

TABLE OF CONTENTS

0. Preface.....	3
1. Introduction / Híhí	4
1.1 Vowels:	4
1.2 Consonants:.....	5
1.3 Orthography Rules / Alk'anuna róthó.....	7
1.4 Outline.....	9
1.5 Part of speech / Bua rotho	11
1.6 Agreement / attifag/ndu halua.....	11
1.7 Literature in and about Berta	12
2. Noun / Hú (Ak'us'o Alqisimu).....	13
2.1 Section Number / Ak'us'o anímró	13
2.2 Gender / Alginz.....	14
2.3 Case / Ashuk'úlá rothó.....	14
2.3.1 Genitive / Nda gidi.....	15
2.3.2 Dative / Máábá mufí gíne	16
2.3.3 Locative / Añip'uliña	16
2.3.4 Absolute	17
3. Section Numerals / Ak'uso Animiro.....	19
3.1 Cardinal numbers / Animiráal alhisabú	19
3.2 Ordinal numbers / Animir adarajo	20
3.3 Position / Añ	21
3.4 Numerals as Pronouns / Algism thá ña algismúyú.....	21
4. Section Demonstratives ak'us'o gíné p'uluña	23
4.1 Number marking of demonstratives.....	24
4.2 Case marking on the demonstrative.....	25
4.2.1 Genitive case (ndagidi ashuk'ula rotho)	25
4.2.2 Dative case	26
5. Section Adjective / Ak'us'o - zízí	27
5.1.1 Number in adjectives / Animira tha zizíyú	27
5.1.2 Case / Ashuk'úlá rothó.....	28
If the head noun is marked for case, the adjective can also show the case:.....	28

5.1.3	Pronominal USE /	30
6.	Section Pronouns / Ak'us'ó – Aña Álqismú	32
6.1	Introduction / Híhí.....	32
6.2	Personal pronouns / Añá al qisma maabú.....	32
6.3	Object pronouns / Giñ mufi gínet ha aña alqismúyú	33
6.4	Possessive Pronouns/ Giñ gidiaña algismú.....	34
6.5	35	
6.6	The following chart shows the possessive pronoun used for people of the family in which a person is born into, and for ahap'ú 'friend'.....	35
7.	Section Verbs / Ak'us'ó - gigi (verb)	36
7.1	Introduction / HiHí.....	36
7.2	Transitive and intransitive verbs / Gigi shap'éníu mba walá shap'éní	36
7.3	Subject marking on the verb / ??.....	37
7.4	Object marking on the verb / Giñ thap'ila giñ mufirotheqi tha gigiyu	38
7.5	Tenses / Azaman	39
7.5.1	Introduction Tenses / Híhí Azaman	39
7.6	Final verbs in Berta / Gígí alaf rothalu	42
7.7	Verb Derivation / Rothá ol gígí	43
7.7.1	Causative.....	43
7.7.2	Reciprocal / Ashuk'ul maqiñgama.....	44
7.7.3	Passive / Rothá lagázíña.....	44
7.7.4	Directional / Tha ñórndú.....	45
7.7.5	Stative / Zizi gino.....	45
7.7.6	Iterative / Repetative / Ayú momothiña.....	46
8.	Adverbs / Gígíqi p'up'úl.....	48
8.1	Place adverbs (locative) / Añqi p'up'uí	48
8.2	Time (temporal adverbs) / Azámanqi p'up'úl	49
8.3	Manner (modal adverbs) / Al- ahawal	49
9.	Adpositions - prepositions and postpositions / Giñ thap'ila rothe thañ – mbá thap'ilá rothe thañ áñá k'odiné	51
9.1	General Location / Añáíndu k'íllíñ	51
9.2	Specific Location / aña madihu.....	52
9.3	Manner / Zízí gíno gino (algahwal)	53
10.	Munzú méré bubani	54

0. Preface

This brief grammar was developed and written during a workshop held in October and November 2008 in Assosa, under the auspices of the Benishangul-Gumuz Regional Education Bureau. The purpose of this book is to make the Berta community aware of the wealth and variation it inherited with the Berta language. The language possesses an intricate system of forms and rules, which all speakers use in their daily lives, often without being consciously aware of them. Many of these forms and rules are presented in this little book.

It also needs to be pointed out that the purpose of this book is not to present a full and comprehensive description of the Berta language. This would be beyond the scope of this work, and it would require a different approach to the language. Many forms of the Berta language are not even mentioned in here, and some areas of the Berta grammar have been omitted from this work. Also this book attempts to use terminology which is understandable by a wide audience. Therefore this book will disappoint everybody who wants to see a description of Berta according to the latest linguistic models and terminology.

We want to thank Mr. Oliver Kröger of SIL Mozambique for teaching and helping with the grammar. He was faithfully and tirelessly translated into Amharic by Ato Girma Getahun. The following Berta speakers were involved in the workshop and provided all the language data: Abdunassir Ali, Ahmed Azen, Ahmed Osman, Abulaziz Manzur, Bedewi Mohamed, Mahmmúd Táha, Muktar Annur Sabra Nasir, Se'id Yasin, Shamsadeen Mohamed, Yousuf Mussa.

Susanne Neudorf, SIL Ethiopia

O- qi thá thár

Alk'awaniniiro rothólégú(grammer) kátábá ñagu alyoma gia ña alúbuura yom octóber u November (Adfát'úr u al fat'urén rén) sanat 2008 Assosa , tha almáktábá algrayo mba Benshangulu hú. Alhátáfá alkitabalé thá maabi thá Benishangul méré damu thabá mare fagada ndu mare shambá ziné tha ndu ñgúgú ñle. Ndúle gidí tho ñor u alk'awaníník'ed'e mba rothí marene thañ mbá zigá a ñ. U alkkawaninilogu mare holi tha alkitabáléyú

Alkitabale walá gádar ña tha ñ k'awanindu Benisanggulune k'ílí ñ, u mbale zii aktar minat'uga ashul'ulale, lagin daa tho ñor milla ñ nduléqí

Ndu Benishangulu k'illi ñ na zizík'ed'e walá maahiá thale ziqi mba sharigú thale . Gi ñ mashak'ula thale bak'í maabí halenyú tha mare fágada rotha le Rothále bak'l maabí ñgunu ñ shi ñ mba fed'í tha méré ábad*i ña ndulé qi tha mare ahatha shi ñ mithil mba abad'i none maabi shak'al nduqi.

Hatha ñ féd'í a ñ shakara Abá oliver króger mbáSIL min thá Mozambique maaba agara ña hathá ñ tho ñor shamba sha'ál ña grammer alk'awaníní u maabá s'ula Girma Getahun mba darja maqi tha Amari ña . U maabi rothi ndu Benishangulugu holaqi tha alú burálo- alú u mare niné ñ buro alk'awaníníalúgú

Susanne Neudorf SIL Ethiopia

1. Introduction / Híhí

Berta (Funj) is a Nilo-Saharan language spoken south of the Blue Nile, on both sides of the border between Ethiopia and Sudan. It is spoken by a people group called Beni-Shangul (Bela-Shangul) or Berta (Barta, Burta). Other names for the people (Wetawit, Jebelawi) are used less frequently.

On the Ethiopian side, the language is mainly called *Berta*, although occasionally it is referred to as “Rut’ana” by the people themselves, which is the Arabic term for a non-religious, non-Arabic language.

And’u Barthú /Benshangulul ma andú Nayló sahárá mbá rothlú thabú gambit’ albaharamil tha alhudúdá Asudanú maré ltiop’ia . Máábi rothine s’ulagú shá Benishangul.

Tha ltiop’ía andulé s’ulá fish tha rut’ana . Almaaana k’e’d’é Andú wala má alqárabí

Máábi katabó Alkitabalegú Abdunasir Ali, Ahmed Osman. Abdulaziz Mansur, Bedawi Mohamed, Mahmud Taha, Muktar Anur, Sabra Nasir, Seid Yasin, Shamsedin Mohammed, Yusuf Mussa .

The orthography contains the following letters:

1.1 Vowels:

		examples	pronunciation	comments
A, a	low central vowel	<i>abad’í</i> <i>maré</i>	car apple	word initially like an open /a/ like in “car”, word medially and finally, its quality can change to a more fronted vowel like in “apple”; tone carrier
E, e	mid front vowel	<i>esho</i> <i>féd’a</i> <i>mééra</i>	elephant	tone carrier
I, i	high front vowel	<i>bia</i> <i>ir</i> <i>ile</i>	ink fit	in front of /r/ or nasals it is more centralized (less fronted); tone carrier
O, o	mid back vowel	<i>oqó</i> <i>hódodó</i>	often lord	tone carrier; slightly more closed than the English /o/
U, u	high back vowel	<i>uqûñ</i> <i>marú</i>	you bush	tone carrier

1.2 Consonants:

B, b	voiced labial stop /b/	<i>ababa</i> <i>buli</i>	ball robe pipe	voiced and voiceless labial plosives are in free variation
D, d	voiced alveolar stop /d/	<i>duudu</i> <i>dísha</i>	down toddler loud	voiced and voiceless alveolar plosives are in free variation
D' d'	alveolar implosive stop /ɗ/	<i>d'uutha</i> <i>féd'a</i>	---	implosive /d/, air is sucked in instead of blown out
F, f	labial fricative /f/	<i>fuud'a</i> <i>thúf</i> <i>mufa</i>	faith of	no variation between voiced and voiceless noticed, voiced does not seem to exist
G, g	voiced velar stop /g/	<i>gadi</i> <i>gia</i> <i>nagútha</i>	good kind beggar	in front of front vowels (e, i,) it becomes palatalized and sounds closer to /j/ like in /jingle/; voiced and voiceless variant are in free variation
H, h	glottal fricative /h/	<i>hofi</i> <i>ahátha</i> <i>afutháh</i>	house ahead	word finally mostly in Arabic loan words, may almost sound like a fricative, voiced or voiceless
J, j	voiced palatal affricate /dʒ/	<i>jelabia</i> <i>alkajam</i>	joy judge	only in Arabic loan words
K, k	voiceless velar stop /k/	<i>kataba</i> <i>alkajam</i>	kind okay	only in Arabic loan words to differentiate from voiced sound
K', k'	velar ejective stop /k'/	<i>k'is'a</i> <i>shuk'a</i>	----	ejective; in front of front vowels (e, i,) it becomes palatalized
L, l	alveolar lateral approximant /l/	<i>lúúba</i> <i>ali</i>	life oil old	
M, m	labial nasal /m/	<i>maaba</i> <i>amma</i>	man room	word initially in front of other nasals or plosives it can be a tone carrier
N, n	alveolar nasal /n/	<i>nooba</i> <i>abune</i>	north unkind	in front of front vowels it becomes slightly palatalized, but does not become a palatal nasal /ñ/

Ñ, ñ	velar and palatal nasal \ŋ\ \ɲ/	<i>ñine</i> <i>ñonshó</i> <i>abeñ</i> <i>ñgó</i>	sing	This nasal as pronounced as a velar nasal [ŋ] in all environments but in front of front vowels, where it is pronounced as a palatal nasal [ɲ].
P, p	voiceless labial stop /p/	<i>alpolis</i>	police	only in loan words to differentiate from the voiced variant
P' p'	labial ejective stop /p'/	<i>p'aalí</i> <i>p'ip'íó</i>	----	ejective bilabial plosive; there seems to be a variation between /b/ and /p'/ in some words only, which gives rise to the speculation that there might have been a sound /b'/ (bilabial implosive), which seems to disappear as the language changes
q	glottal stop /ʔ/	<i>uqûñ</i> <i>oqó</i>		Glottal stop, beginning sound of a vowel in a vowel-initial word is used mainly to distinguish from long vowel (see below); not written word initially before vowels
R, r	alveolar flap /r/	<i>rô</i> <i>fir</i> <i>ñera</i>		the /r/ is rolled, a vibrant, not an approximant like in English
S, s	voiceless alveolar fricative /s/	<i>assána</i> <i>súúgu</i>	sing also glass	only in Arabic loan words, to differentiate from voiced variant
S' s'	alveolar ejective affricate /ts'/	<i>s'arí</i> <i>p'us'ik'e</i>	---	ejective alveolar fricative
Sh, sh	palatal fricative /ʃ/	<i>shafa</i> <i>ashatha</i> <i>k'osh</i>	shoe ashes fish	
T, t	voiceless alveolar stop /t/	<i>attuk'ush</i> <i>talata</i>	table little	only in Arabic loan words to differentiate from voiced variants
T' t'	alveolar ejective stop /t'/	<i>t'ok'oló</i> <i>At'eib</i>	---	ejective alveolar plosive

