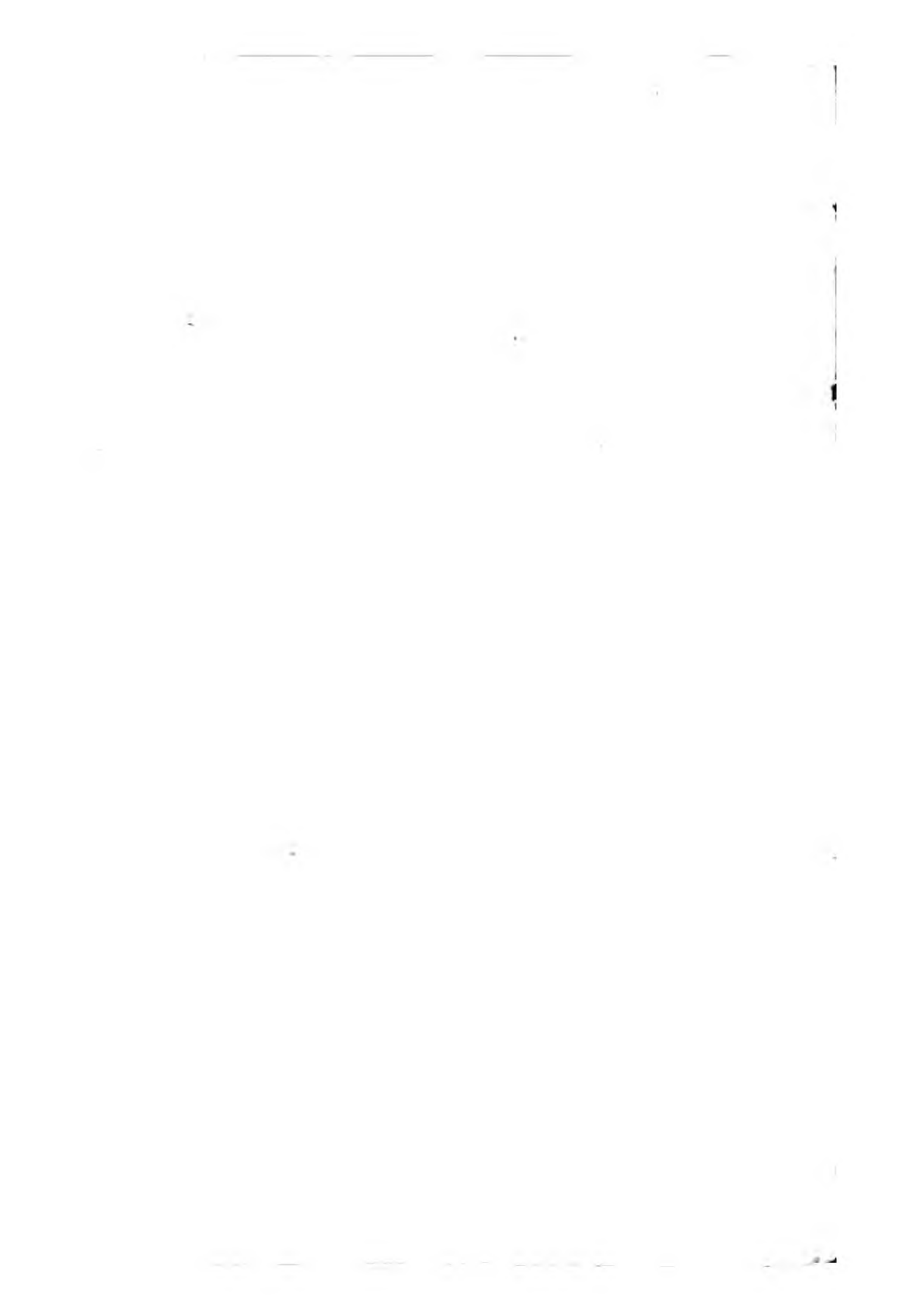


A GRAMMAR
OF
THE SOMALI LANGUAGE ;
TOGETHER WITH
A SHORT HISTORICAL NOTICE,
AND
A FEW EXERCISES FOR BEGINNERS ;
CONCLUDING WITH
AN ENGLISH-SOMALI
AND
SOMALI-ENGLISH VOCABULARY.

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PART II.

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P R E F A C E.

A RECAPITULATION of the various motives which induced me to commit the following pages to print, can have but little interest for those who may happen to peruse them. Suffice it to say that official duties for many years have brought me into almost daily contact with the Somál, and I could not but reproach myself with being unable to communicate with them in their own tongue.

It is much to be regretted that several matters have not been, and cannot be, successfully explained. I refer especially to the use of the prepositions, pronouns, and particles, which form the only real difficulty in the language. I do not despair of being eventually able to elucidate these points, at the same time it may not be possible to do so satisfactorily for several months, and in the many vicissitudes of an Oriental life it is never safe to leave anything to tomorrow, hence I prefer to present this work, incomplete as it is in the above respects, rather than risk the possibility of anything interfering to prevent its ultimate publication.

General Rigby's sketch of the Somáli language, published in the proceedings of the Bombay Geographical Society, has proved exceedingly useful, and I am much indebted to Major Mockler, (author of a Baluchi Grammar, &c.) for some notes he kindly left with me.

In respect to diction and arrangement, I am mainly beholden to the Rev. Lewis Grout (author of a Grammar of the Zulu language), and I trust that my frequent, almost verbatim, piracies of his explanations on analogous questions may be pardoned in the interests of philological research.

The work has been carried through the press under exceptional difficulties, and any typographical errors must rather be set down to oversights in the correction of the proofs by the author, than to want of care and trouble on the part of the printer.

F. M. H.

HISTORICAL NOTICE.

THE north-eastern horn of Africa was known to the ancients as "*Regio Aromatifera*;" at present it is described generally by Europeans as the "Somali country;" the Arabs call it "*Bar ajam*," the unknown land, and its inhabitants style it proudly "*Bar-as-Somal*," the land of the Somal.

It is not intended to enter here into a lengthened account of the origin, history, and language of the *Somal*, a few particulars only will be given, just sufficient to satisfy the casual reader. Any desirous of becoming more fully acquainted with this strange and interesting people, are referred to the *Transactions of the Bombay Geographical Society* for 1849, which contains an article by General (then Lieutenant) C. P. Rigby, with Vocabulary. Burton, in his *First Footsteps in East Africa*, has a chapter 'On the Somal, their origin, and peculiarities.' In volume XLII. of the *Journal of the Royal Geographical Society*, there is to be found an excellent Memoir by Captain S. B. Miles, then an Assistant to the Resident at Aden, on the neighbourhood of Bunder *Marayah*, in the country of the *Mijartén Somal*. Some notice of the various tribes that visit Aden is contained in the *Statistical Account* of that settlement, compiled by Captain Hunter, and published by Trübner and Co., London, in 1877.

Volumes VII. and IX., as also the June number for the current year of the *Bombay Geographical Society's Journal*, likewise afford information regarding this portion of North-East Africa.

A very interesting personal narrative has just been published by Mr. E. Dentu, of Paris. It is by M. Georges Révoil, and is entitled *Voyages au Cap des Aromates*. The author resided for three months with the *Mijarten Somál*.

Much of the account which follows has been taken from one or other of the above sources.

The country occupied by the *Somál* is the eastern horn of Africa, lying between a line joining *Zaila* and *Magadoxo*, or perhaps as far south as the *Juba* river. Up till 1876 they maintained their independence, and in the days of the Hon'ble East India Company several treaties were entered into by their leading men for the suppression of the slave traffic and the maintenance of free trade. Of late years some tribes have fallen into the hands of that daughter of the horse-leech, Egypt, and the *Somál* are likely, if matters proceed as they are now doing, to sink into obscurity like the skin of a dry-sucked orange. The political results of the extinction of Somali independence cannot well be discussed in this work.

At present *Zaila*, the most westerly of the *Somáli* ports, is held by Egypt. It was sold to the Khedive by the Porte in exercise of a nominal sovereignty possessed by the Sultan in virtue of his being the successor of the *Imams* of *Sanáa*, to whom it formerly

appertained. It is also much used by the *Danákil* as a harbour, and it is now utilised as the outlet for *Harar*, a city giving its name to a district situated about 160 miles to the south-west, visited by Burton in 1854, and now in the possession of Egypt. The trade of *Zaila* is not great. The only other ports occupied by the Khedive are *Bulhar* and *Berbera*. The former, although only an open roadstead, has for forty years past been a favourite spot for the tribes from the interior to bring their produce to for disposal. With much difficulty Her Majesty's Government succeeded in inducing Egypt to allow the Somal to continue to use *Bulhar*. Perhaps no very great disadvantage would ensue if it were done away with, and its former owners, the *Ayál Yunis*, who are the *abbans* or brokers, would be the only losers. *Berbera* is an excellent harbour, exactly 150 miles due south from Aden. Since it passed into the hands of the Khedive, much has been done to improve the place, a lighthouse has been erected, a good pier built, and water in abundance has been brought in from the adjacent hills. The public and other buildings compare very favourably with similar erections in that part of the world. Of course trade is taxed to meet the outlay for improvements.

The other *Somáli* ports, or rather roadsteads, are *Enterad*, *Karam*, *Mait*, *Bandar Jadíd*, *Bandar Góri*, *Bandar Gáhm*, *Bandar Ziádah*, *Bandar Ghásim*, *Bandar Khór*, *Bandar Moraiyah*, *Bandar Filuk*, and *Alúla*. Beyond *Guardafui* there are, it is believed, no ports of any importance till *Magadoxo* is reached.

The principal produce of the *Somáli* country consists of live-stock, ghee, feathers, gum, hides, and coffee, and it is all taken to Aden for disposal. The live-stock and ghee are consumed by the garrison and inhabitants of Aden, and vessels also take in provisions at that port. Feathers are looked upon as more valuable if bought in Aden, although in reality they are inferior in quality and more expensive than those obtainable in London.

The gums of the *Somali* Promontory, still world-famed, are of ancient renown, consisting, as they do, of myrrh and frankincense, besides gum arabic. The hides principally find their way to America. The coffee is grown in the neighbourhood of *Harar*. The bean is largish and of a peculiar flavour; it is much in favour for adulteration purposes. The estimated value of the export trade of the Somali Coast in 1879-80 amounted to £140,000.

The physical geography is but little known, as the country has never been explored much beyond the maritime plain. Speke and Burton have done something to make known this *terra incognita*. The German traveller Hildiebrandt has reported copiously on its *fauna* and *flora*; recently the Italian explorer Julietti has penetrated to *Harar*; still we know no more of the exact localities occupied by the various tribes than it has pleased the inhabitants, proverbially inaccurate observers, to tell us. Egypt has not yet given to the world the geographical result of those civilizing missions of which we hear so much beforehand, and so little after their accomplishment.

Although the *Somál* have started into existence within the range of comparatively modern history, yet the absence of any written record in their own tongue throws, to a certain extent, a veil of obscurity over their origin.

It is only from Arab historians that any crumbs of information can be gathered, and the descent of the *Somál* has been traced from the *Himyaritic* Chiefs *Sanháj* and *Sumamah*, who were co-eval with a king named *Afrikus*, who conquered Africa. Thus far the *Kámus*, and Burton endorses this by remarking "that certain details upon the subject of mutilation and excision prove these to have been the ancestors of the *Somál*." The king *Afrikus* referred to was possibly the *Himyaritic* sovereign of that name who flourished *Circa* 400 A.D. This would give an antiquity of 1,500 years, and the writer, for reasons hereafter to be given, is disposed to prefer this theory to that of Miles, who, on the authority of the *Somál* themselves, limits their origin to within five centuries. They are certainly more *Hamitic* than *Semitic* in appearance and language. The name *Somál* is assigned a variety of derivations, but this, after all, can only be a mere matter of conjecture. A few are here given to gratify the curious: *Samala*, the name of the father of a tribe, so called because he thrust out his brother's eye; *Soumáhe*, an Abyssinian word meaning 'heathens'; *Samal*, an Arabic word meaning 'lofty hills covered with trees,' possibly appropriately applied to the country, as Miles observes; *Mosyllon*,

the ancient name for the whole region, anagrammatized in accordance with the practice of the old geographers; and *Samal*, an Arabic word expressing 'hardihood.'

At any rate the immigrations to this part of Africa from Arabia have been successive, and the last two took place in the middle of the thirteenth and fifteenth centuries. To this day the *Somál* assert that their genealogies are in the hands of some *Sayyids* at a village called *Wahát*, in the Lahej district. This, however, is denied by the present Kazi of *Al Hautah*, who, however, may be prejudiced, as he appeared offended by the assertion of the *Somál* that they are descended from the *Sherifs*. It is more than probable that there is truth in the tale, and one genealogical table came into the hands of the writer under circumstances leading to the belief that others were concealed by the *Sayyids* for the purpose of extorting money from the *Somál*. This document is merely the copy of a record, the original of which could not be obtained. It is evidently of very modern authorship, and it gives with becoming diffidence a genealogy having for its originator no less a person than *Ali Abutalib*, the Prophet's cousin, and ending with *Shaikh Egal bin Fáhia*, from whom the *Yusuf* tribe derive their descent. The *Somál* claim as a progenitor *Sherif Ishák bin Ahmed*, who with forty companions landed from *Hadhramaut* about 500 years ago. He died at *Mait*, near *Burnt Island*, where his tomb is pointed to as evidence of the noble origin of the *Somál*, on the prin-

ciple of "their graves are green, they may be seen," in the ballad of the Battle of Blenheim.

Besides *Ishák* we find *Dir Dáród*, *Edur*, and *Hawiyah*; these may be called the pagan genealogies. According to Burton, "naught is known of *Dir Dáród* except the name, but they are the alleged progenitors of the northern *Somál*, the *Esa*, *Gudabirsi*, *Ishák*, and *Barsuk* tribes." *Darod Jabarti bin Ismail bin Akáil* is the supposed originator of the *Dulbahanta*, *Warsangali*, and *Mijartén* tribes, called collectively *Harti*, as also the *Ogádén*, *Géri*, *Maréhán Bartise*, and *bah Habar Ali* families, who occupy the eastern portion of the *Somáli* peninsula. It is supposed that *Dáród* was a man of ignoble birth. The *Hawiyah* claim holy origin, but, as stated by Burton, are doubtless of pagan extraction.

The *Somal* are a fine-looking race, and they bear little resemblance to the negro *Swahili* either in face or figure. Their hair is crisp and wiry, growing in ringlets reaching barely to the shoulder, and it is frequently seen plastered down either with lime or ashes, like a head well lathered with brown soap, or it is combed out and has the appearance of a mop. Some dye their locks reddish brown, others, chiefly the elderly or wealthy, shave the head and go uncovered; all occasionally have a leather band with amulets attached round the temples. A few wear turbans. The head is gracefully set on the shoulders, and the face oval, with high cheek bones and projecting lower jaw; forehead high and rounded; lips full, with strong, regular, dazzling teeth, eyes brilliant but restless, generally yellowish

in the whites, nose slightly flattened, with full delicate nostrils, which involuntarily betray the feelings. The ears generally project slightly, and the neck is rather long. The body is usually too long and the shoulders too narrow for elegance of figure. The *Somál* are decidedly a tall race, but their lower limbs are seldom well developed; a well-made man has a womanish figure, and the resemblance to the female type is further borne out by the absence of hair on the face. The feet are flat, and the gait is an awkward, ungraceful stride. There is nothing savage in the appearance or nature of the men, and they are full of fun and humour. Their besetting sin is avarice, and everything seen is coveted; yet they never appear to profit by the acquisition of wealth, and the majority spend as recklessly as they acquire. Many a *Somáli* of little or no means will pay Rs. 4 for a carriage to take his wife to the doctor in, and men receiving 15 rupees a month will spend four to six annas a day on *kát*. (For a description of this drug, see page 139 of the *Statistical Account of Aden*.)

To return to the physical peculiarities. The women are perhaps more singular in appearance than the men. Up to the age of fifteen or sixteen, most *Somáli* girls are pleasing, if not very fairly good-looking; their figures are straight, and they are well limbed; there is, however, too much squareness about the shoulders and a want of shapeliness about the lower part of the legs, not at all modified by an ungainly lounging gait. Marriage soon deprives the female sex of all attractive-

ness, and the decrepit *Somáli* woman is a loathsome and too common spectacle.

Both males and females wear but one garment, which, however, is differently draped in the case of each sex. A man buys a few yards of sheeting and rolls himself up in it as gracefully as untutored nature permits; he has no particular object in clothing himself at all, except as a sign of his respectability, and his modesty or that of his neighbour is not easily shocked by accidental or intentional reversions to a state of nature. The women, again, when young seem to be engaged in a perpetual strife with the many accidents which continually disarrange the by no means prudishly conceived arrangement of their habilaments. Half the sheet is puckered at the waist and confined by a band; the other portion passes over the back, and is fastened diagonally across the body by knotting the ends on the shoulder. Among unmarried females the wire ringlets are merely the male coiffure over again, but they are generally plaited, and when loosed are combed out into a bushy mass. Married women confine their tresses in a blue network bag, which has a far from pleasing effect, and is eminently suggestive of indefinitely postponed ablutions. Feast days induce the virgins to decorate themselves in fantastic style with a feather.

There are only two kinds of female ornaments worn by the *Somál* that are peculiarly African in style. These are earrings of two varieties, and a heavy silver necklace called "*gilbah*"; for a description of these the reader is again referred to the *Statistical Account*

of Aden. Men wear amulets cased in silver, or more generally leather ; many affect a ridiculously large number of these supposed safeguards ; others string two or three large pieces of amber on a leather strap, and wear it indifferently round the head, neck, or arms.

The *Somáli* in his own country always goes armed with a spear or spears ; usually he girds on a short dagger-like sword also, and occasionally, or on important occasions, a shield is slung upon the left arm. The spears are of a variety of shapes : some two feet long in the steel, others a foot or so, fish-shaped and broad, and a few are fashioned like arrow-heads. The metal employed and the workmanship are alike inferior, and the manufacture is entirely in the hands of a sort of outcaste tribe called "*Tomál.*" The shafts are about four feet six inches long, and are made of the wood of the *débi*, *digtáb*, *makárai*, &c., and are weighted, with a ring of lead to preserve the balance. No especial dexterity is shown by the *Somál* in throwing the javelin ; much time is taken up in posturing under the pretence of taking aim ; a peculiar quiver is given to the spear by suddenly jerking it against the palm of the hand when resting there before casting. The dagger-like sword is about eighteen inches long and two-edged ; the handle is of horn fitted to the grasp, and is bound with pewter ; the sheath is of leather. It is only used to stab with in close conflict, which is, as a rule, avoided as much as possible. The shield is made of rhinoceros or oryx hide. It is about fourteen to sixteen inches in diameter, and is

occasionally curiously decorated. Bows and arrows are also used by the *Midgán* or "*hikari*" tribe; the latter are poisoned. These weapons are, however, seldom seen on the sea-coast.

The food of the *omál* is almost entirely confined to the two items of milk and meat. Both are supplied in abundance by their herds. The flesh is rather devoured than eaten in proportion to the appetite, and the quantity is limited solely by the voracity or capacity of the consumer. Five men have been known to finish at a sitting the whole of a camel's hind leg, haunch and all: the process more resembles deglutition by carnivorous animals than assuaging of appetite by rational human beings. Rice and grain are luxuries. Water is scarce and highly prized, very little is drunk, and frequently it has to be fetched from a distance of many miles to the coast. The *Somál* are an extremely abstemious people as regards the use of stimulants. Spirits are an abomination, tobacco is seldom smoked, but extensively chewed in the form of snuff mixed with a small quantity of potash. Coffee is much affected by the coast tribes, and it must be remembered that beyond the maritime plain habits of extreme simplicity necessarily prevail. It is a curious fact that the *Somál* who visit Aden are brought into almost daily communication with all the civilized peoples of Europe, yet they remain absolutely unchanged in their habits, demeanour, and savage instincts. No ties seem strong enough to bind them to civilization, no improvements appear to

recommend themselves to them as worthy of adaptation; no customs or creeds are thought deserving of imitation. Even fire-arms are carefully handled, and if possessed, seldom discharged. Boys and girls born and brought up in Aden are just as much savages as those who have never left their native wilds. Yet withal they are a docile, gentle race, and under a leader in whom all had confidence, could be welded into a powerful nation.

The *Somál* are essentially nomadic in their habits, and the aim and object of life is to possess flocks and herds in abundance. As a consequence there are no large settlements in the country, half a dozen huts representing a town. The majority of the coast tribes do not often venture into the interior, but a certain number are merchants who travel to the *Dhulbahanta*, *Ogádén* or *Gúdabirsi* country. The method of traffic is as follows: A man purchases in Aden cloth, rice, dates, zinc, brass, &c., perhaps to the value of Rupees 200, he then ships his goods in a *bagalow*, and sails with his wife and one servant for the port whence he proposes to take his departure. He finds ready for him on his arrival his camels, which he has left with the *Aysa Musa* or *Noh*. These two tribes occupy the maritime plain, and are well situated for looking after the beasts of burden which are required for the carriage of goods into the interior; they are paid about a 'tobe' per camel for this service. If the merchant finds that he has more property than his own animals can conveniently carry, he hires, paying about half a *tobe* per diem for each camel. By degrees a "*káfilah*" is got together of

from 300 to 500 camels, and starts, accompanied by about half as many persons. No "*abbán*" or protector is ordinarily required until the destination is reached. On arrival in the quarter where it is sought to dispose of the merchandise, the "*káfilah*" separates in every direction, each trader seeking his own "*abbán*," who is a native of the district. The merchant takes up his residence with this "guide, philosopher, and friend," who barter his goods for him to persons residing in the neighbourhood for goats, sheep, cattle, hides, skins, feathers, ghee, myrrh, frankincense, gum, ivory, &c. Intelligence is then obtained as to whether a sufficient number of traders are ready to return, and when this is the case, a *káfilah* is got together, and starts for the coast. On reaching Berbera, if a good price be offered, the merchandise is disposed of to local buyers, or it is taken over to Aden for sale. The above is descriptive of the system pursued in the *Somáli* country, and does not refer to the *káfilahs* that visit *Harar* and the *Galla* country, of which Burton gives an account.

A *Somáli* possesses but few personal effects ; his hut, composed of a framework of *galól* wood covered with grass mats, is portable, and accompanies him everywhere ; he will even erect it inside a stone-built house. Food is cooked in an earthenware pot with two handles called *adhar* ; it is turned out into a wooden platter named *hédo* ; if meat, it is seized with the hand, cut up with the dagger (*biláwah*), and bolted while piping hot ; this is followed by a draught of milk poured

from a curiously shaped vessel made of bark and ornamented with cowries, called *dil*, of which the upper half (*hadub*) forms a cup. It is not usual to drink water after meals, the *Somál* alleging that it destroys the juices of meat. He then lies down on a mat (*dirmo*) with a wooden block hollowed to receive the neck for his pillow (*barki*), his *tobe* serving as a covering. In the morning the animals are milked and butter churned in a bark vessel shaped like a double cone, and protected by a light framework of wood (*ágán*). This is placed on the ground with its mouth towards the operator, and rocked to and fro till butter is produced, which is melted into ghee and stored in large skin jars (*kumba* or *gog*). Water is drunk out of two small barrel shaped vessels with handles called *kaláh* and *kuda*. The *Somál* only possess one article of furniture, named *barjin*, which is a small four-legged stool hewn out of a solid block of a soft wood tree called *hodthai*. Women scent their clothes with frankincense by hanging them over a small framework (*gém-bissa*) containing a brazier. It should be here mentioned that the women are very industrious, and occupy themselves all day weaving mats or drying hides. Men tease out their locks with a three-toothed boxwood comb like a trident, called *fidin*, which is often stuck in the head; women use one resembling a fork, with ten or twelve teeth, named *sukaf*. The teeth are cleaned by an improvised tooth brush of the *arâk* tree (*capparis sodata*), called by the *Somál* *ádthai*.

The *Somál* hang together in families, and as a

natural consequence these have become so numerous in each tribe and sub-tribe, that unity of any large division of the race has become almost impossible. The rule of the country is "every man for himself" and "might is right;" no man is allowed to be any better than his neighbours except in application of worldly knowledge and wealth. As regards the individuals who are the founders of the different families, they are the only men who have acquired influence by their superiority in the two foregoing particulars.

The *Somál* are all *Shafai* Moslems, and, like most of their creed, who have little real morality, are in public exceedingly punctilious in their religious observances. Circumcision does not take place until the sixth or seventh year, and females of the same age, after being mutilated as among the Abyssinians, are compelled to chastity in the manner described by Rigby, to whose account the curious are referred.

Girls are married when about fifteen years of age, and they are generally selected for their personal charms, such as they are. But little ceremony is observed on these occasions beyond feasting and dancing.

No prayers are recited over the dead. Polygamy is common, but the women are in no way secluded. In regard to the distribution of property after death, the *Somál* follow Arab customs.

The *Somál* play at several games resembling draughts, as also at ball. Burton has sufficiently described these in his *First Footsteps in East Africa*.

The dance is peculiar, consisting of a succession of short jumps accompanied by clapping of the hands, the sexes performing together as among ourselves. All do not dance, most preferring to look on and criticise. No musical instrument is known except the drum.

The year is divided into four seasons—*Gugi*, from April to August; *Haga*, the hot season; *Dair*, the cold season; *Ʒilal*, from December to April. The months correspond to the Arabic, and are named:—

Arabic.	Somali.
<i>Moharram</i>	<i>Dago</i>
<i>Safar</i>	<i>Bil duráh horé</i>
<i>Rabia al Awal</i>	<i>Bil duráh dambé</i>
<i>Rabia al Akhir</i>	<i>Rajal horé</i>
<i>Ʒumád al Awal</i>	<i>Rajal déhé</i>
<i>Ʒumád al Akhir</i>	<i>Rajal dambé</i>
<i>Rajab</i>	<i>Saboh</i>
<i>Sháaban</i>	<i>Wa baris</i>
<i>Ramadhán</i>	<i>Soukád</i>
<i>Shawwál</i>	<i>Sonfur</i>
<i>Dhul Káda</i>	<i>Sidatal</i>
<i>Dhul Hijjah</i>	<i>Arafo</i>

The days of the week are the same as in Arabic.

It is useless to attempt to ascertain from the *Somál* themselves any account of the origin of their language, and it is only very recently that it has been studied sufficiently to enable it to be compared in grammatical forms, words, and construction with the dialects by

which it is surrounded. In order to accomplish satisfactory results from a comparison with other tongues, considerable time must elapse, and the following observations are merely tentative.

First, with regard to its origin and development. Professor Gibbs has remarked, that if the idea of an original language be preserved, then all languages, after being separated from the parent stock, have passed through successive stages of development. Chevalier Bunsen and Max Müller have studied this question with what they imagine to be important results. They presume a common monosyllabic stock from which the monosyllabic languages of *Asia* first sprung, such as *Chinese*, which has continued for some unknown reason arrested in development. Similarly at a much later period the *Tartar* or *Tauranian* languages detached themselves on one side, and *Hamitism* or *Egyptian* on the other; the former with a slight tendency to the *Indo-European* character, and the latter with a tincture of *Shemitism*. These are called the nomadic as opposed to the pure monosyllabic or family languages, such as *Chinese*. Later on again the *Shemitic Iranian* or *Indo-European* languages developed themselves in opposite directions, and these are called the political or state languages. *American* and *Oceanic* languages are thought to be connected with the *Tauranian*, and the *African* are united conjecturally with the *Hamitic* or *Coptic*, and perhaps further south with the *Tauranian*. It is believed it will be found that *Somáli* has a *Japetic*

tendency in its pronunciation and development, in this resembling the *Zulu* and other *Kafir* tongues of *South Africa* on the one hand, and *Galla*, *Harari*, and *Dankali* on the other. With regard to the supposed origin of the *Somál*, there appears some corroboration of the account already given in the resemblance between the *Galla* and *Somáli* languages. Rigby maintains that *Somáli* bears no similarity to *Amharic*, *Dankali*, or even *Arabic*, but there is no doubt that such is not the case, and if we examine *Galla* and *Somáli* we find that the radical difference between the two does *not* lie in inflection, conjugation, or idiom, but in words, many of which moreover are common to both. No doubt the *Semitic* (*Arabic*) element is predominant, but there is another which belongs to the indigenous stock, and which shows itself in characteristic sounds, such as a cerebral *d*, a nasal *n*, and a cerebral *r*, &c., while *Arabic* is represented by the *Ghayn* and *Ha*, as also the *Hamza*. As to *Dankali* and *Harari*, they are only other variations of the same grammatical system. As Max Müller has observed, it is extremely dangerous to draw definite conclusions from accidental resemblances in words, yet if it were possible to compare all these sister dialects, it is believed that many words would be found in at least two, though which of these two is the elder in point of extraction, might be difficult to decide.

At any rate, so far as *Somáli* itself is concerned, we find a language with a system of grammar which is perfect in structure if we omit two or three verbs that

are irregular in a few tenses. The idiom is that of all barbaric tongues, intensified by the natural indolence of the people themselves, which seems to prevent their allowing their thoughts any great range of expression, and consequently necessitates repetition (to prevent hiatus) of various connecting clauses, to a wearisome and certainly bewildering extent, while the speaker considers what is to come next; and especially if speaking to a foreigner, a *Somál*, like all *Asiatics*, starts with the idea that you and he cannot possibly understand one another. As an example of this, a *Somali*, giving an account of a conversation, begins, "I say, do you hear? I say, he says, Ali says, he will come to-morrow, so he says." After each pause the hearer is expected to utter "it is so" or "is it so?" in order that the speaker may rest assured his precious breath is not wasted. There are probably about 1,500 indigenous word roots in *Somáli*, of which three-fourths are roots that can be developed by inflection into a great variety of other words.

The *Somál* are by no means devoid of poetical ideas, and their verses, if wanting in metre and rhythm, are hardly inferior in sentiment to western prosody. Witness the following :—

Though ninety steeds
Are mine, bright chestnut bay and dappled grey ;
Mine myriad teeming camels, 'mid which stray
Tia and Airo ;
Though ten sail bear
The money counted, and the gold heaped high ;

Though blest my lot, yet all for one word, I
Would give, with *Ego!*

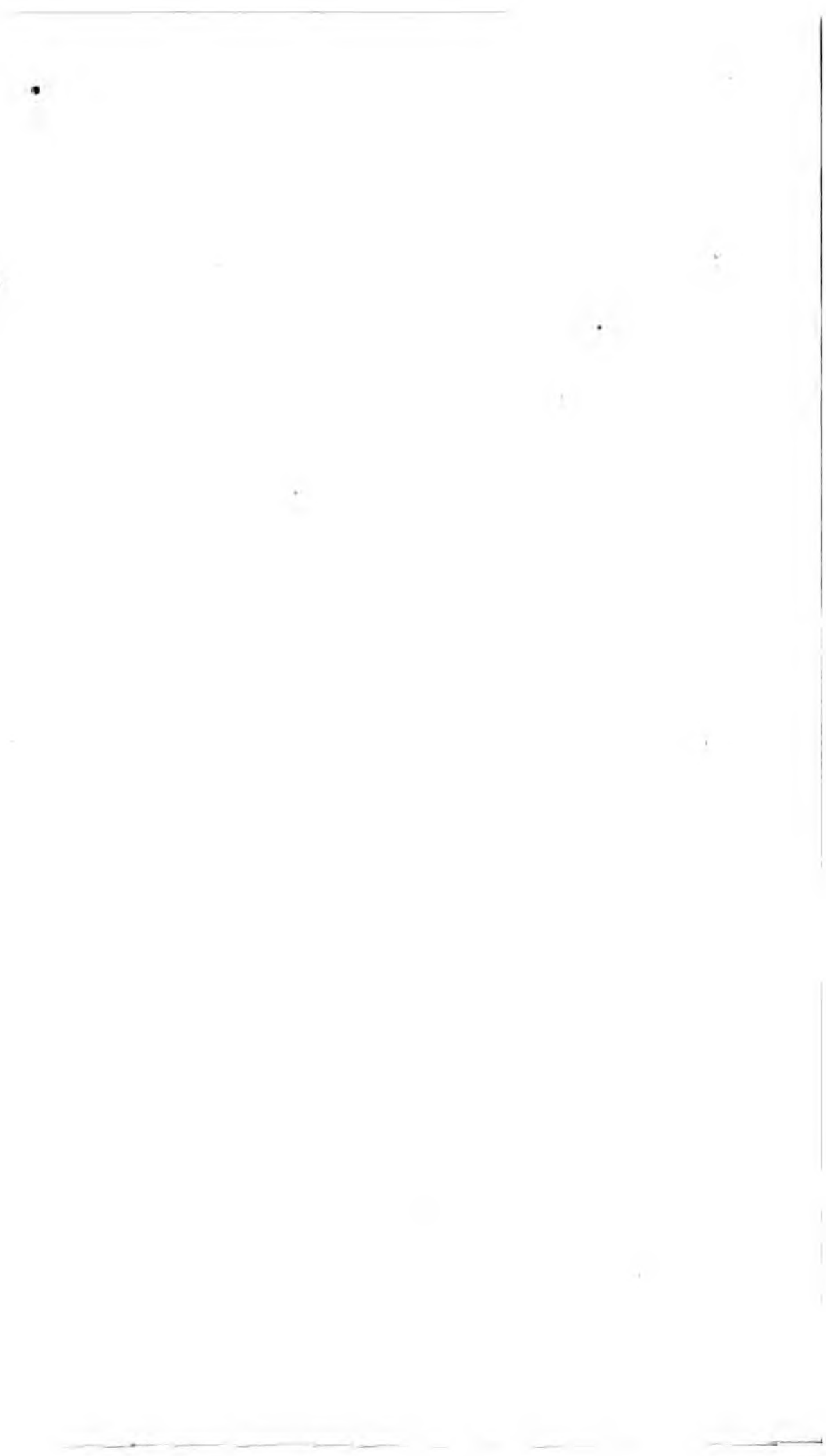
In conclusion let not the *Somál* be judged hastily. When it shall be worth any person's while to make a study of this enigmatical race, and to publish the result of his labours, we shall perhaps better be able to understand how it is that, up to the present, nought can overcome their inborn savage instinct and habits. The tribal nearly approaches the caste system, and when we consider how little the barriers of the latter have been broken down in *India*, after an occupation of over 200 years, it is not to be expected that 30 years' contact with civilization should, in the case of the *Somál*, materially affect the prejudices and habits of fifteen centuries.

PART I.

A GRAMMAR OF THE SOMALI LANGUAGE,

TOGETHER WITH

A FEW EXERCISES FOR BEGINNERS.



SOMALI GRAMMAR.

CHAPTER I.

ORTHOGRAPHY.

1. The difficulty of finding a suitable system of orthography has been greatly enhanced, owing to the pronunciation of Somali partaking of both the Semitic and Indo-Germanic character.

2. The alphabetical signs used for Urdu contain all the elements requisite for writing Somali phonetically, but it would be necessary to give some letters their Arabic value. On the latter account, and for other obvious reasons, the Roman character has been employed.

3. The hardness and distinctness with which the consonants are pronounced, are, as has been previously noticed by others, a principal feature of the language.

4. The system of Dr. Lepsius has been modified to form an alphabet, and the letters have the following forms:—

a b d ð e f g ġ h i j k ð l m n o r s sh t u w y z

The use of capital letters has been discarded in this work, as likely to cause extra expense in printing.

VOWELS.

5. The vowel sounds which are marked, and for which separate letters are used, are the following:—*a e i o u*

a; the ordinary value of this letter is as *a* in 'father' (Eng.). This vowel when short corresponds to the Arabic 'fatha,' and it has therefore an open sound, which has no exact equivalent

in English where the same letter is employed. Perhaps the *a* in the words 'balloon,' 'saloon,' &c., approach the sound. Dr. Forbes deprecates *u* being used as an equivalent for 'fatha,' and Dr. Hunter has employed *a* in his system of transliteration to represent a similar sound in the languages of India. Any ordinary Englishman who has not paid attention to the foregoing, would probably pronounce *badan* as if it were *bád'un* or *budann*, whereas it is 'budun,' like 'button' with a *d*. *A* will be marked with an accent when the pronunciation is long; as *ná-gahi*, the women.

e has a sound which is represented in English by *ay* or *ey* in such words as 'bay,' 'prey;' as *áder*, a paternal uncle, *álen*, a leaf.

i is pronounced as in 'sin' or 'ravine,' according as it is short or long; as *dig*, place, *kísí*, his.

o is sounded like *o* in 'tonic' or *o* in 'tone,' according to its length; as *kor*, write, *sór*, food.

u is sometimes short but generally long, as *u* in 'bull;' as *fur*, open.

6. In connection with the vowels must be mentioned the Arabic 'hamzah' or broken *a*, *i*, and *o*, which occurs in Somali. It is marked by placing two dots over the vowel; as *gän*, hand, *bī*, destroy, *sö*, go on.

7. The general difference between the vowel sounds ordinarily requires no particular mark of distinction, since those vowels which come under the primary accent are uniformly long, and that accent as a rule falls on the penultimate.

DIPHTHONGS.

8. Sometimes two vowels come together, both of which are so distinctly sounded, that each is heard, though forming only one syllable.

Such are the diphthongs *ai* and *au*. In *haisa* the sound *ai* resembles that of *i* in 'pine.'

Au in '*baudo*' sounds like *ow* in cow, or *ou* in ounce, and occasionally *ow* is used to represent that sound where other vowels follow, as *dowai* for *dauai*, approach.

The diphthong *ei* is less perfect, as in *bein* when the sound resembles *ei* in 'feign', but the *e* is sounded slightly separate.

Ao is another compound which is hardly a diphthong, as *hosao*.

Eu is very rare.

EUPHONIC VOWEL CHANGES.

9. The concurrence of two vowels in two successive syllables or words, often occasions a hiatus, which it may be desirable to avoid.

This can be done in one of two ways : first, by causing the vowels to coalesce ; second, by inserting a consonant between them.

In the language of grammarians, these changes are called—contraction, crasis, apostrophe, and commutation. An example of each will suffice.

Contraction, where the two vowels take the sound of one vowel, the other being absorbed, as *yai* in the perfect of verbs, which is sounded *yi*.

Crasis, where the final and initial vowels of two successive words coalesce, as *ma-an* = *māan*.

Apostrophe, where a vowel is elided, as *hadi-ád* = *hadád*.

Commutation, where one vowel is changed into another or a cognate semi-consonant, as *dowai* for *dauai*.

CONSONANTS.

10. The value or sound of the several consonants is as follows :—

b is sounded as in English, but more forcibly and with a sort of *p* sound, as if the speaker had a cold in his head ; as *dibi*, an ox.

d has a clear distinct sound as in English 'did', but the tongue is allowed to appear between the teeth ; as *did*, deny.

ḍ is the cerebral *d* of the Sanskrit (ड) ; as *dig*, place.
f is sounded as in English 'far,' 'if' ; as *fal*, do.

g is invariably hard, as in English 'gander' ; as *gor*, time.

ġ occurs but rarely and is the Arabic غ ; as *ágal*, house.

h is a strong aspirate, in fact the Arabic ح ; as *hol*, property, *libah*, lion.

j as in English 'jug' ; as *jid*, road.

k has the sound of that letter in English 'kill' ; as *kaigi*, my. It is interchangeable with *g*.

ḳ is the Arabic ق ; as *koḳ*, joke.

l is pronounced as in 'love' ; as *libah*, lion. At the same time this consonant is sometimes sounded like *ḷ* in Sanskrit* ; as *lul*.

m is the English letter in 'man' ; as *mánta*, to-day.

n is slightly nasal, resembling the Sanskrit ण ; as *nin*, man.

r is the Sanskrit र̣ ; as *gar*, justice.

s is a strong sibilant resembling *ss* in English 'hiss' ; as *dis*, prepare.

sh as in English 'shore' ; thus *shishai*, be distant.

t is pronounced as in English 'time' ; thus *tug*, thief.

w as in English 'waggon' ; thus *wil*, boy.

y as in English 'you' ; thus *ya*, who.

† In articulating sounds like *ch*, *p*, and *s*, the Somal change them into *j*, *b*, and *s* : e.g.

ajja for *achha* (Hind).

bahar for *pahar* (Hind).

jasirad for *jazirah* (Arabic).

* This is in truth another letter, but it is not considered desirable to adopt a separate sign, the letter not occurring very frequently.

† See Burton's First Footsteps in East Africa, p. 515.

CLASSIFICATION AND RELATIONSHIP OF CONSONANTS.

11. It is not proposed to enter here into a discussion on consonantal gradations, cognates, the law of accommodation, combinations, and changes. Suffice it to say that the following sounds have a reciprocal correspondence to each other:—

<i>b</i>	<i>d</i>	<i>g</i>	<i>v</i>	<i>z</i>
<i>p</i>	<i>t</i>	<i>k</i>	<i>β</i>	<i>s</i>

Some of these, such as *p*, *v*, and *z*, do not exist as separate letters. The student is referred to Dr. Lepsius' Treatise for the study of the double series of relationship existing among many of the consonants. The only peculiarity in Somali is the change of *l* into *sh*, noted hereafter.

EUPHONY.

12. The consonants *k*, *g*, *d*, *t*, may be called euphonic; they are used to prevent the coalescence of two vowels, or the loss of a vowel which perspicuity requires to be preserved. To these may be added *h*, (which is itself a semi-vowel in Somali,) *w* and *y*.

K is used to assist the article, as *nin-ka* for *nin-a* (see post under article).

g before the article in the same manner as *k*.

d with the article to avoid coalescence, as *dirmo-dirma-da*.

t before the article in the same manner as *k* and *g*.

h before the article in the same way as *k*, *g*, and *t*.

w is used instead of its cognate vowel *u*.

y is used instead of its cognate vowel *i*.

CHAPTER II.

ETYMOLOGY.

13. The changes to which words are subject are of two kinds, viz. inflection, including declension and conjugation; and formation, which includes derivation and composition.

14. The radical part of a word, or the root as it is called, has been thus defined :

The root is a significant element from which words, as forms of thought and parts of speech, are derived. It is sometimes a complete word in itself, and it lies at the foundation of a whole family of words. It may express an idea which can form a component part of language, but it frequently only sets forth the intuition or appearance which is common to the noun or idea, and the verb or judgment. It requires in the latter case the modification which makes it a noun or verb.

15. Formatives are the letters or syllables which give a root a rank, relationship, or progeny.

16. Inflection expresses the relationship of the various parts of speech to each other, as *nin* (simple root), 'a man,' changed into *nimo*, signifies 'men' ; so *ga-jo* (root *gaj*), 'hunger,' makes *gajonaiya*, 'being hungry.'

PARTS OF SPEECH.

17. The following parts of speech exist : Article, Noun, Pronoun, Verb, Adverb, Preposition, Conjunction, Interjection.

ACCENT.

18. As a general rule the accent is laid on the penultimate syllable, as *nágti*, *jógai*.

If a word contain many syllables, it generally takes a secondary accent, as *digánáiya*.

THE ARTICLE.

19. There is only one article in Somali. It is used to define persons and things according to the position or knowledge of the speaker.

20. The sounds *a*, *i* and *o* are employed for this purpose, but they are assisted by certain consonants according to invariable rules.

As regards the three variations of the definite article, each has a different value—

a is used when the person or thing spoken of is actually present.

i is employed when the person or thing referred to is not in view of the speaker.

o is preferred in narrative and in reference to abstractions.

It would not profit to give examples at so early a stage, and the explanation of the above distinctions in meaning will be more fully discussed hereafter.

21. As before noticed, these vowels require a consonant to assist them before they can be brought into use, except in the case of pronouns (which see).

22. When the noun it is proposed to define is masculine, the consonants *k*, *g*, and *h* are employed, according to the following euphonic rules* :—

k is used when the noun terminates with a consonant ; as *nin*, a man ; *ninka*, the man.

g is employed when the noun ends with that letter ; as *ilag*, a tooth ; *ilagga*, the tooth. *G* is further preferred when the noun terminates with the vowel *i* ; as *dibi*, an ox ; *dibiga*, the ox.

h is used when the noun ends with that consonant, or the vowel *a* ; as *ába*, a father ; *ábaha*, the father ; *madah*, a head ; *madahha*, the head.

23. When the noun defined is feminine, the consonants *t*, *d*, and *sh* are employed.

t is used with nouns terminating in a consonant ; as *búr*, a hill ; *búrta*, the hill.

d is employed when the noun ends with that letter or sound ; as *gabađ*, a girl ; *gabađda*, the girl.

* See paras. 12 and 263.

d is also used when the noun terminates with a vowel ; as *óri*, a woman ; *órida*, the woman ; *dirmó*, a mat ; *dirmada*, the mat. In the last instance, note that the *o* is changed into *a* when the article is affixed. *d* is further employed with nouns ending in *h* ; as *korah*, a sun ; *korahda*, the sun.

sh, nouns terminating in *l*, change that letter into *sh* when the article is added ; as *mel*, a place ; *mesha*, the place.

