NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE OROMO NOMINAL AND ADJECTIVAL
PREDICATES

BY
YIRGU NICUSSIE

A Linguistic Project Submitted to the Graduate School in
Partial Fulfillment of the Requirements for the Degree of
Master of Arts in Translation Studies

JULY 2007
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July, 2007
STUDENT'S DECLARATION

THE OROMO NOMINAL AND ADJECTIVAL PREDICATES

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) ____________________________
Yirgu Nigussie

July, 2007
ABSTRACT

The term "predicate nominals" denotes those predicates which encode the semantic content of the predication in a noun (Payne 1997, 111). As such they are used to present background information in narrative discourses, whereas in stative discourses they are employed to present foreground information (Longacre 1996, 230) thereby making their description worthwhile. The goal of this paper is to explore how nominal predicates are encoded in Oromo. This will be accomplished in four chapters.

In chapter one, relevant background information concerning the language will be presented. Since nominal predicates are often encoded by the use of copulas (Payne 1997, 114) the latter constitute a major part of the description of the former. In fact, the discussion of nominal predicate encoding strategy is explained in terms of copulas. These strategies will be treated in chapter two in relation to their prototypical characteristics. The constraints on copula choice will also be examined. In chapter three the Oromo nominal predicates and secondary predicates will be introduced and analyzed. Since the syntactic distinction is not significant¹, adjectival predicates will not be treated in depth in this paper. Chapter four contains the conclusion and summary.

¹ Adjectival predicates behave differently in respect to agreement with the subject but the structure of the two clauses are the same.
To

Emebet, Ephrem and Nahom
ACKNOWLEDGMENTS

A number of people have contributed a lot to the success of this work. My greatest appreciation goes to Dr. Robert Carlson who provided me with an excellent supervision. His sincere evaluations and critiques were invaluable inputs that helped produce this work. I am indebted also to his instructions in linguistic classes where, apart from the contents of the lessons, he taught me to think critically and scholarly. I thank Dr. Maik Gibson for his gentle but challenging comments as my second reader. I am also grateful to Mrs. Mary Huttar for her teachings and heartfelt support. She furnished me with valuable books and other resources. Dr. Margaret Sim deserves thanks for lending me some insights and helpful materials.

My classmates were my sources of comfort and encouragement as we shared our joys, excitements and frustrations. I commend their readiness to cooperate in times of need as well as their encouraging words of praise in times of success. Finally, I want to extend my appreciation to my own family members, my wife, Emebet, and my sons Ephrem and Nahom for their patience and encouragement. Emebet kept me alert throughout so that I might not lag behind but finish my work on time. Also by virtue of her excellent command of
Oromo, she became one of my prominent sources of data. Ephrem should be praised for keyboarding all the texts I used.
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<th>Description</th>
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</thead>
<tbody>
<tr>
<td>AUX</td>
<td>Auxiliary</td>
</tr>
<tr>
<td>C</td>
<td>Common</td>
</tr>
<tr>
<td>CAU</td>
<td>Causative</td>
</tr>
<tr>
<td>COP</td>
<td>Copula</td>
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<td>MID</td>
<td>Middle voice</td>
</tr>
<tr>
<td>NEG</td>
<td>Negative</td>
</tr>
<tr>
<td>NOM</td>
<td>Nominative</td>
</tr>
<tr>
<td>NPST</td>
<td>Non-past</td>
</tr>
</tbody>
</table>
PART  Participle
PAS  Passive
PL  Plural
PRF  Perfect
PRG  Progressive
PRP  Purpose
PST  Past
REL  Relative
SG  Singular
CHAPTER ONE
INTRODUCTION

The People & the Language

The Oromo people reside across the boundaries of two east African nations, Ethiopia and Kenya. The total number of Oromo that live in Ethiopia is 30,000,000 (Gordon 2005, 117, 118). The people live in the Oromia Administrative Region, the largest region in the country.

The economy of the Oromo is based mainly on agriculture and animal husbandry. In the Oromia region there are also mining industries, tourism, and medium and small-scale industries such as textile.

Traditionally the Oromo believe in God, Waaqa, who though far removed from daily experience, is ultimately responsible for every thing that happens to human beings. As the Oromo adopted Christianity the name Waaqa was maintained for God. Islam is also one of the main religions with many adherents among the Oromo people.
“Oromo is viewed as one people speaking one language.” (Gordon 2005, 117, 118). The language is known as Afaan Oromo or Oromiffa. It used to be referred to as Galligna, from Galla which is a derogatory name and thus is not accepted by the people. This name has been used largely in former literature on the language.

The Oromo language is one of the Cushitic languages, which form a branch of the Afro-Asiatic family. Speakers of three of the six major dialects of Oromo reside in Ethiopia. These are Southern (Borana-Arsi-Guji), Eastern and West Central Oromo. The other three, Garreh-Ajur, Orma and Sanye are located in Kenya (Gordon 2005, 133-136). The major related languages include, Dirashe, Gedeo, Hadiyya, Kambata, Konso, Sidama, Somali, and Xamtanga (Gordon 2005, 18).

Afaan Oromo, along with the other major languages, Amharic and Tigrigna, is broadcast over the Voice of Ethiopia radio and Ethiopian Television. There are a few weekly newspapers in the language (Gordon 2005, 118).

The language was reduced to writing in its own orthography only in the past fifteen years. Nevertheless there is a substantial amount of literature in Oromo. These include a complete Bible in the West Central dialect, a complete Bible in the Southern dialect, several bilingual and trilingual dictionaries and grammar books. The bilingual dictionaries are in either Amharic or English.
Trilingual dictionaries are in both Amharic and English. There are also linguistic publications about Oromo including grammar, vocabulary and a comparative study of Oromo dialects. While writing this paper, I did not have access to many of the writings that have been produced in Ethiopia.

Orthography

The Oromo orthography consists of fifty three graphemes. Long phonemes are represented by doubling the symbol for the short phoneme.

<table>
<thead>
<tr>
<th>Table 1 The Oromo Orthography</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phonemes</td>
</tr>
<tr>
<td>/t/</td>
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<td>/t:/</td>
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<td>/ʔ/</td>
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<td>/h/</td>
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<td>/g:/</td>
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<tr>
<td>/g/</td>
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<tr>
<td>/j:/</td>
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<tr>
<td>/j/</td>
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<td>/d:/</td>
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<tr>
<td>/d/</td>
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<tr>
<td>/b:/</td>
</tr>
<tr>
<td>/b/</td>
</tr>
<tr>
<td>/f:/</td>
</tr>
</tbody>
</table>
/ʔ/ is represented by ’ only when preceded by a vowel as in *bu’e* /buʔe/ ‘went down’. Otherwise it is represented by a vowel as in *amma* /ʔemːe/ ‘now’.

**Morphology & Syntax**

**Word Order**

The basic word order of Oromo is SOV.

(1) *Gammadaa-n mana ijaar-e.*
Gamada-NOM house build-3SG.PST
‘Gamada built a house.’

(2) *Gammadaa-n bareedaa dha.*
Gamada-NOM handsome is
‘Gamada is a farmer.’

Auxiliaries follow the verb immediately.

(3) *barattoot-ni barachaa jir-an.*
boy-NOM learning AUX-3PL
‘The students are learning.’

