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A PhD Research in Ethiopian Studies
(Äthiopistik)

The Issues of *ʾAggabāb*

(Classic Gəʿəz Grammar)

According to the Tradition of *Qəne*
Schools

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According to the Tradition of Qəne
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Hamburg, November 15, 2018 _____

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Transliteration

u <i>h</i>	ɿ <i>na</i>	ᄎ <i>ta</i>
ʌ <i>la</i>	ʻ <i>ña</i>	ᄎᄎ <i>ča</i>
ɬ <i>ha</i>	ḥ <i>ʼa</i>	ᄎ <i>ša</i>
ᄎ <i>m</i>	ḥ <i>ka</i>	ᄎ <i>da</i>
ʋ <i>śa</i>	ḥ <i>ka</i>	ᄎ <i>fa</i>
ʌ <i>ra</i>	ᄎ <i>wa</i>	ᄎ <i>pa</i>
ʌ <i>sa</i>	ᄎ <i>a</i>	ᄎ <i>pa</i>
ḥ <i>śa</i>	ᄎ <i>za</i>	ᄎ <i>q^wa</i>
ᄎ <i>qa</i>	ᄎ <i>ža</i>	ᄎ <i>h^wa</i>
ᄎ <i>ba</i>	ᄎ <i>ya</i>	ᄎ <i>k^wa</i>
ᄎ <i>ta</i>	ᄎ <i>da</i>	ᄎ <i>g^wa</i>
ᄎ <i>ča</i>	ᄎ <i>ga</i>	
ᄎ <i>ha</i>		

List of Abbreviations of Biblical Texts

Acts - Acts of the Apostles	Joel - The Prophecy of Joel
Amos - The Prophecy of Amos	Josh. - The Book of Joshua
Baruch - The Book of Baruch	Jude - The Epistle of Jude
Coloss. - Paul's Epistle to Colossians	Judg. - The Book of Judges
1 Cor. - Paul's First Epistle to the Corinthians	Jonah - The Prophecy of Jonah
2 Cor. - The Second Epistle of Paul to the Corinthians	1 Kgs - The First Book of kings
1 Chr. - The First Book of Chronicles	2 Kgs - The Second Book of Kings
2 Chr. - The Second Book of Chronicles	Lam. - The Lamentation of Jeremiah
Dan. - The Prophecy of Daniel	Lev. - Leviticus
Deut. - Deuteronomy	Luke - The Gospel of Luke
Eph. - Paul's Epistle to the Ephesians	Mic. - The Prophecy of Micah
Esther - The Book of Esther	Mark - The Gospel of Mark
Exod. - Exodus	Matt. - The Gospel of Mathew
Ezek. - The Prophecy of Ezekiel	Neh. - The Book of Nehemiah
Ezra - The Book of Ezra	Num. - Numbers
Gal. - Paul's Epistle to the Galatians	1 Pet. - The First Epistle of Peter
Gen. - Genesis	2 Pet. - The Second Epistle of Peter
Hab. - The Prophecy of Habakkuk	3 Pet. - The Third Epistle of Peter
Heb. - Paul's Epistle to the Hebrews	Obad. - The Prophecy of Obadiah
Hos. - The Prophecy of Hosea	Phil. - Paul's Epistle to the Philippians
Isa. - The Prophecy of Isaiah	Philem. - Paul's Epistle to Philemon
Jas. - The Epistle of James	Ps. - Psalms of David
John - The Gospel of John	Rev. - The Book of Revelation
1 John - The First Epistle of John	Rom. - The Epistle of Paul to the Romans
2 John - The Second Epistle of John	Ruth - The Book of Ruth
Jer. - The Prophecy of Jeremiah	1 Sam. - The First Book of Samuel
Job - The Book of Job	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 Dioscurus
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. Qawṣōs
Haym. (com.) -The Commentary of Haymanota ʾAbaw
Liturgy (com).- The Commentary of Liturgy
M.Məṣṭīr - Maṣḥafa Məṣṭīr
M.Saʿat - Maṣḥafa Saʿatat
Māḥ. Ṣəge (com) -The Commentary of Māḥleta Ṣəge
M. Ziq - Maṣḥafa 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	Copu. - Copula
Adv. - Adverb	ExAff. - Existential Affirmative
AInt. - Adverbial Interrogative	F - Feminine
C - Communis	Imperf. - Imperfective
Conj. - Conjunction	Impt. - Imperative
ConSt. - Constructed State	Inf. - Infinitive

Int. - Interjection	PObj. - Object base Pronoun
M - Masculine	PPer. - Personal pronoun
NCom. - Common Noun	PPoss. - Possesive pronoun
NPro. - Proper Noun	PRel. - Relative pronoun
NumCa. - Cardinal number	PRel(g) - Relative pronoun expressing genitive relationship
NumOr. - Ordinal number	Prep. - Preposition
P - Plural	Pron. - Pronoun
Part. - Particle	PSt. - Pronominal state
PartAcc. - Accusative particle	PSub. - Subject based pronoun
PartAff. - Affirmative particle	PSuff. - Pronominal suffix
PartInt. - Interrogative Particle	PTot. - Pronoun of totality
PartNeg. - Negative Particle	^s - Based on the statement
Partpres. - Presentational Particle	S - Singular
PartQuot. - Quotative Particle	Subj. - Subjective
PartVoc. - Vocative Particle	Unm. - Unmarked
PDem. - Demonstrative Particle	V - Verb
Perf. - Perfective	

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

Introduction

i. Gəʕəz 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 Gəʕəz 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. Gəʕəz 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, Gəʕəz is grouped into the North-Ethiopian-Semitic language branch which involves only three languages Təgre, Təgrəñña and Gəʕəz 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 Gəʕəz 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 ‘Gəʕəz’ after the name of the South Arabian tribe of ‘*Agʕāzayān*’ 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 Gəʕəz with a migratory history of a certain ethnic group. On this regard, Baye Yemam affirms that Gəʕəz 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 Gəʕəz is the only local Semitic

¹ “Ethiopia”, *E Ae*, II (2005), 393 (D. Crummey); Goldenberg 2013, 16.

² Leslau 1989, i; “Gəʕəz”, *E Ae*, II (2005), 732 (S. Weninger).

³ “Ethio-Semitic”, *E Ae*, 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.⁶

Likewise, the perception of the Ethiopian Gəʿəz scholars about the origin of the language is not the same. Some local scholars claim that Gəʿəz 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.⁷

However, it is indisputably believed that Gəʿəz 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’.⁸

As a consequence of the coming of King Yəkunno 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.⁹ Thus, it is possible to say that from the late thirteenth century onward, Gəʿəz 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 Gəʿəz. Numerous Biblical, doctrinal, theological, canonical, hagiographical, philosophical, historical, medical and mathematical texts have been translated from foreign languages into Gəʿəz and originally composed in Gəʿəz before and even after it ceased to be spoken. It is still extensively used for liturgical and academic services up to the present day.¹⁰ For this reason, it is not an exaggeration to say that Gəʿəz is unquestionably the cornerstone of Ethiopian literature.

ii. The *Qəne* Schools as important centers of Gəʿəz study

In the present-day Ethiopia, Gəʿəz is prominently studied in the *Qəne* (‘Gəʿəz poetry’) Schools of the Ethiopian Orthodox Tawāḥədo 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 Gəʿəz literature and the language itself in a systematic way, the most important centers for intensive Gəʿəz study

⁶ Goldenberg 2013, 16.

⁷ Aklila Bərḥān Walda Qirqos 1950, 9.

⁸ “Gəʿəz”, *E Ae*, II (2005), 732 (S. Weninger); Goldenberg 2013, 16.

⁹ Leslau 1989, vii, *E Ae*, III (2007), 505a-b (R. Renate).

¹⁰ Getachew Haile 1981, 102; “Gəʿəz”, *E Ae*, II (2005), 732 (S. Weninger).

in Ethiopia are *Qəne* schools that are located in or around parish churches and monasteries.

The *Qəne* schools are particular centers at which Gəʿəz 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 Gəʿəz 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 ሰዋሰው *sawāsəw* and ቅኔ *qəne* by which students can learn and exercise the language until they are able to compose *Qəne* (Gəʿəz 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.

Qəne deals with the composition, recitation and interpretation of Gəʿəz poetry called *Qəne*.¹¹ The term *Qəne* is originally a Gəʿəz term which literally means ‘subjection’ or ‘service’. *Sawāsəw* is specifically concerned with the study of the language itself. It deals with the grammatical aspects of Gəʿəz language. *Sawāsəw* means literally ‘ladder’. According to the tradition, the reason why such a metaphorical title is given to the study is that studying Gəʿəz helps to reach the pinnacle of success in all ecclesiastical studies as much as a ladder helps to go to a higher level.¹²

Gideon Goldenberg stated in his recent book *Semitic Languages* that *Sawāsəw* is the translation of the Arabic *sullam* which is the name of the Coptic-Arabic vocabularies.¹³ Meley Mulugetta also connected its remote origin with these Copto-Arabic vocabularies. By expanding the issue, she elucidated that *Sawāsəw* preserved the structure provided in the grammatical introduction of *sullam* and gave few examples of grammatical terms such as *zar* (Arab.: *aṣl*) ‘root’ and *səm* (Arab.: *ism*) ‘noun’ which confirm the connection between the two grammatical traditions.¹⁴ Not far from this, Alessandro Gori affirmed the availability of many Arabic loan-words in the later phases of Gəʿəz.¹⁵

According to the methodology followed by the *Qəne* schools, *Sawāsəw* 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,

¹¹ It has three levels: *Qəne qotara* (composing and reciting *Qəne*), *ya-qəne zemā ləkk* (a course concerning the measurements of syllables of words in each line) and *ya-qəne godānā* (a course concerned with different styles of *Qəne*). The last section is also known as ትት *gutt*.

¹² Admāsu Ğambare 1970, 11; Tāyya Gabra Māryām; 1965, 3; Muluken Andualem Sieferew 2013, 2.

¹³ Goldenberg 2013, 60.

¹⁴ “Sawāsəw”, *E Ae*, IV (2010), 562 (M. Mulugetta).

¹⁵ “Arabic”, *E Ae*, I (2003), 302 (A. Gori).

Moreno approves that *Sawāsəw* 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 Gə'əz language as a grammatical guideline.¹⁶

iii. Various stages of the study of Gə'əz grammar

Sawāsəw, the grammatical study in the Qəne schools is deliberately divided into four different sections that keep their own identifications, specializations and scopes. They are ግሥ ገጻፍ, ርባ ፡ ቅምር *rəbā qəmr*, ርባ ፡ ግሥ *rəbā ገጻፍ* and አገባብ¹⁷ *Aggabāb*.

a). ገጻፍ

The first section in the study of *Sawasəw* is called ገጻፍ. The term is equally used as the common designation of all Gə'əz verbs and nouns. It means simply 'verb' or 'vocabulary'.

It is divided into two, *naṭalā*¹⁷ ገጻፍ (ነጠላ ፡ ግሥ) and *nabbār*¹⁸ ገጻፍ (ነባር ፡ ግሥ). *Naṭalā* ገጻፍ refers to each verb which is originated from a verbal root called *zar* (ዘር) which means 'seed' or 'root'. Additionally, the term ግንቀጽ ገጻፍ (*anqaṣ* ገጻፍ) 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.). ግንቀጽ means 'gate'. According to the tradition of *sawāsəw*, the reason why each verb is compared with a gate (*anqaṣ*) 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* ገጻፍ represents the nouns that do not have etymological affiliation with verbs.

b). ገጻፍ ግንቀጽ

*Rəbā qəmr*¹⁹ is studied next to ገጻፍ for the reason that it is concerned with verbs. It deals with the classification and derivation of Gə'əz verbs. The students at this level learn about twenty-eight diverse sub-topics that are specifically concerned with the entire aspects of verbs.

c). ገጻፍ ገጻፍ²⁰

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

¹⁶ Moreno 1949, 62.

¹⁷ Amharic, lit.: 'single'.

¹⁸ Amharic, lit.: 'immovable'.

¹⁹ A combination of two different words, *rəbā* (lit.: 'reproduction', 'conjugation', 'declination') and *qəmr* (lit.: 'measurement').

²⁰ A combination of two words *rəbā* (lit.: 'reproduction', 'conjugation', 'declination') and ገጻፍ ('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 Gə'əz knowledge and practice as well.

d). ʾAggabāb

This is the last and in fact the most essential part in the study of *Sawāsəw*. 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 ʾAggabāb elements. The lexical categories involved in the study of ʾAggabāb are adverbs, conjunctions, prepositions, relative and interrogative pronouns, interjections and particles (we call them forwardly as 'ACPPIP²¹ elements'). In the other way round, the study of ʾAggabāb 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 *ḥarīf* and the Amharic ʾAggabāb and described it as the widest and most constant part of *Sawāsəw*. He also clarified that the term ʾAggabāb 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 ʾAggabāb. Based on this speculation, he defined it as: 'way of introducing words into speech, construction and style'.²²

Indeed, the study of ʾAggabāb 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 Gə'əz words and phrases. As explained earlier, all parts of *Sawāsəw* have their own special area of study and scope. There might appear some interferences of issues in each part, including ʾAggabāb. But each part of the grammatical study is described according to its main concern; and the main concern of ʾAggabāb 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 ʾAggabāb, 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 ʾAggabāb is. This is used for all three divisions of ʾAggabāb as a common formula. The statements that come after the formula give a hint about which ʾAggabāb division is going to be discussed and why the division keeps its identification. It looks like the following:

²¹ It is just an acronym of the names of these six lexical categories involved in ʾAggabāb.

²² Moreno 1949, 44-45.

Introduction

በስሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ዱ ፡ አምላክ ፡ አሜን ። ንዌጥን ፡ በረድኤተ ፡ እግዚአብሔር ፡ ነገረ ፡ አገባብ ።

አገባብ ፡ የሚባሉ ፡ ፫ ፡ ናቸው ። ማን ፡ ማን ፡ ናቸው ፡ ቢሉ ፡ ዐቢይ ፣ ንኡስና ፡ ደቂቅ ፡ ናቸው ። ከእነዚህም ፡ ውስጥ ፡ ዐቢይ ፡ አገባብን ፡ አሁን ፡ እንናገራለን ። በነባር ፣ በቀዳማይ ፡ በካልዐይ ፣ በሣልሳይ ፡ አንቀጽ ፡ እየገባ ፡ ማሠሪያ ፡ ያፈርሳል ። አገባብ ፡ መባሉ ፡ ከአንቀጽ ፡ በፊት ፡ ስለተነገረ ፡ ነው ። አገባብ ፡ ማለት ፡ እግር ፡ ብረት ፡ ስንሰለት ፡ ማለት ፡ ነው ። ዐቢይ ፡ ያስኘው ፡ አንቀጽ ፡ ስላፈረሰ ፡ ነው ።

ba-səma 'ab wa-wald wa-manfas qəddus 1 'amlāk 'amen. nəweṭṭən ba-radə'eta 'əgzi' abəher nagara 'aggabāb.