24. There is a peculiar construction which is partly definite and partly indefinite, wherein the article *i* is used with a noun, without the intervention of a consonant ; it will be explained under Syntax.

THE SUBSTANTIVE.

25. Substantives are either proper, common, or abstract.

26. Most proper nouns are reducible to a root, as *Déria*, from *déri*, to heat ; *Magan*, from a root meaning an asylum ; *Wársama*, from *wár*, news, and *samá*, part of *san*, good. Others are derived from the Arabic.

27. Other nouns are divided into three classes, primitive, derivative, and compound.

28. Primitive substantives are those which have their origin in no other word. They include the names of animals, plants, natural objects, the members of the body, &c. ; as *jír*, rat ; *didthin*, myrrh tree ; *bad*, sea ; *gän*, hand ; *hadal*, speech.

29. Derivative nouns comprise all those derived from other nouns, adjectives, verbs, or other parts of speech, by means of some change in the primitive ; as *as*, red ; *asán*, redness : *fal*, do ; *falnin*, action : *tali*, manage ; *talia*, a manager or leader. The method of construction of abstract verbal nouns is shown in the table of derivative forms, but of course every verb does not pass into a substantive.

30. Compound nouns are formed by joining two primitives, one a noun and one a verb ; as *dar-tól*, compounded of *dar* cloth and *tol* sew, a cloth sewer or tailor ; *faras-jir*, compounded of *faras* a horse and *jir* to be with, a horse-keeper ; *gáshán-káà*, compounded of *gáshán* a shield and *káà* lift, a shield lifter or warrior.

NUMBER OF NOUNS.

31. Nouns have two numbers, singular and plural, the latter being formed from the former by some change, generally an increase in the incipient, as *jid*, a road ; *jidad*, roads. The following rules will prove useful in forming plurals when required :—

- (a) Masculine monosyllables form the plural by repeating the final consonant preceded by the vowel *ǎ* ; as *tol*, a tribe ; *tolal*, tribes.
- (b) Feminine monosyllables form the plural by adding *o* ; as *nág*, a woman ; *nágo*, women ; or *od* with a numeral, as *shan nágod*, five women.
- (c) Dissyllables, masculine or feminine, having the accent on the last syllable, form the plural by doubling the last consonant before *o* ; as *haben*, a night ; *habenno*, nights.
- (d) Masculine or feminine dissyllables, with the accent on the penultimate, drop the vowel of the last syllable in adding *o* ; as *gabaà*, a girl ; *gabàó*, girls.
- (e) Feminine dissyllables and polysyllables ending in *o*, add *in* in the plural ; as *kánso*, a bow ; *kansoin*, bows : *wabáiyó*, poison ; *wabáiyoin*, poisons.
- (f) A few nouns ending in a vowel form the plural by adding *yal* or *iyal* ; as *aba*, father ; *abaiyal*, fathers : *odai*, old man ; *odaiyal*, old men.

32. An intensive plural is formed by adding *yal* to nouns conforming to rule (a), as *tol tolal, tolalyal*, the latter signifying "very many tribes." Similarly nouns coming under rules (b), (c), (d), and (e), change the *o* of the plural into *ayal*, as—

nág, a woman; *nágo*, women; *nágayal*, many women.
habén, night; *habenno*, nights; *habennayal*, many nights.
gabađ, a girl; *gabdo*, girls; *gabdayal*, many girls.
kánso, a bow; *kánsoin*, bows; *kánsayal*, many bows.

These latter lose the *in*.

GENDER OF NOUNS.

33. The gender of most nouns is arbitrary, as in French, and determined in many cases merely by the meaning of the noun, different words being used to express males and females, as *nin*, man; *nág*, woman; *wil*, boy; *gabađ*, girl. Another mode of expressing the distinction of sex exists by using two words, one in pointing out the animal, and the other to define the sex, as *libah láb*, a he-lion; *libah dadig*, a she-lion or lioness.

Nouns derived from the Arabic, which terminate in *g* in that language, retain their gender, and change *g* into *d*, as *warkad*, paper; *warkad-da*, the paper.

34. The peculiar use of *wilál* is worthy of notice.

Wil signifies a boy, *wilal* means boys; *wilál*, masc., means a brother, *wilál*, fem., means a sister. There is no difference in the plural, which is *wilallo* for both.

CASE OF NOUNS.

35. If a change of form be essential to constitute case, there are, strictly speaking, no cases in Somali.

It appears useless, therefore, to discuss the question at this period, and it can be more adequately dealt with under Syntax.

NUMERALS.

36. The cardinal numbers are as follows, and they are all feminine up to eight inclusive, after which they are masculine :—

1	<i>kau</i> or <i>mid</i>	20	<i>labátan</i>
2	<i>laba</i>	30	<i>sodun</i>
3	<i>sadeh</i>	40	<i>afárrtan</i>
4	<i>afárr</i>	50	<i>kuntun</i>
5	<i>shan</i>	60	<i>lehdan</i>
6	<i>leh</i>	70	<i>tadobátan</i>
7	<i>tadobá</i>	80	<i>sidedtan</i>
8	<i>sided</i>	90	<i>sagáshan</i>
9	<i>sagál</i>	100	<i>boğol</i>
10	<i>toban</i>	1000	<i>kún</i>

The conjunction *iyó* joins the units with the tens, the former preceding the latter, as *labá iyó toban*, 12.

37. Ordinals—these are :—

<i>kowád</i>	first	<i>lihád</i>	sixth
<i>labád</i>	second	<i>tadobád</i>	seventh
<i>sadehád</i>	third	<i>sidebád</i>	eighth
<i>afrád</i>	fourth	<i>sagálád</i>	ninth
<i>shanád</i>	fifth	<i>tóbnád</i>	tenth

38. Fractions are as follows :—

$\frac{1}{8}$ *fallad* (fem.) or *rimä* (masc.) ; $\frac{1}{4}$ *wah* (fem.), $\frac{1}{8}$ *dalol* (masc.) ; $\frac{1}{2}$ *baä* (masc.) ; $1\frac{1}{2}$ *mid iyó wah*.

39. Distributive numbers are expressed by repeating the ordinals, as *mid mid*, one by one.

40. Periodical numbers are thus translated ; *mar*, once ; *labá gor*, two times or twice ; and so on.

41. The order of numbers is as follows : 1880, *kún*, *sided boğol*, *iyó sidedtan*.

THE ADJECTIVE.

42. The adjective has no particular mark of gender or of number ; it is placed after the noun.

43. Adjectives are frequently radicals; as *wein*, large; *nin wein*, a big man; *ninki wein*, the big man; *nimanki wein*, the big men.

44. Participles are occasionally used as adjectives; as *raran*, laden, participle of *rar*, load; *awr raran*, a laden camel; *awrki raran*, the laden camel.

45. A noun can be transformed into an adjective by adding the termination *ah*, the final *h* being a light aspirate; as *nin ráwiah*, a rich man; *ninki dagágah*, the poor man.

46. Adjectives of deficiency can be formed by adding the termination *lá* (probably the Arabic *ilá*) to a noun; as *digála*, deaf, *i.e.* without ears; *heshodla* shameless.

47. Attributive adjectives are constructed by adding the termination *leh*, possessed of; as *gadleh*, bearded.

48. All the above can be transformed into attributive verbs (which see).

DEGREES OF COMPARISON.

49. By placing the preposition *ka* before an adjective, a comparative is formed, and by prefixing *ka wada*, a superlative can be expressed. In both instances the *ka* is sounded with the following word and its vowel is short and close. *Ka* in this case has the meaning of 'than,' *wadá* means 'all,' and in the comparative, the object with which the comparison is made must be expressed. This can best be explained under Syntax.

Example: *ninki nágti bu ka weinyahai*, the man is larger than the woman; *kás wa ka wada weinyahai*, he is largest.

THE PRONOUN.

50. In all primitive and elementary languages the use of the pronoun is very great. In Somali it occu-

pies a prominent place, and in order to properly understand the genius of the language, the pronoun must be thoroughly mastered.

Pronouns may be used either as substitutes or complements.

Some of them are substitutes, as they may stand for nouns, for sentences, or for a series of propositions.

Some of them serve also in a complementary character, inasmuch as, even when the noun is used, they are required along with it, or in addition to it, to give limits and connection to its meaning, and to prevent ambiguity.

Pronouns are of four classes—personal, possessive, interrogative, and demonstrative.

PERSONAL PRONOUNS.

51. The following are the personal pronouns :—

NOMINATIVE.

SIMPLE.		DEFINITIVE.	
1.	<i>an, ani</i>	<i>aniga</i>	I
2.	<i>ad, adi</i>	<i>adiga</i>	thou
3.	<i>u</i>	<i>usaga</i>	he
3.	<i>ai, iyo</i>	<i>iyada</i>	she
1.	<i>anno</i>	<i>annaga</i>	we
2.	{ <i>adin</i> } <i>aidin</i>	{ <i>adinka</i> }	you
	{ <i>edin</i> }	{ <i>edinka</i> }	
3.	<i>ai-iyo</i>	<i>iyaga</i>	they

OBJECTIVE.

SIMPLE.		DEFINITIVE.	
1.	<i>i</i>	<i>aniga</i>	me
2.	<i>ku</i>	<i>adiga</i>	thee
3.	—	<i>usaga</i>	him {
3.	—	<i>iyada</i>	her } it
1.	<i>na</i>	<i>annaga</i>	us
2.	<i>aidin</i>	<i>adinka</i>	you
3.	—	<i>iyaga</i>	them

DATIVE.

1.	<i>i</i>		to me
2.	<i>ku</i>		to thee
3.	<i>u</i>	} this is properly a preposition	{ to him }
3.	<i>u</i>		{ to her }
1.	<i>no</i>		to us
2.	<i>aidin</i>		to you
3.	<i>u</i> , this is properly a preposition		to them

INSTRUMENTAL OR LOCATIVE.

SIMPLE.

1.	<i>igu</i>		by or near me
2.	<i>kugu</i>		by or near thee
3.	{ <i>ku</i>	}	{ by or near him }
3.			{ by or near her }
1.	<i>nogu</i>		by or near us
2.	<i>aidinku</i>		by or near you
3.	<i>ugu</i>		by or near them

ABLATIVE.

1.	<i>iga</i>		from me
2.	<i>ká</i>		from thee
3.	<i>ka</i>	} <i>uga</i>	{ from him }
3.	<i>ka</i>		{ from her }
1.	<i>naga</i>		from us.
2.	<i>aidinka ka</i>		from you
3.	<i>iyaga ka</i>		from them

52. The simple nominative form (see para. 51), when used independently, is assisted by the consonants *w*, *b*, and *y*, thus :—

<i>wán, bán, yán,</i>	I
<i>wád, bád, yád,</i>	thou
<i>wu, bu, yu,</i>	he
<i>wai, bai, yai,</i>	she
<i>wánno, bánno, yánno,</i>	we
<i>waidin, baidin, yaidin,</i>	you
<i>wai, bai, yai,</i>	they

These may be called the conjunctive pronouns.

When the word preceding the pronoun terminates in a consonant, the pronoun is affixed to it, as *gortásán tagai*, at that time I went.

Sometimes when the preceding word ends with a vowel, the latter is lost, and that of the affixed pronoun is assumed, as *gortán tagai* for *gorti yán tagai*, when I went. This is frequently the case when the nominative is a relative.

The possessive pronoun is employed to express the genitive (see Syntax).

The objective forms call for no remark, except that the third persons singular and plural are absent in a simple form.

As regards the dative, these forms are chiefly complementary, especially the third singular and plural, which are invariably used even when the noun itself is expressed. The *u* is in reality a preposition.

The instrumental or locative forms are really the dative assisted by the preposition *ku*; they are frequently used complementally.

Similarly the ablative form is only the dative with the addition of the preposition *ka*. The only peculiarity is the second person singular, which, instead of *kuga*, makes *ká*.

53. Besides the foregoing, there is what may be called the general pronoun *a*, which in affirmative sentences is assisted by the consonants *w*, *b*, and *y*, in the same manner as the simple nominative (see para. 52) making *wa*, *ba*, *ya*; it is used for all persons, numbers, and genders. It invariably refers to the agent or object of the verb, whether it be used substitutionally or complementally.

54. EXAMPLES OF PERSONAL PRONOUNS.

NOMINATIVE *aniga sukki bán ka so sodai*, I came from the bazaar here.

OBJECTIVE *kásba na dilai*, a man beat us.

DATIVE *ninkás u tag*, go to that man.

In this sentence, the *u* is complemental.

INSTRUMENTAL *usha ku difo*, beat with the stick.

Here again the *ku* is complemental.

ABLATIVE *ninkás ba ká tagai*, this man left you.

GENERAL PRONOUNS *nin ba nág dilai*, a man beat a woman.

As regards the examples under the instrumental and ablative cases, the prepositions *ku* and *ka* are necessary to complete the sense of the verbs. This will be fully explained hereafter.

POSSESSIVE PRONOUNS.

55. The possessive pronouns are :—

1st person sing. *ai* my or mine (*kaiga*, &c.)

1st person plu. $\left\{ \begin{array}{l} aia \\ enn \end{array} \right\}$ our, ours $\left\{ \begin{array}{l} kaiaga \\ kenna \end{array} \right\}$ &c.

kaiaga means "yours and mine," *kenna* means "mine and other people's."

2nd person sing. *a*, thy or thine (*kága*, &c.)

" " plu. *inn*, your or yours (*kinna*, &c.)

3rd person sing. masc. *is*, his or its (*kísa*, &c.)

" " fem. *ed*, her or hers (*kéda*, &c.)

" " plu. com. *od*, their or theirs (*kóda*, &c.)

The possessive pronoun resembles the article in that it requires a consonant to complete it, and it follows the same rules in regard to the election thereof.

Frequently this pronoun requires the article to define it; thus *ai*, my; with the consonant *k* makes *kai*, add the article and it becomes *kaiga-i-o*, *haiga-i-o*, or *gaiga-i-o*.

Similarly for the feminine *ai* makes *tai*, and with the article *taida-i-o*, or *daida-i-o*, or *shaida-i-o*.

Observe that the article only requires a consonant when the pronoun ends with a vowel; thus we have *kága*, thy; *kena*, your.

56. There is no real reflexive pronoun; *iss*, a substantive masculine, is employed instead. This will be more fully explained hereafter.

The Arabic *nafs* (contracted into *naf*), and *roh* are also frequently used, joined to the possessive pronouns, as *ánigo naftaidi ya tagai*, I went myself.

INTERROGATIVE PRONOUNS.

57. The interrogative pronouns are :—
aiya ? who ? When used as an interjection makes *aiyo !*
yá ? who ? Used for both genders and numbers.
má ? which ? This is merely the interrogative particle.
kúma ? who ? Compounded of *kú* and *ma*, which of you ?
kúama ? who ? Plural, from *kuó* and *má*, which of those ?
ánnama ? who ? From *anno* and *ma*, which of us ?
iyoma ? which ? From *iyó* and *ma*, which of them ?
máha ? what ? Used isolated, as also prefixed to pronouns and conjunctions.

The sound *e* (contraction of *me*) also gives an interrogative meaning of 'what?' when joined to nouns in the same way as the article, as *hagge* ? what place ?
ninke ? what man ?

DEMONSTRATIVE PRONOUNS.

58. These are used both isolated and affixed, and are as follows:—

a-i-o, this ; used with the appropriate consonant exactly in the same way as the article ; thus *ka, ga, ha, da, ta*.

kú-a-o, those.

an, this ; with appropriate consonant according to gender ; thus *kan, gan, han, tan, dan*.

kúan, these.

ás, that ; makes *kás, gás, há, dás, tás*.

er, that ; is used like *ás*, but refers to persons and objects not actually in view.

kúas and *kúer*, those.

RELATIVE PRONOUNS.

59. There is no relative pronoun in Somali, the article or another pronoun supplies its place ; as *ninki imanaiyo i shegai*, the man who is coming told me. (See post Syntax.)

THE VERB.

60. The root or simplest form of the primitive Somali verb is the second person singular of the imperative, and it is generally a monosyllable.

The other inflections are formed from the root by the addition of terminations.

61. A verb can be conjugated in four different ways, viz. affirmatively, negatively, interrogatively, and negative-interrogatively.

62. Like the noun the verb has two numbers.

63. It can hardly be said to have two genders, but the second person singular (sometimes slightly modified) is used with a feminine nominative, singular or plural.

64. There are three persons, as in other languages.

65. The moods are—imperative, indicative, conditional, subjunctive, sequential, and potential.

66. It has been found extremely difficult to name the tenses according to any known European model, and the appellations given must be regarded as tentative. Let the student name the tenses as he pleases, in accordance with their meaning in English, which is given approximately in the following paradigm of a primitive, perfect, regular verb, conjugated affirmatively, negatively, interrogatively, and negative-interrogatively.

67. As regards voices, it has been thought best to treat them as forms.

68. All primitive verbs are inflected in the same way.

Root *dig*, place (properly *dig*).

IMPERATIVE—SINGULAR.

1st person *an dig-o* let me place
 2nd „ *dig* place (thou)
 3rd „ { *ha dig-o* let him place
 ha dig-e do. do.
 ha dig-to let her place

PLURAL.

1st person *an dig-no* let us place
 2nd „ *dig-a* place (you)
 3rd „ *ha dig-en* let them place

The imperative requires the first personal pronoun contracted. The use of *ha* is peculiar, as in the negative it precedes the second persons, singular and plural.

INDICATIVE.

69. Before giving the tenses of this mood, it is necessary to mention that the complemental pronoun *wa* is used with nearly all its tenses.

70. INDICATIVE—PRESENT TENSE.

SINGULAR.

1st person *ánigo wa dig-aiya*, I place or am placing
 2nd „ *ádigo wa dig-aisa*, thou placest, &c.
 3rd „ *usago wa dig-aiya*, he places, &c.
 „ *iyado wa dig-aisa*, she places, &c.

PLURAL.

1st person *annago wa dig-ainna*, we place, &c.
 2nd „ *adinko wa dig-aisan*, you place, &c.
 3rd „ *iyago wa dig-aiyan*, they place, &c.

The above calls for no special remark.

It is unnecessary to repeat the pronouns in the remaining tenses.

71. SINGULAR—PRESENT HABITUAL.

- 1st person *wa dig-a*, I place or usually place
 2nd „ *wa dig-ta*, thou placest, &c.
 3rd „ *wa dig-a*, he places, &c.
 „ „ *wa dig-ta*, she places, &c.

PLURAL.

- 1st person *wa dig-na*, we place, &c.
 2nd „ *wa dig-tán*, you place, &c.
 3rd „ *wa dig-án*, they place, &c.

72. PRESENT DUBIOUS—SINGULAR.

- 1st person *anigo sao* or *shao digé*, perhaps I may place
 2nd person *adigo sao* or *shao dig-te*, perhaps thou mayst, &c.
 3rd person *usago sao* or *shao digé*, perhaps he may &c.
iyado sao or *shao dig-té*, perhaps she may, &c.

PLURAL.

- 1st person *ánnago sao dig-ne*, perhaps we may place
 2nd „ *ádinko sao dig-ten*, perhaps you may place
 3rd „ *iyago sao dig-en*, perhaps they may place
 The terminations only require to be mastered.

73. FUTURE—SINGULAR.

- 1st person *wa dig-i*, I shall or will place
 This tense remains the same in all the persons.

74. FUTURE REMOTE—SINGULAR.

- 1st person *wa dig-i dón-a*, I wish to place
 2nd „ *wa dig-i dón-ta*, thou wishest to place
 3rd „ *wa dig-i dón-a*, he wishes to place
 „ „ *wa dig-i dón-ta*, she wishes to place

PLURAL.

- 1st person *wa dig-i dón-na*, we wish to place
 2nd „ *wa dig-i dón-tán*, you wish to place
 3rd „ *wa dig-i dón-án*, they wish to place

This tense is compounded of the future of *dig* with the present habitual of *don*, wish.

75. IMPERFECT—SINGULAR.

- 1st person *wa dig-aiyai*, I was placing
 2nd „ *wa dig-aisai*, thou wert placing
 3rd „ *wa dig-aiyai*, he was placing
 „ „ *wa dig-aisai*, she was placing

PLURAL.

- 1st person, *wa dig-ainnai*, we were placing
 2nd „ *wa dig-aisán*, you were placing
 3rd „ *wa dig-aiyán*, they were placing
 or,

SINGULAR.

- 1st person, *wa dig-i jir-ai*, I was placing
 2nd „ *wa dig-i jir-tai*, thou wert placing
 3rd „ *wa dig-i jir-ai*, he was placing
 „ „ *wa dig-i jir-tai*, she was placing

PLURAL.

- 1st person, *wa dig-i jir-nai*, we were placing
 2nd „ *wa dig-i jir-ten*, you were placing
 3rd „ *wa dig-i jir-en*, they were placing

The above is constructed from the future of *dig*, with the perfect of *jir*, be.

76. PERFECT—SINGULAR.

- 1st person, *dig-ai* or *wa dig-ai*, I placed or have placed
 2nd „ *dig-tai* or *wa dig-tai*, thou placed'st or hast placed
 3rd „ *dig* or *wa dig-ai*, he placed or has placed
 „ „ *dig* or *wa dig-tai*, she placed or has placed

PLURAL.

1st person,	<i>dig-nai</i> or <i>wa dig-nai</i> ,	we placed or have placed
2nd	„ <i>dig-ten</i> or <i>wa dig-ten</i> ,	you placed or have placed
3rd	„ <i>dig-én</i> or <i>wa dig-én</i> ,	they placed or have placed

The perfect is derived from the root and is used as a pluperfect ; for example, *gortádan kitábki digin yán digai*, I had placed the book before you placed it. Translated literally, the above means—(at) the time (when) you have *not* placed the book, I have placed (it).

CONDITIONAL.

77. The conditional mood requires the conjunction *hadi*, if. This word is compounded with the affixed personal pronouns, when necessary the vowels coalescing.

78. PRESENT AND FUTURE—SINGULAR.

1st person	<i>hadán dig-aiyo</i> ,	if I place or will place
2nd	„ <i>hadád dig-aisid</i> ,	if thou placest or wilt place
3rd	„ <i>hadu dig-aiyo</i> ,	if he places or will place
„	„ <i>hadai dig-aiso</i> ,	if she places or will place

PLURAL.

1st person	<i>hadanno dig-ainno</i> ,	if we place or will place
2nd	„ <i>hadaidin dig-aisán</i> ,	if you place or will place
3rd	„ <i>hadai dig-aiyán</i> ,	if they place or will place

It is also common to use *digo* of the subjunctive as a conditional.

79. FUTURE REMOTE—SINGULAR.

- 1st person *hadán dig-i don-o*, if I wish to place
 2nd „ *hadád dig-i don-led*, if thou wishest to
 place
 3rd „ *hadu dig-i don-o*, if he wishes to place
 „ „ *hadai dig-i don-to*, if she wishes to place

PLURAL.

- 1st person *hadánno dig-i don-no*, if we wish to place
 2nd „ *hadaidin dig-i don-tán*, if you wish to
 place
 3rd „ *hadai dig-i don-án*, if they wish to place

The above is compounded of the future of *digi* with the present subjunct. of *dón*, wish.

There is no past conditional; the present is used instead.

SUBJUNCTIVE.

80. PRESENT—SINGULAR.

- 1st person *inan dig-o*, that I may place
 2nd „ *inad dig-to*, that thou may'st place
 3rd „ *inu dig-o*, that he may place
 „ „ *inai dig-to*, that she may place

PLURAL.

- 1st person *inanno dig-no*, that we may place
 2nd „ *inaidin dig-tán*, that you may place
 3rd „ *inai dig-án*, that they may place

The subjunctive takes the conjunction *in*, 'that' in the same way as the conditional requires *hadi*. But the use of this and the conditional mood is not confined to cases where 'if' and 'that' can appropriately be used; this will be entered into further on.

81. FUTURE REMOTE—SINGULAR.

- 1st person *inan dig-i dón-o*, that I wish to place
 2nd „ *inad dig-i dónto*, that thou wishest to place
 3rd „ *inu dig-i dón-o*, that he wishes to place
 „ „ *inai dig-i dón-to*, that she wishes to place

PLURAL.

- 1st person *inanno dig-i dón-no*, that we wish to place
 2nd „ *inaidin dig-i dón-tán*, that you wish to
 place
 3rd „ *inai dig-i dón-án*, that they wish to place
 The above is constructed from the future of *digi* and
 the present subjunctive of *dón*, wish.

SEQUENTIAL.

82. FUTURE—SINGULAR.

- 1st person *anigo wa dig-i dón-a*, I will place
 2nd „ *adigo wa dig-i dón-ta*, thou wilt place
 3rd „ *ussago wa dig-i dón-a*, he will place
 „ „ *iyadtho wa dig-i dón-ta*, she will place

PLURAL.

- 1st person *annago wa dig-i dón-na*, he will place
 2nd „ *adinko wa dig-i dón-tán*, you will place
 3rd „ *iyago wa dig-i dón-án*, they will place
 The particle *wa* is again required in this tense, which
 is compounded of the future of *dig-i*, and the present
 habitual of *dón*, wish.

83. PAST—SINGULAR.

- 1st person *anigo wa dig-i leh-a*, I would have placed
 2nd „ „ *wa dig-i leh-aid*, thou would'st have
 placed
 3rd „ „ *wa dig-i leh-a*, he would have placed
 „ „ „ *wa dig-i leh-aid*, she would have
 placed

PLURAL.

- 1st person *anigo wa dig-i leh-ain*, we would have
 placed
 2nd „ „ *wa dig-i leh-aidin*, you would have
 placed
 3rd „ „ *wa dig-i leh-aien*, they would have
 placed

Compounded of the future of *dig-i* and the perfect
 of *lehao* (see attributive verbs).

POTENTIAL.

84. PRESENT—SINGULAR.

1st person	<i>anigo wa dig-i kar-a</i> , I may or can place
2nd " "	<i>wa dig-i kar-ta</i> , thou may'st or can'st place
3rd " "	<i>wa dig-i kar-a</i> , he may or can place
" " "	<i>wa dig-i kar-ta</i> , she may or can place

PLURAL.

1st person	<i>annago wa dig-i kar-na</i> , we may or can place
2nd " "	<i>wa dig-i kar-tán</i> , you may or can place
3rd " "	<i>wa dig-i kar-án</i> , they may or can place

The above is constructed from the future of *dig* with the present habitual of *kar*, be able. i

85. PAST—SINGULAR.

1st person	<i>anigo wa dig-i kar-i leh-a</i> , I might or could have placed
2nd " " "	<i>leh-aid</i> , thou might'st or could'st have placed
3rd " " "	<i>leh-a</i> , he might or could have placed
" " "	<i>leh-aid</i> , she might or could have placed

PLURAL.

1st person	<i>anigo wa dig-i kar-i leh-ain</i> , we might or could have placed
2nd " " "	<i>leh-aidin</i> , you might or could have placed
3rd " " "	<i>leh-áien</i> , they might or could have placed

Compounded of the futures of *dig* and *kar* with the perfect of *lehao*.

PARTICIPLE.

86. The past participle is *dig-an*, placed.

It is used with the verb *ahaó*, be, as an attributive verb, which see.

THE VERBAL NOUN.

87. The verbal noun is *dig-nin*, placing.
It is sometimes masculine and sometimes feminine.

THE NEGATIVE VERB.

88. Verbs are rendered negative by prefixing the particles *ma* and *an*, and by the assistance of two auxiliary verbs.

Ma is used in the indicative, sequential, and potential moods.

An is employed for the imperative, conditional, and subjunctive.

The verbal particle *ma* is invariably placed as near the verb as possible, and in this it differs from the interrogative particle *ma*.

89. The negative auxiliary verbs are *maiyo*, (I) am not, and *wa* not found.

The former is the sole surviving tense of a verb derived from the negative particle *ma*. It is thus inflected:—

SINGULAR.

1st person	<i>ánigo maiyo</i> , I am not
2nd	„ <i>ádigo maisid</i> , thou art not
3rd	„ <i>usago maiyo</i> , he is not
„	„ <i>iyada maiso</i> , she is not

PLURAL.

1st person	<i>annago mainno</i> , we were not
2nd	„ <i>adinko maisán</i> , you were not
3rd	„ <i>iyago maiyán</i> , they were not

90. *Wa* is perfectly regular in its inflection, and its perfect is the tense used in composition (but see post Syntax), thus:—

SINGULAR.

1st person	<i>waiyai</i> ,	I am not found
2nd	„ <i>waidai</i> ,	thou art not found
3rd	„ <i>wa</i> ,	he is not found
„	„ <i>waidai</i> ,	she is not found

PLURAL.

1st person	<i>wainnai</i> ,	we are not found
2nd	„ <i>waiden</i> ,	you are not found
3rd	„ <i>waiyen</i> ,	they are not found

If joined to a future it gives it a past signification, and it is very frequently used by itself to express want of ability or opportunity.

91. A regular primitive verb is thus conjugated negatively :—

IMPERATIVE.

SINGULAR.

1st person	<i>yánan digin</i> ,	let me not place
2nd	„ <i>ha digin</i> ,	do not place
3rd	„ <i>yu digin</i> ,	let him not place

PLURAL.

1st person	<i>yánnan digin</i> ,	let us not place
2nd	„ <i>ha digina</i> ,	do (you) not place
3rd	„ <i>yai digin</i> ,	let them not place

The imperative requires the particle *an* with the pronoun in the 1st person, singular and plural. The use of *ha* was before noticed in para. 68.

92. INDICATIVE.

PRESENT—SINGULAR.

1st person *ánigo ma digaiyo*, I place not, or am not placing.
 2nd person *adigo ma digaisid*, thou art not placing and so on, *má* being prefixed to the present conditional forms.

93. PRESENT HABITUAL—SINGULAR.

1st person *ánigo má digo*, I place not, or usually
do not place

This is only the present subjunctive preceded by *ma*.

94. PRESENT DUBIOUS—SINGULAR.

1st person *anigo sao ma digo*, perhaps I may not
place

N.B.—*Sao* may be used to render dubious all the tenses of the indicative.

95. FUTURE—SINGULAR.

1st person *anigo dig-i maiyo*, I shall or will not place

96. FUTURE REMOTE—SINGULAR.

1st person *ánigo ma dig-i dóno*, I do not wish to
place

97. IMPERFECT.

1st person singular *ánigo ma digahain*, I was not
placing

No change in other persons.

Or, 1st person sing. *ánigo ma dig-i jirin*, I was not
placing.

Compounded of the future of *dig* and the perfect negative of *jir*. There is no change of inflections for the various persons.

98. PERFECT—SINGULAR.

1st person *ánigo ma digin*, I did not, or have not
placed

Remains the same in all persons.

99. CONDITIONAL.

Present and future, *hadánan digahain*, if I do not, or
will not place

The verb remains the same in all the persons.

The conjunction *hadi* is compounded with the negative particle and the affixed personal pronoun, as follows:—*hadanan*, if I; *hadádan*, if thou; *hadánu*, if he (in this case the order of the three compounding words is changed for the sake of euphony); *hadánan* if we; *hadaidin*, if you; *hadaián*, if they.

100. FUTURE REMOTE.

1st person sing. *hadánan dig-i dónahain*, if I do not wish to place

The verb remains the same in all the persons.

SUBJUNCTIVE.

101. PRESENT.

1st person sing. *inánan digahain*, that I may not place

The verb remains unaltered in all persons.

In, 'that,' is compounded with the negative particle *an*, and the affixed personal pronouns in the same way as *hadi*.

102. FUTURE REMOTE.

1st person sing. *inánan digi dónahain*, that I may not wish to place

Resembles the future remote of the conditional.

SEQUENTIAL.

103. FUTURE.

1st person sing. *ánigo ma digi dóno*, I will not place

104. PAST.

1st person sing. *ánigo ma digi lehain*, I would not have placed

The negative perfect of *lehao* is introduced.

POTENTIAL.

105. PRESENT.

1st person sing. *ánigo ma digi karo*, I may or can not place

106. PAST.

1st person sing. *ánigo ma digi kari lehain*, I might or could not have placed

THE INTERROGATIVE VERB.

107. By prefixing the particle *ma* to the verb in all its tenses, it is rendered interrogative, thus :—

108. INDICATIVE.

Present *ánigo ma digaiya* }
 or
 maan digaiya } am I placing ?

Hab. *ánigo ma diga* do I (usually) place ?

Fut. *ánigo ma digi* shall I place ?

Fut. rem. *ánigo ma digi dóna* do I wish to place ?

Imperf. { *ánigo ma digaiyai* }
 { *ánigo ma digi jirai* } was I placing ?

Perf. *ánigo ma digai* did I place ?

SEQUENTIAL.

109. Fut. *ánigo ma digi dóna* shall I place ?

Past *ánigo ma digi lehá* would I have placed ?

POTENTIAL.

110. Present *anigo ma digi kara* can I place ?

Past *anigo ma digi kari lehá* might I place ?

THE NEGATIVE INTERROGATIVE VERB.

III. The negative-interrogative conjugation is formed by prefixing to the negative conjugation the interrogative particle *ma*, joined to the negative particle *an*, combined with the simple personal pronouns. This compound is thus constructed :—

- má-an-an* = *máanan* (am) not I ?
má-ad-an = *máanad* (art) not thou ?
má-an-u = *máanu* (is) not he ?
má-an-ai = *máanai* (is) not she ?
má-an-no = *máanno* (are) not we ?
má-an-aidin = *máanaidin* (are) not you ?
má-an-ai = *máanai* (are) not they ?

INDICATIVE.

II2. Present (*ánigo*) *máanan digahain*, am I not placing ?

Observe that the subjunctive negative form is used, and the verb remains unchanged in all persons.

Habitual (*ánigo*) *máanan digo*, do I not (usually) place ?

Declined like the present subjunctive.

Future (*ánigo*) *máanan digahain*, shall I not place ?

Future rem. (*ánigo*) *máanan digi dóno*, do I not wish to place ?

Declined as present subjunctive.

Imperf. } (*ánigo*) *máanan digahain*, } was I not
 { (*ánigo*) *máanan digi jirin*, } placing ?

Perf. (*ánigo*) *máanan digin*, did I not place ?

SEQUENTIAL.

II3. Future (*ánigo*) *máanan digi donin*, shall I not place ?

Past (*ánigo*) *máanan digi lehain*, would I not have placed ?

POTENTIAL.

114. Present (*ánigo*) *máanan digi karin*, can I not place ?

Past (*ánigo*) *máanan digi kari lehain*, might I not place ?

DERIVATIVE FORMATIONS.

115. There are in all 11 derivative forms, but one, being compounded of an adjective and a verb, is excluded from the table, and will be treated of separately under the head of attributive verbs.

116. The radical species of the verb is the simple primitive, which is generally expressed by the fewest letters, and whose signification is the simple idea of the verb, as *aiyar*, play ; *heñ*, tie.

117. Many verbs do not exist in the simplest primitive form, they being derived from nouns representing the radical or simplest form of the idea expressed ; as *gur*, marriage ; *gurso*, marry.

118. Derivatives are formed by means of certain special modifications in the form and meaning of the primitive. These different forms are obtained with great regularity by adding certain syllables to the primitive form or stem, and give the verb a passive, transitive, causative, or reflexive meaning.

119. The passive forms are obtained by adding *an* or *nao* to the simplest form. Transitive verbs prefer *nao*, as *dil*, kill ; *dilmao*, be killed. Intransitives take *an*, as *on*, eat, *onan*, be eaten.

120. It has here to be noticed that when the simplest form of the *verb* ends in *i*, the passive ends in *o* (see table), as *badi*, increase ; *bado*, be increased. Similarly, when there is an active form ending in *ai*, *si*, or *aisi*, the passive is obtained by changing *i* into *o* (see table), as *hosai*, put below ; *hosao*, be below ; *gursi*, marry (a daughter) ; *gurso*, marry *i.e.* get married.

N.B.—Another passive is formed by prefixing *la* to

many of the tenses of the indicative. This construction will be fully explained under syntax.

121. Transitive verbs are formed from the primitive radical by adding *i* and *ai*, as *hóg*, labour; *hóji*, labour; *ad*, white; *adai*, become white. Similarly intransitive verbs can be formed by adding *ao*, as *ad*, *adao*, be white.

122. A causative form is obtained by adding *i* to the simplest verbal form, or primitive, as *dál*, be weary; *dáli*, cause to be weary: *dóf*, travel (by sea); *dofi*, cause to travel.

123. Another causal is formed by adding *si* to the primitive, as *hóg*, plunder; *hógsi*, cause to be plundered.

124. A further causal is obtained by adding *aisi* to the active form terminating in *ai*, as *hosai*, put below; *hosaisi*, cause to be put below.

125. The reflexive form which signifies the doing of anything for oneself, is formed by adding *o* to the primitive, as *dig*, place; *digo*, place for yourself.

126. No primitive verb has been found which could be developed into all the forms, but the root *buk*, be sick, gives most and will serve as a model. [See next page.]

N.B.—It is further possible to continue the manufacture of derivatives by developing still more the forms given; for instance, *boh*, filled, makes in the seventh form *bohsi*, fill; from this a passive *bohsan*, in accordance with the second form, can be constructed.

TABLE OF DERIVATIVE FORMS.

No.	Termination.	Signification.	Imperative.	Present.	Present Habitual.	Future.	Perfect.	Past Participle.	Gerund Verbal Noun
Root	...	{ Intransitive } { Transitive } { Passive }	buk	bukaiya	buka	buki	bukai	bukán	buknin
1	an		bukan	bukmaiya or buknámaiya	bukma	bukmi	bukmai
2	nao	{ Passive } { Transitive } { Causal }	buknao	buknámaiya	buknáda	buknán	buknádai	buknádan	buknádin
3	i	{ Transitive } { Causal }	buki	bukinaiya	bukiya	bukin	bukiyai	bukán	buknin
4	o	{ Intransitive } { or } { Reflexive }	buko	bukanaiya	bukta	bukan	buktai		
5	ai	{ Transitive } { Causal }	bukai	bukainaiya	bukaiya	bukain	bukaiyai	bukán	buknin
6	ao	{ Intransitive } { or } { Reflexive }	bukao	bukánaiya	bukáda	bukán	bukádai		
7	si	{ Causal } { Transitive }	buksi	buksinaiya	buksiya	buksin	buksiyai	buksán	buksanin
8	so	{ Transitive } { or } { Intransitive }	bukso	buksanaiya	buksaiya	buksan	buksadai		
9	aisi	{ Causal } { Intransitive }	bukaisi	bukaisinaiya	bukaisiya	bukaisin	bukaisiyai	bukaisán	bukaisnain
10	aiso	{ Intransitive } { or } { Reflexive }	bukaiso	bukaisanaiya	bukaisada	bukaisan	bukaisadai		

127. It is needless to give the declension of the various forms which are perfectly regular, and the student will obtain practice by writing them out for himself.

128. Nor is there any necessity to give the negative, interrogative and negative-interrogative forms, as all verbs follow the system of the primitive in these conjugations.

ATTRIBUTIVE VERBS.

129. These are derived from adjectives and are compounds of a root, with the verb *ahao*, be.

The imperative form of the sixth form is used.

The present is thus declined: I am bad, *humahai*,

* The *n* is nasal as in *huntahai*, *hunyahai*,* *humahai*,
French 'ton.' *huntahin*, *hunyahin*.

The present habitual and future of the sixth form are used.

The past is thus declined: I was bad, sing. *huma*, *humaid*, *huma*; plu. *humain*, *humaidin*, *humaien*.

The remaining tenses are as in the sixth form.

NEGATIVE.

130. Imperative *ha humán*, be not bad.

Present I am not bad, *ma humi*, *ma humid*, *ma huma*, *ma humin*, *ma humidin*, *ma huma*.

The remainder of the tenses, as also the interrogative and negative-interrogative, follow the above.

131. The verb *lehao* is in very common use, both independently and as an auxiliary; it was originally, no doubt, an attributive verb, but it has peculiarities of its own both in inflection and meaning. The root is *áleh*, an adjective meaning, possessed of.

Imperative *lehao* (regular) be possessed of.

Present *wa lehahai*, *ledahai*, &c., I am possessed of or I am saying, (literally) I have (this to say), resembles Urdu idiom *meri bát yih hai*.

Perfect *leha*, I was possessed of.

The remainder of the tenses are regular.

It is only the present tense which has the meaning of 'say.'

AUXILIARY.

132. There are a few verbs which are only used in certain tenses ; among these is *ahao*, be, which is thus declined : I am, *anigo wa ahai* ; thou art, *adego wa tahai* ; he is, *usago wa yahai* ; we are, *annago wa nahai* ; you are, *adinko wa tahin* ; they are, *iyago wa yahin*.

Past, I was, *wa aha*, &c., as past of attributive verbs.

Present negative, *miihi*, &c., (for *maahi*,) as in attributive verbs.

The above is derived from an obsolete verb, which exists in the form of *ah*, meaning 'being,' 'existing.' *Jog*, *don*, *kar*, are all declined regularly ; *lehao* has been already noticed.

133. Several verbs which commence with a vowel sound, take, in all tenses, *t* before the 2nd person singular, *y* before the 3rd, *n* before the 1st person plural, *t* before the 2nd, and *y* before the 3rd.

This is, in reality, nothing more than the final consonant of the pronoun which for euphony sake has become permanently attached to the verb.

134. There are a few verbs which follow the above rule, that have irregular forms of the present and perfect in very common use ; these are—

Imo, come ; *de*, say ; *ol*, remain quiescent ; *okon* know.

IMPERATIVE, *imo*, commonly *kalé*, come.

PERFECT, *imi*, *timi*, *yimi*, *nimi*, *timáde*, *yimáde*, came ; *odo*, commonly *de*, say, tell.

IMPERATIVE *an idaho*, not *odádo*, *de*, *ha yidaho*, *an niidahno*, *deha* or *tidahda*, *ha yidahen*.

NOTE.—The first form *deha* of the 2nd person plural is used after consonants ; the latter *tidahda* after vowels, as *wahas deha, waha tidahda*.

PERFECT, *idi, tidi, yidi, nidi, tidahde, yidahde*, I said or told, &c.

Ol, be lying, remain quiescent.

IMPERATIVE, *an ollo*, or *illo, oll, ha ollo* or *yillo, an ollo* or *nillo, olla* or *tilla, ha ollen* or *yillen*.

PRESENT HABITUAL, *olla* or *illa, tilla, yilla*, &c.

FUTURE, *olli* or *illi*.

PERFECT, *ol ollai* or *illai ; til* or *tishai ; yil* or *yillai ; nil* or *nillai ; tillan* or *tishan ; yillan*.

NEGATIVE PERFECT, *maal, matal, mayal*, &c.

IMPERATIVE, *okon*, know, for *okáo*.

PRESENT, *okónaiya* or *akán, takan, yakan, nakan, takánin, yakánin*, I know &c.

PERFECT, *okódai*, I knew &c.

PRESENT CONDITIONAL, *hadan akán*, if I knew &c.

PRESENT SUBJECTIVE, *inan akán*, that I may know &c.

NEGATIVE.

PRESENT, *ma akán*, I do not know.

PRESENT DUBIOUS, *sao ma akán*, perhaps I may not know &c.

PREPOSITIONS.

135. There are but few real prepositions in Somali, and those may be almost called verbal particles, as they appear inseparable from that part of speech ; they are—

ku, in, into, on, at, by, with ; *ka*, from ; *u*, to, towards, for ; *la*, with, along with.

136. Many words having the signification of prepositions are in reality nouns, used adverbially. The following are those in common use :—

<i>dusha</i> , above	<i>daba-da</i> , after, behind
<i>barbar-ka</i> , side, alongside	<i>dara-da</i> , for, on account of
<i>ges-ta</i> , side, on one side	<i>ḍow</i> , <i>ḍooan</i> (<i>ḍowan</i>) <i>ka</i> , late,
<i>dan-ka</i> , side, direction	recent
<i>hos-ta</i> , below, beneath, &c.	<i>ḍeh-da</i> , between
<i>ag-ta</i> , near	<i>dibaḍ-da</i> , outside
<i>gúda-ha</i> , inside, within	<i>hór-ta</i> , in front of

These words are used with the possessive pronouns according to the same rule as any ordinary possessive.

This will be explained under Syntax.

ADVERBS.

137. In Somali, verbs frequently comprehend the adverb, as ; go before, *hórai*.

Most adverbs are derivative. It will be best to give a list of adverbs according to their classes, noting any peculiarity in each.