Th, th	voiceless interdental fricative /θ/	<i>thúf</i> <i>ashatha</i>	th under loath this	dental fricative
W, w	labial semivowel /w/	<i>waqu</i> <i>dwosh</i> <i>awaza</i>	w ater a lways	normally in front of central vowels, but also to show labialisation of preceding consonant
Y, y	palatal approximant /j/	<i>yamuth</i> <i>iyá</i>	y es	mainly word initially
Z, z	alveolar fricative /z/	<i>zozo</i> <i>almoz</i>	s ound l azy	voiced and voiceless in free variation

1.3 Orthography Rules / Alk'anuna róthó

Writing rules have been established for the time being, which are based on our experiences with writing Berta and from observing Berta speakers writing their own language. As mentioned previously, these rules are still to be tested on a wider scale, as there are not many people who write this language yet. So after a few years they need to be revised. Still, it is important to give at least some guidelines now:

Alk'anuná róthó mba katabiña tha alkitabaleyí ala hasáb giñ thik'ó ñá máábí d'oñondíthí. Lakn alk'anunalgí ted'igeera fish. Thá saná p'ereñiyúgú alk'anunalí p'eriñla alageerai ma mabiñk'agu garañ dule ma máádá añ gundigú

- Lexical words are written apart.
- Eothá mbá wala qithiguqi álé kataba ma s'uruñuqi.
- Compounds of noun and adjective or verb are written with hyphen:
- Aluvura mba alqismu u mba ziziyu walla mba gigiiyu katábila tha hyphen, rotha zi ñin d'uk'unúñ ma katábá na boñalu k'ed'é, rótha ma alú limmá makataba tha(-)

maaba + *ágarraña* = *maabá-ágarraña*

'man' + 'make.study' = 'teacher'

iyú + *k'aas'í* = *iyú-k'aas'í*

'belly' + 'be.bitter' = 'intestines'

One needs to distinguish between a compound and noun modified by a descriptive adjective or verb. The letter would not be written with hyphen.

Máábá ma fed'e shána d'afarú rothá ma alú lima u zizi madiñ huí algawalú ané kataba tha(-)

- Compounds of two nouns in their basic form are written as one word. For example:
- Alubura mba alqisim holoñoniñ tha l maqanama reyu nallasli katábila ma d'uk'unuñ
- Hú holoñoniñ malimmalalugú wala gígalá (-)

shúli + nera = shúlñera

'house' + 'grass' = 'grasshouse'

shúli + bua = shúlbuá

'house' + 'arm' = 'porch'

gaagú + fiilí = gaagúfiilí

'bamboo' + 'root' = 'bamboo roots'

ndu + shafa = ndushafa

'mouth' + 'skin' = 'lips'

- Genitive constructions should be written as two separate words:
- Andagidi malu nurak'ed'e lazim ála kataba miñ rothá farugundi.
- Ndagidi alatábá mad'a farúigú.

mis'é + bush = mis'á buushú

'bird' + 'hair' = 'feather'

ir + niñé = irá niño

'milk' + 'woman' = 'breast'

- One-syllable affixes are attached to the word: -é, -á, a- -qí, -qa, -lo, -né, -lá,
- Rothaa k'itho d'uk'unuñ mbá thap'ila rothe thañ amufulaqigutha: -é, -á, a- -qí, -qa, -lo, -né, -lá,
- Words that have reduplicated syllables, will keep the letters of the root in writing:
- Rotha mba gidi rothak'ithomilañ hafaz alhurufi mba awalutha alkilabayu:

bana 'hide' - *banbaniñaqi* 'used to hide'.

Writing should not adapt the nasals to the

succeeding letter: *bambaniña

- Some nasals can adapt to the succeeding consonant, but don't have to: in **náñ** and **gíñ**
- Rotha hiqi min tha muñiyu máñiyu máñ gúnúñ gadarimáre mazuqi tha alhurufi mba wala garrauqile lakin wala gidi tha rothá k'aliyu nañ giñ.

náñ: **Náñ** k'alñó? **Nám** mufané? **Nán** daané? **Nán** giñó?

gíñ: **gím**mañ, **gím**buushú or **giñ**buushu, **gí**lle, **gín**dalía

thiña: **thi**lli or **thiñ**li, **thiññ**ó, **thinné**

- Two- or more syllable clitics should be attached by hyphen, or maybe even as a lexical word. Especially those which
- Rotha ak'itho holoñoniñ walla artar lazim álé aholuqi tha hyphen (ashart'a) bezzat mbá ádóqi min tha bus'ík'eyu.

- derive from body parts: -ndu, -alú, - hu, -are, -gundi,..

mitha *haala* –*ndu* 'hear'

A-haal-óó *mis'é shoru-ndu.*

1.sg.-hear-past chicken.AG sky.G mouth

'I heard the birds.'

- are possessives: -k'ed'e, -mare

- are determiners: -ñgúnuñ, -mamánáñ,

- k'ed'e – mare . mare ñineqidi

- ñqunuñ

1.4 Outline

This grammar sketch of Berta is organized according to the parts of speech of the language. Section 2 deals with the nouns, and the following sections 3 to 5 with adnominal determiners (numerals, demonstratives, adjectives). Section 6 presents pronouns, and section 7 includes the verb, followed by a discussion of non-inflecting words in section 8-10 (adverbs, conjunctions, adpositions). Finally, the parts of speech will be discussed in their proper context , illustrated by the story 'The north wind and the sun' in section 11.

For the purpose of this grammar sketch, we will use the following basic linguistic terms:

Alk'anúná rothá mba ndu ñk'a ma alú buura tha rothá buulá ak'usó 2 rothí hú/alaisim . Ak'us'ó 3-5 rothi animíra, giné p'uiña u zizi. Ak'us'ó 6 rothi a ñalgismú, u a k'us'ó 7 rothi gigi. Ak'us'ó 8-10 rothi giqiqi p'ulña, giñ amufu rothé Buwa róthó maqi madiña tha k'usó 11 thá s'as'arña munzu maré bubaní.

Terms in English	Terms in Berta	Term in Amharic
- Part of speech	Bulua rothó	
- gender		
- number	Animira	
- person	Máábá/ndímilí	

Terms in English	Terms in Berta	Term in Amharic
- numeral	Animíra	
- gronoun	a ñálaismú	
- demonstrative	giné p'up'úl	
- Final verbs	gígí alafrothalú	
-Possessive	Máábá gidi	
- Subject	Rotha buné	
- Object	fiñ nufiro thá	
- Adjective	Zízí	
- adverb	Gigip'uniña	
- Conjunction	Ahúlúmá	
- Adposition	giñ thap'ílá rotheí	
- Transitive verb	Gígí shap'ení	
- Intransitive verb	Gigiwala shap'ení	
- Tense	Azamán	
- Infinitive	Gigílgadi	
- Fully inflected	Giñ makamíl	
- Cardinal Number	Animira lhisabú	
- Ordinal Number	Animira darájó	
- Head noun	Alú alaismú	
- Case	Ashuk'úlá eothó	
- Ceenitive	Ndáfidi	

Terms in English	Terms in Berta	Term in Amharic
-Dative	Mábá mutiginé	
- Locative	a ñíp’ul ña	
- Directive	ótho ñór	
- Passive	Rotha gundi	

For now, we will define the terms ‘part of speech’ and ‘agreement’. All the other terms will be defined in later sections.

1.5 Part of speech / Bua rotho

All sentences consist of several words. These words can be classified according to how they look (form) and what they do (function). The general term for this classification is *part of speech*.

Rothá s’uríni da rothá millañe rothlegu ma gassama, shamba shak’ala maré u shambá zíímaré.

part of speech = building block of a sentence, e.g. verb, noun, adjective, numeral.

In Berta, there are examples for parts of speech like

- *d’oñósha* for verbs
- *shúli* for nouns
- *s’awarí* for adjectives
- *d’uk’unuñ* for numerals

Of these parts of speech, nouns and verbs are most common. You will find them in almost every sentence in your language. These and several other parts of speech do in fact constitute the themes of our workshop lessons. The next term helps us to understand the relation between all these parts of speech.

1.6 Agreement / attifag/ndu halua

Between a noun and other words, there is a formal correspondence called agreement. What causes this agreement? The cause of the agreement is often found in the number, gender or case of the noun.

Albayná rotha ñgunuñ gammañ zi mbá s’ulá attifag mbá atafágu rothá thá animirale u tha gigi rothóle

Agreement = the formal correspondence between parts of speech, e.g. number agreement between a noun and a verb.

1.7 Literature in and about Berta

Existing language descriptions are:

Triulzi A., A.A. Dafallah, M.L. Bender (1976c) '**Berta**' in Bender: *The Non-Semitic Languages of Ethiopia*, East Lansing: African Studies Center, Michigan State University pp.513-532

Andersen, T., (1992) 'Absolute and Nominative in **Berta**' in *Fifth Nilo-Saharan Linguistics Colloquium. Nice, August 24-29 1992. Actes/Proceedings*. Köln: Rüdiger Köppe Verlag. 1995, pp.39-69

Andersen, T. (1993) 'Verbal Roots and Verbal Inflection in **Berta**' in *African Languages and Cultures* 6, 2, pp.97-119

Andersen, T. (1993) 'Aspects of **Berta** Phonology' in *Afrika und Übersee*, 76, pp.41-80

Tucker, A. and Bryan, M.A. (1966) '**Berta**' in *Linguistic Analysis: The Non-Bantu languages of North Eastern Africa*, London: Oxford Press p.348ff

Neudorf, S., (1997) 'Berta – English – Amharic Dictionary' Benishangul Gumuz Language Development Project.

Literature so far is available about history of Berta people:

Triulzi, A. (1981) *Salt, Gold and Legitimacy*, Napoli: Istituto Universitario Orientale

2. Noun / Hú (Ak'us'o Alqisimu)

Nouns are words that refer to people and things; they normally indicate countable and tangible objects. (A word for people or things that you can see or touch or feel.)

Alqisim, ñineñ s'ulña maabi than, u ginañ gunu'ñ thañ ú giñ mbá hasabilaqi, ú alqisima ginañgúnú

Alqisim maabieqi, yawalá ginéñ gunúñeqi mba gadarña añhoshalá than, úmbá pulñaqi

Nouns in Berta distinguish the number (singular, plural) and cases.

Berta, na ad'afarú giñ horañ ú giñ zi d'uk'unúñ tha nimrá ú giñ shak'ala.

Number = distinction between singular and plural marked on a word.

Case= the form of the noun that shows its function in the sentence.

Animra= ad'afarú giñd' uk'unúñ ú giñ horañ mba tha p'igiñ mañ tha rothalú

Case= p'úliñ hatañe ziizi mba shúk'ulú ú alqisima rothó

2.1 Section Number / Ak'us'o anímro

The difference between singular and plural for the noun shows in 2 ways:

Giñzi d'uk'unúñ ú giñ horañ

a) A different word:

Rotha d'afaruqi:

1. A woman carries a basket.

Niñé dám ashambák'.