Modifiers follow the head noun in noun phrases.
(4) nama gaarii
person good
'A good person'

(5) saree san
dog that
'That dog'

(6) gurbi-cha xiqqaa
boy-DEF small
'The small boy'

(7) harr-oota lama
donkey-PL two
'Two donkeys'

(8) guyyaa sadaffaa
day third
'third day'

(9) ilma nama-a
son man-GEN
'Son of man'

Relative clauses follow the nouns they modify.

(10) micoo-n kalleessa dhuf-t-e sun
girl-NOM yesterday come-F-3SG.PST that
'The girl who came yesterday'
Gender

Oromo has two genders, masculine and feminine. There is agreement in gender between modifiers and the head noun of the NP, predicate adjectives and the subject of the clause, and person markers on the verb and the subject of the clause. Gender is only distinguished in the singular.

(11) saatti-n gaafa hin-qab-d-u.
cow-NOM horn NEG-have-F.SG.NEG
'The cow doesn’t have a horn.'

(12) qotiyyo-n gaafa hin-qab-u.
ox-NOM horn NEG-have-M.SG.NEG
'The ox doesn’t have a horn.'

(13) saatto-lee-n gaafa hin-qab-an.
cow-PL-NOM horn NEG-have-C.PL.NEG
'The cows do not have horns.'

Case System

In Oromo the subject is marked as nominative whereas the object is the unmarked basic case. The nominative and other cases are marked by a suffix or suffixes.

(14) Yeenchee-n kolfa dhag-eess-i.
Yenche-NOM laugh hear-F.3SG-NPST
'Yenche hears laugh.'
(15) Tulluu fi allayyaa-n kolfa sana
    hill    and    valley-NOM    laugh    that

    dhag-a’an-ii kolf-an-ii gara ishee-tti
    hear-3PL-PART laugh-3PL-PART to    her-to

deebis-u.
return-3PL.NPST

'The hill and the valley, hearing that laugh, and laughing, return to her.'

(16) uffatni Teetoo³ akka cabbii addaat-ee lafa
clothes Teto.GEN like ice be.white-PART ground

ibs-a.
light-M.3SG.NPST

'Teto's clothes being white like ice, lighten the ground.'

(17) isaani-f hajje-te.
    they-DAT    work-M.3SG.PST

'He worked for them.'

The Oromo case system is shown as follows.

³ Genitive case is formed by lengthening the final vowel of the possessor. Thus there is no difference in form between the genitive and the basic cases for possessor nouns that end in long vowels.
Table 2 The Oromo Case System

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic</td>
<td>-Ø</td>
<td>-Ø</td>
</tr>
<tr>
<td>Nominative</td>
<td>-n/-ni/-i/-Ø</td>
<td>-n/-ni</td>
</tr>
<tr>
<td>Genitive</td>
<td>lengthened final vowel/-ii for words that end in a consonant</td>
<td>lengthened final vowel</td>
</tr>
<tr>
<td>Dative</td>
<td>-f</td>
<td>-f</td>
</tr>
</tbody>
</table>

The Oromo definite article is a bound morpheme suffixed to a noun or an adjective. The definite article agrees in gender and case with the noun or the adjective as shown below.

(18) nami-ch-i  mooiti-cha  arg-e.
     man-DEF.M-NOM  king-DEF.M  saw-3SG
     ‘The man saw the king.’

(19) fardi-ch-i  arg-am-e.
     horse-DEF.M-NOM  find-PAS-3SG.M.PST
     ‘The horse was found.’

(20) maqaa  nami-ch-aa  yaadat-t-e
     name  man-DEF.M-GEN  remember-F-3SG.PST
     ‘She remembered the name of the man.’
(21) kobe  gurbi-cha-af  bit-e
    shoe  boy-DEF.M-DAT  buy-3SG.PST
    ‘He bought shoes for the boy’

(22) mica-tti-n  gara  mana  barnoota-a  deem-t-e
    girl-DEF.F-NOM  to  house  education-GEN  go-F-3SG.PST
    ‘The girl went to school.’

(23) uffata   muca-tti-f  bit-t-e
    clothe-NOM  girl-DEF.F-DAT  buy-F-3SG.PST
    ‘She bought clothes for the girl’

Plural nouns do not take a definite article thus the definite article does not
have a plural form. Definiteness in the plural must be inferred pragmatically.

(24) ijoolle-n   nagaa   dha.
    children-NOM  fine  COP
    ‘The children are fine.’

(25) ijoolle-n   taba   jalat-ani.
    children-NOM  play   love-3PL.NPST
    ‘Children love play.’

The paradigm of the Oromo definite article -cha (masculine) and -itt (feminine)
is as follows.
Table 3 The Oromo Definite article

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic</td>
<td>-cha</td>
<td>-ttii</td>
</tr>
<tr>
<td>Nominative</td>
<td>-chi</td>
<td>-ttiin</td>
</tr>
<tr>
<td>Dative</td>
<td>-chaaf</td>
<td>-ttiif</td>
</tr>
<tr>
<td>Genitive</td>
<td>-chaas</td>
<td>-ttii</td>
</tr>
</tbody>
</table>

*Tense and Aspect*

There are two basic tenses, past and non-past. The difference between present and future events can be shown in the non-past by the addition, when necessary, of a temporal adverb, as shown in examples (27) and (28) below.

(26)  *ishii*-n  *uffata*  *bit-te.*
    she-NOM clothes buy-3SG.F.PST
    ‘She bought clothes.’

(27)  *ishii*-n  *amma*  *uffata*  *bit-ti.*
    she-NOM now clothes buy-3SG.F.NPST
    ‘She buys clothes now.’

(28)  *ishii*-n  *boru*  *uffata*  *bit-ti.*
    she-NOM tomorrow clothes buy-3SG.F.NPST
    ‘Tomorrow she will buy clothes.’
Oromo also has complex tense/aspect forms. The marked aspects are progressive, perfective and iterative. Progressive aspect is marked for the past and present by means of a suffix on the verb and an auxiliary. The progressive is used to depict a process as it unfolds.

(29) nami-ch-i  deem-aa  tur-e.
     man-DEF-NOM  go-PRG  AUX.PST-3SG.M
     'The man was going.'

(30) namich-i  deem-aa  jir-a.
     man-DEF-NOM  go-PRG  AUX.NPST-3SG.M
     'The man is going.'

Oromo has both past perfect (pluperfect) and non-past perfect, i.e. present or future perfect. It is marked by means of a suffix on the verb and an appropriate auxiliary in the case of past and present. The future perfect is marked by an adverbial phrase of time with the forms of the present perfect.

(31) nami-ch-i  deem-ee  tur-e.
     man-DEF-NOM  go-PRF  AUX.PST-3SG.M
     'The man had gone.'

     man-DEF-NOM  go-PRF  AUX.NPST-3SG.M
     'The man has gone.'
(33) boru yoona nami-ch-i deem-ee
tomorrow this time man-DEF-NOM go-PST.3SG.M

jir-a.
AUX.NPST-3SG.M

'Tomorrow by this time the man will have gone.'

The iterative aspect is marked by means of reduplication of the first syllable of
the verb. Iterative depicts the action indicated by the verb as repeated or
affecting several objects. In sentence (35) below the action of the verb is
repeated within a certain interval while in (37) the action affects several
objects.

