'act of marrying'
See Note aros 'wedding'
bihi 'give, pay' damašed 'celebration'
yarad 'bride price' so9o 'go, move, proceed'
arošed 'bride'

Notes

There are three functioning units relating to a marriage: the yarad, the meher, and the dibeed.

The yarad is the bride price, the amount paid by the groom and his family to the bride's family. The gebati is a kind of "down payment" on the yarad. The gebati indicates the groom's seriousness and begins the process of welding the two families together into the net of reciprocal relationships that is Somali society.
The meher is divorce insurance. It is negotiated at the time of the wedding and constitutes the amount the groom contracts to pay his wife if and when he should divorce her. The meher is usually a number of camels.

The ḍibed is the dowry given the bride by her own family.

**su?alo**

1. ḍebēda la doneyo aya rerkeda weydista.
2. hedi ḍebēda rerkedu agbalo wilka rerkisu mehey sæmyan.
3. marka ḍebatiga la bihiyo ḍebedu meña la sæmya.
4. yaradka side la u bihiya.
5. aroseda rerkedu mehey siyan.
6. ḍibedu wa mehey.
7. labada qof aya is u meheriya.
8. meherka ḍebed miña ḍaga.
9. domašekka aroska ḡege la ku sæmya.*
10. mte bey so9ota.

*The answer is not in the text; elicit it from the informant.
1. dinta muslinka wey benaneysa furinka. 2. nimka nagtisa furoya wa mu qadiga u tega. 3. qadiga aya kolka nimka nagta ka fura o warqad sida tuseysa so siya. 4. nimka debeded nagta warqeda isna siya.

5. sedeh cir ba nimka iyo nagtu ka la tegi keran. 6. labada cir e hore wey isku noqon keran. 7. mer sedenadkase isku ma noqon keran. 8. nimku sedeh dalqadod bu mer nagta wada furi kera. 9. hedi u sida sameyo nagta mer dembe ku ma u noqon kero.

**KALMEDAHA 9USB**

<table>
<thead>
<tr>
<th>furin</th>
<th>'divorce' (noun)</th>
<th>sedeque</th>
<th>'third'</th>
</tr>
</thead>
<tbody>
<tr>
<td>benan</td>
<td>'permit' See Note</td>
<td>delqad</td>
<td>'bond'</td>
</tr>
<tr>
<td>warqed</td>
<td>'paper'</td>
<td>dembe</td>
<td>'next'</td>
</tr>
<tr>
<td>tus</td>
<td>'show'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes**

The form *benan* means 'to level.' Metaphorically, to level the ground at the approach of someone is to permit him to approach, or whatever. The general occurrence of the image of leveling in the Afro-Asiatic speaking areas is witnessed in part by Isaiah 40:3-5 (RSV)

(3) A voice cries:

"In the wilderness prepare
the way of the Lord,
make straight in the desert
a highway for our God.

(4) Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.

(5) And the glory of the Lord shall be revealed..."
Questions

1. Ṣariğdu ma baneysa furinka.
2. ayi u tega ninku si u furu nagtisa.
3. aya ka la fura labada qof.
4. mełu qadigu siya ninka.
5. ninku ayo wërqed siya.
6. misa ciir ba nm iyo nagtisu is furi kerañ.
7. meñey semeyan kerañ labada ciir e hore.
8. ma is gursan kerañ mër sêdëñadka.
9. misa ciir bu ninku furi kera nagtisa mër quð ah.
10. mër dembe gursan kera.
1.مركَّة ننکُّا يیو ناگُّو سّي كا لا تیگان ناگتا مهَّرکّدا با لا سیا. 2. مهَّرکّو وا هلو اما لِساگ لِا كَو حُشُیو مَرکّا لِا لِس گُرسَنَّیو. 3. وَهّنگا لا بُنیّا هَدی لِا كا لا تیگو اَبْعَدَّا حّا. 4. ناگُّو وَیو حُشُیا مهَّرکّا حَیّا حَدی سّی ایًاذو ننکُّا دیدو.
5. مَرْمَر مُلِهَّرکّو ننکُّدا وَیو كا تیگی كَرّتا. 6. لاکینَّس بیداَسی وَیو اَدُغتاهَیْس وَیّنَا يَرَتاهَیْس. 7. مَرْمَر قَرَکْد قَدیّجُو وِدی دِی مُی ناگُّو ننکُّا كَو فُرُو. 8. وَهّنُو كُو دادَلَا مُی ناگُّو ننکُّدا كُو ۹ِلیّیو. 9. هَسِه اَحَاطِی قَدی وَهّن يَرُو بِی ننکُّا مُی ناگتِیسا فُرُو وِدی دِیدا.