2. Two women carry a basket.

Míhi holóñóniñ dám ashambák'.

b) A change in the word ending (-gú or -í)

Rothá k'ayari mbá k'odi (-gú , -i)

3. The goat is eating.

Mia thiñi.

4. The goats are eating.

Miagú thiñ. / Mia thiñígú.

5. A man carries a basket.
Maaba dám ashambák’.
6. Two men carry a basket.
Maabí holoñoniñ dam ashambák’.

Sometimes, the ending -í also is accompanied by change in vowel quality and length:

Mará mara Alharifá k’odí thá-í , ñinañ limañá rotha alú than, thá na p’ulíña hathañé giñ zí d’ísk’unúñ u mba horañ shambaziné.

gali geelí (dog - dogs)
or oorí (clothe - clothes)

2.2 Gender / Alginz

Gender is not morphologically expressed on the noun.

2.3 Case / Ashuk’úlá rothó

Case is the grammatical function of a word in a sentence.

Giñ gigi tha rotha s’uruni-yú

In **Berta**, most cases are marked by a suffix on the noun, which means another word ending is added.

Tha ndu Bertayu aktar ashuk’ula rotho thap’igala alharif thalqism alu, mba p’uli tha rothamañ p’eriñi thartheqi.

Subject case refers to the subject of the sentence and answers to the question “Who does something?”.

Rotha bune, ashuk’ulák’ed’e ná motha hathañé d’ok’otha k’aki nda gio gimmañ.

Object case refers to the object of a verb and answers to the question “Who receives the action”.

Ashuk’ula giñmúfi rothá ané mótha hathañé.

Tha ndú Bertayu aktar ashuk’ula rotho thap’iqala alborít

Tha indú Bertayú róthá ziqigu millañ mbá thap’igáña gimmañ wallá alharif ñiné thap’iñá tháarthéqi u mágúndí.

Berta has 2 ways to show subject and object of a sentence:

Indu Bertayú gidi tháñor holoñoniñ mbá madin rótha a búneqi u giñ mufí róthaqí.

a) by its position in the sentence

7. The man hit the woman.
*Maabá shap’útha **niñé**.*

8. The woman hit the man.
Niñé shup'útha maabá.

In (7), the subject noun *maaba* 'man' is marked by position at the beginning of the sentence, in (8) the object noun *maaba* 'man' is marked also by its position later in the sentence, after the verb. For 'woman', the inverse holds true; in (7) *niné* 'the woman' is the object noun, in (8) *niñé* 'the woman' is subject and stands therefore in the first place.

Thá rothabunéyu alqism, maabá tharrahu mamaabi k'atábá rothá s'uriñí
Algismá giñ mufirotha mbá k'ali maabá katabila tha rotha s'uriñi indu (akhir) .
mihiéqi bardu shambalo.

Niñe ñinañ ma Giñ mufí rotha hú (alqism) thá (8) "nine" má rotha abúne u
ninañ d'óñoshí awal.

Shamba s'uruñ rothá s'uruñí / shamba zi rothá

b) by marking the subject by tone change, if it is not in the typical subject position.

Rothá abúné madaagáña bolo-yu

9. The man hit the woman.
Niñé shap'útha máába.

10. The woman hit the man.
Maaba shup'útha ñíne.

2.3.1 Genitive / Nda gidi

Genitive (Possessive) relates an object to an owner. It answers to the question "who owns it"):

Nda gidi:- ané mádiña giñ mufi ráthá shángo mothó azúqál

In **Berta**, it is normally shown by the ending *-u* or *-o* on the possessor; the ending *-ú*, if the noun ends in a consonant, or *-ó* if the noun ends in a vowel (except *-i*)

Thá ndu Bertayú rothágú zí mbá k'odí thá -"u"/-o.

11. The man saw the woman's basket.
Maaba maadá ashambák'á niñóqi.

12. The donkey's owner is sleeping.
Maabá shiñirú dîrshi.

13. the king's house
shúlá agurú

A third way is depending on the thing owned. If it is rather a part of whole, it has a completely different structure:

Thúñor atalít ñínañ d'añoshíne thá giñ alú má ñiné buá giñ k'llíñu nine gádárí nák'áyaré mára wahíd.

14. The house's roof is destroyed.

*Shúl harabé **na** alú.*

15. The tree's branch broke off.

*S'is'ía s'ik'é **na** bua.*

2.3.2 Dative / Máábá mufí gíne

Máábá mufiginé giñ zíí gané ané mádíña maabé giñañgúnuñ

Dative is the case that indicates the person receiving something, or benefiting from something. Dative case answers to the question “Who is benefiting from the action”

In **Berta**, it is shown by the ending *-é* at the end of the noun. If the noun ends in a vowel, this vowel is replaced by *-é*.

Tha arút'anañ k'a-yu alqism mak'odé tha” a.” “é” ñine zii thá -alqisma-lú

16. The man gave the woman a basket.

Maaba dáá niñéé ashambák.

17. The woman gave the man a basket.

Niñé dáá maabé ashambák.

2.3.3 Locative / Añip'uliña

Locative expresses a general location. It answers to the question “Where is it?”

Ane motha d'ok'otha: “Waziine?”

In **Berta**, Locative is not really a case in itself. It is expressed by the word *thá* in front of a place word and by adding *-u* at the end of the word.

Añip'uliña ané madiná hathañe añ. U g'iñ k'iliñ shámbá thik'ú maré

18. The man worked in the field.

*Maaba shák'ala **thá** gafu.*

19. The teacher bought bananas at the market.

*Maabá ágarrañí shibila almoz **tha** súúgú.*

If the location is a thing rather than a place, there is no -u marking. Instead, other words are added to express the location.

Maabá walá maqidigi añã at'arépezaqí. Alharif añã lafina-lú walá k'abí "u"

20. The man is standing at the table.
*Maaba shúriñí **thá** t'ere'peza **hú**.*

21. The pen is on the table.
*Algálem zí **thá** t'erepeza **alú**.*

2.3.4 Absolute

Absolute is used in predicative constructions.

There is a marker -ñ at the end of the noun. To decide whether this is really an Absolute marker and if it is used in different structures as well, further investigation is needed.

Alqálámá -ñ zíqí thá hú (alqism) gúndí.

22. This man is a teacher.
Maabá lé maabá-ágarrañíñ mmaané.

23. That man is a guard.
Maabá thí maabá-d'íñqañíñ mmaané.

Summary:

Number	marker	example
singular	---	shúli, maaba, niñé
plural	-gú	shúligú
	-í	maabí
	different word	míhi
dual	---	---

Case	Marker	example
Subject	position	<i>Maaba shap'útha niñé.</i>
	tone change	<i>Maaba shup'útha ñíne.</i>
Object	position	<i>Niñé shup'útha maaba.</i>
Genitive / Possessive	-u / -o or tone marking	<i>shúli agurú, miá niñó</i>

Dative	-é	<i>niñéé, maabé</i>
Locative	<i>thá -u</i>	<i>thá gafú, tha súúgu</i>
Absolute	-ñ /-íñ	<i>maabá d'ínqaññ</i>

3. Section Numerals / Ak'uso Animiro

All languages have numerals, because in our everyday life we need to count: Tomatoes, the days of the week, the number of children. In counting, we use fingers, but there are cultural differences in the way we use them.

Andu k'illíñ gidí animira- Alishan hathúñ hasúbí kuliyóm Ha tháñ hasabí alyomi geediqi ugin k'illíñí

Numerals are part of speech that is employed for counting

There are two types of numerals: Cardinal numbers and ordinal numbers.

Animira ziqí anuqa holoñoníñ. Animirá alhisabú u animira adarago.

cardinal number = a numeral that indicates the number of objects (things or people)

ordinal number = a numeral that indicates the order of appearance.

Animira hisisabú = animira madula alqadádá ginó tháñ

Animira darjo = ñinañ madiñ adarúgá ginoqi

3.1 Cardinal numbers / Animiráal alhisabú

Cardinal numbers are numbers for counting. The term cardinal is meant to express their property as most important, because they are learned first.

Animir alhisabú ñineñ hasabila tháñ

Except for the numbers for 1 and 2, all numbers in **Berta** are taken from Arabic. Sometimes, also for the numbers 1 and 2, the Arabic terms are used.

Bará miñ d'uk'unuñ u hollóñoniñ thañdúk'ayú animira k'illíñ min tha Arabiyu mmané thí thik'. Mara mare, d'uk'unuñ u hollóñoníñ has'úliña min thándú alqarábuyú

Thá andú thayú min d'uk'uñ u holoñoníñ , mungúnúñ mbá laarábú mmáne

one *d'uk'únúñ (Berta) / wahid (Arabic)*

two *holoñoníñ (Berta) / itnen (Arabic)*

three *teláta*

four *arbaqa*

five *hamsa*

six *síta*

ten *áshara*

hundred *míya*

The original **Berta** numbers are most likely known by older people of some dialects only.

Animirá ndúthayú nalqadil mbá madí maabi d'oñondí maré nogú tha sandúk'á buluyú

	Fad'ashi / Undulu	Beleje Gonfoye
1	<i>manañk'u</i>	<i>manañk'u</i>
2	<i>maholañ / mahoole</i>	<i>mahoole</i>
3	<i>mohote / moothé</i>	<i>mohote</i>
4	<i>mannamu</i>	<i>mannamu</i>
5	<i>mok'osu / mok'oshu</i>	<i>mok'osu</i>
6	<i>mak'era</i>	<i>mak'era</i>
7	<i>labohoole / thaboohoole</i>	<i>mak'era maqolo manañk'u</i>
8	<i>labohote / thaboothe</i>	<i>mak'era maqolo mahole</i>
9	<i>labamannamu / thabamannamu</i>	<i>mak'era maqolo mohote</i>
10	<i>matuma</i>	<i>matuma</i>
12	<i>matuma ziiqolo maholañ/mahoole</i>	<i>matuma maqolo mahole</i>
20	<i>k'is'iri</i>	<i>matuma mahola</i>
100	<i>matuma zii matuma / k'is'iro mak'oshu</i>	<i>k'ishiri</i>

3.2 Ordinal numbers / Animir adarajo

Ordinal numbers tell you the order of things, like the first, the second, the third and so on.

Animirá darujó ñineñ madiñ adarája gino . mithíl alquwál , ataní, atalit..

In **Berta**, the ordinal numbers are taken from Arabic. There are two ways to show ordinal numbers:

Thand'ú thayú animirááarajó min alqarabí nhad'olane u a nimira darajó madiñ thá thañór holoñoniñ

First way: *a-* is put in front of the numeral, and the final *-a* of the ordinal changes or disappears, as well as other vowel changing in the number.

Thoñor al qawal :- ala thap'a –a gublaimira ú alú k'ayará - a lthahirú u walala bak'a.

the first	the second	the third	the fourth	the tenth
<i>alqáwel</i>	<i>atáni</i>	<i>atálit</i>	<i>arábe</i>	<i>alqáshir</i>

Second way: the word ‘nimra’ is put in front of the Arabic cardinal number

Thoñor ataní:- Alá thamá “nimira” gabula animira.

the first	the second	the third	the fourth	the tenth
<i>nimra wáhid</i>	<i>nimra idnen</i>	<i>nimra teláta</i>	<i>nimra árbaqa</i>	<i>nimra áshara</i>

Often, these two ways are interchangeable, but not always. If people or things are in one line, one behind the other, the first way is used, *alqáwal, atáni*,...

