The Issues of ʾAggabāb
(Classic Gǝʿǝz Grammar)

According to the Tradition of Qǝne Schools

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Transliteration

\[ \text{Transliteration} \]

\[
\begin{align*}
\text{አ ታ} & \quad \text{ለ ታa} & \quad \text{መ ታ} \\
\text{ለ la} & \quad \text{ለ ታa} & \quad \text{ቁ ኱a} \\
\text{አ ታa} & \quad \text{አ ታa} & \quad \text{ለ ኱a} \\
\text{መ m} & \quad \text{ለ ኱a} & \quad \text{ሉ ኱a} \\
\text{ው sa} & \quad \text{ወ ኱a} & \quad \text{በ ኱a} \\
\text{ር ra} & \quad \text{ሮ ኱a} & \quad \text{ተ ኱a} \\
\text{ለ sa} & \quad \text{ለ ኱a} & \quad \text{ሠ ኱a} \\
\text{ሰ sa} & \quad \text{ስ ኱a} & \quad \text{ስ ኱a} \\
\text{ሸ ኱a} & \quad \text{ስ ኱a} & \quad \text{ስ ኱a} \\
\text{ቀ qa} & \quad \text{ቀ ኱a} & \quad \text{ቀ ኱a} \\
\text{በ ba} & \quad \text{በ ኱a} & \quad \text{በ ኱a} \\
\text{ተ ta} & \quad \text{ተ ኱a} & \quad \text{ተ ኱a} \\
\text{ቸ ኱a} & \quad \text{ቸ ኱a} & \quad \text{ቸ ኱a} \\
\text{ያ ኱a} & \quad \text{ያ ኱a} & \quad \text{ያ ኱a} \\
\text{ይ ኱a} & \quad \text{ይ ኱a} & \quad \text{ይ ኱a} \\
\text{ስ ታa} & \quad \text{ስ ኱a} & \quad \text{ስ ኱a} \\
\text{ዓ ኱a} & \quad \text{ዓ ኱a} & \quad \text{ዓ ኱a} \\
\text{አ ኱a} & \quad \text{አ ኱a} & \quad \text{አ ኱a} \\
\text{ከ ኱a} & \quad \text{ከ ኱a} & \quad \text{ከ ኱a} \\
\text{ኀ ኱a} & \quad \text{ኀ ኱a} & \quad \text{ኀ ኱a} \\
\text{ሬ ኱a} & \quad \text{ሬ ኱a} & \quad \text{ሬ ኱a} \\
\text{ለ ኱a} & \quad \text{ለ ኱a} & \quad \text{ለ ኱a} \\
\text{ቀ ኱a} & \quad \text{ቀ ኱a} & \quad \text{ቀ ኱a} \\
\end{align*}
\]
List of Abbreviations of Biblical Texts

Amos - The Prophecy of Amos
Baruch - The Book of Baruch
Coloss. - Paul’s Epistle to Colossians
1 Cor. - Paul’s First Epistle to the Corinthians
2 Cor. - The Second Epistle of Paul to the Corinthians
1 Chr. - The First Book of Chronicles
2 Chr. - The Second Book of Chronicles
Dan. - The Prophecy of Daniel
Deut. - Deuteronomy
Eph. - Paul’s Epistle to the Ephesians
Esther - The Book of Esther
Exod. - Exodus
Ezek. - The Prophecy of Ezekiel
Ezra - The Book of Ezra
Gal. - Paul’s Epistle to the Galatians
Gen. - Genesis
Hab. - The Prophecy of Habakkuk
Heb. - Paul’s Epistle to the Hebrews
Hos. - The Prophecy of Hosea
Isa. - The Prophecy of Isaiah
Jas. - The Epistle of James
John - The Gospel of John
1 John - The First Epistle of John
2 John - The Second Epistle of John
Jer. - The Prophecy of Jeremiah
Job - The Book of Job
Joel - The Prophecy of Joel
Josh. - The Book of Joshua
Jude - The Epistle of Jude
Judg. - The Book of Judges
Jonah - The Prophecy of Jonah
1 Kgs - The First Book of kings
2 Kgs - The Second Book of Kings
Lam. - The Lamentation of Jeremiah
Lev. - Leviticus
Mic. - The Prophecy of Micah
Mark - The Gospel of Mark
Matt. - The Gospel of Mathew
Neh. - The Book of Nehemiah
Num. - Numbers
1 Pet. - The First Epistle of Peter
2 Pet. - The Second Epistle of Peter
3 Pet. - The Third Epistle of Peter
Obad. - The Prophecy of Obadiah
Phil. - Paul’s Epistle to the Philippians
Philem. - Paul’s Epistle to Philemon
Ps. - Psalms of David
Rev. - The Book of Revelation
Rom. - The Epistle of Paul to the Romans
Ruth - The Book of Ruth
1 Sam. - The First Book of Samuel
2 Sam. - The Second Book of Samuel
Sir. - The Book of Sirach
S. of S. - The S. of S. of Solomon
1 Thess. - Paul’s First Epistle to the Thessalonians
2 Thess. - Paul’s Second Epistle to the Thessalonians
1 Tim. - Paul’s first Epistle to Timothy
2 Tim. - Paul’s Second Epistle to Timothy
Zech. - The Prophecy of Zecharia
Exegetical, Hagiographical and Hymnodic Books

Anap. Basil (com.) - The Commentary of the Anaphora of Basil
Anap. Dios (com.) - The Commentary of the Anaphora of Dioscorus
Anap. Eph (com.) - The Commentary of the Anaphora of Epiphany
Anap John (com.) - The Commentary of the Anaphora of John
Anap. Jh. chr (com.) - The Commentary of the Anaphora of John Chrysostom
Anap. Mary (com.) - The Commentary of the Anaphora of Mary
Anap. Nicean (com.) - The Commentary of the Anaphora of Nicean Fathers
Ecclus. (com.) - The Commentary of Ecclusiastics
Gdl. Gebr - The Hagiography of St. Gabra Manfas Qeddus
Gdl. Qaw - The Hagiography of St. Qawstos
Haym. (com.) - The Commentary of Haymanota 'Abaw
Liturgy (com.) - The Commentary of Liturgy
M. Maštir - Mašhafa Maštir
M. Sa’at - Mašhafa Sa’atat
Māḥ. Ṣage (com) - The Commentary of Māḥleta Ṣage
M. Ziq - Mašhafa ziq
Prov. (com) - The Commentary of the Book of Proverbs
Synod - The Book of Synod
Wed. Mār (com) - The Commentary of Weddāse Māryām
Wis (com) - The Commentary of the Book of Wisdom

List of Abbreviations in the Annotation

Acc. - Accusative
Adv. - Adverb
AInt. - Adverbial Interrogative
C - Communis
Conj. - Conjunction
ConSt. - Constructed State
Copu. - Copula
ExAff. - Existential Affirmative
F - Feminine
Imperf. - Imperfective
Imp. - Imperative
Inf. - Infinitive
List of other Abbreviations

AP. - Active participle
Adj. - Adjective
Etc. - et cetera
Fem. - Feminine
Int. - Interrogative
Lit. - Literary meaning
Masc. - Masculine
PP. - Passive Participle
Pers. – Personal Name

PObj. - Object base Pronoun
PPer. - Personal pronoun
PPoss. - Possessive pronoun
PRel. - Relative pronoun
PRel(g) - Relative pronoun expressing genitive relationship
Prep. - Preposition
Pron. - Pronoun
PSt. - Pronominal state
PSub. - Subject based pronoun
PSuff. - Pronominal suffix
PTot. - Pronoun of totality
s - Based on the statement
S - Singular
Subj. - Subjective
Unm. - Unmarked
V - Verb
Introduction

i. Gǝʿǝz and the Semitic languages of Ethiopia

From the context of African languages studies, Ethiopia is the homeland to the highest linguistic diversity in the Horn of Africa. It is believed that more than eighty individual languages and several related dialects which belong to the two major language macro families: Afro-Asiatic and Nilo-Saharan are spoken in the country.\(^1\) In fact, this number includes Gǝʿǝz and Gafat that do not have native speakers nowadays.

The Afro-Asiatic macro family is represented by more than sixty languages belonging to three distinctive families: Cushitic, Omotic and Semitic. Semitic comprises about twenty-two individual languages. Gǝʿǝz is a member of this language family and is believed to be one of the most ancient languages spoken in the country since the pre-Aksumite period.

According to the classification of Ethiopian Semitic languages proposed by Wolf Leslau, Gǝʿǝz is grouped into the North-Ethiopian-Semitic language branch which involves only three languages Tǝgre, Tǝgrǝñña and Gǝʿǝz itself.\(^2\)

With regard to its origin, there are different scholarly hypotheses. According to the Encyclopaedia Aethiopica,\(^3\) there were immigrants of South-Arabia in the first millennium BCE and also in the first millennium CE who migrated to Ethiopia by crossing the Red sea and settled in the northern highlands of the country. It also tells us that the origin of the present Ethiopian Semitic languages including Gǝʿǝz goes back to the single language of these South-Arabian immigrants.

In agreement with this, Ullendorff claimed that the South-Arabia immigrants introduced cultural and material civilization, improvements of building and manufacturing in the area of East-Africa. He continues the narration explaining that after a considerable time, the immigrants established a Kingdom at Aksum and the kingdom named its language ‘Gǝʿǝz’ after the name of the South Arabian tribe of ‘Agʿāzayān’ that migrated from south Arabia and settled in Ethiopia.\(^4\)

However, some other scholars are not convinced with such a hypothesis which ties the historical background of Gǝʿǝz with a migratory history of a certain ethnic group. On this regard, Baye Yemam affirms that Gǝʿǝz is not an imported language but an indigenous language which was born in Aksum, the center of ancient Ethiopia.\(^5\) In support of this statement, Goldenberg stated that Gǝʿǝz is the only local Semitic

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\(^1\) “Ethiopia”, *EAe*, II (2005), 393 (D. Crummey); Goldenberg 2013, 16.

\(^2\) Leslau 1989, i; “Gǝʿǝz”, *EAe*, II (2005), 732 (S. Weninger).

\(^3\) “Ethio-Semitic”, *EAe*, II (2005), 440-443 (R. Voigt); Hudson 1977, 121.

\(^4\) Ullendorff 1955, 5, 7.

\(^5\) Baye Yemam 1992, 1.
language that had been spoken and developed in Africa before the spread of the Arabic language in different countries of the continent that speak Arabic today.\textsuperscript{6}

Likewise, the perception of the Ethiopian Gǝʿǝz scholars about the origin of the language is not the same. Some local scholars claim that Gǝʿǝz means ‘first’ or ‘the first one’, and that was the language of Adam. But many scholars do not have the courage to describe it as the language of Adam as to say ‘The first language of all human beings’. They would rather claim that it is genuinely an ancient language spoken in the country since a very ancient time.\textsuperscript{7}

However, it is indisputably believed that Gǝʿǝz is one of the most ancient Semitic languages in Ethiopia. It was the official language of the Aksumite and late Christian Ethiopian kingdom. This is one of the most significant factors why the language in many scholarly works conducted by European scholars was declared as ‘Old Ethiopic’ or ‘Classical Ethiopic’. Some others named it simply ‘Ethiopic’.\textsuperscript{8}

As a consequence of the coming of King Yǝkunno ʾAmlāk to power in 1270 CE, Amharic began to serve as an official court-language. This might have interrupted the permanent use of the language as an official language in all activities of the society. It remained a language of literature and religious activities only.\textsuperscript{9} Thus, it is possible to say that from the late thirteenth century onward, Gǝʿǝz was not spoken as a medium of communication, yet no more native speakers existed anywhere in the country. Nevertheless, the only written language up to the nineteenth century when Amharic literature took ground was Gǝʿǝz. Numerous Biblical, doctrinal, theological, canonical, hagiographical, philosophical, historical, medical and mathematical texts have been translated from foreign languages into Gǝʿǝz and originally composed in Gǝʿǝz before and even after it ceased to be spoken. It is still extensively used for liturgical and academic services up to the present day.\textsuperscript{10} For this reason, it is not an exaggeration to say that Gǝʿǝz is unquestionably the cornerstone of Ethiopian literature.

\textbf{ii. The Qǝne Schools as important centers of Gǝʿǝz study}

In the present-day Ethiopia, Gǝʿǝz is prominently studied in the Qǝne (‘Gǝʿǝz poetry’) Schools of the Ethiopian Orthodox Tawāḥǝdo Church. So far, the language still serves as a liturgical language in all Church services and as a vehicle language of ecclesiastical knowledge, the Church is highly concerned with its preservation and expansion. Despite the facts that some educational institutes of different levels are devoted to providing irregular workshops as well as regular sessions with regard to Gǝʿǝz literature and the language itself in a systematic way, the most important centers for intensive Gǝʿǝz study

\textsuperscript{6} Goldenberg 2013, 16.

\textsuperscript{7} ‘Aklila Bǝrḥān Walda Qirqos 1950, 9.

\textsuperscript{8} “Gǝʿǝz”, \textit{EAe}, II (2005), 732 (S. Weninger); Goldenberg 2013, 16.


\textsuperscript{10} Getachew Haile 1981, 102; “Gǝʿǝz”, \textit{EAe}, II (2005), 732 (S. Weninger).
in Ethiopia are \textit{Qene} schools that are located in or around parish churches and monasteries.

The \textit{Qene} schools are particular centers at which \textit{Go'az} is intensely studied, read, written, spoken, sung and interpreted. The students in the schools especially those who are at the high level are ever committed not only to learn thoroughly how to read \textit{Go'az} texts and to analyse their contents by elaborating their literal and allegorical messages but also to analyse the nature, significance and role of every minor language element. They are warmly encouraged to criticize, interpret and evaluate various written texts according to the common rules of the language.

The study is broadly divided into two major parts called \textit{sawāsǝw} and \textit{qǝne} by which students can learn and exercise the language until they are able to compose \textit{Qǝne} (\textit{Go'az} poem) in addition to reading and understanding written texts. The tradition of the schools recommends the students to attend both parts of the study in parallel to get better knowledge and experience of the language concurrently.

\textit{Qǝne} deals with the composition, recitation and interpretation of \textit{Go'az} poetry called \textit{Qǝne}.\footnote{It has three levels: \textit{Qǝne qoṭara} (composing and reciting \textit{Qǝne}), \textit{ya-qǝne zemā lǝkk} (a course concerning the measurements of syllables of words in each line) and \textit{ya-qǝne godānā} (a course concerned with different styles of \textit{Qǝne}). The last section is also known as \textit{gutt}.} The term \textit{Qǝne} is originally a \textit{Go'az} term which literally means ‘subjection’ or ‘service’. \textit{Sawāsǝw} is specifically concerned with the study of the language itself. It deals with the grammatical aspects of \textit{Go'az} language. \textit{Sawāsǝw} means literally ‘ladder’. According to the tradition, the reason why such a metaphorical title is given to the study is that studying \textit{Go'az} helps to reach the pinnacle of success in all ecclesiastical studies as much as a ladder helps to go to a higher level.\footnote{ʾAdmāsu Ǧambare 1970, 11; Tāyya Gabra Māryām; 1965, 3; Muluken Andualem Sieferew 2013, 2.}

Gideon Goldenberg stated in his recent book \textit{Semitic Languages} that \textit{Sawāsǝw} is the translation of the Arabic \textit{sullam} which is the name of the Copto-Arabic vocabularies.\footnote{Goldenberg 2013, 60.} Meley Mulugetta also connected its remote origin with these Copto-Arabic vocabularies. By expanding the issue, she elucidated that \textit{Sawāsǝw} preserved the structure provided in the grammatical introduction of \textit{sullam} and gave few examples of grammatical terms such as \textit{zar} (Arab.: \textit{aṣl}) ‘root’ and \textit{sam} (Arab.: \textit{ism}) ‘noun’ which confirm the connection between the two grammatical traditions.\footnote{“Sawāsǝw”, \textit{EAe}, IV (2010), 562 (M. Mulugetta).} Not far from this, Alessandro Gori affirmed the availability of many Arabic loan-words in the later phases of \textit{Go'az}.\footnote{“Arabic”, \textit{EAe}, I (2003), 302 (A. Gori).}

According to the methodology followed by the \textit{Qǝne} schools, \textit{Sawāsǝw} is a common term which is used to collectively describe all subjects and lessons concerned about the grammatical aspects of the language. By elaborating its state and value,
Moreno approves that Sawâsâw is deserving to be better known in terms of its huge collection of particles, detail analysis, profound knowledge of sacred texts and taste of the Gǝʿǝz language as a grammatical guideline.\textsuperscript{16}

iii. Various stages of the study of Gǝʿǝz grammar

Sawâsâw, the grammatical study in the Qǝne schools is deliberately divided into four different sections that keep their own identifications, specializations and scopes. They are ግሥ gǝśś, ርባ፡ ቅምር rǝbā qǝmr, ርባ፡ ግሥ rǝbā gǝśś and አገባብʾAggabāb.

a). Gǝśś

The first section in the study of Sawasǝw is called gǝśś. The term is equally used as the common designation of all Gǝʿǝz verbs and nouns. It means simply ‘verb’ or ‘vocabulary’.

It is divided into two, naṭalā\textsuperscript{17} gǝśś (ንጠላ፡ ግሥ) and nabbār\textsuperscript{18} gǝśś (ናባር፡ ግሥ). Naṭalā gǝśś refers to each verb which is originated from a verbal root called zar (ዘር) which means ‘seed’ or ‘root’. Additionally, the term ማንቋስ ግሥ (አንቋስ፡ ግሥ) which is the better known and used term is also given to all verbs in the perfective form of the third person singular masculine (e.g.: ቀተለ qatala, ቀደሰ qaddasa and ተንበለ tambala etc.). ማንቋስ means ‘gate’. According to the tradition of sawâsâw, the reason why each verb is compared with a gate (ʾanqas) is that as a gate serves as an entrance to the house, verbs serve as an entrance to all conjugational units and nominal derivations. Similarly, the term nabbār gǝśś represents the nouns that do not have etymological affiliation with verbs.

b). Rǝbā qǝmr

Rǝbā qǝmr\textsuperscript{19} is studied next to gǝśś for the reason that it is concerned with verbs. It deals with the classification and derivation of Gǝʿǝz verbs. The students at this level learn about twenty-eight diverse sub-topics that are specifically concerned with the entire aspects of verbs.

c). Rǝbā gǝśś\textsuperscript{20}

This is also an important section which deals with the systematic ways of conjugating verbs. After having studied this part of the grammatical study, students acquire a proper

\textsuperscript{16} Moreno 1949, 62.
\textsuperscript{17} Amharic, lit.: ‘single’.
\textsuperscript{18} Amharic, lit.: ‘immovable’.
\textsuperscript{19} A combination of two different words, rǝbā (lit.: ‘reproduction’, ‘conjugation’, ‘declination’) and qǝmr (lit.: ‘measurement’).
\textsuperscript{20} A combination of two words rǝbā (lit.: ‘reproduction’, ‘conjugation’, ‘declination’) and gǝśś (‘verb’, ‘vocabulary’).
knowledge of verb conjugation based on various conjugating types that are applied by
the conjugations of specific model verbs. It also concerns the polysemantic verbs. By
means of revising verbs with their initial and further meanings based on reliable textual
evidences and by learning how to conjugate them, students expand their Gəʿəz
knowledge and practice as well.

d). ḌAggabāb

This is the last and in fact the most essential part in the study of Sawāsǝw. Most of the
decisive language rules concerned with phonological, syntactical and morphological
aspects of different lexical categories are studied in this section with a special focus on
the so-called ḌAggabāb elements. The lexical categories involved in the study of ḌAggabāb
are adverbs, conjunctions, prepositions, relative and interrogative pronouns,
interjections and particles (we call them forwardly as ‘ACPPIP\textsuperscript{21} elements’). In the other
way round, the study of ḌAggabāb does not deal with the remaining parts of speech such
as verbs, adjectives, nouns and pronouns (aside from the relative and interrogative
pronouns).

Moreno exemplified the correspondence between the Arabic ḥarif and the
Amharic ḌAggabāb and described it as the widest and most constant part of Sawāsǝw.
He also clarified that the term ḌAggabāb defines particles and that the study focuses on
the positions, functions and meanings of particles. But, according to his speculation,
restraining the study within the framework of ACPPIP elements is not convincing. He
rather affirms that not only the particles, but the treatment, syntax and style of any word
is studied in ḌAggabāb. Based on this speculation, he defined it as: way of introducing
words into speech, construction and style’.\textsuperscript{22}

Indeed, the study of ḌAggabāb touches upon several aspects apart from the origin,
meaning and use of ACPPIP elements directly and indirectly. But this does not mean
that it deals with all Gəʿəz words and phrases. As explained earlier, all parts of Sawāsǝw
have their own special area of study and scope. There might appear some interferences of
issues in each part, including ḌAggabāb. But each part of the grammatical study is
described according to its main concern; and the main concern of ḌAggabāb as a
grammatical study is dealing with grammatical aspects related with the so-called
ACPPIP elements. This will be proved forwardly in the coming chapters.

To acquire some insights into the state of ḌAggabāb, let us discuss some general
points here. Like homilies, the treatise begins by invoking the name of the Holy Trinity.
The invocation is followed by a very short description of what ḌAggabāb is. This is used
for all three divisions of ḌAggabāb as a common formula. The statements that come after
the formula give a hint about which ḌAggabāb division is going to be discussed and why
the division keeps its identification. It looks like the following:

\textsuperscript{21} It is just an acronym of the names of these six lexical categories involved in ḌAggabāb.
\textsuperscript{22} Moreno 1949, 44-45.
Introduction

‘In the name of the Father, of the Son and of the Holy Spirit, one God, Amen. We begin (speaking about) the subject of ለገባብ with the help of God. What are called ለገባብ are three. If someone asks what they are, they are ለብ እንጋግጠ (big) and ለdaqጣ (small). Among them, we discuss here ለብ እንጋግጠ. It is combined with the perfective, imperfective and subjunctive (verbs) and destructs a verb. It is called ለገባብ because it is prefixed to a verb. ለገባብ means shackle (or) chain. It is called ለብ እንጋግጠ since it destructs a verb’ (Hiruie, unpublished ለገባብ, 98).

This is the introductory part of the first division “بةيِّيِّيِّ يِّيِّيِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّبِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپِّپ*


In (speaking about) እትት with the help of እምጣን. What are called እትት are three. If someone asks what they are, they are እትት (big) and እትት (small). Among them, we discuss here እትት. It is combined with the perfective, imperfective and subjunctive (verbs) and destructs a verb. It is called እትት because it is prefixed to a verb. እትት means shackle (or) chain. It is called እትት since it destructs a verb’ (Hiruie, unpublished ለገባብ, 98).

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Introduction

‘The words which are used as ‘to’ are eleven. If someone ask what they are, they are ḫaba, mangala, ʾont, ʾalla, wọsta, ba, ʾom, ʾǝrǝz, rǝbǝ, ḫamǝs and sǝbǝ‘ (Hiruie, unpublished ṬAggabāb, 104).

In the example above, ʾǝrǝz, rǝbǝ, ḫamǝs and sǝbǝ are not ACCPPPIP elements. They are numerals referring to the first, fourth, fifth and seventh order radicals respectively; that is why in the explanation, they are called qalamǝt ‘words’. Quite surely, such a description makes the treatise not easily achievable. Even though the medium is Amharic, the Amharic speakers with less knowledge of Gǝʿǝz face a big challenge to understand it sufficiently because of technical terms, old Amharic words and the less systematic arrangement of elements and explanations.23

Like the numerals, some other words are also included in some versions of the tradition such as ሐዊሳ አሸስ ‘Greetings’, ከከ ክል ከ (Greetings), ከስ ሁ (come) and ይስ ከ (take). The inclusion of such words makes one out of the ṬAggabāb framework. To have a precise understanding of ṬAggabāb with special focus on ACCPPPIP elements, it is necessary to single out the exact ACCPIP elements and to put aside the non-ACPPIP elements. Thus, making a careful selection of elements was a crucial task in implementing this work. As mentioned above, such language elements are habitually described in the tradition as qalamǝt ‘words’ instead of Ṭaggabāboč ‘ACPPIP elements’. This kind of description helped much for realizing the selection.

The other challenging factor is the presentation of evidences. Moreno affirms that the grat display of phrases are taken from sacred texts24 but most often, the evidences are provided without authentic references. Besides, the evidences are sometimes presented successedly without distinction. Many evidences are also presented being mingled with simple examples. Let us look at the following example.

\[
\text{‘ba serves as ‘at’ (‘during’); it can be attached to a verbal noun, infinitive and deverbal as it says “during writing a book, during composition of a book, and you gird me at a war”’ (Hiruie, unpublished ṬAggabāb 113).}
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This explanation consists of there different readings without separation. The textual evidence is just one i.e wa-tǝqamǝtǝ-nni ḫayla ba-sǝbǝ which is quoted from Psalm 17:39. Ba-šǝhifa 为主体 and ba-šǝhfata 为主体 are two different examples provided to show how the element can be treated with different derivatives. This is however not easily achievable, yet, too difficult to differentiate the evidence from the examples. Thus, sorting out the evidence from the examples, examining its reliability and

23 Moreno 1949, 60.
24 Ibid, 44, 62.
finding the reference are the principal tasks in realizing this research before moving to analyzing and making a comparison of related observations. If the evidence is not fitting enough or unavailable in the attainable sources, the equivalent textual evidence must be investigated and replace it.

When we come to its value, in the Qǝne schools, producing a couple of new compositions in the form of poetry (አን ወን, qǝne), hymn (አርኬ ʾarke), or of a prosaic text is the daily key activity of students. Such kind of competence cannot be a result of a mere accumulation of verbs and nouns in mind. That is why the students shall study ʾAggabāb to develop their knowledge to the high extent by learning all rules and characteristics of the language even after being able to recite new compositions with an excellent ability. This shows evidently what a key role ʾAggabāb plays in the study of Gǝʿǝz language or Gǝʿǝz literature.

According to the academic tradition of the schools, without studying ʾAggabāb, no one can be a graduate of Qǝne because it is strongly believed that only those who study ʾAggabāb can know and understand the language well and its entire characteristics. This means, a perfect knowledge of ʾAggabāb in the Qǝne schools is one of the most important requirements to graduate in the study of Qǝne and Gǝʿǝz language. Thus, every candidate has to study ʾAggabāb at the final stage of his study. To finalize, this specific part of the grammatical study draws a huge attention of both the instructors and the students.

iv. Significance of the study

The production of various outstanding scholarly works concerned with Gǝʿǝz and Gǝʿǝz literature in a massive number is certainly a testimony confirming that the language is one of the well-studied Semitic languages in Ethiopia. Putting aside the early productions, yet, since nineteenth century onwards, many scholarly works were carried out by various local and European scholars on different aspects of the language. However, the grammar which is regularly studied in the Qǝne schools i.e. ʾAggabāb is still unpublished.

The importance of conducting deep investigations on the contents of the grammatical study of ʾAggabāb is notably connected with preservation of the knowledge as an oral heritage and to do some contribution to developing the used grammars with more additional issues from different points of view. With regard to the number of ACPPPI elements, classifications and reasonable evidences for the metaphoric meanings and various features of polysemantic elements, the printed grammars differ one from the other in most cases.

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26 Weninger 1999, 1.
27 Andualem Muluken Sieferew 2013, 5.
Introduction

Even if we compare each with ‘Aggabāb, a number of ACPPIP elements included in the printed grammars excluding that of Dillmann is fewer than the number of ACPPIP elements involved in ‘Aggabāb. This means a couple of ACPPIP elements are not yet studied as well from the perspectives of ‘Aggabāb.

The improper classification of some critical elements may also lead to a serious confusion. According to Moreno, the elements are grouped based on the Amharic term in which they are translated and the classification of the elements according to their function is not complete. Contrarily, the ‘Aggabāb tradition clarifies that the classification is mainly based on the use and role of the elements in the language and is yet believed that it can simply prove their grammatical function.

Similarly, on providing evidences for the explanations particularly for the metaphorical meanings and other grammatical functions of the elements, the model grammars mentioned earlier follow different ways. For instance, August Dillmann provides short textual evidences intensively for the elements that he collects in each lexical category with sufficient references. Incoherently, Kidāna Wald Kafle (‘Alaqā) provides textual evidences, but it is not often that he mentioned references.

On the other hand, Tāyya Walda Māryām (‘Alaqā) and Yətbaraq Marša (Mal’aka ʿAraya’ām) give their own examples alongside with rare textual readings. Even for the textual readings they mention, references are not provided satisfactorily. Of course, from this angle, the ‘Aggabāb tradition is also not irreproachable as mentioned earlier.

Thus, the composition of this work is indisputably important to fill such a gap, including that of the ‘Aggabāb tradition itself.

Such an investigation is expected to play an important role in the pertinent fields, in particular, in philology and linguistics. It will provide inputs to understand Gǝʿǝz language well from different perspectives of Ethiopian scholarship. It also furnishes a potential to check other works done earlier by linguists and philologists and to compare their approaches. Even for Gǝʿǝz lexicographers, it may offer various less-known meanings of the polysemous ACPPIP elements.

v. Objectives of the study

The main objective of this study is to analyse what ‘Aggabāb is about, its origin and transmission and to discuss its issues focusing on the etymology, meaning, grammatical function and position of each linguistic element included in the study in comparison with different publications. Providing textual evidences for each theory is also an important task.

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28 Moreno 1949, 50.
vi. Statement of the problem

As mentioned earlier, this research aims principally to deal mainly with the major issues of 'Aggabāb. To achieve this, I put the following questions into consideration:

- What is 'Aggabāb?
- How many distinctive 'Aggabāb (s) is (are) studied in the Qǝne schools?
- What is the significance of studying 'Aggabāb?
- What are the main issues comprised in 'Aggabāb?
- On which issues have the scholars argumentative ideas, and what are the arguments?

vii. Research methodology

For the successful achievement of the main goals of this study, I did the following tasks deliberately:

- I collected some handwritten copies of 'Aggabāb belonging to the three Qǝne houses Wādlā, Wašarā and Gonği. Of course, there are some manuscripts of Sawāsǝw such as EMML 2092 (14 folios) and 2817 (38 folios).29 They consist of some 'Aggabāb issues allied with uncodified points of other sections of Sawāsǝw. The information they give specifically on 'Aggabāb tradition is not complete. Thus, I used the collected handwritten copies as primary sources since they are fitting with the pertinent oral tradition.

- I sorted out the main issues of 'Aggabāb and proposed explanations and analyses on the ACCPIP elements focusing on their origins, meaning, grammatical function and a worthwhile position in a sentence. I carried out the task being apprehended in this framework.

- I searched if there is an argumentative point of view on any issue discussed in the tradition among those Qǝne houses or individual scholars. Nonetheless, no serious argumentative point of view is captured since the central difference between the traditions of the houses is related with the extent of ACCPIP elements and the state of linguistic analysis. In my assessment, I realized that among the houses, the grammar tradition of Wādlā and Wašarā is substantially wider than that of Gonği.

- On the critical points, numbers and types of elements, I gathered scholarly approaches by making interviews and discussions.

- I made a review of some randomly selected publications of Gǝʿǝz grammars. This mostly focuses on the number and types of ACPPPIP elements as well as on how to categorize them into different lexical categories and how to describe them in terms of origin, meaning and grammatical function.

29 “Sawāsǝw”, E Ae, IV (2010), 562 (M. Mulugetta).
Introduction

- I made a comparison between the 'Aggabāb tradition and the perspectives of various scholars on each issue, and all relevant perspectives, I indicated briefly.
- I provided textual evidences for the analyses without evidences and references for the evidences without references.
- I annotated and translated all textual evidences mentioned in the study to make their translation and the linguistic value of every single element involved in the sentences well understandable and unambiguous.
- For use of Abbreviations of Biblical texts, I have consulted the New Oxford Style Manual.
- I listed all local terms in the glossary and gave short explanations for each. I also presented an index.
Chapter One: General Introduction to ʾAggabāb

1.1. Its origin and meaning of the term

ʾAggabāb is a polysemous Amharic word which is equivalent to the Gǝʿǝz words መፍትው maftǝw, ድልወት dǝlwat and ሥርዐት šǝrʿat. It has an etymological relation with the verbs ገባ gabbā ‘enter’ and ተገባ tagabbā ‘be allowed’, ‘be right’. It literally means ‘right’, ‘lawful’, ‘the way how to enter or how to be conducted’. In a modern spoken language, particularly in Amharic, it is mostly used as an adjective to express the legitimacy or the rightfulness of any idea or activity. But from the perspective of language studies, ʾAggabāb refers to a study of grammar because it deals with the grammatical aspects of a language.30

ʿAbbā Gabra Mikāʾel discussed ʾAggabāb briefly in his Maṣḥafa sawāsǝw published in 1886, and this can be regarded as its earliest mention in well-known publications.

The schools’ tradition expresses ʾAggabāb as a common designation of all linguistic elements involved in the lexical categories mentioned earlier. In a sentence, these elements are frequently affixed to verbs, nominal derivations and non-derivational nouns as well as to one another. There are in fact a number of elements which cannot be affixed to any word; such an element might precede or follow a verb. But in all cases, every element has its own impacts on the function of the closest verb as well as on the general idea of the sentence. This is the main reason why the elements are collectively called ʾAggabāb.

At the same time, the specific part of the study which deals with the grammatical aspects of various parts of speech mentioned above is also called ʾAggabāb. It could be that it is particularly concerned with dealing with how these elements can occur in a sentence. In addition, the term can be used in the studies of any other language in expression of a comparable grammatical lesson. Nonetheless, it is extensively known and used in the Qǝne schools to pinpoint the stated part of the grammatical study of Gǝʿǝz. Therefore, it is possible to describe it as Gǝʿǝz grammar.

Notwithstanding, ʿAlaqā ʾAfawarq Zawde31 attempts to make a distinction between the designation of individual elements and the title of the specified grammatical study by introducing comparative modifying identifications for the elements such as

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30 Kešṭe Bǝrḥān Tasammmā 1958, 811.

31 He is one of the contemporary scholars of Gəʿəz language and Qǝne. He claims that he visited the famous Qǝne schools in Wάlľo, also in Dima and Dabra ʾElyās of Goğgːm as a student. Malʾaka Bǝrḥān ʾAdmāsu Ğambare, who was one of the prominent scholars in Gǝʿǝz literature, in Qǝne and in Bible commentaries was one of his instructors. Between the years 1938 and 1958, he had taught Gǝʿǝz language and Qǝne at the Theological Seminary of St. Paul in Addis Ababa. He authored about seven books, and one of them is known by the title መ-
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 butterknife the specified grammatical study by introducing comparative modifying identifications for the elements such as
General Introduction to ’Aggabāb

The term ‘Abiyy in Ga’az refers to superiority, greatness, dominance and incomparability. So, the term in general has a literal meaning of ‘The major ACPPIP element/s’. The elements involved in this category are mostly employed as conjunctions and relative pronouns. Thus, it is possible to say that the group is compared to the lexical categories of Conjunction and Relative pronoun as well.

Out of two hundred thirty-four linguistic elements included in the study of ’Aggabāb, forty-seven elements are categorized in this group. We will see them soon in a table illustrating the entire elements in their classes.

There are three factors that make the elements of ‘Abiyy ’Aggabāb (in our case, the group of conjunctional elements and relative pronouns) different from the elements of the other categories. They neither occur alone nor follow verbs with the exceptions of በሕተቱ bāḥǝttu ‘but’, ከክትን ’akkonu ‘because’ and ዳእም ደቡ ሆ ’however’. They can be directly attached to verbs with the exceptions of bāḥǝttu, ’akkonu, and ደቡ ሆ. The adverbial element መዲ ’ādi ‘again’ is also included in this category.

They play a significant role to make a subordinate clause. Without such an element, it is impossible to build a complex sentence. We can prove this by the following example.

General Introduction to ’Aggabāb

The term ‘Abiyy in Ga’az refers to superiority, greatness, dominance and incomparability. So, the term in general has a literal meaning of ‘The major ACPPIP element/s’. The elements involved in this category are mostly employed as conjunctions and relative pronouns. Thus, it is possible to say that the group is compared to the lexical categories of Conjunction and Relative pronoun as well.

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They play a significant role to make a subordinate clause. Without such an element, it is impossible to build a complex sentence. We can prove this by the following example.

The absence of a conjunctional element does not lead us to consider the example as a single complex sentence because no link appears between them. Though, if we insert a possible conjunctional element attaching to the second verb, it becomes a complex sentence. Let us insert for example the particle ዓለ soba which is used as a conjunction

and a preposition with the meanings ‘while’, ‘when’ or ‘since’. Thus, it turns a single complex sentence as follows:

\[ \textit{dangas-ku taqqa soba ra'iku 'anbasā} \]

\[ <V:\text{Perf.1c.s}> <\text{Adv}> <\text{Prep}> <V:\text{Perf.1c.s}> <\text{NCom:unm.s.Acc}> \]

‘I was very scared when I saw a lion’.

According to the tradition, the main reason why the group is particularly called ‘Abiyy ‘Aggabāb’ is that every verb to which any element of the group is attached cannot stand by itself as a main verb in a sentence.\(^{33}\) This is in fact clear since a verb to which any linguistic element of the group gets attached is actually part of a subordinate clause, and not part of the main clause as we have already seen in the given example above.

1.2.2. Nǝʿus ‘Aggabāb

The adjective nǝʿus shows inferiority; it means ‘little’, ‘small’, ‘tiny’ and ‘mini’. So, it is supposed to mean ‘The inferior ACPPPI element’. In a modern linguistic approach, this group is like a bundle of several lexical categories because it comprises adverbs, conjunctions, interrogative pronouns, interjections, and particles (interrogative, negative, vocative, causal and all other types of particles) together.\(^{34}\)

A characteristic feature of this group is that many of the adjectival and nominal derivations can form one of its elements especially those which are used as adverbs as long as the vowel ‘a’ is added to them at the end (e.g.: ሃሰት ክስው → ሃሰት ክስወ, ህስት ክስንት → ህስት ክስንት).\(^{35}\) In such a way, some schools collect an extravagant number of adverbial elements under this section. For the precise accomplishment of this work, I had to single out the adverbial elements which are recognized by the majorities of the schools by collating the most used ones using the available handwritten copies as references. Finally, I just took one hundred thirty-five recognizable elements which are studied in the section of Nǝʿus ‘Aggabāb. Even this number causes the group to be recognized as larger than the remaining two groups in terms of a large number of elements.

According to the tradition, the reason why the elements are called ‘Nǝʿus ‘Aggabāb’ is not because the elements have less value in the language. There are two reasons for that.

First, apart from the elements with a single character such as ሡ‘ ኪ, ኡ‘ bi, ም‘ ma, ሞ‘ sa, ሞ‘ so, ም‘ nu, ም‘ ni, ም‘ አ‘, እ‘ i, ም‘ wa, ላ‘ ya and ሪ‘ yo, the elements of the group are not attached to verbs or nouns; but rather each occurs alone.

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\(^{33}\) Alemayehu Moges 1957, 95; Moreno 1949, 45; Kidāna Wald Kǝfle 1955, 86; Yətbārak Maršā 202, 154.

\(^{34}\) Moreno 1949, 48.

\(^{35}\) This is to indicate that many of the elements in this group are used in their accusative form.
General Introduction to ʾAggabāb

Second, the elements make sentences more expressive and informative by providing ideas about when, where and how incidents happen. But, they do not play any role in making a subordinate clause like the elements in the previous group. That is why all the elements as well as the group itself are acknowledged as Nǝʿus ʾAggabāb.36

1.2.3. Daqiq ʾAggabāb

This is the third and the last major group of ACPPIP elements which can be just considered as equivalent to the lexical category of preposition in a modern linguistic approach.

In terms of the number of elements, it takes the second position next to the second group with fifty-one linguistic elements. The word daqiq which is etymologically related with the verb ደቀ ሃ ይ ህ ህ daqqa or ደቀቀ ሃ ይ ህ ህ daqaqa ‘be small’ has almost the same conceptual meaning as Nǝʿus. It expresses inferiority. Thus, it can be translated exactly as ‘The small ACPPIP element’. However, the concept of inferiority is not concerned with importance and value of the elements. It rather depends on the use and role that they play in a sentence.

The elements of the group are employed being combined with nouns and numerals, but they can neither be attached to verbs directly nor have any influence on a verb. These are the main reasons for the elements to be identified as daqiq (lit.: ‘little’, ‘small’, ‘inferior’).

Etymologically, more than half of the elements have clear affiliations with various verbs. They are used as prepositional elements with different meanings.37 This can also be considered as one of the peculiarities of the elements involved in the group.

Finally, the entire ACPPIP elements which are studied in the study of ʾAggabāb are provided in the separate tables, according to their own classes. The classification depends on common uses and grammatical functions of the elements in consideration of the following characteristics that the elements keep as standards.

1.3. Division of ʾAggabāb from the perspective of Linguistics

1.3.1. Adverbs

This lexical category comprises of the linguistic elements which are used to modify verbs or adjectives, occurring alone just before or after them.

1.3.2. Conjunctions

The linguistic elements that are mainly used to make a link between words, phrases, clauses or sentences by keeping a direct or an indirect attachment to verbs are involved

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37 Moreno 1949, 48.
General Introduction to ʾAggabāb

in this lexical category. Among the elements of the category, only four individual elements namely, ʾakkonu, ʾallā, bāḥǝttu and dāʾǝmu can occur alone. This is a common feature they share in how they play their role as conjunctions.

1.3.3. Prepositions

This lexical category consists of the elements that can be attached to nouns, pronouns, adjectives, and numerals to indicate the relationship between them and the verb in a sentence.

1.3.4. Relative Pronouns

This sub-lexical category consists of only three elements that are used to give extra information about the subject or the object in a sentence, and to make a connection between relative and main clauses being attached to verbs. These are namely ʾalla, ʾonta and za.

1.3.5. Interrogative Pronouns

The elements involved in this sub-lexical category are the elements that are used to ask questions with the meanings who, whom, what and which, occurring alone in a sentence.

1.3.6. Interjections

The elements that are used to express an emotion such as sadness, happiness, surprise, disagreement, uncertainty as well as a sensation of pain are sorted in this lexical category.

1.3.7. Particles

In this lexical category are comprised different linguistic elements that are used as interrogative, affirmative, vocative, negative and accusative particles as well as the particles of uncertainty and supplication. The elements that serve to indicate the genitive relation of nouns and the elements that are attached to verbs or nouns at the end to make stress are also involved in the category.

Now, we move to the tables provided in the same arrangement exposed above. There is no special reason for such an arrangement of the lexical categories. It is intended simply to have the categories with a huge number of elements at the top of the list. Hence, the categories of Adverbs, conjunctions and prepositions which embrace more than 80 % of the total number of the entire ACPIP elements have been arranged in the first places respectively; then, follow the remaining categories of pronouns (Relative and Interrogative pronouns), interjections and particles. Notice that some elements are involved in two or more categories due to their various functionalities.

1.4. Adverbial elements according to the tradition of ʾAggabāb

This category is compared to the second group of ʾAggabāb called Naʿus ʾAggabāb which comprises all the elements involved in the category.
General Introduction to Ḥaggābāb

1.4.1. Adverbs of Place and Direction

- ḫǝyya ‘there’
- ḥǝfa ‘at this side’
- ḥǝla ‘above’
- ḥǝla ‘above’
- ḥǝla ‘at this side’
- ṣǝla ‘upward’
- ṣǝla ‘upward’
- ṣǝla ‘upward’
- ṣǝla ‘forwardly’
- ṣǝla ‘under’, ‘downward’
- ṣǝla ‘under’

1.4.2. Adverbs of Time

- ḥǝrǝ ‘always’
- ḥǝfa ‘afterward’
- ḥǝlǝ ‘on the next day’
- ṣǝdǝ ‘firstly’, ‘earlier’
- ṣǝdǝ ‘in the beginning’, ‘earlier’
- ṣǝdǝ ‘before’
- ṣǝdǝ ‘before’
- ṣǝdǝ ‘the same’
- ṣǝdǝ ‘every day’
- ṣǝfǝntu ‘how much’ or ‘how many’
- ṣǝfǝntu ‘how much’ or ‘how many’
- ṣǝf ‘indeed?’
- ṣǝf ‘indeed?’
- ṣǝf ‘where’

1.4.3. Interrogative Adverbs

- ḥǝzǝz ‘when’
- ḥǝs ‘how often/ much’
- ḥǝs ‘indeed?’
- ḥǝs ‘indeed?’
- ḥǝs ‘where’

1.4.4. Other Adverbs

- ḥǝqq ‘a little’
- ḥǝqqa ‘a little’
- ḥǝqqa ‘a little’
- ḥǝqqa ‘a little’
- ḥǝqqa ‘a little’
- ḥǝqqa ‘a little’
- ḥǝqqa ‘sevenfold’
General Introduction to ʾAggabāb

1.5. Conjunctional elements according to the tradition of ʾAggabāb

1.5.1. Copulative Conjunctions
### 1.5.2. Causal Conjunctions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾamṭāna</td>
<td>‘for, since’</td>
</tr>
<tr>
<td>አክኖ</td>
<td>‘because’</td>
</tr>
</tbody>
</table>

### 1.5.3. Temporal Conjunctions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mawā’la</td>
<td>‘at that time that’</td>
</tr>
<tr>
<td>እሱ ’a ‘at the time that’</td>
<td></td>
</tr>
<tr>
<td>እሱተ ‘at the time’</td>
<td></td>
</tr>
<tr>
<td>soba</td>
<td>‘in the event that’</td>
</tr>
<tr>
<td>ወግ እው እስቁ ‘before’</td>
<td></td>
</tr>
<tr>
<td>እስስ ‘when’</td>
<td></td>
</tr>
<tr>
<td>እስስተ ‘until’</td>
<td></td>
</tr>
</tbody>
</table>

### 1.5.4. Adversative Conjunctions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>እሱ ’but’</td>
<td></td>
</tr>
<tr>
<td>እሱት ተበተወ ተበተ ‘however’</td>
<td></td>
</tr>
</tbody>
</table>

### 1.5.5. Disjunctive Conjunctions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mimma</td>
<td>‘or, otherwise’</td>
</tr>
<tr>
<td>እስወ ‘or’</td>
<td></td>
</tr>
</tbody>
</table>

### 1.5.6. Consecutive Conjunctions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>baza</td>
<td>‘that’</td>
</tr>
<tr>
<td>እወ እማ ‘that’, ‘so that’</td>
<td></td>
</tr>
</tbody>
</table>

### 1.5.7. Place Conjunctions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mangala</td>
<td>‘where’</td>
</tr>
<tr>
<td>እሱ አባ እስቁ ‘where’</td>
<td></td>
</tr>
</tbody>
</table>

### 1.5.8. Conjunctions of Condition

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>እመ ‘if’</td>
<td></td>
</tr>
<tr>
<td>እመ እወ እማ ‘if’</td>
<td></td>
</tr>
</tbody>
</table>

### 1.5.9. Other Conjunctions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>እሱት እሱት እሱት ‘instead’</td>
<td></td>
</tr>
<tr>
<td>በለ እሱት ‘let…’</td>
<td></td>
</tr>
<tr>
<td>እው እው እው ‘as much as’</td>
<td></td>
</tr>
<tr>
<td>እሱት እሱት እሱት ‘as much as’</td>
<td></td>
</tr>
<tr>
<td>እሱት እሱት እሱት ‘instead’</td>
<td></td>
</tr>
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<td>እሱት እሱት እሱት ‘instead’</td>
<td></td>
</tr>
<tr>
<td>እሱት እሱት እሱት ‘for’, ‘since’</td>
<td></td>
</tr>
<tr>
<td>እሱት እሱት እሱት ‘for’, ‘since’</td>
<td></td>
</tr>
<tr>
<td>እሱት እሱት እሱት ‘rather’</td>
<td></td>
</tr>
</tbody>
</table>

*General Introduction to ʾAggabāb*

| ፪, ከ ‘also’ | የ, ከ ‘also’ | ከ, ከ ‘and’ |

1.5.2. Causal Conjunctions

| እው እመ ‘for, since’ | እው እመ ‘for the reason that’ |

1.5.3. Temporal Conjunctions

| እሱ እሱ እሱ እሱ እሱ እሱ እሱ እሱ እስቁ ‘at that time that’ |
| እሱ እሱ እሱ እሱ እሱ እሱ እሱ እሱ እስቁ ‘at the time that’ |
| እሱ እሱ እሱ እሱ እሱ እሱ እሱ እሱ እስቁ ‘at the time’ |
| እሱ እሱ እሱ እሱ እሱ እሱ እሱ እሱ እስቁ ‘in the event that’ |
| እሱ እሱ እሱ እሱ እሱ እሱ እሱ እሱ እስቁ ‘before’ |
| እሱ እሱ እሱ እሱ እሱ እሱ እሱ እሱ እስቁ ‘when’ |
| እሱ እሱ እሱ እሱ እሱ እሱ እሱ እሱ እስቁ ‘until’ |

1.5.4. Adversative Conjunctions

| እሱ ‘but’ | እሱ እሱ ‘on the contrary’ |
| እሱ እሱ እሱ ‘however’ | እሱ እሱ እሱ ‘nonetheless’ |

1.5.5. Disjunctive Conjunctions

| እው እመ ‘or, otherwise’ |

1.5.6. Consecutive Conjunctions

| እው እመ ‘that’ |

1.5.7. Place Conjunctions

| እው እመ ‘where’ |

1.5.8. Conjunctions of Condition

| እው እመ ‘if’ |

1.5.9. Other Conjunctions

| እው እመ ‘rather’ | አው እመ ‘rather’ |

*General Introduction to ʾAggabāb*

| ከ, ከ ‘also’ | የ, ከ ‘also’ | ከ, ከ ‘and’ |

1.5.2. Causal Conjunctions

| ከ, ከ ‘for, since’ | ከ, ከ ‘for the reason that’ |

1.5.3. Temporal Conjunctions

| ከ, ከ ‘at that time that’ | ከ, ከ ‘while’ |
| ከ, ከ ‘at the time that’ | ከ, ከ ‘at the year that’ |
| ከ, ከ ‘at the time’ | ከ, ከ ‘at the day that’ |
| ከ, ከ ‘in the event that’ | ከ, ከ ‘when’ |
| ከ, ከ ‘at the day that’ | ከ, ከ ‘after’ |

1.5.4. Adversative Conjunctions

| ከ, ከ ‘but’ | ከ, ከ ‘on the contrary’ |
| ከ, ከ ‘however’ | ከ, ከ ‘nonetheless’ |

1.5.5. Disjunctive Conjunctions

| ከ, ከ ‘or’ |

1.5.6. Consecutive Conjunctions

| ከ, ከ ‘that’ |

1.5.7. Place Conjunctions

| ከ, ከ ‘where’ |

1.5.8. Conjunctions of Condition

| ከ, ከ ‘if’ |

1.5.9. Other Conjunctions

| ከ, ከ ‘instead’ | ከ, ከ ‘since’ |
| ከ, ከ ‘meaning’ | ከ, ከ ‘in place of’ |
| ከ, ከ ‘as’ | ከ, ከ ‘rather’ |
### General Introduction to ʾAggabāb

| እንበለ ʾǝnbala ‘without’ | ያpeł በጋ ዱማ ‘in the degree that’ |
| እንበይነ ʾǝnbayna ‘because’ | ላጭ በልፈ  ‘in charge of’ |

#### 1.6. Prepositional elements according to the tradition of ʾAggabāb

#### 1.6.1. Place preposition

| እልል lāʾala ‘above’, ‘over’ | እስከ ʾǝska ‘till’, ‘to’ |
| እምልል እልት maʿlāta ‘upon’ | እንተ ʾǝnta ‘to’ |
| እምወ በጋسة maqdama ‘before’ | ከወ ዋ በስ ‘in’ |
| እምወ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስﺳ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስስ በስ ውስStringLength of the document: 6836
General Introduction to ṢAggabāb

 الساب ‘together’ | Ṣב ‘for’, ‘in ransom of’

ба ‘in’, ‘by’ | Ṣח ‘instead of’

 świ ‘for’, ‘about’ | Ṣא ‘in place of’

 beyna ‘about’, ‘for’ | Ṣא ‘without’

 świ ‘for’, ‘in ransom of’ | Ṣא ‘without’

1.7. Relative and Interrogative Pronouns according to ṢAggabāb

1.7.1. Relative Pronouns

ለ ‘who’, ‘which’, ‘that’ | Ṣ ‘who’, ‘which’, ‘that’

ለ ‘who’, ‘which’, ‘that’ | Ṣ ‘who’, ‘which’, ‘that’

ው ‘what’, ‘which’ | Ṣ ‘what’, ‘which’

አይ ‘what’, ‘which’ | Ṣ ‘what’, ‘which’

1.8. Interjections according to the tradition of ṢAggabāb

ለ ‘woo!’ | Ṣ ‘woo!’

ለ ‘ah!’ | Ṣ ‘ah!’

ለ ‘woo!’ | Ṣ ‘woo!’

ለ ‘woo!’ | Ṣ ‘woo!’

ለ ‘ah!’ | Ṣ ‘ah!’

1.9. Particles according to the tradition of ṢAggabāb

1.9.1. Interrogative Particles

ሁ ‘is...?’, ‘shall...?’ | Ṣ ‘is...?’, ‘shall...?’

1.9.2. Affirmative Particles

ለ ‘yes’, ‘yeah’ | Ṣ ‘ok’

አ ‘certainly’ | Ṣ ‘certainly’

1.9.3. Presentational particles

አ ‘now’, ‘behold’ | Ṣ ‘now’, ‘behold’

አ ‘now’, ‘behold’ | Ṣ ‘now’, ‘behold’

1.9.4. Particles of uncertainty

ለ ‘not sure’ | Ṣ ‘maybe’
1.9.5. Vocative particles

\( \overset{o} \) ʾo ‘o!’

1.9.6. Particles of supplication

\( \overset{ǝgzi} \) ʾo (please)

1.9.7. Negative Particles

\( \overset{al} \) ʾal ‘not, non-’
\( \overset{ǝnb} \) ʾnb ‘no’
\( \overset{akko} \) ʾakko ‘not’
\( \overset{i} \) ‘i ‘non-’, ‘un-’
\( \overset{ǝnta} \) ʾǝnta ‘of...’
\( \overset{za} \) za ‘of...’

1.9.8. Particles indicating genitive relation

\( \overset{la} \) ʾla ‘of...’
\( \overset{ǝlla} \) ʾǝlla ‘of...’
\( \overset{ii} \) za ‘of...’

1.9.9. Other Particles

These all are particles to make stress:

\( \overset{ma} \) ma
\( \overset{ǝ̰ ā} \) ʾā
\( \overset{ke} \) ke
\( \overset{yo} \) yo
\( \overset{sa} \) sa
\( \overset{so} \) so
\( \overset{ya} \) ya

As a result of studying these sections of the grammar study, students will be able to know the origin, importance and use of each element arranged in the table as well as the difference between the primary and secondary features and roles of the elements that are explicitly used as either conjunctions and prepositions or adverbs and prepositions.

1.10. On the Authorship of ʾAggabāb

Many scholarly researches affirm that Gǝʿǝz is one of the most ancient Semitic languages that had been spoken in Ethiopia for several centuries even before the introduction of Christianity until the third quarter of thirteenth century CE.38 However, it is difficult to trace back to the actual time when it began to be studied in a formal school as well as in the Church as one of the usual ecclesiastical educations as it occurs today.

Indeed, a large number of literary productions whether original local compositions or translations that have been done before and after its replacement by Amharic, the contemporary official court-language around 1270 CE, would testify that a

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38 “Gǝʿǝz”, *EAe*, II (2005), 732 (S. Weninger).
persistent study of the language had been running without interruption. It was also the prominent language of Ethiopian literature until the Amharic literature was well introduced in nineteenth century.

Moreover, the replacement of the language by Amharic is expected to be one of the paramount factors for the growth of Goʿaz study from thirteenth century onward.

On its introduction, Meley Mulugetta stated that Azzaž Sinoda the royal historiographer of eighteenth century is traditionally celebrated as a composer of Sawāsǝw. She has not mentioned which specific part he composed, but affirmed that no manuscript of Sawāsǝw bears his name. She also indicates that the earliest Sawāsǝw manuscripts date from seventeenth to eighteenth century, or even earlier. In agreement with this, Alessandro Bausi presumed that Wansleben probably copied one Sawāsǝw in the seventeenth century. So, how could the eighteenth century historiographer compose a seventeenth or sixteenth century treatise?

However, according to the historical tradition of the Qǝne schools, the introduction of the existing Goʿaz grammar ʾAggabāb goes back to the fifteenth century scholars. Concerning the introducer, the tradition held by the Gong scholars recognizes Tawānāy as the first introducer of both Qǝne and ʾAggabāb during the reign of King Ḗskəndər (1471-1494 CE) about whom it is said that he learned Qǝne from Tawānay. The tradition states again that Tawānay visited Greece. There, he learnt seven different languages. Then, on his return home, he introduced Qǝne and ʾAggabāb.

Nevertheless, the widely accepted tradition which is followed by the Wādlā scholars gives the credit to the other popular Qǝne scholar of early fifteenth century whose name was Yohannas of Gablon. He is also known as Yoḥannas Gablāwi.

According to the scholars, Yoḥannas had firstly recognized that the wisdom of Qǝne was revealed to Saint Yāred after he examined his hymns that keep the basic structure of Qǝne with the names, ና ሡስኡ mi-bazḫu, ይኳክ wazemā, ይኳስ səllāse, ማእ ይኳ az-yaʾəze, መወድስ mawaddəs, ክብር ያእቲ kəbr yəʾəti and ይጥ ውር ʾəṭāna mogar which are still used. Then, he spent a week alone to offer supplications toward the

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39 “Sawāsǝw”, EAe, IV (2010), 562 (M. Mulugetta).
41 It is one of the three houses of Qǝne which follows the philosophy and tradition of the popular Qǝne master Tawānay. It received the name ‘Gong’ from Gong Dabra Tǝbab Tewodros the monastery which is located in western Goğgǝm and was the center of the house. “Gong Tewodros”, EAe, II (2005), 848 (A. Wion).
43 It is the one and perhaps the leading house of Qǝne which follows the tradition of Dǝdq Walda Māryām. The house received its name from its former center which is located in Amhārā Sāyǝnt of Wallo. There is no more a well-established Qǝne school today in the place, but a lot of Qǝne schools in different parts of the country would always bear the name as long as they follow the tradition and philosophy of the house.
General Introduction to ‘Aggabāb

Lord in the town of Dabra Tābor\(^{44}\) which is said to have been founded by King Yəkunno ‘Amlāk (1270-1285 CE) between the provinces of Borena and Amhara Sāyənt so that the Lord might reveal the wisdom to him. Finally, he was able to compose and recite Qəne. At the same time, he authored and introduced the grammar. His immediate successor was ‘Abbā Walda Gabṛ’el who was succeeded later by Šamra ‘Ab. Šamra ‘Ab was also one of the most influential scholars to whom the development of Qəne is attributed in collaboration with king Ba’dā Māryām (1448-1478 CE).

After Šamra ‘Ab, his first and second successors Ləhib and ‘Elyāb have acquired the responsibility and dignity of the Qəne master one after the other. After ‘Elyāb, his pupils Dədq Walda Māryām and Tawānay have been teaching both subjects jointly. But later when the Christian kingdom of Ethiopia lost power to control the country because of Ahmad Ibn Ibrāhīm’s\(^{45}\) Jihad,\(^{46}\) they left their places. Dədq Walda Māryām moved to Yaḍaraqā which is located in Dāwənt and continued teaching. But Tawānay entered the island of Daqq ṢEsṭīfā in lake Tānā and stayed there until the time when the persecution ceased as a result of Grañ Ahmad’s death in 1537 CE.

When he returned after fifteen years, he only preserved Qəne while disregarding the grammatical teachings. At that time, his teacher (‘Elyāb) was not alive. He felt inferior to be trained by his fellow. Thus, he could not repair it at all, and simply continued teaching focusing on Qəne. The scholars would mention this as the main factor why a very short grammar is available in the Qəne house of Gonḡ which is believed to be founded by Tawānay.

The tradition tells again that the school founded by Dədq Walda Māryām flourished more, and his six successors had received the scholarly title ድድቅ dədq\(^{47}\) to remember him, also to honor their intelligence and efficiency comparing it with that of their master. It affirms again that at the time of the sixth Dədq, there had been introduced about seven diverse ‘Aggabāb and Ṛbā qəmr due to the expansion of the schools. Nonetheless, every school keeps just one ‘Aggabāb as a standardized manual for the grammar lessons. Some differences might occur among the scholars at any time. The

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\(^{44}\) It is different from the famous town of Dabra Tābor which is located in Bągęmadr and is said to have been founded in the first decade of nineteenth century by Ras Gǔgsa Məršā. “Dabra Tābor”, EAn, II (2005), 50. (R. Pankhurst).

\(^{45}\) Grañ ‘Ahmad.

\(^{46}\) 1522-1537 CE.

\(^{47}\) Both Liqa Ṭabbabt ‘Aklila Bərhān Walda Qirqos and Mal’aka Bərhan ‘Admāsu Ḟambare recognized it as a scholarly title in expression of great intelligence, cleverness and shrewdness as to say ‘smart’, ‘clever’, ‘intelligent’ and ‘winner’. Admāsu Ḟambare 1970, 11; ‘Aklila Bərhān Walda Qirqos 1950, 18. However, it is not clear that in which language the word means ‘clever’ or ‘intelligent’. To be frank, such a title or a mere word does not exist in modern Amharic. There is in fact no word in Gə’əz, but its meaning is totally different from what the scholars claimed. In Gə’əz ድድቅ dədq is a noun which does have an etymological relation with the verb ደዳደቀ/ ደደቀ tadādaqa/ dadaqa ‘meet’, ‘fight’, ‘endanger’, ‘harm’. In This respect, it means ‘accident’, ‘bad incident’, ‘evil occurrence’ etc. Kidāna Wald Kǝfle 1955, 341; Leslau 1989, 111. So, if it is a Gə’əz word, it will be surprising to use it as a scholarly title.
difference is gradually decreasing; it seems that the schools attempt to narrow the gap between them by exchanging and sharing ideas. Currently, the central difference is mostly concerned with number of elements involved in the lesson and with the categorization of some critical elements in different lexical categorization.

1.11. On the Transmission of እልጭበብ

Like the other disciplines in all ecclesiastical schools of the Ethiopian Orthodox Tewahedo Church, እልጭበብ was transmitted from generation to generation through oral lectures. It is still studied orally in face to face communication. This might be undoubtedly one of the reasons why some differences appear among the scholars. Even if a few works on Gǝʿǝz grammar were published by different foreign and local scholars of the language, almost all the existing schools follow still the unpublished grammar (i.e. እልጭበብ) which was inherited from former scholars and kept by heart. According to the tradition of the schools, it is not allowed to use handwritten copies or to take notes during the lecture.

The methodology of the schools permits only to hear the lecture attentively and try to memorize by reciting repeatedly during and after the lecture. Due to the complexity of the study, new students are not advised to take part during the session of እልጭበብ. The matured students who accomplished the lesson are expected to assist the master by giving tutorials for junior students. The aim is that they should not forget it soon but rather to develop their experience. Lastly, before leaving the school, they would write everything they learnt. For this reason, several handwritten copies of እልጭበብ can be found everywhere. Nonetheless, each handwritten copy needs to be checked in terms of quality, reliability and entirety.
Chapter Two: Review of some printed Gǝʿǝz Grammars

As claimed in the previous chapter, since nineteenth century onward, many scholarly works have been done by different scholars with regard to the study of Gǝʿǝz. In fact, some of the works are lexicons and dictionaries. But there are also some grammars dealing with different grammatical aspects of the language.

To have a clear idea on the importance of studying ḳAggabāb and how its approaches look like in comparison with different scholarly approaches, it is good to briefly review various grammars conducted by both local and foreign scholars. Among the grammars listed earlier, the following five grammars are chosen to be under review:


There is no particular reason for the selection of these grammars for the review. They are mostly known and used by many students and researchers in the study area, and considered as model grammars among the early and the most recent works. The review specifically focuses on the main topics of ḳAggabāb which are the lexical categories of adverbs, conjunctions, prepositions, interrogative and relative pronouns, interjections and various types of particles.

In terms of the number and type of ACPPIP elements that can be involved in those lexical categories, most of the printed grammars mentioned earlier keep different approaches. Moreover, some grammars exclude some of the lexical categories. Even on the way of categorizing some elements, a clear dissimilarity is perceived between the ḳAggabāb tradition and some of the grammarians. In some cases, a tendency to reintroduce the same elements in different way of employment by combining them with some appropriate prepositions is executed by some grammarians.

To examine some more points in detail, let us see the perspectives of these scholars individually.
2.1. ACPPIP elements and their classes according to August Dillmann

The outstanding Gǝˈǝz grammar of August Dillmann\(^{48}\) provides almost the bulk of the lexical categories provided in the previous table. Interestingly, the total number of the ACPPIP elements involved in his grammar is closer to the total number of ACPPIP elements which ṭAggabāb is concerned about than the number of elements in the other grammars under review. About two hundred thirty-one ACPPIP elements are distributed into six major lexical categories as follows: (Dillman 1907, 332-338, 375 – 406, 410-420, 468-471).

2.1.1. Adverbial elements

As mentioned at the beginning, Dillmann’s list of the Adverbial elements has a larger number of elements than all the remaining lists provided in this chapter, including the Adverbs’ list of ṭAggabāb.

Nonetheless, some differences regarding types of elements is clearly observed between Dillmann’s grammar and ṭAggabāb.

Under the same category, Dillmann has provided one hundred thirty-one elements while the total number of Adverbial elements comprised in ṭAggabāb is ninety-seven. Furthermore, the elements included in Dillmann are not always identical with the elements in ṭAggabāb. Each provides a considerable number of elements which are not available in the other. Precisely, Dillmann has forty-six adverbial elements which are absent in ṭAggabāb while ṭAggabāb keeps thirty-four elements which are not included in Dillmann.

2.1.1.1. Adverbs of Presentation

\begin{tabular}{ll}
\textit{४} na ‘behold’ & \textit{५४} nāhu ‘behold’ \\
\textit{४०} nayā ‘behold’ & \textit{५३} ᦱ단체 ‘take’, ‘behold’ \\
\textit{४५} nāwā ‘behold her’ & \\
\end{tabular}

2.1.1.2. Place and Time Adverbs

\begin{tabular}{ll}
\end{tabular}

---

\(^{48}\) Dillmann, Christian Friedrich August (1823 - 1894) was a German citizen Ethiopisant of the nineteenth Century. He came to the field of Ethiopian Studies after he got his PhD in Theology from the University of Tübingen in 1846. From the year 1846 - 1848, he studied the Ethiopian manuscript collections at the Libraries of London, Oxford and Paris. Then, in 1848, he became an instructor of Old Testament and Oriental Languages in Tübingen. He taught also in these fields of studies with the rank of Professor in the universities of Kiel, Gießen and Berlin until his last days. Besides, Dillmann did a great contribution for the growth of modern day Ethiopian studies through his plentiful scholarly works. Among his enormous scholarly achievements, the following publications are mentioned: Gǝˈǝz Grammar, Gǝˈǝz Lexicon, the book of Enoch, the book of Jubilees and Job. Dillmann 1907, V-VII; “Dillmann, Christian Friedrich August”, \textit{E Ae}, II (2005), 160-61 (M. Kleiner).
2.1.1.3. Interrogative Adverbs

\[ \text{ወሁ} (\text{hu}) \] ‘is...?’
\[ \text{መኑ} (\text{mannu}) \] ‘who’
\[ \text{ሚ} (\text{mi}) \] ‘what’
\[ \text{مريማ} (\text{mimma}) \] ‘or?’
\[ \text{ማእዜ} (\text{māʾǝze}) \] ‘when’
\[ \text{ኔ} (\text{nu}) \] ‘is...?’

