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AUTHOR PIA, J. J.; MOLITOR, R. D.  
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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. (WB)

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FINAL REPORT

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VOL I

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# READING IN SOMALI AN ELEMENTARY CULTURAL READER

## Volume I: Reader

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J. J. Pia

R. D. Molitor

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Distributed for criticism and  
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Syracuse University

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by

J. J. Pia  
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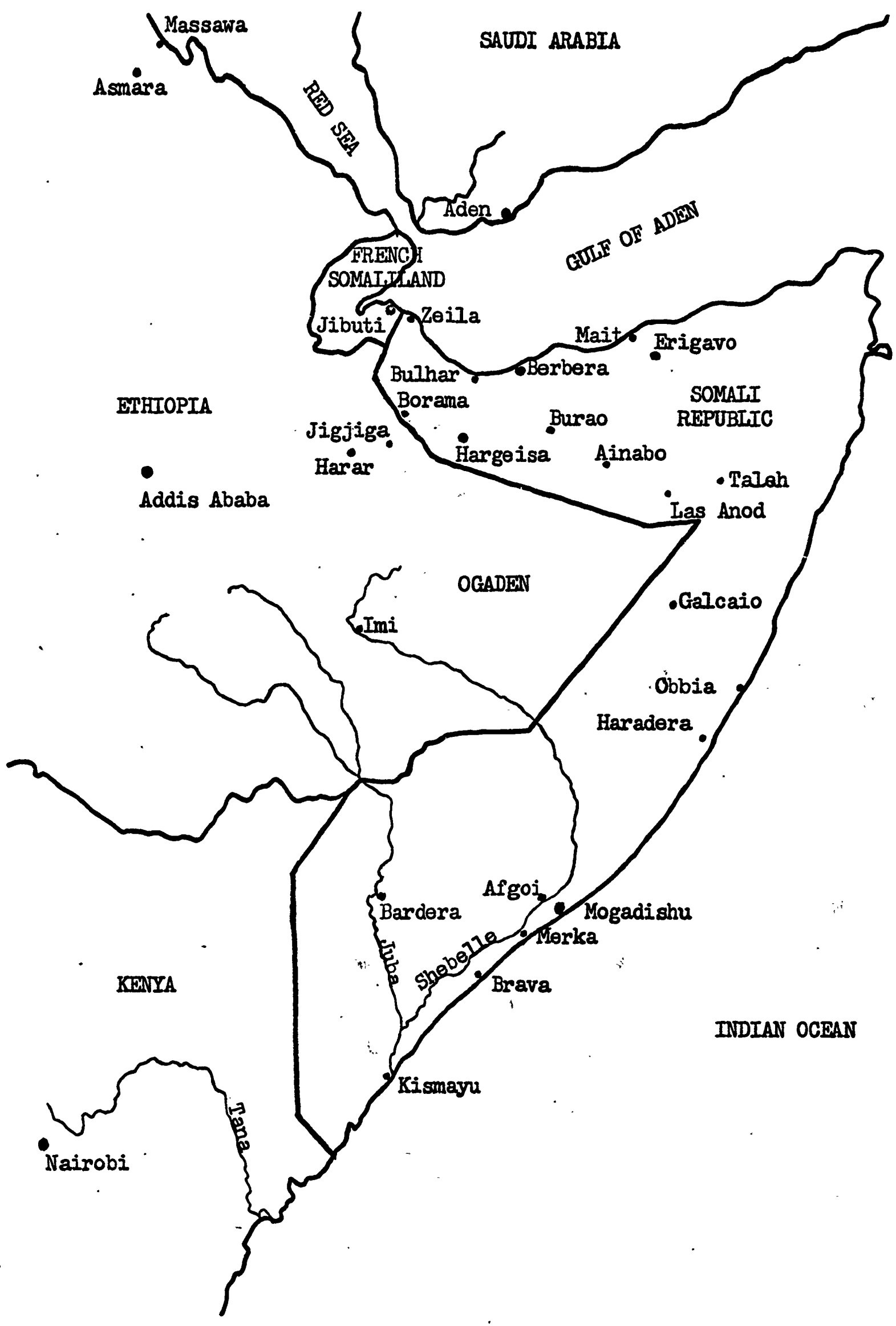
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This volume is dedicated  
to the memory of  
Mohammed Abdulla Hassan



### 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 legtəhey read la egtehey.
- 46 Second line from bottom. For on read m.
- 64 Note I, last word. For illusionary read illusory.  
Note II C, last word. For hithpalel read hithpa9el.
- 86 Vocabulary, item 5. For lisa read lis.
- 87 Vocabulary, item 7. For cəuses read clauses.
- 90 Title. For səmeya read səmeya.
- 103 Note II B. Delete habitual.
- 105 Vocabulary, item 9. For IV read V.
- 121 Title et passim. For fəsoho read fəseho.
- 130 Note I, line 2. For P-marker read node.
- 154 Sentence 8 et passim. For itobrya read itobiya.
- 156 Sentence 9 et passim. For kiniya read kiniya.
- 163 Sentence 4. For dañeyey read deñeyey.  
Vocabulary, item 9. For dañ 'pass' read deñ 'be between'.
- 168 Note III A, line 5. For Kanepola read Kampala.
- 188 Sentence 3. For cəmhuriyaha read cəmhuriyada.
- 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.

## 1

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.

## 2

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.

## 3

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:**

**coqrafiga camburiyeda 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.

Unit I

Geography

1

A. həlkey ku talo iyo ntey legtehey

kəlmədəha 9usub

həl	'place (where)'
ku	preposition
al	'be located'
iyo	'and'
in	'size, amount'
leg-tehey	'to be equal to'
kəlmədəha	'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 underlying 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 kəlmədəha has an internal structure:  
kəlməd 'word' - o 'plural' - h 'masculine' - a 'article.'  
That is, kəlməd-o-h-a. The o becomes e 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.

dər is 1

1. cəmhuriyeda somalidu wəhəy ku tala geska  
afrika.

kəlmədəha 9usub

dər is	'lesson' (Arabic loan)
cəmhuriyeda	'the republic' (Arabic loan)
al	'be located'
ges	'horn'

Notes

1. As noted in Beginning in Somali, Cycle 23, the construction wh...VERB + NOUN PHRASE is very common. The wəh- 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. cəmhuriyəda somalidu wəhəy ku tala geska  
afrika. 2. həga woqoyi wəha ka higa xoriga 9ədmed.

kəlmədəha 9usub

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

su?alo

1. cəmhuriyəda somalidu ma wəhəy ku tala geska afrika.
2. xoriga 9ədmed ma woqoyi bu ka higa cəmhuriyəda 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. Nega beri konfured weha ka higa bed weynta hindiya. 2 and 3. Nega woqoyi weha ka higa xoriga 9edmed beri konfuredna bed weynta hindiya.

kaImedaha 9usub

beri	'east'
konfur	'south'
konfured	'southern'
-na	'and'
bed	'sea, ocean'
weyn	'big'
hindiya	'India'

su?alo

1. camhuriyada somalidu ma wehoy ku tala geska afrika.
2. xoriga 9edmed ma konfur beri bu ka higa camhuriyada somalida.
3. bed weynta hindiyi ma beri konfured bey ka higa camhuriyada somalida.
4. camhuriyada somalida meha nega woqoyi ka higa.
5. nega konfured meha ka higa.
6. camhuriyada somalidu negoy ku tala.
7. xoriga 9edmed negu ka higa camhuriyada somalida.
8. bed weynta hindiyi negoy ka higa camhuriyada somalida.

Notes

1. Both hel and heg translate as 'place,' as does mel, but they are all different. The term heg implies direction or pointing, hel 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 weynta hndiya 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 weynta 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. wəhəy ku tala cəmhuriyəda somalidu geska afrika.
2. bəd weynta hındiyi wəhəy ka hıgta həga beri konfured həga woqoyina wəhə ka hıga xorıga 9ədmed.
3. hərəreha kalena wədemo aya ka hıga.

kalmedəha 9usub

herer

'side'

wədən

'country'

kale

'other'

1. wadəmona hərərəha kale ayey ka higan.
2. kiniyi wəhey ka hığta konfur gəlbed. 3. itobiyina  
həga gəlbed bəy ka hığta.

kəlmədəha 9usub

kiniy-i	'Kenya' with suffixed definite article
gəlbed	'west'
itobiy-i	'Ethiopia' with suffixed definite article
mise	'or, but'

su?alo

1. kiniyi ma woqoyi bəy ka hığta cəmhuriyəda somalida.
2. itobiyi ma konfur bəy ka hığta cəmhuriyəda somalida.
3. hərərte kiniyi ka hığta cəmhuriyəda somalida.
4. itobiyi hərərte ka hığta cəmhuriyəda somalida.
5. itobiyi ma woqoyi bəy ka hığta cəmhuriyəda somalida  
mise konfur.
6. kiniyi ma bəri bəy ka hığta cəmhuriyəda somalida  
mise gəlbed.

1. cəmhuriyədə somalidu wəhəy ku tala geska afrika.
2. kiniyi iyo itobiyi hərərəha ayəy ka hıgan.
3. wədənka somalida e fərənsisku həystana woqoyi gəlbed bu ka hıga.

kəlmədəha 9usub

fərənsis

'French'

həysto

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

su?alo

1. kiniyi ma woqoyi gəlbed bəy ka hıgta cəmhuriyədə somalida.
2. itobiyi ma woqoyi gəlbed bəy ka hıgta.
3. wədənka somalida e fərənsisku həysto ma konfur bu ka hıga cəmhuriyədə somalida.
4. wədənka somalida e fərənsisku həysto ma bəri bu ka hıga cəmhuriyədə somalida.
5. kiniyi həge bəy ka hıgta cəmhuriyədə somalida.
6. itobiyina həge bəy ka hıgta.
7. wədənka somalida e fərənsisku həystase həge bu ka hıga.

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 wedanika to -na is to be taken as a unit.

2. The internal structure of the phrase beginning with wedanika and ending with -na includes an embedding. The clause e ferensisku heysta- is a sentence which has been embedded as a modifier of wedanika. Without the suffixed -na the verb form would be overtly subjunctive, i.e. heysto. The addition of the -na forces a change of the -o to -a.

1. cəmhuriyədə somalida eriyədedu wa laba  
boqol iyo lıh iyo konton kun o məyl o murebə9<sup>1</sup> ah.  
2. wəhəna ku nol laba məlyun ıla sədeh məlyun o qof.<sup>2</sup>

kəlmədəha 9usub

eriya	'area' (English loan)
boqol	'hundred'
lıh	'six'
konton	'fifty'
kun	'thousand'
murebə9	'square'
laba	'two'
məlyun	'million' (English loan)
sədəh	'three'
ıla	'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 murəbə9 ah 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 wəh ku nol malyun 'what lives there [is a] million.'
6. The form malyun is an Arabicized version of "million." Another possible pronunciation is milyən.

#### References

1. The information about area is taken from The American College Dictionary (New York: Random House, 1963) p. 1150.
2. This population estimate is based on Lewis' figures in The Modern History of Somaliland (New York: Frederick A. Praeger, 1965) p. 1.

A. halkey ku talo iyo intey legtehey

daris 1

1. cəmhuriyəda somalidu wəhey ku tala geska afrika.
2. Həga woqoyi wəha ka hıga xorıga 9ədmed beri konfuredna bed waynta hındiya. 3. wədəmo hərərəha kale ayey ka hıgan.
4. wədəmədasi wəha weye kiniya o konfur gəlbed ka hıgta iyo itobiya o həga gəlbed ka hıgta iyo wədənka somalida e fərənsisku həysto o woqoyi gəlbed ka hıga.
5. cəmhuriyəda somalida eriyədədu wa laba boqol iyo lıh iyo konton kum o məyl o murebə9 ah wəhəna ku nol laba mılyen ıla sədəh mılyen o qof.

kəlmədəha 9usub

həl	'place (where)'
ku	preposition
al	'be located'
iyo	'and'
in	'size, amount'
leg-tehey	'be equal to'
kəlmədəha	'the words'
9usub	'new'
daris	'lesson' (Arabic loan)
cəmhuriyəda	'the republic' (Arabic loan)
ges	'horn'
həg-a	'the place (direction)'
woqoyi	'north'



ka	preposition
hig	'be near'
xoriga	'the gulf, straits, etc.'
9edmed	'Aden'
beri	'east'
konfur	'south'
konfured	'southern'
-na	'and'
bed	'sea, ocean'
weyn	'big'
hrndiya	'India'
herer	'side'
weden	'country'
kale	'other'
kiniy-i	'Kenya' with suffixed definite article
gelbed	'west'
itobiy-i	'Ethiopia' with suffixed definite article
ferensis	'French'
heysto	'hold' (3 sg. masc. pres. subj.)
eriya	'area' (English loan)
boqol	'hundred'
lih	'six'
konton	'fifty'
kun	'thousand'
murebe9	'square'
laba	'two'

milyen	'million' (English loan)
sədəh	'three'
ila	'to, up to'
qof	'person'
su?alo	'questions' (Arabic loan)
imisa	'how many, how much'
mise	'or, but'
šen	'five'
lihdan	'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, d, the demonstrative, as 'that,' and a final article i.
3. The form konfured is an adjective, while konfur is a noun.

### su?alo

1. cəmhuriyēda somalidu ma wəhəy ku tala xoriga 9ədmed  
(bed weynta hindiya, geska afrika).
2. kiniyi (cəmhuriyēda somalidu) ma wəhəy ku tala geska afrika.
3. xoriga 9ədmed ma hēga bəri (konfur bəri, woqoyi) bu ka  
hīga cəmhuriyēda somalida.
4. bəd weynta hindiya ma hēga gəlbed (konfur, konfur bəri)  
bəy ka hīgta cəmhuriyēda somalida.
5. cəmhuriyēda somalidu ma bəri (konfur, woqoyi gəlbed) bəy  
ka hīgta bəd weynta hindiya.

6. cəmhuriyədə somalidu ma woqoyi (beri, konfur) bey ka hığta xoriga 9edmed.
7. wədemo cəmhuriyədə somalida hərərəheda ahi ma cıran.
8. kiniyi ma gəlbed (woqoyi gəlbed, konfur gəlbed) bey ka hığta cəmhuriyədə somalida.
9. itobiyi ma beri (konfur, gəlbed) bey ka hığta cəmhuriyədə somalida.
10. wədenka somalida e fərənsisku heysta ma konfur gəlbed (woqoyi beri, woqoyi gəlbed) bu ka hığta cəmhuriyədə somalida.
11. cəmhuriyədə somalidu ma konfur gəlbed (woqoyi gəlbed, woqoyi beri) bey ka hığta kiniya.
12. cəmhuriyədə somalidu ma gəlbed (woqoyi, beri) bey ka hığta itobiya.
13. cəmhuriyədə somalidu ma woqoyi gəlbed (konfur gəlbed, konfur beri) bey ka hığta wədenka somalida e fərənsisku heysto.
14. eriyədə cəmhuriyədə somalidu ma laba boqol iyo lıh iyo konton ma (laba boqol iyo lıh iyo konton milyen, laba boqol iyo lıh iyo konton kun) o meyl o murebə9 ah ba.
15. ma wəha ku nol mid ıla sədəh milyen (laba ıla sədəh milyen, mid ıla laba milyen) o qof.
16. cəmhuriyədə somalidu ma wəhey ku tala xoriga 9edmed mise geska afrika.
17. kiniyi ama cəmhuriyədə somalidu ma wəhey ku tala geska afrika.
18. xoriga 9edmed ma woqoyi bu ka hığta cəmhuriyədə somalida mise beri.

19. bed weynta hindiyi ma konfur beri bey ka nigta cemburiyeda somalida mise konfur galbed.
20. cemburiyeda somalidu ma galbed bey ka nigta xoriga 9edmed mise konfur.
21. cemburiyeda somalidu ma woqoyi beri bey ka nigta bed weynta hindiya mise woqoyi galbed.
22. kiniyi ma konfur galbed bey ka nigta cemburiyeda somalida mise woqoyi galbed.
23. cemburiyeda somalidu ma woqoyi beri bey ka nigta kiniya mise konfur beri.
24. itobiyi ma beri bey ka nigta cemburiyeda somalida mise galbed.
25. cemburiyeda somalidu ma beri bey ka nigta itobiya mise galbed.
26. wedenka somalida e ferensisku heysta ma woqoyi beri bu ka nigta cemburiyeda somalida mise konfur galbed.
27. cemburiyeda somalidu ma konfur beri bey ka nigta wedenka somalida e ferensisku heysto mise woqoyi beri.
28. wedenka somalida e ferensisku heysta ma konfur beri bu ka nigta cemburiyeda somalida mise woqoyi galbed.
29. kiniyi ma konfur beri bey ka nigta cemburiyeda somalida mise woqoyi galbed.
30. xoriga 9edmed ma galbed bu ka nigta cemburiyeda somalida mise woqoyi.

31. itobiyyi ma galbed bay ka higtu cəmhuriyada somalida mise woqoyi.
32. cəmhuriyadu somalidu eriyədedu ma laba boqol iyo linn iyo konton kun o meyl o murebə9 ah ba mise wa laba boqol iyo ŧen iyo linnəden kun.
33. ma laba milyen ıla sedən milyen o qof ba ku nol mise sedən ıla ŧen milyen.
34. wədenke ba ku yala geska afrika.
35. cəmhuriyada somalidu həge bay ku tala.
36. həga woqoyi (konfur bəri, konfur galbed, galbed, woqoyi bəri) mənə ka higtu cəmhuriyada somalida.
37. wa həge xoriga 9ədmed (bəd wəynta hindiyi, kiniyi, itobiyyi, wədenka somalida e fərənsisku həysta).
38. cəmhuriyada somalida eriyədedu wa mənəy.
39. mrisa qof ba həlka ku nol.

B. ᠔ᠤᠯᠦᠬᠤ ᠰᠢᠳᠤ ᠤ ᠰᠡᠮᠡᠶᠰᠡᠨᠶᠡᠬᠡᠢ

deris 1

1. ðulka semeyskisa wehəynu u qeybrn kerna afar melod.
2. meša u horeysa wa ðulka beda ku ðow. 3. mešan u horeysana gubenka la yidahda.
4. meša labad wa bureha gubenka ka hoseya. 5. burehani wey isku hiðidsenyihin. 6. burehan isku hiðidsena ogeda la yidahda.
7. meša sedəhad wa ðul ad u weyn. 8. ðulkani wa ka bureha ka hoseya. 9. ðulkanina wa ka 9ida 9es leh e həwdka la yidahdo.
10. həwdku burə yeryər bu leyəhey.
11. meša afradna wa ta labada tog məran. 12. togəgan wa kuwa la yidahdo cuba iyo šabele. 13. mešan afradna wa cəmhuriyada həgeda konfured.

kəlmədəha 9usub

ðul	'land, earth, soil'
si	'way' (used in constructions which translate with "how.")
semey	'do, make'
semeysən	'done, made'
qeybi	'cut, divide'
ker	'be able'
afər	'four'
mel	'place'
melod	'places' (See Note II D.)
horey	'before, in front of,' <u>ergo</u> 'first'
ðow	'near'
guben	Guban

yidahdo	'called'
labad	'second'
bur	'mountain, hill'
hos	'below, under'
is	'self' (reflexive pronoun)
hirð	'shut, tie, link, lock'
hirðid	'something linked' (noun)
hirðidsen	'linked' (adjective)
sədəñad	'third'
ad u	'very'
9id	'soil'
9əs	'red'
afrad	'fourth'
tog	'river'
cuba	Giuba, Juba (name of a river)
šebele	Scebeli, Shebelle (name of a river)
mər	'pass'
yər	'small'
yeryər	plural of <u>yər</u>
ðer	'tall'
ðader	plural of <u>ðer</u>
hel	'find'



Notes

I. Caption

- A. sidu. This form, which is literally 'way-the,' may be legitimately translated in English as "how."
- B. səmeysenyəhey. The verb is səmey. 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 throughout the Reader.

