

SUGGESTIONS AND OVERALL PRINCIPLES  
FOR THE DEVELOPMENT  
OF AN OROMO DICTIONARY  
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## 1. OVERVIEW

In doing the research for our Oromo Newspaper Reader, Grammar Sketch and Lexicon, I began to get a feel for the language, the available materials, and immediate needs. Since I have had the opportunity to work on six dictionaries in my own lifetime (Aklanon, Armenian, Somali, Tagalog Etymological, Tagalog Slang, and Yolngu Matha), I have developed certain procedures and principles which I trust are worthy of consideration. So I hope to make some suggestions to the Oromo community or any research organization that may take on such a crucial and valuable project.

In summary, these are:

1. The work should be as **broad in scope** as possible, i.e., not represent the speech or ideology of one person.
2. As many **root words** as possible should be represented.
3. As many **dialects** as possible should be represented.<sup>1</sup>
4. As many Oromo **publications** as possible should be “scanned” for vocabulary.
5. **Full words** should be presented in alphabetical order as they appear, not under their roots.
6. **Grammatical information** should be provided, not only as to part-of-speech, but also the main inflectional forms of words treated.
7. Even if learners desperately need a bilingual dictionary, the Oromo must develop for themselves a sound and thorough **monolingual dictionary**.

## 2. EXISTING INFORMATION

### 2.1. THE PUBLISHED DICTIONARIES

There are two published Oromo-English dictionaries (having approximately 8,000 entries each) which yield an estimated 11,000 words (considering non-overlapping vocabulary). However, these date to the last decade (Gragg 1982 and Gamta 1989), prior to the establishment of an Oromo written standard (Qubee) in 1995. Furthermore, both are organized around

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<sup>1</sup> I understand there is some debate about this point due to the mobility of people from one area to another. Nevertheless, a set of labels like {Harar}, {Shewa}, {Borana} or like {north}, {central}, {south} (or some combination of these), should mark vocabulary that is in some way geographically or ethnographically restricted.

root words, requiring the student to know where to look in order to find an entry. If nothing further were done other than to fuse the Gragg and Gamta dictionaries, the spelling of each entry needs to be updated, and full words should be presented in alphabetical order, not under their roots.<sup>2</sup>

There is also the English-Oromo dictionary of Muude (1995), which could be the source of many words not covered in the Gragg and Gamta studies, e.g., **asoosama** 'fiction', **baannaan** 'unless,' **saaxil baas-** 'expose.' However, one must be aware that not all of Muude's entries contain exact Oromo matches (i.e., word-for-word translational equivalents). In many instances, his glosses are explanatory (they explain in Oromo what an English word means, but can not give an Oromo equivalent because none has yet been established, e.g., see his entries for *B.A.*, *nubile*, *sailor*, etc.).

## 2.2. THE OROMO PRESS

Our work with the Oromo press (*Bariisaa*, *Kallacha Oromiyaa*, *Madda Walaabuu*, and *Urji*) indicated that from 20 to 42% of words in any given article are not covered in either of these resources. Of the 2,990 words indexed in the *Oromo Newspaper Reader*, 784 (or an average of 26%) are not covered. After recognizable English, Italian or Arabic loans and inadvertently omitted Oromo basic vocabulary are accounted for, approximately 10% present real problems in definition and need work with consultants from different dialect areas. Additionally, a word may appear in one dictionary, but the gloss does not include recent secondary meanings or extensions, e.g., **galii** 'beehive' (in Gamta) but **income** (in the press).

Since the Oromo press apparently makes little or no effort to proofread, spelling errors and inconsistencies abound. It is imperative that any such words be spelled correctly in the dictionary, but somehow consistently made errors<sup>3</sup> should be cross-referenced to how they appeared (the introduction of additional typographical errors cannot be tolerated as it would only complicate an already chaotic situation).

## 2.3. OROMO TEACHING MATERIALS

There are now many booklets which teach the newly-established Oromo spelling conventions. There is also the Ali-Zaborski textbook (1990) and Rikitu manual (1993). Most of these contain glossaries or vocabularies with English

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<sup>2</sup> Presentation by root words is an excellent and instructive method, but often is not user friendly. It can also have unfortunate consequences when homonyms are involved, such as the treatment of **huba** in the meanings of 'harm' and 'realize, understand, observe' in Gragg.

<sup>3</sup> Some criterion of judgment must be established, for example, if a misspelling occurs five or more times in different articles or authors. One common example is the Arabic loanword **ummata** 'people' - often spelled «uummata» or «ummaata».

and/or Amharic translations. Since these represent orthodox terminologies (or attempts at such) as well as dialect-specific forms, these wordlists too should be incorporated in the dictionary.