'aggabāb yamibbalu 3 naččaw. mānn mānn nāččaw bilu 'abiyy nə'us daqiq naččaw. ka-'ənnazihəmm wəst 'abiyy 'aggabābə-n 'ahun 'ənnənnagarāllan. ba-nabbār, ba-qadāmāy, ba-kālā'ay, ba-sālāsāy 'əyyagabbā māśaryā yāfarsāl. 'aggabāb mabbālu ka-'anqas ba-fit səla-tanaggara nəw. 'aggabāb mālat 'əgr bərat sansalat mālat nəw. 'abiyy yāssañnaw 'anqas səlāfarassa nəw.

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

This is the introductory part of the first division 'abiyy 'aggabāb'. In the case of nə'us 'aggabāb or daqiq 'aggabāb, the introduction preceded by the invocation is focused and specific enough on what nə'us or daqiq 'aggabāb is. Afterwards, the elements arranged in the categories are discussed consecutively.

The discussion is executed in two ways. The first way is introducing firstly the elements with the same semantic value together and giving an explanation about their meanings and grammatical functions later.

Example: **ኀበ ፡ አምጣኑ ፡ ሳ ፡ ይሆናሉ ፤ በሀሎ ፡ በ፯ ፡ በሀለው ፡ በ፲ ፡ ሠራዊት ፡ ይነገራሉ ።**

ḥaba 'amṭāna sā yəhonāllu, ba-hallo ba-7 ba-hallawa ba-10 śarāwit yənaggarāllu.

'Haba and 'amṭāna are used as 'without'; they are treated with hallo in seven (persons) and with hallawa in ten (persons)' (Hiruie, *unpublished 'Aggabāb* 105).

The second way is to mention a concept first and then introducing the elements which keep the concept.

Example: **ወደ ፡ የሚሆኑ ፡ ቀለማት ፡ ፲፩ ፡ ናቸው ። ምንና ፡ ምን ፡ ናቸው ፡ ቢሉ ፡ ኀበ ፣**

መንገል ፣ እንተ ፣ እለ ፣ ውስተ ፣ በ ፣ እም ፣ ግዕዝ ፣ ራብዕ ፣ ኀምስ ፣ ሳብዕ ፡ ናቸው ።
wada yamihonu qalamāt 11 naččaw. mənənnā mən nāččaw bilu ḥaba, mangala, 'ənta, 'əlla, wəsta, ba, 'əm, gə'əz, rābə', ḥaməs, sābə' nāččaw.

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‘The words which are used as ‘to’ are eleven. If someones ask what they are, they are *ḥaba*, *mangala*, *ʾanta*, *ʾalla*, *wəsta*, *ba*, *ʾəm*, *gəʿəz*, *rābəʿ*, *ḥaməs* and *sābəʿ*’ (Hiruie, *unpublished ʾAggabāb*, 104).

In the example above, *gəʿəz*, *rābəʿ*, *ḥaməs* and *sābəʿ* are not ACCPPIP elements. They are numerals referring to the first, fourth, fifth and seventh order radicals respectively; that is why in the explanation, they are called *qalamāt* ‘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 Gəʿəz 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** *ḥawisā* ‘Greetings’, **በሐ** *baḥa* (Greetings), **ነግ** *naʿā* (come) and **ሀንክ** *hənk* (take). The inclusion of such words makes one out of the *ʾAggabāb* framework. To have a precise understanding of *ʾAggabāb* with special focus on ACCPPIP elements, it is necessary to single out the exact ACCPPIP elements and to put aside the non-ACCPPIP 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 *qalamāt* ‘words’ instead of *ʾaggabāboč* ‘ACCPPIP 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 succeedingly without distinction. Many evidences are also presented being mingled with simple examples. Let us look at the following example.

በ ፡ ጊዜ ፡ ይሆናል ። በሳቢ ፡ ዘር ፡ በንኡስ ፡ አንቀጽ ፡ በጥሬ ፡ ዘር ፡ ይገባል ፤ በጽሑፈ ፡ መጽሐፍ ፡ በጽሕፈተ ፡ መጽሐፍ ፡ ወታቀንተኒ ፡ ኀይለ ፡ በጽብዕ ፡ እንዲል ። *ba gize yəhonāl ba-sābi zar ba-nəʾus ʾanqaş ba-təre zar yəgabāl ba-şʿəḥifa maşḥaf ba-şəḥfata maşḥaf wa-tāqannəta-nni ḥayla ba-şabʿə*

‘*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 ʾAggabāb* 113).

This explanation consists of there different readings without separation. The textual evidence is just one i.e *wa-tāqannəta-nni ḥayla ba-şabʿə* which is quoted from Psalm 17:39. *Ba-şʿəḥifa maşḥaf* and *ba-şəḥfata maşḥaf* 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 *Qəne* schools, producing a couple of new compositions in the form of poetry (ቅኔ *qəne*), hymn (እርኬ *ʾarke*), or of a prosaic text is the daily key activity of students.²⁵ 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 Gəʿəz language or Gəʿəz literature.

According to the academic tradition of the schools, without studying *ʾAggabāb*, no one can be a graduate of *Qəne* 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 *Qəne* schools is one of the most important requirements to graduate in the study of *Qəne* and Gəʿəz 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 Gəʿəz and Gəʿəz literature in a massive number is certainly a testimony confirming that the language is one of the well-studied Semitic languages in Ethiopia.²⁶ 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 *Qəne* schools i.e. *ʾAggabāb* is still unpublished.²⁷

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 ACPPIP 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.

²⁵ Alemayehu Moges 1973, 92.

²⁶ Weninger 1999, 1.

²⁷ Andualem Muluken Sieferew 2013, 5.

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

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.²⁸ Contrarily, the *ʾAggabāb* 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 Kəfle (*ʾAlaqā*) provides textual evidences, but it is not often that he mentioned references.

On the other hand, Tāyya Walda Māryām (*ʾAlaqā*) and Yətbārak Marša (*Malʾaka ʾArayām*) 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 *ʾAggabāb* 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 *ʾAggabāb* 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 Gəʿəz 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 Gəʿəz lexicographers, it may offer various less-known meanings of the polysemous ACPIP elements.

v. Objectives of the study

The main objective of this study is to analyse what *ʾAggabāb* 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.

²⁸ Moreno 1949, 50.

vi. Statement of the problem

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

- What is *ʿAggabāb*?
- How many distinctive *ʿAggabāb* (s) is (are) studied in the *Qəne* schools?
- What is the significance of studying *ʿAggabāb*?
- What are the main issues comprised in *ʿAggabāb*?
- 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 *ʿAggabāb* belonging to the three *Qəne* houses Wādīlā, Wašarā and Gong. Of course, there are some manuscripts of *Sawāsəw* such as EMMML 2092 (14 folios) and 2817 (38 folios).²⁹ They consist of some *ʿAggabāb* issues allied with uncoded points of other sections of *Sawāsəw*. The information they give specifically on *ʿAggabāb* 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 *ʿAggabāb* 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 *Qəne* 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 Wādīlā and Wašarā is substantially wider than that of Gong.
- 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 Gəʿəz grammars. This mostly focuses on the number and types of ACCPIP 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 “Sawāsəw”, *EAE*, IV (2010), 562 (M. Mulugetta).

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- I made a comparison between the *ʿAggabāb* 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 Gəʿəz words መፍትሔ *maftəw*, ድልወት *dəlwat* and ሥርዐት *śərʾat*. 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

ʾAbbā Gabra Mikāʾel discussed *ʾAggabāb* briefly in his *Maṣḥafa sawāsəw* 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 *Qəne* schools to pinpoint the stated part of the grammatical study of Gəʿəz. Therefore, it is possible to describe it as Gəʿəz grammar.

Notwithstanding, *ʾAlaqā ʾAfawarq Zawde*³¹ 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

³⁰ Keṣāte Bərḥān Tasammā 1958, 811.

³¹ He is one of the contemporary scholars of Gəʿəz language and *Qəne*. He claims that he visited the famous *Qəne* schools in Wallo, also in Dima and Dabra ʾElyās of Goḡḡām as a student. *Maʾaka Bərḥān* ʾAdmāsu Ġambare, who was one of the prominent scholars in Gəʿəz literature, in *Qəne* and in Bible commentaries was one of his instructors. Between the years 1938 and 1958, he had taught Gəʿəz language and *Qəne* at the Theological Seminary of St. Paul in Addis Ababa. He authored about seven books, and one of them is known by the title *wa-ʾamārənñā ሀገረ መጻሕፍት ፡ ሰዋሰው ፡ ግዕዝ ፡ ወአግሮኛ* *hagara maṣāḥəft, sawāsəw Gəʿəz*. ʾAfawarq Zawde 1995, 7-8.

ዐቢይ ፡ ገብ *ʿabiyy gabb* or **ዐቢይ ፡ ገባዊ** *ʿabiyy gabbāwi*, **ንዑስ ፡ ገብ** *nəʿus gabb* or **ንዑስ ፡ ገባዊ** *nəʿus gabbāwi*, **ደቂቅ ፡ ገብ** *daqiq gabb* or **ደቂቅ ፡ ገባዊ** *daqiq gabbāwi*, **ግብአት** *gabʾat* and **አግባብ** *ʾagbāb*. He uses the term *ʾAggabāb* only for identifying this particular part of the grammatical study and the way how words can be constructed.³²

1.2. Division of *ʾAggabāb* according to the tradition

According to the tradition, *ʾAggabāb* is broadly divided into three major groups, namely **ዐቢይ አግባብ** *ʿabiyy ʾAggabāb*, **ንዑስ ፡ አግባብ** *nəʿus ʾAggabāb* and **ደቂቅ ፡ አግባብ** *daqiq ʾAggabāb*.

1.2.1. *ʿAbiyy ʾAggabāb*

The adjective *ʿabiyy* in *Gəʿəz* 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 *ʾAggabāb*, 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 *ʿAbiyy ʾAggabāb* (in our case, the group of conjunctive elements and relative pronouns) different from the elements of the other categories. They neither occur alone nor follow verbs with the exceptions of **ባሕቱ** *bāḥattu* ‘but’, **አኩሉ** *akkonu* ‘because’ and **ዳላሙ** *dāʾamu* ‘however’. They can be directly attached to verbs with the exceptions of *bāḥattu*, *ʾakkonu*, and *dāʾamu*. The adverbial element **ዳላ** *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.

ደንገጽኩ ፡ ጥቀ ፡ ርኢኩ ፡ አንበሳ ፡

dangas-ku təqqa rəʾiku ʾanbasā

<V:Perf.1c.s> <Adv> <V:Perf.1c.s> <NCom:unm.s.Acc>

‘I was very scared. I saw a lion’.

The absence of a conjunctive 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 conjunctive element attaching to the second verb, it becomes a complex sentence. Let us insert for example the particle **ሶበ** *soba* which is used as a conjunction

³² Ibid: 10.

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

ደንገጽኩ ፣ ጥቀ ፣ ሶበ ፣ ርኢኩ ፣ አንበሳ ።

dangas-ku taqqa soba raʾiku ʾanbasā

<V:Perf.1c.s> <Adv> <Prep> <V:Perf.1c.s> <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 ʾAggabāb*’ 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. *Nəʿus ʾAggabāb*

The adjective *nəʿus* shows inferiority; it means ‘little’, ‘small’, ‘tiny’ and ‘mini’. So, it is supposed to mean ‘The inferior ACPPIP 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.: **ሕሰወ** *ḥassaw* → **ሕሰወ** *ḥassawa*, **ሐሰት** *ḥassat* → **ሐሰተ** *ḥassata*)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 *Nəʿus ʾAggabāb*. 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 ‘*Nəʿus ʾAggabāb*’ 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 **ሁ** *hu*, **ሂ** *hi*, **መ** *ma*, **ሰ** *sa*, **ሶ** *so*, **ኑ** *nu*, **ኒ** *ni*, **ኣ** *ā*, **ኣ** *ʾi*, **ወ** *wa*, **ያ** *ya* and **ዮ** *yo*, the elements of the group are not attached to verbs or nouns; but rather each occurs alone.

³³ Alemayehu Moges 1957, 95; Moreno 1949, 45; Kidāna Wald Kəfle 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.

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 *Nəʿus ʿAggabāb*.³⁶

1.2.3. *Daqiq ʿAggabāb*

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** *daqqa* or **ደቀቀ** *daqqaqa* ‘be small’ has almost the same conceptual meaning as *Nəʿus*. 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 *ʿAggabāb* 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 *ʿAggabāb* 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

³⁶ Alemayehu Moges 1957, 99; Kidāna Wald Kəfle 1955, 87.

³⁷ Moreno 1949, 48.

in this lexical category. Among the elements of the category, only four individual elements namely, *ʿakkonu*, *ʿallā*, *bāḥattu* and *dāʿamu* 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 *ʿalla*, *ʿanta* 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 *ʿAggabāb*

This category is compared to the second group of *ʿAggabāb* called *Nāʿus ʿAggabāb* which comprises all the elements involved in the category.

