Onesimos Näsib, on a postcard from ca. 1880; from the collection of Ezekiel Gebissa

2005:65; Norlander 1998:38f.; ↗Bible translation into Oromo).

At the Ǝmkullu mission station, under the supervision of the Swedish missionary society and with the assistance of ↗Aster Gannoo, O.N. produced the following literary works in Oromo, written in *fidäl* (Hylander 1969; ArEvang): *Galata Waaqayyo Gooftaa Maččaa* ('Evangelical Songs and Psalms', 1887); *Kakuu Haaraa* ('the New Testament', 1893); *Maҫaafa Qulqulluu* ('the Holy Bible', 1899); *Katekismos* ([Luther's] Catechism); *Garaani Namaa Mana Waaqayyoo Yookis Bultii Seeҭanaa* ('Man's Heart either God's Temple or Satan's Abode', 1899). The following were co-authored with ↗Aster Gannoo: *Dr. Barth's Bible Stories Translation* (1899); ↗*Ǧalqaba Barsiisaa. The Galla Spelling Book* (*and Reader*) (1894). All, except the *Spelling Book*, were scripture-based translations into Oromo.

Lit.: ArEvang 164f.; Hartwig Harms, "Louis Harms's Religious Experience and His Strategy to Reach the Oromo People", in: Ethiopian Evangelical Mekane Yesus Church (ed.), *Missiology and Linguistics*, Addis Ababa 1998; Fride B. Hylander, "Onesimos Nesib: Some Remarks on Cerulli's 'The Folk Literature of the Galla'", *JES* 7, 2, 1969, 79–87, here 81; Kebede Hordofa, "Missionaries, Enslaved Oromo and their Contribution to the Development of the Oromo Language: an Overview", in: *EthMis* 63–76; Mekuria Bulcha, "Onesimos Nasib's Pioneering Contributions to Oromo Writing", *Nordic Journal of African Studies* 4, 1, 1995, 36–59, here 41ff.; Martin Nordfeldt, *A Galla Grammar*, Lund 1947; Agne Nordlander, "The Missiological Strategy of Niguse Tashu, Gebre Ewostateos Ze-Mikael, and Onesimos Nesib in Reaching the Oromo with the Gospel", in: *Missiology and Linguistics*, Addis Ababa 1998,

21–55, here 38f.; Leepisaa Tito, "ኦኔሲሞስ፡ ነሲብ፡ እና፡ ኦሮምኛ" (*Onesimos Näsib ǝnna Oromǝñña*, 'Onesimos Näsib and the Oromo Language'), *Zena Lǝssan* 1, 3, 1973 A.M. [1981 A.D.], 9–12; Tasgaraa Hirphoo, *Abbaa Gammachiis, Oneesimos Nasib, Nama Biyaa Oromoo Ergama Wangelaa* (*1850–1931*), Finfinee 1999; Terfassa Digga, *A Short Biography of Onesimos Nesib*, B.A. thesis, Addis Ababa University 1973.

Kebede Hordofa Janko

ᶜOngota

ᶜOngota language

ᶜO. (*Íifa ᶜongóta*, 'the language [lit. mouth] of the ᶜO.') is the original language of the ᶜO. people, who live on the west bank of the Wäyҭo River, in the South-Omo Zone. The majority of the ᶜO. use Ṣamakko (the westernmost dialect of the ↗Dullay cluster of East Cushitic) for everyday communication. The ᶜO. language is still spoken by a handful of elders, although code switching in Ṣamakko is the rule. A few more ᶜO. understand, at least partially, portions of the ancestral language. Approximately half of the lexicon and most of the limited morphology of ᶜO. is from Ṣamakko.