Muzuñ gunuñ thoñor holoñoniñalagu k’ayariñigu, lakin wala kuliyo mmané. Mamaabí wala ginañ gunuñgu mádoqigu sáwa, d’úk’únuñ hap’uné thá gundí, thóñór al- awál ñinañ náfañáqitháñ masali álqawal, ataní - - -

In multiple choice questions, on the other hand, *nimra wáhid, nimra idnen*,... is used. Tha asala d’ok’othoyu niné nafañqi than, nimira wahidy nímíraífnen, nimra tálatá

3.3 Position / Añ

The numerals we have seen so far go together with a noun. This noun is called the head noun. In **Berta**, the numerals follow the head noun:

Animirá madoñaqigu adí tha hulé. Hulegú s’ulá thá alulqisimu . Animíra mad’í alú alqismú gundí

one woman two women three women

niñé d’uk’únúñ míhí holoñoníñ míhi teláta

one child two children three children

gadi d’uk’únúñ geedí holoñoníñ geedí teláta

one tree two trees three trees

s’is’ía d’uk’únúñ s’is’ía holonóníñ(gú) s’is’ía teláta(gú)

3.4 Numerals as Pronouns / Algism thá aña algismúyú

We have looked at the position of numerals in relation to the headword.

Gabul mbale hathañ josholo animira tháñ shamba múfíné aña algismú.

What happens to numerals without a head noun? In a story, we find ‘the two agreed, ‘the three came back again’. These numerals are used as pronoun, literally in place of a noun, because they take the place of a noun.

Nañ s'ík'í anímiréqi ma ahiaña aña shar alqisim?

Thá rothá hiqi aña alqismú , ñineñ hiqi aña alqismu inshan ñineñ mufi aña alqismú

When a numeral is used as a pronoun, the most used form is that the word maré will be added before the word, sometimes after the word. In some sentences, -gú is added to the end of the numeral instead of maré.

Asáqá mbá giñá animirá thá añaalqismúyú ñineñ áhiña “mare” rotha thatheqi u ma gundú . u añiñgu nuñ “-gu” badaliñ “mare”

Example:

1. The two decided to see who is strongest.

Maré holoñoníñ dafaguó....

2. After the two had agreed,

Baqád maré dáfaguqí maré holoñoníñ. - - -

3. The two killed each other.

Bashuó doñogú maré holoñoníñ.

Cardinal and Ordinal Numbers in **Berta**:

Animira u adaraja mba nimiro thá ndu Bertayú

one tree	two trees	three trees	four trees	ten trees
<i>s'is'ía d'uk'unúñ</i>	<i>s'is'ía holoñoníñ</i>	<i>s'is'ía teláta</i>	<i>s'is'ía arbaqa</i>	<i>s'is'ía ashara</i>
the first tree	the second tree	the third tree	the fourth tree	the tenth tree
<i>s'is'ía alqáwel /</i> <i>s'is'ía nimra wáhid</i>	<i>s'is'ía atáni /</i> <i>s'is'ía nimra itnen</i>	<i>s'is'ía atálit /</i> <i>s'is'ía nimra teláta</i>	<i>s'is'ía arábe /</i> <i>s'is'ía nimra arbaqa</i>	<i>s'is'ía aláshir /</i> <i>s'is'ía nimra ashara</i>

Pronominal use of numerals in **Berta**:

Shamba náfalaqi tha nimirá thanda Bertayú

determiner giñ p'úliñneqi	'two'	<i>holoñoníñ</i>
pronoun añ alqismu	'the two'	<i>maré holoñoníñ / holoñoníñá maré</i>

4. Section Demonstratives ak'us'o gíné p'uluña

Demonstratives occur in texts as well as in everyday conversation.

Although they are widely used, their exact meaning is hard to determine. Let us assume, we are at the local market, and are looking at two glasses. I can then say “Please give me **this** glass.” and my wife will say, “I want **that** glass”

Gíne p'uluña mádí tháñ millañ almáqaná ked'e bad'a thángo fágáda. Madal ñgo zii thá zúgú u ñgo madí algubayegu holloñoníñ. A gádáritá k'alá “dáge algúbáyale” u ñineñk'o shíñ k'álí “dage algúbáya tháí”

- | |
|---|
| <p>a. “Give me this glass.”</p> <p>b. “No, not this one, but that one.”</p> <p>a. “dáge algúbáyale”</p> <p>b. “eqe, walámbálé, mbathí.”</p> |
|---|

3. Akus'o gine p'up'ul ziqí thá rotha k'íli ñú

Demonstratives help to show, they identify more clearly what the speaker refers to. They occur as modifiers of nouns (1) and as demonstrative pronouns (2). They signal nearness or distance (2). Many demonstratives show number, gender or case. In some cases, demonstratives are used emphatically.

Giné p'up'úl nafaqi shala fagádá gi ñ rothó máabá tha ñ nafaí
shámbmadi ña huqi u walá giné p'up'ul a ñalqismu.

Demonstratives = words that define a noun's reference

Gine p'úp'úl = rothá madi ñ huqi

In the example above, saying “glass” alone would not distinguish enough between the various glasses available, so the employment of a demonstrative helps to identify what the speaker means.

Thalmathálá beloyú mahathú ñ k'alá sha lkubayá wala fugadilá mba féd olá
lakin ma tha p'aga ñá gine p'úp'ul gara alafagada mba féd'óla.

In **Berta**, we can distinguish between near, middle and far demonstrative.

Thá ndú thayú hathá ñ ad'afari gi ñ ithig máábá rothíqí, u mbú ithig máábá
rothgalaqí u mbá s'uru ñ mareí.

- a) near demonstrative ⇒ *alkubáyálé* ‘this glass’
- b) middle demonstrative ⇒ *alkubáyálo* ‘that glass’
- c) far demonstrative ⇒ *alkubáyáthí* ‘that glass there’

Near demonstratives define a noun as near to the speaker.

Middle demonstrative define a noun as near to hearer.

Far demonstratives define a noun as far from both speaker and hearer.

In Berta, the demonstrative shows number and sometimes case, no gender.

4.1 Number marking of demonstratives

A demonstrative pronoun is marked for number when it distinguishes between singular and plural:

Animirá thathúp' tha gíné p'up'ulú

Giné p'up'úl mbá a ñálqismú thap'í animiraqi shálá fagada gíñ zí d'uk'unú ñ tháñ u mbá hórqa ñ than.

d) This house <i>Shúllé</i>	this one <i>mbále</i>	these ones <i>mbalégú</i>
e) That house <i>shúlló</i>	that one <i>mbálo</i>	those ones <i>mbálogú</i>
f) That far house <i>shúlthí</i>	that far one <i>mbáthí</i>	those far ones <i>mbáthígú</i>

Markers to show distance: -lé (near) -lo (middle) -thí (far)

Giñ thap'íla shala madi ñá almasafé than

Marker for pronoun: *mbá*

Giñ thap'íla a ñálqismué

Marker for plural: -gú

Giñ thap'íla giñ hórqa

The plural marker comes after the demonstrative.

Neither a demonstrative marker nor a demonstrative pronoun is marked for gender.

Near	this woman	<i>niñélé</i>
	this one	<i>mbále</i>
	this man	<i>maabále</i>

this one *mbálé*

4.2 Case marking on the demonstrative

Demonstrative pronoun cannot be marked for case to show subject case other than position. The other argument and the word order show which one is subject and which one object.

Giñ thap'íla ashuk'úla rothoí tha gine p'up'ulú. Gine p'u'pu'l mbá añalqismú walá thap'í gimmañí sháné madiña ashuk'úlá rótha buneí

near:

g)	this glass <i>alkubáyálé</i>	This one fell. <i>Mbálé s'ik'aqí.</i>	He broke this one. <i>Fesha maabáléqi mbálé.</i>
----	---------------------------------	--	---

middle:

h)	that glass <i>alkubáyálo</i>	That one fell. <i>Mbálo s'ik'aqí.</i>	He broke that one. <i>Fesha maabáléqi mbálo.</i>
----	---------------------------------	--	---

far:

i)	that far glass <i>alkubáyáthí</i>	That far one fell. <i>Mbáthí s'ik'aqí.</i>	He broke that far one. <i>Fesha maabáloqi mbáthí.</i>
----	--------------------------------------	---	--

4.2.1 Genitive case (ndagidi ashuk'ula rotho)

Genitive case: If a noun with a demonstrative marker shows genitive case by tone change only (14-15). Also the demonstrative pronoun is marked by tone if it is in genitive case. It needs some more investigation if it is the same tone pattern as the one for subject marking.

Ndá gidí ashuk'úla rótho yaní:- alqism mádoqí thá gineqí madiñalé madiñ háthañe ndagidí ashuk'ula rotho thá boloyú k'ayara bas. Taní aña alqismú maré ginéqi p'up*ul madoigu sawá toñe ñinañ afaruña nagúdiñaño . maziyaqi tha ndagidí ashuk'ula rothyú u rothá masa woqigu sawá thá tonu k'abiyú k'ak'ab sha fagada rothá abúné.

Ashuk'ulá rothó mbá ndagidí

Ashuk'ulá rothó mba nda gidi k'ayar bolo tha ñalqismuyu u tha giné p'up'ulú

j)	This woman's dog	<i>gál níñelé</i>
k)	this one's dog	<i>gálí mbalé</i>

l)	the man's house	<i>shúl maabú</i>
m)	that far man's house	<i>shúl máábathí</i>
n)	That far one's house	<i>shúli mbathí</i>

o)	That man's donkey	<i>shiñírá máábaló</i>
p)	That one's donkey	<i>shiñírá mbaló</i>

4.2.2 Dative case

- q) this man maabále
r) Give the stick to this one. Daa hodía mbá**lé**qi.
s) Give the stick to that one. Daa hodía mbá**lo**qi.
t) Give the stick to that far one. Daa hodía mbá**thi**éqi.

When a demonstrative pronoun stands for the dative, it is marked with the suffix -é at the end.

Asáqá adolá añá alqismuqí p'úliña shurúñhú maabá múfí ginéqi ñináñ balo has'úl hatháñe alharifí thátháp'añá lafinalú thá "-é"

	demonstrative marker	demonstrative pronoun
near	-lé	mbále
middle	-lo	mbálo
far	-thí	mbáthí

5. Section Adjective / Ak'us'o - zízí

Adjectives are words that describe things.

(7%):

Wala hathañ gídí zízí nalqasilgu

Berta, we do not have many (real) adjectives

Proper Adjectives: (zizi nalqasilgu)

- | | |
|------------------|---------------------|
| 1. a small child | <i>gadi baalá</i> |
| 2. a new cloth | <i>orá t'ok'oló</i> |

Often, words that describe qualities are derived from verbs:

- | | | |
|------------------------|---|------------------------|
| 3. a dry tree | > | the tree dried |
| <i>s'is'ía hoshelí</i> | > | <i>s'is'ía hoshelé</i> |
| 4. a bad person | > | the person turns bad |
| <i>maabá shúúní</i> | > | <i>maaba shúúné</i> |
| 5. a good person | > | the person turns good |
| <i>maabá p'ishí</i> | > | <i>maaba p'iishé</i> |

These words are not lexical adjectives, but are called derived adjectives. Only those words that are not derived, are lexical adjectives.

Rothalegú wáláma zízí alqasil gu-

Other derived Adjectives:(zizi maqoqól)

- | | |
|----------------------|-----------------------|
| 6. a beautiful horse | <i>murthá s'awarí</i> |
| 7. a black cloth | <i>orá miilí</i> |
| 8. a white tooth | <i>induaré fuudí</i> |
| 9. a red mango | <i>almáñgá beñení</i> |
| 10. a fat boy | <i>boñgórá márshí</i> |
| 11. a slim girl | <i>musháñá shúd'í</i> |
| 12. a heavy bag | <i>ashántá ñésí</i> |

Most adjectives accompany a noun, which means that they work as a modifier. When the modifier goes together with a head noun, it will follow the head noun, as you can see in the examples (1-12) above.