II. Sentence 1

- A. səmeyskisa. The suffixed kisa is k-is-a. The k is a masculine gender marker; is 'his,' a is a definite article.
- B. wəhəynu. wəh-əynu. The əynu is 'we (exclusive).'
- C. u qeybīn kerna.

1. u qeybi 'divide by/into'
2. qeybīn 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 superficially 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 qəybın dona; 'I used to divide' u qəybın cirəy. There is also a conditional: 'I would divide' u qəybın 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 \*mel-ta. The sequence lt regularly becomes š.

B. horəysa. horəy 'in front of,' s 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 horəy 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 yidəhdo may be rendered as 'one calls' or as 'is called.'

B. yidəhda. Some speakers regularly use yidəha. Others use both forms interchangeably.

V. Sentence 4

hoseya. The adjective is hos 'under, below.' This is a verbalized adjective like horeysa.

The text reads that the mountains are "below" the Guban. When this text was written, the informant was looking at a map. Since the Ogo are south of the Guban, they appear on the map as below the Guban. There is no attempt to show that "scuthness" 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. hidiðsenyihin.

1. yihin. See Note I.B.

2. hidiðsen. See the entry in the vocabulary for this lesson.

3. isku hidiðsen 'linked to themselves,' i.e., 'forming a chain.'

VII. Sentence 6

burehan isku hidiðsena

1. This construction includes the relative clause isku hidiðsen.

2. hidiðsena. hidiðsen + ah + na.

VIII. Sentence 8

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

IX. Sentence 9

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

B. leh. 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. cəmhuriyəda somalidu ma liñ melod bey u qeybsentehey (laba, afər).
2. ðulka beda ku ðow ma weña la yidahda həwd (ogo, guben).
3. gubenku ma bedu ku ðow yəhey.
4. ogedu ma tog ba (buro isku hiðidsən).
5. ogedu ma gəlbed bey ka hiğta (woqoyi, beri, konfur) gubenka.
6. gubenku ma konfur (woqoyi beri, konfur beri, woqoyi) bu ka hiğa ogeda.
7. bureha isku hiðidsən e gubenka heğa konfured ka hiğa ma weña la yidahda həwd (ogo).
8. ðulka bureha yeryer leh ma weña la yidahda ogo (guben, həwd).

9. gubanku (ogo, hawd) ma wehu leyehay 9id 9as.
10. dulkan bureha nega konfured ka higa ma weha la yidahda ogo (guben, hawd).
11. gubanku (ogo, hawd) ma wehu leyehay 9id 9as iyo buro yeryer.
12. hawdku ma wehu leyehay buro dader.
13. hawdku ma wehu ka higa beri (konfur) ogeda.
14. toga cuba (šebele) ma buro isku hidihsen ba.
15. cuba iyo šebele ma nega galbed (beri, woqoyi, konfur) ayay ka higan cenhuriyeda somalida.
16. dulkan somalida semeyskisu ma laba melod bu u qeybsanyehay mise afer.
17. dulkan beda u dow ma weha la yidahda hawd mise ogo mise guben.
18. dulkan beda u dow meha la yidahda.
19. ogedu ma tog ba mise wa buro isku hidihsen.
20. ogedu ma beri bey ka higta gubanka mise konfur.
21. bureha isku hidihsen e gubanka konfur ka higa ma weha la yidahda ogo mise hawd.
22. bureha isku hidihsen e gubanka konfur ka higa meha la yidahda.
23. gubanku ma galbed bu ka higa ogeda mise woqoyi.
24. dulkan bureha yeryer lehi ma guben ba mise wa ogo mise wa hawd.
25. 9id 9as ma weha la ka hela gubanka mise ogeda mise hawdka.

26. ðulka bureha hēga konfured ka hīga ma wēha la yīdahda guben mise hēwd.
27. ðulka bureha yeryer iyo 9ida 9es leh mēha la yīdahda.
28. hēwdku ma konfur bu ka hīga ogēda mise gēlbed.
29. gubenku ma woqoyi bu ka hīga hēwdka mise konfur.
30. ðulka konfur (woqoyi) ka hīga bureha mēha la yīdahda.
31. cuba ma buro isku hīdiðsen ba mise wa tog.
32. cuba iyo šebele wa mēhey.
33. cuba iyo šebele ma hēga gēlbed mise hēga konfured ayey ka hīgan cemhuriyēda somalida.
34. labada tog e hēga cemhuriyēda u ku hoseysa mēra mēha la yīdahda.
35. ðulka mise melod beynu u qeybin kerna.
36. eriyēda u horeysa iyo ta (labad, sedēhad, afrad) wa mēhey.
37. gubenku (ogēdu, hēwdku) wa hēge.
38. eriyēda afrad wa mēhey.
39. cuba iyo šebele halkey ku yalan.

dəris 2

1. gubenka daq bədəni ka ma bəho. 2. gubenku wa əvl anu daq bədəni ka ma bəho. 3. gubenku 9id bədən bu leyəhəy. 4. 9ida daq bədəni ka ma bəho.

5. malinti əvlku ad bu u kululyəhəy. 6. dəbeyša bəda aya so əvl marta. 7. dəbeyšasi həbenki bəy əvlka qəbocisa.

8. robku gubenka ku ma bədna. 9. wəha la ka yaba inu sənədki lrih hiš o rob ah helo. 10. robkasi wəhu da?a biša ogtober iyo marc.

11. gubenka həga konfured iyo həga gəlbed wəha ka higa buro əader. 12. burehasi wa kuwo ad gubenka u ka daq bədən.

kəlmədəha 9usub

daq	'pasture, pasturage'
bədən	'much, many'
ka bəh	'go out' <u>ergo</u> 'grow' (intransitive)
anu	See Note II
malin	'day'
kulul	'hot'
dəbeyl	'wind'
həben	'night'
qəbociso	'make cold for [someone]'
rob	'rain'
wəha la ka yaba	'it is likely'
inu	See Note VII B
sənəd	'year'
hiš	'inch'

da?a	'fall, happen'
bil	'month'
ogtober	'October'
marc	'March'
ka...bedən	'more than'

### Notes

#### I. Sentence 1

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

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

#### II. Sentence 2

anu. The an introduces verb phrases in the negative subjunctive. The u is third masculine singular, agreeing with gubenku.

#### 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. debeyša beda 'the sea breeze'

B. aya. ay is a verb phrase introducer.

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



V. Sentence 7

qəbociso. qəbo 'coldness' (from qəbow); ci 'making' X,  
so, benefactive, i.e., 'for' somebody.

VI. Sentence 8

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

VII. Sentence 9

A. wəña la ka yaba. '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. gubənkū ma mel 9id leh ba.
2. gubənkū ma daq yer (bədən) bu leyəhəy.
3. gubənkū malinti miyu dirənyəhəy (kululyəhəy).
4. gubənkū ma qəbəwyəhəy (kululyəhəy) həbenki.
5. gubənka ma wəña qəbocisa malinti dəbeyša beda.
6. gubənka ma dəbeyša beda ka tmada aya həbenki qəbocisa.
7. gubənkū ma rob yer (bədən) bu hela.
8. gubənkū ma wəña u hela laba (afer, lɪh) hiš o rob?a sənədki.
9. robkasi ma wəñu da? ogtober iyo marc.

10. ma wēha cira buro ɗaɗer (buro yeryer) o konfur iyo gəlbed (woqoyi iyo bəri) ka hīga gubenka.
11. buruhu miyey ka daq bēɗenyihin (yeryeryihin) gubenka.
12. gubenku miyu ka daq bēɗenyehēy (yeryehēy) bureha.
13. gubenku miyu daq bēɗenyehēy mise wu daq yeryehēy.
14. gubenku ma rob yer bu hela mise rob beɗen.
15. gubenku ma wēha u hela laba hiš o rob a sənēdki mise lih.
16. gubenku miyu kululyhēy mise wu qēbēwyehēy malinti.
17. dēbēyša beɗu ma malinti bēy gubenka qēbocisa mise hēbēynki.
18. burehu ma woqoyi iyo konfur bēy ka higan gubenka mise woqoyi iyo bəri.
19. ma wēha cira buro ɗaɗer o gubenka ah mise buro yeryer o konfur iyo gəlbed ka hīga gubenka.
20. buruhu ma daq ka gubenka ka beɗen mise ku ka yer ayey leyihin.
21. gubenku miyu ka daq bēɗenyehēy mise wa u ka daq yeryehēy bureha.
22. gubenku wa eriya 9eynke ah.
23. inte o rob ah ayey heša.
24. robku hēdmu da?a.
25. gubanka hēga konfured iyo hēga gəlbed mēha ka hīga.

dəris 3

1. ogədu buro ədəer bəy ledəhəy. 2. bureha əerərkodu  
wəha la ka yaba inu gaəo lirə kun o fiə.<sup>1</sup> 3. ogədu gubənka  
wəy ka daq bədəntəhəy. 4. ogədu wəhəy heša rla labatən hiš<sup>2</sup>  
o rob ah. 5. robkasi xususən wəha u ku da?ə əulka ad u əer.  
6. cilalki ogədu ad bəy u qələša. 7. rer guraga ogəda  
dəgenina cilalki wəy guran. 8. rer guragəni gubənka ama  
əulka bəliyəda ləh bəy u guran.

Footnotes

<sup>1</sup>Andrzejewski, B.W. and Lewis, I. M., Somali Poetry,  
The Clarendon Press, Oxford, 1964, p. 16.

<sup>2</sup>Ibid.

kəlmədəha 9usub

əerər	'height'
gaə	'reach'
labatən	'twenty'
xususən	'especially'
cilal	'Jilal'
qələl	'dry up'
fiə	'feet' (measurement)
rer	'group'
gur	'move'
rer gura	'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'
da9	'happen'

Notes

I. Sentence 1

ledehey. The d indicates feminine gender, agreeing with ogedu, a feminine form.

II. Sentence 2

A. dererkodu. derer--k-od-u. derer is obviously derived from der 'high, tall.' This is a common derivational pattern in Somali.

B. fið. an acceptable variant is fuð.

III. Sentence 7

ogeda degenina. 'and in the Ogo [those who] live [there].'  
degen--i--na. i is the article marking the end of the constituent.

IV. Sentence 8

beliyeda. Some speakers say beliy instead of beliy.

su?alo

1. ɔererka bureha ogedu ma wehu gada afer kun (lih kun, sided kun) o fiɔ.
2. ogedu ma daq ka gubenka ka beden bey ledehey.
3. gubenku miyu ka daq bedenyehay (yeryehay) ogeda.
4. ogedu ma wehey heša ɪla toben (labaten, sodon) hiš o rob ah.
5. ma rob yer (beden) ba ku da?a ɔulka sere.
6. ma cilalki bu da?a robkasi.
7. ogedu miyey qeleša cilalki.
8. rer guraga ogeda degeni ma helkasay is ka cogan (guran) cilalki.
9. bureha ogeda ɔererkodu ma wehu gada lih kun o fiɔ mise sided kun o fiɔ.
10. ogedu miyey ka rob bedentehay mise wey ka rob yertehay gubenka.
11. gubenku miyu ka daq bedenyehay mise wa u ka daq yeryehay ogeda.
12. ogedu ma wehey heša ɪla toben hiš mise ɪla labaten hiš o rob ah.
13. mo rob beden ba ku da?a ɔulka ɔer mise rob yer.
14. cilalki ogedu ma rob bey heša mise wey qeleša.
15. cilalki rer guragu ma helkasay cogan mise wey guran.
16. bureha ogeda ɔererkodu wa inte.
17. ogedu inte in leg o roba ayey heša.
18. robken bedenkisu hegu ku da?a.
19. cilalki ogeda meha ku ɔa9a.
20. cilalki rer guragu hegey u guran.

deris 4

1. hawdku wa dulka bureha ka hoseya. 2. hawdku dir
- beden bu leyehay. 3. dirtasi wa kuwa qodhaha leh. 4. marka
- u robku da?o daq bedna wu leyehay. 5. marka gugi rer guraga
- bedankisu helkan ayay degan. 6. hawdku wehu leyehay gid
- 9as iyo buro yeryer. 7. beliyo ba hawdka la ka qoda.
8. beliyedasi weha la qoda intanu robku di?in. 9. beliyeda
- weha lo qoda si anay holuhu herad u dimen.

kalmadaha 9usub

dir	'trees'
qodeh	'thorn'
marka	'when'
gu	'rainy season'
qod	'dig'
in	'part of any whole, period of time'
holo	'livestock'
herad	'thirst'
dimu	'die'
gor	'time'
gorma	'what time, when'

Notes

I. Sentence 2

ɔir. Note the lack of an overt plural.

II. Sentence 4

A. merka. 'time-the,' i.e., 'when.'

B. da?o. Subjunctive in a subordinate clause introduced by 'when.'

III. Sentence 5

rer guraga. gura from gur 'move.'

IV. Sentence 8

A. intanu. in-t-an-u introduces a negative subjunctive.

B. di?in. The negative subjunctive of da?a.

V. Sentence 9

lo. la-u.

su?alo

1. eriyeda bureha hēga konfured ka hīgta ma gubēn ba  
la yīdahda.
2. hēwdku ma hēga woqoyi (konfur) bu ka hīga bureha.
3. burehu ma konfur (woqoyi) bey hēwdka ka hīgan.
4. hēwdku ma ɔir bēden (yer) bu leyehēy.
5. ɔirtasi ma kuwa qodha leh ba.
6. hēwdku ma ɔir bēden o qodeh leh bu leyehēy.
7. kolku robku da?o ma daq yer (bēden) bu leyehēy.
8. gugi rer guraga bēdenkisu ma hēwdkey degan.
9. cilalki (gugi) rer guraga bēdenkisu ma hēwdkey degan.

10. bəliyədə ma wəña həwdka la ka qoda intanu robku  
dı?ın (mərku da?o).
11. eriyədə burəha konfur ka hığta ma gubən ba la yıdaha  
mise həwd.
12. həwdku ma woqoyi (konfur) bu ka hığa burəha.
13. həwdku ma dır bədən (yer) bu leyəhəy.
14. həwdku ma wəñu leyəhəy daq yer mise daq bədən mərku  
robku da?o.
15. gugi rer guraga bədənkişu ma gubənkey degan mise həwdka.
16. rer guragu həwdka ma wəñəy degan guga mise cilalka.
17. bəliyədə ma wəña la ka qoda həwdka mərka u robku da?o  
mise intanu.
18. eriyədə burəha konfur ka hığta məña la yıdaha.
19. məña həlka ka bəha.
20. wa dır 9əynke ah.
21. gorma bu daq bədeni cıra.
22. rer guraga bədenkodu məñəy qəbtan gugi.
23. wayo.
24. həwdku wa dıı 9əynke ah.
25. bəliyədə həge la ka qoda.
26. gorma la qoda.
27. məña lo qoda.



dəris 5

1. konfurta hosey wey ka duwentəhey cəmhuriyəda inteda kale.
2. labada tog e šəbele iyo cuba aya cəmhuriyəda konfurteda mərə.
3. mərka biyo la ka ma wayo.
4. dulkə šəbele hərərihisa ahi keymo bədən ma leh. 5. dulkasi wa mid 9id leh. 6. dır yeryerna wu leyəhey. 7. toga cuba keymo waweyn ba həga konfured ka hıga.

kəlmədəha 9usub

ka duwentəhey	'it is different from'
hərərihisa	'its vicinity'
keyn	'forest'
biyo	'water'
šeg	'tell'
gor walba	'always'
9eynke	'kind, sort, manner'

Notes

I. Sentence 1

A. ka duwen. 'different from'

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

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

ahi. ah 'be' + i article. The head; ɔulka, is modified by šebele hererihisa ah. The end of that first constituent is marked by the article.

su?alo

1. ɔulka u ku hoseya cəmhuriyada somalidu miyu ka duwenyehəy  
ɔulka kale e aynu so šegney.
2. cuba iyo šebele ma laba tog ba.
3. ma cəmhuriyada hēgeda u ku gəlbedsən (konfur) ayəy ku yalan.
4. hēga u ku hoseysa ma biyey ledəhəy gor wəlba.
5. eriyada šebele hererihisa ahi ma burʒid bəy ledəhəy.
6. eriyedasi ma ɔir bədən bəy ledəhəy.
7. ma keymo wawəyn aya cuba (šebele) hererihisa ah.
8. keyməhu ma woqoyi (konfur) bəy cuba ka higan.
9. hēga cəmhuriyada u ku hoseysa ma la mid ba mise wəy ka  
duwəntəhəy ɔulka kale.
10. cuba iyo šebele ma bura mise wa togəg.
11. ma wəhəy ku yalan hēga cəmhuriyada u ku hoseysa mise gəlbed.
12. eriyada šebele hererihisa ahi ma ɔir bədən bəy ledəhəy.
13. ma keymo wawəyn ba cuba amba šebele hererihisa ah.
14. keyməhu ma woqoyi bəy cuba ka higan mise konfur.
15. hēga cəmhuriyada u ku hoseysa sidəy u ka duwəntəhəy  
ɔulka kale.
16. məha mera.

17. ɔulka šəbele hərərihisa ahi wa 9eynke.

18. məha halka ka bəha.

19. cuba hərərihisa məha la ka hela.

20. hərəрте.

#### A NOTE ON SPELLING

So far a fair amount of the spelling used has reflected pronunciation. For example, the bare forms ogo, adi '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, ogo but ogəda, adi but adiga, 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 ogoda, 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 on, e.g., \*nɪm 'man,' are nonetheless spelled with final n, e.g., nɪn.

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. merku robku da?o iyo merka anu dr?in

dəris 1

1. wəxtiyəda u robku da?o iyo wəxtiyəda anu dɪ?ɪn wəhəyɪnu  
u qeybɪn kera afər. 2. gugu wa mid wəxtiyəda u robku da?o ka  
mid ah. 3. gugu wəhə u bɪlabma bɪʃa abril. 4. mərkaɪ wa  
mərka ay dəbəyʃa mənsunka la yɪdaha da bɪlabənto.

5. gugi dog bədən ba bəhə. 6. hɒluhu wəxtigan bəy dələn.  
7. ʒanuhu ad bəy u bətan.

8. gugi dādka bədənkiɪsu həwdkəy degan. 9. qarna ogoda  
bəy degan. 10. wəxtigan ubəh bədən ba so bəhə. 11. dɪrtu  
wəy ʒələməyseta.

12. dɪrta həwdka ka bəhəda qodəh bəy lehdehəy. 13. dɪrta  
wəhə ka mid ah ɢəlɒlka. 14. həkəha ɢəlɒlka məydəhɪdɪsa la ka  
soha. 15. aqəl somaliga wəhə la ku dɪsa kəbdo iyo wəhyalo  
kale. 16. alabtasina wəhə la ka səməya həkəha ɢəlɒlka.

kəlmədəha ʒusub

wəxti	'time'
mid	'one'
bɪlow	'start, begin'
abril	'April'
mənsun	'monsoon'
dog	'fresh grass'
dəl	'give birth'
ʒano	'milk'
dəd	'people'

qar	'some'
ubeñ	'flower, flowers'
ʒelen	'leaf'
gelol	'acacia tree'
ñəðig	'rope'
məyðəñ	'inner bark'
soha	'braid, plait'
aqal	'hut'
ðis	'build'
kebed	'roof mat'
wəñ	'thing'
alab	'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,

da?o, indicating clearly that 'when' is the correct

gloss. The b of bu is affirmative.