There is a large area where Oromo has not yet been standardized (e.g., *inflation, refrigeration, atomic energy, nuclear war, political reform*, etc.). Many authors have attempted to fill in such gaps, but it is usage that will determine which forms are favored. All a dictionary can do at this stage is present the options; a prescriptive dictionary will simply not accomplish this goal. It will be the Oromo people at large who opt for one or another of the competing suggestions.

### 3. THE FINAL PRODUCT

The kind of dictionary that emerges should have the following features

1. It should aim for at least **25,000 entries**<sup>4</sup> (headwords) glossed for current usage. The main priority should be to represent as many productive roots as possible, including all available **personal** and **place names**, so that the meaning of the latter can be seen from the nouns or roots themselves, e.g.:

**abdii** *n* hope, reliance; desire [GG-82:5, JO-85:253, MA-89:6, MR-93:100, MZ-90:73,131, TG-89:5]

**Abdii** *pn-m* Abdii (Oromo male personal name) «Abdiin» {Arb} [MZ-90:99]

Oromo is a language with a lot of derivation forming “word families.” A word family consists of all the words covering various parts of speech that can be formed from a single root, e.g., for example note the word growth of the root **bar-** via derivation in the following:

<b>bar-</b>	learn [ <i>v-tr</i> ]	<b>bartuu</b>	learner [ <i>n</i> ]
<b>baram-</b>	be learned [ <i>v-pass</i> ]	<b>barataa</b>	student [ <i>n</i> ]
<b>barat-</b>	study [ <i>v-auto</i> ]	<b>barinsa</b>	learning [ <i>n</i> ]
<b>barsiis-</b>	teach [ <i>v-caus</i> ]	<b>barinsa afaanii</b>	linguistics [ <i>np</i> ]
<b>barsiisaa</b>	teacher [ <i>n-m</i> ]	<b>barnoota</b>	education [ <i>n</i> ]
<b>barannoo</b>	lesson [ <i>n</i> ]	<b>barumsa</b>	schooling [ <i>n</i> ]

I believe it is imperative to get representatives of as many Oromo roots into a dictionary as possible, and only then (if time allows) represent the predictable derivations that come from them. Some examples of such essential and non-essential entries are:

Essential            **saba**                            *n*                            tribe; nation; people; masses

<sup>4</sup> This figure is based on the size of our Somali database (another Cushitic language with several major dialects) when the discovery of new words became too costly and time-consuming to warrant further expansion. I estimate that a similar figure for Oromo would result in a reasonably comprehensive coverage. Obviously, any figure above the 11,000 words currently available represents a step in the right direction.

Maybe human	<b>sabummaa</b>	<i>n</i>	nationality; [atr] social,
Essential	<b>arraba</b>	<i>n</i>	tongue
Essential	<b>arrabs-(uu)</b>	<i>v-tr</i>	insult
Maybe	<b>arrabsoo</b>	<i>n</i>	insult, abuse
Maybe	<b>arrabsaa</b>	<i>n</i>	insult
Non-essential	<b>arrabfat-</b>	<i>v-auto</i>	insult for one's own purposes
Non-essential	<b>arrabfam-</b>	<i>v-pass</i>	be insulted

In the case of a monolingual dictionary, the compilers can take a great deal of the stock of common Oromo knowledge for granted. Having developed a gloss for **saba** (see above), it would not be unreasonable to assume that a native speaker could make an appropriate projection for **sabummaa** (as an abstract or collective noun derived from the former).

If, on the other hand, a bilingual dictionary is being produced (Oromo-English), then any significant change in meaning in either language will have to be represented, such as **bar-** *learn*, **barat-** *study*, **barsiis-** *teach*, even though the derivation is predictable within Oromo. Nevertheless, if the passive (-**am-**) and autobenefactive forms (-**at-**, -**achuu**, -**a(d)dha** 'to do VERB for oneself or on one's own') yield a *predictable meaning*, time would be better spent putting in more roots or words that would add to the overall collection of data.

While the presentation of most parts of speech is reasonably straightforward, the question of how verbs are to be entered should be addressed. Three different methods are currently in use, each with advantages and disadvantages: citation of the root (**daak-** 'swim'), the infinitive form (**daakuu** 'to swim'), or the first person singular present (**daaka** 'I swim'). While a root word is never spoken as such in Oromo, it seems that more and more people are becoming familiar with the concept. Citation of the root or the first person form puts the verb alphabetically ahead of the derived forms, whereas citation of the infinitive tends to put the verb alphabetically last. The autobenefactive verbs present the greatest problem because they change so much in their inflection (**argadha**, **argatta**, **argata**, **argatti**, **arganna**, etc. and **argachuu**). I recommend the -**at-** form<sup>5</sup> because it is the most common throughout the personal conjugation of the verb and is the stem used to form all passives (**argatam-**). In the long run, no matter which citation form is selected, the editor must be consistent.