2.1.1.4. Other Adverbs

\[ \text{ሁልወ} (\text{hǝllǝwa}) \] ‘in reality’
\[ \text{ለዓለም} (\text{laʿālam}) \] ‘for ever’
\[ \text{ለዝሉፉ} (\text{lazǝlufu}) \] ‘for ever’
\[ \text{ለዝላፉ} (\text{lazǝlāfu}) \] ‘for ever’
\[ \text{ለፌ} (\text{lafe}) \] ‘side’
\[ \text{ላዕሉ} (\text{lāʿǝlu}) \] ‘above’
\[ \text{ላዕለ} (\text{lāʿǝla}) \] ‘above’
\[ \text{ሌሊተ} (\text{lelita}) \] ‘by night’
\[ \text{ልዑለ} (\text{lǝʿula}) \] ‘upward’
\[ \text{ሕቀ} (\text{ḥǝqqa}) \] ‘by degrees’
\[ \text{መልዕልተ} (\text{malʿǝlta}) \] ‘above’
\[ \text{መሪረ} (\text{marira}) \] ‘bitterly’
\[ \text{መትልወ} (\text{matlǝwa}) \] ‘in succession’
\[ \text{መትሕተ} (\text{matḥǝta}) \] ‘below’
\[ \text{መዐልተ} (\text{maʿalta}) \] ‘by day’
\[ \text{መገን} (\text{maṭana}) \] ‘the bigness of’
\[ \text{ሚመጠነ} (\text{mimaṭana}) \] ‘how greatly’
\[ \text{ማዕዶተ} (\text{māaʿdota}) \] ‘beyond’
\[ \text{ምክብዕተ} (\text{mǝkbǝʿta}) \] ‘repeatedly’
\[ \text{ሠናየ} (\text{śannāya}) \] ‘well’
\[ \text{ርኁቀ} (\text{rǝḥuqa}) \] ‘for distant’
\[ \text{ርቱዐ} (\text{rǝtuʿa}) \] ‘rightly’
\[ \text{ስርከ} (\text{sarka}) \] ‘in the evening’
\[ \text{ስንአ} (\text{sǝnʾa}) \] ‘unanimously’
\[ \text{ስፍነ} (\text{sǝfna}) \] ‘how often’
\[ \text{ቀዳሚ} (\text{qadāmi}) \] ‘in the first place’
\[ \text{ቀዲሙ} (\text{qadimu}) \] ‘earlier’
\[ \text{ቅድመ} (\text{qǝdma}) \] ‘in front of’
\[ \text{ቍልቍሊተ} (\text{qǝlqǝlita}) \] ‘downward’
\[ \text{በሕሡም} (\text{ba-ḥǝśum}) \] ‘miserably’
\[ \text{በሕቁ} (\text{ba-ḥǝqqu}) \] ‘considerably’
\[ \text{እኩየ} (\text{ʾǝkkuya}) \] ‘badly’
\[ \text{ከንቱ} (\text{kantu}) \] ‘in vain’
\[ \text{ካዕበ} (\text{kǝba}) \] ‘again’
\[ \text{ካዕበተ} (\text{kǝbaṭa}) \] ‘repeatedly’
\[ \text{ኵለሄ} (\text{kǝllahe}) \] ‘in every direction’
Review of some printed Ge’ez Grammars

The elements that Dillmann has uniquely are the following:

‘abiyya ‘highly’
‘addāma ‘beautifully’
ba-daḥn ‘in safety’
ba-faqād ‘voluntarily’
ba-faṣṣāme ‘lastly’
ba-hasum ‘miserably’
ba-kʷuʃlu ‘gradually’
ba-kʷerh ‘by constraint’
ba-naissance ‘innocently’
ba-ʃanay ‘friendly’
ba-ʃabah ‘in the morning’

ba-tə-bit ‘proudly’
dabuba ‘northward’
dəmmura ‘jointly’
dənguda ‘scaredly’
dəruğa ‘at the same time’
’əkkuya ‘badly’
gədma ‘awry’
gʷənduya ‘a long time’
harifa ‘this year’
həlləwa ‘in reality’
həyyula ‘powerfully’
Review of some printed Ge’ez Grammars

<table>
<thead>
<tr>
<th>Ge’ez</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāʾbata</td>
<td>‘repeatedly’</td>
</tr>
<tr>
<td>kǝʿuba</td>
<td>‘doubly’</td>
</tr>
<tr>
<td>laʾālam</td>
<td>‘forever’</td>
</tr>
<tr>
<td>lelita</td>
<td>‘by night’</td>
</tr>
<tr>
<td>loʾula</td>
<td>‘high’</td>
</tr>
<tr>
<td>maʾalta</td>
<td>‘by day’</td>
</tr>
<tr>
<td>māʾedota</td>
<td>‘beyond’,</td>
</tr>
<tr>
<td>marira</td>
<td>‘bitterly’</td>
</tr>
<tr>
<td>matlǝwa</td>
<td>‘in succession’</td>
</tr>
<tr>
<td>mimātana</td>
<td>‘how greatly’</td>
</tr>
<tr>
<td>nagha</td>
<td>‘early in the morning’</td>
</tr>
<tr>
<td>nawwiḥa</td>
<td>‘far’</td>
</tr>
</tbody>
</table>

Similarly, the elements included in ʾAggabāb, but not in Dillmann are the following:

<table>
<thead>
<tr>
<th>Ge’ez</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾamira</td>
<td>‘at a time’</td>
</tr>
<tr>
<td>ʾansāra</td>
<td>‘forwardly’</td>
</tr>
<tr>
<td>ʾaqdimu</td>
<td>‘before’</td>
</tr>
<tr>
<td>bamǝlʿu (fully)</td>
<td></td>
</tr>
<tr>
<td>bǝzḥa</td>
<td>‘largely’</td>
</tr>
<tr>
<td>bonu</td>
<td>‘indeed?’</td>
</tr>
<tr>
<td>daḥāri</td>
<td>‘later’</td>
</tr>
<tr>
<td>dǝbbuta</td>
<td>‘in secret’</td>
</tr>
<tr>
<td>dlǝwat</td>
<td>‘worthy’</td>
</tr>
<tr>
<td>dǝrgata</td>
<td>‘conjointly’</td>
</tr>
<tr>
<td>ʾemmǝdra</td>
<td>‘completely’</td>
</tr>
<tr>
<td>ʾemmuna</td>
<td>‘truly’</td>
</tr>
<tr>
<td>ʾenāʾuq</td>
<td>‘alone’</td>
</tr>
<tr>
<td>gahada</td>
<td>‘openly’</td>
</tr>
<tr>
<td>gaṣṣa</td>
<td>‘face to face’</td>
</tr>
<tr>
<td>gǝbr</td>
<td>‘must’</td>
</tr>
<tr>
<td>ḫǝbuʾa</td>
<td>‘in secret’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ge’ez</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫubāre</td>
<td>‘unitedly’</td>
</tr>
<tr>
<td>ʾanṣāra</td>
<td>‘forwardly’</td>
</tr>
<tr>
<td>ʾaqdimu</td>
<td>‘before’</td>
</tr>
<tr>
<td>bǝzḥa</td>
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<td>‘must’</td>
</tr>
<tr>
<td>ḫǝbuʾa</td>
<td>‘in secret’</td>
</tr>
</tbody>
</table>
Now, let us come to the next step of enquiring the approaches of Ḥaggabāḥ behind the unavailability of these forty-six elements in its list of adverbial elements. According to the tradition of the Qone Schools, la-āalam ‘for ever’, ba-ḥǝšum ‘miserably’, ba-šannāy ‘in friendly way’, ba-tǝ’bit ‘proudly’, ba-nǝṣuh ‘innocently’, ba-kǝ’allu ‘gradually’, ba-kʷǝrba ‘by constraint’, ba-dāḥn ‘in safety’, ba-ṣǝbāh ‘in the morning’, ba-faqād ‘voluntarily’ and bafǝṣṣāme ‘lastly’ are compounds of two different linguistic items (la + ʿālam, ba + ḥǝšum, ba + šannāy...).

The prepositions la and ba are regularly treated for converting the nouns into adverbial phrases. In fact, like other linguistic elements, nouns are important linguistic elements in the language. However, Ḥaggabāḥ does not comprise them except the prepositional elements la and ba because the aim of Ḥaggabāḥ is to specifically deal with individual elements that are used as frequently as ACPPPIP elements. Nouns are studied at the first level of the study which is called Gǝśś.

The remaining thirty-five elements are also unrecognized as adverbial elements in the tradition of the schools unless they are considered as nouns and studied at the early level mentioned above.

2.1.2. Conjunctual elements

| እ, bi ‘also’ | ኧጹ መማ ‘if’ |
| እጹ ma ‘.’ | እጹ ቢም ‘-from’ |
| እጹ mi ‘how’ | እጹ ወመ ‘because’ |
| እ sa ‘but’ | እጹ ወካ ‘until’ |
| እወ soba ‘when’ | እጹ ወወalu ‘without’ |
| እወ baza ‘while’ | እጹ ወወ ወካ ‘again’ |
| እአን ባልатель ‘only’ | እጹ ወወ ወን ‘while’ |
| እ, ni ‘also’ | እጹ ወወ ወንጋ ‘then indeed’ |
| እጹ ከባ ‘where’ | እመ ከጹ ‘that’ |
| እጹ ከ ‘ ‘ | እ ከ ‘now’ |
| እጹ ከላ ‘but’ | እ ከ ከ ‘and’ |
| እጹ ወመ ‘when’ | እ ከ ከ ‘that’ |
| እጹ ወመስ ‘as long as’ | እጹ ወመ ‘lest’ |
| እወጹ ‘aw ‘or’ | እጹ ወመ ወመ ‘rather’ |
Out of twenty-eight elements gathered in the Dillmann category of Conjunctions, only eight elements are not available in its equivalent category of 'Aggabāb. The elements are:

\[
\begin{align*}
\text{‘}a\text{’} & \rightarrow \text{‘}a\text{’}, \\
\text{ʾongā} \text{ ‘then indeed’} & \rightarrow \text{mi ‘how’}, \\
\text{ʾənka} \text{ ‘again’} & \rightarrow \text{yogi ‘lest’}, \\
\text{ke ‘now’} & \rightarrow \text{za ‘that’}.
\end{align*}
\]

The difference depends on the way of classifying the elements. As we saw above, Dillmann has collected these elements in the category of conjunctions. But in 'Aggabāb, ma, ‘a, ʾongā and ke are parts of the lexical category of Particles while mi, ʾənka and yogi are maintained in the category of Adverbs. The actual meaning of yogi in 'Aggabāb is ‘still’, ‘yet’ and ‘again’.

The lexical function of za (that) as a conjunction is recognized in 'Aggabāb too. However, as an important element of the sub-category of Relative pronoun, all its lexical meanings and functions are studied there together with the functions of ʾalla and ʾanta. That is why it does not appear in the equivalent category of 'Aggabāb.

On the other way, out of forty-four elements of the 'Aggabāb category of Conjunctional elements, the following fourteen elements are excluded in Dillmann.

\[
\begin{align*}
\text{ʿaqma} \text{ ‘as’} & \rightarrow \text{‘}alata ‘at the day of’ \\
\text{ʾakkonu} \text{ ‘because’} & \rightarrow \text{ʾənbayna ‘because’} \\
\text{ʿāmata} \text{ ‘at the time of’} & \rightarrow \text{gize ‘when’} \\
\text{ʾamsāla ‘as’} & \rightarrow \text{matana ‘as much as’} \\
\text{ʾar’ayā ‘as’} & \rightarrow \text{mawāsla ‘at the time of’} \\
\text{baqala ‘in stead’} & \rightarrow \text{tawlāta ‘in place of’} \\
\text{bəhil ‘meaning’} & \rightarrow \text{sa’ata ‘at the time of’}
\end{align*}
\]

2.1.3. Prepositional elements

\[
\begin{align*}
\text{አ} እሆንተ & \text{‘in place of’} \\
\text{አ} እሆንተ & \text{‘in place of’} \\
\text{ለው እሆንተ} & \text{‘upon’} \\
\text{መልዕልተ እሆንተ} & \text{‘above’} \\
\text{መንጚም እሆንተ} & \text{‘above’} \\
\text{መንጚም እሆንተ} & \text{‘underneath’} \\
\text{መንጚም እሆንተ} & \text{‘towards’} \\
\text{እን እሆንተ} & \text{‘over-against’} \\
\text{እን እሆንተ} & \text{‘between’} \\
\text{እን እሆንተ} & \text{‘beyond’} \\
\text{እን እሆንተ} & \text{‘with’} \\
\text{እን እሆንተ} & \text{‘beside’} \\
\text{እን እሆንተ} & \text{‘when’} \\
\text{እን እሆንተ} & \text{‘before’}
\end{align*}
\]
Dillmann’s Category of Prepositions consists of forty-five elements while fifty-one prepositional elements are comprised in ’Aaggabāb. The elements that are available in Dillmann but not in ’Aaggabāb are:

- *ba* ‘in’
- *babayna* ‘interval’
- *baʾnta* ‘about’
- *baʾǝbret* ‘because of’
- *biṣa* ‘beside’
- *bezā* ‘in ransom of-’
- *takla* ‘in place of-’
- *tawlāta* ‘for’
- *tāḥta* ‘under’
- *ḥaba* ‘with’
- *ʾama* ‘at the time of’
- *ʾamsāla* ‘like’
- *ʾamtāna* ‘as long as’
- *ʾarʾayā* ‘like’
- *ʾansāra* ‘in front of-’
- *ʾafʿā* ‘outside’
- *ʾommna* ‘from’
- *ʾaska* ‘till’
- *ʾəmbala* ‘without’
- *ʾǝnta* ‘-wards’
- *kama* ‘like’
- *kawālā* ‘behind’
- *wasta* ‘in’
- *woʾda* ‘along’
- *ʾawda* ‘around’
- *ʾǝnta* ‘-wards’
- *kama* ‘like’
- *kawālā* ‘behind’
- *wasta* ‘in’
- *wǝʾda* ‘along’
- *ʾawda* ‘around’
- *gize* ‘at that time’
- *diba* ‘upon’
- *dǝḥra* ‘after’
- *tǝqā* ‘close to’
- *fannā* ‘towards’
- *faddā* ‘in charge of’

In the tradition of ’Aaggabāb, *manṣara* ‘over-against’ is considered as an adverbial elements and occurs alone. Thus, ’Aaggabāb does not recognise it a preposition. As usual, the reason of the absence of *mǝʾḥāza, ba*-ʾǝbret and *biṣa* in ’Aaggabāb is that the schools’ tradition considers them as nouns excluding the preposition *ba* which is initially added to ʾǝbret. Even as a noun ʾǝbret and *biṣa* are known in the tradition with the meanings ‘alteration’ ‘turn’ and ‘fellow’ respectively. The meaning given to them in Dillmann is strange to the schools’ tradition.

Contrarily, among the prepositional elements of ’Aaggabāb, the following ten elements are not available in Dillmann:
Review of some printed Gǝ̈z Grammars

2.1.4. Interjections, Relative pronouns and Particles

2.1.4.1. Interjections

- ʿafa ‘during’
- ʿayāta ‘like’
- ʿadme ‘the time of’
- gabo ‘near’
- gora ‘near’
- sānitā ‘on the next day’
- tōr’asa ‘at the head of’
- tōrgāṣa ‘at the foot of’
- wəsāṭe ‘in’
- wəsāṭita ‘in’

2.1.4.2. Relative Pronouns

- እለ ʾǝlla ‘who’
- እንተ ʾǝnta ‘who’
- እስኩ ʾǝsku ‘o now!’
- እወ ʾǝwwa ‘yes’
- እوها ʾoho ‘Oh’

2.1.4.3. Particles

2.1.4.3.1. Affirmative Particles

- እ so ‘now’
- እወ ʾəwwa ‘yes’
- እوها ʾoho ‘Oh’

2.1.4.3.2. Negative Particles

- እልቡ ʾalbo ‘no’
- እ Picker ʾakko ‘not’
- እወ ʾənta እ እወ ʾakko ‘not’

2.1.4.3.3. Particles indicating Genitive Relation

- እ la ‘of’
- እልሉ ʾaalla ‘-of’
In the category of Relative Pronoun as well as in the sub-category of Particles indicating a genitive relation, there is no difference between Dillmann and ለጆጆበት; both provide the similar number and kinds of elements. On the contrary, the sub-category of Interrogative Pronoun which is part of the lexical category of Pronouns in the ለጆጆበት tradition is excluded in Dillmann since the elements that can be provided under it ወይ ‘which’, ‘what’, በእኔ ሊሮ ‘who’, ሊሮ ‘what’, ‘which’ are already mentioned in the category of Adverbs.

Again, the elements እምማ and ይው included in the category of Interjections, in the ለጆጆበት tradition, are categorised into the categories of Adverbs and Particles respectively. There is also a semantic difference between them in the case of እምማ. In Dillmann, it keeps the meaning ‘thus’ as it can be seen from the table while ለጆጆበት confirms it as ‘always’, ‘ever’. On the element ኦፓ, ሊጣ ‘come’ ለጆጆበት is unaware. እንተ ገስት ‘silence!’ is treated as a noun, it mostly goes with various forms of the verb ውስጥ በእኔ በስለ ‘say’.

The other difference which is observed in the category of Particles is that the interrogative particles ሊህ ሊሮ ‘is...?’; ሊህ ሊሮ ‘shall...?’ and ሊሁ ሊሮ ‘is...?’; ሊሁ ‘shall...?’, እኔ ሊገ ሊጆጆበት are not available in Dillmann. Yet, ወስኔ ‘let...’ which is an adverbial element in ለጆጆበት keeps a different meaning and function in Dillmann (‘thus’, affirmative Particle). In the case of the remaining elements, both share almost similar approaches.

2.2. ACPPIP elements and their classes according to Carlo Conti Rossini

Carlo Conti Rossini⁴⁹ who was one of the prominent Ethiopisants of the late nineteenth and twentieth Century, has dealt with the grammatical functions of several ACPPIP elements in his grammar. The number of the elements involved in his grammar is relatively smaller than the number of ACPPIP elements included in ለጆጆበት and also in Dillmann.

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⁴⁹ 1872-1949. He was born in North Italy and learned law at the University of Rome at which he became later a professor of History and Languages of Abyssinia in 1920. His office as a Director of Civil Affairs in the local Italian administration in Eritrea between the time 1899 and 1903 gave him a good opportunity to study better the languages and cultures of Ethiopia. He also acquired a chance to collect and search various manuscripts. He edited and translated several chronicles and hagiographical texts such as Gadla አኔሬዎስ, Gadla ያስፋስ, Gadla ያስፋስ and the chronicle of ሊሆጆ ወንጊስ etc. These and his many other scholarly contributions regarding literary heritages, traditions and different Semitic and non-Semitic languages of Ethiopia make him considered as one of the most prominent figures in the history of modern Ethiopian studies. “Conti Rossini, Carlo”, EAE, I (2003) 791-92 (L. Ricci).
Nevertheless, he provides one hundred eighteen elements in ten classes as follows: (Conti Rossini 1939, 17-27, 86-107, 119-124, 134)

2.2.1 Adverbial elements

- ḥǝyya ‘there’
- ṣəˈra ‘once’
- lafe ‘this side’
- lāˈala ‘above’, ‘over’
- ḥaqqa ‘little’
- maqdama ‘before’
- māˈaze ‘when’
- sobehā ‘at that time’
- qadimu ‘earlier’, ‘in the beginning’
- qǝdma ‘before’
- bǝzuha ‘alone’
- tāhta ‘under’
- tamālom ‘yesterday’
- ḥabura ‘together’
- nasitā ‘a little’
- ḥabattāne ‘together’

- amebā ‘at that time’
- amtāna ‘as much as’
- ‘ayte ‘where’
- kaha ‘overthere’
- kama ‘like’
- adibu ‘yet’
- zalfa ‘always’
- zaya ‘here’
- gesama ‘tomorrow’
- yǝˈaze ‘today’
- yom ‘now’, ‘today’
- yogi ‘yet’
- dǝhra ‘later’
- ṣǝmmita ‘silently’
- ṣǝmimta ‘secretly’
- fadfāda ‘abundantly’

This list consists of thirty-four adverbial elements. Except amebā ‘at that time’ sobehā ‘at that time’, and kama ‘like’, all the elements are present in the same lexical category of ወጌጊ. In the case of sobehā and amebā, the ከጌጊ tradition does not deny their functionality as adverbs in such a way. Nevertheless, they are still categorized as Conjunctions and Prepositions without the suffixation of hā as soba and ከﻣ. Similarly, the suffixation of hu to ādi ‘yet’ is not shown at the first stage in ከጌጊ unless it can be rendered while realizing the suffixations of Determining Particles.

The involvement of ከጌጊ kama ‘like’ in the category of Adverbs is not clear at all because its function is to be used as either a conjunction or a preposition, but not as an adverb. In all other cases, Conti Rossini’s list of Adverbs provides elements in more similar ways to ከጌጊ though it puts aside seventy-two adverbial elements from the
‘Aggabāb’ list of Adverbial elements. This will be shown soon in the final table at the end of the chapter. When we compare it with the same list proposed by Dillmann, we find it shorter since Dillmann’s list of Adverbial elements comprises ninety-seven elements more. However, apart from ẹ́ra ‘once’, all elements provided in Conti Rossini are present in Dillmann without serious orthographic or semantic dissimilarities.

Conti Rossini’s special focus on the non-derivational elements is supposed to be the main reason for the occurrence of such a huge difference between them. Because he did not intend to render many nominal derivations such as lo‘ula ‘high’, marira ‘bitterly’, ẹ́biyya ‘highly’, gʷᵉ nduya ‘a long time’, yəmna ‘on the right hand’, ḏegma ‘on the left’ and dábuba ‘northward’ etc… in his lexical category of Adverbs as it has been done in Dillmann.

He also did not attempt to introduce some adverbial elements by combining certain prepositions, especially ‘ba’ with nouns as Dillmann had already done.

2.2.2 Conjunctional elements

| ይ, bi ‘and’, ‘also’ | ꋞወ ዓም ‘from’ |
| እ la ‘to’ | እወ ዓም ‘as’ |
| ከ ሀ ‘-’ | ከወ ዓም ‘because’ |
| ከ ለ ‘but’ | ከወ ዊ ‘until’ |
| ከ ላ ጋ ‘when’ | ከወ ሊ ‘which’ |
| ከ ሀ ድ ‘that’ | ከወ ዳ ቋ ‘without’ |
| ወ ቤ ህ ዛ ዝ ‘before’ | ወ ቤ ህ ና ዛ ‘now on’ |
| ወ ቤ ህ ዛ ከ ‘where’ | ወ ቤ ቲ ዛ ‘while’ |
| ወ ብ ዒ ‘but’ | ወ ብ ቪ ‘how’ |
| እ ከ ዕ አ ‘but’ | እ ከ ዕ አ ከ ‘so that’ |
| እ ከ ዕ ህ ‘or’ | እ ከ ከ ‘ke ‘-’ |
| እ ከ ዕ ህ ኪ ‘when’ | እ ከ ከ ኪ ከ ‘otherwise’ |
| ኢ ከ ከ ህ ኪ ‘since’ | ኢ ከ ከ ከ ከ ከ ‘later’ |
| ኢ ከ ከ ህ ከ ‘if’ | ኢ ከ ከ ከ ከ ከ ከ ‘but’ |

Except ma ‘-’, ọffo ‘how’, ọnka ‘now on’ and ke ‘-’, all the conjunctional elements involved in the list are available in ‘Aggabāb’ too. According to the ‘Aggabāb’ tradition, ọffo and ọnka are parts of the category of Adverbs while ma and ke are considered as particles. The initial wa in wa-mimma is also not originally part of the ACPPIP element mimma.
Finally, on one hand, the list (of thirty elements) is smaller than its equivalent category of Ṿaggabāb (forty-four elements) by fourteen elements. The elements are the same conjunctional elements that are excluded in Dillmann too, including mangala, baʾənta, Ṿaʾnta, Ṿādi and Ṿoḍa. On the other hand, it is longer than Dillmann’s list of Conjunctions (twenty-eight) by two elements. Beside the number of elements, it maintains the following seven elements that are not available in Dillmann:

| ʾəواب  `after` | la `to` | wamimma `otherwise` |
| ʾəmza `as` | ni `and` and `also` |
| Ṿəffo `how` | qədma `before` |

Likewise, Dillmann also has seven elements which are excluded in Conti Rossini. They are as follows:

| ʾa `-` | ma `-` | Ṿa `that` |
| ʾənbala `without` | mi `how` |
| Ṿənɡa `indeed` | yogi `lest` |

2.2.3 Prepositional elements according to Conti Rossini

| Ṿb caliente `in stead of` | ˌba ʾonta `because of` |
| Ṿl la `to` | Ṿtakla `instead of` |
| Ṿlaʾālamāʾālam `forever` | Ṿtāhta `under` |
| Ṿlə Ṿala `above`, `over` | Ṿhaba `to` |
| ˌmah ʾa Ṿala `above` | Ṿama `when` |
| Ṿmaqdasma `before` | Ṿamsa `like` |
| Ṿmathta `under` | Ṿansara `in front of` |
| Ṿmatlawa `next` | Ṿam `from` |
| Ṿmangala `to` | Ṿaska `until` |
| Ṿmasla `together` | Ṿmbala `without` |
| Ṿmāśkala `between` | Ṿonta `to` |
| Ṿmāʾodota `beyond` | Ṿkama `like` |
| Ṿsoba `when` | Ṿkata `in`, `to` |
| Ṿqadma `before` | Ṿawda `around` |
| Ṿba `in`, `by` | Ṿdib `over` |
| Ṿbayna `for`, `instead of` | Ṿdḥra `after`, `behind` |
The number of prepositional elements maintained in the list above is fewer than the number of elements in the same categories of ‘Aggabäb and Dillmann by eighteen and twelve elements, respectively. If we compare its elements with that of ‘Aggabäb, it keeps exclusively three elements la’alam’alam ‘forever’, maqdɔma ‘before’ and matlɔwa ‘next’. The ‘Aggabäb tradition considers la’ālama’alam as a compound of the preposition la and two identical nouns (‘ālam). In fact, it does not have a negative attitude against the employment of the combination to function as an Adverb. However, in the study, each is studied alone in its own class.

Matlɔwa is regarded as an accusative form of the nominal matlɔw ‘follower’. It is of course added to nouns like other prepositions, but it is used to express the noun before as an adjective.

Contrarily, the following twenty elements involved in ‘Aggabäb are not available in Conti Rossini’s list of prepositions:

| ‘afa ‘during’       | gora ‘near’         |
| ‘afā ‘outside’     | maṭana ‘like’       |
| ‘amṭāna ‘like’     | sānitā ‘on the next day’ |
| ‘ayātā ‘like’      | tawlāta ‘in place of’ |
| bayna ‘about’, ‘for’ | tar’asa ‘at the head of’ |
| bezā ‘for’, ‘in ransom of’ | torgāsa ‘at the foot of’ |
| ‘adme ‘the time of’ | wəsāte ‘in’         |
| fənnā ‘during’     | wəsātita ‘in’       |
| gabo ‘near’        | wəsta ‘in’          |
| gize ‘during’      |                        |

The elements included in Dillmann, which are not present in Conti Rossini are the following:

| ‘afā ‘outside’     | fənnā ‘towards’          |
| ‘amṭāna ‘as long as’ | kawālā ‘behind’    |
| ‘ar’ayā ‘like’     | mansara ‘over-against’  |
| ba’əbret ‘because of’ | mo’haza ‘beside’  |
| bezā ‘in ransom of’ | tawlāta ‘for’         |
| bisə ‘beside’      |                        |
| fɔddā ‘in charge of’ |                        |
The only two elements from Conti Rossini that are not available in Dillmann are laʿālamaʿālam and matləwa. Otherwise, all the remaining elements are kept in Dillmann though there is a minor difference in providing the elements bayna and ʾəm. Dillmann has provided them as babayna and ʾəmənna. Of course, this makes no semantic difference except that it shows an attachment of additional elements to them, ba (ba + bayna) and na (ʾəm + ənna.). In this case, Conti Rossini and the ʾAggabāb tradition share an identical perspective.

2.2.4 Interrogative and Relative pronouns

2.2.4.1. Interrogative Pronouns

መኑ mannu ‘who’

ሚ mi ‘what’, ‘which’

ምንት mǝnt ‘what’

አይ ʾay ‘which’

አይ ʾǝsfǝntu ‘how much’

2.2.4.2. Relative Pronouns

አለʾ ʾǝlla ‘who’, ‘which’

እንተ ʾǝnta ‘who’, ‘which’

እንተ za ‘who’, ‘that’, ‘which’

2.2.5 Interjections and Particles

2.2.5.1. Interjections

ሐሰḥassa ‘wrong’

ሐዊሳḥawisā ‘greetings’

አሌʾ ʾalle ‘woe!’

ወይ way ‘Woe!’

ጻት  ᓇsāt ‘silence’

2.2.5.2. Vocative Particles

ሠ ᒋo ‘O’

አስተስስ ᒋeziʾo ‘O’, ‘behold’

2.2.5.3. Particles

2.2.5.3.1. Particles indicating genitive relation

ለ la ‘of…’

ለ za ‘of…’

2.2.5.3.2. Interrogative Particles

ሁ ᒋu ‘is?’

ሁ ᒋnų ‘is?’ ‘shall?’

2.2.5.3.3. Negative Particles
Review of some printed Gǝʿǝz Grammars

አኮ ʾakko ‘no’
እንቢ ʾǝnbi ‘no’
ማ. ‘i ‘not’, ‘un.’

The elements provided in both tables are recognised in ለAggabāb except እስሳ ‘wrong’, እሬወስा ‘greetings’ and ሥት ‘silence’ that have been involved in the category of Interjections. Dillmann also did not keep the first two elements in his equivalent category. He indeed mentioned ሥት ‘silence’ in a geminated form, but it is in a different category of Prepositions. In the sub-category of Particles indicating a genitive relation, the two important elements ህላ and ህንታ are excluded.

2.3. ACPPIP elements included in Josef Tropper’s grammar

Josef Tropper is one of the specialists of the twentieth century in Ethiopic and other Semitic languages. Altäthiopisch: Grammatik des Geʿez is one of his scholarly productions in which he provided various important remarks on different linguistic aspects of Gǝʿǝz language.

With regard to ACPPIP elements, Tropper proposed the following one hundred seventy-nine elements in four lexical categories and sub-categories as follows: (Tropper 2002, 138-53)

2.3.1 Adverbial elements

ህየ ኢያ ‘there’
ለምንት እለንት ‘why’
ለምዕር እለመ ‘once’
ለከንቱ እላንት ‘freely’
ለዝላፉ እላንት ‘always’
ለግሙራ እላንት ‘completely’
ለፋ እላ ‘this side’
ለፋ እላ ‘this side’
ለፋ እላ ‘this and that side’
ለፋ እላ ‘above’
ለፈ እላ ‘in the night’
በጽቀ ‘a little’
ማ ‘what’
የአለካ ሉ዁ ‘when’
የአለካ ሉ዁ ‘once’

መወ ሽወብ ‘at that time’
ቀዳሚ ቅድሚ ‘first’, ‘before’
ቀዳሚ ቅድሚ ‘firstly’
ቀዳሚሃ ቅድሚሃ ‘in the beginning’
ባስመንት ‘why’
ብስራይት ‘slightly’
ባለም ቅዳም ‘truly’
ብስራይት ቅዶታ ‘why’
ብስራይት ቅዶታ ‘therefore’
ብስራይት ቅዶታ ‘therefore’
ብስራይት ‘for free’
በጽቀ ‘at that time’
ባይን ‘ Según ‘for what’
ባይን ‘ Según ‘therefore’
ባይን ‘ Según ‘many’
Review of some printed Gəˈaz Grammars

2.3.2 Conjunctional elements

አለአ እ ከ ‘and’
አለአለላ ‘whenever’
አለያለመ ‘if’
አለጊለ እ ሓት ‘as long as’
አለያለ እ እ እ ‘or’

አለsylvania ‘always’
አለ/Core  እ ከ ‘there’
አለsylvania እ ከ ሓ '= 'kama mənt ‘like what’
አለsylvania ከ ‘likewise’
አለsylvania ከ ‘for free’
አለያለ ‘later’
አለያለ ከ ‘again’
አለsylvania ከ ‘always’
አለያለ ከ ‘always’
አለያለ ከ ‘this day’
አለያለ ‘today’
አለያለ ከ ‘every time’
አለያለ ‘tomorrow’
አለያለ ‘suddenly’
አለያለ ከ ‘very’
አለያለ ከ ‘a lot’
አለያለ ከ ‘quickly’
አለያለ ከ ‘when’
አለ/Core  እ ከ ከ ‘so far as’
አለያለ ከ ‘but’
አለያለ ከ ‘alone’
<table>
<thead>
<tr>
<th>Amharic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>እንበለ፡ ዳእሙ</td>
<td>‘but’</td>
</tr>
<tr>
<td>እንዘ</td>
<td>‘when’</td>
</tr>
<tr>
<td>እው</td>
<td>‘or’</td>
</tr>
<tr>
<td>እም</td>
<td>‘from’</td>
</tr>
<tr>
<td>እስመ</td>
<td>‘because’</td>
</tr>
<tr>
<td>እስከ</td>
<td>‘until’</td>
</tr>
<tr>
<td>ለአችሁ</td>
<td>‘and’</td>
</tr>
<tr>
<td>እንጻረ</td>
<td>‘when’</td>
</tr>
<tr>
<td>ለአማ</td>
<td>‘that’, ‘so that’</td>
</tr>
<tr>
<td>ለእም</td>
<td>‘from’</td>
</tr>
<tr>
<td>እምነ</td>
<td>‘as much as’</td>
</tr>
<tr>
<td>እስከ</td>
<td>‘until’</td>
</tr>
<tr>
<td>እስመ</td>
<td>‘because’</td>
</tr>
<tr>
<td>እው</td>
<td>‘or’</td>
</tr>
</tbody>
</table>

2.3.3 Prepositional elements

| እንበለ፡ ዳእሙ | ‘but’ |
| ለአማ | ‘when’ |
| ለእም | ‘from’ |

Review of some printed Gǝʿǝz Grammars
2.3.4 Particles

2.3.4.1. Part. of negative reaction

እንብ ‘no’

እንበለ ‘without’

2.3.4.2. Presentational particles

ኋይ ‘behold’

2.3.4.3. Negative Particles

አልቦ ‘there is no’

ወን ‘not’, ‘un-’

2.3.4.4. Vocative particles

አሌ ‘woe!’

ው ‘O!’

2.3.4.5. Admiring Part.

ሚ ‘how’

መ ‘then’

2.3.4.6. Other Particles

ሁ ‘is?’, ‘shall?’

እ ‘also’

አ ‘~’

ወ ‘still’

አ ‘~’

In terms of quantity of elements involved in the lexical categories, Tropper’s grammar contains the largest list of ACPPPIP elements next to Dillmann and Kidāna Wald. The following two factors made his contribution larger.
The first factor is the repeated mention of some elements, with and without pronominal suffixes. For example, he mentioned soba ‘when’, ʾama ‘when’ and gize ‘when’ the prepositional and conjunctional elements in their original forms. At the same time, he implemented sobehā ‘at that time’, ʾamehā ‘at that time’, ʾamehu ‘at that time’ and begizehā ‘at that time’ as individual elements in the same circumstances. The adverbial element qadāmi ‘firstly’ is also mentioned again with a suffix as qadāmi-hu ‘in the beginning’.

The second factor is the reintroduction of different elements combined with other ACPPIP elements. He mainly used la, ba, baʾanta, ʾəm and ʾənta as important components for the reintroduction. Thirty-eight of the listed elements are the results of this tendency of reintroducing elements in different forms.

Generally, Tropper has mostly listed the same elements involved in Dillmann’s grammar though his list consists of a smaller number of elements. Astonishingly, the noun ʾəlat preceded by a demonstrative pronoun ʿzātti is introduced as an individual element in the lexical category of Adverbs.

Furthermore, the elements baʿada ‘through’, baʿadāwa ‘through’ and bawaʿada ‘by’ are not recognized as adverbial elements in the tradition of ʾAggabāb. Even the other scholars who have been mentioned in this work have not included them in their lists. It is supposed to be newly introduced by Tropper himself.

2.4. ACPPIP elements involved in ʾAlaqā Kidāna Wald Kefle’s grammar

One of the outstanding Gəʿez grammarians of the early twentieth century ʾAlaqā Kidāna Wald Kafle has collected 193 ACPPIP elements in his Gəʿez grammar and dictionary. His way of categorization of the elements is completely different from the way carried out by the scholars whose approaches we discussed up to now. He just followed the tradition of ʾAggabāb and categorized the elements in three major groups of ʾAbiyy ʾAggabāb, Nǝʿus ʾAggabāb and Daqiq ʾAggabāb.
However, the elements are recategorized in six lexical categories to discern his approach on the standing points comparing with the scholarly approaches detected above (Kidāna Wald Kafle 1955:86-88, 126-159).

### 2.4.1. Adverbial elements

#### 2.4.1.1. Adverbs

<table>
<thead>
<tr>
<th>Gǝ’ǝz</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭǝlǝwा</td>
<td>‘existingly’</td>
</tr>
<tr>
<td>hǝdua</td>
<td>‘silently’</td>
</tr>
<tr>
<td>lazǝláfu</td>
<td>‘always’</td>
</tr>
<tr>
<td>lafe</td>
<td>‘this side’, ‘here’</td>
</tr>
<tr>
<td>lafašǝme</td>
<td>‘at the end’</td>
</tr>
<tr>
<td>hǝwisǝ</td>
<td>‘Greetings’</td>
</tr>
<tr>
<td>ṭǝqqa</td>
<td>‘a little’</td>
</tr>
<tr>
<td>mǝ-‘-’</td>
<td></td>
</tr>
<tr>
<td>mǝqǝdi[m]</td>
<td>‘before’</td>
</tr>
<tr>
<td>maftǝwa</td>
<td>‘willingly’</td>
</tr>
<tr>
<td>rǝtu’a</td>
<td>‘uprightly’</td>
</tr>
<tr>
<td>sǝnila</td>
<td>‘on the next day’</td>
</tr>
<tr>
<td>nǝ‘-‘</td>
<td></td>
</tr>
<tr>
<td>qǝdǝmi</td>
<td>‘firstly’, ‘before’</td>
</tr>
<tr>
<td>qǝdimu</td>
<td>‘at first’, ‘in old time’</td>
</tr>
<tr>
<td>qǝdǝma</td>
<td>‘before’, ‘firstly’</td>
</tr>
<tr>
<td>qǝdǝm</td>
<td>‘before’</td>
</tr>
<tr>
<td>bǝzuḥa</td>
<td>‘much’</td>
</tr>
<tr>
<td>tǝhta</td>
<td>‘under’</td>
</tr>
<tr>
<td>tǝmǝlǝm</td>
<td>‘yesterday’, ‘earlier’</td>
</tr>
<tr>
<td>tǝrǝs</td>
<td>‘at the top of’</td>
</tr>
<tr>
<td>tǝrgāḍ</td>
<td>‘at the foot of’</td>
</tr>
<tr>
<td>tǝkāt</td>
<td>‘in ancient time’</td>
</tr>
<tr>
<td>ḥarif</td>
<td>‘next year’</td>
</tr>
<tr>
<td>ṭǝbua</td>
<td>‘secretly’</td>
</tr>
<tr>
<td>ṭǝdǝta</td>
<td>‘a little’</td>
</tr>
<tr>
<td>nǝhu</td>
<td>‘now’, ‘behold’</td>
</tr>
<tr>
<td>nǝhmǝḥa</td>
<td>‘extravagantly’</td>
</tr>
<tr>
<td>nǝstita</td>
<td>‘slightly’</td>
</tr>
<tr>
<td>ṭǝmǝ ’amir ‘time’</td>
<td></td>
</tr>
<tr>
<td>ṭǝmnǝna</td>
<td>‘in average’</td>
</tr>
<tr>
<td>ṭǝferǝna</td>
<td>‘last year’</td>
</tr>
<tr>
<td>ṭǝqdimu</td>
<td>‘before’</td>
</tr>
<tr>
<td>ṭǝ (-)</td>
<td></td>
</tr>
<tr>
<td>ʾǝsku</td>
<td>‘let…’</td>
</tr>
<tr>
<td>ʾǝnka</td>
<td>‘now on’</td>
</tr>
<tr>
<td>ʾǝndǝ’i</td>
<td>‘then indeed?’</td>
</tr>
<tr>
<td>ʾǝndǝ’</td>
<td>‘not surely’</td>
</tr>
<tr>
<td>ʾǝsku</td>
<td>‘let…’</td>
</tr>
<tr>
<td>ʾǝnka</td>
<td>‘now on’</td>
</tr>
<tr>
<td>ʾǝndǝ’i</td>
<td>‘not surely’</td>
</tr>
<tr>
<td>ʾǝsku</td>
<td>‘let…’</td>
</tr>
<tr>
<td>ṭǝhmǝ ṭǝr</td>
<td>‘there’</td>
</tr>
<tr>
<td>ṭǝnǝlǝ</td>
<td>‘behind’, ‘later’</td>
</tr>
<tr>
<td>ṭǝnǝlǝ</td>
<td>‘wherever’, ‘whenever’</td>
</tr>
<tr>
<td>ṭǝk</td>
<td></td>
</tr>
</tbody>
</table>

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### 2.4.1.2 Interrogative Adverbs

| ዊወ ምምማ | mimma ‘otherwise’ |
| ዊወ ቤአለየ ቤአለየ | mā‘aze ‘when’ |
| ከወ ራስን | sofā ‘how much’ |

### 2.4.2 Conjunctional elements

| ከ ቄ ልክጋעצב | soba ‘when’ |
| ከወ ራስን | baqala ‘as’, ‘for’ |
| ከወ ቤአለየ | ba‘ente ‘because’ |
| ከወ ራስን | bayna ‘because’ |
| ከወ ቦርራ ቦርራ | as‘aża ‘as’ |
| ከወ ቤአለየ | ‘from now on’ |
| ከወ ቦርራ ቦርራ | ‘from this day on’ |
| ከወ ቦርራ ቦርራ | ‘because’ |
| ከወ ቦርራ ቦርራ | ‘until’ |
| ከወ ቦርራ ቦርራ | ‘without’ |
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አንበይኔ መንበይኔ ‘since’
አንዛ ብንራ ኪለ ‘while’
ካማ ኪለ ‘as’
ባብት bǝhil ‘meaning’
ብር ብር ከት ሃገት ‘however’
ትመት ብጥላት ‘in place of’
ባባ ከት ‘to’
እን ከ ከ ‘and’, ‘also’
አላ ከት ‘but’
አማ ከት ‘when’
አማንስ ከት ‘like’
አማትኋ ከት ‘because’
አር ከት ‘as’
አኚ ከት ‘because’
አወ ከት ‘or’
አወ ከት ‘if’
አው ከት ‘from’
ወ ከት ‘and’
ወወ ከት ሇ ‘as’, ‘if’
የተለመ ከት ‘as much as’
አለም ከት ‘ever’
ልም ከት ‘annually’
ለ ከት ‘again’
ልት ከት ‘daily’, ‘in a day’
ሆጋ ከት ‘when’, ‘at a time of’
እለም ከት ለ ከት ‘but’
እን ከት ላ ‘after’
አው ከት ‘in place of’

2.4.3. Prepositional elements
አለ ‘to’
አለስ ከት ላለ ‘above’, ‘over’
ባይ ከት ‘boundary’
መል ከት ለልታ ‘above’
መላት ከት ለልታ ‘under’
አስላ ከት ‘together’
አስላ ከት ለልታ ‘between’
ቀ ከት ለልታ ‘before’, ‘firstly’
ባ ከት ‘by’, ‘in’
ባስ ከት ‘because of’
ቤሬ ከት ‘for’, ‘in the ransom of’
ቤት ከት ‘during’, ‘dawn’
ትለ ከት ‘for’, ‘on behalf of’
ግት ከት ‘under’
አፈ ከት ለልታ ‘in the form of’, ‘like’
አገ ከት ለልታ ‘area’, ‘surrounding’
አይ ከት ‘about’, ‘for’
አወ ከት ‘at the edge of’
አፍ ከት ‘outside’
ካማ ከት ‘like’
ክሳ ከት ‘rim’
ክን ከት ‘wing’
ውስ ከት ‘in’
ውስ ከት ‘in’
ሓግ ከት ‘in compensation of’
ሓሬ ከት ‘around’
ሓታ ከት ‘in charge of’
ስላ ከት ‘bet’
ጋ ከት ‘border’, ‘seashore’
ወል ከት ‘area’, ‘province’
2.4.4 Interjections, Relative Pronouns and Particles

2.4.4.1. Interjections
- ወይ ሳይ ‘woe!’
- አህ ስ ‘ah’
- ከወይ ሳይወ ‘woe!’
- ከወይለ ‘Woe!’
- ከወይ ሳይ ‘Woe!’
- ከወይለ ሳይወ ‘Woe!’
- ከወይለ ሳይ ‘Woe!’

2.4.4.2. Relative Pronouns
- እለ ሳሌ ‘who’, ‘that’, ‘which’
- እንተ ሳንታ ‘who’, ‘that’, ‘which’

2.4.4.3. Particles

2.4.4.3.1. Affirmative Particles
- እሁ ሳሆ ‘ok’

2.4.4.3.2. Negative Particles
- እሓ ሳላ ‘no’, ‘not’
- እሬ ሳንኮ (not)

2.4.4.3.3 Vocative Particles
- ከ ሳ ‘o’

2.4.4.3.4. Interrogative Particles
- ህ ሳuru ‘is…?’
- ህ ሳሬ ‘shall?’, ‘is…?’

2.4.4.3.5. Particles indicating Genitive relation
- እለ ሳለ ‘of…’
- እንተ ሳንታ ‘of…’

In terms of quantity, Kidāna Wald’s list of ACPPIP elements is similar with that of Dillmann. But on the types of elements, there is an unambiguous difference between them. Particularly in the lexical categories of Adverbs and Prepositions, each has
collected several elements which do not exist in the list of the other. For instance, the elements lelita, lǝ’ula, hassata, ma’alta, matana, ḥayyula and ḣkkwyə which are listed only in Dillmann, and again, the elements maqdio, mansara and ma’idota involved in the category of Prepositions are not included in Kidāna Wald’s list of elements.


Furthermore, Kidāna Wald has added two combined phrases to the elements in the lexical category of Conjunction as single elements ʾemyǝzze and ʾemyom. However, in accordance with the tradition of ʾAggabāb, such combinations of two elements which still keep their own meanings in the combination are not considered as single ACPPIP elements. Even, the nouns such as lelita, bǝḥer, yamān, yǝmn, dagām, ḍǝgām, ḣadyām, kanfar and konf are not given attention in the study of ʾAggabāb like the other ACPPIP elements unless they are studied as nouns. To be precise, out of one hundred sixteen elements provided in the categories of Adverbs and Prepositions twenty-eight elements are not involved in the ʾAggabāb tradition since they are not considered as ACPPIP elements. The elements provided in their classes are as follows:

Adverbial elements: (sixteen)

| ‘asfer ‘last year’ | hɔllɔwa ‘existingly’ |
| dǝllǝwa ‘readily’ | lafɔssǝme ‘at the end’ |
| gǝdma ‘not straightly’ | mafɔsɔwa ‘willingly’ |
| gǝfts’ita ‘perversely’ | nɔsntnɔ ‘extravagantly’ |
| gǝnṗǝlita ‘the wrong way’ | ɾɔtu’a ‘uprightly’ |
| ʰarif ‘next year’ | ḍagm ‘left’ |
| ʰawisā ‘Greetings’ | yamān ‘right’ |
| bǝdu’a ‘silently’ | yǝmn ‘right’ |

Prepositional elements: (twelve)

| ʾasba ‘in compensation of’ | ʰayq ‘boundary’ |
| bǝḥer ‘during’, ‘dawn’ | kanfar ‘rim’ |
| dawal ‘area’, ‘province’ | konf ‘wing’ |
| ḍǝngāg (border) | ʃɔlɔlɔta ‘in the likeness of’ |
| ʾaseta ‘in charge of’ | ʃɔn ‘border’ |
| gabaz ‘border’ | zaza ‘’ |
Regarding the elements listed in the categories of Conjunctions and Particles, no element is involved in the Ḩaggabāb tradition except ʾǝmyǝʾǝze ‘from now on’ and ṣomymom ‘from this day onward’.

2.5. ACPPIP elements and their classes according to Stefan Weninger

A short grammar of Gǝʾǝz published by Stefan Weninger who is a re-known Semitist and Ethiopianist of the day contained at least four lexical categories and some ACPPIP elements from each category. The elements are twenty-two all in all. He presented them in their classes as follows: (Weninger 1993, 16-17, 32-33)

2.5.1 Relative Pronouns

| እእል | ወላ ‘who’, ‘that’, ‘which’ |
| ከንታ | ወንታ ‘who’, ‘that’, ‘which’ |

2.5.2 Interrogative pronouns

| መኑ | በኑ ‘who?’ |
| ምንት | በንት ‘what?’ |

2.5.3 Prepositions

| እ | ‘to’ |
| እትልል | ‘above’, ‘over’ |
| እታልል | ‘above’ |
| እስል | ‘with’ |
| እስጴታል | ‘between’ |
| እስደ | ‘before’ |
| እት | ‘by’, ‘in’ |
| እትልታ | ‘because of’ |

2.5.4 Particles indicating Genitive relation

| እ | ‘of’ |
| እጴ | ‘of’ |

As anyone can observe, this list provides a very few number of ACPPIP elements. In the grammars under review as well as in the tradition of Ḩaggabāb, the lexical categories of Adverbs and Conjunctions are the most important lexical categories that consists of a considerable number of elements. However, he did not include them in his work since it is designed to provide only a short overview.

The other significant lexical category of Particles is also represented only by two elements indicating a genitive relation (la and za). He paid a better attention to the
lexical category of Prepositions. But, this also cannot be considered as completely done because it involves less than one third of the prepositional elements that can be listed in the category.

With regard to the elements involved in the list, they do not show a serious orthographic or semantic difference from their state in ላ጗ጏባብ. The only differences that can be mentioned here is that he provides the elements ከጱ ከባባ ‘to’, ‘where’ and ላጱ ዳባ ‘above’, ‘over’ with the combination of other prepositional elements ከጭም ዘም ‘from’ ከበ ዳባ ‘above’, ‘over’. In the ላ጗ጏባብ tradition, each element is studied as an individual prepositional element though the combination is grammatically possible.
Table 1. Adverbial Elements

<table>
<thead>
<tr>
<th>Adverbial Elements</th>
<th>Ḍaggabāb.</th>
<th>Dillmann</th>
<th>Conti-Rossini</th>
<th>Tropper</th>
<th>Kidāna Wald</th>
<th>Weninger</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ḍa ‘-’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>-</td>
</tr>
<tr>
<td>2 ‘abiyya ‘highly’</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>3 ‘addāma ‘beautifully’</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>4 ‘ādi ‘yet’</td>
<td>P</td>
<td>P</td>
<td>P (‘adīhu)</td>
<td>P</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>5 ‘af ā ‘outside’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>6 ‘ahattane ‘in one’</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>7 ‘albo ‘no’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>8 ‘amān ‘truly’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>P (‘amāna)</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>9 ‘amehā ‘at that time’</td>
<td>A</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>10 ‘amehu ‘at that time’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>11 ‘amira ‘time’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P (‘amīr)</td>
<td>-</td>
</tr>
<tr>
<td>12 ‘amṭāna ‘in average’</td>
<td>A</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>P</td>
<td>-</td>
</tr>
<tr>
<td>13 ‘ansāra ‘forwardly’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>-</td>
</tr>
<tr>
<td>14 ‘aqdimu ‘before’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>-</td>
</tr>
<tr>
<td>15 ‘asfer ‘last year’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>-</td>
</tr>
</tbody>
</table>
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<p>| | | | | | | |</p>
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<tr>
<td>16</td>
<td>'awda ‘around’</td>
<td>P</td>
<td>P</td>
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<td>17</td>
<td>'ay ‘which’</td>
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<td>P</td>
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</tr>
<tr>
<td>18</td>
<td>'ayte ‘where’</td>
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<td>P</td>
<td>P</td>
<td>P</td>
<td>P</td>
</tr>
<tr>
<td>19</td>
<td>badâhn ‘in safety’</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>20</td>
<td>baʾanta-mõnt ‘why’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>21</td>
<td>baʾontaz ‘therefore’</td>
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<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>22</td>
<td>baʾonta-zõntu ‘therefore’</td>
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<td>A</td>
<td>A</td>
<td>P</td>
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<tr>
<td>23</td>
<td>bafaqād ‘volunerly’</td>
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<td>P</td>
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</tr>
<tr>
<td>24</td>
<td>baʃssâme ‘lastly’</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>25</td>
<td>begizehâ ‘at that time’</td>
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<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>26</td>
<td>baḥeqqu ‘considerably’</td>
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<td>P</td>
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<td>A</td>
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</tr>
<tr>
<td>27</td>
<td>baḥšum ‘miserably’</td>
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<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>28</td>
<td>baḥtitu ‘alone’, ‘only’</td>
<td>P</td>
<td>P</td>
<td>P</td>
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<td>A</td>
</tr>
<tr>
<td>29</td>
<td>baḥattu ‘only’</td>
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<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>30</td>
<td>bakka ‘in vain’</td>
<td>P</td>
<td>P</td>
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<td>A</td>
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<tr>
<td>31</td>
<td>bakwɔllu ‘gradually’</td>
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<td>P</td>
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<td>32</td>
<td>bakwɔrb ‘by constraint’</td>
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<td>P</td>
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<td>A</td>
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<tr>
<td>33</td>
<td>bamət u ‘fully’</td>
<td>P</td>
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<tr>
<td>34</td>
<td>banšuh ‘innocently’</td>
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<td>A</td>
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<td>A</td>
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<td>35</td>
<td>bašannäy ‘in friendly way’</td>
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<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
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<td>36</td>
<td>bašabäh ‘in the morning’</td>
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<td>beyna-mänt ‘for what’</td>
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<td>bažuḫa ‘much’</td>
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<td>42</td>
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<td>dägäma ‘again’</td>
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<td>47</td>
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<td>P</td>
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### Review of some printed Gǝʿǝz Grammars

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<td>ḍǝmuna ‘truely’</td>
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<td>P (ba’ǝmǝn)</td>
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<td>ḍǝmqadimu ‘from the beginning’</td>
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<td>ḍǝmbǝynaz ‘because of this’</td>
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<td>ḍǝmbǝya-zǝnttu ‘therefore’</td>
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<td>A</td>
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<td>P</td>
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<tr>
<td>69</td>
<td>ḍǝnka ‘now on’</td>
<td>P</td>
<td>A</td>
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<td>A</td>
<td>P</td>
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</table>
Review of some printed Gəˈaz Grammars

|   | ʾәnkǝmu ‘take’, ‘behold’ | ʾәngā ‘then indeed?’ | ʾәrqǝ ‘alone’ | ʾәsfǝntu ‘how many’ | ʾәskamǝnt ‘to what extent’ | ʾәsku ‘let...’ | ʾәwwa ‘or’ | fadsǝda ‘very’ | fǝsma ‘in front’ | fǝssuma ‘absolutely’ | fǝstunə ‘quickly’ | gahada ‘openly’ | gassa ‘face to face’ | gǝdma ‘awry’ | ʾәbr ‘must’ | ʾәbta ‘suddenly’ | ʾәfǝsǝtita ‘perversely’ | gǝmurǝ ‘every time’ |
|---|-------------------------|---------------------|--------------|------------------|-------------------------|------------|----------|-------------|----------------|----------------|----------------|----------------|----------------|----------------|---------------|-------------|----------------|----------------|----------------|
| 70 | A | P | A | A | A | - |
| 71 | P | A | A | A | P | - |
| 72 | P | A | A | A | A | - |
| 73 | A | P | A | A | A | - |
| 74 | A | A | A | P | A | - |
| 75 | P | A | A | A | P | - |
| 76 | A | A | A | P | A | - |
| 77 | P | P | P | P | P | - |
| 78 | P | P | A | A | A | - |
| 79 | P | P | A | A | P | - |
| 80 | P | P | A | P | A | - |
| 81 | P | A | A | A | P (ɡǝhuda) | - |
| 82 | P | A | A | A | P (ɡǝss) | - |
| 83 | A | P | A | A | P | - |
| 84 | P | A | A | A | A | - |
| 85 | P | P | A | P | A | - |
| 86 | A | A | A | A | P | - |
| 87 | P | P | A | P+ lagǝmǝrǝ | P | - |
Review of some printed Gǝʿǝz Grammars

<p>| 88  | ɡǝnplistita ‘the wrong way’ | A | A | A | A | P | - |
| 89  | ɡǝšam ‘tomorrow’ | P | P (gešama) | P (gešama) | P | P | - |
| 90  | ɡʷá ‘also’ | A | A | A | A | P | - |
| 91  | ɡʷunduya ‘a long time’ | A | P | A | A | P (harif) | - |
| 92  | ɡarifa ‘this year’ | A | P | A | A | P (harif) | - |
| 93  | ɡassata ‘falsely’ | A | P | A | A | A | - |
| 94  | ɡawisā ‘Greetings’ | A | A | A | A | A | P | - |
| 95  | ɡbubu’a ‘secretly’ | P | A | A | A | A | P | - |
| 96  | ɡbubura ‘all together’ | P | P | P | A | A | - |
| 97  | ɡedu’a ‘silently’ | A | A | A | A | P | - |
| 98  | ɡdāta ‘a little’ | P | P | A | P+ (baḥodāt) | P | - |
| 99  | ɡللwa ‘existingly’ | A | P | A | P+ (baḥodāt) | P | - |
| 100 | ɡqqqa ‘by degrees’, ‘a little’ | P | P | P | P | P | - |
| 101 | ɡyya ‘there’ | P | P | P | P | A | - |
| 102 | ɡyyula ‘powerfully’ | A | P | A | A | A | - |
| 103 | ɡu ‘is...? ’ | A | P | A | A | A | - |
| 104 | ɡubāre ‘unitedly’ | P | A | A | A | A | - |
| 105 | ɡaḥba ‘again’ | P | P | A | P | A | - |</p>
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<th>No.</th>
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<td>106</td>
<td>kā ṣbata ‘repeatedly’</td>
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<td>kāḥ ‘away’</td>
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<td>P (kāḥa)</td>
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<tr>
<td>108</td>
<td>kama ‘like’</td>
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<td>P</td>
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<td>-</td>
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<td>109</td>
<td>kamāhu ‘likewise’</td>
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<td>110</td>
<td>kama-mənt ‘like what’</td>
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<tr>
<td>111</td>
<td>kantu ‘in vain’</td>
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<td>P</td>
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<td>P (ba/lα-kantu)</td>
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<td>112</td>
<td>kawālā ‘behind’, ‘later’</td>
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<td>113</td>
<td>kʷ’llαbe ‘where’, ‘whenever’</td>
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<td>P (every direction)</td>
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<td>P</td>
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<tr>
<td>114</td>
<td>ke ‘-’</td>
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<td>A</td>
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<td>A</td>
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<td>115</td>
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<td>116</td>
<td>kʷ’uba ‘doubly’</td>
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<td>117</td>
<td>kəmma ‘always’</td>
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<td>118</td>
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<tr>
<td>120</td>
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<tr>
<td>121</td>
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<td>122</td>
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<td>123</td>
<td>lafe ‘this side’, ‘here’</td>
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<td>P</td>
<td>P</td>
<td>P+(lafewalafe)</td>
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Review of some printed Gǝʿǝz Grammars

| 124 | *lafǝssǝme* ‘at the end’ | A | A | A | A | P | - |
| 125 | *leli(A)* ‘by night’ | A | P | A | P | A | - |
| 126 | *lazǝlāfu* ‘always’ | P +*lazǝlāfu* | P | A | P | P | - |
| 127 | *lǝula* ‘upward’ | A | P | A | A | A | - |
| 128 | *mǝ’* | A | A | A | A | P | - |
| 129 | *mǝalta* ‘by day’ | A | P | A | A | A | - |
| 130 | *mǝ’ǝze* ‘when’ | P | P | P | P | P | - |
| 131 | *maftǝw* ‘right’ | P | A | A | A | P (maftǝwa) | - |
| 132 | *mǝ’dota* ‘beyond’ | A | P | A | A | A | - |
| 133 | *mǝ’ǝkala* ‘in the midst’ | A | P | A | A | A | - |
| 134 | *ma’ǝltǝ* ‘above’ | A | P | A | A | A | - |
| 135 | *mansara* ‘forwardly’ | P | A | A | A | A | - |
| 136 | *mannu* ‘who’ | A | P | A | A | A | - |
| 137 | *maqdoma* ‘firstly’ | P | A | P | A | P (maqdom) | - |
| 138 | *marina* ‘bitterly’ | A | P | A | A | A | - |
| 139 | *matana* ‘the bigness of’ | A | P | A | A | A | - |
| 140 | *mathǝta* ‘below’ | A | P | A | A | A | - |
| 141 | *matǝwǝ* ‘in succession’ | A | P | A | A | A | - |
Review of some printed Ḡǝʿǝz Grammars

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<td>P + lamǝr</td>
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<td>157</td>
<td>nǝstita ‘slightly’</td>
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<td>P</td>
<td>P</td>
<td>P</td>
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<td>158</td>
<td>nu ‘is…?’</td>
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<td>A</td>
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<tr>
<td>159</td>
<td>‘o ‘o’</td>
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<td>P + qadǝmihu</td>
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Review of some printed Gǝʿǝz Grammars

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### Review of some printed Gǝʿǝz Grammars

| 178  | šǝnu’a ‘strongly’          | A | P | A | A | A | - |
| 179  | šaru’a ‘idly’              | A | P | A | A | A | - |
| 180  | šǝmimta ‘secretly’         | P | P | P | A | A | - |
| 181  | so ‘.’                     | A | A | A | A | A | P | - |
| 182  | sobehā ‘at that time’      | A | A | P | P | A | - |
| 183  | tāhta ‘below’; ‘under’     | P | P | P | A | P | - |
| 184  | tāḥtya ‘under’             | A | P | A | A | A | - |
| 185  | tāḥtita ‘downwardly’       | P | A | A | A | A | - |
| 186  | tāḥtu ‘under’              | P | P | A | A | A | - |
| 187  | tōbuta ‘humbly’            | A | P | A | A | A | - |
| 188  | tǝkāt ‘once’               | P | P | A | P | P | - |
| 189  | tǝmālom ‘yesterday’, ‘earlier’ | P | P | P | A | P | - |
| 190  | tǝnqyuqa ‘carefully’, ‘fully’ | P | P | A | A | P | - |
| 191  | tǝyyuqa ‘exactly’          | P | P | A | A | A | P | - |
| 192  | tǝqqqa ‘absolutely’        | P | P | P | P | P | - |
| 193  | tǝr’asa ‘at the top of’    | P | A | A | A | P (tǝr’as) | - |
| 194  | tɔrgasə ‘at the foot of’   | P | A | A | A | P (tɔrgas) | - |
| 195  | waddǝ’a ‘fully’            | P | A | A | A | A | - |
Review of some printed Gǝʿǝz Grammars

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|73  | 97                       | 131| 34 | 73 | 78 |    |
Table 2 Conjunctional elements

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<td>9 ʾamṭāna ‘as long as’</td>
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<th>Weninger</th>
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Review of some printed Gǝʿǝz Grammars

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Review of some printed Gǝʿǝz Grammars

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Table 4 Relative and Interrogative Pronouns

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<th>Tropper</th>
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<th>8</th>
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Table 5 Interjections

<table>
<thead>
<tr>
<th>Elements</th>
<th>'Aggabāb</th>
<th>Dillmann</th>
<th>Conti Rossini</th>
<th>Tropper</th>
<th>Kidāna Wald</th>
<th>Weninger</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 'a ‘?’</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>-</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>2 'a'i ‘come’</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>-</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>3 'ah ‘ahh!’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>-</td>
<td>P + ‘ahah</td>
<td>A</td>
</tr>
<tr>
<td>4 'alle ‘woo!’</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>-</td>
<td>P</td>
<td>A</td>
</tr>
</tbody>
</table>
Table 6 Particles

<table>
<thead>
<tr>
<th>Particles</th>
<th>Ḥǝγgayb</th>
<th>Dillmann</th>
<th>Conti Rossini</th>
<th>Tropper</th>
<th>Kidāna Wald</th>
<th>Weninger</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ʾa ‘-’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>2 ʾakko ‘not’</td>
<td>Ṕ</td>
<td>P</td>
<td>P</td>
<td>Ṕ</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>3 ʾal ‘not’, ‘non-’</td>
<td>Ṕ</td>
<td>P (ʾalbo)</td>
<td>A</td>
<td>P (ʾalbo)</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>4 ʾalle ‘woo!’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>Ṕ</td>
<td>A</td>
<td>A</td>
</tr>
</tbody>
</table>
Review of some printed Gǝʿǝz Grammars

<table>
<thead>
<tr>
<th></th>
<th>bonu ‘is …indeed…?’</th>
<th>A</th>
<th>A</th>
<th>A</th>
<th>A</th>
<th>P</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>ʾǝgzī’o ‘please’</td>
<td>P</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>7</td>
<td>ʾalla ‘of...’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>8</td>
<td>ʾǝnb ‘no’</td>
<td>P</td>
<td>P (ʾǝnbǝya)</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>9</td>
<td>ʾǝnbala ‘without’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>10</td>
<td>ʾǝndǝʾi ‘not sure’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>11</td>
<td>ʾǝngǝ ‘maybe’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>12</td>
<td>ʾǝnka ‘now on’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>13</td>
<td>ʾǝnta ‘of...’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>P</td>
</tr>
<tr>
<td>14</td>
<td>ʾǝsku ‘now!’</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>15</td>
<td>ʾǝwwa ‘yes’, ‘ja’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>16</td>
<td>gʷǝ‘ ‘certainly’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>17</td>
<td>bǝ ‘-’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>18</td>
<td>bǝ ‘-’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>19</td>
<td>bǝ ‘also’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>20</td>
<td>bu ‘is...?’</td>
<td>P</td>
<td>A</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>21</td>
<td>ʾi ‘non’, ‘un-’</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>22</td>
<td>la ‘of...’</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>P</td>
<td>P</td>
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</tbody>
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Review of some printed Gǝʿǝz Grammars

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<tbody>
<tr>
<td>23</td>
<td>ma ‘!’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>24</td>
<td>mi ‘how’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>25</td>
<td>nābu ‘now’, ‘behold’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>26</td>
<td>nāwā ‘now’, ‘behold’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>27</td>
<td>nayā ‘now’, ‘behold’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>28</td>
<td>ni ‘still’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>29</td>
<td>ńu ‘is?’, ‘shall?’</td>
<td>P</td>
<td>A</td>
<td>P</td>
<td>P</td>
<td>P</td>
</tr>
<tr>
<td>30</td>
<td>ṭo ‘o!’</td>
<td>P</td>
<td>A</td>
<td>P</td>
<td>P</td>
<td>P</td>
</tr>
<tr>
<td>31</td>
<td>ńo ‘o’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
</tr>
<tr>
<td>32</td>
<td>sa ‘!’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>33</td>
<td>so ‘!’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>34</td>
<td>ke ‘!’</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>35</td>
<td>kǝmma ‘then’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>36</td>
<td>way ‘woo!’</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>P</td>
<td>A</td>
</tr>
<tr>
<td>37</td>
<td>yā ‘!’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>38</td>
<td>yo ‘!’</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>39</td>
<td>za ‘of...’</td>
<td>P</td>
<td>P</td>
<td>P</td>
<td>A</td>
<td>P</td>
</tr>
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<td>9</td>
<td>23</td>
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Chapter Three: Adverbs

This chapter deals with the linguistic elements which are used as adverbs focusing on their etymology, meaning and use. Ninety-seven individual elements are provided in three separate sections. The majorities are originally nouns which are placed in their accusative forms so that they may play the role of an adverb, and very few elements have neither other origins nor clear relations with verbs or nouns. Let us see each in detail.

