

## Afaraf (Afar language) & its dictionary preparation

In this topic of Afaraf and its Preparation of dictionaries, I will first & foremost deal with a brief narration of the Afar people for whom this language is a mother tongue. Secondly, I will, in a nutshell, try to deal with Afaraf itself as both oral & written literature. Thirdly & finally I will try to address the title of the topic in the following two phases:-

1. The hitherto prepared bi- & tri - lingual lexicons and dictionaries
2. The undergoing preparation of a mono- lingual Afaraf - Afaraf dictionary.

### **The Afar**

Although a number of names are given to this people by their neighbors, Afar is a self-designated name, the Afars call themselves by. Their partly northern and north-western neighbor (The Tigres) call them taltal. Their southern & South-western neighbors, (The Ormos & Amharas) call them Adal. Their eastern and south-eastern neighbor (The Somalis) call them Wadali. Their northern and north-eastern neighbor a across the Red sea ( The Arabs) call them Danakil.

The Afars inhabit north-eastern **Ethiopia, Eritrea** and **Djibouti Republic** in what is geographically known as the Afar triangle. This land which is situated at the funnel of the Rift Valley extends from the gulf of Zula in Eritrea, to the gulf of Tadjourah in the Republic of Djibouti; and to the foot hills of the Ethiopian plateau to cover in the form of a triangle, an area estimated to be around 150,000 sq. kms.

As for the population the latest Ethiopian ceusus of 1987 (E.C.) indicate the Afar National Regional State (ANRS), in which all the Afars living in Ethiopia are incorporated to be of 1.3 million. The ANRS of the Federal Democratic Republic of Ethiopia is estimated to be 65% of both land & population of the whole Afar.

Although not clearly stated in history, as to when exactly the Afar people started living in this land, it is evidently clear that they have lived in it, at least long before the 7<sup>th</sup> century **A.D.** that marks the coming of Islam, the religion to which they all belong.

In spite of the claim of some Afar tribes to have descended from the **Quraish Arab** tribe of the prophet **Muhammad**, it is undoubtedly clear that they had mingled with the-then existing Afar tribes of Cushitic origin as their present day language belongs to the lowland East Cushitic sub-group.

Before the European scramble for African colonies and the formation of present day Ethiopia by emperor Menelik II, the Afar territory was divided into five sultanates and numerous tribal confederacies who independently ruled & administered themselves.

The five sultanates were and still are :-

1. The sultanate of Awsa
2. " " " Rahaita
3. " " " Girrifo
4. " " " Tadjourah
5. " " " Gobad

In the remote past they had **Dankali**, **Ankali** and **Adali** mini kingdoms of their own to administer them respectively.

Although the closing decade of the 19<sup>th</sup> century witnessed their division into three different administrative units, namely; **Ethiopia**, **Eritrea** and **Côtes Françaises des Somalis** ( to-day's Djibouti Republic), the Afars' self-administration of their affairs through their customary laws of **Burili mada**, **Budduto barih mada**, and **Debnek-weeima mada** has continued even up-to this day. These three **madás**

were/are codes for criminal punishments that acted as Afar society's constitutions in the North, Center and South of the Afar triangle.

Having said this much of the Afar people whose mother tongue is Afaraf, I would like to address the language itself -- an overview of Afaraf as both oral & written literature.

As I have mentioned earlier, Afaraf is one of the languages of lowland Eastern Cushitic sub-group, along with **Oromo**, **Somali** etc. and is particularly close to **Saho** which also belongs to this sub-group of Cushitic family. With Saho, the Afar makes the northern most group of this sub-family. In the estimation of many observes, Afaraf shares nearly two - third of its vocabulary with **Saho**.

Afaraf is of the same Cushitic origin to which Afka Somali and Afaan Oromo & Other Cushitic languages belong to; and share much of its vocabulary and grammatical structure with them. Nonetheless, it has its own peculiarities by which it differs.

**To cite two examples of these differences:-**

1. Contrary to Afaan Oromo and Afka Somali, where qualified nouns mostly **follow** the qualifying adjectives, Afaraf ones predominantly **precede** the nouns they qualify.

.

<u>E.g</u>	<u>Afaraf</u>	<u>Afaan Oromo</u>	<u>Afka Somali</u>	<u>English</u>
	<b>Qado</b> <sup>1</sup> qari	Mana <b>adi</b>	Guri <b>cad</b>	A <b>white</b> house
	<b>Xer</b> numu	Nama <b>dhera</b>	nin <b>dheer</b>	A <b>tall</b> man
	<b>Qasa</b> sagá	Sa'a <b>diimaa</b>	Sac <b>guduuda</b>	A <b>red</b> cow
				etc...