2. Although entries must be spelled accurately and according to the established standards, they could be sorted without reference to long vowels or consonants. For a learners' dictionary, given the number of careless

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<sup>5</sup> First used, to my knowledge, by Owens (1985:65).

misspellings, I highly recommend the idea of ignoring double consonants and vowels in organizing the data. Gamta (1989) ignored long vowels,<sup>6</sup> so this takes the process one step further. If the word being looked up was misspelled or the user has a less than perfect command of the new orthography, then it takes an additional amount of ingenuity to find it. Such a sort order would have the following advantages:

(a) It will be easier for a student to find an entry in one location rather than looking in up to four different places (the most common spelling mistakes ignore these length distinctions).

(b) Minimal pairs (**aala, ala, alaa, aalaa**) will come out next to each other illustrating to Oromos and English-speaking students alike how important these length distinctions really are. Here are some examples from our Lexicon (Tucho, Zorc & Barna 1996:186):

**aadduu** *n* knife

**aaduu** *vn* groaning, moaning

**aduu** *n-f* sun; sunshine, light and warmth from the sun; day (during daylight hours)

**addummaa** *n* difference

**adummaa** *n* whiteness

I believe this will make a significant learning tool for both English-speaking learners and Oromo writers.

3. Appropriate grammatical information should be given; I prefer to use *italics*. For nouns and adjectives, this should include the gender [*n-m, n-f, adj-m, adj-f*], since gender agreement is so important in the language. Other useful grammatical information could be provided under #5 below (such as the nominative and plural forms of a noun, feminine and plural adjective forms, irregular verb conjugations, etc.).

In developing the Oromo Lexicon (op.cit.), we used the following abbreviations; consult the Grammar Sketch for more detailed information about each respective part of speech. I am not implying that these abbreviations are essential nor to force them on other lexicographers; I am suggesting that each major part of speech have some form of coverage.

adj-f	feminine adjective	n-f	feminine noun
adj-m	masculine adjective	n-m	masculine noun
adv	adverb	n-pl	plural noun
deic	deictic, demonstrative	neg	negative
intj	interjection	num	number, numeral

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<sup>6</sup> In a personal communication (August 1995), Gamta explained that this decision was imposed upon him. Nevertheless, it proved very useful for students of the language since it limited the number of areas where one had to look for a word.

pn	personal name	v-auto	autobenefactive verb
pn-loc	place name	v-glot	glottal verb
postp	postposition	v-intr	intransitive verb
prep	preposition	v-pass	passive verb
pro	pronoun	v-st	stative verb
qw	question word	v-tr	transitive verb
rw	root word	vn	verbal noun

4. Exemplification should be provided where it enhances or clarifies the entry or meaning. Trivial or contrived examples like “the cat is drinking the milk” should be avoided, whereas the use of Oromo sayings and proverbs to exemplify headwords would be an ideal and instructive tool.

5. Alternate spellings and inflections of each headword should be included. In our Lexicon, we put these within double braces «xxx».

**hubachiis-** *v-caus-root* remark, note, point out, refer to; announce, let s.o. know s.t. «hubachiisuu = hubat ch siis, hubachiisa, hubachiisaniiru, hubachiiseera»

**mana** *n-m* house; home; building «manaa, manni, manicha, manneen, manatti»

**nama** *n* person, human being; man, male; mankind «namaa, namicha ~ namicca, namticha, namtichi, namni, namoota, namu»

6. Dialect or loan-status information should also be included; the former is crucial, the latter helpful. In our Lexicon, we marked this in curly brackets {xxx}, using abbreviations for the language names spelled out in full below. The identifications can be found in the Lexicon under each entry.

**nuusi** *num* half {Arabic}

**presidenti** *n* president {English}

**Raas** *pn* sir (title of s.o. immediately below the king) {Amharic}

**salaaxaa** *n* salad {Italian}

**silaa** *conj* if [conditional ~ counterfactual] Syn: yoo «sila, silla» {Harar}

**shiftii** *n* measles Alt: shiftoo; Syn: gifira {eastern}

**shiftoo** *n* measles Alt: shiftii; Syn: gifira {southern}

**wasiila** *n-kin-m* uncle (paternal), father’s brother Syn: adeera, abbeera; Cf: eessuma (mother’s brother) «wasiillan, wasiila kootu» {western}

