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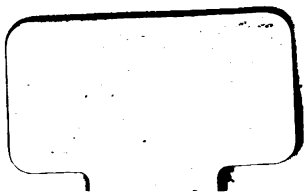
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AN
IMPERFECT OUTLINE
OF
THE ELEMENTS
OF
THE GALLA LANGUAGE.

BY
THE REV. J. L. KRAPP.



PRECEDED BY
A FEW REMARKS CONCERNING THE NATION OF THE GALLAS,
AND AN EVANGELICAL MISSION AMONG THEM,

BY THE
REV. C. W. WISENBERG.



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A FEW REMARKS
CONCERNING
THE NATION OF THE GALLAS,
AND AN
EVANGELICAL MISSION AMONG THEM.

I CANNOT allow this first attempt of my beloved Fellow-Labourer, the Rev. J. L. KRAPP, towards a Grammatical delineation of the Galla Language, to appear before the public, without joining a few remarks concerning the people who speak that language; with a view to recommend them to the benevolence of the Christian friends of Africa, whom I wish to interest in the Abyssinian Mission of the Church Missionary Society;—that Mission having more especially the conversion of the Galla Nation for its object.

Hitherto, very little has been known concerning the Galla People, excepting the fact of their existence. Of this fact they have given awful proofs, in the modern history of Abyssinia; which country, since the beginning of this century, has in part been subject to a Galla family, that of Rās Guxa, of whom the present Rās Āli, the tutor of the nominal king of Gondar, is a descendant. It is not my intention, in these lines, to give any thing like a SURVEY of the country, constitution, character, manners, or present condition of the Gallas, as we are not sufficiently supplied with materials. I purpose only briefly to give such information as I occasionally gathered from Abyssinians, Danākil, and chiefly from Gallas themselves, during my stay in Shoa, from June to November 1839.

The COUNTRY inhabited by the Galla Nation is very extensive. It bounds Abyssinia on the west, on the east and south-east, and enters between the kingdoms of Shoa and

of Gondar. It borders upon the Dankali Country, the kingdom of Hurrur (Horror), the Sōmāli, and the countries of Zindjero, Gurāgue, Caffa, and Nārēa ; but its real extent into Central Africa is not yet ascertained. It seems to be mostly table-land, with a productive soil, and a mild and healthy climate ; but it may be reasonably supposed to differ in both respects in various places. We have not been able to ascertain the mountains rising in that country, excepting those to the east of the Hawāsh, south of the Danākil, where Gebel Achmar (the Red Mountain), the Farsis, Afrāba, Assebot, and several others of considerable height, though inferior to the Shoa mountains, presented themselves to our view. They are inhabited by the Ittoo, the Alla, and other Galla Tribes. As far as we have been able to gather, no rivers proceed from these mountains.

The Galla Nation consists of numerous TRIBES. Whilst in Shoa, we got the names of upwards of fifty of them : and I am convinced there are others in existence, whose names were not mentioned to us.

The following List contains those Galla Tribes which were named to us (excepting a few which I have lost), and shews their respective situations :—

- | | | |
|---------------|---|--|
| 1. Dob'a. | } | South-east of Tigrè, between Tigrè
and the Dankali Country. |
| 2. Assebo. | | |
| 3. Wohhela. | } | North of Shoa, inhabiting chiefly the
ancient provinces of Amhara and
Angot, and part of Shoa. |
| 4. Wello. | | |
| 5. Karraïo. | | |
| 6. Yedjoo. | | |
| 7. Dawê. | | |
| 8. Wārā. | | |
| 9. Gafra. | | |
| 10. Watshelé. | | |
| 11. Sāko. | | |
| 12. Botoho. | | |
| 13. Torāderē. | | |
| 14. Gillê. | | |
| 15. Azzalo. | | |

- | | | |
|-------------------|---|---|
| 16. Ittoo. | } | East of Shoa, and bounded by the Hawāsh, the Danākil, the Somāl, and the kingdom of Hurrur. |
| 17. Aroosi. | | |
| 18. Saroya. | | |
| 19. Tcherk'er. | | |
| 20. Alla*. | | |
| 21. Abedjoo. | } | South of Shoa, and south-west, partly inhabiting Shoa Proper, and the banks of the Hawāsh. |
| 22. Adāi. | | |
| 23. Soddo. | | |
| 24. Abbo. | | |
| 25. Lēbān. | | |
| 26. Wobarê. | } | South and south-west of Shoa, and partly inhabiting Shoa Proper and Shoa Mēda, and partly bordering upon Gurāgue. |
| 27. Djitān. | | |
| 28. Afsālā. | | |
| 29. Yerrer. | | |
| 30. Gelān. | | |
| 31. Mēta. | | |
| 32. Moolofallada. | | |
| 33. Mughir. | | |
| 34. Mugār. | | |
| 35. Djirroo. | | |
| 36. Allamālê. | | |
| 37. Bergamo. | | |
| 38. Garāo. | | |
| 39. Gumār. | | |
| 40. Bugāmo. | | |
| 41. Sugāmo. | | |
| 42. Abado. | } | West of Shoa, and south-west of the Gondar kingdom, chiefly occupying the banks of the Abyssinian Nile. |
| 43. Babīlee. | | |
| 44. Mêtcha. | | |
| 45. Gooderoo. | | |
| 46. Gumbitshoo. | | |
| 47. Betsho. | | |
| 48. Borena. | | |
| 49. Hādera. | | |
| 50. Anko. | | |

* Whether the Alla tribe is subdivided in twelve smaller tribes, as is said in Arrowsmith's Map, we have not ascertained. The Danākil, whom we asked, being their neighbours, did not know of it.

All these tribes are independent of each other, but united by the same origin and the same language. Many of them are tributary to the king of Shoa, whilst in other respects independent; some are quite subject to him; some are in a certain degree subject to Rās Ali; and some are subject to Berroo, the chief of Argobba: but most of them are independent, governed by their own chiefs. Female government is not unknown to them: *e.g.* the tribe Moolofallada has a queen who governs over it. Her name is Tshāmê, and she seems to be a person of a high spirit; for although the king of Shoa has made her to pay tribute, and has taken her daughter, for a surety, in concubinage, she very often obliges him to come with an army to fetch his tribute. He is said to have often invited her to see him at Ankober or Angollala, but she never came; but once she gave him this haughty answer:—"If he wished to see her at his capital, it would be proper for him, as a king, to overlay all the road from Moolofallada to his palace with silk and velvet; as she would certainly have done, if she had invited him."—Also the Anko Tribe, which now inhabits the north-west of Shoa, and formerly occupied that part of Efat where Ankober* is situated, had a queen at the time it was driven from that place. Female government is not, however, general among them; but pedigree, power, valour, and riches seem to entitle to government, at least in various tribes; whereas in some others, *e.g.* in the eastern tribes, a kind of Patriarchal government is said to exist.

As for the RELIGION of the Gallas, some few of their tribes have been brought over to Mohammedanism; and some Gallas from various tribes (although not one entire tribe, that I am aware of) to an outward profession of Christianity. The Mohammedan Gallas are represented as generally bigoted and fanatic, as may be expected from a junction of such a religion with a savage national character.

* *Anko-ber*, or *bar*, signifies the Gate of the Anko, having been the residence of their queen.