\* 1. In Afaraf **Q**, **C**, and **X** are the only three letters differently sounded from Latin. See page 11.

2. The first two digits of numerals be they units of tenth, hundreth or thousandth, in afaraf, are read from left to right as in English & Amharic--- a character shared with Afaan Oromo but not with Afka Somali.

**E.g**

<b><u>Afaraf</u></b>	<b><u>Afaan Oromo</u></b>	<b><u>Afka Somali</u></b>	<b><u>English</u></b>
Morootom	Afurtami <b><u>shan</u></b> (45)	<b><u>Shan</u></b> iyo afartan	Forty- <b><u>five</u></b>
kee <b><u>konooyu</u></b> (45)			

Another particular character of Afaraf is that it has no verbs in their infinitive forms we usually know them by, in others languages like English, Amharic, French, etc... However, Afaraf has Verbal-Nouns (gerunds) ending in **IYYA** as the English gerunds (verbal nouns) end in....**ING**.

<b><u>E.g.</u></b>	<b><u>Afaraf</u></b>	=	<b><u>English</u></b>
1.	Gex <b><u>iyya</u></b>	=	Go <b><u>ing</u></b>
2.	Sug <b><u>iyya</u></b>	=	Wait <b><u>ing</u></b>
3.	Safar <b><u>iyya</u></b>	=	Travell <b><u>ing</u></b>
4.	Kud <b><u>iyya</u></b>	=	Runn <b><u>ing</u></b>
5.	Amaat <b><u>iyya</u></b>	=	Com <b><u>ing</u></b>

etc...

The five Afaraf words cited as examples, are nouns & verbs at the same time.

1. They are nouns simply because their last letter "A" undergoes declensions--a character known of nouns, and their usage in sentences is like that of gerunds.

**E.g.** **Sugiyvi** sissikak koo cata (Afaraf)

**Waiting** saves one from doing things in a hurry (English)

2. When the termination ...**IYYA** is removed, those five words are verbs, because that removal of ...**iyya** makes of the remaining radical or stem of the verbal-noun, a **verb** of an imperative mood (command) for singular 'you'

**E.g.**

<b><u>Afaraf</u></b>		<b><u>English</u></b>			
Gex(iyya)	=	Gex !	Go(ing)	=	Go !
Sug(iyya)	=	sug !	Wait(ing)	=	Wait !
Kud(iyya)	=	Kud !	Runn(ing)	=	Run !

etc...

It is by this radical/stem which remains after the removal of the ...**iyya** termination, that one knows the **group** to which a particular verb in Afaraf belongs to. If it remains as a **command** (imperative), it is of the 1<sup>st</sup> group; and if it remains **otherwise**, it is of the 2<sup>nd</sup> group. In Afaraf these verbal nouns with...**iyya** endings, are categorized into **two** and only **two** groups. If at all there are some which negate this rule, they are two to three or four words that prove the dictum: An exception makes a rule.

In Afaraf the conjugation of the 1<sup>st</sup> group verbs have **suffixal** inflections while that of 2<sup>nd</sup> group are **prefixally** inflected.

**E.g.**

Nak(iyya) = **Nak** ! 1<sup>st</sup> group (This radical is in the imperative mood)  
 Amaat(iyya) = **Amaat** ! 2<sup>nd</sup> group (This radical is not in the imperative mood)

Nakiyya in English stands for drinking milk, whereas amaatiyya means coming. Let us now look at their conjugations with (Subject Personal Pronouns) which are suffixally & prefixally inflected respectively.

**Conjugation of the 1<sup>st</sup> group verbs  
in simple present tense**

Anu nak-a	=	I drink	(milk)
Atu nak-ta	=	You(sing) drink	"
Usuk nak-a	=	He drinks	"
Is nak-ta	=	She drinks	"
Nanu nak-na	=	We drink	"
Isin nak-tan	=	You(pl..) drink	"
Usun nak-an	=	they drink	"

**Conjugation of the 2<sup>nd</sup> group verbs  
in simple present tense**

Anu <u>a</u> maate	=	I come
Atu <u>t</u> amaate	=	you (sing.) come
Usuk <u>y</u> amaate	=	He comes
Is <u>t</u> amaate	=	She comes
Nanu <u>n</u> amaate	=	We come
Isin <u>t</u> amaate <u>n</u>	=	You(pl.come)
Uson <u>y</u> amaate <u>n</u>	=	They come

Another peculiar character of Afaraf is that it has, for the indication of the whereabouts of things & persons, **post-positions** rather than prepositions. Those post-positions are not words but letters. They are only **four** in number.