(34) garaa-n na ciniin-a
stomach-NOM me bite-NPST.3SG.M
'I have a stomach ache.'

(35) garaa-n na ci-ciniin-a.
stomach-NOM me ITR-bite-NPST.3SG.M
'I have (a recurring) stomach ache.'

(36) aduree-n shiiin cabs-ite.
cat-NOM cup break-PST.3SG.F
'A cat broke a cup.'
(37) aduree-n shinii ca-cabs-ite.
cat-NOM cup ITR-break-PST.3SG.F
'A cat broke (several) cups.'

The iterative aspect can be combined with the progressive aspect or the perfect to show the progressive or perfective nature of the iterative action.

(38) achi de-debi-aa jir-a.
there ITR-return-PRG AUX.NPST-3SG.M
'He keeps on returning there.'

(39) achi de-debi-ee jir-a.
there ITR-return-PRF AUX.NPST-3SG.M
'He has kept on returning there.'
CHAPTER TWO
OROMO COPULAS

A nominal predicate is a construction in which the semantic content of the predication is contained in a noun as opposed to a verb. The strategy for relating the subject with the predicate may involve a copula or a simple juxtaposition of a subject and a predicate. A copula can be either a verb or a particle. The former inflects for grammatical functions such as person and number whereas the latter doesn’t (Payne 1997, 111-119).

Oromo uses both strategies, i.e. copular construction and juxtaposition, to join the subject and the predicate. Furthermore, there are two copular particles and two copular verbs used in copular clause constructions.

Copular Particles

Oromo has two copular particles, *ti* and *dha*. As invariant particles, they do not inflect for any category. As indicated in (40-43) below, for instance, both particles remain unchanged in spite of a gender difference for which Oromo verbs are consistently inflected.
(40) obboleetti-n isa-a barat-tuu dha.
sister-NOM he-GEN student-F COP
‘His sister is a student.’

(41) obboleess-i isa-a barat-aa dha.
brother-NOM he-GEN student-M COP
‘His brother is a student.’

(42) kun abbaa isa-a ti.
this.M father he-GEN COP
‘This is his father.’

(43) tun haadha isa-a ti.
this.F mother he-GEN COP
‘This is his mother.’

The two particles have distinct functions. ti is used with possessive predicates, i.e. when the predicate nominal is a genitive construction as shown in (44) and (45) below and also, of course, in (42) and (43) above. (46) is grammatically incorrect because ti not dha is appropriate here.

(44) dargaggu-mma-n abdii biyya-a ti.
youth-hood-NOM hope country-GEN COP
‘Youth is the hope of a country.’

(45) jaalall-i kenna uumama-a ti.
love-NOM gift nature-GEN COP
‘Love is a gift of nature.’
(46) *jaalall-i kenna uumama-a dha.
    love-NOM gift nature-GEN COP
    'Love is a gift of nature.'

dha is used elsewhere. (49) is ungrammatical because dha not ti is appropriate in this construction.

(47) dargaggummaa-n ibidd-ummaa dha.
    youth-NOM fire-hood COP
    'The state of youth is a fire.'

(48) obboleetti-n isa-a barat-tuu dha.
    sister-NOM he-GEN student-F COP.
    'His sister is a student.'

(49) *obboleetti-n isa-a barat-tuu ti.
    sister-NOM he-GEN student-F COP
    'His sister is a student.'

Juxtaposition

Despite the fact that copula is a major element in a nominal predicate clause, it is clear that a nominal predicate clause may not have a copula to link its subject and predicate. We may still describe such a clause in terms of copula i.e. as having a zero copula. In other words, the subject and the predicate can be juxtaposed to form a clause.
Stassen (1997, 62) makes a distinction between juxtaposition and copular strategies in terms of how a "copular function can be performed". In cases where copular functions are accomplished using overt lexical items the strategy is said to be a full copula strategy whereas in cases where there is no such an overt marking it is termed a zero copula strategy.

For instance, juxtaposition is employed as a strategy for equating subject and predicate in cases where a copula is used in the past tense but not in the present. The use of a particular form of copula or no copula can thus be constrained by various phenomena (Givón 1984, 92).

Oromo uses a zero copula as yet another strategy i.e. the subject and predicate are juxtaposed to form nominal predicate clauses. The distribution of this strategy is not limited to either possessive predicates or otherwise as can be seen in (50) and (52) below. In other words it is used across the distinctions associated with the use of the particles ti and dha.

The use of juxtaposition is constrained merely by a phonological phenomenon. It is used with a predicate that ends in a short vowel regardless of whether it is possessive or not. Whereas (50) and (52) are grammatically appropriate (51) and (53) are not.
(50) dargaggummaa-n humna.
youth-NOM strength
‘Youth is strength.’

(51) *dargaggummaa-n humna dha.
youth-NOM strength COP
‘Youth is strength.’

(52) kun abbaa kiyya.
this father my
‘This is my father.’

(53) *kun abbaa kiyya ti.
this father my COP
‘This is my father.’

In written texts the final vowel of a predicate is often lengthened to make use of dha as an alternative to juxtaposition. In (54) below the subject and the predicate are juxtaposed. Yet it is possible to use dha after the final vowel if the predicate is lengthened as shown in (55).

(54) dhimm-i kun fudhatama kan qabu.
matter-NOM this.M acceptance which has
‘This matter is (one) which has acceptance.’

(55) dhimm-i kun fudhatama kan qabuu dha.
matter-NOM this.M.NOM acceptance which has COP
‘This matter is (one) which has acceptance.’
The lengthening option is used perhaps to indicate to the reader that he is at the end of a sentence. A nominal predicate clause in which the subject and predicate are juxtaposed may not signal such information to the reader, who could then continue reading across sentences and miss the point of what he is reading. Such an overt marking may seem redundant with punctuations offering the same clue but it also seems helpful for the less skilled readers.

It is not always possible, however, to lengthen the vowel of the predicate to use the particle. The lengthening scheme is employed when the nominal predicate ends in a relative clause. *humna* in (50) above repeated as (56) below is a noun which, unlike a predicate ending in a relative clause, does not allow the lengthening, rendering (57) ungrammatical.

(56)  
[dargaggu-mmaa-n ]* humna.  
youth-hood-NOM  strength  
‘Youth is strength.’

(57)  
* [dargaggu-mmaa-n ]* humnaa  dha.  
youth-hood-NOM  strength  COP  
‘Youth is strength.’

Juxtaposition does not alternate with *ti* as it does with *dha*. In fact, its use in possessive predicates which essentially have long vowels and therefore call for the use of the copula *ti* is limited to predicates ending with a first person

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4 As stated above genitive case is formed by lengthening the final vowel of the possessor.
singular and plural possessive pronoun (58) and (59) or second person plural possessive pronoun (60). *ti* is not used with these possessive pronouns since they have short final vowels. The exception to this rule is an alternative form of the first person singular, *koo* which has a long final vowel and thus is used with *ti* and cannot be juxtaposed (61).

(58) \[\text{sun} \quad \text{mana} \quad \text{kiya.}\]
that.M.NOM house my
‘That is my house.’

(59) \[\text{sun} \quad \text{mana} \quad \text{keenya.}\]
that.M.NOM house our
‘That is our house.’

