Numerical expressions in Wolaytta

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0   Introductory notes

Wolaytta is one of the main languages of the Ometo group of the Omotic family of the Afro-Asiatic language phylum. It is spoken in the Wolaytta Zone, southwest part of Ethiopia.

In this paper, I will describe various numerical expressions in the language. Although they consist of more than one word class, they are discussed together. This will also help us understand parts of the whole system of Wolaytta word classes and its word formation.

The transcription used here is: *y* for the palatal approximant [j], *sh* for the voiceless postalveolar fricative, *c* for the voiceless postalveolar affricate, *j* for the voiced postalveolar affricate, *7* for the glottal stop, capitals *P, T, K, C, D, L, M,* and *N* for the glottalized equivalents of the plain consonants *p, t, k, c, d, l, m,* and *n* respectively[1]. Other symbols have the usual IPA value.

Wolaytta is a tone language in that it uses pitch to distinguish meanings. At present, the tone system is too difficult for me to analyze and describe it. However, it seems sufficient to establish two levels, high and low, for describing melody of a word in isolation. In this paper, the acute accent is used to denote "high" in a word. Note that a phrasal accent is not considered here. That is, the acute accent is given to each "word", and it represents the tone when the word is pronounced in isolation. Thus, the notations here do not reflect the actual tone or melody of sentences. Moreover, I do not think that

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[1] Gemination of the glottalized phonemes transcribed here as *L, M,* and *N,* which are always realized as geminated consonants, have often been regarded to be consonant clusters *l+7, m+7,* and *n+7,* respectively. Although I have noticed some phenomena favorable for the latter interpretation, for the time being I take the former one. I want to argue this matter in other papers in the future. In any case, there is no significant influence for the following discussion whichever interpretation one may take.

my notation captures essential properties of the Wolaytta tone system. Unfortunately, however, I have no alternative to present here. This would be one of main tasks in the future study of Wolaytta.

Tentative morpheme boundaries are shown by the hyphen "-", although not all of them are shown for convenience' sake.

1 Numerical expression with the numeral
1.1 Simple numeral expression: the numeral

There are numbers that can be expressed with only one word in Wolaytta. Such words form the basis of Wolaytta numerical expression. They show their own peculiar inflection, and can be regarded to form one word class, the numeral. The Wolaytta numeral consists of a relatively closed set. The actual forms of each item are as follows:

(1.1-1) The Wolaytta numeral

	COUNT.	ABS.	OBL.	INTER.
1	7ist-á	(7iss-úwá)	7iss-í	(7iss-óo)
2	naa77-á	naa77-á	naa77-ú	naa77-ée
3	heezz-á	heezz-á	heezz-ú	heezz-ée
4	7oidd-á	7oidd-á	7oidd-ú	7oidd-ée
5	7iccásh-á	7iccásh-á	7iccásh-ú	7iccásh-ee
	7iccác-á	7iccác-á	7iccác-ú	7iccác-ee
			7iccá-u	
6	7usúppun-a	7usúppun-a	7usúppun	7usúppun-ee
7	lááppun-a	lááppun-a	lááppun	lááppun-ee
8	hóspun-a	hóspun-a	hóspun	hóspun-ee
9	7uddúpun-a	7uddúpun-a	7uddúpun	7uddúpun-ee
10	támm-á	támm-á	támm-ú	támm-ee
11	7isíín-ó[2]	7isíín-é	7isíín-í	7isíín-ee
		(7isíín-ó)	(7isíín-é)	
20	láátám-á	láátám-á	láátám-ú	láátam-ee
30	hástám-á	hástám-á	hástám-ú	hástam-ee
40	7óítám-á	7óítám-á	7óítám-ú	7óítam-ee

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[2] This numeral seems originally to mean "one", not "eleven". See the discussion at the end of 1.2 below.

50	7ishátám-á	7ishátám-á	7ishátám-ú	7ishátam-ee
100	Téét-á	Téét-á	Téét-ú	Téét-ee
1000	shá7-á	shá7-á	shá7-ú	shá7-ee

The parenthesized forms for the numeral "1" would be better analyzed as somewhat deviated common nouns (non-concrete[3] absolutive and non-concrete interrogative, respectively).

The parenthesized forms for the numeral "11" are not standard. It might be better to judge them to be incorrect, but I sometimes observed them.

Apart from the numerals "1" and "11", there is no formal distinction between the counting case (COUNT.) and the absolutive case (ABS.). Thus, I might have made an unnecessary distinction for most of the items.

Forms for the nominative and the vocative might exist as in some other nominals in this language. But I could not elicit them, because I could not think out any semantically proper context where they can be used.

As can be seen, we can recognize four morphological subclasses for the numeral, represented by the words meaning "1", "2", "6", and "11", respectively.

Following are some observations on the morphology of the Wolaytta numeral.

According to Lamberti and Sottile (1997: 114), the numeral "1" 'always appears integrated by the singulative suffix -ta, if used by counting or in isolation'. Thus we can see two varieties of stem for the numeral: 7ist- and 7iss-.

Diakonoff (1988: 67) says: 'Some numerals still retain traces of the original semantics deriving from counting on fingers, e.g., the Common Cushitic and common Omotic * lam'- 'two' (< 'index-finger')'. I have not found any etymological evidence that supports his idea.

The numeral "5" shows variants. One of the consultants thinks that the forms containing the sh sound, 7iccásh-á, etc., are normative forms. Cerulli (1929: 14) says

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[3] Non-concrete forms of the common noun are used to denote only the attribute or category related to the stem. For more details, see Wakasa (2005). As for the non-concreteness of the numeral, see the discussion below in this section.

that the numeral might be a reduplicated form, citing numerals of related languages and of the Wolaytta numeral "50" *7ishátám-á* (Cf. *támm-á* 'ten'). He furthermore proceeds to the comparison of the numeral "5" with the common noun "hand" in certain languages (*kúsh-iya*, in the case of Wolaytta), mentioning Meinhof.

Fleming (1976: 50) points out that the *-puna* form for 'five' is an innovation common to Ometo, Gimira and Janjero. And as Cerulli (1929: 14) and Zaborski (1983: 378) say, the numerals from "6" to "9" seem to etymologically go back to "1+5", "2+5", "3+5" and "4+5", respectively. Azeb (1996: 116) introduces this analysis with some reservation, since the synchronic form for 'five' in Wolaytta is *7iccásh-á*. I think more serious problem for this analysis is the fact that *-puna* is seen in the interrogative word *7ááppun-a* 'how many'. I think, however, the hypothesis is fascinating enough. Hirut (1999: 94) translates this element *-puna* as 'many/much'.

-puna itself might be a compound. Consider, for example, *7usúpputo* 'six times' (see section 3).

The numerals "20", "30", "40" and "50" seem to go back to "two tens", "three tens", "four tens" and "five tens", respectively. The Maldô Karrê dialect's counterparts given by Cerulli (1929: 14) show their etymology more clearly: *na'utammā* 'twenty', *hezzutammā* 'thirty', etc.

Thus, about half of the forms in (1.1-1) contain two numeral elements, although they behave as one numeral from the synchronic point of view.

The numeral "11" *7isiín-ó* seems to be originally related to the numeral "1" (*7ist-á*, *7iss-í*). Cerulli (1929: 14) gives *issinō* and *esinō* as Sorê dialect forms for the numeral "1". What is more, this numeral appears in compound numeral expression with the meaning "1": *támm-á-nné 7isiín-ó* 'eleven (lit. ten and *7siín-ó*)' or *láátám-á-nné 7isiín-ó* 'twenty one (lit. twenty and *7isiín-ó*)', etc. See the discussion at the end of 1.2.