3.1. Adverbs of Place

3.1.1. ከሃ hǝyya, ካፌ lafe, ከሃ kahā and ዝየ zǝya

On their origin, Dillmann claimed that hǝyya comes from ሄ be, and zǝya from ዝ ze which is also used in the case of ዝየ yǝʾǝze. This seems to mean that the core elements are he and ze and ya is a suffix in both cases. He also expressed kahā (kahā) as a combination of ka and hā of direction while connecting lafe with the verb ለፈየ lafaya ‘separate’ or ‘divide’.51 These last two expressions are supported by Leslau.52 However, according to the tradition of ሌጋጋበ በ ቀ ቺ ቦ, all are independent linguistic elements with no etymological affiliation with verbs or nouns. Their grammatical function is to be used as adverbs of locality.53 In a sentence, each can either precede or follow a verb.

hǝyya and zǝya have theoretically contrary meanings ‘there’ and ‘here’ respectively. They have similar orthographic structure and number of syllables. Nonetheless, they are pronounced in different ways, hǝyya is pronounced with a weak tone which tends to calm down at the ending point like the tone of a noun which ends with a second or a third order radical. On the contrary, zǝya is pronounced with a strong tone, pushing out the air powerfully like a perfective or an imperfective verb. According to the tradition of the schools, the pronunciation mode of hǝyya is called ወዳቂ ንባብ wadāqi nǝbāb while that of zǝya is known as ተነሽ ንባብ tanaš nǝbāb.

lafe as an adverb of place is mostly used to indicate directions and sites with the meanings ‘this/ that way’, ‘this/ that direction’, ‘this/ that side’, ‘this/ that place’ and ‘here’/ ‘there’.

kahā refers to a distant place with the precise meanings ‘over there’, ‘that place’, ‘beyond’ and ‘the other side’.

Textual evidences:

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51 Dillmann 1865, 65, 1344; 1907, 377.
52 Leslau 2006, 154, 278, 646.
53 Dillmann 1865, 13, 65, 823; Kidāna Wald Kǝfle 1955, 158; Leslau 1989, 3, 13, 188.
3.1.1.1. እምዝ፡ ሰከበ፡ ወኖመ፡ ህየ፡ ታሕተ፡ ዕፅ። (1 Kgs 19:5).
wa-ʾǝmz sakaba wa-noma hǝyya tǝḥta ʾǝj
<Conj-Adv> <V:Perf.3m.s> <Conj-V:Perf.3m.s> <Adv> <Prep> <NCom:unm.s.Nom>
‘And then, he lay down and slept at that place under a tree’.

3.1.1.2. ወይትሀወኩ፡ ለፌ፡ ወለፌ። (Enoch (com.) 42:4).
wa-yǝṭḥawwaku lafe wa-lafa
<Conj-V:Imperf.3m.p> <Adv> <Conj-Adv>
‘And they had been moving here and there’.

3.1.1.3. ትብልዎ፡ ለዝ፡ ደብር፡ ፍልስ፡ እም፡ ዝየ፡ ኀበ፡ ከሃ፡ ወይፈልስ። (Matt. 17:20).
təblə-wwo la zə dabr fəlos
<V:Imperf.2.m.p-PSuff:3m.s> <Prep-PDem:m.s.Nom> <NCom:m.s.Nom> <V:Impt.2
ʾəm zǝya hǝba kahā wa-yəfailəs m.s> <Prep> <Adv> <prep> <Adv> <Conj-V:Imperf.3m.s>
‘You will say to this mountain ‘Move from here to there’, and it will move’.

nawā hallawu kǝlʾettu maṭābǝḥ zǝya
<PartPres> <V:Perf.3m.p> <NumCa.Nom> <NCom:m.p> <Adv>
‘Behold there are two swords here’.

Further references: Ezek.11:18, 32:23; Matt. 24:33; Mark 14:32, 34; Luke 19:24; John
18:1,2 19:18; Acts 22:5, 19.

The elements which are recognized as prepositions of place or direction such as
መንገለ mangala, ያ በ ba, የ ከ hǝba, ከም ገ m, ከአ ያsk and እንተ ʾǝnta can be attached to
each one of the elements, keeping or not keeping their own ordinary meaning.

Textual evidences:

3.1.1.5. አንሰኬ፡ በህየ፡ ተወለድኩ። (Acts 22:28).
ʾansa-ke ba-hǝyya tawaladku
<PPer:1c.s-Part> <Prep-Adv> <V:Perf.1c.s>
‘But I was actually born there’. (here no word representing ba).

3.1.1.6. ወፋን፡ እም፡ ለፌ፡ ወፋቈን፡ እም፡ ለፌ። (Num. 22:24).
daqʷan ገ m lafe wa-daqʷan ገ m lafe
Adverbs

‘A wall on this side and a wall on that side…’.

3.1.1.7. ተንሥኡ፡ ንሑር፡ እም፡ ዝየ። (John 14:31).

tanśǝ’u nǝḥur ’ǝm zǝya

<V:Impt.2m.p> <V:Subj (Impt).2c.p> <Prep> <Adv>

‘Get up, let us go from here’.

Further references: Neh. 3:30 Ps. 131:17; Job 13:9; S. of S. 7:12, 8:5; Jer. 38:9; Ezek. 8:4,14, 29:31; Acts 27:12.

But even in the absence of the above-mentioned elements, the elements by themselves can introduce the concept of any possible element in translation.

Textual evidences:


wa-baṣiḥo hǝyya yǝbel-omu ṣallǝyu

<Conj-V:Ger.3m.s> <Adv> <V:Perf.3m.s-PSuff:3m.p> <V:Impt.2m.p>

‘And having been arrived at the place, he said them ‘pray!’.

3.1.1.9. የብቢ፡ ማእዜ፡ በጻሕከ፡ ዝየ። (John 6:25).

rabbi māʾǝze baṣāḥ-ka zǝya

<NCom.m.s> <AInt> <V:Perf.2m.s-PSuff:2m.s> <Adv>

‘Rabbi, when did you come up to this place?’.


lāfe lafe and ታክ kабā can take pronominal suffixes to determine persons in both singular and plural forms. As usual the pronominal suffixes are hu (3m.s), ka (2m.s), ha (3f.s), ki (2f.s), homu (3m.p), kǝmu (2m.p), hon (3f.p), kon (2f.p), ya (1c.s) and na (1c.p).

3.1.2. ከዅ lāʾela, ከዅ lāʾelu and ከዅ lāʾelita

lāʾela in such a specific case is the accusative form of the noun ከዅ lāʾel which is etymologically related with the verb ከዅ lāʾa, ከዅ talaʾa, ከዅ taʾela ‘go upward’, ‘be great’, ‘be superior’, ‘be the highest one’.

lāʾelita is also the accusative form of ከዅ lāʾelit ‘the highest one’ (feminin). The elements of the same category ከዅ tāḥta, ከዅ tāḥtu, ከዅ tǝḥǝtita and ከዅ mǝṭhǝta are their negative counterparts.
Adverbs

They are used as adverbs in expression of place or position with the meanings ‘above’, ‘greatly’, ‘superiorly’, ‘upward’ and ‘upwardly’. In a sentence, each occurs alone either before or after a verb. Ṽalu exceptionally takes an initial attachment of a possible place preposition such as ba and ŋm.

Textual evidences:

3.1.2.1. ወንስአል፡ አንቃዕዲወነ፡ ላዕለ። (Haym. (com.) 10:2).
wa-nǝs‘al ʾanqāʾ adiwana Ṽala
<V:Subj.2m.p><V:Ger.1c..p><Adv>
‘And we may pray gazing upward’.

3.1.2.2. ግስፋዡ፡ ዘእም፡ እስራ፡ ዓም፡ ወላዕሉ። (Num. 26:4).
tasfāqadu za-ʾam ʾarā ʾam wa-Ṽalu
<V:Impt.2m.p><PRel-Prep><NumCa><NCom:unm.s><Conj-Part>
‘Take a census of those who are twenty years old and over’.

3.1.2.3. አልቦ፡ ከማከ፡ አምላክ፡ በሰማይ፡ በላዕሉ፡ ወበምድር፡ በታሕቱ። (1 Kgs 8:21).
ʾalbo kamā-ka ʾamlāk ba-samāy
<ExNeg-Verb><Prep-Psuff:2m.s><NCom:m.s.Nom><Prep-NCom:unm.s.Nom>
ba-Ṽalu wa-ba-mdr ba-tāhtu
<Prep-Prep-Psuff:3m.s><Conj-Prep-NCom:unm.s.Nom><Prep-Prep-Psuff:3m.s>
‘There is no God like you in heaven above or on earth beneath’.

Further references: Sir. 43.1; 2 Chr. 25:5.

3.1.3. ወንንር manṣara and አንንር Ṽanṣara

Both elements share the same root with the verb ṼRC našara ‘see’, ‘look’ and ‘watch’. They are the accusative forms of the substantives ወንንር manṣar and አንንር Ṽanṣār respectively. The elements have the same grammatical function and meaning even if different affixes (om ma and እ ‘a) are added to their roots ṼRC našar and ṼRC našār initially. They are used equally as adverbial elements with the meanings ‘forward’, ‘forwardly’, ‘opposite facing’ and ‘parallel’ concerned with the notions of direction, position and site.

Theoretically, as adverbs, they occur alone either before or after a verb without being convinced to any word attachment.

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54 Dillmann 1865, 56, 59; Kidāna Wald Kǝfle 1955, 89; Leslau 2006, 304.
Adverbs

Textual evidence:

3.1.3.1. ኢሖረ፡ በከመ፡ ያለምድ፡ መንጸረ፡ ቅድሜሃ፡ ለአስተቃስሞ። (Num. 24:1).

‘He did not go forward before him to seek omens as he was accustomed’.

3.1.4. ወትሓተ matḥəta, ዱሎ tāḥta and ዱሎታ tāḥtitāa

Tāḥt is the the noun which is etymologically affiliated with the substantives matḥot and tāḥtit including the verb ዱሎ tataḥtā ‘be humble’, ‘be lower’. Leslau claimed that the original form of the verb is ዱሎ təḥta or ዱሎ taḥata but not tataḥtā. But it is difficult to find any textual reading in these forms.

The elements are used as adverbs in expression of place and position. They occur alone before or after a verb with the meanings ‘under’, ‘down’, ‘downward’ and ‘beneath’.

Textual evidences:

3.1.4.1. መትሓተ፡ ውስተ፡ ምድር፡ ትሬእዩ። (Isa. 8:22).

‘And you look downward to the earth’.

3.1.5. ትርአሰ tərʾasa and ለችም tərgāṣa

Tərʾasa is the accusative form of the noun ትርአስ tərʾas which is etymologically affiliated with the verb ትርአስ tatarʾasa ‘lie on a cushion’. Similarly, the noun ለችም tərgāṣ is the accusative form of ለችም tərgāṣ which is related with the verb መር ኦር tərgāṣa ‘trample’.

Both are not considered as parts of the adverbial elements by almost all grammarians whose works are mentioned in the review. However, according to the tradition of ትግታ, they are used as adverbs in expressing a position with the meanings ‘at the head’/ ‘at the top’ and ‘at the foot’/ ‘at the bottom’ respectively. They occur alone. Their frequent position is after the verb.

57 Leslau 2006, 572.
Textual evidences:

3.1.5.1. ወይነብሩ፡ አሐዱ፡ ትርአሰ፡ ወአሐዱ፡ ትርጋጽ። (John 20:12).

‘They were sitting, one at head and the one at the feet’.

3.1.6. ወአቅምዎ፡ ፍጽመ፡ ወተመየጡ፡ ወኅድግዎ፡ ይቍስል፡ ወይሙት። (2 Sam. 11:16).

‘Place him in front and come back leaving him alone so that he shall be wounded and die’.

3.1.6.2. እስመ፡ ተቃወምከ፡ ፍጽመ፡ አመ፡ ጼወውዎሙ፡ ካልእ፡ ሕዝብ። (Obad. 1:11).

‘...because you opposed him personally when stranger people captured them’.

59 Dillmann 1907, 383; Leslau 2006, 169.
3.2. Adverbs of Time

3.2.1. ለፌ lafe

In the previous sub-section, we have seen its function as an adverb of place. The following textual reading indicates how it can be used in expression of time in collaboration with እም ʾǝm with the meanings: ‘from …. on’ and ‘afterwards’.

Textual evidence:

3.2.1.1. ፎጢኖስ፡ ይቤ፡ ለፌ፡ እማርያም፡ ህላዌሁ፡ ለወልደ፡ እግዚአብሔር፡ ወአኮ፡ ትካት። (M. Mǝśṭir 1:14).

‘Photinus said, the existence of the Son of God is from Mary onward, but not from the ancient time’.

Leslau focused on its function as an adverb of place; he did not mention while explaining about the element as it works also as expressing time. But Dillman put consciously both functions of the element in his lexicon.

3.2.2. ቀደመ qadama, ቀዳሚ qadāmi, ቀደም qǝdma, ቀደም qǝdǝma, ቀደም qǝdǝm and እም ʾǝm ʾaqdimu

Etymologically, all these elements are related with one another; qdm (qǝdǝm) which is the root of all the remaining elements including the verb ቀደመ qadama ‘be first’, ‘take ahead’ and ‘proceed’. Qǝdǝma is its accusative form as maqdǝma is the same to the nominative maqdəm. Qadim is also a substantive while qadāmi is the active participle of qadama. Only maqdǝma and qǝdǝma are formed exclusively in accusative form.

They are precisely concerned with time and sequence; this leads them to be regarded as adverbial elements of time and progression with the meanings ‘at first’, ‘at the beginning’, ‘before’, ‘earlier’, ‘firstly’, ‘formerly’, ‘in ancient time’, ‘previously’ and ‘primarily’. The elements of the same group ከዋላ kawālā, ዮም yom, ይእዜ yǝʾǝze, ደኃሪ daḫāri and ድኅረ dǝḥra are recognized to be their negative counterparts.

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60 Dillmann 1865, 65; Kidāna Wald Kǝfle 1955, 570; Leslau 1989, 13.
62 Dillmann 1865, 462-463; Kidāna Wald Kǝfle 1955, 89, 150, 158; Leslau 1989, 90.
Adverbs

They (except qǝdm) frequently occur alone unless when they need to take the initial attachment of a viable preposition such as ba and ʾəm. For qǝdm, the initial attachment of one of the aforementioned elements is apparently unavoidable to be used as an adverb. 63

Textual evidences:

3.2.2.1. ቀዳሚ፡ ነገርኩክሙ። (John 8:25).
qǝdǝmi-ni nǝgǝrk-
mǝnu
<Adv-Part> <V:Perf.1c.s:PSuff:2m.p>
‘Even in the beginning, I have told you’.

3.2.2.2. ዘቅድመ፡ ሀሎ፡ ወይሄሉ፡ እስከ፡ ለዓለም። (Haym. (com.) 2:3).
zǝ-qǝdma hǝllo wǝ-yǝhēllu ʾǝskǝ-lǝʾālǝm
<PRel-Adv> <V:Perf.3m.s> <Conj-V:Imperf.3m.s> <Prep-Adv>
‘He who was before, and who lives forever…’.

3.2.2.3. ሀሎከኑ፡ ቀዲሙ፡ አመ፡ ይፈጥር፡ ኵሎ፡ ዓለመ። (Job 11:6).
hallo-kǝnu qǝdǝmu ʾama yǝfǝṭṭǝr kǝllo ʾālama
<V:Perf.2m.s-Part> <Adv> <Conj> <V:Imperf.3m.s> <PTot.Acc> <NCom:unm.s.Acc>
‘Have you existed in ancient time when he was creating the entire world?’.

Further references: Ezra 9:2 Sir. 37:8; Job 13:10, 42:11; John 1:1; Rom. 11:30.

* Note that every employment of qǝdǝmi cannot represent its nature of adverbial element. As an active participle in origin, it can also be used to express a noun. Example: ቀዳሚ፡ ወርኅ፡ qǝdǝmi wǝrḫ ‘the first month’ Josh 4:19. So, in such cases, it cannot be declared as an adverbial element.

3.2.3. ረንታ sānitā, ድምጠም tǝmǝlǝm, ትካት tǝkāt, ይእዜ yǝʾǝze, ይም yom and ይጎም geǝm

All these elements are used as adverbs in expression of time. All except sānitā and tǝkāt are not related originally with verbs or other nouns. Sānitā has a connection with the noun ሰኑይ ይስኅ ‘two’ or ‘second’, which is also the name of the second day of the week (monday). So, sānit is a feminine equivalent of the masculine sanuy and -ā is a prenominal suffix of the third person feminine singular. Leslau claimed ትርጎም ይስኅ ‘The next day’ to be its equivalent. 64 He has also connected geǝm with ካስኅ ‘journey’. 65

63 Dillmann 1907, 385-386.
64 Leslau 2006, 509.
Similarly, the origin of $tǝkāt$ is related with that of the verb $takata$ ‘be ancient’ or ‘be late’. It literally means ‘ancient’ or ‘old time’.\(^{66}\) Again, on the formation of $yǝʾǝze$, Dillmann stated that it is a compound of $yǝ$ and $ze$, and that it at once referred to place and was transferred to time.\(^{67}\) But in the tradition of ‘Aggabāb acknowledges it only as an adverb of time.

Due to their meaning, they can be sub-divided into three:

3.2.3.1. Elements concerned with a past time: $\textit{tǝmālǝm}$ and $\textit{tǝkāt}$

3.2.3.2. Elements concerned with a present time: $\textit{yǝʾǝze}$ and $\textit{yom}$

3.2.3.3. Elements concerned with a future time: $\textit{sānitā}$ and $\textit{geśam}$

Let us see each sub-category by one.

3.2.3.1. Elements concerned with a past time: $\textit{tǝmālǝm}$ and $\textit{tǝkāt}$

$\textit{tǝmālǝm}$ means literally ‘yesterday’, and $\textit{tǝkāt}$ means ‘before’, ‘earlier’, and ‘ancient time’.\(^{68}\) As adverbs, their function is not edged only with a particular day, but rather they can express days, seasons, years, ages and a period of time in the past.

Thus, they can be translated as follows ‘yesterday’, ‘at/ during/ on the day’ ‘before the present day’, ‘before’, ‘earlier’, ‘in ancient time’, ‘previously’, ‘at the time in the past’. Even if both have the same dimension, and can demonstrate the time which has already passed, there is still a difference between them regarding a degree; $\textit{tǝmālǝm}$ refers to the recent past time while $\textit{tǝkāt}$ is mainly to demonstrate the non-recent time. That means its use is interrelated especially with the ancient time or with the beginning time of any incident.

Textual evidences:

3.2.3.1.1. ($\textit{tǝmālǝm}$ ‘yesterday’) $\textit{ba-kama qatalkā-hu tǝmālǝm la-gǝbšawi}$ (Exod. 2:14).

\textit{ba-kama qatalkā-hu tǝmālǝm la-gǝbšawi}

<\textit{Prep-Conj}> <\textit{V:Perf.2m.s-Suff:3m.s}> <\textit{Adv}> <\textit{Prep-NCom:m.s.Nom}>

‘As you killed the Egyptian yesterday...’.

3.2.3.1.2. ($\textit{tǝmālǝm}$ ‘as unfixed time’) $\textit{za-tǝmālǝm wa-yom}$ (Heb. 13:8).

\textit{za-tǝmālǝm wa-yom}

<\textit{PRel:m.s-Adv}> <\textit{Conj-Adv}>

\(^{65}\) Leslau 2006, 208.

\(^{66}\) Dillmann 1865, 566; Kidāna Wald Kǝfle 1955, 898; Leslau 2006, 574.

\(^{67}\) Dillmann 1907, 377.

\(^{68}\) Dillmann 1865, 555, 566; Kidāna Wald Kǝfle 1955, 151; Leslau 1989, 107, 109.
Adverbs

‘He who was before and is today’.

3.2.3.1.3. (tǝkāt ‘beginning’) በአንትሙ፡ ወአንትሙ፡ ይእዜ፡ እስመ፡ እም፡ ትካት፡ ሀለውክሙ፡ ሰማዕት። (John 15:27).

3.2.3.1.4. (tǝkāt- as unfixed anicent time) እም፡ ትካት፡ አእመርኩ፡ ስምዐከ። (Ps. 118:152).

Further references: Gen. 31:42; Josh. 4:17; PS. 76:5, 76:11, 77:2; Wisd. (com.) 8:17; Sir. 37:25; Eph. 5:8; Heb. 1:1.

3.2.3.2. Elements concerned with a present time: ይእዜ yǝʾǝze and ዮም yom

Their literal meaning is ‘today’. However, as adverbs of time, they can indicate the present day and yet the unfixed time and will be determined as follows ‘today’, ‘this day/ age/ period/ time’, ‘currently’, ‘at present’ and ‘nowadays’.69

Textual evidences:

3.2.3.2.1. (yǝʾǝze - as a present day) ፈነ፡ ናሁ፡ እም፡ ይእዜሰ፡ ያስተበፅዑኒ፡ ኵሉ፡ ትውልድ። (Luke 1:48).

3.2.3.2.2. (yom- as a present day) ፈነ፡ ናሁ፡ አሰምዕ፡ ለክሙ፡ ይእዜ፡ ዮም፡ በዛቲ፡ ዕለት…። (Acts 20:26).

Further references: Dillmann 1865, 189, 1072; Kidāna Wald Kǝfle 1955, 151; Leslau 1989, 189, 190.

69 Dillmann 1865, 189, 1072; Kidāna Wald Kǝfle 1955, 151; Leslau 1989, 189, 190.
Adverbs

‘And now, I testify today, this very day…’

3.2.3.2.3. \( \text{yǝʾǝze} \) - as unfixed time

\[ \text{wa-} \text{yǝʾǝze -ni} \text{ 'amāh'danku-komu} \text{ ቁባል 'əgzi'absber} \]

‘And now, I entrust you to God’.

3.2.3.2.4. \( \text{yom} \) - as unfixed time

\[ \text{wa-'om} \text{ yom-ssa} \text{ yäfaqqǝra-nni} \text{ mōt-ya} \]

‘From now on, my husband will love me’.


The elements under the first and the second sub-categories are not going to be combined with other words and phrases except some appropriate elements such as:

\[ \text{қǝdma, እም፡ ቅድመ 'ǝm -qǝdma, እንተ 'ǝnta, እለ 'ǝlla, ści za, እም 'ǝm and እስከ 'ǝska. Their ending vowels remain the same in all cases.} \]

3.2.3.3. Elements concerned with a future time: \( \text{sānitā} \) and \( \text{gešam} \)

These are concerned with a time in the future to a short extent with the meanings ‘the next day’ and ‘tomorrow’ respectively. However, as adverbs, they are used to indicate the day and at the same time the unfixed age or time which has to come.

Textual evidences:

3.2.3.3.1. \( \text{bǝlluya mawā'ǝl za-əmbala-yom wa-gešam} \)

‘The ancient of days without today and tomorrow’.

Each element has its own feature which is not shared by the others. For example: \( \text{sānitā} \) can receive a pronominal suffix of the third person singular male \( \text{hu} \), and the preposition \( \text{ba} \) is mostly used to be attached to it initially to form a fixed phrase ‘On the next day’. Likewise, \( \text{gešam} \) is the only element which exceptionally changes and adds

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70 Kidāna Wald Kǝfle 1955, 151; Leslau 1989, 73, 211.
the vowel ‘a’ at the end in the case of accusative phrases. The initial attachment of the viable prepositions mentioned earlier still works even in the cases of sānitā and geśam.

Textual evidences:

3.2.3.3.2. ወይቤ፡ ጌሠመ፡ ይገብር፡ እግዚእ፡ ዘ፡ ነገረ። (Exod. 9:5).

wa-yǝbe gešama yǝgabbǝr ʾagziī za nagara

‘And he said: tomorrow, I will do this thing’.

3.2.3.3.3. ወበሳኒታ፡ ፈቀደ፡ መልአክ፡ ያእምር፡ ጥዩቀ፡ በእንተ፡ ምንት፡ ያስተውድዎ፡ አይሁድ። (Acts 22:30).

wa-basānitā faqada malak yāʾmǝr ṭǝyyuqa baʾǝnta-

‘On the next day, the commander wanted to know why the Jews accuse him’.


3.2.4. አሚረ ʾamira

It is originally the accusative form of the noun አሚር ʾamir (lit.: ‘time’, ‘moment’, ‘occasion’ and ‘point’).71 Its function is to be used as adverb of time in nominative or in accusative form. If ውእቱ wǝʾǝtu or ይእቲ yǝʾǝti combined with a certain preposition such as ለ la, ወ ba and እም ʾǝm precedes it, it should keep a nominative form. Otherwise,

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71 Dillmann 1865, 731; Kidāna Wald Kǝfle 1955, 228. Leslau gives it the meanings of ‘sun’, ‘day’ and ‘time’. Leslau 2006, 26. ‘Day’ and ‘time’ are corresponding to its functionality of an adverb. But the concept ‘sun’ does not go together. This might be እምር ʾamer (acc.: ‘amerat) ‘sun’ or ‘sun’s light’ - እምር እንታልሆስ አለም እምር selām la-malkaʾa-ki za-tasargawa ʾamerat ‘Greetings to your image which shines like a sun’ Malkaʾa Maryam - Hymn 52.
it is employed in an accusative form to be parallel to the accusative form of \( wəʾətu \), \( yəʾəti \) or \( h^nA \, k^wəllu \) (\( wəʾəta \), \( yəʾəta \) and \( k^wəallo \)). These demonstrative pronouns are expected to occur together and can clearly express it as to which specific time or moment it refers.

If it comes together with \( wəʾətu \) or \( yəʾəti \), it refers to a specific time, but if it comes after \( k^wəallo \), it is to mean ‘all day-time’, ‘always’ or ‘continually’.

Textual evidences:

3.2.4.1. ወእም፡ ይእቲ፡ አሚር፡ ተፈወሰ፡ ውእとに፡ ማይ። (2 Kgs 2:22).

\[ \text{wa-ʾəm \ yəʾəti \ ʾamir \ tafawwasa \ wəʾətu \ māy} \]

‘And since that very time, the water was healed’.

3.2.4.2. ወተሰብሩ፡ ሠራዊቶሙ፡ ይእተ፡ አሚረ። (1 Kgs 22:34).

\[ \text{wa-tasabru \ šarāwit-omu \ yəʾta \ ʾamira} \]

‘And at that moment, their armies fled back’.

3.2.4.3. ወትጼዕረኒ፡ ልብየ፡ ኵሎ፡ አሚረ። (Ps. 12:2).

\[ \text{wa-təseʿəra-nni \ ləbba-ya \ k^wəallo \ ʾamira} \]

‘And my heart suffers all the time’.

Further references: Ps. 77:34; Sir. 18:6; John 14:20.

3.2.5. \( h^nA \) \( kəwala \), \( ᣣaryawan \) \( dahəri \) and \( ᣣaryawan \) \( dohra \)

\( h^nA \) \( kəwala \) is a noun related with the verb \( ᣣaryawan \) \( takawla \). \( ᣣaryawan \) \( dahəri \) is also a substantive related with the verb \( ᣣaryawan \) \( tadjara \) while \( ᣣaryawan \) \( dohra \) is the accusative form of the noun \( dohr \) which is related with the same verb. Both verbs have almost similar meanings ‘remain behind’, ‘go back’, ‘reverse’, ‘be behind’, ‘be last’ and ‘be late’.\(^72\) Leslau presented the verbs in the form of \( h^nA \) \( kəwala \) and \( ᣣaryawan \) \( dahəra \) by dropping the initial \( ta \).\(^73\) But in accordance with the Qəne Schools’ tradition, \( kəwala \) and \( dahəra \) are studied as variants but not taken as formal forms since the variants that are frequently attested in various texts are \( takawla \) and \( tadjara \).

The elements are used as adverbs in expression of time, position, schedule and sequence with the meanings ‘after’, ‘lastly’, ‘afterward’, ‘behind’, ‘at the end’, ‘later’,

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\(^{72}\) Leslau 1989, 156, 196.

\(^{73}\) Leslau 2006, 129, 299.
Adverbs

‘next’ and ‘subsequently’. The elements of the same category መቅድመ maqdəma, ዺዲሙ qadimu, ክዕመ qadāmi, ወድኅረ qǝdma and ከዕዲሙ ʾaqdimu are their negative counterparts due to their lexical meanings.

In another way of functionality, ደኃሪ daḫāri can keep an initial attachment of the prepositions ba and ‘ʾemm. In such cases, it is often expected to be followed by a certain noun which indicates time (e.g.: ከመን zaman, ቃዕሚ ዥመት, መሳዕድ መውልት, ከዕት ከ בקל and ተል ቁሳ). However, in such employment it plays the role of adjective, but not of an adverb since it is used to express the noun.

When it functions as an adverb, it occurs always alone like its fellow kawālā and የስሸra.

Textual evidences:

3.2.5.1. (Elem. - verb) ተዐገሣ፡ ለመዐት፡ ወድኅረ፡ ታስተፌሱከ። (Sir. 1:22).

3.2.5.2. (verb - part) እከስ፡ ወለወልድኪ፡ ትገብሪ፡ ድኅረ። (1 Kgs 17:12).


3.2.6. ከእለ ብዓልእ ከ ይመርጋ ከ ዯው ከ ይእል ከ ይማ ከ ከ ይእል ከ ዯው ከ ይማ ከ ይማ ከ ዯው ከ ይማ ከ ይማ ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯው ከ ዯ-pagination

74 Dillmann 1865, 860, 1109-1110; Kidāna Wald Kǝfle 1955, 158-159; Leslau 1989, 156.
75 Dillmann 1907, 377.
76 Tropper 2002, 153.
Adverbs

Phonetic similarity between ከሰለሠ kʷallahe and ከሠ kʷallu, and between ከጤ-gomurā and the adjective ከጤ-gomur. However, in accordance with the ህፋጬ tradition, they are different in pattern and in grammatical function.

In contrast, the remaining five elements are etymologically related with the verbs ከጤ- ‘awtara and ከጤ- ‘azlafa ‘continue’ and ‘keep continually’, they share the same root. Specifically, watra and wǝttura are related with ‘awtara, and zalfa, zǝlāfu, and la-zǝlufu are similarly related with ‘azlafa. In many texts ከለት lazǝlāfu is treated instead of lazǝlufu. However, this does not make any change on its meaning.

They can plausibly precede or follow verbs, but do not entertain a combination of other words in the state of adverbial elements except the initial attachment of possible elements that can be used as prepositions or conjunctions such as ከጤ- ‘amţāna, ከጤ- kama, ከጤ- ‘ǝsma and ከጤ- ‘ǝnza. This means every attestation of the elements as combined with nouns specifically keeping the second position in the combination cannot be recognized as a feature of an adverb.

Example:

3.2.6.1. መሥዋዕተ፡ ዘልፍ፡ ዘለለሠርቀ፡ ወርኅ። (Ezra 3:5).

‘Daily sacrifice of each first day of a month’.

Kʷallahe and gomurā have random tendency of keeping the attachment of ba and la respectively. Such a combination introduces the most used fixed phrases ከወለሠ ba-kʷallahe and ከጤ- la-gomurā. Otherwise, each must be employed individually.

The most important grammatical function that all these elements share is to be used as an adverb in expression of frequency or continuity with the meanings ‘all the time’, ‘always’, ‘constantly’, ‘ever’, ‘forever’, ‘frequently’ and ‘often’. 78

Textual evidences:


‘Since you live all the time....’.

78 Dillmann 1865, 816, 915, 1035, 1147; Kidāna Wald Kǝfle 1955, 151, 157, 203. Leslau described it specifically as an adverb of place with the meanings ‘everywhere’ and ‘wherever’ Leslau 2006, 281.
Adverbs

3.2.6.3. በተጠቁለ፡ እምኖርትት፡ እል፡ ይቁው፡ ይናወጺ፡ ይቁለፋ። (1 Kgs 10:8).

wa-bəsuʾān ʾagbərti-ka ʾella ʾeqawwəmu

〈Conj-NCom:m.p.Nom〉 〈NCom:m.p.Nom-PSuff:2m.s〉 〈PRel〉 〈V:Imperf.3m.p〉

qədme-ka  watra

〈Prep-PSuff:2m.s〉 〈Adv〉

‘Blessed are your servants who stand before you continually’.

3.2.6.4. በኽንሄፋ፡ እንከ፡ ዘልፈ፡ ኀበ፡ እግዚእኔ። (1 Thess. 4:17).

wa-nəbellu ʾənka zalfə ḫaba ʾəgziʾə-na


‘And then, we will be always with our Lord’.

3.2.6.5. ʾi-tətʾaməm-ə  la-šalaʾi-ka  la-zələfu

〈PartNeg-V:Subj.2m.s〉 〈Prep-NCom:m.s.Nom-PSuff:2m.s〉 〈Adv〉

‘You shall not trust your enemy any longer’.

3.2.6.6. wa-i-taʾabbəs  lazələfu

〈Conj-PartNeg-V:Imperf:2m.s〉 〈Adv〉

‘And you shall not sin always’.

3.2.6.7. እስከ፡ ማእዜኑ፡ እግዚ٬እ፡ ትረስائف። (Ps. 12:1).

ʾəska māʾeze-nu ʾəgziʾə torassəʾə-nni  la-gəmurə

〈Prep〉 〈AInt-PartInt〉 〈PartSup〉 〈V:Imperf.2m.s-PSuff:1c.s〉 〈Adv〉

‘How long, O Lord will you forget me forever?’.


Moreover, kʷəlləhe and gəmurə have extra functions with their own diverse meanings, kʷəlləhe ‘everywhere’ and gəmurə ‘absolutely’.

Textual evidences:

3.2.6.8. እኽር፡ እን፡ ዘንብሩ። (Lev. 3:17).

ba-kʷəlləhe ba-ḥaba-tənabbəru

〈Prep-Adv〉 ʿPrep-Conj〉 〈V:Imperf.2m.p〉

‘Everywhere you dwell’.
3.2.6.9. ኢትምሐሉ፡ ግም_Handler.2m.9.። (Jas. 5:12).

\[
\text{wa-ʾi-təmbhalu gəmurā}
\]

<Conj-PartNeg-V:Subj.2m.p> <Adv>

‘But do not swear at all’.


3.3. Interrogative Adverbs

3.3.1. የእዜ māʾǝze

የእዜ māʾǝze seems to have etymologically a strong connection with የእዜ yəʾǝze ‘now’, ‘nowadays’ and ‘today’. The replacement of y by mā shifted its pattern from being a noun to be an interrogative adverb. Dillmann claimed that it is formed from ‘aze by means of ma. 79 It is concerned with time with the precise meanings ‘when’, ‘at what time’, ‘on which day’.

In a sentence, it can precede or follow a verb. እም እ and እስ እaska can be added to it initially. Particularly, the combination of እስ እaska, የእዜ māʾǝze and እ እnu introduces the most attainable interrogative of extent እስ፡ ማእዜኑ እaska-māʾǝze-nu ‘until what time’, ‘until which period’, ‘how long’. 80 Though, most frequently, it occurs alone.

Textual evidences:

3.3.1.1. (māʾǝze) ማእዜ፡ ይከውን፡ ዝንቱ። (Matt. 24:3).

\[
\text{māʾǝze yəkawwən zəntu}
\]

<AInt> <V:Imperf.3m.s> <PPer:m.s.Nom>

‘When will this happen?’.

3.3.1.2. (ʾǝm + māʾǝze) ቀዳማዊ፡ ዘኢይብላዎ፡ እማእዜ። (Anp. Epi (com.) verse 3).

\[
\text{qadāmawi za-ʾi-yyəbla-wwo ʾem-māʾǝze}
\]

<NCom:m.s.Nom> <PRel-PartNeg-V:Imperf.3m.p-P Suff:3m.s> <Prep-AInt>

‘The foremost one who is not said ‘since what time?’.

3.3.1.3. (ʾǝska + maʾǝze + nu) እስከ፡ ማእዜኑ፡ ረሳዓን፡ ታፈቅሩ፡ ስሕተተ። (Prov. (com.) 1:22).

\[
\text{ʾǝska māʾǝze-nu rasəntəqəqənə əḥtəta}
\]

79 Dillmann 1907, 379.

80 Dillmann 1865, 197; Kidāna Wald Kǝfle 1955, 142, 575; Leslau 1989, 40.
Adverbs

‘How long, O the wicked ones, will you love inaccuracy?’.

Further references: Gen. 30:30; Neh. 2:6; Ps. 4:2, 93:3; Prov. (com.) 6:9; Matt. 17:17; Luke 15:29; Acts 10:14.

3.3.2. ሰፋን tǝfn and እስፋንትゥ ሳፋንትゥ

Both are initially adverbial elements which are concerned with amount and rate of recurrence with the meanings ‘how much’, ‘how many’ and ‘how often’. According to Dillmann, ሳፋንትゥ is a combination of the interrogative መ and ሳፋንትゥ ‘what is the size of it’.

In poetic proses, they are positioned after a verb. But their frequent position is after the verb.

When they are employed with accusative phrases, the vowel እ is added to them at the end. Nonetheless, the modes of their pronunciations are not similar; ሰፋን is pronounced by the mode of ከትስስ and እስፋንትゥ ሳፋንትゥ keeps the mode of ከትስስ. The possible verb forms that can come after those elements are perfective, imperfective, subjunctive, infinitive and gerendium.

Textual evidences:

3.3.2.1. (Part – perf.) እስፋንትゥ፡ ትንግል፡ ድርጌatti፡ ደአምርኳ፡ ደአንስ። (Māḫl.ǝṣge (com.) verse 74).

ʾǝsfanta nafsāta sab’ ḫayla
<AlInt> <NCom:unm.p.ConSt> <NCom:unm.p’.Nom> <NCom:unm.s.ConSt>
taʾammərə-ki za-mašaṭa
<NCom:unm.s.Nom-PSuff:2f.s> <PRel-V:Perf.3.m.s>

‘How many souls of men did the power of your miracle take away?’

3.3.2.2. (Part – imperf.) እስፋንትゥ፡ እስፋን፡ ድርጌatti፡ ደአምርኳ፡ ደአንስ። (Māḥ ṣǝğe (com.) verse 72).

sǝfnǝ dǝngǝl la-ǝṣge-ki taʾammərati-hu

82 Dillmann 1907, 361.
adverbs

ʾǝzennu
Nom-PSuff:3m.s> <V:Imperf.1c.s>
‘O, Virgin, how many (times) would I tell the miracles of your flower (son)?’.

3.3.3. ʾbo bonu

To trace its origin, we split the two elements ʾbo and ʾnu, and then, we take courage in considering it as a constructed phrase out of these two elements that have their own patterns, meanings and uses. ʾbo is an existential affirmative which is recognized by the tradition as an alternative of the verb ʾhallo/ ʾhallawa. ʾnu is also as usual an interrogative particle.

Not far from these conceptions, the element as a fixed interrogative phrase is used to form questions about the presence, existence, attendance or being of somebody or something with the meaning ‘is/ are there…?’ , ‘do/ does… exist?’ . The questions may be either in the past tense or in the present continuous form, but surely, ʾbo bonu is fairly used in both possibilities. Its frequent position in a sentence is before the verb.

Textual evidence:

3.3.3.1. ʾbo : ʾemmalāʾkt : ʾem : ʾemfarisāwyan zaʾamna
<ExAff:3m.s-PInt> <Prep-NCom:m.p.Nom> <Conj-Prep-NCom:m.p.Nom> <PRel-b-ottu>
V:Perf.3m.s> <Prep-PSuff:3m.s>
‘Is there anyone who believes in him from the rulers of the Pharisees?’.

Furthermore, it is used to support questions by giving an emphasis on the certainty of the issue mentioned in the question with the meanings ‘in fact’, ‘indeed’, ‘just’, ‘really’ and ‘truly’. In this case, it must not always precede or follow a verb, but it can also come together with a noun without mention of a copula (ʾwəʾatu) or its possible relative.

Textual evidences:

3.3.3.2. (bonu - verb) ʾbo : ʾemmalāʾkt : ʾemfarisāwyan zaʾamna<br>bonu la-kantu faṭark-o la-ʾemgala ʾamna
<AInt> <Prep-Adv> <V:Perf.1m.s-PSuff:3m.s> <Prep-NCom:m.c.ConSt> <NCom:

83 Dillmann 1907, 347; Leslau 2006, 82; Tropper 2002, 153,
84 Kidāna Wald Marsā 1955, 255; Leslau 1989, 94.
Adverbs

ḥǝyāw
f.s.ConSt> <NCom:m.s.Nom>
‘Have you (indeed) created the sons of men in vain?’.

3.3.3.3. ṻwy : 0шиб.υ : ṻyw : ṻyw# (Gen. 4:9).

bonu ʿaqābi-hu ʾana la-ʾəhu-ya
<AIInt><NCom:m.s-PSuff:3m.s><PPers.1c.s><Prep-NCom:m.s.Nom-PSuff: 1c.s>
‘Am I the keeper of my brother?’.

3.3.3.4. ṻwy : Ṿýöw-λw : Ṿýöw-λw : Ṿýöw-λw# (Num. 12:2).

bonu la-muse bāḥatit-u tanāgar-o ʾagziʿab̰er
<AIInt> <Prep-NPro:m.s.Nom> <Adv> <V:Perf.3m.s:PSuff:3m.s> <NPro:m.s.Nom>
‘Has the Lord indeed spoken only to Moses?’.

3.3.3.5. ṻwy : Ṿýöw : Ṿýöw : Ṿýöw : Ṿýöw# (Num. 20:10).

bonu ʾəm zātti kʷakʷh nāwassə la-kəmu
:2m.p> <NCom:unm.s.Acc>
‘Do we indeed bring forth water out of this rock?’.


3.3.4. ḫyːtə: ʾayte

It is originally an element with no etymological relation with any verb or noun. Dillmann’s observation about its origin is to consider it as an element formed from the interrogative ḫyː ʾay and ḫ te which means in ‘here’. Leslau also explained it the same way while Tropper wanted saying nothing on the issue. This te however is not recognised in the ḫAggabāb tradition as an individual element for it is difficult to find out its individual attestation in the well-known texts.

Its grammatical function is to be used as an interrogative adverb of place with the meaning ‘where?’.

Further references: Dillmann 1907, 379; Leslau 2006, 51; Tropper 2002, 140.

Adverbs

jointly (in that order) can be added to it at the end. In the absence of a verb, the element itself fills the gap by putting forward the possible relative of a copula.

Textual evidences:
3.3.4.1. (ʾayte - verb) አይቴ፡ ተኀድር። (John 1:39).
<AIInt> <V:Imperf.2m.s> ʾayte taḥaddār
‘Where do you dwell?’.
3.3.4.2. (ʾǝm + ʾayte) ኢየአምረክグル፡ እም፡ አይቴ፡ አንትሙ። (Luke 13:25).
<PartNeg-V:Imperf.3m.s-PSuff:2m.p> <Prep> <AIInt> <PPer:2m.p> ʾi-yyaʾammāra-ktomu ʾǝm ʾayte ʾantamu
‘I do not know (you) where you are from’.
3.3.3.3. (ʾayte + nu-mma) አይቴኑመ፡ አማልክቲ፡ ዘገበርከ፡ ለceği። (Jer. 2:28).
<AIInt-PartInt-Part> <AInt> <NCom:unm.p.Nom:PSuff:2m.s> <PRel-V:Perf.2m.s> <Prep-PSuff:2m.s> አይተ-ም-
 ‘Where are your gods that you made for yourself?’.
Further references: Deut. 32:37; S. of S. 1:7; John 8:10.
3.3.5. እፎ ʾǝffo

According to Dillmann, እፎ ʾǝffo is originally formed from እ ’ǝ (አይ እ) and ይ ወ እ ‘here’.
But as to the ወ እ ወ እ እ እ ወ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ ‘here’.
87 Dillmann 1907, 379.

Textual evidences:
3.3.5.1. (single intr.) እ፡ ሞት፡ እፎ፡ መሪር፡ ዝክርከ። (Sir. 41:1).
<AIInt> <NCom:unm.p.Nom:PSuff:2m.s> እ ʾǝffo እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ እ }
Adverbs

‘O death, how bitter is your memory?’.

3.3.5.2. (single intr.) መለከ : ከምው : ከወምስኝ። (1 Kgs 1:13).

‘How then has Adonijah become a king?’.

3.3.5.3. (repetitive intr.) እፎ፡ እፎ፡ እግመረተከ፡ ድንግል፡ ወእፎ፡ እንዘ፡ አምላክ፡ ድከብከ፡ በጎል። (M. Ziq I, 107).

‘How did the virgin carry you, and how did you sleep in the cave since you are the Lord?’


The prepositions ከ በ and ከመ ከመ (ዘከመ በ-ን ᱌-ር) can be attached to it initially without affecting its right meaning. Likewise, the particles such as: መ ከ (or their combination ከ + ድ-ክ) and ከ ከ are frequently added to it at the end. Even in this case, there will be no effect that appears due to the combination.

Textual evidences:

3.3.5.4. እፎው : ከፎ የምምእምምምም። (John 7:45).

‘Why did you not bring him?’.

3.3.5.5. መለከ : ከነትኝ : ከታመም : ከጊም : ከርሆኝኝ። (John 1:25).

89 Leslau 2006, 9.
3.3.5.6. እፎኑው፡ ይከውን፡ በይቡስ። (Luke 23:32).
ʾǝffo-nu-mmǝ ʃakawǝn ʃa-yǝbus
<AInt-PartInt-Part> <V:Imperf.3m.s> <Prep-NCom:m.s.Nom>
‘How will it happen with the dry one?’.

3.3.5.7. እፎኑ፡ እሠውቀከ፡ ኤፍሬም። (Hos. 11:8).
ʾǝffo-nu ʾǝssawqǝ-kka ʾefrem
<AInt-PartInt> <V:Imperf:2m.s-PSuff:2m.s> <NPro:m.s.Nom>
‘How can I sustain you, Ephraim?’.


To determine persons, ʾǝffo can take the pronominal suffixes mentioned earlier.

3.4. Other Adverbs

3.4.1. እከተ ቢልስታ and እከወ ቢላስቋል

ወወን ቢላስታ is the accusative form of ለወን ቢላስት the noun which is etymologically affiliated with the verb እከወ ቢላስወ ‘lie’, ‘deceive’ and ‘tell untrue’. እከወ ቢላስቋል is also the accusative form of the passive participle እከወ ቢላስወ. Both are used as adverbs with the meanings ‘by mistake’, ‘deceitfully’, ‘falsely’, ‘untrue’, ‘untruthfully’ and ‘wrongly’. The adverbial elements in the same category ለጋ የጋ የጋ and ይስ ይስ ይስ are their negative counterparts.

Like many adverbial elements, they take the immediate position either before or after a verb.

Textual evidence:

3.4.1.1. ወእለስ፡ የዐቅቡ፡ ከንቶ፡ ወሐሰተ፡ ገደፉ፡ ሣህሎሙ። (Jonah 2:9).
wa-ʾalla-ssa yaʾaqqǝbu kanto wa-ḥassata gadafušabǝl-omu
<Conj-Prel-Part> <V:Imperf.3m.p> <Adv> <Conj-Adv> <V:Perf.3m.p> <NCom:unm.s. Acc-Psuff:3m.p>
‘But those who regard in vain and wrongly left their mercy’.

Ḥassǝwǝ is employed in all cases without any morphological change. But ቢልስታ can be used alternatively either in the root form or by taking a pronominal suffix.

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90 Dillmann 1865:94; Kidāna Wald Kǝfle 1955:466; Leslau 1989, 19; Tropper 2002, 139.
3.4.2. ከቁ ናቀቀ, ንጓጫ ወስጋ, ከጢ ናድጂ and መጢ የሃወወ

አቁ ናቀቀ and ከጢ ናድጂ have no etymological relation with any verb. By contrast, ንጓጫ ወስጋ and መጢ የሃወወ are substantives that have the same root with the verbs ገን ሎኔከ (‘be small’, ‘be little’, ‘be few’ and ‘be younger’) and መጢ የሃወወ (‘decrease’, ‘diminish’ and ‘be less’) respectively. However, all are used as adverbial phrases as particularly connected with duration of events and with a quantity of any countable or measurable thing. They express a less amount or a short duration. The following adverbial phrases are supposed to be their equivalents ‘at least’, ‘a little’, ‘minimally’, ‘shortly’, ‘slightly’ and ‘insignificantly’.

The elements of the same category ው ናጋ ተጋ መጢ የሃወ, ወ ናጋ ተጋ መጢ የሃወ, ወ ናጋ ተጋ መጢ የሃወ, ወ ናጋ ተጋ መጢ የሃወ and እ ናጋ ተጋ መጢ የሃወ are their counterparts. In a sentence, they can be employed either before or after a verb.

Textual evidences:

3.4.2.1. (preceding a verb) ከቁ፡ ትነውም፡ ወሃወ፡ ትነብር። (Prov. (com.) 6:10).

<Adv> <V:Imperf.2m.s> <Conj-Adv> <V:Imperf.2m.s>

‘You sleep a little and sit a little’.

3.4.2.2. (preceding a verb) ኘመ፡ ዓዲ፡ ናድጂ፡ ኢይቈርር፡ መዓትየ። (Isa. 10:25).

<Conj> <Adv> <Adv> <PartNeg-V:Imperf.3m.s> <NCom:unm.s.Nom-PSuff:1c.s>

‘For my anger is not yet getting calm a little’.

3.4.2.3. (following a verb) ናኝናወ፡ ከቁ፡ እምነ፡ ትኔነ። (Ezra 9:8).


‘And we rested a little from our bondage’.

3.4.2.4. (following a verb) ናመወወ፡ ንጓጫ፡ ወስጋ። (Anap. Nicean (com) verse 101).

<Adv> <V:Imperf.3m.s> <Prep-NCom:unm.s.Nom> <Conj-

‘He slightly revealed his Divinity’.

3.4.2.5. ኘናወወ፡ መጢ፡ የሃወወ፡ መስፋ። (2 Kgs 10:18).

<Prep-NCom:unm.s.Nom> <Adv> <V:Perf.3m.s> <Conj-
Adverbs

wa-ʾiyyu-ssa bəζuha ʾyætqannay ʃotu
NPro.m. s.Nom-Part> <Adv> <V:Imperf.3m.s> <Prep-Psuff:3m.s>
‘Ahab served Baal a little; but Jehu will serve him much’.

Further references: Ps. 8:5, 72:2; Ecclus. 1:63; Isa. 28:13; Mark 14:35; John 16:16,19; Heb. 2:9.

The preposition ba can be attached to their nominative forms like እስተት ba-ḥqq, እስተት ba-notsit, እስተት ba-ḥødát and እስተት ba-ḥʊbəd.

A multiplication of ba in such an attachment is also practicable and predictable. In fact, it does make a slight difference because it rather shows an ongoing process which is not completed at once. Hence, in the case of a double ba (ከረ እስተት) attachment to them, we should add descriptive phrases such as ‘gradually’, ‘progressively’, ‘steadily’, ‘successively’, ‘little by little’ or ‘step by step’ to the actual meanings of the elements.

Textual evidences:

3.4.2.6. እስተት፡ እስከ፡ እስከ፡ እስተት፡ እስተት፡ እስተት #: (Anap.Dios (com.) verse 17).
babba-ḥqqq እለ霎a ba-šalasa kramt ba-
<Prep-NCom:unm.s.Nom> <V:Perf.3m.s> <Prep-NumCa.Nom> <NCom:unm.s. yordanos tatamqa
Nom> <Prep-NPro:pl.s.Nom> <V:Perf.3m.s>
‘He grew gradually; at (his) thirty, he was baptized at Jordan’.

3.4.2.7. እስተት፡ እስከ፡ እስከ፡ እስተት፡ እስተት #: (Acts 18:23).
wa-ḥora wa-ḥalafa babba-notsit ba-ḥ ödəra ዓርጆa
<Conj-V:Perf.3m.s> <Conj-V:Perf.3m.s> <Prep-NCom:unm.s.Nom> <Prep-NCom: unms.ConSt> <NPro:pl.s.Nom>
‘Then, he left and passed successively through Phrygia’.

Besides, there is a possibility to use each element as an adjectival phrase to express a less amount or size of things or a short duration of occasions. This is of course richly practicable in the tradition of Gǝaz literature. For this, we can achieve a significant number of evidences.

However, to digest the point, we will examine only the following three textual evidences. The main thing is to make known that all kinds of እስከqqa, እስከqta, እስከdάta and እስከhʊdə are not able to play the role of adverbs. Because, with the same structure and position in a sentence, the accusative forms of the nouns እስተት notsit, እስተት hødət and
Adverbs

**wəḥnud**: can be used as the adjectival phrases with the meanings: ‘little’, ‘small’, ‘miniature’.

Textual evidences:

3.4.2.8. ወበሳብዕት፡ ርእየ፡ ሕቀ፡ ደመና፡ መጠነ፡ ሰኰና፡ ብእሲ። (1 Kgs 18:44).

wa-ba-sâbʿat የልያ ካቀqqा ድለማና የልብስ.


‘And at the seventh (time), he saw a cloud as small as a man’s heel’.

3.4.2.9. ይዘርዕ፡ ኅዳጠ፡ መለንሰ። (Isa. 28:25).

yǝzarrʿ ካልልልた ማልልስা

<V:Perf.3m.s> <NCom:unm.s.Acc> <NCom:unm.s.Acc>

‘(he) sows a little cumin’.

3.4.3. ሰበእሸ ሰብእሸ, ኪስእሸ የልሸ, ደዱስ የልሸ and ደስእሸ የልሸ

All are originally substantives which share the same roots with the verbs ፈተወ *fatawa* ‘like’, ‘love’, ይይስ *sannaya* ‘be good’, ደትወ *ratʿa* ‘be right’ and ደስእሸ የልሸ ‘be worthy’, ‘be lawful’, respectively.

They function in two different ways. The first way is specifically concerned with *maftǝw*, *ratʿ* and *dalwat*. In this way, each is employed in a nominative form, and co-acts the role of the main verb with a copula *wǝʾǝtu* which is not apparent in a sentence.

In a sentence, they fairly take the position before the verb. The preposition እ la followed by an applicable pronominal suffix (አተ: l-otti, እና la-ka, እት: l-ätti, እስ la-ki, እመወ l-መወ, እመወ l-መወ, እወ l-ወ, እለወ la-ወ, እት l-ት and እና la-na) is advised to intervene between the element and the verb. Nonetheless, it is not obligatory in every case. The verb form which can be used in such cases is only the subjunctive form because only this kind of construction allows the phraseological conception ‘it is worthy to me/ you …. to do/ be …. ’.

Textual evidences:

3.4.3.1. ሰበእሸ ሰብእሸ: ዝሎ። ዝትስ። (Matt. 23:23).

*mafiǝw* za-ni እገብርና

<NCom:m.s.Nom> <PDem:Nom-Part> <V:Subj.2m.p>

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‘This is worthy so that you have to do’.

3.4.3.2. ይጓት፡ ሊተ፡ እግበር፡ ግብሮ፡ ለዘፈነወኒ። (John 9:4).

rǝtu’ li-ta ኢገብር gǝbr-o la-za-
<NCom:m.s.Nom> <Prep-PSuff:1c.s> <V:Subj.1c.s> <NCom:unm.s.Nom> <Prep-fannawa-nni>
Prel-V:Perf.3m.s>

‘It is worthy to me to perform the deeds of he who sent me’.


The second way of functionality includes śannāya, and its state as well as the state of the remaining two elements (rǝtu’ and dǝlwat) must remain accusative. At this time, any possible verb form can occur after the elements since they are usually used as adverbs, and it is the common features of adverbs to magnify verbs by adding some expressive ideas. In this case, they can have the following meanings: ‘rightly’, ‘truly’, ‘straightly’, ‘trustfully’ = ይጓት rǝtu’a; ‘rightfully’, ‘lawfully’ = ይፈት dǝlwata and ‘accurately’, ‘beautifully’, ‘correctly’, ‘in a good way’ = ሠናየ śannāya.

Textual evidences:

3.4.3.2. (rǝtu’a - Infin.) መለት፡ ይጓት፡ ቀውимা። (Luke 13:11).

wa-ʾi-takel ይጓት qawima
<Cconj-PartNeg-V:Imperf.2m.s> <Adv> <V:Inf.Acc>

‘And she could not stand straightly’.

3.4.3.3. (śannʾāya - Imperf) ቀው፡ ሠናየ፡ ቀው። (Anap.Basil (com.) verse 3).

qumu śannāya qumu
<V:Impt.2m.p> <Adv> <V:Impt.2m.p>

‘Stand up accurately!’.

3.4.3.4. (śannāya - perf.) እት፡ ሠናየ፡ እት፡ ከመ፡ እት፡ እት፡ ከመ፡ እት። (John 8:50).

ʾakko-nu śannāya nǝbelakka kama sǝmrawi ʾanta
<PartInt> <Adv> <V:Imperf.1c.p> <Conj> <NCom:m.s.Nom> <PPerm.s> <Conj-wa-gānen bǝ-ka
NCom:unm.s.Nom> <ExAff:PSuff:2m.s>

‘Do we say rightly that you are a Samaritan and have a Demon?’.

Further references: Esthther 10:8 Jer. 3:1.
3.4.4. ምክብዒተ mǝkbǝʿita and ምስብዒተ mǝsbǝʾita

Both elements are initially the accusative forms of the substantives ምክብዒት mǝkbǝʿit and ምስብዒት mǝsbǝʾit that share similar roots with the verbs አመክዐበʾamakǝʼaba’y3 ‘double’ and ዆ብዐ sabbǝʾa’y4 ‘multiply seven times’ respectively. They are used as adverbs in expression of the multiplication of a certain amount, number and extent. The precise meanings of mǝkbǝʿita are ‘twofold’ or ‘doubly’. Likewise, the actual concept of mǝsbǝʾita can also be determined by ‘sevenfold’. They mostly follow the verb.

Textual evidences:

3.4.4.1. ወበኵለሄ፡ ተሐረትም፡ ምክብዒተ። (Sir. 21:5).

<Conj-Prep-Adv> <V:Imperf.2m.s> <Adv>
‘And all the time, you shall be doubly afflicted’.

3.4.4.2. ወአዘዘ፡ ያንደዱ፡ እሳተ፡ ምስብዒተ። (Dan. 3:22).

<Conj-V:Perf.3m.s> <V:Subj.3m.p> <NCom:unm.s.Acc> <Adv>
‘And he ordered to burn a fire sevenfold’.


3.4.5. ሗዕረ mǝʿra

mǝʿra is originally a polysemantic element; it has two different functions. On one side, it is used as an adverb in expression of excellence and entirety with the meanings ‘absolutely’, ‘ultimately’, ‘totally’, ‘in general’ and ‘completely’. On the other hand, it is used as an adverb in expression of frequency with the precise meaning ‘once’ (‘only one time’, ‘for a moment’). If ለላ la, or ለልን la-ʃǝnta gets attached to it initially, the ending vowel ‘a’ will be detached.

Textual evidences:

3.4.5.1. ሗዕረ : አውሢአከ፡ ሶቤሃ፡ ፈጽም። (Sir. 35:8).

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92 Dillmann 1865, 206, 363, 867; Kidāna Wald Kǝfle 1955:541, 847; Leslau 1989, 71, 156.
93 “Denominative from mǝkbǝʿit” Leslau 2006, 339.
94 “Denominative”. Leslau 2006, 482.
95 Dillmann 1865, 206; Kidāna Wald Kǝfle 1955:603; Leslau 1989, 42.
Adverbs

3.4.5.2. ወበከመ፡ ጽኑሕ፡ ለሰብእ፡ ምዕረ፡ መዊት…. ። (Heb. 9:27).
wa-ba-kama šənuh la-sab' m'ra mawit…

‘And as it is appointed for men to die once….‘.

3.4.5.3. ወይትበላዕ፡ ቆዑ፡ ለምዕር። (Job 15:27).
wa-yətballa' qo'u la-mər.
<Conj-V.Imperf.3m.s> <NCom:m.s.Nom> <Prep-Adv>

‘And its fruit will be eaten once’.

3.4.5.4. ለእንተ፡ ምዕር፡ ይቀውም፡ ምስሌከ፡ ወእስከ፡ ትትመየጥ፡ ኢትሬወዮ፡ እንከ።
(Sir. 12:15).
la-əunta mər yaqawwəm məsle-ka wa-əska-tətmayyaṭ
<Prep-Prep> <Adv> <V:Imperf.3m.s> <Prep-PSuff:2m.s> <Conj-Conj-V:Imperf.2m.s>
'i-tre'əy-o ənka
<PartNeg-V:Imperf.2m.s:Psuff:3m.s> <Adv>

‘For a moment, he stands together with you, but when you return, you do not see him any longer’.

Further references: Sir. 18:26; Job 40:5; Matt. 3:15.

3.4.6. እነት ወበቃ, ይነ ከጎቹ ምዕሥኡ, እው ወንማ and እናው ቁሮማ
These elements except ይነ ከጎቹ have an etymological relation with verbs; እነት ወበቃ is the accusative form of እነት ወበቃ the noun which is related with the verb እነት መበቃ ‘make seven’. እው ከጎቹ ምዕሥኡ is also related with the verb እው ከጎቹ ምዕሥኡ ‘complete’, ‘finish’, and ‘accomplish’. Alike, እው ወንማ and እናው ቁሮማ are related with the verb እናው ቁሮማ which has almost the same meanings with ምዕሥኡ. Only ይነ ከጎቹ is uniquely without another origin. Leslau has connected it with the verb ከጎቹ ከጎቹ ‘be exact’ or ‘be accurate’. 97

97 Leslau 2006, 594.
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The literal meaning of the accusative sabʾa or the nominative sabʾ is ‘seven’. The factor that enables it to be considered as a particle is the scholarly conviction towards the number ‘seven’ itself. According to the scholars of Qǝne and Bible commentaries, the number seven in Hebrew ( HebSheva) is a perfect number and a numerical sign of perfection. For this reason, all numerical derivations which represent the number ‘seven’ are considered as signs of completeness, fullness, perfection, absolutism and blamelessness. It seems that for this very reason it is used as an adverb with the meanings indicated above.

In constructing sentences, all the elements will independently take their own places after or before a verb or any adjectival phrase to boldly express the verb or the adjectival phrase. There will be no possible attachment to them as far as they play the role of adverbs. Their presence in a sentence expresses not only the certainty of the message, but also the confidence of the speaker or the writer on the issue he is expressing about.

Textual evidences:

3.4.6.1. (verb - element) ወበእንተዝ፡ አዕበዮ፡ እግዚአብሔር፡ ጥቀ። (Phil. 2:9).

wa-baʾəntaze ʾaʾəbay-o ʾəgziʾabəher ṭqqqa
< Conj-Conj > < V:Perf.3m.s-PSuff:3m.s > < NCom:m.s.Nom > < Adv >
‘Therefore, God highly exalted him’.

3.4.6.2. (element - adjective) ጥቀ፡ ኄር፡ እግዚአብሔር። (Ps. 72:1).

ṭqqqa ḫer ʾəgziʾabəher
< Adv > < NCom:m.s.Nom > < Ncom.m.s.Nom >
‘God is extremely good’.

3.4.6.3. (element+ element - verb) መአ፡ ሞተ። (Mark 15:44).

waddəʾa-nu mota
< Adv-PartInt > < V:Perf.3m.s >
‘Did he completely die?.

Further references: 1 Kgs 1:4; Ps. 8:9; Wisd. (com.) 4:13; Matt. 17:12; Mark 16:4; John 18:28.

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Besides, እትቀ እትቀ can separately have the meaning of ‘even’; it shows the greater degree to which the action extends.

Textual evidences:

3.4.6.4. እመላእክቲሁ፡ እትቀ፡ ኢመሐኮሙ። (2 Pet. 2:4).

<Prep-NCom:m.p.Nom-PSuff:3m.s> <Adv> <V:Gern.3m.p-PSuff:3m.p> <PartNeg-V:Perf.3m.s>

‘He did not spare even his angles having (they) sinned’.

3.4.6.5. እዴክሙ፡ እትቀ፡ ኢሰፋርክሙ፡ ላዕለየ። (Luke 22:53).

<NCom:unm.s.Acc-PSuff:2m.p> <Adv> <PartNeg-V:Perf.2m.p-PSuff:2m.p> <Prep-PSuff:1c.s>

‘Even your hand, you did not lay on me’.

Further references: Matt. 6:29; John 8:52.

3.4.7. እምጆ u and እምጆ ʾጆማድሮ

They are originally the nominal derivations related with the verbs ራለ ምልዐ ‘fill’, ‘become full’, ‘be complete’ and እም በሚ ‘become solid’ with a suffix ‘u’ and with the initial affixation of the prepositions እ ምልዐ and እም ‘am respectively. It is just this way of construction (እ ምልዐ + እም ‘am = እምጆ; እም እም ‘am + እምጆ ‘መማድሮ) that produced these fixed elements.99 They are used as adverbs in expression of completeness, absolutism and comprehensiveness. The following adverbial phrases express them as ‘absolutely’, ‘completely’, ‘generally’, ‘entirely’, ‘fully’ and ‘wholly’.100

Their advisable position in a sentence is just after a noun which is magnified thoroughly by one of the particles. In fact, እምጆ ʾጆማድሮ can uniquely take the closer position to the verb. However, their main function is to express to what extent the action which is determined through the verb goes on.