TIME.

when ?	<i>gór-ma ?</i> <i>had-ma ?</i> <i>kol-ma ?</i> <i>mar-ma ?</i>	} literally, what time ? } from <i>gór</i> , time, and <i>ma</i> , what ? }
when	<i>gór-ta</i> <i>had-da</i> <i>kol-ka</i> <i>mar-ka</i>	} This is only the noun with the } definite article ; lit. the time.
then	<i>gór-tás</i>	lit. ' that time,' &c.
as yet	<i>wili-da</i>	
sometimes	<i>kol-kol</i>	
always	<i>gor-walba</i> , <i>kol-walba</i> , &c.,	lit. every time.
recently	<i>ḍow</i>	
after	<i>had-ḍow</i> ,	compounded of <i>had</i> and <i>ḍow</i> .
afterwards	<i>daba-da</i> ,	substantive and article.

lately	<i>in-dow</i> , compounded of <i>in</i> and <i>dow</i> .
now	<i>had-dan</i> } <i>amin-ka</i> } substantives fem. <i>imin-ka</i> }
often	<i>gór-badan</i> } <i>kol-badan</i> } Lit. 'many times.' <i>mar-badan</i> } <i>had-badan</i> }
slowly	<i>ad-yer</i> probably comes from <i>agta</i> and <i>yer</i> , 'make the white or sole of the foot small,' that is, 'step short.'
slowly	<i>kon-yer</i> ; vertically <i>kon</i> means stature.
quickly	<i>dakso</i> ; this is the imperative 2nd person singular of the verb 'to hasten.'
once	<i>kol</i>
twice	<i>kol-kalé</i> , another time
to-day	<i>mán-ta</i> , <i>málin-ta</i>
to-morrow	<i>birri</i> or <i>birri-to</i> .
yesterday	<i>shalái-to</i> .
the day before yesterday	<i>dorrád-da</i>
the day after to-morrow	<i>sádambay</i>
morning	<i>arór-ta</i> , <i>arórya-dá</i>
forenoon	<i>barkin-ka</i> , <i>barkad-da</i> , derived from a verb meaning to take cattle to graze unmilked (see vocabulary).
noon	<i>had-ka</i>
afternoon	<i>galab-ta</i>
evening	<i>mahgrib-ka</i>
night	<i>haben-ka</i>
before	<i>hos-ta</i>
MANNER.	
how ?	<i>si-de</i> , <i>si-ma</i>
thus	<i>si-dás</i>
also	<i>na</i>
somehow	<i>si-on</i> (see vocabulary).
purposely	<i>ogal-ka</i>

QUANTITY.

how much ? how	<i>imsa ?</i>	
many ? how long ?		
many, much	<i>badan</i>	past-part.
little	<i>hóga-ga</i>	subs. masc.
loss	<i>diman</i>	past part.
as much	<i>in ta</i>	subs. fem.
few	<i>yer</i>	adj.
every	<i>wali</i>	all ; <i>wah wali</i> .
none	<i>wah-ba</i>	subs. masc.
some	<i>on, wah-on</i>	compound subs.
all	{ <i>duman-ta</i>	subs. fem.
	{ <i>gidi-ga</i>	<i>kulli-ga</i> is also used.
	{ <i>wada-ha</i>	subs. masc.
enough	<i>bas</i>	Hind.

PLACE.

where ?	<i>melma ?</i>	The termination <i>e</i> , with appropriate consonant, makes places interrogative, as <i>hagge ? meshe ?</i> and this <i>e</i> combined with the interrogative particle <i>ma</i> , becomes <i>me</i>
whence	<i>hagge ka, &c.</i>	
towards	<i>u</i>	
here	<i>hal-ka</i> or <i>kan</i> <i>mel-mesha</i> or <i>tan</i>	
there	<i>hag-ga</i> or <i>gan</i>	
	<i>hal-ko</i> or <i>kás</i>	
	<i>ha-go</i> or <i>gas</i> <i>me-sho</i> or <i>shas</i>	
behind	<i>dumbay-ga</i>	
near, on this side	<i>soke-ga</i>	
far, on that side	<i>shishe-da</i>	
above	<i>dûsha</i>	
below	<i>hosta</i>	

together, all	<i>wada</i>	
near	<i>dow</i>	verb.
far	<i>fag</i>	verb.
outside	<i>dibad da</i>	
right	<i>midig-ta</i> s. f.	
left	<i>bideh-da</i> s. f.	

REASON.

why ?	<i>wa-yo ?</i> <i>maha ?</i> requires <i>u</i> before verb, lit. ' what for ' ?
because	<i>sidás</i>
certainly	<i>kol walba, kollai</i>
perhaps	<i>malaha, sao</i>
if	<i>hadi</i>

MISCELLANEOUS.

alone	<i>keli ga</i> or <i>da</i> , common gender.
solitary	<i>goni-da</i>
no	<i>maya, mai</i>
not	<i>ma, maha</i>
no	<i>an</i>
completely	<i>kaib</i>
probably	<i>walba</i>
upright	<i>kon</i>

CONJUNCTIONS.

138. and	<i>iyo</i>
or	<i>musse</i> or <i>misse</i>
but	<i>dese</i>

INTERJECTIONS.

139. who ?	<i>wa-aiyo ?</i>
why !	<i>wayo !</i>
oh, man !	<i>war !</i>
oh, woman !	<i>na !</i>
oh, sir !	<i>ai !</i>

hallo ! (man)	<i>warhoi ! warya hoi !</i>
hallo ! woman)	<i>na hoi ! na ya hoi !</i>
what next ?	<i>dabadedna !</i>
just so !	<i>ha !</i>
is it so !	<i>wa side !</i>
oh !! (horror)	<i>u !!</i>
good	<i>haurársan</i>
	<i>wa haiyai</i>
what !	<i>ya !</i>
so it happened	<i>waiyai</i>

CHAPTER III.

SYNTAX.

SYNTAX OF THE ARTICLE.

140. The definite article in Somali corresponds, in its use and application, with the same part of speech in English.

As previously observed, it has three different sounds, *a*, *i*, and *o*, and the following rules will prove useful in regard to their proper employment.

Masc. *ka*, *ga*, *ha*, fem. *ta*, *da*, *sha*, are used when the person or object spoken of is known both to the speaker and the hearer, and is at hand, if not actually in view, as—*faraska hébta gé*, take the horse to the shore.

Here there is no question as to the horse ; it is one probably in view of the speaker. Again, as to the shore, there is only one shore known to the Somál, the sea-shore. In short, this form of the article is only used where there is no possibility of mistake as to identity.

Obs. 1.—*Ka, gá, &c.*, is also a demonstrative pronoun, used occasionally relatively and also independently (see pronouns).

Obs. 2.—*Ká, ga, &c.*, is also the possessive pronoun, second person (which see).

Obs. 3.—*Ká* is a preposition.

141. Masc. *ki, gi, hi*, fem. *ti, di, shi*, are employed when the person or thing defined is known both to the speaker and the hearer, but is not at hand or is not known to be near, as—

ánigo kitábki shálai yán arkái, I saw the book yesterday.

Obs. 1.—*Ki, &c.*, is used to define a relative (see post relative pronouns).

Obs. 2.—*Ki, &c.*, must not be confounded with the possessive pronoun third person. For instance, in the following phrase: *ninki agalki wa hunyahai*, might mean either 'the man of the house' or 'the man's house is bad.' Of course the sense generally indicates which is meant, and the former construction is unusual.

Masc. *ko, go, ho*, fem. *to, do, sho*, is used in speaking of partial indefinites, as: *sáimado bariskai* ka bóhda*,

**Bariska yai.* the boat is laden with rice, meaning a boat passing by, but of which nothing more is known. If the boat spoken of were better defined and in view, the sentence would run—*sáimada (or das) baris yai ka bóhda*, or *sáimadi baris yai ka bóhda*, if not seen.

142. As a rule, in speaking of proximate definite objects and persons, the demonstrative pronouns *kás*

and *kan* are employed, the article being used where there is distance or uncertainty.

143. The articles *o* and *i* are frequently affixed to nouns already rendered definite by a pronoun, as—

ninkano wá dagág, this man is a beggar.

Especially in the case of nouns possessed, as—

ninkás agalkiso wa yeryahai the man's house is small.

144. Care must be taken not to confound *a* (when contracted for *wa*, *ba*, or *ya*) and *u* (when contracted for *wu*, *bu*, or *yu*) with the similar article sounds, as—

ma ninkan-a tagai? did this man go? for, *ma ninkan ba tagai?*

wilálkai dúrdúrkás-u ku haftai, my brother was drowned in that river.

145. In conclusion, nothing but practice will enable the learner to use the article correctly.

146. The absence of the article implies indefiniteness, but sometimes a form of expression is used wherein the article sound *i* meets the noun without the intervention of a consonant, and leaves it indefinite, as—

nimani sidas yai idahin, people said so.

SYNTAX OF THE NOUN.

147. As before noticed, case is not indicated by inflection. By the assistance of the pronouns and prepositions, however, it can be determined with tolerable accuracy, see para. 169.

148. As a rule a nominative comes first in a sentence, and is almost invariably assisted by a conjunctive or general pronoun.

149. When a sentence is incomplete, a nominative is indicated generally by *wa*, *ba*, or *ya* immediately following it, thus—

ninki wa tagaiya, the man is going.

ninki ba tagai, the man went.

Wa, as will be hereafter observed, does not follow the nominative when the action of the verb is assisted by a preposition, or if there be an objective or dative in the phrase, see however para. 176 *et seq.*, as—

ninki Adan wa tagaiya, the man is going to Aden.

ninki Adan wa ka tagaiya, the man is going away from Aden.

Ba and *ya*, on the contrary, invariably immediately follow the nominative, except when the particle *la* is used ; see *post* under *la*, as—

ninki ba Adan tagai, the man went to Aden.

When the conjunctive pronoun is used, the nominative always precedes the object or predicate, and the pronoun is placed as near the verb as possible, thus—

ninki nágti yu dilai, the man beat the woman.

nágti Adan yai ka tagaisa, the woman is going from Aden.

150. The genitive or possessive almost always precedes the possession, which latter usually has the possessive pronoun attached to it, as—

ninki agalki (for *agalkisi*) *wa weinyahai*, the man's house is large.

It is also possible to place the possession first, especially in such a sentence as the following :—

wa agalki nin, that is a man's house.

The uses of the possessive pronoun will be found under that part of speech.

151. The dative is expressed with the assistance of the preposition *u*, but it depends on the meaning of the verb itself, whether any preposition is required at all ; for instance—

ánigo Adan tagaiya, I am going to Aden.

Here the Somáli verb does not require a preposition, for if we say *anigo Adan u tagaiya*, it means ' I am going to him at Aden.' The verb *tag* taking an accusative for its direct object.

152. The objective or accusative must be distinguished from the context, as—

ániga baris ban aǵalki ka kaidaiya, I am taking rice from the house.

It may further be observed that the objective generally precedes the ablative.

153. To express a locative sometimes it is necessary to use the preposition *ku* ; at others the possessive pronoun is employed (see para. 265), thus—

ninkás aǵalki yu ku joga, the man is on the house.

ninkás aǵalki gudihisi yu joga, the man is inside the house.

It may happen that the verb contains the idea of location itself when neither a preposition or possessive pronoun is required, as—

ninkás aǵalki bu joga, the man lives in the house.

154. The instrument is generally placed nearest the verb, which is assisted by a preposition, as—

ninkási nágtas gän bu ku dilai, the man struck the woman with (his) hand.

155. The vocative requires *yaho* after the noun, as *ninyaho*, oh man!

Yahoi is used with proper names, as—
Aliyahoi, oh Ali!

SYNTAX OF THE NUMERALS.

156. The cardinal numbers are invariably used as nouns. Such being the case, the numeral always precedes the substantive limited; nor is it usual to put the noun in the plural for the same reason, as—

shanti nin ba halkan yimi, the five of man (*i.e.* the five men) came here.

shan nin ba yimi, five men came.

The cardinals being substantives, can be used independently, and, as before stated, from one to eight inclusive they are feminine, as—

afarti wa wanaksantahai, lakin sigalka wa hunyahai, the four are good, but the nine are bad.

157. The ordinals are adjectives when used with the noun, as—

ninki sadehad ba yimi, the third man came.

If used independently, they are usually nouns, as—

afrádkás ba yimi, that fourth came.

158. To express the distributive, they say—*ánigo adigaigi mid mid, yán laba laba rubiadod u siyai*, I sold my sheep for 2 rupees each, or, *ánigo adigaigi midki ba, laba rapiadod yán siyai; ángo laba rubiadod agalkaiga yan bishi ka basha*, I give 2 rupees the month for (from) my house.

159. For periods the expressions used are—*mar*, once ; *laba gór*, two times (twice), &c.—*intu mar tagai-yai únigo laba gór yan tagai*, he went once to my twice.

160. To express a fixed date and hour—*ninkás gur-kiso sidéd sáadod, jumaha bisha imanaisa, dardrta lihád, yu noġanaiya*, that man's marriage takes place next month at eight o'clock on Friday, the 6th ; (literally) that man's marriage eight o'clock *the* Friday, the month coming, the sixth day will take place.

161. The days of the week are thus named :—

Sunday, <i>ahad</i>	} Derived from the Arabic.
Monday, <i>isnén</i>	
Tuesday, <i>salása</i>	
Wednesday, <i>arbü</i>	
Thursday, <i>khamis</i>	
Friday, <i>jumä</i>	
Saturday, <i>sabti</i> .	

SYNTAX OF THE ADJECTIVE.

162. Adjectives follow nouns ; they agree suppositively with their substantive in gender and number, at the same time they are not subject to any inflection on account of either, as—*nin yer ba yimi*, a small man came ; *nág yer ba timi*, a small woman came.

163. Where there are in English two adjectives, one of which is expressed by an attributive verb, the sentence frequently becomes relative, as—

nin yeri wa hunyahai, a small man is bad, (literally)
a man, who (is) small, is bad.

shanti nin e yer yeraid ba timid, five small men came, (literally) who (were) five, who were small, they came.

164. The following are the indefinite adjectives, or their substitutes :—

wah, some. This is a masculine substantive. Such phrases as some thing, some money, are expressed by the absence of the definite article, as *wah i si*, give me some ; *lög i si*, give me (some) money.

badan, many. *Niman badan ya halkan yimi*, many men came here. This word is the past participle of *bad*, increase. A participle used adjectively, requires the noun to be in the plural.

yer, few. *Niman yer ya halkan yimi*, few men came here.

hóga, few, little, is a substantive masculine, as—*hóga i si*, give me a few.

gidi, all ; substantive masculine, as—*gidi i si*, give me all ; *nimanki gidi gód ya halkan yimi*, all the men came here ; literally, the men, their all, came here.

kulli, all ; substantive masculine, used like *gidi*.

daman, whole ; substantive feminine, used like *gidi*.

diman, less, past. part. of *dim*, decrease, used like *badan*.

hebil, certain ; substantive masculine, also an adjective, as *hebil ba halkan yimi*, so-and-so came here ; *ninki hebil ba yimi*, a certain man came.

— none. There is no word for none ; the idea is expressed by saying, some is not, as—*wahba ma jirán*, there is nothing.

kár, several ; substantive masculine, as—*nimanki kárkod ya yimi*, several men came.

sidás, such. This is a substantive feminine with the demonstrative pronoun attached, as—*ninki sidás aha ba yimi*, the man who is like that (such), came ; *sidás i si*, give me like that (such).

imsa, how many ? or, how much ? A substantive masculine, as—*imsa ninba yimi ?* how many men came ? *imsád lög donaisa ?* how much money do you want ?

inta, so much ; substantive feminine with article attached, as—*inta i si*, give me so much.

165. Many other substantives are used adjectively as—*run*, truth ; *wa runtisi*, it is true (what he says) ; *wa beintisi*, it is untrue (what he says).

Besides the different kinds of adjectives described in paras. 44 *et seq.*, an attributive adjective is formed by adding the termination *ed* to any substantive, as *libah baded*, a sea lion ; *nin Somálied*, a Somali, &c.

166. As previously explained, the comparative and superlative are obtained by prefixing *ka*, 'than,' to the verb, as—*ninkás ba ninkan ka yer*, that man is larger than this.

Similarly, for the superlative, *ka wada*, 'than all,' is employed, as—*ninkás ba ka wada yer*, that man is smallest. We can also say, *ninkás ba nimanki ugu wada*

yer. In this case *u* is used as a complemental pronoun with the preposition *ku*, meaning 'among.'

167. The quality or relation of similitude, which we denote in English by the adjective 'like,' is thus expressed in Somali:—

ninkás aǵalkiso wa hunyahai sída aǵal kága, that man's house is bad, the same way (like) as yours.

ánigo sídi abahai m'íhi, I am not the same way (like) as my father.

hadán sídáda falo ánigo wa díman leha, if I did the same way as (like) you, I should die.

meshan dadkédo, haggás dadkiso o kale wayai, the people here are like the people there.

kás, kan o kale waiyai, those two are like; literally, that's one, this is another.

kás iyo kan wa iss-ku-mid, that and this are one together (like).

Déria Hassan wa la mid, Deria is one with (like) Hassan.

SYNTAX OF THE PERSONAL PRONOUN.

168. Personal pronouns are used as substitutes for nouns, and to denote personality. In both capacities they resemble, and are construed like substantives, except when they are employed complementally, thus:—

ánigo wa tagaiya, I am going.

wa ani, it is I.

nimba i dilai, a man beat me.

nimba usaga dilai, a man beat him.

ninki ku la joga, the man who lives with you.

169. When used complementally, their nature is changed, and they may be said to supply the place of inflection in the noun which they represent. A pronoun may be the complement of another pronoun when the latter is used as a substantive, for instance—

ánigo ninki yán dilaiya, I will beat the man.

Here the conjunctive pronoun *yán* is complementary to *ánigo*, and indicates that *ánigo* is nominative to the verb.

170. The dative form of the third personal pronoun is frequently used complementally in order to indicate case, as—*ánigo Deria yán u tagaiya*, I went to (or for) Deria.

171. The conjunctive pronoun agrees with the word which it complements, in gender, number, person, and case, as—

ninki aǵalki yu tagai, the man has gone to the house.

In this example *yu* agrees with *ninki*, the nominative, in gender, number, person, and case.

ánigo ninki yán arkai, I saw the man.

Here *yán* agrees in gender, number, person, and case with *ánigo*.

nágti halká yai tagaisa, the woman is going there.

In this case *yai* agrees with *nágti* in gender, number, person, and case.

nimanki halkan yai imanaiyan, the men are coming here.

Here *yai* agrees with *nimanki* in number, gender, person, and case.

172. The conjunctive pronoun is frequently compounded with the word nearest the verb, as—

ninba Sultán aha maǵálu jogai, a man (who) was a Sultan lived in a town.

In this sentence the *u* of *maǵálu* stands for *bu* or *yu*, the *o* of *maǵálo* being lost in the longer vowel.

173. In interrogative sentences, the pronoun in its simplest form is preceded by, or in its definitive form is followed by, the interrogative particle *ma*, as—

mau arkai, did he see?

iyaga ma arken, did they see?

174. The use of the personal pronoun with the negative-interrogative verb is partially explained in para. III, and will be further alluded to under the syntax of the verb.

175. The general pronoun *wa*, when preceding a verb, affects a sentence in no way; beyond emphasis, it is, according to English ideas, in such circumstances, pleonastic, and it does not assist in determining the case, except as in para. 149 *ante*.

176. *Wa* may be termed the emphatic pronoun; it invariably gives force to a nominative. It is used substitutionally and complementally; nay more, it is present even when there is a conjunctive pronoun performing the office of complement.

Regarding the use of *wa* substitutionally, we find it employed in lieu of the verb of existence, as noted in the following paragraph.

177. The omission of the verb of existence is not uncommon in primitive languages, the force of it being

found in the noun or pronoun. Logically the conception of an idea implies its existence in some form.

178. In Somáli, the general pronoun occasionally supplies the place of the verb of existence, as—*wa ani*, it is I; *wa ninkás*, it is that man; *wa gödur*, it is dark; *wa ninma*, what man is that?

179. *Ba* and *ya* are also used for this purpose, as *Ilah ba ug*, God is omniscient; *faraski ya ad*, the horse is white.

In the two latter instances, if *wa* were used, the verb *ahao* would have to be employed, thus—*Ilah wa ug yahai*, *faraski wa ad yahai*.

180. The rule may be laid down that *wa* is used at the commencement and *ba* or *ya* in the body of a sentence, to supply the place of the verb of existence.

181. *Wa* is used substitutionally or complementally in conditional sentences in the sequential clause, thus—*hadu sidás falo, wa la dili*, if he does that, he will be beaten; *hadád sidás fasho ánigo wa ku dili*, if you do that, I will beat you.

182. In interrogative sentences *ba* is usually, but not invariably, used where the preceding word terminates in a vowel, and *a* where it ends in a consonant, as—

ma ninkana ? is this the man ?

ma ninki ba ? is it the man ?

kás ma nin ba ? is that a man ?

kás má ninki ba ? is that the man ?

183. When *ba* or *ya* is used as a complemental pronoun in a sentence, it is usually placed immediately

after the word or sentence which forms the nominative to the verb, *except when the sentence is rendered passive by la (para. 248)*, and the verb remains in the singular, although agreeing in gender with its object, as—

ninba nág dilai, a man beat a woman.

nágti ba halkás tagtai, a woman went there.

nágaha ba sidás falai, the women did so.

In the last example it must not be forgotten that the masculine and feminine plurals are the same, hence the verb retains the masculine form.

184. The interrogative particle *ma*, with the conjunctive or definitive form, is preferred for the third person singular, masculine and feminine, and in fact for all, except the first and second persons singular, thus—

maana arkai, did I see?

ma iyaga ba arkai, or *maai arken*, or, better still,
iyaga ma arken, did they see?

ba and *ya* are not used in negative phrases.

185. There are four ways of expressing a simple affirmative sentence, as follows:—

(a) *ninka nágti ushi ku difanaiya (yán arkai)*.

(b) *ninka nágti ushi wa ku difanaiya*.

(c) *ninka nágti ushi yu ku difanaiya*.

(d) *ninkiba nágti ushi ku difanaiya*.

The man is beating, or will beat the woman with the stick.

186. (a) In this example no complementary pronoun is used, because the whole sentence is a predicate of *yán arkai* understood, meaning 'I saw.' The rule may be taken to be as follows:—

When a sentence containing a verb forms the predicate of another verb, the complementary pronoun is only used before the principal verb.

In example (a) *arkai* is the principal verb, and it is preceded by *yán*, the complemental conjunctive pronoun. At the same time, a sentence may *not* be a predicate, and yet have no complemental pronoun, but it will be wanting in emphasis.

187. (b) *Wa* is generally used in simple affirmations, as—

adigo Adan ma tagaisa ? are you going to Aden ?
há, wa tagaiya, yes, I am going.

Wa is used also substitutionally, see *ante* para. 178.

188. (c) The conjunctive pronoun is used in correlative, conditional, or dependent sentences, thus—

ánigo gortán tagai yán arkai, when I went, I saw.
hadu sidás falaiyo yán ku difanaiya, if he does so,
I will beat him.

189. (d) *Ba* or *ya* is used in ordinary affirmative sentences as the complement of *the principal verb*, especially with the past and perfect tenses of active verbs, as—

ninba nág dilai sidán maǵlai, a man killed a woman, so I heard.

ba or *ya* is also used as the complement of a sentence, as—

ninki indaha kabai ya yiǵi, the man who had eyes, said.

190. The definitive form may be used as a complement of the personal pronoun in the objective, thus—

wahhi ánigo i dálinaiya, what wearies me.

⁵ Here *ánigo* is the complement of *i*, the objective personal pronoun.

SYNTAX OF THE POSSESSIVE PRONOUN.

191. The principal use of the possessive pronoun is to point out the genitive or possessive in a sentence.

The possessive pronoun is also used independently, as follows :

aǵalkás wa kági, that house is yours.

mindidan ma tisi ba ? is that knife his ?

Observe that the gender of the pronoun, when used substitutionally, is the same as the thing possessed ; see also para. 199, *post*.

192. The possessive pronoun follows, and is attached to the noun it limits, but it agrees in gender with the possessor when used complementally, as—

ninki aǵalkisi, the man's house.

nágti aǵalkedi, the woman's house.

193. When independently used, the possessive pronoun corresponds to the Latin *mei, tui, ejus*, &c.

When placed after the noun, it corresponds to *meus, mea, meum ; tuus, tua, tuum ; suus, sua, suum*, &c.

SYNTAX OF THE INTERROGATIVE PRONOUN.

194. *Aiya* is used in the same way as any other pronoun substitutional, as—

aiya sidás falai ? who did that ?

This word is invariable, no change being made for gender, number, or position.

Ya is merely a contraction of *aiya*, as—

ya sidás falai ? who did that ?

Ya is also used for the interrogative exclamation 'what?'

Ma, the interrogative pronoun, is used to express which? what? how? thus—

ninma yimi? which man came?

góрмаi tahai? what time is it?

Here we have *gorma*, what time, added to *ai*, the feminine complemental pronoun, making *gormai*, what time?

195. Similarly, an interrogative can be made by adding *ma* to the personal and interrogative pronouns, as—

annama, which of us?

kuma, which of you? or who?

iyama, which of them?

kuama, which of those?

The above are all used exactly like substantives.

196. The word *si*, 'manner,' is used idiomatically in an interrogative sense with the article and complemental pronoun, the interrogative is conveyed in the intonation, as—*ninki sídu falai* (*niki sída yu falai*), what did the man do? this might also mean, what the man did.

Sometimes it has the interrogative particle attached like any other word, thus—*ninki simu falai* (*si ma yu falai*), what did the man do?

Again, the *ma* may belong to the verb, and we can say *si miyu falai*, did he do so?

197. *Maha?* what? is used independently, and requires the complemental pronoun, as—*mahu yiidi?* (*maha yu yiidi*)? what did he say? *wa mahai*, what is that? If

“what” have the meaning of “for what,” that is, “why?” *maha* requires the preposition *u* before the verb, as—

mahad u tagtai? why did you go?

mahu sidás u falaiya? why is he doing that?

This word is introduced into a compound made up of the complemental pronoun and the negative particle in the same way as *ma*, thus—

maanán sidás u falin? did I not do so?

mahánán sidás u falin? why did I not do so?

198. *Mé?* where? what? &c., when joined to nouns, loses the consonant and coalesces with the article, as—*haggé*, where? not *hagmé*; *ninké*, what man? not *ninmé*, which would mean “where is man”?

It is possible that *e* may be the interrogative ejaculation, and that the consonant *m* is only added for euphony's sake.

SYNTAX OF DEMONSTRATIVE PRONOUNS.

199. The demonstrative pronoun combines in a great measure the properties of the personal pronoun and the article. It renders a noun definite and agrees with it in gender and number.

These pronouns are used exactly like nouns, thus—

nin wa hunyapai, a man is bad.

ka wa hunyapai, *this* (man) is bad.

mindídan ma tádi ba, *misse wa to?* is this knife yours, or is *that*?

It may be remarked here that *k* for the masculine and *t* for the feminine are euphonicly preferred before a demonstrative or possessive pronoun used *independ.*

ently, even where other consonants are used if the pronoun follows the noun, thus—

koráhan wa kaigi (not *haigi*), this saddle is mine.

kan wa korahaigi (not *han*), this is my saddle.

200. *Kua* means those, thus—

wa kui, it is those.

wa iyagi, it is they.

201. *An* invariably requires a consonant, as—

kan wá nin hun, this is a bad man.

tan wa nág, this is a woman.

Kuer, *kuan*, these, and *kuás*, those, are used exactly like nouns, and take the article sound, thus—

kuási halkai (*halka yai*) *imanaiyan*, they are coming here.

202. *As* and *er* are used with a consonant, either independently or joined to a substantive, as—

kás ba yimi,
ninkás ba yimi, } that (man) came.

ter ba timi,
nágter ba timi, } that (woman) came.

203. *Wah*, a masculine substantive meaning thing, is used demonstratively, thus—

wahás nin ba kenai, a man brought that.

wahha tidáhda, tell (him) this (say this).

SYNTAX OF THE REFLEXIVE PRONOUN.

204. The word *iss* in reality is a substantive masculine, as in the following sentence:—

ninkási isskísuu sónaiya (for *ninkási isskísi yu u sónaiya*), that man is moving along of his own accord.

It is frequently used with the preposition *ka*, thus—

- (a) *iss ka eg*, look out for yourself !
- (b) *iss ka da*, let go (with you) !
- (c) *iss ka jóg*, stop, drop that, hold on !
- (d) *iss ka tag*, get away with you !

In all the foregoing, *iss* is in the objective, and means yourself ; *ka* refers to some noun understood, thus—

- (a) might stand for *ushi iss ka eg*, take care of yourself from the stick (look out for the stick).
- (b) „ „ *hadigga iss ka da*, loose yourself from the rope (let go the rope).
- (c) „ „ *hadalká iss ka jog*, stop yourself from that affair (you let alone that affair).
- (d) „ „ *agalki iss ka tag*, go yourself from the house (get out of the house with you).

It generally gives a contemptuous idea to the imperative.

Iss always has reference to the nominative, which is merely another way of calling it reflexive, as—

nimanki wa iss la tagaiyan, the men are going away together.

Here *iss* refers to *nimanki*.

Naf, a contraction of the Arabic ‘*nafs*,’ is used sometimes instead of *iss*, as—

naftaidi ya tagai, I myself went.

Note here that *ya* is in the third person, being the complement of a substantive.

SYNTAX OF THE RELATIVE.

205. There is not any distinct form of the pronoun which can be called relative.

In order to express a relative, sometimes an article, and sometimes a definitive pronoun is employed.

N.B.—The article sound *o* is not used with an antecedent.

206. The relative, which refers to a noun in one clause of a sentence, connects it with another in which something further is stated concerning it. It is consequently employed not only as an equivalent of the noun or pronoun it represents, but to connect propositions. The clause containing the antecedent is called the primary, while that in which the relative is found, is termed secondary.

207. A relative and its clause may sometimes be reckoned together as constituting either the subject or object of a leading proposition, in which case the relative answers nearly to the English 'what,' 'that which,' 'he who,' &c., supplying the place of both antecedent and relative, thus—

ka imanaiya wa la dili, he who comes will be beaten.
ánnigo wahan u helinaiya ninki issu hesha, we help
 such as help themselves.

ninka buka wa Deria, the man who is sick is Deria.
mahu no sin wai, wahánnno ánnigo donainno? why
 did he not give us what we want ?

208. The relative clause agrees with its antecedent in gender, person, and number, as—

ániga nág, ti yer, yán akán, I know a woman who is small.

ánigo wa akán tad dilaisid, I know (the woman) whom you are beating.

209. The 1st and 2nd personal pronouns can be used relatively in the same way as others, thus—*anegi dilaiya*, I who beat.

210. When the relative is the nominative in a sentence, no conjunctive pronoun is required, thus—

ninki imanaiya, the man who is coming.

211. As regards the verb, the tenses of the indicative are used, and it agrees only in gender with the nominative, while it remains invariably in the singular, as—

adigi fali, you who will act.

nimanki imanaiya, the men who are coming.

212. When the relative is the object of the verb, the conjunctive pronoun is joined to the antecedent, and frequently the definitive form is also introduced as a complement, thus—

ninkan arkai, the man whom I saw.

213. The verb, when the relative is the object, if the time be present or future, is put in the conditional or subjunctive form, and if past, in the perfect or pluperfect indicative; it further agrees in gender, number and person with the antecedent, as—

ninkan ánigo arkaiyo, wa sahibkai, the man whom I see is my friend.

nágahánno shegnai wa imanaiyan, the women whom we spoke to are coming.

In this last example the relative and its clause are the subject of another proposition.

SYNTAX OF THE VERB.

214. In Somáli the verb possesses an inflection to denote number and person, and in declension it is very similar to the same part of speech in Galla.

INFINITIVE.

215. The infinitive is the verbal noun. In order to convey the meaning of 'to' in English, it is necessary to change the arrangement of the sentence, thus—

The man wishes to go to Aden, *ninki Adan inu tago yu donaiya*.

The man wishes *that he may go to Aden*.

To translate such phrases as the following :—'To do is better than to talk,' the verbal noun is used, thus—
falnín shegnín ba ka wanaksan, doing is better than talking.

IMPERATIVE.

216. In all the persons of the imperative except the 2nd, the meaning conveyed can best be translated by the English *let*, thus—

ninki ha tago inu wilkás u yèdo, let the man go and call that boy. .

INDICATIVE.

217. So far as the use of *wa* is concerned, that point has been already discussed fully under pronouns.

PRESENT (INDICATIVE).

218. This tense is used to express what is actually taking place, but without the idea of continuity, as—

áminku jídki söanaiya, he is now walking along the road.

It is further employed in a future sense, in a manner similar to the English form of expression, 'he comes to-morrow,' for 'he will come to-morrow'; thus we can say—

birru imanaiya, he comes to-morrow, or *birru iman*, he will come to-morrow.

PRESENT HABITUAL (INDICATIVE).

219. The habitual tense is used where there is an idea of continuity or habit, as is implied by the name given to it, as—

usaga lägtisi sanduk ku rida, he keeps his money in a box.

kolailaha dabaisho wa sodta, the wind blows in the hot season.

FUTURE (INDICATIVE).

220. Where it is desired to express a future emphatic or anterior, this tense is employed, as—

gortán hoga läg urursado yán dulkaigi tagi, when I have got together a little money, I shall go to my country.

hadád tagto ama ódan tagahain anigo wa tagi, if you go, or do not go, I shall go.

FUTURE REMOTE (INDICATIVE).

221. This tense is a strong but remote future, as—
ánigo birri agalkan yán kugu arki dona, I will see you in this house to-morrow.

IMPERFECT (INDICATIVE).

222. In speaking in the present about the past, the form *digaiyai* is used, thus—

gortán jidki söanaiyai anigo ninki yán arkai, when I was going along the road, I saw the man.

Here, although the act is past, yet it is narrated in the imperfect.

When the meaning is habitual, the form *digi jirai* is employed, as—

gortán jidki söan jirai anigo ninki gor walba yán arki jirai, when I went along the road, I always saw the man.

Note that both verbs are in the same tense.

PERFECT (INDICATIVE).

223. This tense has the same meaning as in other languages, and implies the completion of the idea, as—
sórtaidi yán onai, I have eaten my food.

ninkiba Adan ka yimi, the man has come from Aden.

224. The genius of the language renders a pluperfect unnecessary, thus—*gortádan kitábki digin yán digai*, when you have not placed the book I have placed (it), or in English, 'I had placed the book before you had.'

CONDITIONAL (PRESENT AND FUTURE).

225. This is a most important tense, as half of Somáli conversation is made up of "ifs." Burton has well remarked that they consider "a subject in every possible light and phase, as regards its cause and effect, antecedents, actualities, and consequences, and they are thus prepared for any emergency," &c. (First Footsteps in East Africa, p. 191.)

The tense can best be illustrated by a variety of examples—

- (a) *hadád markale sidás fashid, wa ku dili*, if you do that again, I shall beat you.
- (b) *hadu ninkás markale sidás falo, wa la dili*, if he (that man) does so again, he will be beaten.
- (c) *hadu lügta basho, howsho wa damán*, if he pays the money, the affair will be finished.

These examples might also be thus rendered—

- (a) *hadád markale sidás falaiso wán ku dili*.
- (b) *hadi ninkási markale sidás falaiyo wa la dili*.
- (c) *hadi ninkási lügta behinaiyo shoglkás wa damán*.

FUTURE (REMOTE).

226. This tense is merely a strong future conditional. It implies a desire besides a will, thus—

hadu fali dono, ángo dídi maiyo, if he will do so, I shall not prevent (him).

227. If we desire to express a past conditional, the present tense is used, and the sequential part of the sentence only is changed, thus—

hadu tago, anigo wa dili, if he goes, I will beat (him).

hadu tago, anigo wa dili leha, if he had gone, I would have beaten him.

PRESENT (SUBJUNCTIVE).

228. One of the principal uses of this mood is to supply the purpose of an English infinitive, thus—

anigo u tagai inan arko, I went to see him.

hadu noládo u hadalki shégo wa ájib, if he lives to tell the tale, it will be wonderful.

In this last instance the *in* is omitted; the *u* is the Arabic و

229. In relative sentences where the relative pronoun in English is in the objective, the verb, if it has not a past signification, is put in the present subjunctive (see para. 213)—*faraskán dóno me*, where is the horse I want? (see under relative).

The future remote is used in the same way as the similar tense in the conditional.

SEQUENTIAL.

230. The future sequential is not of very frequent occurrence, in fact it is nothing more or less than the future remote of the indicative.

The past is employed where “should” or “would” follow a past conditional in English, as—

hadu sidás falo ánigo wa dili leha, if he had done so,
I would have beaten (him).

POTENTIAL.

231. The verb is rendered potential by the auxiliary *kar*, which means ‘to be able,’ and the tenses of this mood are used in the same way as those of the indicative, conditional, or sequential, thus—

anigo fali kara, wahád fali karto, I can do what you can.

Observe that *kar* takes the subjunctive form in the second clause of the above sentence, in accordance with para. 213.

The past is similarly used, as—

hadi ninkás fali kari dono, wa fali kari leha, if that man had wished to act, he could have acted.

PARTICIPLE.

232. The principal use of the participle is as an adjective which is convertible into an attributive verb, thus—

áwrta wa ráranyahai, the camel is laden.

áwrta wa rarna, the camel was laden.

It is also used adjectively, as *áwr raran ba yimi*, a laden camel came.

INFINITIVE.

233. Most verbs can form a noun, thus—

fal, do ; *falnin*, doing.

As, however, the root of most primitive verbs is also a substantive, the abstract noun is seldom used except when obtained from the derivative forms.

SYNTAX OF THE NEGATIVE VERB.

234. The use of the negative is beset by three difficulties : first, the confusing resemblance between the interrogative particle *má* and the negative particle *ma* ; second, the similitude of the negative particle *an* to the pronoun of the first person ; and third, the identity in sound of *wa*, 3rd person singular of the verb *wa*, and *wa* the emphatic pronoun.

235. The following are examples of the use of each tense :—

Imperative : *yu iman, massé wa la dili*, do not let him come, or he will be killed.

Indicative Present : *ánigo birito Adan ma tagaiyo*, I am not going to Aden to-morrow.

- Present Habitual : *niman wa náksan, sídas ma falán*,
good men do not act so.
- Future : *sídásu donaiyo, fali maiyo*, he will not do as
he wishes.
- Future Remote : *usaga sídás ma fali dono*, he does not
wish to do that.
- Imperfect : *usaga falahain, wahán u shegai*, he was
not doing as I told him.
- Imperfect Habitual : *gortánu hurdi jirin, oni jirai*, when
he was not sleeping, he was eating.
- Perfect : *ninkás wilkás ma dilin*, the man did not beat
the boy.
- Conditional (present and future) : *hadádan falahin
wahán shego yán shogł kuga eriyi*,
if you do not do as I tell you, I
shall dismiss you from service.
- Conditional (future remote) : *hadádan tagi donahain,
jogso*, if you do not wish to go, stay.
- Subjunctive Present : *usago wa yakán inánu tagahain*,
he knows that he is not to go.
- Sequential : *hadu falo wahán u shegi leha ánigo lägti
ninkale ma dibi lehain*, if he had
done as I told him, I would not
have given the money to another
man.
- Potential Present : *ánigo ma tagi karo, inan ku arko*, I
cannot go to see you.

236. The verb *wa* is frequently used independently ;
its 3rd person singular perfect has two forms, *wa* and

wai; the *a* is pronounced in the former like *a* in "man," instead of the usual broad Italian sound.

Examples of the use of the verb *wa* :—

Ali meshi lo dirai wa, Ali did not find the place he was sent to.

Wa is much used in compound tenses in interrogative sentences, as—

mahád u iman waidi ? why did you not come ?

usago mánta ma tagi wai ? did he not go yesterday ?

sirákishi ma iman waidi ? have the gentlemen not come ?

237. In regard to the verb of existence, which is in very common use, confusion is apt to arise through the similarity in the terminations of the different tenses of the verb *ahao*.

This can best be discerned by repeating them here :

INTERROGATIVE PRESENT.

1. *ánigo máahai*, am I ?
2. „ *mátahai*, art thou ?
3. „ *máyahai*, is he ?
4. „ *mannahai*, are we ?
5. „ *mátahin*, are you ?
6. „ *máyahin*, are they ?

INTERROGATIVE PAST.

7. *ánigo máaha*, was I ?
8. „ *máaha*, wert thou ?
9. „ *máaha*, was he ?
10. „ *máahain*, were we ?
11. „ *máahaidin*, were you ?
12. „ *máaháen*, were they ?

NEGATIVE PRESENT.

13. *ánigo máaha* or *míihi*, I am not.
 14. „ *matahid*, thou art not.
 15. „ *máaha*, he is not.
 16. „ *máahin*, we are not.
 17. „ *máahidin*, you are not.
 18. „ *máaha*, they are not.

NEGATIVE PAST.

19. *ánigo máahain*, I was not.
 20. „ *máahain*, thou wert not.
 21. „ *máahain*, he was not.
 22. „ *máahain*, we were not.
 23. „ *máahain*, you were not.
 24. „ *máahain*, they were not.

Observe :

ánigo máaha (Nos. 7 and 13) was I ? and I am not.

usago máaha (Nos. 9 and 15) was he ? and he was not.

annago máahain (Nos. 10 and 22) were we ? and we were not.

Also *annago máahin* (No. 16) we are not.

adinko máahaidin (No. 11), *adinko máahidin* (No. 17), were you ? and you are not.

INTERROGATIVE VERB.

238. There is nothing special in the construction of the verb used interrogatively.

NEGATIVE-INTERROGATIVE VERB.

239. The use of this form of the verb with the pronoun has been already sufficiently illustrated in Part I.

The following examples will show how the construction is managed :—

1. *máanan wanáksanain ?* am I not good ?
2. *faras miánu nef ahain ?* is not a horse an animal ?
3. *ninki nágti dilai miánu ahain ?* was that not the man who beat the woman ?
4. *nágti Berbera miánai tagahain ?* is the woman not going to Berbera ?
5. *Ali miánu kolwalba mesha sehánin ?* does Ali not always sleep here ?
6. *mur kale miánan ku arkahain ?* shall I not see you again ?
7. *ninki inu tago miánu donahain ?* does the man not wish to go ?
8. *wilki gortád aragtai miánu ordahain ?* was the boy not running when you saw him ?
9. *sidásán iði nágti, miánai falin ?* did the woman not do as I told her ?
10. *adigo ma malainaisa ninki, hadu tagi karo, miánu tagi lehain ?* do you think that the man would not have gone if he could ?
11. *gabaïdo miánai naki karahain ?* can the girl not read ?

240. The foregoing are examples of one method of using the negative-interrogative construction, but it is not necessary that the compound, consisting of the interrogative particle, the negative particle, and the pronoun, be always employed ; the interrogative can be separated from the other two, thus :—

Instead of, as in example 3, we can say—*ninkáso ma ninki nágti dilai búnu ahain ?* is not that the man who beat the woman ?

Observe that the negative particle, combined with the pronoun, is preceded by *b*, *y*, or *w*, for the sake of euphony.

241. There is another method of expressing the negative-interrogative by means of the particle *sao* or *shao*, thus—

In place of example 4, the phrase might run—*nágti shao Berbera tagi maíso ?* is not the woman going to Berbera ?

242. If the tense be past, as already explained, the negative verb *wa* may be used, as—

For example 9, we can also say—*nágti sidánu idi, ma fali waidi ?* did the woman not do as I told her ?

ON THE USE OF THE PASSIVE PARTICLE *la*.

243. This particle, prefixed to any mood or tense of the verb, whether affirmative, negative, interrogative, or negative-interrogative, gives to it a passive signification, as—

nin ba la dilai, a man was killed.

nág wa la dilaiya, a woman is being killed.

nin la ma dilin, a man was not killed.

nin ma la dilaiya ? is a man being killed ?

nin mián la dilin ? was a man not killed ?

The first thing to be observed is that after *la* the verb is placed in the third person singular masculine.

The next point is the peculiar use of the first and second personal pronouns with this particle, thus—

ánigo wa lai dilaiya, I am being beaten.

adigo wa la ku dilaiya, thou art being beaten.

usago wa la dilaiya, he is being beaten.

íyado wa la dilaiya, she is being beaten.

annago wa nála dilaiya, we are being beaten.

adinko wa laidin dilaiya, you are being beaten.

iyago wa la dilaiya, they are being beaten.

244. It will be noticed that the complementary pronoun of the first and second persons is in the objective, but no passive verb governs the objective, therefore it is possible that *la* may be a sort of impersonal nominative, meaning 'some one' or 'something,' and the verb may still be considered active. At present conjecture fails in regard to the origin of this particle.

245. When the nominative to the verb is in the third person and the objective pronoun is also present, the latter has a dative signification, as—

ninkás ánigo wa lai dilaiya, or *ninkás wa lai dilaiya*,
that man is being beaten on my account.

246. But if a pronoun of the first or second person be the subject of the verb, and another pronoun of either of those persons be the predicate, then *ka*, the ablative form of the pronoun, is required as a complement, thus—

adigo wa lai ká dilai, you were beaten for me.

ánigo wa lai ká dilai, I was beaten for you.