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

u is third singular masculine as is the u of bu.

II. Sentence 4

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

III. Sentence 11

ʒɛlemɛyseta. Root is ʒɛlemɛyso.

IV. Question 9

mɛgʒɛw. Imperative from mɛgɛʒ 'name.'

suʔalo

1. mɪsa wɛxti o u robku daʔo iyo mɪsa wɛxti o anu  
diʔin aya cɪra.
2. gugu wa mɛhɛy.
3. gormu biɫabma.
4. gormɛy hoɫuhu ɔɛlan.
5. gugi mɛha ɔulka ku bɛden.
6. mɛha wɛxtiga bɛha.
7. rer guraga bɛɔɛnkisu hɛgɛy wɛxtigan degan.
8. dirɫa hɛlken ka bɛhɪda wa cad ma.
9. mid mɛgʒɛw.
10. gedka mɛyɔɛhɪdɪsa mɛha la ka sɛmɛya.



dəris 2

1. guga wəha ku higa hēgah. 2. dəbeyl hēgahgu wa dəbeyl hōg leh. 3. wəhəy so də9da biša cun ama culəy. 4. hēgahgi rob ma daʔo. 5. kolka dəbeyšasi ɔirta iyo dogaba wəy qələcisa. 6. mərka rer guragu bureha ogoɔu ayey u guran. 7. dəbeyšasi boɔ bədan bəy ki9isa. 8. ɔulka o ɔən hēbas bəy ka buhisa.

kəlmədəha 9usub

hēgah	'a season of the year'
hōg	'strength'
cun	'June'
culəy	'July'
kol	'time'
boɔ	'dust' (in the air)
ki9i	'raise, awaken'
ɔən	'all, complete'
hēbas	'dust' (on the surface)
buhis	'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. gor-ma--ayu.

su?alo

1. hehahgu wa mehey.
2. gormu bilabma.
3. hehahgi rob miyu da?a.
4. debeyšasi ɔirta iyo dogaba mehey ku semeysa.
5. wextigan rer guraga qarki hehey u guran.
6. debeyšu mehey ki9isa.

dəris 3

1. həgahga wəha ku hıgta dəyr. 2. dəyrti wəhoga rob ah aya da?a.
3. robkani sıda ku gugi da?a u ma bədna. 4. robkasi wəhu bılabma sibtəmbər ama ogtobər wəha na u so9da ıla disəmbər ama cənuwəri bılowgəda.
5. wəhoga dog ah aya hədəna wəxtigan so bəha.
6. robka dəyrtu wəhu ku bədənəhəy hərbta woqoyi.

kəlməhəda 9usub

wəhoga	'some'
so9o	'go, move'
bılow-	'beginning'
hədəna	'again'
hərb	'coast'

su?alo

1. həgahga məha ka dəmbəya.
2. dəyrti rob miyu da?a.
3. robkasi gormu bılabma.
4. gormu dəmada.
5. robka bədənkişu həgu ka da?a.

deris 4

1. cilalku wehu bilabma disaaber ama cenuweri kolka ay  
deyrtu demato. 2. cilalki rob bedni ma da?o dulkuuna ad ayu  
u qebowyehay. 3. doga iyo dirtu ba wey qelalan biyuhuna ad  
bay u yaradan. 4. wextigan rer guragu wehey ku so dowadan  
dulka beliyeda iyo berkedeha leh.

kelmedeha 9usub

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

den 'all, complete.' The form in the lexicon of the  
grammar, not the glossary of this book, is dm.

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 bilabma.
2. dəyrtu gorməy demata.
3. cilalki ma rob bəden ba da?a.
4. ma qəbəw ba mīse wa kuləyl.
5. cilalki biyeha məha ku də9a.
6. daqa məha ku də9a.
7. cilalki rer guragu məhəy səməyan.

D. weña la ka bera u

deris 1

1. cəmhuriyada somalida inteda bədən wəñyalo bədən o la ka bera ma ciran. 2. həga konfured e togəg u məran ba wəña u ku bədən la ka bera. 3. həga woqoyi əulku inta bədən wu qələlənyəhəy 4. əulikasi rob bədən ma helo. 5. togəg bərəha la ka wərəbiyona ma leh.

6. wəñyaləha yər e həga woqoyi la ka bəro wəña ka mid ah həduðka. 7. arabixi iyo wəñoga xudrəd ahna wa la ka bera.

8. arabixida iyo həduðka wəña bera dəkka tuloyinka degan.

9. tuloyinku wəñey ku dowyihin məgaloyinka.

10. wəña 9untoda ad la u ka bera inta u dəñəysa hərəgeysa iyo borəme. 11. inta yər e xudrəda ahna doñyoda hərərohoda aya la ka bera.

kəlmədəha 9usub

cir	'to be, exist'
ber	'garden, farm, crop plot'
wərəbi	'give water to, irrigate'
həduð	'sorghum'
arabixi	'maize, corn'
xudrəd	'fruit, vegetables, produce' (Arabic loan)
tulo	'village'
məgalo	'town'
9unto	'food'
dəñey	'be between'
doñ	'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, wəhyalo beden is clearly an instance of the "many" aspect.

II. Sentence 2

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

III. Sentence 3

nta 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 togeg.

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 yer 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. əhəysa. The word for 'middle, between' is əhə. Both are derived from a root əh.



su?alo

1. alabada la ka bero 'cenhuriyada somalida inteda badan  
nege la ka bera.
2. wayo.
3. mahaney u qalalantahay naga woqoyi.
4. wahanalaha la ka bero naga woqoyi mana ka mid ah.
5. arabixida iyo hadudka nege la ka bera.

dəris 2

1. hēga konfured ay labada tog e cuba iyo šēbele meran  
wēha la ka bero wēha u ku bēden muska. 2. muska inta wēdenka  
gudihisa la ku istriḡmalo moyane inta kale wēha la u dirra ḡulka  
tēlyaniga. 3. wēh wēdenka la ka bero o debeda la u dirana wēha  
cira muska. 4. xudrēd inta hēga woqoyi la ka bero ka tiro bēden  
ka na noḡēḡyo bēden ba la ka bera. 5. xudrēda wēha ka mid ah  
tēmandoda iyo ḡembēha iyo lintā. 6. hēḡuḡ iyo arabixina mel  
mel ba la ka bera.

kəlmədəha ḡusub

mus	'banana'
gude	'inside'
istriḡmalo	'might use' (Arabic verb form)
moyane	'except'
dir	'send'
tēlyani	'Italian'
debed	'outside'
tiro	'quantity'
noḡ	'kind, sort'
noḡēḡ (plural)	
noḡēḡyo (plural)	
tēmando	'tomato'
ḡembe	'mango'
lin	'orange'

Notes

I. Sentence 1

- A. The skeleton of this sentence is wəha muska.
- B. wəha la ka bero. This clause is subordinate to and modifies u ku beden, hence the subjunctive.
- C. The clause ending with meran modifies the whole sentence. Its internal structure contains two constituents:  
(1) hega konfured and (2) ay...meran.

II. Sentence 2

- A. The skeleton: wəha la u dira (ɔulka təlyaniga) muska:  
'what is exported (to Italy) is bananas.'
- B. moyane. 'except (for)' This item here follows the clause it subordinates.
- C. istriɣmalo. An unregenerate Arabic verb form with a Somali subjunctive ending. The root is ɣml with a prefixed st which latter is roughly equivalent to the Hebrew hithpalel.
- D. inta 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 construction the authors agree.

III. Sentence 3

- A. The skeleton: wəh- debeda la u dira, wəha cira muska:  
'what is sent out, what it is is bananas.'
- B. wedenka...bero. Modifies initial wəh.

IV. Sentence 4

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

B. xudred. The object of the final bera. Translation becomes 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 u, '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

mel mel. An indefinite plural.

su?alo

1. weha u ku beden e la ka bero hoga konfured wa mehey.
2. meha kale o la ka bera helka.
3. ma hoga woqoyi ba la ka bera no9e9 beden o xudred ah mise hoga konfured.
4. muska hege lo dira.
5. weh la bero o kale o la dira ma ciran.

E. noleha deqašadoda

66/67

dəris 1

1. holəha ay somalidu dəqdan wəha weye gela iyo adiga iyo lo?da.
2. gela iyo adiga wəha dəqda rer guraga.
3. lo?da wəha la ku dəga meləha gor wəba la degenyehəy.
4. gela iyo adiga intoda beden wəha la ku dəqa həwdka iyo ogoda həgeda konfured.
5. dulelkasi buro dader ma leh.
6. gubenka iyo ogoda həgeda konfuredna wey ka daq bedenyihin.
7. gelu burəha ku ma gelo li?ano wu ku 9əgaga.

kəlmədəha 9usub

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

Notes

I. Caption

- A. holəha. 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. dəqaša. Noun derived from the same root as dəq 'raise.'  
This noun in combination with holəha translates as  
"animal husbandry."

II. Sentence 1

weye. A form of wa yehey.

III. Sentence 3

gor...yehey. This clause modifies the locative meleha.

su?alo

1. holeha ay somalidu deqdan weha mehey.
2. rer guragu kuwey deqan.
3. ku we la ku heya dulka an la ku gurin.
4. adiga iyo lo?da intoda beden hege la ku deqa.
5. wayo.

deris 2

1. somalidu wehey lo?da tɪdahda ʒəws iyo biya ku nol o ka ma fogeyan ɔulka biyeha leh. 2. kolka ɔulka berkedeha iyo baliyoda leh aya la ku ɔəqa. 3. gelu bil bu omenan kera aɔiga iyo riyuhuna mudo laba ɪla sedeh todobed ah.

kəlmədəha ʒusub

ʒəws	'grass'
fog	'far'
omenan	'thirst'
mudo	'period of time'
todobed	'week'

Notes

I. Sentence 1

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

II. Sentence 3

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

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

su?alo

1. somalidu mehey tɪdahda lo?da.
2. lo?da hege la ku ɔəqa.
3. lo?du intey biyo la?an kerta.
4. aɔigu intu omenan keran.



F. behelaha la ka helo

deris 1

1. cəmhuriyada hēgeda konfured iyo hēgeda woqoyi mel ba wəha ku nol behəlo ka la cad ah. 2. labadas qəybod midi wa hēgeda woqoyi e an robka bəden helin biyeha bədna an ləhəyn. 3. helka kalena wa dülka labada tog leh e hēga konfured ah. 4. hēga konfured wey ka daq iyo biyo bədentehey hēga woqoyi. 5. behələha biyeha bəden u bahən ba gesta la ka hela.

kəlmədəha 9usub

behəl	'wild animal, fauna'
cad	'kind, sort'
qəyb	'division'
ləhəyn	'not to have' (negative infinitive)
bahən	'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

bədna. bəden ah na.

ləhəyn. Infinitive of 'have' which heretofore has appeared as leh, as sentence 3.

III. Sentence 5

u bahən 'need'

su?alo

1. bahələha cəmhuriyada ku nol nege la ka hela.
2. misa melod ba cəmhuriyada la u qəybm kəra  
mərka bahələha ku nol la ego.
3. melahasi wa məhəy.
4. həlke həša biyaha bədən.
5. wayo.

dəris 2

1. hēga woqoyi bēhələha ku nol o an kuwa biyu la?anta is ka hēcni kera wēha ka mid ah: libaḥa iyo wərabeha iyo šəbelka iyo dəḡewoda. 2. bēhələhasi inta bēden hēwdka iyo ogoda bēy cogan. 3. ogoda kuma bēdna bēhələhasi li?ano ogodu wēy buro bēdētəhēy. 4. inta yer e ogoda ku noli wēhēy cogan hēgeda konfured. 5. kuligod wēhēy ad u ku si bēdanyrhin hēwdka. 6. wēha kale o hēwdka ku nol dayerka iyo gorəyoda iyo ḡəwša iyo sakaroda. 7. sakaroda iyo dayerka ogoda iyo gubənkana wa la'ka hela. 8. gubəнку ad bu u kululyahēy daḡ bēdanna ma leh. 9. rero bēden o dēḡanina ma ciran, bēhələhana wēh yer ba la ka hela. 10. kuwa wēha ka mid ah dəḡewoda iyo wərabeha iyo libaḥa. 11. wēha mel wəl ba la ka hela muləḡa iyo dib ḡələḡa iyo ḡaroda iyo mēska.

kəlmədəha ḡusub

la?an	'without'
hēcni	'hold'
libaḥ	'lion'
wərabeha	'hyena'
šəbel	'leopard'
dəḡewo	'fox' (female)
kuli	'all'
dayer	'monkey'
gorəyo	'ostrich' (female)
ḡəwl	'gazelle'

səkaro	'dikdik' (female)
mula9	'lizard'
dib qəlo9a	'scorpion'
9aro	'spider'
məs	'snake'
wəl ba	'every'

Notes

I. Sentence 1

A. la?anta. 'Without,' a preposition in English, continues in the established Somali tradition, e.g., horəy, gude, of appearing as a noun.

B. mid. In this kind of situation English rhetoric requires "few."

C. də9əwo. The masculine is də9əw. The feminine form is used generically, as it is for goreyo 'ostrich' and səkaro 'dikdik.'

II. Sentence 2

cogan. The three verbs which translate "to be" are all different. That from which yəhey and ah is derived means "to be something," similar to an Indo-European copula. cir 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. nol + i, the article.

V. Sentence 5

ad u ku`si bedenyihin. 'Even more than.'

Other sentences with related constructions:

1. holuhu wəhey (ad) ku bedenyihin woqoyi.

1a. 'There are many holo in the north.'

2. holuhu wəhey (ad) ku si bedenyihin beri.

2a. 'There are more holo in the east.'

3. holuhu wəhey (ad) u ku si bedenyihin konfur.

3a. 'There are even more holo in the south than [anywhere else].'

VI. Sentence 8

bedanna, 'much-and,' contrasts with bédena, 'mostly.'

VII. Sentence 9

dəganina. dəgan-i-na.

su?alo

1. behələha an biyeha beden u bahəneyni wa məhey.

2. həgəy ku nolyihin.

3. behəl kale o həwdka ku noli wa məhey.

4. məhey behəl yeri u ku nolyihin gubenka.

5. qar helka la ka helo šeg.

6. behələha mel wəl ba la ka hela wa məhey.

deris 3

1. ðulka togega agtoda ah behelo no9 kale ah aya la ka hela. 2. behelohasi wa qar biyo beden iyo daq wenagsan u bahan. 3. kuwa weha ka mid ah merodiga iyo yehaska iyo certa iyo wiyiŕa iyo dayerka iyo damer dibadedka. 4. weha cira qar togega agtoda iyo hega woqoyi ba la ka helo. 5. kuwa weha ka mid ah libaha iyo ŕebelka.

kalmadaha 9usub

ag	'nearness'
wenagsan	'good'
merodi	'elephant'
yehas	'crocodile'
cer	'hippopotamus'
wiyil	'rhinoceros'
damer	'donkey'
dibaded	'outside,' i.e., 'not domesticated'
damer dibaded	'zebra'

Notes

I. Sentence 2

bəhələhasi. 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.

su?alo

1. əulka toɡəɡa hərərehoda ah bəhələha ku noli  
wa no9ma.
2. kuwa qarkod məɡə9əw.
3. bəhələha həɡa woqoyi iyo həɡa konfured ba ku  
noli wa kuwe.



UNIT TWO:

rer miyiga

deris 1

1. dalka somalida dadka ku nol boqol ka i ba ila todobateneyo aya rer miyi ah.
2. rer miyigu wa dadka badiyaha ku nol e nolaha daqda.
3. noloshada wahay ku hidantehay nolaha ay daqdan.
4. mel dulka ay ku nolyihin ah o gor wel ba rob heša ma cirto.
5. marka kol ba meši u rob yeri ka da?o ayey u guran.
6. nolaha ay daqdan waha weya gela iyo idaha iyo riyaha iyo lo?da.
7. somalida badankodu gela iyo adiga ayey daqdan.

kalmadaha 9usub

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

Notes

I. Sentence 1

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

B. todobateneyo. 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 meši. 'which-/what-ever place'

su?alo

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

2. rer miyigu hegay ku nolyihin.

3. mehey deqdan.

4. rer miyigu mehey u guran.

5. nolaha ay rer miyigu deqdan wa mehey.

dəris 2

aqeloda rer miyiga

1. aqeloda ey rer miyigu dīstan wa aqelo ey kol ba meša ey u guran u rəri keran. 2. aqeloda inta la ka la dīgo aya awer la ku rera merka la gureyo; merka la degona inta awerta la ka dīgo aya la dīsa.

3. aqelodasi sīdey u danyrhin weha la ka saməya dīrta iyo 9əwska iyo durka wədenka ka beha. 4. dīrta mēydehdoda weha la ka saməya həkəha; laməhodana weha la ka saməya udbo iyo dīgo. 5. 9əwsəska weha la ka saməya no9yoda 9əwska mid ka mid ah. 6. alolkana durka la ka saməya. 7. mēydehda kebdəhana wa la ka saməya. 8. dīgəha sīda qansoda aya la u saməya o dūlka la ku taga. 9. udbuhu hosta bəy ka həcīyan. 10. kebdəha dīgəha duša la ka sara; 9əwsəsku iyo aloloda weha la ka sara hererəha. 11. aqeloda šīraq ama san ba duša la ka sara si ey robka u 9eliyan.

kəlmədəha 9usub

rer	'load'
u rer	'tote'
ka dīg	'unload'
ka la dīg	'take apart'
awr	'male camel'
dur	See Note III
lan	'branch'
lamo	'branches'

udub	'pole
udbo	'poles'
ɔrg	'curved pole'
ɟewsəs	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'
ɟeli	'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. rəri. Infinitive of rer 'to load.' Here the meaning also includes the notion of carrying, hence the gloss 'tote.'

II. Sentence 2

A. ka la ɔigo. Pieces or parts are removed from something and put down (the meaning of ɔig) separately, i.e., "to take apart." The clause inta la ka la ɔigo means "the parts [which] one takes apart."

B. awer. 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

ɔigo. These are curved poles whittled from curved branches of certain trees.

V. Sentence 5

A. 9ewsəs. Mats made of bunches of a certain kind of grass tied together with ropes which are sometimes dyed.

B. no9yo. Previously other plurals of this item have been seen, i.e., no9ə9 and no9ə9yo.

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 duł-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 sar. The notion is that the mats are placed onto the sides of the hut.

su?alo

1. aqeloda ey rer miyigu ðistan wa cadma.
2. aqelodod meñey ku saməyan kolkey guran.
3. weñyaləha aqeloda la ka saməya wa meñey.
4. həðkəha meña la ka saməya.
5. 9əwsəska meña la ka saməya.
6. aloloda meña la ka saməya.
7. kebdəha meña la ka saməya.
8. ðigəha side la u saməya.
9. ðigəha meña heciya.
10. ðigəha meña duša la ka sara.
11. 9əwsəska iyo aloloda həge la sara.

dəris 3

nološoda

1. rer miyigu wəhəy tosan arorta hore; kolkasi bəy hōlēha malan. 2. rəgu gela ayu lisa; dumerkuna adiga. 3. lo?da dumerku iyo rəgu ba wəy lisan. 4. kolka əy 9anəha dəman o ay šahana, hədi əy həystan, kərsedan, ayəy hōlēha dəreriyən.

5. gela wəhə ra9a rəg adigana dumer. 6. inəmoda yəryərina wəhə la ka yaba inəy mərmər adiga ra9an. 7. lo?da rəg ama dumer ba ra9a.