The classification of ᶜO. is uncertain. It is probably affiliated to the ↗Afro-Asiatic phylum (either ↗Cushitic or ↗Omotic); at the same time, its lexicon shows elements of ↗Nilo-Saharan origin, and certain features of the grammar suggest origin from a creolized pidgin (as suggested by Aklilu Yilma).
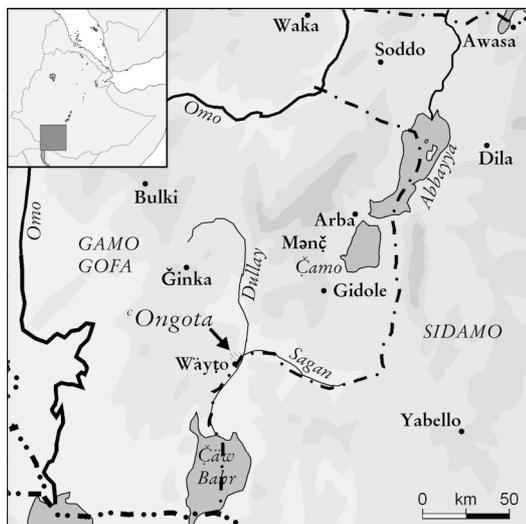
The ᶜO. vowels are *a, e, i, o, u*. The consonants of ᶜO. are: plosives *b, t, d, k, g, q, ʾ*; implosives *ḍ, ɠ*; nasals *m, n*; affricates *ʦ, č, ǧ*; fricatives *f, s, z, š, x, ḥ, ᶜ, h*; trill *r*; liquid *l*; glides *w, y*. The status of the voiced-voiceless opposition is unclear. Final stops are devoiced. Vowel length and consonant gemination are phonemic, as in *áka* 'foot, leg' vs. *áaka* 'women, females' vs. *ákka* 'grandfather'.

Pitch-accent is also phonemic: cf. *yóoba* 'men, males' vs. *yoobá* 'see!'. On long vowels, pitch can fall on the first or second mora: cf. *ka=xáab* [*kaxáàḫ*] 'I scratched' (= marks clitic boundaries) vs. *ka=xaáb* [*kaxàáḫ*] 'I (will) scratch' (pitch opposition is extensively used in the verbal system; s. below). The syllable structure is (C)V(V)(C).

ᶜO. nouns, as a rule, are invariable. In a few cases, the Ṣamakko number affixes (both sg. and pl.) are used. A few nouns have suppletive plural forms: cf. *áyma* (sg.)/*áaka* (pl. or collective), 'woman, female, wife'; *ínta/yóoba* 'man, male, husband'; *máara/éela* 'boy, son'.

The personal pronouns follow the usual Cushitic seven-member system, with separate masc. and fem. elements for the 3rd pers. sg. Six se-

ries have been identified: emphatic, subject clitic, object, adpositional, and possessive, with a sixth series, the indirect clitics, having separate forms for the singular only. The emphatic (independent) pronouns are: *káta* 'I', *ğánta ~ ğáama* 'you (sg.)', *kíta* 'he', *kúta* 'she', *ğúta* 'we', *gitáta* 'you', *kiʾíta* 'they'. Morphologically simpler forms exist among the object clitics: *ka* 'me', *ğámi* 'you (sg.)', *ki* 'him', *ku* 'her', *ğu* 'us', *gíta* 'you', *kíʾi* 'them'. The subject clitics are the same as the object pronouns, except for the 2nd pers. sg., which has a separate form, *i=*.

When a noun is followed by modifiers, it generally appears with the determining element *=ko* or *=nki* attached. The main deictics are *índa* 'this' and *áddate* 'there'.

There are a few basic adjectives in addition to deverbal ones. E.g., basic colour terms of ᶜO. are: *áttomuni* 'white', *dákkamuni* 'black', *róomini* 'red', *čárkamuni* 'green', and *sílbe* 'yellow'.