- 1). l = On, upon, over, above etc....
- 2). k = From
- 3). h = For, to, towards etc...
- 4). t = in, at, by, into etc...

**Examples in sentences**

1. Wokkell yan = He/it is **over**/there
2. Wokkekk bah ! = Bring **from** there
3. Wokkehh bey ! = Take it **to** there
4. Wokkett tan = she/it is **in** there

Another peculiar character of Afaraf is that it has **no grammatical formula** for turning a noun from singular to plural, but it has a number of patterns of which the following are, but some:-

**Examples**

<b><u>Afaraf</u></b>			<b><u>English</u></b>	
	<b><u>Tiino</u></b>	<b><u>Magga</u></b>	<b><u>Singular</u></b>	<b><u>Plural</u></b>
1	Qari	Qarwa	1	House Houses
2	Kuta	Kuuta	2	Dog Dogs
3	Iba	Ibitte	3	Foot Feet
4	Danana	Danoona	4	Donkey Donkeys
5	Intí	Intiita	5	Eye Eyes
6	Reytá	Wadara	6	Goat Goats
7	Buxá	Buxaaxi	7	Home Homes
8	Bocoyta	Boco	8	Wood Woods
9	Birta	Biriita	9	Iron Irons
10	caxá	Cooxu	10	Tree Trees
				etc...

Having said this much of the characteristics of Afaraf, I will turn to the oral traditional literature of this language and the written word aspects of it.

The genre of Afaraf's oral literature is its rich poetry which is called **GAD** through which all the different plays & songs conducted separately or together by male & female, are formulated.

Although the tunes are different, the necessity of their poetic base is indispensable, if humor is required.

Unlike Arabic & Amharic poetic verses, the Afaraf poems do not necessarily rhyme at their endings. Nonetheless, they make a circulatory endings, to finish by the word or the syllable of the word they have started with.

Among the many poetically formulated oral literature of Afaraf, the following ten are the most humorous and full of wise sayings, as a result of which they are of high frequency than others. These are:-

1. Kassoowu ( played only by male)
2. Laalé ( " " " " )
3. Horra ( " " " " )
4. Kee-keé ( " " " female )
5. Walaabo ( " " " " )
6. Ginni li adala ( " " " male )
7. Kalluwallê sabo ( Played by male & one female )
8. Saxxaqa ( played by both sex)
9. Boori saxxaqa ( played by both sex)  
(Saxxaca)
10. Qadaara ( Conducted by both sex )

Among the above-mentioned ten poetically formulated different verses, the only exception to the rule of circulatory finishing is **qadaara**, whose verses end up in the same word or letter as in the case of Semetic languages.

### Examples

#### Qadaara

#### Afaraf

- Yi nangaluk salaamâ **xica**
- Yi caacay kö amo korê **xica**
- Rasa kö arac maliyyê **xica**

#### English translation

- **Tell**/pass greetings to my maternal cousin
- **Tell** him that my spirit has overridden him
- **Tell** him that Rasa is not a place for him to live in.

What gives humour to these poetic saying is the rhythmic sound repeated as a regular pattern.

As for the remaining nine which make a circulatory finishing, two to three lines of **kassow** & **saxxaq** verses can be taken as a dint of example for others.

For kassow, three lines from the famous verses of **Tolâ Confaxé**, and for **saxxaq** three lines from the famous verses of **Dataamina** will suffice.

### Kassoowu

de yan malat yaabo Intileelo koh ed (ed/**de**)

Gabak kalam loowa tibtitek kalo kok ( gabak)

**ni** qeebi koh loowa yabtek ambaxe sin ( sin/**ni**)

### Translation in English

May I speak of the intentions of Antonelli ?

If you keep quite, he plans to take kalo from you

If you speak out, he plans endless war against you.

### N.B.

The first & the third lines started & ended up in the 2<sup>nd</sup> syllable of the word **ed/de** & **sin/ni** to finish up in the 1<sup>st</sup> syllable of it. As for the 2<sup>nd</sup> line, it started with the full word **gabak** to finish in it.