Akdar zizigú limá alqismi, mbaló maqanaadú madiñ hathañé zízíqí faqism alúlé mad'í

Zízí milañgu mad'í hú / alaisim gundí. Shambá madlaneqi thá almathálá beloyú

5.1.1 Number in adjectives / Animira tha ziziyú

The adjective usually agrees with the number of the head noun, either

by adding -gú to the end of the word or

by adding -ñí to the end of the word or

by reduplicating the first syllable of the word and adding -ñí to the end.

Zizi guliyóm dafaguqigú tha animirá alqism alulé walá

tha thap' tha- "gu" thá rothá gúndi walá

thé tháp thá "-ñí" thá rothá gúndí

walá awalúwá thá ak'íthú algawalúyú u thátháp' thá- ñi thá rothá qúndí

Zízí tafaguí tha animirá alqismule :- ala tha p'aga –gu a ña k'odír óthá walla –
ñi wa alu thá thá p'iña alharifalqa waluí uala tha p'aga –ñí aña lafinalú

13. beautiful horses	<i>murthá s'awarígú</i>
14. black cloth	<i>oorí miilí /oorí miilígú</i>
15. white teeth	<i>induaré fuudígú</i>
16. red mangos	<i>almánga beñenígú</i>
17. fat boys	<i>boñgóri marshíñí</i>
18. thin girls	<i>musháñí shúshúd 'íñí</i>
19. heavy bags	<i>ashánt 'á ñés 'ígú /ñéñes 'íñí</i>

The adjective in **Berta** does not show the gender of the head noun:

Tha ndú Bertayú zízí giñ gídí aruhñ itale u na niñele wala d'afaruqí.

20. a short man	<i>maabá d'úgúrí</i>
21. a short woman	<i>niñé d'úgúrí</i>
22. a fat bull	<i>thañá márshí</i>
23. a fat cow	<i>thañ niñélé márshí</i>

5.1.2 Case / Ashuk'úlá rothó

If the head noun is marked for case, the adjective can also show the case:

For **subject (nominative)** and **object (accusative)**, the case marker on the proper adjective changes according to the noun case:

Shambá p'úíñ hathañe alhala alin sanú shamba ziine Rótha d'oshi rotha tha búnale na k'ayára alhala alismú shamba ziine.

24. The man hit the small child.
Maaba shap'útha gadi baalá.
25. The small child hit the man.
Maaba shap'útha gádi báála.

Derived adjectives may also show subject case according to the noun (26-28), but not always (29-31)

Rotha abúné gádné gúdur ñú añ fagada shambá zíí né tha rothá maoolú.

26. The short man falls.
Maabá d'úgúrí s'ík'í.

27. The thin man kills the short man.
Maabá shúd'í fii maabá d'ugurí doño.
28. The short man kills the thin man.
Maabá shúd'í fii máába d'úgúri doño.

The subject case does not always show on the adjective, but only on the head noun (30).

Rotha abúne wala gadaña añ fa gada tha róthá zíyú ílá tha róthá zíí tha lisima k'éyu inañ fagadiñane.

29. The fat ox falls.
Thañá márshí s'ík'í.
30. The man kills the fat ox.
Maaba fii thañá márshí doño.
31. The fat ox kills the man.
thaña marshi fii maaba doño

Genitive / Mabagidí

Genitive on the adjective (whom does it belong to?)

Giñ p'úllñ hata ñe maba gidi gine ñineñ s'úlaña shamba gidí.

32. The beautiful house's roof falls.
Shul s'awarí s'iké na alu.
33. The tall tree's branch falls.
S'is'ía s'uruñí s'ik'é na bu w a.
34. The thin boy's hand hurts.
Boñgórá shúd'í bók'oshí na thaba.
35. The bad man's house burned.
Shúl maaba shúni dárálu.
36. The pretty child's dog is running away.
Gáli gádi s'áwári bunáqi.

The Genitive shows on the end / beginning of the adjective.

Tha zízí rothoyú athañ gadarí añp'úliña mabá gidíqi min áñá thar rotháqi walla áñá k'ódiné.

Dative

37. He gave the fat Boy the stick.

Ñine dáá boñgorá márshié hodia.

38. He showed the fat girl the house.

Ñine p'úliña musháñá márshié shúli.

The dative case marker shows at the end of a noun phrase. If the adjective is the last word to modify the noun, it will receive the dative ending **-é**.

Maaba daagúlá gine Tha rotharyúú añá k'odi rotha ineñañ fugadiñane ma adoñiaí rotho ma as'ara alisim hu. Álharif mba katboña mathu p'añúndú tha "e" ñina p'uliñ hathañe ná maabá duagala ziné.

5.1.3 Pronominal USE /

Adjectives can also be used as head noun, with the marker *mbá* in front of the adjective:

Zizí rotho gadarña áná faqi thañ mithil álu alisimú mba p'úliña qi tha alqalamá s'úla "mba".

39. a beautiful horse > a beautiful one
murthá s'awarí > *mbá s'awarí*

40. the beautiful horses > the beautiful ones
murthá s'awarí(ñí)gú > *mbá s'awarí(ñí)gú*

41. a fat boy > the fat one
gadí márshí > *mbá márshí*

The pronominal adjective does not show in positions where tonal subject case marking is necessary.

Alisima ziitha ánimrálé walafagadiñ tha alqaluma s'úla tonlebolo rothole na añá alqisimú

Summary:

Adjective agreement for number:

	example	marker
singular	one beautiful horse <i>murthá s'awarí d'uk'únúñ</i>	---
plural	The 2 beautiful horses <i>murthá s'awarígú holoñoníñ</i> <i>murthá s'awaríñí(-gú) ...</i>	-gú -ñí

Adjective agreement for case:

Case	example	marker
Subject/Object	The beautiful house falls. Shúl s'awarí s'ik'é. He smashes the beautiful house. Ñine fesha shúlí s'awarí.	no marker except by position
Subject	The small child beat the man. Maabá shap'úthá gádi báála.	tone
Genitive		
Dative	He gave the fat boy a stick. Daa hodia gadí márshíé.	-é

6. Section Pronouns / Ak'us'ó – Aña Álqismú

6.1 Introduction / Híhí

Pronouns are words that take the position of nouns.

Añáalqismugú rothá mbá has'ul alqisimine mmané.

We have already seen some words which sometimes can take the position of nouns, like adjectives, demonstratives and numerals. For these we always need to know whether they are used as modifiers or instead of nouns. Pronouns, however, are always used instead of nouns.

Hatháñ gerál rotha gigí mbá mufí a ñaaalqisiml u, mithil zizi ip'úúl u annimrá thá maáleyú than fed'í añ fagada agan maré ip'úl . añá alqismú gulyom nafagaqi alé áhiya malqisím.

There are various kinds of pronouns: personal pronouns and possessive pronouns.

Añal qisimu zigu alayina milañ mithil añaalqismu mbá maabú u añá alqismú mbá gimmaño

6.2 Personal pronouns / Añá al qisma maabú

These types of pronouns are used to distinguish between people. They show who does something. Usually they refer to the subject of the verb. The various pronouns make all the personal distinctions which are important in the language. In **Berta** this is person (1st, 2nd, 3rd) and number (singular, plural).

The speaker is called the 1st person,

the person spoken to is called the 2nd person

the person spoken about is called the 3rd person. In **Berta** there are 6 different personal pronouns, 3 for the singular and 3 for the plural.

Añá alqismu anoqalo náfaqi than afaru alqisma gineñgunuñu gundi than tha mbá ndimilúle. Mare ñineñ p'uliñ maabaqi mbá gio gimañ. Munzuñgunuñ tha rothayu gigi daba (k'ithi) rothá abuneqi Ndimili na añá alqismak'ed'e mba p'ishi bak'iaña alqismú tha áné d'úk'á thandu-yu.

Tha-ndu Bertayú maaba (1st, 2nd, 3rd) u animireqi (mba horañ u mba ziiqid d'uk'unuñ)

maabá rothi ninéñ s'ula thá maaba d'uk'únuñ.

Ma rothola hu shin ninéñ ma maaba nimir taláta

Tha-ndu Bertayu alqalama p'uliñ añá alqism ndimiluqi "6" ñineñ ma méré . Talata(3) mba p'uliñ mba zii d'uk'unuñqi u talata (3) mba p'uliñ mba harañi ninéñ má méré

The following chart shows the subject pronouns of **Berta**.

Aañalqismú alayinalé nafaqi thaalé fagadá maabí p'ulhátha ñé maabá fiyo gimmañ. Kullu yóm ñine p'ul rothá búné mbá gigiyúqí.

Person	singular	plural
1. person	I ran	we ran
	<i>ali buuné</i>	<i>hatháñ thulé</i>
2. person	you ran	you all ran
	<i>ñgó buuné</i>	<i>hathú thulé</i>
3. person	he ran	they ran
	<i>ñine buuné</i>	<i>maré thulé</i>

6.3 Object pronouns / Giñ mufi gínet ha aña alqismúyú

Object pronouns stand instead of a noun in the object position.

The object pronoun in **Berta** is not different from the subject, except for 1st singular. The default position of the object pronouns is after the verb.

giñ múf rotha d'oñóshí tha aña alqishmuyu albadala alqismu giñ mufí tha ndu Bertayú wala d'afaruqi tha rotha abúné ila rothá zii d'uk'unñeqí giñ mafi rotha tha gígíqi p'u'ul gundi ninéñ thámláne.

The following chart shows the object pronouns of **Berta**.

Shup'úthági. 'Haptamu hit **me.**'

Añálqismimú mbá d'afaruqi p'ul hathañe maabí map'ishí than duyú (thalluk'ayú) tha ndu albertóyu maabálé (1,2,3,) u anímirá (giñzi d'úk'únuñ , giñ horañ).

Person	singular	plural
1. person	H. hit me.	H. hit us.
	<i>Shup'úthá gi</i>	<i>Shup'úthá hatháñ</i>
2. person	H. hit you.	H. hit you (pl).
	<i>Shup'úthá ñgó</i>	<i>Shup'úthá hathú</i>
3. person	H. hit him/her.	H. hit them.
	<i>Shup'úthá ñine</i>	<i>Shup'úthá maré</i>

These are the pronouns used for a subject and for object. They are the same except for 1. Person singular:

Aña alismu-gu ziqi mba s'úlña rotha abúné thíñu ginéñ gúnuñ tháñ k'íllíñu ma d'uk'unúñ masharma (ila)

1. maabá zíi d'uk'úñeqí

pronouns	sg	pl
1	<i>ali / -gi</i>	<i>hatháñ</i>

2	<i>ñgó</i>	<i>hathú</i>
3	<i>ñine</i>	<i>maré</i>

Instead of having the subject pronoun in front of the verb, it can be shown after the verb, as an addition to the end of the verb: *Abadala ahiña rotha abuné aña alqismu thartheqi gadarña añ ahia tha rotha gigi gundi wála aña k'odine.*

Badaliñ áñ gida añalqismu rotha abúne thar théqi tha rothá ma gigiyú gádorña añ p'ulaqi thá rothá ma gigi gundíqí, mithil qi that háp'une thá gigiyú.

S'úlóólí. 'I called him.'

pronouns	sg	pl
1	<i>-li</i>	<i>ña</i>
2	<i>ñó</i>	<i>hathú /há</i>
3	<i>né</i>	<i>mare</i>

6.4 Possessive Pronouns/ Gíñ gidiaña algismú

Possessive pronouns replace a noun that indicates the owner of something.

Maabá gidí ñineñ gádarña añ k'áyara alqima máábá gidi gine than. Maná ninéñ gadaña añ k'aara algima máábí gidigine than.

Hamid's donkeys → his donkeys

Shiñírí Hámid → *shiñiríní k'ed'e*

The noun is replaced by a pronoun; in this case the possessive pronoun replaces the noun referring to the owner.

Alqism ninéñ k'áyarlá tha añá rothó, inshañ shugo maabá gidi thá rothoyú ñineñ k'áyar alqisma maaba gidi giné.