kelmedebe ۹usub

| ka la teg | 'separate' | adeg | 'difficult' |
| heša    | 'get' (from hel-t-a) | dadal | 'strive' |
| híta    | 'even' | ku ۹eli | 'return' |
| iyadu   | 'she' | hese ahate | 'however' |

Notes

I. Sentence 4
iyadu. 'She.' The form is used here redundantly and therefore emphatically: 'she herself...'

II. Sentence 6
yar. While this item means 'small' in size, it may also refer to smallness in frequency of occurrence; hence, here it may mean 'rare.' The same for yar in Sentence 9.
III. Whenever an American asks Somalis about Somali marriages, the reply consists of a few words about marriage and several closely typed pages about divorce. The ethnographic ears in the audience perk up and their owner begins to mutter quietly about preoccupation with divorce, about unstable marriages, etc. It turns out that Somalis tell Americans about Somali divorces because Somalis think, judging from what they read about the U.S.A., that Americans are preoccupied with divorce. Also with polygamy since Americans are so proficient at it, albeit discreet.

Going on from here, maybe there is some truth to the notion that the Indians discovered the Old World, from a European error, rather than the other way round.

-su?alo-

1. nagtu ma?ey he?sa hedi sy nkeda ka la te?o.
2. meherka wa ma?ey.
3. meherka gorma ba la u ku he?iya.
4. nagtu meherkedo ma la siya hedi sy iyadu in la furo donto.
5. dumarku n?manka mer qarkod ba ma furan.
6. hedi nagtu donayo mey nkeda furo miyey adegtee?o.
7. wayo.
8. ma mer beden ba aya qadigu dida n?mka furinka donaya de?abkisa.
UNIT EIGHT:

qabilo
1. somalida intoda beden iney qabilo iyo rer ku tirsonadan ad bey u la weynethey. 2. nn wel bi sida u u ka qeyb gelo siyasada iyo hröiðka u kuwa kale leyeshey wehy ku hröentehey tolkisa.

3. somalida hege abehe bey ku abtirso. 4. rilmoo kasta o somali ahi wa inu abtirseniyahisa qeyba.

5. merka u nn rer miyi ahi mid kale la kulmo weha u ku horeysa e u weydiya weha weya qoledisa. 6. sida u ka kale u la me9amil weha ad u ku hröentehey marba inta ay is u ciran.

7. hese ahate megaloyinka qebeliyedu wey ku yareynaysa.

8. rer megalahu manta somalinimeda bey ka hogaan qebeliyeda.

9. sida runta ah wa 9eb mu qofku rerka u ka dašey muhim ka ðigo.

### Kalmadeha 9usub

<table>
<thead>
<tr>
<th>qabil</th>
<th>'clan'</th>
<th>weydi</th>
<th>'ask'</th>
</tr>
</thead>
<tbody>
<tr>
<td>tol</td>
<td>'kin'</td>
<td>weydiso</td>
<td>'ask'</td>
</tr>
<tr>
<td>ku tirsenad</td>
<td>'be numbered among'</td>
<td>qoled</td>
<td>'cubicle, branch, line'</td>
</tr>
<tr>
<td>gel</td>
<td>'enter'</td>
<td>me9amil</td>
<td>'relate to, treat'</td>
</tr>
<tr>
<td>hröið</td>
<td>'relations'</td>
<td>qebeliyed</td>
<td>'clanism'</td>
</tr>
<tr>
<td>abe</td>
<td>'father'</td>
<td>yereni</td>
<td>'diminish'</td>
</tr>
<tr>
<td>abtirso</td>
<td>'relate one's geneology'</td>
<td>manta</td>
<td>'today'</td>
</tr>
<tr>
<td>rilmo</td>
<td>'children'</td>
<td>somalinimed</td>
<td>'Somalism'</td>
</tr>
<tr>
<td>abtirson</td>
<td>'genealogy'</td>
<td>hogi</td>
<td>'strengthen, become strong'</td>
</tr>
<tr>
<td>qeyba</td>
<td>'learn, memorize'</td>
<td>run</td>
<td>'truth' See Note II</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9eb</td>
<td>'bad taste, shame, scandal'</td>
</tr>
</tbody>
</table>
Notes

I. The form tir means '(to) count.' The other forms in this text which are derived from or compounded with tir make rather clear sense:

A. ku tirsen. Sentence 1: 'to be numbered among.' We have seen before forms like this one: tir, san adjective, ad verbalizer.