Textual evidences:

3.4.7.1. እመ መትጆ : እመ መትጆ ከጆ ‘ወ እትጆ : እመ መትጆ : እመ መትጆ ከጆ 100:

99 Leslau 2006, 342.
100 Kidāna Wald Kǝfle 1955, 225.
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For the entire world is mine’. In some cases, ሕለ እሉ as combined with the same preposition በ can fully represent እምልዑ depending on the nature and characteristics of the closest noun. Let us see the following textual evidence:

3.4.7.2. እገኒ፡ ለከ፡ እግዚኦ፡ በኵሉ፡ ልብየ። (Ps. 9:1).
 ’I will praise you, O Lord, with my whole heart’.

3.4.7.3. በኵሉ፡ ነፍስከ፡ ፍርሆ፡ ለእግዚአብሔር። (Sir. 7:29).
’Fear unto the Lord in your whole soul (body)’.

This is not to say ‘in all heart/s of mine’ as it can be translated literally. But rather, one can easily understand that he wants to express the absolute subjection of his heart or his absolute subjection from the heart.

afa: bamlǝʿu has distinctively a variant እምልዓ which is purposely drawn from it to go parallel with the nouns of a feminine gender as እሉ and በኵሉ go parallel with the masculine እሉ and በኵሉ.

Textual evidences:
3.4.7.4. ለእግዚአብሔር፡ ምድር፡ በምልዓ። (Ps. 23:1).
’The whole earth is of the Lord’.

3.4.8. ቁልት፡ bāhtitu and ዓታዊ ሩሮ: እምልዓ ሁለ እሉ is a nominal derivation related with the denominal verb ቁልት bāhtawai/ ዓታዊ እምልዓ tabāḥtawai ‘become alone’. Dillmann proposed እምልጥ bāhtit ‘solitude’ as its origin. Leslau used the form እምልጥ babata and እምልጥ bohta instead of
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*bāḥtawa* or *tabāḥtawa*.\(^{101}\) *ʿerāqu* is also a derivation affiliated with the verb *ʿaraga*/*taʿarqa* ‘be naked’, ‘be empty’, ‘be alone’, ‘become destitute’ and ‘be isolated’. At the end, both receive the pronominal suffix ‘u’. As ACPIP elements, their function is to be used as adverbs with the precise meanings ‘alone’, ‘solely’, ‘only’ and ‘merely’.\(^{102}\)

The relative pronouns እንተ ʿanta, እለ ʿella and ኯ za can be attached to them initially. Moreover, *bāḥtitu* can distinctively keep the attachments of *la*, *ba* and ʾǝm initially. But theoretically, this kind of superfluous attachment does not make any change on the actual meaning that the element has.

These particles can be attached to them only when the elements take pronominal suffixes. Their accusative forms do not need an additional particle to be combined with.

Textual evidences:


za- bāḥtitu-ka  
halloka  
la-ʾālama  
ʾālam  

<PRel-Adv-Psuff:2m.s> <V:Perf.2m.s> <Prep-NCom:unm.s.ConSt> <NCom:unm.s.>  
Nom >  
‘You, who live alone forever’.

3.4.8.2. (la + Part) ከ الماضي :  ገ ጵ ጰ ጲ : ገ ጵ ጲ ጰ : ገ ጲ ጰ : (Haym. (com.) 10:10).

wa- yatkahanu  
lo-mu  
la-bāḥtit-omu  

<Conj-V:Imperf.3m.p> <Prep-Psuff:3m.p> <Prep-Adv-Psuff:3m.p>  
‘And they will serve alone for them’.

3.4.8.3. (ba + Part) ከ الماضي :  ገ ዡ ስ ሷ ዳ : ገ ዡ ደ ሷ ዳ : ገ ዲ ደ ሷ : ገ (Haym. (com.) 5:10).

wa-ʾaʾoman-kəmu  
kama  
ballawkəmu  
b-ottu  

<Conj-V:Perf:2m.p-Psuff:2m.p> <Conj> <V:Perf.2m.p-Psuff:2m.p> <Prep-Psuff:  
ba-bāḥtit-u  
3m.s> <Prep-Adv-Psuff:3m.s>  
‘You still believe that you are in him only’.

\(^{101}\) Dillmann 1907, 363; Leslau 2006, 92.

\(^{102}\) Dillmann 1865, 496, 962; Kidāna Wald1955, 92, 263; Leslau 1989, 96. When they are employed as adjectives in expression of aloneness, individuality, isolation, loneliness and uniqueness, they will be expressed as follows: ‘the only’, ‘the one and the lonely’. *ʿerāqu* dammanā ʿal-bāti musənnā ‘the only cloud (that) has no defilement’ Maṣ.Ziq, 56.
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3.4.8.4. (Part.fem.) ትሬእዩኑ፡ ከመ፡ ይጸድቅ፡ ሰብእ፡ በምግባሩ፡ ወአኮ፡ በሃይማኖቱ፡ ያሕቲታ። (Jas. 2:24).

3.4.9. ሐቁ bahǝqqu, ሀሬ bǝzha, ሀሬ bǝzuha, ይመኽ yǝmuna and ልራተ ሃፋዳ ብዝኀ ብዙኀ ይሙነ ልድፋዳ ሁቁ

‘Do you see that a man is justified by his deed and not by his faith alone?’.

‘And the officers used to slap him much’.

As indirectly mentioned earlier, both elements can take pronominal suffixes in both nominative and accusative forms.

3.4.9.1. (verb – Part) ወኮኑ፡ ወዐልት፡ ይጸፍዎዎ፡ በሕቁ። (Mark 14:65).

3.4.9.2. (Part - verb) ብዙኀ፡ ትረድእ፡ ጸሎቱ፡ ለጻድቅ። (Jas. 5:16).

Textual evidences:

103 Dillmann 1865, 97, 533, 1070, 1381; Kidāna Wald Kǝfle 1955, 88, 152, 515; Leslau 1989, 103, 189, 245.

104 Dillmann 1907, 386.
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bəzuha təradd[u] slot-u la-šādəq
<Adv> <V:Imperf.3f.s> <NCom:unm.s.Nom>PSt-PSuff:3m.s> <Prep-NCom:m.s.Nom>
The prayer of a righteous helps much.

3.4.9.3. (verb – Part) ወሰሚዖ፡ ጲላጦስ፡ ዘንተ፡ ነገረ፡ ፈርሀ፡ ፈድፋደ። (John 19:8).
wa-samiʼo pilatos zanta nagara farha fadsāda
<Conj-V:Gern.3m.s> <NPro:m.s.Nom> <PDem.m.s.Acc> <NCom:unm.s.Acc> <V:Perf.3m.s> <Adv>
‘When Pilate heard this thing, he was more afraid’.

3.4.9.4. (Part - verb) ወፈድፋደሰ፡ አበድኩ፡ ላዕሌሆሙ፡ እንዘ፡ እዴግኖሙ፡ ውስተ፡ እሆን። (Acts 26:11).
wa-fadsāda-ssa ʾabadku lā’le-homu ʾanza ʾedeggən-omi
<Conj-Adv-Part> <V:Perf.1c.s> <Prep-PSuff:3m.p> <Conj> <V:1c.s-PSuff:3m.p>
wastaʾahgur
<Prep-NCom:unm.p.Nom>
‘But rather, I was furious at them while pursuing (them) in cities’.

Further references: Gen. 29:30; 1 Kgs 18:13; 2 Chr. 33:12; Neh. 5:6; Prov. (com.) 21:3; Ecclus (com.) 10:10; Sir. 31:9,11; Matt. 10:15; John 21:15. 16; Acts 16:16, 22:2.

However, it is important to put into consideration that bəzəha and bəzuha are not to be used only as adverbs. Bəzəha can be utilized as a noun being combined with another word/s. Likewise, bəzuha is frequently employed as an adjective to semantically specify the state of a noun that precedes or follows it.

Textual evidences:

3.4.9.5. ወነበርነ፡ ብዙኀ፡ መዋዕለ፡ ኀቤሁ። (Acts 21:10).
wa-nabarna bəzuha mawāʾela ḫabe-hu
<Conj-V:Perf.1c.p> <Adv> <Adv> <Prep-PSuff:3m.s>
‘And we did stay much time with him’.

Therefore, whenever they function as adverbs, they occur alone like their associate element fadsāda.

3.4.10. ለብ በቕኝ and ካንት: kantu

ብ በቕኝ is the accusative form of ለብ በቕ which is initially related with the verb ለብ በቕ/ብ በቕ የካኝa ‘be damaged’, ‘be spoiled’, ‘remain vain’, ‘remain useless’, ‘be idle’. ካንት: kantu has almost identical meanings. እግጋብሮ states that it has no different origin
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nor an etymological relation with any verb like bakk. But according to Dillmann’s implication, it is a compound of a noun kant with a suffix -u.\textsuperscript{105}

In this form, they are rather used to give expressions about the nouns that are closer to them from both sides. Their employment as adverbs take place in two possibilities, either when they are combined with one of the possible prepositions such as la and ba (በባን እስmerceት, ምስር እስmerceት, ከንት እስmerceት, ወስራ እስmerceት, ከንት እስmerceት) or if they are used in their accusative forms እስmerceት and ምስር እስmerceት.\textsuperscript{106} With this regard, the fixed phrases: ‘invain’, ‘vainly’, ‘futilely’, ‘unnecessarily’, ‘unreasonably’ and ‘worthlessly’ are supposed to be their English equivalents.\textsuperscript{107}

Textual evidences: (used as adverbs)

3.4.10.1. እስmerceት በከንት እስmerceት እስmerceት (Ecclus. (com.) 2:2).

‘Since we have been created in vain’.

3.4.10.2. እስmerceት እስmerceት እስmerceት (Matt. 10:8).

‘What you freely received, give freely’.

3.4.10.3. እስmerceት እስmerceት እስmerceት (Prov. (com.) 3:30).

‘Do not like disputing in vain’.

Textual evidences: (used as a noun and adjective)

3.4.10.4. እስmerceት እስmerceት እስmerceት (Ecclus. (com.) 2:5).

‘But (to) the worthless plant, its root is not known’.

\textsuperscript{105} Dillmann 1907, 363.

\textsuperscript{106} Tropper 2002, 139.

\textsuperscript{107} Dillmann 1865, 523, 853; Kidāna Wald Kǝfle 1955:270, 540; Leslau 1989, 100, 155.
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3.4.10.5. አሱስት፡ ከዓም። (Prov. (com.) 22:9).
wa-kanto  məgbäri-hu  yəsalla
<Conj-Adv> <NCom:unm.s.Acc-PSuff:3m.s> <V:Imperf.3m.s>
‘And he dislikes his worthless deed’.

3.4.10.6. ወከንቶ፡ እንተ፡ የጠረት፡ ዓለመ፡ እምነ፡ ከንቱ። (Ecclus. (com.) 7:41).
wa-yamān-ka  ʾanta  faṭarat  ʾālama
<Conj-NCom:unm.s.Nom-PSuff:2m.s> <PRel> <V:Perf.3f.s-PSuff:3f.s> <NCom:unm.
s.Acc> <Prep> <NCom:unm.s.Nom>
‘And your right hand that created the world from nothing’.

3.4.11. እብር ካቡረ, ካቡር ካቡራ, ካብር ካብረ, አለትን እስተ, ድርገ ደርገ ተዳረገ ከንቱ እብሩ

The accusative form of the noun ካብር ካብር which is connected with the noun ካብር ካብረ while ካብር ካቡራ is of ካብር ካቡር. All are related with the verb ካብር ካብራ/ ካብር ካብራ ‘unite’, ‘come together’ or ‘cooperate’. Similarly, ድርገ ደርገ is the accusative form of the noun ድርገ ደርገ which has a clear connection with the substantive ድርገ ደርገ ተዳረገ and with the reciprocal verb ካብር ካብሩ ተዳረገ ‘become one’, ‘go together’, ‘be united’.

አለትን እስተ is also a linguistic element which shares the same meaning and function with the other elements of the sub-section. Dillmann analyses it as a combination of አለትን እስተ which is the accusative form of እስተ and እና. Leslau also connected it with እስተ.\footnote{109}

They all are used as adverbs in expression of companionship, group, connection and togetherness with the meanings: ‘together’, ‘jointly’, ‘conjointly’, ‘connectedly’ and ‘in cooperation with’.

In a sentence, they are employed quite often with a plural subject. But even in a sentence with a singular subject, they are utilized followed by the preposition ቡስለ. They can precede a verb but most frequently their position is after the verb.

Textual evidences:
3.4.11.1. እብር ካቡር: ካቡር ካቡራ, ካብር ካብረ, አለትን እስተ, ድርገ ደርገ ተዳረገ


\footnote{109 Dillmann 1907, 386; Leslau 2006, 13.}
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‘Then, the people were gathered together in Jerusalem’.

3.4.11.2. ወመላእክትኒ፡ ተጋብኡ፡ ምስሌሆሙ፡ ኅቡmere (Ps. 2:2).

wa-malāʾaktā-ni tagābāʾu māsle-homu ḫābura

< Conj-Prep> < V: Perf. 3m. p> < Prep-PSuff: 3m. p> < Adv>

‘And the rulers took council together with them’.

3.4.11.3. ከመ፡ ያስተጋብኦሙ፡ ለውሉደ፡ እግዚአብሔር፡ እለ፡ ተዘርዉ፡ አሐተኔ። (John 11:52).

kama-yāstagabāʾ-omu la-wāluda ṭegziʾaḥāher

< Conj> < V: Subj. 3m. s- PSuff: 3m. p> < Prep-NCom: m. p. Const> < NCom: m. s. Nom>

ʾəlla-tazarwu ’aḥattane

< PRel-V: Perf. 3m. p>< Adv>

‘So that he may gather together the sons of God who are scattered’.


3.4.12. እሬቡ እሬቡ’a

It is the accusative form of the passive participle እሬቡ እሬቡ’ which is initially related with the verb እሬቡ እሬቡ’a ‘hide’ or ‘put in secret’. It is used as an adverb with the meanings ‘in a hidden way’, ‘secretly’ and ‘not in public’.110 It can keep the position before or after the verb. The combination of ba and its nominative form እሬቡ እሬቡ’ (በወሬቡ ባ- እሬቡ’) introduces the same notion.

3.4.13. እሬዕት አማኔ and እሬዕት ኣሚኔa

እሬዕት አማኔ is a noun which is related with the verb እሬዕት አማኔ ‘believe’. እሬዕት ኣሚኔ is also the accusative form of እሬዕት ኣሚኔ the noun from the same root. Both are used as adverbs in expression of certainty, authenticity and confidence with the meanings ‘accurately’, ‘truly’, ‘just’, ‘really’, ‘unquestionably’, ‘indeed’, ‘in fact’ and ‘truthfully’.

Regarding a position in a sentence, they follow a diverse scheme; አማኔ takes most frequently a position before the verb or an adjectival phrase while for ኣሚኔ, it is equally possible to come before or after the verb/ an adjectival phrase in any range of distance. Dillmann mentioned አማኔ as one of the adverbs which are originally nouns, and used without special termination for it does not need to change its state like many

110 Dillmann 1865, 600, 737; Kidāna Wald Kǝfle 1955, 469; Leslau 1989, 114.
of the other adverbial elements.\textsuperscript{111}

Textual evidences:

3.4.13.1. ስዕባ፡ እናዕለፓ፡ እንትወ። (Gen. 20:12).

<Conj-Adv> <Adv> <NCom:f-s-Nom-PSuff:1c.s>

‘And again, she is truly my sister’.

Based on the tradition of biblical texts, the repetition of እምሌ is supposed to give more validation to the reality of the message. But ሳሚና is not to be employed more than once referring to the same verb.

Textual evidences:

3.4.13.2. እምሌ፡ እምሌ፡ እብለከ፡ ከመ፡ ዘነአምር። (John 3:11).

<Adv> <Adv> <V:Imperf.1c.s-PSuff:2m.p> <Conj> <PRel-V:Imperf.1c.p> <V:Imperf. 1c.p>

‘Truly, truly, I say to you, we tell what we know’.

3.4.13.3. እሙነ፡ ይበጽሕ። (Sir. 31:8).

<Adv> <V:Imperf.3m.s>

‘It will truly take place’.

\textit{አ ቢա} is the only prepositional element which can be attached initially to እምሌ without affecting its lexical meaning. Its graphic structure will not be affected due to the attachment (\textit{አለምሌ ቢ-አማን}).

3.4.14. እአት፡ እስኩ

\textit{አት} has a large graphic and phonetic similarity with the preposition \textit{አስኩ}. Nevertheless, they have no semantic affiliation. It is not only the ending vowel ‘u’ the marks the difference between them, but their exact meanings and functions are also quite different. \textit{አስኩ} is a preposition with the meaning ‘till/ until’ while \textit{እስኩ} is an element helping the imperative verbs or a subjunctive which is used in the place of an imperative in the expression of commands, requests and permissions with the meaning ‘may’ or ‘let’. Dillmann proposed ‘O now!’ to be its equivalent phrase.\textsuperscript{112}

\textsuperscript{111} Dillmann 2006, 386.

\textsuperscript{112} Dillmann 1865, 751; Kidāna Wald Kǝfle 1955, 145; Leslau 1989, 138.
Adverbs

In a sentence, it can alternatively come just before or after the verb. The intervention of some other nouns or terms between the particle and the verb is possible. ከ እኬ is the only particle that can be added to it at the end without affecting its lexical meaning and grammatical function at all.

Textual evidences:

\[
\text{nəgrə-nn} እኩ
\]
\(<\text{V:Impt:2f.s-PSuff:1c.s}> <\text{AInt}>\)

‘Just tell me’.


\[
\text{ʾəsku-ke}
\]
\(<\text{AInt-Part}> <\text{V:Subj.1c.p-PSuff:3m.s}>\)

‘Let us see him’.

3.4.15. እንከ ከስኩ

ዕስኩ ከስኩ is an element with no etymological relation with any verb or noun. Dillmann indicated that it is formed from ዏኩ and ከ and its initial meaning was ‘thus’ and ‘now’.\(^{113}\)

It is one of the significant adverbial elements that can be used to give supplementary expressions on the conceptions of verbs and adjectival phrases. The following phrases can express its lexical meaning: ‘then’, ‘now on’, ‘onwards’, ‘forwardly’ and ‘afterwards’.\(^{114}\)

Textual evidences:
3.4.15.1. ንጹሓ፡ እኩ፡ ኤነ፡ እንከ፡ ይእዜሰ፡ አሐውር፡ መንገለ፡ አሕዛብ። (Acts 18:6).

\[
\text{nəṣuḥ ከስኩ ከስኩ እኩ ይእዜሰ። (Acts 18:6).}
\]
\(<\text{NCom:m.s.Nom}> <\text{PPer:1c.s}> <\text{Adv}> <\text{Prep}> <\text{AInt-Part}> <\text{V:Imperf.1c.s}> <\text{Prep}>\)

‘Then, I am clean. From now on, I will go to the Gentiles’.

3.4.15.2. እንከ፡ እስኩ፡ ዘትሬኢ፡ ውስተ፡ መጽሐፍ። (Rev. 1:11).

\(^{113}\) Dillmann 1907, 414.

\(^{114}\) Dillmann 1865, 777; Kidāna Wald Kǝfle 1955, 146; Leslau 1989, 142.
Adverbs

ṣaḥaf ṣonka za-täreʾi wəsta masḥaf
<V:Impt.2m.s> <Adv> <PRel-V:Imperf.2m.s> <Prep> <NCom:unm.s.Nom>
‘Now on, you may write in a book what you see’.

3.4.15.3. ሰኢያሬኢ፡ እንከ፡ ብርሃነ፡ እስከ፡ ለዓለም። (Ps. 48:20).
waʾi-yyǝrǝʾi ṣonka bərhǝna ṣǝka la-ʾâlam
<Conj-PartNeg-V:Imperf.3m.s> <Adv> <NCom:unm.s.Acc> <Prep> <Adv>
‘And forward, he shall not see the light forever’.

Further references: Prov. (com.) 24:64; Acts 19:15.

The particle  Jacobsa/ ssas is attached to ṣonka at the end when necessary. About the position in a sentence, like many of the elements of the group, it takes equally the position either before or after the verb. Both arrangements are feasible.

When it is preceded by any adverbial element (eg. መኑ mannu, ምንት mǝnt, ምብኑ bonu, ከር ወffo, ግኑ nábnu, እው ʾǝwwa, ምል yǝʾǝze and እወ ኢወko), it takes quite often the position before the verb.

Textual evidences:

3.4.15.4. (ʼonka - verb) እረ፡ እንከ፡ ጽርፈቶ፡ ምንተ፡ እንከ፡ ትብሉ። (Mark 14:63).
samāʾǝkǝmu ʿǝrfaṭ-o mǝnta ṣonka tǝblu
<V:Perf.2m.p-PSuff:2m.p> <NCom:unm.s.Acc> <AInt.Acc> <Adv> <V:Imperf.2m.p>
‘You have heard his blasphemy, what do you say then?’.

3.4.15.5. (ʼonka - verb) እከሬወው፡ ጽር፡ ወዛት፡ እንከ፡ ትለፋ። (Mark 14:63).
sǝfaqaddu-nu ṣonka ʿǝbyǝw-o la-kǝmu la-nǝguša ʿayhud
<V:Imperf.2m.p-PartInt> <Adv> <V:Subj.1c.s-PSuff:3m.s> <Prep-PSuff:2m.p> <Prep>
NCom:ms .ConSt <NProp:c.p.Nom>
‘Do you want then that I save to you the king of the Jews?’.
Adverbs

3.4.15.7. (ʾǝnka - verb) እንከ፡ ዯእዜኬ፡ እንከ፡ ተሰብሐ፡ ወልደ፡ እጓለ፡ እመ፡ ሕያው። (John 13:31).

yǝʾǝze ʾǝnka tasabbǝba waldǝ ʾǝgʷâla ʾǝmma
<AInt-Part> <Adv> <V:Perf.3m.s> <NCom:m.s.ConSt> <NCom:m.p.ConSt>
ḥǝyâw
<i>NCom:f.s.Nom.ConSt> <NCom:unm.s.Nom>
‘Now on, the son of man is glorified’.

3.4.15.8. (verb - ʾǝnka + ssa) ኑሙ፡ እንከሰ፡ ወአዕርፉ። (Mark 14:41).

numu ʾǝnka-ssa wa-ʾaʿrǝfu
<V:Impt.2m.p> <Adv-Part> <Conj-V:Impt.2m.p>
‘Then, sleep and take rest’.


3.4.16. ካዕበ kāʿǝba, ዓዲ ʿādi and ዯመ ዳግጆ dâgǝma

kāʿǝba and ዯመ ዳግጆ are the accusative forms of ካዕብ ka ʿǝb and ዳግም dâgǝm which are etymologically related with the verbs ካዕብ yǝmǝkǝba (‘add’ and ‘make double’) and ዯመ dagama (‘repeat’ or ‘say or do something again in the same way’). According to Leslau, ka ʿǝb is an origin of the denominative kāʿǝba ‘make double’. Incoherently, ዓዲ ʿādi has no etymological affiliation with any verb. However, all have identical meanings and functions in the language.

Each element is used as an adverb in expression of continuity and repetition with the meanings ‘again’, ‘once more’, ‘in addition’, and ‘secondly’.

In a sentence, they can equally precede or follow verbs. None of them goes to be combined with other words except some selective ACPPIP elements such as ካዕበ ካዕበ ባማስኬሊ, እር ዳኬ, እኩ ኣንታ, እን ደም, እሳ ኣን, እ ዝ, እ እ, እ ያ, እ እ, እ እ, እ እ, እ እ, እ እ, እ እ and መ ዳግጆ (*excluding ዳግጆ dâgǝma).

Textual evidences:

3.4.16.1. (Part - verb) እንከ፡ ዯእዜኬ፡ እንከ፡ ተሰብሐ፡ ወልደ፡ እጓለ፡ እመ፡ ሕያው። (Gal. 1:17).

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116 mean literally: ‘second’ and ‘secondary’.
118 Dillmann attested ዓድ ʿād’ as its origin. 1907, 384.
119 Dillmann 1865, 867, 1008, 1131; Kidâna Wald Kǝfle 1955, 150, 339; Leslau 1989, 156, 178, 199.
Adverbs

wa-ḥāba tamiyāṭku damāsəqo
<Conj-Adv> <V:Perf.1c.s> <Npro:p.s.Acc>

‘And again, I returned to Damascus’.

3.4.16.2. (Part- verb) ליונמ : לַמְרַאֲל : מָּאמָדְנַה # (Anp. šallastu (com.) verse 7).

dāgəma yəməsə’ ba-səbhat
<Adv> <V:Imperf.3m.s> <Prep-NCom:unm.s.Nom>

‘He will come again in glory’.

3.4.16.3. (verb – Part) מְבַעַר : חַדַד : מִלְּתַה # (Mark 14:69).

wa-rayatt-o kā-ḥaba yər-ti walatt
<Conj-V:Perf.3f.s-PSuff:3m.s> <Adv> <PPers.f.s.Nom> <NCom:f.s.Nom>

‘And a servant-girl saw him again’.

3.4.17.4. מְבַעַר : מִלְּתַה : יָסִּיר : אָמוֹד : אֵדִי # (2 Cor. 2:7).

wa-ʿādi yədallu kama-təšrayu l-ottu
<Conj-Adv> <V:Imperf.3m.s> <Conj-Subj.2m.p> <Prep-PSuff:3m.s>

‘And again, it is worthy that you might forgive him’.

Further references: Gen. 45:13; 1 Kgs 1:42; Ezra 1:1; Ps. 77:17; Sir. 4:18; 2 Cor. 7:13; M. Māṣṭir 4:23.

מְבַעַר ʿādi can provide some more concepts which are not shared by kā-ḥaba and
dāgəma, ‘still’, ‘even’ and ‘yet’.120


wa-ʿādi bo makān
<Conj-Adv> <V:Perf.c> <NCom:unm.s.Nom>

‘There is still place’.

3.4.16.6. מְבַעַר : מְבַעַר : מְבַעַר : מְבַעַר : מְבַעַר : מְבַעַר # (Gal. 5:11).

la-ʿamma gəzrata ṣəsabbək ʿādi la-məntə-nu ṣənka ṣəddeggan
<Prep-Conj> <NCom:unm.s.Acc> <V:Imperf.1c.s> <Adv> <Prep-AInt-PartInt>
<Adv> <V:Imperf.1c.s>

‘If I still preach circumcision, why am I then persecuted?’.

120 Dillmann 1865, 1008; Kidāna Wald Kǝfle 1955, 137; Leslau 1989, 178; Yāred Šiferaw 2009, 410.
3.4.16.7. መብእንታኤሁ፡ መዊቶ፡ ዓዲ፡ ተናገረ። (Heb. 11:4).

wa-baʾentiʾa-hu mawito ʿādi tanāgara

‘And even after he died, (Lord) has testified about him’.

It can also play the role of መÃţǝ ዋን ኢራሽ (lit.: ‘the one that completes what is already started’). This means, in the absence of a verb in the relative clause, ʿādi introduces the same verb mentioned in the main clause in the translation to make it complete.

Textual evidence:

3.4.16.8. ወኵሎ፡ አግረርከ፡ ሎቱ፡ ታሕተ፡ እገሪሁ፡ አባğıፌ፡ ወኵሎ፡ እልእምተ፡ ለዓዲ፡ እንስሳ፡ ዘገደም። (Ps. 8:6).

wa-kello ʾagrarka l-ottu  tāḥta ʾagari-hu

‘And you make all subject under his feet, sheep and all oxen, you also make all wild animals subject to him’.

3.4.17. ከመ ከምማ

硐 ከምማ seems to have an immense graphic and phonetic similarity with ከመ kama. However, it is an individual element which is used as an adverb with the meaning ‘the same way’, ‘similarly’. Dillmann expressed it as an exclamation of restrictive force with the meaning ‘thus’ and ‘like what’.

Textual evidences:

3.4.17.1. ወከማ፡ ክመ፡ ተጋደሉ። (Phil. 1:30).

wä-kamāhu ከምማ tgādalu

‘Likewise, you shall suffer the same way’.

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121 Dillmann 1903, 381.
3.4.18. ̌ǩašuta, ̌awda and gahada

These elements are initially the accusative forms of ̌ǩašuta, ̌awda and gahada the nouns that are etymologically affiliated with the verbs ̌ǩašata (‘reveal’, ‘open’ and ‘make clear’), ̌oda (‘go around’ or ‘revolve’) and ̌aghada/ gahada (‘reveal’, ‘make something publicly’ and ‘manifest’) respectively.

Their grammatical function is to be used as adverbs with the meanings ‘clearly’, ‘openly’, ‘plainly’, ‘publicly’ and ‘visibly’. Even their nominative forms ̌kašut, ̌awd and gahad can keep the same function if they receive the initial attachment of ba in the following forms: ̌ba-kašut, ̌ba-awd and ̌ba-gahad.¹²²

Otherwise, they usually occur alone. Regarding the position in a sentence, each can be positioned either before or after verbs, both schemes are equally plausible.

Textual evidences:

3.4.18.1. (part - verb) ̌lā : ḫ̌e: ̌o: ̌ȟa: ̌w : ̌ȟum-r (John 16:25).

<Conj> <V:Imperf.1c.s-PSuff-2m.p> <Adv>
‘But I tell you plainly’.

3.4.18.2. (Part - verb) ̌awd : ḫ̌a: ̌w̌a: ̌r : ̌ȟa: ̌y : r (Ps. 11:9).

<Adv> <V:Imperf.3m.p> <NCom:m.p.Nom>
‘The wicked prowl openly’.

3.4.18.3. (Part - verb) ̌a: ̌ǧw̌i: ̌a: ̌b̌ȟe-r : ̌w̌r : ̌ľo: ̌řȟa (Ps. 49:3).

<NCom:m.s.Nom-Part> <Adv> <V:Imperf.3m.s>
‘But the Lord shall come manifestly’.

3.4.18.4. (verb - Part) ̌w̌ȟa: ̌ľe: ̌řp : ̌ȟa: ̌ťi : ̌w̌o : ̌řȟa (Esther 10:25).

<Conj-V:Perf.3m.p-PSuff:3f.s> <Prep-PDem.f.s.Nom> <NCom:f.s.Nom> <Adv>
‘And they showed the book publicly’.

Adverbs

3.4.19. Ṭ-l. yogi

 Trio. yogi is initially an element which serves as an adverb with the meanings ‘maybe’ or ‘perhaps’ (in expression of probability or uncertainty) and ‘now’ (to indicate the time or an event at hand). Dillmann testified that its origin is obscure. It can take the position either before or after a verb.

Textual evidences:

3.4.19.1. (verb - yogi) እፈርህ፣ ከመ፣ የሐምመኒ፣ እግዚአብሔር፣ በእንቲአክሙ። (2 Cor. 11:3).

wa-bḥḥṭtḥ ᵁ downfall ᵁ yogi ᵁ kama ᵁ arwe ᵁ madr
<V:Imperf.1c.s> <Adv> <Prep> <NCom:m.s.Nom.PS> <NCom: unm.s za-šash-ā ᵁ la-bewān ᵁ ba-gʷəblut 

‘But I am afraid that the serpent that deceived Eve in his deceitfulness maybe…’

3.4.19.2. (yogi - verb) ካዕበ፣ መጺእየ፣ ኀቤክሙ፣ የሐምመኒ፣ እግዚአብሔር፣ በእንቲአክሙ። (2 Cor. 12:21).

yogi ᵁ kāʾaba ᵁ masiʿya ᵁ ḫbe-kāmu ᵁ yahammāmā-nni
<Adv> <Adv> <V:Gern:1c.s> <Prep-PSuff:2m.p> <V:Imperf.3m.s-PSuff:1.c.s> ᵁ ʾagziʾābher ᵁ baʾenti-akāmu 
<NCom:m.s.Nom> <Prep-PSuff:2m.p>

‘Now again when I come to you, perhaps God may cause me sorrow for your sake’. Further references: Gen. 20:11, 24:39, 27:12; Josh. 9:6; Sir. 19:13.

3.4.20. ṭk gassa

Originally, it is the accusative form of ṭk gass which relates to the verb ṭkm gassawa ‘differentiate’, ‘separate’ and ‘put each by one’.

Its function is to be used as an adverb in expression of direction or position with the meanings ‘ahead’, ‘before’, and ‘personally’. The noun gass can also keep the same function even if ba is attached to it initially. In some cases, they occur together in the

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124 Dillmann 1907, 417.
125 Dillmann 1865, 1209; Kidāna Wald Kǝfle 1955:329.
form of ገአ፡ በገጽ ገአ sa ba-gaš. But in this case, it will be better to explain the combination as ‘face to face’.

Textual evidences:
3.4.20. ገአ፡ በገጽ፡ በእንተ በእግዚአብሔር፡ ወተናጸሩ፡ ገአ sa ba-gaš (Anp. Mar (com.) verse 159).

‘The prophets have seen the Lord, and they have seen each other face to face’.

3.4.21. ገብር ከእስመ

The appropriate verb form which can follow it is the imperfective one. Some significant ACPPIP elements such as በእንተ baʾǝnta, ህየንተ hǝyyanta, ከመ kama, እስመ ʾǝsma can be attached to it, initially. But the element itself cannot be attached to other linguistic elements as long as it functions as an adverb.

Textual evidences:
3.4.21.1. ከእስመ፡ ገብር፡ ይከውን፡ ከማሁ። (Matt. 24:6).

‘Because it must happen like this’.

3.4.22. ገብተ ከእልም

Kidāna Wald Kǝfle claimed that it is derived from the verb ወገበ wagaba ‘come sudden’, ‘happen sudden’. Leslau reformed the verb as ʾawgaba ‘arrive suddenly’ or ‘attack

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126 Leslau 2006, 205.
127 Dillmann 1865, 1163; Kidāna Wald Kǝfle 1955:298.
128 Dillmann 1865, 938; Kidāna Wald Kǝfle 955, 376; Leslau 1989, 167.
129 Kidāna Wald Kǝfle 1955, 376.
Adverbs

suddenly’. As a nominative noun, ኣብት receives the combination of any noun, indicating a similar concept with what the accusative ኣብታ reflects. However, this does not enable it to be recognized as an adverbial element like its accusative form ኣብታ.

The principal function of ኣብታ is to be employed as an adverb in expression of suddenness and precipitousness with the meanings ‘suddenly’, ‘straight away’, ‘unexpectedly’ and ‘at/on the unexpected moment or situation’.

As many of the elements in the same category, it can precede or follow verbs. But in the case of nominalized verbs and adjectival phrases, it is most likely employed after the nominalized verb or the adjective is already mentioned.

Textual evidence:


ające baraqa mabraq ʾəm samāy lā’le-ya
<Adv> <V:Perf.3m.s> <NCom:unm.s.Nom> <Prep> <NCom:m.s.Nom> <Prep-PSuff:1c.s>
‘A lightening suddenly flashed from heaven on me’.

3.4.22.2. ራርማ፡ ሌሊት፡ ወመጽዓም፡ ይመጽኦ፡ ለሰብእ፡ ኣብታ። (Job 4:13).

gärma lelit wa-mašāmo yəməssə-ʾo
<NCom:m.s.ConSt> <NCom:unm.s.Nom> <Conj-NCom:m.s.Nom> <V.Imperf.3m.s-la-sab’ gǝbt
PSuff:3m.s> <Prep-NCom:m.s.Nom> <Adv>
‘Awe of the night and deep sleep comes suddenly to a man’.

Further references: Job 1:20; Prov. (com.) 1:27, 6:15.

3.4.23. እሱታ dabbuta and እሱታ kəbuta

አሱታ dabbuta is originally the accusative form of እሱታ dabbut which is related with the verb እሱታ dabbata ‘be slow’, ‘bend’ and ‘put something in secret’. እሱታ kəbuta is also a noun in accusative form. The nominative እሱታ is originally related with the verb እሱታ kabata ‘hide’. Their function is to be used as an adverb with the meanings

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130 Leslau 2006, 608.


124
Adverbs

‘clandestinely’, ‘secretly’, ‘privately’ and ‘quietly’.\(^{132}\) Leslau fixed its relation with the የወየታ ዳባው ‘be hidden’.\(^{133}\)

As an alternative, the nominative የወየታ ዳቡት can be used, taking an initial attachment of ba (ሀገራት በ-

Textual evidences:
3.4.23.1. (ba + ዳቡት) ዯወወለ ይ· ዳቡት ከወንታ ከሆነ። (Acts 19:36).

‘And now we have to do this thing in secret’.

3.4.24. የወየታ ዳቡት

የወየታ ዳቡት is originally a noun in accusative form. Its origin is related with that of ዳቡት. It is used as an adverb with the meaning of ‘backward’ or ‘backwards’.

Textual evidence

ወሖሩ፡ የወየታ፡ ወከደኑ፡ ዕርቃነ፡ አቡሆሙ። (Gen. 9:23).

‘They went backward, and covered the nakedness of their father’.

3.4.25. መንቀቅ ዋናቀል

It is originally the accusative form of the passive participle መንቀቅ ዋናቀል. It has etymological relation with the verb መንቀቅ ዋናቀል ‘take care’, ‘well understand’, ‘complete’, ‘be exact’ and ‘generalize’.

It is used as an adverb in expression of carefulness and extensiveness with the meanings ‘carefully’, ‘prudently’, ‘perfectly’, ‘understandingly’, ‘completely’, ‘touching one by one’ and ‘entirely’.

In a sentence, it can precede or follow a verb.

Textual evidence:
3.4.25.1. ይጊሮታ፡ ኢይትከሀል፡ መንቀቅ። (Haym. (com.) 4:3).

\(^{132}\) Dillmann 1865,1107; Kidāna Wald Kǝfle 1955, 335; Leslau 1989, 195.

\(^{133}\) Leslau 2006, 122.

\(^{134}\) Dillmann 1865, 1235; Kidāna Wald Kǝfle 1955, 504; Leslau 2006, 594.
Adverbs

3.4.26. ለየቀ ተያይሱ嘎

It is the accusative form of the noun ለየቀ ተያይሱ嘎. It has the same root with the verb ለየቀ ተያይሱ嘎 ‘understand’, ‘comprehend’ and ‘recognize’. It is used as an adverb in expression of certainty, comprehensiveness and intelligibility with the meanings ‘certainly’, ‘comprehensively’ and ‘understandably’.

Textual evidence:


‘The commander wanted to know exactly why the Jews accuse him’.

Further references: Esther 5:5; Acts 4:10.

3.4.27. የመ ገመ and የመ ገመ የመ ገመ

Both elements are originally the accusative forms of የመ ገመ የመ ገመ which share the same root with the verb የመ ገመ የመ ገመ ‘keep silence’, ‘be unable to hear’.

The little difference that can be seen structurally is concerned with the number of consonants, i.e.: three consonants with germination (adena ገመ ገመ) and four consonants with no gemination (adena ገመ ገመ). Otherwise, the conceptions that they convey and the engagement in which they are concerned about are identical. They are used as adverbs with the meanings ‘silently’, ‘mutely’, ‘secretly’ and ‘without warning in advance’.

Each can take the position either before or after a verb; there is no restriction.

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135 Dillmann 1865, 1246; Kidāna Wald Kǝfle 1955, 499; Leslau 2006, 600.
136 Dillmann 1907, 384.
137 Dillmann 1865, 1271; Kidāna Wald Kǝfle 1955:146, 759; Leslau 1989, 225.
Textual evidences:

3.4.27.1. ወይእዜኒ፡ ጽሚተ፡ ያውፅኡነ፡ ይፈቅዱ። (Acts 16:37).
wa-yaʾǝ xe ni ʃəmmitta ɣawdǝ-na ɣǝfaqqǝdu
<Conj-Adv-Part> <Adv> <V:Subj.3m.p-PSuff:1c.p> <V:Imperf.3m.p>
‘And now they want to send us away secretly’.

3.4.27.2. ምንተ፡ ገበርኩ፡ ጽምሚተ፡ ዘትትኀኣኒ። (Gen. 31:26).
mǝnta gabarku ʃəmmita za-tǝṭḥaṭṭǝ-ǝnni
<AInt.Acc> <V:Perf.1c.s> <Adv> <Conj-V:2m.s-PSuff:1c.s>
‘What did I do wrongly that you flee in secret from me?’.

Further references: Exod. 11:2; 2 Sam. 12:12; Ps. 10:3; Sir. 23:19 John 18:20.

3.4.28. ቁንትና ዋትኔ

Initially, ቁንትና ዋትኔ is the accusative form of the noun ቁንትና ዋትን. It has the same root with the verb ቁንትና ዋትና ‘hurry’, ‘be fast’ and ‘accelerate’. It is used as an adverb in expression of speed with the meanings ‘quickly’, ‘in hurry’, ‘immediately’, ‘as soon as possible’, ‘hastily’ and ‘rapidly’. ረት ኢትጎ, ኢትጎ ቁ必将ጎ, ኣስ ቅውወን። and ወትና ወትና are its negative counterparts. In a sentence, it can precede or follow a verb.

Textual evidences:

3.4.28.1. (�ትኔ - verb) ወታና፡ ያውፅኡነ፡ ያንስ፡ ቀሊል። (Sir. 19:4).
za-ʃǝṭunu yaʾâmmon qalil lobb-'u
<PRel-Part><V:Imperf.3m.s><NCom:m.s.Nom><NCom:unm.s.Nom-NomSuff:3m.s>
‘Meek is the heart of the one that believes immediately’.

sad ዋትኔ ʾəm ʾiyyarusaleza
<V: Impt.2m.s> <Part> <Prep> <NPro:unm.s.Nom>
‘Get out of Jerusalem quickly’.


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139 ረታና፡ ኢለ፡ ኢለ፡ ኢለ-አለነም። - wa-yaʾǝti:ssa ኣስ ቅውወን ኣስ ኢሆድ ኣስ ኢሆድ (But the ship had been sailing slowly) Acts 27:6.
Chapter Four: Conjunctions

In this part, the grammatical functions of various conjunctional elements are discussed in detail. It is also concerned with tracing the etymology of each element. The elements comprised in nine different sections are forty-four all in all. More than half of the elements have no connection with verbs or nouns while many are of course substantives in their status constructus. Many of the elements are directly prefixed or suffixed to verbs, and this is the common characteristic of the elements comprised in this group which is not shared by five elements only. Let us come to the detail.

4.1. Copulative Conjunctions

4.1.1. ሂ, ኒ, ነ and ኮ ወ

As copulative conjunctions, they are used to make grammatical affiliations between two or more words, phrases and nouns with the precise meanings ‘and’ and ‘also’.\(^{140}\) According to the tradition of the ኴዕኔ schools, they are known as ዋዌ ወውወ.\(^{141}\) Dillamnn claimed ሂ to be formed from the root አ ከ and ኒ from ነ. According to him, ነ is somehow a stronger conjunction than ሂ.\(^{142}\) ኿ጉበስ does not keep such an implication.

They can be equally attached to nouns, verbs, numerals and other elements in two different ways. እ and ነ are commonly attached to a word at the end while ወ is always attached at the beginning of the word.

Textual evidences:

4.1.1.1. (verb + ኒ) አአምሮሂ፡ ወቃሎሂ፡ አዐቅብ። (John 8:55).

\'aʾammǝr-o-ḥi wa-qālo-ḥi ῥaʾaqqǝb<br>V:Imperf.1c.s-Psuff:3m.s-Conj>Conj-NCom:unm.s.Acc-Conj> V:Imperf.1c.s>
‘And I know him and keep his word’.

4.1.1.2. (noun + ni) ውብስኔ፡ ወወርኅኒ፡ ደመ፡ ይከውን። (Joel 2:31).

dǝḥayǝ-ni yǝṣallǝm wa-warhǝ-ni dama<br>NCom:unm.s-Conj> V:Imperf.m.s>Conj-NCom:unm.s-Conj> NCom:unm.s.
yǝkawwǝn
Acc> V:Imperf.3m.s>

\(^{140}\) Dillmann 1865, 1, 629, 880; Kidāna Wald Kǝfle 1955, 149-150; Leslau 1989, 119, 158.

\(^{141}\) As to mean ‘conjunction’.

\(^{142}\) Dillmann 1907, 411.
Conjunctions

‘The sun will be darkened, and the moon will be bloody’.

4.1.1.3. \( (wa + \text{verb}) \) ወቀርባ፡ ወአኀዛ፡ እገሪሁ፡ ወሰገዳ፡ ሎቱ። (Matt. 28:10).

\( \text{wa-qarbā} \quad \text{wa-ʾaḥazā} \quad ʾəgari-hu \quad \text{wa-sagadā} \)

\(<\text{Conj-V:Perf.3f.p}> <\text{Conj-V:Perf.3f.p}> <\text{NCom:unm.p.AccPSt-PSuff:3m.s}> <\text{Conj-l-ottu}>\)

V:Perf.3f.p> <Prep.-PSuff:3m.s>

‘And they came up and took hold of his feet and worshiped him’.


\( \text{wa} \) is profoundly engaged in the attachments of \( \text{hi} \) or \( \text{ni} \) to various elements.\(^{143}\) In some cases, the reason for the engagement is concerned with the introduction of a new sentence because new sentences in Gǝʿǝz mostly begin with the conjunction \( \text{wa} \). However, in other cases, the reason why it comes jointly with the same valid particle is not quite clear. Nevertheless, we will have only a mere conception of a copulative conjunction in the translation.

Textual evidences:

4.1.1.4. ወእዩ刷卡፡ ወጽልዑ刷卡፡ ኪያየሂ፡ ወአቡየሂ። (John 15:24).

\( rəʾyuni-hi \quad \text{wa-šalʿuni-hi} \quad kiyāya-hi \)

\(<\text{V:Perf.3m.p-PSuff:1c.s-Conj}> <\text{Conj-V:3m.p-PSuff:1c.s-Conj}> <\text{PObj:1c.s-Conj}> \)

\(<\text{Conj-NCom:m.s.Acc-PSuff:1c.s-Conj}>\)

‘They have both seen and hated me, me and my father’.


4.1.1.5. ወወን፡ ይትወለድ፡ እምኔኪ፡ ቅዱስ፡ ውእቱ። (Luke 1:35).

\( \text{wa-za-ni} \quad \text{yətwallad} \quad ʾəmānne-ki \quad qāddus \quad \text{waʾatu} \)

\(<\text{Conj-PRel:m.s-Conj}> <\text{V:Imperf.3m.s}> <\text{Prep-PSuff:2f.s}> <\text{NCom:m.s.Nom}> <\text{Copu}>\)

‘And he who will be born from you is holy’.

\(^{143}\) Tropper 2002, 145.
Conjunctions

Further references: Prov. (com.) 2:3, 6:22, 24:21; Sir. 50:33; John 12:47.

With regard to a position in a sentence, *hi* and *ni* have two other common features which are not shared by *wa*.

1. When they make a link between two or more different verbs, nouns or other language elements in the presence of *wa*, they can appear only once being attached to the first element or continually after each component. Both trends are equally plausible.

Textual evidences:

4.1.1.6. (verb + *hi* - *wa* + verb) ወርዘውኩሂ፡ ወረሳእኩ። (Ps. 36:26).

4.1.1.7. (verb + *hi* – *wa* + verb + *hi*) ወነገርኩሂ፡ ወአድኀንኩሂ፡ ወገሠጽኩሂ። (Isa. 43:12).

4.1.1.8. (noun + *hi* – *wa* + noun + *hi*) ንጉሥየኒ፡ ወአምላ基辅ኩ። (Ps. 5:2).


4.1.1.9. (verb + *ni* - *wa* + verb + *ni*) ወቀተሉነኒ፡ ወፄወዉነኒ፡ ወበርበሩነኒ። (Ezra 9:7).

Further references: Num. 13:24; Josh. 8:35; Job 28:22; Dan. 2:46, 6:27; Philem. 1:11.
Conjunctions

‘My king and my Lord’.


4.1.1.11. (…ni - wa + …bi) ከም፣ደህን፣ ይፈቅዱ፡ ይኅልፉ ፡ እም፡ ለፌ…። (Philem. 1:16).

<Prep-NCom:unm.s.Nom-PSuff:3m.s-Conj> <Conj-Prep-NCom:m.s.Nom-PSuff:1c.p Conj>

‘Both in his flesh and in our Lord’.

In connecting proper names preceded or followed by adjectival phrases, the elements are mostly attached only once, to the firstly mentioned element either a noun or an adjectival phrase.

Textual evidences:

4.1.1.12. ወዳዊትኒ፡ ንጉሥ፡ ወለдел፡ ሰሎሞንሃ። (Matt. 1:6).

<Conj-NPro:m.s.Nom-Conj> <NCom:m.s.Nom> <V:Perf.3m.s> <NPro.m.s-PartAcc>

‘And King David begot Solomon’.

Further references: Ezra 1:7, 6:20; Hos. 4:15; Mich. 5:2; John 8:9.

The same can happen when a verb is preceded by a relative pronoun or by another element.

Textual evidences:


<kama ʾolla-hi yəfaqqadu yəḥlafu ʾem lafe> <Conj> <PRel-Conj> <V:Imperf.3m.p> <V:Subj.3m.p> <Prep> <Adv>

‘Even those who want to come over from there …’.


4.1.1.14. (pron. + ni - verb) ከмес፡ እርቁ፡ ከም፣ደህን፡ ከም፡ ለፌ…። (Ezra 3:8).

<Conj-PRel.Conj> <V:Perf.3m.p> <NCom:m.p-PSuff:3m.p> <NCom:m.p>

‘And the rest of their brothers the priests...’.
Conjunctions

However, it is not unavoidable to use them this way in all cases. They can alternately come after the second component, particularly when the adjectival phrase precedes the noun.

Textual evidence:

4.1.1.15. ወእግዚእ፡ ኢየሱስኒ፡ ሖረ፡ ውስተ፡ ደብረ፡ ዘይት። (John 8:1).

wa-ʾeqzi’ ከይያስራ-ስ ከሆ ከወስ ከዳብራ ከዘይት
<Conj-NCom:m.s.Nom> <NPro:m.s.Nom-Conj> <V:Perf.3m.s> <Prep>
<NCom:unm.s.ConSt> <NCom:unm.s.Nom>

‘And the Lord Jesus went to the Mount of Olives’.

Likewise, in status constructus, the elements are attached to the dependant noun.

Textual evidences:

4.1.1.16. ወበኵረ፡ እንስሳሂ፡ ዘርኩስ፡ ታቤዙ። (Num. 17:15).

wa-bakʷra ከወስስሳ-ስ ከሆ ከተው ከታቡዝ። ከስወ ከትራው ከታቡዝ።
<Conj-NCom:unm.s.ConSt> <NPro:unm.s.Nom-Conj> <PRel-NCom:m.s.Nom> <V:Im perf.2m.s>

‘And the firstborn of unclean animal, you shall redeem.’

4.1.1.17. ለአህጉረ፡ ሰዶምኒ፡ ወጎሞራ፡ አውዐዮን። (2 Pet. 2:6).

la-ʾahgura ከሆ ከወስ ከተው ከታቡዝ። ከስወ ከትራው ከታቡዝ።

‘He burnt the cities of Sodom and Gomorrah’.

Further references: Num. 26:57; Ezra 2:1, 3:9, 7:7; Neh. 2:8, 9:24, 10:28; Ps. 49:10; 1 Cor. 7:25.

* Notice that the Pronominal suffix of the first person both masculine and feminine singular ከሆ ከሚና (በደረኒ ቀደመተና ቀደመተና ከሚና etc.) is not the same in function with the conjunction ከሆ ከሚና that we discussed up to now.

4.2. Conjunctions expressing Cause

4.2.1. አምጣነ ʾamṭāna, አኮኑ ʾakkonu and እስመ ʾǝsma

አምጣነ ʾamṭāna is originally the accusative form of አምጣን ʾamṭān which does have an etymological connection with the verb መጠነ maṭṭana ‘measure’ or ‘weigh’ and with the noun መጠን mṭan. አኮኑ ʾakkonu is believed to be a combination of the negative particle ከሆ ከመ and the interrogative particle ከሚና ከሚና that we discussed up to now.
nor a combined phrase, according to ʾAggabāb. But in accordance with Dillmann’s observation, ʾəsma as a causal or justificative element is formed from sa and ma.\textsuperscript{144}

However, they all keep a common grammatical function. Their major task is to introduce a subordinate clause by expressing a cause for the action or incidence mentioned in the main clause. Thus, the following conjunctions and idioms are to be their English equivalents ‘because’, ‘for’, ‘since’ and ‘for the reason that’.\textsuperscript{145}

Regarding the syntactical arrangement, as part of the subordinate clause, they occur quite often after the main verb is mentioned. Though, the subordinate clause itself sometimes precedes the main clause. In such cases, the elements occur before the main verbs. However, the change in syntactic arrangement does not affect their meaning and function.

Textual evidence: (after the main verb)

\begin{verbatim}
4.2.1.1. ወኢአኀዝዎ፡ እስመ፡ ዓዲ፡ ኢበጽሐ፡ ጊዜሁ። (John 8:20).
wa-ʾi-ḥaẓəww-o ᾣsm ʾād i-hašą gize-hu
<Conj-PartNeg-V:Perf.3m.p-PSuff:3m.s> <Conj> <Part> <PartNeg-V:Perf.3m.s> <Adv-PS. uff:3m.s>
‘But they did not seize him because his time has not yet reached’.
Further references: Josh. 4:14; Ps. 6:2, 11,1, 32:20; Jer. 31:15; Matt. 2:18; John 12:39; 1 Tim. 1:13; 1 Cor. 15:33.

d}\textsuperscript{Textual evidence: (before the main verb)}

\begin{verbatim}
4.2.1.2. እስመ፡ አርመምኩ፡ በልያ፡ አእጽምትየ። (Ps. 31:3).
ʾəsma ʾarmamku balyā ʾaʾṣmtə-ya
<Conj> <V:Perf.1c.s> <V:Perf:3f.p> <NCom:f.s-PSuff:1c.s>
‘For I kept silence, my bones became old’.
Further references: Ps. 31:2; Rom. 2:12.

Moreover, ʾəsma can be used solely as a conjunction in expressing a time with the meaning ‘when’.

Textual evidence:

\begin{verbatim}
4.2.1.3. ተፈሣሕኩ፡ እስመ፡ ይቤሉኒ፡ ቤተ፡ እግዚአብሔር፡ ነሐውር። (Ps. 121:1).
tafəsəḥkə ʾəsma yəbelu-ni beta ʾəgziəbəḥer
\end{verbatim}

\textsuperscript{144} Dillmann 1907, 415.

\textsuperscript{145} Dillmann 1865, 222, 781, 746; Kidāna Wald Kofle 1955, 127, 129; Leslau 1989, 46, 137, 143; Yāred Ṣiferaw 2009,388; Yötbärak Marša 2002, 156.
Conjunctions

'I was glad when they said to me, ‘Let us go into the house of the Lord’. It is used again as an exclamation of surprise, pleasure or assurance with the meanings ‘just’, ‘indeed’, ‘oh’.

Textual evidence:

4.2.1.4. ኦ፡ እኁየ፡ እስመ፡ አነ፡ በእንተ፡ ኵሉ፡ እጼሊ፡ ለከ፡ ከመ፡ ትሥራሕ፡ ፍኖተከ። (3 John 1:2).

‘O brother, I just pray for you concerning all things so that you may be prosperous in your path’.

The first one relates to status in a sentence. As it can be seen in the examples above, ራማና and ራስማ shall be attached always to verbs or nouns. But እኮኑ is not attached by nature to any word; it occurs individually.

Second, it can equally occur before or after a verb in the subordinate clause. But in the case of ራማና and ራስማ, the verb in the subordinate clause is preceded by ራስማ or ራማና.

Thirdly, as a conjunction which is featured out of two different particles, እኮኑ እንኅヌ can provide answer for the action done by the subject in a question form.

Textual evidence:

4.2.1.5. የምኑ፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እውው፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�፡ እው�׃ (1 Cor. 3:5).

‘What is Paul and what is Apollos, are we not men like you?’.

Conjunctions

In a subordinate clause with two or more verbs each after a conjunction _DOM wa, the conjunction used to express a cause (ʾasma or ʾakkonu or ʾamṭāna) does not need to be mentioned repeatedly. Its single employment is enough to serve as a cause conjunction for the subsequent verbs.

Textual evidences:
4.2.1.6. እስመ፡ ተወክፈት፡ ወኀብአቶሙ። (Heb. 11:34).
ʾǝsma tawakfatt-omu wa-ḥabatt-omu
<Conj> <V:Perf:3f.s-PSuff:3m.p> <Conj-V:Perf:3f.s-PSuff:3m.p>
‘Because she received them, and (because) she hid them’.

Further references: 1 Thess. 4:16; Heb. 5:11, 11:31.

4.3 Temporal Conjunctions

4.3.1. መዋዕለ mawāʿǝla, ካዐመ saʿata, ከዐመ soba, እመ ʾǝma, ዕለተ ʿǝlata, ኤመት ʾamata and እራት gize

Only መዋዕለ mawāʿǝla and ዕለተ ʿǝlata have etymological affiliation with other words; they have a common root which is related with the verb ወዐለ waʿala ‘pass the day’. Their grammatical function is to be used as temporal conjunctions with their own concerns. As long as they are used as conjunctions, they do not occur alone, but rather they are added to verbs (perfectives and imperfectives) initially.

ጊዜ gize is an important element for expressing time of the day or a specific hour. Sometimes, it is represented by ሰዓ saʿā. ዕለተ ʿǝlata is also used as an expression of a day. Thus, they keep the meanings ‘at’, ‘on’, and ‘in’. Indeed, all the remaining elements (except ከዐመ soba) are also used to express time of the day and days. However, their foremost role including that of soba is to express seasons, periods, years, and an unfixed time. With this regard, the possible lexical meanings that the elements can keep are the following ‘when’, ‘since’, ‘during’, ‘at the time of’ and ‘in the days of’.

147 እስመ፡ እማምነ፡ ዘለሰዐት፡ ቀሊል ʾəsma ḥəmāmə - na za la-ʿozəyān nəguś rəʾikə-wwo la-ʿgziʾəbəḥer ‘In the year that king Uzziah died I saw the Lord’. This is a good example to see how these elements get attached to verbs directly. However, this kind of attachment is found very rarely.
148 ዕመት saʿata is an important element for expressing time of the day or a specific hour. Sometimes, it is represented by ሰቀ ወዐወ. ዕመት ʾelata is also used as an expression of a day. Thus, they keep the meanings ‘at’, ‘on’, and ‘in’. Indeed, all the remaining elements (except ከዐመ soba) are also used to express time of the day and days. However, their foremost role including that of soba is to express seasons, periods, years, and an unfixed time. With this regard, the possible lexical meanings that the elements can keep are the following ‘when’, ‘since’, ‘during’, ‘at the time of’ and ‘in the days of’.
149 “It is formed from ስ (there) and እ (in)”. Dillmann 1907, 405.
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Three elements namely, ba, ʾǝm and ʾǝska can be attached to the elements initially, keeping their own meanings ‘by’/ ‘at’, ‘from’ and ‘until’ respectively. Likewise, the particles ʾu, ʾi, ʾu, ʾa, ʾn and ን ke can be suffixed to them.

The elements እስชำ soba, ኣም ከ’sama151 and ከ እዕ gize are principally found in written texts having been combined with the elements (እስชำ- u, ኣም- i, ከ- 　gize- 　hu...). The particles enable them to occur without attachment. Otherwise, they should always be combined with other words particularly with verbs as far as they play the role of adverbs.

Only in such forms, the elements can occur without direct attachment to verbs or nouns.

ʾənta is an exceptional element to be added to soba and gize initially without introducing any grammatical change.

Textual evidences:

4.3.1.1. እንተ፡ ሶበ፡ ጸዋዕክዎ፡ ለእግዚአብሔር፡ እድኅን፡ እም፡ ፀርየ። (Ps. 17:3).

ʾənta soba ṣawwāʿkə la-ʾəgzi’əbəher ʾədəḥən

<PRel> <Conj> <V:Perf.1c.s-PSuff:3m.s> <Prep-NCom:m.s.Nom> <V:Imperf.1c.s>

ʾəm  ቁልን-

<Prep > <NCom:unm.s.Nom-Psuff:1c.s>

‘When I call to the Lord, I will be saved from my enemy’.

4.3.1.2. እንተ፡ ቲስ=: ኣም፡ ከ መትአ፡ ተዕንስ። (Ps. 123:2).

ʾənta gize tanśǝʾa   sabə  ቁልን-

<PRel> <Conj> <V:Perf.3m.s> <NCom:m.s.Nom> <Prep-Psuff:1c.p>

‘When man revolted against us’.

As mentioned above, the elements are directly attached to verbs. Though, there is a way by which other verbal or non-verbal elements or a couple of words can come between the element and the verb. Even jussives can split the attachment and take the medial position. Nevertheless, the intercession of a jussive or any other word can never affect the common use and meaning of the elements. The inserted word is defined by itself without confusing the actual meaning of the attachment. Let us see the following reading in different syntactical arrangements.

Reading:

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151 Dillmann analysed it as formed from the interrogative and relative ma by prefixing ʾa. Dillmann 1907, 417.
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4.3.1.3. (soba + verb) አመ፡ እም፡ መስከረም " (Ps 75:9)

soba tanša’ ʾəgziʾabōher la-ƙəannəno

< Conj> < V:Perf.3m.s> < NCom:m.s.Nom> < Prep-V:Inf.Nom >

‘When God arose to judge’

4.3.1.4. (soba + … verb) አመ፡ እም፡ ዕፋብ፡ ይድኅን። (Prov. (com) 11:31).

soba  ቇሳዉኝ  ’əm-ədub  yədəḥən

< Conj> < NCom:m.s.Nom> < Prep-NCom:m.s.Nom> < V:Imperf.3m.s>

‘Since a righteous will be saved’.

The conjunction soba and the verb which is assigned to relate to soba took different positions in each sentence. Nonetheless, the translation of the second sentence is identical with that of the first which from the perspective of ʾAggabāb is considered as the standardized one.

So, each can be translated as ‘when the Jews took our Lord to crucify him on the cross’.

Soba, ʾama and gize are exclusively combined with all other elements, initially. However, only one of them will be often dominant in translation. Even gize appears sometimes as combined with soba, ʾama and mawāʾala.

Textual evidence:

4.3.1.5. ወሶበː ጊዜː እመጽእː አነː ባዕድː ይቀድመኒ። (John 5:7).

wa-soba gize ʾəməṣṣə ʾana bāʾəd yəqaddəma-nni

< Conj-Conj> < Conj> < V:Imperf.1c.s> < PPer:c.s> < NCom:m.s.Nom> < V:Imperf.3m.s-Vsuff :1c.s>

‘But, while I am coming, another (steps down) before me’.

Further references: Num. 27:26; 2 Sam. 11:1; 1 Kgs 2:8, 2:37; Ps. 55:9, 101:2.

Moreover, soba, ʾama and gize are important time prepositions. In this case, they are attached to the non-verbal elements አመː ቈርኀː መስከረም ʾama warḥa maskaram, አወː ተቋትː እት soba mənnun, ከሶː ዝሎም gize nəwām etc. (Acts 17:30, 21:26; Anap. Nicean (com) verse 6).

The theory concerning the attachment of the particles ba, ʾəm and ʾəska at the beginning yet function in such cases.

Interestingly, the elements with a pronominal suffix of the third person singular feminine አወː sobehā, እምː ʾamehā and ከሶː gizehā are particularly used as adverbs in expression of time with the meanings ‘immediately’, ‘at that very time’ and ‘directly’. In
Conjunctions

usage, እጻ እማይ ‘Having been baptised, Jesus came up immediately from the water’. 4.3.1.7. በሚሃ፡ ሶቤሃ፡ ወፅአ፡ እማይ። (Matt. 13:26).

’It bore grain, the tare also became evident at the same time’. 4.3.1.8. በጻ በጻ። (Acts 16:18).


4.3.2. ቀዜ እማይ qǝdma

qǝdma in such a case is a noun in status constructus. The nominative qǝdma (qdm) is the root of the verb ቀዜ qadma ‘precede’, ‘be first’ and ‘come before’.

Interestingly, qǝdma is one of the two exclusive ACPIP elements that can be categorized into three lexical categories of adverbs, conjunctions and prepositions. Leslau considers it to be a conjunction only when እማይ is prefixed to it while Dillmann identified it only as preposition and an adverb. 152

As a conjunctional element, it is added to jussives with or without an initial attachment of እማይ እማይ, and as a prepositional element, it is attached to the non-verbal items with or without እማይ. Distinctively, when it is used as an adverb, it occurs alone. 153

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152 Dillmann 1907, 383, 400; Leslau 2006, 421.

In the state of being a conjunction, it is used in expression of priority and precedence with the meanings ‘before’, ‘at first’, ‘at the beginning’, ‘primarily’, ‘as prior’, ‘earlier’ and ‘previously’. When it is used as a preposition expressing location, its meaning will be as follows: ‘in front of’, ‘before’, ‘in sight of’ and ‘in the presence of’.

Regarding with the syntactical arrangement, its position in a sentence depends on the role it plays. When it plays the role of an adverb, it can take the place either before or after a verb. As a preposition, it can only be directly attached to a noun initially. But when it is used as a conjunction, the attachment can be either direct or indirect attachment as we have already seen earlier in the case of ሶበ soba.

Textual evidence:

4.3.2.1. ዘሀሎ፡ እም፡ ቅድመ፡ ይትፈጠር። (Ps. 54:15).
za-hallo ቅድመ qedma ይትፈጠር ʾālam
<PRel-V:Perf.3m.s> <Prep> <Conj> <V:Subj.3m.s> <NCom:m.s.Nom>.
‘He who was before the world was created’.


Here, the elements are directly attached to the verbs one after the other. But it is also possible to have the same sentences without the occurrence of direct attachment.

4.3.2.2. ዘሀሎ፡ እም፡ ቅድመ፡ ዎለም፡ ይትፈጠር።
za-hallo ቅድመ qedma ʾālam ይትፈጠር
<PRel-V:Perf.3m.s> <Prep> <Conj> <NCom:m.s.Nom> .<V:Subj.3m.s>

Nonetheless, the core message of the sentences is not affected due to the intercession of words between the elements and the verb.

Apart from this, there are two possibilities by which ቅድመ qedma can take place in a sentence as an individual lexical item without being attached to verbs or nouns. The first possibility is if any single particle such as hi, ni or ssa is suffixed to it. Instances, ቅድመሂ ቅድመNib, ቅድመስ ቅድመ:ssa.

The other possibility is if it is used as an adverb of time occurring before or after perfectives, imperfectives, imperatives or a gerund as an individual item helping the verb by indicating an order or a time schedule. In such cases, it will occur individually.

Textual evidence:

4.3.2.3. ሶበ፡ እም፡ ከጺስ፡ እኁፁ። (Matt. 5:24).
qadma ከጺስ እኁፁ እኁፁ ብና እኁፁ ሶبة
<Adv> <V:Impt.2m.s> <Prep> <NCom:m.s.Nom-PSuff:2m.s>
‘First, be reconciled to your brother’.
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In all cases, it expresses a contradicting meaning against ድኅረ dǝḫra.