8. gelu meləha fog ayu u daq təga, adigu se ma fogado.

9. rdaha iyo riyəha wa la is ku ra9a wana la is ku dəqa.

10. hōlēha wəhə la so hoyə 9əd9əd də9a; kolkasa hədəna la mala.

11. həbenki wəhə la 9una hılıb ama arabıxi ama həduð ama bəris. 12. arabıxida iyo həduðka iyo bəriskə wəhə la ku dəra subəg iyo 9ano.

kəlmədəha 9usub

tos	'arise, get up'
aror	'morning'
mal	'[to] milk' (See Note IB)
rəg	'men'
lisa	'[to] milk' (See Note IB)
dumer	'women'
dən	'[to] drink [milk only]'
šah	'tea'
hədi	'if'



kərso	'cook for oneself'
kəri	'cook'
dəreri	'shoo out'
ra9	'go with, accompany, herd (animals)'
mən	'boy'
inəmō	'boys'
in-	'that' (introduces subjunctive clauses)
təg	'to go'
so hoy	see Note V.A
9əd9əd	'sun'
əa9	'fall, set'
9un	'to eat'
hɪlɪb	'meat'
bəris	'rice'
ku dər	'add'
sʊbəg	'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 lis 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

ræg and dumer. Both of these words are collectives and as such take singular inflections on verbs.

III. Sentence 6

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

B. yeryeri. A plural of yər. The final i is an article.

C. mərmer. Indefinite plural of mər '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 bəhelo, i.e., walls or fences. Indeed, the livestock are brought within an enclosure or compound surrounded by fences woven of thorn bush branches.

B. 9əd9əd əa9a. 'the setting [of the] sun.'

su?alo

1. rer miyigu gormey tosan.
2. debetena mehey semeyan.
3. aya lisa gela.
4. lo?da aya lisa.
5. adiga aya lisa.
6. kolkey holeha lisan mehey semeyan.
7. arorti mehey 9unan.
8. hebenkina mehey 9unan.
9. gela aya ra9a.
10. adiga aya ra9a.
11. lo?dana aya ra9a.
12. holehe ba mel fog u daq tega.
13. adiga miya la is ku deqa mise wa la kala deqa.
14. holeha gorma la so hoyo.
15. merka meha kale o la semeya.

dəris 4

sida subəga la u səməya u

1. subəga wəha la ka səməya 9anəha adiga iyo 9anəha lo?da.
2. mərka hōlēha la ka so liso aya 9anəha dīl la ku šuba o mel  
la dīga ɪla ɪnta əy dənənəyan. 3. kolka əy gaðoðan aya la lula  
ɪla əy 9anəha iyo bur9ədku ka la so9man. 4. mərka aya bur9ədka  
o duša fədiya la ka so gura hanta. 5. bur9ədka aya la ururiya  
ɪla u bəto. 6. dəbədədna wa la šila kolkasa isəga o sɪhm ah  
han kale ama teneg la ku šuba. 7. subəgasi ma hūmodo o mərka  
la dono aya 9untoda la ku dərsən kəra. 8. rər miyiga aya  
subəga ɪntisa bədən səməya dəbədədna mēgaloda ka ibiya.

kəlmədəha 9usub

dil	'small <u>han</u> ' (See Note I)
šub	'pour'
dig	'to put, put down, settle'
dənən	'[to] sour'
gaðoðan	'curdled'
lul	'[to] shake'
bur9əd	'butter'
ka la so9man	'separate'
fədi	'sit'
han	See Note I
ururi	'collect'
bədo	'become many, much'

dəbeded	See Note III
šil	'fry'
raega	'he'
sihin	'liquid fat processed from butter'
teneg	'tank, tin' (English loan)
humado	'become bad'
don	'want'
ibi	'sell'
ʒanəha dəyda	'fresh milk'

### 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 kebeds.

#### II. Sentence 5

bəto. From same root as bəden. The linguists in the class should formulate a derivation.

III. Sentence 6

A. dəbədədna. dəbəd 'after,' ed 'here,' na 'and,'

i.e., 'and afterwards.'

B. isega. This is one of the few instances in which a full-fledged independent pronoun appears. It refers to bur9əd, a masculine form.

IV. Sentence 7

numado. From same root as hun 'bad, evil.'

su?alo

1. subega məña la ka səməya.

2. 9anəha dəyda ah məña la ku səməya.

3. kolkey 9anuhu dənanan məña la ku səməya.

4. bur9ədka məña la ku səməya.

5. kolka bur9əd bədən la ururiyo məña la ku səməya.

6. subega bədenkisa aya səməya.

7. məñey ku səməyan.

deris 5

aħmed iyo awrka

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

kelmedaha 9usub

orod	'run'
ðerey	'be fast, quick' (See Note I)
dil	'hit, beat'
herati	'kick' (verb) (See Note II)
kadi	'urinate'

Notes

I. Sentence 4

ðereya. 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 performing a task is ku ðerey.

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

kadcey. This verb is usually used in the past tense even when the meaning is present.



**UNIT THREE**

**dinta dedka somalida**

deris 1

1. dinta dedka somalidu wa dinta islamka. 2. dewleda somaliduna wehey ku disentehey dinta islamka. 3. ruhi din kale heystana wa la u ogolyehay inu dintisa ku 9abudo delka somalida. 4. dedka somalyed e an dinta islamka heysani ad bey u yeryihin. 5. inta yer e an muslinka aheynta wa kristan. 6. intasina wehey ku bedenyihin camhuriyada hegeda konfured 7. dedka dimeha kale heysta bedenkode wa acnabi.

kelmedaha 9usub

din	'religion'
islam	'Islam'
dewled	'government' (Arabic loan)
ruhi	'person'
ogolow	(1) 'allow,' (2) 'accept'
9abud	(1) 'worship' (2) 'practice [one's religion]'
muslin	'Moslem' (singular and plural)
aheynta	negative infinitive of "to be"
kristan	'Christian'
acnabi	'foreign, foreigner'
kuwasi	'those ones'

Notes

I. Sentence 2

disen. Adjective from dis 'build.'

II. Sentence 3

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

III. Sentence 4

heysani. heysan = i 'the.'

Same for aheyni: aheyn = i of Sentence 5.

IV. Sentence 7

dimaha. Plural of din, from \*dim-

su?alo

1. dinta dedka somalidu wa mēhey.
2. cəmhuriyada somalida ma wəña coga ded an muslim ahəyn.
3. kuwasi miyəy bədenyirhin.
4. ma somali ba bədenkodu mise wa acnabi.
5. dintodo wa mēhey.
6. iney dintoda 9abudan miya lo ogolyəhey.
7. cəmhuriyada hēgede bey bədenkodu ku nolyrhin.

dəris 2

selədəha la tukədə u

1. muslinku wəhəy tukədan šən cer malinti wəl ba.
2. selad wəl ba mərka la tukenəyo wəha la u cesta məkə.
3. mərka la tukenəyona la is u ma ogola in la hədlo. 4. quranka o quḏ ah ba la axriya. 5. ninka selada dəkka tukiya wəha la yīdahda imam. 6. imamku wəhu is taga dəkka kale e tukenəya hortoda. 7. dəkka kale e tukenəyana səf ayəy is u tagan imamka dəbedisa. 8. imamka aya selada bilaba isəgana dəməya.

kəlmədəha 9usub

selad	'prayer' (Arabic loan)
tuko	'pray'
cer	'time'
ceso	'face, turn'
məkə	'Mecca'
la...ogola	See Note IV
hədəl	'talk, speak'
quran	'Koran'
quḏ ah	'alone, only'
axri	'read'
nin	'man'
tuki	'lead in prayer'
imam	'imam' (leader of prayers) (An Arabic word)
səf	'line'

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 muslimin, 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. šen 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. malinti wel 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 malin.

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 ogola. 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 dəkka 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

ðameya: From the same root as ðan 'complete' (adjective).

Questions

1. misa cer ayey muslinku tukedan malinti wel ba.
2. merkey tukaneyan hegey dedku u cestan.
3. in la hedlo miya la is u ogolyehay merka la tukaneyo.
4. ninka selada dedka tukiya maha la yrdahda.
5. mamku helke aya u is taga.
6. dedku helke ayey is tagan.
7. ke selada bilaba o ðameya.

dəris 3

weyseysiga

1. intanu ruhu selada bilabin wa inu cirdkisu nedif ahada.
2. kolka hore wa inu cirdkisa o dan meyda 9edeydana debededna weyseysiga bilaba.
3. weyseysiga weha u ku horeysa isticoda. 4. kolku ruhu so isticodo wa inu feroheša. 5. debededna wa inu ge9entisa midig meyda ge9enta bidihna ku nigsiya. 6. hadena wa inu weciga iyo degoha meyda . 7. kolku intas demeyo wa inu lugta midig meyda debededna lugta bidih.
8. kolku lugeha meydeyo wa inu ila ciribka meyda. 9. kolku ge9maha meydeyona wa inu ila suhulka meyda. 10. weciga merku ruhasi meydeyona wa inu luqluqda.

kelmedeha 9usub

weyseysi	'act of ritual washing'
cird	'body'
nedif	'clean' (Arabic loan)
ahada	See Note II B
meyd	'wash'
9edey	See Note II E
isticodo	'wash one's crotch' (Arabic) 3rd sing. masc. subjunctive
feroheša	See Note III
ge9en	'hand, arm'
midig	'right' (direction)



bidih	'left' (direction)
ku higsī	'do next'
hede	'then'
weci	'face'
deg	'ear'
lug	'leg, foot'
cilrb	'knee'
suḥul	'elbow'
luqluq	'gargle'

Notes

I. Caption

weyseysi 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. intanu. inta anu.

B. ahada. 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. 9eday. 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, 9eday has come to refer to teeth cleaning as well as to the tree itself.

III. Sentence 4

feroheša. fero 'fingers,' hel 'wash,' ta 'article.'

IV. Sentence 5

geŋen. Plural geŋmo as in Sentence 9.

su?alo

1. mehey dedku semeyan inta aney tuken.
2. wayo.
3. kolka la weyseyseneyo hege la u ku horeysiya.
4. helke la ku higsiya.
5. kolka la meydo geŋmaha (weciga iyo degeha, lugaha)  
helke la ku higsiya.
6. maña la semeya kolka weciga la meydeyo.

daris 4

1. selad kasti wehey ka kobentehey laba ama sedeh ama afer rek9edod. 2. rek9edi wel ba qofku merku t keneyo maka ayu u ceta. 3. ge9entisa midig bu tisa bidih sara o quranka suredihisa mid axriya. 4. merkasu fororseda. 5. merkasu cilbo cogseda o foda laba cer dulka tabsiya. 6. rnta u fororo Allahu akbar bu ku 9el9eliya. 7. fororsiga sedehad debedis wu istaga o rek9eda nigta bilaba. 8. rek9edi wel ba sured goni ah bu axriya.

kelmedeha 9usub

kasti	'each'
ka koben	'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'

Notes

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 selad kasti the clause is translated as "consists of."

II. Sentence 2

merku. From merka(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. axri. 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 fəḍiso means "sit down." The form foror of sentence 6 must also be translated as "bow." The translation of fəḍi 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 fəḍi and fəḍiso.

V. Sentence 6

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

VI. Sentence 7

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

su?alo

1. salad kasti imisa qeybod bay ledehey.
2. qeybeha meha la yidahda.
3. qofka tukeneya hege bu u cesta.
4. miyu istaga mise wu cilbo cogseda merka u rek9ed kasta bilabayo.
5. ge9mihisa mehu ku semeya.
6. inta u tagenyehay mehu axriya.
7. imisa cer bu fororseda inta u tageyehay.
8. merka mehu semeya.
9. imisa cer bu foroseda merka u cilbo cogo.
10. mehey bu ku 9el9eliya merka u fororseneyo.
11. merka u sedeh cer fororsedo mehey bu semeya.
12. ma sured qud ah bu axriya mise rek9edi ba mid goni ah.

deris 5

seladaha la tukeda u

1. selada u horeysa weha la tukeda arorta hore inta anu ey 9ed9edu so bihi.
2. selada weha la yidaha selada subeh wana laba rek9edod.
3. selada labad weha la tukeda duhurki.
4. selada weha la yidaha selada duhur wana afer rek9edod.
5. selada seditad weha la tukeda 9eserki kolkey sa9edu aferta iyo bedka iyo melaha tehey.
6. seladani wa sedit rek9edod wehana la yidaha selada 9eser.
7. selada afrad weha la tukeda 9ed9ed da9a o wa afer rek9edod wehana la yidaha selada meqrib.
8. selada šenad weha la tukeda hebenki kolkey sa9edu ıla sideda tehey.
9. selada weha la yidaha selada 9iŝa wana afer rek9edod.

kelmedaha 9usub

aror	'morning'
so bihi	'come up'
subeh	'morning' (Arabic loan)
duhur	'noon' (Arabic loan?)
9eser	'late afternoon' (Arabic loan)
sa9ed	'hour, watch (timepiece)'
bed	'half'
iyo melaha	'about' Lit.: 'and [such] places'
da9	'fall'
meqrib	'dusk'
sided	'eight'

9iša	'dinner time, evening mealtime' (Arabic loan)
la eg	'be equal to, resemble (in any quantifiable measure)

su?alo

1. gorma selada u horeysa (ta labad, ta sedeñad, ta afrad,  
ta šenad) la tukeda.
2. meha la yidāhda.
3. intey la egtahay.

deris 6

melaha la ku tukeda u: mesacidoda

1. muslinka wa la u ogolyehay meša ay donayan ba in ay ku tukedan hedi ay mešasi nedif tēhay. 2. lakin waha wenagsen hedi u mesacid u dowyehay inay ku tukedan.

3. dumerku inta beden ma tegay mesacidoda lakin merka ay tegay hēga u ku dembeysa ayay ku tukedan. 4. inta beden aqelododa ayay ku tukedan.

5. mesacidoda qarna wa daro qarna maha. 6. dēka anay mesacido u doweyni wēhay ku tukedan melo selada la u wayeray.

7. inta ay mel nedifiyan ayay dēghen iyo lamo yeryer hereraha ka digan. 8. mesacidoda la is u ma ogola in kebo la la gelo.

9. waha la ka yaba inay kebuhu wisix so qatan.

kelmedaha 9usub

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



wisix	'dirt'
so qad	'hold, have, seize'
hed	'time'
hed iyo cer	'always'
ku wacib	'compulsory, obligatory'

Notes

I. Sentence 1

hed ey. 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 ey. No Somali in his right mind is going to say hedi ey. Rather, if his diction is good, he will utter hedey. 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 dowyehay. 'Near-by--being.' The subject for yehay is the naked u which follows hedi. Surface phonology would render it as hedu.

III. Sentence 5

maha. From ma aha.

IV. Sentence 6

ḍoweyni. From ḍow plus eyn, 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 ey of wēhey.

su?alo

1. meḷeḷa ey wēnagsenteḥey iney muslinku ku tukedan  
meḥa la yīḍahda.
2. meṣaciḍodu kuligod ma dara.
3. meṣaciḍoda an dareḥa aḥeyn side la u sameya.
4. meḥan la is u ogoleyn in meṣaciḍoda la la gelo.
5. wayo.
6. muslinka ma ku waciḥ ba iney ḥed iyo cer meṣaciḍ  
ku tukedan.
7. ḥege kale o ayey ku tuken keran.

dəris 7

məsacɪdoda

1. məsacɪdoda sɪda darəha kale aya leben ama dəgəh la ka  
ɔɪsa. 2. məsacɪdka kolka debeda la ka cogo wəha la ku gerta  
mɪnarədɪsa ɔer. 3. mɪnarədu wa həlka la ka adɪmo. 4. wəha  
həlka is taga nɪnka muʔadɪnka la yɪdāhdo e kolka ay səladu  
cogto dədəka is u ku yədə.

5. məsacɪdka gudɪhɪsu məqsɪno ma leh, kurasi talana ma  
cɪrto. 6. wa məqsɪn ad u weyn o tɪrər leh o ay dərmoyn ama  
qadɪfədo ku goglənyɪhɪn. 7. məsacɪdoɔu wəhəy lehɪyɪhɪn qəsəbədɔ  
bɪyaha la ku wəyseysənəyo la ka šubto. 8. kuwa an qəsəbədha  
lehəynɪna wəha la ɔɪga fostoyɪn bɪyo ka buħan.

9. məsacɪdoda wəha la u ɔɪsa sɪ əy məka u ku cedan.

kəlmədəha 9usub

leben	'brick'
debed	'outside'
cog	'be (in a place at a time)'
gero	'know'
mɪnarəd	'minaret'
adɪm	'call to prayer' (verb) (Arabic loan)
muʔadɪn	English form is 'muezzin'
yəd	'call by shouting'
gudə	'inside'
məqsɪn	'room'
kursi (pl. kurasi)	'chair' (Arabic loan)

tir	'pillar'
dermo	'mat'
qadifed	'carpet'
gogol	'lay something out (on the ground/floor)'
qesabed	'pipe'
biyo	'water'
šub	'pour'
ɔig	'put'
fosto	'tin'
buh	'be full'
yal	From <u>al</u> , '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

meqsino. Some speakers use mexsin.

su?alo

1. meha la ka semeya mesacɔdoda.
2. meha la ku gerta mesacɔdoda.
3. minaredu wa mehey.
4. dedka ya selada u ku yeda.
5. mesacɔdka gudihisu side ayu u egyehey.
6. meha la ku semeya biyeha mesacɔdoda yal.
7. mesacɔdodu hegay u cedan.

dəris 8

wəhyaləha ay dintu haraməyso

1. wəhyaləha ay dintu haraməyso wəha ka mid ah xəmriḡa ḡabistisa iyo xansirka ḡunistisa. 2. nınka muslinka ah wəha la u dida inu xəmri ku saxrama o u kolka səladisa rlawo ama u xəldo kolka u tukenaya. 3. hırlbka xansirkana la u ma ogola muslinku iney ḡuntan li?ano xansirku wəhu ləhyəhəy ḡuduro bəden.
4. eyda tabəšododuna wa haran xususən afkodu iyo dušodu məkəy qoyənıhın. 5. nınki əy tabtan wa inu tədoba cər ḡəḡmıhisa sabun iyo ḡid ku mēyda.

kəlmədəha ḡusub

haran	'something prohibited' (Arabic loan)
xəmri	'alcohol' (Arabic loan)
ḡabis	'drinking' (Noun from ḡab 'drink')
xansir	'pork' (Arabic loan)
ḡunis	'eating' (Noun from ḡun 'eat')
did	'refuse, forbid'
saxrama	'become drunk'
rławo	'forget' (From rlaw)
xəled	'error, mistake (noun); make a mistake (verb)'
hırlb	'meat'
ḡudur	'sickness'

ey	'dog'
tabešo	'touching' (Noun from tabo 'touch')
xususen	'especially' (Arabic loan)
af	'mouth'
duł	'top, back'
qoyen	'wetted'
sabun	'soap'

Notes

- I. wəhyaləha. The singular, wəhyal, is derived from wəh plus yal. The wəh is the same as that found in constructions like wəha la yidəhdo. 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 xansirka 9unan.
3. meha muslinka la u ku didey iney xamriga 9aban.
4. mehey tehey ina u sameyo hedi u ruh ey tabto.

deris 9

1. biša remedan wa biša ey muslinku soman. 2. biša o ðen la is u ma ogola in malinti wəh la 9uno. 3. dəkku wəhey wəh 9unan həbenki.
4. 9untoda u dambaysa wəha la 9una arorta hore inta an la admin. 5. 9untoda u dambaysa wəha la yidəhda suhur. 6. suhurta ka dambona wa la qetenada malinti o ðen ila ey 9əd9ədu ðə9do.
7. hita in sigar la 9abona la is u ma ogola. 8. malinti meleha wəh la ka 9uno o ðen dewloda hida. 9. sa9ədəha la šeqeyona wa la yereya.
10. kolka ey gələbti 9əd9ədu ðə9do aya wəh la 9una.
11. mərka hore wəha la 9una 9unto yer. 12. 9untoda yer wəha la yidəhda afur. 13. afurka ka dambona wəhi la dono aya la 9una.

kelmedəha 9usub

bir	month'
remedan	Ramadan
som-	'to fast'
dambaysa	'See Note II B
qedi	'give nothing to eat' Note III B
hita	'even' (Arabic loan)
sigar	'cigarette'
9ab	'drink'
hid	'to close'
šeqey	'to work'
geleb	'afternoon'
dona	'want, desire'
fun	'open' (verb)



qel-	'kill, slaughter'
mi9rac	'Defined in the text. (Arabic loan)
nebi	'prophet'
samo	'heavens' (Arabic loan)
qab	'go,' in this case
ilahey	God
so arag	'see'
ðalo	'be born'
mægə9	'name'
<u>əlməwɫɪd</u>	See Note II
so gəl	'enter, begin'
qad	'take, lift, carry'

### Notes

#### I. Caption

- A. The caption might have read fəsehyoda dinta 'holidays-the religion-the.'
- B. la is u fəsoho. The sense can be rendered only by the passive in English: 'one is permitted' or 'one is given leave.'