But, with these few exceptions, their religion is **HEATHENISM**, in a form as may, perhaps, be called a wild naturalism, similar in many respects to the religion of the Caffres. They worship a Supreme Being, which they call **Wāk**; whose priests (called **Kalitshas**) go about carrying a whip and a bell with them, like the public fools or **Zekārotsh** in **Tigrè**; and, having the intestines of slaughtered goats twisted round their necks, go from house to house, and make the most singular gestures, continually uttering unintelligible sounds. They are wizards, conjurers, gainsayers, augurs, haruspices, and physicians. They both occasionally and regularly, every year, use to divine from an inspection of the fat of the goats' intestines. When divining upon national concerns (for instance, war), this fat is taken out, and laid open; then one side of it is appointed for the **Gallas**, and the other for their enemies; and that side which is red, i.e. the veins of which are distended with blood, indicates victory to its party. If the **Galla** side is red, the **Gallas** are to be victorious: if the **Abyssinians'**, the **Abyssinians** will prevail. The **Gallas** occasionally (not regularly) pray to **Wāk**; and the accomplishment of both their blessings and their curses they expect from him. They do not appear, however, to have universally any distinct idea as to what **Wāk** is, and in what manner he exists; but to his priests he reveals himself by dreams, when he appears and speaks to them. Their **OATHS** are solemnized in this manner: They dig a deep and narrow pit, into which they put some lances. The pit is then covered with an animal's hide; and they sit down round it, swearing, that if they do not perform their agreements, they may be thrown or fall into such a pit—that they may be pierced through with a lance, and their bodies may be hidden, so as to remain unrevenged. **FRIENDSHIP** is said to be kept sacred, friends and relations being faithful to each other; but it seems to be rare, for most of their tribes live in continual feuds with each other. When a **Galla** kills a man that is of another nation, it brings much honour upon

him: when killing a Galla, it occasions law-suits, which generally terminate in laying on the murderer a fine of a certain quantity of cattle (*e.g.* 100 heads), to be paid to the relations of the slain person: and when thus the quarrel is ended, they open the belly of a sheep, and take its intestines out. Their MARRIAGES do not seem to be very regular: they marry two, three, and more wives, so do chiefly men of wealth. The occupations and employments of the Gallas principally consist in agriculture and the training of cattle: and as there is very little commerce with other nations, they are more or less forced to some trades: *e.g.* the forging of metals is carried on to a certain extent.

When a Galla *dies*, he is buried in the fields; and they throw a large heap of wood, which has been burning a little, upon his grave. Cattle is then slaughtered, and consumed by the relations and friends of the deceased. If the wood on his sepulchre regains, or rather retains, its principle of vegetation, so as to grow forth, the deceased is considered to be in a state of happiness. From this circumstance, it is evident that they believe in the immortality of the soul. But besides this, they have also an idea of future rewards or punishments, according to the conduct and actions of man whilst in the body. They maintain, however, that in a future state all nations and religions will be kept separate; different stations will be assigned to them; Gallas, Christians, and Mohammedans living there at their appointed places, and enjoying the good or evil consequences of their lives on earth.

Although the numerous Galla Tribes are so divided among themselves, there seems to exist a certain point of union for them; consisting in a large tree called Wodanābè, situated on the banks of the Hawāsh, in the country of the Soddogallas, south of Shoa. From time to time they perform pilgrimages to this tree; when Gallas from every quarter are seen crowding to that spot, in order to worship the Wodanābè, and to address themselves to it for every thing

they desire. They expect to obtain from it any thing they want: on this account it is troubled with the most different requests: from one, it is for riches; from another, for children; from a third, fertility of ground; from a fourth, health of body; and so on. But no women are allowed to come near the sacred tree.

The little information which I have here given, was obtained chiefly from Gallas in Shoa; one of whom, called Berkiè, from the Gelân tribe, Mr. Krapf took into his service, in order to learn their language from him, and to use him as a guide and interpreter on his intended Missionary journeys into their countries. The title to Mr. Krapf's Translation of the first Five Chapters of St. John's Gospel into Galla mentions this man, as having assisted Mr. Krapf in the translation. He had embraced the Christian profession about four years before, but was little changed in his Galla habits. I had to attend on a certain Galla chief, whose name also was Berkiè, of the tribe of the Adaï, and in the service of King Sahlèla Selassieh. He had not been baptized long before; but now was constantly attended by his father-confessor, a priest from Bulga, who shewed much attachment to us. Aito Berkiè laboured under mania; and being much beloved by the king, the latter, who had requested me not to give medicine to any but those whom he introduced to me, recommended him to my particular care and attention. As his complaint chiefly originated in the blood, I adopted the antiphlogistic regimen with him, and succeeded to a certain degree in keeping down the rage; but the patient, thinking my treatment too rigid, threw the medicine away, and could not be prevailed upon to submit any longer to my prescriptions; so that, of course, I was obliged to give him up: and soon after they put him in irons, for fear of his committing violence. This chief had several sons with him, all of whom evinced the utmost filial care and concern in their father's recovery. But the most distinguished Galla with whom I became acquainted in Shoa was Aito Meretch, who

was the Commander-in-chief of the King of Shoa's forces. He was recommended to my medical attendance by the king ; but, on inquiry, he thought himself unable to submit to the prescribed diet ; and preferred bearing with his complaint, as it was not a serious one. At M. Rochet's arrival, however, (that traveller professing to cure any disease whatever,) he applied to him ; and the latter had just begun a course of treatment with him when I left. Aito Meretch was the handsomest man I recollect to have ever seen in Abyssinia, tall in stature, and proportionate in every respect, with a very engaging countenance, regular features, a pretty large forehead, and, besides this, a man with pleasing manners.* He governed a large district watered by the river Tchâtchâ ; and enjoyed the full confidence of the king, who was advised by him in his expeditions against inimical Galla tribes. It was not long since he had embraced the Christian profession ; and the greater part of his family were still pagans.

Such were the sources from which these few particulars were derived. If my time, during my short stay of six months in Shoa, had not been fully taken up by preparing for the school we commenced, I should now be able to give much more information as to this interesting people. Whilst in Tigrè, I learned that a short History of the Galla Nation was to be found at Debra Dāmo ; and I made application for it, but did not succeed in getting it into my possession. Whether it is a great loss or not, I do not know : it deserves, however, the attention of any future

* No conclusion is to be drawn from this description in favour of the generality of the Galla *men* : those whom I have seen, at least in Shoa, not being superior in beauty to the Abyssinians. The Galla *women*, however, are noted for their beauty ; the female slaves of this nation being preferred, in Egypt, to any other Africans : although those of the Sidama Country are, by the Tadjurra merchants, valued more than the Gallas ; whilst those from Gurague equal them, chiefly in what is more attended to by the Arabs than any thing else, *i. e.* the whiteness of their skin.

traveller in Abyssinia, who wishes to contribute to the welfare of this people.

To what has been observed, it must be added, that the relation of the Gallas to their neighbours, the Abyssinians as well as the Danākil, the people of Hurrur, the Sōmāls and Gurāgueans, is an inimical one. They seem to be hating all, and hated by all. Whether this is owing to the abominable slave-trade, I am not sure; but it is very probable, at least to a great extent. I am not aware that they follow the practice of the Gurāgueans, who voluntarily sell their children and relations to the slave-merchants. The Gallas seem to value their liberty higher; those that are carried away from among them as slaves being generally taken, I believe, by force.