The number "100" may be expressed through a compound expression too: *7iss-í Téét-á* (one-OBL. hundred-COUNT.) (see 1.2).

Likewise, the number "1000" may be expressed through a compound expression too: *7iss-í shá7-á* (one-OBL. thousand-COUNT.). Cerulli (1929: 14) and Lamberti and Sottile (1997: 502) suggest that the basic numeral *shá7-á* is somehow related to the

Amharic numeral *sYi(h)*[4] 'thousand'. Cerulli (ibid.) also gives the common Cushitic form *kumā* for "1000", which I could not attest.

All the forms given in (1.1-1) are used to denote the notion of number itself that is related to the stem. In this respect, they are similar to non-concrete forms of the common noun (see note 3). In the following, uses of each case will be illustrated.

As mentioned above, only the numerals "1" and "11" show special counting case forms: *7ist-á* 'one' and *7isíín-ó* 'eleven'. For other numerals, forms identical to the absolutive forms are used. What we should note here is the fact that the use of the counting case, or of *7ist-á* 'one (COUNT.)' and *7isíín-ó* 'eleven (COUNT.)', is very restricted. They have been encountered so far only in the course of lexical investigation, in an act of counting the number in order, and in meta-linguistic contexts as in the following. In other words, the counting form is a representative label for the notion of number in question.

(1.1-2)

Kood-á	7ubb-áa-ni	táání	dosíyoi	7ist-á̱.
number-OBL.	all-OBL.m.sg.-in	I	what I like	one-COUNT.

'The number I like best (lit. what I like best in all the number) is *7ist-á* "1".'

(1.1-3)

7isíín-ó	gákkanau	Kood-ádá	7er-áis.
eleven-COUNT.	to reach	count-CONV.1sg.	know-IMPF.1sg.

'I can count until *isíín-ó* "11" (lit. I know, having counted to reach "11").'

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[4] Amharic is a language that is very dominant and often used as a lingua franca in Ethiopia. It will also be transcribed in the Latin alphabet in this paper, although it has its own writing system. The notation is almost the same as that of Wolaytta used here. Note, however, the following differences: 1) The capital letter *Y* indicates that the preceding consonant is palatalized. Thus, *sY* is a voiceless postalveolar fricative, *zY* a voiced postalveolar fricative, *nY* a voiced palatal nasal. 2) The capital letter *W* indicates that the preceding consonant is labialized. 3) *S* is a glottalized "s". 4) Seven vowels which are in phonological opposition to each other are transcribed as: *a* (open-mid a), *u, i, A* (open a), *E* (close-mid e), *e* (mid central), *o*.

Although I did not list them in (1.1-1), there is a possibility that we can establish interrogative counting case forms as for the numerals "1" and "11": *7ist-ée* and *7isíin-oo*, respectively. They are semantic counterparts of the counting forms, and are used only as sentence final predicate in affirmative interrogative sentences. Thus their appearance is more restricted than that of the counting forms.

(1.1-4)

Kood-á	7ubb-áa-ni	nééní	dosíyoi
number-OBL.	all-OBL.m.sg.-in	you	what you like

7ist-ée?
one-COUNT.INTER.

'Is the number you like best *ist-á* "1"?'   Cf. (1.1-2).

But one of the consultants thinks that their use is very odd[5]. They may be armchair forms that have been coined by analogy.

The oblique forms function as a modifier of the following nominal.

(1.1-5)

tá-u	7iss-í	micc-íya	d-áusu.
me-for	one-OBL.	sister-NOM.f.sg.	exist-IMPF.3f.sg.

'I have a sister (lit. one sister exists for me).'

(1.1-6)

naa77-ú	bitán-eta	be7-áas.
two-OBL.	man-ABS.pl.	see-PF.1sg.

'I saw two men.'

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[5] He gives the following instead of *7ist-ée*:

7ist-á   g-íyo-g-ee?
one-COUNT.   which someone says-NMNL.-INTER.
   'is it what is called *istá*?'

(1.1-7)

heezz-ú	bóór-ati-kka	guyy-é
three-OBL.	ox-NOM.pl.-too	rear-ABS.

banta-dúll-iya-ra	gattídí	. . .
their own-buttock-OBL.m.sg.-with	they having joined	. . .

'The three oxen also brought their buttocks in the backward, and . . .'

A modified common noun may be in the singular form, even if it is modified by a numeral indicating "more than one".

(1.1-8)

heezz-ú	kan-ái	d-ées.
three-OBL.	dog-NOM.m.sg.	exist-IMPF.3m.sg.

'There are three dogs.'

(1.1-9)

shá7-u	par-áa	sint-áá-rá	shá7-u
thousand-OBL.	horse-ABS.m.sg.	face-OBL.-with	thousand-OBL.

par-áa	guyy-éé-rá	hegáá	7oiKK-ídí
horse-ABS.m.sg.	behind-OBL.-with	that	seize-CONV.3m.sg.

b-íídí	. . .
go-CONV.3m.sg.	. . .

'He went with 1000 horses in front of him and 1000 horses behind him, and . . . (lit. seized 1000 horses with face, 1000 horses with behind, that, and went, and)'

This modifying use is not necessarily confined to quantitative expressions, as the following example shows.

(1.1-10)

7oidd-ú	KuTír-iya
four-OBL.	number-ABS.m.sg.

'No. 4 (e.g. room number of a hotel)'

These oblique forms do not seem to directly modify a postposition. The only exception is *7iss-i-ppé* (one-OBL.-from), which has an idiomatic meaning 'together'.

The oblique is used in other numerical expressions, including the compound numeral and perhaps in some of the forms expressing the number of times, whose illustrations will be seen in the following sections (1.2 and 3, respectively).

The interrogative form is used as a sentence final predicate in an affirmative interrogative sentence (whenever the doubtful counting interrogative form mentioned above can not be used, though two forms are identical for most of the numeral).

(1.1-11)

níyo	díya	bóór-ai	7iss-óo?
for you	who exists	ox-NOM.m.sg.	one-INTER.

'Is (the number of) ox that you have (lit. that exists for you) one?'

(1.1-12)

níyo	díya	bóór-ati	7usúppun-ee?
for you	who exists	ox-NOM.pl.	six-INTER.

'Are (the number of) oxen that you have (lit. that exist for you) six?'

The absolutive case is semantically considered to be the most unmarked, and used anywhere the other cases are not used, as in the case of other nominals in this language. However, most actual uses are those as sentence final predicate.

(1.1-13)

7á-u	díya	na7-ái	7iss-úwá.
him-for	who exists	child-NOM.m.sg.	one-ABS.

'(The number of) the child that he has (lit. exists for him) is one.'

(1.1-14)

7á-u	díya	naatí	7usúppun-a.
him-for	who exist	children.NOM.	six-ABS.

'(The number of) the children that he has (lit. exist for him) is six.'

The absolutive can sometimes be used adverbially.

(1.1-15)

'Tiirídí	b-íicc-iis.'	yáág-ídí
he having swept	go-compeletly-PF.3m.sg.	say so-CONV.3m.sg.

naa77-á	heezz-á	waass-í	waass-í
two-ABS.	three-ABS.	shout-CONV.3m.sg.	shout-CONV.3m.sg.

7ág-uwa	7iTTín	. . .
stopping-ABS.m.sg.	when he refused	. . .

'He shouted and shouted two or three times saying 'He had already gone having swept (i.e. stolen everything).' and when he was continuing to shout (lit. refused to stop (shouting)), . . .'

As for the numeral, the absolutive is obligatorily used before the conjunctive indeclinable -nne 'and' (see 1.2 and 5).