#### II. Sentence 2

əlfɪdər. This is an Arabic word as are əlaçha, Sentence 3, and əlməwɫɪd, Sentence 9. The initial əl is the Arabic article. In Arabic it is regularly prefixed to the noun. It is so prefixed here, following Arabic practice.

7. 9unista iyo 9abista moyi e meha kale e an la is u  
ogoleyn malinti.

8. melaha la ka 9unteya miyey furenyihin malinti.

9. mehoy dewlodu ku sameysa wextiga la sheqeyo.

10. gorma be hedena weh la 9una.

11. 9untoda u horeysa gelebti meha la yidaha.

12. ma 9unto yer ba mise wa mid weyn.

13. afurka ka dembow meha la 9una.

deris 10

wextiyoda dinta la is u fesoho

1. 9iduhu wəhey ka mid yihin wextiyoda dinta la is u fesoho.
2. mid wəha la yrəhda 9id elfider o wa mərkey bīša rəmədan dəmato.
3. 9ida kaləna wəha la yrəhda 9id eladha o 9id elfidriga ayey laba bīlod iyo bəd ka dəmbeyisa.
4. 9id wəl ba wəha la is fəseha laba 9išo. 5. labada 9idod qof wəl bi dərkisa u ku wənagsən ayu so hīda malintina rer wəl ba nef adi ah ayey qəlan o 9unto wənagsən ba la 9una.
6. malin kale o la is fəseha wa mī9racka. 7. mī9racku wa malinti u nebigu səməda qabtəy e u ilahəy so arkey.
8. malinta kale e la is fəsehana wa malinti u nebigu dəšey.
9. malinta u nebigu dəšey 9id elməwliɗna wa la yrəhda.

kəlmədəha 9uʒub

fəseh	'leave, permission, vacation'
9id	Defined in the text
wəxti	'time' (Arabic loan)
<u>elfider</u>	See Note II
dəm-	'end'
<u>eladha</u>	See Note II
9il	'day'
dər	'clothes'
so hīð	'put on'
nəf	a single head of livestock

qel-	'kill, slaughter'
mi9rac	'Defined in the text. (Arabic loan)
nebi	'prophet'
samo	'heavens' (Arabic loan)
qab	'go,' in this case
ilahey	God
so arag	'see'
ðelo	'be born'
megə9	'name'
<u>əlməwliɖ</u>	See Note II
so gal	'enter, begin'
qad	'take, lift, carry'

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su?alo

1. Ƴiduhu wa mañey.
2. imisa Ƴidod ba cira.
3. megeƳyadodu wa mañey.
4. Ƴid elfidrigu gormey so geša.
5. Ƴid eladña gormey so geša.
6. dadku mañey sameyan Ƴidaha.
7. miƳracku wa mañey.
8. malin kale o feseñ la qadta wa mañey.
9. malinta u nebigu ðešey maña kale e la yidaha.

UNIT FOUR

te9linta

dəris 1

1. somaliya 9ərurtu kolka ey šən ıla liñ cir tēhey aya la ku dera mēl9amēda. 2. kolka ey in ey laba sēnedod u ku yertēhey mēl9amēdēha ku ciran aya iskuloda la ku dera. 3. wēha cira sēdēh iskul o u mid wēl bi afer sēnedod qadto. 4. ka la ku bilabo wēha la yīdahda ilēmenteri ka ku hīgana wēha la yīdahda intermīdiyed. 5. ka sēdēhadna wēha la yīdahda sēkēndēri.

6. kolka ey inta dēmeyan, ardēyda donēysa in ey camī9ed galan dibēda aya la u dirra. 7. wēli camī9edo la ka ma dīsīn cēmhuriyada somalīda. 8. kuwa u ku tē9lin wēnagsēn ayumba la dirra.

kēlmēdēha 9usub

tē9lin	'learning, education'
9ərur	'children' (collective)
cir	'exist'
cir yēhey	'[to] be <u>x</u> years old'
mēl9amēd	'Quranic school'
sēned	'year'
iskul	'school'
ardēy	'student'
camī9ed	'university'
wēli	'yet'
ayumba	'only'
da?	'age'
no9	'kind, type'

Notes

I. Sentence 1

- A. somaliya. A locative, modifying whole sentence.
- B. 9erurtu. The "subject" of both clauses, a nominative absolute.
- C. kolka. Introduces embedded clause ending with tehey.
- D. aya. Introduces the main clause. The -a of aya is in apposition with 9erurtu.

II. Sentence 2

- A. kolka ey. . . mel9amedeha ku ciran... The main subordinate clause.
- B. in ey...yertehey. Embedded within the "when" clause, though translated in English by "at least two years."
- C. u ku yertehey. 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 bilabo to read "That with which it is begun..."
- B. ka ku higanana. Again a nominalized verb phrase: "That which touches...", i.e., "The next." The -na is "and."

IV. Sentence 5

ka sedeñadna. ka is again an article.

V. Sentence 6

doneysa. Note that the verb dependent on doneysa 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. te9lin wenagsen. 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 wenagsen. 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.

su?alo

1. kolka mēl9amēd quranta la ku dero, 9erurta somalida da?dodu wa inte.
2. intey hēlka cogan.
3. mēl9amēd quranta dēbeded hēge 9erurta la ku dera.
4. imisa no9 aya iskuloda cira.
5. ka la ku bilabo mēha la yidāhda.
6. iskulka labad mēha la yidāhda.
7. iskulka sēdēhad mēha la yidāhda.
8. camī9edo miyey ciran cēmhuriyada somalida.
9. mēhey semeyan ardeyda doneysa iney camī9ed gēlan.
10. ardeyde la u dira dibēdēha.

dəris 2

məl9amədəha

1. məl9amədəha wəha la ku ɔiga quranka iyo af 9ərbedka.
2. ardeyda wəha la bəra sida af 9ərbedka la u qoro la u axriyona.
3. həbləha iyo inəmoda məl9amədo ka la goni ah aya wəh la u ku ɔiga.
4. inta anu iskulka gəlin ilme wəl bi laba sənədod bu məl9amədə ku cira.
5. məl9amədəha dəwlədu ma leh e wəha furta rəg ama dumer af 9ərbedka iyo quranka ad u yəqan.
6. wəhəy ardeyda ka qadan lə9əg an ad u bədnəyn.

kəlmədəha 9usub

ɔig	'teach' (See Note IV)
quran	'Quran'
af	'language, mouth'
9ərbed	'Arab'
ber	'teach' (See Note IV)
qor	'write' (See Note IV)
həblo	'girls' (This noun has no singular)
inəm-	'boy'
goni	'alone' (ka la goni ah 'separated')
ilme	'child'
aqan	'know'
həysta	'have' third, singular feminine, present
lə9əg	'money'
bihi	'pay'
wada	'together'

Notes

I. Sentence 1

məl9amedəha. 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, ardeyda, for example, is also an absolute, in this case an accusative standing in apposition with the following weh-.

II. Sentence 5

dumer 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 bednəyn. 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 bedən. 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. ɔɪg 'teach (a subject)'  
u ɔɪg 'teach (students)'  
ɔɪgo 'learn'
2. qor 'write'  
qoro 'write (for oneself)'; i.e., 'take notes'
3. ber 'teach (students)'  
bero 'learn'

suʔalo

1. melʔamedeha meña la ku ɔɪga.
2. hebleha iyo inemoda ma melʔamed ba weñ la  
u ku wada ɔɪga.
3. inta anu ilementeri iskulka gəlin inte bu  
inen wel bi melʔamedə ku cira.
4. melʔamedeha ma dəwləda leh.
5. aya melʔamedeha heysta.
6. ardeydu ma leʔeg bey biñriyan.

deris 3

ilémenteri

1. ilémenteri iskulka wəhəy ardəydu gəlan kolka əy da?dodu sided iyo meləha təhəy wəhənəy ku ciran afər sənədod. 2. iskulkan wəha la ku bılaba hısabta iyo af ingirisiga iyo coqrafiga iyo tarixda. 3. cəmhuriyada həgeda woqoyi iskulodan wəh wəl ba af 9ərbedka aya la ku dıga. 4. həgeda konfuredna inta bədən wəha la ku dıga af təlyaniga. 5. iskulodan ardəyda lə9əg la ka ma dono.

kəlmədəha 9usub

sided	'eight'
meləha	See Note I A
hısab	'mathematics' (Arabic loan)
tarix	'history' (Arabic loan)
dön	'requires, needs'

Notes

I. Sentence 1

A. iyo meləha. '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. wəhənəy. This form is a contraction of wəh + na + əy. Ironically, after the contraction a phonological rule inserts a vowel between the h and n.

suʔalo

1. iyega o imisa cir ah ayey ardaydu iləmentəri  
iskulka gelan.
2. həlka intəy cogan.
3. iləmentəri iskulka məha la ku ɔiga.
4. cəmhuriyada hēgeda woqoyi afka wəh wəl ba la ku  
ɔiga wa məhəy.
5. konfur afka wəh la ku ɔiga wa məhəy.
6. iləmentəri iskulka miya ləʔeg la is ka dona.

dəris 4

intermediyəd

1. iskuloda intermidiyedku wa afər sənədod. 2. iskuloda wəha la ku dıga wəhyalıhi rləmentəriga la ku dıgi cırey saynıska o həlkan la ku bılabo moyane. 3. wəhyaləha la dıgo o dənna həlkan wəha la ku dıga af ıngırısıga ama af təlyanıga. 4. iskuloda qarkod wəy ka fogyihın megaloyınka ardeydana 9unto iyo mel ey sehdan iskulka aya la ku siya. 5. iskuloda ardeyda lə9eg aya la ka qada.

kəlmədəha 9usub

saynıs

'science'

seho

'sleep' (verb)

si

'give'

Notes

I. Sentence 2

A. wəhyalıhi. Object of dıga, in apposition with wəh which proceeds dıga. Subject of dıgi cırey.

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

II. Sentence 3

dənna. dən followed by na 'and.'

su?alo

1. intermidiyed iskulku intu ku demada.
2. meha halka la ka digi.
3. intermidiyed iskulka meha la ku bilaba.
4. afke weh wel ba la ku digi.
5. iskulodasi o dema ma megaloyin bey u dowyihin.
6. meha la siya inemoda iskuloda an megaloyinka u doweyn ku cira.
7. iskuloda ma legeg ba la is ka qada.



dəris 5

iskuloda səkəndəriga

1. cəmhuriyada həgeda woqoyi wəha ah liri iskul o səkəndəri ah. 2. mid wa 9ə mud, midna wa šeyx, labana wa hergeysa, labana wa bur9o. 3. labada bur9o ah mid ba kuwa šeqəda gə9ənta la ku berto ah. 4. labada iskul e hergeysa ah iyo labada bur9o ah midkod mənəmoda iyo həbləha aya wəhi ku wada ɔigta. 5. iskuloda wəhi wəl ba af ingirisiga aya la ku ɔiga. 6. mə9əlɪminta iskuloda ka ɔigana qar aya acnabi ah. 7. iskuloda 9ə mud iyo šeyx ardəydu wa iney iskulka səhdan wəhna ka 9unan. 8. iskuloda kale məgaloyinka hergeysa iyo bur9o ayey ka ɔisənɪrhin o ardəydu rərəhoda ayey la səhdan.

kəlmədəha 9usub

9ə mud	'Amoud' (a town)
šeyx	'Sheikh' (a town)
bur9o	'Burao' (a town)
šeqə	'work' (noun)
mə9əlɪn	'teacher' (Arabic loan)
mə9əlɪmin	'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 šeqəda... berto modifies kuwa.

II. Sentence 4

midkod. 'One of each of the two sets'

III. Sentence 5

aya la ku dīga. A variant of this construction might be wa la...dīga.

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, aya. Further, there is evidence to suggest that the ending of the verb will signal tense. Thus, weh wa la dīga, 'what is taught,' but weh wa la dīgo, '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

rerehoda. 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 ayey la sehdan as a genuine passive, on the one hand, and, on the other, of assuming that seho 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. imisa sekenderi iskul ba cira nega woqoyi.
2. megaloyinke bey ku yalin.
3. sekenderi iskuloda ku yala bur9o midkod wa 9eynke.

4. səkənderi iskuloda ku yala hēga woqoyi qarkod ma  
həbləha iyo inəmoda wəh ku wada ɔɪgta.
5. kuwasi wa kuwe.
6. afke wəh wəl ba la ku ɔɪga.
7. mə9əlɪmɪntu kuligod ma somali ba.
8. inəmoda šeyx iyo 9əmud coga hēgey səhɪdan hēgeyna  
wəh ka 9unan.
9. iskuloda kale hēgey ku yalin.

dəris 6

1. cəmhuriyada nəgeda konfired wəha ah todoba iskul o  
sekəndəri ah. 2. iskuloda mid wəl bi wəha u qadta afer senədod.  
3. iskuloda bədənkodu wəhəy ka dīsənyihin muqdišo dēhdəda ama  
hərərəhedə. 4. iskuloda qarkod dəwlədo kale o an dəwləda  
somalida aheyn aya ku šuqul leh. 5. dəwlədəhasi wəhəy iskulodasi  
u bahənyihin o dən iyega ba kena. 6. wəhyaləha wəha ka mid ah  
mə9əlminta lə9əgtoda iyo bugagta iyo iskuloda dīsīdoda.

kəlmədəha 9usub

muqdišo	Mogadiscio
dēh	'center, middle'
šuqul	See Note III
bahən	'needed'
bug	'book'

Notes

I. Consider the following forms:

(1) bədənkodu (Sentence 3)

(2) dīsənyihin (Sentence 3)

(3) bahənyihin (Sentence 5)

Forms such as (1) and (2) and probably (3) share a common derivation, namely the suffixing of -ən 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) qarkoda

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

šūqul. 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 šūqul 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.

su?alo

1. cəmhuriyada hegeda konfired misa iskul o sekenderi aya ka disen.
2. midki ba intu qadta.
3. iskuloda beden kodu helkey ka disenyihin.
4. aya iskuloda qarkod ku şuqul leh.
5. dewledəhasi məley birhiyan.

dəris 7

1. iskuloda səkənderiga ah e cəmhuriyada həgeda konfured ka  
ðiseni wey ka yere duwenyihin kuwa hēga woqoyi ka ðisen. 2. iskuloda  
hēga woqoyi ka ðisen af tēlyaniga la ku ma ðigo kuwa hēga konfuredna  
wa la ku ðiga. 3. iskulo ey dawlədo kale o an dawləda somalida  
ahəyni ku šuqul lehyihin ma cıran hēga woqoyi. 4. dawləda tēlyaniga  
iyo ta misr iyo ta ruška iyo ta mərəykenka aya hēga konfured  
iskuloda qarkod ku šuqul leh. 5. kolka af tēlyaniga iyo af ruška  
aya iskuloda qarkod la ka ðiga kuwa woqoyina la ka ma ðigo.

kəlmədəha 9usub

yere	'a little, somewhat'
ka duwen	'different from'
misr	'Egypt'
ruš	'Russian'
mərəyken	'American'
kolka	'therefore'
la mid	'same'
9awi	'help'
afəf	plural of <u>af</u>

Notes

I. Sentence 1

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

II. Sentence 2

ðigo. This form is in the negative, hence the final o.



III. Sentence 3

- A. The skeleton of this sentence is iskulo ma ciran.
- B. ahayni. This form is the negative infinitive of "to be" plus a final article i.
- C. haga 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 dawlada.

V. Sentence 5

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

su?alo

1. sekenderi iskuloda haga konfured ma la mid ba kuwa haga woqoyi.
2. afke hage woqoyi la ka daga.
3. dawlade ba 9awisa iskuloda haga woqoyi.
4. wa kuwe dawladeha kale e 9awiya iskuloda haga konfured.
5. iskuloda qarkod afefka la daga wa mehney.

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.

Andrzejewski, B.W. and Lewis, I.M., Somali Poetry, Clarendon Press, Oxford, 1964, pp. 7-15.

Hess, Robert L., Italian Colonialism in Somalia, University of Chicago Press, Chicago, 1966.

Lewis, I.M., The Modern History of Somaliland, Frederick A. Praeger, New York, 1965, pp. 18-91.

dəris 1

1. wəhi ka horeyəy qərnigi tobnad dəkka somalida wəh yər
- o qoren aya la ka həya. 2. wədenka ay iminka dəkka somalida o
- keliyihhi ku nolyihhin ıla dōwan dəd kalena wəy ku nolın ciren.
3. dəkasi wəhəy ahayen dəd ka yidəhdo galada iyo zunucta.
4. galadu wəhəy cogen həwd iyo gəlbed. 5. zunuctuna həga
- konfured e togoga agtoda ah. 6. həbtana wəha cirey degmoyın
- 9ərəb ah. 7. wəhəy 9ərəbtu qortəy wəhəy tuseyan in geska
- afrika somaliyi ku noləyd qərnigi tobnad.

kəlmədəha 9usub

qərnı	'century'
tobnad	'tenth'
iminka	'now'
keli	'only'
nol	'live'
dōwan	'recently'
gala	See Note II A
zunuc	'Negroes' See Note II B
degno	'settlement'
tus	'show'

Notes

I. Sentence 1

- A. The skeleton of this sentence is wəhi aya la ka həya.
- B. ka ... tobnad. 'before the tenth century.' The ka is required as a preposition since horəyey is a verb.
- C. ka həya. The object of the ka is dədəka somalida.

II. Sentence 3

- A. galada. The contemporary Galla live in south eastern Ethiopia, with some incursions into the Ogaden. The Somali term gala 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 zinc. A common English variant is zanj.

III. Sentence 7

- A. wəha...qortey. This clause is in apposition with the ey of the following wəhey, the ey of which is the subject of tuseyan.
- B. noləyd. The subjunctive of "to be" appears here suffixed to nol.