4.3.3. እስከ ʾǝska

አኅ እስከ ʾǝska is originally an element with dual functions of a conjunction and a preposition. Dillmann suggested that it was originally a conjunction; then, it was extended to be used as a preposition. About its origin, he has stated that it is formed from ሃs and እ.\(^{154}\)

As a conjunction, it is attached particularly to verbs (perfectives and imperfectives (Gen. 38:17; Enoch (com.) 33:37, 34:13; Job 2:11) while as a preposition, its attachment occurs to the non-verbal language elements. Though, in both cases, it expresses amount, point, scope, range and degree with the meanings ‘till’, ‘until’, ‘to’, ‘to the point of’ and ‘up to’.\(^{155}\)

In some cases, though, the events demonstrated by the element can have no end or limit. Therefore, it is possible to assume the element in two ways as እስከ ʾǝska with and without end.\(^{156}\) This is specifically concerned with time. In the first case, the time is specified whether in past or in present or in future too. The action or the occurrence demonstrated by the main verb of the sentence has also got or gets or will get an end at a certain point of time. This is a very common case.

Textual evidences:

4.3.3.1. (Imperf. - እስከ ʾǝska + Perf.) ወእነብብ፡ በተዝካረ፡ ስእለት፡ እስከ፡ ደቀስኩ። (Enoch (com.) 33:37).

\(<\text{Conj-V:Imperf.1c.s}>\ <\text{NCom:m.s.ConSt}>\ <\text{NCom:unm.s.Nom}>\ <\text{Conj}>\ <\text{V:Perf.1c.s}>\>

‘I was telling the remembrance of their supplication until I slept’.

Further references: Acts 8:40; Anap. Nicean (com) verse 77; M. Moṣṭir 2:30.

\(^{154}\) Dillmann 1907, 395.

\(^{155}\) Dillmann 1865, 750; Kidāna Wald Kǝfle 1955, 244; Leslau 1989, 137; Yǝtbārak Maršā 2002, 161.

\(^{156}\) In the tradition, it is known as ፍጻሜ፡ ያለው፡ እስከ ከፋሄም ከሆ እስከ የሌለው፡ እስከ ከፋሄም ከሆ.

\(^{157}\) Describing the occurrences happened is the common use of an imperfective verb in Gǝʻaz literature. We can find a lot of readings with the same feature. The coherent factor that enables us to decide as it tells not about the future, but about the past is the verb which comes after ʾǝska, if it is in the past form. The following sentence is similarly structured: ወእነብብ፡ ስእለት፡ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋሄም ከሆ እስከ ከፋ石家庄。
Conjunctions


ʾahəzkwə-wwə waʾi-yyəhaddə-go ʾəska soba
<V:Perf.1c.s-PSuff:3m.s> <Conj-PartNeg-V:Imperf.1c.s> <Conj> <Conj> <V:Imperf. ʾabəskəwwə-o wəsta beta ʾəmmə-ya
1c.s-PSuff:3m.s> <Prep> <NCom:unm.s.ConSt> <NCom:f.s.Nom-PSuff:1c.s>
‘I held him, and will never leave him until I will bring him to my mother’s house’.

Further references: Prov. (com.) 4:15, 6:27.


ʾantəmu:ssa ʾnəbaru ḭagara ʾiyyərusəlem ʾəska
<PPer: 2m.p-Part> <V:Impt:2m.p> <NCom: unm.s.ConSt> <NCom:pl.s.Nom> tandəbtə ḥayla ʾəm ʾaryəm
<Conj> <V:Imperf.2m.p> <NCom:unm.s.Acc> <Prep> <NCom:unm.s.Nom>
‘You may stay in the city of Jerusalem until you are closed with power from the high’.

In the above-mentioned readings, the demonstrated occurrences got an end at a certain point of time. So, in the first sentence, we understand that David was not a king any more after getting old; and in the second sentence, we understand that David will leave his kingdom when he gets old.

When we come to the second kind of ʾəska, we find the actions or occurrences referred by the main verbs getting no end. The following two textual references are mainly mentioned by the scholars to show the certainty of this theory.

Textual evidences:

4.3.3.4. ʾəlamə : ʾlən : ʾəm : ʾəyəh : ʾələ : ʾlən : ʾəyəh # (Gen. 8:7).

ʾi-təməyṭa qʷə ʾəska ʾama natga māya ʾayəh
<PartNeg-V:Perf.3m.s> <NCom:m.s.Nom> <Conj> <Conj> <V:Perf.3m.s> <NCom: m’s.ConSt> <NCom:unm.s.Nom>
‘A raven did not come back until the flood was dried up’.

4.3.3.5. ʾəwaladə : ʾələha : ʾlən : ʾəm : ʾəmət : ʾlən # (2 Sam. 6:23).

ʾi-wəladat meləkol ʾəska ʾama motat
<PartNeg-V:Perf.3f.s> <NPro:f.s.Nom> <Conj> <Conj> <V:Perf.3f.s>
‘Michal had no child to the day of her death’.
Concerning the first example, we know from the history of flood that all animals and beasts including Noah and his families have left the ark (ship) when the flood was dried up and the ark remained alone. Based on this fact, we understand that it is not to mean that the raven returned to the ark since all left the ark and it has remained alone.

Regarding the second sentence, from the common understanding of human nature, we can simply conclude as it is never to mean that Michal was barren until her death; but after death, she gave birth to a child. But instead, it is to mean she was barren entirely since no one can beget a child after death. So, in such cases, ቤስኔ does not refer to a certain point of time or a limited time; the actions or occurrences are also not to be considered as reaching completion. That is why this kind of ቤስኔ is called የሰለላው ቤስኔ.

On the attachment to other words, ቤስኔ can be attached to verbs or nouns either directly or indirectly being accompanied by any one of the following six elements Α la, ወስበ soba, ጭኔ ክaba, እው ቤማ, እ ᑕ ጥ እ ት and ብ እ ግ ብ እ. Each particle accompanies ቤስኔ in different cases, la in expression of things and situations; ክaba in expression of place and እው ቤማ in expression of time. Only የኔ can come after it in all cases.

Textual evidences:

4.3.3.6. ፍቅር፡ ሰሐቡ፡ ለወልድ፡ ኀያል፡ እመንበሩ፡ ወአብጹሖ፡ እስከ፡ ለሞት። (Anap.Mary (com.) verse 124).

‘Love has drawn the almighty Son from his throne and reached Him until death’.

4.3.3.7. ወናሁ፡ ኮከብ፡ ዘርእዩ፡ በምሥራቅ፡ ይመርሖሙ፡ እስከ፡ ሶበ፡ አብጹሖሙ፡ በተልሔም። (Matt. 2:9).

‘Love has drawn the almighty Son from his throne and reached Him until death’.
Conjunctions

unm.s.Acc>
‘Behold the star which they saw in the east, had been leading them until it brings them to Bethlehem’.

4.3.3.8. እናት እር обслужива እስከ ሰው ይርኞሩ ከሉ እባገዕ ወዳመ። (Enoch (com.) 33:17).

wa-ʾeqziʾa ʾabāgʾə ʾarmama ʾeskana tazarzaru
<k-Conj-NCom:m.s.ConSt> <NCom:m.p.Nom> <V:Perf.3m.s> <Conj> <V:Perf.3m.p> ʾałl ʾabāgʾə gadāma
‘And the owner of the sheeps was silent until the sheeps were scattered in the wilderness’.

4.3.3.9. ኢያእመራ፡ ዮሴፍ፡ ለማርያም፡ እስከ፡ አመː ወለደት፡ ወልደː ዘበኵራ። (Matt. 1:21).

ʾi-yyāʾmar-ā yosef la-mār’yām ᵇʾska
<PartNeg-V:Perf.3m.s-PSuff:3f.s> <NPro:m.s.Nom> <Prep-NPro:f.s.Nom> <Conj> ʾāma waladat walda za-bakʷr-ā
<Conj> <V:Perf.3f.s> <NCom:m.s.Acc> <PRel-NCom:m.s.nom-PSuff:3f.s>
‘Joseph did not know her to the date at which she gave birth to her first born’.

Further references: Gen. 8:7; 1 Sam. 1:11; 2 Sam. 6:22; Ezra 2:63; Acts 7:45.

This is one kind of indirect attachment. There is also another type of indirect attachment which is frequently employed in the tradition of all kinds of Gǝʿaz literature. It can be expressed as ḥska + subject/ object + verb.

Textual evidence:

4.3.3.10. ብናት እናት እር обслужива እስከ ሰው ይርኞሩ ከሉ እባገዕ ወዳመ። (Enoch (com.) 34:1).

wa-raʾiku ᵇʾska manbar tahanṣa ba-mədr
<k-Conj-V:Perf.1c.s> <Conj> <NCom:m.s.Nom> <V:Perf.3m.s> <Prep-NCom:unm.s>
‘And I saw until a throne was built on the earth’.

In other words, this is to mean ብናት እናት እር обслужива እስከ ሰው ይርኞሩ ከሉ እባገዕ ወዳመ። wa-raʾiku ᵇʾska tahanṣa manbar ba-mədr. However, both give the same meaning, ‘And I saw until a throne was built on the earth’.

When ᵇʾska is combined with nouns with the intercession of la as a mediator, the verb ብኗል basha may appear in the translation. The following textual statement is a good reference for this.
Conjunctions

Textual evidence:

4.3.3.11. ኰጤት፡ ነፍስየ፡ እስከ፡ ለሞት። (Mark 14:34).

takkazat nafsi-ya 'aska la-mot
<N:Perf.3s><NCom:m.s.Nom-PSuff.1c.s><Prep><Prep-NCom:unm.s.Nom>
‘My soul is sad until it reaches to the point of death’.

To construct interrogative statements using 'aska, the interrogative particles ሜለት mä'aze and ኃይ ay are the most important supplementary elements to be attached to the element, initially. In such a combination, the other interrogative particle ሃን nu can accompany 'ay and mä'aze. Its combination with 'ay concerns time, place, person, thing and situation.

Examples: እስከ፡ አይ/ኑ ም ይ ዏ ለ ጥ ይ ዋ ለ የ ይ ዋ '.until which time?'
�ከ፡ አይ/ኑ እ ይ ኋ ለ ጥ ይ ዋ ለ የ ይ ዋ 'to which place?'
�ከ፡ አይ/ኑ ለ ጥ ይ ዋ ለ ጥ ይ ዋ ለ ጥ 'upto which person?'
�ከ፡ አይ/ኑ እ ይ ኋ ለ ጥ ይ ዋ ለ የ ይ ዋ 'upto which mountain?'
�ከ፡ አይ/ኑ እ ይ ኋ ለ ጥ ይ ዋ ለ ጥ 'until which disaster?'

The combination with ሜለት mä'aze is concerned with time. However, it expresses an enthusiasm or frustration of the one who asks.

Textual evidences:

4.3.3.12. ደቂቀ፡ እጓለ፡ እመ ይ ዋ ለ ጥ ይ ዋ ለ የ ይ ዋ (Ps. 4:2).
daqiqa ʾgῷala ʾemma ḥayʾaw
<NCom:m.p.ConSt><NCom:m.s.ConSt><NCom:m.s.ConSt><NCom:m.s.Nom>
'aska mä'aze-nu tākabbəddu lobbakəmu
<Prep><AInt-PartInt><V:Perf.2m.p><NCom:unm.s.Acc-PSuff.2m.p>
‘O, sons of men, how long will you harden your heart?’.

4.3.3.13. እስከ፡ ማእዜኑ፡ እትዔገሠክሙ። (Matt. 17:17).
wa-'aska mä'aze-nu ሁት eggaša-kəmu
<Conj-Prep><AInt-PartInt><V:Imperf.1c.s-PSuff.2m.p>
‘And how long shall I keep patience on you?’.
4.3.4. እንዘ ሀሎ የእኳል

Dillmann analysed it as a compound of እን ‘there’ and the relative pronoun ኳalar. But according to እንኳል ሀሎ is initially an individual element with no etymological relation with verbs or nouns. Its grammatical function is to be used as a conjunction and a preposition with the meanings ‘although’, ‘as’, ‘even’, ‘even as’, ‘even though’, ‘since’, ‘when’, ‘whereas’, ‘while’ and ‘without’ to indicate the way how somebody does something or how something happens as well as the time when things happen. References: Gen. 38:17; Job 2:11; Mark 1:16; Acts 11:5; 2 Cor. 5:4; Rev. 1:10.

The one and only verb which can have a combination with ሀሎ in its perfective form is እሆ ሀሎ/ሆ ሀልል ‘be’, ‘exist’, ‘live’. Otherwise, it is commonly attached to imperfctives only. Its attachment to እሆ ሀሎ/ሆ ሀልል is enormously used in different texts. It is also attached to the existential affirmative ቦ ቅሬ and its negation አልባ ሀሎ as well as to the personal pronoun/ copula መ-ት ቦ-ትuru including its negation ከት አንካ. Let us see the following textual accounts.

Textual evidences:

4.3.4.1. እንዘ፡ እሆ ካለሄ። (Anap.John (com.) verse 28).

‘Since you are existing always’.

Further references: Matt. 5:25; Gdl.Qaw 1:37, 42.

4.3.4.2. ከማሆ፡ ዘይትሌቃሕ፡ ወርናየ፡ እንዘ፡ ቦ፡ ውስተ፡ ክምሩ። (Prov. (com.) 20:4).

‘Whoever borrows wheat since he has in his heap is like him’.

4.3.4.3. እንዘ፡ አልቦ፡ ዘያድኅን፡ ወዘይባል። (Ps. 7:2).

‘Without’.

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159 Dillmann 1907, 419.

160 Dillmann 1865, 778; Kidāna Wald Kǝfle 1955,139; Leslau 1989, 34

161 According to the tradition of the Qǝne Schools, they are considered as special verbs, and are known as ከክ ከምም ያበት ለንጆስ. It literally means ‘an immovable gate’. This implies that they are not declined like other verbs albeit they are regarded as verbs.
Conjunctions

‘While there is no one who saves or who rescues’.

The verb to which ʾanza is attached cannot be in any case the main verb of a sentence, but instead gives information how or when the action is done or happens as ideally connected with the main verb which remains disjointed of any ACPPIP element.

Textual evidence:

4.3.4.4. መስለከ፡ ጱነ፡ ከአወ፡ እንዘ፡ እብርሶ፡ ለእግወእ። (Enoch (com.) 27:21).

‘Then, I entered to my households while blessing the Lord of the worlds’.

In the case of a nominal clause when the attachment of ʾanza to a nominal derivation takes part without a verb, a copula takes the place of the verb.

Textual evidence:

4.3.4.5. እንዘ፡ ብክሮ፡ ከይልኔ፡ እስወከ፡ ጸላወከ። (Ps. 65:3).

‘While much is your power, your enemies did lie to you’.

The initial attachment of መጠነ maṭana and አምጣነ ʾamṭāna to ʾanza might occur rarely when it is used as a time preposition with the meanings ‘while’ and ‘since’. It is just to give emphasis that the action is too important to happen or to be done frequently. However, it might be difficult to explain the attached element in another language. So, in many cases, only the meaning of ʾanza will be demonstrated in the translation.

Textual evidence:

4.3.4.7. እምቀ፡ እንዘ፡ ብኔው፡ ከሆያ፡ እውም፡ ከስርና። (John 12:36).

‘While you have a light, believe in light’.

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Conjunctions

During its combination with the verb *hallo*/*hallawa*, the concept of the following verb will be expressed in a gerund or an infinitive form.

Textual evidence:

4.3.4.8. እንዘ፡ ሀሎ፡ ሳኦል፡ ይነግሥ፡ ላዕሌነ። (2 Sam. 5:2).

\[\text{ zend } hallo \quad sa'ol \quad yənag\text{gəs} \quad lāl\le-\text{nə} \]

<Conj> <V:Perf.3m.s> <Npro:m.s.Nom> <V:Imperf.3m.s> <Prep-PSuff:1c.p>

‘Since Saul was still alive being a king over us’.

It sometimes keeps the concept of the conjunction ‘as’.

Textual evidence:

4.3.4.9. ወካዕበ፡ ርኢኩ፡ በአዕይንትየ፡ እንዘ፡ እነውም። (Enoch (com.) 30:14).

\[\text{ wa-kā'əba } \quad \text{ ra'iku } \quad \text{ ba'-a'yyəntə-yə } \quad \text{ zend } \text{ 'ənawwəm} \]


‘And again, I saw with my eyes as I slept’.

Its role and meaning remains the same even when it is used as a preposition. The only difference is that the components to which it gets attached as a preposition are the non-verbal elements such as the nominal derivations, nouns, numerals and other ACPPIP elements. References: 1 Cor. 12:2; Anap.John (com.) verse 65; M. Mašṭir 4:34; Gdl.Qaw 1:38.

4.3.5. ድኅረ ደ𝕙𝕣а

In this case, ድኅረ ደ𝕙𝕣ա is a noun in status constructus. The nominative ድኅር ደ𝕙ር is related with the verb ድኅር ደ𝘩ﺭ or ጎኅር ክልስ ‘be late’ or ‘follow behind’. It is the second element among the entire ACPPIP elements to be categorized into three lexical categories of adverbs, conjunctions and prepositions. Leslau mentioned its function as a preposition only while Dillman identified it as preposition and an adverb.\(^{162}\) In all cases, ድኅር ሤክማ is its negative counterpart.

As a conjunction, it is attached to verbs (perfectives and imperfectives). In such a case, its meaning is ‘after’. The conjunction \(^{3}m\) can be attached to it initially. At this time, ድኅረ ደ𝕙րা shall take the medial position. However, no grammatical change is introduced due to the attachment.

Textual evidence:

\(^{162}\) Dillman 1907, 401; Leslau 2006, 129.
Conjunctions

4.3.5.1. እላይስ፡ አንሸ፡ ለወልደ፡ መበለት፡ እም፡ ድኅረ፡ ሞተ። (M. Mǝśṭir 17:21).

ʾelǝyǝs ኪ ’ǝnšǝ-ʾo la-walda-maballat
<NPro:m.s.Nom> <V:Perf.3m.s-PSuff:3m.s> <Prep-NCom:m.s.ConSt-NCom:f.s.

ʾəm dǝhra mota
Nom> <Conj> <Conj> <V:Perf.3m.s>

‘Elijah caused the widow’s son to arise after he died’.

As a preposition, it is used in expression of position or place with the meanings ‘after’, ‘back’ and ‘behind’ as attached with the non-verbal language elements.

On the other hand, when it is used as an adverb with the meaning ‘later’,
it occurs alone without getting attached to other words. It can precede or follow a verb.

Textual evidences:

4.3.5.2. (following a verb) ለኪሰ፡ ወለወልድኪ፡ ትገብሪ፡ ድኅረ። (1 Kgs 17:13).

la-ki:ssa wa-la-walda-ki tagabbǝri dǝhra

‘And afterward you may make for yourself and for your son’.

4.3.5.3. (preceding a verb) ወድኅረ፡ ፈነወ፡ ኀቤሆሙ፡ ወልዶ። (Matt. 21:37).

wa-dǝhra fannawa ḫabe-homu wald-ǝo
<Conj-Adv> <V:Perf.3m.s> <Prep-PSuff:3m.p> <NCom:m.s.Acc-PSuff:3m.s.Acc>

‘Then, he sent his son to them’.

Idiosyncratically, the nominative form dǝhr can play the same role if a proper preposition of place such as መንገለ፡ ድኅር mangala, ይ ba, ኱ አባaba, እም ኪ ‘em and እንተ፡ ድኅር ኪ ’ənta is attached to it. The actual concepts of the elements added to it may not move on in terms of the attachment. It may rather have the following meanings መንገለ፡ ድኅር mangala dǝhr ኪ : ድኅር አባaba dǝhr ‘towards back’, ዳትር ኪ ት አ ኤ ኪ dǝhr ‘at the back’, ‘behind’, እም : ድኅር ኪ ’əm dǝhr ‘from behind’ and እንተ፡ ድኅር ኪ ’ənta dǝhr ‘backward’.

Textual evidences:

4.3.5.4. ዛ፡ እም፡ ድኅሬየ፡ ሰይጣን፡ እስመ፡ ኮንከ፡ ማዕቀፍየ። (Matt. 16:23).

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Conjunctions

ḥur ʾom dāḥre-ya saytān ʾosma konka
<V:Impt.2m.s> <Prep> <prep-PSuffix:1c.s> <NPro:m.s.Nom> <Conj>
māʾeqafā-ya
<V:Perf.2m.s> <NCom:unm.s.Acc-PSuffix:1c.s>
‘Go away Satan behind me! You became a stumbling block to me’.

The form with a pronominal suffix of the third feminine singular is eventually attested keeping the status of a preposition of time with the meanings ‘after that’, ‘after a while’, ‘later’ and ‘afterward’.

Textual evidence:
4.3.5.5 ጉአምሩ፡ ከመ፡ ድኅሃ፡ ፈቀደ፡ ይረስ፡ በረከተ። (Heb. 12:17).

taʾammāru kama dāḥre-hā faqada yēras barakata
<V:Imperf.2m.p> <Conj> <Prep-PSuffix:3f-s> <V:Perf:3m.s> <V:Subj.3m.s> <NCom:unm.s.Acc>
‘You know that he afterward desired to inherit blessings’.

4.4. Adversative Conjunctions

4.4.1. ሰ sa and ወ wa

We discussed earlier the primary grammatical function of ወ wa as a copulative conjunction. Hence, we examine its further function as an adversative conjunction which is not shared by bi and ni. In such a case, its fellow element is ሰ sa. They are used to add a clause which is semantically contradicting with the meanings ‘but’, ‘contrarily’, ‘however’, ‘nonetheless’, ‘notwithstanding’ and ‘nevertheless’. The only difference between them is in fact the position that they take in the attachment; as usual, wa takes the first position but ሰ sa comes always at the end of the word like ሂ hi and ኒ ni.

Textual evidences:
4.4.1.1. ትሰምዑ፡ ወኢትሌብዉ። (Matt. 13:14).

tēsammāw ʾunu waʾi-tēlebbōwu
<V:Imperf.2m.p> <conj-PartNeg-V:Imperf.2m.p>
‘You hear but you do not comprehend’.

4.4.1.2. ካልወለ፡ እጓለ፡ እመ፡ ሕያውሰ፡ አልቦቱ፡ ኀበ፡ ያሰምክ፡ ርእሶ። (Matt. 8:20).

la-walda ʾəgʷala ʾəmma ḥəyāw-ssa

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164 Dillmann 1865, 321, 880; Kidāna Wald Kǝfle 1955:140; Leslau 1989, 64, 198; Tropper 2002, 146.
Conjunctions

But the son of man has nowhere to lay his head'.

Further references: 2 Kgs 2:19; Matt. 6:6, 9, 23:27, 39; John 1:11, 8:15, 13:10.

As it occurs in the case of $hi$ and $ni$, without any clear reason and importance, $wa$ can join the attachment of $sa$, keeping the initial position.

Textual evidences:

Furthermore, King David became old, and his age passed'.

Further references: 1 Kgs 1:4, 10; Matt. 6:33, 25:30, 26:11 John 7:17,18, 8:14 1 Pet. 1:25.

Leslau connected $bāḥṭu$ with the verb $bāḥṭa$ or $bāḥṭa‘be alone'. But in accordance with the ‘Aggabāb tradition none of them has a relation with any verb or

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165 Leslau 2006, 92.
noun. They are used as adversative conjunctions with the meanings ‘but’, ‘however’ and ‘but rather’.  

Bāḥattu and ʾallā are not attached to any word or phrase but occur alone just before or after a verb or a noun. Dāʾōmu also occurs quite often alone. But, in some cases, it receives the initial attachment of ʾallā ʾanbala or ʾallā ʿānbalā to express the notion of ‘unless’ or ‘otherwise’. None of them can begin a new sentence.

Textual evidences:

4.4.2.1. ገሥጾሰ፡ ገሠጊネ፡ እግዚአብሔር፡ ወለሞትሰ፡ ባሕቱ፡ ኢመጠወኒ። (Ps. 117:15).  
<V:Inf.Acc-Conj> <V:Perf.3m.s-Psuff.1c.s> <NPro:m.s.Nom> <Conj-Prep-NCom:bāḥ ʾi-mattawa-nni>  
unm.s.Nom> <Conj> <PartNeg-V:Perf.3m.s-Psuff:1c.s>  
‘God has punished me a punishment, but he has not given me over to death’.

4.4.2.2. አኮ፡ ዘሞተት፡ ሕፃን፡ አላ፡ ትነውም። (Matt. 9:24).  
<PartNeg> <Prel-V:Perf.3m.s> <NCom:f.s.Nom> <Conj> <V:Imperf.3f.s>  
‘The child is not dead but sleeping’.

4.4.2.3. ኢመጻእኩ፡ ከመ፡ እስዐሮሙ፡ ለኦሪት፡ ወለነቢያት፡ ዘእንበለ፡ ዳእሙ፡ ከመ፡ እፈጽሞሙ። (Matt. 5:17).  
<PartNeg-V:Perf.1c.s> <Conj> <V:Subj.1c.s-PSuff:3m.p>  
‘I did not come to abolish the Law and the prophets unless to fulfil them’.

4.4.2.4. አኮ፡ አንትሙ፡ ዘኀረይክሙኒ፡ አላ፡ አነ፡ ኀረይኩክሙ። (John 15:16).  
<PartNeg-V:Perf.1c.s> <Conj> <V:Perf.1c.s-PSuff:2m.p>  
‘You did not choose me, but I chose you’.

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Conjunctions

Further references: 1 Kgs 2:1; Ps. 61:5; Luke 9:24; Rom. 3:31; 2 Cor. 4:18.

Besides, ḏʾəmu has especially one more function. It can be used as ‘only’.

Textual evidence:
4.4.2.5. ḳəθ-ʾ : ʾləqî:i : ḳəθ-ʾ # (1 Sam. 16:11).
ʾəllu-nu   daqiqə-ka   ḏʾəmu
<PPer:m.p.Nom-Int> <NCom:m.p-PSuff:2m.s> <Conj>
‘Are only these your sons?’.


4.5. Disjunctive Conjunctions

4.5.1. ʾəlu- ʾaw

ʾəlu- is supposed to be a combination of the interrogative mi ‘how’ or ‘what’ and the particle ma.167 ḡaw- ʾaw an independent element having no affiliation to any noun. They are used as disjunctive conjunctions with the meaning ‘or’.168 Dillmann described ʾaw as it is sometimes disjunctive and sometimes explanatory.169

In a sentence, they usually take a medial position between two or more components. There is no restriction regarding the pattern of the components; they can be verbs or nouns or other language elements. The crucial difference between them in use is that mimma comes most often being preceded by a conjunction wa in the form of ʾəlu-wa-mimma. For ʾaw, it is not so important to have the conjunction wa even if it is often used. But rather, when it is used twice, the first wa will be translated as ‘either’; this means, the continual use of ʾaw gives fully the correlative conjunction ‘either … or’.

Textual evidences:
ʾanta-nu-za  yəməsə  wa-mimma bo-nu  kālə
<PPer:2m.s-PartInt-Part> <Prel-V:Imperf.3m.s> <Conj-Conj> <V:c-PartInt> <NCom: za-nəseffəw
m.s.Nom> <Prel-V:Imperf.1c.p>
‘Are you the one who has to come or is there someone else whom we have to wait for?’.

4.5.1.2. ḡaw- : ʾəlu- ʾ : ḡaw- : ḡaw- # (1 Kgs 3:42).

167 Tropper 2002, 145.
169 Dillmann 1907, 410.
Conjunctions

ʾaw   la-yamān   ʾaw   la-ṣagām


‘Either to right or to left…’.


4.6. Consecutive Conjunctions

4.6.1. በዘ baza

ቡላ በዘ has no origin related with a verb. It is just a combination of the preposition በ ba and the relative pronoun በ ነza. It is mostly added to verbs (perfectives and imperfectives). Its functions are as follows:

4.6.1.1. It is used as a conjunction with the meanings ‘so that’, ‘in order that’, ‘because’ እስመ፡ ተድላ፡ ብዙኃን፡ አኀሥሥ፡ በዘየሐይዉ። (1 Cor. 10:33).

ʾǝsma  ቦተላ  ብዙሃን  ለሐስእ  በዘወድአ። (1 Cor. 10:33).

<Conj> <NCom:unm.s.ConSt-NCom:m.p.Nom> <V:Imperf.1c.s> <Conj>

‘For I seek the pleasure of many so that they might be saved’.


4.6.1.2. It is used as a conjunction with the meanings ‘therefore’, ‘for that reason’, ‘after’ and ‘since’.

4.6.1.3. እስመ፡ አሐዱ፡ ሞተ፡ ቤዛ፡ ኵሉ፡ በዘወድአ፡ ሞተ፡ ኵሉ። (2 Cor. 5:14).

ʾǝsma  ʾaḥadu  መታ  ቤዛ  ኵሉ  ግወል በዘወድሉ። (2 Cor. 5:14).

<Conj> <NCom:unm.s.ConSt-NCom:m.p.Nom> <V:Imperf.3m.p> <NCom:unm.s.ConSt>

baza-waddəʾa  መታ  ግወል በዘወድሉ

<Conj-Adv> <V:Perf.3.m.s> <Ptot:m.s.Nom>

‘For the one has died for the ransom of all since all has completely died’.

170 Leslau explained it as to mean: ‘with which, by which, through which’ by considering that two different elements በ ba and ነ za with different meanings follow each other and did not recognize it as a single element (Leslau 1989 182). In fact, this is also a feature of the combination of these two elements, but it must be clear the difference between the two natures of በዘ ba-za, as a combination of two different elements with their own meanings, and a compounded በዘ baza which stands bearing a single meaning as mentioned above. Kidāna Wald Kǝfle 1955, 131; Yāred Šiferaw 2009,404; Yǝtbārak Maršā 2002, 158-9.
Conjunctions

4.6.1.4. ይእቲኩ፡ ሣራ፡ ረከበት፡ ኀይለ፡ ታውጽእ፡ ዘርዐ፡ እንዘ፡ መካን፡ ይእቲ፡ በዘረሥአት። (Heb. 11:11).

Even that Sarah received power to conceive since she was barren, since she got old'.

4.6.1.5. It is used as a conjunction with the meanings ‘how’, ‘as’, ‘as much as’.

‘But she who is married thinks the life of this world how she pleases her husband’.

4.6.1.6. ወከፈለነ፡ በዘሠርዐነ፡ እግዚአብሔር። (Eph. 1:11).

‘And we obtained as God appointed for us’.

4.6.1.7. In a sentence at which በዘ baza is attached to the verb, which does not directly refer to the subject but instead to the third person, it leads the verb to keep a gerund expression in translation.

Textual evidence:

‘If you do not find Baal eating, we shall die’.

4.6.2. ከመ kama

አመ kama has no original affiliation with any verb. It is a linguistic element which can play the role of conjunction and preposition with the meanings ‘so that’, ‘in order that’,

Textual evidence:
Conjunctions

‘as’, ‘as if’, ‘as though’, ‘if’, ‘that’ and ‘how’. It gets attached to verbs (perfectives, imperfectives and subjunctives) when it is used as a conjunction while the components to which it is added as a prepositional element are the non-verbal linguistic elements.

Textual evidences:

4.6.2.1. (with the meanings ‘as’, ‘as if’, ‘as though’)

With a purpose to indicate the way that something happens or is done by comparison ( hann kama + verb/ noun)

\((\text{Ox. 3:12})\)

we-zǝntu taʾammǝr la-ka kama ʾana ʾǝfennǝwǝ-kka

‘And this is the sign for you as I send you’.

4.6.2.2. (with the meanings ‘as’ and ‘that’)

With a purpose to indicate that something was or is surely done. ( hann kama + perf./ imperf.)

4.6.2.2.1. (Acts 2:29.)

ʾəngǝr-kǝmu kəšuta baʾǝnta dǝwit rǝsa

‘Let me tell you plainly regarding David the patriarch as he died and was buried’.

4.6.2.2.2. (Phil. 1:8)

wa-ʾǝngziʾabḥer samǝʾǝtya kama ʾǝfaqqǝra-kkǝmu

‘God is my witness that I love you’.

Further references: 1 Kgs 2:37; Num. 26:65; M. 3:35.

4.6.2.3. (with the meaning ‘as far as’)

\(^{171}\) Dillmann 1865, 826; Kidāna Wald Kǝfle 1955, 130; Leslau 1989, 150; Yāred Šiferaw 2009,351; Yǝtbārak Maršā 2002, 158.
Conjunctions

\( \text{Gal. 4:6.} \)

\( \text{wa-kama-sa wəlud} \quad \text{'antəmu nāhu fannawa 'agzi'ābher} \)

\(<\text{Conj-conj-Part}> <\text{NCom:m.p.Nom}> <\text{PPer:2m.p}> <\text{Adv}> <\text{V:Perf.3m.s}> <\text{NCom:m. manfasa wəlud wəsta ləbbə-kəmu} > <\text{s.Nom}> <\text{NCom:unm.s.ConSt}> <\text{NCom:m.p.Nom}> <\text{Prep}> <\text{NCom:unm.s.Nom-PSuff:2m. p}> \)

‘As far as you are sons, now, God has sent the spirit of sons into your hearts’.

4.6.2.4. (with the meaning ‘so that’ or ‘in order that’)

With a purpose to indicate the reason why things happen. (\( \text{h} \quad \text{kama + subj} \))

\( \text{Gal. 1:16.} \)

\( \text{wa-kašata li-ta wald-o kama 'əsbək} \)

\(<\text{Conj-V:Perf.3m.s}> <\text{Prep-Psuff:1c.s}> <\text{NCom:m.s.Acc-Psuff:3m.s}> <\text{Conj}> <\text{V:Subj. la-'əhzəb ba-əsəmu} > <\text{1c.s}> <\text{Prep-NCom:unm.p.Nom}> <\text{Prep-NCom:unm.s.Nom-PSuff:3m.s}> \)

‘And he revealed his son to me so that I may preach to the Gentiles in his name’.

Further references: Gen. 1:16; Prov. (com.) 5:9; John 9:3; Acts 8:37; Anap.Diosc (com.) verse 33.

4.6.2.5. (with the meaning ‘how’)

The combination of \( za \) and \( kama \) gives the concept ‘how’, not in a sense of interrogation but of a conjunction.

\( \text{1 Cor. 3:10.} \)

\( \text{wa-kə'əllu la-yət'əqab za-kama yəhannəd} \)

\(<\text{Conj-PTot.Nom}> <\text{Prep-V:Subj (Impt).3m.s}> <\text{PRel-Conj}> <\text{V:Imperf.3m.s}> \)

‘But each man has to be careful how he builds’.

Further references: Judg. 10:15 1; Kgs 2:9; Acts 12:17; 2 Cor. 1:8; M. Məṣṭir 3:31.

In such cases, both direct and indirect attachments of the element are possible. A position does not affect its meaning and use. When indirect attachment is applied, \( kama \) goes to be combined with preposition, conjunction, adverb, noun or number; the verb comes soon after the attachment.

\[172 \text{In such cases, Tropper calls it ‘Finale Nuance’. Tropper 2002, 147.}\]
Conjunctions

Textual evidence:

4.6.2.6. ከመ፡ እም፡ ፍሬ፡ ከርሡ፡ ያነብር፡ ዲበ፡ መንበሩ። (Acts 2:30).

kama 'əm fere karš-u yānabbor diba manbar-u
<Conj> <Prep-NCom:unm.s.ConSt> <NCom:unm.s.Nom-PSuff:3m.s> <V:Imperf.3m.s> <Prep> <NCom:unm.s.Nom-PSuff:3m.s>
‘As he places one among his descendants on his throne’.

This can be converted into a sentence with a direct attachment as ከመ፡ ያነብር፡ ዲበ፡ መንበሩ። kama yānabbor 'əm fere karš-u diba manbar-u or ከመ፡ ያነብር፡ ዲበ፡ መንበሩ። 'əm fere karš-u kama yānabbor diba manbar-u. However, the meaning remains the same.


ниеЗа and изза can be affixed to it without affecting its meaning and function in the form of ние За-кama and изза-кama. This does not occur when it is used to indicate a purpose with the meaning of ‘so that’ or ‘in order that’. Likewise, particles ሊ, ሊ, ሊ, ሊ, and ሁ, እ can be added to кama with and without a pronominal suffix. References: 1 Kgs 3:7; Mark 13:29 Acts 2:29; Rom. 11:25; 1 Cor. 2:1; 2 Cor. 5:11; Jas. 1:11.

The repetition of кama in the combination of three elements is possible. Though, both may introduce a single time conjunction ‘when’ or ‘since’.

Textual evidence:

4.6.2.7. ከመ፡ እም፡ ዯቀርብ፡ ዓመቲሁ፡ አአምረከ። (Hab. 3:2).

ʾəmma-əm kama yəqarrəb ʾāmati-hu ʾaʾamməra-kka
<Conj-Conj> <Conj> <PartNeg-V:Imperf.1c.p> <Prep-PSuff:1c.p> <Conj-Prep-
‘And when the time is coming, I will know you’.

In two different cases, кama plays the role of a conjunction of condition with the meaning ‘if’. First, when it occurs after the combination of ʾəmma + ʾəm bo; and second, when ʾəm ʾəm is attached to it initially.

Textual evidences:

4.6.2.8. ከመ፡ እም፡ ኢየአክለነ፡ ለነː ወለክን፡ ሑራː ኀቤሆሙː ለእለː ይሣየጡː ወተሣየጣː ለክንː (Matt. 25:9).

ʾəmma-bo kama 'i-yya'akkəla-nna la-na wa-la-kən
<Conj-ExAff.3m.s> <Conj> <PartNeg-V:Imperf.1c.p> <Prep-PSuff:1c.p> <Conj-Prep-
Conjunctions

If it might not be enough for us and you, go to the dealers and buy for yourselves'.


4.7. Place Conjunctions

4.7.1. መንገለ mangala and ከ ከባba

On their origin, August Dillmann affirms that mangala is a derivation from nagala ‘be uprooted’ and that ከባba is formed from ከ and the preposition አ ‘in-there’. His analysis about the formation of ከባba is somehow questionable to Leslau; he stated that the meaning of ከ is not indicated. However, according to the ኢጉበቋል tradition both are linguistic elements with no etymological affiliation with verbs.

Both share similar meaning, importance and role in the language. They have double characteristics of conjunctions and prepositions. As conjunctural elements, they are added to perfectives and imperfectives. Similarly, as prepositional elements, they will be combined with the non-verbal elements.

As it is a common feature of most of the elements in the same category to be directly attached to verbs to construct a subordinate clause, the elements are added to verbs as far as they are concerned to play the role of a conjunction.

Their most essential function is introducing all possible nouns which indicate a certain place or an undefined area without mention of any additional place name. With this regard, they can be generally keep the concept of the adverb ‘where’. The word ‘place’ may also sporadically appear with ‘where’ jointly or being combined with other place prepositions.

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173 Dillmann 1907, 38, 394, 683.
174 Leslau 2006, 255.
Conjunctions

Textual evidences:

4.7.1.1. ኀበ፡ ሀሎ፡ ገደላ፡ ህየ፡ ይትጋብኡ፡ አንስርት። (Matt. 24:28).

<Conj> <V:Perf.3m.s> <NCom:m's.Nom> <Adv> <V:Imperf.3m.p> <NCom:m'.p>
‘Where the carcass is, there the eagles will gather together’.

Further references: Gen. 8:9, 22:4; Ruth 1:16; 1 Sam. 9:22; Enoch (com.) 12:1; Esther 5:3; Ps. 131:7; Matt. 2:9, 24:28; Luke 9:12; John 1:40; Rev. 11:8; Anap.John (com.) verse 29.

There are five elements that can be attached to the elements initially. They are namely ለ la, እንተʾǝnta and ውስተʾwǝsta.176 Among them, ለ la, እንተʾǝnta and ውስተʾwǝsta do not lose their actual meanings. In Dillmann’s observation, the combination ውስተ-መንጉለ is very common.177 This means the elements will regularly keep the concept ‘to’. But the remaining three elements turn their meaning to the conception of ‘the place where’.

Textual evidences: with la, ውስተ and ውስተ

4.7.1.2. ኀበ፡ እለ፡ ይትሜክሑ፡ ለገጽ፡ ወአኮ፡ በልብ። (2 Cor. 5:12).

<Prep-Prep> <PRel> <V:Imperf.3m.p> <Prep-NCom:unm.s.Nom> <Conj-PartNeg <Prep-NCom:unm.s.-Nom>
‘To those who take pride in appearance but not in heart’.

4.7.1.3. ወኀሡ፡ እንተ፡ ኀበ፡ ይቀትልዎ። (Mark 11:18).

<Conj-V:Perf.3m.p> <PRel> <V:Imperf.3m.p-PSuff:3m.s>
‘They seek a place where they may kill him’.


<Prep-PRel> <V:Imperf.3m.p> <Prep> <NCom:m.s.Nom> <PRel> <Prep-Psuff:3m.s>
‘Those who come close to God through him’.

Textual evidences: with እጆ, ውስተ and ውስተ

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176 Tropper 2002, 147.
177 Dillmann 1907, 399.
Conjunctions

4.7.1.5. ወሮጸ፡ ብእሲ፡ ብንያማዊ፡ እም፡ ኀበ፡ ይትቃተሉ፡ ወበጽሐ፡ ውስተ፡ ሴሎም።
(1 Sam. 4:12).

\textbf{Conj-V:Perf.3m.s} \textbf{NCom:m.s.Nom} \textbf{NProp:pl.s-Part} \textbf{Prep} \textbf{Conj} \textbf{V:Imperf}
\textbf{wa-baʃha} \textbf{wəsta} \textbf{selom}

‘And a man of Benjamin ran from the place where they were fighting each other and arrived in Shiloh’.

Further references: Josh. 4:10; 2 Sam. 1:1; Anap. Nicean (com) verse 20.

The initial attachment of \textit{ba} to \textit{haba} enables it to keep the notion of ‘everywhere or anywhere’, if it is attached to a verb.

Textual evidence:

4.7.1.6. ወአድኀنمو፡ እግዚአብሔር፡ ለዳዊት፡ በኀበ፡ ሖረ። (2 Sam. 8:7).

\textbf{Conj-V:Perf.3m.s-PSuff:3m.s} \textbf{NCom:m.s.Nom} \textbf{Prep-NProp:m.s.Nom} \textbf{Prep Conj} \textbf{V:Perf.3m.s}

‘And the Lord saved David wherever he went’.

\textbf{Prep-Conj} \textbf{V:Imperf.3m.s}

Textual evidence:

4.7.1.8. ቤተ፡ ሳኦል፡ ኀበ፡ ኀበ፡ የሐጽጽ፡ ሖረ፡ ወቤተ፡ ዳዊት፡ ኀበ፡ ኀበ፡ ይመልዕ። (1 Sam. 3:1).

\textbf{NCom:m's.ConSt} \textbf{NProp:m.s.Nom} \textbf{Conj} \textbf{Conj} \textbf{V:Imperf.3m.s} \textbf{V:Perf.}
\textbf{Prep-Conj} \textbf{V:Imperf.3m.s}

‘The house of Saul goes to be (more and more) less, but the house of David goes to be (more and more) full’.

By a combination with a verb in present or past, it may urge sometimes the verb to keep a gerund form in meaning.
Textual evidence:
4.7.1.9. ርእያሃ፡ ለእብን፡ ኀበ፡ አንኰርኰረት። (Mark 16:4).

rō’yā-hā  la-əbn  Ḥaba  ’ankʷarkʷarat
<V:Perf:3f.p-PSuff:3f.s > <Prep-NCom:f.s.Nom > <Conj> <V:Perf.3f.s >
‘They saw the stone rolled up’.

Not far from the scope, it might be necessary to mention that there are some uncommon usages of Ḥaba that can be found in some written texts. For instance, if we have a look at the passage አስተበቍዐክሙ፡ አኃዊነ፡ አነ፡ ጳውሎስ፡ በየውሀት፡ ማበምሕረተ፡ ክርስቶስ፡ እስመ፡ ሶበ፡ እሄሉ፡ ኀቤክሙ፡ መጠነ፡ አነ፡ በገጽ፡ ወበኀበሰ፡ ቤኩላውስ፡ ቤኩላውስ፡ ወወ重工ወኢ ለሠራን እተፊ፡ ላዕሌክሙ። (2 Cor. 10:1).

In the reading, Ḥaba took the place of soba and attempts to play the role of a time conjunction. However, we cannot assume that it is one of its features since such kind of strange treatment can be applied very rarely or accidentally, and we cannot find more identical readings to ratify it.

4.8. Conjunctions of condition
4.8.1. እው ትግማ and ተነ soba

We have seen earlier the function of ተነ soba as a time conjunction. Here, we see its further functions which it shares with እው ትግማ.178 Before that, let us discuss about their attachments. Like most conjunctional elements, they are attached to perfectives and imperfectives only whenever they play the role of a conjunction. But when they are employed as prepositional elements, their attachment will be fixed with the non-verbal elements.

ለ la can be prefixed to እው ትግማ particularly. Likewise, some suffixes such as ሞ - hu, ወ - hi, ኣ - sa, ረ - ni and ኣ - ke can be suffixed to both elements. This introduces the following phrases: እውሁች ትግማ-ሱ, ኣውሁች ትግማ-ሱ, እውሁች ትግማ-ሱ, ኣውሁች ትግማ-ሱ, ኣውሁች ትግማ-ሱ, ኣውሁች ትግማ-ሱ, ኣውሁች ትግማ-ሱ, ኣውሁች ትግማ-ሱ. The double suffixation of ኣ ሲሳ and ኣ ሲች at the same time may occur as ኣ ሲሳ-ሱ, ኣ ሲች-ሱ, ኣ ሲሳ-ች, ኣ ሲች-ች. These fixed phrases are quite common.

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178 Dillmann indicates that ትግማ is formed from the interrogative and relative ma by prefixing ነ. Dillmann 1907, 417.

179 Tropper 2002, 146.
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We can also find እመ ʾəmma while keeping both a prefix and a suffix at the same time in the form of እመኝ la-ʾəmma-hu, እመኝ la-ʾəmma-hi, እመኝ la-ʾəmma-ssa and እመኝ la-ʾəmma-ke. Nevertheless, no change will happen to the meaning or to the role of the element because of the prefixation or the suffixation. References: Matt. 4:9; Acts 5:39, 8:22; 2 Cor 2:9; Anap. Nicean (com) verse 20, 59.

Having said this, let us come to their functions. They are used as:

4.8.1.1. Conjunctions in expression of hypothesis or possibility with the meaning ‘if’ or ‘if…then’.

Textual evidences:

4.8.1.1.1. እመ፡ አሕየውኮ-quote፡ ለዝንቱ፡ ኢኮንከ፡ አርኮ፡ ለቄሳር። (John 19:12).

ʾǝmma ʾaḥyawk-o la-zəntu ʾi-konka
<Conj> <V:Perf.2m.s-PSuff:3m.s> <Prep-PDem:3m.s.Nom> <PartNeg-V:Perf.2m.s>
ʾark-o la-gəsär
<NCom:m.s.Acc-PSuff:3m.s> <Prep-NPro:m.s.Nom>
‘If you release him, you are not Caesar’s friend’.

4.8.1.1.2. ሶበሰ፡ ሀሎከ፡ ዝየ፡ እም፡ ኢሞተ፡ እኁዩ። (John 12:21).

soba-ssa hallo-ka zəya ʾəm ʾi-mota ʾəḥu-ya
<Conj-Part> <V:Perf.2m.s> <Adv> <Conj> <PartNeg-V:Perf.3m.s> <NCom:m.s.Nom PSuff:1c.s>
‘If you had been here, my brother would not have died’.

Further references: Mark 13:22; John 5:46.

4.8.1.2. Conjunctions expressing the concepts ‘even if’ and ‘despite the possibility that’.

 Ethiopian: እመኝ ከታለው። ከወስሹ። እያት። ኢየወ። (Matt. 25:33).

ʾəmma-ni ከታለው-ому ከታለው-াልወ-ካ ከታለው-ምስسة
<Conj-Part> <ProTot-Psuff:3m.p> <V:Perf.3m.p-PSuff:2m.s> <PPer:1c.s> <PartNeg-
’i-ይዩለ።ስለው-ኝ ከምስسة
V:Imperf.1c.s-PSuff:2m.s> <Adv>
‘Even if all may deny you, I will never deny you’.

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Further references: 2 Cor. 4:3, 5:1.

4.8.1.3. Conjunctions to introduce alternate possibilities with the meaning ‘whether’.

This will be realized when the element occurs repeatedly jointed by wa. Then, the first will be ‘whether’ or ‘either’, and every next element goes to be ‘or’.

Textual evidences:

4.8.1.3.1 እመኒ፡ ጳውሎስ፡ ወእመኒ፡ አጵሎስ፡ ወ滏መኒ፡ ጴጥሮስ። (1 Cor. 3:22).

ʾəmma- ni እውሎስ እአምме- አጌት�ስ እአምме- አጉሥ እชีวิሮስ።

<Conj-Conj> <NPro:m.s.Nom> <Conj-Conj> <NPro:m.s.Nom> <Conj-Conj> <NPro:m.s.Nom>

‘Whether Paul or Apollos or Peter’.

4.8.1.3.2. እንዳዒ፡ ለእመ፡ ወሀቦሙ፡ እግዚአብሔር፡ ከመ፡ ይነስሑ። (Acts 11:18).

ʾǝndāʾi እችማ ወሱብሙ ወናጋስ እስናጋስ እበወት።

<AdvUnc> <Prep-Conj> <V:Perf.3m.s-PSuff:3m.p> <NCom:m.s.Nom> <Conj>

la-ḥǝywat

<V:Subj.3m.p> <Prep-NCom: unm.s.Nom>

‘I do not know whether God has granted them to repent for life’.

Further references: Luke 22: 33; 2 Cor. 5:9, 10; Jas. 5:12.

4.8.1.4. Conjunctions with the meanings ‘or’, ‘or else’ and ‘otherwise’.

To play such a role, the elements shall be combined with the negation particle አካ አኩ.”

The used fixed phrase እመ፡ አካ እመማ አኩ” is formed out of such a combination.

Textual evidence:

4.8.1.4.1. ግወሩ፡ ዕፀ፡ ዓናየ፡ ዋፍሬሁኒ፡ ዓናየ፡ ወእመ፡ አካ፡ ግወሩ፡ ዕፀ፡ የጌሮ": ዋፍሬሁኒ፡ የጌሮ": (Matt. 12:33).

gəbaruʾəṣa ዕስናጋስ ወውሱ-ሮሩ

<V:Impt.2m.p> <NCom:unm.s.Acc> <NCom:m.s.Acc-Conj> <Conj-NCom:m's.s.Acc-

šǝnnaya ወውሉ-መማ አኩ” əṣa

PSuff:3m.s-Conj> <NCom:m.s.Acc> <Conj-Conj> <PartNeg> <NCom:unm.s.Acc>

ʾəkkuya ወውሱ-ሮሩ አኩ” əkkuya

181 Tropper 2002, 146.
‘Make the tree good and its fruit good; otherwise, make the tree bad and its fruit bad’.  

4.8.1.4.2. እመ፡ አኮ፡ ወይን፡ በለሰ፡ ፈርየ። (Jas. 3:12).  
wa胚胎 ቦebb ʾǝmmana ቦebb ʾakko ወይን በለሰ faraya  

‘Or else, (can) a wine produce a fig?’.  

Further references: Gen. 30:1; 1 Sam. 2:18, 19:17; Acts 24:17; 1 Cor. 5:10.  

Similarly, the combination of እመ with ወት bo and እልቦ ’albo produces the most used fixed phrases እመ бо እልቦ or እመ бо እልቦ (if there is), እመ бо እልбо or እመ бо እልቦ (if there is no).  

Textual evidences:  
4.8.1.4.3. በአይቴ፡ አአምር፡ ለእመ፡ አልቦ፡ ዘመሀረኒ። (Acts 8:31).  
ba胎 ቦebb ʾayte እመ sơ ወት ’albo za-mahara-nni  

‘How can I know if there is no one who teaches me?’.  

4.8.1.4.4. ሶበ፡ አኮ፡ እግዚአብሔር፡ ምስሌነ፡… ፡ አሐዝብ፡ ሕያዋኒነ፡ እም፡ ውኅጡነ። (Ps. 124:2).  
so胎 ቦebb ቦebb ቦebb ቦebb ቦebb ወት እግዚአብሔር፡ ምስሌነ፡… ፡ አሐዝብ፡ ሕያዋኒነ፡ እም፡ ውኅጡነ።  

‘If God had not been with us, ... I think that they would have swallowed us’.  

4.8.2. እመ辞 ቦebb እመ辞 ቦebb as a preposition, and also showed how it is combined with the preposition እመ辞. But in accordance with the ለጫ后台 tradition, it functions as a conjunction without need of any word attachment. On its origin, Leslau proposed that it is derived from the root እመ辞 ’ad ‘hand’ with a deictic እመ辞. It is used as a  

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182 Tropper 2002, 143.  
183 Leslau 2006. 602.
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conjunction with the meanings ‘as’, ‘if’ and ‘since’. In a sentence, it is always attached to verbs directly.

Textual evidence:

4.8.2.1. ወእደ፡ ተናገረ፡ ኢዮብ፡ አውሥአ። (Job 16:1).

\[\text{wa'eda-tanagara } 'iyyob 'awasa'a}\]

<Conj-V:Perf.3.m.s> <NPro:m.s.Nom> <V:Perf.3.m.s>

‘As Job has spoken, he answered’.

Further references: Job 23:10; Prov. (com.) 15:6.

4.9. Other Conjunctions

4.9.1. ወናት həyyanta, የፋል baqala ይውለ ከtaawla'ta and ያል ከfoddā

All these elements share similar concepts expressing causes, replacements, and charges. They are involved in the categories of conjunctions and prepositions with the meanings ‘since’, ‘while’, ‘instead of’, ‘in charge of’, ‘in the ransom of’, ‘in the place of’ and ‘in terms of’.

When we come to their origins, የፋል baqala, ይውለ ከtaawla’ta and ያል ከfoddā have evident relation with the verbs ይውለ tabaqqala ‘avenge’, ወለ ከwallaṭa ‘change’ or ‘substitute’ and ፈደይ ከfadaya ‘pay a charge’ respectively. ወናት həyyanta is believed to have no origin connected with a verb like the other elements. It is supposed to be a combination of ወ ከhəyya ‘there’ and ኢያት ከ’anta ‘that’, ‘which’ and ‘to’, and that the vowel ‘ə’ was influenced to disappear because of the combination. But, most of the Qme masters do not agree with this. Dillmann supposed that it originally was ኢያት ከhəyyata formed from ወ ከhəyya. On the contrary, Leslau stated in his comparative dictionary of Gǝʿǝz that it is difficult to consider whether ከhəyyata is the original form to ከhəyyanta or the original ከhəyyanta becomes ከhəyyata. Bausi’s intermediary observation expresses that ከhəyyanta is a variation of ከhəyyata with the insertion of the nasal n.

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186 Dillmann 1907, 404; Leslau 2006, 614.
187 Dillmann: 402-403
188 Leslau 2006, 221-222.
Each element is attached to perfectives and imperfectives initially. Most often, ዘ za intervenes between the elements and the verbs in the attachment. In such cases, ዘ za does not play its main role as a relative pronoun unless as a modifier for the combination of the two elements. In this case, it is called እር፡ ከፋች bar kafāč (lit.: somebody or something that unlocks a door).

Textual evidences:

4.9.1.1. (with the mediation of za) ወምንተ፡ ተዐሥዮሙ፡ ህየንተ፡ ዘገብሩ፡ ለከ። (Sir. 7:28).

4.9.1.2. (without the mediation of za) ብፁዕ፡ ዘይትቤቀለኪ፡ በቀለ፡ ተበቀልክነ። (Ps. 137:8).

When they function as prepositional elements, they are attached to the non-verbal linguistic elements without the insertion of za.

Textual evidences:

4.9.1.3. አበውኪ፡ ተወልዱ፡ ለኪ፡ ደቂቅ። (Ps. 45:16).

4.9.1.4. ዓይን፡ ፍዳ፡ ዓይን፡ ስን፡ ፍዳ፡ ስን። (Exod. 21:24).

The terminology is given to it to precisely indicate its role as a mediating element.

190 Gəˈzəz- ቁጥሩ empresar: qadāmay ʾanqaṣ
191 Gəˈzəz- ከለይ: እስራይ/ እናት tənbit
192 The terminology is given to it to precisely indicate its role as a mediating element.
‘Eye in charge of eye, teeth in charge of teeth’.

Further references: Exod. 21:25; Josh. 5:7; Job 8:6; 22:27; Ps. 48:8; 2 Cor. 2:17; M. Mašṭir 1:19.

4.9.2. መጠነ maṭana, አምጣነ ʾamṭāna and ርቁው ነqma

መጠነ maṭana and አምጣነ ʾamṭāna are nouns in status constructus. The nominatives መጠን maṭan and አምጣን ʾamṭān are originally related with the verb መጠነ maṭṭana ‘measure’ or ‘weigh’. ርቁው ነqma is also a noun in status constructus. The nominative ርቁ ነqm is etymologically related with the verb ርቁ ነq qama ‘measure’, ‘delimit’ and ‘decide’.

They are used to express measurement, amount, weight, duration, size, correspondence, distance, capacity, dignity, status, limit, quantity and equality. The following constructed phrases have correspondences with them: ‘as much as’, ‘as long as’, ‘as far as’, ‘as often as’, ‘to such extent’, ‘as many as’, ‘as large as’, ‘in accordance with’ and ‘as strong as’. References: Josh. 10:13; Ps. 103:33; Prov. (com.) 1:22; Matt. 10:25; Acts 17:26; Rev. 11:6

አምጣነ ʾamṭāna has two characteristics like አምሳለ ʾamsāla. First, it is the accusative plural form of መጠን maṭan. Second, it is an equivalent noun with maṭan itself with the same number and meaning.

All the three elements can play the roles of both conjunctional and prepositional elements, they are added to verbs (perfectives and imperfectives). They will also be attached to the non-verbal elements when they function as prepositions. In both cases, they always take the first position in the attachment.

Some elements such as ከ ba, ከ babba, አምጣ ነq and ከ ማው ba-kama can be affixed to them initially in all cases to magnify them.

Textual evidences:

4.9.2.1. መጠነ፡ አምጣነ፡ ቃለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለ፡ እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እለː እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እፈ እ UIImagePickerController

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Conjunctions

‘But as much as you harden your heart, and not repent, you store punishment for yourself’.

4.9.2.2. እገኒ፡ ለእግዚአብሔር፡ በአምጣነ፡ ሀሎኩ። (Ps. 103:33).

ʾəganni laʾəgziʾabəḥer baʾəmṭāna halloku
<V:Imperf.1c.s> <Prep-NProp:m.s.Nom> <Prep-Conj> <V:Perf.1c.s>
‘I will sing to the Lord as long as I live’.


Apart from this, maṭana and ʾamṭāna have individually additional uses and meanings. Maṭana is used to magnificently express emotions, feelings and greatness/hugeness of things or situations accompanied with the interrogative particle ሚ mi ‘how’ or ‘what’.

Textual evidence:

4.9.2.3. ሚ፡ መጠን፡ ግርምት፡ ዛቲ፡ ዕለት። (Litu. (com.) verse. 1).

mi maṭan ɡǝrǝmt zātti ʿǝlat
‘How tremendous is this day!’.

This depends, however, on the state of the word which comes after maṭana. If ሥታሯ wǝʾǝtu or ይታሯ yǝʾǝti takes the position of a main verb detectably or undetectably, the element tends to have the feature mentioned above. Otherwise, it will have the common function of query concerning quantity or amount with the meaning ‘how much?’ or ‘how many?’.

Textual evidence:

4.9.2.4. ሚ፡ መጠን፡ ይበልዕ፡ ወይሰቲ። (Dan. 13:6).

ʾi-tereʾi-nu maṭana yəballǝ’ wa-yašatti
<PartNeg-V: Imperf-2m.s-PartInt> <Conj-V:Imperf.3m.s> <Conj-V:Imperf.3m.s>
‘Do not you see as he eats and drinks?’.
When we come to ሁማና, we find two more features and meanings which it shares commonly with እኮኑ ʾakkonu, ሡስ ዓስма and ሀወ ውና. Like እኮኑ and ዓስма, it is used as a conjunction combining clauses by facilitating the subordinate clause to give up a reason for the action or incidence mentioned in the main clause. This will be discussed in fact later with እኮኑ and ዓስма.

It can keep the notion of the conjunctive phrase ‘since’/ ‘while’ in the place of ውና. At this point, the only difference between ውና and ሁማና is the limitation of verbal forms which they can be combined with; ውና is combined only with imperfectives including prepositions, adverbs and nouns; however, it is not added to perfectives since it has an imperfective meaning. The only perfective verb which is found in texts being combined with ውና is ሁሎ እሎ or ወለ እለወ. But to ሁማና, the combination with perfectives and imperfectives is equally possible.

Textual evidence:

4.9.2.6. ኢየኀዝኑ፡ ደቂቁ፡ ለመርዓዊ፡ አምጣነ፡ ሀሎ፡ መርዓዊ፡ ምስሌሆሙ። (Matt. 9:15).

ʾi-yyaḥazɔmmu daqiq-u la-marʿawi ሁማና hallo
<PartNeg-V: Imperf.3m.p> <NCom:m.p.Nom> <Prep-NCom:m.s.Nom> <Conj> <V: Imperf.3m.s> 
Perf3m.s> <NCom:m.s.Nom> <Prep-PSuff:3m.p>

‘The friends of the bridegroom will not be sad since the bridegroom is with them’.

4.9.2.7. አምጣነ፡ ብነ፡ ዕለት፡ ንግበር፡ ሠናየ፡ ለኵሉ። (Gal. 6:10).

ʾاحتما ʾana ዓለት ንገበር ሊሸና la-ʾaḥzāb

‘While we have a day, let us do what is good for all’.

The individual particle ዊ እና sa can be attached to the elements as a suffix by splitting their direct connection with verbs or nouns.

Textual evidences:

4.9.2.8. ኢያምና፡ እቅርቁውው፡ እና፡ ካልሆነ፡ እወን፡ እውለቁውው። (Rom. 11:13).

ʾاحتما-sa እውሠን-homu እና la-ʾaḥzāb
<Conj-Part> <NCom:m.s.Nom-PSuff:3m.p> <PPer:1c.s> <Prep-NCom:unm.p.Nom>
ʾ어서 እና la-መልቁ-
<V:Imperf.1c.s-PSuff:3f.s> <Prep-NCom:f.s.Nom-PSuff:1c.s>
Conjunctions

‘As much as I am an apostle of Gentiles, I magnify my ministry’.

Like other elements, they can be combined with nominal derivations, nouns, numbers and all other non-verbal linguistic elements while functioning as prepositions. Example: እምታኔ ከምilihanት maṭana šalastu (elem. + number), እምታኔ ከምilihanት ከምilihanት ከምilihanት qom-ለ (elem. + elem. + noun), እምታኔ ከምilihanት (elem. + Pron) etc.

አምጣኔ ቅምትኔ has the meaning ‘more than’ or ‘beyond’ when ድም is attached to it initially.

Textual evidences:

4.9.2.9. እስመ፡ ፈድፋዳ፡ እም፡ አምጣኔ፡ ኀይልኔ፡ አመንደቡ። (2 Cor. 1:8).

ʾǝmsma ቤፋዳدافع ድም ቅምትኔ ካይላኔ እምᠠንдав Bucc.

‘Because they afflicted us excessively beyond our strength’.

4.9.3. እንተ ከንታ, እን ከኋнал and እን ከን እናበኔ

These elements are involved in the categories of conjunction and preposition. As conjunctions, they express reasons with the meanings: ‘about’, ‘because’, ‘for’, ‘for the sake of’, ‘since’, ‘while’, ‘on account of’ and ‘for the reason that’. Dillmann indicated that እንተ ከንታ is a compound of the prepositions ከን and ድንታ and እናበኔ of ድን and ከኋнал. Indeed the እናበኔ tradition asserts the strong connection between ከኋнал and እናበኔ, and considers them as variants. But the formation of ከንታ is not obviously stated since it has different semantic value than the two components.

Each can be attached initially to verbs (perfectives and imperfectives) followed by the so-called ቤሂ-ቃቃ ወ ቪ እን ኢ ከኋнал za.

Textual evidences:

4.9.3.1. ነጽሪ፡ ዘንተ፡ ግፍዕየ፡ ከንት፡ ዘፈለጠኒ፡ እም፡ ወልድኪ። (Gdl. Qaw 4:6).

naṣṣǝri zanta geftǝ-ya baʾǝnta za-falata-nni

‘Look at this wrong toward me since he separated me from your son’.

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195 Yăred Ṣiferaw 2009, 381, 388.
196 Dillmann 1907, 402, 403.
Conjunctions

4.9.3.2. በይነ፡ ዘርወ፡ ቡሩክ። (Gdl.Qaw 2:10).

\[\text{bayna} \quad \text{za-hallo} \quad \text{zar}^c \quad \text{buruk}\]

\[<\text{Conj}> <\text{PRel-V:Perf.3m.s}> <\text{NCom:m.s.Nom}> <\text{NCom:m.s.Nom}>\]

‘Because there is a blessed offspring’.

4.9.3.3. ሥእንበይነ፡ ጽድቀ፡ እግዚአብሔር፡ ወፈሪሆቶ፡ ናአምን፡ ሰብአ። (2 Cor. 5:11).

\[\text{wa-} \quad \text{nbayna} \quad \text{za-na`ammər} \quad \text{ṣədqa} \quad \text{ʾəgzī’əbəher} \quad \text{wa-}\]

\[<\text{Conj-Conj}> <\text{PRel-V:Imperf.1c.p}> <\text{NCom:unm.s.ConSt}> <\text{NCom:m.s.Nom}> <\text{Conj-}\]

\[\text{farīhot-o} \quad \text{na`ammən} \quad \text{ṣab’a}\]

\[<\text{NCom:unm.s.Acc-PSuff:3m.s}> <\text{V:Imperf.1c.p}> <\text{NColl:Acc}>\]

‘And since we know the truth of God and his fear, we persuade men’.

When they get attached to the non-verbal elements to play their secondary role as prepositional elements, the intercession of za is not necessary. They can be directly attached.

Textual evidences:

4.9.3.4. በእንተ፡ ገብርየ። (1 Kgs 11:12).

\[\text{baʾ} \quad \text{nta} \quad \text{dāwit} \quad \text{gabrə-yə}\]

\[<\text{Prep}> <\text{PPro:m.s.Nom}> <\text{NCom:m.s.Nom-PSuff:1c.s}>\]

‘For the sake of my servant David’.