1.4.1. Adverbs of Place and Direction

ህዩ <i>həyya</i> ‘there’	ታሕቲቲ <i>tāḥtita</i> ‘downwardly’
ለፌ <i>lafe</i> ‘at this side’	ትርአሰ <i>tərʾasa</i> ‘at the head’
ላዕለ <i>lāʿala</i> ‘above’	ትርጋጸ <i>tərgāša</i> ‘at the foot’
ላዕሉ <i>lāʿalu</i> ‘above’	አንጸረ <i>ʾanšāra</i> ‘forwardly’
ላዕሊት <i>lāʿalita</i> ‘upward’	ከሃ <i>kahā</i> ‘there’
መንጸረ <i>manṣara</i> ‘forwardly’	ከዋላ <i>kaṣwālā</i> ‘behind’
ታሕተ <i>tāḥta</i> ‘under’, ‘downward’	ኩላሂ <i>k^wallabe</i> ‘everywhere’
ታሕቲ <i>tāḥtu</i> ‘under’	ዝዩ <i>zəya</i> ‘here’

1.4.2. Adverbs of Time

ለዝሉፉ <i>lazəlufu</i> ‘always’	ከመ <i>kəmma</i> ‘the same’
ለፌ <i>lafe</i> ‘afterward’	ወትረ <i>watra</i> ‘every day’
ሳኒታ <i>sānita</i> ‘on the next day’	ወትረ <i>wəttura</i> ‘every day’
ቀዳሚ <i>qadāmi</i> ‘firstly’, ‘earlier’	ዘልፈ <i>zalfa</i> ‘always’
ቀዲሙ <i>qadimu</i> ‘in the beginning’, ‘earlier’	ዘልፍ <i>zalf</i> ‘every day’
ቅድመ <i>qədma</i> ‘before’	ይእዜ <i>yəʾaze</i> ‘today’, ‘now’
ቅድም <i>qədm</i> ‘before’	ዮም <i>yom</i> ‘today’
ትማለም <i>təmələm</i> ‘yesterday’, ‘earlier’	ደኃሪ <i>dahāri</i> ‘later’
ትካት <i>təkāt</i> ‘in ancient time’	ድኅረ <i>dəḥra</i> ‘later’
አሚረ <i>ʾamira</i> ‘at a time’	ጌሠም <i>geśam</i> ‘tomorrow’, ‘next time’
አቅዲሙ <i>ʾaqdimu</i> ‘earlier’	ግሙራ <i>gəmurā</i> ‘ever’

1.4.3. Interrogative Adverbs

ማእዜ <i>māʾaze</i> ‘when’	እስፍንቲ <i>ʾəsfəntu</i> ‘how much’ or ‘how many’
ስፍን <i>səfn</i> ‘how often/ much’	እፎ <i>ʾəffo</i> ‘how’
ቦኑ <i>bonu</i> ‘indeed?’	
አይቲ <i>ʾayte</i> ‘where’	

1.4.4. Other Adverbs

ሕቀ <i>ḥəqqa</i> ‘a little’	መፍትወ <i>maftəw</i> ‘right’
መቅድመ <i>maqdəma</i> ‘firstly’	ምስብዒት <i>məsbəʿita</i> ‘sevenfold’

ምክብረት <i>məkbəʿita</i> ‘doubly’	ክቡት <i>kəbuta</i> ‘secretly’
ምዕረ <i>məʿra</i> ‘once’	ውኅድ <i>wəḥuda</i> ‘a little’
ሠናዩ <i>śannāya</i> ‘rightly’	ወድክ <i>waddəʿa</i> ‘fully’
ርቱዕ <i>rətuʿa</i> ‘correctly’	ዐውደ <i>ʿawda</i> ‘around’
ርቱዕ <i>rətuʿa</i> ‘worthy’	ዓዲ <i>ʿādi</i> ‘again’, ‘yet’
ስብኦ <i>səbʿa</i> ‘completely’	ዕራቁ <i>ʿarāqu</i> ‘alone’
ቀላቀሊት <i>q^wəlq^wlita</i> ‘downward’	ይመካ <i>yəmunna</i> ‘abundantly’
በሕቁ <i>bəḥəqqu</i> ‘extreemly’	ዮጊ <i>yogi</i> ‘yet’
በምልዑ <i>baməlu</i> ‘fully’	ገሀደ <i>gahada</i> ‘openly’
በከ <i>bakka</i> ‘idly’	ገጸ <i>gaṣṣa</i> ‘face to face’
ባሕቲቱ <i>bāḥtitu</i> ‘alone’, ‘only’	ግብር <i>gəbr</i> ‘must’
ብዙካ <i>bəzuḥa</i> ‘abundantly’	ግብት <i>gəbta</i> ‘suddenly’
ብዝካ <i>bəzḥa</i> ‘largly’	ደርገ <i>darga</i> ‘jointly’
ኩባሬ <i>ḥubāre</i> ‘unitedly’	ዳግመ <i>dāgəma</i> ‘again’
ካብራ <i>ḥəbura</i> ‘together’	ድልወት <i>dəlwat</i> ‘worthy’
ካብዑ <i>ḥəbuʿa</i> ‘in secret’	ድርገት <i>dərgata</i> ‘conjointly’
ካዳጠ <i>ḥadāṭa</i> ‘a little’	ድብት <i>dəbbuta</i> ‘in secret’
ንስቲት <i>nəstita</i> ‘slightly’	ድኅሪት <i>dəḥrita</i> ‘backwardly’
አሐተኔ <i>ʾəḥattane</i> ‘together’	ጥንቁቅ <i>ṭənquqa</i> ‘carefully’
አማን <i>ʾamān</i> ‘right’	ጥዩቅ <i>ṭəyyuqa</i> ‘prudently’
አምጣክ <i>ʾamṭāna</i> ‘in average’	ጥቀ <i>ṭəqqa</i> ‘absolutely’
እመካ <i>ʾəmunna</i> ‘truly’	ጽመ <i>ṣəmma</i> ‘silently’
እምድሩ <i>ʾəmmədru</i> ‘completely’	ጽሚት <i>ṣəmmita</i> ‘in secret’
እስከ <i>ʾəsku</i> ‘let...’	ጽምሚት <i>ṣəməmita</i> ‘secretly’
እንከ <i>ʾənka</i> ‘then’, ‘now on’	ፈድፋድ <i>fədfāda</i> ‘very’, ‘extremely’
ከንቱ <i>kantu</i> ‘in vain’	ፍጡካ <i>fəṭuna</i> ‘quickly’
ካዕበ <i>kāʿəba</i> ‘again’	ፍጹመ <i>fəṣṣuma</i> ‘absolutely’
ክሠት <i>kəśuta</i> ‘plainly’	

1.5. Conjunctive elements according to the tradition of ʾAggabāb

1.5.1. Copulative Conjunctions

ኒ *hi* ‘also’

ኒ *ni* ‘also’

ወ *wa* ‘and’

1.5.2. Causal Conjunctions

አምጣኝ *ʾamtāna* ‘for, since’

አኮኑ *ʾakkonu* ‘because’

እስመ *ʾasma* ‘for the reason that’

1.5.3. Temporal Conjunctions

መዋዕለ *mawāʿla* ‘at that time that’

ሰዐ *saʿa* ‘at the time that’

ሰዐተ *saʿata* ‘at the time’

ሶበ *soba* ‘in the event that’

ቅድመ *qadma* ‘before’

አመ *ʾama* ‘when’

እስከ *ʾaska* ‘until’

እንዘ *ʾanza* ‘while’

ዐመተ *ʿamata* ‘at the year that’

ዕለተ *ʿalata* ‘at the day that’

ጊዜ *gize* ‘when’

ድኅረ *dəḥra* ‘after’

1.5.4. Adversative Conjunctions

ሰ *sa* ‘but’

ባሕቱ *bāḥattu* ‘however’

አላ *ʾallā* ‘on the contrary’

ዳእሙ *dāʾamu* ‘nonetheless’

1.5.5. Disjunctive Conjunctions

ሚመ *mimma* ‘or, otherwise’

አው *ʾaw* ‘or’

1.5.6. Consecutive Conjunctions

በዘ *baza* ‘that’

ከመ *kama* ‘that’, ‘so that’

1.5.7. Place Conjunctions

መንገለ *mangala* ‘where’

ኀበ *ḥaba* ‘where’

1.5.8. Conjunctions of Condition

እመ *ʾamma* ‘if’

ወእደ *waʾada* ‘if’

1.5.9. Other Conjunctions

ህየንተ *ḥəyyanta* ‘instead’

ለ *la* ‘let...’

መጠነ *maṭana* ‘as much as’

በቀለ *baqala* ‘instead’

በእንተ *baʾanta* ‘for’, ‘since’

በይነ *bayna* ‘since’, ‘because’

ብሂል *bəhil* ‘meaning’

ተውላጠ *tawlāṭa* ‘in place of’

አርአያ *ʾarʾayā* ‘as’

እም *ʾam* ‘rather’

እንበለ ʾənbala ‘without’

እንበይነ ʾənbayna ‘because’

ዐቅመ ʿaqma ‘in the degree that’

ፍዳ fəddā ‘in charge of’

1.6. Prepositional elements according to the tradition of ʾAggabāb

1.6.1. Place preposition

ላዕለ lāʿala ‘above’, ‘over’

መልዕልተ malʿalta ‘upon’

መቅድመ maqdəma ‘before’

መትሕተ mathəta ‘under’

መንገለ mangala ‘to’

ማእከለ māʿəkala ‘between’

ማዕድተ māʿədota ‘beyond’

ቅድመ qədma ‘before’

ታሕተ tāhta ‘under’

ትርኣሰ tərʾasa ‘at the head of’

ትርጋጸ tərgāṣa ‘at the foot of’

ኅበ haba ‘to’

አንጸረ ʾanṣāra ‘in front of’

አፍኣ ʾafʿā ‘outside’

እስከ ʾaska ‘till’, ‘to’

እንተ ʾanta ‘to’

ከዋላ kaṣwālā ‘after’

ውስተ wəsta ‘in’

ውስጠ wəṣta ‘in’

ውሳጢተ wəsāṭita ‘in’

ውሳጤ wəsāṭe ‘in’

ዐውደ ʿawda ‘around’

ገበ gabo ‘near’

ጎረ gora ‘near’

ዲበ diba ‘above’, ‘upon’

ድኅረ dəḥra ‘after’, ‘behind’

ጥቃ təqā ‘near’

1.6.2. Prepositions of Time

ሳኒታ sānitā ‘on the next day of’

ሶበ soba ‘when’

አመ ʾama ‘on’

አፈ ʾafa ‘around’, ‘at’

ዕድሜ ʿədme ‘in the age of’

ጊዜ gize ‘during’

ፍኖ fənnā ‘at’, ‘around’

1.6.3. Comparative Prepositions

መጠነ maṭana ‘in the degree of’

አምሳለ ʾamsāla ‘in the form of’

አምጣነ ʾamṭāna ‘similar to’

አርኣዖ ʾarʾayā ‘like’

አዖተ ʾayāta ‘in the manner of’

እም ʾəm ‘from’

ከመ kama ‘like’

1.6.4. Other Prepositions

ህየንተ ḥəyyanta ‘instead of’

ለ la ‘to’

General Introduction to ʾAggabāb

ምስለ <i>məsla</i> ‘together’	ቤዛ <i>bezā</i> ‘for’, ‘in ransom of’
በ <i>ba</i> ‘in’, ‘by’	ተክለ <i>takla</i> ‘instead of’
በእንተ <i>baʾanta</i> ‘for’, ‘about’	ተውላጦ <i>tawlāṭa</i> ‘in place of’
በይነ <i>bayna</i> ‘about’, ‘for’	እንበለ <i>ʾanbala</i> ‘without’
እንበይነ <i>ʾanayna</i> ‘about’, ‘for’	

1.7. Relative and Interrogative Pronouns according to ʾAggabāb

1.7.1. Relative Pronouns

እለ <i>ʾalla</i> ‘who’, ‘which’, ‘that’	ዘ <i>za</i> ‘who’, ‘which’, ‘that’
እንተ <i>ʾanta</i> ‘who’, ‘which’, ‘that’	

1.7.2. Interrogative Pronouns

መኑ <i>mannu</i> ‘who’	አይ <i>ʾay</i> ‘what’, ‘which’
ሚ <i>mi</i> ‘what’, ‘which’	
ምንት <i>mənt</i> ‘what’	

1.8. Interjections according to the tradition of ʾAggabāb

ሰይ <i>say</i> ‘woo!’	ወይ <i>way</i> ‘woo!’
አህ <i>ʾah</i> ‘ah!’	ወይሌ <i>wayle</i> ‘woo!’
አሌ <i>ʾalle</i> ‘woo!’	ዩ <i>ye</i> ‘woo!’
እንቋፅ <i>ʾanq^wā</i> ‘aha!’	

1.9. Particles according to the tradition of ʾAggabāb

1.9.1. Interrogative Particles

ሁ <i>hu</i> ‘is...?’, ‘shall...?’	ኑ <i>nu</i> ‘is...?’, ‘shall...?’
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1.9.2. Affirmative Particles

እወ <i>ʾəwwa</i> ‘yes’, ‘yeah’	አሆ <i>ʾoho</i> ‘ok’
ጎ <i>g^wā</i> ‘certainly’	

1.9.3. Presentational particles

ነያ <i>nayā</i> ‘now’, ‘behold’	ናሁ <i>nahu</i> ‘now’, ‘behold’
ነዋ <i>nawā</i> ‘now’, ‘behold’	

1.9.4. Particles of uncertainty

እንዳሊ <i>ʾandā^ci</i> ‘not sure’	እንጋ <i>ʾangā</i> ‘maybe’
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1.9.5. Vocative particles

አ ʾo ‘o!’

1.9.6. Particles of supplication

እግዚአ ʾəgziʾo (please)

1.9.7. Negative Particles

አል ʾal ‘not, non-’

አኮ ʾakko ‘not’

ኢ ʾi ‘non-’, ‘un-’

እንብ ʾənḅ ‘no’

viii. Accusative Particle

ሃ ḅa

1.9.8. Particles indicating genitive relation

ለ la ‘of...’

እለ ʾəlla ‘of...’

እንተ ʾənta ‘of...’

ዘ za ‘of...’

1.9.9. Other Particles

These all are particles to make stress:

መ ma

ሰ sa

ሶ so

አ ʾā

ኬ ke

ያ ya

ዮ yo

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 ʿAggabāb

Many scholarly researches affirm that Gəʿəz 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

³⁸“Gəʿəz”, *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 Gəʿəz study from thirteenth century onward.

On its introduction, Meley Mulugetta stated that *Azzaṣ* Sinoda the royal historiographer of eighteenth century is traditionally celebrated as a composer of *Sawāsəw*. She has not mentioned which specific part he composed, but affirmed that no manuscript of *Sawāsəw* bears his name. She also indicates that the earliest *Sawāsəw* manuscripts date from seventeenth to eighteenth century, or even earlier.³⁹ In agreement with this, Alessandro Bausi presumed that Wansleben probably copied one *Sawāsəw* in the seventeenth century.⁴⁰ So, how could the eighteenth century historiographer compose a seventeenth or sixteenth century treatise?

However, according to the historical tradition of the *Qəne* schools, the introduction of the existing Gəʿəz grammar ʾAggabāb goes back to the fifteenth century scholars. Concerning the introducer, the tradition held by the Gong⁴¹ scholars recognizes Tawānāy as the first introducer of both *Qəne* and ʾAggabāb during the reign of King ʾƏskəndər (1471-1494 CE) about whom it is said that he learned *Qəne* from Tawānāy. The tradition states again that Tawānāy visited Greece. There, he learnt seven different languages. Then, on his return home, he introduced *Qəne* and ʾAggabāb.⁴²

Nevertheless, the widely accepted tradition which is followed by the Wādla⁴³ scholars gives the credit to the other popular *Qəne* scholar of early fifteenth century whose name was Yohannəs of Gablon. He is also known as Yoḥannəs *Gablāwi*.