IV. Question 2

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

V. Question 3

oðen. This form is the infinitive of the verb which appears in Sentence 3 as yīðahdo and in Question 4 as yīðahda.

su?alo

1. dalka somalida wēh ma la ka qorēy qernigi tobnad hortis.
2. dād kale ma ku nolīn cirey wēdenka minka somalida o  
keliyihi ku nošehēy.
3. dādka mēha la oḍen cirey.
4. dādka galada la yīḍahda hēgēy bēy ku nolīn ciren.
5. hēgēy bēy zūnuctuna ku nolīn ciren.
6. degmoyinka 9arēbtuna hēgēy bēy ahēyen.
7. qernigi tobnad hēgēy bēy somalidu deganēyd.

dəris 2

1. qərnigi todobəd horti 9ərəb iyo turki aya degəy hēbta dəlka somalida. 2. dəkasi dinta islānka ayey somalida u kenen. 3. dəkka acnəbiga ah 9ərəbta aya u ku bədneyd. 4. wəhəy əisen megaloyinka zəylə9 iyo berbera o hēga woqoyi ah iyo muqdišo iyo brawe iyo mərka o hēga konfured ah. 5. megaloyinkasi wəhəy ahəyen melo bayə9 muštarka ka dəhəyey hēbēšida iyo 9ərəbta iyo somalida u muhim ah. 6. dəkka acnəbiga ah e bayə9 muštarka ahi wəhəy ibsən ciren holo iyo hərgo iyo foḥ. 7. wəhəyna ibin ciren dər iyo tımır iyo hub.

kəlmədəha 9usub

todobad	'seventh'
turki	'Turks'
ken	'bring'
acnəbi	'foreign'
məgalo	'town'
bayə9 muštari	'trade, trader'
hēbēši	'Ethiopians'
muhim	'important'
ibso	'buy'
ib	'sell'
hərəg	'hide, skin'
foḥ	'incense'
dər	'clothes'
tımır	'dates'
hub	'weapons'

Notes

I. Sentence 5

muhim. This form, which appears also in Question 5, is one of the few that ends in m. This state of affairs appears at first to contradict the rule that underlying m goes to n 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 i is an article.

III. Question 1

ayo ba. This combination is pronounced [aya].

IV. Question 3

bedna. From beden aha.

su?alo

1. qernigi todobad hortu ayo ba degay hebaha dalka somalida.
2. mehney u kenen somalida.
3. dedka acnabiga ah kuwe ba u bedna.
4. megaloyinke bey disen.
5. mehney megaloyinkasi muhim u ahayen.
6. dedka acnabiga e baye9 mustarka ahi mehney megaloyinka ka ibsen ciren.
7. iyagu se mehney ibin ciren.



dəris 3

zəylə9

1. megaloyınka həbta ku yala e həga woqoyi e la ka bayə9 muštreyın cirey beryihi hore wəha u ku muhimsənəyd zəylə9.

2. bayə9 muštarka əulka 9ərəbta iyo əulka həbəšida ka dəhəyey bədenkisu həlkan ayu so məri cirey. 3. somalidu wəhyaləha ey debəda u dırtana bədenkoda həlkan ayey ka diri ciren.

4. zəylə9 wəhəy 9asiməd u aheyd dəwlədi muslinka aheyd e 9ədəl la odən cirey. 5. dədəka degenina wəhəy u bədnəyen 9ərəb iyo somali iyo dənakil.

6. berigi dəmbə ticarədi həlka ka so9otey cəbuti ba la wəregtəy. 7. fərənsiska aya deked wənagsən ka dırsəy.

8. tərəyn aya u ka la so9da cəbuti iyo itobrya gudəhəda.

9. kolki cəbuti la furey ayey zəylə9 hos u dā9dəy.

10. manta zəylə9 wa megalə yer o an mı9na ada ləhəyn.

kəlmədəha 9usub

zəylə9	'Zeila' (town)	deked	'port'
beri	'time'	tereyn	'train'
dəñey	'be between'	gude	'inside'
mər	'pass'	fur	'open'
9asiməd	'capital' (Arabic loan)	ɔa9	'fall'
9ədəl	'Adal' (proper name)	manta	'today'
oðen	'to call, say'	mɪ9ɪn	'importance'
dənakil	'Danakil' (tribe)	ad	'much, very' (noun)
ticarəd	'trade'	səbəb	'reason, cause'
cəbuti	'Jibouti' (town)	dəl	'country'
wəreg	'change'		

su?alo

1. te ba u ku muhimsənəyd məgaloyinka ñebta woqoyi ku yaley.
2. məñey muhim u ahəyd.
3. məgaloda zəylə9 ñege bəy 9asiməd u ahəyd.
4. dəkka degana zəylə9 ayey u bədnəyen.
5. berigi dəmbe ñege la wəregtey ticarədi zəylə9.
6. gorməy sidasi ɔa9dəy.
7. məña u səbəb aha.
8. cəbuti iyo dəlka ñebəšida məña u ka la so9da.
9. mərki dekeda cəbuti la furey məña ku da9ey zəylə9.
10. manta zəylə9 wa side.

dəris 4

kolkey somalidu hos u so guren

1. qərnigi laba iyo tobnad ayey somalidu bılowdəy guris əy -  
hos u so guren. 2. laba siyod ayey somalidu u so guren. 3. midi  
wəhəy ahəyd toga šebele agtisa. 4. ta kalena wəhəy ahəyd 9ələša  
həbta bəd weynta hırdiya ku hırdiəsen.

5. galada wəha la u rihey konfur iyo gəlbed. 6. kolkasəy  
itobriya u qəhən qərnigi lih iyo tobnad. 7. dəkka zınciga la  
yıdāhdana konfur aya la u kəhəyey.

8. dəkka somalida guristodu wəhəy so9otəy əawr qəni.  
9. wəhəy cogsetey guristasi kolkey somalidu so gadəy toga tana  
e kinriya ah.

kəlmədəha 9usub

bılow	'begin'	qabaʔil	'tribes'
guris	'moving' (noun)	bədtəmi	'the middle'
gur	'move' (verb)	əa9	'befall'
si	'way'	same	'do'
9el	'well'	ka9	'stand'
rih	'push'		
qəh	'move out'		
kəhə	'drive, push'		
əawr	'few'		
cogso	'stop'		
gađ	'reach'		
so gađ	'arrive'		

su?alo

1. mēñey bɪlaben qaba?ilka somalidu qərnigi laba  
iyo tobnad
2. hēge la u gureyey.
3. mɪsa siyod ba la u gurey.
4. mēñey ahayen.
5. galada mēña ku ɔa9ey.
6. mēñey sameyen qərnigi lɪñ iyo tobnad.
7. dɛdki zɪnciga la oɔen cirey mēñey ba ku ɔa9ey.
8. gurista dɛdka somalidu intey so9otey.
9. ɪla helke ayey dɛdka somalidu konfur u ka9en.

dəris 5

kolku ingriku yimid

1. qərnigi sagal iyo tobnad bəðtemrhisi dəwlədo bədən aya dəm9əy inəy wədenka somalida qəbsədan. 2. dəwlədi u horeysəy e hēbta woqoyi timid wəhəy ahəyd ta misr. 3. wəhəy ku kaliftəy dəwləda misr inəy ka tēgto wədenka somalida si əy u cebiso mahdigi sodan. 4. məkasa dəwləda ingris timid. 5. dəwləda ingris aya dəbədəd hēr la ɔigətəy qaba?ilki somalida e ɔulka degona o tiɔi wanu idn ilalineyna. 6. qəsidiɡedu se inəy dəkka somalida 9ədow ka ilaliso ma u ahəyn e wəhu aha mēgalada 9əden o mərka əy həystəy inəy hılib u hešo. 7. ingriku wəhu həystəy somaliya hēɡeda woqoyi ila əy ıstıqlal heşəy kun iyo sagal boqol iyo lıhdenki.

kəlmədəha 9usub

sagal	'nine'	ilali	'look after'
dəm9əy	'desire'	qəsidi	'aim, intention'
qəbso	'take, hold, seize'	9ədow	'enemies'
kalif-	'force'	hılib	'meat'
cebiso	'defeat'	hel	'obtain'
mahdi	'Mahdi'	ila	'until'
sodan	'sudan'	ıstıqlal	'independence'
hēr	'agreement'	kun	'thousand'
ɔigo	'make (an agreement)'	lıhden	'sixty'
idn	'you (plural)'	u noqo	'to go back from'

Notes

I. Sentence 1

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

II. Sentence 2

- A. dəwlədi...horəyseɣ e...timid. Both verbs depend in parallel on dəwlədi, 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 misrayyim 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

mərkasa. 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. ney...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...hešo. '[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]'

su?alo

1. qarnigi saqal iyo tobnad baḍtemihisi meha da9ey.
2. dawladi u horeysay e timid hehta woqoyi te bay ahayd.
3. dawlada misr mehay somalida dulkeda u ka noqotay.
4. dawlada misr dabaded aya yimid.
5. ingrisku ay her la digotay.
6. mehu ingrisku qasidigisu aha.
7. ila hadma ayu ingrisku haystay somaliya hegeda woqoyi.

deris 6

kolku telyanigu yimid

1. kəmbəni ingriis ah aya ka kirəyəy həga benadir kəmbəni telyani ah. 2. laba boqor o somalia o həga konfured cogəy o la odən cirey yusuf 9ali iyo 9usman muhamud aya iyana telyaniga her la dıgtəy si u u ka 9eliyo qaba?ilka kale. 3. kolki hore wəha hukumi cirey arlıda kəmbəniga telyaniga. 4. lakin kolku kəmbənigasi ka9ey ayey dawləda telyanigu dülka la wəregtəy. 5. somaliya həgeda konfured wəhəy ıstıqlalkedi həşəy kum iyo sagal boqol iyo lıhdənki.

kəlmədəha 9usub

kəmbəni	'company'	arlı	'country'
kir	'lease (to someone)'	wəreg	'turn'
boqor	'king, sultan, chief'	u dıb	'give away'
iya	'they'	kirəyso	'rent' (to take a lease from someone)
ka 9eli	'protect'	gorma	'when?'
hukumi.	'govern'		

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. konfured. Somalis regularly refer to any part of ex-Italian Somalia as the South, even though the particular part thereof may be east or north of their own location.



- B. laba...muñamud. 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 9eliyo. 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 kəmbəni 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?ilka kale.
- Ordinarily u ka is pronounced uga. The rationale for the separate writing is the same as that expounded earlier.

#### IV. Sentence 4

ka9əy. 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 ñegeda konfured la u ðibəy.
2. aya la ka kirəystəy.
3. kəmbənigi təlyaniga aha ayu ñer la ðigəy.
4. kəmbənigasi məña ku ða9əy.
5. mərki u kəmbənigi təlyanigi aha ka9əy aya ðulka  
la wəregəy.
6. somaliya ñegedani gorməy ıstıqlalkeda heşəy.

deris 7

her

1. kun iyo sîded boqol iyo todoba iyo sagařanki ayey h b řidu ku cebisey 9ol t lyani ah 9adowa. 2. d wleda ingriřka iyo ta f rensiska iyo ta t lyaniga ayey ku kalift y in y her la  igtan d wleda h b řida o  y siyan  ul  y somalidu led h y. 3. t lyanigu w nu siyey h b řida  ulka ogaden. 4. lakin se h dka u  ah yey h b řida iyo  ulka t lyanigu h yst y si 9adan ah la u ma  am yn. 5. h d dka somali ah iyo h b řida ka la q ybiřa rabřad aya ka tagan ila minka. 6. kun iyo sagal boqol iyo řen iyo labatanki ayu ingriřku  ulka cuba iyo marsada kismayo siyey t lyaniga.

k lm daha 9usub

sîded	'eight'	q�ybiř	'cut' (noun)
todoba	'seven'	rabřad	'trouble'
sagařan	'ninety'	labatan	'twenty'
h�b�ři	'Ethiopia, Ethiopian'	marša	'port'
9ol	'army'	kismayo	name of a town
9adowa	name of a place	sen�d	'year'
ogaden	name of a part of Ethiopia	ki9i	'stand up; happen'
h�d	'boundary'		
�ah	'pass'		
9adan	'clear'		
�am�y	'be complete'		

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 hēbēšidu. 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 tēlyaniga cebiyey mēki u sēnedku aha kun iyo  
sided boqol iyo todoba iyo sagašanki.
2. hēgəy ba la ku cebiyey.
3. ingriška iyo fērensiska iyo tēlyaniga mēhey ku  
kaliftəy mēy sēməyan.
4. tēlyanigu dūlke ayu hēbēšida siyey.
5. minka mēha rabšada somalida iyo hēbēšida ka dāh tagəy.
6. rabšada mēha kī9iyey.
7. ingrišku mēhey ay u tēlyaniga siyey.
8. gorma.

dəris 8

isu imaşohi

1. kun iyo sagal boqol iyo afərtənki kolku dəgalki duniada e labad bıləbməy dəbədisi ayu təlyanigu qəbsədəy somaliya həged woqoyi mudu ka yer sənəd. 2. lakin kun iyo sagal boqol iyo kow iyo afərtənki ayu hədəna somaliya o dən ingrisku qəbsədəy. 3. ingrisku wəhu həkuməyey somalia o dan, həga woqoyi iyo həga konfured iyo ogaden, mudu sagal sənədoda. 4. isu imaşaha dəkka somalida tasi wəy 9awisəy. 5. kun iyo sagal boqol iyo sited iyo afərtənki ayey caməiyada guruməha midobəy somaliya həgeda konfured ingrisku ka la wəregtəy. 6. kun iyo sagal boqol iyo kontonki ayey caməiyadasi somaliya həgeda konfured mər labad təlyaniga u dibtəy. 7. kun iyo sagal boqol iyo lıhdənki labada dına9 e somaliya ba hōriyədodi ayey qaten. 8. intəy isu tēgen ayey cəmhuriyada somalida səməysen.

kəlmədəha 9usub

isu	'self'	kow	'one'
imaşo	'coming (verbal noun)'	hədəna	'again'
afərtən	'forty'	caməiyada	'council, legislature'
dəgal	'war, battle'	guruməha midobəy	'United Nations'
duni	'world'	mər	'time'
labad	'second'	dına9	'side'
dəbed	'after'	hōriyəd	'freedom'
mudu	'approximate period of time'	ogoladəy	'permitted'

Notes

- I. This text sounds very English, but it does so because of content and the occasional bending of Somali grammar, e.g., dəgalki dunida e ləbad 'World War II,' to deal with certain vocabulary constructions, but the English sound is at least in part illusionary.
- II. Sentence 5  
quruməha midobey. qurun 'nation,' midow 'be one.'
- III. The text is again short on real detail but the writer's attitude is quite clear.

su?alo

1. gorma təlyanigu somaliya hēgeda woqoyi qəbsədəy.
2. intəy ayu hēystəy.
3. gormu se ingrisku so noqodəy.
4. mēhu ingrisku sēməyey mərki u so noqodəy.
5. mərka aya həkuməy wədenka hēgisa woqoyi iyo hēgisa  
konfured ba.
6. mudu inta.
7. gorma ayu təlyanigu so noqodəy.
8. aya u ogoladəy inu so noqdo.
9. mərki sənədku aha kun iyo sagal boqol iyo lihdenki  
məha da9əy.
10. mərki wədenka hēgisa konfured iyo hēgisa woqoyi əy  
istriqlalkodu helen mēhəy sēməyen.

dəris 9

seyid muḥamed abdula ḥasən

1. seyid muḥamed abdula ḥasən wəḥu dəšəy kun iyo sɪdɛd  
boqol iyo afɛr iyo lɪḥdenki. 2. wəḥu ku dəšəy mɛl la yɪdaho kirið  
o u ðow ɟinabo. 3. quranka barašdisa wəḥu bɪlobɛy kolka u todoba  
cɪr aha. 4. kolku noqodɛy šɛn iyo toban cɪr ayu tɛɟɛy sodan iyo  
nɛyrobi si u ɟɪlma din ɪslamka u si korodso. 5. wəḥu wɛdɛnka  
somalida ku so noqodɛy kun iyo sɪdɛd boqol iyo kow iyo sagašanki.  
6. mɛr kale ayu hɛdɛna melo kale tɛɟɛy. 7. wəḥu tɛɟɛy mɛka iyo  
ḥɪcaz iyo falastin. 8. mɛka ayu ku la kulmɛy šɛx muḥamed salɛḥ  
o dɛriqɛda salihiiyyɛda u mɛdɛḥ ah. 9. morku somaliya ku so  
noqodɛy ayu donɛy inu dɛriqɛda fafiyo.

kɛlmedɛha ɟusub

seyid	See Note II	korodso	'increase'
ðɛl	'be born'	mɛka	Mecca
kirið	place name	ḥɪcaz	Hejaz
ðow	'nearð	falastin	Palestine
ɟinabo	place name	la kulm	'meet'
baraš	'learning' (verbal noun)	dɛriqo	'order' See Note IV A
cɪr	'years old'	salihiiyya	See Note IV B
nɛyrobi	Nairobi	mɛdɛḥ	'head'
ɟɪlma	'knowledge'	fafiy	'disseminate'
din	'religion'		

Notes

- I. Mohammed 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. korodsedo. The form korod means 'increase,' while korodso means 'increase for oneself.'
- IV. Sentence 5  
A. deriqo. Varieties of Islam have subgroups organized around some principle. Some of the subgroups of Sufi-ism are known as deriqo, which is very roughly translated as 'order.'  
B. salihiyya. One of the subgroups of Sufic Islam.

su?alo

1. seyid muħamed abdula ħasən gormu dəšey.
2. halke ku dəšey.
3. mīsa cīr bu aha kolku guranka barašdisa bilabey.
4. həlku tēgēy kolka mudu šən iyo toban cīr aha.
5. muħu həlka u tēgēy.
6. gormu somaliya ka noqodey.
7. merka ka dəmbe həlku tēgēy.
8. ayu merka ku la kulmey.
9. ayu šex muħamed saleħ medeħ u aha.

dəris 10

1. muñamed abdula hasen kolku somaliya ku so noqodəy ayu arkey iskulo əy badarigu furəy o dinta kristanka la ku digo.  
2. ta ayu ad u ku humədəy. 3. wəña kale u ogadəy inəy dəwləda ingrisku 9awineyso iskuloda badariga. 4. kolkasəy, 9ilaqadiki isəga iyo dəwləda ingriskə ka deñeyəy ad u humaden. 5. mərkasə inta u 9ol urursədəy ku gostəy inu ingriskə wədənka ka sarə.  
6. wəñu ingriskə la dəgaləmeyəy labatan sənədod min kun iyo sagal boqol ilə kun iyo sagal boqol iyo labatanki. 7. kun iyo sagal boqol iyo labatanki ayu ingrisku dayurədo ku so ki9iyəy taleñ səyidka 9olkisi kolkasə la cəbiyəy. 8. wəñu u bañsədəy gelbed konfured. 9. dumu aya ku dişey iməy disəmbər kow iyo labatankedi kun iyo sagal boqol iyo labatanki.

kəlmədəha 9usub

badari	'Christian priest, missionary'	dəgaləmo	'fight'
huməy	'be/become bad'	min...ilə	'from...to...'
ogo	'find out'	dayurədo	'planes'
9awi	'help, support'	taleñ	town of Taleh
9ilaqadi	'relations' (Arabic loan)	bañso	'leave'
isəga	'he'	dumu	'malaria'
urur	'assemble'	dil	'kill'
goh	'decide'	iməy	town of Imi
sar	'depart'	əmo	'die'



su?alo

1. merku seyidku somaliya ku so noqodey mehu arkey.
2. iskuloda aya furey.
3. helka meha la ku digeyey.
4. iskuloda badariga aya 9awineyey.
5. 9ilaqadiki isega iyo ingriska ka deheyey merka  
meha ku da9ey.
6. seyidku merka mehu semeyey.
7. wayo.
8. ingriska inta la u degalemeyey.
9. mehu semeyey ingrisku kun iyo sagal boqol iyo  
labatanki.
10. seyidka meha ku da9ey.
11. merka meha semeyey.
12. gormu dintey.
13. helku ku dintey.