The following chart contains the possessive pronouns of **Berta** used for most thing and people.

Gíñ ahiña tha aña alqimuyu maabá gidieqí thandu Bertalyu asaqa mba gádabiñá alqisma ndimilu mba gine ñgunúñ, marénégú tha sanduk'a buluyú.

possessive pronouns general maabá gidithá <i>aña</i> <i>alqismuyu kílíñ</i>	Sg Mba zii d'uk'unúñ	Pl Mba hór <i>añ</i>
1	<i>-ñk'ó</i>	<i>-ñk'a</i>
2	<i>-qa</i>	<i>-ñgáma</i>

3	-k'ed'e	-máre
---	---------	-------

6.5

6.6 The following chart shows the possessive pronoun used for people of the family in which a person is born into, and for ahap'ú 'friend'.

possessive pronouns	singular	singular pl. owned	plural owner	plural owned
1. person	my brother	my brothers	our brother	our brothers
	<i>agudi</i> /(<i>agudiñk'o</i>)	<i>agudiáthá</i>	<i>agudiñk'a</i>	<i>agudaathá</i>
2. person	your brother		your brother	your brothers
	<i>agudiñó</i>	<i>agudiñó</i>	<i>agudiñóñgáma</i>	<i>agudiñóathá</i>
3. person	his brother		their brother	their brothers
	<i>agudiné</i>	<i>agudiné</i>	<i>agudinémáre</i>	<i>agudináathá</i>

possessive pronouns for a close family member	sg	pl
1	--- / -ñk'ó	-ñk'a
2	-ñó	-ñóñgáma
3	-né	-némáre

The following chart shows the possessive pronouns used for close family members when there is more than one.

possessive pronouns for close family members (pl), brothers	sg	pl
1	-áthá	-athá
2	-ñó	-ñó-áthá (ñá-athá)
3	-né	-né-áthá (ná-athá)

7. Section Verbs / Ak'us'ó - gigi (verb)

Definitions:

Verb = the part of speech that constitutes a sentence. It indicates an action, an event, a process or a state.

Gigi = buwa rothó mba k'odírothé tha rotha s'urñíyu. Níneñ madiñ gígíqí, gíñ s'ík'eqí u alqahwqli.

Personal inflection = reference to person and number of the subject indicated in the verb

Tense = temporal reference indicated in the verb

Infinitive = without any markers

Fully inflected = with person and time markers

Less inflected = with less markers

Maba madiña = madiñ mabe u a nimira rothá bune mba s'ulolahú tha rothás'urñíyu.

Ázaman / Asaqi mbá p'ulolaqi tha gígí

Mba wala thap'ígalá gimmañ

Mba madiñ gíñ k'illiñi :- mba gidí azaman u maba

Mba wala madiñ gíñ k'íliñí

7.1 Introduction / HiHí

The Verb is the corner stone of every sentence. Very few sentences can do without verbs, and the verb shows the most variation in its forms. A dictionary of any language will have a great number of entries on verbs.

Gígí ñineñ k'odí rothaqi tha rotha s'urñíyu u ñine d'afaruqi tha zizí k'ed'eyu – Alkitabá rothó mbá ndu k'illiñ gú mayu gígí millañ.

A verb is the part of speech that constitutes a sentence. It indicates an action, an event, a process or a state. They can be transitive or intransitive. Here are some examples of verbs in **Berta**.

Gígí buwá rothó mbá k'odí rothé tha rothá s'ur ñiyú mmané ñineñ madiñ gígíqí, gíñ s'ík'eqí u alqahwalí . gígí ma mbasha p'ení (transitive) u wala mbawalasha p'ení (intrans).

7.2 Transitive and intransitive verbs / Gigi shap'éniu mba walá shap'éni

Verbs differ in their transitivity.

Gígígú d'afaruqi tha shap'en ámareyú.

Transitivity is the ability to take an object.

Gígí shap'ení yani mbá has'ul giñ mufirotha (object).

Here are some examples in **Berta**:

Almathalañ gunúñ alegu

cut	give	learn	listen
<i>k'itha</i> (<i>mbashap'qní</i>	<i>Daa</i> (<i>mbashap'aní</i>)	<i>Gárra</i> (<i>mbashap' ení/ mba wala shap'aní</i>)	<i>Háála</i> (<i>mba shap'ení/ mb awalasha p'ani/</i>
transitive	transitive	transitive/ intransitive	transitive /intransitive
fall	run	be sick	die
<i>s'ik'é</i> (<i>mbawala sha p'ani/ shap'ení</i>)	<i>Buuné</i> (<i>mba wala shap'ñi</i>)	<i>bad'é</i> (<i>mba wala shap'ní</i>)	<i>Múshé</i> (<i>mba walash a p'ani</i>)
transitive/ intransitive	intransitive	intransitive	intransitive

The case of *gárra* 'study/learn' is disputable. If the studied thing is mentioned, it is obviously transitive. If it is not mentioned, the verb needs the additional marker *-qí* in order to finish the sentence. The other intransitive verbs seem to end in *-é* instead of the *-a* ending of the transitive verbs. But actually, this can be a fusion between the *-a* ending and the *-qí* marker of the unmentioned argument of the sentence.

So, there are not only clear transitive and intransitive verbs, there are also some that you can in both or other ways. Actually, there are few verbs which are purely transitive only!

Thá shuk'ula rothoyu rothá k'algalá/ s'ulá thá "GARA" wala huluqi/ dafaguqi/ ma rothá garala s'ulala hugu, ane hora ma rothá shap'ani aré d'uk'unuñ lakin walá ma s'ulalá hu gígí fod'í tha álé thápánine "qi" nine tharheqi tha ane ma rothá s'uriñi.

Rothá shap'ani walá mithil rotha walá shap'ani, rotha wala shap'ani k'odi the "-e" u rothá shap'ani k'odi tha "a" mba wala ma hu s'us'ul mba k'odí tha "qi" halafuqi tha mba k'odí tha "-a" le thá rothayú

Ashan shúgó rothá shap'aniu mbá walá shap'aní-yu wala s'arhugu tha gígíyu , ziqigu mba hiqi añ hollóñóñíñu ziqigu mba ma rotha shap'ani bass.

Gigi mbá walá shap'anígú k'odi tha – é badal – á mbá k'odi gígí shap'aní tháñ

Lakin gígí ñ gunuñgú walá fagadi nkan shap'ani u ñnkan wálá shap'aní mbá hol shuggo shap'aigu marat u wálá shap'aní gú marat.

7.3 Subject marking on the verb / ??

I ran *ali/a buuné*

You ran *ñgó buuné*

He ran	<i>niné buuné</i>
We ran	<i>hatháñ thulé</i>
You ran	<i>hathú thulé</i>
They ran	<i>maré thulé</i>

There is no subject marking on the verb in default sentence structure.

Gigí wala tha p'igálá gimmañ mbá rothá búné thá rothá s'urñiyu.

But in marked sentence structure, like in question sentences or in subordinate clauses, as well as in other marked sentence, the pronoun can be attached to the end of the verb. It is closer connected to the verb than the preceding pronoun, and so could be seen as subject reference on the verb. But this marking will not show up if the free, preverbal pronoun is used. So they are mutually exclusive.

Tha rótháyu mba mayú d'ák'óthá u wala mba matimma anal qismu amifulá gigiqi than aña k'odiné ñine ithig gigiqi aktar min shamba ithigné húaliqisimu mad'í nine gundí

The postverbal pronoun marking has the pronoun slightly changed either by tone or in some other way (see also on 'Pronouns'):

Giñ thap' aña algismuqi k'ayari tha bolo u wala tha thoñ orindumáñ

<i>Mîmbá buuná-<u>lí</u></i>	After I ran...
<i>Mîmbá buuná-<u>ñó</u></i>	After you ran...
<i>Mîmbá buuná-<u>né</u></i>	After he/she ran...
<i>Mîmbá thula-<u>ña</u></i>	After we ran...
<i>Mîmbá thula-<u>há</u></i>	After you (pl) ran...
<i>Mîmbá thula-<u>maré</u></i>	After they ran...

7.4 Object marking on the verb / Giñ thap'ila giñ mufirotheqi tha gigiyu

As the object is usually marked by position behind the verb, also the object pronouns come after the verb (see also 'Pronouns'). There is no extra person marker on the verb.

Giñ mufirothá mba añalaismú adi baqád gígí walá gimañ zíqí mba thap'iña gigíeqí.

<i>Hamid s'ulá gí.</i>	'Hamid called me.'
<i>Hamid s'ulá ñgó.</i>	'Hamid called you.'
<i>Hamid s'ulá ñine.</i>	'Hamid called him/her.'
<i>Hamid s'ulá hatháñ.</i>	'Hamid called us.'
<i>Hamid s'ulá hathú.</i>	'Hamid called you (pl).'
<i>Hamid s'ulá maré.</i>	'Hamid called them.'

Again, like with postverbal subject pronouns, it is not clear, if these pronouns are really free pronouns or markers on the verb or something inbetween.

Añ á algismulegú lakin wálá fagadúqí nkán añá lgismú nalgasil mmamaré u magiñ maqi thathap'iñ mamará

7.5 Tenses / Azaman

7.5.1 Introduction Tenses / Híhí Azaman

Time can be expressed by special words (today, yesterday,...) or at markers on the verb. We will now talk about the time reference on the verb. When a speaker relates an event, this event can be reported as happening right now (present), or in the future, or as a past event. These references to time are called tenses, like in these examples in English.

Azaman p'uliñ alqi tha rothá ñ gunuñ mithíl shok'oñ, gidí, --- ú wala alá k'ayaragá gigi Asaqá rothí maaba giñ giyé/ s'ik'é gudaralá alá k'alá sha giñ gioqí, has, tha zamaná p'erñí, ú wala tha zamaná d'afaré

Definition of tense: Almaqáná azamánu:

Tense = temporal reference/marker indicated in the verb

Azamán = giñ madiña asaqá / azamaní tha gigialú

	ENGL	BERTA	
1	Yesterday, she cut grass.	<i>Ñine k'ithóó ñera gídí.</i>	past
2	Right now, she cuts grass.	<i>Ñine k'ithí ñera shók'oñ.</i>	present
3	Tomorrow, she will cut grass.	<i>Ñine adí k'ithí ñera assabá.</i>	future

The different tenses (a) past, (b) present, and (c) future are marked on the verb.

In **Berta**, the verb itself only shows distinction between the past and not-past. Present and future have the same marking on the verb. In order to differentiate present tense and future tense, a helping word, 'adí' is needed to mark future tense.

Thá ndúñk'á, gigí niné d'uk'unúñ madiñ azamáná d'afaréí u mbá wálá d'afaréí Azammaná hasó u azamaná p'ereñ na muqigú na giñ thap'l maré thá gigialú.

In summary, the three tenses mentioned so far are marked in the following way:

- past indicated by **-ó** on the end of the verb
- present indicated by **-í** on the end of the verb
- future indicated by **- í** on the end of the verb **and** the helping verb '**adí**' in front of the verb.

Azaman telata s'ulólá hugú tha p'igalá giné shambá ziné thabulú:

- azamáná d'afaré madiñ laqí thá -ó añ añák'odí gigí
- azamáná hasó madiñ laqí thá -í añ añák'odí gigí
- azamáná p'eriñí madiñ laqí thá -í añ añák'odí gigí

But there are many more time references, as well as other distinctions on the verb:

You can go further back in the past, as in:

1. A long time ago, she cut grass.
Ñine k'itha ñera gábul.

Or you can indicate that an event is just taking place:

2. While she was cutting grass, he came.
Ma ñine álé k'ithí ñera, áné wóssalo.

Or you can indicate that the event is just finished:

U wala ñgo p'uliñaqí thá giné k'ódé:

3. She had just finished cutting the grass, when he came.
Badiliñ niné k'oda ñera k'ik'ithi, ñinéñ ádóné.

There is also a time preferably used in narratives:

U azamán ziqimba s'as'arúñla than:

4. And she cut grass.
U áné (baró) k'itha nera.

A verb can refer to constant repetition:

Gígí madiñ giñ mómóthiñuyú:

5. She used to cut grass.
Ñine k'ik'ithiñ near.*

For events in the presence, there are various possibilities.