According to the scholars, Yoḥannəs had firstly recognized that the wisdom of *Qəne* was revealed to Saint Yāred after he examined his hymns that keep the basic structure of *Qəne* with the names, **ሚ በዝኑ** *mi-bazhu*, **ዋዜማ** *wazemā*, **ሥላሴ** *śallāse*, **ዘይእዜ** *za-yəʾəze*, **መወድስ** *marwaddəs*, **ክብር ይእቲ** *kəbr yəʾəti* and **ዕጣኑ ሞገር** *ʾəṭāna mogar* which are still used. Then, he spent a week alone to offer supplications toward the

³⁹ “Sawāsəw”, *E Ae*, IV (2010), 562 (M. Mulugetta).

⁴⁰ “I manoscritti etiopice di J.M”, *RSE* 33 (1989), 17 (A. Bausi).

⁴¹ It is one of the three houses of *Qəne* which follows the philosophy and tradition of the popular *Qəne* master Tawānāy. It received the name ‘Gong’ from Gong Dabra Ṭəbab Tewodros the monastery which is located in western Goḡḡam and was the center of the house. “Gong Tewodros”, *E Ae*, II (2005), 848 (A. Wion).

⁴² ʾAdmāsu Ğambare 1970, 11.

⁴³ It is the one and perhaps the leading house of *Qəne* which follows the tradition of *Dədq* Walda Māryām. The house received its name from its former center which is located in Amḥarā Sāyont of Wallo. There is no more a well-established *Qəne* school today in the place, but a lot of *Qəne* schools in different parts of the country would always bear the name as long as they follow the tradition and philosophy of the house.

Lord in the town of Dabra Tābor⁴⁴ which is said to have been founded by King Yəkunno ʾAmlāk (1270-1285 CE) between the provinces of Borena and Amhara Sāyānt 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 ʾAbbā Walda Gabrəʾel who was succeeded later by Šamra ʾAb. Šamra ʾAb was also one of the most influential scholars to whom the development of *Qəne* is attributed in collaboration with king Baʾda Māryām (1448-1478 CE).

After Šamra ʾAb, his first and second successors Ləhib and ʾElyāb have acquired the responsibility and dignity of the *Qəne* master one after the other. After ʾElyāb, 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's⁴⁵ Jihad,⁴⁶ they left their places. *Dədq* Walda Māryām moved to Yačaraqā which is located in Dāwənt and continued teaching. But Tawānay entered the island of Daqq ʾƏstifā 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 (ʾElyāb) 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 Gong 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 *ʾAggabāb* and *Rəbā qəmr* due to the expansion of the schools. Nonetheless, every school keeps just one *ʾAggabāb* as a standardized manual for the grammar lessons. Some differences might occur among the scholars at any time. The

⁴⁴ It is different from the famous town of Dabra Tābor which is located in Bagemədr and is said to have been founded in the first decade of nineteenth century by Ras Gugsä Maršā. "Dabra Tābor", *EAE*, II (2005), 50. (R. Pankhurst).

⁴⁵ Gərañ ʾAhmad.

⁴⁶ 1522-1537 CE.

⁴⁷ Both *Liqa Ṭabbabt* ʾAklila Bərhān Walda Qirqos and *Malʾāka Bərhān* ʾAdmāsu Ğəmbare recognized it as a scholarly title in expression of great intelligence, cleverness and shrewdness as to say 'smart', 'clever', 'intelligent' and 'winner'. Admāsu Ğəmbare 1970, 11; ʾAklila 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 the same word in Gəʾəz, but its meaning is totally different from what the scholars claimed. In Gəʾəz **ድድቅ** *dədq* is a noun which does have an etymological relation with the verb **ተገደቀ/ደደቀ** *tadādaqa/ dadaqa* 'meet', 'fight', 'endanger', 'harm'. In This respect, it means 'accident', 'bad incident', 'evil occurrence' etc. Kidāna Wald Kəfle 1955, 341; Leslau 1989, 111. So, if it is a Gəʾəz 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 *ʾAggabāb*

Like the other disciplines in all ecclesiastical schools of the Ethiopian Orthodox Tewāḥədo Church, *ʾAggabāb* 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 Gəʿəz grammar were published by different foreign and local scholars of the language, almost all the existing schools follow still the unpublished grammar (i.e. *ʾAggabāb*) 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 *ʾAggabāb*. 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 *ʾAggabāb* 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 Gə'əz 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 Gə'əz. 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 'Aggabāb 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:

1. Dillmann, C.F.A. 1907. *Ethiopic Grammar*, ed. C. Bezold (London: Williams and Norgate, 1907).
2. Conti Rossini 1941. *Grammatica elementare della lingua etiopica*, Pubblicazioni dell'Istituto per l'Oriente (Roma: Istituto per l'Oriente, 1941).
3. Tropper, J. 2002. *Altäthiopisch: Grammatik des Ge'ez mit Übungstexten und Glossar*, Elementa Linguarum Orientis (Münster: Ugarit-Verlag, 2002).
4. Kidāna Wald Kəfle (°Alaqā) 1955. መጽሐፈ ስዋሰው ፡ ወግሥ ፡ ወመዝገበ ፡ ቃላት ፡ ሐዲስ (*maṣḥafa sawāsaw wa-mazgaba-qālāt ḥaddis*) (Artistic Publishing press, 1955).
5. Weninger, S. 1999. *Ge'ez (Classical Ethiopic)*, Languages of the World, Materials, 1, (2nd edition.) (München: Lincom Europa, 1999).

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 'Aggabāb 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 ACPIIP 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 'Aggabāb 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 Gəʿəz grammar of August Dillmann⁴⁸ 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 ʾAggabāb 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 ʾAggabāb.

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

Under the same category, Dillmann has provided one hundred thirty-one elements while the total number of Adverbial elements comprised in ʾAggabāb is ninety-seven. Furthermore, the elements included in Dillmann are not always identical with the elements in ʾAggabāb. 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 ʾAggabāb while ʾAggabāb keeps thirty-four elements which are not included in Dillmann.

2.1.1.1. Adverbs of Presentation

ነ na ‘behold’

ነዖ nayā ‘behold’

ነዋ nawā ‘behold her’

ናሁ nāhu ‘behold’

እንከሙ ʾankəmu ‘take’, ‘behold’

2.1.1.2. Place and Time Adverbs

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: Gəʿəz Grammar, Gəʿəz Lexicon, the book of Enoch, the book of Jubilees and Job. Dillmann 1907, V-VII; “Dillmann, Christian Friedrich August”, *EAE*, II (2005), 160-61 (M. Kleiner).

ህየ *həyya* ‘there’
 አሜሃ *ʾamehā* ‘at that time’
 ከሐ *kaḥa* ‘away yonder’

ዝየ *zəya* ‘here’
 ይእዜ *yəʾaze* ‘now’

2.1.1.3. Interrogative Adverbs

ሁ *hu* ‘is...?’
 መኑ *mannu* ‘who’
 ሚ *mi* ‘what’
 ሚመ *mimma* ‘or?’
 ማእዜ *māʾaze* ‘when’
 ኑ *nu* ‘is...?’

ምንት *mənt* ‘what’
 አይ *ʾay* ‘which’
 አይቴ *ʾayte* ‘where’
 እስፍንቱ *ʾəsfəntu* ‘how many’
 እፎ *ʾəffo* ‘how’

2.1.1.4. Other Adverbs

ህልወ *ḥalləwa* ‘in reality’
 ለዓለም *laʾālam* ‘for ever’
 ለዝሉፉ *lazəluḥu* ‘for ever’
 ለዝላፉ *lazəlāḥu* ‘for ever’
 ለፌ *lafe* ‘side’
 ላዕሉ *lāʾəlu* ‘above’
 ላዕለ *lāʾəla* ‘above’
 ሌሊት *lelita* ‘by night’
 ልዑላ *ləʾula* ‘upward’
 ሐሰተ *ḥassata* ‘falsely’
 ሕቀ *ḥəqqa* ‘by degrees’
 መልዕልተ *malʾalta* ‘above’
 መሪረ *marira* ‘bitterly’
 መትልወ *matləwa* ‘in succession’
 መትሕተ *mathəta* ‘below’
 መዐልተ *maʾalta* ‘by day’
 መጠነ *maṭana* ‘the bigness of’
 ሚመጠነ *mimaṭana* ‘how greatly’
 ማእከለ *māʾəkala* ‘in the midst’
 ማዕድተ *māʾədot* ‘beyond’

ምክብዕተ *məkbəʿta* ‘repeatedly’
 ሠናየ *šannāya* ‘well’
 ርኑቀ *rəḥuqa* ‘for distant’
 ርቱዐ *rətuʿa* ‘rightly’
 ሰርክ *sarka* ‘in the evening’
 ሰንኦ *sənʾa* ‘unanimously’
 ሰፍነ *səfna* ‘how often’
 ቀዳሚ *qadāmi* ‘in the first place’
 ቀዲመ *qadimu* ‘earlier’
 ቅድመ *qədma* ‘in front of’
 ቀላቀሊት *q^wəlq^wəlita* ‘downward’
 በሕሡም *ba-ḥəsūm* ‘miserably’
 በሕቁ *ba-ḥəqqu* ‘considerably’
 እንዳሊ *ʾəndāʿi* ‘perhaps’
 እኩየ *ʾəkkuya* ‘badly’
 ከንቱ *kantu* ‘in vain’
 ከዋላ *kaṣwālā* ‘behind’
 ካዕበ *kāʾəba* ‘again’
 ካዕበተ *kāʾəbata* ‘repeatedly’
 ኩላሂ *k^wəllahe* ‘in every direction’

ከዑብ *kə'uba* 'doubly'
 ወትረ *watra* 'continually'
 ወስጠ *wəṣṭa* 'in'
 ወቱረ *wəttura* 'entirely'
 በቢያ *abiya* 'highly'
 በውደ *awda* 'around'
 ዓዲ *ādi* 'yet'
 ዘልፈ *zalfa* 'continually'
 ዝለፈ *zəluፋ* 'continually'
 ይምነ *yəmna* 'on the right hand'
 ዮም *yom* 'today'
 ግሙራ *gəmurā* 'wholly'
 ግድመ *gədma* 'awry'
 ግብተ *gəbta* 'suddenly'
 ጌሠመ *geśama* 'tomorrow'
 ጉንዱያ *g^wənduya* 'a long time'
 ደርግ *darg* 'together'
 ደቡብ *dabuba* 'northward'
 ዳእሙ *dā'əmu* 'however'

ዳግመ *dāgəma* 'again'
 ድሙረ *dəmmura* 'jointly'
 ድሩገ *dəruገa* 'at the same time'
 ድኅረ *dəḥra* 'behind'
 ድንገፀ *dənguፅa* 'scaredly'
 ድኅሪተ *dəḥrita* 'backward'
 ጥንቁቅ *ṭənquqa* 'exactly'
 ጥየቀ *ṭəyyuqa* 'exactly'
 ጥቀ *ṭəqqa* 'properly'
 ጽሚተ *ṣəmmita* 'secretly'
 ጽሚምተ *ṣəmmimta* 'secretly'
 ጽሩዐ *ṣəru'a* 'idly'
 ጽኑዐ *ṣənu'a* 'strongly'
 ጽፋቀ *ṣəfuqa* 'frequently'
 ፅግመ *dəgma* 'on the left'
 ፈድፋድ *fadfāda* 'very'
 ፍጡነ *fəṭuna* 'quickly'
 ፍጹመ *fəṣsuma* 'perfectly'
 ፍፅመ *fəፅma* 'in front'

The elements that Dillmann has uniquely are the following:

ፍብያ *abiyya* 'highly'
 ፍደሳ *addāma* 'beautifully'
 ባ-ደህን *ba-daḥn* 'in safety'
 ባ-ፋባ *ba-faqād* 'voluntarily'
 ባ-ፍፍሳ *ba-fəṣṣāme* 'lastly'
 ባ-ከፍፍ *ba-ḥəṣum* 'miserably'
 ባ-ክፍፍ *ba-k^wəllu* 'gradually'
 ባ-ክፍፍ *ba-k^wərh* 'by constraint'
 ባ-ከፍፍ *ba-nəṣuḥ* 'innocently'
 ባ-ፍፍ *ba-ṣannay* 'friendly'
 ባ-ፍፍ *ba-ṣəbāḥ* 'in the morning'

ባ-ፍፍ *ba-tə'bit* 'proudly'
 ባ-ፍፍ *dabuba* 'northward'
 ባ-ፍፍ *dəmmura* 'jointly'
 ባ-ፍፍ *dənguፅa* 'scaredly'
 ባ-ፍፍ *dəruገa* 'at the same time'
 ባ-ፍፍ *əkkuya* 'badly'
 ባ-ፍፍ *gədma* 'awry'
 ባ-ፍፍ *g^wənduya* 'a long time'
 ባ-ፍፍ *ḥarifa* 'this year'
 ባ-ፍፍ *ḥəlləwa* 'in reality'
 ባ-ፍፍ *ḥəyyula* 'powerfully'

<i>kā'abata</i> 'repeatedly'	<i>nəṣuḥa</i> 'innocently'
<i>kə'uba</i> 'doubly'	<i>rəḥuqa</i> 'for distant'
<i>la'alam</i> 'forever'	<i>sarka</i> 'in the evening'
<i>lelita</i> 'by night'	<i>ṣəfuqa</i> 'frequently'
<i>lə'ula</i> 'high'	<i>dəgma</i> 'on the left'.
<i>ma'alta</i> 'by day'	<i>sən'a</i> 'unanimously'
<i>mā'adota</i> 'beyond',	<i>ṣənu'a</i> 'strongly'
<i>marira</i> 'bitterly'	<i>ṣəru'a</i> 'idly'
<i>matləwa</i> 'in succession'	<i>tāḥətya</i> 'under'
<i>mimaṭana</i> 'how greatly'	<i>tāḥtu</i> 'under'
<i>nagha</i> 'early in the morning'	<i>təḥuta</i> 'humbly'
<i>nawwiḥa</i> 'far'	<i>yəmna</i> 'on the right hand'

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

<i>ʾamira</i> 'at a time'	<i>ḥubāre</i> 'unitedly'
<i>ʾanṣāra</i> 'forwardly'	<i>kawālā</i> 'behind', 'later'
<i>ʾaqdimu</i> 'before'	<i>kəbuta</i> 'secretly'
<i>baməl'u</i> (fully)	<i>kəmma</i> 'the same'
<i>bəzḥa</i> 'largely'	<i>kəsuta</i> 'plainly'
<i>bonu</i> 'indeed?'	<i>lā'alita</i> (upward)
<i>daḥāri</i> 'later'	<i>maftəw</i> 'right'
<i>dəbbuta</i> 'in secret'	<i>manṣara</i> 'forwardly'
<i>dəlwat</i> 'worthy'	<i>mə'ra</i> 'once'
<i>dərgata</i> 'conjointly'	<i>məsba'ita</i> 'sevenfold'
<i>ʾəmmədru</i> 'completely'	<i>sānitā</i> 'on the next day'
<i>ʾəmuna</i> 'truly'	<i>səb'a</i> 'completely'
<i>ʿərāqu</i> 'alone'	<i>ṣəmma</i> 'silently'
<i>gahada</i> 'openly'	<i>tər'asa</i> 'at the head'
<i>gaṣṣa</i> 'face to face'	<i>tərgāša</i> 'at the foot'
<i>gəbr</i> 'must'	<i>waddə'a</i> 'fully'
<i>ḥəbu'a</i> 'in secret'	<i>wəḥuda</i> 'a little'

yāmuna ‘abundantly’

Now, let us come to the next step of enquiring the approaches of *ʾAggabāb* behind the unavailability of these forty-six elements in its list of adverbial elements. According to the tradition of the *Qəne* Schools, *la-ālam* ‘for ever’, *ba-ḥəsūm* ‘miserably’, *ba-šannāy* ‘in friendly way’, *ba-təbit* ‘proudly’, *ba-nəṣuḥ* ‘innocently’, *ba-kʷallu* ‘gradually’, *ba-kʷərḥ* ‘by constraint’, *ba-dāḥn* ‘in safety’, *ba-ṣəbāḥ* ‘in the morning’, *ba-faqād* ‘voluntarily’ and *bafəṣṣāme* ‘lastly’ are compounds of two different linguistic items (*la* + *ālam*, *ba* + *ḥəsūm*, *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, *ʾAggabāb* does not comprise them except the prepositional elements *la* and *ba* because the aim of *ʾAggabāb* is to specifically deal with individual elements that are used as frequently as ACPPIP elements. Nouns are studied at the first level of the study which is called *Gəss*.