(60) \[\text{sun} \quad \text{mana} \quad \text{kee-ssan.}\]
that.M.NOM house your-PL
‘That is your house.’

(61) \[\text{sun} \quad \text{mana} \quad \text{koo} \quad \text{ti.}\]
that.M.NOM house my COP
‘That is my house.’

Copular Verbs

A verbal copula is said to be semantically “empty” (Payne 1997, 115) or depleted (Givón 1984, 91). The term ‘depleted’ seems more appropriate since
it carries what Payne terms “whatever is involved in converting a noun phrase into a predicate” (Payne 1997, 115) and thus is not completely empty.

Part of the semantic content, as low as that may be, includes tense and aspect. The fact that verbal copulas carry these semantic categories is evident in that languages manipulate them for these very functions. In some languages they are inflected whereas in others they are restricted to marked tenses as other strategies are used in unmarked tenses (Givón 1984, 92).

Payne (1997, 117) summarizes some basic features of copular verbs as the following:

(i) Copular verbs tend to be very irregular. That is, they often exhibit unusual conjugational patterns as compared to the more “normal” verbs in the language. Paradigms of copular verbs tend to be suppletive and/or defective...

(ii) Copular verbs belong to the same semantic class as very stative verbs, e.g., *stand, sit, live, exist, appear, seem, become*, etc. Often they derive from other stative verbs or occasionally from simple verbs of motion such as *go* or *come*.

(iii) Copular verbs tend to function as auxiliaries in other constructions…”

Payne’s statements about the features of verbal copulas are rightly relaxed since these verbs, as argued by Stassen, “do not form a homogenous class” (Stassen 1997, 91ff).
tur-

Oromo has a verbal copula, tur- which is used in the past tense. As a verb, it is inflected for gender, person and number. Whereas tur- is used along with ti in clauses with possessive predicate (62) and (63), it is used alone in a clause whose counterpart in the present tense would employ juxtaposition (64) or the particle dha (65). However, it is used along with dha for the purpose of emphasizing the predicate (66).

(62) tun michuu isa-a ti tur-t-e.
    this.NOM.F friend he-GEN COP COP.PST-F-3SG.
    ‘This was his friend.’

(63) kun michuu isa-a ti tur-e.
    this.NOM.M friend he-GEN COP COP.PST-3SG.M
    ‘This was his friend.’

(64) kun michuu kiyya tur-e.
    this.NOM.M friend my COP.PST-3SG.M
    ‘This was my friend.’

(65) obboleess-i isa-a barat-aa tur-e.
    brother-NOM he-GEN student-M COP.PST-3SG.M
    ‘His brother was a student.’

(66) obboleetti-n isa-a barat-tuu dha tur-t-e.
    sister-NOM he-GEN student-F COP COP.PST-F-3SG
    ‘It was a student that his sister was.’
The Oromo copular verb *tur*- is restricted to past tense. In fact it is the past tense form of an auxiliary verb used in verbal clauses. Its present tense form is *jir*. Below *tur*- is used in verbal clause as an auxiliary in (67) and as a past tense copular verb in (68).

(67) *dhimm-i-ch-i* 
    *yaaddressaa* 
    *ta’-a-a* 
    *tur-e.* 
  matter-NOM-DEF-NOM  worrying  become-PRG  AUX-3SG.M.PST
  ‘The matter was becoming worrying.’

(68) *dhimm-i-ch-i* 
    *yaaddressaa* 
    *tur-e.* 
  matter-NOM-DEF-NOM  worrying  COP-3SG.M.PST
  ‘The matter was worrying.’

The Oromo copular verb, *tur*- exhibits all the features Payne claims verbal copulas have. First, it has unusual inflectional pattern in that its present form *jir*- is from a different root. It is also different in meaning from its present tense counterpart *jir*- which means ‘to exist, be present’.

Since *jir*- doesn’t occur in nominal predicate clauses and the purpose of the examples (69) and (70) is merely to show the inflectional pattern, the forms *tur*- and *jir*- are presented as they occur in verbal clauses as auxiliaries.

(69) *ishii-n* 
    *uffata* 
    *bita-a* 
    *tur-t-e.* 
  she-NOM  clothes  buy-PRG  AUX-F-3SG.PST
  ‘She was buying clothes.’
(70)  

ishii-n  uffata  bita-a  jir-ti.

she-NOM  clothes  buy-PRG  AUX-F.3SG.NPST

'She is buying clothes.'

Second, it (tur-) belongs to the category of stative verbs. Its basic meaning is 'to stay'.

(71)  

Tufaa-n  biyya  ala-a  tur-e.

Tufa-NOM  country  outside-GEN  stay-M.3SG.PST

'Tufa was abroad.'

Third, as shown below in (72) and also (67) and (69) above, the verbal copula tur- is used as an auxiliary in verbal clauses.

(72)  

bokkee-nyi  rooba-a  tur-e.

rain-NOM  rain-IMPRF  AUX-M.3SG.PST

'The rain was raining.'

ta-

Oromo uses another verbal copula, ta-. ta- is a polysemous word with 'become' and 'be' among its several senses\(^5\). In its latter sense, i.e. 'be' it is used in nominal predicates of subordinate clauses.

\(^5\) Gamta (1989, s.v. ta-') identifies six senses of this word, four senses as a verb and two more as an adverb.
Conditional

(73) *nam-i-ch-i bareedaa yoo ta’-e gaarii dha.*
man-NOM-DEF-NOM handsome if COP-3SG.PST good COP

‘If the man is handsome, it is good.’

Reason

(74) *waan ganna ta’-e-ef qorr-a.*
because winter COP-3SG.PST be.cold-3SG.NPST

‘It is cold because it is winter.’

Complement

(75) *Naayroobi-n magaala guddoo akka ta-at-e*
Nairobi-NOM city big that COP-F-3SG.PST

*beek-am-aa dha.*
know-PAS-3SG.PST COP

‘It is known that Nairobi is a big city’

Relative

(76) *madda barreeffama keenyaa kan ta’e qorannoo*
source writing our-GEN which COP study

*profeesara Gurmuu ti.*
professor Gurmu COP

‘It was the study by Professor Gurmu which was the source of our writing.’
Purpose

(77) nam-i-ch-i  fayyaa  akka  ta-'u-uf
    man-NOM-DEF-NOM  healthy  PRP  COP-3SG.NPST-PRP

wallan-ti.
treat-F.3SGNPST

‘She treats the man so that he will be healthy.’

Unlike tur-, the verbal copula ta- is not restricted to any tense but is used in the past as in (73-76) above and the non-past tenses as shown above in (77) and below in (78). The non-past is either the present or the future.

(78) guyyaan  sun  guyyaa  ayyaanaa  akka  ta-'u
    day-NOM  that  day  holy  that  COP-3SG.NPST

beek-am-e
know-PAS-3SG.PST
‘It was known that that day will be a holyday.’

The copula ta- doesn’t satisfy most of the characteristics Payne alleges verbal copulas to have. It inflects for every function a typical Oromo verb inflects for. Unlike tur-, whose present counterpart is from another root, ta- inflects for both past and non-past tenses. Also it doesn’t serve as an auxiliary in verbal constructions. In fact, it takes an auxiliary in a verbal clause as shown in (79) below.
Negation

The negative copula is miti.