B. abtiirso. Sentence 3: ab 'father,' tir 'count,' so benefactive.

C. abtiirsaniya. Sentence 4: abtiir, san, iya nominalizer.

II. Sentence 9
sida runta ah. 'in fact' from "the way [which] the truth is."

III. Quite obviously this text was written by an urbanized Somali whose feelings are expressed in the last line. Those who continue the nomadic life, however, participate in the reciprocal relationships based on kinship since it is the only social security there is. Interestingly, once a Somali gives up pastoralism and takes up residence in the city, the ties to kin rapidly become less important as he finds both economic and emotional support from persons who are not his kin.

This state of affairs is well attested in a variety of societies. It is referred to as the breakdown of traditional X(s), where X may be kinship ties; authority political or judicial; economic bases, etc. The scholarly literature is replete with papers showing that the values and systems of social control and support which characterize an agricultural or nomadic society are different from those of an urban society. The papers dealing with African situations attempt to detail those aspects of traditional, i.e., non-urban, society that are eliminated or distorted when people become citified. While there is the rare scholar who attempts to develop a theory of the kinds of changes to be expected, most students belabor the obvious, as does the informant who wrote the text of this lesson.

su?alo:

1. somalida intoda bedan me?ha u ku muhimsen.

2. nimka tolkisa me?ha ku ?isen.

3. somalidu side bey u abtirseta.

4. ilmo?i kasta o somali ahi meahu qeyba.

5. merka u nim rer miyi ahi mid kale la kulmo wa me?sey we?ha u ku horeysa e u weydiya.

6. wayo.

7. qebsliyedu nege bey ku yer?eyisa.

8. nege somalinimeda bey ka hogaysa qebsliyada.
deris 2
orur

1. somalidu liit orur o waweyn bey u qeybsentehay. 2. kuwasi wa dir iyo darod iyo isaq iyo hawiyeh iyo digil iyo raahanweyn.
3. dirku iyo darodku iyo isaqu iyo hawiyehu wa rer gura.
4. dirku wehay degan cemhuriyada Haga u ku woqoyi gelbedan iyo melo itobria ah iyo ṣulka somalida e fereensiku haysto. 5. isaq wehay degan woqoyi inta dirka bari ka higta megaloda erigabona golbed ka higta. 6. darodku cemhuriyada mteda ḍehe iyo inta u ku woqoyi berisan bey degan. 7. itobria mteda ogademiya la yidahdona way cogan. 8. hawiyehu toga ḍebele bey ku herseniyhin. 9. darodka iyo hawiyeha qarkod wehay kala o ku nolyhin Haga konfur toga cuba ka higta iyo kiniya ḍeged woqoyi. 10. digilka iyo raahanweynta wehla ka hela inta cuba iyo ḍebele u ḍeheysa. 11. darodka iyo hawiyeha konfured rer gura ma aha. 12. lo? iyo bero bey leyinhin. 13 digilka iyo raahanweynta beden ah wa beretq.

kelmedeha 9usub

orur 'groups'   ku her 'surround'
bero 'crops'    ḍeqo 'raise, rear'
bereto 'farmers'

