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Title: A grammar of Hamar : a South Omotic language of Ethiopia
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1. Gender in Hamar is not inherent and any noun can be inflected for both masculine and
feminine gender, including inanimate nouns.

contra the universal claim in:
Oxford University Press.

2. In Hamar masculine gender has diminutive semantic value and feminine gender has
augmentative value; the opposite is true for the other languages of Ethiopia.

3. The values of number in Hamar are singular and paucal, rather than singular and plural.
contra the universal Number Hierarchy in

4. Hamar employs non-concatenative morphology in particular for the realization of masculine
gender.

5. Iraqw-Swahili code-switching employs a typologically rare light verb construction with the verb
‘hit’ which does not otherwise exist in Iraqw.

6. The ‘exceed’ comparative in Juba Arabic is used marginally compared to other Arabic-based
pidgins and creoles and Juba Arabic uses the original Arabic construction instead. This is the
result of decreolization and progressive convergence with Arabic.

7. In the languages of East African pastoralists, there are metaphoric relations between cattle
colour terms and the colours of non-domestic animals, but the direction of the extension is not
obvious.
contra
Coote, J. (2012). Marvels of everyday vision. The anthropology of aesthetics and the cattle-
Routledge.

8. The Hamar words for ‘mother’ indí is remarkably enough morphologically complex, meaning
literally ‘my life’; the word for ‘father’ likewise is complex, meaning ‘my owner’.

9. The proverb ádimabe doobíbe kálane, ‘delivery is like rain’, shows that Hamar find delivery as
unpredictable as rain, which reflects the fact that they tend not to quantify time periods.

10. Migration is an intrinsic property of all human beings, making a semantic distinction between
‘migrants’ and ‘expats’ nonsensical.