Again, care must be taken to show which is the sufferer, thus—

ánigo ninki wa lai dilaiya, I am being beaten or the
man.

ninki ánigo wa lai dilaiya, the man is being beaten for me.

247. The following examples should make all clear:—

1. *ániga wa lai ka dilaiya*, I am being beaten for thee.
2. *ániga kás ba lai dilaiya*, " " him.
3. *ániga nág ba lai dilaiya*, " " her.
4. *ániga wa lai ken dilaiya*, " " us (not used).
5. *ániga wa lai kin dilaiya*, " " you.
6. *ániga wa lai dilaiya*, " " them.
7. *adiga wa lai ká dilaiya*, thou art being beaten for me.
8. *adiga wa la ku dilaiya*, " " him.
9. *adiga wa nálo ka dilaiya*, " " us.
10. *adiga wa laidin iss kin dilaiya*, " " your-selves.
11. *adiga wa la ku dilaiya*, thou art being beaten for them.
12. *usaga wa lai dilaiya*, he is being beaten for me.
13. *usaga wa la ku dilaiya*, " " you.
14. *usaga wa lo dilaiya*, " " him.
15. *usaga wa nálo dilaiya*, " " us.
16. *usaga wa laidin dilaiya*, " " you.
17. *usaga wa lo dilaiya*, " " them.

Examples 1 and 7 have been already explained in the foregoing para.

Nos. 2, 3, and 6 are in accordance with para. 243.

Nos. 4 and 5.—The use of the possessive pronoun in an indefinite form in place of the personal pronoun is peculiar.

There are two characteristics in examples 9 and 15. Firstly, the pronoun *precedes* the particle *la*, probably for phonetic reasons. Secondly, the *a* of *la* is changed into *o*, instead of the *a* in *na*, which in the dative becomes *no* (see pronouns).

Nos. 12, 13, and 16 are simple sentences, and call for no remark.

In Nos. 14 and 17 we find the third personal pronoun *u* joined to *la*, making *lo*.

248. *Ba* or *ya* do not always follow the real nominative in sentences rendered passive by *la*, as—

ninka waran ba la ku dilai, the man was killed by a spear.

Rigby has suggested that in the above sentence *ba* is a preposition meaning by; but it is believed that *ku* is the preposition and *ba* is merely the general pronoun not in its usual place. See also para. 244 for a possible explanation of this construction.

249. *La*, used without a nominative expressed, gives the verb an impersonal signification; as *ma la бага?* is there any danger? literally, 'is it being feared'?

ATTRIBUTIVE VERBS.

250. This form of verb is in very common use, and should be thoroughly mastered.

There are two kinds, one compounded of a root with the verb *ahao*, and the other of a participle with the same verb.

In Part I. this distinction has not been alluded to except very cursorily, and it is therefore here repeated.

and the two forms placed side by side for the purpose of comparison.

The verbs selected are derived from the same root.

No. 1, *ad*, is an adjective root meaning 'white.'

No. 2, *adaisan*, is the past participle of a verb of the 10th form, derived from the root *ad*, and means 'made white,' or 'clean.'

No. 1 becomes attributive in the form *adao* (6th form).

No. 2 is transformed into a like description of verb in the measure *adaisnao* (9th and 2nd forms).

		No. 1.	No. 2.
Indicative.	2nd Sing. Imperf.	<i>adao</i>	<i>adaisnao</i>
	3rd Sing. Pres.	<i>adyahai</i>	<i>adaisanyahai</i>
	„ Hab.	<i>adáda</i>	<i>adaisanáda</i>
	„ Fut.	<i>adón</i>	<i>adaisanáñ</i>
	„ Past	<i>ada</i>	<i>adaisna</i>
	„ Past Part.	<i>ad</i>	<i>adaisan</i>

NEGATIVE.

3rd Sing. Pres. *ma ada* *ma adaisna*

THE VERB *hai*.

251. This verb is of very common use, and it is employed in two forms, *hai* (5th) and *haiso* (8th).

Both mean "to have" or "possess," but the latter has a reflexive signification. If we say—

lög bán haiya, it means 'I have money.'

There is no indication of 'what,' or 'for' whom money is held.

But if the expression be *lög bán haista*, it implies that the money is at the disposal of the speaker.

The foregoing is entirely in accordance with the usual signification of verbs of the 5th and 8th forms respectively, and it is only here explained as an apt example of the distinction between those forms in the case of a verb of frequent occurrence.

252. It may not be out of place to refer at this opportunity to the difference between the verbs *hai* and *haiso* on the one hand, and *lehao* on the other.

Both mean 'to have' or 'possess,' but the phrase *lög bán lehyahai* or *lög aniga áleh*, means 'money is mine,' whereas *lög bán haiya* or *haista*, signifies 'I have money in my possession,' not necessarily my own money, but at my disposal, or not, according to whichever form of *hai* be employed, as explained above.

THE ROOT *aleh*.

253. This is an adjective root meaning 'possessed of.' It is employed as an attributive verb in the ordinary manner, but it is used idiomatically in a variety of ways.

The general method of making the common enquiry, 'what do you say?' is thus rendered, *mahád ledahai*, (probably *hadal* is understood). This may further mean 'what have you got?' 'what do you want?'

The use of the verb to express the idea of location is confined to the present tense, thus—

kás ba lehán jirai, he was possessing, *i.e.*, 'it was his,' not 'he was saying.'

Again, we can say—

usaga aleh, it is his.

But if the article possessed be mentioned, the *a* is lost ; thus—

faras usaga leh, he has a horse.

THE VERBS *jóg* AND *jir*.

254. Hardly a sentence is uttered in which one or other of these verbs has not a place. The former has a variety of meanings, of which the following are examples :—

jóg, gortán yimádo, wait till I come.

ninki ila jógai u yeð, call my servant, *i.e.* the man living with me.

halkás ma jóga ? is he there ?

Jir, again, is used for the verb of existence only thus—

ninki ma ku jira ? is he inside ?

255. It has to be observed that *jóg* is seldom used as a verb of existence in referring to inanimate objects ; for instance, you can say, *faraski halka ma joga ?* is the horse there ? but you cannot say *kitbáki halka ma jóga ?* is the book there ? it ought to be, *kitábki halka ma jira ?* or *ma yál ?*

THE VERB *oll*, BE LYING, OR QUIESCENT.

256. This verb is not quite correctly conjugated in para. 134, so it is repeated here—

Imperative, *an ollo*, or *illo*, *oll*, *ha ollo*, or *yillo*, &c.

Present { *al, tál, yál, nál tállen yálen.*
 } *il, til, yil, nil tillen yálen.*

Present Habitual, *olla* or *illa*, *osha* or *tisha*, *olla* or *illa*, &c.

Perfect. { *ollai, oshai, oll, olnai, oshen, olen.*
 { *illai, ishai, ill, ilnai, ishen, ilen.*

Future, *olli* or *illi*, &c.

Negative and { Present { *ma ál, ma tál, ma yál,*
 Interrogative { &c.

This verb is in very common use as a sort of verb of existence or rather presence, thus:—

kitábki me? where is the book?

mezki bu yál, it is on the table.

THE ROOT *ah*.

257. It seems extremely probable that *ah* is the root of the verb *ahao*, but it cannot be used in the same way as an adjective root like *ad*, *hun*, &c., thus—

*usaga nin wa yai** }
usaga ba nin ah } he is a man.
usaga nin bu yahai }

If, however, we attempt to employ an attributive verb in the same way, failure ensues. For instance we cannot say—

usaga ba ad ah }
usaga ad bu yahai } he is white.

we must change it into—

usaga wa adyahi }
usaga wa (nin) ad } he is white.

258. This last phrase may be rendered four ways, as follows:—

* Contracted for *wa yahai*.

<i>usaga wa adyapai</i>	}	he is white, or a white man.
<i>usaga wa nin ad</i>		
<i>usaga nin ad bu yapai</i>		
<i>usaga ba nin ad ah</i>		

The interrogative use of the verb calls for no remark, and the negative has been already attended to in para. 237.

SYNTAX OF THE PREPOSITION.

259. As a rule, where a preposition is required to complete the sense of a verb in English, one is also needed in Somáli.

This is especially the case where a verb governs an objective, and also a dative, locative, instrumental, or ablative.

260. Although a preposition may be necessary, it by no means follows that it will be the same preposition which is used in English. This is due not so much to verbs of the same signification requiring different prepositions in English and Somáli, as to the verb itself not having the same meaning.

An instance of this is the verb *difo*, which literally means 'to force.' If the preposition *ka* be prefixed, it merely indicates the direction or person from which the seizure is to be made; but should *ku* be employed, the verb changes its meaning altogether, and signifies 'to beat.'

261. Of course it occasionally happens that verbs having the same signification in English and Somáli require different prepositions, but that frequently occurs in many European and Eastern languages.

Occasionally two prepositions are required, in which case *ka* is generally placed last, although the noun to which it refers may come first, thus—

ninkás ba maǵálo miyiga uga tagai, the man went from the town towards the jungle.

262. The prepositions *ku* and *la*, however, are never joined to *ka* in this way, nor are *ku* and *la* used together. The compound *ku-la* means with you, and *la-ku* or *lagu* is the passive particle *la*, joined to the preposition *ku*.

So far as the preposition *u* is concerned, there is reason to believe that it may be, after all, a complementary pronoun in the dative (see ante pronouns).

263. Some verbs require a preposition with the secondary noun or pronoun, although not needing one with the direct object. This is, as in English, for instance—

anigo ninki ul yan ku dilai, I beat the man with a stick.

264. A list should be made of verbs which require a preposition under varying circumstances.

265. Besides the foregoing, there are a number of nouns which are used prepositionally. A list of the more important was given in para. 136.

266. Their use is very simple, they merely having the possessive pronoun attached, which agrees in gender with the substantive limited, thus: *borti dushedi*, on the hill; *aǵalki gestisi*, alongside the house; *sandukki gudahisi*, inside the box; *ninkás hortisi sida bai noǵtai*, so it happened before the man.

SYNTAX OF THE ADVERB.

267. There are a few simple adverbs, such as *na*, also; *wada*, together; *hadi*, if; but the majority are substantives. When a substantive is used as an adverb of time, it generally has the article sound *a* attached to it; as, *aminka*, now; sometimes, however, *o* is employed; thus, *birito*, to-morrow.

268. Adverbs of this kind are generally placed first in a sentence, as—

shaláito ninki ba Adan ka yimi, yesterday the man came from Aden.

269. Occasionally no consonant intervenes, as—
faraski áwa yu tagaiya, the horse is going to-night.

SYNTAX OF THE CONJUNCTION.

270. There is no peculiarity in the conjunction to distinguish its use from that of the same part of speech in other languages; an example will suffice. It occasionally follows the second word—

ninki iyo nágti labadi ba tagai, both the man and the woman went.

The Arabic words *lákin* and *o* are in very common use, *se* contracted for *messe* is also of frequent occurrence.

SYNTAX OF THE INTERJECTION.

271. The Somál are fond of ejaculations which are cast in by the hearer to help out the speaker in his deliberations. A conversation is kept up by a series of

short sentences interspersed with these expressions from the hearer, thus—

Ali—(*loquitur*) *mánta Adan yán tagai*, to-day I went to Aden.

Deria—(*auditor*) *waiyai* ! indeed !

Ali—*faras yán si folai*, I rode a horse there.

Deria—*waiyai* ! indeed !

and so on.

CHAPTER IV.

EXERCISES.

LESSON No. I.

To illustrate the foregoing, the following phrases and exercises, chiefly taken from Forbes' *Hindustáni* Manual, are subjoined. Read paras. 19 to 24, also paras. 140 to 155.

A small number of substantives and adjectives are given.

SUBSTANTIVES.

MASCULINE.		FEMININE.	
man	<i>nin</i>	woman	<i>nág</i>
father	<i>aba</i>	mother	<i>hoiyo</i>
brother	<i>wilál</i>	sister	<i>wilál</i>
uncle	<i>áder</i>	aunt	<i>iddo</i>
son, boy	<i>wil</i>	daughter, girl	<i>gabađ</i>
old man	<i>odai</i>	old woman	<i>habar</i>
horse	<i>faras</i>	mare	<i>genyo</i>

house	<i>aǧal</i>	boat	<i>saimad</i> (Ar.)
camel	<i>awr</i>	she-camel	<i>hal</i>
rope	<i>hadig</i>	baggage	<i>álábo</i>
animal	<i>nef</i>	hill	<i>bor</i>
ox	<i>dibi</i>	cow	<i>lö</i>

For formation of plurals, see para. 31.

ADJECTIVES.

good	<i>wanáksan</i>	bad	<i>hun</i>
wise	<i>miyirsan</i>	stupid	<i>miyirla</i>
great	<i>wein</i>	small	} <i>yer</i>
long	} <i>der</i>	few	
high		short	
lazy	<i>ájizan</i> (A.)	clever	<i>fian</i>
many	<i>badan.</i>	few	<i>hoga</i>

For degrees of comparison, see para. 49.

To express 'very,' the adjective *badan* is placed after a substantive.

The pronouns will be found in paras. 51 *et sequitur*.

For the use of the verb of existence, consult also para. 177.

EXAMPLES.

1. This is my brother, *kan wa wilálkaigi*
2. That is your son, *kás wa wilkági*
3. These are their houses, *kuán wa aǧalladodi*
4. This is my father's house, *kan wa aǧalki abahai*
5. That is your brother's horse, *kás wa faraski wilálkin*

6. That is your sister, *tás wa wilásha*
 7. Your horse is small, *faraskági wa yeryahai*
 8. The boat is large, *saimadda wa wein tahai*
 9. Small camels are good, *awro yeri wa wanáksanya-
hin*
 10. That rope is for the *hadigás ba genyada u yál*
mare,

Nos. 1, 2, and 3 call for no remark.

No. 4. Here note the contracted form of the possessive pronoun *hai* for *haigi*.

No. 5. No article is required with the possessive pronoun.

No. 6. In this the contracted form *sha* is employed for *sháda*, which last is seldom used in similar phrases.

Nos. 7 and 8 are simple sentences.

No. 9. This literally means 'the camels, which are small, are good' (see relative pronoun).

No. 10. Here *yál* is preferable to any other mode of expressing the verb of existence.

EXERCISE.—I am that man's brother. This woman is my brother's daughter. The man is that boy's father. That girl's mother is clever. That old man is my uncle. There is much baggage. My aunt's she-camel is lazy. They are wise. Many of the horses are bad. There are few camels. The horse is larger than the ox. Those men are the wisest.

LESSON NO. 2.

This is illustrative of the formation of interrogative sentences. The ability to ask a question is one of the

first requirements of the student, and unfortunately this is, from a variety of causes, somewhat difficult in Somali.

Read para. 57, also paras. 194 to 198.

EXAMPLES.

- | | | |
|--|---|---|
| 1. Who is that man ? | { | <i>ninkás yu yahai ?</i> |
| | } | <i>ninkás wa aiyo ?</i> |
| 2. Who is this woman ? | { | <i>nágtan yai tahai ?</i> |
| | } | <i>nágtan wa aiyo ?</i> |
| 3. Who are these boys ? | | <i>wilalkan yai yahin ?</i> |
| 4. Who are these girls ? | | <i>gabdahás yai yahin ?</i> |
| 5. Whose house is this ? | | <i>ağalkan ya áleh ?</i> |
| 6. Whose children are these ? | | <i>wilalkan ya áleh ?</i> |
| 7. Whose daughter is she ? | | <i>tan yai gabaðdis tahai ?</i> |
| 8. Where is my father ? | { | <i>abahaigi me ?</i> |
| | } | <i>abahaigi hagge jira ?</i> |
| 9. Where is his brother ? | | <i>wilálkis me ?</i> |
| 10. Where are your father's horses ? | | <i>fardahi abaha ma ye ?</i> |
| 11. Where are my brother's children's houses ? | | <i>wilálkai wilashisi ağalla-dodi ma ye ?</i> |
| 12. Where is that man's mother's horse ? | | <i>ninkás hoyadis faraskedi me ?</i> |
| 13. Is this your house ? | | <i>kan ma ağalkági ba ?</i> |
| 14. Is this my father's horse ? | | <i>kan abahai faraskisi ma yahai ?</i> |

5. Is this my sister's *kan ma awrki wilashai ba?*
camel?
16. How many men will } *nimanko imsai yahin ?*
there be ? } *imsa nin yai yahin ?*
17. What like horses will *fardo sidai yahin ?*
there be?
18. Where are his four *afar tisi wil ma ye ?*
sons?

Nos. 1, 2, and 3 call for no special notice.

No. 4. Here observe that the masculine and feminine plural are the same.

EXERCISE.—Where is your brother? Where is this man's mother? Whose son are you? Whose horses are these? How many houses are there? What sort of boat is this? Is that your sister's baggage? Is this mare your's? Where had you been yesterday? Where will these children be to-morrow? When will you be at home? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two oxen in the boat yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? What animals are these? Is that animal a horse or a cow?

LESSON NO. 3.

A few more nouns are given, and the verb of existence must again be carefully studied.

MASCULINE.		FEMININE.		
dog	<i>ei</i>	day	} <i>darár</i>	
country	<i>miyi</i>			} <i>asho</i>
watercourse	<i>durdur</i>			

MASCULINE.		FEMININE.	
fish	<i>kalun</i>	town	<i>mağálo</i>
tree	<i>ged</i>	plain	<i>gagi</i>
name	<i>maga</i>	bird	<i>shimbir</i> (also masc.)
people	<i>dad</i>	sea	<i>bad</i>
road	<i>jid</i>	night	<i>haben</i>

The following intransitive verbs are here introduced:—

to stay, dwell	<i>faði</i> , v. 3	to advance	<i>horai</i> , v. 5
to come	<i>imo</i> , v. 4	to retreat	<i>arar</i>
(see para. 134.)		to sit	<i>faðiso</i> , v. 8
to go	<i>tag</i>	to return	<i>noğo</i> , v. 4
to run	<i>orad</i>	to die	<i>dimo</i> , v. 4
to sleep	<i>seho</i> , v. 4	to move	<i>söo</i> , v. 4
to arrive	<i>gað</i>	(walk)	

Study table at page 34.

EXAMPLES.

1. I am staying in the town, *anigo mağálada yan faðiya*
2. My father dwells in that house, *abahai ağalkás yu faðiya*
3. We came from the country yesterday, *annago shalai miyigi yan-no ka nimi*
4. We will go to the town to-morrow, *annago biri mağáladi yánno tagainna*
5. The bird was sitting on the tree, *shimbirti gedki fadiyaisai*

6. Where are you going? *adigo haggád tagaisa ?*
7. Whence does this river flow? *durdurkan hagge ka söa-naiya ?*
8. Do these men sleep in the town? *nimankan mağalada miyai sehdán ?*
9. Where does this road lead to? *jidkan hagge taga ?*
10. Are the fish here large? *halkan kalunkiso ma wein yahai ?*
11. Who were those people sitting under the tree? *dadkás gedki hostisi fađiya yai aháen ?*

The foregoing require no explanation.

EXERCISE.—The house near the town is very large. How many men are sleeping beneath the tree? The road towards the country is not very good. The horses were running from the plain. In that plain there were many large trees. How many boats are there? There will be 250 horses in the plain to-morrow. There were 2,500 men in the town yesterday. A hundred and fifty men have returned from the sea to the hills. The camels are dying in the plain, and 100 men died in the country yesterday. That man stayed nine days in my house. I slept one night in the jungle (country), but I will not sleep there a second night. Where do all these people come from? What is your name? What is the name of your town? What is your tribe? How old are you? When did you arrive from Berbera? When you sit down, do not fall asleep.

LESSON 4.

SUBSTANTIVES.

MASCULINE.		FEMININE.	
butter	<i>buräd</i>	bread	<i>kibis</i>
milk	<i>áno</i> (pl.)	news (good)	<i>nabád</i>
water	<i>biyo</i> (pl.)	food	<i>sor</i>
rice	<i>beris</i>	danger	<i>absi</i>
grain (jowari)	<i>hadüd</i>	iron	<i>bir</i>
news	<i>war</i>	hand	<i>gün</i>
ghee	<i>subag</i>	money	<i>lög</i>
meat	<i>hib</i>	firewood	<i>hábo</i>
tobacco	<i>buri</i> (H)	ulcer	<i>lóg</i>
coffee	<i>bun</i> (Ar.)	mat	<i>dirmo</i>

PARTICIPLES AND ADJECTIVES.

clean	<i>safaisan</i>	sweet	<i>mün</i>
ready	<i>dan</i>	sour	<i>danán</i>
bad	<i>hun</i>		
all	<i>gidi</i>	warm	<i>kulul</i>
good	<i>wanáksan</i>	hard	<i>adag</i>
long	<i>der</i>	short	<i>gában</i>

See Attributive Verbs.

VERBS.

be sick	<i>buk</i>	land or	}	<i>dag</i>
be well	<i>bid-kab</i>	dismount		
become	<i>noño</i>	be finished		<i>dan</i>
die	<i>dimo</i>	finish		<i>damai</i>
burn	<i>gubo</i>	grown		<i>bah</i>
fall	<i>dä</i>	appear		<i>muño</i>

hear	<i>maǵal</i>	drink (water)	<i>ab</i>
swim	<i>dabálo</i>	drink (milk)	<i>dan</i>
seen	<i>arag</i>	drink (coffee)	<i>fód</i>
bring	{ <i>ken</i> } <i>la kále</i>	do	<i>fal</i>
strike	<i>ku difo</i>	take	{ <i>kado</i> } <i>rid</i>
make (prepare)	<i>samai</i>	eat	<i>on</i>
read	<i>nak</i>	write	<i>kor</i>
take away	<i>gei</i>	place, put	<i>dig</i>
call	<i>yed</i>	send	<i>dir</i>
give	<i>si</i>	say	<i>de</i>

EXAMPLES.

the ghee is clean,	<i>subag wa safaisanyahai</i>
the milk is sour,	<i>ano wa dananyahin</i>
the water is sweet,	<i>biyo wa münyahin</i>
the woman is sick,	<i>nágti wa bukta</i>
I am well,	<i>anigo wa bid kaba</i>
trees grow in the country,	<i>gedo miyiga wa ka bahaiyan</i>
he is bringing bread,	<i>usaga kibisti bu kenaiya</i>
they have drunk all the water,	<i>iyaga biyo gidigod yai aben</i>
he reads and writes,	<i>kás wa nakaiya, iyo wa koraia</i>
tell me the news,	<i>war i de</i>
when will you get the horse ready?	<i>adigo gormád faraski dam- ainaisa?</i>
what will you eat?	<i>adigo mahad onaisa?</i>

EXERCISE.—Do you eat rice? Bring me some butter, bread, and milk. Put the mat in the house. The

coffee is cold. Prepare food for six men. Will you give me some tobacco to smoke? Do you drink coffee? Why does the firewood not burn? Is there any news? He swam from the shore to the ship. I will tell you the news of the town when I return. Call my servant.

LESSON 5.

Every complete sentence is composed of at least three parts, the nominative, the verb, and the object, as *ninki Adan yu tagaiya*, the man is going to Aden. Besides the three foregoing, it will be observed that the complemental conjunctive pronoun is also required.

It has to be again here remarked that the general pronoun frequently takes the place of the verb of existence; as, *ninka wa tomál*, the man is a blacksmith. In this case the three parts are called subject, verb, and attribute.

When a sentence is expressed by a neuter verb; as, *Deria Adan bu tagaiya*, Deria is going to Aden. The parts are named subject, verb, and complement.

If the verb be passive, the three parts are subject, verb, and agent; as, *Deria Ali bu ku dilmai*, Deria was killed by Ali.

When the verb is transitive, or active, the parts are agent, verb, and object; as, *Deria ba Ali dilai*, Deria beat Ali.

As a rule a verb agrees with its nominative in gender, number, and person.

An adjective agrees with its substantive in gender and number.

A relative agrees in gender and number with its antecedent.

Generally the arrangement in Somali is, first the nominative or agent, then the object, next the complemental pronoun, and lastly the verb.

When one substantive governs another in the genitive, the governing word usually follows the governed ; as, *ninki agalki*, the man's house.

Adjectives follow the substantives to which they refer ; as, *faras wein*, a large horse.

In complicated sentences the following is the ordinary arrangement : possessive, nominative, complemental pronoun, object, preposition, verb ; as, *dibigi geskisi ba ninki ku dilai*, the ox killed the man with its horns.

Or the complemental pronoun may take the conjunctive form, and immediately precede the preposition ; as, *dibigi geskisi ninki yu ku dilai*.

The case of words is therefore determined by inference or position.

When words occur not given already, consult the Vocabulary.

In Somali the pronoun is always present whether the noun be expressed or not. When used with or as a nominative, it takes three forms, *wa*, *ya*, or *ba*, and the conjunctive form (see para. 52) *wa* is what may be termed the emphatic general pronoun, and is used when confident assertions are made.

ya or *ba* are employed as a rule with the perfect tenses of verbs in much the same way as the particle 'ne' in Urdu.

The conjunctive form is generally used with the present and future tenses, especially in correlative, conditional or dependent sentences.

EXAMPLES.

Are you going to Aden ?	<i>adigo Adan ma tagaisa ?</i>
Yes, I shall go this evening after dinner,	<i>ha, wa tagaiya, sorti dabaded.</i>
He is sick, but will be well to-morrow,	<i>wa buka, lákin birrito wa bid-kabaiya.</i>
The woman took the mat to her house,	<i>nágtiba dirmada agalkedi geisai.</i>
The man sent the money to the shop,	<i>ninkiba lüg dukánki u dirai.</i>
When I saw the man, he was drinking coffee,	<i>gortán ninki arkai bun yu fodáiyai.</i>
So he says,	<i>sidásu lehyahai.</i>

EXERCISE.—The water of this well is sweet. The man landed from the boat yesterday. He finished his work before he went home. When he comes, tell him I will see him to-morrow morning. The man took the money and put it in his box. He bought the horse and said he would pay for it at the end of the month. The people of this country drink milk and eat flesh. We eat bread and drink coffee. The fire will burn, but the wood should be dry. It has struck two. Take away the horse and bring the carriage. The man landed from the boat and went to Aden. Have you finished all the food ?

LESSON 6.

The use of the relative is not attended by any special difficulty, but the absence of any relative pronoun necessitates some practice in conversation before the method of expressing relative sentences can be mastered.

A perusal of paras. 205—13 will enable the learner to comprehend the idea and perform the following exercise without difficulty :—

EXAMPLES.

Who are you ?	<i>kuma tahai ? or ya tahai ?</i>
He is the man who lives with me,	<i>ninki ila joga bu yahai</i>
That which you say is true,	<i>wahád shegaisa wa run</i>
The man whom you saw yesterday, died in the night,	<i>ninki adigo shálai araktai halai dimai</i>
The letter which you wrote to me has arrived,	<i>warkaddi ad i so kortai i so gađtai</i>
Where there is a woman, there is mischief,	<i>hagge nági ka jogto dab ba ka jira</i>
As you act, so will you find,	<i>sidás ád fasho yád helaisa</i>
Wherever you go, I will follow,	<i>haggás ád tagto yán ka dabad imanaiya</i>
That man has lost all the money which he brought with him when he arrived here,	<i>ninkás lügti ula yimi, gortu halkan yimi, gid- iged yu halaiyai</i>

EXERCISE.—They broke all the kit they found in my house. The horses which you brought were all bad. Why have you not done what I told you? The gentleman gave the man money, who saved his life. Have you got the petition which the man who came yesterday brought? The man you brought me as a servant is a rascal.

LESSON 7.

In order to express the infinitive, the present subjunctive is employed, as explained in para. 228.

The verbs 'can' and 'wish' are of course very frequently used with the infinitive. *Kar*, to be able, is generally employed as an auxiliary verb. *Don*, when it is used as a future, takes the auxiliary form, but when it means 'wish' or 'seek,' it is followed by the subjunctive like any other verb; as, *anigo ma kari tago*, I cannot go; or, *anigo ma karo inan tago*; *ninki birito yu iman dona*, the man will come to-morrow; *ninki birito yu donaiya inu yimádo*, the man wishes to come to-morrow.

EXAMPLES.

He does not intend to come, *usago inu yimádo damáin maiyo.*

He says he will come to-morrow, *wahu lehyahai biri yán imanaiya.*

She asked me to give her a letter, *iyada i waidisai warkad inad sisid.*

I said I would send a man to enquire, *sidás yán ìi nin bán dir-aiya inu so waidiyo.*

I do not know what to do, *anigo ma akán wahánfalo.*

He is able to speak for him- *usago wa kara inu naftisa*
 self, *u hadlo.*
 What do you wish me to do, *adigo mahád donaisa inan*
falo.

As a rule, when reference is made to the words or actions of a third person, that pronoun must be employed which the person himself would make use of in like cases ; as, he told me to go, *wahu lehyahai iss ka tag.*

EXERCISE.—I told him to prove that he was absent from the house when the theft was committed. He said he had suffered great hardships on the journey. Ask him whether that horse is his. He says it is certainly his. Tell him that I will not see him. Who is that man, and why has he come ? Tell me when he comes back. What is the name of the man who came here the day before yesterday, to ask for money ?

LESSON 8.

The use of the conditional must be properly mastered, as it is of so frequent occurrence. Read para. 225.

EXAMPLES.

If you go to Berbera, will *adigo hadád Berbera tagtid*
 you take me with you ? *ma i kahainaisa ?*
 If a man beats his wife, *nin hadu nágtisa dilo*
 what happens to him ? *mahai gartis tahai.*
 If I went to Aden, I should *anigo hadán Adan tago*
 be able to see for myself, *naftaidi daráded yán u*
arkan kari leha.
 What would you do if you *hadád adigo aniga tahai*
 were in my place ? *mahád fali lehaid ?*

The negative is sometimes a little puzzling, and a few examples may assist.

If he has not been to Aden *hadánu wali Adan tagin,*
yet, send him, *so dir.*

What are we to do if he *hadánu iman hain mahain-*
does not come? *no falna.*

I do not think if you wished, *anigo malain maiyo hadád*
you could go, *tagi donto inad tagi*
 karto

Do not forget to call me at *ha iláwin inad lehda sādod*
six o'clock, *i kësíd.*

These men never speak the *nimankás run waligod*
truth, *ma shegán.*

EXERCISE.—I do not believe what they say. What crime has he committed? It is late; if you do not make haste, you will lose your dinner. It is cloudy to-day and looks as if it would rain. If I give all my relations one rupee each, I shall not have any left for myself. What is the price of this horse? What is the difference between this and that?

LESSON 9.

The following are two examples of ordinary Somali narrative style. The translation of the first and part of the second is given, as also few notes explanatory of any peculiarities of construction or idiom:—

1. *Ninba nin u yimi, wahu yiði "wa safraiya¹ wahba² ma i shegaisa?" wahu yiði, "ha, dao der o³ ábsila iyo dao gában o³ ábsileh wahad marta dowga der o³ absida-la."*

TRANSLATION.—A man went to (another) man, (and) said (to him), “ (I) am going a journey, have you anything to say to me?” He said, “ Yes, (there is) a long road without danger, and a short road with danger, what you should pass along (is) the long road with no danger.”

NOTES.—¹ It is by no means uncommon to leave out the personal pronouns when it is evident to whom the verb refers.

² This use of *ba*, to express ‘some,’ is to be frequently found.

³ *o* here is equivalent to *wa*.

2. *Ninba gabađ leha magaa iso Walákaded. Afar nin ba u timid nimanki ba yiđi “ gabađda na si,” wahu yiđi “ gabađda ma nin ba donaiya musse gidigen wa donaisán ?” kí kale ba yiđi “ ninba gonidisa yu donaiya” wahu yiđi “ anigo bisha rajal dehe aiyán gabađda idin so diraiya” ninba u eshai “ haurársan,” issna wahu u eshai “ ninba mahu holo haista” ninba yiđi “ anigo rihyo aiyán haista” kikale na wahu yiđi “ loh bán haista” kikale na wahu yiđi “ gel bán haista” kikale na wahu yiđi “ idán haista.” Kolkásai ka tagen. Wahai kala mağnadán ba bishi rajal dehe aiyu gabađdi abahed wahu yiđi “ nimanki u tag, so arag, ninba wahu jogo iga war ken” wahai tiđi “ haurársan” markásai ka tagtai ; ninki rihha leha bai u tagtai, wahai tiđi, “ mái gursanaisa ?” wahu u eshai “ abárba dádai o ku gursan kari maiyo ;” kolkásai ka tagtai. Wahai u tagtai, ninki lohda leha, wahai tiđi “ mai gursanaisa ?” wahu eshai “ abárba dádai ku gursan kari maiyo ;” markásai ka södtai, wahai u tagtai, ninki gela leha, wahai tiđi*

"*mai gursanaisa ?*" wahu u eshai "*wa ku gursanaiya, agalkai so gal, kolkásai gashai,*" wahu u eshai "*faḍiso, ána áno ku keni*" markás yai *faḍisatai, kolkáso ánahi u kenai, wahu yiḍi "ḍan" gortásai ḍantai wahi tidi "wa tagaiya" wahu u eshai "hagge tagaisa"?* "*ninki afrád aiyán u tagaiya*" sidásai tidi o ai ka tagtai wahi u tagtai, ninki idaha leha wahi tidi "*mai gursanaisa ?*" Wahu esha "*ha wa ku gursanaiya halkan faḍiso*" markásu ka tagai wahu u tagai adihixwan bu ka so kahaiyai; gortásu wanki gaurai wahu yiḍi "*wanka kalo*" wahi u elisai "*haurḍrsan*" markasai wanki kalatai. Wahi tidi "*deri iyo biyo aiyán donaiya*" wahu u eshai "*ho.*" Markásai helibki karasai wahu yiḍi "*on*" gortásai wah ka ontai. Wahi tidi "*wa tagaiya*" wahu u eshai "*hagge tagaisa ?*" Wahi u elisai "*abahi aiyán warka u geinaiya*" wahu yiḍi "*haurarsan*" markásai ka tagtai wahi u tagtai abahed, wahu yiḍi "*i waran*" wahi tidi "*rihyo leh rag maaha,*" misana wahi tidi "*löhi rer maaha*" dabadedna sidasai tidi "*gel láho kur, ida se ka so rógai.*"

TRANSLATION.—A man named Walákaded had a daughter. Four men came to him and asked him to give them his daughter. He asked whether one man wanted the girl or all of them. One explained that each individual wanted her, whereupon he said that in the month of "Rajal the latter," he would send the girl to them. They replied that they were satisfied with this, on which he further enquired what property they possessed. One of them said he owned goats, another said he possessed cows, another declared

he owned camels, and the other maintained he possessed sheep. On this they went away. Thus they individually remained absent until the month of "Rajal the latter," when the girl's father told her to go to the men and see what they were like and bring him news. She consented and went at once. She went to him of the goats, and asked him if he would marry her, to which he replied that a drought had fallen, and he could not marry her; whereupon she left him and went to him of the cows, and asked him if he was ready to marry her; he gave the same answer, &c. &c.

The remainder will afford an excellent exercise. The translation given is purposely free, to induce the learner to seek for the reason of each phrase. The pronoun *ba* is used in one place instead of a verb meaning "arrived," the literal translation being 'thus apart they were absent (till) the month of Rajal.' This month corresponds to the Arabic *Jumad al Awal*.

EXAMPLES OF COMPOSITION.

The following are examples of different kinds of style in prose and verse:—

DIDACTIC PROSE.

Rag sór bu lehyahai, sababna wa lehyahai, sadana wa lehyahai.

Rag sór bu lehyahai, sórti ilahi halál uga digai; sababna wá lehyahai hadi "adka badi" yidáhdo wa la

gu dila ; sadana wa lehyahai, fínǵán káwága hadi nin ku siyo, wa sado.

Nágana sor bai lehyahin ; sababna wa lehyahin, sadana wa lehyahin.

Nágana sor bai lehyahin, sortán ragu onin ; sababna wa lehyahin hadi sorti ninki ai onto wán sabab wa la gu dila ; sadana wa lehyahin wahe ninkedo u kena wa sado.

Gelna sor bu lehyahai wa tu holaha la ono ; sadana wa lehyahai, gedan holahu gadin yu dáka ; sababna wa lehyahai sidu u tigsanaiyo ged yu jar ka dä.

TRANSLATION.

Man has his food, his risks, and his privileges. He has the food which God has made lawful unto him ; if he ask for more meat, it is his risk whether he be beaten or not ; and if any one offer you a cup of coffee, it may be your right.

Woman, similarly, has her aliment, risks, and rights. Her food is what her husband does not eat (*i.e.* leaves) ; if she eat her husband's food, and get beaten, it is her risk ; what her husband brings her (in the way of spoils) is her privilege.

So also the camel has *his* food, privileges, and risks. His food is what he enjoys along with other animals ; his privilege is to browse on trees which other quadrupeds cannot reach ; it is his risk if in stretching (out to reach his food), he lose his balance.

AN AMATORY DITTY.

Tisain farasa

Hamar tai ah iyo tur as, iyo maidal

Lakh tadoba kun, o wada, tifrimai,

Tia iyo Airo

Markab tóbana läg lai tirsho, iyo dahab la i tulo

Waha ega la tolmun Ejan maro tirábáe

Though ninety steeds

Are mine, bright chestnut, bay, and dappled grey,

Mine myriad teeming camels, mid which stray

Tia and Airo,

Though ten sail bear

The money counted and the gold heaped high,

Though blest my lot, yet all, for one word, I

Would give with Ejo!

A LAMENT.

Nin aga laga goiyai ma(w)u edamiyo ?

Eduda ninka dólai araiyub ma ridaiyo ?

Oradkisa nin asai, ashadás ma koslaiyo ?

Nin alósha ka jöai antar ma iss ku düaiyo ?

*Inti omir ahaid iyo rag okáshi humátai ma irko dumai
baiyo ?*

Olád lo tashi wáyai, má adab ka if báiyó ?

TRANSLATION.

He whose leg is amputated, can he run ?

He whose arm has dropped off, can he throw a spear ?

He whose elder brother just has buried, does he smile ?

He whose stomach's empty, can he make a joke ?

Though sages and wise are degenerate, do the heavens fall?

A feud! No gathering! is there no retribution on earth?

The foregoing relates to the case of a man who has lost a brother at the hands of another tribe, and he laments in verse over the supineness of his fellow tribesmen in not avenging the outrage.

PART II.

ENGLISH-SOMALI

AND

SOMALI-ENGLISH VOCABULARY.

INTRODUCTORY REMARKS TO THE VOCABULARY.

THE great difficulty ever present in compiling the Vocabulary has been Pronunciation. It was found that the mode of representing the letters used for the Grammar was not sufficiently comprehensive, and at the same time that it was difficult, if not impracticable under the circumstances, to make it more so. Such being the case, it seemed better to give more latitude to nearly identical letters, leaving it to the student himself to discover the difference in sound, especially between *d* and *ḍ*, *g* and *ḡ*, *k* and *ḳ*, *s* and *sh*, and to omit *z* altogether.

A few remarks here as to the value of the letters may prove of service, and prevent a hasty condemnation of the orthography adopted.

The vowel *a* has three sounds (exclusive of the *hamza*) as follows:—

a in "balloon," *a* in "mat," and *a* in "father."

e is occasionally short, and almost indistinguishable from *a* in the second example just given, it is then marked short, thus: *ě*.

i is not marked long at the end of a word.

o has proved a dreadful stumbling-block. Nought but experience, combined with a correct ear, can teach the different variations this vowel is subject to when followed by different consonants, and it is sometimes used where *u* would perhaps be more appropriate.

u is occasionally the French *u* in “*sur*.”

As the letters *d*, *ḍ*; *g*, *ḡ*; *k*, *ḱ*; *s*, *sh*; are so near one another in sound, it has been thought best to place words commencing with them under four letters only, namely *d*, *g*, *k*, and *s*.

There are distinctly three sounds to the letter *d*. As already noticed, one is as in English “*did*” and another as in *Sanskrit* ढ. The third is the *Arabic dthal* ذ

g, *ḡ*, *k* and *ḱ* are in such reciprocal correspondence, that to distinguish which should be written is often difficult and confusing.

h is distinctly the *Arabic ḥ*, unless where it is merely a final or initial aspirate.

r and *l* are in a sort of way reciprocal and sometimes are reduplicated.

As regards the letters *D*, *H*, *G* placed after words, it is not maintained absolutely that these forms of speech are derived from the *Dankali*, *Harari*, or *Galla* languages, but only that they are common to them, although perhaps not in exactly the same form. Occasionally words have been anagrammatised, sometimes hard consonants become soft, and not unfrequently euphonic changes have operated.

N.B.—There is a slight difference between the words and idiom of the Eastern and Western Somál, but it is of so little consequence, and affects the learner in so small a degree, that no special notice has been taken of the matter. Where words or expressions are not found to correspond with those of the informant, a few questions will elicit the cause of difference. The *Dhulbahanta* speak more plainly than any other tribe.

EXPLANATION OF CONTRACTIONS.

AR.	Arabic.
AM.	Amharic.
D.	Dankali.
G.	Galla.
H.	Harari.
adj.	adjective.
adv.	adverb.
aff.	affixed.
at.	attributive.
aux.	auxiliary.
caus.	causative.
comp.	complemental.
conj.	conjunction.
contr.	contraction.
dem.	demonstrative.
der.	derivative.
f.	feminine.
i.	intransitive.
imp.	imperative.
ins.	instrumental.
interjec.	interjection.
interrog.	interrogative.
irr.	irregular.
lit.	literally.
loc.	locative.
m.	masculine.
neg.	negative.
obj.	objective.
p.	past.
par.	participle.
pass.	passive.
pl.	plural.
pos.	possessive.

pro.	pronoun.
r.	root,
recip,	reciprocal.
rel.	relative.
s.	substantive,
sing.	singular,
t,	transitive.
v.	verb,
v, 1, 2, 3, &c.	verb of 1st, 2nd, 3rd, &c. forms.
v, n,	verbal noun.

VOCABULARY.

● ENGLISH—SOMALI.

AB—AD

- Abandon, *dai*, v. 5; let go this way, *sida* (for *sidai*); let go that way, *soda*; abandon, *iss-ka-da*.
- Abate, *yeraí*, v. 5 t.
- Abide, *takam*, v. *faid*, v.
- Ability, *karnin*, v. n. m. (rare).
- Able, *kar*, v.; do what you can, *int-ád kart-id fal*; used also as an auxiliary verb.
- Abode, *fadi*, s. m.; *rug*, s. f.
- Abolish, *idlai*, v. 5.
- Above, *dul*, s. f. *gud*, s. m. *dusha*, adv.
- About (see Concerning).
- Abscess, *dullah*, s. m.
- Absence, *maknán*, v. n. f. (rare).
- Absent, *makan*, p. part.
- Absorb, *nug*, v.
- Abundance, *badi* s. f.
- Abundant, *badan*, p. part.
- Abuse, *ái*, v. and s. f.
- Accept, *ogaláo*, v. 6.
- Acceptance, *ogalán*, v. n. 6.
- Accompany, *rä*, v. *la-tag*; *iss-la-tag*.
- Accomplish, *idlai*, v. 5; *dammai*, v. 5.
- Accomplishment (completion), *dammád*, s. m.
- Account (for), *tiri*, v. 3; *tiro*, s. f.; *hisáb*, (AR.) s. f.
- Accountant, *tiriya*, s. m.
- Accumulate, *urúr*, i. v.; *urúri*, t. v. 3.
- Accused, *tuhún*, (AR.) v. 2.
- Accusation, *tuhún*, s. m.
- Ache, *hanún*, v. and s. m.
- Acknowledge, *kádo*, v. 4.
- Acquaint, *shég* v. *waran*. v. i.
- Acquaintance, *okónin*, v. n. m.
- Acquire *hel*, v.
- Across (see Cross).
- Act, *fal*, v.
- Action, *falnin*, v. n. m.
- Acute, *fian*, p. part.
- Add, *iss-ku-jojí*, v. 3; *iss-u-gei*, v. 3.
- Adder, *jilbis*, s. m.
- Addition (total), I made their addition and they came to so much, *iss-u-geyai, intás yai nogden*.