Although it is not connected to the unique and specific number a priori, the interrogative word 7ááppun-a 'how many' behaves as a numeral in terms of morphology. It inflects just as the numerals "6", "7", etc., although I could not obtain undoubted examples of the counting form.

(1.1-16)

7ááppun-a	gid-íi?
how much-ABS.	become-INTER.IMPF.3m.sg.

'How much does it become?'

(1.1-17)

níyo	<u>7ááppun</u>	láítt-ee?
for you	how many (OBL.)	year-INTER.

'How old are you? (lit. how many years are there for you?)'

(1.1-18)

waag-ái	<u>7ááppun-ee</u>?
price-NOM.m.sg.	how much-INTER.

'How much is the price?'

Its synonyms *wóKK-á* 'how much' and *wóis-á* 'how much' may also behave as numerals belonging to the class of "2", "3", etc., judging from their -*u* oblique ending seen in, for example, the following.

(1.1-19)

<u>wóKK-ú</u>	miissh-áa
how much-OBL.	money-ABS.m.sg.

7oitt-ái?

have something caught-INTER.IMPF.2sg.

'How much money do you bet (lit. have it caught)?'

However, these words usually behave as Class A common nouns[6]. Thus, in the

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[6] The endings of the common noun in this language are as follows (tone is ignored):

Non-concrete

	ABS.	OBL.	NOM.	INTER.
Class A	-a	-a	-i	-ee
Class E	-e	-e	-ee	-ee
Class O	-o	-o	-oi	-oo
Feminine	-o	-e, -i	-a	-ee, -oo

Concrete, singular

	ABS.	OBL.	NOM.	INTER.
Class A	-aa	-aa	-ai	-ai
Class E	-iya	-iya	-ee	-ee
Class O	-uwa	-uwa	-oi	-oi

following they show an -*a* oblique ending, which is considered to be a non-concrete oblique ending of a Class A common noun.

(1.1-20)

hagéé	ne-na7-áa	7óíKKoosappe	wóKK-á
this	your-child-ABS.m.sg.	since the time it seize	how much-OBL.

wod-é	gid-anée?
time-ABS.	become-INTER.FUT.

'How long has your child been like this? (lit. How much time will it be since the time this seized your child?)' (From Mark 9:21)

(1.1-21)

hanná	míízz-iya	wóís-a	Táár-uwa
this	cow-NOM.f.sg.	how much-OBL.	pot-OBL.m.sg.

mááTT-ai?
milk-INTER.IMPF.3f.sg.

'How many pots does this cow milk?'

1.2 Compound numeral expression: combination of numerals

The numbers "60", "70", "80" and "90" are expressed as *7usúppun támm-á* "six tens", *lááppun támm-á* "seven tens", *hóspun támm-á* "eight tens", and *7uddúpun támm-á* "nine tens", respectively. Each form given here is, as a whole, in the counting case. In its inflection and derivation, only the ending of the word *támm-á* 'ten' is changed, while the modifier remains in the oblique.

Feminine	-iyo	-ee	-iya	-ii
Concrete, plural				
	ABS.	OBL.	NOM.	INTER.
Class A	-ata	-atu	-ati	-atee
Class E	-eta	-etu	-eti	-etee
Class O	-ota	-otu	-oti	-otee
Feminine	-eta	-etu	-eti	-etee
	-ota	-otu	-oti	-otee

In addition to these forms, there are vocative forms.

(1.2-1)

7usúppun   támm-ú   7as-atí   y-íídosona.

six (OBL.)   ten-OBL.   peple-NOM.pl. come-PF.3pl.

    'Sixty people came.'

As for an example of a derivation, see (2-5).

Multiples of 100 of three figures are formed likewise. That is, *Téét-á* 'hundred' is combined with its modifier in the oblique: *naa77-ú Téét-á* '200 (two hundreds)', *heezz-ú Téét-á* '300 (three hundreds)', etc. In their inflection and derivation, only the ending of the word *Téét-á* 'hundred' is changed.

(1.2-2)

naa77-ú   Téét-ú   7as-ati   y-íídosona.

two-OBL.   hundred-OBL. people-NOM.pl.   come-PF.3pl.

    'Two hundred people came.'

In the case of "100", *Téét-á* 'hundred' may or may not be modified by *7iss-í* 'one (OBL.)': *7iss-í Téét-á* or *Téét-á*.

Multiples of 1000 are formed in the same way. That is, *shá7-á* 'thousand' is combined with its modifier in the oblique: *naa77-ú shá7-á* '2000 (two thousands)', *támm-ú shá7-á* '10000 (ten thousands)', etc. In their inflection and derivation, only the ending of the word *shá7-á* 'thousand' is changed. In the case of "1000", *shá7-á* 'thousand' may or may not be modified by *7iss-í* 'one (OBL.)': *7iss-í shá7-á* or *shá7-á*.

A modifier of *Téét-á* 'hundred' and *shá7-á* 'thousand' may be a compound numeral with a conjunctive indeclinable to give expressions like "twelve hundred" or "two hundred and forty five thousand". As for this, see below in this section.

In order to combine digits of different places in more-than-one figure numbers, the conjunctive indeclinable *-nne* 'and' is used. In this case, a word that precedes this indeclinable is always the numeral in the absolutive case[7]. In inflection and derivation,

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[7] In this circumstance, the forms in question coincide with numerals in the counting case. However, judging from the time expression such as *7isiín-é-nné rúúb-e* '5:15' (see (5-9), I regard them to be in the absolutive. Note also that outside numerical expressions the words preceding this conjunctive

only the suffix of the last numeral in the numeral phrase is changed.

(1.2-3a)

támm-á-nné	naa77-á	
ten-ABS.-and	two-COUNT.	'12 (lit. ten and two)'

(1.2-3b)

támm-á-nné	naa77-ú	7as-atá
ten-ABS.-and	two-OBL.	people-ABS.pl.

'twelve people'

(1.2-4)

7ishátám-á-nné	7iccásh-á	
fifty-ABS.-and	five-COUNT.	'55 (lit. fifty and five)'

(1.2-5)

7iss-í	shá7-a-nne	7uddúpun	Téét-a-nne
one-OBL.	thousand-ABS.-and	nine-OBL.	hundred-ABS.-and

lááppun	támm-a-nne	7iccásh-ú	laítt-a-n
seven, OBL.	ten-ABS.-and	five-OBL.	year-OBL.-in

'in the year 1975'

As said above in this section, this kind of compound numeral may modify the numerals *Téét-á* 'hundred' or *shá7-á* 'thousand'. In this case, the last numeral of a modifier, i.e. numeral immediately preceding "hundred" or "thousand", is in the oblique.

(1.2-6)

támm-á-nné	naa77-ú	Téét-á
ten-ABS.-and	two-OBL.	hundred-COUNT.

'1200 (lit. twelve hundreds)'

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indeclinable are not restricted to the absolutive or even to the nominal.

(1.2-7)

naa77-ú	Téét-á-nné	hástám-á-nné
two-OBL.	hundred-ABS.-and	thirty-ABS.-and

7oidd-ú	shá7-á
four-OBL.	thousand-COUNT.