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. Conjunctive elements

ሂ <i>hi</i> ‘also’	እመ <i>ʾamma</i> ‘if’
መ <i>ma</i> ‘-’	እም <i>ʾam</i> ‘-from’
ሚ <i>mi</i> ‘how’	እስመ <i>ʾasma</i> ‘because’
ሰ <i>sa</i> ‘but’	እስከ <i>ʾaska</i> ‘until’
ሶበ <i>soba</i> ‘when’	እንበለ <i>ʾənbala</i> ‘without’
በዘ <i>baza</i> ‘while’	እንከ <i>ʾənka</i> ‘again’
ባሕቱ <i>bāḥattu</i> ‘only’	እንዘ <i>ʾanza</i> ‘while’
ኒ <i>ni</i> ‘also’	እንጋ <i>ʾangā</i> ‘then indeed’
ካበ <i>kaba</i> ‘where’	ከመ <i>kama</i> ‘that’
አ <i>a</i> ‘-’	ከ <i>ke</i> ‘now’
አላ <i>ʾallā</i> ‘but’	ወ <i>wa</i> ‘and’
አመ <i>ʾama</i> ‘when’	ዘ <i>za</i> ‘that’
አምጣካ <i>ʾamtāna</i> ‘as long as’	የጊ <i>yogi</i> ‘lest’
አው <i>ʾaw</i> ‘or’	ዳእመ <i>dāʾamu</i> ‘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:

<i>ʾa</i> '–'	<i>ma</i> '–'
<i>ʾangā</i> 'then indeed'	<i>mi</i> 'how'
<i>ʾanka</i> 'again'	<i>yogi</i> 'lest'
<i>ke</i> 'now'	<i>za</i> 'that'

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*, *ʾa*, *ʾangā* and *ke* are parts of the lexical category of Particles while *mi*, *ʾanka* 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.

<i>ʿaqma</i> 'as'	<i>ʿalata</i> 'at the day of'
<i>ʾakkonu</i> 'because'	<i>ʾanbayna</i> 'because'
<i>ʿāmata</i> 'at the time of'	<i>gize</i> 'when'
<i>ʾamsāla</i> 'as'	<i>maṭana</i> 'as much as'
<i>ʾarʾayā</i> 'as'	<i>mawāʿala</i> 'at the time of'
<i>baqala</i> 'in stead'	<i>tawlāta</i> 'in place of'
<i>bəhil</i> 'meaning'	<i>saʿata</i> 'at the time of'

2.1.3. Prepositional elements

ህየንተ <i>həyyanta</i> 'in place of'	መንጸረ <i>manṣara</i> 'over-against'
ለ <i>la</i> 'to'	ማእከለ <i>māʿakala</i> 'between'
ላዕለ <i>lāʿala</i> 'upon'	ማዕድተ <i>māʿadota</i> 'beyond'
መልዕልተ <i>malʿalta</i> 'above'	ምስለ <i>məsla</i> 'with'
መቅድመ <i>maqdamma</i> 'before'	ምእካዝ <i>məʿhaza</i> 'beside'
መትሐተ <i>mathəta</i> 'underneath'	ሶበ <i>soba</i> 'when'
መንገለ <i>mangala</i> 'towards'	ቅድመ <i>qadma</i> 'before'

በ <i>ba</i> 'in'	እምነ <i>ʾamnna</i> 'from'
በበይነ <i>babayna</i> 'interval'	እስከ <i>ʾaska</i> 'till'
በእንተ <i>baʾanta</i> 'about'	እንበለ <i>ʾanbala</i> 'without'
በዕብሬት <i>baʿabret</i> 'because of'	እንተ <i>ʾanta</i> '-wards'
ቢጸ <i>biṣa</i> 'beside'	ከመ <i>kama</i> 'like'
ቤዛ <i>bezā</i> 'in ransom of-'	ከዋላ <i>kaṣwālā</i> 'behind'
ተክለ <i>takla</i> 'in place of-'	ውስተ <i>wəsta</i> 'in'
ተውላጠ <i>tawlāta</i> 'for'	ውእደ <i>wəʾda</i> 'along'
ታሕተ <i>tāhta</i> 'under'	ዐውደ <i>ʾawda</i> 'around'
ካበ <i>haba</i> 'with'	ጊዜ <i>gize</i> 'at that time'
አመ <i>ʾama</i> 'at the time of'	ዲበ <i>diba</i> 'upon'
አምሳለ <i>ʾamsāla</i> 'like'	ድኅረ <i>dəhra</i> 'after'
አምጣነ <i>ʾamtāna</i> 'as long as'	ጥቃ <i>ṭəqā</i> 'close to'
አርአያ <i>ʾarʾayā</i> 'like'	ኖኖ <i>fənnā</i> 'towards'
አንጻረ <i>ʾanṣāra</i> 'in front of-'	ኖዳ <i>fəddā</i> 'in charge of'
አፍኣ <i>ʾafʿā</i> 'outside'	

Dillmann's Category of Prepositions consists of forty-five elements while fifty-one prepositional elements are comprised in *ʾAggabāb*. The elements that are available in Dillmann but not in *ʾAggabāb* are:

<i>baʿabret</i> 'because of'	<i>manṣara</i> 'over-against'
<i>biṣa</i> 'beside'	<i>məḥaza</i> 'beside'

In the tradition of *ʾAggabāb*, *manṣara* 'over-against' is considered as an adverbial elements and occurs alone. Thus, *ʾAggabāb* does not recognise it a preposition. As usual, the reason of the absence of *məḥāza*, *baʿabret* and *biṣa* in *ʾAggabāb* is that the schools' tradition considers them as nouns excluding the preposition *ba* which is initially added to *ʿabret*. Even as a noun *ʿabret* and *biṣ* 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 *ʾAggabāb*, the following ten elements are not available in Dillmann:

ᐣafa ‘during’

ᐣayāta ‘like’

ᐣadme ‘the time of’

gabo ‘near’

gora ‘near’

sānītā ‘on the next day’

tərᐣasa ‘at the head of’

tərgāṣa ‘at the foot of’

wəsāte ‘in’

wəsāṭita ‘in’

2.1.4. Interjections, Relative pronouns and Particles

2.1.4.1. Interjections

ሰይል sayl / ሰይ say ‘ah’

አህ ᐣah ‘ah’

አ ᐣa ‘-’

አሌ ᐣalle ‘woe’

አዒ ᐣaᐣi ‘come’

እንቋፅ ᐣənqṵṵā ‘ha!’

ሰይል sayl / ሰይ say ‘ah’

አህ ᐣah ‘ah’

አ ᐣa ‘-’

አሌ ᐣalle ‘woe’

አዒ ᐣaᐣi ‘come’

እንቋፅ ᐣənqṵṵā ‘ha!’

ከመ kəmma ‘thus’

ወይ way ‘woe’

ወይሌ wayle ‘howling’

ዩ ye ‘Alas’

ዮ yo ‘Alas’

ጸጥ ṣatt ‘call to silence’

2.1.4.2. Relative Pronouns

እለ ᐣalla ‘who’

እንተ ᐣənta ‘who’

ዘ

za

‘who’

2.1.4.3. Particles

2.1.4.3.1. Affirmative Particles

ሶ so ‘now’

እወ ᐣəwwa ‘yes’

አሆ ᐣoho ‘Oh’

እስኩ ᐣasku ‘o now!’

2.1.4.3.2. Negative Particles

አልቦ ᐣalbo ‘no’

አኮ ᐣakko ‘not’

ኢ ᐣi ‘not’

እንብዩ ᐣənbəya ‘no’

2.1.4.3.3. Particles indicating Genitive Relation

ለ la ‘of-’

እለ ᐣalla ‘-of’

አንተ 'ənta 'of-'

|

ዘ za '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 'Aggabāb; 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 'Aggabāb tradition is excluded in Dillmann since the elements that can be provided under it 'ay 'which', 'what', *mannu* 'who', *mənt* 'what', 'which' are already mentioned in the category of Adverbs.

Again, the elements *kəmma* and *yo* included in the category of Interjections, in the 'Aggabāb tradition, are categorised into the categories of Adverbs and Particles respectively. There is also a semantic difference between them in the case of *kəmma*. In Dillmann, it keeps the meaning 'thus' as it can be seen from the table while 'Aggabāb confirms it as 'always', 'ever'. On the element አፂ 'a'i 'come' 'Aggabāb is unaware. ጸጥ ሰጥ ሰጥ 'silence!' is treated as a noun, it mostly goes with various forms of the verb ብሏል *bəhla* 'say'.

The other difference which is observed in the category of Particles is that the interrogative particles *hu* 'is...?', 'shall...?' and ኩ *nu* 'is...?', 'shall...?', ምላሽ *g^wā* 'certainly' which is initially particle of certainty and the particle of supplication 'əgzi'o 'please' that involve in 'Aggabāb are not available in Dillmann. Yet, 'əsku 'let...' which is an adverbial element in 'Aggabāb 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 'Aggabāb and also in Dillmann.

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 'Anorewos*, *Gadla Filipos*, *Gadla Yoḥannəs* and the chronicle of *Sarša Dəngəl* 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

ህየ <i>həyya</i> ‘there’	አሜሃ <i>ʾamehā</i> ‘at that time’
ምዕረ <i>məʿra</i> ‘once’	አምጣክ <i>ʾamṭāna</i> ‘as much as’
ለፌ <i>lafe</i> ‘this side’	አይቴ <i>ʾayte</i> ‘where’
ላዕለ <i>lāʿala</i> ‘above’, ‘over’	ከሐ <i>kaha</i> ‘overthere’
ሕቀ <i>ḥəqqa</i> ‘little’	ከመ <i>kama</i> ‘like’
መቅድመ <i>maqdamā</i> ‘before’	ዓዲሁ <i>ʿādihu</i> ‘yet’
ማእዜ <i>māʾaze</i> ‘when’	ዘልፈ <i>zalfa</i> ‘always’
ሶበኃ <i>sobehā</i> ‘at that time’	ዝየ <i>zəya</i> ‘here’
ቀዲሙ <i>qadimu</i> ‘earlier’, ‘in the beginning’	ጌሠመ <i>gesama</i> ‘tomorrow’
ቅድመ <i>qadma</i> ‘before’	ይእዜ <i>yəʾaze</i> ‘today’
ባሕቲቱ <i>bāḥtitu</i> ‘alone’	ዮም <i>yom</i> ‘now’, ‘today’
ብዙኅ <i>bəzuḥa</i> ‘much’	ዮጊ <i>yogi</i> ‘yet’
ታሕተ <i>tāḥta</i> ‘under’	ድኅረ <i>dəḥra</i> ‘later’
ትማልም <i>təmələm</i> ‘yesterday’	ጥቀ <i>ṭəqqa</i> ‘very’
ኅቡረ <i>ḥəbura</i> ‘together’	ጽሚተ <i>ṣəmmīta</i> ‘silently’
ንስቲተ <i>nəstīta</i> ‘a little’	ጽሚምተ <i>ṣəmmīmta</i> ‘secretly’
አሐተኔ <i>ʾahattane</i> ‘together’	ፈድፋድ <i>fadfāda</i> ‘abundantly’

This list consists of thirty-four adverbial elements. Except *ʾamehā* ‘at that time’ *sobehā* ‘at that time’, and *kama* ‘like’, all the elements are present in the same lexical category of *ʾAggabāb*. In the case of *sobehā* and *ʾamehā*, the *ʾAggabāb* 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 *ʾama*. Similarly, the suffixation of *hu* to *ʿādi* ‘yet’ is not shown at the first stage in *ʾAggabāb* unless it can be rendered while realizing the suffixations of Determining Particles.