4.9.3.5. ሥቑም፡ ርእሰነ፡ በጽድቅ፡ ገሀደ፡ እንበይነ፡ ግዕዘ፡ ኵሉ። (2 Cor. 4:2).

\[\text{wa-} \quad \text{nāqəm} \quad \text{ro’sa-na} \quad \text{ba-} \quad \text{ṣədq} \quad \text{gahada-} \quad \text{nbayna-}\]

\[<\text{Conj}> <\text{V:Subj.1c.p}> <\text{NCom:unm.s.Acc}> <\text{Prep-NCom:unm.s.Nom}> <\text{Adv}> <\text{Prep-}\]

\[\text{gə’za} \quad \text{kə-llu}\]

\[<\text{NCom:unm.s.Nom}> <\text{ProTot:Nom}>\]

‘But, let us entrust ourselves plainly in truth for the conscience of all’.

The preposition \textit{ḥ} \textit{ba} can be added to \textit{bayna} as a prefix in all cases.

Textual evidences:

\[\text{\textsuperscript{197} Dillmann attested it frequently with double በ as “በበይነ” or “በበይናተ”, its plural form. 1907, 403.}\]

\[\text{\textsuperscript{198} Ibid 1865, 537-538, 775; Kidāna Wald Kǝfle 1955,127; Leslau 1989, 142.}\]
Conjunctions

As a conjunctional element

4.9.3.6. ተናገሩ፡ ሰብዓቱ፡ ነጐድጓድ፡ በበይነ፡ ዘሀለዎ፡ ይጸሐፍ። (Rev. 10:3).

tanāgaru  sabʾātu  nagʷadgʷad  ba-bayna  za-hallaw-o
<V:Perf.3m.p> <NumCa:m.p>Nom> <NCom:m.p>Nom> <Prep-Conj> <PRel-
yāssāḥaf
V:Perf.3m.s> <V:Subj.3m.s>.
‘The seven thunders uttered about what has to be written’.

4.9.3.7. Textual evidence: as a prepositional element:

በበይነ፡ ኀጢአቶሙ። (Heb. 9:7).

ba-bayna  ḥāṭiʾat-omu
<Prep-Prep> <NCom:unm.s>Nom-PSuff:3m.p>
‘For their sin’.

4.9.4. እንግስቲ ʾamsāla and እርእያ ʾarʾayā


The nominative እንግስቲ ʾamsāl which is etymologically related with the verb እንግስቲ እንግስсти እንግስ müşāl ‘look like’ and ‘resemble’ has the following meanings: ‘example’, ‘model’, ‘resemblance’, ‘form’, ‘figure’, ‘parable’ and ‘story’. In addition to this, ʾamsāl can be the plural form of the noun ʾamsāl with the precise meanings ‘image’, ‘figure’, ‘picture’, ‘form’ and ‘idol’.

Similarly, እርእያ ʾarʾayā is initially related with the verb እርእያ roʾya ‘see’ or ‘watch’. It means ‘example’, ‘image’, ‘likeness’, ‘form’ and ‘model’.

On one side, as conjunctional elements, they are combined with perfectives and imperfectives to make a subordinate clause. On the other side, they are added to the non-verbal lexical elements when they play their additional role of a preposition. Dillmann considered them to be used as prepositions only while Leslau mentioned the function of ʾarʾayā as a conjunctional element.

In the state of being conjunctions, both equally keep the meanings ‘as’ and ‘though’. But when they are used as prepositions, they determine rather the concept of ‘like’.

Textual evidences:


Dillmann 1907, 404; Leslau 2006, 365, 499.

Dillmannn 1865, 173; Yāred Šiferaw 2009,413; Yǝtbārak Maršā 2002, 159.
Conjunctions

4.9.4.1. ወንስከ፡ አኃዊ፡ ውሉ፡ ተስፋ፡ አምሳለ፡ ይስሐQed (Gal. 4:28).

In this case, it is possible for the elements to have an attachment of the particle ከ በ in the beginning as to say ከአምሳለ፡ ይስሐQed በ-አምሳለ־’yəsḥaq. The meaning will not be affected in terms of the attachment.

About their position in a sentence, there are two different possibilities according to their two different features. When they are employed as accusative nouns, they can precede or follow a verb alone, like አምሳለ፡ ይገቡ አምሳለ yəgabbǝru or in the other way round ይገቡ፡ አምሳለ yǝgabbǝru አምሳለ. However, when they function as ACPPIP elements in general, they must be combined initially with the verbs or the non-verbal elements as we have seen in the examples mentioned above.

4.9.5. ወላ bǝhila

Etymologically, it is related with the verb ወላ bǝhla ‘say’, ‘mean’, ‘talk’ and ‘state’. There can be found two kinds of ወላ bǝhil with the same structure but with different meanings and functions, the noun202 and the infinitive one. However, the grammatical connection of the ACPPIP element bǝhila goes to the infinitive ወላ bǝhil ‘saying’/ ‘say’ or ‘meaning’/ ‘mean’.203 It is the only infinitive form of a verb which can have a direct attachment to a verb.

It can be employed in two different ways either being attached to other words or without attachment as an individual element. ʾAlaqā Kidāna Wald Kǝfle affirms its attachment to the perfective, imperfective and jussive verb forms. Unfortunately, he has provided no explanation about its attachment to other lexical elements. Nevertheless, basing the witnesses of various textual accounts, we can assume that it can be added even to the non-verbal linguistic elements.

Textual evidences:

4.9.5.1. ለላ bǝhila ‘i-yyaʾmar-ǝssa yǝṭtaraggʷam ከባ አʾǝmro


203 Moreno 1949, 46.
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<Conj-Conj> <PartNeg-V:Perf-PSuff:3f.s-Part> <V:Imperf:3m.s> <Conj-V:Inf> <Conj
wa-ḥaba ‘i-yyāʾəmro
-Conj> <PartNeg-V:Inf>
‘And saying of he did not know her is interpreted by knowing and by not knowing’.

4.9.5.2. ʾi-yyamsal-kəmu za-təməsətu ba-bəhila ʾab <PartNeg-V:Impt.2m.p-PSuff:2m.p> <PRel-V:Imperf.2m.p> <Prep-Conj> <NCom:
ʾəbrəḥām ba-na
m.s.Nom> <NPro:m.s.Nom> <ExAff-Psuff:1c.p>
‘Do not think that you will be saved by saying we have a father, Abraham’.

4.9.6. ʾəm

ʾəm is a variant of ʾəmənna which is used as a conjunction and a preposition. Similarly, Dillman calls it a shortened form of ʾəmənna. According to his view, ʾəmənna is often used than ʾəm particularly in old manuscripts

It can be attached to all lexical elements except the imperatives and gerund. However, as a conjunction, it is specifically attached to perfectives, imperfectives and subjunctives. It also functions as a preposition being combined with the non-verbal elements. Let us see now how it functions as a conjunctional element.

4.9.6.1. In a conditional sentence which is constructed with a conjunction ‘If’, ʾəm can be directly attached to perfectives to express uncertain conditions which might happen in the past.

Textual evidences:

205 Dillmann 1907, 392, 418.
206 ʾəm is the only conjunctional and prepositional element ending with a sixth order radical. For this special reason, whenever it goes to be combined with any linguistic element which begins with one of the seven orders of the syllable əm ma, the ending syllable of ʾəm ʾəm ma will automatically disappear from the combination. (This is in fact concerned with the Gəʿəz transliteration only). On the other way round, if a verb or a nominal derivation or a personal name which begins with any one of the seven orders of the issued syllable is directly combined with ʾəm, its first radical absorbs the ending radical of the element m and gets geminated. This means double consonants of the same syllable are attested in the transliteration. Example: ʾəm + ʾəmənna masalna = ʾəmənna-əm-masalna ʾəgzi-ə-yə nagus ʾədət; ʾəm + ʾəmənna manbar-ka = ʾəmənna-əm-manbar-ka. 1 Kgs 1:37; Isa. 1:9.
Conjunctions

4.9.6.1. እም፡ ተበአሱ፡ ሊተ፡ ወዐልየ፡ ከመ፡ ለአይሁድ። (John 18:36).

4.9.6.1.1. እም፡ ተበአሱ፡ ሊተ፡ ወዐልየ፡ ከመ፡ ለአይሁድ። (John 18:36).

4.9.6.2. When it is combined with perfectives, it should always have such a role. Otherwise, it must be followed by ከመ kama or ዘ za to be combined with Perfectives and Imperfectives. So, the combination may consist of three elements (ʾəm + kama/ za + verb).

4.9.6.3. When it is combined with ከመ kama, it may have alternate meanings ‘as’, ‘after’, ‘if’, ‘when’ and ‘unless’. But when it is combined with za, it may rather reflect the concept of ‘since’, ‘while’ and ‘after’ in expression of time, age or duration of certain things that happened before. See the following textual accounts.207

Textual evidences:

(እም ʾəm + ከመ kama )

4.9.6.3.1. ወእምከመ፡ ሰምዑ፡ ቃለ፡ ይመጽእ፡ ሰይጣን፡ ሶቤሃ፡ ወይነሥእ፡ እም፡ መንግሥትየ፡ እም፡ ተበአሱ፡ ሊተ፡ ወዐልየ፡ ከመ፡ ለአይሁድ። (John 18:36).


‘If my kingdom were of this world, my servants would be fighting so that I would not be handed over to the Jews’.

Further references: Gen. 31:12; John 11:32.

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4.9.6.3.2. ተሐውሩ፡ ኀበ፡ ኀለይክሙ፡ እምከመ፡ ግኅሥክሙ፡ ኀበ፡ ገብርክሙ። (Gen. 18:5).

\[
\text{taḥaww} \quad ḫaba \quad ḫallay-kəmu \quad ʾəm-kama \quad ḡəḥaš-kəmu
\]

\[
\text{<V:Imperf.2m.p> <Conj> <V:Perf.2m.p-PSuff:2m.p> <Conj-Conj> <V:Perf.2m.p-}
\text{ḫaba \ gabrə-kəmu}
\]

\[
P\text{Suff:2m.p> <Prep> <NCom:m.s.Nom-PSuff:2m.p>}
\]

‘You will go wherever you thought after you enter to (the house of) your servant’.

4.9.6.3.3. እምከመ፡ ሰክረ፡ ልቡ፡ ለአምኖን፡ በወይን፡ እቤለክሙ፡ ቅትልዎ። (2 Sam. 13:28).

\[
\text{ʾəm-kama sakra \ ləbb-u \ la-ʾammon}
\]

\[
\text{<Conj-Conj> <V:Perf.3m.s> <NCom:m.s.Nom-PSuff:3m.s> <Prep(g)-NPro:m.s.Nom>
}\]

\[
\text{ba-wayn \ ʾəbela-kkəmu \ qataləwə-o}
\]

\[
\text{<Prep-NCom:unm.s.Nom> <V:Imperf.1c.s> <V:Impt.2m.p-PSuff:3m.s>}
\]

‘When Amnon’s heart is merry with wine, I say to you: kill him!’.

Further references: Ps. 103:22, 28; Jas. 1:11.

4.9.6.3.4. እምከመ፡ ኢትትገዘሩ፡ በሕገ፡ ሙሴ፡ ኢትክሉ፡ ሐዪወ። (Acts 15:1).

\[
\text{ʾəm-kama \ li-ta \ ʾaʾmarkəmu-ni \ ʾəm \ ʾaʾmarkəməww-o}
\]

\[
\text{<Prep-Psuff:1c.s> <V:Perf.2m.p-PSuff:1c.s> <Conj> <V:Perf.2m.p-
}\]

\[
\text{la-ʾabu-ya-ni}
\]

\[
\text{PSuff: 2m.p-PSuff:3m.s> <Prep-NCom:m.s.Nom-PSuff:1c.s-Part>}
\]

‘If you had known me, you would have known my Father also’.

Further references: Gen. 12:12; 1 Sam. 20:9; Mark 3:11, 5:28, 13:29; Rom. 5:10.

4.9.6.3.5. እምከመ፡ ኢትትገዘሩ፡ በሕገ፡ ሙሴ፡ ኢትክሉ፡ ሐዪወ። (Acts 15:1).

\[
\text{ʾəm-kama \ ʾi-tətgazzaru \ ba-ḥəgga \ muse}
\]

\[
\text{<Conj-Conj> <PartNeg-V:Imperf.2m.p> <Prep-NCom:unm.s.ConSt> <Npro:m.s.
}\]

\[
\text{ʾi-təklu \ ḫaiwa}
\]

\[
\text{Nom> <PartNeg-V:Imperf.2m.p> <V:Inf.Acc>}
\]

‘Unless you are circumcised according to the Law of Moses, you cannot be saved’.

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\( \text{ʾəm} + \text{za} \)

4.9.6.3.6. \( \text{ʾəm} : \text{endum} : \text{mawāl} : \text{əmza} : \text{əshom} : \text{ba-ərāy-u} \) (Acts 8:11).

‘Because it is long time since he deceived them in his magic’.

4.9.6.3.7. \( \text{wa-əmza} \text{ waṣ} \text{mmuntu} \text{ amṣu} \text{ ḫabe-hu za-gānen} \) (Matt. 9:32).

‘After they went out, they brought a demon-possessed man to him’.

4.9.6.3.8. \( \text{wa-əmza} \text{ faṣṣama} \text{ ťarya} \text{ sobebyasennu mādada} \) (Mark 4:29).

‘But when it is finished producing a fruit, he immediately puts a sickle’.

Further references: Exod. 19:1; Enoch (com.) 2:1; 1 Kgs 3:19; Ezra 1:1.

4.9.6.4. The combination with a subjunctive is a direct combination without intercession of any substantive element. In such cases, its meaning will be ‘rather than’.

Textual evidences:

4.9.6.4.1. \( \text{yəḥeyyəsa}: \text{ahada} \text{ bośe nəqtəl wa-yəmut} \) (John 11:50).

‘It is better for us that we may kill one man, and that he shall die instead of the people rather than the whole people would perish’.

Further references: Ps. 50:3; Prov. (com.) 2:19; Jas. 3:6; Gdl.Qaw 1:31.

\(^{208}\) Ibid; Leslau 2006, 22.
4.9.6.5. Sometimes, in the same attachment, the relative pronoun za may come first as a prefix being attached to the element. In this case, the meaning that will be found out of the combination is either ‘instead of’ or ‘rather than’.

Textual evidence:

4.9.6.5.1. ወቀተልክዎ፡ በሴቄላቅ፡ ለዝንቱ፡ ዘእም፡ አሀቦ፡ ዐስበ፡ ዜናሁ። (2 Sam. 4:10).

wa-qatalkow-o ba-seqqelāq la-żentu
<Conj-V:Perf.1c.s-PSuff:3m.s> <Prep-Npro:pl.s.Nom> <Prep-Pdem:3m.s.Nom> <PR za-ʾəmʾahabb-o ʿasba zena-hu
el-Conj> <V:Subj.1c.s-PSuff:3m.s> <NCom:m.s.ConSt> <NCom:unm.s.Nom-PSuff:3m.s>
'I killed him in Ziklag instead that I give him the reward of his news'.

In this sentence, the presence of za did not introduce a new idea; it would have kept the same meaning even if za was not yet present. Thus, we can perceive that in such a combination, za has no impact on the proper meaning of the attachment.

4.9.6.6. The same way, a particle ነ na can be combined with እምʾǝm as a suffix when it plays the role of a preposition. Here again, the presence of the particle does not introduce any grammatical change.

Textual evidences:

4.9.6.6.1. እምነ፡ ዘተርፈ፡ ቃለ፡ መጥቅዖሙ፡ ለሠለስቱ፡ መላእክት። (Rev. 8:13).

ʾəmʾənna za-tarfa qāla matqō-o-mu la-šalastu
<Conj> <PRel-V:Perf.3m.s> <NCom:unm.s.ConSt> <NCom:unm.s.Nom> <Prep()-malāʾəkt
'Because of the remaining blast of the trumpet of the three angels'.

4.9.6.6.2. ወብዙኅ፡ ሰብእ፡ ዘሞተ፡ እምነ፡ ምረሮሙ፡ ለማያት። (Rev. 8:11).

wa-bəzuḥ sabāʾ za-mota ʾəmmna mərar-omu
<Conj-NCom:m.s.Nom> <NCom:m.s.Nom> <PRel-V:Perf.3m.s> <Conj> <NCom: la-māyāt
unm.s.NCom:unm.s.Nom-Psuff:3m.p> <Prep-NCom:m.s.Nom>
‘And many people died from the bitterness of the waters’.


When it functions as a preposition, its English equivalent meaning is ‘from’. With this regard, as mentioned in advance, not only some specific elements but various
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language elements except verbs will be combined with it by taking the second position in the combination. Nouns, pronouns, nominal derivations, numerals, infinitives and other ACPPIP elements are some of the components that take part in such a combination with ʾǝm.

Textual evidence:

4.9.6.7. እምኀበ፡ ውሉዶሙኑ፡ ወሚመ፡ እምኀበ፡ ነኪር። (Matt. 17:25).
ʾǝm-haba wǝlud-omu-nu wa-mimma ʾǝm-haba nakir
<Prep-Prep> <NCom:m.p.Nom-Psuff:3m.p-PartInt> <Conj-Conj> <Prep-Prep>
<NCom:m.s. Nom>
‘Is it from their children or from foreigners?’.

Further references: 1 Kgs 1:37; Matt 17:26, 21:19; Luke 10:30, 24:47; Acts 20:33; Rom. 16: 24, 16:24; 1Tim. 1:19; 2 Cor. 9:2; Rev. 2:5, 7:2, 8:11.

In some combination, ʾǝm introduces an additional concept of ‘starting from’ or ‘since’, most probably when the combined word is dealing with time.

Textual evidence:

4.9.6.8. እስመ፡ የሰብአ፡ አካይያ፡ አስተዳለዉ፡ እም፡ ቀዳሚ፡ ዓም። (2 Cor. 9:2).
ʾǝsm ǝsma saba ʾakāy ǝyā ʾastadālawu ʾǝm qadāmi ʾǝm
<Conj> <NCom:m*.p.ConSt> <NCom:pl.s.Nom> <V:Perf.3m.p> <Conj>
<NCom:m.s.Nom> <NCom:m*.s.Nom>
‘For the Achaians have prepared since last year’.

Further references: Ezra 4: 19; Gdl.Qaw 2:11.

Again, in some combinations, ʾǝm serves as a reason-providing conjunction with the meaning ‘because of’ or ‘for the reason of/ that’. Have a look at the readings mentioned earlier under 4.9.6.6.1.

4.9.7. እንበለ ʾǝnbala

ʾǝnbala is a linguistic element which plays the roles of a conjunction and a preposition. On its origin, Dillmann affirmed it as a derivation from ʾǝmbala. Leslau’s suggestion contradicts this; he suggested that it is a composition of ʾǝn and bala. But he did not indicate the meanings of these separate words.²⁰⁹

As a conjunction, ʾǝnbala is combined with verbs (perfectives, imperfectives and subjunctives) while its attachment as a preposition is to nominalized verbs, nouns and

²⁰⁹ Dillmann 1907, 404; Leslau 2006, 27.
numbers etc. It cannot occur alone without attachment unless it occurs with suffixes. In every attachment, it keeps the initial position.

The meaning it has and the role it plays as a conjunction is little as compared to its role as a preposition. When it is used as a conjunction, it keeps the meanings ‘before’, ‘unless’ and ‘without’.210

Textual evidences:

4.9.7.1. ዘእንበለ፡ ይትወለድ፡ አብርሃም፡ ሀሎኩ፡ አነ። (John 8:58).
za-ʿənbalal yətwalad ʿabrāhām balloku ʔana
<V:Subj.3m.s> <NPro:m.s.Nom> <V:Perf:1c.s> <PPer:1c.s>
‘Before Abraham was born, I am’.

4.9.7.2. ኵሉ፡ ዘይድኅር፡ ብእሳቶ፡ ዘእንበለ፡ ትዘሙ፡ በላዕሌሁ፡ ለሊሁ፡ ረሰያ፡ ዘማ። (Matt. 5:32).
kʷəlləzza-yədəḥər bəʾsit-o za-ʿənbalal təzzamu
<PTot.Nom> <PRel-V:Imperf.3m.s> <NCom:f.s.Acc-Psuff:3m.s> <PRel-Conj> <V:Subj.3f.s> <Prep-Prep-PSuff:3m.s> <PSub:3m.s.Nom> <V:Perf.3m.s-PSuff:3f.s> <NCom: unm.s.Acc>
‘Everyone who divorces his wife unless she commits adultery against him, he himself makes her become adulteress’.

Further references: Gen. 13:10; PS. 38:13; PS. 38:13; Prov. (com.) 25:5; Ecclus. 7:17; Isa. 66:2; Matt. 1:18; Mark 13:30; John 14:6; 1 Cor. 4:5.

There are some ACPPIP elements which occur often with ʿənbalal being either prefixed or suffixed to it. The elements that are prefixed to it are ʾəmṭāna and ʾəsma while the elements to which it gets attached are ʾla, ʾba, ʾama, ʾa, ʾkama, ʾdāʾəmu and ʾl, gize. The only element which can be a prefix or a suffix to it is za. Particularly, when it is combined with perfective or imperfective verbs, za or one of the intermediary elements mentioned earlier shall take the medial position in the combination. However, it does not affect the actual meaning and role that it does play.

Its attachment to subjunctives does not need the intercession of za as an intermediary element; a direct attachment will be applied. See the evidences provided earlier.

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Chapter Five: Prepositions

5.1. Prepositions of Place

In this section, fifty-one various elements are provided in different sub-sections. All these elements serve as prepositions. More than half of the prepositional elements are originally nouns in status constructus. They can be attached to nouns, pronouns, adjectives, and numerals to indicate the relationship between them and the verb in a sentence, and are mainly concerned with place, time and comparison. Let us see each in its own sub-section.

5.1.1. ላዕለ lāʿla, መልዕልተ malʿəlta and የወ diba

lāʿla and malʿəlta are originally nouns in status constructus that are etymologically related with the verbs laʿla/ talaʿala/ talʿla ‘be the highest one’, ‘be superior’ and ‘rise up’. Similarly, diba is a noun in status constructus which is related with the verb dayyaba ‘go up’ or ‘ascend’. Dillmann interprets it as it is formed from di and ba. He also gave it a probable meaning ‘at - the’, and indicated its synonymity with lāʿla.

All are used as prepositions in expression of position with the meanings ‘above’, ‘on’, ‘over’ and ‘upon’. matḥəta, tāḥta and tāḥtita are their negative counterparts.

When we discussed earlier the functions of lāʿla as an adverb, we said that it occurs alone. Here, it is quite the contrary, because there is no prepositional element that occurs alone. Each element shall be attached to the non-verbal language elements initially. The elements ba and ʾǝm are the most essential elements which can be attached to them initially.

Textual evidences:

5.1.1.1. ወኮነ፡ ማየ፡ አይኅ፡ ላዕለ፡ ምድር፡ አርብዓ፡ ዕለተ፡ ወአርብዓ፡ ደሊተ። (Gen. 7:17).

wa-kona māya ʾayḥ lāʿla mədr

wa-kona māya ʾayḥ lāʿla mədr

wa-ka-ra Ṣem CoSt wa-arba-ā lelita

Nom> <NumCa:Acc> <NCom:unm.s.Acc> <Conj-NomCa:Acc> <NCom:unm.s.Acc>

‘And the flood came upon the earth for forty days and forty nights’.

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211 Dillmann 1865, 56, 1103; Kidāna Wald Kafle 1955, 345.
212 Dillmann 1907, 398.
5.1.1.2. መንፈሰ፡ እግዚአብሔር፡ ይጼልል፡ መልዕልተ፡ ማይ። (Gen. 1:2).
wa-manfasa ʾǝgziʾabǝḥer yǝṣellǝl malʿlta māy
‘And the spirit of God was moving over the water’.

5.1.1.3. ወሰሎምን፡ ነግሠ፡ ዲበ፡ መንበረ፡ ዳዊት። (1 Kgs 2:12).
wa-salomon nagśa diba manbara dāwit
‘And Solomon sat on David’s throne’.

Further references: Gen. 8:1; 1 Sam. 13:13; Isa. 14:12; Matt. 27:29; John 6:10; 1 Chr. 2:19, 24, 23:29.

Besides, lāʿla can be used distinctively as a preposition with the meanings ‘against’, ‘for’ and ‘to’ in the places of la, and mangala or ḥaba.

Textual evidences:
5.1.1.4. ወቆሙ፡ ላዕሌየ፡ ያመንስዉኒ። (Ps. 54:3).
wa-qomu lāʿle ya yāmansǝwu-ni
‘And they arose against me to destroy me’.

5.1.1.5. ብፁዕ፡ ዘይሌቡ፡ ላዕለ፡ ነዳይ፡ ወምስኪን። (Ps. 40:1).
bǝḍuʿ za-yǝllebbu lāʿla nadāy wa-mǝskin
‘Blessed is the one who has compassion to the poor and to the pity’.

5.1.1.6. እግዚአብሔር፡ ሐወጸ፡ እም፡ ሰማይ፡ ላዕለ፡ ዕጓለ፡ እመ፡ ሕያው። (Ps. 13:2).
ʾǝgziʾabǝḥer ḥawwaṣa ʾǝm samāy lāʿla ʾǝgʷǝla
‘The Lord has looked down from heaven to the sons of men’.
Prepositions

Further references: Gen. 4:4, 4:8, 37:2; 2 Sam. 3:29, 7:28, 9:1; 1 Kgs 2:44; Esther 1:17; Ps. 72:3.

In the same way, *diba* is also used in the places of *ba* and *ṭeqqa*.

Textual evidences:

5.1.1.7. አንጐርጐሩ፡ ደቂቀ፡ እስራኤል፡ ዲበ፡ ሙሴ፡ ወዲበ፡ አሮን። (Num. 16:39).

5.1.1.8. ወነበረ፡ ዲበ፡ ዐዝቅት። (Exod. 2:15).

5.1.2. መትሕተ matḥəta and ታሕተ tāḥta

An eligible explanation on the origin and meaning of *matḥəta* and *tāḥta* and how they function as adverbs is provided in chapter 3.1.4. Hence, we see their functionality as prepositions with the meaning ‘under’ or ‘below’ 214 Like the other prepositional elements, they are attached to the non-verbal linguistic elements initially.

Textual evidences:

5.1.2.1. ኢይደልወኒ፡ ትባእ፡ ታሕተ፡ ጠፈረ፡ ቤትየ። (Matt. 8:8).

5.1.2.2. ኢይደልወኒ፡ ትባእ፡ ታሕተ፡ ጠፈረ፡ ቤትየ። (Matt. 8:8).


5.1.3. **መንገለ mangala and ከበ ከሌሬ**

An adequate explanation on their origins, meanings and functions as conjunctions are elaborated in the preceding chapter under the sub-sections 4.7. Henceforth, we discuss their further grammatical function as prepositional elements with various meanings. In such cases, they are attached always to the non-verbal linguistic elements.

5.1.3.1. (With the meanings ‘to’ and ‘toward’)

5.1.3.1.1. ነሐውር፡ ኀበ፡ እግዚእነ። (2 Cor. 5:8.).

\[
\text{naḥawwor ከሌሬ ʾəgzi'ə-na}
\]

‘We will go to our Lord’.

5.1.3.1.2. ወዝኒ፡ አኮ፡ ዘመንገለ፡ እግዚአብሔር። (2 Cor. 11:17).

\[
\text{wə-za-ni እንኩን ዘመንገለ እግዚአብሔር}
\]

‘But, this is not towards God’.

5.1.3.2. With the meanings ‘at’, ‘through’, ‘by’ and ‘near’

ወናሃ🇮ና፡ ቆምኩ፡ ኀበ፡ እሑር፡ ወእንተ። (Rev. 3:20).

\[
\text{wə-nāhu ቆምኩ ከበ እሑር ወእንተ}
\]

‘And now, I stand at the door and knock’.

5.1.3.3. ቤተ፡ ስምዖን፡ ሰፋዪ፡ ዘመንገለ፡ ባሕር። (Acts 10:5).

\[
\text{beta ሰምዖን ሰፋዪ ዘመንገለ ባሕር}
\]

‘The house of Simon a tanner which is by sea’.

5.1.3.4. With the meaning ‘via’ or ‘by way of’:

\[
\text{አስተን ከበ-ወር በሮር በስፋዪ ቁል ብሔር ቅድመንያ}
\]

‘I may pass your way to Mecedonia’.
Further references: Gen. 20:12; Acts 18:17, 18; Rom. 2:22; 2 Cor. 1:7; 1 John 2:1; Anap. John (com.) verse 43; Gdl. Qaw 2:6.

According to Leslau, ḫaba can be added to mangala to form the phrase ḫaba-mangala ‘towards’. But such a combination is not mentioned in the Ḥaggabāh tradition. Even, the duplication of mangala like ḫaba as a conjunctural element is not recognised as a correct combination since each element is enough to express the concept ‘towards’, and hence, there is no need of the attachment of other element with the same semantic value.

5.1.4. መንጽረ manṣara, መቅድመ maqdəma, ቅድመ qədma, አንጻረ ʾanṣāra and ገጽ gaṣṣa

A fair explanation on the origins, meanings and functions of መቅድመ maqdəma \(^{216}\) and ቅድመ qədma is presented in chapter three under 3.2.2 and chapter four under the subsection 4.3.2. The preceding chapter also provides some explanations concerning መንጽረ manṣara and አንጻረ ʾanṣāra (3.1.4). For this reason, we skip discussing these aspects here again, and focus on their functionality as prepositional elements including ገጽ gaṣṣa.

Gaṣṣa is a noun in status constructus which is originally related with the verb ገጽወ gaṣṣawa ‘separate’, and ‘personify’. Literally, gaṣṣ means ‘face’. It is used in expression of a position or location like qədma and ʾanṣāra with the meanings ‘before’, ‘in front of’, ‘in the presence of’ and ‘in the sight of’.\(^{217}\)

In a sentence, each element is attached to the non-verbal element initially. The particles ብ ቨa, እም ʾǝm and ወስተ wǝsta can be affixed to all these elements initially without affecting their actual meanings. Even qədma can be added to the remaining elements.

Textual evidences:

5.1.4.1. መስ裁 ከመራ፡ ከሔዮ ከመሸ ከመሸ ከመሸ ከመሸ ከመሸ ከመሸ ‘He will be great in the sight of the Lord’.

\(^{215}\) Leslau 2006, 349.

\(^{216}\) Tropper indicates that it is one of the few prepositional elements which are rarely needed. Tropper 2002, 142. This is perhaps because of the little attestations of the element in this grammatical function. But to ratify its function of a preposition, there are some unambiguous textual evidences such as መንጽረ ከቃው ከመሸ ከመሸ ከመሸ maqdəma k”ellu nsabbōk šallāse ‘Before all things, we preach Trinity” Haym. (com) 60:2.

\(^{217}\) Dillmann 1865, 702, 703, 1208; Kidāna Wald Kafle 1955, 329, 650, 683; Leslau 1989, 90, 130.
Prepositions

5.1.4.2. ከልየ፡ በእንቲአክሙ፡ በገጹ፡ ለክርስቶስ። (2 Cor. 2:10).

\[ \text{hadaggu laloya ba'antia-kumu ba-gass-u la-krastos} \]

\(<\text{V:Perf.1c.s}>\ <\text{PSub}>\ <\text{Prep-PSuff:2m.p}>\ <\text{Prep-Prep-PSuff:3m.s}>\ <\text{Prep-NPro:}\ m.s.Nom>\]

‘I have forgiven for your sake in the presence of Christ’.

5.1.4.3. መዐትከ። (Ps. 101:10).

\[ \text{ʾǝm gaṣṣa-maqśafta ma'atǝ-ka} \]

\(<\text{Prep}>\ <\text{prep}>\ <\text{NCom:unm.s.ConSt}>\ <\text{NCom:unm.s.Nom-PSuff:2m.s}>\]

‘From the sight of the indignation of your wrath’.

La can also be accidentally attached to the element in the place of \( ba \).

Example: \[ \text{መዐትከ፡ በእንቲአክሙ፡ በገጹ፡ ለክርስቶስ። (2 Cor. 2:10).} \]

\[ \text{wa-šannaya ከልየን la-qǝdma ʾǝgziʾaḥer wa-la-qǝdma sab′} \]

\(<\text{Conj-Adv}>\ <\text{V:Imp:2m.p}>\ <\text{Prep-Prep}>\ <\text{NCom:m.s.Nom}>\ <\text{Conj-Prep-Prep}>\ <\text{NCom:unm.p.Nom}>\]

‘And think what is good in the sight of God and in the sight of man’.


5.1.5. በእንታለ māʾǝkala

According to the ሲወስን ረጌል tradition, በእንታለ māʾǝkala in such a case is a noun in status constructus which is related with the verb እንታለ ʾamāʾǝkala ‘plot a centre’. በእንታለ māʾ kal means ‘centre’ or ‘middle’. But from the perspective of modern Gǝʿaz studies, the etymological relation of māʾkal is with the verb እስጉ በቀሌ ‘be equal’, ‘be enough’; እንታለ ʾamāʾskala is a denominative from እንታለ በቀሌ.\(^{218}\)

It mostly plays the role of a preposition with the meaning ‘between’ or ‘in the middle of’.\(^{219}\) In such a case, it is always attached to the non-verbal language elements initially.

Textual evidence:

5.1.5.1. ወኀለፈ፡ ማእከለ፡ ሰማርያ፡ ወገሊላ። (Luke 17:11).

\[ \text{wa-ḥalafa māʾskala samārya wa-galilā} \]

\(<\text{Conj-V:Perf.3m.s}>\ <\text{Prep}>\ <\text{NPro:pl.s.Nom}>\ <\text{Conj-NPro:pl.s.Nom}>\]

---

218 Dillmann 1907, 401; Leslau 2006, 15, 324.

‘And he passed between Samaria and Galilee’.

In some text traditions, it occurs twice before each noun. However, its double employment does not make any semantic change.

Textual evidence:

5.1.5.2. ወፈለጠ፡ እግዚአብሔር፡ ማእከለ፡ ብርሃን፡ ወማእከለ፡ ጽልመት። (Gen. 1:4).
wa-falaṭa ʾǝgziʾabǝḥer māʾǝkala bǝrhān wa-māʾǝkala ṣǝlmat
<Conj-V:Perf.3m.s> <NCom:m.s.Nom> <Prep> <NCom:unm.s.Nom> <Conj-Prep>
<NCom:unm.s.Nom>

‘And God make a separation between the light and (between) the darkness’.

Ba, ʾǝm and wǝsta are the most essential ACPPIP elements which can be added to māʾǝkala initially.

Textual evidence:

5.1.5.3. ዘካርያስ፡ ወልደ፡ በራክዩ፡ ዘቀተልክምዎ፡ ቤተ፡ መቅደስ፡ ወምሥዋዕ። (Matt. 23:35).
zakārǝyās walda barākǝyu za-qatalkomǝww-o
<Nprom:s.PSt> <NCom:m.s.ConSt> <NPro:m.s.Nom> <PRel-V:Perf.2m.p-PSuff:3
ba-māʾǝkala bata maqdas wa-mǝśwāʾ m.s> <Prep-Prep> <NCom:unm.s.ConSt> <NCom:unm. s.Nom> <Conj-NCom:unm.s. Nom>

‘Zechariah the son of Berechiah whom you murdered between the temple and the altar’.

5.1.5.4. ወይሰጥቆ፡ እማእከሉ። (Matt. 24:51).
wa-yǝsǝṭṭǝq-o ʾǝm-māʾkal-u
<Conj-V:Imperf.3m.s-PSuff:3m.s> <Prep-Prep-PSuff:3m.s>

‘And he will cut him in pieces’.

5.1.5.5. ግወታው፡ እማእከሉ። (Ps. 45:5).
ʾǝgziʾabǝḥher wǝsta māʾkal-a
<NCom:m.s.Nom> <Prep> <Prep-Psuffix.f.s>

220 Due to the attachment, the first consonant of māʾkala goes to be geminated while the ending syllable of ʾǝm is absorbed by (mā) and does not appear any more in the fidal transcription. See the textual evidence 5.1.5.4.
The Lord is in her midst’. Notwithstanding, if it occurs alone, it will be considered as an adverb.

Textual evidence:

5.1.5.6. ብእሳት፡ ትቀውም፡ ማእከለ። (John 8:9).

wa-yǝʾǝti-ni bǝʾǝsit taqawwom māʾǝkala.

‘And the woman was standing in the midst’.

Further references: 1 Sam. 2:11, 6:6; 2 Sam. 13:34; Ps. 81:1; S. of S. 2:2; Gdl.Qw 1:38.

5.1.6. ማዕدوተ māʾdota

māʾdota is originally the nominal derivation in status constructus which is related with the verb ዐደወ ḏawaw ‘crossover’. It is used as a preposition with the meanings ‘across’ or ‘beyond’.221 It can be attached to the non-verbal elements only.

Textual evidence:

5.1.6.1. ባሕር፡ ኀበ፡ ቅፍርናሆም። (John 6:17).

wa-ḥoru māʾdota ḫaba qǝfrǝnnāhom

‘And they went beyond the sea to Capernaum’.


5.1.7. ኦቃ ኡቃ ṡafā

afā is originally a linguistic element that can be used as a preposition or as an adverb with the meaning ‘outside’.222 As a prepositional element, it goes to be attached to the non-verbal elements while as an adverb, it does occur alone. In both occurrences, the notion of some ACPPIP elements such as ኦቃኗላ mangala, ከ ba, ኣብ ከባባ, ኦቃ ኣም, ኣንተ ኡቃ and ኣስተ ኡቃ are sounded without occurring evidently. These elements can also be prefixed to it.223

Textual evidences:

221 Dillmannn 1865, 1013; Kidāna Wald Kǝfle 1955, 685; Leslau 1989, 179.

222 Dillmann 1865, 809; Kidāna Wald Kǝfle 1955, 236; Leslau 1989, 147. Malʾaka ၊ aryam Yǝtbārak stated in his grammar and dictionary that ṡafā cannot be recognized as ACPPIP element. But, he did not propose a reason for this suggestion. Yǝtbārak Maršā 2002, 168.

223 Leslau 2006, 9.
Prepositions

5.1.7.1. (as a preposition) ነዋ፡ ይቀውሙ፡ አቡከ፡ ወእምከ፡ አፍኣ፡ ቤተ፡ ክርስቲያን። (Gdl.Qaw 4:30).

nawā yəqawwəmu ʾabu-ka wa-ʾəmmə-ka
PartPres <V:Imperf.3m.p> <NCom:m.s.Nom-Suff:2m.s> <NCom:f.s.Nom-
PSuff:2m.s> <Prep> <NCom:unm.s.ConSt> <NCom.unm.p.Nom>
‘Behold, your father and mother are standing outside the church’.

5.1.7.2. (as an adverb) አውጽእዎ፡ አፍኣ፡ ውስተ፡ ጸናፌ፡ ጽልመት። (Matt. 25:30).

ʾawṣǝʾww o ʾafʾā wǝsta ṣanāfe ṣǝlmat
V:Impt-PSuff:3m.s> <Prep> <Prep> <NCom:unm.s.ConSt> <NCom.unm.s.Nom>
‘Send him away into the outer darkness’.

Further references: Job 2:8; Luke 24:50; John 9:34.

5.1.8. እስከ ʾǝska

እስከ ʾǝska as a preposition is attached to the non-verbal linguistic elements. On different
aspects of the element, a detailed explanation is presented in chapter four under 4.3.3.

5.1.9. እንተ ʾǝnta

Apart from being a relative pronoun, እንተ ʾǝnta has at least two more exclusive
functions which are not shared by its fellow elements za and ነloggedIn.

5.1.9.1. It is used as a preposition expressing a direction with the meaning ‘to’.

Textual evidence:

5.1.9.1.1. ወልድ፡ እኁየ፡ ፈነወ፡ እዴሃ፡ እንተ፡ ስቍረት። (S. of S. 5:4).

wald ʾǝḫu-ya fannawa ṣǝq-rat
NCom:m.s.Nom> <NCom:m.s.Nom-PSuff:1c.s> <V:Perf.3m.s> <NCom:unm.s.Acc>
ʾǝnta ṣǝq-rat
Prepositions

‘The son, my brother extended his hand through opening’.

5.1.9.2.2. መንገለ፡ ካልእት፡ ፍኖት፡ አውፅአቶሙ። (Jas. 2:25).

‘And she sent them out by another way’.

Further references: Ps. 17:3; Matt. 19:24; Acts 16:28; Rom. 15:28; Eph. 3:17.

5.1.10. ከፋላ kawālā and ወንድ ዕ_tra dəḥra

The origins of these two elements and their functionalities as adverbial elements are discussed in chapter three, section 3.2.5. Now in this part, we will see how they serve as prepositional elements. Leslau mentioned that they function as adverbs, but did not say anything as to whether or not they can be used as prepositions. In Tropper’s opinion, kawālā is a rarely needed element for this function.

The grammatical function of kawālā and ዕ_tra as prepositions is to express a position with the precise meaning ‘behind’ or ‘at the back of’. In this case, they are attached to the non-verbal language elements. An initial affixation of some ACPPIP elements such as mangala, ba and ዋ_m to the elements is possible.

Textual evidences:

5.1.10.1. መንገለ፡ ከፋላ፡ ተተርአሰ። (Mark 4:38).

‘But he lies on the cushion at the back part of the boat’.

5.1.10.2. መንገለ፡ ከፋላ፡ ተተርአሰ። (Matt. 22:27).

‘And after them all, the woman died’.


Particularly, the nominative form ዕ_tra can play the same role if a place preposition such as መንገለ mangala, ወንድ ዕ_tra ዋ_m and መንገለ ዋ_mta is attached to it. The actual concepts of the elements added to it may not move on in terms of the

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225 Tropper 2002, 142.
attachment. It may rather have the following meanings መንገለ፡ ድኅር "mangala doḥr/ ከት፡ ድኅር "haba doḥr ‘towards back’; መርሃ፡ ድኅር "ba-doḥr ‘at the back’, ‘behind’; ከም፡ ድኅር "ʾəm doḥr ‘from behind’ and እንተ፡ ድኅር "ʾənta doḥr ‘backward’.

Textual evidences:
5.1.10.3. ሑር፡ እም፡ ድኅሬየ፡ ዲያጣን፡ እስመ፡ ኮንከ፡ ማዕቀፍየ። (Matt. 16:23).

 произведен መንገለ፡ ድኅር ከት፡ ድኅር ከም፡ ድኅር እንተ፡ ድኅር እም፡ ድኅሬየ፡ ዲያጣን፡ እስመ፡ ኮንከ፡ ማዕቀፍየ። (Matt. 16:23).

‘Go away Satan behind me! You became a stumbling block to me’.

5.1.11. መንገለ፡ ድኅሬье፡ ዲያጣን፡ ዲያጣን፡ ድኅሬье፡ ዲያጣን፡ ዲያጣን፡ ድኅሬье;

The elements መንገለ፡ ድኅሬье፡ ዲያጣን፡ ዲያጣን፡ ድኅሬьеː ዲያጣን፡ ዲያጣን፡ ድኅሬьеː ዲያጣን፡ ድኅሬье is equally affiliated with the verb መንገለ፡ ድኅሬье ‘become inside or inner’. መንገለ፡ ድኅሬье is also semantically equivalent to each of them. Besides, it is much closer to መንጾ ድኅሬье. So, it is possible to consider that መንጾ is the result of the loss of ም. In support of this, Leslau claimed as it is a variant of መንጾ. Dillmann also suggested that it is probably from መንጾ.

Even if መንጾ has exclusively some additional functions, the common grammatical function of all of these elements is to be used as prepositions in expression of position or place with a meaning ‘in’ or ‘inside’. The linguistic elements to which each of these elements goes to be attached are the non-verbal elements. Some other appropriate elements such as ምጾ, ምጾ, ምጾ, ምጾ, ምጾ and ዝ can be added to them initially. Even መንጾ is attached to መንጾ and መንጾ. But none of them can be attached to መንጾ.

Textual evidences:
5.1.11.1. በጸጋ፡ እግዚአብሔር፡ አንሶሰውነ፡ ድኅሬье፡ ዲያን። (2 Cor. 1:12).

even ምጾ is attached to መንጾ and መንጾ. But none of them can be attached to መንጾ.

Textual evidences:
5.1.11.2. ምጾ፡ ዲያጾ፡ ዲያጾ፡ ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድኅሬьтеː ድernet

226 Leslau 2006, 620.
227 Dillmann 1907, 396.
228 Dillmann 1865, 908384; Kidāna Wald Kǝfle 1955, 345; Leslau 1989, 163.
229 Dillmann 1907, 396; Tropper 2002, 144.
Prepositions

waʿalbo  za-ballo  sabʾ  wəsta  wəsāte  bet
<Conj-PartNeg>  <PRel-V:Perf.3m.s>  <NCom:m.s.Nom>  <Prep><Prep>  <NCom:unm.s.Nom>

‘And there was no man inside the house’.

5.1.11.3. ሀለወከ፡ ታእምር፡ አመ፡ ትበውእ፡ ውስተ፡ ውሳጢተ፡ ውሳጢት። (1 Kgs 22:24).
hallawakka  tāmor  ṅa tabawʾ  wəsta  wəsāṭita  wəsāṭit
<V:Perf.2m.s> <V:Subj.2m.s><Prep> <V:Imperf.2m.s> <Prep> <Prep> <NCom:unm.s. Nom>
‘You have to know when you enter into the inner room’.

Further references: Gen. 16:6; 1 Kgs 6:19; Esther 4:3; Job 2:5, 8; Isa. 8:1; Rom. 9:33; Gal. 6:8; Rev. 1:11.

If any other prepositional element such as ʾǝnta is attached to  wəst or wəsāṭit (not status constructus), then, in such cases, they are considered as nouns but not as prepositions.

Textual evidence:

5.1.11.4. ወሖረ፡ እንዘ፡ ይርዕድ፡ እንተ፡ ውስጥ። (Acts 16:28).
ḥuru  ʾantǝmu  wəsta  ʾaṣada  waynǝ  taqanayu
<V:Impt.2m.p> <PPer:2m.p:Nom> <Prep> <NCom:unm.s.ConSt> <NCom:unm.s.
‘And he rushed inside trembling’.

Further references: 1 Kgs 6:13; Jas. 4:9, 13.

Henceforth, we will see the exclusive functions of  wəsta that cannot be shared by the other elements of the sub-group. As it is yet a preposition in expressing a position, place, site and direction, it is used in the place of ḥaba, ba-ḥaba, lāʾla and māʾǝkala with the meanings ‘to’, ‘toward’, ‘in’, ‘on’, ‘among’, ‘within’, ‘through’, ‘throughout’, ‘against’ and ‘by’.230

Textual evidences:

5.1.11.5. ሆሬ፡ እንትሙ፡ ውስተ፡ አጸደ፡ ወይንየ፡ ወተቀነዩ። (Matt. 20:7).
ḥuru  ṃantǝmu  wəsta  ʾaṣada  waynǝ-ya  wa-taqanayu
<V:Impt.2m.p> <PPer:2m.p:Nom> <Prep> <NCom:unm.s.ConSt> <NCom:unm.s.

230 Leslau 2006, 620; Yāred Šiferaw 2009, 381.
Prepositions

Nom-PSuff:1c.s> <Conj-V:Impt.2m.p>
‘You may go into my vineyard and work’.


5.1.11.7. ወአአኀዝዎ፡ ሕለተ፡ ውስተ፡ የማኑ። (Matt. 27:29).

‘They caused him to take a reed in his right hand’.

5.1.11.8. ወኢይኩኑ፡ እም፡ ውስቴትክሙ፡ ብዙኃን፡ መምህራነ። (Jas. 3:1).

‘Let not many among you become instructors’.

5.1.11.9. ወነፍሐ፡ ቀርነ፡ ውስተ፡ ኵሉ፡ ምድር። (1 Sam. 13:4).

‘Then he blew the trumpet throughout the land’.

5.1.11.10. ወአንበሩ፡ አፉሆሙ፡ ውስተ፡ ሰማይ። (Ps. 72:9).

‘They have set their mouth against the heaven’.

5.1.11.11. ወእንዘ፡ ይነብር፡ አሐዱ፡ ወሬዛ፡ ውስተ፡ መስኮት። (Acts 20:9).

‘And while a certain young man was sitting by the window’.

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Prepositions

Further references: Gen. 6:4, 18:22, 38:21; Exod. 14:29, 20:21, 31:54; 1 Sam. 2:34, 3:9, 13:17; 2 Sam. 3:38, 7:25, 10:6; 1 Kgs 8:20, 18:42; Esther 3:8; Ps. 18:4, 65:12, 74:8, 78:1 114:7, 138:8; John 6:4, 7:8, 20:6; Rom. 9:24; Jas. 4:9, 13; Rev. 3:21; Haym. (com.) 7:5.

5.1.12. ወውዳ ʿawda

ʿawda does occur alone when it is used as an adverb but when it serves as a preposition, it gets attached to the non-verbal linguistic elements. In such functionality, its English equivalent is ‘around’.231

Textual evidence:

5.1.12.1. መርጾ፣ ወድቀ፣ ተዐይኒሆሙ፣ ወዐውደ፣ ደባትሪሆሙ። (Ps. 77:28).

wadqa māʾǝkala taʿayyǝni-homo wa-ʿawda dабatǝri-homo
<V:Perf.3m.s> <Prep> <NCom:unm.s.Nom-PSuff:3m.p> <Conj-Prep> <NCom:unm.s.Nom-PSuff:3m.p>

‘It had fall down in the midst of their cam and around their tents’.

Further reference: 2 Sam. 7:1.

5.1.13. ከ ጥቃ ጎረ እና ታወ። ታወ ጥቃ ጎረ ከ እና (Matt. 21:1).

betafāge ʾǝnta gabo dabra zayt
<NPro:pl.s.Nom> <PRel> <Prep> <NCom:unm.s.ConSt > <NCom:unm.s.Nom>

231 Dillmann 1865, 1000; Kidāna Wald Kǝfle 1955, 687; Leslau 1989, 177.


233 Dillmann 1907; 404; Leslau 2006, 595.
‘Bethphage which is near the Mount of Olives’.

5.1.13.2. ወይእዜニ፡ ሀለውነ፡ ውስተ፡ ቃዴስ፡ ጥቃ፡ ደወለ፡ ብሔርከ። (Num. 20:16).
wa-yeʾaze-nil hallawna westa-qādes ṭeqā-dawala-bəhera-ka
‘And now we are at Kadesh near the edge of your territory’.

More than this, gabo is used infrequently in the place of በኀበ ba-ḥaba or መንገለ mangala ‘towards’ or ‘at the direction of’.

Textual evidence:

5.1.13.3. አድባረ፡ ጽዮን፡ በገቦ፡ መስዕ። (Ps. 47:2).
ʾadbāra ṣǝyon ba-gabo masʿ
‘The mountains of Zion are towards the northeast’.

5.2 Prepositions of Time

5.2.1. ራኢ ጘንነትा

We have seen earlier (3.2.3) how it functions as an adverb. Now, we will see its further function as a preposition. In such a case, it does not occur alone, but is attached to nouns. Its meaning remains the same (‘next day’).

Textual evidence:

5.2.1. ራኢ ጘንነትा

(Ex. 8:2).
wa-yeʾabel-ā nagus ḥaʾaster ʾama
<NCom:unm.s.Nom> <V:Perf.3ms-Psuff:3fs.s> <Prep-NPro:f.s.Nom> <Prep>
ḡabitā baʾal mənta konki ḥaster
<Prep> <NCom:unm.s.Nom> <AInt> <V:Perf.2fs.s> <NPro:f.s.Nom>
‘On the second day of the feast, the king asked Ester, what happened to you, Ester?’

234 Dillmann 1865, 373; Kidāna Wald Kǝfle 1955, 875; Leslau 1989, 73.
5.2.2. ሶበ soba, አመ ʾama, ጊዜ gize and ዕድሜ ʿǝdme

The explanations given on the grammatical functions of ሶበ soba, አመ ʾama, ጊዜ gize and ዕድሜ ʿǝdme in the previous chapter involves the role of the elements as prepositional elements (4.3.1, 4.8.1). Here, we discuss only the origin, meaning and function of ዕድሜ ʿǝdme.

Originally, ʿǝdme is related with the verb ዐደመ ʿaddama ‘fix a time’ and ‘invite’. It means literally ‘age’ or ‘time’. It does not exist in the preposition lists of all grammarians mentioned in this work (see Table 3). But according to the ምጆጉበበ በርዕስ ምጆጉበበ በርዕስ tradition, it serves as a preposition, and shares the principal concept of አመ ʾama, ሶበ soba, and ጊዜ gize in expressing an unfixed time. Indeed, it has a similar meaning with those prepositional elements but in function, it is distinct because it is used often as a noun. Let us see the following reading which is one of the rare readings mentioned as evidences.

5.2.2.1. ወአመ፡ በጽሐ፡ ዕድሜሁ፡ ፈነወ፡ እግዚአብሔር፡ ወልዶ፡ ወተወልደ፡ እም፡ ቅእስት። (Gal. 4:6).

\[\begin{align*}
\text{wa-}&\text{ama} & \text{bašha} & ʿǝdme-hu & \text{fannawa} & ʾǝgziʾābǝḥer wald-o \\
\text{wa-}&\text{tawalda} & ʾǝm & \text{bǝʾǝsit} \\
\end{align*}\]

‘And when the time reached, God had sent his son, and he was born from a woman’.

In the given example, ʿǝdme with the prenominal suffix of the third person masculine singular -hu is used as a noun, and is not playing the role of a preposition. We can take also ወ有关部门 ዕድሜ፡ ቅእስት። (M. Saʿat, 158.) as additional example. But, even in this reading, ʿǝdme is a noun. Thus, it is difficult to consider it a preposition while it does not function as a preposition.

5.2.3. አፈ ኢفة and የና ዶና ዶና

እሇ ኢفة is a noun in status constructus. ኢفة ኢفة means ‘mouth’. የና ዶና ዶና is the nominal derivation which is originally related with the verb የና ዶና ዶና ‘send’. It means literally ‘way’, ‘road’ and ‘street’. However, in the state of prepositional elements, they are used in expression of time with the meanings ‘in’ and ‘towards’. It is difficult to consider it a preposition while it does not function as a preposition.

Textual evidence:

\[\text{235 Dillmann 1865, 809, 1373; Kidāna Wald Kǝfle 1955, 235, 727; Leslau 1989, 147, 244.}\]
Prepositions

5.2.3.1. ወቈዓት፡ ያመጽኡ፡ ሎቱ፡ በአፈ፡ ጽባሕ፡ ኅብስተ፡ ወፍና፡ ሠርክ፡ ሥጋ። (1 Kgs17:5).

\[ \text{wa-qʷàt} \quad \text{yāmāṣṣátu} \quad \text{l-ottu} \quad \text{ba-ʾafa} \quad ṣabḥ} \]

[<Conj-NCom:m.p.Nom> <V:Imperf.3m.p> <Prep-PSuff:3m.s> <Prep-Prep> <NCom:

\

\text{ḥobasta} \quad \text{wa-fənnā́} \quad \text{sark} \quad \text{ṣagā́}

\text{unm.s.Nom> <NCom:unm.s.Acc> <Conj-Prep> <NCom:unm.s.Nom> <NCom:unm.s. Acc>}

‘And the ravens were bringing him bread in the morning and meat towards evening’.

Further references: Gen. 3:8; Esther 3:14; 1 Kgs 18:29.

5.3 Comparative Preposition

5.3.1. ወመጣና maṭana and ኢምጣናʾ amṭāna

መጠነ maṭana and አምጣነ ʾamṭāna are among the ACPPIP elements that can deliberately be categorized under the lexical categories of conjunctions and prepositions according to their diverse functions. Thus, an eloquent explanation on their origins and functions is provided in chapter four (See 4.9.2).

5.3.2. ኢምሳለʾ ʾamsāla and እርአያʾ ʾarʾayā

We have already seen the etymology and meaning of these two elements as well as their grammatical function as conjunctions in 4.9.4. Here, we see how they function as prepositional elements being added to the non-verbal language elements. The preposition ‘like’ is the most attainable English equivalent of both elements. Nonetheless, the following phrases can also express their notion: ‘in the likeness of’, ‘in resemblance of’ ‘in the form of’ and ‘in the image of’. The preposition ‘like’ can also be its equivalent in some expressions.

Textual evidences:

5.3.2.1. ወንሕነሰ፡ ንተነብል፡ በአምሳለ፡ ክርስቶስ። (2 Cor. 5:20).

\[ \text{wa-nəhna-ssa} \quad \text{natanabbəl} \quad \text{ba-ʾamsāla} \quad \text{kərəstos} \]

\[ \text{236 Leslau introduced the combination of fənnā with sark and nagh and formed two phrases fənnā sark 'towards evening' and fənnā nagh 'towards dawn' Leslau 2006, 163. But practically 'afa səbāb is often used instead of fənnā nagh because the metaphorical expression relates to the movement of the sun; when it rises it is said 'af for 'af is a starting point. When it goes down, it is said fənnā since fənnā means 'way', and it shows the journey of the sun. So, the metaphor fənnā nagh is as strange as 'afa sark.}

\[ \text{237 Dillmann 1865, 173, 300; Kidāna Wald Kǝfle 1955, 613, 816; Leslau 1989, 34 Yāred Šiferaw 2009, 344.} \]
‘And we beg you in the likeness of Christ’.

5.3.2.2. ከግበር፡ ሰብአ፡ በአርአያነ፡ ወበአምሳሊነ። (Gen. 1:26).

nǝgbar   sabʾa   ba-ʾarʿayā-na   wa-ba-ʾamsāli-na

‘Let us create man in our image and in our likeness’.

5.3.3. እዕና ‘atório

አያተ ʾayāta is on one hand the plural form of the interrogative adverb እዕና ʾay ‘what’ and ‘which’. On the other hand, it is an individual element that can be used as a preposition with the meaning ‘like’. On its origin, Leslau proposed that it is a noun which is connected with the verb ʾayaya ‘make equal’. For ʾayāta, he gave the meanings ‘equally’, ‘in like manner’ and ‘like’ by considering it as an adverb and a preposition.

It is attached to the non-verbal linguistic elements.

Textual evidence:

5.3.3.1. እዕና፡ አዕናቍ፡ እል፡ ተሰክዓ። (Malkəʿa ʾiyyasus Hymn 12).

ʾayāta   ʾaʾnāq   ቀላል  እለ  ተስወፋ

‘Like diamonds which are threaded’.

5.3.4. እም ቦም

See the explanation under 4.9.6.

5.3.5. እው ከመ

The grammatical functions of እው ከመ which is one of the most important ACPPIP elements in the category of conjunctions has been discussed in the previous chapter (4.6.2). In this part, we will see only how it is employed as a preposition.

As a preposition, it is attached to the non-verbal linguistic elements. Its meaning is ‘like’. In the absence of a visible verb, እው ከመ  ውእቱ will take the place of a verb to express the similarity of two or more persons or things by comparison.

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238 Dillmann 1865, 798; Kidāna Wald Kǝfle 1955, 215; Leslau 1989, 146; Yāred Šiferaw 2009, 381.
239 Leslau 2006, 51.
240 Dillmann 1865, 826; Kidāna Wald Kǝfle 1955, 156; Leslau 1989, 147.
Prepositions

5.3.5.1. ሰብእሰ፡ ከመ׃ ወርን፡ መዋዕሊሁ። (Ps. 103:15).

sabʾssa kama śār mawāli-hu

‘But a man, his days are like a grass’.

5.3.5.2. ክልኤ፡ አጥባትኪ፡ ከመ፡ ክልኤ፡ ዕጕለ፡ መንታ፡ ዘወይጠል። (S. of S. 4:5).

kəlʾe ᾃṭbātə-ki kama kəlʾe ‘əg’la

‘Your two breasts are like two twin fawns of a gazelle’.

In some cases, it is used to mean ‘according to’.

Textual evidence:

5.3.5.3. ወትፈድዮ፡ ለኵሉ፡ በከመ׃ ምግባሩ። (Ps. 61:12).

wa-tǝfaddǝy-o la-kə́للу ba-kama məgbə́r-u

‘You recompense everyone according to his deed’.

Further references: Gen. 1:4, 21; Ps. 109:17.

When it is combined with nouns in making a comparison of two things, ከመ kama can drag the same verb even after the combination in the translation to make the comparison eligible. In such cases, it is identified as ውጥን ጨራሽ wǝṭṭǝn čarrāš.

Textual evidences:

5.3.5.4. ዐገቱኒ፡ ከመ፡ ንህብ፡ መዐረ። (Ps. 118:12).

ʿagatu-ni kama nəhb maʿara

‘They surrounded me as the bee surrounds the honey.

5.3.5.5. ወኀደረት፡ ውስቴቶሙ፡ ከመ፡ ዝናም፡ በበድው፡ ወከመ፡ ጠል፡ በምድር፡ ቅምዕት። (Enoch (com.) 12:3).

wa-ḥadarat wəstet-omu kama zənām ba-badəw

241 Amharic phrase with a literal meaning ‘someone or something that completes what is incomplete’.
And it abides in them as a rain abides in a remote area, and as a dew (abides) on the thirsty ground’.  

5.4 Other Prepositions

5.4.1. ኪሱተ hǝyyanta, ከሱተ ba’ǝnta, ኣሱ bezā, ኣሱ ቤንስ ቡክለ and ኣሱ ቡክለ ተውላጠ tawlāṭa

The origins and grammatical functions of ኪሱተ hǝyyanta, ከሱተ ba’ǝnta and ኣሱ ቡና ቡክለ tawlāṭa as the conjunctional elements were discussed in chapter four under 4.9.1 and 4.9.3. The discussions included comprehensive textual evidences. Thus, we discuss here only ኣሱ bezā and ኣሱ ቤንስ ቡክለ.

Bezā is initially related with the verb ከሱ ቡፍቫ bezawa ‘redeem’ and ‘rescue’. Takla is the root noun of the verb ኣሱ ባክለ takala ‘plant’ in status constructus. They are equally used as prepositions with the meanings ‘for’, ‘for the sake of’, ‘in charge of’, ‘instead of’, ‘in the place of’ and ‘in terms of’.⁴²

As long as they function as prepositions, they have to be attached to the non-verbal language elements only. They do not occur alone. Even in the attachment, they always take the initial position.

Textual evidence:

5.4.1.1. ይፍዲ፡ ላህመ፡ ባክለ፡ ላህሙ። (Exod. 21:36).

‘He shall pay an ox instead of his ox’.

5.4.2. እ la

La has various grammatical functions with different meanings.⁴³ It is attached to verbs (imperatives and infinitives), ACPPIP elements, nouns, numerals and nominal derivations initially.

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⁴³ Dillmann 1865, 22; Kidāna Wald Kǝfle 1955, 155, 554; Yaered Šiferaw 2009, 344.
The element is identified with various scholarly identifications which are intended to express its roles according to each function. The identifications are originally Amharic terms. From the functions which the elements execute, we can imagine how the identifications are reasonable and fitting. Let us see them individually.

5.4.2.1. እላ as ምግኝው ቁቁም ቀሪ (lit.: ‘something which remains unchangeable’).

When it is attached to infinitives, nouns and numbers in the state of being a preposition with the meaning ‘for’ or ‘to’, it is called ቀሪ. The reason is that in such cases, the Gǝʿǝz la is totally equivalent with the Amharic la.

Textual evidence:

5.4.2.1.1. የተአክሎ፡ ለዘከመዝ፡ ዛቲ፡ ተግሣጽ። (2 Cor. 2:6).

taʾakkǝl-o   la-za-kama-zə   zātti   tagśāš
<V:Imperf.3f.s-PSuff:3m.s> <Prep-PRel-Prep-PDem.3m.s.Nom> <PDem.3f.s. Nom>
<NCom: f. s.Nom>
‘This punishment is sufficient for such a one’.

5.4.2.2. እላ as ጀጠቃሽ ዣጣኝጋስ (lit.: ‘something which is mentioned or touched’).

When a verb in a sentence is with a suffix, the object shall not change its ending vowel. But instead, la gets attached to it initially. In such cases, la will be called ‘taṭaqqaš’

Textual evidence:

5.4.2.2.1. እመቦ፡ ዘይቴክዝ፡ ለይጸሊ። (John 19:15).

ʾǝmma-bo   za-yǝtekkǝz   la-yǝṣalli
244 Dillmann 1907, 389, 391; Leslau 1989, 5.

5.4.2.3. እላ as ከወወን ቁወሉ፡ ሸሂ ዣቃወስ (lit.: ‘someone who gives something and gets away’).

When a jussive functions as an imperative, la can be added to it initially without introducing any semantic change. In such a case, la is called ቁወሉ. Some call it ሹማ፡ ጠፋ (lit.: s/th that disappears after appearing) since it does appear only in the Gǝʿǝz reading.

Textual evidences:

5.4.2.3.1. እመቡ፡ ዋርታኝ፡ ከአወስ. (Jas. 5:13).

ʾǝmma-bo   za-yǝtekkǝz   la-yǝṣalli
Prepositions

‘If there is anyone who is sad, he shall pray’.

Further references: Gen. 1:9, 12, 20, 6:20; 1 Sam. 3:17, 18, 12:24; 1 Kgs 4:23; Esther 10:25; Ps. 62:10, 69:2, 102:1; Rom. 11:13, 21; 1 Chr. 2:23; Eph. 4:12; Phil 1:16; Jas. 4:11, 12.

Besides, it is used as a preposition in expression of direction, place and position with the meanings ‘to’, ‘in’ and ‘upon’.

Textual evidences:

5.4.2.3.2. (to) አአዱ፡ ብእሲ፡ ይወርድ፡ እም፡ ኢየሩሳለም፡ ለኢያሪኮ። (Luke 10:30).

‘A man was going down from Jerusalem to Jericho’.

5.4.2.3.2. (in)

ወሠናየ፡ ኀልዩ፡ ለቅድመ፡ እግዚአብሔር። (2 Cor. 8:21).

‘And you may think what is good in the sight of God’.

5.4.2.3.3. (upon)

አለ፡ ለክሙ፡ እለ፡ ትሰፍሕዋ፡ ለእኪት፡ ለቢጽክሙ። (Enoch (com.) 38:14).

‘Woe to you who stretch out to the evil upon your friends’.


Its double occurrence expresses the distributives ‘each’ and ‘every’.

245 Belay Mekonen 2007, 4; Yāred Šiferaw 2009, 344.
‘Each man’s work will become evident’.

Further references: Esther 2:1; Gdl.Gmq, 149.

When it is combined with a verb, it will be translated as ‘whenever’, ‘every time’ (e.g.: እለወከመ lalla-wababa ‘whenever he gives’, እለኽል lalla-nagada ‘whenever he goes’).

5.4.3. ያስሌ mǝsla

mǝsla has a clear etymological relation with አምሳሌ ʾamsāla. It is a noun in status constructus which is related with the verb መሰለ masala ‘look like’ or ‘resemble’. Its main function is to be used as a preposition in expression of unity and togetherness with the meaning ‘together ...with’. Interestingly, it can also be used to express an opposition with the meaning ‘against’. Leslau expressed it as an element expressing reciprocity.