'234000'

Numbers whose last figure is "1" bring us confusion. "11" is *támm-á-nné 7isíin-ó* (Cf. *támm-á* '10'), but only *7síin-ó* can also mean "11". From "21" on, the use of *7isíin-ó* seems to be normative, but *7ist-á* '1' may also be used: *láátám-á-nné 7isíin-ó* or *láátám-á-nné 7ist-á* '21 (Cf. *láátám-á* '20')', *hástám-á-nné 7isíin-ó* or *hástám-á-nné 7ist-á* '31 (Cf. *hástám-á* '30')', *7usúppun támm-á-nné 7isíin-ó* or *7usúppun támm-á-nné 7ist-á* '61 (Cf. *usúppun támm-á* '60')', etc. Since *7isíin-ó* may mean both '1' and '11', *Téét-á-nné 7isíin-ó* (Cf. *Téét-á* '100'), for example, is ambiguous, interpreted as both '101' and '111'.

The history seems to me the following. Originally *7isíin-ó* meant '1' (perhaps, only in compound numerals). Cerulli's (1929: 14) description, which gives *issino* and *esino* as Soré dialect forms for the numeral "1", supports this idea. However, the word has also captured the meaning '11', probably through omission of the former part of *támm-á-nné 7isíin-ó* '11 (lit. ten plus one)'. At this stage, the independent numeral *7ist-á* '1' came to be used in compound numerals to avoid the confusion of "1" with "11". However, orthodox expressions with *7isíin-ó* have survived and sometimes bring the kind of ambiguity mentioned above.

2 Numerical expression with the common noun

The numeral stem may take a concrete ending of the common noun[8] in order to denote concrete referents related to the number, e.g. "the two ones". In this case, *7ist-á* 'one' becomes a Class O common noun[9], *7isíin-ó* 'eleven, one' becomes a Class E common noun, and others become class A common nouns. These derived common

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[8] As for the common noun in Wolaytta, see note 3 and Wakasa (2005).

[9] However, it is deviated a little in terms of tone and plural formation. In this paper, however, it is regarded as a common noun.

nouns are called "numeral common nouns" hereafter.

(2-1) The numerals and their corresponding common nouns

	Numeral (COUNT.)	Common noun (Concrete ABS.)
1	7ist-á	7iss-úwá
2	naa77-á	naa77-áa
3	heezz-á	heezz-áa
4	7oidd-á	7oidd-áa
5	7iccásh-á	7iccásh-aa[10]
6	7usúppun-a	7usúppun-aa
7	lááppun-a	lááppun-aa
8	hóspun-a	hóspun-aa
9	7uddúpun-a	7uddúpun-aa
10	támm-á	támm-aa
11	7isíín-ó[11]	7isíín-iya
20	láátám-á	láátam-aa
30	hástám-á	hástam-aa
40	7óítám-á	7óítam-aa
50	7ishátám-á	7ishátam-aa
100	Téét-á	Téét-aa
1000	shá7-á	shá7-aa
how many	7ááppun-a	7ááppun-aa

Following are examples illustrating the numeral common noun. Note that all the referents of them are concrete countable objects.

(2-2)

ta-naatú-ppé	7iss-óí	harg-íis.
my-children, OBL.-from	one-NOM.m.sg.	fall sick-PF.3m.sg.

'One of my children fell sick.'

---

[10] There is a free variant 7iccác-aa, corresponding to the numeral 7iccác-á.

[11] As mentioned at the end of section 1.2, this may also mean "1" in a compound numeral.

(2-3)

'danday-áis.'	gín
be able-IMPF.1sg.	when he says

'danday-ákká.'	gín
be able-NEG.IMPF.2sg.	when he says

naa77-ái	7annaaC-étt-idosona.
two-NOM.m.sg.	compete-PASS.-PF.3pl[12].

'Saying "I can." "You can't.", the two people quarreled with each other.'

(2-4)

7usúppun-aa-ppe	7ekk-aná.
six-OBL.m.sg.-from	take-FUT.

'I will take (something) from the six (person).'

(2-5)

7usúppun	támm-ai	tá-u	7áíssee?
sixty (OBL.)	ten-NOM.m.sg.	me-for	for what

7ishátam-ai	gid-aná.
fifty-NOM.m.sg.	be sufficient-FUT.

'Why 60 (e.g. Birr (Ethiopian currency)) for me? 50 are enough.'

(2-6)

7ááppun-aa	KanT-óo?
how much-ABS.m.sg.	cut-OPT.1sg.

'How much do I pay (lit. cut)?'

---

[12] It may be worth incidentally noting that here a formally singular subject, *naa77-ái* 'the two', agrees (or co-exists) with a plural verb.

The numeral common noun can be used in time expressions, although it might not be regarded as a straightforward quantitative expression. As for expression of time, see section 5.

(2-7)

7usúppun-aa-ssi	támm-ai	páC-á.
six-OBL.m.sg.-for	ten-NOM.m.sg.	wanting-ABS.

'It is 10 minutes to 12 o'clock (lit. ten minutes are wanting for six).'

As for numbers whose last figure is "1", we observe the confusion discussed at the end of section 1.2.

(2-8a)

7usúppun	támm-á-nné	7isíín-ee	y-íis.
six (OBL.)	ten-ABS.-and	one-NOM.	come-PF.3m.sg.

'The sixty one persons came.'

(2-8b)

7usúppun	támm-á-nné	7iss-óí	y-íis.
six (OBL.)	ten-ABS.-and	one-NOM.	come-PF.3m.sg.

'The sixty one persons came.'

If needed, the numeral noun may appear in the plural form. Note that the plural form in the following, *naa77-atá* 'two ones', does not indicate that there are several couples, but indicates that the number of person in question, two, is indeed considered to be plural.

(2-9)

naa77-atá	be7-áas.
two-ABS.pl.	see-PF.1sg.

'I saw two (persons).'

(2-10)

ha	heezz-átoo	hááy-ite.
this	three-VOC.pl.	come here-OPT.2pl.

'These three, come here!'

As for the plural form of the numeral common noun "1", see section 4.

The numeral common noun may appear with a feminine concrete ending for the common noun in order to express some kind of affection or diminutiveness.

(2-11)

ʔáíssí	naaʔʔ-íyo	ʔúy-ikkii?
why	two-ABS.f.sg.	drink-NEG.INTER.IMPF.2sg.

'(To a person who drinks only one bottle of beer) Why don't you drink two (bottles of beer, which is never much)?'

In the case of "1", however, a feminine form is formed with help of a nominalizer, -nno: ʔissí-nnó.

In the following arithmetical expression, concrete forms of the numeral common noun are used to denote the number, except for the sentence final predicate, where the absolutive numeral is used. The use of concrete forms is what can be expected from the tendency that Wolaytta prefers concrete expressions even in sentences concerning the general truth. The use of the absolutive numeral at the end of the sentence is in accordance with the general preference of the non-concrete expression there (as is mentioned in section 1.1, the numeral proper is functionally or semantically similar to the non-concrete common noun).

(2-12)

ʔiccásh-aa	boll-áá-ní	ʔusúppun-aa	gujj-íkko
five-OBL.m.sg.	surface-OBL.-in	six-ABS.m.sg.	add-if

gidíyagee	támm-á-nné	ʔisíín-é.
what will become	ten-ABS.-and	one-ABS.

'Five plus six becomes eleven (lit. if you add six things on the five things, what will be is of eleven).'

Since the function of the non-concrete common noun is accomplished by the numeral proper, I think that there is no need for non-concrete forms of the numeral common noun to exist, and that they do not exist indeed[13]. This hypothesis is supported by the fact that the non-concrete oblique ending of a Class A common noun, -a, can not be attached to the Class A numeral common noun[14].

(2-13a)

<u>7oidd-ú</u>   keett-áa

four-OBL.(numeral proper)   house-ABS.m.sg.   'four houses'

(2-13b)

* <u>7oidd-á</u>   keett-áa

   four-OBL.(non-concrete for the common noun)   houses-ABS.m.sg.