UNIT SIX:

hukunka

171/172

A. her

dəris 1

1. wagi hore somalidu ma ləhəyn dəwləd ka dəhəysa.
2. qabiloyin bədən bəy u qəybsənəyd. 3. qabilo waliba wəhəy u qəybsənəyd cilibu iyo reru. 4. cilib wəl ba ama rer wəl ba wəha u talin cərəy duqowdeda iyo wəhi wəh garada. 5. mərka tal u timado rəga o dən ba šir isugu iman cərəy. 6. qof wəl ba wa ka qəyb gəli cərəy talada goynteda. 7. bədəna ba wəha la ku gudunsən cərəy talada la u bədən yəhəy. 8. mərka la gudumo qof wəl ba hirta kuwi ka dīna9ha mərki hore wəha 9adadu ahəyd inəy u hogansənədan.

kəlmədəha 9usub

hukun	'government'	timado	'if it (f.) should come'
wa	'time'	rəg	'men'
ləhəyn	'have (negative)'	šir	'meeting, assembly'
qəybr	'divide'	isu	'together'
waliba	'each'	qof	'person'
cilib	part of a tribe	gəl	'to enter'
rer	part of a tribe	goyn	'cut'
wəl ba	'every'	gudun	'approve'
u tal	'control'	hirta	'even' (Arabic loan)
tala	'decision, matter, problem'	9ad	'custom' (plural: 9adad)
duqow	'elders' (singular: duq)	hogan	'halter'
garad	'intelligence'		

Notes

I. Sentence 2

- A. qabiloyin. In previous lessons we have seen an internal plural of this form: qaba?il. The form used here is Somali in plural.
- B. qəybsəneyd. This form is a kind of compound: qəyb 'divide,' sən- adjective, əyd 'be' in its suffixed form.

II. Sentence 3

cilib, 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. wəhi. Yes, we have another informant, this time a Mudug speaker. This form has appeared before as wəhyal and wəhyoyin. Here, the form is wəhy. The final y becomes i, and the preceding vowel umlauts, becoming the front counterpart of ə, 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 Isaq-like appearance of the Somali.
- B. wəh garada. '[Someone who] knows something.'

IV. Sentence 6

talada goynteda. In Somali decisions are cut.

V. Sentence 8

- A. ka dīna?ha. 'against,' 'on the side from.'
- B. hogansənedan. Internal structure: hogan-sən-əd-an. Third plural subjunctive of a verb formed by suffixing əd to an adjective which in turn was formed by suffixing sən 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.

su?alo

1. somalidu dawləd ma ləhəyd wagi hore.
2. məhəy somalidu u qəybsənəyd.
3. qabilu wəl ba məhəy u qəybsənəyd.
4. ya u talin cırəy.
5. hədəy talu timado aya isu iman cırəy.
6. qof wəl ba məhu səməyn cırəy.
7. aya isku ra9i cırəy talada.
8. aya u hogansaman cırəy gudunka.

dəris 2

Širka

1. rer miyigu wali arimohoda širka bey ku dəmeystan.
2. širka gor kəsta wa la qaban kəra. 3. širku arin kəsta wa u goyn kəra ama mel la u gurayo ha ahato ama se ger la qadayo ha ahato e. 4. širku wəna kale o u goyn kəra arimoha dawləda la doneyo inəy ogato. 5. rəga quð ah wəhi šən iyo tobən cır ka weyn aya širka ka qəyb geli kəra. 6. sida 9adado təhəy ged hosti aya laysuso hor fəðista. 7. mərarka qarkod maxayəd məgaloda ah aya la ku šira. 8. mərka u nın doneyo mu hədlo wa u ka9a.
9. inkəsta u la asarar tamo hədəna nın kəsta ihtiram aya la ka fila. 10. ninka mel ka ɔa9a hal ba la sara.

kəlmədəha 9usub

šir	'council'	hos	'below'
miyi	'Bush'	laysuso	See Note II
arin	'affair' (plural: arimo)	fəðiso	'sit down'
dəmeyso	'settle' (from <u>dən</u> complete)	maxayəd	'coffeeshop'
kəsta	'any'	hədəl	'speak'
qab	'take, catch' See Note I	inkəsta	'although'
kər	'be able'	asarar	'argument'
ahato	'be' 3rd. masc. sing. subjunctive	tamo	See Note IV
ger	'dispute'	ihitiram	'respect' (Arabic loan)
qad	'take hold' See Note I	fil	'expect'
quð	'act of being alone'	ɔa9	See Note I
ged	'tree'	hal	'fine'
		sar	'levy'
		gud	'inside, interior'

Notes

I. This text is full of idioms:

- Sentence 1: arimo...dameystan. Affairs are settled.  
Sentence 2: širka...qaba. The Council meets.  
Sentence 3: arin...goyna. Affairs are discussed.  
Sentence 3: ger...qada. Disputes are settled.  
Sentence 5: ka qeyb gela. Enter a share, i.e., participate.  
Sentence 6: sida 9adado tehey. Customarily.  
Sentence 10: mel ka da9a. Fall over a place, i.e., become offensive.

II. Sentence 6

laysuso. 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. arimoha gudi ah aya goya.
2. širka aya qaban kera.
3. širku arimohe ayu goyn kera.
4. mehu kale ayu ka hedli kera.
5. aya širka ka qeyb geli kera.
6. hege širka la ku qabta.
7. merka u nin doneyo inu hedlo mehey ayu semeya.
8. ninka kesta meha la ka fila.
9. ninka mel ka da9a meha hela.



deris 3

1. ninka mēdēh weyn ah qabiloda ah wēna la yīdahda suldan ama boqor ama ugas ama garad.
2. mēgēyodas o dēmi wa is ku mid.
3. suldanka rēga qabiloda o dēn aya dorta.
4. mērka u suldanku dīntona šir aya la qēbta.
5. širkasi aya suldan 9usub la ka dorta.
6. wēhana la ka dorta suldanka dīntey inamodisa.
7. sida 9adadu tēhey suldanka inamodisa ka u ku weyn aya la dorta; lakinse hadi kasi u san u qalmin 9alemosarka kuwa kale aya midkod la dorta.
8. suldanimēdu wa derecada hūkunka qabiloyinka somalida u ku sareysa.
9. lakinse suldanku wēna u donēyo ba ma sēmeyo.
10. širka weye mēša arimoha qabiloda la ku goya.

kēlmēdēha 9usub

doro	'choose, elect'
inan	'son'
qal	'to quarter (a slaughtered animal)'
qalmo	'be quartered' See Note III
9alemosar	'coronation' See Note III
suldanimēd	'sultanship'
dereco	'rank'
sarey	'be on top'

Notes

I. Sentence 1

medəh weyn. This phrase refers here not to the size of anyone's head but rather to a position of power.

II. Sentence 7

9elemosar. 9alemo 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 galmin. The verb gal means 'to carve up' or 'quarter' a slaughtered animal. The passive, galmo, 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 galmin, 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. nınka qabiloda o medəh ah məha la yıdahda.
2. side ba la u dorta.
3. məha da9a mərka u suldanku dınto.
4. aya suldanka 9usub la ka dorta.
5. nınke ba bəden ah la dorta.
6. hukunka qabiloyinka derecode u ku weyn.
7. suldanku wəha u dono ba ma səməya.
8. aya arimoha o dən goyn kəra.

dəris 4

1. qabiloyinka wəhəy u ka la baħan qəybo yəryər o cilibyō  
la u yaqan. 2. cilib kəsti rinka u mədəh ah e 9aqilka la yidaħdo  
iyəga dorta. 3. suldaniməda o kale ma aha e dorošoda 9aqilka wa  
inəy dəwləda aqbaša.

4. wadadodu ħukunka rasmiga ah ku ma leha. 5. dinta islāmka  
bəy yaqanin. 6. dəkuna ad bəy u iħtiraman. 7. sida awaded ħəga  
siyasada ħog bəy ku lehyihin. 8. qadigu šari9ada islāmka ayu yaqan  
o dəwləda ayu mušaharo u ku šəqeya. 9. gurka iyo furninka iyo  
gəroha yəryər ayu qada.

kəlmədəha 9usub

ka baħ	'divide'	siyasad	'politics'
aqan	'know'	ħog	'strength'
dorošod	'choice'	šari9ad	'law'
aqbal	'approve'	mušaharo	'wages'
wadad	'religious man/leader'	ku šəqey	'work for'
rasin	'actual'	gur	'marriage'
awaded	See Note II	furnin	'divorce'

Notes

- I. Sentence 4  
ku...leha. 'have a part in' or 'have some X.'
- II. Sentence 7  
sida awaded. 'For this/that reason.'

su?alo

1. qabiloyinku mēhēy u ka la bañan.
2. sida ba cilib keſta nınka u mēdeñ ah la u dorta.
3. mēha la yıðahda.
4. doroſodisa aya aqbala.
5. wadadodu ħukunka wēñ ma ku leyihin.
6. siyasada ħog ma ku leyihin.
7. wayo.
8. qadigu wa mēhēy.
9. ayu u ſəgeya.
10. mēhēy ayu qabta.

B. dəwləda hukunkeda

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deris 1

1. cəmhuriyada somalida sida wəha mınka la u hukumo distorkubəy la dıgəy kun sagal boqol iyo lıhdenki. 2. hukunku wəhu ku dısen yehəy barlimanka. 3. barlimanka ama macliska umada wəha ku cıra boqol iyo sədəh iyo labatan dəbutati. 4. dəbutatıyoda dədəka o dən wəhi sıded iyo tobən cır ka weyn aya dorta. 5. wəhana la u dorta wəxti řen senədod ah. 6. barlimanku wəha u kulma senədki laba cır o bıřa abril iyo ogtöber. 7. wəxtıyo kalena wa u kulmi kəra sı u arımoha degdeg wəha u ka qabto.

kəlmədəha 9usub

distor	'constitution'
dıs	'build'
barliman	'parliament'
maclis	'seat' See Note
umad	'nation'
dəbutati	'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 dawlada somalida la semeyey.
2. Sari9ge ba la ku disey.
3. dawlad side ah weye.
4. imisa debutati ba barlimanka ku cira.
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.

deris 2

1. barlimanku wəña u ku doda o u sod ku qada arimoha la u keno. 2. arimohas wəña keni kera debutati ama raʔisal wizaraha ama toben kun o qof o ša9biga ka mid ah. 3. arinta u barlimanku goyo wəña la u geya raʔisal cəmhuriyaha. 4. hədi u dido wəña la ku 9eliya barlimanka. 5. hədi labo dalolkod debutatiyoda hədəna ey arinta isku ra9an wa ey so9ota. 6. barlimanku wəña kale u səmeyn kero wəña ka mid ah mu9ahadoyinka dəwlədoha la la qorta ayu aqbala, dəgalkana wa u sara.

kəlmədəha 9usub

dod	'debate'	did	'refuse'
sod	'vote' (noun)	9eli	'return'
ken	'bring'	dalol	'fraction'
raʔisal	'head' (adj. Arabic loan)	isku ra9an	'together agree'
wizara	'minister' (Arabic loan)	mu9ahad	'treaty'
ša9bi	'citizenry' (Arabic loan)	qorta	'write'
gey	'send, lead'		

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

1. arimoha barlimanka la u keno mēna ku ɔa9a.
2. arimoha aya keni kera.
3. arimoha u barlimanku isku ra9o mēna ku ɔa9a.
4. ra?isal cəmhuriyada arimoha u dido hēge la u dira.
5. arinta u ra?isal cəmhuriyada dido mēhəy ayu  
barlimanku ku səməya kera.
6. mēhu kale aya u barlimanku səməyn kera.

dəris 3

raʔisal cəmhuriyada

1. barlimanku raʔisal cəmhuriyada iyaga dəhdoda ka dorta.
2. mudo liñ sənədod ah ba la u dorta. 3. labo mudo o quə ah ayuna mešisa həyn kəra. 4. raʔisal cəmhuriyadu wa inu muslin ahada o əy abihis iyo hoyodisna somali ahadan. 5. inta u raʔisnimada həyona wa inanu nag an somali ahəyn gursan.
6. šəqoyin kalena wa inanu qaban. 7. nın raʔisal cəmhuriyada ku hıga ma ciro. 8. hədi u dıntona raʔiska barlimanka aya mešisa si qabta. 9. sagašan 9ašo ayana raʔisal cəmhuriyada 9usub la ku dorta.

kəlmədəha 9usub

dəh	'midst'	nag	'woman'
həyn	See Note I	gur	'marry'
abe	'father'	šəqoyin	'work, business, job'
hoyo	'mother'	hıg	'be next to'
raʔisnimad	'headship/presidency'	9ašo	'day'

Notes

I. Sentence 3

həyn. Infinitive of 'have.'

II. Sentence 5

inunan. A Mudug variant of this form is inusan.

su?alo

1. side ba ra?isal cəmhuriyada' la u dorta.
2. mudo inte ah aya la u dorta.
3. imisa cir aya u meša qaban kəra.
4. inta u meša həyo ayo gursanka.
5. ra?isal cəmhuriyada šəqo kale ma gəli kəra.
6. ra?isal cəmhuriyada nın ku hıga ma cıra.
7. ra?isal cəmhuriyada hədi u ɔinto aya mešisa  
si qabta.
8. gorma dəbədəd ra?isal cəmhuriyada 9usub la dorta.

dəris 4

1. raʔisāi cəmhuriyada aya nɪn hizbiga barlimanka u ku bədən dəwləd ɪnu səməyo u dorta. 2. raʔisāi wizaraha aya dəbədədna waziradana hizbigisa ka dorta. 3. mɪnka todoba iyo tobən wazir aya cira. 4. barlimanka aya dədədədna ama aqbala ama dida dəwləd. 5. hədi əy dəwlədu sod kalsoni ah weydo wey ɔa9da. 6. raʔisāi wizar e kale mərka wa ɪn la mæg9aba. 7. sodka kalsonida wəha u yɪdi kəra tobən dəbutati gorti la dono.

kəlmədəha 9usub

hizbi	'party'	weyo	'fail'
kalsoni	'confidence'	mæg9aw	'to name'

Notes

- I. The skeleton of Sentence 1 is r.c. aya nɪn... u dorta.
- II. wazir. The Somali whose Arabic is less than good will, of course, not produce [z] but rather [s].

suʔaɔo

1. raʔisāi wizaraha aya dorta.
2. hizbiga aya u ku cira.
3. wazirada e kale aya dorta.
4. imisa wazir aya mɪnka cira.
5. dəwləda aya aqbali kəra ama didi kəra.
6. hədi əy dəwlədu sod kalsoni ah weydo məhəy  
ba ku ɔa9a.
7. dəbədədna aya la dorta.
8. sodka kalsonida aya doni kəra.

deris 5

1. cəmhuriyada somalidu wəhəy u qəybsentəhəy sɪdɛd gɔbɔl.
2. gobolodana wəhəy u si ka la qəybsənyɪhɪn todobo iyo afərtən degmo.
3. nɪnka hukuma gobolka wəhə la yɪdɑhda bɑdɑsɑb ɑmɑ gɔbɛrnɑtɔrɛ.
4. degmodɑ wəhə hukumɑ D.C. ɑmɑ kɔmɪsɑryɔ.
5. wɪzɑrɑdɑ gudɪhɑ ɑyɑ gɔbɔlka ku ŋuqul lɛh.
6. bɑdɑsɑbyɔdu iyo D.C.-yɔdu wəhəy kɑ tɪrsənyɪhɪn dɛwɛdɑ kɔrɛ.
7. mɑsʔulɪyɑdɔdunɑ wɑ ŋɑrɪŋgɑ fulɪntɪsɑ iyo ɑrɪmɔhɑ sɪyɑsɛd ɑh.
8. bɑdɑsɑbyɑdu wəhəy hukumɑn bɛlɛyskɑ ɑ ɛy dɛwɛdɑ kɔrɛ u kɑ mɑsʔulɪyɪhɪn.

kəlmədəhɑ ŋusub

gobol	'region'
ka tir	'represent'
kore	'higher'
masʔul	'responsibility'
fulin	'mount, ride'
bəleys	'police'

Notes

- I. The term badasab is considered a loan from Hindi.
- II. The terms gubernatore and comisario are obviously Italian words.
- III. D.C. is a District Commissioner.

su?alo

1. imisa gobol ayey cəmhuriyadu somalidu u qəybsəntəhey.
2. gobolodu məhəy u si ka la qəybsənyihin.
3. imisa degma aya cira.
4. ninka gobolka həkuma məha la yidəhda.
5. aya ku šuqul leh gobolka.
6. ninka degmoda həkuma məha la yidəhda.
7. bədasabyodu ayey ka tirsənyihin.
8. bədasabyodu mas?uliyadodu wa məhəy.
9. bəleyska aya həkuma.

dəris 6

1. degmo kasti cəmhuriyada somalida wəña u si ka la  
qeybsenyəhəy melo yeryer o doraşadu ka ɔaɔdo. 2. melohas o ɔəmi.  
wəñey ho s yimadan lokəl gəbərmenka. 3. lokəl gəbərmenku aşurta  
ayu qada megalodana wa ka šeqəya. 4. wəñəna šeqododa fuliya  
ururkoda. 5. dəkka ayana iyaga u so dorta mudo ah afər sənədod.  
6. meyer ayey dəbədəd iska dortan iyo nın ku hıga. 7. meyerku  
iyo nınka ku hıga wəñey məşoda həyan labo sənədod.

kəlmədəha ɔusub

lokəl gəbərmen	'local government'
aşur	'taxes'
fuli	'perform'
urur	'council'
meyer	'mayor'

Notes

I. Terms like lokəl gəbərmen 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. nın ku hıga. 'The man [who] to [him] nexts,' i.e., a deputy mayor.

III. melo o doraşadu ka ɔaɔdo. "A place where elections are held," this term is usually translated as 'constituency' or 'borough' in the British sense.

4

su?alo

1. degmodu məñey ayu u qəybsəntəhəy.
2. melohasi ayəy hos yımadan.
3. lokəl gəbərmen kasti ma mel quð ah aya  
u ku šuqul leyəhəy.
4. lokəl gəbərmenku məñey u səməya.
5. šeqoda aya fuliya.
6. side ba ururkoda la u so dorta.
7. mudo inte ah aya la u so dorta.
8. iyagu ayəy iska dortan.
9. meyerka iyo ninka ku ñiga inte bəy  
mešoda həyn kəran.



dəris 7

maḥkamadoha

1. sida iminka šari9ga cəmhuriyada somalida la u fuliyo weḥa la aburey kun iyo sagal boqol iyo sədəḥ iyo liḥdenki.

2. weḥana ey u egteḥey ta telyaniga.

3. maḥkamadoha afər cad aya iminka cira. 4. maḥkamad kasti kriminel sekšen iyo sivil sekšen bey u qəybsəntəḥey.

5. maḥkamada u ku sarəysa weḥa weye subrim koḍka. 6. maḥkamada sare weḥey ledəḥey raʔis iyo raʔis ku ḥige iyo afər cuc.

7. maḥkamada sare weḥa ka hoseya maḥkamadoha ambul la u qato.