(80) hannii hojii miti.
    theft-NOM work NEG
    'Theft is not work.'

miti is a copular particle, and thus requires a preceding long vowel as the other copular particles do. Moreover, it is impossible to leave it out (i.e. with juxtaposition + a short vowel) as in (81) because then negation would not be marked at all. In order to accomplish negation, the final vowel of the predicate has to be lengthened to be followed by the copula as in (82).

(81) kun abbaa kiyya.
    this father my
    'This is my father.'

(82) kun abbaa kiyya miti.
    this father my NEG
    'This is not my father.'

dha- in (83) is replaced by the negative particle in (84).
Clauses with copular verbs are negated in a different way from those with copular particles. Nominal predicate clauses that have verbal copulas to link their subjects and predicates are negated by *hin* plus a negative suffix on the verbal copula like all verbal clauses. The examples of negative nominal predicate clauses indicated below (88, 90) are given alongside their affirmative counterparts (87, 89) respectively for the purpose of comparison. The negative particle does not inflect for person, gender or number. The copular particles including *ti* do not occur along with the verbal copula in negative nominal predicates.
(87) kun barsiisaak akka ta-’e
this.NOM.M teacher that COP-M.3SG.NPST.NEG

beek-a.
know-1SG.NPST

‘I know that this is a teacher.’

(88) kun barsiisaak akka hin ta-ane beek-a.
this.M teacher that NEG COP-NEG know-1SG.NPST

‘I know that this is not a teacher.’

(89) kun hiriyyaa isa-a ti tur-e.
this.NOM.M friend he-GEN COP COP-M.3SG.PST

‘This was his friend.’

(90) kun hiriyyaa isa-a hin tur-re.
this.NOM.M friend he-GEN NEG COP-NEG

‘This was not his friend.’

Interrogative

In Oromo interrogatives of nominal predicates are formed simply by lengthening the final vowel of the appropriate copula (91-94). Interrogatives that have a predicate ending in a short vowel, i.e. interrogatives that are derived from a clause with juxtaposed subject and predicate, lengthen the final vowel of the predicate (95).
(91) mica-n dheer-aa dha-a? boy-NOM tall-M COP-INTR
‘Is the boy tall?’

(92) kun michuu isa-a ti-i? this.NOM.M friend he-GEN COP-INTR
‘Was this my friend?’

(93) kun michuu kee ti tur-e-e? this.NOM friend your COP COP-M.3SG.PST-INTR
‘Was this your friend?’

(94) kun michuu naa-f ta-'a? this.NOM.M friend me-DAT COP-M.3SG.NPST-INTR
‘Will this be a friend to me?’

(95) kun michuu kiyya-a? this.NOM.M friend my-INTR
‘Is this my friend?’

Oromo uses the negative copula to form tag questions.

(96) micaa-n barat-aa dha, miti-i? boy-NOM student-M COP NEG.COP-INTR
‘The boy is a student, isn’t he?’

(97) kun michuu kee ti, miti-i? this.NOM.M friend my COP NEG.COP-INTR
‘This was my friend, wasn’t he?’
(98) kun michuu kee ti tur-e, miti-i?
this.NOM.M friend your COP COP-M.3SG.PST NEG.COP-INTR
‘This was your friend, wasn’t he?’

(99) kun michuu naa-f ta’-a miti-i?
this.NOM.M friend me-DAT COP-M.3SG.NPST NEG.COP-INTR
‘This will be a friend to me, won’t he?’

(100) kun michuu keenya, miti-i?
this.NOM.M friend our NEG.COP-INTR
‘This is our friend, is not he?’

Oromo uses a different form of interrogative copula, moo, for “disjunctive questions” (Owens 1985, 106). It is used along with the copular particles, ti, dha or the verbal copulas tur-, ta-. It is used alone with clauses formed by juxtaposition of subject and predicate.

(101) niiti-n isa-a Bashaaddu dha moo Magartuu dha?
wife-NOM he-GEN Beshadu COP INTR Megertu COP
‘Is his wife Beshadu or Megertu?’

(102) kun akka michuu isaa-f ta’-u barbaad-a
this that friend he-DAT COP-3SG.NPST want-3SG.NPST
moo akka hin ta-ane barbaad-a?
INTR that NEG COP-NEG want-3SG.NPST
‘Does he want this one to be a friend to him or not?’
(103) *kun michuu kee ti tur-e moo hin tur-re?*

this.NOM friend your COP COP-M.3SG.PST INTR NEG COP-NEG

‘Was this one your friend or not?’

(104) *sun nama moo muka?*

that person INTR wood

‘Is that a person or wood?’

Case Marking

In Oromo, unlike in many languages, the subject-predicate relationship in nominal predicates follows the pattern of subject-object relationship in verbal clauses. The subject is marked as nominative while the predicate is in the basic form as discussed and illustrated earlier in chapter one.

Verbal clause

(105) *ishii-n uffata bit-te.*

she-NOM clothes buy-3SG.F.PST

‘She bought clothes.’

(106) *Yeenchee-n Kolfa dhag-eess-i.*

Yenche-NOM laugh hear-F.3SG-NPST

‘Yenche hears a laugh.’
Nominal predicate Clause

(107) micoo-n barat-tu dha.
girl-NOM student-F COP
'The girl is a student.'

(108) muci-ch-i barat-aa dha tur-e.
boy-DEF-NOM student-SG.M COP COP-M.3SG.PST
'The boy was a student.'
CHAPTER THREE

TYPES OF PREDICATES

The fact that copular clauses can be formed without a copula implies that it is the subject and the predicate that are the defining constituents of copular clauses. Predicates of a copular clause can be nouns or adjectives. Predicates that are nouns are said to be nominal predicates and those that are adjectives are called adjectival predicates (Givón 1984, 91).

There are both nominal and adjectival predicates in Oromo. (109) and (110) are nominal and adjectival predicates respectively.

(109) kan ishii fuudh-e nama bira-a ti.

who she marry-M.3SG.PST man other-GEN COP

'The one who married her was another man'

(110) mucoo-n qall-oo tur-t-e.

girl-NOM slim-F COP-F-3SG.PST

'The girl was slim.'
Nominal Predicate Clauses

Nominal predicates are categorized into two sub-types of predicates based on the semantic relationship between the subject and the predicate. According to Payne (1997, 114) "equative clauses are those which assert that a particular entity (the subject of the clause) is identical to the entity specified in the predicate nominal" whereas "proper inclusion is when a specific entity is asserted to be among the class of items specified in the nominal predicate".

In Givón's terminology the former is "referential" and the latter "non-referential" or "attributive" (Givón 1984, 91). Longacre (1996, 230) calls them descriptive and equative respectively.

It is interesting to see how the term "equative" is used differently by Payne and Longacre to refer to opposing categories of nominal predicate. I find it helpful, then, to specify which terminology I will use to refer to these two categories. Henceforth, I will use Payne's terms 'equative' and 'proper inclusion' as he defined them.

Oromo has both equative (111-113) and proper inclusion (114, 115) nominal predicates clauses. Clauses (111-113) consist of subjects that are matched by their predicates in such a way that the subject is identified or referred to by the predicate as a particular entity. In contrast, clauses (114, 115) have subjects that are described by the predicates as belonging to a class indicated
by the predicates whose extension includes but is not limited to the entity it describes.