This people is at present the chief object of the Abyssinian Mission of the Church Missionary Society. Their Missionaries hitherto endeavoured, by Divine assistance, to prepare the way for a reformation in the fallen Church of Abyssinia; and, by diffusing Gospel light in that Church and country, to raise a Missionary spirit among the Abyssinians, so as to excite them to promote the blessed influence of Christianity all around them, and to come up to their apparent destination, to be the evangelists of Central Africa. How we succeeded in Tigrè is partly known. Many hundreds, from all quarters of Abyssinia, were made acquainted with our object, and had the Gospel Truth held out to them: about 4000 copies of different parts of the Sacred Scriptures were distributed; and large numbers of Abyssinians would willingly have adopted the Truth as it is in Jesus, if that truth had not subjected them to the necessity of parting with error, which, however evident, was established: and their indolence was so great, that they would do any thing, give assent and credit to any thing, but not be persuaded to leave the way of their ancestors.

It is not here the place for entering into a detail of our

proceedings and trials: suffice it to say, that religious enmity and covetousness rose against us, and was supported by various unhappy coincidences, until it at last was determined by the aid of Popery; and we were obliged to leave Tigrè just when we thought we had good prospects before us. We then (Mr. Krapf and myself) directed our course towards Shoa; from whose king, Sakhela Selassieh, we had previously had an invitation; and succeeded in entering that country by a road by which no European before had entered it;—though we met M. Dufey, who came from it by the same road. We were favourably received by the king; and immediately began to enter upon our work, by establishing a school. I stayed with Mr. Krapf six months in Shoa. We enjoyed the favour of the king, and were therefore respected by his subjects. Our school was attended by thirty to forty scholars, young and old; some of whom gave us much reason to hope. The priesthood was not yet opposed to our work: on the contrary, all professed friendship, and listened to what was said to them, though not without dispute. Controversy cannot be avoided; but we endeavoured to avoid it as much as possible, and to proceed quietly, in order to prevent the crisis, which must be expected, from coming on too early, *i. e.* before some decidedly beneficial results of our work had appeared. But it is our opinion, that whatever the ultimate result of the Shoa Mission may be, Providence seems to have brought us thither in order to preach the Gospel to the heathen Galla. No other opening to them is however apparent, but through Shoa. There we have access to numerous Galla Tribes which are tributary to the King of Shoa, whilst from no other quarter we can reach them. After I had left Shoa, Mr. Krapf accompanied the king on an expedition against the Metcha Gallas, which are on the south-west and west frontier of Shoa; and on that occasion he became acquainted with the son of Queen Tshāmē, who governs the Galla tribe Moolofallada, and is

tributary to Sahhela Selassieh. Mr. Krapf mentions, that that young prince expressed a desire for instruction for himself and for his people, if the King of Shoa would allow it. Besides that tribe, Mr. Krapf mentions the tribes of Yerrer and Mughir, as recommendable for a commencement of Missionary work among them.

Whilst I am engaged in carrying through the press several School materials which I prepared in Shoa, I consider it my imperative duty to urge the necessity of assistance to our infant Shoa Mission, in order to enable it to extend itself to the Gallas. Our Society, however, seems to be in such straits, with means inadequate to answer all the most pressing applications and to enter into several openings which Providence evidently has made before them, that it is necessary the Missionary Public be humbly but urgently entreated to increase its liberality towards the Society's general funds, in order to enable them to send that support to Shoa which is necessary to continue the Mission there, and to extend itself among the heathen Gallas that are waiting for help; without obliging them to curtail any other of their Missions, or disabling them from following where numerous calls bid them to begin their Gospel work. And as I myself am engaged in the work—determined, if God permit, after my work here is finished, to return to Shoa—I do not think it improper to beg the Christian reader of these lines to consider within himself what his own duty may be in the cause.

As to the Galla Language, of which Mr. Krapf here presents what he calls “an imperfect outline,” I have observed that it bears a great similarity to the languages of the Danākil and of the Somāl. The resemblance, in fact, to the Dankali Language is so great, that Berkiè, Mr. Krapf's Galla servant, could converse with Dankali people, both parties speaking their own language and yet understanding each other; so that they seem merely dialectically different. — Should not this suggest the thought, that probably there may be a national relation between these three nations?

As to this first attempt towards a grammatical delineation of the Galla Language, it is recommended to the indulgence of Linguists, who will consider the short time Mr. Krapf had begun to occupy himself with it; and will remember him in their prayers, that he may be enabled to preach the Gospel in that language, in which he has furnished us already with a translation of the first Five Chapters of St. John's Gospel.

C. W. ISENBERG.

AN
IMPERFECT OUTLINE
OF THE ELEMENTS OF THE
GALLA LANGUAGE.

SECT. I.

NATURE OF THE LANGUAGE OF THE GALLAS.

RESPECTING the nature of the Language of the Galla Nation, we are justified in saying, that it has something in common with the Semitic as well as with the Japhetic Languages. It is to be regretted that the history of this nation is not known, excepting some unwarranted rumours which have come to our notice. There are Gallas who say that they have always had their seats on the shores of the River Nile; which, in Abyssinia, they generally call Abay. Others, whom we have heard speaking of the history of the Gallas, think that their ancestors came either from the West or from the South, penetrating into those countries which they inhabit at the present day. Others believe this mighty and widely-extended nation to have proceeded from the East, and taken possession of a considerable part of Africa. Still others, again, pretend that the Gallas must have come from Arabia; and, starting from Jidda, which excels the other towns of Arabia, traversed the Red Sea with their boats. Be this as it may, from their Pronouns, and the flexion of their Verbs, it appears that this language partakes of the Semitic; but from its construction, its Japhetic origin will be immediately perceived.

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SECT. II.

ON THE LETTERS.

Whereas the Gallas are in want of letters, the choice of an Alphabet for their language depends on him who first begins to write it. If the writer be a Native of Abyssinia, he will no doubt choose a form of letters from his own Alphabet; and many Abyssinians, in fact, on seeing me occupied with the study of the Galla Language, endeavoured to persuade me to adopt the Ethiopic Character. But

I was not disposed to follow their advice : because, first, I do not think this language to be an alien to the Japhetic idiom : secondly, because the Ethiopic Characters present great difficulty to writing as well as to the memory ; and, lastly, because I am convinced that the light of the Gospel and Science will be kindled first among the Gallas, and thence proceed to the Abyssinians, who have nothing but the name of Christ. For these, and other reasons, I have not embraced the Ethiopic Alphabet, but turned to the letters of our own language. Add to this, that there occurs no sound in the Galla Language which is not expressible by our letters, and even better by them than by Ethiopic letters. But as for those words which do not exist in the Galla Language itself, I have no doubt but that we must sometimes refer to the Abyssinian Language, from which they are taken.

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 SECT. III.

ON THE ARTICLE.

The Galla Language possesses no Article.

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 SECT. IV.

PRONOUNS.

Pronouns are thought to be either *separable* or *inseparable*. The Separable Pronouns are, Personal, Demonstrative, Possessive, Relative, and Interrogative.