7. In the database, if not in the printed edition, the sources of each entry should be indicated (in code). Including them in the published version lets the user know if a word is highly represented in the literature or if it is a form limited to one author or dialect. In my dictionaries, I usually had a rule of thumb that would not allow an entry to go to press without three separate confirmations. Due to the limited number of our resources and constraints of time, we did not follow this procedure in our Lexicon in the hope that the user would assume that if only one source was listed, responsibility as to the correctness of the word and the gloss rested on that author; whereas if many

sources were cited, then there was a proportionately higher index of reliability that the information was accurate.<sup>7</sup>

**maaram-** *v-pass-root* be shown mercy, be freed (from punishment ~ severe debt) «maaramuu, maarama, maarama» [GG-82:271] {Amharic}

**waasii** *n* sponsor, guarantor [MR-93:117]

**waawummaa** *n* negative (not positive) Opp: eeyyummaa [TG-95:34]

**Waxabajjii** *n-time* June (old and current name) «Waxabajji, Waxbaji, Waxabaajjii, Woxabajjii» [ABC-17, FK-94:119, GG-82:401, HM-95:908, KO1.9, MR-93:88, MZ-90:145, TG-89:598]

A sample of how some of the entries might be structured and finalized is appended. Otherwise, consult the Lexicon in Tucho, Zorc, and Barna (1996: 180-386).

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<sup>7</sup> This is admittedly a questionable practice. Normally if one puts something in one's dictionary, it is up to that compiler to insure that it is right -- not the user.

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## DICTIONARY SAMPLE OF LETTER «E» FROM OROMO LEXICON

Note that affixes have been included.

- e** *alph* letter of the Oromo alphabet, representing the mid front vowel; may be long [ee] or short [e] [G§1, ABC-1,5, BES-76:131, JO-85:10, MM-39:23, MR-93:7,10, MZ-90:xi, TG-89:v]
- e**<sup>2</sup> *v-suf* I VERBed, I did VERB [first person past verb suffix] J deeme 'I went' [G§12.4.1, R28b, BES-76:137, JO-85:259, MZ-90:5, TG-95:31]
- e**<sup>3</sup> *v-suf* he VERBed, it [masc] did VERB [third person masculine singular past verb suffix] J addeesse 'he announced', deeme 'he went' [G§12.4.1, R02=2, R03=2, R04=4, R06=3, R10, R11, R12=3, R14, R16, R17=3, R18, R20, R22, R23=2, R24=4, R25=5, R26, R27, R28=2, R29=6, R30=3, R32, BES-76:137, JO-85:259, MA-89:10, MZ-90:6, TG-89:195, TG-95:33]
- ee** *intj* yes [affirmative response to a question] J Opp: lakki; Alt: yee [G§15, JO-85:204,259, MZ-90:3,6,135]
- ee**<sup>2</sup> *conj-suf* VERB and ... [marks verb coordination without regard to tense (time) or mood] J Isiin nyaata bitee haa deebitu. 'Let her buy food and return;' Kitaaba dubbisee rafa. 'He reads books and then he sleeps.' [G§14.1, R02, R04=2, R06, R07, R08, R11=2, R14, R15=4, R16=2, R19ab, R20=2, R21, R22=4, R23=3, R24=9, R28=6, R29=5, R30=5, R31=4, R32=29, MZ-90:38, TG-89:195]