Furthermore, with the same treatment, it functions in the place of la ‘to’ and ‘for’ as it can be used seldom to express similarity and comparability in the place of kama ‘like’. However, in all cases, it is attached only to the non-verbal linguistic elements at the beginning. Za is an essential element to be attached to mǝsla initially without making any change.

5.4.3.1. Textual evidence: as used as ‘with, together ... with’

But when the sun rises with its heat will cause the grass to wither’.

5.4.3.2. Textual evidence: as used as ‘against’

‘But when the sun rises with its heat will cause the grass to wither’.

246 Belay Mekonen 2007, 40; Dillmann 1907, 400; Leslau 1989, 34


248 Kidāna Wald Kǝfle 1955, 256
Prepositions

‘Then Joab and the people who were with him started to fight against the Syrians’.

5.4.3.3. Textual evidence: as used as ‘like’

\(\text{Prepositions} : \text{Joab} : \text{fight} : \text{against} : \text{Syrians} \) (Gal. 3:9).

‘And those who believe today are blessed like the faithful Abraham’.

5.4.3.4. Textual evidence: as used as ‘to’ or ‘for’

\(\text{Further references} : \text{2 Sam. 7:12 ; 1 Kgs 1:21, 2:10 ; Prov (com.) 22:4 ; Mark 5:7 ; John 6:3 ; 1 Chr. 33:15.} \)

5.4.4. \(\text{Ba}\)

\(\text{Ba}\) plays an essential role in the language. It functions as a preposition with the meanings ‘by’, ‘in’, ‘with’, ‘at’, ‘because of’, ‘out of’ and ‘from’.\(^249\) It can be attached only to the non-verbal language elements.

Textual evidences:

5.4.4.1. \(\text{Further references} : \text{2 Sam. 7:12 ; 1 Kgs 1:21, 2:10 ; Prov (com.) 22:4 ; Mark 5:7 ; John 6:3 ; 1 Chr. 33:15.} \)

\(\text{Dillmann 1865, 478 ; Kidāna Wald Kǝfle 1955, 154, 250 ; Leslau 1989, 94.}\)
Prepositions

ʾǝgeśšǝṣ-o  ba-batra  ʿǝdaw
<V:Imperf.1c.s-PSuff:3m.s> <Prep-NCom:un.m.s.ConSt> <NCom:m.p.Nom>
‘And if he commits a sin, I will correct him with the rod of men’.

Again, it is used in the places of ʾǝnḥa mǝsla (with).

Textual evidence:

5.4.4.3. ናሁ፡ ይመጽእ፡ በአእላፊሁ፡ ቅዱሳን፡ መላእክት። (Jude 1:14).

nāhu  yǝmaṣṣəʾǝ   ba   ʾaʾlāfi   hu  qǝddusān  malāʾkt
<Adv>  <V:Imperf.3m.s> <Prep-NumCa.unm.p-PSuff:3m.s> <PPar:m.p.Nom>  
<NCom:m.p.Nom>
‘Behold, he will come with many thousands of his holy angels’.

5.4.4.4 ወታቀንተኒ፡ ኀይለ፡ በጸብዕ። (Ps 17:39)

wa-tāqannta-nni  ḫayla  ba-šabʾǝ
<Conj-V:imperf.1m.s-PSuff:1c.s> <Nom:c.s.Acc> <Prep-Nom:c.s.Nom>
‘You gird me at war’.


In the case of nominal sentences where ba is attached to a noun, a fitting verb is added in the translation to make the attachment provide a full and clear message.

Textual evidence:

5.4.4.5. ከልብኑ፡ አነ፡ ከመ፡ ትምጻእ፡ ኀቤየ፡ በበትር፡ ወአእባን። (1 Sam. 17:43).

kalbǝ-nu   ʾana   kama  tǝmšā’  ḫabe -ya
<NCom:un.m.s.Nom-PartInt> <PPro:1.c.s.Nom> <Conj> <V:Subj.2m.s> <Prep-PSuff: 
ba-batr  wa-ʾaʾbān
1c.s> <Prep-NCom:un.m.p.Nom> <Conj-NCom:un.m.s.Nom>
‘Am I a dog that you come to me taking a stick and stones?’.

Consider that the verb ነሥአ našʾa ‘take’ is added in the translation for the comprehensibility of the sentence, it is just because of the engagement of the element.

Its duplication expresses the distributives ‘every…’and ‘each …’ or ‘each by one’.  

Textual evidences:

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250 Belay Mekonen 2007, 89; Dillmann 1907, 374-90, Leslau 2006, 82.
Prepositions

5.4.4.6. መስለ፡ ክና፡ ከእኩል፡ ወና፡ ወይ፡ ወነወወ፡ የክለ፡ (Gen. 6:19).

<Conj-Prep> <PTot:m.Nom> <PRel-NCom:unm.s.Nom> <V:Imperf> <Prep> -
tābot babba-kəlʾettu

<NCom:unm.s.Nom> <Prep-NumCa>
‘And of every living thing of all flesh, you bring two of every kind into the ark’.

5.4.4.7. መጋወጠ፡ የወጣ፡ የወወወ፡ የለለ፡ የለይpared # (1 Chr. 23:6).

<Conj-V:Perf.3m.s-PSuff:3m.p> <NPro:m.s.Nom> <Prep-NCom:unm.s.Nom-PSuff:3m.p> <Prep-NCom:m.p.ConSt> <NPro:m.s.Nom>
‘And David asigned the sons of Levi according to their turn’.

Further references: 2 Sam. 6:18 Enoch (com.) 21:2; Matt. 21: 41, 24: 7; Acts 25:3; Rom. 14:6; Heb. 9:7; Rev. 10:3; Gdl.Gmq, 123.

5.4.5. እንበለ ʾǝnbala

We have seen its etymology and grammatical function as a conjunctional element in the previous chapter (4.9.7). When we come to its importance and usage as a preposition, we find it being rather multifunctional with various meanings.

5.4.5.1. (‘But’ and ‘instead’).

‘We took courage to die so that we should never trust in ourselves, but instead in God’.

5.4.5.2. (‘Beyond’ and ‘despite’).


The pluralization of combined terms has three features. First, only the initial word of the combination gets pluralized while the second word remains singular. Example: አ_qpː ወይኔ ʾaṣada wayn → አእጻዳተ፡ ወይኔ ʾaṣādāta wayn; ኦመ፡ ገዳም ʾoma gadām → አእዋመ፡ ገዳም ʾawāma gadām.
Beyond many strange things happened to me all the time since I think for the churches’.

5.4.5.3. (‘Apart from’).

‘Then, show me your faith apart from your deed’.

5.4.5.4. (‘Except’ and ‘excluding’).

‘Do not be partial for yourselves but for your friends’.

5.4.5.4.1. ኢታድልዉ፡ ለርእስክሙ፡ ዘእንበለ፡ አርብዓ፡ ምዕት፡ ብእሲ፡ ዘእንበለ፡ አንስት። (Matt. 15:38).

According to this perspective, the way how the reconstructed term ቤተ፡ ክርስቲያን beta krǝstiyān was pluralized is not to be condemned. Nevertheless, as one of the well-known and widely used terms, it seems incredibly strange since the most practicable plural forms for the combined term ቤተ፡ ክርስቲያናት ʾabyāta krǝstiyānāt is either አብያተ፡ ክርስቲያናት ʾabyāta krǝstiyānāt or አብያተ፡ ክርስቲያናት ʾabyāta krǝstiyānāt Acts 9:1.
‘And the people who ate were about four thousand men excluding women and children’. 5.4.5.5. (‘Including’ and ‘without skipping’).

‘The Jews have beaten me five times, forty times by each without skipping one’ 5.4.5.6. (‘Without’).

‘There would be no Law without faith’. 5.4.5.7. (‘Unless’).

Further references: Ezra 2:64; Matt. 6:18; Prov. (com.) 7:2; Heb. 7:20, 11:40; Rev. 3:7.
Chapter Six: Interrogative Pronouns, Relative Pronouns and Interjections

This chapter consists of three sub-lexical categories Interrogative Pronouns, Relative Pronouns and Interjections. The elements involved in the chapter divided in three sub-categories are fourteen all in all. According to the 'Aggābāb tradition, none of them is originally related with a verb except the interjection ṭwayl (see 6.4.1). In a sentence, only three elements of the second sub-category (relative pronoun) are attached to verbs or nouns; the elements of the remaining sub-categories occur alone.

The grammatical importance of the elements of the first sub-category is to be used to ask questions with the meanings ‘who’, ‘what’ and ‘which’; and of the second sub-category is to be used to give information about the noun in a sentence. The elements of the third sub-category are used to express an emotion such as ‘sadness’, ‘happiness’ and so on. Now, we will see them more in detail.

6.1. Interrogative Pronouns: ቁምን mannu, ያል mi, ያንት mǝnt and እየ ʾāy

These elements are the most exploitable interrogative elements in ጥንቃ ከን ከን language with the meanings ‘who’, ‘how’, ‘what’, ‘why’ and ‘which’. Nevertheless, each has its own special focus and character.

 GOODMAN mannu is employed specifically with regard to human beings for all genders and numbers. Its precise meaning is ‘who?’. The particles ያሉ hi and ቁምማ ma can be suffixed to them. However, their attachment makes no change. The attachment of the relative pronoun እየ ʾǝlla to GOOD mannu at the beginning forms the plural fixed phrase እየ ʾǝlla mannu.

Textual evidences:

6.1.1. (Singular.) ያምን፡ ይሴብሖ፡ ለልዑል፡ በመቃብር። (Sir. 17:27).
man nu  yǝsebbǝḥ - o  lǝʿul  ba  maqābǝr

‘Who praises to the Most High in the grave?’.

6.1.2. (plural) ያምን፡ ያንትሙ፡ ዎደው፡ እየ፡ ደሐንፅዋ፡ ለዛቲ፡ ሀገር። (Ezr 5:4).

Leslau described it as a composition of man and -nu. It seems to say -nu is an interrogative particle; but what about man? Its origin or affiliation, again, its meaning is not indicated. Leslau 2006, 348.

This can also be transcribed as ያይ ʾay.

Dillmann 1865, 186, 188, 794; Kidāna Wald Kǝfle 1955, 142, 143; Leslau 1989, 28, 37, 38, 145.

Dillmann 1907, 333-5; Leslau 2006, 348.
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wa-mannu ʾantomu ʾadawʾalla tabannadǝww-ǝ


la-zatti bagar

ff:3f.s> <Prep-ProDem.f.s.Nom> <NCom:unm.s.Nom>

‘But who are you men who build that land?’.

6.1.3. (ʾalla + Par) ወእለ፡ መኑ፡ እለ፡ ሰምዑ፡ ወአምረርዎ። (Heb. 3:16).

wa-ʾalla mannu ʾǝlla samʾu wa-ʾamrarǝww-o

<Conj-PRel> <AInt:m.p.Nom> <PRel> <V:3m.p> <Conj-V:Perf.3m.p-PSuff:3m.s>

‘And who are those who heard but not believed in him’.

Further references: Gen. 27:18; Sir. 43:3; Matt. 12:48; Luke 22:27, 64.

The accusative form of መኑ mannu is obviously መዓት, and this is considered as the
standard form even if the replacement of the ending vowel ‘u’ into ‘a’ is a bit stranger.\(^{257}\) However, according to the tradition of almost all written texts, the accusative particle ሃ hā can be added to መዓት manna at the end. As a result, a double standard accusative form መዓት manna-hā comes into existence. In supporting this, Leslau stated that it is found rarely in this form.\(^{258}\)

Textual evidences:

6.1.4. (without outer object-marker).

ለነሰ፡ ኢይከውነነ፡ ንቅትል፡ ወኢመነሂ። (John 18:31).

la-na-saa ʾi-yykawwǝna-nna nǝqtǝl wa-ʾi-manna-hi

<Prep-PSuff:1c.p-Part> <PartNeg-V:Imperf.1c.p-PSuff:1c.p> <V:Subj.1c.p> <Conj-

PartNeg-AInt.unm.s.Acc-Conj>

‘But for us, it is not permitted to put any one to death’.

6.1.5. (with additional object-marker) መዓት : እር-ብ. # (Isa. 51:12).

manna-hā farāhki

<AInt.unm.s.Acc-PartAcc> <V:Perf:2f.s>

‘Whom have you feared?’.

Further references: Josh. 6:10; Wis (com.) 8:12; Job 26:3; Isa. 37:23; Luke 20:2, 22: 24; John 1:22, 18:4, 7.

\(^{257}\)The regular replacement of ‘u’ in terms of pattern is into ‘o’. Example, እት bet-u → እት bet-o, እት- እት bet-o. However, this kind of replacement is very rarely or may be accidentally employed.

\(^{258}\)Leslau 2006, 348.
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*Mannu* is used to form the usual inquiry for personal names ‘what is your/ his/ her ….. name?’ with or without the occurrence of copula.

Textual evidences:

6.1.6. መኑ፡ ስምከ። (Gen. 32:27).

\[
\text{mannu} \quad \text{somə-ka}
\]

\(<\text{PInt:unm.s.nom}> <\text{NCom:unm.s.Nom-PSuff:2m.s}>
\]

‘What is your name?’.

The questions concerned with possessions of things and actions can be constructed based on the combination of particles or nouns and *mannu*. In any combination, *mannu* takes regularly the second position.

Textual evidences:


\[
\text{la-mannu} \quad \text{ʾonka} \quad \text{yəkawwən} \quad \text{za-ʾastadālawka}
\]

\(<\text{Prep-AInt:unm.nom}> <\text{Adv}> <\text{V:Imperf.3m.s}> <\text{PRel-V:Perf.2m.s}>
\]

‘To whom will be then what you have prepared?’.

6.1.8. (noun + *mannu*) በመባሕተ፡ መኑ፡ ዘንተ፡ ትገብር። (Matt. 21:23).

\[
\text{ba-mabāhta} \quad \text{mannu} \quad \text{təgabbǝr} \quad \text{zanta}
\]

\(<\text{Prep-NCom:unm.s.ConSt}> <\text{AInt:unm.Nom}> <\text{V:Imperf.2m.s}> <\text{ProDem:m.s.Acc}>
\]

‘By whose authority are you doing this?’.


\*mi\* is specifically concerned with the untouchable things such as measurements, amounts and feelings. Its actual meaning or concern is easily known by the character of the word which follows it. For example, if it precedes \*maṭan\* or \*maṭana\*, we can simply understand that it concerns about measurement, amount or continuance.\(^{259}\)

Textual evidences:

6.1.9. መወን፡ እም::- ዘዓና፡ እና። (Ps118:84).

\[
\text{mi} \quad \text{maṭan} \quad \text{ʾɔmməntu} \quad \text{mawāʾi-li-hu} \quad \text{la-gabrə-ka}
\]

\(<\text{AIntNom}> <\text{PPer:3f.p}> <\text{NCom:unm.p.NomPSuff:3m.s}> <\text{Prep-NCom:m.s.NomPSuff:2m.s}>
\]

\(^{259}\) Dillmann1907, 361; Yətbārak Maršā 2002, 184.
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‘How many are the days of your servant’.

6.1.10. ሚ፡ መጠን፡ ንክል፡ አእኵቶቶ። (Sir. 44:28).
mi maṭana nǝkl ‘aːkət o <AInt.Acc> <V:Imperf.1c.p> <V:Inf-PSuff:3m.s>

‘How much can we praise him?’.


But if it is followed by ለ la or ከ la lā la taking pronominal suffixes, it is concerned with feelings or situations. In such cases, it keeps a notion of ‘how’ or ‘what’.

Textual evidences:

6.1.11. ሚ፡ ላዕለከ፡ ወአንተሰ፡ ትልወኒ። (John 21:22).
mi lā lā lā እውታ ssa təlwa-nni <AInt> <Prep-PSuff:2m.s> <Conj-PPer:2m.s.Nom-Part> <V:Impt.2m.s-PSuff:1c.s>

‘What is up to you? But you follow me!’.

Exclusively, ሚ mi has neither an accusative form nor goes to be combined with other elements. In fact, it has unique features to occur in the same structure, but for different genders and numbers with different range of motives. Let us see the following textual reading as an instance:

6.1.12. ሚ፡ ሊተ፡ ወሚ፡ ለከ፡ ብእሴ፡ እግዚአብሔር॥ (1 Kgs 17:17).
mi li mi la ma bǝʾǝse ʾǝgziʾabǝḥer <AInt> <Prep-PSuff:1c.s> <Conj-AInt> <Prep-PSuff:2m.s> <NCom:m.s.ConSt> <NCom:m.s.Nom>

‘What is up to me, and what is up to you, the man of God?’.

In the sentence mentioned above, ሚ mi remains the same in both cases of first and second person singulars. Even the meaning basically is similar ‘what is up to me?’, ‘what is up to you?’. It occurs the same way in all other cases, only the pronominal suffixes attached to the preposition la change their endings to address the right person ( المصدر Multiplicity of Suffixes Attached to la).

Notwithstanding, beyond the meanings and importance that we discussed up to now, the particle is used to express emotions, admirations and appreciations having been combined with adjectival phrases.
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Textual evidences:

6.1.13. እግዚኦ፡ ሚ፡ በዝኁ፡ እለ፡ይሣቅዩኒ። (Ps. 3:1).
ʾǝgziʾo   mi   bazḫu   ʾǝlla   yǝśāqqǝyu-ni
<PartVoc> <AInt> <V:Perf:3m.p> <PRel> <V:Imperf.3m.p-PSuff:1c.s>
‘Lord, how would have increased those who trouble me!’.

mi   ʾaddām   ʾaṭbātǝ-ki    ʾǝḥtǝ-yǝ   marʿāt
‘How beautiful are your breasts, my sister the bride!’.

6.1.15. (m.s.Nom) ምንት፡ ተአምሪሁ፡ ለምጽአትከ። (Matt. 24:3).
mǝnt   taʾammǝri-hu   la-mǝṣʾatǝ-ka
<AInt> <NCom:unm.s.Nom-PSuff:3m.s> <Prep-NCom:unm.s.Nom-PSuff:2m.s>
‘What is the sign of your coming?’.

6.1.16. (f.S.Nom) ወምንት፡ ይእቲ፡ ጥበብ። (Ecl (com.) 5:21).
wa- mǝnt  yǝʾǝti   ṭǝbab
<Conj-AInt> <Copu.f.s> <NCom:f.s.Nom>
‘And what is a wisdom?’.

6.1.17. (c.sing.) ወጻድቅሰ፡ ምንተ፡ ገብረ። (Ps. 10:4).
wa-ṣādǝqǝ-ssa   mǝnta  gabra
<Conj-NCom:m.s.Nom-Part> <AIntAcc> <V:Perf.3m.s>
‘But what did a righteous?’.

6.1.18. (m.P.Nom) አርእየኒ፡ ምንት፡ እሙንቱ። (Job 13:23).
ʾarʾǝya-nni   mǝnt   ʾǝmmuntu
<V:Impt.2m.s-PSuff:1c.s> <AInt> <Copu:3m.p>
‘Show me what they are …’.

Textual evidences:

6.1.13. ፲፲፲፲፲፲፲፲፲፲ (Ps. 3:1).
ʿǝgziʾo   mi   bazḫu   ʾǝlla   yǝśāqqǝyu-ni
<PartVoc> <AInt> <V:Perf:3m.p> <PRel> <V:Imperf.3m.p-PSuff:1c.s>
‘Lord, how would have increased those who trouble me!’.

mi   ʾaddām   ʾaṭbātǝ-ki    ʾǝḥtǝ-yǝ   marʿāt
‘How beautiful are your breasts, my sister the bride!’.

6.1.15. (m.s.Nom) ፲፲፲፲፲፲፲፲፲፲ (Matt. 24:3).
mǝnt   taʾammǝri-hu   la-mǝṣʾatǝ-ka
<AInt> <NCom:unm.s.Nom-PSuff:3m.s> <Prep-NCom:unm.s.Nom-PSuff:2m.s>
‘What is the sign of your coming?’.

6.1.16. (f.S.Nom) ፲፲፲፲፲፲፲፲፲፲ (Ecl (com.) 5:21).
wa- mǝnt  yǝʾǝti   ṭǝbab
<Conj-AInt> <Copu.f.s> <NCom:f.s.Nom>
‘And what is a wisdom?’.

6.1.17. (c.sing.) ፲፲፲፲፲፲፲፲፲፲ (Ps. 10:4).
wa-ṣādǝqǝ-ssa   mǝnta  gabra
<Conj-NCom:m.s.Nom-Part> <AIntAcc> <V:Perf.3m.s>
‘But what did a righteous?’.

6.1.18. (m.P.Nom) ፲፲፲፲፲፲፲፲፲፲ (Job 13:23).
ʾarʾǝya-nni   mǝnt   ʾǝmmuntu
<V:Impt.2m.s-PSuff:1c.s> <AInt> <Copu:3m.p>
‘Show me what they are …’.

‘What were his dreams?’.

Further references: Gen. 29:15, 38:6, 16; Josh. 4:20, 1 Kgs 1:16, 18:9; 2 Kgs 2:29; Neh. 4:2; Job 4:2, 15:12; Ps. 29:9, 138:4; Is 39:3; Hos. 6:4; Mark 10:17, 14:63; Acts 21:33.

When መንት functions with the meaning ‘why’, the following three features are shown clearly.

First, it is followed by a verb that has an initial attachment of the relative pronoun ኈሳ. Second, particles such as ሃይytic, ለla, እ ba, እንት ba’ǝnta, እንብ እንብ, እንብ ˈǝnbayna are initially added to it. Third, it can take an ending attachment of the interrogative particle ነnu.

In such cases, the particle can have the following meanings ‘why’, ‘for what reason’, ‘in what/which case’.

Textual evidences:

6.1.20. ለምንት፡ ትቴይ዆፡ ነፍስየ፡ ወለምንት፡ ይቄስምዎ። (Ps. 42:5).

‘Why are you in despair, O my soul, and why do you trouble me?’.

6.1.21. ወእመሰ፡ ጼው፡ ለስሐ፡ በምንትኑ፡ ይቄስምዎ። (Matt. 5:13).

‘But if salt has become tasteless, by what do they season it?’.

6.1.22. መንት፡ ያምኴ፡ ያለና፡ ያስለ፡ በለንወር። (Enoch (com.) 12:22).

‘And for what reason does he go together with the old one?’.

Further references: Gen. 25:22, 32, 29:25, 26:27; 2 Kgs 4:23; Ps. 51:1; Job 3:11, 12; Hos. 10:13; Acts 1:8.
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The particles መ ma, ለ- nu, and ነ- ni are the most frequently attested particles that can be attached to the nominative ምንት mǝnt or to the accusative ምንተ mǝnta without an introduction of any grammatical change. To be precise, መ ma is most regularly attached to the accusative ምንተ mǝnta, but the other two particles are attached to it in both forms. There is also a trend to use an attachment of double particles ለ- nu and መ ma in both forms of the element.

Textual evidences:


6.1.24. (acc. + nu) ምንተኑ፡ አዐሥዮ፡ ለእግዚአብሔር። (Ps115:3).

6.1.25. (Nom. + ni) አልብኪ፡ ነውር፡ ወኢምንትኒ፡ ላዕሌኪ። (S. of S. 4:7).

6.1.26. (acc. + ni) ወኢተሠጥዎ፡ እግዚእ፡ ኢየሱስ፡ ወIFnምንተኒ። (Mark 15:5).

6.1.27. (Nom. + nu + ma) ምንትኑመ፡ ጽሑፍ፡ ዘይብል። (Luke 20:17).

What am I so that you may come to me?

What shall I render to the Lord?

You are immaculate, and there is no blemish in you’.

But Jesus did not answer to him, nothing’.

What then is this that written’.

mǝnt-ni, አምርት እ-ለመታ-ቀ, መለስ፡ አምርት እ-ለይስፋ mǝnt-nu: Gen. 34:31; Job 7:19, 20, 8:2; Ps. 41:5; Prov. (com.) 1:23; Lam. 5:20; Matt. 26:8, 10; Luke 12:57, 19:23, 33; John 18:23.
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6.1.28. (acc. + nu + ma/mma) አምንተኑመ፡ መጻእክሙ፡ ትርአይ። (Matt. 11:9).

wa-manta-nu-mma masǝʾkǝmu tǝrʾayu

‘What did you go out to see?’.


With regard to a number, አይ ʾāy is exactly used to form a question about the manner of somebody or something that has a singular number with the meanings ‘what’ and ‘which’. For two or more numbers, its plural forms አያት ʾāyāt (nominative) and አያተ ʾāyāta (accusative) are used instead.

Textual evidences:

6.1.29. አይ፡ ሳብእ፡ ዘይጋድቅ፡ በተግባሩ። (Job 4:17).

wa-ʾāy sabʾ za-yǝṣaddǝq ba-tagbār-u

‘Which man is to be just in his deed?’.

6.1.30. አያ *

wa-ʾayǝbel-o ʾāyata

‘And he said to him, ‘which ones?’.

Many prepositional elements whose ending vowel is ‘a’ such as ህየንተ hǝyyanta, እ la, እስከ ʾǝska, እንበይነ ʾǝnbayna, ውስተ wǝsta, and ዲበ diba can be attached to ʾāy including the remaining elements except ተመ አ ም to make the questions more objective. In the attachment, they always take the second position in their nominative forms.

Textual evidences:

6.1.31. (ba + ʾāy) አይ፡ ሥልጣን፡ ትገብር፡ ዘንተ። (Matt. 21:23).

wa-ʾi-tagabra za-kamǝ-hu ba-ʾāy mangošt

‘And nothing like it was made during any other kingdom’.

6.1.32. አይː አወንወː እናስː ከሱː (Matt. 21:23).
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*ba-*āy  ṣǝltān  togabbǝr  zanta

<Prep-AInt> <NCom:unm.s.Nom> <V:Imperf.2m.s> <PDem.2m.s.Acc>

‘By what authority are you doing this?’.

In the accusative sentences, they should keep an accusative form, including the nouns to which they refer.

Textual evidences:

6.1.33. አይኑ፡ ቤተ፡ ተሐንጹ፡ ሊተ። (Acts 7:49).

ʾāya-nu  beta  tǝḥannǝsu  li-ta

<AInt-PInt> <NCom:unm.s.Acc> <V:Imperf.2m.p> <Prep-PSuff:1c.s>

‘What kind of house will you build for me?’.

The interrogative particle ኑ nu can join both the nominative mǝnt and the accusative mǝnta. Any verb can appear together; it is optional. Nonetheless, no syntactical change occurs due to the attachment.

Textual evidences:

6.1.34. አይኑ፡ ትእዛዝ፡ የዐቢ፡ በውስተ፡ ኦሪት። (Matt. 22:36).

ʾāyǝ-nu  tǝʾǝzāz  yaʿabbi  ba-wǝsta ʾorit

<AInt-PartInt> <NCom:unm.s.Nom> <V:Imperf.3m.s> <Prep-Prep> <NCom: unm.s.Nom>

‘Which is the great commandment in the Law?’.

6.2. Relative Pronouns

6.2.1. እለ ʾǝlla, እንተ ʾǝnta and ከ za

None of them has an origin related with verbs or nouns. Both are originally independent elements formed to be used as relative pronouns.260

They share almost similar functions with similar concepts. This can be pragmatically observed by the following few generalizations and supplementary examples.

6.2.1.1. They play the role of relative pronouns and determinative adjectives referring to nouns. It seems that each is formed originally to be utilized for different gender and number, ከ za for masculine, and እንተ ʾǝnta for feminine singular whereas እለ ʾǝlla is to

260 Dillmann 1865, 774, 1028, 1030; Kidāna Wald Kǝfle 1955,135; Leslau 1989, 132, 142, 182.
be used as the plural form for both ካልزة and እንተ ከንታ. But in practice, this is not fully preserved as a common rule since we find ካልزة as used as a determinative or a relative pronoun for both genders and numbers and ከንታ as used for both genders in singular numbers.

From the perspective of modern Gǝʿǝz study, ከንታ is used for masculine singular only in poetry since the abundant readings in such cases is found in hymns and in Gǝʿǝz poetry (Qone). But rarely, we find also the same reading in non-poetry literatures (see 6.2.1.1.4).

With this regard, a number of textual accounts can be presented as evidences. We can see the following readings:

6.2.1.1.1. ካልزة in the case of masculine singular

\[
\text{ወንኳሉ፡ ዘወሀበኒ፡ አቡየ፡ ይመጽእ፡ ኀቤየ። (John 5:37).}
\]

\[
\text{wa-kʷəllu za-wahaba-ṇni ʾabu-ya}
\]

\[
<\text{Conj-PTot.Nom} <\text{PRel-V:Perf.3m.s-PSuff.1c.s} <\text{NCom:m.s.Nom-}
\]

\[
yəˈməssəo” ḫabe-ya Psuff:1c.s <\text{V:Imperf.3m.s} <\text{Prep-PSuff:1c.s}>
\]

‘All that my father gives me comes to me’.

6.2.1.1.2. ካልزة - in the case of feminine singular:

\[
\text{ወይእቲ፡ ብእ siti፡ ዘፄወውናሃ፡ ዮም …። (Gdl.Qaw 1:24).}
\]

\[
\text{wa-yaːti bɔˈsit za-ṭewawnə-hə yom}
\]

\[
<\text{Conj-PPer.f.s.Nom} <\text{NCom:f.s.Nom} <\text{PRel-V:Perf.1c.p-PSuff:3f.s} <\text{Adv}>
\]

‘And that woman whom we captured today...’.

6.2.1.1.3. ካልزة - in the case of masculine plural:

\[
\text{ዘአመከሩኒ፡ አበዊክሙ፡ ፈተኑኒ። (Heb. 3:9).}
\]

\[
\text{za-ˈamakkaru-ni ʾabawikə-му fatanu-ni}
\]

\[
<\text{PRel-V:Perf.3m.p-PSuff:1c.s} <\text{NCom:m.p.Nom-PSuff:2m.p} <\text{V:Perf.3m.p PSuff:1c.s}>
\]

‘Your fathers who tried me tested me’.

6.2.1.1.4. እንተ ከንታ in the case of masculine singular:

261 Leslau 1989, 182
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ተዘከር፡ ሥጋ፡ እንተ፡ ነሣእከ፡ እም፡ ቅድስት፡ ድንግል፡ ከመ፡ ውእቱ፡ ሥጋ፡ ዘቆመ፡ ቅድመ፡ ጲላطو። (Anap. Nicean (com) verse 121).

tazakkar  śəgā  ʾǝnta našāʾka ʾǝm qəddəst
<V:Imp.2m.s> <NCom:m.s.Acc> <PRel> <V:Perf.2m.s> <Prep> <NCom:s.Nom> dəngəl  kama  ṭu  śəgā za-qoma-
<NCom:f.s.Nom> <Conj> <NCom:Ppro.m.s.Nom> <NCom:m.s.Nom> <PRel-qədma pilātos
V:Perf.s> <Prep> <NPro:m.s.Nom>

‘Remember the body which you took from the holy Virgin as the one which has been standing before Pilate was that body’.

6.2.1.1.5. እንተ ʾǝnta in the case of feminine singular:

ውለልሳን፡ እንተ፡ ተዐቢ፡ ነቢበ። (Ps. 11:3).

wa-la-ləssān ʾǝnta taʿabbi nabiba
<Conj-Prep-NCom:f.s.Nom> <PRel> <V:Imperf.3f.s> <V:Inf.Acc>

‘And to the tongue that speaks proudly’.

6.2.1.1.6. እለ ʾǝlla in the case of masculine plural:

ወቦ፡ እለ፡ ይቤሉ፡ ኄር፡ ውእቱ። (John 7:12).

wa-bo ʾǝlla yǝbelu her ṭu ʾǝtu
<Conj-ExAff:3m.p> <PRel> <V:Perf.3m.p> <NCom:s.Nom> <Copu>

‘There were some who said: He is a good man’.

6.2.1.1.7. እለ ʾǝlla in the case of feminine plural:

ወክልኤ፡ ዕጐላተ፡ እለ፡ ተበኵራ፡ ዘእንበለ፡ ዕጐሊሆን። (1 Sam. 6:7).

wa-kǝl′e ʾag^alāta ʾǝlla tabak^ra za-ʾmbala ʾag^ali-hon

‘And two young cows that became milk cows apart from their calves’.

Further references: Ps. 71:18 1, 73:19, 78:6; Josh. 5:6; John 4:4; Rom. 9:23; Anap. Nicean (com) verse 144.

Hence, the following relative pronouns and demonstrative adjectives are considered to be their English equivalents: ‘who’, ‘whom’, ‘which’, ‘that’, ‘what’, ‘whomever’, ‘whoever’ and ‘whatever’. In a sentence without a clear subject or an object,
they keep the status of a subject or an object; otherwise, they may remain demonstrative adjectives referring to someone or something that makes something or happens.

Textual evidences:

6.2.1.2. Referring to the subject or an object → demonstrative adjective:

6.2.1.2.1. እኩት፡ እግዚአብሔር፡ ዘዘልፈ፡ የዐቅበነ። (2 Cor. 2:14).

6.2.1.2.2. ኢየሩሳለም፡ ኢየሩሳለም፡ እንተ፡ ትቀትሎሙ፡ ለነቢያት። (Matt. 23:37).

6.2.1.2.3. ወትዌግሮሙ፡ ለሐዋርያት፡ ለእለ፡ ተፈነዉ፡ ኀቤሃ። (Matt. 23:37).

6.2.1.3. Taking the position of a subject or an object → relative pronoun

6.2.1.3.1. ወዘፈጠራሁ፡ ለዓይን፡ ኢይሬእይኑ። (Ps. 93:9).

6.2.1.3.2. ወኅሪት፡ ይእቲ፡ ለእንተ፡ ወለደታ። (S. of S. 6:9).

It seems to be a trivial employment since there is already the same element as attached to the noun ‘ḥawārǝyāt’. We understand that ኢላል refers to ‘ḥawārǝyāt’ only for the reason that the sentence is not interrupted by a conjunction ተወ. If it were disconnected by a conjunction, it would have been rather a relative pronoun. Though, it does not make any sense as far as it is the effect of unnecessary duplication of the same element for a single case. Compare it with the same reading stated at Luke 13:34
And she is the elect of the one who bore her’.

‘And he summoned those whom he wanted, and they came to him’.

Further references: Ps. 68:26, 31, 72:27; Prov (com.) 6:18; S. of S. 3:1; Mark 3:34; 2 Cor. 2:6, 15, 4:16, 13:2; Heb. 3:3.

As it can be clearly seen in the given examples, all of the elements can play double roles as demonstrative adjectives and relative pronouns. In the first group of examples, each element functions as an adjective to give some additional information about the subject or the object. In the second group of examples, they take the position of the subject or the object itself since there is no mention of a specific subject or an object in the sentences. So, in such cases, they are obviously playing the role of relative pronouns.

Not apart from this, if we carefully see their position in a sentence, we find a profound difference according to the role they play in a sentence. In the first group of examples when they are used as demonstrative adjectives, they often come after the subject or the object. In fact, there is no restriction on them not to follow subjects or objects. We can also read the same examples in the other way round as እኩት፡ ዘዘልፈ፡ ወዐቅበነ፡ እግዚአብሔር ʾǝkkut za- zalfa yaʿaqqəba nna əgziʾabḥer. But they cannot be used to begin a sentence by taking the initial position of a sentence unless when they are used as relative pronouns (Phil. 3:19).

6.2.1.5. In nominal sentences where one of these three elements is combined with the prepositions ለ la, ሰ ba, እም ʾǝm, and ከመ kama, the verbs which are preferred to express the concept are mainly ደለወ dalawa/ ይደሉ yədallu (la and mosla) እው/ እው hallo/ hallawa/ እያ yǝbellu (ba), ንንን tarakba/ ይትረከብ yǝtrakkab (ʾǝm), መስለ masala/ ይመስል yǝmassǝl (kama). Let us see some exmaples in the case of za.
6.2.1.5.1. **la**

唳讍+= 垯巋讍® (Gal. 1:5).
za-lottu sôbhat

<Prel-Prep-Psuff:3m.s> <NCom:unm.s.Nom>
‘To whom praise is worthy’.

6.2.1.5.2. **məsla**

አለማው : እሉት : እለ : እለል好运 (Ps. 54:18).
ʾəsma ṣəbazzəḥu ʾəm ʾəlla məsle-ya
<Conj> <V:Imperf.3m.p> <Prep> <Prel> <Prep-Psuff:1c.s>
‘Because they are many more than those who are with me’.

6.2.1.5.3. **ba**

አቡነ : እሉምልማት (Matt. 6:9).
ʾāba-na za-ba-samāyāt

‘Our Father who is in heavens’.

6.2.1.5.4. **ʾəm**

bərhān za-ʾəm bərhān

<NCom:unm.s.Nom> <Prel-Prep> <NCom:unm.s.Nom>
‘A light which comes out of a light…,’.

6.2.1.5.5. **kama**:

ከመ : እሉም : እሉ : እሉል好运 (Job 1:11).
ʾalbo za-kamā-hu ba-diba mədr

<ExNeg> <Prel-Prep-Psuff:3m.s> <Prep-Prep> <NCom:unm.s.Nom>
‘There is no one who is like him on the earth’.


It is the same to ʾənta and ʾəlla. This is what we can find in any Gǝʾez text. But some other combinations and results occurring rarely might be found indeed. Let us look at the following example.

6.2.1.5.6. **ʾǝnta**

ሆኢኮነ : ሐሰተ : ሃልነ : ዘኀቤክሙ (2 Cor. 1:18).
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waʾi-kona ḥassata qāl-o na za-habe-komu

‘And our word that was spoken to you was not wrong’.

The predicative word ‘was told’ is not stated in the original statement, but it appears in the translation. Without its appearance, the statement would have been too complicated to be translated.

When they are combined with various place prepositions such as ያለል ታላእል, መንግለ ���ስተ, ቁል አባባ, ይልት ድስታ, ማሉ ሥብ and ድኅረ, again, in such cases, the verb which is mainly preferred to be added in translation is ብሉ ከልሎ/ ብሉ ከላሎ or ይሄሉ ይሄሉ (see examples from Num. 24:6; Josh. 11:16; Enoch (com.) 17:32; Matt 5:12; Heb. 5:13 Jas. 5:14 Haym. (com.) 7:17, 29).

The verb which is needed for such cases in the case of nominal sentences is not always ከልሎ. Some other verbs which fit the nature and status of the combined word can occur in the place of ከልሎ. For example, if we have a reading like ታክሩትታ ትን። በርድእል። ወራንክር namespace k’allo za-saf:safa samay, it will be definitely better to take the verb ጥትትሟ ጥትትሟ ጥት Faction ‘be written’ or ጥት ጥ_empresa ጥ_empresa ‘be read’ because ይስፒፓ ዯፋስፒ ዯፋስፒ is an object to write something on. With this respect, the sentence goes to be translated as either ‘And I read that could be read from the tablet of the sky’ or ‘And I saw/ read whatever written on the tablet of the sky’ (see Luke 22:37).

6.2.1.6. A verb to which one of the elements is attached cannot be a final verb in a sentence. Even if no verb is mentioned in a sentence at which the element is used as a relative pronoun, the final verb will be a copula.

Textual evidence: እ። እ። እ። እ። እ። እ። (Ps. 117:20).

zä ʾanqaṣ ʾәnta ʾәqgiʾәbәḥer

‘That is the gate of the Lord’.

6.2.1.7. They do not follow after one another in a single sentence. Indeed, repetition might occur as እለ电动 እለ电动 ʾәnta ʾәnta ʾәnta ʾәnta or እለ电动 ʾәлла ʾәлلا if necessary according to the number of verbs employed in the sentence.263

6.2.1.8. They can take a medial position in a combination. But, the verb to which they are affixed cannot affect the object which is placed before the combination if the initial

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263 Dillmann 1907, 313; Leslau 2006, 629
element of the combination is an ACPPIP element. For this reason, the object occurs regularly just after the combination being directly close to the verb.

Example:

*አንበሳ፡ ከመ፡ ዘቀተለ* ʾanbasā kama za-qatala

object - preposition. + relative pronoun + verb

The rough translation of this section is ‘a lion, like someone who killed’, and this is obviously incorrect. So, to have the correct statement, the object must follow the verb like ከመ፡ ዘቀተለ፡ አንበሳ ʾanbasā ‘like someone who killed a lion’.

Notwithstanding, at least two exceptional features of ʾǝnta can be understood basing its usages in some readings.

6.2.1.8.1. It is used as a time conjunction with the meaning ‘when’.

Textual evidence: ወነፍስ፡ ርኅብት፡ እንተ፡ ጸግበት፡ ተአኵተከ። (M. Ziq II, 3).

‘And a hungry body will praise you when it is satisfied’.

6.2.1.8.2. It is used to express frequent occurrence with the meanings ‘time to time’, ‘step by step’ or ‘day by day’. This specifically occurs in a combination with a verb ጸብሐት ጸብሐት.

Textual evidence:

‘And the Lord was adding to them day by day those who were being saved’.


Likewise, ʰInterop za can be used as a conjunction introducing a clause that claims actions or occurrences.

Textual evidences:

6.2.1.8.3. ምንተ፡ ኮንኪ፡ ባሕር፡ ዘጐየይኪ። (Ps. 113:5).
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‘What happened to you, O, sea that you fled?’.

6.2.1.8.4. ወሠናየ፡ ገበርከ፡ ዘመጻእከ። (Acts 10:33).

‘And you did good that you came’.


This is not about Paul alone; as far as እለ is attached to Paul, we understand that there are some more people behind him; that is why a plural verb is employed in the sentence. There might be two or more persons; however, the sentence deals with all of them even if the name of an individual person is mentioned alone. According to this theory, if we have a certain group of twelve members, and want to say something about their activity by mentioning a personal name, we do not need to mention each member; but instead, it will be enough to mention just one name combining with እለ. The Amharic እነ ዓምኝ also plays the same role in Amharic.

While taking suffixes, the ending vowel ‘a’ tends to be replaced by ‘i’. The possessive pronouns እ,አሹ እ-’aḫu ‘his’, እ,አከ እ-’aḫa ‘yours’… are also formed the same way.

When they receive suffixes, they can occur either by being combined with other words or alone. In the combination, they always keep the last position even if the combination consists of more than two words.

Example:

In a simple combination:

6.2.1.8.6. ወልደ፡ እንቲአሃ walda እ-ንቲ እ-’a-ha - the son of her/ her own son

6.2.1.8.7. ሕዘበ፡ እሊአሆሙ እ-ለ እ-‘a-homu - the people of them/ their own people

6.2.1.8.8. ቤተ፡ ዚአየ እ-ለ እ-’a-ha - the house of mine/ my own house

In a combination of more than two words:
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6.2.1.8.9. መስኮተ፡ ቤተ፡ ዚአየ፡ *maskota beta ziʾa-ya* - ‘The window of the house of mine/ the window of my house’

6.2.1.8.10. ፍቅረ፡ ልበ፡ ሰብአ፡ ዚአሁ *fǝqra lǝbbǝ ziʾa-hu*

‘The love of the heart of the people of him/ the love of his peoples’ heart’.

6.2.1.8.11. ሰላመ፡ ቤተ፡ እንቲአኪ *salāma beta ᔩntiʾa-ki*

‘The peace of the house of yourself/ the peace of your house’

When they occur alone as combined with suffixes, the final verb will be a copula.

Textual evidences:

6.2.1.8.12. ዚአየ፡ ገለዓድ፡ ወዚአየ፡ ምናሴ። (Ps. 59:7).

*ziʾa-ya galaʿād wa-ziʾa-ya mǝnāse*

‘Gilead is mine, and Manaseh is also mine’.

6.2.1.8.13. እንቲአነ፡ ሥጋ፡ አколо፡ እም፡ ሰማያትː ዘአውረድከ። (Anap. Nicean (com) verse 120).

*ʾǝntiʾa-na śǝgā ʾakko ʾǝm samāyāt zaʾawrad-ka*

‘It is our body, not that you brought down from the heavens’.


*ziʾa-ka samāyāt wa-ziʾa-ka mǝdr*

‘The heavens are yours, and the earth (also) is yours’.

**Il za** can be attached to all possessive pronouns at the beginning as ጊฬ za-za..., አወትታት za-za-ziʾa-hu, ኢትዮክላት za-za-ʾantiʾa-ki, ኢትዮክእት za-za-ʾollīʾa-hā etc. (Num. 28:3, 9, 19; Prov. (com.) 9:3). The attachment of a single za changes neither the positions of the units nor affects their meanings. It is about either connecting them with other words or bolding them. But the engagement of double za might introduce additional ideas such as ‘each’, ‘different’, ‘every’ and ‘own’.

Textual evidence:

6.2.1.8.15. ዋሎል፡ ኢልሮታː ከኳː ኢትዮክእት *wa-lalla ገሬል ከኳː za-za-ziʾa-hu nǝfsǝt-u* (1 Cor. 15:38).

<Conj-Prep> <NumCa:m.s.Nom> <NCom:unm.s.Nom> <PRel-PRel-PPoss-PSuff:
3m.s> <NCom:m.s.Nom-PSuff:3m.s> ‘And to each seed (there is) its own body’.

6.3. Interjections

6.3.1. Exclamations of Joy
6.3.1.1. እንቋዕ እንቋዕ እንቋዕ ወይቤሉ፡ እንቋዕ፡ እንቋዕ፡ ርኢናሁ፡ በአዕይንቲነ። (Ps. 34:21).

264 The exclamatory elements of sad and sorrow ሰይ say, አሌ ʾalle, ወይ way and ቈይሌ wayle are its counterparts. In a sentence, it occurs alone. Though, it can be employed more than once to express the high degree of joyment. Textual evidence:

6.3.2. Exclamations of Pain, Sorrow and Anxiety
6.3.2.1. እንቋዕ እንቋዕ እንቋዕ ወይቤሉ፡ እንቋዕ፡ እንቋዕ፡ ርኢናሁ፡ በአዕይንቲነ። (Ps. 34:21).

265 Their grammatical function is to be used as exclamations of distress, pain, sorrow, sadness, unhappiness and anxiety. 266 እንቋዕ እንቋዕ እንቋዕ ወይቤሉ፡ እንቋዕ፡ እንቋዕ፡ ርኢናሁ፡ በአዕይንቲነ። (Ps. 34:21).

264 Dillmann 1865, 772; Kidāna Wald Kǝfle 1955,146; Leslau 1989, 141.
265 Dillmann 1865, 392; Leslau 2006, 521, 522, 623.
266 Dillmann 1865, 392, 718, 928; Kidāna Wald Kǝfle 1955,145; Leslau 1989, 76, 132, 166.
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a certain point of time. Each is followed by the preposition la with suffixes to identify the person that it refers to. It is as follows:

- አለ፡ ወይ፡ ርክሙ la-ottu (3m.s)
- አለ፡ ወይ፡ ርስ la-ka (2m.s)
- አለ፡ ወይ፡ ወይ la-ätti (3f.s)
- አለ፡ ወይ፡ አነ la-ki (2f.s.)
- አለ፡ ወይ፡ አው la-omu (3m.p)
- አለ፡ ወይ፡ አው la-kǝmu (3m.p)
- አለ፡ ወይ፡ ወይ la-on (3f.p)
- አለ፡ ወይ፡ አስ la-kǝn (2f.p)
- አለ፡ ወይ፡ አተ la-ita (1c.s)
- አለ፡ ወይ፡ አን la-na (1c.p)

References: Num 28:3, 19; 1 Sam. 4:7; 1 Kgs 4:7; Job 19:5; Gdl.Gmq, 275.

In the case of the third person masculine singular and third person feminine singular, አ-o is fairly used in the place of l-ottu, and አ-â instead of l-âtti especially with ሁሉ Job 31:3.

In addition to this, the nouns or the relative pronouns that come after the phrases are described will frequently be preceded by la in a proper attachment as አለ፡ ወይ፡ ወይ l-ottu la-yǝhudâ; አለ፡ ወይ፡ ወይ l-omu la-alla kǝhdu; አለ፡ ወይ፡ አተ l-ita la-gabr-ǝka. However, no difference appears in the translation; it usually goes to be translated as: ‘woe is to/ on/ upon him, woe to you …’.

Textual evidences:

6.3.2.2. እንወ፡ ያብል፡ ይሸ፡ ልማርወ፡ ስሸ። (Maḥ. şege (com.) verse 181).

’ǝnza yǝbl say la-ya mâḥǝdar-ya rǝḥqa
<Conj> <V:Imperf.3m.s> <Intr> <Prep-PSuff:1c.s> <NCom:unm.s.Nom-PSuff:1c.s>
<V:Perf.3m.s>

‘While saying, Woe to me for my dwelling place is far’.

6.3.2.3. አለ፡ አው፡ አው l-ǝdaw ማትወ’n ሁለ ለወፋፋ። (Sir. 41:8).

’alle la-kǝmu la-ǝdaw ማትወ’n ሁለ ለወፋፋ

Dillmann has provided the interjection in his lexicon in the forms of አለ sayl, አለ sayle and አለ saylǝ-yǝ 1865, 392. In the psalterium Davidis of Hiob Ludof, it is ascribed as ’ስለያ’ 119, 5.
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‘Woe to you the sinners who left the commandment of the Most High’.
6.3.2.4. ከበሹ፡ ወይሸ፡ ወይለ፡ የክተሽ፡ ፍናወ፡ ርቱዐተ። (Prov. (com.) 2:13).

‘Woe is to those who leave the right paths’.
6.3.2.5. ወልድየ፡ ለመኑ፡ ወይለ። (Prov. (com.) 23:29).

In a sentence, it can be used once or more than once. Most of the writers used to mention it not less than three times even in a very short verse while it is believed that the extent of its frequent usage reflects the degree of the sorrow.

Textual evidences:
6.3.2.6. ይ፡ ይ፡ ይ፡ አማኑኤል፡ አምላወ። (Anap.Jh.chr (com.) verse 60).

In a sentence, it can be used once or more than once. Most of the writers used to mention it not less than three times even in a very short verse while it is believed that the extent of its frequent usage reflects the degree of the sorrow.
Chapter Seven: Particles

This chapter deals with the linguistic elements comprised in the lexical category of Particles. Twenty-eight individual elements are provided in ten sub-sections. Their grammatical function is to be used as interrogative, affirmative, vocative, negative and accusative particles as well as the particles expressing uncertainty and indicating the genitive relation of nouns. Each particle has no origin related with a verb or a noun. Let us see each in detail.

7.1. Interrogative Particles

7.1.1. ū- hu and ኑ- nu

ū- hu and ኑ- nu are used as interrogative particles to present questions.269 Tropper claimed nu to be mostly used and stronger in expression than hu.270 But የሔጎባበ ያርስ ያصاص_publisher added that both are equally valuable and attestable. They are attached to verbs, nouns, numerals and other elements. A sentence which involves a combined word with either hu or nu is quite often considered as an interrogative sentence.

Textual evidences:

7.1.1.1. (Verb + hu) ኢተአምንሁ፡ ከመ፡ አነ፡ በአብ። (John 14:10).

<PartNeg-V:Imperf.2m.s-PartInt> <Conj> <PPer:1.c.s> <Prep-NCom:m.s.Nom>

‘Do you not believe that I am in the Father?’.

7.1.1.2. (Conj. + hu) እስመሁ፡ እንጋ፡ ኢያፈቅረክሙ። እንከሰ፡ እግዚአብሔር፡ የአምር፡ ዝንተ። (2 Cor. 11:11).

<Conj-PartInt> <Part> <PartNeg-V:Imperf.1c.s-PSuff:2m.p> <Adv-part>

‘Is it perhaps since I do not love you? Then, God knows this’.


<Prep-NCom:m.s.Nom> <V:Imperf.3m.s> <PDem:m.s.Accu>

‘Is it perhaps since I do not love you? Then, God knows this’.

7.1.1.4. (Part) ምስኀ። ከው፡ ከነበረ፡ ስምኀ። ሎለፍ፡ የእራት። (John 13:9).

<Adv-part> <Adverb> <Adv-part>

‘If I do not wash you, you will have no part in Me’.

Textual evidences:

269 Dillmann 1865, 629; Kidāna-Wald Kǝfle 143; Leslau 1989, 1, 119.

270 Tropper 2002, 153.
Particles

<Conj-V:Perf.3m.p> <Prep-Conj-PartInt> <NPro:m.s.Nom> <PRel:m.s-V:Perf.3m.s>
petros ba-hɔyya yahaddɔr
<NPro:m.s.Nom><Prep-Adv> <V:Imperf.3m.s>
‘And they searched whether Simon who was called Peter was staying there’.

’i-yyɔbe-nu lalihu dawit yabel-o
<PartNeg-V:Perf.3m.s-PartInt> <PSub:3m.s> <NPro:m.s.Nom> <V:Perf.3m.s-PSuff: ʾəgzi’ la-ʾəgzi’-ya nəbar ba-yamənə-ya
3m.s> <NCom.m.s.Nom> <Prep-N:m.sNom> <V:Impt.2m.s> <Prep-NCom:unm.s. PSt-NSuff.1c.s>
‘Did not David himself say: Lord said to my Lord, sit down at my right?’.

ʾanta-nu əsšarṭu ʿkrəstos wald-u la-buruk
<PPer:2m.s-PartInt> <copu> <NPro:m.s.Nom> <NCom:m.s.NomPSt> <Prep- NCom:m.s.Nom>
‘Are you the Christ, the son of the blessed one?’.

ʾakko-nu ʿaššartu wa-koł˚ettu saʾat-u la-ʾəlat
<PartNeg-PartInt> <NumCa> <Conj-NumCad> <NCom:unm-PSuff.3m.s> <Prep-NCom:unm.s.Nom>
‘Are not twelve the hours of the day?’.

Further references: Job 19:5; 1 Kgs 18:17; Isa. 36:5, 37:23; Jer. 7:17, 19; Ezek. 16:2, 18:25, 24:18; Dan. 6:20; Matt. 25:26; John 7:17, 13:23, 15:12; 1 Chr. 10:2, 11:22.

When the interrogative sentence involves two or more verbs or direct objects, hu or nu can occur only once having been added to the preceding verb. Otherwise, it can appear repeatedly as many times as the verbs.

Textual evidences:

7.1.1.7. (single employment) Λ.Λ.Α.Υ. : Λ.Λ.Υ. : Φ.Ρ. : ΛΡ. : Χ.Ν.Β. = (Ps. 49:22)
ʾəzyəlaf-ka-nu wa-ʾəqum qədma gəsə-ka
‘Shall I reprove you, and stand before you?’.  

7.1.1.8. (frequent employment) ታማስኖሙ፡ ወኢታሐዩኑ፡ በእንተ፡ ጻድቃን፡ ኵሎ፡ ብሔረ። (Gen. 18:24).

‘Would you chastise them, and not save all the cities in terms of fifty righteous?’.

If an adverbial phrase precedes a verb, the interrogative particles *hu* and *nu* are mostly attached to the adverbial phrases instead of the verbs. However, the syntactical change does not alter the meaning. Let us see the following textual readings in different possibilities.

theless, each possible interrogative sentence introduces the same question ‘Are you going to be extremely sad?’. See John 4:4.

The same will happen when a subject precedes a verb.

Textual evidences:

7.1.1.12. ታማስኖሙ፡ ወኢታሐይ፡ (see Job 4:12, 9:17).

‘Does a whirlwind strike me?’
Particles

Again, we can have this reading with different syntactical arrangement as:

\( \text{አተአምሩኑ፡ አኀዊነ፡ ሕገ። (Rom. 7:1)} \)

\( i·t·a’·əmmər·n·u ‘aḥawi·n·a ḥəγgə \)


‘Do you not know law, brethren?’.

In the case of nominal interrogative sentences where \( nu \) is combined with the non-verbal language elements such as nouns, pronouns, adjectives or other kind of nominal derivation, the verb will be a copula.

Textual evidences:

7.1.1.13. (Part + \( nu \)) \( ምንትኑ፡ ዝንቱ፡ ዘእሰምዕ። (Luke 15:26). \)

\( məntə-nu  zəntu  za-əsammə^c \)

<PartInt-PartInt> <PPer:m.s.Nom> <PRel:m.s-V:Imperf.1c.s>

‘What is this I hear?’.

7.1.1.14. (Part + \( nu \)) \( ምንትኑ፡ ዕፁ፡ በኀበ፡ ረከቦርሙ። (Dan. 14:29). \)

\( məntə-nu  ʿəd-u  ba-ḥaba  rakab-komu \)

<AInt-PartInt> <NCom:unm.s.Nom-PSuff:3m.s> <Prep-Prep> <V:2m.s-PSuff:3m.p>

‘What was the tree under which you met them?’.

Further references: Neh. 2:19; Job 6:11, 7:17, 35:2; Ps. 26:1.

Despite this, the particles (\( bh \) in particular) are used as external particles attached to other ACPPIP elements, supporting them to occur apart from a direct attachment without introducing a new concept. According to the tradition of the schools, the particles in such cases are called \( ትራስ tərəs \) for the reason that they are employed just to keep the ease of the attachment even if there is no direct contact between the ACPPIP elements and the other component. In modern linguistic thoughts, this is expressed as the reinforcement of a conditional sentence.\(^{272}\)

Textual evidences:

7.1.1.15. \( ሶበሁ፡ ሖርከ፡ ፍኖተ፡ እግዚአብሔር፡ እም፡ ነበርከ፡ ለዓለም። (Bar. 3:13). \)

\( soba-hu  ḥor-ka  fənota  ʾəgzi’abher \)

<Conj-Part> <V:Perf.2m.s-PSuff:2m.s> <NCom:unm.s.ConSt> <NPCom:m.s.Nom>

\( ʾəm  nabar-ka  la-ʾālam \)

\(^{271}\) Literal meaning: ‘head cushion’.

\(^{272}\) Dillmann 1907, 550; Leslau 2006, 213.
Particles

<Conj> <V:Perf.2m.s-PSuff:2m.s> <Adv>

‘If you have walked on the way of the Lord, you would have been living forever’. Further references: Job 16:6; Ps. 43:20; Luke 22:67.

7.2. Affirmative Particles

7.2.1. እወ ʾǝwwa

It is a particle which is used in expression of affirmation, recognition and agreement with the meaning ‘yes’.273 እወ ቀላብ, ኢስስ ከVerts and ኢክኖ ኞ-መና are its negative counterparts.

As an affirmative reply to the questions that require an affirmation, it can be said alone without being followed by additional phrases which can clearly show how the speaker is kind and polite. Indeed, even in such circumstances, to address the enquiring person by mentioning his personal name or the right proper noun is traditionally believed as the correct way of politeness. But unfortunately, as far as it can be seen from the dialogues mentioned in many texts, this might not be kept frequently.

Its frequent attestation (እወ፡ እወ ʾǝwwa ʾǝwwa) or the engagement of polite phrases such as እ ብ and እግዚኦ ʾǝgziʾo just after mention of the particle is recognized as the highest standard level of recognition or agreement.

Textual evidences:

7.2.1.1. እወ፡ አነ፡ ውእቱ። (1 Kgs 18:8).

ʾǝwwa ʾana wǝʾǝtu

<PartAff> <PPer:1c.s> <Copu>

‘Yes it is me’.

7.2.1.2. እወ፡ ኢስስነ፡ ኢጥ፡ ከ randomNumber፡ እወ፡ እወናቴሕ። (John 21:16).

ʾǝwwa እግዚኦ ቀንታ ከአምር ከመ፡ አነ፡ አፈቅረካ።

<PartAff> <PartVoc> <PPer:2m.s> <V:Imperf.2m.s> <Conj> <PPer:1c.s> <V:Imperf 1c.s-PSuff:2m.s>


273 Dillmann 1865, 781; Kidāna Wald Kǝfle 1955,207; Leslau 1989, 144.
7.2.2. ኢትዋ እሆ ኳሀመ

አትዋ እሆ ኳሀመ is initially a particle which is used as an interjection in expression of agreement and acceptance with the precise meaning ‘ok’. Its counterpart is እንብየ እሆንወya.274

If we try to deeply trace its genetic relation, we find አህ እሆ which has average graphic and phonetic similarity with it. It is in fact used as an exclamation of pain or sorrow. Human beings articulate such sounds when they are in painful situations or due to bad internal emotions. Thus, hypothetically, it might have been reformed by changing their ending vowels from ‘a’ and ‘ǝ’ into ‘o’ to express their agreement or acceptance in contrast.

In a sentence, it mostly comes after a command or a question as an affirmative reply. Logically, without a discernible command or inquiry, ኢትዋ እሆ ኳሀመ may not appear whether in a dialogue or in a literary text. In text tradition, it sometimes goes to be employed without a command just to express one’s subjection. In such a case, the particle is followed by a noun preceded by the preposition እ la.

Textual evidence:
7.2.2.1. ኢትዋ፡ ኣበራት፡ ወእንብየ፡ በልዎ፡ ወእንብየ=: (Jas. 2:7).

呷ዐጉጉ፣ልዎ፡ ወእንብየ=: (Jas. 2:7).

‘You may submit to God and resist the devil’.

Further Reference: Job 4:17, 19:4; Eph. 4:2.

7.2.3. ት ቦዎእስ ታአስ እሆንወya ጓዎወይዯስ። (Matt. 15:27).

⠲ ⟥ifiantና፡ ይበልዑ=: እም፡ ፍርፋራት፡ ዘይወድቅ=: አጋእዝቲሆሙ። (Matt. 15:27).

Kalabat -mi ቦዎእስ እውልኋ። እም ወቅርባት

Textual evidence:
7.2.3.1. እትዋፋፋፋ ጓ፡ ይበልዑ፡ ወእንብየ፡ እማዕደ፡ አጋእዝቲሆሙ። (Matt. 15:27).

Kalabat -mi ቦዎእስ እውልኋ። እም ወቅርባት

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274 Dillmann 1865, 716; Kidāna Wald Kǝfle 1955,206; Leslau 1989, 132.
A page from the document contains text discussing particles in a language. The text is divided into paragraphs with some technical discussion of the usage and origin of these particles. The text is not a single block of information but is spread across the page, indicating it is likely part of a larger work on language or linguistics. The page includes references to different sources and passages from works such as John 19:26 and Matt. 25:7. The page number is 236.
‘Behold, the bridegroom has come’.

7.3.1.3. (nawā, f.s) ነዋ፡ ከመ፡ ሐይወ፡ ወልድኪ። (1 Kgs 17:22).

\[
\text{nawā} \quad \text{rǝʾǝyi} \quad \text{kama} \quad \text{ḥaywa} \quad \text{waldo-ki}
\]

‘Now, see that your son is alive’.

7.3.1.4. (nāhu, f.s) ናሁ፡ ድንግል፡ ትፀንስ፡ ወትወልድ፡ ወልደ። (Isa. 7:14).

\[
\text{nāhu} \quad \text{dǝngǝl} \quad \text{tǝḍannǝs} \quad \text{wa-tǝwallǝd} \quad \text{walda}
\]

‘Behold a virgin shall conceive and bear a son’.

7.3.1.5. (nawā, m.p) ነዋ፡ ሁለዉ፡ ኀቤነ፡ ክልኤቱ፡ መጣብሕ፡ ዝየ። (Luke 22:38).

\[
\text{nawā} \quad \text{hallawu} \quad \text{ḥabe-na} \quad \text{kǝlʾettu} \quad \text{maṭābǝḥ} \quad \text{zǝya}
\]

‘Behold, there are two swords here with us’.

7.3.1.6. (nāhu, m.p) ናሁ፡ እም፡ ይእዜሰ፡ ያስተበፅዑኒ፡ ኵሉ፡ ትውልድ። (Luke 1:48).

\[
\text{nāhu} \quad \text{ʾǝm} \quad \text{yǝʾǝze-ssa} \quad \text{yǝstabaḍǝʿu-ni} \quad \text{kǝllu} \quad \text{tǝwlǝdd}
\]

‘From now on, all generations will bless me’.


7.4. Particles of Uncertainty

7.4.1. እንዳዒ ʾǝndāʿi and እንጋ ʾǝngā

Both are originally particles formulated to be used as an adverb in expression of uncertainty, probability and unfamiliarity with the rough meanings ‘maybe’, ‘perhaps’, ‘probably’ and ‘most likely’. On the origin of ʾǝngā, Leslau supposed that it is formed out of the combination of ʾon and gā. But he did not explain what these elements are for pattern and what their meaning is.

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278 Dillmann 1865, 779, 1077; Kidāna Wald Kǝfle 1955, 145; Leslau 1989, 143.

279 Leslau 2006, 28.
It is not possible to precisely determine their position in a sentence since they do not keep a consistent engagement in every case. But in fact, in an interrogative sentence, they follow immediately after the interrogative particles.

Textual evidences:

7.4.1.1. እንጋ፡ እንጋ፡ ናዐብዮ፡ ለዘሩባቤል። (Sir. 49:11).
ʾǝffo-nu መንጉ ʾǝngā nā′abbəy-o la-zarubäbel
<Alnt-PartInt><Part><V:Imperf.1c.p><Prep-NPro:m.s.Nom>
‘How could we extol Zerubbabel?’.

7.4.1.2. ቦኑ፡ እንጋ፡ ከመ፡ አብድ፡ ዘገበርኩ። (2 Cor. 1:17).
bo-nu መንጉ kama ሲብ ṣa-gabarku
<ExAff-PartInt><Part><Prep><NCom:unm.s.Nom><PRel-V:Perf.1c.s>
‘Is there something that I perhas did like a foolish?’.

ʾǝngā ሲንጉ is exceptionally used to give emphasis with the meanings ‘then’, ‘indeed’ and ‘in fact’.

Textual evidence:

7.4.1.2. እንጉ፡ እንጉ፡ እሙንቱ፡ ውሉዶም። (Matt. 17:26).
ʾǝngā መንጉʾagʿazǝyānǝ nu መመንት ይበድ ይለው ይሙ
<Part><NCom:m.p.Nom-PartInt><PPer:3m.p><NCom:m.p.Nom-PSuff:3m.p>
‘Then, are their children maybe free?’.


7.5. Vocative Particle

7.5.1. እ መ

It is an exclamation of integrity and uprightness which is regularly spoken before calling a personal or a proper name of the addressee. The particle in graphic structure and grammatical aspects has a strong affiliation with the English interjection ‘o’.280

Among the other Semitic languages of Ethiopia which are believed to be mostly related with the Gaʾaz language, ጥርጋም næ preserves the interjection with the same structure and use. Its Amharic equivalent ዝፋ. ክውያ is also upposed to have a connection with it.

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280 Dillmann 1865, 144; Kidāna Wald Kofle 144: 142; Leslau 1989, 132.
Particles

The particle does not change its structure due to the number or gender of the succeeding noun or pronoun; it is on a regular basis used as fitting as to all genders and numbers. According to the perspectives of various modern scholars of the language, ‘o is either prefixed or suffixed to a noun.281 It is also customary to get it prefixed to a noun in some texts. But the ‘Aggabāb tradition does not recommend this at all. I also preferred to keep it alone like its relative element ‘ǝgzi’o.