I. SEPARABLE PERSONAL PRONOUNS.

| 1st Person, SINGULAR.                        | PLURAL.                            |
|----------------------------------------------|------------------------------------|
| Nom. <i>I</i> . . . . āna. (com. gender.)    | <i>we</i> . . . . nu.              |
| Dat. <i>to me</i> . anāfi.                   | <i>to us</i> . . . . fufi.         |
| Acc. <i>me</i> . . . āna. na.                |                                    |
| 2d Person.                                   |                                    |
| Nom. <i>thou</i> . . ati.                    | <i>you</i> . . . . issini.         |
| Dat. <i>to thee</i> . sifi.                  | <i>to you</i> . . . issinifi.      |
| Acc. <i>thee</i> . . na ?                    |                                    |
| 3d Person.                                   |                                    |
| Nom. <i>he</i> . . . isa. ui (masc.)         | <i>they</i> . . . . isan.          |
| Dat. <i>to him</i> . isafi.                  | <i>to them</i> . . . isanifi.      |
| Acc. <i>him</i> . . . isa.                   |                                    |
| Nom. <i>she</i> . . . isi. (fem.)            | <i>towards us</i> . . garra kenin. |
| Dat. <i>to her</i> . isifi.                  | <i>towards you</i> . garra kesani. |
| Acc. <i>her</i> . . . isi.                   | <i>towards them</i> . garra isani. |
|                                              | <i>from us</i> . . . . nu irra.    |
| <i>I myself</i> . . . . ani abbaworra.       | <i>from you</i> . . . issin irra.  |
| <i>thou thyself</i> . . . ati abbaworra, &c. | <i>from them</i> . . isan irra.    |

## II. DEMONSTRATIVE PRONOUNS.

| SINGULAR.                                 |                     | PLURAL.     |                                            |
|-------------------------------------------|---------------------|-------------|--------------------------------------------|
|                                           | <i>Masc.</i>        | <i>Fem.</i> |                                            |
| N. <i>this</i> . . . .                    | kuni . . .          | tuni.       | <i>these</i> . . . . kuni . . . tuni.      |
| G. <i>of this</i> . .                     | kana . . .          | tana.       |                                            |
| D. <i>to this</i> . .                     | kana . . .          | tana.       | [The other Cases also as in the Singular.] |
| Ac. <i>this</i> . . . .                   | kana . . .          | tana.       |                                            |
| N. <i>that</i> . . . .                    | sun . . . .         | suni.       | . . . . . sani . . . . sani.               |
| G. <i>of that</i> . .                     | sani . . . .        | sani.       |                                            |
| D. <i>to that</i> . .                     | sanifi . . .        | sanifi.     |                                            |
| Ac. <i>that</i> . . . .                   | sani . . . .        | sani.       |                                            |
| Ab. <i>from that,</i><br><i>of that</i> } | san irra . san irra |             |                                            |

## III. POSSESSIVE PRONOUNS.

|                           |           |                            |              |
|---------------------------|-----------|----------------------------|--------------|
| <i>My, mine</i> . . . .   | kiya.     | <i>Our, ours</i> . . . .   | kenia.       |
| <i>Thy, thine</i> . . . . | kanketi.  | <i>Your, yours</i> . . .   | kunike sani. |
| <i>His</i> . . . . .      | kanisati. | <i>Their, theirs</i> . . . | kanisaniti.  |
| <i>Her, hers</i> . . . .  | kanisiti. |                            |              |

## IV. RELATIVE PRONOUNS.

|                                                      |                     |
|------------------------------------------------------|---------------------|
| <i>He that, he who</i> . . . . kan. (masc. and fem.) |                     |
| <i>He who loves</i> . .                              | kan tshalatu.       |
| <i>I who come</i> . . .                              | anna kan anduffu.   |
| <i>Thou that comest,</i>                             | si kan duffu.       |
| <i>He that comes</i> .                               | eni kan duffu.      |
| <i>Those that love,</i>                              | kan tshalatan.      |
| <i>We that come,</i>                                 | nu kan duffenu.     |
| <i>You that come,</i>                                | issini kan duffana. |
| <i>They that come,</i>                               | isan kan duffana.   |

## V. INTERROGATIVE PRONOUNS.

|                                        |               |
|----------------------------------------|---------------|
| <i>Who? Which? What?</i> . . . . .     | Eniu?         |
| <i>Of whom? Of which? Of what?</i> . . | Eniuti?       |
| <i>To whom? To which? To what?</i> . . | Eniufi?       |
| <i>Whom? Which? What?</i> . . . . .    | Eniu?         |
| <i>What? Which? (neuter)</i> . . . . . | Māti?         |
| <i>Of what description?</i> . . . . .  | Atami tshiru? |

## VI. INSEPARABLE PRONOUNS, OR PRONOUNS SUFFIXED OR AFFIXED TO NOUNS AND VERBS

1. *Pronouns joined to Nouns.*

|                           |                              |
|---------------------------|------------------------------|
| <i>My house.</i> . . . .  | manakiya (manako, manakoti). |
| <i>Thy house</i> . . . .  | manaka, manakanketi.         |
| <i>His house.</i> . . . . | manasa.                      |
| <i>Her house.</i> . . . . | manisita.                    |
| <i>Our house</i> . . . .  | manakenia.                   |
| <i>Your house.</i> . . .  | manikesani.                  |
| <i>Their house</i> . . .  | manisani. [Mana, house.]     |

2. *Pronouns joined to Verbs.*

## SINGULAR.

*He has beaten me* . . . . eni na dai  
 - - - - - *thee* . . . . eni si dai.  
 - - - - - *him* . . . . eni isa dai.  
 - - - - - *her* . . . . eni isi dai.  
 - - - - - *us* . . . . eni nu dai.  
 - - - - - *you* . . . . eni issin dai.  
 - - - - - *them* . . . eni isan dai.

*Thou hast beaten me* . . . ati na dai, &c.

*I have beaten thee* . . . . ani si dai, &c.

*He will beat me* . . . . eni na dai, &c.

*He gave me* . . . . . eni na kenne. (PLUR.)

*Give me* . . . . . na kenni (SING.) na kenna.

*He has not beaten me* . eni na hendane.

*He will not give me* . . . eni na henkennu.

## SECT. V.

## DECLENSION OF NOUN SUBSTANTIVES.

| SINGULAR.                              | PLURAL.                                  |
|----------------------------------------|------------------------------------------|
| N. <i>Lord</i> (Master) . Gofta.       | <i>Lords</i> . . . . . Goftawon.         |
| G. <i>of the Lord</i> . . . . Goftāda. | <i>of the Lords</i> . . . . Goftawōni.   |
| D. <i>to the Lord</i> . . . . Goftafl. | <i>to the Lords</i> . . . . Goftawonifl. |
| Ac. <i>the Lord</i> . . . . . Goftan.  | <i>the Lords</i> . . . . . Goftawon      |
| V. <i>O Lord!</i> . . . . . Goftako!   | <i>O Lords!</i> . . . . . Goftawonko!    |

## SECT. VI.

## ON THE ADVERBS.

## 1. AFFIRMATIVE ADVERBS:

*Certainly, surely, indeed* . . . dugga, duguma.

*Mostly* . . . . . tole.

## 2. ADVERBS OF COMPARISON:

*Than, above what* . . . . . irra, tshira.