(111) *kun abbaa isa-a ti.*
this.NOM.M father he-GEN COP
‘This is his father.’

(112) *nami-ch-i michuu isa-a ti tur-e.*
man-NOM-NOM friend he-GEN COP AUX.PST-3SG.M
‘The man was his friend.’

(113) *nam-i-ch-i sun Caalaa dha.*
man-NOM-DEF-NOM that.M Chala COP
‘That man is Chala.’

(114) *obbolee-tti-n isa-a barat-t-uu dha.*
sister-F-NOM he-GEN student-F COP
‘His sister is a student.’

(115) *obbolee-tti-n isa-a daldal-t-uu tur-te.*
sister-F-NOM he-GEN merchant-F COP.PST-3SG.F
‘His sister was a trader.’

There is no syntactic distinction between equative and proper inclusion nominal predicates in Oromo.
Adjectival Predicate Clauses

Oromo has adjectival predicate clauses. Adjective predicates agree in number and gender with their subjects.

(116) *micaa-n dheer-aa dha.*

boy-NOM tall-M COP

‘The boy is tall.’

(117) *micoo-n dheer-tuu dha.*

girl-NOM tall-F COP

‘The girl is tall.’

(118) *muc-i-ch-i ham-aa dha tur-e.*

boy-NOM-DEF-NOM bad-M COP COP-M.3SG.PST

‘The boy was bad.’

(119) *mucoo-n qall-oo dha tur-t-e.*

girl-NOM slim-F COP COP-F-3SG.PST

‘The girl was slim.’

(120) *ati jabaab dha.*

you.NOM strong COP

‘You are strong.’

Adjectives and thus adjectival predicates are marked for plurals by means of reduplication.
Secondary Predicates

There are secondary predicate constructions in Oromo. Schultzze-Berndt & Himmelmann (2003, 22-23) list six criteria that define a depictive secondary predicate construction from a cross-linguistic point of view. In this section, I will discuss the depictive secondary predicate construction in Oromo in relation to the first five of those criteria. I will not deal with the sixth criterion which is concerned with the restriction on classes of words to which depictives belong, since I am specifically concerned with nominal and adjectival predicates.

According to Schultzze-Berndt & Himmelmann the first criterion is that a depictive secondary predicate construction involves two distinct predicates (the main and the depictive) and that the event stated by the depictive lies within the time frame of the event indicated by the main predicate.

Oromo has a construction that contains two different predicates. The main predicates dhuge in (123) and oofa in (124) are finite verbs whereas the
secondary predicates *duwwaa* and *leexoo* respectively are adjectival predicates dependent on their respective main predicates.

(123) nam-i-ch-i buna duwwaa dhug-e.
man-NOM-DEF-NOM coffee empty drink-M.3SG.PST

‘The man drank the coffee without sugar.’ (Lit. The man drank coffee empty.)

(124) farda leexoo oof-a.
horse with.no.burden drive-3SG.M.NPST

‘He drives the horse with no burden.’

The secondary predicate expresses a state that is true during the time expressed by the main predicate. In (125) below it is during the time that the boy eats that he is greedy.

(125) gurbb-i-ch-i deega nyaata.
boy-NOM-DEF-NOM greedy eat-3SG.M.NPST

‘The boy eats greedily.’ (Lit. The boy eats (as) a greedy one.)

Schultze-Berndt & Himmelmann claim that the fact that the depictive secondary predicate expresses an event that is contained in the time frame indicated by the main predicate sets depictives apart from attributive modifiers (2003, 3). This will be discussed below along with the fifth criteria.
The second criterion proposed by Schultze-Berndt & Himmelmann is that “the
depictive is obligatorily controlled, i.e. it predicates an event of one
participant of the main predicate, the controller, which is not expressed
separately as an argument of the depictive”. In (126) below the depictive
qullaa is controlled by or is predicated of the object niitii and in (127) and
(128) duwwaa is controlled or predicates on the objects gootaraa and buna
respectively. In each case the controller has not been expressed separately as
an argument of the depictive.

(126) nami-ch-i niitii qullaa dhaab-e.
man-DEF-NOM woman naked stand-3SG.M.PST
‘The man made the woman stand naked.’

(127) gootaraa duwwaa hambis-an.
store empty leave-3PL.PST
‘They left the store empty.’

(128) ishi-n buna duwwaa dhug-di.
she-NOM coffee empty drink-F.3SG.NPST
‘She drinks the coffee without sugar.’ (Lit. she drinks coffee empty.)

In (129-131) below leexoo, jiraa, and deega respectively are predicated of
their respective subjects fardichi and namichi and gurbichi.

(129) fard-i-ch-i leexoo guluf-e.
horse-NOM-DEF-NOM unburdened run-M.3SG.PST
‘The horse galloped unburdened.’
(130) nam-i-ch-i jiraa awwaal-am-e.
man-NOM-DEF-NOM living bury-PAS-M.3SG.PST
‘The man was buried alive.’

(131) gurbb-i-ch-i deega nyaata.
boy-NOM-DEF-NOM greedy eat-3SG.M.NPST
‘The boy eats greedily.’

The third criterion by Schultze-Berndt & Himmelmann is that the predication expressed by the depictive concerning the controller is at least partially independent of the predication communicated by the main predicate. This criterion distinguishes depictives from complex predicates. According to the authors a constituent level negation or prosody test can be used to distinguish depictives from periphrastic or complex predicates.

The predication expressed by duwwaa in (127) above can be negated independently of the main predicate and therefore is independent to some extent and does not form a complex predicate as shown below in (132).

(132) gootaraa duwwaa hin hambis-nne.
store empty NEG leave.NEG
‘They did not leave the store empty.’

Unlike a complex predicate whose constituents cannot be negated independently the predication duwwaa in (132) is negated without also necessarily negating the main predication, hambisan.
The fourth criterion is concerned with how integrated the depictive secondary predicate is into the main predicate. According to Schultze-Berndt & Himmelmann, “The depictive is not an argument of the main predicate. i.e. it is not obligatory” (Schultze-Berndt & Himmelmann 2003, 23). In all of the examples of the depictive secondary predicate given above the depictive predicate can be left out without changing the meaning or the grammatical relation of the constituents of the main predicate as in (134) and (136) below.

(133) fard-i-ch-i  leexoo  guluf-e.  
      horse-NOM-DEF-NOM  unburdened  gallop-M.3SG.PST  
      ‘The horse galloped unburdened.’

(134) fard-i-ch-i  guluf-e.  
      horse-NOM-DEF-NOM  gallop-M.3SG.PST  
      ‘The horse galloped.’

(135) farda  leexoo  oof-a.  
       horse  with.no.burden  drive-3SG.M.NPST  
       ‘He drives a horse with no burden.’

(136) farda  oof-a.  
       horse  drive-3SG.M.NPST  
       ‘He drives a horse.’

The fifth criterion put forward by Schultze-Berndt & Himmelmann distinguishes depictives from modifiers. According to the authors, “The depictive does not
form a low-level constituent with the controller, i.e. it does not function as a modifier of the controller". They see that, because depictives describe a state or an event vis-à-vis one participant of the main predicate, they have a function similar to that of attributive modifiers. The difference lies in the fact that what depictives express is time oriented, i.e. the state or event conveyed by the depictives are true particularly within the time limit indicated by the main predicate. There is no such link between attributive modifiers and the main predicate's time frame. Attributive modifiers simply modify a noun phrase regardless of the temporal frame of the main predicate (Schultze-Berndt & Himmelmann 2003, 3).