Verbs do not agree with their subject through affixes, but subject clitics obligatorily precede the verbal form in declarative clauses. The following verbal categories exist: past vs. non-past tense; unmarked vs. progressive aspect; indicative, imperative, jussive and infinitive moods. Moreover, there are distinct positive and negative forms. Derivation is represented by a causative (marked by the affix *-san*, with allomorphs *-is*, *-as*), a reflexive-middle (marked by *-iʾ*; its productivity is unclear), and a few non-productive affixes. A few verbs have different stems for sg. and pl. subjects and/or objects: *gay-* (sg.)/*bagat-* (pl.) 'to run'; *gad-* (sg.)/*qits-* (pl.) 'to cut'.

The past tense is marked by an accent on the first (or only) mora of the verbal form. The non-past tense is used for an incomplete action, either present or future, and is marked by the absence of an accent on the mora of the stem if it is monomoraic (CVC). In this case, the subject clitic bears the accent (cf. *ka=čóq* 'I hit' vs. *ká=čoq* 'I (will) hit'). If the verb is at least bimoraic, the past has the accent on the first mora of the stem, and the non-past on the last (cf. examples of 'to scratch' above). An ongoing action is expressed through the ending *-i* (for consonant-final stems) or *-ni* (for vowel-final stems); the verbal form has the accent on the first mora. The positive imperative singular is marked by final *-á* for consonant–final verbs and by *-é* for vowel-final stems; the imperative plural is expressed by the affix *-́ta*.

ᶜO. is a verb-final, dependent-marking language. The verb is the last element of a sentence, but a pronominal object often follows the verbal form: *kita čata ki=gáᶜ* (he meat 3SG.MASC–bite.PAST) 'he bit the meat' vs. *gabare ki=gáᶜ=ki* (snake 3SG.MASC–bite.PAST–him) 'a snake bit him'. Modifiers follow the head.

The standard ten-word list is as follows: (*ak*)*kálbano* 'one', *láma* 'two', *záḥa* 'three' (from Ṣamakko), *oxóni* 'fire', *čaᶜáwa* 'water', *áxačo* 'sun', *leeᶜá* 'moon' (from Ṣamakko), *šóxo* 'blood', *ᶜádaba* 'tongue', *itíma* 'tooth'.

Src.: Aklilu Yəlma, personal communication.
Lit.: Aklilu Yilma et al., "Ongota or Birale: a Moribund Language of Gemu–Gofa (Ethiopia)", *Journal of Afroasiatic Languages* 3, 3, 1992, 181–225; Václav Blažek, "Nilo-Saharan Stratum of Ongota", in: Doris L. Payne – Mechthild Reh (eds.), *Advances in Nilo-Saharan Linguistics*: *Proceedings of the 8th Nilo-Saharan Linguistics Colloquium. University of Hamburg, August 22–25, 2001*, Köln 2007 (Nilo-Saharan 22), 1–10; Dinote Kusia [Shenkere] – Ralph Siebert, "Wordlists of Arbore (Irbore), Birayle (Ongota), Tsamai (Tsamaho)", *S.L.L.E. Linguistic Report 20*, 1994, 1–12; Harold Fleming, *Ongota*: *a Decisive Language in Africa Prehistory*, Wiesbaden 2006 (AeF 64); Graziano Savà, "Ts'amakko Morphological Borrowings in Ongota (or Birale)", *AAP* 71, 2002, 75–93; Id. – Mauro Tosco, "A Sketch of Ongota, a Dying Language of Southwest Ethiopia", *Studies in African Linguistics* 29, 2, 2000, 59–135; Iid., "The Classification of Ongota", in: M. Lionel Bender – David L. Appleyard – Gábor Takács (eds.), *Selected Comparative Historical Afrasian Linguistic Studies*: *in Memory of Igor M. Diakonoff*, München 2003 (LINCOM Studies in Afroasiatic Linguistics 14), 307–16; Iid., [review of Fleming 2006], *Aethiopica* 10, 2007, 223–32; Iid., "Ongota: Back to Reality?", in: Tomáš Machalík – Jan Záhořík (eds.), *Viva Africa 2007: Proceedings of the 2nd International Conference on African Studies,* Ústí nad Labem 2007, 71–80.

Mauro Tosco