(*is better, greater, &c.*) . . . . . woya.

## EXAMPLES.

Suni mana kana woya, *That house is better than this.*

Suni mana kana irra tshira, *That house is greater than this.*

## 3. ADVERBS OF DEMONSTRATION:

*Behold! look!* . . . . . Hodu! (PLUR. Hoda!)

## EXAMPLES.

*Look you!* Hodu issin! | *Look I!* Hodu ana!

*Look thou!* Hodu ati!

## 4. ADVERBS OF DOUBTING :

*Perhaps*. . . . . hokan, motshi.

## 5. ADVERBS OF EXCLUSION :

*Except, unless*. . atom—in.

Ex. *Unless he know*, atombekin.

*Only* . . . . . dua.

*Alone* . . . . . koba.

## 6. ADVERBS OF INTENSENESS :

|                                     |  |                                 |
|-------------------------------------|--|---------------------------------|
| <i>Very</i> . . . . . gudo, guduma. |  | <i>Than</i> . . . aka.          |
| <i>Rather</i> . . . . . elleh.      |  | <i>Often</i> . . . gofa guduma. |
| <i>Much more</i> . . attami gudo.   |  |                                 |

## 7. ADVERBS OF ASKING :

*Where?* . . . . . Esa ?  
*Whence?* . . . . . Esai ?  
*Whither?* . . . . . Karra kami ?  
*Where, I pray?* . . . . . Mae esa ?  
*Till where? (how far?)* . . . . . Hamma esa gaute ?  
*How?* . . . . . Atami ?  
*How long?* . . . . . Iomēka ?  
*When?* . . . . . Iome ?  
*What then?* . . . . . Malesini ?  
*Why?* . . . . . Māfi ?  
*For what purpose?* . . . . . Mekeniatā malifi ?

## 8. ADVERBS OF PLACE ?

|                                           |  |                                            |
|-------------------------------------------|--|--------------------------------------------|
| <i>Here</i> . . . . . baketancti.         |  | <i>Below</i> . . . . . garra tshala.       |
| <i>There</i> . . . . . bakesaniti.        |  | <i>In one place</i> . . . baketoko.        |
| <i>Everywhere</i> . . . . . bake hundāte. |  | <i>Hitherwards</i> . . . baketanati.       |
| <i>Within</i> . . . . . kesas.            |  | <i>At another place</i> , ergabirati.      |
| <i>In the midst</i> . . . . . odduti.     |  | <i>Abroad</i> . . . . . dida.              |
| <i>Outside</i> . . . . . didati.          |  | <i>To the right</i> . . . . . garra mirga. |
| <i>Near</i> . . . . . diōda.              |  | <i>To the left</i> . . . . . garra bita.   |
| <i>Far</i> . . . . . fagōda.              |  | <i>From hence</i> . . . . . bake tana.     |
| <i>At the head</i> . . . . . māta dura.   |  | <i>From everywhere</i> ,                   |
| <i>At the feet</i> . . . . . mata tshala. |  | ( <i>from all quar-</i>                    |
| <i>Upon</i> . . . . . garrāra.            |  | <i>ters</i> ) . . . . . bake hundu.        |

## 9. ADVERBS OF NEGATION :

*No* . . . . . kana moti. | *Not* (with verbs).

## EXAMPLES.

*He gave not*, isa henkenne. | *He does not give*, henkennu.



## 10. ADVERBS OF NUMBER :

|                                     |  |                                         |
|-------------------------------------|--|-----------------------------------------|
| <i>Once</i> . . . . . io toko.      |  | <i>Thrice</i> . . io sadi, io afur, &c. |
| <i>Again (twice)</i> . . . io lama. |  |                                         |

## 11. ADVERBS OF ORDER :

|                                       |  |                                   |
|---------------------------------------|--|-----------------------------------|
| <i>At first</i> , tok.                |  | <i>After that</i> . . . duba.     |
| <i>Chiefly</i> , hunduma irra tshira. |  | <i>Afterwards</i> . . . sun duba. |
| <i>Further</i> , suni duba.           |  | <i>Lastly</i> . . . . . tshenfu.  |

## 12. ADVERBS OF PROHIBITION :

*Far be it from me!* . . ani bade!  
*Do not* . . . . . hengodini.

## 13. ADVERBS OF QUALITY :

|                                 |  |                                      |
|---------------------------------|--|--------------------------------------|
| <i>Well</i> . . . . . garida.   |  | <i>Secretly</i> . . . dokate.        |
| <i>Truly</i> . . . . . duga.    |  | <i>In vain</i> . . . hamtu, vanamtu. |
| <i>Quickly</i> . . . dengatida. |  |                                      |

## 14. ADVERBS OF QUANTITY :

|                                       |  |                                |
|---------------------------------------|--|--------------------------------|
| <i>Nearly (about)</i> . . homa-gauti. |  | <i>Much</i> . . . . . guda.    |
| <i>How much</i> . . . . . maka.       |  | <i>Little</i> . . . . . tenno. |

## 15. ADVERBS OF REMISSION :

*By degrees, by little and little:* . . . . . tenno tenno.

## 16. ADVERBS OF RESEMBLANCE :

|                                  |  |                                         |
|----------------------------------|--|-----------------------------------------|
| <i>As</i> . . . . . aka.         |  | <i>Like as</i> . . . . . akanakan.      |
| <i>Otherwise</i> . . akana moti. |  | <i>So also</i> . . . akana ammo.        |
| <i>Thus</i> . . . . . akana.     |  | <i>That is to say</i> , akana tsheddan. |

## 17. ADVERBS OF TIME :

|                                       |  |                                       |
|---------------------------------------|--|---------------------------------------|
| <i>Now</i> . . . . . amma.            |  | <i>In the evening</i> . . galgala.    |
| <i>Up to this day</i> , hammas gauti. |  | <i>In the day-time</i> , guiya.       |
| <i>To-day</i> . . . . . anda.         |  | <i>At night</i> . . . . . halcan.     |
| <i>Yesterday</i> . . . kalesa.        |  | <i>On the next day</i> , iftani.      |
| <i>Formerly</i> . . . dur.            |  | <i>Previously</i> . . . dur.          |
| <i>At that time</i> , io sane.        |  | <i>Subsequently</i> . . duba.         |
| <i>On that day</i> , gafa kani.       |  | <i>Quickly</i> . . . . . dafi.        |
| <i>Whilst</i> . . . . . io.           |  | <i>Always</i> . . . . . gafa hunduma. |
| <i>Before day</i> . . dangeta.        |  | <i>Daily</i> . . . . . gafa gafa.     |
| <i>To-morrow</i> . . boru.            |  | <i>In eternity</i> . . . sawani.      |
| <i>In the morning</i> , dirama.       |  |                                       |