## 2. Saxxaqa

- bak ugta baxcittoh Amnay yab dago yaa ( yaa/bak)
- Ditek tamaate baxcittoh Amnay karma (Ditek)
- kek ugta Baxcittoh Amnay nek yab amâ (amâ kek)

### Translation in English

- A dispute starts from very a few words Baxcittoh Amnay
- Summer rains are born from dark clouds " "
- Our dispute also starts from these very words " "

The existence of orality in written styles and vice versa is as correct as professor Didier Morin the famous expert on **Afaraf, Somali, Beja & Saho** has illustrated in his book *LE TEXTE LÉGITIME pratiques littéraires oral traditionnelles en Afrique du nord - east* (1999).

As for the written word aspect of Afaraf, it appears to have started long ago, probably centuries before, by the translation of religious rituals such as mablud, salawaat and the praises of the prophet Muhammad.

The Afaraf translation of those religious practices were written in Arabic script. Activities as such, is said to have widely been carried out in different parts of the Afar land of which **Awsa, Tadjourah and Meider** can be cited as a confirmed example.

A document I myself have seen at Kabirtô boolo (Awsa) was dated 1276 **Hijra**, an equivalent of 1856 Gregorian calendar.

Although not available by now, or not yet in the proper hands, works of this type might have been performed in plenty, as early as pre-and post Ahmed Gran's time when the religious zeal was at its summit.

Be it of ancient or recent efforts, Afaraf can hardly be read in Arabic alphabet, because of its shortage of five short & five long vowels which Afaraf requires to be correctly readable. Arabic has three short vowel strokes of **fatha, kisra** and **dumma**, which can be elongated by three consonants of **aliif, yaa** and **waaw** respectively. It lacks in **e** and **o** as both short & long vowels. The incompatibility of Afaraf in Arabic script emanates from this vowel shortage; and that is why we

repeatedly say Afaraf in Arabic script can only be read properly by the man who wrote it.

The pioneer of writing Afaraf in Roman or Latin script was Herr Leo Reinisch who in the last quarter of 19<sup>th</sup> century (in the decade extending from 1875 to 1885) brought to light a book which he called Die Afar Sprache. Since then many missionaries, researchers, interested persons etc... used Latin or Roman alphabet to write Afaraf, in different ways of their own; disagreeing only on the letter representation of the three sounds which don't exist in Latin. However, in the late seventies of the last century, a consensus was reached on the usage of Dimis-Reedo orthography because of its wide practical use.

The principal features of Dimis-Reedo orthography is its representation of the three non-existing sounds in Latin, which in the words of EM. Parker & R.J Hayward are retroflex 'D' (represented by x), voiced pharyngeal fricative (represented by q) and voiceless pharyngeal fricative (represented by c) and elongated sound of the five vowels by doubling each.

E.g.

Short vowels

a e i o u

Long vowels

aa ee ii oo uu.

In actual fact the representation of the alphabetical letters or symbols are conventional. There is no letter or symbol particularly born for a certain sound. No letter or symbol resists to give the sound, it is conventionally assigned to represent.

E.g.

Letter **x** stands for Arabic ح in Afka Somali, for Arabic ط in Afaan Oromo and for Arabic ځ in Afaraf.

He who, on one hand comprehends the three consonants (**c = for Arabic ح ; q = for Arabic ع and x = for Arabic ځ**) by which Afaraf differs from

the Roman alphabet, and who on the other hand, differentiate the short & long vowel's sound, could easily read and write Afaraf, with the exception of stressed words that require accents.

Furthermore, at the closing decade of both the 20<sup>th</sup> century, and the 2<sup>nd</sup> millinium, two necessities rose up in the development of Afaraf's written word. One has something to do with the vowels, and the other with the consonants.

Afaraf as a phonetic language where each of the five vowels stand for only one sound, a necessity for the use of accents raised itself, when a vowel-consonant combination was not enough for the proper pronunciation of the word. Consequently, Afaraf's vowels are now supported by two accents, a diarisis (tréma) and a liaison, well demonstrated in Qafarafak Yabti-Rakiiboh Ayqiseena (The Afar Comprehensive Grammar (Reedo 2000) not yet published.

The other necessity that imposed itself concerning the consonants is their increase from 17 to 21 i.e. the usage of all the Roman alphabet which was previously partly taken. The increment was four letters of **J, P, V** and **Z** + the two-letter composed sounds like **sh, ch, kh, ts** etc...