Notes

orur. Although the usual meaning of this word is 'groups,' in the context of this lesson it clearly refers to 'clans' and has been so translated in the English section.
1. ዳማስ መሆን ዝውወን በይ የመልክቱ ይቀይሮ እስከራትን ነው።
2. በቀይሮ ማካ እረሱ ይቀዳለዉ ይስ።
3. ደው በቤተ ሁኔታ የሆ ከሆ ይወ ይስ።
4. ከር በ —— ሥር ይገልፋ ይስ።
   a. ዱርኔ ይስ።
   b. ትራትን ይስ።
   c. ዋር ይስ።
   d. ከሆይ ይስ።
5. ከር ይህ ይህ ዯ ው ከሆይ ይህ ማንኛ ሥር ይገልፋ ይስ።
6. ሥር ይህ ው ከሆይ ይህ ከሆ ይህ እ ከሆ ይስ።
7. ከሆይ ይህ ዯ ው ከሆ ይህ ይህ እ ይክ ከሆ ይስ።
8. ከሆይ ዝናትን ይስ።
9. ሥር ይህ ው ከሆይ ይህ ይህ ከሆ ይስ።
10. ከሆይ ዝናትን ይሆ ይስ።
deris 3
séb

1. cemhuriyada Hageda wqoyi weka cira sédab qabilo o yeryer o séb la u yagaan. 2. kuwasi wehe yithin midgan iyo tumal iyo yibir. 3. sébtu ma aha rer gura holo leh ama bersto. 4. ama san9oda ge9enta boy ku nolyhin ama wey uga7tan. 5. birta bey tuman kebohana wey se7ayan timohana wey caran. 6. tumalodu birta bey tuman midganoduna keboha wey se7ayan. 7. ñeqododasi ey qabtani wa mid ey somalida kale ne9ebteheý. 8. sébtu dañoba rer miyiga o ñeqododa u bahan bey ra7an. 9. megaloyinkana dukamo bey ku haystan. 10. qarkod le9eg beden bey helan.

kelmedaha 9usub

| san9o   | 'craft'          |
| ge9en   | 'hand'           |
| uga7o   | '(to) hunt'      |
| bir     | 'iron'           |
| tum     | 'hammer, beat'   |
| kebo    | 'shoes'          |
| timo    | 'hair'           |
| car     | 'cut'            |
| ne9eb   | 'dislike'        |
| dañoba  | 'often'          |
| ra9     | 'accompany'      |
| dukan   | 'shop, store'    |
| u eg    | 'be like, seem like' |
sufalo

1. ṭ waitress qabilo o sëb ah ba cirra.
2. miyey waweynrhin mise wey yeryeryrhin.
3. ṭege bey dege.
4. meha la yiḏahda.
5. ṭeqeq meheyy ah bey qabtan.
6. mrdganoha meha la ku yaqan.
7. tumaloda meha la ku yaqan.
8. somalidu side bey u egta ṭeqeda sëbtu qabato.
9. sëbtu ma guran.
10. aye y rahsan.
11. sëbtu qarkod meheyy megaloymekka ka qabtan.
12. qarkod ma le9eg bedon bey helan.
Daris h 
seb

1. sebtu iyaga ba is ra'aga iyagana is la dega. 2. iyaga iyo somalida kale shaqoda o quu ah ba is u kenta. 3. qabiloyinka sebta mid kasti afkeda bey ledohey. 4. afaakasi af somaliga woy ku dowyxhin lakinse ad bey u ka duwenyihin. 5. somalida kale afaf sebta ma taqan, sebtuse af somaliga woy wada yaqanin. 6. sebta mdgano ma aya u ku beden. 7. qabiloda sebta u ku yerina wa yibroha.

Kalmadeha usuub

af 'language' ka duwen 'different (from)'
 dow 'near' hedal 'speak'

Notes

I. Sentence 1
iyaga. The pronoun is here used for emphasizing is.

II. Sentence 2
somalida kale. The use of kale is in the interest of national unity. In the past the Sab have been the second class citizens in Somali society, with a clear distinction drawn between Sab and Somali. Though two wrongs do not make things right, it is the case that the U.S. is not the only country with a part of its population systematically oppressed and the object of wild eyed, not to say red necked, prejudices.