SECT. VII.  
ON THE REMAINING PARTICLES.

~~~~~  
I. PREPOSITIONS.

Over garrara. | *With* wotshin.
Ex. *With thee* Si wotshin.

Because of . . mekeniata. | *Before (in the pre-*
Without . . . maléh. | *sence of)* dura.

Ex. *Before us* Nu durati.

<i>By</i> bira.	<i>Under</i> gurra tshala.
<i>From, of</i> irra, ka.	<i>By, through (in-</i> } enna isati,
<i>From, without</i> . . . dida.	<i>strumentality,</i> } herkasa.
<i>Instead of</i> koda.	<i>Round</i> mers.
<i>Against</i> irrati.	<i>After</i> duba.
<i>Among</i> odduti.	<i>In</i> eti.
<i>Before (time or place),</i> duri.	<i>From</i> ati.
<i>Betwixt</i> bira.	<i>To, towards</i> garra.

II. CONJUNCTIONS.

1. ADVERSATIVE :

But tshenan. | *Though* aka.
Nevertheless . . atonhafin. |

2. CONCLUSIVE :

Therefore ēga.

3. CONDITIONAL :

If not, lest io—dabate.

4. COPULATIVE :

Also ammo.

5. DISJUNCTIVE :

Either—or hokan--hokan.

INTERJECTIONS (EXCLAMATIONS).

<i>Woe!</i> Ker!	<i>O wonder!</i> Woi good!
<i>Pray!</i> Mae!	(Amharic.)
<i>Well!</i> Gudi mal!	

SECT. VIII.

ON THE VERBS.

As for the Verbs, I must observe, that though I have not yet arrived to a full knowledge of their flexion, still I have used my utmost endeavours, with the assistance of my Gelan-man, to arrive at the truth.

~~~~~

### AUXILIARY VERB, *To be.*

| SINGULAR.                               | PRESENT TENSE.                              | PLURAL. |
|-----------------------------------------|---------------------------------------------|---------|
| <i>I am</i> . . . . . ani.              | <i>We are</i> . . . . . nu.                 |         |
| <i>Thou art</i> . . . . . ati.          | <i>You are</i> . . . . . issini.            |         |
| <i>He is</i> . . . . . isa, eni.        | <i>They are</i> . . . . . isan.             |         |
| PAST TENSE.                             |                                             |         |
| <i>I was</i> . . . . . ani tshira.      | <i>We were</i> . . . . . nu tshira.         |         |
| <i>Thou wast</i> . . . . . ati tshirta. | <i>You were</i> . . . . . issini tshirtu.   |         |
| <i>He was</i> . . . . . eni tshira.     | <i>They were</i> . . . . . isan tshira.     |         |
| FUTURE TENSE.                           |                                             |         |
| <i>I shall or will be,</i> ana tā.      | <i>We shall or will be,</i> nu tāna.        |         |
| <i>Thou wilt be</i> . . . . . ati tata. | <i>You will be</i> . . . . . issini tatāna. |         |
| <i>He will be</i> . . . . . isa tāa.    | <i>They will be</i> . . . . . isan tāāna.   |         |
| <i>She will be</i> . . . . . isi tati.  |                                             |         |

#### IMPERATIVE MOOD.

|                                     |                                    |
|-------------------------------------|------------------------------------|
| <i>Be, or Be thou</i> . tai.        | <i>Be, or Be ye</i> . . . tāa.     |
| <i>Do not be</i> . . . . . hentain. | <i>Let not them be</i> . hentaina. |

~~~~~

To Become.—To be Made.

<i>I have become</i> ani tae.	<i>We have become</i> . . . nu tāne.
<i>Thou hast become</i> . . . ati tate.	<i>You have become</i> . . . issini tātan.
<i>He has become</i> eni tae.	<i>They have become</i> . . . isan taān.

~~~~~

### *To Make.—To Do.*

#### 1. ACTIVE VOICE.

|                                        |                                           |
|----------------------------------------|-------------------------------------------|
| <i>I have made</i> . . . . . ani godi. | <i>We have made</i> . . . nu gonne.       |
| <i>Thou hast made</i> . . . ati godi.  | <i>You have made</i> . . . issini godana. |
| <i>He has made</i> . . . . . eni gode. | <i>They have made</i> . . . isan goddan.  |

SINGULAR.      IMPERATIVE MOOD.      PLURAL.

*Make, Do* . . . godi.      |      *Make, Do* . . . goda.

SINGULAR.      PARTICIPLE.      PLURAL.

*Doing* . . . kan godu.      |      *Doing* . . . kan godan.

#### INFINITIVE MOOD.

*To do, To make* . . . . . godu.

| SINGULAR.                                | 2. PASSIVE VOICE. | PLURAL.                                            |
|------------------------------------------|-------------------|----------------------------------------------------|
| <i>I have been made</i> . . ani godame.  |                   | <i>We have been made</i> , nu godamna.             |
| <i>Thou hast been made</i> , ati godame. |                   | <i>You have been made</i> , issini godam-<br>tana. |
| <i>He has been made</i> . . eni godame.  |                   | <i>They have been made</i> , isan goda-<br>man.    |

~~~~~

Another instance.

<i>I appear, am seen</i> , ani illalame.		<i>We appear</i> . . . nu illalamne.
<i>Thou appearest</i> . . ati illalamta.		<i>You appear</i> . . issini illalamtana.
<i>He appears</i> eni illalame.		<i>They appear</i> . . isan illalamana.
<i>He has appeared</i> illalame tshira.		

~~~~~

### CAUSATIVE FORM OF VERBS.

In the Causative Form of their Verbs, *sisse* is added to the the simple form.

EXAMPLES.

*Dekame* . . . . . to irritate.  
*Dekamsisse* . . . . he caused to irritate.  
*Iamsisse* . . . . he caused (ordered) to call; from "iame,"  
*he called.*

The Conjugation of this form is thus:—

SINGULAR.

*I cause to irritate* . . . . . ani decamsisse.  
*Thou causest to irritate* . . . . ati decamsista.  
*He causes to irritate* . . . . . eni decamsisse.

PLURAL.

*We cause to irritate* . . . . . nu decamsisne.  
*You cause to irritate* . . . . issini decamsistana.  
*They cause to irritate* . . . . isan decamsissana.

### IMPERATIVE MOOD.

| SING.                                         | PLUR.                                         |
|-----------------------------------------------|-----------------------------------------------|
| <i>Cause to irritate</i> . . . . . dekamsisi. | <i>Cause to irritate</i> . . . . . decamsisa. |

### PARTICIPLE.

| SING.                                      | PLUR.                                       |
|--------------------------------------------|---------------------------------------------|
| <i>Causing irritation</i> , kan decamsisu. | <i>Causing irritation</i> , kan decamsisan. |

### INFINITIVE MOOD.

*To cause to irritate* . . . . . decamsisu.