An event can be described as ongoing at this very moment:

Giñ hasó rothi ha shambañ gúnúñ fish.

Gine k'allá sha giñ giñ gilla hassí:

6. She is cutting grass.
Ñine k'ithí n'era.

An event can be described as habitual:

Gine k'alla sha giñ gíla kuliyóm:

7. She cuts grass.
Ñine k'ithí ñera.

For future events, **Berta** uses one verb form with a helping verb:

Giñ p'eriñgaqañ gidí gígí d'uk'únúñ tha gígí p'ígí p'adíle:

8. She cuts grass. [simple future]
Ñine k'ithí ñera.
9. She will cut grass. [periphrastic future]
*Ñine **adí** k'ithí ñera.*

The distinction between immediate, medium and remote future is shown by adverbs only:

Giñ hasso, u mbá ithigañ u mbá s'úruñgañ p'ulíñlaí thá gígíqi p'úp'úl (adverb)

10. She will cut grass.
*Ñine **adí** k'ithí ñera.*
11. Soon, she will cut grass.
*Ñine **adí** k'ithí ñera mindáñ.*
12. Some day, she will cut grass.
*Alyómamáñ, ñine **adí** k'ithí ñera.*

⇒ Different markings on the verb show different tenses, which show up in this list of sentences:

Giñ thap'ila gígíqi tháñ madíñ azamaná d'afaruíqí:

	Verb form	meaning	Example	Tense	Marker
a)	<i>k'itha</i>	cut long ago	1, 4	past far	-a
b)	<i>k'ithóó</i>	cut (yesterday)		past near	-óó
c)	<i>k'ithí</i>	is cutting	6, 7	present, simultaneously	-í
d)	<i>adí k'ithí</i>	will cut	9-12		<i>adí -í</i>
e)	<i>k'ik'ithiñ</i>	used to cut	5		<i>red*-iñ</i>
f)	<i>k'ik'ith</i>	likes cutting, the cutting	3	infinitival form	<i>red*</i>

* *red* means reduplication of the first syllable

The verbal form that has neither tense nor person reference, is called infinitive:

Gigi mba wálá madíñ maabaí u azamaní s'úllá sha gígí algadi infinitives:

ENGL	cut	eat	drink	listen	fall	close	be sick	die
Berta	<i>k'ik'íth</i>	<i>thiñthiñ</i>	<i>meera</i>	<i>iyú haala</i>	<i>s'is'ík'</i>	<i>liida</i>	<i>babád'</i>	<i>mumúsh</i>

There are two extremes in verbal forms:

At one end is the verbs with all markers (person and time), the other end is the infinitive. The former are called fully-inflected forms, because they make full use of markers on the verb.

Rotha gígí gidí thoñorindu hollóñóníñ mbá d'áñí.

Thá rotha gígí d'uk'uñúñú gidí thoorindu méré millañ mithil maabéqi u azámáneqi múngúnuñ añá k'ódíne ma infinitive () múngúnuñ s'úlá tha alqalámá shap'uthuqi ashan tha rotha gígiiyu mare ninéñ jafalaqi tháñ.

Gígí mbá madíñ maabaí u azamani s'ula sha gígí makamí fully infected .

7.6 Final verbs in Berta / Gígí alaf rothalu

Many languages in Ethiopia have one fully inflected verb (either in the beginning of a sentence or in the end), with all other verbs of that sentence less inflected for tense and/or person. **Berta** does not have this feature on first sight. However, the first verb of a sentence seems to be the one with the most distinctive participants, while the following ones use either marked position of the arguments or pronouns with lower prominence.

Anduñ gunuñ gut ha itiop'ía gidigigi makamil d'uk' unuñ wallá añá badaqá róthá u wallá añá k'odiné. Tha ndú thayú gígízí añá badaqá róthá ñineñ ziqi mithil gígí makamil.

1. He went to the market to buy bananas.

እስ-ጊቦ ያደገዘ።

a. Ñine **adishé** tha súúgú **ĩñshibilo** almoz. (He left, bananas are bought)

b. Ñine **adishé** tha súúgú **ná shibiloné** almoz. (He left, bananas are bought)

2. He is going to the market to buy bananas.

እስ-ጊቦ ያደገዘ።

a. Ñine **adé** tha súúgú (thá) **ná shibilo** almôz. (He went but may not be at the market yet)

b. Ñine **adí** tha súúgú, **ná shibilo** almôz. (He has not left yet)

Conclusion: There is not a 'final verb' in **Berta** as many other Ethiopian languages have it. Rather, it is the use and position of pronominals that play a decisive role in connecting several verbs in one sentence. This is still a vast area to be investigated.

Róthá ndú timmá (rothaaik'odá) (conclusion):- Tha ndú thayú gígí alafró thalú walá ziqi mithil mbá ndungunúñ lakin tha zízí mareeyú ñineñ fagadiñané magigi alafróthalú mmané.

7.7 Verb Derivation / Rothá ol gigí

When a verbs changes its meaning or changes transitivity we call this change a derivation.

Alagía mamanañ than a gía gimmañ.

There are several derivations that we are going to look at:

- (a) causative
- (b) reciprocative
- (c) passive
- (d) directional/ablative
- (e) stative
- (f) iterative
- (g) intensive
- (h) benefactive / malefactive (ablicative)

Not all of these derivations will occur in Berta. Some are expressed with the help of adverbs or other words. Only the following ones are marked on the verb itself:

7.7.1 Causative

Causative = make somebody do something, to cause an event

Bak'í mamanañ tha n a gia gimañ thaná hás'úlo alfáyda

learn ⇨ teach

die ⇨ kill

see ⇨ show

Causative is marked by 3 ways between basic form ⇨ derived form

Mbálqawalú s'úlla shalqasli u mbá lqahirú s'ulla sha mba maqóqól.

command ⇨ causative command

p'ul-á ⇨ *áp'ula* (explode-make explode)

maad-a ⇨ *mádiña* (see-show)

gárra- ⇨ *ágarraña* (learn-teach)

ád-á ⇨ *ádidíña* (go-make go away)

thiñ-á ⇨ *áthiñthiña* (eat-feed)

iil-á ⇨ *áqilthiña* (play-make play)

biya ⇨ *ábeethiña* (cry-make cry)

mush-a ⇨ *fia doño* (die-kill)

Markers for causative:

(Asábab) causative

Giñ madiñ asábabí tha rothayú:

á-

-ña

á-ña

á-thiña

The tone pattern of the causative has always high tone on the first syllable only, even when the causative does not start with *á-*. So, the general tone pattern for causative is H.L.(L.).

If it is predictable, which word will take which markers, it has to be investigated.

Toné asababú kúli yom gídí boloyú s'ís'írí tha alhárif al-áwalú. Asaqa mba wala tharra . asababí tha "a" –

Asabábá tone/Bollo/ mba hágané ila ma tharaqi tha "á" bass ninéñ mmané , lé walá ma tharaqi tha "a" At' abúqá mbá yonu(bollo) k'illiñ thá rothayú mbú Haqi(H) u mbá búthí (B) mma maré

7.7.2 Reciprocal / Ashuk'ul maqiñgama

Reciprocal = do to each other

<i>shup'utha</i>	⇒ <i>shup'uthua</i> (hit each other)
<i>bosha</i>	⇒ <i>boshua</i> (insult each other)
<i>p'íila</i>	⇒ <i>p'ilua</i> (be angry at each other)
<i>maada</i>	⇒ <i>maaduaqí</i> (see each other)
<i>rotha</i>	⇒ <i>rothua</i> (talk to each other)
<i>k'urá</i>	⇒ <i>k'uruá</i> (hit each) (k*úru a)

Marker: Reciprocal is marked by **-ú** at the end of the verb root, before the tense marking.

Ashúk'úl maqiñ gamá (Reciprocal) thap' ílandú tha -u aña lafí Gígí alu gabúl asáqa thathap'.

7.7.3 Passive / Rothá lagáziña

= be target of an action. The doer of the action is not unimportant, so he is not necessarily mentioned. It is the target of the action that is talked about.

Passive in Berta is marked by the addition to the ending, **-lá**

P'ulíñ hathañe alhadáfá hasulóqí. Maaba giyó gígí walá k'abíla alá s'uláhú

Rotha lagúsiña than dúnk'a thap'í - **la** tha rothalú.

<i>shup'uthálá</i>	'be beaten'
<i>maadálá</i>	'be seen'
<i>p'udalá</i>	'be opened'
<i>s'ulalá</i>	'be called'
<i>k'iirálá</i>	'be cut'
<i>thíñálá</i>	'be eaten'

Marker: **-lá**

The marker **-lá** is the last one in a row of derivational markers, so it is the furthest away from the verb root (see example below).

Tha rothá ma oqolú alhárif “-la” ninéñ alaf añalu, ashan shugo nine s'uriñ añí min tha rotha ma giji filiy. Hoshalatha almasala bulu than.

7.7.4 Directional / Tha ñórndú

Directional = move towards a location.

Adidiñ, thá thañórndúaqí.

This derivation is mostly for verbs that involve movement. In Berta, the movement can be specified by a different ending. The default ending **-a** usually indicates a movement away from the speaker, while the ending **-o** signals a movement towards the speaker.

Thi thík'alé náfaqí thá Gígíyú. Thañdúk'a thúñórndú láfíalú thálu láláfa d'áfáruqí. Mba lafí alú tha “-a” kulú yóm s'úrúñ añí min añña zí máába rothí. Mbá lafíalúshíñ tha “-o” l thígí máába rothqí.

<i>adá</i>	⇒ <i>adô</i>	'go ⇒ come'
<i>hía</i>	⇒ <i>hío</i>	'go in ⇒ come in'
<i>has'úla</i>	⇒ <i>has'úlo</i>	'take ⇒ bring'
<i>búúna</i>	⇒ <i>búúno</i>	'run away ⇒ run here'
<i>mathá</i>	⇒ <i>matho</i>	'return to where you are from ⇒ return here'

Marker of direction towards speaker:

-o.

7.7.5 Stative / Zizi gino

Stative = be in a state (after action has been done).

Zizi gino madíñ háthañé giñ hásalóqí baaad ambá k'odegine.. Lakín mbalé wálá námúqi tha rotga lagasiñalé.

Stative is a description of a state or result after an action. But this is not the same as passive!

In Berta, the marker **ma-** is put in front of a verb's infinitival form in order to show a stative meaning. There seems to be the same tone pattern on all stative derived verbs:

Thándúnk'a thá tháp' "ma-" thap'íñá tha gigíaré sháné madíña hathañe zízí ginó.

English example: close ⇨ be closed

infinitive ⇨ stative:

p'up'úd ⇨ *map'up'úd* 'open ⇨ be open'

liida ⇨ *maliidá* 'close ⇨ be closed'

k'uula ⇨ *mak'ulá* 'break ⇨ be broken'

fíifí ⇨ *mafíifí* 'beat ⇨ be beaten'

boosha ⇨ *mabooshá* 'insult ⇨ be insulted'

s'uus'úl ⇨ *mas'uus'úl* 'call ⇨ be called'

Stative is marked by **ma-**.

7.7.6 Iterative / Repetative / Ayú momothiña

Iterative / Repetative do again and again but not necessarily habitual

Ayú momothiña lakin wala kulíyoeqí

English example: beat ⇨ beat again and again

go ⇨ go and go again

Iterative is mostly marked by **-iñ** to the infinitival form of the verb and then the tense marking **-a** or **-ó**,...