- Adept, *fian*, p. part.
 Adherent, *wehel*, s. m.
 Adjacent, *dao* (or) *dow*,
 adj.; *dowao*, i. v. 6.
 Administer, *hokom*, (AR.) v.
 Admission, *galin*, v. n. m.
 Admit, *gali* t. v. 3.
 Admonish, *wáni*, v. 3.
 Adopt, *kuri*, t. v. 3.
 Adult, *báluk*, (AR.) s. m.;
kangád, s. m.
 Adulterer, *dillai*, s. m.
 Adulteress, *dillo*, s. f.
 Adultery, *dillánimo*, s. f.
 Advance, *hor*, i. v. *horai*, t.
 v. 5.
 Advantage, *faido*, (AR.) s. f.
 Advantageous, *ladan*, p.
 part.
 Adversary, *ol* s. m.
 Adversity, *humo*, s.; m. some
 (misfortune) has over-
 taken me, *wahba i kab-*
sadai.
 Advice, *wánado*, v. n. f.
 Advise, *wáni*, v. 3.
 Advocate, *ekmo*, v. 4.
 Affair, *howl*, s. f.; *shuǵl*,
 (AR.) s. m.
 Affection, *jäl*, s. m.
 Affianced, *dónan*, p. part.
 Affix, *daji*, v. 3.
 Afflict, *wirwir*, v.
 Affliction, *wirwir*, s. m.
humo s. m.
 Affluence, (riches) *holo*, s.
 m. plu.
 Affray, *dirir*, s. f.
- Afraid, *abso*, v. 4.
 After, *dabo*, s. f.; *dabaded*,
 adv.
 Afternoon, *gelin dambé*.
 After tomorrow (day), *sa*
dambé, s. f.
 Afterwards, *ambe*, s. f.
 Again, *so*, adv. *mar-kalé*.
 Against, *ka*, prep.; go
 against, *ka dul tag*.
 Age, *gu*, s. m.; what is your
 age? *adego imsád jirtai?*
 Agent, *ekmo*, v. 4.
 Ago (time), *mar-ki-horé*;
awal (AR.)
 Ague, *kađ*, v.
 Ague, *garir*, v. and s. m.;
kađkađ, v. and s. m.
 Aid, *hili*, v. 3; *la-kabo*, v. 4.
 Aim, *la-dugo*, v. 4.
 Air, *dabáil*, s. f.
 Alight, *dag*, v.
 Alike, *iss-ku mid*.
 All, *gidi*, s. f.; *kulli*, (AR.)
 s. f.; *damán*, s. f.
 Alliance, *ahdi*, (AR.) s. m.
 Alligator, *jahás*, s. m.
 Allow, *sidai*, v. 5. This is
 usually expressed by the
 imp. as *ha-tago*, let him
 go!
 Almond, *los*, (AR.) s. m.
 Almost, *iss-ku-dowai*.
 Alms, *sadaĳo* (AR.) s. f.
 Aloes.
 Alone, *keli* s. m.
 Along with, *la*, prep. go
 along with, *rä*.

- Also, *na*, adv.
 Alter, *dóri*, t. v. 3.
 Although, *hadí*, adv.
 Am (I am), *wa-ani*; *aná-nahai*.
 Ambassador, *irgo*, s. f.
 Amber, *makáwi*, s. m.
 Ambergis, *anbar*, (AR.) s. m.
 Amble, *howárai*, v. 5.
 Amidst, *deh* s. f. *dehda*, prep.
 Among, (see amidst).
 Amount, (see addition).
 Amuse, *aiyar*, i. v.
 Amusement, *aiyar*, s. f.
 Anchor, *barosin*, (AR.) s. m.
 Ancient, *gabao*, s. m.
 And, *iyó*, conj.: *o*, (AR.) conj.
 Anger, *ado* s. f. *eil*, s. m.
 Angry, *ado*, i. v. 4; *eisho*, i. v. 4.
 Animal, *báhal*, s. m.
 Ankle (bone), *kuránkur*, s. f.
 Announce, *waran*, v. 1.
 Annoy, *dali*, v. 3.
 Another, *mid kalé*.
 Answer, *de*, v.; *yednin*, v. n. m.
 Ant, *kuđánjo*, s. f.; *dohulku-reb*, s. m.
 Antimony, *inda-kul*, s. f.
 Antler, *ges*, s. m.
 Anxious, *wirwir*, (or) *wilwil*, i. v.
 Any, *wah*, s. m.
 Ape, *dáyer*, s. m.
 Apparel, *dar*, s. m.
 Appear, *mugó*, v. 4.
 Appearance, *mugád*, s. m.
 Applaud, *u bóg*, v.
 Apply, *waidiso*, v. 8.
 Appoint, *dar*, v.
 Apprehend, *kabo*, v. 4.
 Approach, *dawao*, v. 6.
 Approve, *u bóg*, v.
 Argue, *adádi*, v. 3.
 Arm (bone of), *iss-ku-tálla*, s. f.
 Arm, *eđud*, s. f.
 Armed, *hub-káđ*, s. m.
 Arms, *hub*, s. m.
 Army, *ol*, s. m.; *gúlf*, s. m.; *gúto*, s. f.
 Around (surroundings), *harero*, s. m. pl.
 Arrange, *tali*, v. 3. *tasho*, v. 4.
 Arrangement, *talo*, s. f. *tasho*, s. m.
 Arrive, *gád*, v.
 Arrow, *fallád*, s. v.
 Arse, *bađi*, s. f.
 Artful, *hadig badan*.
 Artifice, *hadig*, s. m.
 As much, *in ta* adv.
 Ascertain, *ka war ken*, v.
 Ashamed, *hisho*, v. 4.
 Ashes, *dambás*, s. m.
 Ashore, *hebta*, adv.
 Ask, *waidi*, v. 3.
 Asleep, *hurda*, adv.
 Ass, *daber*, s. m.
 Assail, *dágál*, v.; *gád*, v.
 Assault, *dirir*, v. and s. f.
 Assemble, *urur*, i. v.; *ururi*, i. v. 3.

- Assembly, *urur*, s. m.
 Assist, *hili*, v. 3; *la kabo*,
 v. 4.
 Assistance, *hil*, s. m.
 Assistant, *hiliya*, s. m.
 Associate, *jäl*, s. m.; *sáhib*,
 (AR.) s. m.
 Assume, *kádo*, v. 4.
 Assure, *wäd*, (AR.) v.
 Asthma, *káho*, s. f.
 Astonished, *la-yáb*, v.
 Astrologer, *kariyán*, s. m.;
 geda-goi s. m.
 At, *ku*, prep.
 Attach, *daji*, v. 3.
 Attack, *dagál*, v. and s. m.;
 wérar, v. and s. m.
 Attain, *hel* v.
 Attendant, *midídin*, s. m.;
 my servant, *ninki i-la-*
 joga.
 Attract, *sasab*, v.
 Avaricious, *masuk*, s. m.;
 dabül, s. m.
 Avert, *behi*, v. 3.
 Augment, *badi*, v. 3; *kordi*,
 v. 3.
 Aunt (paternal), *eddo*, s. f.;
 (maternal), *habr-yer*.
 Authority, *gar*, s. f.; *hokom*,
 s. m.
 Autumn, *gu*, s. m.
 Await, *jed*, v.; *dowr*, v.
 Awake (get up), *kä* v.; *këi*,
 v. 3; (remain awake), *so-*
 jed, v.
 Awry, *jin-jed'san*, p. part.;
 kalloan, p. part.
- Axe, *jidib*, s. m.; *gudumo*
 s. f.
- B**
- Babe, *ilmo*, s. m.
 Bachelor, *dob*, s. m.
 Back, *dabar*, s. m.
 Backbone, *lafa-dabar*, s. m.;
 hanjád, s. m.
 Bad, *hun*, adj.
 Bag, *ohli*, s. m.; *kísh*, (AR.)
 s. m.
 Baggage, *kalab*, s. m.; *alábo*,
 s. f.
 Bait, *läf*, s. f.
 Bake, *ájin*, v.
 Balance (remainder), *had*,
 v.; (gravity), *jar*, s. m.;
 (to lose), *jar ka dá*.
 Baldness, *bidár*, s. f.
 Bale, *hedmo*, s. f.
 Ballast, *farmi*, (AR.) s. m.;
 faram, v.
 Band (waist), *sún*, s. m.;
 bogr, s. m.
 Banquet, *diáfad*, (AR.) s. f.
 Banter, *kosh*, v.
 Barefoot, *kaba-la*, adj.
 Bark (tree), *d'rh*, s. m.
 Bark (dog), *ëi*, v.
 Barren (woman), *galóf*, s. f.;
 (man), *ma-dalais*, s. m.
 Barter, *dori*, v. 3.
 Basket, *kolai*, s. m.
 Bat, *fidmer*, s. f.
 Bathe, *máid*, v.

- Battle, *dirír*, v. and s. f.
adǵal, v. and s. m.
 Be, *áh*, v. *ahao*, v. 4.
 Bear (carry), *kađ*, v. *kado*,
 i. v. 4; (fruit), *maǵól*, v.
 (give birth), *đal*, v.
 Beard (chin), *gađ*, s. m.
 Beardless, *gađ la*, adj. *gađ-
 malaita*, s. m.
 Beast, *bahal*, s. m.
 Beat, *dil*, v. (with some-
 thing) *ku*, *difo* v. 4. (fall
 on and) *la-dä*, v.
 Beautiful, *koroh-badan*, p.
 part.
 Because, *u*, prep.
 Bed, *gógul* s. f.
 Bee, *shini*, s. f.
 Beef, *hilib-load*.
 Beetle.
 Before, *horé*, adv. *hórai*, v. 5.
 Beg, *bari*, v.
 Beget, *đal*, v.
 Beggar, *dagág*, s. m.
 Begin (get ready for), *u*
kal kal, v.
 Beginning, *kal kal*, s. m.
 Behaviour, *abur*, s. m. how
 does he behave? *aburkiso*
wa sidda?
 Behind, *dib*; he remained
 behind, *kás dib bu u*
hadai.
 Behold, *arag*, v.; *đowr*, v.;
ég, v.; *jédáli*, v. 3.
 Believe, *rumaiso*; v. 10.
 Bell, *dowan*, s. m.
 Bellows, *bófimo*, s. f. plu.
- Beloved, *jäil*, s. m.; *la-jälan*,
 p. part.
 Below, *hos*, s. f. *dáf*, s. f.
hósta, adv.
 Belt, *boǵr*, s. m.
 Bend, *kalöö*, i. v.; *kaläi*,
 v. 3.
 Benefit, *kordi*, v. 3.
 Benevolent, *gän badan*, p.
 part.
 Bequeath, *dardáran*, v. 1.
 Berry, *obáh*, s. m.
 Beside, *ag*, s. f. *ges*, s. f.
 Best, *ka wada wánaksan*, p.
 part.
 Bestow, *si*. v. 3; *u díb*, v.
 Bet, *balan*, v. 1.
 Betrothe, *dón*. v.
 Better, *ka wánaksan*, p.
 part.
 Between, *deh*, s. f.
 Beware, *fójigao*, v. 6.
 Beyond, *shisho*, s. f.
 Bible, *tauriad íyo injíl*,
 (AR.); the Somal have four
 sacred books: *tauriad*,
injíl, *furkán* (koran),
sabúr (psalms).
 Bier, *rarab*, (or) *rabrab*, s. f.
 Big, *wein*, adj.
 Bile, *tär*, s. f.
 Bilious, *täraisan*, p. part.
 Bill, *hisáb*, (AR.) s. f.
 Bind, *heđ*, v.
 Bird, *shimbir*, s. m. and f.
 Birth, *đalnin*, s. m.
 Bit (piece), *in*, s. f.
 (horse's) *hakama*, s. m.

- Bite, *kanin*, v. and s. m.
 Bitter, *kaďád*, adj.
 Bitterness, *kaďád*, s. m.
 Black, *madow*, adj.
 Blacken, *madowbai*, v. 5.
 Blacksmith, *tomál*, s. m.
 Bladder, *kádsha-háis*, s. m.
 Blame, *tuhan*, (AR.) v. 1.
 Blandishment, *sasabnin*, s. m.
 Blandish, *sasab*, v.
 Blank, *maďan*, p. part.
 Blanket, *busta*, s. m.
 Blaze, *ulul* (Sanskrit औ), v. and s. m.
 Bleed, *díg bah*, v.
 Blemish, *aib*, (AR.) s. f.
 Blend, *iss-ku-dàran*, v. 1.
 iss-ku-dar v.
 Bless, *döai*, (AR.) v. 5.
 Blind, *inda-la*, adj.
 Blister, *biya-gal*, v.
 Blockhead, *näs*, s. m.
 Blood, *díg*, s. m.
 Blow, *afúf*, v.
 Blue, *madow*, adj.
 Blunder, *khatal*, s. f. *khatalan*, v. 1.
 Blunt, *af-dàran*, p. part.
 Boar, *dófár-lab*.
 Boast, *iss-weinai*, v. 5.
 Boat (large), *doni*, s. f.;
 (small) *sahaimad*, (AR.) s. f.
 Body, *jid*, s. m.
 Boil, *kar*, i. v. *karai*, t. v. 5.
 Bold, *gesi*, s. m.
 Bone, *laf*, s. f.
 Book, *kitáb*, (AR.) s. m.
 Boot (shoe), *kab*, s. f.
 Booty, *bób*, s. m.
 Border (cloth), *gódi*, s. m.
 Bore (hole), *ku maroji*, v. 3.
 Born, *ďalo*, v. 4.
 Borrow, *amáho*, v. 4.
 Bosom, *láb*, s. f.; (woman's), *nás*, s. m.
 Both (the two), *labada*.
 Bottle, *karorad*, (AR.) s. f.
 Bottom, *gún*, s. f.
 Bought, *íbsan*, p. part.
 Bound, *héďan*, p. part.
 Bow, *kánso*, s. f.
 Bow, *fórar*, v.
 Bowels, *uslaho*, s. f. plu.
 Bowl (water), *kalah*, s. m.;
 (milk), *hadub*, s. m. *fin-gan*, (AR.) s. m.
 Box, *sandúk*, (AR.) s. m.;
 abhad, s. f.
 Boy, *wil*, s. m.
 Bracelet (silver), *wakfi*, s. m.; (wood), *haimbóro*, s. f. pl.; (glass), *dugágad*, (AR.) s. f.; (armlet), *sindi*, (AR.) s. m.
 Brain, *maskáh*, s. f.
 Branch, *lán* s. f.
 Brand, (burn) *gub*, v.
 Brass, *nahás*, (AR.) s. f.
 Brave, *gesi*, s. m.
 Bray, *ëi*, v.
 Bread, *kibis*, (AR.) s. f.
 Breadth, *ballád*, s. m.

Break (glass, &c.), *burbur*,
i. v. *burburi*, t. v. 3-
(wood) *jajab*, i. v. *jajabi*
t. v. 3.

Breakfast, *afur*, s. m. and v.

Breast, *láb*, s. f.

Breath, *nef*, (AR.) s. f.

Breathe, *nefso*, v. 8.

Breed, *dalo*, v. 4.

Breeze, *dabáil*, s. f.

Bridal, *aros*, (AR.) s. m.

Bride, *aroad*, s. f.

Bridle, *hakama*, s. m.

Bright, *ádalál*, i. v.

Brighten, *adai*, v. 5

Bring, *ken*, v. *la kále*,
(from *imo*.)

Brittle, *jilésam*, p. part.

Broad, *balládan*, p. part.

Broil, *sol*, v.

Broken, *jaban*, p. part.

Broker, *dilál*, (AR.) s. m.

Broom, *min fik*, s. f.

Broth, *fut*, s. m. *waládi*,
s. m.

Brother, *wilál*, s. m.

Brow, *jáh*, s. m.

Brown, *owlan*, p. part.

Browse, *dák*, v.

Bubble (froth), *humbo*, s. f.
humbaiso, v. 10.

Bucket, *wadán*, s. f.

Buffalo, *jámus*, (AR.) s. m.

Bug, *kután*, (AR.) s. f.

Bugle, *gobáis*, s. f. *garhe*,
s. f.

Build, *dis*, v.

Bullet, *rasás*, (AR.) s. m.

Bullock, *dibi*, s. m.

Bundle, *hédmo*, s. f.

Burden, *kád*, s. m.; *hamli*,
(AR.) s. m.

Burial, *ásnin*, s. m.

Burn, *gub*, t. v. *gubo*, i. v. 4.

Burst, *jeh*, t. v. *jehan*, p.
part.

Bury, *ás*, v.

Business, *howl*, s. f.; *shugl*,
(AR.) s. m.

Bustard, *élal-jóg*, s. f.

Busy, *howláisan*, p. part.

But, *hasé*, conj. *lákin* (AR.)
conj.

Butcher, *adi-kal*, s. m.

Butter, *buräd*, s. m.

Butterfly, *balanbális*, s. f.

Buy, *ibso*, v. 8.

Buying, *ib*, s. m.

By, *ku*, prep.

C

Cable, *hadig*, s. m.

Cackle, *ëi*, v.

Calculate, *tiri*, v. 3.

Calf, *weil*, s. f. m.

Call, *u yed*, v.; (out), *kaili*,
v. 3.

Camel, *awr*, s. m.

Camelopard, *halgeri*, s. m.

Camp (unload), *dag*, v.

Cane, *dur*, s. m.

Cannon, *madfah*, (AR.) s. m.

Canter, *hardaf*, v.

Cap, *kufiad*, (AR.) s. f.

Cape, *rási*, (AR.) s. m.

- Captain, (ship) *nákhuda*, s. m.
- Captive, *ninki dagal ba la ku kabtai*.
- Caravan, *káfila*, (AR.) s. f.
- Care (take), *iss ka eg*, v., *iss ka ogao*, v. 4; *iss ka jir*, v. (protect) *iláli*, v. 3.
- Care (protection), *ilálo*, s. f.; *jirnin*, s. m.
- Careful (man), *ámin*, (AR.) s. m.
- Careless, *dag*, v.; (carelessness), *dagnin*, s. m.
- Cargo, *shahnad*, (AR.) s. f.
- Carpenter, *nijár*, (AR.) s. m.
- Carry, *kad*, v. (transport) *gur*, v.
- Case (sheath), *gal*, s. m.
- Cash, *lág*, s. f.
- Cast (throw), *ku rid*, v.
- Castrate, *dufan*, v. 1.
- Cat, *dinnad*, s. f.
- Catarrh, *durai*, s. m.; *durai bai haiya*, I have caught cold.
- Catch, *kabo*, v. 4.
- Cattle, *holo*, s. m.; *holo nol* is used to distinguish living from other property.
- Cause, *ed*, s. f.; *sabab*, (AR.) s. f.; *fal*, v.
- Caution. *ilálo*, s. f.
- Cave, *gud*, s. m.
- Caw, *ëi*, v. 3.
- Cease, *damai*, v. 5.
- Celebrate, *hárrago*, v. 4.
- Cemetery, *howál*, s. f. m. *kabur*, (AR.) s. f.
- Centre, *deh*, s. f.
- Certain (being), *hub*, v. certainly *đab*, adv. *ád*. adv.
- Certainly, *run*, s. f.
- Certify, *markháti ku fur*, v.
- Change, *dóri*, v. 3. *dáfi*, v. 3.
- Charcoal, *dohúl*, s. f.
- Charm, *kardás*, s. f.
- Cheap, *jaban*, p. part.
- Cheapen, *gana-jibi*, v. 3.
- Cheating, *hadig*, s. m. *helad*, (AR.) s. f.
- Cheek, *dán*, s. m. *đaban*, s. m.
- Chew, *rábso*; (chewing), *rabsi*, s. m.
- Child, *arór*, s. f. m.
- Childhood, *arór-nimo*, s. f.
- Chin, *gađ*, s. m.
- Choke, *jogso*, i. v. 4.; *wahba kas jogsadai*, something choked him.
- Choose, *guro*, v. 4.
- Chosen, *guran*, p. part.
- Christ, *esa*, s. m.
- Christian, *kristán*, s. m.
- Circle, *gobo*, s. f.
- Circular, *siman*, p. part.
- Circumcise, *gudan*, v. i. circumcision, *gudnin*, s. m.
- City, *magálo*, s. f.
- Civil (polite), *ámusan*, p. part.
- Claim, *andäi*, v. 3; *gar*, u *shego*, v.; *gar*, s. m.
- Claw, *edi*, s. f.

- Clean, *safai*, (AR.) v. 5; *hal*, v.; (wash), *maid*, v.; *safaisan*, p. part.
- Clever, *fian*, p. part.
- Climb, *kur*, v.
- Cloth, *dar*, s. m.
- Clothe (oneself), *huwo*, v. 4; *gasho*, v. 4.
- Clothes, *maro*, s. f.; *dar*, s. m.
- Cloud, *darur*, s. f.
- Club (stick), *bud*, s. m.
- Clutch, *ka difo*, v. 4.
- Coal, *dohul*, s. f.
- Coast, *heb*, s. f.
- Cobweb (nest), *bulallo*, s. f.
- Coffee (berry), *bun*, s. m.; *kahwa*, s. m.
- Coffee-pot, *jimilad*, (AR.) s. f.
- Coffin (bier), *rabrab*, s. f.
- Cold, *dahan*, s. f.; (be cold), *dahan*, v. 4.
- Collect, *urur*, v.
- Collyrium, *inda-kul*, s. f.
- Color, *midah*, s. m.
- Colt, *dal*, s. m.
- Comb (woman's), *sakaf*, s. f.; man's, *fidin*, s. m.
- Combat, *dirir*, s. f.
- Combine, *urur*, v.
- Come, *kalé!* interjec. ; *imo*, v. 4 (irreg.)
- Commence, (*u*) *kalkal*, v.
- Commerce, *böshirad*, (AR.) s. f.
- Common.
- Communicate, *ogaisi*, v. 9; *u shég*, v.; *la hadal*, v.; *warsi*, v. 7.
- Communication, *war*, s. m.
- Companion, *jäil*, s. m.; *wihil*, s. m.; *sahib*, (AR.) s. m.
- Comparison, *malah*, m. s.
- Compass, *dirad*, s. f.
- Compassion, *rahmad*, (AR.) s. f.
- Compel, (*ku*) *garai*, v. 5.
- Compensation, *dornin*, s. m.
- Complain, *ishtakai*, (AR.) v. 5.
- Complaint, *ishtika*, s. f.
- Complete, *damai*, v. 5.
- Concourse, *urur*, s. m.
- Concubine, *añon*, s. f.
- Condemn, *hokam*, (AR.) v.
- Condition, *dan*, s. f.
- Conduct, *aslúb*, s. f. *abur*, s. m.
- Conductor, *abbán*, s. m.
- Confer, *iss waidi*, v. 3.
- Confess, *kádo*, v. 4.
- Confession, *kádád*, s. m.
- Confide, (*ku*) *yesho*, v. 4.
- Confidence, *yeshód*, s. m.
- Confine, *heñ*, v.
- Confirm, *rumai*, v. 5.
- Confirmation, *run*, s. f.
- Conflict, *dirir*, s. f.
- Confusion, *dilo*, s. f.
- Congeval, *fañiso*, v. 8.
- Connect, *iss ku kab*, v.
- Conquer, (*ka*) *hel*, v. ; *kabado*, v. 4.
- Conqueror, *gáliban*, (AR.) p. part.
- Consent, *ágibi*, (AR.), v. 3.
- Consequence, *damá*, s. m.
- Consider, *wahan*, v. 1.

- Conspicuous, *mugan*, p. part.
 Constipated, *halol-ingegan*, p. part.
 Construct, *samai*, v. 5.
 Construction, *samais*, s. m.
 Consult, *waidi*, v. 3.
 Consumption (disease), *kaho*, s. f.
 Contain, (*ku*) *jir*, v.
 Contemptible, *fudud*, adj.
 Countenance, *wijhi*, (AR.) s. m.; *jah*, s. m.
 Continually, *waliga*, adv. *kulwalba*.
 Contradict, *beinai* v. 5.
 Convenient, *eg*, adj.
 Conversation, *hadal*, s. m.
 Cook, *bislai*, v. 5; (cooked), *bisil*, adj.
 Cool, *dahamaisi*, v. 10.
 Copper, *nihás*, (AR.) s. f.
 Copulate, (*u*) *tag*, v.
 Coral, *murján*, (AR.) s. f.
 Corpse, *bakti*, s. m.
 Correct, *đan*, adj.
 Correspond, *ajibi*, v. 3.
 Corroborate, *rumai*, v. 5.
 Cost, *ganà* s. f.
 Cotton, *undbi*, s. f.
 Couch, *sarir*, (AR.) s. m.
 Cough, *kuffa*, v. s. m.
 Council, *shir*, s. m.
 Counsel, *wáno*, s. f.
 Count, *tiri*, v. 3.
 Countenance, *wajhi*, s. m.
 Country (jungle), *miyi*, s. m.; *mağálo*, s. f.
- Courtesan, *dillo*, s. f.
 Cousin *ilma áder*; *ilma abti*.
 Cover, *daból*, s. m.
 Cow, *lö*, s. f.; *sä*, s. m.
 Coward, *fula*, s. m.
 Crab, *arsainyo*, s. f.
 Crack, *dilä*, v.
 Cradle, *hololiya*, s. m.
 Cream, *laben*, (AR.) s. f.
 Create, *đal*, v.
 Credit, *gashi*, s. m.
 Creditor, *ninki gashi ku leha*.
 Creep, *söo*, v. 4
 Crescent, *daiáh*, s. m.
 Crime, *hujad*, (AR.) s. f.
 Crimson, *gudud*, adj.
 Cripple (congenital), *alán*, s. m.
 Crocodile, *jahás*, s. m.
 Crooked, *kaloan*, p. p.
 Cross (*ka*), *taláb*, v.
 Crow, *tuka*, s. m.
 Crowd, *urur*, s. m.
 Cruel (man), *bahal*, s. m. (lit. a beast).
 Crupper, *fan*, s. m.
 Crush, *tuji*, v. 3.
 Cry, *oi*, v. 3; *kaili*, v. 3.
 Cubit, *đudun*, s. m.
 Cultivate, *ber*, v.
 Cultivation, *ber*, s. f.
 Cunning, *jiläsan*; p. p.
 Cup (water), *kalah*, s. m.; (milk), *hadub*, s. m.; *fiğán*, (AR.) s. m.
 Cupola, *kubad*, (AR.) s. f.

Cure, *buksi*, v. 7.
 Curl, *maroji*, v. 3; *soh*, v.
 Curled, *maroran*, p. p.;
 sohan, p. p.
 Curse, *nádal*, v. s. f.
 Cursed, *nádan*, p. p.
 Curtain, *đah*, s. m.
 Custom, *ado*, (AR.) s. f.
 Cut, *go*, i. v.; *goi*, t. v. 3,

D

Dagger, *biláwa*, s. m.
 Daily, *kul walba*, adv.
 Damage, *khasáro*, (AR.) s. f.;
 dán, i. v.; *tabálo*, s. f.
 Damp, *koian*, p. p.; (be),
 koii, v. 3.
 Dance, *aiyár*, v. s. f.
 Danger, *ábsi*, s. f.
 Dangerous, *absi leh*.
 Darkness, *godör*, s. m.
 Daughter, *gabád*, s. f.; *inan*,
 s. f.
 Dawn, *arór*, s. f.
 Day, *asho*, s. f.; *đarár*, s. f.;
 (to-day), *đarártú*, *mánta*.
 Dead (be), *đimo*, v. 4;
 meiid, (AR.) s. m.
 Dear (expensive), *adag*, adj.
 Death, *đimad*, s. f.; *đimásho*,
 s. f.
 Deaf, *đaga la*.
 Debt, *gashi*, s. f.; *kán*, s. f.
 Debtor, *gashiaisan*, p. p.;
 kamaisan, p. p.
 Deceit, *khiáno*, (AR.) s. f.

Deceive, *khiánai*, (AR.) v. 5.
 Decrease, *yeráiso*, v. 10.
 Decree, *hokm*, (AR.) s. m.
 Deep, *đer*, adj.
 Deer, *đero*, s. f.
 Defeated (be), *bağo*, v. 4.
 Defect, *tabálo*, s. f.
 Defence, *behnin*, s. m.
 Defend, *behi*, v. 3.
 Defendant, *mudáli*, (AR.) s. f.
 Deficient, *diman*, p. p.
 Defile, *uskagai*, v. 5.
 Deflower, (*kala*) *goi*, v. 3.
 Delay, *rág*, v. *rágnin*, s. m.
 Delight, *fárah*, (AR.) s. m.
 Delirium, *miyir la*.
 Deliver (give), (*u*) *díb*, v.
 (*u*) *si*, v. 3.
 Delivery, *dibnin*, s. m.
 Demand, *waidiso*, v. 8.
 Demon, *jinni*, (AR.) s. m.
 Den, *gud*, s. m.
 Denial, *asrár*, s. m.
 Deny, *đid*, v.; *asrár*, v.
 Depart, *gur*, v.
 Departure, *gurnin*, s. m.
 Depose (*ku*), *fur*, v.
 Deposit, *imáno*, (AR.) s. m.
 Deposition (evidence), *ha-*
 dal, s. m.
 Depth, *đerir*, s. m.
 Deride (*ku*) *kosil*, v.
 Descend, *dag*, v.
 Descent, *dagnin*, s. m.
 Desert, *miyi*, s. m.
 Design, *damü*, s. m.
 Desire (passion), *jüil*, s. m.;
 (request), *waidis*, s. m.

- Desist, *iss ka da*, v.
 Destiny, *aiyán*, s. m.
 Destroy, *bi*, v. 3.
 Detach (*kala*) *kahai*, v. 5.
 Detain, *joji*, v. 3.
 Determination, *indi*, s. m.
 Determine, *damä*, v.
 Develop, *fur*, v.
 Device, *hikmad*, (AR.) s. f.
 Devil, *sháitan*, (AR.) s. m.
 Devotion, *ibádad*, (AR.) s. f.
 Devour, *on*, v.
 Devout, *ibádad jál*, v.
 Dew, *darab*, s. m.; *seiáh*, s. m.
 Deter, *absi*, v. 3.
 Dialect, *af*, s. m.
 Dialogue, *hadal*, s. m.
 Diarrhœa, *ninkás dibadu ka bahaiya*, the man is discharging from behind; *ninkás wa söanaiya*, the man has the 'trots.'
 Dice, *lafo*, s. pl. f.
 Die, *dimo*, v. 4; *bakhti*, v. 3.
 Differ, *u dahai*, (come between).
 Different (not alike), *iss kumid máaha*.
 Difficult, *okradan*, p. part. (difficulty), *okrad*, s. m.
 Dig, *kod*, v.
 Digest, *sorta iga bahaiya*, food passes through me.
 Diminish, *din*, v.
 Dine, *daráro*, v. 4; *gadai*, (AR.) v. 5; *on*, v.
 Dinner, *sor*, s. f.; *ono*, s. f.
 Dip, *dar*, v.
 Direction, *ges*, s. f.
 Dirt, *uskag*, s. m.
 Dirty, *uskágan*, p. part.; *uskag*, v.
 Disagree, *did*, v.
 Disagreement, *did*, s. m.
 Disappear, *libid*, v.
 Disarm, *hub ka kad*, v.
 Discharge, *eri*, v.
 Discontented, *ádo*, v. 4; *ëlo*, v. 4.
 Discontinue, *dai*, v. 5, *iss ka da*.
 Discover, *kashif*, (AR.) v.
 Discovery, *muġ*, s. m.
 Discreet, *fian*, p. part.
 Discretion, *fi*, s. m.
 Discussion, *hadal*, s. m.
 Disease, *odur*, s. m.; (to be diseased), *odur ba haiya*.
 Disembark, *dag*, v.
 Disembowel, *doh*, v.
 Disengage (separate), *kala kahai*.
 Disgrace, *bi*, v. 3.
 Disguise (change oneself), *iss dori*.
 Dish, *wel*, s. m.
 Dishonest, *khiáno leh*.
 Disinherit, *dairo*, v. 4.
 Disinherited, *la dairo*, v. 4.
 Dislike, *ma jál*, v.
 Dismiss, *eri*, v.
 Dismount, *dag*, v.
 Disobedient, *ási*, (AR.) s. m.
 Disobey, *ma maġal*, v.
 Disown, *dairo*, v. 4.

- Dispatch (send), *dir*, v.
 Display, *muji*, v. 3.
 Disprove, *beini*, v. 3.
 Dispute, *konsi*, s. m.; *olád*,
 s. f.
 Disregard, *did*, v.
 Disrespectful, *ámus đaran*,
 p. part.
 Dissension (see Dispute).
 Dissipate, *bi*, v. 3.
 Dissolve, *đalál*, i. v.; *đaláli*,
 t. v. 3.
 Distant, *fug*, adj.
 Distance, *fugán*, s. f.
 Distinct (plain), *mugán*, p.
 p.; *arkan*, p. p.
 Distinguish, *garo*, v. 4.
 Distressed, *adkán*, p. p.
 Distribute, *kaibi*, v. 3.
 Distrust, *tuhan*, (AR.) v. 1.
 Disturbance, *dirir*, s. f.
 Ditch, *gul*, s. m.; *hatak*, s.
 m.; *borán*, s. f.
 Dive, *ğus*, (AR.) v.; *mukur*, v.
 Divide, *kaibi*, v. 3.
 Divorce, *fur*, v.; *furnin*, s. m.
 Do, *fal*, v.; *samai*, v. 5.
 Doctor, *sánü*, s. m.
 Document, *warkad*, (AR.)
 s. f.
 Dog, *ei*, s. m.
 Door (screen), *đah*, s. m.;
albáb, (AR.) s. m.
 Double, *labai*, v. 5.
 Doubt, *malah*, s. m.; *malai*,
 v. 5.
 Dough, *agin*, (AR.) s. f.¹
 Dower, *mehar*, (AR.) s. m.
 Down (below), *hos*, s. f.
 Dozen, *laba iyo toban*.
 Draw (water), *dowli*, v. 3;
jid, (pull) v.
 Dream, *đadab*, v. and s. m.
 Dress, *đar*, s. m.
 Dried, *ingegan*, p. p.
 Drink (water), *ab*, v.; (milk),
đan, v.
 Drive, *eri*, v.
 Drop, *dibë*, s. f.
 Drought, *abár*, s. f.
 Drown, *hafo*, i. v. 4; *dag*, v.
 Drowsy, *hilo*, v. 4.
 Drum, *durbán*, s. m.
 Drunk, *sakránsan*, (AR.) p. p.
 Dry, *ingegan*, p. p.
 Dumb, *arab-la*, *láb-la*.
 Dust, *sigo*, s. f.; *sesa*, s. m.
 Dung (human or dog's),
har, s. m.; (ox or horse),
fánto, s. f.; (goat's or
 camel's), *sálo*, s. f.
 Duty (tax), *ashur*, (AR.) s. f.
 Dwarf, *ëlin*, s. m.
 Dwell, *fáidi*, v. 3; *jóg*, v.
 Dwelling, *agál*, s. m.; (hut),
guri, s. m.; *min*, s. m.

E

- Each (man), *nin-walba*.
 Ear, *đag*, s. f.
 Earn, *hogso*, v. 8.
 Earring, *helkad*, (AR.) s. f.
 Earth, *amud*, s. f.; *ano*, s.
 f.; *dul*, s. m.

- Ease**, *howl-yeri*, s. f. ; be at ease (little work), *howl-yeri ku jir*.
Easy, *hagógsan*, p. p.
East, *bari*, s. f.
Eat, *on*, v.
Ebb, *ari*, (AR.) v.
Echo, *dian*, s. m.
Eclipse, *hósis*, s. m.
Edge, *af*, s. m.
Educate, *bar*, v.
Education, *barnin*, s. m.
Effect (result), *dambais*, s. m.
Effort (make an), *hausho*, v. 4.
Egg, *ukhan*, s. f.
Eight, *sided*, s. f.
Eighth, *sidedád*, s. m. ; $\frac{1}{8}$ th *dalol*, s. m.
Elbow, *sohul*, सोडुळ, s. m.
Elder, *wein*, adj.
Elephant, *maródi*, s. m.
Eleven, *kau iyo toban*.
Eloquent (man), *af-yakán*, s. m.
Else, *misse*, conj.
Emasculate, *dufan*, v. 1.
Embark, *dóf*, v. ; (cause to), *dófi*, v. 3 ; *dófsi*, v. 7 ; *dofaisi*, v. 9.
Emblem, *sumad*, s. f.
Embrace, *ka bohso*, v. 8.
Employ, *kabso*, v. 8.
Employment, *howl*, s. f.
Empty, *maidan*, p. p. ; *maði*, t. v. 3.
Enclose, *hežo samai*, v. 5.
Enclosure, *hežo*, s. f.
End, *dambais*, s. m.
Endeavour, *hausho*, v. 4.
Endure, *tasho*, v. 4.
Enemy, *ol*, s. m.
Energetical (man), *howled*, s. m.
Engage, *kabso*, v. 8.
English (man), *ingris*, s. m.
Enjoy, *jäl*, i. v.
Enmity, *olád*, s. f.
Enough, *bas*, (Hind.) s. m.
Enquire, *waidi*, v. 3.
Ensign, *ülan*, (AR.) s. m.
Enter, *gal*, v.
Entire, *ðan*, adj. (?)
Entrust, *u díbo*, v. 4.
Entrails, *us-la-hais*, s. f. *álól*, s. f.
Envious (man), *hásid*, (AR.) s. m.
Epithet, *nánais*, s. m.
Equal, *iss ku mid* ; (equalize), *iss ku sin*, v.
Equivocate, *selii*, v. 3.
Err, *khatalan*, (AR.) v. 1.
Escape, *bahso*, v. 8.
Essence, *dän*, s. m.
Esteem, *murwád*, v. and s. m.
Estimate, *kadari*, (AR.) s. m.
Evening, *galab*, s. f.
Ever, *wali*, adv. s. m.
Every, *walba*, (this is an affix).
Every other day, *málin dáf*.
Evidence, *markhāti*, s. m.
Evident, *mugan*, p. p. ; *mugsan*, p. p.

- Evil**, *shar*, (AR.) s. m.; (man), *láyan*, s. m.
Eunuch, *towáshi*, s. m.
Ewe, *lah*, s. f.
Examine, *beji*, v. 3.
Except, *máhé*, adv.
Exchange, *dáfi*, v. 3; *dáfiso*, v. f.
Excuse, *kádo*, v. 4.
Exile, *dairi*, v. 3.
Exist (living), *nol*, adj.
Expect, *jed*, v.
Expel, *sáfiri* (AR.) v. 3.
Expelled, *sáfirsan*, p. p.
Expend, *béhi*, v. 3.
Expense, *béhis*, s. m.
Experiment, *bei*, v. 3.
Explain, *muji*, v. 3.
Explained, *muǵnán*, p. p.
Explanation, *muǵnin*, s. m.
Extinguish, *bakti*, v.
Extract, *béhi*, v. 3.
Extraordinary (to be), *yab*, v.
Extravagant, *mafallak*, s. m.
Eye, *il*, s. f. (pl.) *indo*.
Eyebrow, *hirib*, s. f.

F

- Face**, *wajhi* (AR.) s. m.
Fact, *run*, s. f.
Faded, *tág-daran*, p. p.
Fail, *ma-heli*, v. 3.
Faint (l se senses), *miyir*, *la*, adj.
Fair (complexion), *adán*, p. p.; (just man), *hak-gá-nid*, s. f.
Faith, *dár*, s. f.
Faithless, *dárjed*, v.
Fall, *dä*, v.; (in) *ku dä*; (on attack), *la-dä*.
Fallen, *dän*, p. p.; *ridan*, p. p.
False, *bein*, s. f.
Family (wife, &c.), *hás*, s. m. (relation) *higál* s. m.
Famine, *abár*, s. f.
Famous, *okónan*, p. p.
Fan, *bánkad*, (Hind.) s. f.
Fancy, *miyir*, s. m. *hosus*, s. f.
Far, *fug*, adj.
Far, *fug*, s. m. f.
Farewell, *amána allah*, (AR.) *nabad galyo*.
Farthest, *ka-wada fug*.
Fast (quick), *dakso*, v. 4 and adv. (tight), *adag*, adj.; (hungry), *soman*, (AR.) p. p.
Fasten, *héd*, v. *adkai*, v. 5.
Fat, *buran*, p. p.
Fate, *aiyán*, s. m.
Father, *aba*, s. m.
Father-in-law (wife's father), *sodug*, s. m.
Fatherless, *agón*, s. m.
Fatigued, *ataisan*, p. p.
Fault *khatal*, (AR.)
Favor, *ého*, v. 4.
Fear, *absi*, s. f.; *abso*, v. 4; *bag*, v.; *bagó*, v. 4.
Fearless, *absi-la*, adj.

- Feast, *id* (AR.) s. f.
 Feather, *bál*, s. m.
 Feeble, *weidsan*, p. p.
 Feed, *on*, v.
 Feel (touch), *tábo*, v. 4.
 Female, *dadig*, s. f.
 Fence (hedge), *od*, s. f.
 Fertile, *barwágaisan*, p. p.
 Fertility, *barwágo*, s. f.
 Fester, *álid*, i. v.
 Fetch, *la-kále*, (this is an exclamation); *ken*, v.; *la imo*, v. 4.
 Feud, *olád*, s. f.
 Fever, *tär*, s. f.; (to have), *tär hai*.
 Few, *hoga*, s. m.; *yer*, adj.
 Fierce (dog, &c.), *dad-on*, s. m.
 Fifteen, *shan iyo toban*.
 Fifth, *shanád*, s. m.
 Fifty, *kuntun*, s. m.
 Fig, *barda*, s. m.
 Fight, *dağal*, s. m.; *dirin*, s. f.
 Fife, *sofa*, s. f. m.; *sofai*, v. 5.
 Fill, *bohsan*, v. 2. 7; *bohi*, v. 3; *bohsi*, v. 7; (be filled), *boh*, v.; *đar*, v.
 Filthy, *uskagan*, p. p.
 Fin, *bál*, s. m.
 Find, *kulan*, v. 1; (obtain), *hel*, v.
 Fine, *taksír*, (AR.) s.; *khasir*, (AR.) v.
 Finger, *far*, s. f.
 Finish, *damai*, v. 5.
 Fire, *dab*, s. m.
 Firewood, *koryo*, s. m.; *hábo*, s. f.
 Firm, *adag*, adj.
 First, *hore*, adv.; *kauád*, s. m. adj.
 Fish, *kalun*, s. m.
 Fisherman, *saiád*, (AR.) s. m.
 Fish-hook, *jilib*, (AR.) s. m.
 Fist, *tantomo*, s. f.
 Fit, *đan*, adj.
 Fit (make), *lèkaisi*, (AR.) v. 9.
 Five, *shan*, s. f.
 Flag, *álan*, s. m.
 Flame, *ólül*, s. m.
 Flatten (level), *iss ku sin*, v. 1.
 Flavour, *đadan*, s. m.
 Flea, *injir-bodo*, s. f.; *takfi*, s. f.
 Flee, *bağ*, v. 4.
 Fleece (goats), *dogor*, s. m.
 Flesh, *hilib*, s. m.
 Float, *dabalo*, v. 4.; *sabai*, v. 5.
 Flock (together), *daran*, v. 1.
 Flog, *jadal*, v.
 Flood, *biyo rugmo*, v. 4.
 Floor, *đul*, s. m.
 Flour, *bur*, (AR.) s. m.; *saren*, s. m.
 Flow, *bah*, v.
 Flower, *ubah*, s. m.
 Fly, *deksi*, s. m.
 Fly, *dul*, v.
 Foal, *darman*, s. m.
 Fœtus, *ur*, s. m.

Fog, *iro*, s. f.
 Fold (well up), *dub*, v.
 Follow, *daba söo*, v. 4.
 Folly, *arorad*, adj.
 Foment, *dug*, v.
 Fond (be), *jäl*, v.
 Food, *sór*, s. f.
 Fool, *näs*, s. m.
 Foot, *ag*, s. f.
 Footstep, *rád*, s. m.
 For, *u* prep., *ku* prep., *daradis*, adv.
 Forbid, *u díd*, v.
 Forbidden, *dídan*, p.p.; *dídsan*, p.p.
 Force, *hóg*, s. m.
 Force, *difo*, v. 4; force open, *so difo*, v. 4; take by, *ka difo*, v. 4.
 Forefathers, *dun*, s. f.
 Forefinger, *murdiso*, v. 8.
 Forehead, *jáh*, s. m.
 Foreigner, *nin-rerod*.
 Forest, *sharer*, s. m.
 Foretell, *wah sheg*, v.
 Forge, *wáb*, s. f.
 Forget, *ilao*, v. 6.
 Forgive, *sámah*, (AR.) v.
 Fork, *mudä*, s. m.
 Form, *ei*, s. f.
 Formerly, *kol ki hore*.
 Fortnight, *shan iyo tobnád*, s. m.
 Fortune, *aiyan*, s. m.
 Forty, *afartan*, s. m.
 Forward, *horé*, adv.
 Fountain (spring), *ðarab*, s. m.

Four, *afar*, s. f.
 Fourteen, *afar iyo toban*.
 Fowl, *doro*, s. f.
 Fox, *dawao*, s. m.
 Frankincense (gum), *beyo*, s. m.
 Fraud, *hadig*, s. m.
 Free (man), *gub*, s. m.; (open), *furan*, p. p.
 French, *fransis*, s. m.
 Fresh, *män*, p. p.
 Friday, *jumä*, s.
 Friend, *jäl*, s. m.; *sáhib*, (AR.) s. m.
 Fringe, *shásh*, s. m.; *farak*, (AR.) s. m.
 Frog, *ráh*, s. f. m.
 From, *ka*, prep.
 Front, *hor*, s. f.
 Froth, *humbo*, s. f.; (milk), *hor*, s. m.
 Frown, *jahhi ururi*, v. 3.
 Fruit, *ged män*.
 Fry, *shil*, v.
 Fulfil, *bohi*, v. 3.
 Full, *bohsan*, p. p.
 Fun, *aiyár*, s. f.
 Future, *kol ki hore*.