The fact that depictives express a state or an event that is true within the time limit indicated by the main predicates was discussed above in relation to Oromo. Here, I will focus on how depictives in Oromo are distinguished from modifiers both on semantic and syntactic grounds.

In Oromo depictive secondary predicates controlled by direct objects occur at the same place where modifiers occur and agree in case with their controllers apparently making it difficult to distinguish modifiers from depictives on a syntactic level. The idea of time frame is, therefore, helpful in distinguishing depictive secondary predicates from modifiers. In (137) below the fact that the horse was leexoo particularly during the time expressed by the main predicate
oofa identifies its function as a depictive secondary predicate as opposed to a modifier.

(137) farดา leexoo oof-a.
    horse with.no.burden drive-3SG.M.NPST
    ‘He drives the horse with no burden.’

The semantic distinction is also expressed by syntactic means. That leexoo in (137) above is a depictive, and not a modifier of farда is shown by stressing farда differently from the way it is pronounced if leexoo is its modifier. In other words, the two interpretations have two different prosodic patterns.

Unlike modifiers which always immediately follow the noun they modify as in (139), depictives can be separated from their controllers as shown in (138) and (140) below.

(138) farда san leexoo oof-a.
    horse that unburdened drive-3SG.M.NPST
    ‘He drives that horse unburdened.’

(139) farда leexoo san oof-a.
    horse unburdened that drive-3SG.PST
    ‘He drives the unburdened horse.’
(140) nam-i-ch-i mana isa-a diimaa dib-e.
    man-NOM-DEF-NOM house he-GEN red paint-3SG.M.PST
    'The man painted his house red.'

In cases where the subject of the clause is the controller of the depictive predicate, the syntactic distinction is clearer. In such cases the subject is marked as nominative whereas the depictive is unmarked as shown in (141) and (142). Modifiers, on the other hand, agree in case with head noun as shown in (143) and (144).

(141) fard-i-ch-i leexoo guluf-e.
    horse-NOM-DEF-NOM unburdened run-M.3SG.PST
    'The horse galloped unburdened.'

(142) niitii-n qullaa ejjet-t-i.
    woman-NOM naked stand-F-3SG.NPST
    'The woman stands naked.'

(143) fard-i-ch-i leexo-n guluf-e.
    horse-NOM-DEF-NOM unburdened-NOM gallop-M.3SG.PST
    'The unburdened horse galloped.'

(144) niiti-n qullaa-n sun maraat-tu dha.
    woman-NOM naked-NOM that mad-F COP
    'That naked woman is mad.'
Oromo does not have a depictive controlled by a subject of a transitive verb. In the examples given above depictives are controlled by the subject only when the verb is intransitive and thus has no object. Otherwise they are controlled by the object.
CHAPTER FOUR

CONCLUSION

Oromo employs a combination of verbal and non-verbal copulas as well as a zero copula strategy in encoding nominal predicates. There are two copular particles *dha* and *ti* of which the latter is used in a clause with a predicate nominal that is a genitive construction and the former is used elsewhere.

The strategy of juxtaposition is used across the distinctions made between these two particles, the constraint being a phonological phenomenon. Specifically, juxtaposition is employed in a clause with a predicate ending in a short vowel.

The language also has two verbal copulas *tur-* and *ta-.* *Tur-* is restricted to the past tense whereas *ta-* is used across all tenses in nominal predicates of subordinate clauses.

Oromo has both nominal and adjectival predicates but makes no distinctions in
encoding them. The predicate nominals can be either equative or proper inclusions. However, apart from the semantic distinction, the language does not distinguish them in the way they are encoded.

Oromo allows a subject and object controlled secondary predicate construction. The subject is the controller only if the verb is intransitive, i.e. when there is no object. Otherwise depictives are controlled by the object.

In cases where the object is the controller it is difficult to distinguish the secondary predicates from modifiers in written texts. In an utterance however, the controller is pronounced differently and therefore the distinction is clear. Since unlike modifiers, secondary predicates can be separated from their controllers by an intervening word such as a demonstrative the fact that Oromo does indeed allow an object controlled secondary predicates can be validated.
REFERENCE LIST


APPENDIX

Tiruu lafa bu’e akka hintaanee
Lest Anyone be Useless

(1) Umrii-n dargaggu-mmaa qormaata heddu of
    age-NOM youth-hood temptation many self
    keessa-a qab-a.
    in-from have-3SG.M.NPST

‘Youth hood has many challenges in it.’ Lit. ‘The age of youth hood has many test in itself’

(2) dargaggu-mmaa-n humna; yeroo bu’uur-ri
    youth-hood strength, time foundation-NOM

    gara-fuuldura-a itti kaa’-am-uu dha,
    to-future-GEN at place-PAS-NPST.3SG COP

    abdii biyya-a ti, qabeenya.
    hope country-GEN COP wealth

‘Youth hood is strength; is a time at which a foundation of the future is placed; (it) is a hope of a country; (it) is a wealth.’
(3) umrīi daugagg-ummaa-tti want-i hund-i
    age youth-hood-at thing-NOM all-NOM

nama-tti bareeda.
person-to be.beautiful

‘During youth hood everything appears to be beautiful to a person.’ Lit.
‘At the age of youth hood everything be beautiful to a person’

(4) sanı-s kana-s qaba-dh-uu, gadidhiis-i
that-also this-also hold-MID.IMPRV-SG leave.IMPRV.SG

nama jechi-siis-a.
personsaying-CAU-3SG.NPST

It (youth hood) makes one to desire to try everything.’ Lit. ‘It (youth
hood) makes a person to say “hold this” and leave that”.

(5) kan itti hin-beek-nee-f sadarkaa-n kun
who at NEG-know-NEG-for stage-NOM this.m

ibidd-ummaa dhas.
fire-ood COP-also

‘For one who does not know how to handle it, this stage is fire also.’ Lit.
‘For who does not know at it, this stage is fire hood also’
But for him who knows and walks (lives) with discernment, maturity, watchfulness and vigilance it is a morning star.'

'Then, when we compare this age and the damage that AIDS is causing this time the matter is becoming worrying.' Lit. 'Then, when we hold side by side and see this age and the damage that the AIDS disease is causing, the matter is becoming worrying.'
(8) qaama hawaasa-a dhukkub-ni edsi-i irrajireess-aan
body society-GEN disease-NOM AIDS-GEN greater.extent-with

fix-aa jir-u keessaa dargagg-oot-ni umrii-n
finish-PRG AUX-REL out.of youth-PL-NOM age-NOM

isaanii waggaa 15 hanga 30-tti arg-am-an
their year 15 up.to 30-at find-PAS-3PL.NPST

sadarkaa olaanaa qaban.
stage higher have-3PL.NPST

‘Out of the portion of the society that the AIDS disease is killing to a
greater extent, the youth whose age ranges from 15 to 30 years have
higher numbers’

(9) dargagg-oot-ni balaa qaba-at-ee dhiis-ee
youth-PL-NOM danger have-MID-3SG leave-3SG

otoo addaan hin-baaf-at-in saalqunnamti
without apart NEG-bring.out-MID-NEG sexual.intercourse

dabal-at-ee waa hunda raawwach-uu-f
include-MID-PART thing all do-INF-for

ariif-at-an.
hurry-MID-3PL.NPST

‘The youth hurry to do everything including sexual intercourse without
discerning whether it has danger or not.’
(10) saalqunnamtii-n seeraa eegg-at-ee
sexual intercourse rule keep-MID-PART

warra lama-an jidduu-tti raawwat-am-uun
partner two-those between-at do-PAS-INF-NOM

kennaa uumamaa ti.
gift nature.GEN COP

'Sexual intercourse, its rule being kept, to be done between the partners, is a gift of nature.'