The involvement of **ከመ** *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 *ʾAggabāb* though it puts aside seventy-two adverbial elements from the

ʾAggabāb 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 *məʿra* '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 *ləʿula* 'high', *marira* 'bitterly', *ʿabiyya* 'highly', *g^wənduya* 'a long time', *yəmma* 'on the right hand', *ḏəgma* 'on the left' and *dabuba* '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 Conjunctive elements

ሂ <i>hi</i> 'and', 'also'	እም <i>ʾəm</i> 'from'
ለ <i>la</i> 'to'	እምዘ <i>ʾəmza</i> 'as'
መ <i>ma</i> '-'	እስመ <i>ʾasma</i> 'because'
ሰ <i>sa</i> 'but'	እስከ <i>ʾaska</i> 'until'
ሶበ <i>soba</i> 'when'	እንተ <i>ʾanta</i> 'which'
በዘ <i>baza</i> 'that'	እንበለ <i>ʾənbala</i> 'without'
ቅድመ <i>qədma</i> 'before'	እንከ <i>ʾənka</i> 'now on'
ባሕቱ <i>bāḥəttu</i> 'but'	እንዘ <i>ʾanza</i> 'while'
ኀበ <i>ḥaba</i> 'where'	እፎ <i>ʾəffo</i> 'how'
ኀ <i>ni</i> 'and', 'also'	ከመ <i>kama</i> 'so that'
አላ <i>allā</i> 'but'	ከ <i>ke</i> '-'
አው <i>ʾaw</i> 'or'	ወ <i>wa</i> 'and'
አመ <i>ʾama</i> 'when'	ወሚመ <i>wamimma</i> 'otherwise'
አምጣኑ <i>amṭāna</i> 'since'	ድኅረ <i>dəḥra</i> 'after'
እመ <i>ʾamma</i> 'if'	ዳእመ <i>dāʾəmu</i> 'but'

Except *ma* '-', *ʾəffo* 'how', *ʾənka* 'now on' and *ke* '-', all the conjunctive elements involved in the list are available in ʾAggabāb too. According to the ʾAggabāb tradition, *ʾəffo* and *ʾənka* 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 ʾAggabāb (forty-four elements) by fourteen elements. The elements are the same conjunctive elements that are excluded in Dillmann too, including *mangala*, *həyyanta*, *baʾanta*, ʿādi and *fəddā*. 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:

<i>dəhra</i> ‘after’	<i>la</i> ‘to’	<i>wamimma</i> ‘otherwise’
ʾəmza ‘as’	<i>ni</i> ‘and’ and. ‘also’	
ʾəffo ‘how’	<i>qədma</i> ‘before’	

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

ʾa ‘-’	<i>ma</i> ‘-’	<i>za</i> ‘that’
ʾənbala ‘without’	<i>mi</i> ‘how’	
ʾəngā ‘indeed’	<i>yogi</i> ‘lest’.	

2.2.3 Prepositional elements according to Conti Rossini

ህየንተ <i>həyyanta</i> ‘in stead of’	በእንተ <i>baʾanta</i> ‘because of’
ለ <i>la</i> ‘to’	ተክለ <i>takla</i> ‘instead of’
ለዓለመዓለም <i>laʿālamaʿālam</i> ‘forever’	ታሕተ <i>tāḥta</i> ‘under’
ላዕለ <i>lāʿala</i> ‘above’, ‘over’	ኀበ <i>ḥaba</i> ‘to’
መልዕልተ <i>malʿalta</i> ‘above’	አመ <i>ʾama</i> ‘when’
መቅድመ <i>maqdamā</i> ‘before’	አምሳለ <i>ʾamsāla</i> ‘like’
መትሕተ <i>mathəta</i> ‘under’	አንጻረ <i>ʾanṣāra</i> ‘in front of’
መትልወ <i>matləwa</i> ‘next’	እም <i>ʾəm</i> ‘from’
መንገለ <i>mangala</i> ‘to’	እስከ <i>ʾaska</i> ‘until’
ምስለ <i>məsla</i> ‘together’	እንበለ <i>ʾənbala</i> ‘without’
ማእከለ <i>māʾəkala</i> ‘between’	እንተ <i>ʾanta</i> ‘to’
ማዕድተ <i>māʾədota</i> ‘beyond’	ከመ <i>kama</i> ‘like’
ሶበ <i>soba</i> ‘when’	ውስተ <i>wəsta</i> ‘in’, ‘to’
ቅድመ <i>qədma</i> ‘before’	ዐውደ <i>ʿawda</i> ‘around’
በ <i>ba</i> ‘in’, ‘by’	ዲበ <i>diba</i> ‘over’
በይነ <i>bayna</i> ‘for’, ‘instead of’	ድኅረ <i>dəhra</i> ‘after’, ‘behind’

ጥቃ ተቃቅ ‘near’

The number of prepositional elements maintained in the list above is fewer than the number of elements in the same categories of *ʾAggabāb* and Dillmann by eighteen and twelve elements, respectively. If we compare its elements with that of *ʾAggabāb*, it keeps exclusively three elements *laʿalamaʿalam* ‘forever’, *maqdamā* ‘before’ and *matlawa* ‘next’. The *ʾAggabāb* tradition considers *laʿālamaʿālam* as a compound of the preposition *la* and two identical nouns (*ʿālam*). 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.

Matlawa is regarded as an accusative form of the nominal *matlaw* ‘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 *ʾAggabāb* are not available in Conti Rossini’s list of prepositions:

<i>ʾafa</i> ‘during’	<i>gora</i> ‘near’
<i>ʾafʿā</i> ‘outside’	<i>maṭana</i> ‘like’
<i>ʾamṭāna</i> ‘like’	<i>sānitā</i> ‘on the next day’
<i>ʾayāta</i> ‘like’	<i>tawlāṭa</i> ‘in place of’
<i>bayna</i> ‘about’, ‘for’	<i>tərʾasa</i> ‘at the head of’
<i>bezā</i> ‘for’, ‘in ransom of’	<i>tərgāša</i> ‘at the foot of’
<i>ʿadme</i> ‘the time of’	<i>wəsāṭe</i> ‘in’
<i>fənnā</i> ‘during’	<i>wəsāṭita</i> ‘in’
<i>gabo</i> ‘near’	<i>wəṣṭa</i> ‘in’
<i>gize</i> ‘during’	

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

<i>ʾafʿā</i> ‘outside’	<i>fənnā</i> ‘towards’
<i>ʾamṭāna</i> ‘as long as’	<i>kawālā</i> ‘behind’
<i>ʾarʾayā</i> ‘like’	<i>manṣara</i> ‘over-against’
<i>baʿəbret</i> ‘because of’	<i>məʾhaza</i> ‘beside’
<i>bezā</i> ‘in ransom of’	<i>tawlāṭa</i> ‘for’
<i>biša</i> ‘beside’	
<i>fəddā</i> ‘in charge of’	

The only two elements from Conti Rossini that are not available in Dillmann are *la^cālama^cālam* 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 *mənt* ‘what’

አይ *ʾay* ‘which’

እስፍንቱ *ʾəsfəntu* ‘how much’

2.2.4.2. Relative Pronouns

እለ *ʾalla* ‘who’, ‘which’

እንተ *ʾənta* ‘who’, ‘which’

ዘ *za* ‘who’, ‘that’, ‘which’

2.2.5 Interjections and Particles

2.2.5.1. Interjections

ሐሰ *ḥassa* ‘wrong’

ሐዊሳ *ḥawisā* ‘greetings’

አሌ *ʾalle* ‘woe!’

ወይ *way* ‘Woe!’

ጸት *ṣāt* ‘silence’

2.2.5.2. Vocative Particles

ኦ *ʾo* ‘O’

እግዚአ *ʾəgziʾo* ‘O’, ‘behold’

2.2.5.3. Particles

2.2.5.3.1. Particles indicating genitive relation

ለ *la* ‘of...’

ዘ *za* ‘of...’

2.2.5.3.2. Interrogative Particles

ሁ *hu* ‘is?’

ኑ *nu* ‘is?’ ‘shall?’

2.2.5.3.3. Negative Particles

አኮ ʾakko ‘no’

እንቢ ʾənbi ‘no’

ኢ ʾi ‘not’, ‘un-’

The elements provided in both tables are recognised in ʾAggabāb except *ḥassa* ‘wrong’, *ḥawisā* ‘greetings’ and *ṣat* ‘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 *ṣat* ‘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 ʾalla and ʾanta 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 Gəʿəz 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 *ḥəyya* ‘there’

ለምንት *lamənt* ‘why’

ለምዕር *laməʿr* ‘once’

ለከንቱ *lakantu* ‘freely’

ለዝላፉ *lazələfu* ‘always’

ለግሙራ *lagəmurā* ‘completely’

ለፌ *lafe* ‘this side’

ለፌ ወለፌ *lafe walafe* ‘this and that side’

ላዕለ *lāʿala* ‘above’

ሌሊት *lelita* ‘in the night’

ሕቀ *ḥəqqa* ‘a little’

ሚ *mi* ‘what’

ማእዜ *māʾəze* ‘when’

ምዕረ *məʿra* ‘once’

ሶቤሃ *sobehā* ‘at that time’

ቀዲሙ *qadimu* ‘first’, ‘before’

ቀዳሚ *qadāmi* ‘firstly’

ቀዳሚሁ *qadāmihu* ‘in the beginning’

በምንት *bāmənt* ‘why’

በኅዳጥ *baḥdāt* ‘slightly’

በአማን *baʾamān* ‘truly’

በእንተ ፡ ምንት *baʾənta-mənt* ‘why’

በእንተዝ *baʾəntazə* ‘therefore’

በእንተዝንቱ *baʾənta-zəntu* ‘therefore’

በከንቱ *bakantu* ‘for free’

በጊዜሃ *begizehā* ‘at that time’

በይነምንት *bayna-mənt* ‘for what’

በይነዝ *baynazə* ‘therefore’

ብዙኅ *bəzuḥ* ‘many’

ትካት *təkāt* ‘ancient time’
 ጎዳጠ *ḡədāt* ‘little’
 ንስቲተ *nəstita* ‘little’
 አልቦ *ʾalbo* ‘no’
 አሜሁ *ʾamehu* ‘at that time’
 አማነ *ʾamāna* ‘truly’
 አሜሃ *ʾamehā* ‘at that time’
 አይቲ *ʾayte* ‘where’
 አፍኣ *ʾafʿā* ‘outside’
 እምሆየ *ʾəmhəyya* ‘from there’
 እምቀዲሙ *ʾəmqadimu* ‘from beginning’
 እምዝ *ʾəmz* ‘then’
 እምድጎረዝ *ʾəmdəḡrazə* ‘after that’
 እምድጎረ : ዝንቲ *ʾəmdəḡra zənttu* ‘later’
 እስከ : ምንት *ʾəska mənt* ‘what extent’
 እንበይነዝ *ʾənbaynaz* ‘because of this’
 እንበይነዝንቲ *ʾənbayna-zənttu* ‘therefore’
 እንዳዲ *ʾəndāʿi* ‘maybe’
 እወ *ʾəwwa* ‘or’
 እፎ *ʾəffo* ‘how’

አ ሳ ሳ *ʾo ʾo*
 ከሃ *kabā* ‘there’
 ከመ : ምንት *kama mənt* ‘like what’
 ከማሁ *kamāhu* ‘likewise’
 ከንቶ *kantto* ‘for free’
 ከዋላ *kaṣwālā* ‘later’
 ካዕበ *kāʿəba* ‘again’
 ክመ *kəmma* ‘always’
 ኩለሂ *kʷəllahē* ‘always’
 ወትረ *watra* ‘everyday’
 ወቲረ *wəttura* ‘everyday’
 ዓዲ *ʿādi* ‘still’
 ዘልፈ *zalfa* ‘always’
 ዛቲ : ዕለት *zātti ʿəllat* ‘this day’
 ዝየ *zəya* ‘here’
 ዝሉፉ *zəluḑu* ‘always’
 ይእዜ *yəʾəze* ‘today’
 ዮም *yom* ‘today’
 ግሙራ *ḡəmurā* ‘every time’
 ጌሰም *gesam* ‘tomorrow’
 ግብተ *ḡəbta* ‘suddenly’
 ጥቀ *təqqa* ‘very’
 ፈድፋድ *fədfāda* ‘a lot’
 ፍጡነ *fəṭuna* ‘quickly’

2.3.2 Conjunctional elements

ሂ *hi* ‘and’
 ለለ *lalla* ‘whenever’
 ለእመ *laʾamma* ‘if’
 መጠነ *ʾas long as*
 ሚመ *ʾor*

ሶበ *soba* ‘when’
 በአምጣነ *baʾamṭāna* ‘so far as’
 ባሕቲ *bāḥattu* ‘but’
 ባሕቲቲ *bāḥtitu* ‘alone’

እንበለ : ዳእሙ *ʿanbala dāʿamu* ‘but not’

እንዘ *ʿanza* ‘when’

አው *ʿaw* ‘or’

ከመ *kama* ‘that’, ‘so that’

ካበ *haba* ‘where’

ኒ *ni* ‘and’

አላ *ʿallā* ‘but’

አመ *ʿama* ‘when’

እመ *ʿamma* ‘when’

2.3.3 Prepositional elements

ህየንተ *həyyanta* ‘instead’

ለ *la* ‘to’, ‘for’

ላዕለ *lāʿala* ‘over’

መልዕልተ *malʿalta* ‘over’

መቅድመ *maqdamā* ‘before’

መትሕተ *matḥata* ‘under’

መንገለ *mangala* ‘to’

መንጸረ *manṣara* ‘in front of’

ምስለ *məsla* ‘with’

ማእከለ *māʿakala* ‘between’

ማዕድተ *māʿadota* ‘beyond’

ቅድመ *qadma* ‘before’

በ *ba* ‘in’, ‘by’

በላዕለ *bālāʿala* ‘above’

በማእከለ *bamāʿakala* ‘in between’

በካበ *baḥaba* ‘near’

በታሕተ *batāḥta* ‘under’

በአፍኣ *baʿafā* ‘outside’

በእንተ *baʿanta* ‘because of’

እም *ʿam* ‘from’

አምጣካ *ʿamtāna* ‘as much as’

እስመ *ʿasma* ‘because’

እስከ *ʿaska* ‘until’

ወ *wa* ‘and’

በዘ *baza* ‘as’

በእንተዘ *baʿantaza* ‘because’

ጊዜ *gize* ‘when’

ዳእሙ *dāʿamu* ‘but’

ድኅረ *dəḥra* ‘after’

በከመ *bakama* ‘as’

በዕብሬት *baʿabret* ‘for the sake of’

እንተመንገለ *ʿanta-mangala*

‘through...to’

እንተቅድመ *ʿanta-qadma* ‘ahead’

እንተውስተ *ʿanta-wəsta* ‘through’

እንተዲበ *ʿanta-diba* ‘over’

እንተድኅረ *ʿanta-dəḥra* ‘behind’

በዕዳ *baʿadā* ‘through’

በዕዳወ *baʿadāwa* ‘through’

በበይነ *babayna* ‘for the sake of’

በወዕደ *bawāʿada* ‘by’

ቤዛ *bezā* ‘for’

ታሕተ *tāḥta* ‘under’

ካበ *haba* ‘to’

አመ *ʿama* ‘when’

አንጸረ *ʿanṣāra* ‘in front of’

እም *ʿam* ‘from’

እምነ *ʿamanna* ‘from’

እምላዕለ *ʾamlāʿ ala* ‘from’

እምቅድመ *ʾamqədma* ‘before’

እምነበ *ʾamḥaba* ‘from’

እምአመ *ʾamʾama* ‘since’

እምአፍአ *ʾamʾafā* ‘from outside’

እምውስተ *ʾamwəsta* ‘among’

እስከ *ʾaska* ‘until’

እስከለ *ʾaskala* ‘until’

እስከ ፡ አመ *ʾaska-ʾama* ‘till’

እንበለ *ʾanbala* ‘without’

እንበይነ *ʾanbayna* ‘because of’

እንተ *ʾanta* ‘via’

ከመ *kama* ‘like’

ከዋላ *kaṣwālā* ‘behind’

ውስተ *wəsta* ‘in’

ዐውደ *ʿawda* ‘around’

ዘበእንተ *za-baʾanta* ‘because of’

ፍና *fənnā* ‘to’

2.3.4 Particles

2.3.4.1. Part. of negative reaction

እንበ *ʾanb* ‘no’

እንበለ *ʾanbala* ‘without’

እንዳላ *ʾandāʿi* ‘I do not know’

2.3.4.2. Presentational particles

ነይ *nay* ‘behold’

2.3.4.3. Negative Particles

አልቦ *ʾalbo* ‘there is no’

አኮ *ʾakko* ‘not’

ኢ *ʾi* ‘not’, ‘un-’

2.3.4.4. Vocative particles

አሌ *ʾalle* ‘woe!’