- ee**<sup>3</sup> *n-suf* instrumental ~ resultative noun forming suffix J bonee 'summer crop'; cuuphee 'dagger' [lit: for dunking into]; damee 'branch'; dhibee 'problem, trouble'; jaalee 'comrade' [G§5.4, GG-82:xxiv]
- eebbaa** *n* blessing «eebba» [ABC-18, HM-95:77f, MR-93:10,105, MZ-90:135]
- eebicca** *n* tree sp., the flower of which bees use for nectar J See: ibicca [GG-82:221]
- eebbifamaa** *adj-pass* blessed [HM-95:78,333, MA-89:5]
- eebbis** *v-root* bless; [ext] graduate J ... innis isaan eebbise. 'and he blessed them.' «eebbisuu, eebbissa, eebbise» [HM-95:77, MR-93:39, MZ-90:135]
- Ebla** *n-time* April (current name); August (old name); July J See: Adoolessa; Hagayya «Ebbila, Eebila, Elba» [R15, ABC-16, (HM-95:428), KO1.9, MR-93:88, (TG-89:196)]
- eecha** *qw-loc* where? J Alt: eessa, eeysa [AM-94:113]
- eda** *adv-time* last night [MZ-90:38,135]
- edana** *adv-time* tonight [MZ-90:22,135]
- Eedatoo** *pn-m* Eedatoo (male personal name) «Eedatoon» [R14=2]
- eddo** *n-loc* place J See: iddo [GG-82:221]
- ee'ee** *intj* yes [G§15, MR-93:11]
- eeffam** *num-v-pass-suf* be done N times; be increased N-fold [passive numeral verb] J lameef(f)am- 'be done twice' « = eess ff am» [G§8.5, MZ-90:62]
- eeg** *v-root* guard, watch, protect, keep; tend (animals) «eeguu, eega, eege» [R03, R08x, MR-93:105, MZ-90:135, TG-89:197]
- eeg**<sup>2</sup> *v-root* wait (for) J Dameen si eegdi. 'Damee is waiting for you.' «eeguu, eega, eegi» [JO-85:259, MA-89:13, MZ-90:67,135]
- eega** *prep* after, since, from [G§10.1, MZ-90:18,135]
- eega**<sup>2</sup> *conj* after, afterwards, since (temporal); because, since (reason) J Eega hommishii dhume namu gale. 'Everyone returned home after the harvest was over.' [G§14.3, R26b, JO-85:259, MZ-90:61,66f,135, TG-89:197]
- eegaa** *n* guard « = eeg aa, eega» [MR-93:08,105]
- eгаа** *conj* so, then, therefore «eegaa» [G§14.3, R25a, R28ab=3, R29, GG-82:134; HM-95:704,776, MR-93:08,105, TG-89:196]
- eegal** *v-root* start, begin J Syn: jalqab- «eegaluu, eegala, eegale, eegalee, eegalla» [R18a, R23a, R28a, HM-95:67,725, JO-85:260, MZ-90:23,38,135]
- eegala** *v-3m-prog* it starts ~ begins « = eegal a» [R18a]
- eegalee** *v-conj* beginning ~ starting ... and [R23a, R28a]
- eeggannaa** *vn* waiting; protection, care; precautionary measure [R08, GG-82:133]
- eegasu** *prep* in that case, therefore [MZ-90:18,135]
- eegduu** *n* watchman, guard, keeper « = eeg tuu» [MR-93:105]
- eegee** *n* tail « = eeg ee» [R28b, GG-82:133, HM-95:762, JO-85:259, MR-93:105, TG-89:197]
- eeginsa** *n* guardianship, protection J Alt: eegumsa « = eeg insa» [MZ-90:135]
- eeginsa mayraa** *np* plant protection [MZ-90:135]