The word meaning 'million' is a Class E common noun, *miiliyón-iya*, although its actual use seems to be rare.

(2-14)

tá-u   7iss-í   <u>miiliyón-é</u>   bír-ai   d-ées.

me-for one-OBL.   million-OBL.   Birr-NOM.m.sg. exist-IMPF.3m.sg.

'I have a million Birr (lit. a million Birr exists for me).'

The common noun *7ééll-aa* means 'numerous', and can be used in numerical expressions.

---

[13] Thus, in (2-12) I regarded the last word, *7isíin-é* 'one', as a numeral proper in the absolutive, not as a non-concrete absolutive of a Class E numeral common noun. Possible counterexamples are parenthesized forms for the numeral "1" in (1.1-1): *7iss-úwa* and *7iss-óo*.

[14] Non-concrete oblique forms of the word "how much" seen in (1.1-20) and (1.1-21), which show an -a ending, are off course those of usual common nouns, not of numeral common nouns.

(2-15)

í	7ééll-aa	gód-a.
he	numerous-OBL.m.sg	lord-ABS.

'He is a lord of numerous (property).'

In Wolaytta, or in Ethiopia, one year consists of 365 days (366 days in the case of a leap year) just as in European calendar. Its new year, however, begins at September 11 (or 12). There are 13 months in a year: each of the first 12 months contains just 30 days, and the last (13th) month only 5 or 6 days. Some of the Wolaytta names of the months, which are common nouns, derive from the numeral. For instance, their 5th month, which roughly corresponds to January in Europe and is called *Terr* in Amharic, is named after the numeral *7iccásh-á* 'five': *7iccash-íya*. Note that such month's names are Class E common nouns while their related numeral common nouns are Class A common nouns except "the 11th month". The Class E common nouns "the 11th month" and "11 ones" are distinguished tonologically: the former is *7isiin-íya*, and the latter *7isíin-iya*. Note also that *7isiin-íya* can mean 'the 11th month' without help of the word "ten", even though the numeral *7isíin-ó* seems originally to mean 'one', not 'eleven' (see the discussion at the end of section 1.2).

(2-16) Names of months

Wolaytta	Related numeral (if any)		Amharic	Roughly corresponding English
masKál-á				
7agín-aa[15]			maskaram	September
Tigimit-áa			TeKemt	October
hidáár-iya			hedAr	November
taisáás-iya			tAhsAs	December
7iccash-íya	7iccásh-á	'5'	Tirr	January
7usuppun-íya	7usúppun-a	'6'	yakkAtit	February
laappun-íya	lááppun-a	'7'	maggAbit	March
hospun-íya	hóspun-a	'8'	miyAzeyA	April

---

[15] This means literally "the Masqal festival month".

7uddupun-íya	7uddúpun-a '9'	genbot	May
tamm-íya	támm-á '10'	sanE	June
7isiin-íya	7isíín-ó '11'	hAmlE	July
naas-íya		nahAsE	August
Paagum-íya		PAgWemE	September

Nowadays also the Amharic names are often used.

3 Expression of the number of times and ordinal numbers

On the basis of the numeral, expressions of the number of times and of ordinal numbers are formed. The system is rather complicated. I tentatively summarize it as in (3-1). Some items of the table might not be encountered so frequently. The arrangement may be felt to be odd to some native speakers of Wolaytta. I will return to this issue at the end of this section.

(3-1)

Related number	The number of times	Ordinal the 1st series	Ordinal the 2nd series
1	7issíto[16]	kóír-ó	kóír-ó
2	naa77úto	naa77ánt-o	naa77ant-á
3	heezzúto	heezzánt-o	heezzant-á
4	7oiddúto	7oiddánt-o	7oiddant-á
5[17]	7iccáshuto	7iccáshant-o	7iccashant-á
6	7usúpputo	7usuppúnt-o	7usuppunt-á
7	láápputo	laappúnt-o	laappunt-á
8	hósputo	hospúnt-o	hospunt-á
9	7uddúputo	7udddupúnt-o	7uddupunt-á
10	támmuto	tammánt-o	tammant-á
11[18]	7isíínito	7isiinínt-o	7isiinint-á
20	láátamuto	laatamánt-o	laatamant-á

---

[16] The final vowel might be phonologically long.

[17] There are free variants, *7iccácut-o, 7iccáut-o* 'five times', *7iccacánt-o* 'fifth (the 1st series)', *7iccacant-á* 'fifth (the 2nd series)'.

[18] The numeral "eleven" could be better analyzed as 'one'. See section 1.2.

30	`	hástamuto	hastamánt-o	hastamant-á
40		7óítamuto	7oitamánt-o	7oitamant-á
50		7ishátamuto	7ishatamánt-o	7ishatamant-á
100		Téétuto	Teetánt-o	Teetant-á
1000		shá7uto	sha7ánt-o	sha7ant-á
how many		7áápputo	7aappúnt-o	7aappunt-á

It is difficult to state the way of forming these forms with concise rules, even though the items might look very systematic at first sight. Thus I prefer just listing items to listing the rules. The forms for the number of times do not seem to show any inflection, although they are used adverbially or adnominally in non-final positions of sentences, and predicatively in final positions of declarative and interrogative sentences. Both the two series of ordinal expressions are common nouns in terms of morphology. For convenience' sake, they are listed in the non-concrete absolutive case in the table. Thus items showing the -o ending are Class O common nouns, and those showing the -a ending Class A common nouns.

The following are sentences containing the expressions of the number of times.

(3-2)

| níyo | 7issíto | 7odín | gel-énnée? |
| to you | once | when I tell | enter-NEG.INTER.IMPF.3m.sg. |

'Don't you understand (lit. doesn't it enter) if I tell you only once?'

(3-3)

ta-7aaw-ái		heezzúto	der-é
my-father-NOM.m.sg.		three times	people-OBL.
Céég-á	gid-ídí		door-étt-iis.
old man-ABS.	become-CONV.3m.sg.		chose-PASS.-PF.3m.sg.

'My father was elected as chief of the people three times.'

(3-4)

7etí	7immídoi	naa77úto?
they	that they gave	twice

7ée	7etí	7immídoi	naa77úto.
yes	they	that they gave	twice

'Is it twice that they gave? Yes, it is twice that they gave.'

(3-5a)

7usúppun	támm-á-nné	7isíínito
six (OBL.)	ten-ABS.-and	eleven times, once

'sixty one times'

(3-5b)

7usúppun	támm-á-nné	7issíto
six (OBL.)	ten-ABS.-and	once

'sixty one times'

(3-6)

7iccáshuto	7usúppun-ai	hástam-aa	gid-ées.
five times	six-NOM.m.sg.	thirty-ABS.m.sg.	become-IMPF.3m.sg.

'5 times 6 becomes 30.'

Occasionally the number of times can also be expressed with the numeral in the absolutive case (see (1.1-15)).

As can be seen from the table, there are two series of ordinal forms. The first series, which is realized as a Class O common noun, refers to times of repetition of the same kind of action. The following are sentences exemplifying it.

(3-7)

hagéé	wóít-oi	7áá-ssí	naa77ánt-o.
this	prize-NOM.m.sg.	him-for	second-ABS.

'This prize is the second one for him (i.e. he got the prize again).'

(3-8)

hagéé	tá-u	heezzánt-o	na7-á.
this	me-for	third-OBL.	child-ABS.

'This is the third child for me (i.e. the child I got on my third childbirth).'

(3-9)

bóór-ai	hagéé	tammánt-uwa.
ox-NOM.m.sg.	this	tenth-ABS.m.sg.

'This ox is the tenth one (i.e. the ox I got on my tenth ox purchase).'