G

Gain, *korad*, v. and s. m. *faido*, (AR.) s. f.
 Gate, *dah*, s. m.; *albab*, (AR.) s. m.
 Gallop, *hardaf*, v.
 Gamble, *khamár*, (AR.) v.

- Game, *aiyar*, s. f.
 Garlic, *tón*, (AR.) s. f.
 Gaze, *indo ku tol*, v.
 Gem, *joharad*, (AR.) s. f.
 Generous, *deg si*, s. m.
 Gently, *jiläsan*, p. p.
 Get, *hel*, v.
 Ghee, *sabag*, s. m.
 Giant, *nin der*.
 Gift, *hadiäd*, (AR.) s. f.
 Gimlet, *kabo-tola*, s. m.
 Giraffe, *halgeri*, s. m.
 Gird, *gunto*, v. 4.
 Girl, *gabäd*, s. f.; *inan*, s. f.;
 (girls), *hablo*, s. f.
 Girth (saddle), *wegerid*, s. m.
 Give, *si*, v. 3; *dib*, v.
 Giver, *siya*, s. m. *diba*.
 Glad, *baädäsan*, p. p.
 Glass, *gläs*, (Eng.), s. m.
 Glitter, *äläl*, v.
 Gnaw, *räbsi*, v. 7.
 Go, *tag*, v.
 Goat, *ädi*, s. m.
 God, *ilah*, (AR.) s. m.
 Gold, *dahab*, (AR.) s. m.
 Goldsmith, *säiak*, (AR.) s. m.
 Good morning, *ma bariden*.
 Good, *wanáksan*, p. p.;
 tolmun, p. p.
 Gourd, *dullo*, s. f.
 Govern, *hokm*, (AR.) v.
 Government, *dowlad*, (AR.)
 s. f.
 Governor, *sarkäl ki saraí*.
 Gradually, *adyer*, adv.
 Grammar, *nahwi*, (AR.) s. m.
 Grandfather, *áwow*, s. m.
 Grandmother, *aiyaiyo*, s. f.
 Grape, *armo*, s. f.
 Grass, *gedo*, pl. s. m.
 Grave, *habäl*, s. f.; *howäl*,
 s. f.; *kabri*, (AR.) s. m.
 Gravy, *dän*, s. m.
 Gray (horse), *maidäl*, s. m.
 Graze, *däk*, v.
 Grease, *dob*, v.
 Great, *wein*, adj.
 Greedy, *ir wein*.
 Green, *owlaléd*, s. m.
 Grieve, *aläl*, v.
 Grin, *kosil*, v.
 Grind, *ridag*, v.
 Grindstone, *mitahin*, (AR.)
 s. m.
 Groan, *táh*, v.
 Groin, *sarän*, s. f.
 Groom, *faras-jir*, s. m.
 Ground, *dul*, s. m.
 Ground rent, *ardiäd*, (AR.)
 s. f.
 Grow, *bah*, v.
 Grumble, *gunus*, v.
 Grunt, *ei*, v.
 Guard, *ilálo*, s. f.; *kurjog*,
 s. m.
 Guess, *malai*, v. 5.
 Guest, *mirti*, s. m.
 Guide, *jid-yakan*, s. m.
 Guilty, *taksir-leh*, adj.
 hujad-leh, adj.
 Gulp, *antug*, v.
 Gum, *habag*, s. m.
 Gunpowder, *bárud*,
 (AR.) s. m.
 Gust, *sigo*, s. f.

H

- Habit (to have a), *ubah* v.
 Hail, *dagah-rob*.
 Hair (human), *tin*, s. m.;
 (pl.) *timo*, s. m.
 Half, *ba'd*, s. m.
 Halt, *iss tág*, v.; *jógso*, v. 8.
 Halter, *jarah*, s. m.
 Hamlet, *bul*, s. m.; *guri*, s. m.
 Hammer, *dubbah*, s. m.
 Hand, *gün*, s. f.
 Handful, *hantóbo*, s. f.
 Handkerchief, *masir*, s. m.
 Handle, *dáb*, s. m.
 Handsome, *koroh wa náksan*.
 Hang, *dal'dal*, v.
 Happen, *no'go*, v. 4.
 Happy, *padádsan*, p.
 Harbour, *ma'gálo*, s. f.
 Hard, *adag*, adj.
 Hardness, *adkán*, s. m.
 Hare, *bakailah*, s. m.
 Harem, *dumar*, s. m.
 Harlot, *dillo*, s. f.
 Harm, *din.*, v.
 Haste, *dag'so*, v. 8; *dag-dag*, v.
 Hat, *kufiad*, (AR.) s. f.
 Hatchet, *jidib*, s. m.
 Haughtiness, *amar wein*,
 Have, *hai*, v. 5; *haiso*, v. 4;
leh, see para. 251 *et seg*.
 Hawk, *had-ka-adag*, s. f.
 He, *usaga*, pron; *kás* pron.
 Head, *madah*, s. m.
 Headache, *madah hanun*.
 Heal, *buksi*, v. 7
 Health, *ásimád*, s. m.
 Heap, *tur*, v.
 Hear, *ma'gal*, v.; *dagaiso*,
 v. 10.
 Heart, *wadnah*, s. m.
 Heartless, *wadnah-la*.
 Heat, *kul*, (∞), s. m.
 Heaven, *ir*, s. m.
 Heavy, *ólus*, adj.
 Heed, *ma'gal*, v.
 Heel, *édib*, s. f.
 Height, *derir*, s. m.
 Hell, *adáb*, s. f.
 Helm, *shukán*, (AR.) s. f.
 Help, *heli*, v. 3.
 Help, *híl*, s. m.
 Hem, *rigrig*, v.
 Hemp, *hig*, s. m.
 Her, *ked*, etc., pron.
 Herd, *lö*, s. f.
 Here, *halkan*, *halka*, *hogga*,
mesha, advs.
 Hereafter, *aminka dabaded*.
 Heritage, *dahal*, s. m.
 Hide, v. 1 *đumo*, v. 4
 (trans.), *đumi*, *kari*, v. 3;
 skin of goat, etc. *harag*,
 s. m.; ox hide, *san*, s. f;
 camel hide, *merah*, s. m.
 High, *der*, adj.
 Highwater, *baddi wa bóhda*.
 Hill, *búr*, s. f.
 Hilt, *dáb*, s. m.
 Him, *usaga*, pron.
 Himself, *iss*, s. m. (see para.
 204).
 Hint, *bák*, v.
 Hip, *sin*, s. f.

Hiss, *fóri*, v.
 Hit, *ku difo*, v. 4.
 Hitherto, *wali*, adv.
 Hoist, *dóf*, v.
 Hold, *khani*, (AR.) s. m.
 Hold, *kabo*, v. 4.
 Hole, *dalól*, s. m.
 Hollow, *mađan*, p. p.
 Home, *ağál*, s. m.
 Honesty, *run*, s. f.
 Honey, *malab*, s. m.
 Honeycomb, *alol*, s. f.
 Hoof (horse or mare), *kubab*,
 s. m.; (camel), *đuđun*, s.
 m.; (sheep), *ráf*, s. m.
 Hook, *jilib*, (AR.) s. m.
 Hope.
 Hopeless.
 Horn, *ges*, s. m.
 Horse, *faras*, (AR.) s. m.;
 (mare), *genyo*, s. f.
 Hostage,
 Hot, *kolul*, adj.
 Hour, *säd*, (AR.) s. f.
 House, *ağal*, s. m.
 How, *wa side*, (many), *imsa*,
 s. f.
 Humble, *ámusan*, p. p.
 Hundred, *boğl*, s. n.
 Hunger, *gájo*, s. f.
 Hungry, *gájo* v. 4.
 Hunter, *dabad*, s. m.
 Hurricane, *dabail* *wein*,
bakháilad, s. f.
 Hurry, *dağso*, v. 4.
 Hurt, *nabar*, s. m.
 Husband, *nin*, s. m.

Hut, *guri*, s. m.
 Hyæna, *đidar*, s. m.

I

I, *anega*, *ana*, *an*, 1st pers.
 pron.
 Idea, *wilwil*, s. m.
 Idiot, *walan*, adj.
 Idleness, *wahsi*, s. m.
 Idol, *sanan*, (AR.) s. m.
 If, *hadi*, conj.
 Ignorant, *árur*, s. m.
 Ill, *buk*, v.
 Illegitimate, *garü*, s. m.;
wäl, s. m.
 Illness, *bukán*, s. m.
 Imagination, *wilwil*, s. m.
 Imagine, *wilwil*, v.
 Imitate, *ku kabo*, v. 4.
 Immediately, *markiba*.
 Immense, *wein*, adj.
 Immodest, *heshod-la*.
 Impatience, *kádsan-la*.
 Impede, *joji*, v. 3.
 Impede, *ódan*, p. p.
 Impertinent, *ámus-la*.
 Implore, *kabso*, v. 8.
 Important, *olus*, adj.
 Importune, *waidáli*, v. 3.
 Impossible, *la ma kar*.
 Impostor, *bein-áleh*.
 Impotent, *bohun*, s. m.
 Imprison, *heđ*, v.
 In, *ku*, prep. *gudah*, s. m.
 and adv.
 Incantation, *fal*, s. m.

- Incense, *hánjo*, s. f.
 Inclination, *jäl*, s. m.
 Increase, *bado*, v. 4; *badi*,
 v. 3; *badi*, s. m.
 Indeed, *wa side* !
 Independent, *iss lah*, v.
 India, *Arz-al-Hindi*, (AR.)
 s. m.
 Indian, *Hindi*, s. m.
 Indignant, *ađo leh*.
 Indignation, *ađo*, s. f.
 Indigo, *sabák madoo*, s. m.
 Indirect, *kaloin*, p. p.
 Individual, *id*, s. f.
 Indolent, *ájiz*, (AR.) adj
 Induce, *sassab*, v.
 Infant, *wil*, *murjööa*, s. m.
 Infantry, *ol-luga*.
 Infectious, *la iss ka kad*.
 Infidel, *gál*, s. m.
 Inflammable, *u-gubo*, v. 4.
 Inflamed (become), *asao*, v. 6.
 Inform, *waran*, v. 1; *sheg*, v.
 Informant, *war-ken*, s. m.
 Information, *war*, s. m.
 Informer, *war-ken*, s. m.
 Inhabit, *fađi*, v. 3; *dag*, v.
 Inhabitant, *dad*, s. m.
 Inherit, *đáhal*, v.
 Inheritance, *đáhal*, s. m.
 Inhospitable, *marti gadis*,
 s. m.
 Inhuman, *ádao*, s. m.
 Injunction (to give), *sheg*, v.
 Injure, *yel*, t. v.
 Injury, *wah yel*.
 Ink, *khad*, (AR.) s. m.;
 madád, (AR.) s. m.
- Innocent, *taksír ma leha*.
 Innumerable, *tira ma leha*.
 Inoculate, *sarsar*, v. s. m.
 Inquire, *waidi*.
 Inside, *gudah*, s. m.
 Insolent, *ámus*, ila.
 Instant (moment), *il iss ku*
 kabasho.
 Instruct, *bar*, v.
 Instruction, *barnin*, s. m.
 Instructor, *bara*, s. m.
 Instrument, *galab*, s. m.;
 bir, s. f.
 Insult.
 Intellect, *ákili*, (AR.) s. m.
 Intelligence, *war*, s. m.;
 nabad, s. f.
 Intend, *damä*, v.
 Intention, *damä*, s. m.
 Intercede, *deh-gal*, v.
 Intercept *jogso*, v. 8.
 Intercourse, *wasmo*, s. f.
 Interfere, *gän-gali*, v. 3.
 Interior, *gudah*, s. m.
 Interpret, *ka af eli*, v. 3.
 Interpreter, *af-elis*, s. m.
 Intrust, *imáno đib*, v.
 Invaluable, *ib ma leha*.
 Investigate, *hubso*, v. 8.
 Investigation, *hubso*, s. m.
 Invite, *yeđ*, v.
 Iron, *bir*, s. f.
 Island, *jasírad*, (AR.) s. f.
 Issue, *bah*, v.
 It, *ka*, *kás*, etc.
 Itch, *áddo*, s. f.
 Itself, *iss*, reflex, pron.
 Ivory, *fol marodi*, s. m.

J

- Jackal, *dulmadow*, s. m.;
gólli, s. f.
Jail, *habsi*, (AR.) s. m.
Jar, *lán*, s. f.
Javelin, *waran*, s. m.; *teri*,
s. m.; *dagalai*, s. m.; *bèidi*,
s. m.; *aráiyub*, s. m.
Jealous, *gubo*, v. 4.
Jerk, *difo*, v. 4.
Jest, *aiyár*, v., s. f.; *kaftan*,
s. m.
Jew, *yahudi*, s. m.
Join (rope), *iss ku samai*, v.
5; *iss ku kódab*, v., *da-*
rur, v.
Joke, *kaftan*, s. m.
Journey, *safar*, (AR.) v.
s. f.; *sódäl*, v. s. m.; (by
sea), *dóf*, v. s. m.
Jowaree, *harud*, s. m.
Joy, *baádád*, s. m.
Joyful, *baádadan*, p. p.
Judge, *hokom*, (AR.) v.
Judgment, *hokom*, s. m.
Juice, *dän*, s. m.
Jump, *bód*, v.
Jungle, *miyi*, s. m.
Justice, *gar*, s. f.

K

- Keel, *heráb*, (AR.) s. m.
Keep, *haiso*, v. 4; *kabo*, v.
4.; *kabso*, v. 8.
Kick, *harráti*, v., s. f.

- Kid, *wáhar*, s. m. f.
Kidneys, *keli*, s. f.
Kill, *dil*, v. *nafta ka kád*, v.
Kin, *dowán*, p. p.
Kind, *wanáji*, v. 3; *tol*, s. m.
Kindness, *wanáq*, s. m.
King, *boğar*, s. m.; *garád*,
s. m.; *uyás*, s. m.
Kiss, *dunko*, v. 4.
Kiss, *dun kad*, s. m.
Kite, *duriyo*, s. f.
Kitten, *dinad yir*.
Knave, *tug*, s. m.
Knavery, *tugo*, s. f.
Knead, *ájin*, (AR.) v., s. f.
Knee, *jilib*, s. m., *rug*, s. m.
Kneel, *jilba jogso*, v. 4.
Knife, *mindí*, s. f. *mandel*,
s. f.
Knock, *ku difo*, v. 4.
Knot, *guntin*, s. f.
Knot, *gunad*, v.
Know, *okon*, v. *garo*, v. 4.
Knowledge, *ilmi*, s. f.
Known, *okonan*, p. p.
Knuckle, *fanah*, s. m.

L

- Labour, *howl*, s. f.
Labourer, *mididin*, s. m.;
sháki, (AR.) s. m.
Lad, *wil*, s. m. *inan*, s. m.
Ladder, *salán*, (AR.) s. m.
Laden, *raran*, p. p.
Ladle, *kuddah*, s. m.; *durah*,
s. m.

- Lake, *balli*, s. m.
 Lamb, *barár*, s. m.; *náil*, s. f.
 Lame, *lug-la*, adj.; *dóti*, v. 4.
 Lament, *hassu*, s. f.; *hasuso*,
 v. 4.
 Lamp, *siráj*, (AR.) s. m.
 (fire), *ilais* s. m.
 Lance, see javelin.
 Land, *birí*, s. m.
 Land, *dag*, v.
 Language, *af*, s. m.
 Lap, *rak*, v.
 Large, *wein*, adj.
 Largeness, *weinin*, s. m.
 Lash, *nađi*, s. m.
 Last, *rág*, v.; (be last),
dambai, v. 5.
 Late (be), *rág*, v.
 Lately, *dowan*, adv.
 Laugh, *kósil*, v. s. m.
 Lawful, *halál*, (AR.) s. f.
 Lazy, *wahso*, v. 8.
 Lead, *rasás*, (AR.) s. f.
 Leaf, *álén*, s. f.
 Leak, *dádi*, v. 3; *aaloli*, v. 3;
hashwad, (AR.) s. f.
 Lean, *wedsan*, p. p.; *ku tíri*,
 v. 3.
 Leap, *ból*, v.
 Learn, *baro*, v. 4.
 Learning, *barnin*, s. m.
 Least, *ka wada yir*
 Leather (goat), *harag*, s. m.;
 (cattle), *san*, s. f.; (camel),
merah, s. m.
 Leave, *reb*, v.
 Ledge, *aror*, s. m.
 Leech, *üláol*, s. f.
 Left (hand), *bideh*, s. f.; to
 the left, *bidehda*.
 Leg, *lug*, s. f.
 Leisure, *fasáh*, s. m.
 Lend, *amáhi*, v. 3.
 Length, *dirir*, s. m.
 Lengthen, *dirirai*, v. 5.
 Leopard, *shabel*, s. m.
 Leprosy, *baras*, (AR.) s. m.
 Less, *diman*, p. p.; *yir*, adj
 Lessen, *yirai*, v. 5; *din*, v.
 Let, *dai*, v. (let go), *sida*
 (for *sidai*); (let alone)
iss ka da.
 Letter, *warkad*, (AR.) s. f.
 Level, *siman*, p. p.
 Liar, *bein áleh*.
 Lid, *daból*, s. m.
 Lie, *bein*, s. f.
 Life, *naf*, s. f.
 Lift, *kád*, v. *fúji*, v. 3.
 Light, *bufi*, v. 3; *shid*, v.
 Light, *iftín*, s. m.; *ilais*
 s. m.; (not heavy), *fudud*,
 adj.
 Lighten, *hilä*, v.
 Lightning *hilä*, s. m.
 Like, *sida*, *iss ku mid*; *isso*
eg.
 Limb, *ádin*, s. m.
 Lime, *nádur*, s. f.
 Limit, *dal*, s. m.
 Lion, *libáh*, s. m.
 Lioness, *libáh didig*.
 Lip, *bushin*, s. f.; *farór*, s. f.
 Listen, *magl*, v.; *dagaiso*,
 v. 10.
 Little, *yer*, adj.

Littleness, *yernin*, s. m.
 Liver, *bér*, s. m.
 Living, *nól*, adj.
 Lizard, *kóráto*, s. f.
 Load, *rar*, v.
 Load, *rar*, s. m.
 Loaf, *kibis*, (AR.) s. f.
 Loan, *amáh*, s. f.
 Locust, *aiyáh*, s. m.
 Long, *der*, adj.
 Look, *eg*, v.
 Looking-glass, *moraiyad*,
 (AR.) s. f.
 Loom,
 Loop.
 Loose, *dibësan*, p. p.
 Loosen, *dibëi*, v. 3.
 Lose, *lumi*, v. 3.
 Lost, *halao* v. 6; *lunan*, p. p.
 Louse, *injir*, s. f.
 Love, *jäl*.
 Love, *jäl*, s. m.
 Low, *hosai*, v. 5.
 Luck, *aiyán*, s. m.
 Lunatic, *wálan*, p. p.
 Lungs, *sambab*, s. m.

M

Mad, *wálan*, p. p.
 Maggot, *dirhë*, s. m.
 Magic, *fal*, s. m.
 Magician (be a), *fal*, v.
 Magistrate, *hákim*, s. m.
 Mahomedan, *Muslim*, s. m.
 Maid, *gabáid*, s. f.

Maintenance, *sahai*, s. f.
 Make, *samai*, v. 5.
 Malady, *bukán*, s. m.
 Male, *lab*, adj.
 Malice, *hisde*, (AR.) s. m.
 Man, *nin*, s. m.
 Man-of-war, *markab har-*
biya, (AR.)
 Manage, *kar*, v.; *talai*, v. 5.
 Mane, *gud*, s. m.
 Mankind, *dad*, s. m.
 Manner, *si*, s. f.
 Many, *badan*, p. p.
 Mare, *genyo*, s. f.
 Mark, *astán*, s. f.
 Market, *suk*, (AR.) s. m.
 Marriage, *gur*, s. m.
 Married, *gursan*, p. p.
 Marrow, *dóh*, s. m.
 Marry, *gurso*, v. 8.
 Mars.
 Marsh, *róbád*, s. m.
 Masculine, *lab*, adj.
 Mast, *dakhal*, (AR.) s. m.
 Masticate, *alalai*, v. 5.
 Mat, *dirmo*, s. f.
 Maxim.
 Mean, *fadud*, adj.
 Meaning, *mána*, (AR.) s. m.
 Meanwhile, *intás*.
 Measure, *mes*, v.
 Meat, *hilib*, s. m.
 Middle, *dow*, adj.
 Mediate, *deh gal*, v.
 Medicine, *dowo*, s. f.
 Meditate, *hubso*, v. 8.
 Meditation, *hubsad*, s. m.
 Meek, *kabu*, adj.

- Meet, *iss hěl*, v.
 Melt, *dalál*, v.; *daláli*, v. 3.
 Memory, *hosus*, s. f.
 Menace, *ábsi*, v. 3.
 Mendicant, *dagág*, s. m.
 Menses, *đig*, s. m.
 Mention, *ođo*, v. 4.
 Merchandise, *mód*, s. m.
 Merchant, *den kád*.
 Merciful, *nih*, v.
 Mercy, *nihid*, s. f.
 Message, *war*, s. m.
 Messenger, *war-kád*, s. m.
 Men, *rag*, s. m.; *nimo*, pl. s. m.
 Middle, *deh*, s. f.
 Midday, *hađ*, s. m.
 Middle finger, *far-đaho*, s. f.
 Midnight, *sak-dehe*.
 Midwife, *ummóleso*, s. f.
 Might, *hóg*, s. m.
 Milk, *áno*, s. m. pl.; butter
 milk, *ér*, s. f.; curdled
 milk *gadžód*, s. m; camel's
 milk, *karur*, s. m.
 Milk, *lis*, v.
 Mine, *kaigi*, *haigi*, *gaigi*,
 taidi daidi, poss. pron.
 Mingle, *ku dar*, v.
 Minstrel, *gabaiya*, s. m.
 Mirror, *miraiyad*, (AR.) s. f.
 Miscarry, *ilma-ka-koman*.
 Mischief (do), *wah yel*,
 Miser, *bakháil*, s. m.
 Miserable (be), *hami*, v.
 Misfortune, *masíbo*, (AR.) s. f.
 Miss, *ku-ma-dä*, v.
 Mist, *darur*, s. f.
 Mistake, *ilao*, s. m.
 Mix, *ku-dar*, v.
 Moan, *táh*, v.
 Mob, *urur*, s. m.
 Mock, *la-ku-kósil*.
 Mode, *si*, s. f.
 Modest.
 Modesty, *heshod*, s. m.
 Moist, *koiyan*, p.p.
 Monday, *isnen*, (AR.) s. f.
 Money, *lög*, s. f.
 Monkey, *dáyer*, s. m.
 Monsoon (N.E.), *bad foran*,
 (s.w.) *bad heđan*.
 Month, *bil*, s. f.
 Monthly, *bishi*, adv.
 Moon, *daiyáh*, s. m.
 Moonlight, *ádo*, s. f.
 More, *badan*, p.p.
 Morning, *aroryo*, s. f., *běri*, v.
 Morning star, *hěđig aroryo*.
 Mortally (wounded), *din-
 san*, p.p.
 Mortar, *moyah*, s. m.
 Mosque, *masjid*, (AR.) s. m.
 Mosquito, *kanëo*, s. f.
 Most, *ka-badan*.
 Moth, *balanbális*, s. f.
 Mother, *hoyo*, s. f.
 Mother-in-law, *sodoh*, s. f.
 Mound, *g umbur*, s. f.
 Mount, *fól*, v.; *kór*, v.
 Mountain, *bur*, s. f.
 Mouse, *jir-yer*.
 Mouth, *af*, s. m.
 Mouthful, *antógo*, s. f.
 Move, *söo*, v. 4. *lol*, v.
 Much, *badan*, p.p.
 Mule, *bağal*, (AR.) s. m.

Multitude, *urur*, s. m.
 Murder, *dil*, s. m.
 Murderer, *diláh*, s. m.
 Mutton, *helib-idád*.
 Myrrh, *malmal*, s. m.;
 (tree), *didthin*, s. m.
 Myself, *naftaidi*, &c.

N

Nail, *mismâr*, (AR.) s. m.
 Naked, *káwan*, p. p.
 Name, *maqä*, s. m.
 Narrow, *edidi*, s. m.; *edidsan*,
 p. part.
 Nation, *tol*, s. m.
 Navel, *honður*, s. f.
 Nay, *ma-jiro*, *máiya*.
 Near, *dow*, adj.
 Neck, *kór*, s. f.
 Needle, *irbad* (AR.), s. f.
 Negligent (be), *móg*, v.
 Negotiate, *deh gal*.
 Negro, *sawáhili*, s. m.
 Neigh, *danan*, v.
 Neither (either), *midna*.
 Nephew (my), *inanki wilál*
kat.
 Nest, *bol*, s. m.
 Net, *shabak* (AR.) s. m.
 Never, *abadan*, (AR.) conj.;
abid, s. m.
 New, *osub*, adj.
 News, *war*, s. m.; (good),
nabad, s. f.
 Next, *ka kale*; next month,
bisha so sodta.

Niece (my), *gabaddi wilál-*
kat.
 Night, *haben*, s. m.; (to-
 night), *awo*, s. f.; (last
 night), *hálai*.
 Nine, *sagál*, s. m.
 Nineteen, *sagal iyo tobnan*.
 Ninety, *sagdshan*, s. m.
 Ninth, *sagálad*, s. m.
 Nipple, *ib*, s. f.
 No, *maya*.
 Noble, *sharíf*, (AR.) s. m.
 Nobody (came), *id ma iman*.
 Noise, *sankad*, s. f.; (out-
 cry), *dowák*, s. m.
 Noon, *had*, s. m.
 North, *jáh* (AR.) s. m.
 North-east.
 Northern.
 North-west.
 Nose, *san*, s. m.
 Nostril, *dul*, s. m.
 Not, *ma*, *an*, particles.
 Nothing (came), *wahba ma*
iman (Lit., anything did
 not come).
 Now, *aminka*, *iminka* adv.;
hátan, adv.
 Number, *tiro*, s. f.

O

Oar, *seb*, s. m.
 Oath, *dár*, s. f.
 Obey, *mağal*, v.
 Object, *did*, v.
 Observation, *indo*, s. pl. m.
 (Lit., eyes)

Obstruct, *odan*, v. 1.
 Obtain, *hěl*, v.
 Obtainable, *laga hél*, v.
 Obvious, *mogán*, p. p.
 Occasion, *had*, s. m.
 Occupation, *shogł*, (AR.)
 s. m.; *howl*, s. f.
 Occupy, *howl kabo*.
 Occur, *noğo* v. 4.
 Ocean, *bad*, s. f.
 Odour, *ur*, s. f.
 Of, see grammar para 150.
 Offence, *taksir* (AR.) s. f. *ed*,
 s. f.
 Offend, *edao*, v. 6.
 Office, *háfis*, (Eng.) ; *maha-*
 kamad, (AR.) s. f.
 Officer, *sirkál*, (AR.) s. m.
 Oil, *salit*, (AR.) s. f.
 Old (age), *duk*, s. m. (man),
 odai, s. m.; (inanimate
 objects), *dug*, s. m.
 Omen, *fal*, s. m.
 Omit, *ka kadi*, v. 3 ; to be
 omitted *ka kad*, v.
 On, *ku*, prep. *dushi*, adv.
 Once, *mar*, s. m. and adv.
 One, *káu*, s. f. ; *mid*, s. m.
 One-eyed, *il-la* adj.
 Oneself, *naf*, (AR.) s. f.
 Onion, *basal*, (AR.) s. m.
 Open, *fur*, v. *furan*, p. p.
 Opening, *furnin*, s. m.
 Opponent, *oll*, s. m.
 Opportunity, *bárah*, s. m.
 Oppose, *díd*, v.
 Opposite (in front of), *hor*,
 s. f. ; *horta*, adv.

Oppress, *gar ého*, v. 4.
 Oppression (spite) *eho*, s. f.
 Or, *misse*, conj. s. m.
 Order, *hokom*, s. m.
 Origin, *asli*, (AR.) s. m.
 Orphan, *agón*,
 Ostrich, *goraiyo*, s. f.
 Other, *kale*, s. m. adv.
 Ours, *kenna*, &c. poss. pron.
 Ourselves. *nafteni*, &c.
 Out, *dibadda*, adv.
 Outside, *dibad*, s. f.
 Over, *dusha*, adv.

P

Pace, *talábo*, s. f.
 Pain, *hanun*, s. m.
 Painful, *hanunsan*, p. p.
 Pair, *laba*, s. f.
 Palate, *damhanag*, s. m.
 Pale (become), *dogar ugmor*.
 Palm (of hand), *babö*, s. f.
 Palpitate, *rór*, v.
 Palsy, *ingegai*, s. m.
 Panther, *shabel*, s. m.
 Paper, *warkad*, (AR.) s. f.
 Paradise, *janna*, (AR.) s. f.
 Parcel, *heđmo*, s. f.
 Pardon, *sámah*, (AR.) v.
 Parent, *wálid*, (AR.) s. m.
 Parrot, *hindi*, s. m.
 Part (piece), *in*, s. f. ; (se-
 parate), *kala kahai*, v. 5.
 Particle, little piece *in-yir*.
 Partnership, *dáwo*, s. f.
 Pasha, *básha*, (AR.) s. m.

- Pass, *dáf*, v.
 Passenger, *rakáb*, (AR.) s. m.
 Path, *jid*, s. m. ; *rád*, s. m. ;
dow, s. m.
 Patience (have), *sug*, v.
 Patient, *sugan*, p.p.
 Pauper, *dagág*.
 Pawn, *rahan*, (AR.) v. 1.
 Pay, *si*, v. 3.
 Pay, *masháharah*, (AR.) s. f.
 Peace, *heshis*, s. m. (make)
heshisi, v. 7.
 Pearl, *lul*, s. m.
 Pedigree, *nasab*, s. m.
 Peel, *dír*, v.
 Pen, *kalim*, (AR.) s. m.
 Penetrate, *gal*, v.
 Penknife, *mandel*, s. f.
 People, *dad*, s. m.
 Pepper, *bisbás*, s. m. (AR.)
 Perceive, *arag*, v.
 Perform, *fal*, v.
 Perfume, *udgón*, s. m.
 Perhaps, *malah*, s. m. *ma-*
laha, adv.
 Peril, *ábsi*, s. f.
 Perilous, *ábsileh*.
 Period, *mudáw*, (AR.) s. f.
 Perjure, *bein dáro*, v. 4.
 Perjury, *bein*, s. f.
 Permanent, *adaǵ*, adj.
 Permission, *rukhsad*, (AR.)
 s. f.
 Perpetually, *kol walba*.
 Perplex, *nah*, v.
 Person, *kof*, s. m.
 Perspiration, *dídid*, s. m.
 Perspire, *didid*, v.
- Persuade, *sasab*, v.
 Pestle, *tib*, s. f.
 Petition, *ard al hál*, (AR.)
 s. m.
 Physic, *dowo*, (AR.) s. f.
 Pice, *pesad*, (Hind.) 4. s. f.
 Pick, *gur*, v.
 Piece, *in*, s. f.
 Pier, *dekád*, (AR.) s. f.
 Pierce, *dalóli*, v. 3.
 Pig, *dofár*, s. m.
 Pilgrim, *háji*, (AR.) s. m.
 Pilgrimage, *haj*, (AR.) s. m.
 Pillage, *bób*, v.
 Pillow, *barkimo*, s. f.
 Pimple, *fin*, s. m.
 Pincers, *birkáb* s. m.
 Pinch, *kanjidi*, v. 3.
 Piss, *kádi*, v. 3.
 Pit, *gud*, s. m.
 Pitch, *rid*, v.
 Pity, *naháris*, s. f.
 Place, *ǵig*, v. *sár*, v.
 Place, *mel*, s. f. ; *hag*, s. m. ;
hal s. m.
 Plain (land), *gagi*, s. f. *ban*,
 s. m.
 Complaint, *gar*, s. f. (make a)
gar u shego, v. 4.
 Plaintiff, *mudái*, (AR.) s. m.
 Plait, *falak*, s. m. ; *falki*, v. 3.
 Plan, *tadbir*, (AR.) s. f.
 Plank, *loh*, (AR.) s. m.
 Play, *aiyár*, v.
 Plentiful, *barwáǵaisan*, p.p.
 Plenty, *badan*, p. p.
 Plunder, *bób*, v. s. m.
 Poem, *gabai*, s. m.

- Poet, *gabaiya*, s. m.
 Point, *áro*, s. f.
 Pointed, *fikan*, p. p.
 Poison, *sun*, (AR.) s. m. *dun-kál*, s. f.
 Polestar, *jah*, s. m.
 Police, *subaihi*, (Hind.) s. m.
 Polish, *adai*, v. 5.
 Polite, *ámusan*, p. p.
 Pollute, *dóbai*, v. 6.
 Poor, *áid*, s. m.
 Porcupine, *ána-kub*, s. m.
 Portion, *gáih*, s. f.
 Possess, { *ho*, v.; *haiso*, v.
 Possession, {
 10. See also para. 251.
 Possible (be), *noǵo*, v. 4.
 Poverty, *dan daran*, p. p.
 Powder, *óarud*, (AR.) s. f.
 Praise, *amán*, v. s. 6.
 Pray, *tuko*, v. 4.
 Precipice, *harár*, s. f.
 Predictor, *wáh-sheg*, s. m.
 Prefer, *jälao*, v. 6.
 Pregnant, (she is), *ur bai ledahai*.
 Prepared (be), *dan*, p. p.
 Presence, *hor*, s. f.
 Present, *aminka*, adv.; *hadiad*, (AR.) s. f.
 Preserve, *behi*, v. 3; *bahso*, v. 8.
 Press, *adádi*, v. 3.
 Pretence, *helad*, (AR.) s. f.
 Prevent, *u díd*, v.
 Previous, *hóre*.
 Price, *ib*, s. m.
 Prick, *mud*, v.
 Pride, see proud.
 Priest, *wadád*, s. m.
 Prisoner (be), *heđan*, p. p.
 Private (to talk in), *fak*, v.
 Privilege, *sado*, s. f.
 Probable, *malaha*.
 Proceed, *söo*, v. 4.
 Proclaim, *war gei*, v. 3.
 Precreate, *dal*, v.
 Procure, *ka hel*, v.
 Produce, *abur*, v.
 Profit, *kórd*, s. m.
 Profit, *kórd*, v.
 Profitable (be), *kórd*, v.
 Profitless, *kórd*, la.
 Prohibit, *díd*, v.
 Prohibited, *dídan*, p. p.
 Prolific (be), *dal badan*.
 Prolong, *đerai*, v. 5.
 Promise, *balan*, v. 1.
 Proof (witness), *markháti*, s. m.
 Prop, *odub*, s. m.; *ku tág*, v.; *tíri*, v.
 Proper, *hagágsan*, p. p.
 Property (living), *hólo*, s. m.; *mód*, s. m.
 Prophet, *nabbi*, (AR.) s. m.
 Prostitute, *đillo*, s. f.
 Prostrate, *ber ka dulka sár*, v. (Lit., place the liver on the ground).
 Protect, *iláli*, v. 3.
 Proud, *kabo weinao*, v. 6.
 Prove, *ku garai*, v. 5.
 Proved, *ku gar*, v.
 Proverb, *máhmah*, s. f.

Provisions, *masruf*, (AR.) s. m.
 Provoke, *adaisi*, v. 9.
 Prudence, *míyir*, s. m.
 Public (be), *okonan*, p. p.
 Publish, *war gei*, v. 3.
 Puff, *afuf*, (G.) v.
 Pull, *jíd*, v.
 Pulse, *hedid*, s. m.
 Pumpkin, *dubba*, (AR.) s. m.
 Punish, *taksirai*, (AR.) v. 5.
 Punishment, *wah yello*, s. f.
 Purchase, *ibso*, v. 8.
 Purge, *shuban*, v. 1.
 Purpose, *dón*, v. ; *damä*, s. m.
 Pursue (drive), *ëri*, v. 3.
 Pus, *malah*, s. f.
 Push, *reh*, v.
 Put, *sár*, v.
 Putrify, *kođan*, v. 1.

Q

Quadruped, *nef*, s. m.
 Quality, *midab*, s. m.
 Quantity, how much or many? *imsa*.
 Quarrel, *dirir*, s. f.
 Quarrelsome, *dirir badan*.
 Quarter, *dalól*, s. m. ; *wáh*, s. f.
 Question, *sowál*, (AR.) s. m.
 Quickly, *daķso*, adv.
 Quick (be), *daķso*, v. 4.
 Quicksand, *tamoh*, s. f.
 Quiet (be), *ámus*, v.
 Quit, *da*, for *dai*.
 Quiver, *gabóyo*, s. f.

R

Race, *tol*, s. m.
 Radish, *sagar hur*, s. m. ;
bakal, (AR.) s. m.
 Rage, *ado*, s. f.
 Rain, *rob*, v. and s. m. ;
máyai, s. m. and v.
 Rainbow, *jegán*, s. m.
 Raise, *kád*, v.
 Raisin, *zabib*, (AR.) s. f.
 Ram, *wan*, s. m.
 Rape, *kufso*, v. 8.
 Rascal, *tug*, s. m.
 Rat, *jír*, s. m.
 Raven, *tuka*, s. m.
 Raw, *kaidin*, p. p.
 Ray, *üdid*, s. f.
 Razor, *mandil*, s. m.
 Read, *nak*, v. ; *nakso*, v. 8.
 Ready, *đan*, p. p.
 Reason, *sabab*, (AR.) s. f.
 Rebel, *ási*, (AR.) s. m.
 Receive, *hel*, v.
 Recent, *biri dowed*.
 Recognise, *garan*, v. ; *hubso*, v. 4.
 Recollect, *hosósó*, v. 8.
 Recompense, *abál*, s. m.
 Reconcile, *heshisi*, v. 7.
 Record, *kor*, v.
 Recover, *bukso*, v. 8.
 Red, *as*, adj. ; *asán*, s. m. ;
gududan, p. p.
 Redress, *ár*, v.
 Reduce, *đin*, v.
 Reed, *jarü*, (AR.) s. m.
 Refuge, *irgo*, s. f.

- Refuse, *díd*, v.
 Rein, *hakama*, s. m.
 Rejoice, *rai*, v. 5.
 Relate, *sheg*, v.
 Relation, *tol*, s. m.; (he is near me), *wa i dowyahai*.
 Reliance (place), *hělai*, v. 5.
 Relieve, *heli*, v. 3.
 Religion, *dín*, (AR.) s. f.
 Rely, *helai*, v. 5.
 Remain, *jog*, v. ; *jir*, v. *hađ*, v.
 Remarkable (be), *yáb*, v.
 Remedy, *farsamo*, s. f.
 Remember, *hosóso*, v. 8.
 Remind, *hosósi*, v. 7.
 Remove (to a distance), *fugai*, v. 5.
 Rendezvous, *shir*, s. m.
 Renown (his fame is great), *ninka magaiso wa wein yahai*.
 Rent, *kiro*, (AR.) s. f.
 Repair, *samai*, v. 5.
 Repeat, *war sheg*, v.
 Repent, *esho*, v. 4.
 Reply, *wahhu eli*, v. 3.
 Report, *waran*, v. 1.
 Reptile (whatever goes on its belly), *wake bug ku soda*; *bahal hosai*, s. f.
 Repulse, *eri*, v. 3.
 Reputation, *námus*, (AR.) s. m.
 Request, *waidi*, v. 3; *wai-díso*, v. 8.
 Require, *dón*, v.
 Rescue, *bahso*, v. 8.
 Resemble, *u eg*, v.
 Resign, *dai*, v. 5.
 Resist, *eli*, v. 3.
 Respecting (for the sake of), *darada*.
 Responsible (answer for), *wahhu eli*, v. 3.
 Rest, *ladnán*, s. f.
 Restore, *eli*, v. 3.
 Restrain, *kabo*, v. 4.
 Retaliation, *kisás*, (AR.) s. f.
 Retch, *matag*, v.
 Retire, *dibo jogso*, v. 8.
 Retract, *la nođo*, v. 4.
 Return (give back), *dibo si*, v. 3; (go back), *nođo*, v. 4.
 Revenge, *kisás* (AR.) s. f.
 Reverse, *rug*, v.
 Revolve, *wareg*, v.
 Reward, *abál*, s. m.
 Rhinoceros, *wiyil*, s. f.
 Rib, *feđ*, s. f.
 Rice, *baris*, s. m.
 Rich (man), *hódan*, s. m.
 Riches, *holo badan*; *adun badan*.
 Ride, *fól*, v.
 Ridicule, *ku kosil*, v. ; *ku aiyár*, v.
 Right, *dan*, p. p.
 Right (side), *midig*, s. f.
 Rim, *girgir*, s. m.
 Rind, *dir*, s. m.
 Ring, *kátun* (AR.), s. m.
 Ringdove, *kolai*, s. f.
 Ripe, *bisil*, adj.
 Rise, *kä*, v.
 Risk, *bađdin*, s. m.

- River, *tog*, s. m.; *doh*, s. m.;
dih, s. f.
 Road, *jíd*, s. m.; *dow*, s. m.;
marin, s. m.
 Roast, *dub*, v.
 Rob, *dä*, v.
 Robbery, *bób*, s. m.
 Rock, *dagah wein*.
 Rogue, *tug*, s. m.
 Roll, *dúb*, v.
 Roof, *balballo*, s. f.
 Room, *aǵal*, s. m.; *kóllad*,
 s. f.; *kóis*, s. m.
 Root, *jirid*, s. f.; *gun*, s. f.
 Rope, *haǵig*, s. m.
 Rosary, *tusbah* (AR.), s. m.
 Rotation, *wareg*, v.
 Rotten (be), *kóǵan*, v. 1.
 Round, *siman*, p. p.
 Row (pull), *jíd*, v.; *wad*, v.
 Rub, *hok*, v.; (hard), *dug*, v.
 Rubbish, *kushásh* (AR.),
 s. m.
 Rudder, *shukán* (AR.), s. f.
 Rule, *gar*, s. f.
 Run, *órad*, v.; *arar*, v.
 Rupee, *rubiad* (AR.), s. f.
 Rust, *merid*, s. m.
- S**
- Sack, *kalkalah*, s. m.
 Saddle, *kóra*, s. m.
 Safe (be), *nabad kab*, v.
 Safety, *salámad* (AR.), s. f.
 Saffron (bastard), *waris*,
 (AR.) s. m.
- Sagacious, *fian*, p.p.
 Sail, *shirä* (AR.), s. m.
 Sailor, *edan*, s. m.; *bahri*,
 (AR.) s. m.
 Saint, *wili* (AR.), s. m.
 Sale, *íb*, s. m.
 Saliva, *anduf*, s. f.
 Salt, *ósboh*, s. f.; *ósbaisan*,
 p.p.
 Salute (make), *beri*, v. 3;
salam (AR.), v. 1.
 Same, *iss ku mid*.
 Sample, *midab*, s. m.
 Sand, *ámud*, s. f.; *éd*, s. f.
 Sandal, *kab*, s. f.
 Satan, *shaitan* (AR.), s. m.
 Saturday, *sabti*, s. f.
 Save, *béhi*, v. 3.
 Say, *óǵan* v. irreg; *ǵe*, v.
 irreg. See para. 134.
 Scab, *kólof*, s. f.
 Scabbard, *gal*, s. m.
 Scales, *mízán* (AR.), s. m.
 Scar, *nabar*, s. m.
 Scarcity, *abár*, s. f.
 Scarlet, *gudud*, s. m.
 Scatter, *firdi*, v. 3.
 Scattered, *firdisan*, p.p.
 School, *madrasad* (AR.), s. f.
 Schoolmaster, *fiki*, (AR.)
 s. m.
 Scold, *dagál*, v.
 Scorch (oneself), *gubo*, v. 4.
 Scorpion, *angaranli*, s. m.
 Scoundrel, *tug*, s. m.
 Scourge, *jadal*, v.
 Scout, *ilálo*, s. f.
 Scratch, *hok*, v.