III. Sentences 3 and 4
There is some question about the so-called languages of the Sab. Apparently there is a "secret language," something akin to pig latin, that the Sab use among themselves when they wish not to be understood by Somalis. Whether it is this state of affairs that accounts for the opinion, widely held by Somalis, that the Sab speak languages different from Somali remains to be seen.
1. sebtu somalida kale ma ra'ada.
2. aseey la deegan.
3. sebta iyo somalida kale memb is u kena.
4. afke bay sebtu ku hedlan.
5. afaqasi ka somalida ma ku dowrhin.
6. somalida kale afaqka sebta ma yaqenin.
7. afke kale bay sebta o dami taqan.
8. sebta kuwe u ku beden.
9. kuwe u ku yar.
deris 5
yibir

1. yibrohu ma šeqeystan. 2. mer nagi ureyseto mooyi e weh yer ba somalida kale yibroha aragta. 3. yibrohu hed iyo cer wey ogadan märka ey nagi ureyseto o midkod ba u ymada o le9eg wadista.
4. nagtu weh a keri kerayso bey sisa. 5. wañasi la siyo samanyo ba la yidsha. 6. märka u yibirku samanyoха qato 9alamed bu ka tega. 7. tasi ba yibroha kale tusta mæy nagtu samanyohey bæhisey. 8. yibirkə 9idina samanyoха u ma dido. 9. deëku weñey modan inu yibirku weh 9awryo. 10. weñey ka baqan inu ræmohu 9into hedi yibirkə an weh la sin.

kelmedeșa 9usub

šeqey ' (to) work' 9alamed 'sign, token'
ureyso 'become pregnant' 9id 'person, someone'
moyi 'except' mod 'think, believe'
arag ' (to) see' 9awr ' (to) wound' See Note II
hed iyo cer 'always' beq ' (to) fear'
sisa 'gives' urka lehi 'to have the stomach; i.e., 'be pregnant.'
samanyo 'see paid to the Yibir'

Notes

I. Sentence 3
hed iyo cer. The Yibir always find out when a woman becomes pregnant. Hmpf. One might guess that perhaps one way a woman decides she is pregnant is by the appearance of a Yibir. Indeed, of any sample of married Somali women at any given time some percentage will have just produced a baby, others will be obviously pregnant, while others will be hoping they are. But, the senior author's wife reminds him, it is only because of one's American male status in a world run by advertising agencies that there is such cynicism. A proper respect for magic will yield an analysis more accepting than one that hints that the Yibirs have a fine a ket going for them.
II. Sentence 9

Weh 9awryc. 'Hurt' or 'wound something.' The term 9awred means someone who squints and is therefore a possessor of the evil eye. While Americans accustomed to a world which operates on principles either known or knowable find it difficult to take seriously such things as evil eyes, much of the world's population is quite serious about them and can be terror struck thereby. Though while in the lab we may say "science is hell," in fact it is wonderful. Knowledge, i.e., science, dispels the fear that paralyzes lives or leads to meaningless tragedy. That there is mystery in the universe is without question, but that mystery is not malevolent.

suqalo

1. yibirku ma ṣeqysta.
2. somalida kale yibirka ma arakta.
3. gorma ba la arka.
4. yibirku maḫu u ku ymada nagta ureyseta.
5. nagta urka lehi mrsa bey yibirka sisa.
6. wehna la siyo meha la yi dhada.
7. yibirku maḫu ka ṭega.
8. wayo.
9. dura meeqma ṭe ṭe ṭe ṭe ma didan məy samanyoha bhrayan.
10. dedku meeqey yibir modan.
11. hedi yibirka weh la sin meha Ḣla Ḧa Ḧa ku ṭaqa.
yibir

1. wehna cirta šeko šarhaysa wehna yibirka acuromda la u ka siyo merka u wil deša ba. 2. yibroha awougud muhammed hanif wehnu ah falalow. 3. malm bu šex barxadle o duq somaliah o ad la u yaqan ah la kulumey. 4. muhammed hanif ba šexa la doday si la u arko ka tebo beden šexina wu aqbale. 5. markasa muhammed hanif bur ka la cehay iyo ka dusay. 6. labo cër bu burtas ka dusay. 7. merku mer sedahedki burti galay ba šex barxadle burti ku awdey. 8. yibrohi ba markas šex barxadle megти medehwaynahoda waydistey. 9. šexi ba labo ka la dorenisiye. 10. wehna la ka dorenisiye mey boqol halad qatan iyo mey wilki deša ba samanyo ka qatan. 11. wehna dorton samanyo ah.