## NEGATIVE FORM OF VERBS.

## PRESENT TENSE.

## SINGULAR.

*I am not . . . . ana moti.**Thou art not . . . . ati moti.**He is not . . . . isa moti.*

## PLURAL.

*We are not . . . . nu imoti.**You are not . . . . issin imoti.**They are not . . . . isan imoti.**I will not . . . . ani hentshalatu.**Thou wilt not . . . . ati hentshalatu.**He will not . . . . eni hentshalatu.**We will not . . . . nu hentshalanu.**You will not . . . . issin hentshalatan.**They will not, isan hentshalatan.*

## IMPERFECT TENSE.

*I was not . . . . ani hentshiru.**Thou wast not . . . . ati hentshirtu.**He was not . . . . eni hentshiru.**We were not . . . . nu hentshirru.**You were not . . . . issin hentshirtan.**They were not . . . . isan hentshiran.*

## PRESENT TENSE.

*I cannot . . . . ani hendandau.**Thou canst not, ati hendandesu.**He cannot . . . . eni hendandau.**We cannot . . . . nu hendandeni.**You cannot . . . . issin hendandesana.**They cannot, isan hendandaian.*

## IMPERFECT TENSE.

*I could not . . . . ani hendandenie.**Thou couldst not, ati hendandenie.**He could not . . . . eni hendandenie.**We could not . . . . nu hendandenie.**You could not, issin hendandenie.**They could not, isan hendandenie.**I would not . . . . ani hentshalane.**Thou wouldst not, ati hentshalane.**He would not . . . . eni hentshalane.**We would not, nu hentshalane.**You would not, issin hentshalatu.**They would not, isan hentshalane.*

## PARTICIPLE.

## SINGULAR.

*He that cannot, kan hendandenie.*

## PLURAL.

*Those that cannot . . . . kan hendandaian.*

SECT. IX.  
ON THE NUMBERS.

I. CARDINAL NUMBERS.

|                                                |                                               |
|------------------------------------------------|-----------------------------------------------|
| 1. <i>One</i> . . . . . tok.— <i>fem. tak.</i> | 22. <i>Twenty-two</i> , diktami lama.         |
| 2. <i>Two</i> . . . . . lama.                  | 23. <i>Twenty-three</i> , diktami sadi        |
| 3. <i>Three</i> . . . . . sadi.                | 24. <i>Twenty-four</i> , diktami afur.        |
| 4. <i>Four</i> . . . . . afur.                 | 25. <i>Twenty-five</i> , diktami shani.       |
| 5. <i>Five</i> . . . . . shani.                | 26. <i>Twenty-six</i> , diktami tsha.         |
| 6. <i>Six</i> . . . . . tshā.                  | 27. <i>Twenty-seven</i> , diktami torba       |
| 7. <i>Seven</i> . . . . . torba.               | 28. <i>Twenty-eight</i> , diktami sadēti      |
| 8. <i>Eight</i> . . . . . sadēti.              | 29. <i>Twenty-nine</i> , diktami sagall       |
| 9. <i>Nine</i> . . . . . sagall.               | 30. <i>Thirty</i> . . . . . sodoma.           |
| 10. <i>Ten</i> . . . . . kudana.               | 31. <i>Thirty-one</i> . . . sodomi tok.       |
| 11. <i>Eleven</i> . . . . . kuda tok.          | 40. <i>Forty</i> . . . . . afurtama.          |
| 12. <i>Twelve</i> . . . . . kuda lama.         | 50. <i>Fifty</i> . . . . . shantama.          |
| 13. <i>Thirteen</i> . . . . . kuda sadi.       | 60. <i>Sixty</i> . . . . . tshātāma.          |
| 14. <i>Fourteen</i> . . . . . kuda afur.       | 70. <i>Seventy</i> . . . . . torbatāma.       |
| 15. <i>Fifteen</i> . . . . . kuda shani.       | 80. <i>Eighty</i> . . . . . sadētāma.         |
| 16. <i>Sixteen</i> . . . . . kuda tshā.        | 90. <i>Ninety</i> . . . . . sagaltama.        |
| 17. <i>Seventeen</i> . . . . . kuda torba.     | 100. <i>Hundred</i> . . . . . dibba.          |
| 18. <i>Eighteen</i> . . . . . kuda sadēti.     | 200. <i>Two hundred</i> . . . . . dibba lama. |
| 19. <i>Nineteen</i> . . . . . kuda sagall.     | &c.                      &c.                  |
| 20. <i>Twenty</i> . . . . . diktama.           | 1000. <i>Thousand</i> . . . . . kūma.         |
| 21. <i>Twenty-one</i> . . . . . diktami tok.   | 2000. <i>Two thousand</i> , kuma lama.        |
|                                                | &c.                      &c.                  |

II. ORDINAL NUMBERS.

|                                       |                                            |
|---------------------------------------|--------------------------------------------|
| <i>First</i> . . . . . toko.          | <i>Fourteenth</i> . . . . . kuda afrafa.   |
| <i>Second</i> . . . . . lamafa.       | <i>Fifteenth</i> . . . . . kuda shanafa.   |
| <i>Third</i> . . . . . sadīfa.        | <i>Sixteenth</i> . . . . . kuda tshaifa.   |
| <i>Fourth</i> . . . . . afrafa.       | <i>Seventeenth</i> . . . . . kuda torbafa. |
| <i>Fifth</i> . . . . . shanafa.       | <i>Eighteenth</i> . . . . . kuda sadēfa.   |
| <i>Sixth</i> . . . . . tshaifa.       | <i>Nineteenth</i> . . . . . kuda sagalafa. |
| <i>Seventh</i> . . . . . torbafa.     | <i>Twentieth</i> . . . . . diktamifa.      |
| <i>Eighth</i> . . . . . sadēfa.       | <i>Thirtieth</i> . . . . . sodomifa.       |
| <i>Ninth</i> . . . . . sagalafa.      | <i>Fortieth</i> . . . . . afurtamafa.      |
| <i>Tenth</i> . . . . . kudanifa.      | <i>Fiftieth</i> . . . . . shantamafa.      |
| <i>Eleventh</i> . . . . . kuda toko.  | <i>Hundredth</i> . . . . . dibbafa.        |
| <i>Twelfth</i> . . . . . kuda lamafa. | <i>Thousandst</i> . . . . . kumafa.        |
| <i>Thirteenth</i> , kuda sadīfa.      |                                            |

## SECT. X.

## A SMALL SYNTAX.

## I. CONSTRUCTION OF VERBS WITH VERBS.

## 1. How the Infinitive is constructed with the Finite Verb.

*I wish to know* . . . . . Ani beku tshalata.  
*I to know wish.*

*I will come* . . . . . Ani ademu tshalata.  
*I (to) come will.*

*I will call* . . . . . Ani iamu tshalata.  
*I call will.*

*He cannot come* . . . . . Eni duffu hendandau.  
*he come cannot.*

*He cannot speak* . . . . . Eni himur hendandau.

*He must come* . . . . . Eni dufufi. (Infin. dativo.)  
*he come to=(is) to come.*

*He must know* . . . . . Eni bekufi.

*He must be near* . . . . . Eni diatufi.

*He was to come* . . . . . Eni sila endufa

*He was to know* . . . . . Eni sila embeka.

*He should have approached,* Eni sila endiata.

The Future Teuse is formed by circumscribing the Participial Future.

## EXAMPLE.

*He will give* . . . . . Eni kankennu tua.

## II. CONSTRUCTION OF VERBS WITH NOUNS.

## 1. Active Verbs govern the Noun in the Accusative Case.

## EXAMPLE.

*He gave him a stone* . . . Daga kennaf.

2. The Infinitive, Nominascens, retains its signification in the Galla, as in the Amharic; and, in fact, in every language.

## EXAMPLE.

*The king likes the beating of the drum.*  
 Gofta regariti dau tshalate.

3. The proper Nouns of Places are constructed with Verbs without any Preposition.

## EXAMPLE.

*It is in Shoa-Mēda. . . .* Shoa-Mēda tshira. Anköber tshira.

## III. CONSTRUCTION OF NOUNS.

1. Substantives are so constructed with Substantives, that the reigning precede.

## EXAMPLES.

*The son of the king. . . .* Ilma gofta.