(3-10)

naa77ánt-o	lágg-ee	níyo	báaw-ee?
second-OBL.	friend-NOM.	for you	not present-INTER.

'Isn't there the second friend for you (i.e. do you have only one friend still)?'

The second series, which is realized as a Class A common noun with the exception of "1st", refers to rank, position, grade, level, and so on of the different kinds of things. The following are sentences exemplifying it.

(3-11)

na7-ái	woTT-í	woTT-í
child-NOM.m.sg.	run-CONV.3m.sg.	run-CONV.3m.sg.

wott-áa	7annaaC-íya-ni	naa77ant-á
running-OBL.m.sg.	race-OBL.m.sg.-in	second-ABS.

kíy-iis.
come out-PF.3m.sg.

'The boy ran and ran, and came in second place in the running race.'

(3-12)

ta-na7-áa	poot-ói	7ushácc-á
my-child-OBL.m.sg.	photograph-NOM.m.sg.	right-OBL.

bágg-aa-ra	<u>heezzant-á</u>.
side-OBL.m.sg.-with	third-ABS.

'The third person from the right is my son in the photograph (lit. my son's photograph is third with the right side).'

(3-13)

<u>7oiddant-á</u>	kipil-iya
fourth-OBL.	class-ABS.m.sg.

'the 4th grade (of a school)'

Sometimes, however, the distinction of the two ordinal series does not seem to be observed strictly. For example, I found both *3tto kifiliyaa* (the first series) and *heezzantta kifiliyaa* (the second series) 'the third grade' used in the same textbook, which is written in the Wolaytta language and used in elementary schools for teaching the language. In another science textbook, I found both *oiddantto kifiliyassi* (the first series) and *4ta kifiliyassi* (the second series) 'for the fourth grade'.

As stated at the beginning of this section, the arrangement of items in (3-1) may be felt to be odd. For example, when I asked one of my main consultants to give forms for the number of times, he gave the 1st series ordinals as for numbers which end in *-puna*, although with different tone: *7usúppunt-o* 'six times', *lááppunt-o* 'seven times', *hóspunt-o* 'eight times', *7uddúpunt-o* 'nine times', *7ááppunt-o* 'how many times'. Because the 1st series ordinals concerns the times of repetition of the same kind of

action, these ordinal forms are semantically close to those for the number of times[19]. And the consultant approved the existence of *7usuppúnt-o* 'sixth (the 1st series)', etc., commenting that they mean 'performing the sixth repetition', etc. Thus, his responses do not contradict the arrangement of mine, although do not necessarily justify it.

In addition to that, this consultant always prefers using the second series ordinal as a modifier, as for the number which contains the *-puna* element (and for "11th"). Thus in the following, for instance, the second series ordinal is used where logically the first one is expected.

(3-14a)

hospunt-á   na7-á

eighth-OBL.(2nd series)   child-ABS.

'the 8th child (for the parents)'

(3-14b)

?? hospúnt-o   na7-á

   eighth-OBL.(1st series)   child-ABS.

   Cf. (3-8) with the 1st series ordinal.

Furthermore, when I asked several Wolaytta people to count in ordinals without giving any context, some of them used the first series until "5th" and then used the second series from "6th" on[20]. Thus, the first series forms might be unmarked until "5th", and the second series forms from "6th" on[21].

Thus, I have the impression that many items in (3-1) are innovation formed by analogy, and that the former system is more inconsistent, with less items. Frequent

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[19] Depending on the context, however, their meanings may differ considerably. For example, while (A) means 'the market will stand four times in the future', (B) means 'the market stood three times until now and the fourth will stand'.

(A) giy-ái   7oiddúto   7eKK-aná.
   market-NOM.m.sg.   four times   stand-FUT.
(B) giy-ái   7oiddánt-o   7eKK-aná.
   market-NOM.m.sg.   fourth (1st series)-ABS.   stand-FUT.

[20] Unfortunately, I could not check which series would occur from "10th" on. It was a difficult task to make them count until a relatively large number in a casual manner.

[21] This kind of "shifting" is also found in Lamberti and Sottile (1997: 116), although the turning point is "10th", not "6th".

fluctuation between the forms seems to indicate that. The reconstruction of the system is, however, out of the scope of this paper.

4 Various uses of the numeral word "one"

In Wolaytta, the words related to the notion of number "1" have some idiomatic uses, some of which do not necessarily leave the original meaning intact. In this section, we briefly survey such special uses.

The numeral common noun *7iss-úwá* originally means 'one thing, one person' (see section 2). It may functionally approach the English indefinite pronoun "someone" depending on the context.

(4-1)

giy-áa	b-áádá	7iss-úwá-ppé	badal-áa
market-ABS.m.sg.	go-CONV.1sg.	one-OBL.-from	corn-ABS.m.sg.

7iss-úwá-ppé	shumbur-áa	7iss-úwá-ppé	maTin-íya
one-OBL.-from	chickpea-ABS.m.sg.	one-OBL.-from	salt-ABS.m.sg.

shamm-ádá	y-áas.
buy-CONV.1sg.	come-PF.1sg.

'I went to the market, bought corn from someone, chickpea from someone, and salt from some other, and came (back).'

(4-2)

nééní	boddítt-é	giy-áa	gel-ádá
you	(place name)-OBL.	market-ABS.m.sg.	enter-CONV.2sg.

Teell-íkkó	7iss-óí	shukkaar-íya	7iss-óí
look-if	one-NOM.	sweet potato-ABS.m.sg.	one-NOM.

badal-áa	7iss-óí	shumbur-áa	baizz-íshin
corn-ABS.m.sg.	one-NOM.	chickpea-ABS.m.sg.	sell-when

be7-áasa.
see-IMPF.2sg.

'If you enter the Boditi market and look at, you see some sell sweet potatoes, some corn, and others chickpeas.'

Note that the last example can be uttered when there are many persons who sell sweet potatoes, etc., as the market actually is. Although we can interpret the word *7iss-ói* as 'one person' and the sentence as describing three particular persons among the crowd, the effect of the expression as a whole is close to that of "some . . . some . . ." in English.

As Ohman and Hailu (1976: 157) say 'There is no indefinite article, though 'one' may be used' in Wolaytta. They do not give any examples, but I think that the following can be. There, the numerals *7iss-i* do not necessarily seem to be used to denote the notion of number "1", though the connotation does not contradict the numerical notion.

(4-3)

7iss-í	mant-íya-n	7iss-í	keett-áa-n
one-OBL.	region-OBL.m.sg.-in	one-OBL.	house-OBL.m.sg.-in

7aayy-íya-nne	7aaw-ái	díishin
mother-NOM.f.sg.-and	father-NOM.m.sg.	while they were

7imatt-ái	yíin	. . .
guest-NOM.m.sg.	when he came	. . .

(At the beginning of a text) 'In one region, in one house, while a mother and a father were living, when a guest came . . .'

(4-4)

7iss-í	galláss-i,	7iss-í	galláss-i
one-OBL.	day-ADV.	one-OBL.	day-ADV.

sa7-ái	wont-í	7agg[22]-aná,
land-NOM.m.sg.	dawn-CONV.3m.sg.	cease-FUT.

nu-gód-aa	yesúús-áá-rá	núúní	b-i	7agg-aná.
our-lord-OBL.	Jesus-OBL.-with	we	go-CONV.1pl.	quit-FUT.

'One day, one day, a new world will come (lit. the land will dawn), we will immediately go with our lord, Jesus.'   (From a chant.)

In Wolaytta, the numeral common noun or the numeral can be reduplicated for a distributive expression.