- eegumsa** *n* guarding, watching; care, protection J Alt: eeginsa « = eeg umsa, egumsa» [R03, R13=2, GG-82:133]
- eeham** *v-tr-root* affirm; permit, allow, grant permission; license J Alt: hayyam- «eehamuu» [HM-95:17,25,555]
- eeham**<sup>2</sup> *v-intr-root* be obedient «eehamuu, eehama» [MZ-90:135]
- eehama** *n* affirmation; permit, permission; license J Alt: eeyyama, hayyama [HM-95:17,555]
- ejj** *v-intr-root* stand (around ~ idly) «ejjuu, ejja, ejjiti» [R19bx, TG-89:198]
- ejj**<sup>2</sup> *v-intr-root* commit adultery «ejjuu, ejja, ejjiti» [GG-82:135]
- ejjannaa** *vn* treading; stance J See: ejjennaa [R19bx, GG-82:135, TY]
- ejjennaa** *vn* step, gait, treading, manner of walking; stand, position, stance J Alt: ejjannaa, ejjennoo « = ejjet naa» [R19bx, TG-89:198]
- ejjennoo** *n-pl* position, stance, step J See: ejjennaa [R19b, (HM-95:728), TY]
- ejeree** *n* rush (tall slender plant sp.; its wood is used for roofing or making a granary) «ejereen» [GG-82:134, TG-89:197]
- Ejeree** *pn-loc* Ejere (name of two towns located at 0847N 3916E and 0955N 3831E) J Also known as Addis Alam ~ Adis Alem (which however is at 0902N 3824E, i.e., not the same as the two above) [ABC-24, EB, GOE:]
- ejers** *v-tr-root* annoint «ejersuu, ejersa» [GG-82:134]
- ejersa** *n* olive tree «ejersaa» [GG-82:134, TG-89:197]
- ejjet** *v-auto-root* tread; step, put one's foot (on); stand (upon) «ejjechuu = ejj at, ejje(d)dha, ejjete» [R19bx, GG-82:135, TG-89:198]
- ejjeta** *n* gait, steps; stance, position, posture; [ext] stairs J Alt: ejjata; See: ejjennaa « = ejjet a» [HM-95:316,577,722,723, TG-89:198]
- ejjituu** *adj-f* adulterous, lustful; [n] adulterous woman; [ext] prostitute J Masc: ejjaa « = ejj i tuu, ejjituun» [GG-82:135, HM-95:14, TG-89:198]
- ejjaa** *adj-m* adulterous, lustful J Fem: ejjituu [GG-82:135, HM-95:14, TG-89:198]
- ejjummaa** *n* adultery [GG-82:135, HM-95:14, (MR-93:105)]
- ekeraa** *n* ghost; the dead «ekeraati» [ABC-25, MR-93:105]
- eela** *n* clear clean water; pure water (from a deep lake, rain ~ spring) «eellan» [ABC-10, AM-94:88, TG-89:198]
- eelaa** *adj-m* burdened, heavily laden; [ext] burdensome, very heavy; harmful; [n] chronic state of exhaustion [ABC-9, GG-82:133, TG-89:199]
- Elba** *n-time* May J See: Ebla [MZ-90:135,152]
- Elba**<sup>2</sup> *n-time* July J See: Ebla [FK-94:119, HM-95:908]
- eelee** *n* pan; clay bread [ABC-9, , MR-93:105]
- eelee**<sup>2</sup> *n* well «eeleelee» [JO-85:260]
- elektrika** *n* electricity; [atr] electric, electrical [MZ-90:135] {Ital}
- elm** *v-tr-root* milk (an animal) «elmuu, elma, elmee» [GG-82:136, JO-85:259, MZ-90:135, TG-89:201]
- een** *n-pl-suf* -s [plural noun suffix, the final vowel of the root is lost and the final consonant is doubled] J bakkeen 'places', gaarreen 'mountains', jarreen '(these) people', kanneenii 'the others', laggeen 'rivers', manneen barumsaa 'schools'; Alt spelling: -en; Contrast: -oota, -aan, -wan [G§5.2.3, R12, R14, R18, R21=4, R26, R30, R32#13, AM-94:84, MA-89:9, MM-39:46, MZ-90:10, WB-95:16]
- een**<sup>2</sup> *v-suf-conj + pro* I (would) VERB and ... J -ee [v-conj] + -n [pro-suf] [R32=21]
- enna** *conj* if, on condition that [G§14.3, ABC-23, TG-89:200]
- Engliffa** *n* English (language) [Bar]
- eenya** *n-suf* -ness, -ity [abstract noun forming suffix] J addeenya 'whiteness', qabeenya 'resources, wealth', qabeenyummaan 'ownership' «-enya, -eennya» [G§5.4, R01, R03, R04, R07, R09=2, R11, R13, R21a, R25=3, R28, R31#1, R32#1, AM-94:70, BY-94:70, GG-82:xxv, MZ-90:72]
- eenya**<sup>2</sup> *v-suf* we (do) VERB [first person plural present ~ progressive verb suffix of glottal conjugation] J teenya 'we sit', dhageenya 'we hear', wal geenya 'we meet' [G§12.4.6, R24b, EB, MM-39:71]
- eenye** *v-suf* we VERBed [first person plural past verb suffix of glottal conjugation] J teenye 'we sat', dhageenye 'we heard', geenye 'we arrived' [G§12.4.6, EB, MM-39:71]