ወይ *way* ‘woe!’

2.3.4.5. Admiring Part.

ሚ *mi* ‘how’

2.3.4.6. Other Particles

ሁ *hu* ‘is?’, ‘shall?’

ኒ *hi* ‘also’

ኒ *he* ‘-’

ኒ *ni* ‘still’

አ *ʾa* ‘-’

እንከ *ʾanka* ‘now on’

መ *ma* ‘-’

ሰ *sa* ‘on the other hand’

ኑ *nu* ‘is?’, ‘shall?’

እንጋ *ʾangā* ‘so’

አ *ʾo* ‘O!’

ከ *ke* ‘-’

ከመ *kamma* ‘then’

In terms of quantity of elements involved in the lexical categories, Tropper’s grammar contains the largest list of ACPPIP 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 conjunctive 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*, *ʾam* and *ʾanta* 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 ‘*ʾalat*’ preceded by a demonstrative pronoun ‘*zātti*’ 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 Gəʿəz grammarians of the early twentieth century *ʾAlaqā* Kidāna Wald Kəfle⁵⁰ has collected 193 ACPPIP elements in his Gəʿəz 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 *ʿAbiyy ʾAggabāb*, *Nəʿus ʾAggabāb* and *Daqiq ʾAggabāb*.

⁵⁰ 1869–1944, was one of the most popular Ethiopian scholars of the nineteenth and twentieth century. He was 20 years old when he left Ethiopia and joined the Ethiopian monastic community in Jerusalem where he spent the next 30 years. He was a highly motivated person of intelligence; he spent much time by searching and copying manuscripts. The arrival of *Mambər Kəfla Giyorgis* (1825-1908) in 1897 in Jerusalem gave him a good opportunity to bring up his intellectuality to the highest level. Within a couple of years at which he lived with him, he could study the Gəʿəz grammar as well and the commentaries of O.T scriptures including the commentaries of Qerlos, John Chrysostom, Ephiphany, and Abušākər. *Mambər Kəfla Giyorgis* motivated him to improve his knowledge of Hebrew, Syriac, Greek and Arabic languages and to realize the preparation of his Gəʿəz-Amharic Lexicon. He also gave him his own preliminary draft. In 1919, he was invited by Emperor Hayla Sellāse I and returned to Ethiopia to prepare the commentary of Ezkiel. Besides, he has prepared some other exegeses such as *Mār Yəshaq*, *Aragāwi Manfasāwi*, *Filksəyyus*, *Qəddāse*, *Haymānota ʾAbaw* and Hebrew grammar in Gəʿəz syllabary. Kidāna Wald 1955: Preface; “Kidāna Wald Kəfle” *EAE*, III (2007), 399-400 (Baye Yemam).

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 Kəfle 1955:86-88, 126-159).

2.4.1. Adverbial elements

2.4.1.1. Adverbs

ህልወ *halləwa* ‘existingly’
 ህዳ-አ *hədua* ‘silently’
 ለዝላፋ *lazəlāfu* ‘always’
 ለፌ *lafe* ‘this side’, ‘here’
 ለፍጻሜ *lafəṣṣāme* ‘at the end’
 ሐዊሳ *hawisā* ‘Greetings’
 ሕቀ *ḥəqqa* ‘a little’
 መ *ma* ‘-’
 መቅድም *maqdam* ‘before’
 መፍትወ *maftəwa* ‘willingly’
 ርቱዐ *rətu‘a* ‘uprightly’
 ሳኒታ *sānitā* ‘on the next day’
 ሶ *so* ‘-’
 ቀዳሚ *qadāmi* ‘firstly’, ‘before’
 ቀዲሙ *qadimu* ‘at first’, ‘in old time’
 ቅድመ *qadma* ‘before’, ‘firstly’
 ቅድም *qadm* ‘before’
 ብዙ-ኀ *bəzuḥa* ‘much’
 ታሕተ *tāḥta* ‘under’
 ትማልም *təmələm* ‘yesterday’, ‘earlier’
 ትርአስ *tərʾas* ‘at the top of’
 ትርጋፅ *tərgāḍ* ‘at the foot of’
 ትካት *təkāt* ‘in ancient time’
 ኀሪፍ *ḥarif* ‘next year’

ኀቡአ *ḥəbua* ‘secretly’
 ኀዳጠ *ḥədāṭa* ‘a little’
 ነሁ *nāhu* ‘now’, ‘behold’
 ንሕኑሐ *nəḥnuḥa* ‘extravagantly’
 ንስቲተ *nəstita* ‘slightly’
 አሚር *‘amir* ‘time’
 አምጣኑ *‘amṭāna* ‘in average’
 አስፌር *‘asfer* ‘last year’
 አቅዲሙ *‘aqdimu* ‘before’
 አ *‘ā* (-),
 እስኩ *‘asku* ‘let...’
 እንከ *‘ənka* ‘now on’
 እንጋ *‘əngā* ‘then indeed?’
 እንዳዲ *‘əndā‘i* ‘not surely’
 ከሃ *kahā* ‘there’
 ከዋላ *kaṣwālā* ‘behind’, ‘later’
 ኩለሄ *k^wallabe* ‘wherever’, ‘whenever’
 ኪ *ke* ‘-’
 ከመ *kəmma* ‘always’
 ከሠ-ተ *kəsuta* ‘plainly’
 ከቡተ *kəbuta* ‘in secret’
 ወትረ *watra* ‘everyday’
 ወትር *watr* ‘everyday’
 ውኑደ *wəḥuda* ‘a little’
 ዘልፈ *zalfa* ‘always’

ዘልፍ *zalf* ‘always’
 ዝየ *zəya* ‘here’
 የማን *yamān* ‘right’
 ይምን *yəmn* ‘right’
 ይእዜ *yəʾaze* ‘today’, ‘now’
 የም *yom* ‘now’, ‘today’
 የጊ *yogi* ‘yet’
 ገጽ *gaṣṣ* ‘face’
 ግሙራ *gəmurā* ‘everytime’
 ጌሠም *geśam* ‘tomorrow’
 ግሁደ *gəhuda* ‘in public’
 ግንጽሊት *gənpəlita* ‘the wrong way’
 ግድመ *gədma* ‘not straightly’
 ግፍትዒት *gəftəʿita* ‘perversely’

2.4.1.2. Interrogative Adverbs

ሚመ *mimma* ‘otherwise’
 ማእዜ *māʾaze* ‘when’
 ስፍን *səfn* ‘how much’

2.4.2 Conjunctional elements

ኒ *hi* ‘and’, ‘also’
 ሕገ *həgga* ‘as’
 ህየንተ *həyyanta* ‘because’
 መንገለ *mangala* ‘where’
 መዋዕለ *maṣāʿala* ‘at the time of’
 መጠነ *maṭana* ‘as much as’
 ሰ *sa* ‘but’
 ሰዓ *sʿā* ‘at the time of’
 ሰዐተ *saʿata* ‘at the time of’
 በዘ *baza* ‘as’

ን *g^wā* ‘also’
 ድልወ *dəlləwa* ‘readily’
 ድቡተ *dəbbuta* ‘in secret’
 ደኃሪ *dahāri* ‘later’
 ድኅር *dəḥr* ‘later’, ‘back’
 ድኅሪተ *dəḥrita* ‘backward’
 ጥንቁቅ *ṭənquqa* ‘carefully’
 ጥዩቅ *ṭəyyuqa* ‘exactly’
 ጥቅ *ṭəqqa* ‘absolutely’
 ጽመ *ṣəmma* ‘totally’
 ጽሚተ *ṣəmmita* ‘silently’
 ፀጋም *ḍagām* ‘left’
 ፅግም *ḍəgm* ‘left’
 ፈድፋድ *fadfāda* ‘extremely’
 ፍጹመ *fəṣṣuma* ‘absolutely’

አይቴ *ʾayte* ‘where’

እፎ *ʾaffo* ‘how’

ሶበ *soba* ‘when’
 በቀለ *baqala* ‘as’, ‘for’
 በእንተ *baʾanta* ‘because’
 በይነ *bayna* ‘because’
 እምዘ *ʾəmza* ‘as’
 እምይእዜ *ʾəmyəʾaze* ‘from now on’
 እምዮም *ʾəmyom* ‘from this day on’
 እስመ *ʾasma* ‘because’
 እስከ *ʾaska* ‘until’
 እንበለ *ʾənbala* ‘without’

እንበይነ *ʾanbayna* ‘since’

እንዘ *ʾanza* ‘while’

ከመ *kama* ‘as’

ብሂል *bəhil* ‘meaning’

ባሕቱ *bāḥattu* ‘however’

ተውላጠ *tawlāṭa* ‘in place of’

ኅበ *ḥaba* ‘to’

ኒ *ni* ‘and’, ‘also’

አላ *ʾallā* ‘but’

አመ *ʾama* ‘when’

አምሳለ *ʾamsāla* ‘like’

አምጣኑ *ʾamtāna* ‘because’

አርአያ *ʾarʾayā* ‘as’

አኮኑ *ʾakkonu* ‘because’

አው *ʾaw* ‘or’

እመ *ʾamma* ‘if’

እም *ʾam* ‘from’

ወ *wa* ‘and’

ወእደ *waʾda* ‘as’, ‘if’

ዐቅመ *ʿaqma* ‘as much as’

ዓለም *ʿālam* ‘ever’

ዓመተ *ʿāmata* ‘annually’

ዓዲ *ʿādi* ‘again’

ዕለተ *ʿalata* ‘daily’, ‘in a day’

ጊዜ *gize* ‘when’, ‘at a time of’

ዳኤመ *dāʾəmu* ‘but’

ድኅረ *dəḥra* ‘after’

ፍዳ *fəddā* ‘in place of’

2.4.3. Prepositional elements

ለ *la* ‘to’

ላዕለ *lāʿala* ‘above’, ‘over’

ሐይቅ *ḥayq* ‘boundary’

መልዕልተ *malʿalta* ‘above’

መትሕተ *matḥata* ‘under’

ምስለ *məsla* ‘together’

ማእከለ *māʾakala* ‘between’

ቅድመ *qədma* ‘before’, ‘firstly’

በ *ba* ‘by’, ‘in’

በይነ *bayna* ‘because of’

ቤዛ *bezā* ‘for’, ‘in the ransom of’

ብሔር *bəḥer* ‘during’, ‘dawn’

ተክለ *takla* ‘for’, ‘on behalf of’

ታሕተ *tāḥta* ‘under’

አርአያ *ʾarʾayā* ‘in the form of’, ‘like’

አድያም *ʾadyām* ‘area’, ‘surrounding’

አያተ *ʾayāta* ‘about’, ‘for’

አፈ *ʾafa* ‘at the edge of’

አፍክ *ʾafā* ‘outside’

ከመ *kama* ‘like’

ከንፈር *kanfar* ‘rim’

ከንፍ *kənf* ‘wing’

ውስተ *wəsta* ‘in’

ውሳጤ *wəsāṭe* ‘in’

ዐስበ *ʿasba* ‘in compensation of’

ዐውድ *ʿawd* ‘around’

ዕሴተ *ʿaseta* ‘in charge of’

ዘዘ *zaza* ‘-’

ገበዝ *gabaz* ‘border’, ‘seashore’

ደወል *dawal* ‘area’, ‘province’

ዲበ *diba* ‘over’

ድንጋግ *dəngāg* ‘border’, ‘hedge’

ጸላሎተ *ṣəlalota* ‘in the likeness of’

ጸንፍ *ṣənf* ‘border’

ፍኖ *fənnā* ‘at’, ‘on the way of’

2.4.4 Interjections, Relative Pronouns and Particles

2.4.4.1. Interjections

ሰይ *say* ‘woe!’

አህ *ʾah* ‘ah’

አሀሀ *ʾahah* ‘ah’

አሌ *ʾalle* ‘woe!’

እንቋፅ *ʾənqʷa* ‘aha!’

ወይ *way* ‘woe!’

ወይሌ *wayle* ‘Woe!’

ዩ *ye* ‘Woe!’

2.4.4.2. Relative Pronouns

እለ *ʾalla* ‘who’, ‘that’, ‘which’

እንተ *ʾənta* ‘who’, ‘that’, ‘which’

ዘ *za* ‘who’, ‘that’, ‘which’

2.4.4.3. Particles

2.4.4.3.1. Affirmative Particles

አሆ *ʾoho* ‘ok’

2.4.4.3.2. Negative Particles

አል *ʾal* ‘no’, ‘not’

አኮ *ʾakko* (not)

ኢ *ʾi* (not, un-, dis-)

2.4.4.3.3 Vocative Particles

አ *ʾo* ‘o’

2.4.4.3.4. Interrogative Particles

ሁ *hu* ‘is...?’

ኑ *nu* ‘shall?’, ‘is...?’

ቦኑ *bonu* ‘-’

2.4.4.3.5. Particles indicating Genitive relation

ለ *la* ‘of...’

እለ *ʾalla* (of...)

እንተ *ʾənta* ‘of...’

ዘ *za* ‘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*, *ləʿula*, *ḥassata*, *maʿalta*, *matana*, *ḥəyyula* and *ʾəkkuya* which are listed only in Dillmann, and again, the elements *maqdəma*, *manṣara* and *maʿədota* involved in the category of Prepositions are not included in Kidāna Wald’s list of elements.

Likewise, the elements *tərʾas* ‘at the top of’, *tərgād* ‘at the foot of’, *gənpālita* ‘the wrong way’, *gəftəʿita* ‘perversely’, *yamān* ‘right’, ‘area’, ‘surrounding’, *ḍagām* ‘left’, *bəḥer* ‘during’, ‘dawn’, *ʾadyām kanfar* ‘rim’, and *kənf* ‘wing’ which Kidāna Wald collected in the categories of Adverbs and Prepositions are excluded in Dillmann.