(4-5)

naa77-áa	naa77-áa	7imm-áas.
two-ABS.m.sg.	two-ABS.m.sg.	give-PF.1sg.

'I gave two (things to each person).'

(4-6)

naa77-ái	naa77-ái	d-óosona.
two-NOM.m.sg.	two-NOM.	exist-IMPF.3pl.

'There are couples (i.e. all of them are in pairs).'

(4-7)

naa77-ú	naa77-ú	maTááp-aa	7imm-áas.
two-OBL.	two-OBL.	book-ABS.m.sg.	give-PF.1sg.

'I gave two books (to each person).'

This distributive expression with reduplication is observed for the numeral common noun and the numeral related to "1"'.

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[22] Here the verb "to cease" is used as an auxiliary, meaning "immediately".

(4-8)

7iss-úwá	7iss-úwá	7imm-áas.
one-ABS.	one-ABS.	give-PF.1sg.

'I gave one (thing to each person).'

(4-9)

shá7-u	7as-ái	d-ííkkókka	7iss-óí
thousand-OBL	people-NOM.m.sg.	exist-even if	one-NOM.

7iss-óí	y-ííkkó	pol-aná.
one-NOM.	come-if	manage-FUT.

'Even if there are a thousand people, I will manage if they come one by one.'

(4-10)

7iss-í	7iss-í	maTááp-aa	7imm-áas.
one-OBL.	one-OBL.	book-ABS.m.sg.	give-PF.1sg.

'I gave one book (to each person).'

However, in the case of the numeral common noun "1", reduplication is also used to mean 'some people, several things, a few of many things'.

(4-11)

yáá7-aa-n	díya	7as-áa-ppe
meeting-OBL.m.sg.-in	who exist	people-OBL.m.sg.-from

7iss-úwá	7iss-úwá	malaat-áas.
one-ABS.m.sg.	one-ABS.m.sg.	show with sign-PF.1.sg.

'I showed a few people from those who were in the meeting.'

(4-12)

yáá7-a	gidd-óó-ní	púúlúmmídá	Céég-a
meeting-OBL.	inside-OBL.-in	who has grey hair	old-OBL.

7as-ái	7iss-óí	7iss-óí	d-ées.
people-NOM.m.sg.	one-NOM.	one-NOM.	exist-IMPF.3m.sg.

'In the meeting, there are a few old people who have grey hair.'

Reduplication is observed for the oblique of the numeral "1": *7iss-í 7iss-í*. It means 'some, several, a few from many'. As Lamberti and Sottile (1997: 79) have already pointed out, it corresponds functionally to a plural form of an indefinite article. It might be worth noting that Amharic has similar expression: *AndAnd* 'some (people), several (things) (lit. one one)', which functions both as noun and adjective.

(4-13)

wud-íya	gidd-óó-ní	7iss-í	7iss-í	har-etí
herd-OBL.m.sg.	inside-OBL.-in	one-OBL.	one-OBL.	donkey-NOM.pl.

d-óosona.
exist-IMPF.3pl.

'There are some donkeys in the herd.'

(4-14)

7iss-í	7iss-í	zérett-ai	7agúnt-á
one-OBL.	one-OBL.	seed-NOM.m.sg.	thorn-OBL.

gidd-ó-n   wóDD-iis.
inside-OBL.-in   fall-PF.3m.sg.

'Some seeds fell among thorns.'

The numeral common noun "1" can be used in reciprocal expressions as a "reciprocal pronoun". In that case, it does not necessarily denote a singular referent. In the following the implications are not 'one cat with one cat'[23].

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[23] However, if we regard here the numeral common noun as just referring to one representative of the referents in question, not to all of them, for adverbial expressions, there is no crucial deviation from the original meaning.

(4-15)

garaw-atí	7iss-óí	7iss-úwá-rá
cat-NOM.pl.	one-NOM.m.sg.	one-OBL.m.sg.-with

púúz-étt-ídí	háíK-ett-idosona.
scratch-PASS[24]-CONV.3pl.	die-PASS-PF.3pl.

'The cats scratched each other and died.'

The numeral common noun *7iss-úwá* 'one thing' may appear in the plural form. Reflecting the fact that this is a deviated common noun, its plural formation is a little bit different from that of the regular common noun: *7iss-ootá*. The plural form indicates assembly of "one thing", i.e. 'some things, several ones', unlike the other numeral common nouns (see section 2).

(4-16)

shííK-uwa	gelída	7as-atú-ppé
meeting-ABS.m.sg.	who entered	people-OBL.pl.-from

7iss-ootí	7iss-ootí	haasay-aná-u	kóyy-ibe7ókkóná.
one-NOM.pl.	one-NOM.pl.	speak-INFN.-to	want-NEG.PF.3pl.

'Some of the people who participated in (lit. entered) the meeting did not want to speak.'

It can also be used in reciprocal expressions as a "reciprocal pronoun", as in the case of the singular (see (4-15)).

(4-17)

giy-áa	zattíya	Cór-a	7as-atí
market-ABS.m.sg.	who crowded	many-OBL.	people-NOM.pl.

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[24] This "passive" morpheme is also used for reciprocal expressions. For details of the reciprocal in this language, see Wakasa (2002)

7iss-ootí	7iss-ootúú-rá	sarot-étt-idosona.
one-NOM.pl.	one-OBL.pl.-with	greet-PASS.-PF.3pl.

'The many people who crowded in the market greeted each other.'

The oblique form of the numeral "1", *7iss-í*, may be used to mean 'about, approximately', modifying the following numerical expression. This is another common feature with Amharic.

(4-18)

tá-u	7iss-í	láátám-á-nné	7iccásh-u	bír-a
me-for	one-OBL.	twenty-ABS.-and	five-OBL.	Birr-ABS.

gidíya	b-i	kíís-iya-ni	d-ées.
which is	thing-NOM.	pocket-OBL.m.sg.-in	exist-IMPF.3m.sg.

'I have (lit. there is for me) what amounts about 25 Birr in the pocket.'

I encountered in a text the numeral "1" modifying a plural noun which is derived from the numeral "2". According to the consultant who talked the text, this numeral "1" does not indicate the notion of number "1", but indicates that the number that follows it is small.

(4-19)

7imatt-atú-ppé	dár-oi	díyagaa-ppe
guest-OBL.pl.-from	many-NOM.m.sg.	one who is there-from

7iss-í	naa77-atí	náás-ett-idosona.
one-OBL.	two-NOM.pl.	menace-PASS.-PF.3pl.

'Among the guests, among many those who are there, just two men quarreled.'

5 Cultural aspects of the Wolaytta numerical expression

Ethiopia's present currency is Birr (*berr* in Amharic). 1 Birr is equivalent to 100 Ethiopian Cent (*sAntim* in Amharic), and roughly corresponds to 0.1149 U. S. dollars (as of September 29, 2006). The Amharic term **berr** is rendered into the Class A common noun *bír-aa* 'Birr', and used in the daily linguistic activity in Wolaytta.

(5-1)

7óíss-ai	támm-ú	bír-a.
butter-NOM.m.sg.	ten-OBL.	Birr-ABS.

'The butter is 10 Birr.'

With regard to Ethiopian Cent, the names of coins are used as a means to express a price.

(5-2) Names of Ethiopian coins

50-Cent coin	cénc-iya, shénc-iya, shilíng-iya
25-Cent coin	sumun-íya
10-Cent coin	sánt-iya
5-Cent coin	bakkann-áa

The 10-Cent coin also seems to be called *santím-iya* or *santíp-iya*, and the 1-Cent coin, which is rarely seen nowadays, *sikkinn-áa*, but there are people who deny it.