- eenyu** *v-suf* that we VERB [first person plural subordinate, subjunctive ~ negative verb suffix of glottal conjugation] J hin teenyu ‘we won’t sit’, akka dhageenyu ‘that we (should) hear’ [G§12.4.6, EB]
- eenyuu** *qw-base* who? J Maqaan kee eennyuu? ‘What is your name?’; Eennyu boru dhufa? ‘Who is coming tomorrow?’ «eenyu, eennyuu, enyu, eenyuun» [G§16.3, R19b, R21b, R28a, R32#3x, AM-94:113, BES-76:137, GG-82:134, HM-95:870, JO-85:205f,260, MR-93:42,105, MZ-90:3,7,12,135, TG-89:200]
- eenyuu**<sup>2</sup> *pro-indef* who, whoever, anyone «eenyu, eenyuunuu» [R32#4, GG-82:134, TG-89:200]
- eenyu iyyuu** *pro-expr* whoever; no one at all [with neg verb] [R19b]
- eenyuun** *qw-instr* by whom? [agent of passive verb] « = eenyu VV n» [G§16.3, R21b, JO-85:205]
- eenyuunuu** *qw* whoever? (that may be); [pro-indef] anyone at all [G§16.3, R32#3, TY]
- eenyuuti** *qw-gen* whose? J Alt: kan eenyuuti [G§16.3, JO-85:205]
- eenyuutu** *qw-focus* who is the one? J Eenyuutu ayyaaneeffataa ‘Who is to observe it?’ « = eenyu VV tu» [G§16.3, R28a]
- EPRDF** *abr* Ethiopian People’s Revolutionary Democratic Front «EPRDFtti» [R24a, R30#3, TZ-94] (Eng)
- eer** *v-tr-root* hint (at), suggest; [ext] point at ~ out, indicate; demonstrate «eeruu, eeraniiru» [R16, R20, R25b, AM-94:111, WB-95:82, TY] {s}
- eera** *v-perf-suf* I have VERBED [first person singular perfective verb suffix] J Reduced form of -ee jira [G§12.1.2, AM-94:188, MM-39:83, TG-95:31, WB-95:13]
- eera**<sup>2</sup> *v-suf* he ~ it has VERBED [third person masculine singular perfective verb suffix] J beekameera ‘it has been learned’; Reduced form of -ee jira [G§12.1.2, R01=2, R02=2, R03, R04, R06=2, R07, R10, R11=2, R12, R13=3, R16, R17=5, R18=3, R21=2, R22=2, R23=4, R24b, R25=2, R26=4, R27=3, R29, R30=5, R31=11, AM-94:188, MM-39:83, TG-95:33, TG-95b:13, WB-95:13]
- eeram** *v-pass-root* be indicated; be demonstrated «eramuu, eerame» [R16, AM-94:111f]
- eerame** *v-pass-root* it was indicated [R16]
- eerani** *v-perf* they have ~ he {respectful} has indicated ... and [R20, TY]
- eeraniiru** *v-perf* they have pointed out; he {respectful} has indicated [R25b]
- erb** *v-tr-root* patch, sew on a patch J Cf: ho(d)dh- ‘sew’ «erbuu, erba, erbee» [GG-82:135]
- erbee** *n* patch; piece of cloth ~ a garment « = erb ee» [GG-82:135]
- erg** *v-root* send (out ~ away); [ext] export «erguu, erga, ergee, ergani» [R20=2, R22x, R25ax, R32#2, GG-82:135, JO-85:260, MR-93:105, MZ-90:135, TG-89:201]
- erga** *conj* since, ever since (some point of time); after, afterwards; later J ergamee erga ‘after it was sent and ...’; Alt: eega, eger, ergii [G§14.3, R20, R22, GG-82:134, HM-95:693, TG-89:200;197, TY]
- ergaa** *n* mission, errand; message, letter; [ext] angel « = erg aa» [R32#2, GG-82:135, TG-89:200,201]
- ergam** *v-pass-root* be sent (out), exported; be sent (on an errand) «ergamuu = erg am, ergama, ergaman, ergame» [R22, R25a, GG-82:136, TG-89:201]
- ergama** *n* mission « =erg am a» [GG-82:136]
- ergamaa** *n-m* messenger; person willing to do another’s bidding « = erg am aa» [R32#2, GG-82:136, MR-93:105, TG-89:200;201]
- ergaman** *v-3pl-pass-prog* they are exported ~ sent out [R25a]
- ergamee** *v-pass-conj* it was sent and ... « = erg am ee» [R22]
- ergamtuu** *n-f* messenger; female willing to go on an errand « = erg am tuu» [MR-93:105, TG-89:200,201, WB-95:90]
- ergannoo** *n* messenger (s.o. hired to go from place to place) [JO-85:260, TY]
- ergataa** *n* sender [WB-95:78]
- ergee** *v-conj* sent out ~ exported ... and « = erg ee» [R20]
- ergii** *conj* since, after, ever since J Alt: ega, erga [G§14.3, R29=2, TG-89:201;197]
- ergii**<sup>2</sup> *vn* errand « = erg ii» [GG-82:136]
- ergis** *v-tr-root* lend, loan s.o. s.t.; borrow s.t. «ergisuu = erg is, ergisa» [JO-85:260, MR-93:105, MZ-90:135]
- erguudhaan** *v-instr* by exporting ~ sending out « = erg uu dhaan» [R20]
- eeruu** *n-f* farm, garden, field J Alt: ooyruu «eeruun» [R09x, JO-85:11,260, MZ-90:56,62,68,135]
- eess** *v-caus-suf* make s.o. ~ s.t. VERB [causative verb suffix] J balleess- ‘destroy; do s.t. wrong’, barbadeess- ‘annihilate, turn to ashes’, dhiheess- ‘bring close’, fakkeess- ‘make resemble’, onneess- ‘encourage’; Alt sp: -ess-; See also: -s-, -is-, -siis- [G§12.4.2, R03, R06, R09, R12=2, R15=3, R28=4, R29=4, R31, R32=9, MZ-90:52]