8. maḥkamadohasi laba weye o midi weḥey u qəybsəntəḥey woqoyi midna ḥəga konfured.

kelmedeḥa 9usub

abur	'create'
u egteḥey	'be similar to'
maḥkamad	'court'
cad	'kind(s)'
sarəy	'(to) high'
cuc	'judge'
ambul	'appeal'
kursi	'chair, seat'

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 sekšen, 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. maḥkamada somalidu sida əy u ɔisənyrihin  
gormanana la aburey.
2. ayo bəy u egyrihin.
3. maḥkamadohu mɪsa cad bəy leyrihin.
4. maḥkamad kasti mɪsa bəy u si ka la qəybsəntəhəy.
5. maḥkamade ba u ku sareysa.
6. mɪsa kursi bəy ledəhəy.
7. maḥkamade ba ka hoseysa.
8. mɪsa ambul koð ba cira.

deris 8

1. ambil kodyoda weha ka hoseya siteda gobol mañkamadohoda.
2. wehena u ku wada hoseya labo iyo afertenka degmo mañkamadohoda.
3. degmoda mañkamadedu sedeh kun o šilin taxsir ka beden ama  
habsi sedeh senedod ka der 9id ma sari kerto. 4. danbiyoda rnta  
ka weyn weha qada gobolka mañkamadisa. 5. gobolka mañkamadi su  
wehey hukumi kerta daldalada.

kəlmədəha 9usub

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

su?alo

1. mañkamadohe ba ambil kodka ka hoseya.
2. misa mañkamadod ayey gobolodu leyihin.
3. mañkamadoha kuwa u ku hoseya meha la yidaha.
4. kuwasi wa misa.
5. taxsirta u ku weyn e aya degmoda mañkamadedu  
9id sari kerta wa mehey.
6. danbiyoda wa weyn mañkamade qada.
7. daldalada mañkamade hukunta.

UNIT SEVEN:

gurka

200/201

deris 1

1. dumerka somalida weha la gursoda merka ey šen iyo toben ila labatan cir yihin.
2. reguna weha ey gursodan merkey sided iyo toben ila šen iyo labatan yihin.
3. gurku arin šexsi ma aha e weha u isu kena rerka gebeda iyo rerka wilka gurdonka ah.
4. sida aweded aya walidku iyo rerku af ad ah ayey gurka ku leyihin.
5. mege9a iyo holola rerka ad bey muhim u ahan keran merka gurka la goyneyo.
6. mererka qarkod merka rerku didsanyehay wilka iyo gebedu way is la tegi keran o is gursen keran.
7. sida šari9ga islamku digo nin kasti afer nagod ayu gursen kera.
8. raga inta bedenise nag qud ah ayey leyihin.
8. hedi u nin nag weha ka beden leyehay wa inanu u ka la ehan.

kəlmədəha 9usub

dumer	'women'	walid	'parents' (Arabic loan)
gurso	'be married'	mege9	'name, prestige'
gur	'marry (verb); marriage (noun)'	holo	'animals, wealth'
šexsi	'personal'	goyney	'arrange'
gebəd	'daughter, girl, maiden'	is teg	'go away'
wil	'boy, son'	eñ	'be partial'
gurdon	'courting'	sabsen	'refer(s) to'

Notes

I. Sentence 3

e. The import of this form here is 'because.'

II. Sentence 4

A. walid. This form is the present active participle of the verb wld 'to bear' or 'give birth to.' It has been borrowed as such into Somali.

B. af. While literally 'mouth,' it can also mean by extension "influence."

su?alo

1. inte cir bey dumerka somalidu ku gursodan.
2. nimankuse inte cir bey ku gursodan.
3. gurku ma arin šexsi ah ba.
4. məñeney u aheyn.
5. aya af ad ah ku leh mərka gurka la goynəyo.
6. wa məñey arimoha muhimka ah e gurka ku sabseni.
7. hədi walidku dido məñey gəbədə iyo wilku seməyn keran.
8. šari9ga islamka inte nagod aya ninku gursən kəra.
9. misa nagod aya rəga somalida bədənkođu qaban.

dəris 2

1. mərka u ninku helo gəbəd u doneyo inu gursodo  
odeyoda higtodisa ah midkod aya nagta rerkedu u weydiya.

2. hədi ey rerkedu aqbalan ninka gurdonka ah aya rerkisu qəbati  
holo ama lə9əg ah bihiya. 3. yaradkana məkasa dəbəd la ku  
heşiya. 4. yaradka bədən ah weha la ku bihiya holo. 5. arosəda  
rerkedu weha u kena dibəd inta bədən alabta guriga ah.

6. labada qof wehana is u meheriya qadi. 7. meherka dəbədi  
aroska demaşəd aya la u səməya. 8. todobo 9ašo ayu demaşədkasi  
so9da.

kəlmədəha 9usub

odey	'old man'	dibəd	'dowry'
higta	'kin'	alab	'stuff, things'
u weydi	'make a request'	guri	'house'
gəbati	'initial payment' See Note	meheri	'act of marrying'
bihi	'give, pay'	aros	'wedding'
yarad	'bride price'	demaşəd	'celebration'
arosed	'bride'	so9o	'go, move, proceed'

Notes

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

The yarad is the bride price, the amount paid by the groom and his family to the bride's family. The gəbati is a kind of "down payment" on the yarad. The gəbati 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 ðibed is the dowry given the bride by her own family.

su?alo

1. gəbəda la doneyo aya rerkeda wəydista.
2. hədi gəbəda rerkedu agbalo wilka rerkisu  
məhəy səməyan.
3. mərka gəbatiga la biñiyo dəbədəd məña la  
səməya.
4. yaradka side la u biñiya.
5. arosəda rerkedu məhəy siyan.
6. ðibədu wa məhəy.
7. labada qof aya is u meheriya.
8. meherka dəbədi məña ða9a.
9. dəmaşədka aroska hēge la ku səməya.\*
10. inte bey so9ota.

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\*The answer is not in the text; elicit it from the informant.



dəris 3

furinka

1. dinta muslinka wəy benaneysa furinka. 2. ninka nagtisa fureya wa inu qadiga u tega. 3. qadiga aya kolka ninka nagta ka fura o wərqəd sida tuseysa so siya. 4. ninka dəbədəd nagta wərqədə isna siya.

5. sədeh cır ba ninka iyo nagtu ka la tēgi kəran. 6. labada cır e hore wəy isku noqon kəran. 7. mər sədeh adkase isku ma noqon kəran. 8. ninku sədeh dəlqadod bu mər nagta wada furi kəra. 9. hədi u sida səmeyo nagta mər dəmbe ku ma u noqon kəro.

kəlmədəha 9usub

furin	'divorce' (noun)	sədəhad	'third'
benan	'permit' See Note	dəlqad	'bond'
wərqəd	'paper'	dəmbe	'next'
tus	'show'		

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. Šari9du ma bənəysa furinka.
2. ayi u tega ninku si u furu nagtisa.
3. aya ka la fura labada qof.
4. məhu qadigu siya ninka.
5. ninku ayo wərqəda siya.
6. mīsa cīr ba nīn iyo nagtisu is furi kəran.
7. məhəy səməyan kəran labada cīr e hore.
8. ma is gursan kəran mər sədəhādka.
9. mīsa cīr bu ninku furi kəra nagtisa mər quḏ ah.
10. mər dəmbe gursan kəra.

dəris 4

1. mərka nınku iyo nagtu əy ka la tegan nagta meherkeda ba  
la siya. 2. meherku wa holo ama lə9əg la ku heşiyo mərka la is  
gursənəyo. 3. wəhna la bihiya hədi la ka la təgo o quə ah.  
4. nagtu wəy heša meherka hıta hədi əy iyadu nınka dido.

5. mərmər nagtu nınkeda wəy ka tēgi kerta. 6. lakinse  
sidasi wəy adəgtəhəy wəyna yərtəhəy. 7. mərmər qarkod qadigu wu  
dida inu nagta nınka ka furo. 8. wənu ku dadala inu nagta nınkeda  
ku 9eliyo. 9. həse ahate qadi wəh yər bu nınka inu nagtisa furo  
u dida.

kəlmədəha 9usub

ka la tēg	'separate'	adəg	'difficult'
heša	'get' (from hel-t-a)	dadal	'strive'
hıta	'even'	ku 9eli	'return'
iyadu	'she'	həse ahate	'however'

Notes

I. Sentence 4

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

II. Sentence 6

yər. 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 yər 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 meñey heša hədi əy ninkeda ka la təgo.
2. meherka wa meñey.
3. meherka gorma ba la u ku hešiya.
4. nagtu meherkeda ma la siya hədi əy iyadu in la furo donto.
5. dumerku nımanka mer qarkod ba ma furan.
6. hədi nagtu doneyo iney ninkeda furo miyey adəgtehey.
7. wayo.
8. ma mer beden ba aya qadigu dida nınka furinka doneya dəlabkisa.

UNIT EIGHT:

qabilo

210/211

deris 1

tolka

1. somalida intoda beden iney qabilo iyo rer ku tirsenanadan ad bey u la weyntehay. 2. nin wel bi sida u u ka qeyb gelo siyasada iyo hidiidka u kuwa kale leyehay wehay ku hidantehay tolkisa.

3. somalida nega abeha bey ku abtirseta. 4. ilmohi kasta o somali ahi wa inu abtirseniayahisa qeyba.

5. merka u nin rer miyi ahi mid kale la kulmo weha u ku horeysa e u weydiya weha weye qoladis. 6. sida u ka kale u la me9amila weha ad u ku hidantehay merba inta ey is u ciran.

7. hese ahate megaloyinka qebeliyedu way ku yereneysa.

8. rer megalahu manta somalinimeda bey ka hogayan qebeliyeda.

9. sida runta ah wa 9eb inu qofku rerka u ka dasay muhim ka digo.

kelmədəha 9usub

qabil	'clan'	weydi	'ask'
tol	'kin'	weydiso	'ask'
ku tirsenanad	'be numbered among'	qolad	'cubicle, branch, line'
gel	'enter'	me9amil	'relate to, treat'
hidiid	'relations'	qebeliyed	'clanism'
abe	'father'	yereni	'diminish'
abtirso	'relate one's geneology'	manta	'today'
ilmo	'children'	somalinimed	'Somalism'
abtirsən	'geneology'	hogi	'strengthen, become strong'
qeyba	'learn, memorize'	run	'truth' See Note II
		9eb	'bad taste, shame, scandal'

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 tirsena' . Sentence 1: 'to be numbered among.' We have seen before forms like this one: tir, sen adjective, ad verbalizer.
- B. abtirso. Sentence 3: ab 'father,' tir 'count,' so benefactive.
- C. abtirseniya. Sentence 4: abtir, sen, 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 beden meha u ku muhimsen.
2. ninka tolkisa meha ku disen.
3. somalidu side bey u abtirseta.
4. ilmohi kasta o somali ahi mehu qeyba.
5. merka u nin rer miyi ahi mid kale la kulmo wa mehey weha u ku horeysa e u weydiya.
6. wayo.
7. qebeliyedu hege bey ku yereneysa.
8. hege somalinimeda bey ka hogaysa qebeliyeda.

dəris 2

orur

1. somalidu lih orur o waweyn bey u qeybsentehay. 2. kuwasi wa dir iyo darod iyo isaq iyo hawiye iyo digil iyo rañanweyn.
3. dirku iyo darodku iyo isaqu iyo hawiyehu wa rer gura.
4. dirku weñey degan cəmhuriyada həga u ku woqoyi gəlbedsən iyo melo itobrya ah iyo əulka somalida e fərənsisku həysto. 5. isaqu weñey degan woqoyi inta dirka bəri ka hıgta məgaloda erigabona gəlbed ka hıgta. 6. darodku cəmhuriyada inteda dəñe iyo inta u ku woqoyi bərisən bəy degan. 7. itobrya inteda ogadeniya la yıdahdona wey cogan. 8. hawiyehu toga şəbele bəy ku hərənyihın. 9. darodka iyo hawiyeha qarkod weñey kale o ku nolyihın həga konfur toga cuba ka hıgta iyo kiniya həged woqoyi. 10. digilka iyo rañanweynta weña la ka hela inta cuba iyo şəbele u dəñeysa. 11. darodka iyo hawiyeha konfured rer gura ma aha. 12. lo? iyo bero bəy leyihın. 13 digilka iyo rañanweynta bəden ah wa beretə.

kəlmədəha 9usub

orur	'groups'	ku her	'surround'
bero	'crops'	dəqo	'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. imisa orur o waweyn bəy somalidu u qəybsentəhəy.
2. qəyboha mənə la yidəhda.
3. kuwe ba bədənə rer gura ah.
4. nəge ba \_\_\_\_\_ degan.
  - a. dirku
  - b. isaqu
  - c. darodku
  - d. hawiyehu
5. nəge kale bəy darodka iyo hawiyeha qarkod degan.
6. digilka iyo rañanwəyntu nəge bəy ku noləyihin.
7. hawiyeha iyo darodka konfired ma rer miyi ba.
8. mənəy dəqdan.
9. digilka iyo rañanwentu ma rer gura ba.
10. mənəy yihin.

dəris 3

səb

1. cəmhuriyada nəgeda woqoyi wəña cıra sədəñ qabilo o yeryər  
o səb la u yaqan. 2. kuwasi wəñəy yihin mıdgan iyo tumal iyo  
yibir. 3. səbtu ma aha rer gura nolo leh ama berəto. 4. ama  
san9oda gə9ənta bəy ku nolyrhin ama wəy ugađtan. 5. birta bəy  
tuman kəbohana wəy səməyan timohana wəy caran. 6. tumalođu  
birta bəy tuman mıdganoduna kəboha wəy səməyan. 7. řeqododasi  
əy qabtani wa mid əy somalida kale nə9əbtəhəy. 8. səbtu dəñoba  
rer miyiga o řeqododa u bahən bəy ra9an. 9. məgaloyınkana.  
dukamo bəy ku həystan. 10. qarkod lə9əg bədən bəy helən.

kəlmədəha 9usub

san9o	'craft'
gə9ən	'hand'
ugađo	'(to) hunt'
bir	'iron'
tum	'hammer, beat'
kəbo	'shoes'
timo	'hair'
car	'cut'
nə9əb	'dislike'
dəñoba	'often'
ra9	'accompany'
dukan	'shop, store'
u eg	'be like, seem like'

su?alo

1. misa qabilo o sɛb ah ba cira.
2. miyey waweynyihin mise wɛy yeryeryihin.
3. hɛge bɛy dɛgan.
4. mɛha la yɪɔahda.
5. ŝɛqo mɛhɛy ah bɛy qabtan.
6. mɪdganoha mɛha la ku yaqan.
7. tumaloda mɛha la ku yaqan.
8. somalidu side bɛy u egta ŝɛqɛda sɛbtu qabato.
9. sɛbtu ma guran.
10. ayɛy ra9an.
11. sɛbta qarkod mɛhɛy mɛgaloyɪnka ka qabtan.
12. qarkod ma lɛ9ɛg bɛdɛn bɛy helan.

deris 4

səb

1. səbtu iyaga ba is ra9a iyagana is la dega. 2. iyaga iyo somalida kale šeqoda o quð ah ba is u kenta. 3. qabiloyinka səbta mid kasti afkeda bəy ledəhəy. 4. afafkasi af somaliga wey ku ðowyrhin lakinse ad bəy u ka duwənyrhin. 5. somalida kale afaf səbta ma taqan, səbtuse af somaliga wey wada yaqanin. 6. səbta mrdganocha aya u ku bəden. 7. qabiloda səbta u ku yerina wa yibroha.

kəlmədəha 9usub

af	'language'	ka duwen	'different (from)'
ðow	'near'	hedel	'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.

su?alo

1. səbtu somalida kale ma ra9da.
2. ayəy la degan.
3. səbta iyo somalida kale məña is u kenä.
4. afke bey səbtu ku hədlan.
5. afakasi ka somalida ma ku ðowyrhin.
6. somalida kale afafka səbta ma yaqanin.
7. afke kale bey səbta o ðəmi taqan.
8. səbta kuwe u ku bədən.
9. kuwe u ku yər.

dəris 5

yibir

1. yibrohu ma šeqeystan. 2. mər nagi urəysəto moyi e wəñ  
yer ba somalida kale yibroha aragta. 3. yobrohu həd iyo cer wəy  
ogadan mərka əy nagi urəysəto o midkod ba u ymada o lə9əg wəydista.  
4. nagtu wəha əy kəri kərəyso bəy sisa. 5. wəñasi la siyo samanyo  
ba la yidəhda. 6. mərka u yibirku samanyoha qato 9alaməd bu ka  
təga. 7. tasi ba yibroha kale tusta inəy nagtu samanyehəy bihişey.  
8. yibirka 9idina samanyoha u ma dido. 9. dədku wəñəy modan inu  
yibirku wəñ 9awryo. 10. wəñəy ka bəqan inu ilmohu dinto hədi  
yibirka an wəñ la sin.

kəlmədəha 9usub

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

Notes

I. Sentence 3

həd 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

wəh 9awryo. '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.

su?alo

1. yibirku ma šeqeysta.
2. somalida kale yibirka ma arakta.
3. gorma ba la arka.
4. yibirku məhu u ku ymada nagta urəysəta.
5. nagta urka lehi imisa bəy yibirka sisa.
6. wəha la siyo məha la yidəhda.
7. yibirku məhu ka təga.
8. wayo.
9. dumərku mərmer ma didan inəy samanyoha bihiyan.
10. dəkku məhəy yibir modan.
11. hədi yibirka wəh la sin məha ilmoha dəša ku də9a.

dəris 6

yibir

1. wəha cirta šeko šarhəysa wəha yibirka acuroda la u ka siyo  
 mərka u wil dəša ba. 2. yibroha awogod muħamed hanif wəhu ah  
 falalow. 3. malin bu šex barxadle o duq somaliah o ad la u yaqan  
 ah la kulməy. 4. muħamed hanif ba šexa la dodey si la u arko ka  
 təbo bəden šexina wu aqbaləy. 5. məkasa muħamed hanif bur ka la  
 ceħey iyo ka dusey. 6. labo cir bu burtas ka dusey. 7. mərku mər  
 sədəħedki burti gələy ba šex barxadle burti ku awdəy. 8. yibrohi  
 ba məkasa šex barxadle məgti mədəħwəynahoda weydistey. 9. šexi  
 ba labo ka la dorənsiyey. 10. wəha la ka dorənsiyey məy boqol  
 həlad qatan iyo məy wilki dəša ba samanyo ka qatan. 11. wəħey  
 dorten samanyo ah.

kəlmədəha 9usub

šeko	'story'	təb	'power, skill'
šaraħ	'explain' (Arabic loan)	ceħ	'rend'
acuro	'fee'	ka la ceħ	'sunder'
awow	'grandfather, ancestor'	ka dus	'pass through'
falalow	'magician'	awd	'block, barricade'
malin	'day'	məg	'blood-price'
duq	'old [man]'	dorənsi	'let [someone] choose [between]'
la dod	'challenge, argue, compete'	həl	'camel'
dod	'assert'	amr	'(to) command'
arke	'see' (3 masc. singular subj. pres.)		



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 yaqan ah. Here we have the last example of the construction ad u 'very' used with a verb instead of with an "adjective," like beden.

su?alo

1. yibroha awowgodu kuma bu aha.
2. məhu aha.
3. muħamed hanif ayu kulməy malın.
4. ayu aha šex barxadle.
5. muħamed hanif məhu šexa ku la dodey.
6. wayo.
7. muħamed hanif məhu ku amrey burti iney səmeyso.
8. məhu merka səmeyey.
9. misa cir bu burta ka dusey.
10. merku mer sədeħedki gəley məhu šex barxadle səmeyey.
11. məha ku da9ey muħamed hanif.
12. yibrohu məhey weydisten šexa.
13. məhu šexu səmey.
14. məhu ka la dorənsiyey.
15. yibrohu məhey dorten.