- Scream, *baroro*, v. 4. ; *káili*, v. 3.
 Sea, *bad*, s. f.
 Seal, *tábā* (AR.), v. ; *tabän*, p.p.
 Seashore, *heb*, s. f.
 Search, *dón*, v.; (as a policeman) *bád*, v.
 Second, *labada*.
 Secret, *hadal karsón*, p.p.
 Security, *damín* (AR.), s. m. ; *ólad*, s. f.
 See, *arag*, v. ; *eg*, v.
 Seek, *don*, v.
 Seem, *muǵo*, v. 4.
 Seize, *kabo*, v. 4.
 Select, *gur*, v.
 Self, *iss*, s. m. ; *naf* (AR.), s. f.
 Sell, *íbi*, v. 3.
 Seller, *ibin jirai*.
 Send, *dir*, v.
 Sent, *diran*, p.p.
 Sentence, *gar*, s. f.
 Sentinel, *ilálo*, s. f.
 Separate, *kala kahai*, v. 5.
 Servant, *midídin*, s. m. *ninki e la jogai* (the man with me).
 Serve, *howl kabo*, v. 4.
 Set out, *bah*, v.
 Set, *ǵig*, v.; *sár*, v.
 Settle, *deh gal*, v.
 Seven, *tadóba*, s. f.
 Seventeen, *tadóba iyo toban*
 Seventh, *tadóbad*, s. m.
 Seventy, *tadóbatan*, s. m.
 Sew, *tol*, v.
 Shade, *haǵ*, s. f.
 Shady, *hadaisan*, p.p.
 Shake, *roh*, v.
 Shame, *hil*, s. m. ; *heshód*, s. m.
 Shameful, *heshódsan*.
 Shameless, *heshódlá*.
 Shampoo, *dug*, v.
 Shape, *midab*, s. m.
 Share, *ǵaib*, s. f.
 Shark, *libah badeǵ*, s. m.
 Sharp, *aff badan*, p. p.
 Shave, *her*, v.
 She, *iyada*, pers. pron.
 Sheath, *gal*, s. m.
 Shed, *bul*, s. m.
 Sheep, *adi*, s. m.
 Shell, *álel*, s. f.
 Shepherd, *ádi jir*, s. m.
 Shield, *ǵáshán*, s. m.
 Shin, *hóg*, s. m.
 Ship, *markab* (AR.), s. m.
 Shiver, *karkar*, v.; *kurban*, v.
 Shoe, *kab*, s. f.
 Shoemaker, *kaba-tol*, s. m.
 Shoot, *rid*, v.
 Shop, *dukán* (AR.), s. f.; *dás*, s. m.
 Shore, *heb*, s. f.
 Short, *yir* or *yer*, adj.
 Shorten, *yirai*, v. 5.
 Shortsighted, *himo*, s. f.
 Shot, *kururoh*, s. m.
 Shoulder, *garab*, s. m.
 Shout, *káili*, v. 3.
 Shove, *reh*, v.
 Shower, *téh*, v.
 Shrink, *nah*, v.
 Shudder, *karkar*, v.

- Shut, *ëli*, v. 3 ; *heđ*, v.
 Shy (be), *hesho*. v. 4.
 Sick, *buk*, v.
 Sickness, *bukán*, s. m.
 Side, *ag*, s. f.; *ges*, s. f.; *bar-
bar*, s. m.
 Sieve, *safti* (AR.), s. f.
 Sigh, *hinrág*, v.
 Sight, *arag*, s. m.
 Sign, *bák*, v.
 Signal, *bak*, s. m.
 Signature, *sáhah*, s. m.
 Silence, *ámus* ! interjec.
 Silent, *ámusan*, p. p.
 Silk, *harír* (AR.), s. f.
 Silver, *læg*, s. f.
 Similar, *iss ku mid*.
 Since, *gór*, s. f.
 Sing, *gabai*, v.
 Singer, *gabaiya*,
 Single, *mid*, s. m. ; *keli*, s. f.
 Sink, *đag*, v.
 Sip, *fiksi*, v. 7.
 Sir, *sáhib* (AR.), s. m.
 Sister, *wilál*, s. f.
 Sister-in-law, *dumáshi*, s. f.
 Sit, *fadiso*, v. 8.
 Six, *leh*, s. f.
 Sixteen, *leh iyo toban*.
 Sixth, *lehád*, s. m.
 Sixty, *lehdan*, s. m.
 Skewer, *tolnín*, s. m.
 Skilful, *fían*, p. p.
 Skin, *harag*, s. m.
 Sky, *ir*, s. m.
 Slack, *dibëisan*, p. p.
 Slander, *ma amán*, v.
 Slap, *dirbáh*, v.
 Slaughter, *gowrä*, v.
 Slave, *bidah*, s. m.; *adón*, s.
m.
 Slay, *jóg*, v. ; *jógso*, v. 8.
 Sleep, *seho*, v. 4 ; *urud*, v ;
gamä, s. m. and v.
 Sleeping, *urda* or *hurda*.
 Sleepless, *gamäi wa*.
 Slide, *simbirereho*, v. 4.
 Sling, *wadaf*, v. s. m.
 Slipper, *kab*, s. m. ,
 Slowly, *ádyer*.
 Sly, *jiläsan*, p. p.
 Small, *yir* or *yer*, adj.
 Small-pox, *fórók*, s. m. ; *ged
ánod*, s. m. ; *fánto*, s. f.
 Smell, *ur*, s. f.; *urso*, v. 4.
 Smile, *kósil*, v.
 Smith, *tomál* s. m.
 Smoke, *kik*, s. m. v.
 Smooth, *síman*, p. p.
 Snake, *mas*, s. m.
 Snare, *dab*, v. *dabin*, s. m.
 Snatch, *difo*, v. 4.
 Sneer, *kud*, v.
 Sneeze, *hindís*, v.
 Snore, *khóri*, v. 3.
 Snuff, *urso*, v. 4.
 So, *sa sa* ! *wa sidás* !
 Soak, *koi*, t. v.
 Soft, *jiläsan*, p. p.
 Soil, *ed*, s. f.
 Soldier, *askari* (AR.), s. m.
 Sole, *ad*, s. m.
 Solitary, *keli*, s. f.
 Some, *wah*, s. m.
 Somebody, *un*, adj. *nin un*.
 Somehow, *si un*.

- Something, *wah un.*
 Somewhere, *mel un.*
 Son, *wíl, s. m.*
 Son-in-law, *sodug, s. m.*
 Song, *gabai, s. m.*
 Soon, *dakso, adv.*
 Soothe, *saláh, v.*
 Sore (be); *hanun, v.*
 Sorrow, *hanuni, s. m.*
 Sorrowful, *hammisan, p. p.*
 Soul, *naf (AR.), s. f.*
 Sound, *sankad, s. f.; sankad bah, v.*
 Sour, *ðanáń, p. p.*
 South, *kódub, s. m.*
 Span, *táko, s. f.*
 Spark, *dinbil, s. f.*
 Speak, *hadal, v.*
 Spear, *waran, s. m. (see javelin).*
 Speech, *hadal, s. m.*
 Spend, *béhi, v. 3.*
 Spendthrift, *mudaiya, s. m.*
 Spherical (like the fist), *kur-yaisan, p. p.*
 Spider, *áro, s. f.*
 Spill, *gób, v.*
 Spit, *tuf, v.*
 Spittle, *anduf, s. f.*
 Splash, *duldul, s. m. and v.*
 Spleen, *ber yero, s. f.*
 Split, *jahjah, v.*
 Spoon, *fandál, s. m.*
 Sport, *aiyár, s. f.*
 Spot (stain), *bar, s. f.*
 Sprained, *lában, p. p.*
 Spray, *dibë, s. f.*
 Spread, *balláðai, v.*
 Sprinkle, *ku dáði, v. 3.*
 Spy, *ilálo, s. f.*
 Squeeze, *tuji, v.*
 Squint-eyed, *urdaha iss dáf-sana.*
 Stab, *tinnáli, v.; wáren, v. 1.*
 Stain, *bar, s. f.*
 Stammer, *haghago, v. 4.*
 Stand, *tágnao, v. 6.; jóg, v.*
 Star, *hedik, s. f.*
 Stare, *isha ku adai, v. 5.*
 Start, *nah, v.*
 State, *dan, s. f.*
 Statement, *hadal, s. m.*
 Stay, *jóg, v.*
 Steal, *had, v.*
 Steam, *umi, s. m.*
 Steel, *bir, s. f.*
 Stench, *ur kudman.*
 Step, *talábo, s. f.*
 Sterility, *ábár, s. f.*
 Stick, *ul, s. f.*
 Still, *wali, adv.*
 Sting, *mud, v.*
 Stink, *kudman, v. 1.*
 Stipulation, *ballan, s. m.*
 Stir, *walák, v.*
 Stirrup, *rikáb (AR.), s. m.*
 Stitch, *mud, v.*
 Stomach, *álol, s. f.; ur, s. m.*
 Stone, *dagah, s. m.*
 Stool, *barjin, s. m.*
 Stoop, *fórar, v.*
 Stop, *joji, v. 3.*
 Storm, *ero, s. f.*
 Story, *hadal, s. m.; sheko, s. f.*
 Stout, *shilis, adj.*

- Straight, *tosan*, p.p.
 Strangle, *siriri*, v. 3.
 Strength, *hóg*, s. m.; *itál*, s. m.; *tág*, s. f.
 Strike, *ku difo*, v. 4; *dil*, v.
 String, *hedig*, s. m.
 Strip, *kawi*, v. 3.
 Striped, *lég*, adj.
 Stroke, *saláh*, v.
 Strong, *hóg wein*.
 Study, *baro*, v. 4.
 Stumble, *turunturo*, v. 4.
 Stupid, *míyir-la*.
 Subject, *diris*, s. m.
 Succeed, *damä hel*, v.
 Successor, *ninki ka dam-baiyai*.
 Suck, *mudso*, v. 7.
 Suffer (in mind), *tasho*, v. 4; (in body), *ed*, v.
 Suffice.
 Sufficient, *bas*, (Hind.) s. f.
 Suffocate, *bakoji*, v. 3.
 Sugar, *sunkor*, s. f.
 Suggest, *la tali*, v. 3.
 Suicide, *iss dil*, v.
 Suit, *gar*, s. f.
 Suitable, *ikan*, p. p.
 Sulky, *kala ámusan*, p. p.
 Summit, *arór*, s. m.
 Summon, *ámarhadhur* (AR.), s. m.
 Sun, *koráh*, s. f.
 Sunday, *áhd*, s. f.
 Sunrise, *koráh so báh*.
 Sunset, *korah si dá*.
 Sunshine, *korah*, s. f.
 Supper, *úsho* (AR.), s. f.
 Support, *heli*, v. 3.
 Suppose, *malai*, v. 5.
 Sure (be), *hub*, v.
 Surety, *ódád*, s. f.
 Surprised (be), *yáb*, v.
 Surrender, *bagó*, v. 4.
 Surround, *heáo*, v. 4.
 Suspect, *malai*, v. 5.
 Suspected, *malaisan*, p.p.
 Suspicious (affair), *mushrik* (AR.), s. m.
 Swallow, *lik*, v.
 Swear, *dáro*, v. 4.
 Sweat, *didid*, v. s. m.
 Sweep, *hád*, v.; *fík*, v.
 Sweet, *män*, adj.
 Sweeten, *mänai*, v. 5.
 Swollen (be), *barar*, v.
 Swim, *dabálo*, v. 4.
 Swing, *roh*, t. v.; *rohan*, v. 1.
 Sword, *sef* (AR.), s. f.
 Swerve, *did*, v.

T

- Tail, *baði*, s. f.
 Tailor, *dar-tol*, s. m.
 Take, *ho*, v. See para. 251.
 Tale, *sheko*, s. f.
 Talk, *hadal*, v.
 Tall, *der*, adj.
 Tallow, *háid*, s. f.
 Tamarind, *hamar* (AR.?), s. f.
 Taste, *dadán*, s. m.
 Tea, *álen*, s. f.
 Teach, *bar*, v.

- Tear, *jeh*, v.
 Tears, *ilmo*, s. f.
 Tell, *de*, v. (see para. 134).
 Tempest, *ero*, s. f.
 Ten, *toban*, s. m.
 Tenth, *tobnád*, s. m.
 Terror, *bagdin*, s. f.
 Testicle, *háinin*, s. f.; pl. *háiniyo*.
 Testify, *markháti fur*, v.
 Testimony, *markháti*, s. m.
 Than, *ka*, prep.
 Thanks, *máhad*, s. f.
 Thank you, *máhad bán ku nakai*.
 That, *kás, ka*, dem. pron.; (that thing), *wahás*.
 The, *ka, ki, ko*, art., def.
 Theft, *hadnin*, s. m.
 There, *haggás*, adv.; *halkás*, adv.
 Therefore, *kan darádís*, adv.
 Thick, *buran*, p. p.; *baládan*, p. p.
 Thief, *tug*, s. m.
 Thigh, *bowdo*, s. f.
 Thin, *weidsan*, p. p.
 Thing, *ged*, s. m.
 Think, *tasho*, v. 4.
 Third, *sadehád*, s. m.
 Thirst, *harád*, s. m.
 Thirsty (be), *harád*, v.
 Thirteen, *sadeh iyo toban*.
 Thirty, *sodun*, s. m.
 Thorr, *kódáh*, s. f.
 This, *kan*, dem. pron.
 Thought, *tashi*, s. m.
 Thousand, *kun*, s. m.
 Thread, *dun*, s. f.; *dub*, s. m.
 Three, *sadeh*, s. f.
 Thrice, *saäehád*, s. m.
 Throat, *onó*, s. m.; *hunguri*, s. m.
 Through (go), *ka dus*, v.
 Throw, *ku rid*, v.; *ku tur*, v.
 Thrust, *ku daláli*, v. 3.
 Thumb, *sul*, s. m.
 Thunder, *undud*, v. & s. m.
 Thursday, *khamís*, s. f.
 Thus, *sa sa, sidás*.
 Thyself, *naftádi, iss ku*.
 Tickle, *hadato*, v. 4.
 Tide, *máyad* (AR.), s. f.
 Tie, *heđ*, v.
 Tight, *adag*, adj.
 Tighten, *adkai*, v. 5.
 Till, *willi*, adv.
 Time, *gor*, s. f.; *had*, s. f.; *amin*, s. f.
 Tire, *dál*, i. v.; *dáli*, t. v. 3.
 To, *u*, prep.
 Toad, *ráh*, s. m.
 Tobacco, *huri* (AR.), s. m.
 To-day, *mánta*, adv.
 Toe, *far*, s. f.
 Together, *wada*, adv.; *la*, prep.
 Toil, *hógso*, v. 8.
 Tomb, *habál*, s. f.
 To-morrow, *birri*, s. f.; *birrito*, adv.
 Tongue, *árrab*, s. m.
 Too, *na*, adv.
 Tool, *bir*, s. f.

- Tooth, *ilig*, s. m. ; (two front teeth), *fól*, s. m.
 Toothbrush, *ádái*, s. m. ; *rumái*, s. m.
 Top (be), *sarái*, v. 5.
 Torment, *ka ëi*, v.
 Tortoise, *din*, s. m.
 Touch, *tábo*, v. 4.
 Tough, *ádag*, adj.
 Towards, *ges*, s. f. (used with poss. pron).
 Town, *magálo*, s. f.
 Trace, *rád gur*, v.
 Track, *rád*, s. m.
 Trade, *böshurad* (AR.), s. f.
 Trader, *bäya mushtari*, s. m.
 Tradition, *sheko*, s. f.
 Transact, *samai*, v. 5.
 Translate, *aff ëli*, v. 3.
 Transparent, *la iss ka arag*.
 Trap, *dabin*, s. m.
 Travel, *dáf*, v. ; *safar* (AR.), v. ; *kabaðai*, v. 5.
 Traveller, *abaðe*, s. m.
 Travels, *safar* (AR.), s. m.
 Tread, *jógso*, v. 8.
 Treat, *ballan*, v.
 Treaty, *ballan*, s. m.
 Tree, *ged*, s. m.
 Tremble, *garír*, v.
 Tribe, *tol*, s. m.
 Trip, *turanturo*, v.
 Trot, *kadlai*, i. v. 5 ; *kad-laisi*, t. v. 9.
 Trouble, *ka ëi*, v. 3.
 Truce (make), *nabad kádo*, v. 4.
 True (be), *run*, v.
 Trunk (tree), *jírrið*, s. f.
 Trust, *yesho*, v. 4.
 Truth, *run*, s. f.
 Try (experiment), *noço*, v. 4.
 Tuesday, *isnín* (AR.), s. f.
 Tumult, *káilo*, s. f.
 Turban, *amámad* (AR.), s. f.
 Turkey (country), *rum*, s. m.
 Turmeric, *hurúð*, s. m.
 Turn, *ëli*, v. 3 ; *noço*, v. 4.
 Turtle, *dín baded*, s. m.
 Twelfth, *labiyo tobanád*, s. m.
 Twelve, *labiyo toban*.
 Twenty, *labátan*.
 Twice, *laba gór*,
 Twilight, *äded*, s. f.
 Twist, *iss ku mar*, v.
 Two, *laba*, s. f.
 Tyranny, *dulam*, (AR.) v.
 Tyrant, *dulam*, (AR.) s. m. *gar-daran*.

U

- Udder, *ando*, s. f.
 Ugly (bad), *hun*, adj.
 Ulcer, *bòg*, s. f.
 Umbrella, *dalláiad* (AR.), s. f.
 Unable, *ma kar*, v.
 Unarmed, *hubla*, adj.
 Uncle (paternal), *ader*, s. m. ; (maternal) *ábtí*, s. m.
 Under, *hosta*, adv.

Understand, *garo*, v. 4.
 Undress, *dar ka iss ka dig*.
 Unemployed, *howl-la*, adj.
 Unequal, *ka la mid*.
 Unexpectedly (attack), *gád*,
 v.
 Unfit (be), *ma galo*, v. 4.
 Unfold, *fur fur*, v.
 Unfortunate, *aiyán daran*,
 p.p.
 Uninhabited, *id-la*, adj.
 Unhappy, *ur ku tállo*.
 Unintelligible, *ma garan-
 san*, p.p.
 United, *iss ku talo*, s. f.; *iss
 ku árrin*, s. m.
 Unjust, *gar-la*.
 Unkind, *náhrís-la*, adj.
 Unlawful, *halál* (AR.), s. f.
 Unleavened (bread), *kibis*
 (AR.), s. f.
 Unlike, *ka la mid*, s. m.
 Unlucky, *aiyán-la*, adj.
 Unmanliness, *nin nimo*, s. f.
 Unmarried, *dób*, s. m.
 Unoccupied, *id-la*.
 Unripe, *edín*, p.p.
 Unsafety, *ábsi*, s. f.
 Unseen, *karsón*, p.p.
 Unsheath, *bēhi*, v. 3.
 Unsold (be), *ma íbso*, v. 7.
 Until, *wali*, adv. ; (until to-
 morrow), *hálkiyo birri*.
 Unto, *ku*, prep.
 Untruth, *bein*, s. f.
 Untruthful (be), *bein sheg*,
 v.
 Unwell, *buk*, v.

Up, *dul*, s. f. ; *dusha*, adv.
 Upon, *dul*, s. f. (see para.
 136).
 Upper, *dul*, s. f.
 Upright, *tágan*, p.p.
 Upset, *rugmo*, i. v. 4 ; *rid*,
 t. v.
 Upside down, *rugan*, p.p.
 Upwards, *dusha gestedi* (see
 para. 136).
 Urine, *kádi*, s. f.
 Useful (be), *tar*, v.
 Useless, *ma tar*.

V

Vacant, *maidan*, p. p.
 Vagabond, *tug*, s. m.
 Vain, *kibrsan* (AR.), p. p.
 Valley, *tog*, s. m.
 Valorcus (man), *gesi*, s. m.
 Valuable, *gana adag*, adj.
 Value, *gana*, s. f.
 Vanity, *kíbar* (AR.), s. m.
 Vanquish, *bái*, v. 5.
 Variety, *kala mid*, s. m.
 Vast, *balládan*, p. p.
 Vegetable, *khudrad* (AR.),
 s. f.
 Veil, *hijab*, (AR.) s. m.
 Vein, *hédid*, s. m.
 Venereal (gon.), *jabti*, s. f. ;
 (syphilis), *habad*, s. f.
 Vengeance, *kisás* (AR.), s. f.
 Venom, *wábáiyo*, s. f.
 Venomous, *dadun*, s. m.
 Verify, *rumai*, v. 5.

Verse, *gabai*, s. m.
 Versification, *gabai*, v.
 Very, *badan*, p. p.
 Vessel (ship), *markab* (AR.), s. m.
 Vex, *ka ga äi*, v. 3.
 Vicinity (one who lives in), *diris*, s. m.
 Victorious (be), *badi*, v. 3.
 Village, *jesas*, pl. s. m.
 Villain, *tug*, s. m.
 Vine, *armo*, s. f.
 Violence, *hóg*, s. m.
 Violent, *hog badan*, p. p.
 Virgin, *gabaïd*, s. f.
 Visible, *muġan*, p. p.
 Vision, *muġ*, s. m.; *arag*, s. m.
 Visit, *barídi*, v. 3. ?
 Visitor, *marti*, s. f.
 Voice, *luk*, s. f.
 Void, *mađan*, p. p.
 Vomit, *muntag*, v.; *hungä*, v.
 Vow, *nidir*, v. s. m.
 Voyage, *dóf*, s. m.; *söd*, s. m.
 Vulture, *hunsho*, s. f.

W

Wages, *mushaháro*, s. f.
 Waist, *äeh*, s. f.
 Wait, *jóg*, v.; *jóyso*, v. 7; *sug*, v.
 Wake, *kä*, i.v.; *këi*, t.v. 3; *barárug*, v.
 Wakeful, *gam wa* (see para. 90).

Walk, *söö*, v. 4.
 Wall, *darbi*, s. m.
 Wander, *warwareg*, v.
 War, *dagál*, s. m.; *dirir*, s. f.
 Warlike, *dagál-jäl*.
 Want, *dón*, v.
 Warm, *kolul*, p.p.; *koláil*, p.p.
 Warning (send), *digrin dir*, v.
 Warrant, *wáran* (Eng.), s. m.
 Warrior, *gesi*, s. m.
 Wash, *máid*, v.
 Washerwoman, *dar-gassal* (AR.), s. m.
 Washed, *máidan*, p.p.
 Waste (desert), *id-la*, adj.; *bii*, v. 3.
 Watch, *ilálo*, i.v. 4; *iláli*, t.v. 3.
 Watch (clock), *säd* (AR.), s. f.
 Watchman, *ilálo*, s. f.
 Watchword, *bák*, s. m.
 Water, *biyo*, s. m. pl.
 Water-bearer (camel), *dán*, s. m.
 Water-course, *tog*, s. m.
 Water-bag, *síprár*, s. m.
 Water-melon, *unun*, s. m.
 Wave, *mowjad* (AR.), s. f.
 Wax, *shimä* (AR.), s. m.
 Way (road), *jid*, s. f.; *dow*, s. m.; (manner), *si*, s. f.
 Weak, *weisan*, p.p.
 Wealthy (man), *ráwi*, s. m.; *badáda*, s. m.
 Wean, *laga guđi*, v. 3.

- Weapon, *hub*, s. m.
 Wear, *huwo*, v. 4.
 Weary, *dálan*, p. p.
 Weather, *dabail*, s. f.
 Weave, *dar samai*.
 Weaver, *dar-samáis*, s. m.
 Wedge, *bishil*, s. m.
 Wednesday, *rubóh* (AR.), s. f.
 Weep, *ói*, v.
 Weigh, *miz* (AR.), v.
 Weight, *misán*, s. f.
 Weld, *ël*, s. m. ; (be), *ladnao*,
 v. 2.
 Wen, *buro*, s. f.
 West, *galbed*, s. m.
 Wet, *koyan*, p. p.
 What, *maha*, adv. (see
 para. 197).
 Whatever, *wáh un*.
 Wheat, *sáren*, s. m.
 Wheel, *giringir*, s. f.
 When, *gor*, s. f. (see para.
 194).
 Whence, } *hagge*.
 Where, }
 Wherever, *mel*, s. f. (see
 para. 212).
 Whey, *er*, s. f.
 Which, *ma* (see para.
 194).
 While, see when.
 Whine, *ubatai*, v. 5.
 Whip, *jedal*, s. m.
 Whisker (cheek hair), *timi*
dámanka.
 Whisper, *hoso hadal*, v.
 Whistle, *fóri*, v. 3.
 White, *ad*, adj.
- White ant, *abór*, s. m.
 Whiteness, *adán*, s. m.
 Whether, *hadi*, adv.
 Who, } *aiyo? yu? kuma?*
 Whoever, } inter. pron. (see
 paras. 5, 7, and 194).
 Whole, *gidi*, s. m. ; *damini* ;
 s. f.
 Whose, } *yu?* inter. pron.
 (see paras. 5, 7, and 154).
 Why, *maha u* (see para.
 197).
 Wick, *dubálad*, s. f.
 Wicked, *hun*, adj.
 Wide, *ballád*, adj.
 Widen, *balladai*, v. 5.
 Widow, *armali*, s. f.
 Wife, *ág*, s. f.
 Wild (animal), *báhal*, s. m.
 Willing, *ogal*, adj.
 Win,
 Wind, *dabáil*, s. f.
 Windpipe, *hunguri*, s. m.
 Wine, *khamri* (AR.), s. m.
 Wing, *bál*, s. m.
 Wink, *sankó*, v. 4.
 Winnow, *huf*, v.
 Winter (cold season), *gu*,
 s. m.
 Wipe, *ka bëhi*, v. 3.
 Wire, *hasao*, s. f.
 Wisdom, *herrib*, s. f.
 Wise, *herrib leh*.
 Wish, *dón*, v.
 Wish, *donin*, s. m.
 Wit, *kaftan*, s. m.
 With, *la*, prep.
 Wither (dry), *ingeg*, v.

Within, *gudah*, s. m.
 Without (not with), *län*,
 adv. s. f.
 Witness, *markhāti*, s. m.
 Wolf, *warába*, s. m. *durwa*,
 s. m.
 Woman, *nág*, s. f. *afo*, s. f.
 Womanish, *nágnimo*, s. f.
 Womb, *rimai*, s. m.
 Wonder, *yáb*, v.
 Wonderful, *yában*, p. p.
 Woo, *áshak* (AR.), v.
 Wood, *kori*, s. m.; (walking
 stick), *ul*, s. f.; (fire),
hábo, s. f.; *kóryo*, s. f.
 Wooden, *kóri laga samaiyai*.
 Wool, *dógor*, s. f.
 Word, *hadal*, s. m.
 Work, *howl*, s. f.
 World, *duni* (AR.), s. f.
 Worm, *dehari*, s. m.
 Worse, *ka hun*.
 Wound, *kón*, s. f.
 Wrath, *ádo*, s. f.
 Wrestle, *lagdan*, v. 1.
 Wring, *maroji*, v. 3.
 Wrinkle, *godgod*, s. m..
 Wrist, *đudan*, s. m.
 Write, *kor*, v.

Written, *koran*, p. p.
 Writer, *kora*, s. m.
 Wrong (not right), *maekain*.

Y

Year, *sanad* (AR.), s. f.; (last
 year) *sanadi hore*, *kal*, s.
 m.; (next year), *kal dam-
 be*.
 Yellow, *márin*, s. m.
 Yes, *ha ! waiyai !*
 Yesterday, *shalai*, s. f.
 Yet, *wali*, adv.
 You, *adinka*, etc., pers. pron.
 (see para. 57).
 Your, *kági*, etc., poss. pron.
 (see paras. 5 and 191).
 Yourself, *naftádi*, *iss ku*.
 Youth, *barbár*, s. f.; *dób*, s.
 m.

Z

Zebra, *farao*, s. m.
 Zigzag, *báidbáid* v. and s. m.

SOMALI-ENGLISH.

AB—AD

- ab*, D.G., v., drink (water);
absi, v. 7, to water; *abaisi*,
v. 9, to water.
- aba*, AR. G., s. m. father.
- abál*, D., s. m. reward, recom-
pense.
- abban*, H., s. m. guide, con-
ductor.
- abár*, D.H., s. f. drought, fa-
mine; *abárso*, v. 8, find
drought.
- ábbar*, s. m. a while, short
time.
- abeso*, D., s. f. a snake (poi-
sonous).
- abhad*, s. f. box, chest.
- abódi*, s. m. a beautiful
species of hawk.
- abór*, s. m. white ant.
- ábsi*, s. f. fear, danger; v. 3,
frighten, deter; *ábso*, v. 4,
be afraid; *ábsi-la* adj.
fearless; *ábsi-leh*, danger-
ous.
- abti*, s. m. maternal uncle.
- abur*, s. m. conduct.
- abur*, v. produce.
- ád*, (AR. عاده), s. m. custom,
habit.
- ad*, D. G., adj. white; *adai*, v.
5, whiten, polish, clean;
adao, v. 6, be white, &c.;
adan, p. p. fair.
- ádái*, D., s. m. tooth stick;
s. f. the arak tree.
- adáb*, D., s. f. hell; v. torment;
adábi, v. 3, and *adabsi*, v.
7, torment by means of
others.
- adád*, s. f. a tree (a species
of Acacia) with very stiff
thorns.
- adádi*, v. 3, resist, argue,
press.
- adag*, adj. tight, dear, strong,
fast, hard; *adkai*, v. 5,
tighten; *adkaisi*, v. 9, cause
to tighten; *adkan* or *adag*,
s. m. strength, firmness;
adkan, p. p. distressed.
- ádao*, D.H., s. m. inhuman,
cruel.
- addo*, s. f. moonlight night.
- adega*, } 2nd pers. pron. thou;
adiga, } contr. *ad*.
- adér*, H., s. m. paternal uncle.
- ádi*, s. m. goat, or sheep;
ádi-kal, s. m. butcher.
- ádin*, s. m. leg, foot.
- adinka*, or *edinka*, 2nd pers.
pron. plur., you; contrac.
aidin.
- adó*, s. f. anger, indignation;
v. 4, be angry, disconten-
ted; *adaisi*, v. 9, enrage.
- adon*, s. f. negress, concu-
bine.

- ádyir*, adv. slowly, gradually, s. m. slowness.
- af*, G.D.H., s. m. mouth, edge, dialect, language; *afuf*, v. blow; *af-daran*, p. p. blunt; *af-yakan*, s. m., an eloquent man.
- afar*, G.D.H., s. f. four; *aftartan*, s. m. forty.
- afimád*, AR. ? s. m. health.
- afur*, AR. ? s. m. breakfast; v. breakfast.
- ag*, s. f. sole of foot, side.
- aǵal*, s. m. house.
- agon*, s. f. orphan.
- áhan*, s. m. a funeral feast.
- ahao*, v. be, become (used chiefly in forming attributive verbs).
- ahdi* (AR. **أحد**), s. m. alliance.
- ai*, fem. affix 3rd pers. pron. she.
- ái*, D., v. abuse; s. f. abuse; *áisi*, v. 7, cause to abuse, reproach.
- ai*, plur. affix 3rd pers. pron. they.
- ái*, s. f. impenetrability of jungle.
- áid*, s. m. poor man.
- aiyah*, s. m. locust.
- aiyo*, D., inter. pron., who?
- aiyaiyo*, s. f. grandmother.
- aiyán*, s. m. fortune, destiny; *aiyan darnao*, att. v. unfortunate.
- aiyár*, v. play, dance; s. f. dance, game.
- ajibi*, (AR. **عجب**) v. 3, approve, consent.
- ajin*, AR. v. bake.
- aläal*, s. m. grief.
- alán*, s. m. cripple (congenital).
- alábo*, s. f. pl. baggage, kit.
- álali*, v. 3, masticate.
- álan*, D., s. m. flag.
- áleh*, adj. possessed of; *lehao* v.
- alél*, G., s. f. shell.
- álén*, s. f. leaf.
- álid*, v. fester.
- áliyó*, s. plur. f. stripes, from Arabic |; animals are thus marked in Somali land.
- alól*, s. f. stomach, belly, entrails, honeycomb.
- amáh*, s. f. loan; *amáho*, v. 4, borrow; *amahi*, v. 3, lend.
- amin*, s. m. time; *aminka* now.
- ámin*, s. m. careful (man).
- amud*, s. f. earth, dust, sand.
- ámus*, v. be silent; s. m. silence; *amusan*, p. part. civil, humble.
- án*, neg. particle, not.
- an*, H. G., see *anega*.
- ána-kub*, s. m. porcupine.
- anbar* (AR. **عنبر**), s. m. ambergris.

andäi, v. 3, claim.
ando, D. ?, s. f. udder.
anduf, D., s. f. saliva.
ánega, ana, G., 1st pers. pron.
 I; contr. *an*.
angaranleh or *hangaranleh*,
 s. m. a scorpion.
ánkáo, s. m. ankle bone.
ankókib, s. m. Acacia vera.
annaga, plur. 1st pers. pron.
 we; contr. *anu*.
áno G? D?, s. m. plur. milk.
antugo, s. f. mouthful.
ár, v. redress.
arag or *arak*, G., v. see, be-
 hold; *arkán*, p. part. visi-
 ble, distinct.
arar, v. run.
ari (AR. *عاري*), v. ebb,
 retire.
árin, s. m. affair, concern.
armali, H. G., s. f. widow,
 divorce.
armo, s. f. grape.
áro, D? s. f. point.
áro, s. f. spider.
arór, s. f. morning; the
 plural is also used;
aroryo, s. f. dawn.
aror, s. m. ledge, edge, sum-
 mit.
aros (AR.), s. m. bridal.
arosad (AR.), s. f. bride.
árrab, D. H. G., s. m. tongue;
arrab-la, dumb.
arro, s. f. earth.
arsámyo, s. f. crab.
árur, s. m. f. child, ignorant.

áryub, or *araiyub*, s. m, a
 kind of spear.
ás, v. bury; *asnin*, s. m.
 burial.
as, D., s. m. adj. red; *asao*,
 v. 6, become red, inflam-
 ed; *asai*, v. 5, redden.
asho, s. f. day
aslub, s. f. conduct.
asr, (AR. *عصر*) afternoon.
asrár, v. deny.
astán, s. f. mark.
átaisan, p. part. fatigued.
áwo, s. f. night; *awa*, adv.
 to-night.
awow, s. m. grandfather.
awr, s. m. camel.
áyo, H. G., s. f. stepmother.

B

babö, s. f. palm of hand.
bad, D., s. f. sea.
bad, G., s. m. half.
bád, G., v. look for, search.
badád, s. m. joy.
badádsan, p.p. glad, happy.
badi, v. 3, increase; *bado*, v.
 4, be increased; *badi*, s. f.
 m. abundance, increase;
badnao, att. v. be abund-
 ant; *badan*, many, much.
baði, s. f. tail fat.
badi, s. f. arse.
bag, v. fear, turn (become)
 sour, hint; *baji*, v. 3,
 frighten; *bagö*, v. 4, be
 terrified, be defeated, fly,
 flee.

- bağaiya*, s. m. a species of hawk.
bagaf, s. m. a kind of spear.
bağdin, s. f. peril.
bah, G., v. go forth, flow, grow; *bēhi*, v. 3, send forth, pay, extract, avert, give, expend, defend, preserve, save; *bahso*, v. 8, escape; *bahsi*, s. m. escape; *behnin*, s. m. defence; *behis*, s. m. expense; *u bah*, v. have the habit of.
bahal, s. m. animal, beast.
baidbaid, i. v. s. m. zigzag.
baido, or } s. f. any gum-pro-
boido, } ducing tree.
bák, v. s. m. hint, signal.
bakailah, D., s. m. hare.
bakhailad, } s. f. storm,
makhailad. } (This is derived from an Arabic word used locally).
bakóji, } v. 3, suffocate.
bukoji, }
bakhti, H.G., s. m. corpse; v. die, be extinguished; v. 3, strangle.
bál, H.G., s. m. feather, wing, page of a book, fin of a fish.
balan, H.G., v. 1, treat, bet, promise.
bálan-bális, s. f. butter-fly.
balballo, s. f. roof.
ballád, s. m. breadth; *balladnao*, att. v. be broad; *ballado*, v. 4, be broad; *balladi*, v. 3, broaden.
balli, s. m. pool, lake.
áluḳ (AR. بالغ), s. m. adult.
ban, s. m. a plain.
banán, s. m. plain, flat ground.
bar, D., s. f. spot, stain.
bar, D? G., v. instruct, teach; *baro*, v. 4, learn; *bari*, v. 3, beg; *baryo*, s. f. alms; *barad*, s. m. pupil; *barnin*, s. m. instruction.
bari, v. good day.
bárah, s. m. opportunity.
barár, s. m. lamb.
barárug, v. rouse, waken.
barbar, s. m. side.
barda, or } s. m. fig.
birda, }
bari, s. f. east.
baridi, v. 3, (?) visit.
barís, s. m. rice.
barjin, s. m. stool.
barki, s. m. a wooden pillow; *barkimo*, s. f. pillow.
barki, v. 3, to graze cattle before milking, hence *barkin*, s. m. and *barkad*, s. f. the forenoon.
baróro, v. 4, scream.
barosin, (AR.) s. m. anchor.
barwágo, s. f. fertility, prosperity; *barwágaisnao*, att. v. be fertile.
behi, see *bah*.
bēid, D., s. m. oryx.
bēidi, s. m. a kind of spear.
bein, s. f. lie; *beini*, v. 3, prove false, disprove; *beinai*, v. 5, contradict.

beji, v. 3, examine, try.
ber, s. m. liver.
ber, s. f. v. cultivation, cultivate.
beyo, s. f. frankincense.
bī, v. 3, destroy, disgrace.
bidā, s. m. a Seedy slave;
bidād, s. f. female Seedy slave.
bidār, D., s. f. baldness, *bidar-leh*, bald.
bideh, s. f. the left; *bidehda*, adv. to the left.
bil, s. f. month.
bilá-dáia, s. m. mirror.
biláwa, G., s. m. dagger, short sword.
birdah, s. m. the Banian tree.
biri (AR.)? s. m. land (opposed to water).
*birká*b, s. m. pincers, tongs.
birr, D. H., s. f. iron, tool.
birri, D., s. f. to-morrow.
bishil, v. s. m. wedge.
bisil, H., adj. cooked, ripe;
bislai, v. 5, cook; *bislao*, v. 6, be cooked.
biyo, s. m. plur. water;
biya-gal, v. blister,
bö, s. f. *Axlepias gigantea* tree.
bób, v. plunder, s. m. loot.
bód, v. jump.
bófi, v. 3, light; *bofimo*, s. pl. f. bellows.
bóg, s. f. ulcerated wound, ulcer.

bóg, v. applaud (takes *u*) approve.
bógar, s. m. king, woman's belt; *bogrnao*, att. v. be a king.
bógl, s. m. hundred.
bóh, v. be filled, *bohi*, v. 3, fill; *bohsan* v. 1 and 2, fill (spontaneously); *bohsi*, v. 7, fill; *ka bohso*, v. 8, embrace.
bohun, s. m. impotent.
ból, s. m. nest.
borán, s. f. ditch.
bówdo, G, s. f. thigh.
bu, compound of *ba* and *u*, he.
buamadao, s. m. the castor plant.
búd, s. m. stick, club.
budli, v. 3, pound.
bug, D., s. m. belly, gizzard.
búk, v. be sick; *buknao*, v. 2, remain sick; *búki*, v. 3, make ill; *búko*, v. 4, remain sick; *búkai*, v. 5, *búkaisi*, v. 9, make ill; *bukso*, v. 8, recover; *bukán*, s. m. sickness, disease; *buksi*, v. 7, cure.
bul, s. m. hut, shed.
bul-áro, s. m. spider's web.
bun, (AR. بِن), s. m. coffee berries.
bur, s. f. hill.
búr, v. be fat; *buran*, p. p. fat, thick.
buro, v. 4, become fat; *burnao*, att. v. be fat.

búräd, s. m. butter.
burbur, v. break, smash
 (glass, etc.); *burburi*, v. 3,
 smash.
buro, s. f. wen.
bushin, s. f. lip.
bustá, H. G., s. m. blanket.

D

da, see *dai*.
ďä, v. plunder; *ku ďä*, fall,
 plunge; *la ďä*, v. fall on,
 beat; *ďä*, s. m. mud.
ďab, s. f. truth.
dab, s. m. fire.
dáb, D., s. m. handle, hilt.
dab, v. snare; *dabán*, s. m.
 snare, trap.
ďabül, s. m. miser.
dabail, s. f. air, breeze.
dabál, s. f. swimming; *da-*
bálo, v. 4, swim, float.
daban, s. m. cheek.
ďabar, s. m. back.
dabér, s. m. ass, donkey.
ďabo, s. f. behind; *dabaded*,
 adv. behind.
daból, v. cover; s. m. lid.
ďad, s. m. people, inhabitants.
ďaďab, v. and s. m. dream.
ďadan, s. m. taste; *ďadami*
 v. 3, taste.
ďádi, v. 3, sprinkle, scatter.
 spill; *ďádan*, v. 4,
 spill; *dadsan*, p. p. spilt.
ďadig, s. f. or m. female.
dáf, s. f. below.
ďáf, v. pass by; *ďáfi*, v. 3,

exchange; *ďáfiso*, v. 6,
 change.
dafarur, s. f. gum and fruit
 tree.
ďag, s. f. ear; *ďaga-la*, deaf;
ďagaiso, v. 8. hear, listen.
dag, v. alight, dismount,
 inhabit, camp, sink,
 drown; *daji*, v. 3, unload.
dagág, s. m. beggar.
ďagáh, G., s. m. stone.
dagan, p. p. be careless;
dagnin, s. m. carelessness,
dagál, v. and s. m. assail,
 attack, battle.
dagalai, s. m. a kind of spear.
dagdag, v. hasten.
dagši, s. m. fly.
dagso, v. 8, hasten; adv.
 quickly.
ďáh, s. m. curtain, screen
 s. m. door.
ďahal, s. m. heritage.
ďahan, s. f. cold; *ďahamo*, v.
 4, cold; *dahamaisi*, v. 10,
 cool.
dai, v. abandon; *si da* (for
si dai) let go; *iss ka dai*,
 let alone, desist.
ďái, v. look.
ďáiáh, s. m. moon, crescent.
daian, s. m. echo.
daidi, see *kaigi*.
ďáir, s. f. the beginning of
 cold season.
dairo, i. v. 4, disinherit,
 disown; *dairi*, t. v. 3, dis-
 inherit, exile.

- đaji*, v. 3, attach.
đák, v. browse, graze.
đakáji, v. 3, shake, move.
đakso, v. 3, be quick, quickly; *đaksi*, v. 9, hasten; adv., fast.
đál, v. be tired; *đáli*, v. 3, weary, trouble.
dal, s. m. limit, boundary.
đal, v. procreate, bear; *đalnin*, s. m. birth; *mađalais*, s. m. barren; *đalo*, v. 4, be born, breed.
đal, s. m. colt.
đalál, D., v. shine, glitter, dissolve; *đaláli*, v. 3, melt.
đalđal, H., v. hang.
dalláid (AR.), s. f. umbrella.
đalo, D., s. f. pumpkin.
đalól, s. m. hole; *đalóli*, v. 3, pierce, leak.
dalól, s. m. one-eighth.
dama, s. m. state, condition, consequence, result.
đamä, v. intend; s. m. intention, design.
đamán, s. f. all.
dambas, s. m. ashes.
dambé, adv. afterwards; *dambo*, s. f. after; *dambao*, v. 6 be behind; *dambai*, v. 5 put behind, be last or late; *dambaisi*, v. 9, leave behind; *dambais*, s. m. end, effect.
đán, s. m. cheek.
đán, D., s. m. camel for carrying water.
- dan*, s. f. condition, state.
dän, s. m. essence, juice, gravy.
đan, v. drink (milk); *đansi*, v. 3, cause to drink.
đan, adj. ready, entire, correct; *đamai*, v. 5, finish, cease, complete.
đanab, s. m. lightning.
danan, v. neigh; s. m. neighing.
đanán, adj. sour.
đandaran, p.p. poor.
danhanag, s. m. palate.
dao, or *dow*, D. ? adj. adjacent, near; *dawao*, v. 6, be near; *dowán*, p. p. be related to.
dar, v. appoint, mix, mingle; *iss-ku-dar*, v. blend.
đar, s. m. apparel, cloth.
dàr, s. f. the aloe plant, biliousness
đár, s. f. oath; *đári*, v. 3, swear in; *đáro*, v. 4, make oath; *đár-jeđ*, s. m. faithless.
dar, v. fill a water pot, dip a pen.
đarab, s. m. dew.
đaran, v. 1, join, work with, flock.
đarár, s. f. day; *đarárta*, to-day; *đaráro*, v. 4, dine.
darbi, s. m. wall.
dardáran, v. 1, bequeath; s. m. bequest, legacy.