- eess** <sup>2</sup> *num-v-suf* do s.t. N times; increase s.t. N-fold [causative numeral verb] «eessuu, eessa» [G§8.5, MZ-90:62]
- eessa** *qw* where?, where to? J Alt sp: eeysa «eessaa, eessaraa» [G§16.4, AM-94:113, HM-95:867, JO-85:205,260, MR-93:105, MZ-90:3,24,135]
- eessa** <sup>2</sup> *n-suf-m* masculine noun suffix J ogeessa ‘medical expert’; Alt: -eettii [fem] «eeysa» [G§5.4, ABC-25, MZ-90:5]
- eessa** <sup>3</sup> *adj-suf-m* masculine adjective suffix J dureessa ‘rich’ [masc]; Alt: -eettii [fem] [G§9.2.3, JO-85:260, MM-39:48, MZ-90:17]
- eessa** <sup>4</sup> *v-suf* you (do) VERB [second person singular present ~ progressive verb suffix of glottal conjugation] J teesa ‘you sit’, dhageessa ‘you hear’ [G§12.4.6, AM-94:146, EB, MM-39:71]
- eessaa** *qw-abl* from where?, whence? J Eessaa dhufe? ‘Where did he come from?’ « = eessa VV» [G§16.4, HM-95:867, JO-85:205]
- eessaa** <sup>2</sup> *num-ord-suf* -th [ordinal numeral suffix] J lammeessaa ‘second’, shaneessaa ‘fifth’, torbeessaa ‘seventh’ «eessituu» [G§8.3, JO-85:90,260, MZ-90:57,62]
- eessaahii** *qw-abl* from where? [source] « = eessa hii, eesaahii» [G§16.4, JO-85:205,260]
- eessaraa** *qw-abl* where from?, whence? J Inni eessaraa dhufa? ‘Where does he come from?’ « = eesa rraa, eesarraa» [G§16.4, JO-85:205,260]
- eessatti** *qw-loc* where at? « = eessa tti» [G§16.4, HM-95:867]
- eesse** *v-suf* you VERBed [second person singular past verb suffix of glottal conjugation] J teese ‘you sat’, dhageesse ‘you heard’ [G§12.4.6, EB, MM-39:71]
- eesse** <sup>2</sup> *v-suf* she VERBed [third person feminine past verb suffix of glottal conjugation] J teese ‘she sat’, dhageesse ‘she heard’ [G§12.4.6, EB, MM-39:71]
- eessi** *v-suf* he (does) VERB [third person masculine present ~ progressive verb suffix of glottal conjugation] J teesi ‘he sits’, dhageessi ‘he hears’ [EB, MM-39:71]
- eessoo** *conj* while [G§14.3, MZ-90:135]
- eessu** *v-suf* you all (do) VERB [second person plural present ~ progressive verb suffix of glottal conjugation] J teesu ‘you sit’, dhageessu ‘are you listening?’ [EB]
- eessuma** *n-kin-m* uncle (maternal), mother’s brother J Cf: wasiila (father’s brother) «eessumni» [GG-82:134, JO-85:260, MA-89:9, MR-93:105]
- eetan** *v-suf-conj-instr* and I (would) VERB ... with ~ at J Barii wacetan ‘and I would make a ruckus at dawn’ « = ee ti VL an» [R32=6]
- eettii** *n-suf-f* feminine noun suffix J ogeettii ‘female medical expert’ «-eeytii» [G§5.4, AM-94:85, MZ-90:5]
- eettii** <sup>2</sup> *adj-suf-f* feminine adjective suffix J daaleettii ‘gray’ [fem], dulleettii ‘old woman’; Alt: -acha [masc] [G§9.2.5, MM-39:48, MZ-90:17]
- eettii** <sup>3</sup> *adj-suf-f* feminine adjective suffix J dureettii ‘rich’, hiyyeettii ‘poor’; Alt: -eessa [masc] [G§9.2.3, MM-39:48, MZ-90:17]
- Etiophiyaa** *pn* Ethiopia J Alt: Itoophiyaa [MZ-90:135]
- eeyyama** *n* affirmation; permit, permission; license J Alt: eehama, hayyama «eyyama» [R10=2, HM-95:555, TG-pc, WD-93:44]
- eeyyii** *n-pl-suf* -s [plural noun suffix, for nouns formed with -eessa (m) or -eettii (f)] J dargageeyyii ‘youths’, waraabeeyyii ‘hyenas’ «eeyi eyi» [G§5.2.3, AM-94:85]
- eeyya** *qw-loc* where? J Alt: eessa, eecha [AM-94:113]
- eeyyummaa** *n* affirmative, positive (not negative) J Opp: waawummaa « = eeyi ummaa» [TG-95:31]