With the addition of these four letters whose usage is six years old, Afaraf's alphabet extended form **A - Z**.

The necessity for this increment rose out of the need to make Afaraf a medium of instructions in elementary schools wherever the Afar population exists, and a co-working language, along with Amharic, in the Afar National Regional State of FDRE.

For Afaraf to accommodate these two great tasks, it has to widen its scope which thus-for is limited to **Afar** and their **Pastoralist mode of Production**.

Be they in Ethiopia , Djibouti or Eritrea, Afars nowadays live in their regions with other fellow country citizens whose names and others things they share with them, should be reflected in Afaraf in the way they are pronounced in the languages of those peoples.

The second imposition for widening the scope of Afaraf's alphabet emanates from the need of enabling it to accommodate all the names of persons & things of civilized world in the ways they are pronounced in their original languages which Afaraf borrows them from.

Having made the above introduction to the Afar people and their language, I would like to throw light on the thus-far prepared bi-& tri - lingual lexicons & dictionaries, and the mono-lingual Afar-Afar dictionary, whose preparations are under way by the Afar language Studies & Enrichment Center of the Afar National Regional State of **FDRE**

1. Of the hitherto prepared lexicons & dictionaries, I prefer to deal with two dictionaries and two lexicons which I have at hand. There might be others, particularly in Eritrean Afar region where all the lessons in elementary schools (up to grade five) are instructed in Afaraf.

The two dictionaries & the two lexicons are:-

1.1. **Afar - English - French dictionary**

This tri-lingual dictionary of E.M. PARKER and R.J. HAYWARD with grammatical notes in English is the leading masterpiece of the dictionaries thus-far brought to light in Afaraf.

The preliminary Draft, of this dictionary which was published in 1985, appeared in four parts between 1973 and 1975 and the initial works of it is said to have started back in 1957 when Dr. Enid Parker was at **Thio** on the coast of Eritrea.

This tri-lingual dictionary which is the result of uninterrupted quarter of a century work, is of wide practical use among the Afar and other researchers.

1.2. **Afaraf-Amharic dictionary**

This one-thousand-word Afaraf-Amharic dictionary inside the book of "*Learning Afaraf*" is not worth calling a dictionary but because of its being composed of first needed 1000 words for Afaraf learning; arranged under different 23 titles such as education, health, market etc... for Amharic readers, who often call it a dictionary. Those 1000 words in the book "*Learning Afaraf*" are not only translated into Amharic but also transliterated in it.

This book of " Learning Afaraf was published in 1996 E.c. by Afar Language Studies & Enrichment Center - at Samara (ANRS)

**1.3. Symposium AFAR (19/02 - 19/03 2003) Lexicon**

This lexicon of majorly mass-media words was prepared by the symposium held in the Republic of Djibouti for the development of Afaraf. It was prepared in three languages i.e. French-English-Afaraf.

This lexicon was prepared by the Afars of the three countries; Ethiopia & Eritrea delegated, while Djibouti played the role of the host.

**1.4. Amharic - Afaraf -English lexicon**

This lexicon was prepared on the basis of Djibouti's Symposium Lexicon with Amharic taking the place of French + certain supplementary entries.

In Djibouti Symposium Lexicon the sequence of the three languages was French - English - Afaraf. Thus French being the searcher for Afaraf entries of the lexicon, whereas for Amharic-Afaraf-English lexicon, the searcher for Afaraf entries was made Amharic.

The Amharic - Afaraf - English sequence was made to easily meet the need of the predominantly Amharic readers of both Afar & other fellow Ethiopians in the Afar National Regional State.

### **The Afaraf-Afaraf Dictionary Preparation**

This mono-lingual dictionary preparation is under way at the Afar Language Studies and Enrichment Center (ALSEC) in Samara - the Capital of the Afar National Regional State.

This work is being carried out by three groups of ALSEC experts, each comprising three members of whom each & every member has ten affiliates (co-workers) of friends & family members. With the help of co-workers, each group searches for words beginning with the alphabetical letter assigned to them.

A general meeting of the three groups takes place every two months. The quota of words expected from each group for the two alphabetical letters given to them for two months is 500 words. The search starts by the already existing dictionaries & lexicons. To be followed by other publications & the society at large. Though the last third of the alphabetical letters extending from **A - Z** is not yet touched, around 5000 (five thousand) words are already collected.