(11) saalqunnamtii-n adeema walhormaataa dhal-oon-ni
sexual intercourse process reproduction generation-PL-NOM

akka ittifufu taa-sis-uu dha.
that continue happen-CAU-INF COP

'Sexual intercourse is a process of reproduction that makes generations to continue.'

(12) dhimm-i kun akka amantiitti-s yoo
matter-NOM this.M as belief-also if

ilaal-am-e fudhatama kan qabuu dha.
see-PAS-M.3SG acceptance which has COP

'This matter, if seen as a belief, is (one) which has acceptance.'
(13) Waaqayyo goch-i-ch-i karaa qulqulluu fi
God deed-NOM-DEF-NOM way pure and
jaalala of keessa-a qab-uun akka
love self in-from has-with that
raawwatamu abboom-a; eenyumtuu sireen
fulfilled command-3SG.NPST anyone bed
isa-a qulqulluu haa ta-u jech-uun.
he-GEN pure let be-3SG.NPST say-by

'God commands that the deed fulfilled in a pure way and with
deepest love; by saying let anyone’s bed be pure.'

(14) abboommi-n kun ergaa gudda
commandment-NOM this.M message big
of keessa qaba.
self in-from has

'This commandment has an important message in itself.'
(15) nam-ni Waaqayyo-n fakkeenya isaatiin uume
man-NOM God-NOM image his-in create-3SG.PST
waan tokko raawwach-uu dura naanness-ee,
thing one do-INF before turn-PART
irra ded-deebi-’ee baas-ee bus-uu qaba.
on DUP-return-PART take.up-PART take.down-INF has

‘A man God created in His image has to think over again and again
before doing any thing.’

(16) asitti-s achitti-s kuf-ee ka’a ta-anaan
here-also there-also fall-PART rise be-if

namni kun siree-n isa-a akkamin
man this.M. bed-NOM he-GEN how

qulqulluu ta’-a ree?
pure be then?

‘If a man falls and rises here and there how will this man’s bed be pure
then?’
(17) qulqullummaa dhab-uu qofa otoo hin-ta-ane
purity lack-INF only without NEG-be-NEG

akka tiruu lafa bu-’e dhib-ee bar-a
like liver ground fall-3SG.PST disease year-GEN

kana-an faal-am-uu-n-is hin
this.M-with contaminate-PAS-INF-NOM-also FOC

uum-am-a.
will be create-PAS-3SG

‘It is not only the lack of purity, (but) like liver that fell on the ground there is a possibility of being contaminated by this disease of the time.’

(18) gorsa sagalee Waaqayyoo kana
advice voice God-GEN this.M

fudh-ann-ee haala amma keessa jir-ruun
take-1PL-PART situation now in exist-1PL.with

yoo walsim-siif-n-ee ilaal-le dargagg-oota
if relate-CAU-1PL-PART see-1PL youth-PL

kiinyaa-f heedu misa ta-’uu dand-’a.
our-for many well be-to can-3SG.NPST

‘if we take this advice of God’s word and relate it to the situation we are currently in and see it can be very well for our youth.’
'It is God's desire that humankind reproduce in a way that is pure.'

'It is while an advice like this one flows here and there that the current generation is exceedingly falling (dying).'}
(21) dhuguma umrii-n kun gufuu-wwan adda
    it.is.true age-NOM this.M obstacle-PL various

    addaa-tiin marfam-ee jir-a; dhibee edsii-tiin,
    various-by surrounded-PART AUX-3SG AIDS-by

    hojdhabdummaa-dhaan, abdii kutanna-dhaanii fi
    unemployment-by hope losing-by and

    kan kana fakkaatu-dhaan.
    which this like-by

    'It is true (that) this age is surrounded by various obstacles; by AIDS
disease, unemployment, hopelessness and the likes'

(22) gufuu-wwan kana keessa inn-i hamaa-n
    obstacle-PL this out.of he-NOM worst-NOM

    dhibee edsii ti.
    disease AIDS COP

    'Out of these obstacles the worst is the AIDS disease.'
(23) dargaggeess-i boru barat-ee, daldalee, buufatee, youth-NOM tomorrow learn-PART trade-PART make-profit-PART

mana dhaabb-at-ee jiiren ya is-a gaggeessuu-f house build-MID-PART living he-GEN lead-PRP

abdii-n irra kaa’ame dhibee kana-an hope-NOM on placed disese this-by

qabam-naan karoor-ri kun dhadhaa ibidda bu-e caught-if plan-NOM this.M butter fire fall-3SG.PST
ta-’a.
be-3SG.NPST

‘If the youth in whom hope has been placed to lead his life in the future (by) learning, trading, making profit and building a house is caught by this disease (HIV/AIDS), then the plan will be butter that fell into fire.’

(24) kana jalaa baraar-am-uuf suuta this under save-PAS-INF-PRP slowly

ilaall-at-aa tarkaanafa-chuu qofa tu nama see-MID-PRG walk-INF only it.is person
gargaar-a.
help-3SG.NPST

‘To be saved from this, it is only walking slowly and watchfully that helps one.’
(25) waan tokko irra-tti hatattamaan tarkaanfii
thing one on-at hurriedly step

fudha-chuu-n dura irra ded-deebi-’an-ii
take-DEF-NOM before on DUP-return-3PL-PART

itti yaad-uu-n mala gaabbi
think-DEF-NOM wisdom regret

hin-qab-nee dha.
NEG-have-NEG COP

‘Before hurriedly taking step on something it is wise to think over.’

(26) “mormi kan uum-amee-f garagal-ee
neck why create-PAS-PRP turn-PART

ilaaluuf” jedh-a Oromoo-n oggaa
see-INF-PRP say-3SG.NPST Oromo-NOM when

mammaaku.
say.proverb

‘“The neck is created to enable one to turn and see” says an Oromo proverb.’
(27) akkuma-n seensa irra-tti ibsuu-f yaal-e
as-1SG introduction on-at state-PRP try-1SG
tiruun lafa bu’ee huuba qab-at-ee
liver ground fall-3SG.PST dust hold-MID-PART

ka’a.
arise

‘As I tried to state in the introduction liver that fell on the ground absorbs dust.’

(28) kanaaf dhalli nama-a akka-s akka
for.this offspring man-GEN like-that lest

hin-ta-ane-f alaaluma-tti of haa
NEG-be-NEG-PRP far-at self let

eegg-at-uu-n dhaamsa koo ti.
keep-MID-SJNT-NOM message my COP

‘For this (reason) it is my message that humans be careful lest they become like that (the fallen liver).’