- darmán*, s. m. foal.
daro, s. f. sake; *daráda*, adv. for.
daror, s. f. cloud, mist.
dás, s. m. shop, booth.
dáwo, s. f. partnership.
dawáo, s. m. fox, jackal.
dáwák, v. scream.
dáyér, s. m. ape.
de or *odo*, D., v. (perf. *idi*, *tiidi*, *yiidi niidi*, *tiidahde*, *yiidahde*), say, tell.
debi, s. m. tree from which spear shafts are made.
deksi, s. m. generous.
deh, s. f. river, flowing water.
deh, s. f. between, centre, middle, waist; *dehda*, adv. between, middle; *dehgal*, go between; *dehai*, v. 5, go through.
dehari, D., s. m. worm.
der or *dir*, v. peel, s. m. rind.
der, G., adj. long, high, deep; *derai*, v. 5, lengthen; *dérir*, s. m. length, height, depth; *derirai*, v. 5, lengthen.
deri, s. m. pot.
dero, s. f. deer.
dese, conjunc., but.
dib, v. (takes *u*) give, deliver; *dibnin*, s. m. delivery; *u díbo*, v. 4, entrust; *diba*, s. m. giver.
dib, G., adv. back; *dibadda*, adv. outside.
- ðibë*, s. f. drop, speck.
ðibëi, v. 3, loosen; *ðibësan*, p.p. loose.
ðibi, s. m. bullock.
ðibkallo, s. f. scorpion (Lit., crooked tail).
did, v. swerve, shy.
díd, v. deny, refuse.
didar, s. m. hyæna.
ðidib, v. s. m. peg.
ðidid, s. m. perspiration; v. perspire.
didthin, s. m. myrrh tree.
difo, v. force, jerk; so *difo*, force open; *ka difo*, take by force.
dig, see *ðig*.
ðig, v. place.
ðig. G., s. m. blood, menses.
ðig, v. warn; *ðignin*, s. m. warning.
digtäb, s. m. tree from which spear shafts are made.
dil, v. kill.
dilä, v. burst, crack.
dillo, s. f. adulteress, harlot; *dillai*, s. m. adulterer; *dillanimo*, s. f. adultery; *dillaiso*, v. 8, commit adultery.
dillo, s. f. confusion.
din, v. lessen, harm; *ðimo*, v. 4, die; *ðiman*, p.p. lessened, deficient; *ðimad*, s. m. death; *ðimásho*, s. f. death.
dín, s. m. tortoise; *din ba-deä*, s. m. turtle.

- dinbil*, s. f. spark.
dinnaä, s. f. cat.
dir, v. send, despatch.
dirad, s. f. compass.
dirbah, v. and s. f. slap.
dirh, v. s. m. bark (of tree).
dirir, v. assail, assault ; s. f. assault, battle.
diris, s. m. subject, inhabitant, neighbour.
dirmo, s. f. mat.
dis, D., v. build.
disdi (AR.), s. m. cooking utensil.
dób, s. m. youth, batchelor.
dób or *dub*, v. roll up.
dób, v. grease.
dóbai, v. 5, pollute, dirty, grease.
dóf, v. embark, travel by sea, hoist a sail or flag ; s. m. sea voyage ; *dofi*, v. 3, and *dófsi*, v. 7, send by sea ; *dófaisi*, v. 9, send by sea.
dófár, s. m. pig.
dógor, D., s. f. fleece, hair of goats.
duh, D., s. m. marrow.
doh, v. disembowel.
dohánah, s. m. a kind of spear.
dohul, s. f. charcoal ; *dohúlkuréb*, s. m. black ant.
don, v. seek, want, betrothe.
doni, D., s. f. boat (large).
- döai* (AR. ٥ ٥), v. 5, bless.
dóráh, s. m. vessel with handle.
dóra, s. m. fowl, hen.
dóri, v. 3, barter, change ; *dornin*, s. m. compensation.
dóti, i. v. 3, be lame.
dow, s. m. road.
dow, see *dao* ; *dowan*, s. f. proximity ; *dowai*, v. 5, cause to approach.
dowák, s. m. outcry.
dowan, s. m. bell.
dowán, adv. lately.
dowli, v. 3, draw water ; *dowlis*, s. m. rope and bucket.
dowr, v. await, behold.
dub, s. m. thread.
dub, v. roast ; *dubo*, v. 4, roast.
dubálad (AR.), s. f. wick.
dubbah, s. m. hammer.
dubut, see *dab*.
duđum, s. m. cubit ; *duđumi*, v. 3, measure.
duđun, s. m. camel's hoof.
dufán, v. 1, castrate ; s. m. castration.
dúg, v. shampoo, rub hard.
dúgágad (AR.), s. f. bangle of glass.
duk or *dug*, s. m. old age, thing or animal.
dul, s. f. above, over ; s. m. nostril.
dul, v. attack, fly at, fly.

dul, s. m. earth, ground, floor.
duldul, v. splash.
dullah, s. m. abscess, boil.
dullo, s. f. gourd.
dul-madow, s. m. jackal.
dumar, s. m. womankind.
dumáshi, g., s. f. sister-in-law.
dumo, v. 4, hide; *dumi*, v. 3, conceal.
dun, s. f. thread.
dunkál, s. f. tree from which poison is obtained.
dúnko, v. kiss; *dunkad*, s. f. kiss.
dur, s. m. cane.
durai, s. m. cold, catarrh.
durbán, s. m. drum.
durdur, s. m. river, stream.
durwá, s. m. wolf.
dúryo, s. f. kite.

E

ed, s. f. cause, reason.
ed, v. suffer, s. f. offence.
éd or *íd*, s. f. sand, soil.
edan, s. m. sailor, servant.
eddo, s. f. aunt (paternal).
edeéde, s. m. narrow
eddi, s. f. nail, claw.
edib, s. f. heel.
edin, adj. unripe, raw.
édla, s. f. jungle.
édlaó, i. v. 6, finish; *édlai*, t. v. 5, finish.

ég, g., v. behold, look, see, be proper; adj. expedient, convenient.
ého, v. 4, and s. f. favour.
ei, s. m. dog.
ëi, g., v. cry, bark, bray, cackle, caw.
ël, D., s. m. well; *ëlal-jog*, s. f. bustard, *i. e.*, dweller on wells.
eli, t. v. 3, obstruct, turn.
ëlin, s. m. dwarf.
ëlo, v. 4, be discontented.
er or *ír*, s. f. butter-milk, whey.
ëri, v. drive away, dismiss, discharge, drive, pursue.
ëro, s. f. storm, tempest.
esa (AR.), s. m. Christ.
esho, v. 4, repent, catch.

F

fádi, s. m. abode; v. dwell; *fádiso*, v. 8, sit, congeal.
fadud, adj. mean.
fak, v. consult, talk in private.
fal, v. and s. m. act, cause.
fal (AR.?), s. m. incantation.
falak, s. f. plaiting (mats); *falki*, t. v. 3, plait.
fallád, s. f. arrow.
falti, g., s. f. cowdung.
fan, H., s. m. crupper.
fanah, s. f. gap in front teeth, knuckle.
fandál, s. m. spoon.

fánto, s. f. horse or cow dung.
far, s. f. finger, toe.
farao, s. m. zebra.
faras (AR.), s. m. horse; *faras-jir*, s. m. groom.
farđaho, s. f. middle finger.
farid, s. m. man of prudence, cleverness, wisdom.
faror, D., s. f. hare-lipped man.
farsamo, s. f. remedy.
fasah (AR.), s. m. leave, permission.
fed, s. f. rib.
fi, s. m. cleverness, goodness, discretion; *fian*, p. p. clever, prudent, wise.
fid-mér, s. f. bat.
fidin, s. m. comb (man's).
fiġan, p. p. pointed.
fik, v. sweep; *fiksi*, v. 7, sip.
filan, adj. (p. part?) sufficient (requires *ku*).
fin, s. m. pimple.
firđi, D., v. 3, scatter.
fód, s. m. forehead, brow.
fojig, adj. wary; *fojigao*, v. 6, beware.
fol, v. mount, ride, embark; *fuli*, v. 3, mount.
fól, s. m. front teeth; *fol-marodi*, s. m. ivory.
fórar, v. bow, stoop, bend; *forari*, v. 3, turn upside down, reverse; *foraiso*, v. 8, stoop.

fóri, D., v. hiss, whistle.
fórók or *furk*, s. m. small-pox.
fud or *fód*, v. drink (coffee, tobacco, &c.); s. m. soup, broth.
fug, G., adj. distant, far; *fugái*, v. 5, remove; *fugan*, s. m. distance.
fuji, v. 3, lift, unearth.
fûla, G., s. m. coward.
fur (G.?) t. v. open, develop, divorce, (*ku*) disclose; *furán*, p. p. divorced; *fur-nin*, s. m. divorce.
furfur, v. unfold.
furkán, s. m. the Korán.
fút, D., s. m. broth of meat.

G

gabađ, s. f. girl.
gabai, v. 5, sing; *gabai*, s. m. song, poem; *gabaiya*, s. m. singer.
gabao, adj. old.
gábi, v. 3, shorten; *gában*, p. p. short.
gabóyo, s. m. quiver.
gád, G., v. surprise.
gáđ, v. arrive; *so gáđ*, v. attend.
gad, s. m. chin, beard; *gad-la*, bearded; *gad-malaita*, beardless.
gáđód, s. m. curdled milk.
gagabód, s. m. medicinal tree.

- gáib*, s. f. share, portion.
gaigi, see *kaigi*.
gagi, s. f. plain, land.
gájo, G., s. f. hunger; v. 4, hungry.
gal, v. enter, penetrate; s. m. sheath; *gali*, t. v. 3, put in, cause to enter; *gashi*, s. m. debt; *gashai-san*, p. p. indebted; *galmo*, s. f. coition; *gasho*, v. 4, wear.
gál, H. G., s. m. infidel.
galab, s. f. evening.
galab, s. m. baggage, instrument.
galbed, s. m. west.
galóf, s. f. impotent (man).
galól, s. m. fibrous tree producing red dye.
gamä, v. sleep.
gammah, G. D. H., s. m. mane.
gän, s. f. hand.
ganä, s. f. price, cost.
gar, D., s. f. justice, authority, claim; *garsí*, v. 7, proclaim; *garo*, v. 4, understand, know, comprehend; *garansi*, v. 9, teach, make to comprehend; *gar-goi*, v. 3, give judgment.
garä, s. m. bastard, illegitimate.
garab, s. m. shoulder.
garád, s. m. man of sense, wisdom, chief king; *garad yelo*, v. 4, attain discretion.
- garrí*, G. H., s. f. a kind of horn.
garír, v. tremble, shake; s. m. ague.
garo, v. 4, know, understand.
gáshán, G., s. m. shield.
gashi, see *gal*.
gaurä or *gowrä*, G. H., v. slaughter.
ged, s. m. tree; *geda-goi*, s. m. astrologer.
ged, s. m. thing.
ged-ánod, s. m. small-pox.
gedo, s. f. pl. grass.
gei, G., v. 3, remove, take away.
gel, D. ? G., s. m. camel.
genyo, s. f. mare.
gerár, H. G., s. m. song (on horseback).
gés, D. G., s. m. antler, horn.
gés, s. f. side, direction; *gesta*, adv. beside.
gesi, s. m. brave man.
gidi, s. f. all.
girgir, G., s. m. rim, edge.
giringir, D. G., s. f. wheel.
gob, s. m. jujube tree.
gob or *kub*, v. spill.
gobais, G., s. f. a kind of clarinet.
gód, s. m. hole, ditch.
godgod, s. m. wrinkle.
gódi, s. m. border (of cloth).
gödör, s. m. darkness.
góf, H., s. m. dry bed of water, socket of eye.


gógul, s. f. bed, mat; v. spread.
goi, v. 3, cut; *kala goi*, v. 3, deflower.
gólíi, s. f. jackal.
góni, s. f. solitude; *goniyai*, i. v. 5, separate.
gor, s. f. time.
goraiyo, D., s. f. ostrich.
gu, s. m. year, age, autumn, rain; *gugi*, the rainy season, winter.
gub, G., v. burn, brand, set fire to, scorch; *gubo*, v. 4, burn, be consumed, be jealous.
gud, s. m. above.
gud, t. v. circumcise; *gudan*, i. v.
gúd, s. m. mane.
gudah, s. m. inside, in; *gudahi*, adv.
gudud, adj. crimson.
gudúmo, D. G., s. f. axe (crooked).
gududan, p.p. red, scarlet.
gulf, H.G., s. m. army.
gumbur, s. f. mound.
gún, s. f. bottom, root of a tree, stalk, stem, contemptible person.
gunod, t. v. knot.
guntin, G., s. f. knot, bundle.
gunto, v. 4, gird.
gunus, v. grumble.
gur, G., v. migrate, transport, depart; *gurnin*, s. m. departure.

gur, G.D., v. pick, choose.
gur, s. m. marriage; *guri*, v. 3, give in marriage; *gurso*, i. v. 8, marry; *gursi*, t.v. 7, marry; *guro*, v. 4, choose, *guran*, p.p. chosen.
guri, s. m. village, hamlet, dwelling, hut.
guto, G., s. f. army.

H

ha! interjec. yes!
habad, s. f. venereal, syphilis.
habag, s. m. gum.
habaghádi, s. m. false myrrh tree.
habál, s. f. grave.
habar, s. f. old woman; *habar-yér*, aunt (maternal).
haben s. f. night.
hablód, s. f. plur. girls.
hábo, s. f. firewood.
haď, v. be a remainder.
haď, s. m. midday, noon, time, occasion.
haď, s. f. shade.
had, v. steal.
hád, G., v. sweep.
hád-ka-adag, s. f. hawk.
hadal, v. and s. m. talk, converse; *la hadal*, answer.
hadato, v. 4, tickle.
hadi, adv. if, although.
hadig, s. m. rope, string, cable, artifice, cheating;
hadig-badan, adj. artful.

- hadúb*, s. m. bowl (for milk).
hadud, s. m. jowari.
hafo, i. v. 4, drown.
hag, s. m. place; *haggas*, adv. there; *haggé*, where; *haggan*, here.
haga, D.G.H., s. m. the hot season after the monsoon.
hagág, v. be simple; *hagág-san*, p. p. easy, simple, straight.
haghago, v. 4, stammer.
hai, v. 5, keep (see *ho*).
hai, v. have, possess; *haiso*, v. 4, have.
haid, s. f. tallow.
haigi, see *kaigi*.
hail, s. m. menses.
haimbóro, s. pl. f. wooden bracelet or bangle.
haiso, see *ho*.
háinin, s. f. testicle; pl. *haininyo*.
haiya! interjec. yes!
hakama, H.G., s. m. bridle, bit.
hal, G., v. clean wash.
hal, s. m. place; *halkan*, adv. here.
halao, v. 6, be lost; p. p. lost.
halgeri, s. m. giraffe, cameleopard.
hallai, v. 3, lose; *hallao*, 5 and 6, lose.
halol or *álól*, s. f. stomach; *halól ingegan*, constipated.
hamar, s. f. the tamarind tree.
hami (AR. غم), v. be miserable
hammi, s. m. sorrow.
hán, s. f. jar for water (made of bark).
hangól, s. m. wooden hook.
hanjád, s. m. backbone.
hanjo, s. f. a kind of gum.
hantóbo, s. f. handful.
hanún v. and s. m. ache, hurt, pain; *hanunsan*, p. p. painful.
haol, see *howl*.
hár, D., s. m. human, dog's or any animal's dung for which a particular name does not exist.
harag, s. m. (sheep's) skin, leather.
harár, s. f. precipice.
haráti, v. kick.
hardaf, v. canter, gallop.
harek, s. m. line, ray of sun.
harér, side; *haréro*, s. m. around, on all sides.
hárrago, v. 4, celebrate a feast.
harrád, s. m. thirst; v. be thirsty.
harud, s. m. jowári.
hás, s. m. family man, family.
hasus, s. f. memory; *hasusan*, p. p. recollecting; *hasósi*, v. 7, remind; *hásóso*, v. 8, recollect.
hasao, s. f. wire.

- hasé*, conj. but.
hatak, H., s. m. ditch.
hátan, adv. now.
haurársan! interjec. good!
heb, s. f. shore; *hebta*, adv. ashore.
heð, v. tie, bind, confine, imprison; *heðmo*, s. f. bale, bundle; *heðo*, s. f. cup, bowl; *heðo-balladan*, basin; *heðan*, p. p. bound (see *hadig*).
hëdid, s. m. vein.
hëdik, s. m. star.
heirib, s. f. eyebrow.
hel, v. obtain, get, acquire, attain.
helkað, s. f. earring.
her, v. shave.
hero, s. f. enclosure (cattle); *hero samai*, v. 5, enclose.
herrib (or *hinb*), s. f. wisdom.
heshis, s. m. peace; *heshisi*, v. 7, make peace, reconcile.
heshód, s. m. modesty.
hibil, H., s. m. certain one, so and so.
hig, s. f. side neighbourhood; i. v. related to.
hig, s. m. hemp, fibrous plant.
higál, s. m. relation, family.
hil (see *heil*), s. m. shame; *hisho*, v. 4, ashamed.
híl or *hel* s. m. assistance, help; *hili*, v. 3, assist, help; *hiliya*, s. m. assistant; *hishisi*, v. 7, arbitrate, settle.
hilä, s. m. lightning; *hilä* v. lighten.
hilib, s. m. meat, flesh; *hilib-loád*, beef.
hilkad, D., s. f. earring.
hímo, s. f. shortsight.
hindis, G., v. sneeze.
hinrág, v. sigh.
hishod, s. m. shame.
ho, v. have, take, lay hold of; *hai*, v. 5, keep; *haiso*, v. 8, keep.
hódan, s. m. rich man.
hóg, s. m. robbery, force, labour; v. rob; *hoji*, v. 3, labour; *hogso* v. 8, earn.
hóg, s. m. shin.
hóga, s. m. and adv. few, little.
hok, D. G. H., v. rub, scratch.
hokom, (A.R. ) p. v. order, administer.
holo, s. m. (pl. of *howl*) affluence, wealth, cattle.
hololíya, D. H., s. m. cradle.
honður, H., s. f. navel.
hor, v. and s. f. front; *horai*, v. 5, advance; *horé*, adv. in front, first, before.
hos, s. f. below; *hosaisi*, v. 9, lower; *hosta*, adv. below.
hósis, s. m. eclipse.
hosus, s. f. fancy, idea.
hodhai, s. m. tree yielding gum, and wood also used for making stools.
howál, s. m. f. cemetery, grave, a calm at sea.
howd, s. m. impenetrability.

howl, s. f. affair, business ;
hausho, v. 4, make an ef-
 fort ; *howlaison* p.p. busy ;
howled, s. m. energetical
 man.

howlyeri, s. f. ease, comfort.

hóyo, s. f. mother.

hub, s. m. arm, weapon ;
hub-káä, s. m. armed man,
 warrior.

hub, v. be certain.

hubin, s. f. joint, piece.

hubso, v. 8, investigate.

hubso, v. 8, meditate, consi-
 der ; *hubsa*, s. m. medita-
 tion.

huf, G., v. winnow.

húmbo, D. H., s. pl. f. foam,
 bubbles ; *humbaiso*, v. 10,
 foam.

hun, adj. bad ; *humo*, s. m.
 evil, affliction, trouble.

hungä, v. vomit.

hunsho, s. f. vulture.

hurdo, v. 4, be asleep ;
hurda, adv. asleep ; s. f.
 sleeper.

hurud or *urud*, v. sleep.

hurúä, G. D., s. m. turmeric.

huwo, v. 4, cover, clothe,
 wear.

I

ib, s. m. buying, selling
 price ; *ibi*, v. 3, sell ; *ibso*,
 v. 8, buy ; *ibsan*, p. p.
 bought.

id, s. f. individual.

il, G.D.H., s. f. eye ; pl. *indo* ;
il la, one-eyed ; *inda-kul*,
 s. f. antimony.

ila (AR.), s. m. God.

ilais, G., s. m. fire-light.

ilálo, G.H., s. f. care, caution,
 watchman, sentinel ; *ilali*,
 v. 3, watch over, protect.

ilao, v. 6, s. m. forget, mis-
 take.

ilig, G., s. m. tooth.

ilmo, G., s. m. baby, son.

ilmo, s. m. tear.

imo, v. 4, irreg. past ; *imi*,
 come.

imsa, s. f. how many, adj.

in, s. f. piece, part ; *inta*, as
 much.

inan, s. f. girl ; s. m. boy,
 child.

inda, see *il* ; *inda-la*, blind.

indi, s. m. mind, determina-
 tion.

ingegai, s. m. paralysis ; *in-
 gegan*, p. p. dry, dried.

injir, G., s. m. louse.

injir-bodo, s. f. flea.

ir, s. m. heaven, sky.

irgo, H.G., s. f. ambassador
 of peace

refuge of peace.

iro, G., s. f. fog.

isnen (AR.), s. f. Monday.

iss, s. m. self ; see para. 204.

ital, s. m. strength.

iyada, 3rd pers. pron. she.

iyó, conjunc. and.

J

jab, I. v. break; *jabi*, v. 3, break; *jaban*, p. p. broken.
jaban, p. p. cheap.
jabti, s. f. gonorrhœa.
jadal or *jedal*, v. flog, scourge; s. m. whip.
jah, s. m. brow, countenance.
jáh (AR.), s. m. north.
jahás, G., s. m. alligator, crocodile.
jahjah, v. split.
jaigán, s. m. rainbow.
jajab, v. break (wood); *jajabi*, v. 3, break.
jäl, G., p. v. love, enjoy; *jäil*, s. m. affection, inclination; *jäl*, s. m. associate; *la jılan*, beloved.
ján, s. m. quicksand; s. f. sound of footsteps.
jarah, G., s. m. halter.
jéd, v. await, expect; *sojed* i. v. waken.
jedál, s. m. appearance; *jedáli*, v. 3, behold.
jeh, t. v. burst, tear; *jehan*, p. p. burst.
jelelo, s. f. the senna plant.
jer, s. m. time.
jes, G., s. m. hut; *jesas*, pl. s. m. village.
jid, s. m. body.
jíd, v. pull, draw, row.
jid, s. m. road, path; *jid-ya-kan*, s. m. guide.

jidib, s. m. axe, hatchet.
jilä, (root); *jiläsan*, p. p. cunning, gentle.
jiläl, D., s. m. the dry season from December to April.
jilbad, H., s. f. a kind of necklace.
jilbis, H., s. m. adder.
jilë (see *jilä*), s. m. brittleness; *jilësan*, p. p. brittle.
jilib (AR.), s. m. hook.
jilib, D. H., knee; *jilba jogso*, v. 8, kneel.
jinjed, v. be awry.
jir, v. take care of; *jirnin*, s. m. care; *faras-jir*, s. m. horsekeeper. See para. 254.
jír, G., s. m. rat.
jirid, s. f. root.
jóg, v. be, &c. See para. 254.
jóg-jógsi, s. m. a kind of shampooing with the feet.

K

ka, prep. against, from; adv. than; pron. this; art. the.
kä, G., v. rise, awake; *këi*, v. 3, arouse; *kala käi*, v. 5, detach.
kab, s. f. shoe, sandal.
kab (root), G.; *kabo*, v. 4, apprehend, catch, hold, keep; *la-kabo*, assist; *kabso*, v. 8, employ, engage, implore, keep.

- kaba-ásaiya*, s. m. tree producing red dye.
- kabo*, s. f. shoes; *kabo-tola*, s. f. gimlet; *kaba-tol*, s. m. shoemaker.
- kabow*, adj. cold, meek.
- káid*, v. lift, bear, carry, transport, agree, s. m. burden; *káidi*, v. 3, lift; *káido*, v. 4, confess, excuse, assume.
- kad*, v. be omitted; *kadi*, v. 3, omit.
- káidád*, H. ? adj. bitter; s. m. bitterness.
- kadáas* or *kardas*, H. G., s. f. charm, amulet.
- kádi* (*kádshaiya kádshai*), v. piss; *kádi*, s. f. urine; *kádsha-hais*, s. m. bladder.
- kádkad*, v. shiver; s. m. ague.
- kadlai*, i. v. 5, trot.
- kádón*, s. f. a kind of frankincense tree.
- kaftan*, s. m. joke, wit.
- kága-i-o*, pers. pron. they.
- káho*, s. f. asthma, consumption.
- kaiaga*, &c., poss. pron. ours, i. e. yours and mine.
- kaib*, s. f. share; *kaibi*, v. 3, distribute, divide.
- kaib*, adv. completely.
- kaiga-i-o*, poss. pron. my. See para. 55.
- káili*, v. 3, call, cry, scream.
- kal*, s. m. year.
- kala*, adv. apart (compound-
ed of *ka* and *la*).
- kalab* or *galab*, s. m. baggage, kit.
- kalah*, s. m. bowl (for water), cup.
- kálé*, interjec. come; *la kále*, bring.
- kale*, adv. and s. m. other.
- kabil*, s. f. the hot weather before the monsoon.
- kalkál*, s. m. beginning; *ukalkál*, v. begin.
- kalkalah*, H. G., s. m. sack, saddle bag.
- kállöo*, v. be off the perpendicular; *kälöan*, p. p. crooked.
- kalun*, s. m. fish.
- kán*, D., s. f. debt; *kámaisán*, p. p. indebted.
- kan*, G., dem. pron. this.
- kanöo*, s. f. mosquito.
- kángád*, s. m. adult.
- kanjiri*, v. pinch, nip.
- kanin*, v. s. m. bite.
- kánso*, s. f. bow for shooting; pl. *kansoin*.
- kar*, p. v. able.
- kar*, v. boil; *karai*, v. 5, boil, heat.
- kardás*, see *kadáas*.
- kari*, v. 3, conceal, hide.
- kariyán*, s. m. astrologer.
- karór*, or *karód*, s. m. camel's milk.
- kars*, v. hide; *karson*, p. p. concealed.
- kás*, dem. pron. that.

- kau*, s. m. one.
káwan, p. p. naked.
káwi, v. 3, strip.
ked, &c. poss. pron. her.
keli, s. m. alone, solitary.
kəlb, s. f. kidney.
kén, G., v. bring, fetch.
kenna, &c., poss. pron. ours,
i.e. mine and other
 people's.
khatal, (AR. ختل) s. f. blun-
 der, deceit; *khatalan*, v.i.
 blunder, deceive.
khóri, H., v. 3, snore.
ki, art. the; dem. pron. that;
 also relatively see *para*.
kibis (AR. خبز), s. f. bread.
kík, s. m. and v. smoke.
ko, art. the; dem. pron. that.
kod, t. v. dig.
kódák, s. m. thorn.
kođun, v. i. putrefy.
kódub, s. m. south.
koj, s. m. person, individual.
koi, t. v. soak; *kóii*, v. 3, be
 damp, wet; *koian*, p. p.
 moist.
kóis, s. m. room.
kollad, s. f. room.
kolai, s. m. basket.
kolai, s. f. ring-dove.
kólof, s. f. scab.
kón, s. f. wound.
kon, adv. upright.
kónsi, s. m. dispute.
kór, v. brought up (takes
la), reared; *la korsan*, p.
 p. brought up with.
- kor*, D., v. mount.
kór, s. f. neck.
kor, v. write.
kórd, v. be profitable; *kordi*,
 v. 3, augment.
kórad, v. and s. m. gain.
koráh, s. f. sun.
kórató, s. f. lizard.
kori, s. m. wood.
korohi, s. f. beauty; *koroh-
 badan*, beautiful.
korud, s. m. semen.
kósh, G.H., v. banter.
kosil, v. (*ku*) laugh, grin.
kóton, v. place in position;
 s. m. position.
ku, prep. at, in, on, with,
 by.
kubab, s. m. hoof, sole.
kud, v. sneer.
kud, s. f. life.
kudä, s. m. babool.
kudárjo, G.H., s. f. ant.
kuddah, s. m. ladle, wooden
 vessel with handle.
kudmón, v. 1, stink.
kuffa, v. and s. m. cough.
kufso, v. 8, rape.
kul, (Sanc. 1 \bar{o}), G., s. m.
 heat; *kulol*, adj. hot,
 warm; *kulail*, p. p. hot.
kulan, v. 1, find.
kulli (AR. كل), s. f. all.
kun, G., s. m. thousand.
kuntun, D.G.? s. m. fifty.
kuráncur, s. f. ankle.
kurban, v. shiver.
kurjóg, m. outpost, picket.

kururoh, s. m. sand used for shot.
kushkush, H., v. have nightmare.
kután (AR.), s. f. bug.

L

la, prep. with, together with.
láb, s. f. breast; *lab-la*, dumb.
lab, D., adj. male.
laba, G. ? s. f. two; *labada*, both pair; *labai*, v. 5, double.
lában, p. p. sprained.
labátan, D., s. m. twenty.
laben (AR.), s. f. cream.
ladnán, s. f. rest, ease.
laf, D.G., s. f. bone; *lafo*, s. f. dice; *lafa-dabar*, back-bone.
läf, D., s. f. bait.
läg, D., s. f. money, cash, silver.
lagdan, v. 1, wrestle.
láh, s. f. ewe.
lai, v. 5, fight, vanquish.
lán, s. f. branch.
laan, adv. s. f. without (not with).
láyán, s. m. evil-doer.
leh, D., s. f. six.
lehád, s. m. sixth.
lehdan, D., s. m. sixty.
libáh, D., s. m. lion.
libid, v. disappear.
lik, v. swallow.
lis, v. milk.

lö, s. f. cow, herd.
lól or *lul*, t. v. move.
lómi, v. 3, lose.
loz, (AR. *لوز*) s. m. almond.
lug or *luk*, s. f. leg.
lák, G., s. f. voice.
luki, H. G., s. m. rim, edge.
lul, s. m. pearl.
lulo, v. 4, drowsy, sleepy.

M

ma, neg. particle, not.
madah, G., s. m. head.
maidan, adj. empty, blank, hollow; *maði*, v. 3, empty.
maðed, D., s. m. fruit and timber tree.
madow, adj. black, blue; *madowbai*, v. 5, blacken.
mafallak, s. m. extravagant.
magä, D. G., s. m. name.
mağal, v. hear, listen.
mağálo, G. H., s. f. country, city.
mağan, absent.
mağol, v. bear fruit.
mahad, s. f. thanks.
maháe, adv. except.
mahma, s. f. proverb, maxim.
maid, v. wash, bathe, clean.
maidal, s. m. grey horse.
maido, s. f. the wild date.
makáwi, G., s. m. amber.
makárai, s. m. tree from which spear shafts are made.
malab, s. m. honey.

- malah*, G. H., m. comparison, doubt; *malaha*, adv. doubtful, perhaps; *malai*, v. 5, doubt, guess.
malah, D. G., s. f. pus, matter
malmal, s. m. myrrh.
mán, s. 6, day; *mánta* adv. today.
män, adj. sweet.
mandel, s. f. penknife, razor.
mander, s. f. womb, matrix.
mar, adv. and s. m. once.
marin, s. m. road.
márhin, s. m. yellow.
markhāti, s. m. evidence, proof.
maro, s. f. cloth, clothes; *mara-adag*, thick cloth.
maródi, s. m. elephant.
maróji, v. s. (takes *ku*) bore, trouble, curl, wring.
maroh, s. f. tree used for ropes and baskets.
marti, s. m. guest, visitor.
mas, s. m. snake.
maskáh, s. f. brain.
masúk, s. m. miser.
matag or *mantag*, H., v. retch, vomit.
maya, adv. no.
máyad, (AR. ?) s. f. tide.
máyai, s. m. and v. rain.
mel, s. f. place.
merah, s. m. hide (camel's), leather.
mes, (AR.) v. measure.
mid, s. m. one; *mid-kalai*, s. m. another.
midab, s. m. colour, complexion, quality, sample.
mididin, s. m. attendant, labourer.
midig, D., s. f. (not left), right.
min, s. m. house, dwelling.
minfik, s. f. broom.
mindí, s. f. knife.
misse or *musse*, conj. or else.
miyi, s. m. jungle, desert, country.
míyir, s. intellect, reason; *mir-la*, delirious.
mód, s. m. merchandise, property.
móg, v. be negligent.
mohar madow, B. Carterii, frankincense tree.
moharad, *Boswellia Bhau Dajiana*, frankincense tree.
moyah, G., s. m. mortar, lime
mud, D., v. sting, stitch, prick.
mudaiya, s. m. spendthrift.
mudso, G., v. 7, suck.
muġ, s. m. discovery; *muġo*, v. 4, appear, seem; *muġad*, s. m. appearance; *muġan* and *muġnán*, p. p. apparent, conspicuous, evident; *muji*, v. 3, explain, display; *muġnin*, s. m. explanation.
muġur, v. dive.

murayo, s. f. gum and fruit tree.
murwád, v. and s. m. esteem, respect.

N

na! interjec. Oh woman!
na, adv. also, too.
nabađ, s. f. good, conciliation news; *nabádsi*, v. 7, conciliate.
nabar, s. m. hurt, scar.
nádal, v. and s. f. curse; *nádalán*, p. p. accursed.
nadi, s. m. lash of whip.
nádur, s. f. lime.
nág, s. f. woman.
nah, v. perplex, shrink, start.
naharís, s. f. pity.
nahoi! interjec. Hallo woman!
náil, s. f. lamb.
nak, v. read; *nakso*, v. 8, read.
nanáis, s. f. nickname.
nás, s. m. bosom, woman's breast.
näs, s. m. blockhead.
nef, (AR.?) s. f. breath; *nefso*, v. 8, breath.
nef, s. m. animal, quadruped.
nidar, D. H. G., v. and s. m. vow.
nih (*naharís?*), v. be merciful; *nihid*, s. f. mercy.
nin, D., s. m. man.

noĝo, v. 4, happen, occur, try.
nól, adj. living, existing.
nug, p. v. absorb, suck.

O

obah or *ubah*, s. m. berry, fruit.
od, s. f. edge, fence.
öd, s. m. noise, sound.
ođad, s. f. security.
odai, s. m. old man.
odan, v. 1, and p. p. impeded, obstruct.
ođan (see para. 134), say.
ođo, v. 4, mention.
odub, G., s. m. prop.
odur, s. m. disease.
og, (root); *ogaisi*, v. 10, communicate; *ogan*, p. p. aware of.
ogál, adj. known; *ogálah* att. v. comply.
ogol, adj. willing.
ohli, G., s. m. bag.
ohób, s. f. tree with edible fruit.
ói, D., v. 3, weep, cry.
okrad, D., v. and s. m. difficulty; *okradán*, p. p. difficult.
okon, v. know; *okonan*, p. p. known, famous.
oll, v. (irreg.) lying quiescent.
oll, s. m. enemy, adversary, army, raid, *olad*, s. f. enmity, feud, dispute.

ólaöl, H., s. f. leech.
ölül, s. m. flame.
olus, D., adj. heavy, important.
on, v. eat, devour; *ono*, s. f. food, dinner.
onó, D., s. m. throat.
órad, D., v. run.
osab, s. m. spring, verdure.
osub, adj. new.
ósboh, D., s. f. salt; *ósbohsan*, p. p.
ow, s. f. the doum palm.
owlaled, s. m. neutral tint, green.
owlan, p. p. adj. (?) reddish brown.

R

rä, p. v. accompany.
ráb, (root); *rábso*, v. 4, chew; *rábsi*, v. 3, s. m. gnaw, chew.
rabrab, see *rarab*.
rád, s. m. foot print, path; *rádi*, v. 3, pursue.
ráf, s. m. sheep's trotter.
rág, v. be late, delay; *rágnin*, s. m. delay.
ragahso, v. 8, commune, say in the heart.
rais, v. regret.
rak, v. lap (water).
rai, v. 3, rejoice.
rar, G., v. and s. m. load; *raran*, p. p. laden.

rarab or *rabrab*, G., s. f. bier.
rarmi, v. 3, rake out a fire.
reb, v. leave, abandon.
reh or *rih*, v. push, shove.
rid, v. pitch, throw.
ridak, v. grind.
rim, v. make fruitful (animal).
rigrig, G., v. hem.
rób, D.G., v. and s. m. rain.
róbad, s. m. marsh.
róbad, s. f. life, existence.
roh, G. v. shake, swing.
róji, v. uproot, pull up.
rór, v. palpitate, run.
ruk, s. f. abode.
rug, s. m. knee.
rug, v. reverse.
rugan, p. p. upside down.
rugmo, i. v. 4, spill, upset.
rumai, G., s. m. toothstick.
run, D., s. f. truth, certainty, confirmation, honesty; *rumai*, v. 5, confirm; *rumaiso*, v. 10, believe.

S

sabúr or *zabúr*, (AR.) s. m. the psalms.
sadako, (AR. سأدو) s. f. alms.
sadeh, D.G., s. f. three.
sadehád, s. m. third, thrice.
sado, G., s. f. privilege.
safai, (AR.) v. 5, clean; *safaisan*, p. p. clean.

- safar*, (AR.) v. travel; *sá-firi*, (AR.) v. 3, expel; *sá-firsan*, p.p. expelled.
sak, s. m. night; *sag dehe*, midnight.
sagál, D. G., s. m. nine; *sagál iyo tóban*, nineteen.
sagálád, s. m. ninth.
sagar hur, s. m. radish.
sagáshan, s. m. ninety.
sahai, s. f. maintenance.
sahaimad, (AR.) s. f. boat (small).
sakaf, D., s. f. comb (woman's).
saláh, v. soothe, stroke, pat.
salládi, s. m. a kind of spear.
sálo, s. f. (goat, camel) dung.
samai, v. 5, make, construct.
samais, s. m. construction.
sambab, G., s. m. lungs.
san, s. m. (ox) hide, leather.
san, D., s. m. nose.
sankađ, s. f. noise, sound.
sanko, G., v. 4, wink.
sár, v. place, set.
sarrái, v. 5, be above, on the top of.
sáren, D., s. m. flour, wheat.
sarsar, v. and s. m. innoculate.
sa sa ! thus ! so !
sasab, v. and s. m. attract, blandish, persuade; *sasabnin*, s. m. blandishment.
seb, D., s. f. oar.
- seho*, v. 4, sleep.
seiah, s. m. dew.
sesa, s. m. dust.
shabel, s. m. leopard, panther.
shalai, s. f. yesterday.
shan, G., s. f. five; *shanád*, s. m. fifth.
shég, v. say, communicate, inform, acquaint.
shid, v. light.
shimbir, D. G., s. m. and f. bird.
shini, G., s. f. bee.
shir, s. m. rendezvous, council.
shisho, s. f. beyond (derived from *si* and *ka*).
shubán, v. 1, purge, melt.
shuđl, (AR. شغل) work, labour, business.
si, s. f. manner, mode; *sidás*, with prep. *u*, because.
si, v. 3, give, bestow; *siya*, s. m. giver.
sibák, s. m. dye.
sidai, see *dai*.
sided, G., s. f. eight; *side-dád*, s. m. eighth.
sigo, s. f. dust, dust-storm, gust of wind.
silii, v. 3, punish.
siman, p. p. level, circular.
simbiréreho, v. 4, slide, slip.
sin, s. f. hip.
sindi, s. m. armlet.
síprár, G., s. m. water-bag.

síriri, v. 3, strangle.
so, adv. again.
sódäl, v. travel.
sodoh, s. f. mother-in-law.
sodug, G., s. m. son-in-law.
sodun, D. G., s. m. thirty.
sofa, G. H., s. m. file; *sofai*,
 v. 5, file, sharpen, (wits).
soh, v. curl, *sohan*, p. p.
 curled.
sókul, (Sansc. $\bar{\omega}$) s. m. elbow.
sóksók, s. f. fibrous tree.
sol, G., v. broil, grill.
sōo, v. 4, move.
sór, G., s. f. food, dinner.
subag, s. m. ghee.
sug, v. be patient; *sugan*,
 p. p. patient.
sug, D., v. wait.
sul, s. m. thumb.
sumad, G., s. f. sign, emblem.
sün, G., s. m. belt (man's).
sunkor, (Hin.) s. f. sugar.

T

tubálo, s. f. defect, damage.
tábo, v. 4, feel, touch.
tadóba, s. f. seven.
tadóbad, s. m. seventh.
tadóbatán, s. m. seventy.
tag, v. go; (*u*) *tag*, v. copu-
 late.
tág, s. f. strength; *tágnao*,
 v. 6, stand.
táh, G., v. groan, moan.
taidi, see *kaigi*.

táko, H.G.D., s. f. span; *táki*,
 v. 3, span.
tál, (root); *tali*, v. 3, ar-
 range; *tasho*, v. 4, be
 arranged, endure; *talai*,
 v. 5, manage; *talo*, s. f.
 and *tasho*, s. m. arrange-
 ment; *taliya*, s. m.
 manager.
taláb (takes *ka*), v. cross;
talábo, s. f. pace.
tantómo, G., s. f. fist.
tär, s. f. bile, fever; *tärai-*
san, p. p. bilious.
tar, G., v. be useful.
tasho (see *tal*), v. 4, suffer,
 think.
teh or *tih*, v. rain, shower.
teri, G., s. m. a kind of spear.
tib, s. f. pestle.
tin, G., s. m. hair; (pl. *timo*).
tiri, v. ?, calculate, count.
tók or *tóg*, s. m. river.
tol, s. m. sort, kind, tribe.
tol, G., v. sew.
tólmun, p. p. good.
tomál, (G.H.?) s. m. black-
 smith.
tós, v. lift; *tósan*, p. p.
 straight.
tuf, D.G.H., v. spit.
tug, s. m. thief, knave,
 scoundrel; *tugo*, s. f.
 knavery.
tuhan, (AR.) v. i. blame.
tuji, v. 3, crush, squeeze.
tuka, s. m. crow, raven.
tuko, v. 4, pray.

tumáti, G., v. stab.
tur, s. f. hump of cattle.
tur, G., v. heap.
tur, v. throw.
turanturo, v. 4, stumble.

U

u, prep. to, towards, near.
ubah (see *obah*), s. m. flower.
ubatái, v. 5, whine.
udbi, s. m. cotton.
udgón, s. m. perfume.
ugás, G. H., chief, king.
ukhan, H. G., s. f. egg.
ul, G., s. f. stick.
ulul, (Sanc. \bar{u}) v. and s. m. blaze.
umi, s. m. steam.
ummoleso, s. f. midwife, nurse.
un (see *on*), v. eat.
un, adj. somebody, &c.
unkud, v. and s. m. thunder.
unun, D., s. m. watermelon.
ur, s. m. foetus, belly.
ur, s. f. odour, smell; *urso*, v. 4, smell.
urud or *hurud*, v. sleep.
urúr, p. v. (intrans.) accumulate, assemble, collect; *urúri*, v. 3, collect; *urur*, s. m. crowd, mob.
us, s. m. dung.
usaga, G., 3rd pers. pron. m. he; contr. *u*.

uskag, (AR.?) í. v. be dirty;
uskagan, p. p. dirty, defiled; *uskagai*, v. 5, dirty, defile.
úslaho, s. f. pl. bowels.

W

waaiyas, interjec. who.
wabáiyó, s. f. poison.
wad, v. row, pull.
wada, adj. together, all.
wadad or *widad*, s. m. priest, teacher.
wadaf, G. H., v. and s. m. sling.
wadán, s. f. bucket.
wadna, s. m. heart.
wah, s. m. anything, some, (see para. 164)
wahan, (AR.) v. i. consider.
wáhar, s. m. f. kid.
wahsi, s. m. idleness.
wahso, v. 8, lazy.
waidi, v. 3, ask, enquire; *waidiso*, v. 8, apply, demand; *waidis*, s. m. request.
waiyái, interjec. yes! so!
wakfi, s. m. bracelet (of silver).
wäl, s. m. illegitimate.
waládi, s. m. a kind of soup made of pieces of meat.
walák, v. stir.
walba, every; generally used as an affix. 7

wali, s. m. adv. ever, hitherto, yet; *waliga*, continually.

wan, s. m. ram.

wanág, s. m. kindness; *wanáji*, v. 3, bestow kindness.

wanáksan, adj. good.

wáni, v. 3, advise; *wáno*, s. f. advice, counsel.

war, H., s. m. news; *waran*, v. i. announce, inform; *ka war ken*, bring news; *warsi*, v. 7, communicate.

war, interjec. oh man!

warába, H.G., s. m. wolf.

waran, H.G., s. m. spear, javelin.

wareg, v. revolve, spin.

warstroi, *warya roi*, interjec. hallo!

warwareg, v. wander about.

warmo, s. f. intercourse, copulation.

wayo, interjec. why?

wedsan, p. p. lean.

wegarid, H.G., s. m. girth of saddle.

wegir, H.G., s. m. a kind of tree.

wehél, s. m. adherent, companion.

weid, v. be thin; *weidsan*, p. p. feeble, thin.

weil, s. f. and m. calf.

wein, adj. large, big, elder, great, immense; *iss weinai*, v. 5, boast.

wel, s. m. dish.

wérar, D.H.G., v. and s. m. attack.

weyíl, G., s. f. rhinoceros.

wil, s. m. boy, lad.

wirwir or *wilwil*, i. v. afflicted, anxious; s. m. affliction, imagination.

Y

ya? (or *iya*), interr. pron. who?

yáb, G., v. be extraordinary, remarkable; *la yáb*, v. astonished at.

yeđ, v. call, invite; *yeđnin*, s. m. answer.

yegär, s. m. B. Frereana gum maieti tree.

yel, v. listen.

yel, s. f. strap for fastening on camel load.

yer or *yir*, adj. small, short, few, little; *yerai*, v. 5, abate, lessen; *yeraiso*, v. 10, decrease.

yeshód, s. m. confidence.

yīb, s. f. the almond tree.

yir, see *yer*.