We have not yet started defining the words, but a method, through which over thirty exercises have been done, is measured for the explanations of their meanings.

#### **The measured method is as follows:-**

First and for most an entry is written in bold letters. To be followed by a bracket inside which, the part of speech the word belongs to, is explained.

If the entry is a noun, additional information of its gender and number is given inside the bracket.

The entries of the verbs are in the form of Verbal - Nouns, as Afaraf has no infinitive form of the verbs.

The conjugated forms of the verbs in the three tenses of the present, past & future is avoided. The tense, the mood and the voice of the two verb groups Afaraf has, will be illustrated at the end of the dictionary.

The bracket which follows suit after the Entry, is followed by a definition of the word. If the Entry is a noun, the definition is followed by its plural form.

For nouns whose accusative case forms are different from their nominative case ones; their nominative case forms are indicated after the plural form of the entry.

In this dictionary noun entries are written in their accusative case forms, because Afaraf nouns when jotted down separately, are written in their accusative case form.

We are intending to start the definition of words after we have collected a minimum of 10,000 (ten thousand words).

The afore-mentioned method of the definitions of the entries is hereafter illustrated by eight examples of eight parts of speech.

1.     **Seeceyná** - which is a noun in Afaraf is abbreviated as **(s)**  
Qalé (S/sayih/tiino) = Ardi xagaray elle yan aracak inkih fayya axcuk  
yambulle. M = Qaleela ( labih)
2.     **Ciggiilé** - which is a pronoun is abbreviated as **(c)**  
Teeti (C/sayih/tiino) = 3<sup>heele</sup> numuk say tiyay edde yaabaana.  
Abô caalat kak = Is
3.     **Abna** - which is a verb is abbreviated as **(a)**  
Gexiyya (a ) = Aracaak aracâ fanih angagayyiyya

4. **Weelo** - which is an adjective is abbreviated as (**w**)  
Qasa (w) = Qabali bisu lem edde yascassen weelo
5. **Abnigurra** - which is an adverb is abbreviated as (**abg**)  
Caalih ( abg ) = Qilsuk, assisike-waak, callaatih
6. **Yascassi** - which is a post-position is abbreviated as (**ysc**)  
... 1 = Amoo kee dagal aninnaanim tascasse wara
7. **Yasgalli** - which is a conjunction is abbreviated as (**ysg**)  
Kee (ysg ) = Namma qangara akkek, namma maxca tasgalle qangara
8. **Cakkum** - which is an interjection is abbreviated as (**ck**)  
Ces! (ck) = tu waagisan waqdih afak raddo.

Finally, it goes without saying that in this Afaraf - Afaraf dictionary an entry will not be fully or partly explained by itself. And our search for words will continue throughout the period of defining the would-be collected ten thousand words.

The intention behind our explanations of what we are doing now, and what we are intending to do in the future, for our Afaraf - Afaraf dictionary preparation is to benefit from your constructive criticisms and new suggestions to be included.

Thank you  
J.A.Redo  
Director of ALSEC  
Samara,  
ANRS,  
Ethiopia

## Bibliography

- ALSEC**, 1996 (E.C.), Qafarafih Barittoh Kitaaba [Learning Afaraf], EDM P.P., Addis Ababa, Ethiopia.
- ALSEC**, 1996 (E.C.), Amaarah afaay, Qafar af kee Ingliiz afih qangoorih maysaqarra [Amharic-Afar-English lexicon], EDM P.P., Addis Ababa, Ethiopia.
- BLIESE L.F.**, 1977, A Generative Grammar of Afar. Summer Institute of Linguistics and the university of Texas at Arlington.
- Collective**, 2003, Afar Symposium lexicon, Djibouti.
- Morin D.**, 1997, Poésie traditionnelle des Afars, Paris, Peeters, selaf n 364.
- Morin D.**, 1999, LE TEXTE LEGITIME, Pratiques orales traditionnelles en Afrique du nord-est, Paris, Peeters, selaf n 380.
- Parker E.M.&Hayward R.J.**, 1985, An Afar-English-French Dictionary (with grammatical notes in English), London, School of Oriental and African Studies.
- Redo, Jamaladin Abdulkader**, 2000, The Afar Comprehensive Grammar, (Not yet published).
- Shekh Jamaladdin Ashami and his son Dr. Hashim Jamaladdin Ashami**, 1997, Almanhal fi Tārikh wa akhbārul ‘afar [ Written in Arabic], Cairo, Egypt.