(5-3)

bír-a-nne	cénc-ee	d-ées.
Birr-ABS.-and	half Birr-NOM.m.sg.	exist-IMPF.3m.sg.

'There is 1.50 Birr.'

(5-4)

bír-a-nne	7oidd-ú	sánt-e.
Birr-ABS.-and	four-OBL.	dime-ABS.

'It is 1.40 Birr.'

Note that the above expression does not mean '1 Birr and 4 Cents', but '1 Birr and 40 Cents'.

Incidentally, Ethiopian paper moneys may also have names, and they are sometimes used in trading activities. Note that while *hAmsA* in Amharic means 'fifty', *hams-áa* in Wolaytta means '5-Birr bill'.

(5-5) Names of Ethiopian paper moneys

100 Birr	nóótt-iya
50 Birr	(None)
10 Birr	bawúnd-iya
5 Birr	hams-áa
1 Birr	kart-áa

In expressions of time, the common nouns *sa7át-iya* 'hour, o'clock' and *daKiK-áa* 'minute', which are borrowings from Amharic, serve as unit. They can be omitted if there is no ambiguity. The conjunction *-nne* 'and' is used to combine the two units. In addition to the numeral and the common noun derived from it, the common nouns *bágg-aa* 'half' and *rúúb-iya* 'quarter' enter into the expression (the latter is a borrowing from Amharic). The common noun *páC-aa* 'wanting' or the related verb *paCC-* 'to be incomplete' is used to express 'to, before', with the help of the postposition *-ssi* 'for, to' or *-u* 'for, to'. A twelve-hour system is usual.

The choice of the concrete or non-concrete form of the common noun is a complicated issue. Before the conjunction *-nne* 'and' and at the end of a sentence, the non-concrete absolutive is chosen. Before the postposition, the concrete oblique is much preferred, but the non-concrete oblique of the word 'hour', *sa7át-é*, can be observed. Before *páC-aa* 'wanting' and *paCC-* 'to be incomplete', both the concrete nominative and the concrete absolutive are used for Class A common nouns, and the non-concrete absolutive seems to be preferred for Class E common nouns. I do not know the reason why they behave differently.

The most striking feature in accounting time in the area is the six-hour difference from the European system. That is to say, Wolaytta "1 o'clock", for instance, corresponds to European "7 o'clock" and Wolaytta "12 o'clock" to European "6 o'clock". Noon is expressed as "6 o'clock" in Wolaytta, not as "12 o'clock".

(5-6)

7usúppun   sa7át-e.
six (OBL.)   hour-ABS.

'It is 12 o'clock (lit. 6 o'clock).'

(5-7)

7usúppun   sa7át-e-nne   támm-ú   daKiK-á.
six-OBL.   hour-ABS.-and   ten-OBL.   minute-ABS.

'It is 12:10 (lit. 6:10).'

(5-8)

7usúppun-a-nne bágg-a.
six-ABS.-and   half-ABS.

'It is 12:30 (lit. 6 and a half).'

(5-9)

7isíín-é-nné   rúúb-e.
eleven-ABS.-and   quarter-ABS.

'It is 5:15 (lit. 11 and a quarter).'

(5-10)

7usúppun-a-nne rúúb-iya-n   y-aaná.
six-ABS.-and   quarter-OBL.m.sg.-in   come-FUT.

'I will come at 12:15 (lit. 6 and a quarter).'

(5-11a)

7usúppun-aa-ssi   támm-ai   páC-á.
six-OBL.m.sg.-for   ten-NOM.m.sg.   wanting-ABS.

'It is 10 minutes to 12 o'clock (lit. ten minutes are wanting for six).'

(5-11b)

7usúppun-aa-ssi	támm-aa	páC-á.
six-OBL.m.sg.-for	ten-ABS.m.sg.	wanting-ABS.

'It is 10 minutes to 12 o'clock (lit. ten minutes are wanting for six).'

(5-11c)

* 7usúppun-aa-ssi	támm-á	páC-á.
six-OBL.m.sg.-for	ten-ABS.	wanting-ABS.

(5-12)

7usúppun	sa7át-iya-ssi	rúúb-é
six-OBL.	hour-OBL.m.sg.-for	quarter-ABS.

paCC-ées.
be incomplete-IMPF.3m.sg.

'It is 15 minutes to 12 o'clock (lit. it is wanting a quarter for six).'

A detailed expression of time, like 5:17, does not seem to be common in Wolaytta way of life.

Furthermore, the kind of expression explained above is introduced relatively late. Formerly, Wolaytta people were expressing time by saying, for instance, "when cattle return home in the evening (i.e. about 6 p.m.)", "when we eat dinner (i.e. about 10 or 11 p.m.)".

In expressions of date, the cardinal number is used. As for Ethiopian months' name, see at the end of section 3.

(5-13)

7isiin-é	láátám-á-nné	7uddúpun	galláss-a
July-OBL.	twenty-ABS.-and	nine.OBL.	day-ABS.

'the 11th month 29 (i.e. August 5)'

In expressions of year (in the Christian era), digits are not divided into two-figure numbers. Instead, the year 1975, for example, is treated as a usual four-figure number (see (5-14)). In this respect, Wolaytta is close to French or Japanese rather than to English or Amharic. The most striking feature of the expression is, again, the 7 or 8-year difference from the usual European Christian calendar. Thus, the year 1975 in Ethiopian calendar, for example, begins at European September 11, 1982, and ends at September 11, 1983.

(5-14)

7iss-í	shá7-a-nne	7uddúpun	Téét-a-nne
one-OBL.	thousand-ABS.-and	nine, OBL.	hundred-ABS.-and

lááppun	támm-a-nne	7iccásh-ú	laítt-a-n
seven, OBL.	ten-ABS.-and	five-OBL.	year-OBL.-in

'in the year 1975'

I could encounter this type of expression of year several times while I was collecting texts. And in almost all the cases the text tellers faltered and/or made mistakes. It might be completely accidental. But I have the impression that they are not accustomed to utter this type of expression. What is more, I have also the impression that Wolaytta people usually use Amharic in numerical expressions even if they are speaking in Wolaytta[25], at least in towns like Boditi, where I mainly conducted fieldwork.

Finally, there are several traditional units for measuring in Wolaytta. Some of them, which I could collect, are the following.

(5-15) Traditional units for measuring

takkáár-uwa	'span (length from the tip of the thumb to the tip of the little finger when spread apart to the utmost width)'
wár-aa	'cubit'
tangett-áa	'step'
KúNN-aa	'10 kg'

---

[25] This would be one of the causes that trigger code switching from Wolaytta to Amharic.

| daull-áa | '100 kg' |

(5-16)

| 7iss-í | 7iss-í | 7as-ái | takkáár-uwa |
| one-OBL. | one-OBL. | people-NOM.m.sg. | (see above)-ABS.m.sg. |

| 7imm-ín | wár-aa | kóyy-ees. |
| give-when | cubit-ABS.m.sg. | want-IMPF.3m.sg. |

'Some people ask a cubit when he is given a span (lit. when someone gives a span he wants a cubit) (i.e. metaphor for a greedy person).'

Nowadays, of course, the metric system is spread.

Abbreviations

ABS.	absolutive
CONV.	converb
COUNT.	counting (i.e. a form for counting)
FUT.	future
IMPF.	imperfective
INFN.	infinitive
INTER.	interrogative
m.	masculine
NEG	negative
NMNL.	nominalizer
NOM.	nominative
OBL.	oblique
OPT.	optative
PASS.	passive, reciprocal
PF.	perfect
pl.	plural
sg.	singular
1	first person

| 2 | second person |
| 3 | third person |

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