

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

NOMINALIZATION IN HADIYYA

BY

DANIEL HANKORE

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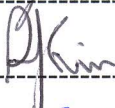

By
Daniel Hankore

A Linguistic practicum submitted in partial fulfillment of the
Requirements for the degree of Master of Arts
in Translation Studies

This paper and the research on which it is based is my own work, and has
not previously been submitted as an assignment.


Daniel Hankore

Approved by:

Supervisor-----
Second reader-----
External reader-----

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KEY TO ABBREVIATIONS

Adj	Adjective
Adv	Adverb
Asp	Aspect
Caust	Causative
Chm	Chained clause marker
F	Feminine
HEC	Highland East Cushitic
Imp	Imperfect
Imprf	Imperfect
IndfSb	Indefinite subject
Inf	Infinitive
M	Masculine
N	Noun
Neg	Negative
NchCM	Nonchained clause marker
NHEC	North Highland East Cushitic
Nomn	Nominalization/-zor
Pl	Plural
Postp	Postposition
Prd	Predicator
Prsprf	Present perfect
Rsn	Reason
Sb	Subject
Sg	Singular
Simpprf	Simple perfect
SOV	Subject-object-verb
V	Verb
Vl	Vowel

INTRODUCTION

As far as I know the syntactic and semantic features of nominalization in Hadiyya have not been dealt with so far. So there is no doubt that this work will be an important complement to other previous linguistic works on the language.

In such work it is necessary to identify and to decide what morphosyntactic characteristics determine whether a word is a noun or not. So the morphosyntactic characteristics of prototypical nouns are described in Chapter One. Then I deal with nominalization phenomena in Chapter Two. Action nominalization, locative nominalization, gerunds/infinitives, and adjective nominalization are discussed.

In Chapter Three I attempt to describe semantic and syntactic properties of the verbal nouns. In addition I posit a hypothesis about the functional and pragmatic properties of the nominalized nouns.

In this work I decided to make a distinction between major and minor glottal stops. For major glottal stop I use /ʔ/ and for minor glottal stop I use the apostrophe. I also use apostrophe to signal the ejective sounds. In such cases the geminate ejective consonants, which are written with digraphs in this work, are marked by only one apostrophe. Example: *bitt'ira* 'clay basin'.

In Hadiyya, in most cases, the final vowels are voiceless because of phonological variation. But no voiceless vowel is contrastive with its voiced counterpart. So I use the same symbols for both voiced and voiceless vowels throughout this work. For the palatal plosive sound Sim (1989) used /c/. But I have preferred to use /ch/ because currently it has been used in the Hadiyya texts. Thus it will be easier for Hadiyya readers.

The data on which this work is based was gathered from my own intuition, as a native speaker, from my wife Bizunesh Horamao (also a native speaker) and from some Hadiyya texts. Judgment of acceptability of the data was mainly taken by myself. But in many cases Bizunesh has contributed a lot.

THE HADIYYA PEOPLE

1 Location and Population

The major Hadiyya group lives in southwestern Ethiopia around their town Hossana about 230 kilometers from Addis Ababa, the capital city of Ethiopia. Since 1992 the area is known as the “Hadiyya Zone” for the administration purposes of the government.

The majority of the Hadiyya people are farmers. They grow different kinds of crops including the inset plant. They also keep cattle, sheep, goats, horses, donkeys and mules. In addition several businessmen are coming up with different kinds of investments from miniature to bigger businesses.

Education is widespread in the area and as a result the majority of the population are educated. So unemployment has become one of the social problems even though a large number of the young people have become the employees of governmental and nongovernmental organizations. Modernization is highly prevalent in the society. People are abandoning most traditional values and mores and adapting new life-styles.

The Hadiyya land extends as far as the Omo River on the west. Some Hadiyya people even live across the Omo River in the area called Bosha mixed with the Oromo people. On the east they are bordered by the Silt'i people, on the south by the Wolaitta people and on the north by the Gurage people (see Map 2, p. 56). There is another Hadiyya group in another district known as Woliso to the north of the Hadiyya. In the early 20th century this group used to speak the Hadiyya language; but

now they have completely switched to the Oromo language. Also Sim (1989) noted that another Hadiyya group live in Bale Province and they also have completely switched to the Oromo language. For the purpose of this work I will focus only on the major Hadiyya group which lives around the Hossana (Waachamo) town.

According to the 1987 census (Grimes 1996) the number of the Hadiyya language speakers is 2,000,000 and the area is highly populated. There are four dialects of Hadiyya with relatively insignificant differences: Sooro Hadiyya, Leemo Hadiyya, Shaashoogo Hadiyya, and Badawaacho Hadiyya. The Badawaacho dialect group is geographically separated from the other groups by the Kambaata people intruded between them and it has a physical contact with the Wolaitta language speakers in the south. So they experience linguistic influence from the Wolaitta people though their language status is not threatened so far. (More detailed information about the Hadiyya is covered by Sim's work (1989:1-9)).

Historical records concerning the origin of the Hadiyya people is limited. Ernesta Ceruli in his survey noted that "the name Hadiyya is derived from that of the Muslim trading state and spelt similarly in later Ethiopic chronicles" (Ceruli 1956:118). But there is no sufficient evidence that this name was borrowed from Muslim traders. On the other hand some historical records indicate that Hadiyya was mentioned by some Arabic historiographers (Braukampex 1973:38)

2 Religion

Before Christianity was introduced paganism prevailed among the Hadiyya people. Trees, rivers, and mountains were the objects of worship. They also believed in the existence of a supreme god known as *waa'a* who is the sky god. Thus he was

named after the sky which is also called *waa'a*. In other words the sky and the sky god have the same name. Sometimes the people invoked the blue sky as “Black god”.

The people used to offer drink offerings, food offerings and animal sacrifices to the spirits as well as the sky god. They also used to sprinkle melted butter with a bunch of grass into the sky as a thanksgiving to the sky god. Individuals and families may sacrifice a goat or a sheep or a chicken on their behalf which is known as *hagara*. Such sacrifices are considered as substitutions for those who offer them, because they believe that those sacrifices will take on themselves any kind of possible danger or misfortune which may harm them.

There was a particular family group called Anjamma who were believed to be rainmakers besides having other religious duties. They were consecrated as a special religious group and they received gifts for rain making. Other individuals like diviners (*boroodaano/kiiraano*), and people with especial knowledge (*hiraagaano*), were very important figures in religious and social affairs. Almost every family used to have a family god known as *Jaara* which actually possessed his subject (man or woman) and made him or her prophesy, promise or give warning to the family.

Furthermore the people of Hadiyya have been so apprehensive about their future that they believed in different kinds of omens: songs of particular birds, coming across a monkey or antelope or a woman carrying a jar full of water or empty, and interpreting animals' entrails, as a means to get guidance for their future. Wednesday and Friday were dedicated to divination.

Christianity was introduced to the area in the early 20th century and since then these practices have been diminished very much. Today the majority of the Hadiyya