Textual evidences:

7.5.1.1. (3m.s) ኦ፡ ሥንቱ፡ ዝኔሥር፡ ዘኢይትፌከር። (Anp. Jh.chr (com.) verse 82)
‘o zǝntu mǝštir za-i-yyǝtfekkar
<PartVoc> <PDem:m.s.Nom> <NCom:unm.s.Nom> <PRel-PartNeg-V:Imperf:3m.s>
‘O that mystery which cannot be interpreted’.

7.5.1.2. (2m.s) ኦ፡ አባ፡ ቅዱስ፡ ዕቀቦሙ፡ በስምከ። (John 17:11).
‘o ʾabbā qǝddus ʿǝqabb-omu basǝmǝ-ka
<PartVoc> <NCom:m.s.Nom><NCom:m.s.Nom> <V:Impt:2m.s> <Prep-NCom:unm.s.Nom-PSuff:2m.s>
‘O Holy Father, you may keep them in your name’.

7.5.1.3. (3f.s) ኦ፡ ዛቲ፡ ዕለት፡ እንተ፡ ባቲ፡ ሙቁሓን፡ ተፈትሑ። (Anp. Ath (com.) verse 67).
‘o zātti ʿǝlat ʾǝnta b-ǝtti muquḥān tafathu
<V:Perf.3m.p> - ‘O that day by which the prisoners became released’.

7.5.1.4. (2 c.) ኦ፡ ድንግል፡ አምሳል፡ ወትንቢት፡ ዘነቢያት። (Anp. Mary (com.) verse 37).
‘O Virgin, (you are) the parable and the prophecy of the prophets’.

7.5.1.5. (3f.p) ኦ፡ ከአመሃ፡ ትውልድ፡ ዖራ፡ አዕይንቲሆሙ። (Anap. Nicean (com) verse 80).
‘O Virgin, (you are) the parable and the prophecy of the prophets’.

281 Dillmann 1907, 319, 320; Leslau 2006, 1.
Particles

<PartVoc> <PRel-Adv> <NCom:unm.p> <V:Perf.3f.p> <NCom.Unm.p.Nom PSuff:3m.p> - ‘O the generation of that time, their eyes were blind’.

7.5.1.6. (2m.p) ኦ፡ አንትሙ፡ ሕዝበ፡ ክርስቲያን፡ በከመ፡ ተጋባእክሙ፡ በ珒otti፡ ዕለት...። (Anp. Mary (com.) verse 153).
ʾo ʾantǝmu ḥǝzba kǝrstiyān ba-kama tagābākǝmu
PDemf.s> <NCom:unm.s.Nom>
‘O you the Christian (people), as you gathered this day...’.

7.5.1.7. (3f.p) ኦ፡ እእዳው፡ እለ፡ ለحة፡ ለአዳም፡ ተቀነዋ፡ በቅንዋተ፡ መስቀል። (Anp. śallastu (com.) verse 95).
ʾo ʾaʿǝdāw ʾǝlla laḥak ʾā ḥu ʾaddām
<PartVoc> <NCom:unm.p.Nom> <PRel> <V:Perf.3f.p-PSuff:3m.s> <Prep-NPro:m.s. taqannawā ba-qǝnnǝwāta masqal
‘O the hands that fashioned Adam, they were nailed with the nails of the cross’.


The grammatical function of the particle is however not fixed only with kindly and humbly addressing statements for the highly favored or honorable personalities; it also is used to fairly blame or criticize persons or other natures and incidents due to the faults they did or due to their weakness.

Textual evidences:

ʾo ʾhewān mǝnta-nu rassaynā-kı nāhu
<PartVoc> <NPro:f.s:Nom> <AIntAcc> <V:Perf.1c.p-PSuff:2f.s> <PartPres
yǝbakkǝyā kʷǝllon ʾawālǝdǝ-kı
‘O Eve, what wrong did we do against you, now all your daughters lament’.

Again, it is used to rebuke or disgrace persons due to their guilt.

Textual evidences:
Particles

7.5.1.9. እ፡ እናው፡ የነበረ፡ በንተ፡ በናት፡ የአው፡ እናው፡ የበናው፡ ወበሬት፡ እው፡ እው፡ የበናው፡ በዕለቱ። (Gal. 3:1).

‘O you foolish Galatians, who has bewitched you not to believe in truth?’.


Apart from this, the particle is used once more as an exclamation of anxiety, regret and sorrow\(^\text{282}\) as a variant of እግዚኦ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚዘ’ እግዚنتظر እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚዘ’ እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እヶ�ዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እገዚ💄 እይሚወ። (Num. 24:22).

‘And he said, O, O, (O Lord) who will be saved when the Lord will do this?’.


At the same time, it can be used as an exclamation of admiration and appreciation as a variant of ‘how’, preceding the adjectival phrases.

Textual evidences:

7.5.1.11. እ፡ ያወሩ፡ ያለበት፡ ያለበት፡ ያለበት፡ ያለበት። (Wed. Mar (com.) Thursday).

‘How great is the richness of God’s wisdom!’.

7.5.1.12. እ፡ ያወሩ፡ ያለበት፡ ያለበት፡ ያለበት። (Anp. Jh.chr (com.) verse 52).

‘What is the richness of God’s wisdom!’.

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\(^{282}\) Ibid.
Particles

‘How great is the love, loving of human beings to such extent!’.

7.6. Particle of Sincerity and Supplication

7.6.1. እግዚኦ ʾǝgziʾo

According to the perspective of modern linguistic study ʾǝgziʾo is a vocative form of the noun እግዚእ ʾǝgziʾ ‘master’, ‘governor’ or ‘Lord’.283 The tradition of ‘Aggabāb accepts its affiliation with the noun ʾǝgziʾ. However, it considers it as an individual ACPPIP element.

Its function is to be used as an exclamatory phrase of disappointment, atonement, supplication, devotion, surprise and adoration with the meaning ‘O’ or ‘O Lord’.

Its status in a sentence can be specifically decided in terms of the state and the general impression of the sentence.

On its usage, it cannot be attached to other language element, and not restricted to take a position either before or after a verb. It does not change its form due to diverse gender and number aspects.

Textual evidences:

7.6.1.1. (supplication) እግዚኦ፡ አድኅኖ፡ ለንጉሥ። (Ps. 19:10).
ʾǝgziʾo ʾadḥənn-o la-nəgwaṃ

7.6.1.2. (devotion) ተዘከር፡ እግዚኦ፡ ከመ፡ መሬት፡ ንሕነ። (Ps. 102:14).
tazakkar ʾǝgziʾo kama maret nəḥna

7.6.1.3. (veneration) የአክለኒ፡ ዘረከብኩ፡ ሞገሰ፡ በቅድሜከ፡ እግዚኦ። (Gen. 33:15).
yaʾakkǝla-nni za-rakab-ku mogasa

‘It is enough to me that I got favor in your sight, O, Lord’.


The recurrence of the particle expresses the high degree of the surprise or sorrow of the speaker.

Textual evidences:

7.6.1.4. እግዚኦ፡ እግዚ껏፡ አንቲ፡ ውእቱ፡ እግዚአብሔር። (2 Sam. 7:28).

ʾǝgziʾo   ʾǝgziʾo   ʾanta  ቦእወታ       ʾǝgziʾabǝḥer

‘Lord, Lord, you are God’.

Further references: Job 5:17; Amos 7:5.

7.7. Negative Particles

7.7.1. እል ʾal and እ, ንi

These elements are originally formed to be used as negative particles in expression of negation, prohibition and renunciation with the meanings ‘no’, ‘not’, ‘nothing’ and ‘without’. They can be represented by the negation-making elements ‘un…’, ‘dis…’ and ‘in…’.

አል ʾal is mostly used in Amharic; but in Gǝʿǝz, it is implemented only to negate ኀbo (‘exist’, ‘be present’) (አል ʾal + ኀbo → እልቦ ʾalbo which means ‘no’, ‘not’, ‘nothing, ‘let it not be’).

Textual evidences:

7.7.1.1. እለብ፡ እም፡ ውስተ፡ ሕዝብ፡ እለ፡ የአምኑ፡ ቃለ፡ ይባቤ። (Ezr 3:13).

wa-ʾal-bo     ʾǝm-መስታ     እዝብ     ንንል

‘And among the people, nobody knows jubilating’.
Particles

7.7.1.2. (renunciation) ኢዴር፡ አልቦ፡ ዳእሙ፡ ፈንዎ፡ ፈንወኒ። (1 King 11:22).

\[\text{wa-}yǝbel-o \quad 'ader \quad 'al-bo \quad dǝ'mu\]

<Conj-V:Perf.3m.s-PSuff:3m.s> <NPro:m.s.Nom> <PartNeg-ExAff(=ExNeg)> <Conj>

\[\text{fannǝwo \quad fannǝwa-nni}\]

<V:Inf.Acc> <V:Impt.2m.s-PSuff:2m.s>

‘And Ader said him: no, but you may send me out’.

7.7.1.3. (prohibition) ኢዴር፡ አልобща፡ ዘያስወክሙ። (1 Jh 3:7).

\[\text{daqiqǝ-ya \quad 'al-bo \quad za-yǝsḥǝtǝ-kǝmu}\]

<NCom:m.p-PSuff:1c.s> <PartNeg-ExAff(=ExNeg):m.s> <PRel-Imperf.3m.s-PSuff:2m.p>

‘My children, no one shall deceive you’.

Further references: Gen. 18:15, 19:19.

The most used negation particle is ኢ. ኢ. In a sentence, it always exceeds the verbs, or nominals that it may negate. It can be attached to all verb forms excluding gerund. Conceptually, its attachment to gerund can also be possible but it is difficult to find evidences. However, the particle can be attached not only to verbs, but rather to all members of all language classes.

Textual evidences:

7.7.1.4. (i+ perf.) ኣወብር፡ ባወብር፡ ኢዴር፡ ኢዴር። (Prov. (com.) 23:35).

\[\text{zabaṭu-ni \quad wa-}i-ḥamamku\]

<V:Perf.2m.p-PSuff:1c.s> <Conj-PartNeg-V:Perf.1c.s>

‘They struck me, but I did not become ill’.

7.7.1.5. (i+ imperf.) ኢዘይመውት፡ ዘእንበለ፡ ዘአሐይ። (Ps. 117:17).

\[\text{ʾi-yyǝmawwǝt \quad za-}i-ḥǝbala-za-ʾaḥayyu\]

<PartNeg-V:Imperf.3m.s> <Conj-PRel-V:Imperf.1c.s>

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286 Here the ending consonant of the verb ta is followed by the vowel ǝ. Normally, in the cases of almost all reciprocal verbs, the vowel before the prenominal suffix is a \(a(ንወርጎንሮዕ \quad za-yǝkabbe-a-kǝmu, ኣንወርጎንሮዕ \quad za-yǝnass-a-kǝmu, ኢንወርጎንሮዕ \quad za-yaḥǝdǝra-kǝmu)\). This seems to be one of some exceptional verbs keeping this unique form. The verb in such a form indicates the state of the sentence that it is nominative. If it was an accusative senetence, the vowel would have been \(a(ንወርጎንሮዕ)\). This occurs in the case of second person masculine and feminine imperfective and jussive in singular and plural.

287 “sie kann vor Verben (alle Modi) und (seltener) auch vor Nomina stehen”. Tropper 2002, 148.
‘I will not die, but I will live’.


<Conj-V:Imperf.2Sc.p> <Prep-NCom:m.s.Nom> <PartNeg-V:Subj.3m.s> <NCom:un lahlenomu>

m.s.Acc> <Prep-PSuff:2m.p>

‘And we pray towards the Lord so that he may not do evil on you’.

7.7.1.7. (‘i+ inf.) ከወው : ከመጋው.ፌመው : ከወው : ከመፋው። (Prov. 1:32).

<Conj> <PartNeg-V:Inf-PSuff:3m.p> <Prep-NCom:m.p:Nom> <V:Imperf.3f.s>

‘For the waywardness of the fools will kill them’.

7.7.1.8. (‘i + gernd.) ከንስጡ : ከመፋው : ከጓጡ : ከያው። (2 Cor. 5:19).

<V:Gern.3m.s> <NCom:unm.s.Acc-PSuff:3m.p> <Conj-PartNeg-V:Gern.3m.s> <NCom:unm.s.Acc:-PSuff:3m.p>

‘Forgiving their sin, even not imputing their trespasses’.


<V:Impt.2m.s> <PartNeg-(=ExAff)> <PRel-V:Imperf.2m.s> <Prep> <NCom:m.s.Nom iyoyob
-PSuff:1c.s> <NPro.m.s.Nom>

‘Take head; do not think anything against my servant Job’.


<Conj-PartNeg-V:Imperf.2m.s> <PartNeg-Prep-NCom:unm.s.Nom> <Conj-PartNeg Prep-NCom:unm.s.Nom>

‘Turn neither to the right nor to the left’.

7.7.1.11. (‘i + nominal derivation) ዓትልፋ : ከፋው : ከው : ከፋት። (Gen. 24:50).

wa-i-nakl tawaso'o i-sannaya wa-i 'akkuya
Particles

‘And we cannot say good or bad’.

7.7.1.12. ወኢአሐዱ: እምኔክሙ። (John 16:5).

wa-ʾiʿahadu-hi ʾəmənne-kəmu

‘And no one among you/ none of you’.


When it negates the non-verbal language elements, the state of the element either a nominative or an accusative form never affects the invariable structure of the particle to have something new or an extra mode. In all cases, it remains the same.

Textual evidences:

7.7.1.13. ኢውእቱ: አበሰ: ወኢአዝማዲሁ። (John 9:3).

ʾi-wǝʾǝtu ʾabbasa wa-ʾiʿazmādi-hu

‘Neither this man nor his parents sinned’.


ʾǝsma ʾi-yyaʾammərəww-o laʿab wa-ʾi-kiyāya

‘Because they do not know the Father nor me’.

In a negative sentence, ʾi can be employed more than once, even sometimes as much as the verbs or the nouns that keep negative concepts.

Textual evidences:

7.7.1.15. ኢንጉሥ፡ ወኢመኰን፡ ወኢመስፍ፡ ተናጽሮ፡ ምስሌከ፡ ኢይክል። (Ecl (com.) 8:16).

ʾi-nǝguš wa-ʾi-makʷannən wa-ʾi-masfən

Tanāšoro məsle-ka ʾi-yyyyk

‘Because they do not know the Father nor me’.
‘Neither a king nor a judge nor a governor is able to see you face to face’.

The ACPIPIP elements which are attached initially to ‘i will keep their own meaning in translation. For example, the attachment of እ la, ከ ከaba, እመመ ኦsylvania and ከ za to the particle can produce constructed negative phrases (e.g.: እ, እመመ ከ la-‘i-‘amin, ከ : እ, እመመ ከaba-‘i-yyyy’moro, እመመ : እ, እመመ ከ ኦsylvania-‘i-qatala-nni, ከ ከ : እ, እመመ ከ kama-‘i-yyyykun, እ, እመመ ከ za-‘i-qoma). Nonetheless, the affixed elements do not lose their own common concepts due to the attachment. Uniquely, ከ ba is treated in two ways. In some cases, it keeps its own notion ‘in’ or ‘by’, and in some other cases, it loses its initial meaning and keeps the function of እ, እመመ ‘without’.

Textual evidence:
7.7.1.16. ገንዘብ፡ እጓለ፡ እመ፡ ሕያውሰ፡ አልቦとにかfeeds። (Matt. 8:20).
wa- la- walda እ ከ ከaba ከ ከaba yásammǝk rǝʾs o
Nom-Part <PartNeg-PSuff:3m.s> <Conj> <V:Imperf.3m.s> <NCom:unm.s.Acc>
‘But the son of man has nowhere to lay himself’.

7.7.1.18. እንብ : የታን ‘I have no husband’.

7.7.2. እ ’akko ‘not’ and እንብ ‘no’

� ’akko is the negation of the copula እ-‘aṭut ከ ከaba or እ-‘aṭut ከ ከaba. እንብ ‘enb is also the negative counterpart of the affirmative vocative ‘oho. ‘Akko serves to negate nouns of all genders and numbers. It occurs alone before the noun to negate.

Textual evidences:
7.7.2.1. (’akko - singular) እ : ከ ከaba እ ከ ከaba : እመመ ከDestructor : (John 5:34).
’akko ከ ከaba ከ ከaba za-‘ofaqqǝd
Particles

‘I am not the one who wants the testimony of people’.

7.7.2.2. (*akko - plural) አሬ : ከተባሮው : ከተታት # (John 13:11).

ʾakko  kʷalla-kamu  našuhan

‘You are all not clean’.

ʾƎnb recieves always pronominal suffixes. See the textual evidence 7.2.2.1.

7.8. Accusative Particle

7.8.1. ሃ hā

As a particle, it is used as an object marker. ኞ la. also serves as an object marker in different form. However, the following two factors make them different from one another.

First, hā is attached particularly to personal names while la is combined with all types of nouns and numerals. Second, la keeps the initial position in the attachment while hā is commonly suffixed. Furthermore, hā is mostly treated along with a verb without a suffix.

Textual evidences:

7.8.1.1. ቨለሸበቶ፡ ባላሃ፡ ትኩኖ፡ ብእሲተ። (Gen. 30:4).

wa-wahabatt-o  bāl-hā  tǝkunn-o  bǝʾesita

<Conj-V:3f.s> <NPro.f.s-Part> <V:Subj.3f.s> <NCom.f.s.Acc>

‘Then, she gave him Bilhah so that she shall be to him a wife’.

7.8.1.2. ወነሥአ፡ ዮሴፍ፡ ክልኤ፡ ደቂቆ፡ ምናሴሃ፡ ወኤፍሬምሃ። (Gen. 48:1).

wa-naš’a  yosef  kǝł’etta  daqiq-o

<Conj-V:Perf.3m.s> <NPro.m.s.Nom> <NCom.m.p-PSuff:3m.s> <NumCa.Acc>

mǝnāse-hā  wa-ʾefrem-hā


289 Leslau 2006, 213.

290 Theoretically, the constructed personal names such as ተክለሃይማኖት takła bāymānot, ገብረመንፈስቅዱስ gabra manfas qaddus, ከንሳማርቆስ zenā mārqos do not need the attachment of hā to stand in an accusative state. In the case of a verb with a pronominal suffix (ቀደሶ qaddas-o, ከረኮ bǝrak-o, ከተታት qǝtqat-o), ኞ la shall be added to them initially. But, in the case of the verb without a suffix, they can be employed as objects without an object marker.
Particles

‘And Joseph took his two sons Manasseh and Ephraim with him’.

7.9. Particles indicating Genitive relation

7.9.1. 

These particles are used to express a genitive case relationship by indicating references.291 When they serve as relative pronouns, they keep either direct or indirect attachments to verbs, but in this feature, their attachment is devoted to non-verbal elements. With this regard, the elements keep different designations that indicate how the relation is expressed. See the following examples. For their ratification, some additional evidences are presented at the end of this section.

7.9.1.1. 

Examples: (noun - part.+ noun)

7.9.1.1.1. 

It is to mean: ደቂቅ፡ እለ፡ እስራኤል። ‘The gate of the Lord’


7.9.1.1.3. 

It is to mean: አንቀጽ፡ እንተ፡ እግዚአብሔር። ‘The gate of the Lord’


7.9.1.1.4. 

Deqit  እለ፡ እስራኤል። ‘The God of heaven’


291 Dillmann 1865, 774, 1028, 1030; Kidāna Wald Kǝfle 1955, 135; Leslau 1989, 37.

292 Expressing a genitive relationship.
This means ồ. The sons of Israel.

7.9.1.2. እርፍ ደፊ zarf-dafi (lit.: ‘altering a subsequent from back to front’).

In this case, the noun to which the elements are attached precedes the other component.

Examples: (Prep.+ noun - noun)

7.9.1.2.1. እግዚአብሔር፡ ምሕሮቶ። laʾǝgziʾabǝher mǝḥrot-o
<Prep-NCom:m.s.Nom> <NCom:unm.s.Acc-PSuff:3m.s>
This is to mean: ምሕሮተ፡ እግዚአብሔር ‘Lovingkindness of the Lord’.

7.9.1.2.2. ጡጳውሎስ፡ ሰይፈ። za ʾpāwlos sayfa
<Part-NPro:m.s.Nom> <NCom:unm.s.Acc>
This means: ሰይፈ፡ ጳውሎስ = ‘The sword of Paul’.

7.9.1.2.3. ኤንተ፡ ኤልያስ፡ ደመና። ʾǝnta ʾelǝyās ʾelǝyās
<Part> <NPro:m.s.Nom> <NCom:unm.s.Nom>
It is to mean: ደመና፡ ኤልያስ = ‘The cloud of Elijah’.

7.9.1.2.4. ነቢያተ፡ ቤልፋ። ʾǝlla bel nabiyāta
<PRel(g)> <NPro:m.s.Nom> <NCom:unm.s.Acc>
This is to mean: ነቢያተ፡ ቤል = ‘The prophets of Beal’.


7.9.1.3. እርፍ ጠምዛዥ zarf-ṭamzāz (lit.: ‘the one that bends a fringe’).

This involves only za andʾalla.

Examples: (noun + prep.- noun)

7.9.1.3.1. ከልፋ፡ ዋሰሎሞን፡ መጽሐፈ። qāla za ʾǝllǝ mǝḥǝf
<NCom:m.s.ConSt> <PRel(g)-NPro:m.s.Nom> <NCom:m.s.Nom>
It is to mean: ከልፋ፡ መጽሐፈ፡ ሰሎሞን ‘The word of the book of Solomon’.

7.9.1.3.2. እልፋ፡ እሎ፡ ሮምያ፡ ሰብእ። ʾǝlla bel nәbいやタ
<PPro:m.s.Nom> <NCom:unm.s.Acc>
Particles

This means: ሰይፈ፡ ሰብአ፡ ሮምያ
'The sword of the people of Rome'.

Further references: Num. 23:10; Josh. 5:6; Prov (com.) 4:23; 2 Sam. 9:7; Ps. 102:17; Isa 52:7, 53:1; Matt. 20:25; John 12:38, 18:33; Acts 11:16; Rom. 10:15, 10:16; 2 Cor. 1:3, 3:7.

7.10. Other Particles

7.10.1. አው ma, ኵ sa, ኲ so, አ-ኣ ኦ a -ʾā and ኬ ke

These particles are used to give emphasis through the word to which they are attached in expression of sincerity, pledge, undertaking and promise. With regard to a position that they most probably keep in a sentence, we can rearrange them in two sub-divisions.

The first sub-division encloses the particle which can be attached directly only to the verbs while the second one involves the particles that are attached to both the verbal and the non-verbal linguistic elements.

The only particle which goes to the first sub-category is ኲ so. It is directly attached to the imperative verbs at the end (e.g.: ሰብ ይትሶ ኢትሉመ፡ ወከመ፡ ኢንበልመ፡ ነኪርኑ፡ ትስብእቱ …። (M. Mǝstir 14:13).

The remaining particles namely አው ma, ኵ sa, አ ኦ a -ʾā and ኬ ke are included in the second sub-category. This means they can be combined with any language element of all word classes. In the combination, each particle takes the ending position.

Regarding with their meanings, each may have its own special expression. However, in most cases, the concepts of the auxiliaries ‘may’, ‘must’ and ‘shall’; and of the adverbs ‘just’, ‘exactly’, ‘precisely’ are sounded as a result of the combination at which they individually or two of them are engaged together.

Textual evidences:

7.10.1.1.(Subj. verb + ma/ mma) አውው ከ ብታለው ከ ገታታ፡ ከ ከለለ፡ ከ ገታታ፡ ከ ከለለ⋯。“ (M. Mǝstir 14:13).

wa-kama ከ ከበሉ ከ ከሮ ከ ከሮ ከ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከሮ ከ ከš
Particles

<Conj-Conj> <PartNeg-V:Subj.1c.p-Part> <NCom:m.s.Nom-PartInt> <NCom:unm.s. NomPSt-PSuff:3m.s>

‘Again, so that we should not say, is his incarnation unique…?’.

7.10.1.2. (non-verb. + ma/mma) እወወامة፡ ትክሉ። ብ af-ru mma t ǝklu

‘How could you?’.  

7.10.1.3. (verb + ke) ዑቅኬ፡ ለቍልዔየ፡ ኢዮብ። (Job2:3).

ʿuqǝ-ke  la-qwəl e-ya ʾiyyob  
<V:Impt.2m.s-Part> <Prep-NCom:m.s-PSuff:1c.s> <NPro:m.s.Nom>

‘Take care of my servant Job’.  

7.10.1.4. (nom + ke) ወራሲሁኬ፡ ለእግዚአብሔር፡ ኢዮብ። (Gal. 4:7).

warāsi-hu-ke  la-ʾeqziʾabher ʾanta  
<NCom:m.s.NomPSt-PSuff:3m.s-Part> <Prep-NCom:m.s.Nom> <PPer:2m.s>

‘And you are just the heir of God’.

7.10.1.5. (nom + a) ጻድቅአ፡ በአሚን፡ የሐዩ። (Rom. 1:17).

ṣādǝq-ʾa  ba-ʾamin yahayyu  
<NCom:m.s.Nom-PartQuet> <Prep-NCom:unm.s.Nom> <V:Imperf.3m.s>

‘Behold the righteous shall live by faith’.

7.10.1.6. (Part + ke) ካክክለ፡ የነርበት፡ ኩው፡ የርታ፡ ካው፡ የር-

warqa  
<Conj-AInt-Part> <V:Imperf.1c.p> <Prep> <NCom:unm.s.Nom> <NCom:unm.s. ʿaw bərura

Acc> <Conj> <NCom:unm.s.Acc>

‘How do we steal gold or silver from your house?’.

Further references: Gen. 44:8; 2 Kin 1:3; Ezr 9:11; Job 1:12; Prov (com.) 1:31; Isa. 7:14; Matt. 26:5; Acts 23:27; Rom. 11:5; Gal. 4:7.

so and  ጻ/ ኣ ጻ/ ኣ ጻ/ ጻ are equally used to state a message being attached to the imperative verbs. Example: እመየጥሶ tamayaṭ-so, እወወامة ʾadḥben-so. When the message is given by a superior one and addresses his inferior, they will be translated keeping the same meaning mentioned above (‘may’/ ‘just’).

But if the communication is in the vice versa, they should be translated as ‘please’ since the person that speaks should use them only to express his sincerity and humbleness.
Examples:

7.10.1.7. ʾo ʾǝgziʾo ʾadḥǝn-so

‘O Lord, please save (us) ’.

7.10.1.8. ሰማይአ። (Ezr 1:2).

‘God the Lord of the heaven gave me kingdom of the world’.

Further references: Gen. 38:25; Ezr 1:4, 4:13, 7:18; Ps. 79:14; Gdl. Gmq, 130.

Beyond this, ሰ and ኬ have distinctively some additional functions that cannot be shared by the remaining elements. ሰ can function as a conjunction being combined with all parts of speech with the meanings ‘but’, ‘however’, ‘nevertheless’ and ‘nonetheless’. Similarly, ኬ functions as an adverb with the meaning ‘then’. It is also used to call attention of the hearer. In such cases, it may sound like ‘Behold’.

Textual evidences:

7.10.1.9. (Part. + ssa) ወዕዝሥፋ፡ አወለፈ፡ ትዕግሥቶ፡ ውእቱ፡ ይድኅን። (Matt. 24:13).

‘But the one who ever keeps patience, he will be saved’.

7.10.1.10. (noun + ssa) አንትሙስ፡ ከኑ፡ ፍጹማና። (Matt. 5:48).

‘But you, be perfect’.

7.10.1.11. (pron. + ssa) እንተሙና፡ ኩኑ፡ ፍጹማና። (Matt. 5:48).

‘But you, be perfect’.
Particles

7.10.1.12. (verb + ssa) ከትምልክት። እራስእ፣ መታስ፣ ፈርር፣ ከትምልክት። (Sir. 37:23).
za-mota-ssa ʾaʾrafa wa-bāḥǝttu gǝbar l-ottu tazkār-o
<PRel-V:3m.s-Part> <V:Perf.3m.s> <Conj-Adv> <V:Impt.2m.s> <Prep-PSuff:3m.s>
<NCom:unm.s.Acc>
‘But the one who died got rest. However, you shall make to him his remembrance’.

7.10.1.13. (Part. + ke) መልክስ። ዓልድ። አንተ። ወራሲሁኬ። ለእግዚአብሔር። አንተ። (Gal.4:7).
wa-ʾemmama-ssa-ke wald ʾanta warāsi-hu-ke
<Conj-Conj-Part-Part> <NCom:m.s.Nom> <PPer:2m.s> <NCom:m.s.NomPSt-PSuff>
la-ʾəgziʾābōher ʾanta
:3m.s> <Prep-NCom:m.s.Nom> <PPer:2m.s>
‘If you are a son, then you are the hire of God’.

ʾaʾmara-ke faṭāri kama ʾi-yyǝtqeddas sabʾ
<V:Perf.3m.s-Part> <NCom:m.s.Nom> <Conj> <PartNeg-V:Imperf.3m.s> <NCom:>
ba-qʷerbāna šeqā-hu la-sabʾ
.m*.s.Nom> <Prep-NCom:unm.s.NomPSt> <NCom:unm.s.NomPSt-PSuff:3m.s>
<Prep-NCom:unm.s.Nom>
‘Behold, the Lord has known that man would never be sanctified by the sacrifice of human flesh’.


At the combination of two or more different language elements, ከ sa and ኣ ke can change their position due to the nature of the initial element. If the element that leads the combination is an ACPPIP element, they will be often combined with the elements themselves by splitting up the combination while the possibility to be combined at the end of the combination is still preserved. But in all other cases, the particles (ma and sa) keep the ending position.

Textual evidences:
Particles


\(\text{wa-za-ssa} \quad \text{nababa} \quad \text{šorfata} \quad \text{lāla} \quad \text{manšas} \quad \text{qaddus} \)

<Conj-PRel-Part> <V:Perf:3m.s> <NCom:unm.s.Acc> <Prep> <NCom:m.s.Nom> <NCom:m.s.Nom>

‘But whoever blasphemes against the Holy Spirit ….’


\(\text{wa-sab’a} \quad \text{hagar-u-ssa} \quad \text{yəssall’e-wwo} \)

<Conj-NCom:m’.p.ConSt> <NCom:unm.s.Nom-PSuff:3m.s-Part> <V:Imperf:3m.p>

‘But his citizens hate him’.

7.10.1.17. በስለ : ከለ : የሮኔ : ብሮስ እሬኔ : ከለ እሬኔ : የሮኔ : ብሮስ ... (2 Cor. 12:5).

\(\text{wa-ba’enta} \quad \text{zəntu-ke} \quad \text{ba-za-kama} \quad \text{zə} \quad \text{’etmekkább} \)

<Conj-Prep> <PDem-Part> <Prep-PRel-Prep> <PDem> <V:Imperf:1c.s>

‘Therefore, on behalf of such a man I will boast’.

Concerning the pronouncing mode, እሬኔ and ዯስ ዯወaffected the original pronunciation mode of a word to which they are added. Let us first see ዯስ ዯወ, it affects it in two specific ways:

7.10.1.8. If it is attached to nouns, particles and numerals ending with the first, second, third, fourth, fifth or seventh order letters, it causes their mode of pronunciation to be changed from ብሮስ እሬኔ into እሬኔ እሬኔ.\(^{296}\)

7.10.1.19. If it is attached to verbs and personal or place names ending with the sixth order syllable that are originally pronounced with a stronger tone, pushing out the air powerfully then, it makes their mode of pronunciation change to the so-called ብሮስ እሬኔ. The original mode of pronunciation of such kinds of language elements is known in the tradition as እሬኔ : ከለ ከለ.\(^{297}\)

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\(^{295}\) The insertion of ዯስ/ኔወ splits the direct combination of ከሌ and እሬኔ (ሮክስ).

\(^{296}\) See the details from section 3.1.1; Glossary.

\(^{297}\) The pronunciation mode እሬኔ ከለ has almost the same phonetic feature with the so-called ከለ ከለ. The only difference is that it includes all verbs and nouns that end with the second, third, fourth and seventh order letters but not the nouns and verbs ending with sixth order such as ከሌ ከለ didimos, ከሌ ከለ tomas, ከሌ ከለ yeqeddás, ከሌ ከለ iṙkāb and ከሌ ከለ qum. In the same way, ከለ ከለ does not include the verbs and nouns that do not end with sixth order.
According to this theory, the attachment of ㄴ sa changes the pronunciation mode of wadāqi nǝbāb into tanaš nǝbāb and of sayyāf nǝbāb into wadāqi nǝbāb.

Example: wadāqi nǝbāb + sa-ssa = tanaš nǝbāb

\[ \text{ случая } + \text{ sa } \rightarrow \text{ случа } \]

Examples in textual reading: (wadāqi nǝbāb + sa → tanaš nǝbāb)

7.10.1.19. (2nd order + sa-ssa) ወምክሩሰ፡ ለእግዚአብሔር፡ ይሄሉ፡ ለዓለም። (Prov. (com.) 19:21).

wa- \text{-} mǝkru \text{-} ssa    la- \text{-} ʾəgziʾabǝḥer   yǝhellu  la- \text{-} ʿālam

But the council of Lord will stand'.

7.10.1.20. (7th order + sa-ssa) ወዘይዌህኮሰ፡ ይኤብስ፡ ላዕለ፡ ነፍሱ። (Prov. (com.) 20:2).

wa-za-yǝwehǝk-o-ssa    yǝʾebbǝs   lāʾla  nafs-u

‘But he who provokes him to anger forfeits his own life’.

However, ሰ ma changes mainly the wadāqi nǝbāb into tanaš nǝbāb. Therefore, the attachment of ሰ ma to verbs and nouns that originally keep the wadāqi nǝbāb just like that of ㄴ sa, changes the pronunciation mode into tanaš nǝbāb.

Examples in textual reading: (wadāqi nǝbāb + sa → tanaš nǝbāb)

Particles

ʾo ʾaddām manta-nu-mma rassaynā-ka

〈PartVoc〉〈NPro:m.s.Nom〉〈AInt.Acc-PartInt-Part〉〈V:Perf.2m.s-PSuff:2m.s〉
‘O, Adam what evil did we do on you?’.

7.10.1.22. (3<sup>rd</sup> order + ma) ዓዲመ፡ እስመ፡ ምክንያት፡ ስፉሕ። (Ecl (com.) 8:43).

ʾadi-mma ʾǝsma mǝknǝyāt-omu ǝsfulb
〈Adv-Part〉〈Conj〉〈NCom:unm.s.Nom-PSuff:3m.p〉〈NCom:m.s〉
‘Their reason is still much’.

7.10.1.23. (7<sup>th</sup> rad. + ma) ወእፎመ፡ ኢክህሉ፡ ይርከብዎ፡ ለእግዚአ፡ እሉ፡ ፍጡራን። (Ecl (com.) 8:45).

wa-ʾǝffo-mma ʾi-kǝhlu yǝrkaba-wwo la-ʾǝgziʾa
〈Conj-PartInt-Part〉〈PartNeg-V:Perf.3m.p〉〈V:Subj.3m.p-PSuff.3m.p〉〈Prep-NCom〉
‘And how are they unable to meet to the Lord of these creations?’.

* Notice that because of the attachment, መ ma and ሰ sa are quite often geminated.

7.10.2. ያ yā and እ yo

Leslau described yo as a particle expressing admiration, grief and pain. But according to Dillmann, both are suffixes which are assumed by the verbs that may govern two accusatives. The ለAggabāb tradition considers them as particles which are suffixed to the subjunctive and imperative verbs in expression of sincerity, eagerness, and humbleness. Yā is employed with a feminine and yo with a masculine noun or pronoun. Due to the attachment, the ending syllable of the verb changes to a sixth order radical. Though it is not consistent.

The attachment of the elements to verbs does not make any change in the lexical meaning of the verbs. However, their employment shows that the sentence is more polite.

Textual evidences:

7.10.2.1. እኔትታት፡ እህታ፡ እስፉ። (2 Cor. 12:13).

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298 Leslau 2006, 625.
299 Dillmann 1907, 351.
300 Kidāna Wald Kǝfle 1955, 512.
Particles

ṣaggǝwun-yā  la-zātti  ʾabasā-ya

7.10.2.2. እሆወሎ፡ ከመ፡ የ_heading目的在于_font_style=Arial >አበንያ፡ ለይእቲ፡ መጽሐፍ። (Rev. 10:9).
wa-ʾǝbel-o  kama  yahabannǝ-yā  la-yaʾəti  maṣḥaf
<Conj-V:Perf.1c.s> <Conj> <V:Subj.3m.s-PSuff:1c.s-Part> <Prep.PPer:f.s.Nom> <NCom:unm.s.Nom>
‘And I told him so that he may give me that book’.

7.10.2.3. እግዚእየ፡ ሀበንዮ፡ እም፡ ውእቱ፡ ማይ። (John 4:15).
ʾǝgziʾa-yə  habann-yo  ʾəm  woʾətu  mǝy

7.10.2.4. ሀቡኒያ፡ ለዛቲ፡ ወለት። (Gen. 34:12).
habu-ni-yā  la-zātti  wallat
‘Give me this girl’.
Chapter Eight: Conclusion

8.1. Concluding observations on ṬAggabāb and its issues

Gǝʿǝz is a classical Ethiopian language which ceased to be spoken in the late thirteenth century CE. Until the coming of Amharic literature in the ninetieth, it served being the leading language of literature.\(^{301}\) Even today, it is used for liturgical and academic purposes.

In Ethiopia, the most important academic centers which are highly devoted to the study of Gǝʿǝz are Qǝne schools. Since the fifteenth century, the schools have the leading local institutes at which the language is intensively studied. One of the two major parts of the study in the schools, Sawāsǝw, is specifically concerned with grammatical studies while the other part Qǝne is just about composing and reciting Qǝne the highly esteemed Gǝʿǝz poetries (pp. 1-2).

Sawāsǝw comprises at least four basic grammatical courses which are offered to the students in different levels. The first three courses gǝśś, rǝbā gǝśś and rǝbā qǝmr are relatively less complicated than the fourth one which is ṬAggabāb. Particularly, rǝbā gǝśś and rǝbā qǝmr are small in size (pp. 3, 12). Scholarly approaches confirm the conceptual connection of Sawāsǝw with the grammatical tradition applied in the Coptic-Arabic vocabulary.\(^{302}\)

From the context of Ethiopian language studies, the Amharic term ṬAggabāb refers to the grammatical study of a language. It can be used in the case of any language. But practically, it is mostly known as a title of the significant part of the grammatical study of Gǝʿǝz in the Qǝne Schools.

ṬAggabāb is the major part of the grammatical study to which a high concentration is given due to its large scope and tough issues. It is concerned with various linguistic elements that are used such as Adverbs, Conjunctions, Prepositions, Relative Pronouns, Interrogative Pronouns, Interjections and Particles. Discussing the etymologies, meanings and grammatical functions of these elements is the main objective of ṬAggabāb. It also deals with the right position of each element in a sentence (pp. 6, 8, 12).

The number of linguistic elements involved in the study of ṬAggabāb is varied from one school to the other due to the inclusion and exclusion of various words which do not belong to the aforementioned lexical categories. However, the non-controversial ACPPIP elements which are accepted by most of the schools are about two hundred

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\(^{301}\) Ullendorff 1955, 5, 7.

all these elements are included in this research work in those lexical categories.

On the classification of the elements, the tradition held in the Qene Schools is evidently different from the perspective of modern language study. In accordance with the 'Aggabāb tradition, the elements are categorized in three categories. The categories are called 'Abiyy 'Aggabāb, Naʿus 'Aggabāb and Daqiq 'Aggabāb. The criteria are basically related with the position and the roles that the elements can play in a sentence (pp. 12).

The first category of 'Abiyy 'Aggabāb consists of forty-eight individual elements. Three of them are the relative pronouns እለʾǝlla, እንተʾǝnta and ዘza while the fourth one is an adverbial element ዓዲʿādi 'again'. The remaining forty-four elements are conjunctional elements. As to the tradition, all these elements excluding ባሕቱ bāḥǝttu 'but', አኮኑʾakkonu 'because', and ዳእሙ dāʾǝmu 'however' are directly attached to verbs, and this is the common linguistic feature that the elements of the category share equally (pp. 12).

Thus, if we put aside ʿādi, we can compare this 'Aggabāb category with the lexical categories of Conjunctions and Relative Pronouns.

In the so-called Naʿus 'Aggabāb which is the second category in the given order, and the largest category in terms of the number of elements, about one hundred thirty-five linguistic elements are included. Out of them, ninety-six elements are used as Adverbs while eleven elements are Interrogatives and Interjections. The remaining twenty-eight elements of the category are used as Particles. According to the 'Aggabāb tradition, all these elements occur alone in a sentence, and this is the major criteria to put them together in the same category (pp. 13).

The third and last 'Aggabāb category Daqiq 'Aggabāb comprises fifty-one individual elements which are used as Prepositions. The tradition tells that being prefixed to nouns and numerals is the main linguistic feature that the elements of the category keep in common (pp. 14).

Based on these observations and the grammatical functions of the elements, we can assume that Naʿus 'Aggabāb is parallel with the lexical categories of Adverbs, Interrogatives, Interjections and Particles. Similarly, Daqiq 'Aggabāb is compared with the lexical category of Prepositions.

The lexical category of Adverbs is the largest category which consists of ninety-seven adverbial elements. Among them, only the following seventeen elements are initially adverbs (pp. 76):

- ከየhǝyya 'there'
- ሁኔስمة mǝ́əze 'when?'
- እስኩʾǝsku 'let...'
- እንከʾǝnka 'now on'
Again, the following six elements are formed from two or three different components:

| እንጋ ‘then indeed’          | ከወ ‘here’                   |
| እፎ ‘how’                    | እወ ‘yet’                    |
| ዊ እ ‘away’                  | እወ ‘today’                  |
| እንቱ ‘in vain’              | እጊ ‘yet’                    |
| ከወ ክ ‘the same’             | ክጌ ‘tomorrow’               |
| ዊ እ ከ ‘wherever’ or ‘whenever’ | ‘somewhere’                |

All these elements except አ ‘hence’ and ‘yesterday’ are formed to be used as adverbs by means of prefixation of the preposition እ ‘la’ or ከ ‘ba’ and of the suffixation of the pronominal suffix -u. ‘yesterday’ received the suffixation of the pronominal suffix -u, but there is no prefix in it like the other elements. Bonu is also a compound of ኦ ‘bo’ and the interrogative particle ኪ ‘nu’. The remaining adverbial elements are originally substantives.

While functioning as adverbs, many of the elements having nominal origins are used always in their accusative forms. For example, the nominative እ ከ ‘idle’ can serve as an adverb when it is employed in the accusative form as እ ከ ‘idly’. Similarly, the nominatives ኦ ከ እ ‘second’ and ከ ከ እ ‘perfect’ can play the role of adverbial elements if they are used in the accusative form as ከ ከ እ ‘again’ and ከ ከ ከ ‘perfectly’.304

The remaining adverbial elements are employed in two different ways. Some of them are employed in their original form. The elements are the following:

303 Dillmann 1907, 383, 385, 386.
304 Ibid.
Some other elements such as የርቱዥ rǝtuʿ ‘worthy’, እስፍንት ʾǝsfǝntu ‘how much’, እንኳ kantu ‘(in) vain’ and ከላስ zalf ‘every day’ are used either in their accusative forms (rǝtuʿa, ʾǝsfǝnta, kanto and zalfa) or with the prefixation of a preposition such as la, ba or ʾǝm (pp. 93, 89, 110).

Many adverbial elements can be used interchangeably due to the same concept and grammatical function that they share in common. On the other hand, the concepts of various adverbs can be expressed by two or more adverbial elements. Let us see how the following concepts can be expressed by different elements.

The concept ‘everyday’ or ‘always’ can be expressed by either one of the following five elements (pp. 89):

- እዝሉፉ lazǝlufu
- ወትረ watra
- ወትረ wǝttura
- ማረፈ ስልፈ zalfa
- ማረፈ ስልף zalf

An old time or the initial moment of any event can be expressed by the following five adverbial elements with the meanings ‘earlier’, ‘before’, ‘first’ and ‘in the beginning’ (pp. 82).

- ካድም qǝdimu
- ካድሚ qadāmi
- ካድሚ qadimu
- ካድም qǝdm
- ካድመ qǝdma

Similarly, ደحماية daḫāri and ደልቀ dǝḫra can replace each another since both are expressing the same concept ‘later’ (pp. 88).

The concept ‘largely’, ‘much’ or ‘abundantly’ can be expressed by one of the following four adverbial elements (pp. 108):

- ከባን በዙኳ bǝzuḫa
- ከባን በዝኳ bǝzḫa
- ከባን ይሙና yəmuna
- ከባን ይመ fadfāda
The following four elements can equally express the concept ‘together’ or ‘jointly’ (pp. 111):

- ወቱ እቡባሬ (hābbāre)
- ወቱ እቦብራ (ḥabura)
- እሬት ኡሬታኔ (ḥāttane)
- ወጋ ሳሬታ (dārga)

The concepts ‘silently’, ‘secretly’ or ‘in secret’ can be expressed by either one of the following five elements (pp. 113, 123):

- ወቱ እቡቹል (ḥabuʿa)
- ወጋ ዓብሬታ (dabbuta)
- ወጋ ዓሬም ዋмеча (ṣēmma)
- ወጋ ዓሬም ዋመማ个多月 (ṣēmēmita)
- ወጋ ዓሬም ዋመም个多月 (ṣēmēmita)

Likewise, ወስ በካካ and ወስ በክንቱ: kantu or ወስ በካንት: kanto express the concept ‘idly’ or ‘in vain’ (pp. 110).

Among the entire forty-four conjunctional elements, seventeen elements such as እምወ ዋመስላ ‘as’, እምወ ዋመትኞ ‘as long as’ and እር ከል ‘as’ are formed in status constructus from nominal origins while the other twenty-two do not have an etymological relation with verbs or nouns (pp. 131, 170).

The elements are mentioned as follows:

- ኪ ከ ‘also’
- ወላሬ ከወዲያንታ ‘instead of’
- ከ እላ ‘let…’
- ከ ከወ ‘also’
- ከ ከወ ‘but’
- እብ ውስ ‘when’
- እብ ለላ ‘about’
- እብ ከሬት ‘but’
- ከ ከወ ‘toward’
- ከ ከወ ‘all ‘but’
- ከ ከወ ‘ama ‘when’

- ከ ከወ ‘am ‘or’
- ከ ከወ ‘コード ‘if’
- ከ ከወ ‘from’
- ከ ከወ ‘መስ ‘because’
- ከ ከወ ‘ቀ ‘until’
- ከ ከወ ‘መባል ‘without’
- ከ ከወ ‘መባል ‘about’
- ከ ከወ ‘መ ‘about’
- ከ ከወ ‘ ‘while’
- ከ ከወ ‘ወ ‘and’
- ከ ከወ ‘ወ ‘if’

The lexical category includes four more elements which are formed from two different components. The elements are ከ ከወ ‘መ ‘otherwise’, ከ ከወ ‘ወ ‘akkonu ‘because’, ከ ከወ ‘ወ ‘since’ or ‘for’ and ከ ከወ ‘ወ ‘that’. Precisely, ከወ is formed

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305 Dillmann 1907, 378.
from the interrogative *mi* and the particle *ma* as *ʾakkonu* is likely formed from the negation particle ʾakko and the interrogative particle ʾnu. ʾBaza is a composition of the preposition *ba* and the relative pronoun ʾza. ʾBaʾǝnta is also formed from the preposition *ba* and the relative pronoun *ḥaʾyanta* (pp. 131, 151-152).

The remaining one is the exceptional element *ḥaʾyAAAA hābil* ‘meaning’ which is originally an infinitive verb and used as a conjunctional element. When it functions as an adverbial element, it is used in status constructus and directly attached to verbs.

The conjunctional elements are employed in three different ways. Five elements ʾakkonu, ʾalā, ʾaw, ʾḥabbatu and ʾḥamsu occur alone while ʾhi and ʾhi are suffixed to verbs as all the remaining conjunctional elements are prefixed to verbs (pp. 127, 132, 149). The only conjunctional element which can be directly attached to a Jussive verb is ʾla. Due to the attachment, that Jussive verb functions as an Imperative. All the remaining elements of the lexical category are mainly attached to Perfective and Imperfective verbs. The direct attachment to Infinitive verbs is quite possible.

There are some conjunctional elements that share identical concept and function. For instance, ʾama, ʾul gize and ʾsoba are used similarly as time conjunctions with the same concept ‘when’. ʾamsa, ʾarʾayā and ʾama also share the same meaning ‘as’. Similarly, ʾamṭana, ʾakkonu and ʾasma are used for the same purpose with the concept ‘because’ or ‘since’ (pp. 131, 134, 170).

There are also some other conjunctional elements corresponding each other due to identical meaning and grammatical function like ʾallā and ʾḥabbatu with the meaning ‘but’, ʾbayna ‘about’ and ʾḥaʾyanta with the meaning ‘about’, ‘for’ and ʾhi and ʾhi with the meaning ‘also’ (pp. 127, 149, 169).

The lexical category of Prepositions is the second largest category with the sum of fifty-one elements. The majority of the elements are initially nouns which are treated in status constructus due to their attachment to nouns (ʾawda ‘around’, ʾdiba ‘above’ or ‘upon’, and ʾgora ‘near’...). The only prepositional element which is formed from two elements is ʾbaʾnta ‘about’ or ‘for’ which is also used as a conjunctional element. August Dillmann added also ʾbayyanta ‘instead of’ and ʾḥ̲̄aʾyANT ’enbayna ‘about’.310

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306 Leslau 2006, 89.
307 Dillmann 1907, 406; Leslau 2006, 303
308 Dillmann 1907, 389.
309 Tropper 2002, 140.
310 Dillmann 1907: 402-403.
Among the elements of this lexical category, about fifteen elements are initially prepositions since they do not have origins that are related with verbs or nouns. The elements are the following:

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<th>ሠቁ ከወንተ</th>
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o. Wayle is etymologically related with the verb ፊወል መwaylawa ‘cry’ or ‘mourn’ while እግዚእ’o is formed from the substantive እሑወ ‘Lord’ (pp. 226, 241).

In use, none of the interrogative pronouns and the interjections are attached to nouns or verbs; they always occur alone. እለ ሆወ ‘Alla, እንተ ፀ喘a and አ ከ are prefixed directly or indirectly to verbs when they are used as Relative Pronouns, and to nouns when they serve to indicate a genitive relation of nouns (pp. 248).

Similarly, the elements ዜጋወ እ ሰ ከ adhra are exclusively used in three different ways for three distinctive grammatical functions. When they serve as Adverbs, they occur alone, and as the conjunctural elements, they are attached to verbs. Again, when they play the role of prepositional elements, they are prefixed to nouns, nominalized verbs and numbers (pp. 137, 146).

Among the elements provided in the category of Particles እ ከ a ‘!’, ሌ ከ ከ ‘is…?’, እ ከ ከ ከ ‘alla’, እ ከ ከ ‘is?’, ‘shall?’, አ ከ a ‘!’ and እ ከ ከ ‘!’, are always suffixed to verbs and nouns while the attachment of ከ ከ so ‘!’ and ከ ከ ‘yo ‘!’ is fixed only to the Imperative verb. The negation particle እ ከ ከ ‘al is attached to the existential particle ከ bo while ኬ ‘non’, ‘dis’ or ‘un’ is always prefixed to verbs and nouns. The accusative particle ከ ከ ከ is added to proper nouns only. The employment of ከ ከ ከ ከ mi ‘how’ and እ ከ ‘O!’ is still controversial; some would say that they must be affixed to words, and others would suggest placing them alone. Although, the ሰጫaba tradition supports the second suggestion (208, 237).

8.2. General remarks about the study.

As mentioned repeatedly, ሰጫaba is a classical grammatical study of Gǝ̀ˈez with an approximate age of five hundred years. It is presumed that it has been progressively developed and many changes occurred to it through time. The methodology applied in the Qone Schools can be considered as one of the factors for the occurrences of changes in a positive or a negative context since it is based on oral lecture. The changes may continue in the future too.

In addition to this, like cultures and traditions of the people, local education is highly affected by modernization. The tendency of the new generation is meticulously to visit secular schools rather than spending a couple of years in the traditional schools studying day and night. Most probably, the students are gathered from far areas and do not have close contact with their families during their stay in the schools. They keep the status of self-sponsored students. So, to get whatever they need to eat or wear, they should collect supports from the inhabitants living around the schools or work for

311 Dillmann 1907, 381.
312 Dillmann 1907, 380; Tropper 2002, 149.
people occasionally to make some money. This is among the factors that makes life difficult for students.

Besides, many parents today are not willing to send their children to the traditional schools or let them stay in the schools until they accomplish their study. For such reasons, many students leave the schools before accomplishing the study. Thus, the number of students in the traditional schools is decreasing through time. This could endanger the knowledge since the survival of any knowledge highly depends on the presence of pupils who receive, use and relay it to the next generation.

These challenges are not connected with the Qǝne Schools or any other specific school only; all traditional schools are now under such circumstances. To realize this, it might be enough to see the current state of the study of ʾAbušǝkǝr which is about arithmetical and calendric system. It faces the risk of extinction like the exegetical study of masâhǝfta liqǝwǝnt ‘commentaries of Patristic texts’. In comparison, the study of masâhǝfta liqǝwǝnt has a much better hope of revival since a few school still remain open, though the students do not number as much as the New or Old Testaments schools. But, the recognizable number of the living scholars who studied and can teach ʾAbušǝkǝr is at present not more than three, and yet, they do not have students. Perhaps, it would be possible to say that its existence in the future will be through the available manuscripts only if its present status does not change.

Similarly, studying and analysing all the issues comprised within the ʾAggabǝb outline is one of the recommendable ways to preserve the legacy of ʾAggabǝb and to keep the knowledge growing.

Researches show that there is no methodical study on ʾAggabǝb which has been done before. So, this research is believed to become the first methodical research on it. Its major objective is to introduce what ʾAggabǝb is about and to discuss its issues. By examining its narrations and explanations, one can easily understand that ʾAggabǝb is a high-level grammatical study of Gǝʿǝz language in the Qǝne schools which deals with various lexical categories. Beside introducing its origin, tradition and the methodology by which ʾAggabǝb is studied, the research helps to acquire the opportunity to preserve the knowledge in general.

If we compare it with modern grammars done by both local and European scholars in terms of content, then, we observe that it holds several important issues and observations which are not provided in other works, and of course, that it also lacks some insights that are presented in other grammars. If we take the lexical category of Adverbs as an example, among ninety-seven adverbial elements comprised in ʾAggabǝb, thirty-four elements are not available in the same category of Dillmann (pp. 26).

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313 “Abušǝkǝr”, EAc, I (2003), 57 (S. Uhlig).
314 Andualem Muluken Sieferew 2013, 5.
Likewise, it consists of fourteen conjunctional and ten prepositional elements which are not included in Dillmann (pp. 31, 32).

Likewise, thirty-five elements that exist in the ʾAggabāb category of Adverbs are not included in the same category of Kidāna Wald Kǝfle (pp. 49). Such a difference is encountered in most of the remaining categories. This is however to indicate precisely that ʾAggabāb provides a number of ACPPIP elements which are excluded in different grammars with clear explanations about their origins, meanings and uses.

Moreover, the scholarly implication on the same element is sometimes different from one another. Nonetheless, this work provides all possible analysis, observations and remarks on the etymologies, concepts and grammatical functions of each linguistic element comprised in the study of ʾAggabāb from all sides. So, it is possible to conclude that this research contributes to widen our understanding of all linguistic elements provided in the study by observing and comparing various perspectives.

Its other contribution is the provision of substantial textual evidences for each theory or grammatical analysis. The importance of textual evidences is not only for the acceptance or the recognition of explanations. It is also necessary to provide an evidence to show the grammatical functions of the elements practically and specifically. To be honest, this task is hesitated in many grammars, excluding that of Dillmann and of Kidāna Wald Kǝfle (pp. 8). However, this research provides frequently appropriate evidences which are quoted from various texts with grammatical annotations and translations.
Summary

In Ethiopia, the Qone Schools are the most important centres for the study of Gǝʿǝz language. The study has two major parts called Sawāsəw and Qone. Sawāsəw deals with the grammatical aspects of the language while Qone is specifically concerned with composing and reciting Qone ‘Gǝʿǝz poetry’.

Sawāsəw also has four distinct divisions which are known as gǝśś, rǝbā qǝmr, rǝbā gaś and ’AgGabāb. According to the attainable tradition of the schools, ’Aggabab is the final and the most essential part of the grammatical study of Gǝʿǝz. It deals with various linguistic elements which can play decisive roles in the language. In the Qone Schools, studying ’AgGaba is one of the five requirements to be graduate of Qone and Gǝʿǝz language.

In this work, two hundred thirty-four linguistic elements are comprised in various divisions and sub-divisions. In accordance with the tradition of ’AgGaba, the elements are intentionally categorized in three categories called ’Abiyy ’Aggabab, Nǝʿus ’Aggabab and Daqiq ’Aggabab.

But from the perspective of modern Linguistics, these elements can be categorized into seven lexical categories, namely Adverbs, Conjunctions, Prepositions, Relative Pronouns, Interrogative Pronouns, Interjections and Particles. The purpose of conducting this research is to discuss what ’Aggabab is and to bring its issues into light. Thus, to make the study achievable, the elements are re-categorized and analyzed according to the Linguistic perspective.

The particular focus of ’Aggabab is to deal with the etymologies, meanings and grammatical functions of the elements included in the categories mentioned earlier. It also touches upon several language rules with regard to sentence structure, mode of pronunciation, word construction, prefixation and suffixation of these linguistic elements.

The other important feature of the study is that it provides often supportive evidences or examples for the ratification of each theory. Of course, the evidences are mostly mentioned without sources, and this is hard to follow comfortably. Thus, one of the challenging tasks in the making of this work was to find out the correct sources of a considerable number of quotations that are mentioned in the study and to provide fitting textual evidences for the theories without evidences. Finally, to make the study more transparent and understandable, a relevant textual evidence is given for each theory or analysis.

The tradition held in the schools tells that the introduction of the existing Gǝʿǝz grammar ’AgGaba goes back to the scholars of fifteenth century. For all these reasons, it can be identified as a classical grammar of Gǝʿǝz.
Summary

The knowledge reached our time through oral succession. Even today, the methodology which is applied in the schools is based on oral lecture. This is supposed to be one of the factors that caused slight differences to occur between the Qǝne schools with regard to the number and function of some elements.
Zusammenfassung


Dieses Wissen hat wurde bis in unsere Zeit mündlich überliefert. Bis heute basiert die Methode der Schulen auf mündlichem Unterricht, was wohl einer der Faktoren ist, die dazu beigetragen haben, dass geringe Unterschiede hinsichtlich der Anzahl, Ursprung und Funktion einiger Elemente entstanden sind.


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**Glossary**

**mawaddas**: Name of the eleventh type of Qǝne with eight lines which is taken from the name of St. Yāred’s hymn. Its literal meaning is ‘praise’ or ‘the one who praises’.

**mi-baḥtu**: Name of the fourth type of Qǝne with three lines, it is taken from the first line of the third psalms of David. It is translated literally as ‘how they have increased!’.

**sollāse**: Name of the eighth type of Qǝne with five lines which is taken from the name of the Holy Trinity.

**rǝbā qǝmr**: One of the four major lessons in the study of Gǝʿǝz grammar (sawāsǝw) in the Qǝne schools. The term is formed from rǝbā ‘conjugation’, or ‘declination’ and qǝmr ‘measurement’ or ‘calculation’.

**rǝbā-gǝśstå**: one of the four major lessons in the study of Gǝʿǝz grammar (sawāsǝw) in the Qǝne schools. Its literal meaning is ‘Conjugation of a verb’.

**sawāsǝw**: A broad name of all grammatical studies in the Qǝne schools which means literally ‘ladder’.

**sayyāf nǝbāb**: mode of pronunciation for the names or verbs that end with the sixth order radicals and are pronounced by pushing out the air at the ending point. Literally, sayyāf means ‘perpendicular’, ‘sharp’ or ‘radical’, and nǝbāb is ‘reading’.

**qadāmāy ʾanqaṣ**: a term which refers to the perfective verbs. Literally, it means ‘the leading gate’.

**qǝne**: A Gǝʿǝz poetry with multiple messages in metaphoric expressions.

**qǝne qoṭara**: The act of composing Qǝne ‘Gǝʿǝz Poetry’.

**qǝne-bet**: A school where sawāsǝw and Qǝne are studied.

**bar-kafāč**: An Amharic phrase which means literally ‘someone or something that unlocks a door’. In the sawāsǝw tradition, it expresses the role of za when it is employed as a mediating element occurring between hǝyyanta or baʾǝnta and verbs.

**baqum-qari**: An Amharic phrase which means ‘someone or something which remains unchangeable’. In the tradition of sawāsǝw, it expresses the role of la or ba when they keep their initial meanings in the translation.

**tanaš nǝbāb**: Mode of pronunciation which is applied in the pronunciation of verbs and nouns ending with first, second, third, fourth and seventh order radicals and are pronounced by pushing out the air at the ending point. Tanaš means ‘someone or some thing which arises, or is to be raised’.
Glossary

ተጠቃሽ taṭaqqāš: An Amharic word which means ‘someone or something which is mentioned or addressed’. In the tradition of sawāsəw, it expresses the role of la when it is attached to an object following a declining verb.

ታይቶ፡ ጠፊ tāyto ṭafi: An Amharic adjectival phrase with the literal meaning of ‘something or some body that disappears after appearing awhile’. In the tradition of sawāsəw, it expresses the grammatical function of la when it is attached to jussive verbs.

ትራስ tǝrās: An Amharic word which compares with the Gǝʿǝz tǝrʾas ‘cushion’. According to the tradition of sawāsəw, it is the designation of some single particles such as sa, so, ’a and ke that can be suffixed to verbs.

ትንቢት tənbit: An alternative name of the imperfective verbs in the Qǝne schools. Its literal meaning is ‘prophecy’.

ንዑስ፡ አገባብ Nǝʿus ʾAggabāb: The second division of ʾAggabāb. It also indicates each element involved in the division. Nǝʿus means ‘little’, ‘small’ or ‘mini’.

አርኬ ʾarke: A hymnodic treatise in a poetic form with five lines.

አቀብሎ፡ ሸሺʾaqabbǝlo-šaši: An Amharic adjectival phrase which means ‘someone who gives somebody something and vanishes’. In the context of sawāsəw, it expresses the grammatical function of la when it is attached to the jussive verbs. The reason is that it appears in the text but neither appears in the translation nor makes any influence.

አንቀጽ፡ ግሥ ʾanqaṣ gǝšš: An alternate term of naṭalā which refers a verb in the perfective form of the third person singular masculine.

አግባብ ʾAggabāb: A grammatical study of Language. The word is initially an Amharic word which means ‘right’ or ‘way of entering’. In the tradition of sawāsəw, the final and most important part of the grammatical study is called ʾAggabāb. All Gǝʿǝz elements

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315 Amharic, lit.: ‘single’.
316 Amharic, lit.: ‘immovable’.
317 Amharic, lit.: ‘single’.

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that can be used as adverbs, conjunctions, prepositions, interjections, interrogatives and exclamatory elements are also known in common as "Aggabāb.

\[\text{አፋጋ እንጆ} \quad \text{kāləʿāy ʾanqaṣ:} \quad \text{Name of the imperfective verbs. Kāləʿāy means ‘the second one’, ‘other’ or ‘next’.
}

\[\text{ከርር ይእቲ} \quad \text{kəbr-yəʾǝti:} \quad \text{Name of the fourteenth type of Qǝne with four lines which is performed during the Liturgy soon before the dissemination of the Holy Communion.
}

\[\text{ወዳቂ ንባብ} \quad \text{wadāqi-nǝbāb:} \quad \text{Mode of pronunciation which is applied by the pronunciation of nouns ending with the first, second, third, fourth, fifth and seventh order radicals that are pronounced by declining the ending syllable. Wadāqi means ‘someone or something that falls down’.
}

\[\text{ዐቢይ አገባብ} \quad \text{ʿAbiyy ʾAggabāb:} \quad \text{A lesson topic of the first division of "Aggabāb. All the ACPPIP elements involved in the division are also called "Abiyy "Aggabāb. "Abiyy means ‘great’, ‘main’, ‘major’, ‘big’ and ‘dominant’.
}

\[\text{የሮን አገባብ} \quad \text{wǝṭṭǝn čarrāš:} \quad \text{An Amharic adjectival phrase with the literal meaning ‘someone who completes what is incomplete’. In the tradition of sawāsǝw, the term indicates wa and kama while they are able to draw the conception of the verb in the main clause to the subordinate clause which is a nominal clause.
}

\[\text{ዐቢይ አገባብ} \quad \text{wāzemā:} \quad \text{Name of the fifth type of Qǝne with five lines. It literally means ‘Eve/ a day before any festive day’.
}

\[\text{ዐቢይ አገባብ} \quad \text{wāzemā:} \quad \text{Name of place which is in the province of Goğgām. At the same time, it is known as the name of one of the three Qǝne houses.
}

\[\text{ዐቢይ አገባብ} \quad \text{wāzemā:} \quad \text{Name of place which is in the province of Wallo. It is also the name of one of the three Qǝne houses.
}

\[\text{አፋጋ እንጆ} \quad \text{wǝṭṭǝn čarrāš:} \quad \text{An Amharic adjectival phrase with the literal meaning ‘someone who completes what is incomplete’. In the tradition of sawāsǝw, the term indicates wa and kama while they are able to draw the conception of the verb in the main clause to the subordinate clause which is a nominal clause.
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}
Glossary

አርቅ ጠምዛዥ zarf-ṭamzāž: An Amharic adjectival phrase with the literal meaning of ‘the one that bends a fringe’. According to the tradition of sawāsǝw, the elements that can be known by this term are ṑalla and za when they indicate a genitive case relation of three nouns preceding the second and third nouns.

ዘንድ፡ አንቀጽ zand ḍanqas: Name of the jussive verb in the Qǝne School.

زارል እ-ያ እትወze: Name of the tenth type of Qǝne with six lines. Its literal meaning is ‘today’s’.

ወንድ፡ ል እ-ያ-ገ oganda ya-ṭane zemā lǝkk: A lesson in the Qǝne Schools which is about the measurements of syllables of words in the lines of Qǝne.

ወንድ፡ ፡ እ-ያ-ገ oganda godānā ya-ṭan qǝne godānā: A lesson about different styles of Qǝne.

ጉት gutt: A term which is used as an alternative of ya-ṭane godānā.

ጉስ gǝśś: A collective noun which refers to all verbs and nouns. It is divided into ḍanqas gǝśś (verb) and nabbār gǝśś (substantive).

የግስ ምስክር ya-gǝśś mǝsǝkkǝr: An Amharic term which means ‘an evidence of gǝśś’. In the study of sawāsǝw, it is part of the lesson rabā-gǝśś which deals with conjugation of verbs and with the textual evidences of further meanings of some polysemantic verbs.


ጎንጅ gong: Name of place which is in the province of Goğğam. It is also the name of one of the three Qǝne houses.
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<td>pp. 249</td>
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<td>za-yǝʾǝze</td>
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