kelmeda 9usub

<table>
<thead>
<tr>
<th>šeko</th>
<th>&quot;story&quot;</th>
<th>tab</th>
<th>&quot;power, skill&quot;</th>
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</thead>
<tbody>
<tr>
<td>šarah</td>
<td>&quot;explain&quot; (Arabic loan)</td>
<td>ceh</td>
<td>&quot;rend&quot;</td>
</tr>
<tr>
<td>acuro</td>
<td>&quot;fee&quot;</td>
<td>ka la ceh</td>
<td>&quot;sunder&quot;</td>
</tr>
<tr>
<td>awow</td>
<td>&quot;grandfather, ancestor&quot;</td>
<td>ka dus</td>
<td>&quot;pass through&quot;</td>
</tr>
<tr>
<td>falalow</td>
<td>&quot;magician&quot;</td>
<td>awd</td>
<td>&quot;block, barricade&quot;</td>
</tr>
<tr>
<td>malm</td>
<td>&quot;day&quot;</td>
<td>mag</td>
<td>&quot;blood-price&quot;</td>
</tr>
<tr>
<td>duq</td>
<td>'old [man]'</td>
<td>dorensi</td>
<td>'let [someone] choose [between]'</td>
</tr>
<tr>
<td>la dod</td>
<td>'challenge, argue, compete'</td>
<td>hal</td>
<td>'camel'</td>
</tr>
<tr>
<td>dod</td>
<td>'assert'</td>
<td>amr</td>
<td>'(to) command'</td>
</tr>
<tr>
<td>arko</td>
<td>'see' (3 masc. singular subj. pres.)</td>
<td></td>
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</tbody>
</table>
Notes

I. The preceding lesson explains that a special fee, the samanyo, is paid to a Yibir when a woman becomes pregnant. This lesson, in contrast, points out that the samanyo is paid only on the birth of a son.

The circumstances under which these lessons were produced and the resulting conflict may well prove instructive. Both lessons were written in the summer of 1968 by a young man completing his master's degree in public administration. His command of English is remarkable, and he is highly urbanized. In the summer of 1969, a second Somali man of about the same age, status, and skill in English read the lessons and suggested some minor changes in the vocabulary and grammar of lesson VIII 5. He commented, however, that the content was fine and needed no changing.

Upon coming to this lesson, however, he explained that paying the samanyo at conception was utter nonsense; it would be paid only at the birth of a child, and only for a son, since no one in his right mind would pay anything for a daughter. He then changed some of the sentences to accord with the views expressed. The content of VIII 5, however, still required no change.

While it is possible to generate several hypotheses to account for the conflict (both informants are men, both are urbanized, therefore neither really know what the facts are; etc.), verification requires field work in the Somali Republic. The kind of field work technique is obviously important. The senior author's experience suggests that asking people for the reasons for or for descriptions of a certain custom will yield a set of answers that vary in their literary quality, their wit, and their accuracy. The best ethnographic tool remains the eyeball. It functions best when the investigator's mouth is shut and when his behavior is designed to make him as inconspicuous as possible. With data derived both from watching and listening on the one hand and from interviews on the other one may be able to determine whether either of the explanations in these two lessons is correct and to what extent. For further advice on conducting ethnographic field work check with your local anthropology department.

II. Sentence 2

falalow. The verb fal means 'to plan.' One who plans, then, is a magician, someone who can deceive others and who has power. How much an American should make of the connection between magic and planning can not be determined from this datum alone.
III. Sentence 3

A. duq. While this term refers to an elder or to an old man, it also includes the notion of sagacity because in Somali eyes age correlates closely with wisdom. Consequently duq may sometimes be translated as 'sage.'

B. o ad la u yaqaan ah. Here we have the last example of the construction ad u 'very' used with a verb instead of with an "adjective," like bedan.

suqalo

1. yibroha sowogodu kuma bu aha.
2. mehu aha.
3. mohamed hanif ayu kulmey malin.
4. ayu aha shek barxadle.
5. mohamed hanif mehu sheka ku la doqay.
6. wayo.
7. mohamed hanif mehu ku amrey burti inay saamayso.
8. mehu merka saamayey.
9. misaa ciri bu burta ka dusey.
10. merku mar sadaahdki geley mehu shek barxadle saamayey.
11. meha ku daqey mohamed hanif.
12. yibrohu mehey weydisten shek.
13. mehu sheku saamay.
14. mehu ka la dorensiyey.
15. yibrohu mehey dorten.