*The house of my father . .* Mana abakiya.

2. In the connexion of Adjectives with Substantives, the Substantives use to precede.

## EXAMPLES.

*A large house . . . . .* Manna guda.

*A good man . . . . .* Nama gari.

3. Sometimes the Adjective is put into the Plural Number, when connected with a substantive in the singular; which, in our language, must be in the plural.

## EXAMPLES.

*Bad men . . . . .* Nama hamawon.

*Large stones . . . . .* Daga gudawon.

4. As to any rules for the Genders, I have not yet arrived at any certainty.

## EXAMPLES.

*A bad woman. . . . .* Niti hamtu.

*A good house . . . . .* Manna guda.

5. Several Adjectives require, in the same manner as in the Amharic Language, the Pronouns affixed, in order to signify some conditions of persons.

## EXAMPLES.

## SINGULAR.

*I alone . . . .* ani kobakiya.

*Thou alone . .* ati kobakēti.

*He alone . .* eni kobasāti.

## PLURAL.

*We alone . . .* nu kobakeniu.

*You alone . .* issini kobakesana.

*They alone . .* isan kobasaniti.

6. The Interrogative, *How much?* or *How many?* is simply constructed with the Noun, but so as to have the Noun before.

## EXAMPLES.

*How many days? . . . . .* Gafa mēka?

*Which (the how-maniest) year? . .* Ioga mēka?



## 7. Prepositions with Nouns :

## EXAMPLES.

*This man is from Anköber.* . . . Nammi kuni Anköber.  
*He rose from Anköber.* . . . . . Ankobari bai.  
*He rose from Angollala* . . . . . Angollalada bai.

## 8. Cardinal Numbers have their Nouns in the Singular.

*Four parts.* . . . Afur gergerfudi.

## III. CONSTRUCTION OF PRONOUNS.

Relative Pronouns are determined, in the positive form, by *kābu* ; and in the negative, by *henkabne*.

## EXAMPLE.

*A man who has no house.* . Nama kan manna henkabna.

## IV. CONSTRUCTION OF ADVERBS.

The Negative *hen* is prefixed to the Preterite, with the addition of the Negative *ne* at the end ; e.g. *He did not love*, hentshalane. And to the Future and the Present Tense, where the termination *u* is substituted for the *e*.

## EXAMPLES.

*I will not.* . . . hemberbadu. *I know not.* . . . hembeknu.

In the Participle of the Present Tense :

*The man that will not.* . . . nami kan hentshalane.

In the Imperative Mood :

*Do not.* . hengodini. | *Take not.* . henfutadini.

There is a verbal form : *I have not*, henkābu ;—which is thus conjugated :

## SINGULAR.

*I have not* . . . . . henkābu.  
*Thou hast not* . . hedkabtu.  
*He has not* . . . . . henkābu.

## PLURAL.

*We have not* . . . henkabne.  
*You have not* . . . henkabtan.  
*They have not* . . . henkaban.

*I will nothing.* . . . . . Woiyu hemberbadu.

*This is not* . . . . . Kuni isa moti.



## V. CONSTRUCTION OF PREPOSITIONS.

Preposition *In*. *Inasmuch* &c. . . . . *io*.

Ex. *Inasmuch as we can*. . . . *Io nu dendenia*.

Prep. *To me*. . . . . *na bira*.

Ex. *Illness has come to me (befallen me)* . . . *Dukuba na bira gai*.

Prep. *With*. . . . . *wotshin*.

Ex. *With me*. . . . . *Ana wotshin*.

*On my account*. . *Mekeniata kiya*.

*Like me*. . . . . *Akakiya*.

*From me, of me*. . *Na irra*.

## EXAMPLES.

*He received from me*. . . . . *Na irra fudate*.

*From God*. . . . . *Waka irra*.

*This has come from our country*, *Kuni bise kenia duffe*.



## VI. CONSTRUCTION OF CONJUNCTIONS.

Conjunction *That*. . . . *aka*.

## EXAMPLES.

*Make that he comes (make him to come)*, *Godi aka duffu*.

*Make that it may not perish*. . . . *Sonna egi aka henbane*.

Conjunction *And*; with *f* affixed.

## EXAMPLES.

*Gold and silver*. . . . . *Workef meti*.

*Stone and wood* . . . . . *Dagaf maka*.

*The living and the dead* . . . *Kan duef kan tshira*.

*A large and a small house*, *Manna gudaf manna tenna*.

*A good and upright man*, *Namma garif namma duga*.

## SECT. XI.

## A FEW GALLA EXPRESSIONS AND SENTENCES.

|                                           |                                                                  |
|-------------------------------------------|------------------------------------------------------------------|
| <i>Good morning</i> .....                 | Naga ambulte.                                                    |
| <i>Thanks to God!</i> .....               | Bulla bulte naguma.                                              |
| <i>Have you slept well?</i> .....         | Nagam bultani?                                                   |
| (ANSWER) .....                            | Bulle bulta; or, Enaganaga,<br>feyuma.                           |
| <i>Have you spent the day well?</i> ..    | Naga oltani?                                                     |
| (ANSWER) .....                            | O!lo olte.                                                       |
| <i>Good bye</i> .....                     | Marabatis, nagana oli. (SING.)<br>Marabatis, nagaia ole. (PLUR.) |
| <i>How do you do?</i> .....               | Naga tshedde?                                                    |
| <i>How do they do?</i> .....              | Naga tsheddani?                                                  |
| (ANSWER) .. Well .....                    | Atis feiuma.                                                     |
| To a respectable person;                  |                                                                  |
| <i>Are you well?</i> .....                | Issinis feiuma.                                                  |
| <i>Have you passed the evening well?</i>  | Naguma galgalesite?                                              |
| (ANSWER) .....                            | Naguma atigalgalesite?                                           |
| <i>Good night</i> .....                   | Naguma galgalesate.                                              |
| (ANSWER) .....                            | Nagai ambula.                                                    |
| <i>Have you passed the forenoon well?</i> | Nagam bulte? (SING.)                                             |
| (ANSWER) .....                            | Nagam bultani? (PLUR.)<br>Bulla bulte.                           |
| <i>How do they call this village?</i> ..  | Gondi kuni mekan eniu?                                           |
| <i>It is called Metätit</i> .....         | Metätit tsheddan.                                                |
| <i>Where do you go to</i> .....           | Esa dukta?                                                       |
| <i>Whence has he come?</i> .....          | Esei duffe?                                                      |
| <i>Why?</i> .....                         | Mafi?                                                            |
| <i>What is this?</i> .....                | Kuni malini?                                                     |
| <i>How much does it cost?</i> .....       | Gadi meka?                                                       |
| <i>Who comes?</i> .....                   | Eniu duffe?                                                      |
| <i>Tell me where he is</i> .....          | Na hime esa isa tshira.                                          |
| <i>Sit quickly down</i> .....             | Dafi tai.                                                        |
| <i>Rise</i> .....                         | Kai.                                                             |
| <i>Come near</i> .....                    | Kod.                                                             |
| <i>Come here</i> .....                    | As kod.                                                          |
| <i>How are you to-day?</i> .....          | Anda atam tshirte?                                               |

FINIS.