Ayú momothiña gii alqalama **-iñ** tha thañoramañu mbá Gígiyú u mba asaqa'wóyú gii alqalama **-a** mmá **-ó**.

infinitive ⇨ iterative:

shap'útha ⇨ *shap'uthiña* (hit again and again)

p'up'úd ⇨ *p'up'údiña* (open again and again)

nagútha ⇨ *naguthiña* (swallow again and again)

adídíñ ⇨ *adídíña* (go again and again)

s'uus'úl ⇨ *s'uus'úliña* (call again and again)

Some verbs don't fit that system. Their iterative seems rather made also by reduplication, which is not part of their infinitival form:

Gígí gunuñ wala Gíí araqlagu. Ayú momothiña gii rothañ guñuñ bá wala ma bua rotha tharí.

infinitive ⇨ iterative:

íila ⇒ *íqiliñña* (play again and again)
liida ⇒ *lilidiñña* (close again and again)

The other derivational meanings are expressed by adding pronominals (benefactive) or by adding adverbs (intensive).

Almaqaná aoluamáñgú tha p'írotha aw thap' tothá ma mufá.

There are also cases where derivations can occur together:

Á-sháshap'uth-iñ-u-ó-lá.

Causative iterative root it. recipr. tense passive

They were made to hit each other repeatedly.

Giya lagú maré shap'u tha gimañ.

8. Adverbs / Gígíqi p'up'úl

Adverbs are words that modify the verb, they specify the action.

Gígíqi p'up'úl rotha mmbá p'úliñ gígíqi u alshúk'l-yu hásasa

There are several kinds of adverbs:

Gígíqi p'up'ul gásami aleñ taláta:-

- añí p'up'úl
- azámanqi p'up'úl
- al- ahuwálí p'up'ul

1. Place (locative adverbs)
2. Time (temporal adverbs)
3. Manner (modal adverbs)

Observing some action, these adverbs help us to describe what happened. We need to be careful to distinguish between separate words that modify the action (=adverbs) and markers on the verb (derivation).

Mbálé -gú sáqadi hatháñ sháñ fáhama giñ hás'aloqí min mba hoshalñ ane thañ.

8.1 Place adverbs (locative) / Añqi p'up'uí

This kind of adverbs may have derived from other word classes, like from nouns of place or bodyparts.

P'up'ulalé adoqi min thá rothamañí, ze min tha alqisma añúqi wálla bus'íke – alú.

<i>thalé</i>	'here' (closer to speaker)
<i>thalo</i>	'there' (closer to hearer)
<i>thañó</i>	'far over there' (far from speaker and hearer)
<i>thíthí</i>	'far away' (location, not visible)
<i>allé</i>	'here' (direction,...)
<i>athí</i>	'far there' (direction, visible)
<i>thirí</i>	'underneath'
<i>tháñtháñ</i>	'inside a house'
<i>thayú,</i>	'at home'
<i>thák'ed'e,</i>	'at his (house)'
<i>thañk'a,</i>	'at our (house)'
<i>thamáre</i>	'at his (house)'

There are not very many real locative pronouns and they are often related to other locative words or to demonstratives. Also, they do not do very well, if you cannot see the speaker.

Aña álgismú wálá d'añ mílañí namuqi thá alharifó añúle. Wálla tha alhutfá p'úliñole thaní walá mangó maadá maabá rothí walafágá diñó.

8.2 Time (temporal adverbs) / Azámanqi p'up'úl

They tell things like, now, later, before, yesterday, today,...

P'úliñ mithila hásaqí, badéñqi , gíidiqí

Common adverbs, lexical / P'up'úlá k'iliñú

<i>hássa</i>	'now'
<i>baadén</i>	'later'
<i>mindáñ</i>	'soon'
<i>gábul</i>	'before'
<i>gúdí</i>	'yesterday'
<i>shok'óñ</i>	'today'
<i>assabá</i>	'tomorrow'
<i>tháy</i>	'last year'
<i>boshóloñ</i>	'next year'.
<i>adúk'úsh</i>	'in the morning'
<i>gúdímañ</i>	'before yesterday'
<i>demeramáñ</i>	'after tomorrow'
<i>múnzúmáñ</i>	'some day'
<i>assánalé</i>	'this year'
<i>assánáthí</i>	'last year'
<i>assána p'eriñí</i>	'next year'
<i>mbágishu</i>	'in the night' (from late evening till dawn/7o'clock)
<i>mbágishúlé,</i>	<i>mbágishúthí,</i> are <i>mbágishuéqí</i> 'from late morning till afternoon'
<i>thábítháñ</i>	'in the night' (from dusk till dawn)
<i>(thá munzúyú)</i>	'during the day'/'at daylight'

8.3 Manner (modal adverbs) / Al- ahuwal

These adverbs show the way an action is done (fast, slowly, carefully, powerfully, ...)

Al- ahuwálale mádiñ thoñorá giñ hásalóqi ze (bira thá arráha, tha aíbál , tha ashída, -)

common, real modal adverbs are also rare, many are derived from other words:

P'up'úla k'íliñú walá bok'os'í u tha –alhúrifú ñine thik'iñanegú.

<i>mandáñ</i>	‘fast’
<i>tharáha</i>	‘slowly, carefully’
<i>thalbâl</i>	‘with care’
<i>thá shídda</i>	‘with force’
<i>map'ishí</i>	‘well’
<i>mashuní</i>	‘badly’

‘ma’ is a derivation marker that makes a modal adverb out of a verb that describes a state.

“ma” ñiné mp'úl háthané p'up'úlá k'illiñú min tha gigí-yú.

Maabále p'ishí. ‘This man is good.’

P'áala gafa map'ishí! ‘Plow the field well!’

‘**tha**’ is a derivation marker that makes an adverb out of nouns.

“thá” ñiné mp'úl hátháñé gigiqi p'u'úl min tha alqísmu.

shídda ‘force’

thá shídda ‘with force, forcefully’

shór ‘sky’

thá shór ‘above’

In combination with demonstratives and possessives, it becomes an adverb of location.(see above)

P'up'ú u gíñ gidi malímmaqigú áné dáá hatháñe añí pup'úl.

9. Adpositions - prepositions and postpositions / Giñ thap'ila rothe thañ – mbá thap'ilá rothe thañ áñá k'odiné

Adpositions = words that go along with nouns

Preposition = word that precedes a noun, explaining location or manner

Postposition = word that follows a noun, explaining location or manner

Giñ thap'ilá rothá thañ = rothá adí thú hulé má d'uk'unúñ

Giñ thap'ilá rothé thañ áñá badagané = rothá thár huwehú mbá p'ulíñ alhalí wala añí

Giñ thap'ilá rothé thañ áñá k'odné = rothá mad'í hú gundí mbá p'ulíñ alhalí wala añí

We will look at meaning and place of adpositions.

An hoshalathá almaganá u áñá giñ thap'lá rothe than.

Meaning: almagana

The meaning has mostly to do with location. Languages show location sometimes by case marking and sometimes by prepositions.

Talking about the meaning of prepositions, there are 3 meanings of prepositions.

Almaganá k'ed'é p'uíñ laqí thá thoñórañá zíí giñ p'uliñneqi. Anduqú p'uliñ thoñori tha ashuk'ulá róthó u thá giñ thap'lá rothe thañ áñá bada gané.

Giñ thap'lá rothe thañ áñá badané gídí almaganá telátá.

1. general location
2. specific location
3. manner
 1. Añzizigá gíné mbá ma hussá
 2. Añá zíga gíne k'illiñ
 3. Alhál

9.1 General Location / Añáíndu k'íllíñ

The typical locational preposition in Berta is añá zíí to show general location:

Tha andunk'ayu añazigá gíné k'illiñ madiñ laqi tha añá –zíí:

añá zíí at 't'erep'eza (at the table)

añá zígá at t'erep'eze (to the table)

mín añá zí at t'erep'eza (from the table)

Locational nouns like *gafa* 'field', *thoñor* 'road' take the preposition *thá* together with genitive marking on the noun itself.

Hú madiñ áñí mithil gafá, ú thoñor has'úl giñ thap'lá rothé thañ añá badagáne **-thá**.

thá gafú (general in the field)

thá suugú (general in the market)

If these place nouns are used with *añá zí*, the area talked about is bigger than the place noun itself.

Hulegú matha p'agalá añá zí áñá rotholá mbaló d'añí akyára min mbazíné.

añá zí asûg (general in the area of and around the market)

Slight dialectal difference:

Andu d'afaruqi mbá roth maabí:

thá t'erep'ezé (Menge area: area where table is)

(thoñor thá mangé = añáztí aterep'eze)

(Asosa area: attached at side of table)

(thoñor tha Asossa = Nis'í tha t'ere p'eze)

9.2 Specific Location / añá madihu

In addition to the preposition *thá* in front the noun, there is an additional postposition after it. These postpositions are derived from body parts.

Alqismim (hú) máthá p'ala "thá" añá zíiné thár thé añá zíiné thap'í ñíne thár thé añá? zííne le mathí thík' min tha maaba buwa bus'ik'e yu.

thá alú 'on / on top of' (derived from 'head')

thá hú 'at the edge/side of' (derived from 'foot')

thá qíñ 'under' (derived from 'backside')

thá bishi 'between/directly under' (derived from 'heart')

thá gundi 'behind' (derived from 'back')

thá aré 'on, directly on' (derived from 'eye/face')

thá qí 'at the side of' (derived from '??')

9.3 Manner / Zíízí gíno gino (algahwal)

There is a distinction between two kinds of manner prepositions. If the noun is not living ('unanimated'), only the preposition *thá* is used.

Ziize gino kasami añ hólóñoníñ añ zííné magúndí, "thá" ñinañ mádiña zíízí ginotañ má gundi giñ walá gidi arúhégú.

thá dúúme 'with a hammer'

thá raha 'with care'

thá albâl 'with care'

With living things, the postposition *-lé* is used in addition to the preposition *thá*.

Giñ gidíarúhé shíñ zííñí gíno thár thé "e" u zíízí gino magundí "thá" ñinañ tháp'íña.

thá maaba-lé 'with the man'

thá mugu-lé 'with the antelope'

10. Munzú mǎré bubani

1. Munzúmáñ, munzú huluo aregú mǎré bubaní (mǎré rohuqi) / (mbá adoqí mín tha alshimal).
2. Mín mbálo baró mǎré na k'ashu tha andá bád'iqí mbá gor ahap'úné.
3. Máálé zííqígú thá rotha alú á mámanañ baró ná ádo mbá húrmiñi tha shál.
4. Mǎré baró dafagu tha mbálo alú sha maabá shúthí maabálé orthi ñinéñ gorí.
5. Bubani baró adóqí tha shidda k'ed'ele mbá gídíné.
6. Lakin gádur mbá gii búbaní mílláñ gádur mbá shíñ fíaá máába orá k'ed'e-yú.
7. Munzú shíñ baró ádoqí thá gurúéqí, shambá bad'ané maaba baró bad'aga áñ.
8. Shambá gudá máába baalá shúgo maaba adaqí ma rák'as'iñ ori-yú.
9. Ñine mathí gúde baalá shúgo, áné baró shuthá or-alú.
10. Bubani baró ámánáqí gorá múnzuyú.

The Sun and The North Wind

- 01 One day, the sun and the north wind met each other.
- 02 The two began to argue with each other about who was the strongest.
- 03 Before long, a man wrapped in a cloak came.
- 04 The two agreed that whoever could take the cloak off the man would be the strongest.
- 05 First came the north wind and blew with all his might.
- 06 But the more he blew, the closer the man wrapped his cloak.
- 07 Next came the sun, and it began to shine with all its might.
- 08 After a short while, the man opened his cloak.
- 09 A little while later, he removed the cloak.
- 10 Thus, the north wind had to admit that the sun was stronger than he.