Furthermore, Kidāna Wald has added two combined phrases to the elements in the lexical category of Conjunction as single elements *ʾəmyəʾəze* and *ʾəmyom*. 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*, *bəḥer*, *yamān*, *yəmn*, *ḍagām*, *ḍəgām*, *ʾadyām*, *kanfar* and *kənf* 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)

<i>ʾasfer</i> ‘last year’	<i>ḥəlləwa</i> ‘existingly’
<i>dəlləwa</i> ‘readily’	<i>lafəṣṣāme</i> ‘at the end’
<i>gədma</i> ‘not straightly’	<i>maftəwa</i> ‘willingly’
<i>gəftəʿita</i> ‘perversely’	<i>nəḥnuḥa</i> ‘extravagantly’
<i>gənpālita</i> ‘the wrong way’	<i>rətuʿa</i> ‘uprightly’
<i>ḥarif</i> ‘next year’	<i>ḍəgm</i> ‘left’
<i>ḥawisā</i> ‘Greetings’	<i>yamān</i> ‘right’
<i>ḥəduʾa</i> ‘silently’	<i>yəmn</i> ‘right’

Prepositional elements: (twelve)

<i>ʿasba</i> ‘in compensation of’	<i>ḥayq</i> ‘boundary’
<i>bəḥer</i> ‘during’, ‘dawn’	<i>kanfar</i> ‘rim’
<i>dawal</i> ‘area’, ‘province’	<i>kənf</i> ‘wing’
<i>dəngāg</i> (border)	<i>ṣəlālota</i> ‘in the likeness of’
<i>ʿəsseta</i> ‘in charge of’	<i>ṣənf</i> ‘border’
<i>gabaz</i> ‘border’	<i>zaza</i> ‘-’

Regarding the elements listed in the categories of Conjunctions and Particles, no element is involved in the ʾAggabāb tradition except ʾamyəʾaze ‘from now on’ and ʾamyom ‘from this day onward’.

2.5. ACPPIP elements and their classes according to Stefan Weninger

A short grammar of Gəʿəz 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

እለ ʾalla ‘who’, ‘that’, ‘which’

ዘ za ‘who’, ‘that’, ‘which’

እንተ ʾanta ‘who’, ‘that’, ‘which’

2.5.2 Interrogative. pronouns

መኑ mannu ‘who?’

ምንት mant ‘what?’

2.5.3 Prepositions

ለ la ‘to’

ከከ haba ‘to’, ‘where’

ላላ lāʾala ‘above’, ‘over’

እምከ ʾamhaba ‘from...where’

መላላት malʾalta ‘above’

እምኑ ʾamanna ‘from’

ምስለ mäsla ‘with’

እስከ ʾaska ‘to’, ‘until’

ማእከለ māʾakala ‘between’

ከመ kama ‘like’

ቅድመ qädma ‘before’

ውስተ wəsta ‘in’

በ ba ‘by’, ‘in’

በዲበ badiba ‘above’, ‘over’

በእንተ baʾanta ‘because of’

2.5.4 Particles indicating Genitive relation

ለ la ‘of’

ዘ za ‘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 ʾAggabāb, 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 *ʾAggabāb*. The only differences that can be mentioned here is that he provides the elements **ኃበ** *haba* ‘to’, ‘where’ and **ዲበ** *diba* ‘above’, ‘over’ with the combination of other prepositional elements **ኣም** *ʾəm* ‘from’ **በ** *badiba* ‘above’, ‘over’. In the *ʾAggabāb* tradition, each element is studied as an individual prepositional element though the combination is grammatically possible.

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Table 1. Adverbial Elements

Remarks: A = Absent

P = Present - = no idea

	Adverbial Elements	<i>ʾAggabāb.</i>	Dillmann	Conti-Rossini	Tropper	Kidāna Wald	Weninger
1	<i>ʾa</i> ‘-’	A	A	A	A	P	-
2	<i>ʿabiyya</i> ‘highly’	A	P	A	A	A	-
3	<i>ʾaddāma</i> ‘beautifully’	A	P	A	A	A	-
4	<i>ʿādi</i> ‘yet’	P	P	P (<i>ʿadihu</i>)	P	A	-
5	<i>ʾafā</i> ‘outside’	P	P	A	P	A	-
6	<i>ʾahattane</i> ‘in one’	P	P	P	A	A	-
7	<i>ʾalbo</i> ‘no’	A	A	A	P	A	-
8	<i>ʾamān</i> ‘truly’	P	P	A	P (<i>ʾamāna</i>)	A	-
9	<i>ʾamehā</i> ‘at that time’	A	P	P	P	A	-
10	<i>ʾamehu</i> ‘at that time’	A	A	A	P	A	-
11	<i>ʾamira</i> ‘time’	P	A	A	A	P (<i>ʾamir</i>)	-
12	<i>ʾamṭāna</i> ‘in average’	A	P	P	A	P	-
13	<i>ʾanṣāra</i> ‘forwardly’	P	A	A	A	A	-
14	<i>ʾaqdimu</i> ‘before’	P	A	A	A	P	-
15	<i>ʾasfer</i> ‘last year’	A	A	A	A	P	-

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16	<i>ʿawda</i> ‘around’	P	P	A	A	A	-
17	<i>ʾay</i> ‘which’	A	P	A	A	A	-
18	<i>ʾayte</i> ‘where’	A	P	P	P	P	-
19	<i>badāḥn</i> ‘in safety’	A	P	A	A	A	-
20	<i>baʾanta-mənt</i> ‘why’	A	A	A	P	A	-
21	<i>baʾantaz</i> ‘therefore’	A	A	A	P	A	-
22	<i>baʾanta-zəntu</i> ‘therefore’	A	A	A	P	A	-
23	<i>bafaqād</i> ‘volunerly’	A	P	A	A	A	-
24	<i>bafəṣṣāme</i> ‘lastly’	A	P	A	A	A	-
25	<i>begizehā</i> ‘at that time’	A	A	A	P	A	-
26	<i>baḥəqqu</i> ‘considerably’	P	P	A	A	A	-
27	<i>baḥəśum</i> ‘miserably’	A	P	A	A	A	-
28	<i>bāḥtitu</i> ‘alone’, ‘only’	P	P	P	A	A	-
29	<i>bāḥəttu</i> ‘only’	A	P	A	A	A	-
30	<i>bakka</i> ‘in vain’	P	P	A	A	A	-
31	<i>bak^wəllu</i> ‘gradually’	A	P	A	A	A	-
32	<i>bak^wərḥ</i> ‘by constraint’	A	P	A	A	A	-
33	<i>baməl^cu</i> ‘fully’	P	A	A	A	A	-

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34	<i>banəṣuḥ</i> ‘innocently’	A	P	A	A	A	-
35	<i>baśannāy</i> ‘in friendly way’	A	P	A	A	A	-
36	<i>baṣəbāḥ</i> ‘in the morning’	A	P	A	A	A	-
37	<i>batəʾbit</i> ‘proudly’	A	P	A	A	A	-
38	<i>beyna-mənt</i> ‘for what’	A	A	A	P	A	-
39	<i>baynaz</i> ‘therefore’	A	A	A	P	A	-
40	<i>bəzḥa</i> ‘largely’	A	A	A	A	A	-
41	<i>bəzuḥa</i> ‘much’	A	P	P	P (<i>bəzuḥ</i>)	P	-
42	<i>bonu</i> ‘indeed?’	P	A	A	A	A	-
43	<i>dabuba</i> ‘northward’	A	P	A	A	A	-
44	<i>dāʾəmu</i> ‘however’	A	P	A	A	A	-
45	<i>dāgəma</i> ‘again’	P	P	A	A	A	-
46	<i>dəḥāri</i> ‘later’	P	A	A	A	P	-
47	<i>darga</i> ‘together’	P	P (darg)	A	A	A	-
48	<i>dəbbuta</i> ‘in secret’	P	A	A	A	P	-
49	<i>dəḥra</i> ‘later, behind’	P	P	P	A	P (<i>dəḥr</i>)	-
50	<i>dəḥrita</i> ‘backward’	P	P	A	A	P	-
51	<i>dəlləwa</i> ‘readily’	A	A	A	A	P	-

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52	<i>dəlwat</i> ‘worthy’	P	A	A	A	A	-
53	<i>dəmmura</i> ‘jointly’	A	P	A	A	A	-
54	<i>dənguḏa</i> ‘scaredly’	A	P	A	A	A	-
55	<i>dərgata</i> ‘conjointly’	P	A	A	A	A	-
56	<i>dərugā</i> ‘at the same time’	A	P	A	A	A	-
57	ʾəffo ‘how’	A	P	A	P	P	-
58	ʾəkkuya ‘badly’	A	P	A	A	A	-
59	ʾəmmədrū ‘completely’	P	A	A	A	A	-
60	ʾəmdəḥraz ‘after that’	A	A	A	P	A	-
61	ʾəmdəḥrazənttu ‘later’	A	A	A	P	A	-
62	ʾəmhəyya ‘from there’	A	A	A	P	A	-
63	ʾəmunā ‘truly’	P	A	A	P (<i>bāʾamān</i>)	A	-
64	ʾəmqadimū ‘from the beginning’	A	A	A	P	A	-
65	ʾəməz ‘then’	A	A	A	P	A	-
66	ʾəndāʾi ‘perhaps’	A	P	A	P	P	-
67	ʾənbaynaz ‘because of this’	A	A	A	P	A	-
68	ʾənbayna-zənttu ‘therefore’	A	A	A	P	A	-
69	ʾənka ‘now on’	P	A	A	A	P	-

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70	ʾankəmu ‘take’, ‘behold’	A	P	A	A	A	-
71	ʾngā ‘then indeed?’	P	A	A	A	P	-
72	ʿarāqu ‘alone’	P	A	A	A	A	-
73	ʾəsfəntu ‘how many’	A	P	A	A	A	-
74	ʾaskamənt ‘to what extent’	A	A	A	P	A	-
75	ʾəsku ‘let...’	P	A	A	A	P	-
76	ʾəwwa ‘or’	A	A	A	P	A	-
77	fədfāda ‘very’	P	P	P	P	P	-
78	fəşma ‘in front’	P	P	A	A	A	-
79	fəşşuma ‘absolutely’	P	P	A	A	P	-
80	fəṭuna ‘quickly’	P	P	A	P	A	-
81	gahada ‘openly’	P	A	A	A	P (gəhuda)	-
82	gaşša ‘face to face’	P	A	A	A	P (gaşş)	-
83	gədma ‘awry’	A	P	A	A	P	-
84	gəbr ‘must’	P	A	A	A	A	-
85	gəbta ‘suddenly’	P	P	A	P	A	-
86	gəftəʿita ‘perversely’	A	A	A	A	P	-
87	gəmurā ‘every time’	P	P	A	P+ lagəmurā	P	-

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88	<i>gənpələta</i> ‘the wrong way’	A	A	A	A	P	-
89	<i>geśam</i> ‘tomorrow’	P	P (<i>geśama</i>)	P (<i>geśama</i>)	P	P	-
90	<i>g^wā</i> ‘also’	A	A	A	A	P	-
91	<i>g^wunduya</i> ‘a long time’	A	P	A	A	A	-
92	<i>ḥarifa</i> ‘this year’	A	P	A	A	P (<i>ḥarif</i>)	-
93	<i>ḥassata</i> ‘falsely’	A	P	A	A	A	-
94	<i>ḥawisā</i> ‘Greetings’	A	A	A	A	P	-
95	<i>ḥəbu‘a</i> ‘secretly’	P	A	A	A	P	-
96	<i>ḥəbura</i> ‘all together’	P	P	P	A	A	-
97	<i>ḥədu‘a</i> ‘silently’	A	A	A	A	P	-
98	<i>ḥədāṭa</i> ‘a little’	P	P	A	P+ (<i>baḥədāṭ</i>)	P	-
99	<i>ḥəlləwa</i> ‘existingly’	A	P	A	A	P	-
100	<i>ḥəqqa</i> ‘by degrees’, ‘a little’	P	P	P	P	P	-
101	<i>ḥəyya</i> ‘there’	P	P	P	P	A	-
102	<i>ḥəyyula</i> ‘powerfully’	A	P	A	A	A	-
103	<i>hu</i> ‘is...?’	A	P	A	A	A	-
104	<i>ḥubāre</i> ‘unitedly’	P	A	A	A	A	-
105	<i>kā‘əba</i> ‘again’	P	P	A	P	A	-

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106	<i>kā̃ʼabata</i> ‘repeatedly’	A	P	A	A	A	-
107	<i>kahā</i> ‘away’	P	P (<i>kaḥa</i>)	P (<i>kaḥa</i>)	P	P	-
108	<i>kama</i> ‘like’	A	A	P	A	A	-
109	<i>kamābu</i> ‘likewise’	A	A	A	P	A	-
110	<i>kama-mənt</i> ‘like what’	A	A	A	P	A	-
111	<i>kantu</i> ‘in vain’	P	P	A	P (<i>ba/la-kantu</i>)	A	-
112	<i>kaṡālā</i> ‘behind’, ‘later’	P	P	A	P	P	-
113	<i>k^wəllahē</i> ‘where’, ‘whenever’	P	P(every direction)	A	P	P	-
114	<i>ke</i> ‘-’	A	A	A	A	P	-
115	<i>kəbuta</i> ‘in secret’	A	A	A	A	P	-
116	<i>kə̃ʼuba</i> ‘doubly’	A	P	A	A	A	-
117	<i>kəmma</i> ‘always’	P	A	A	P	P	-
118	<i>kəśuta</i> ‘plainly’	P	A	A	A	P	-
119	<i>lãʼālam</i> ‘for ever’	A	P	A	A	A	-
120	<i>lā̃ʼala</i> ‘above’	P	P	P	P	A	-
121	<i>lā̃ʼalita</i> ‘above’	P	P	A	A	A	-
122	<i>lā̃ʼalu</i> ‘upward’	P	A	A	A	A	-
123	<i>lafe</i> ‘this side’, ‘here’	P	P	P	P+(<i>lafewalafe</i>)	P	-

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124	<i>lafəṣṣāme</i> ‘at the end’	A	A	A	A	P	-
125	<i>lelita</i> ‘by night’	A	P	A	P	A	-
126	<i>lazələfu</i> ‘always’	P + <i>lazələfu</i>	P	A	P	P	-
127	<i>ləʼula</i> ‘upward’	A	P	A	A	A	-
128	<i>ma</i> ‘-’	A	A	A	A	P	-
129	<i>maʼalta</i> ‘by day’	A	P	A	A	A	-
130	<i>māʼaze</i> ‘when’	P	P	P	P	P	-
131	<i>maftəw</i> ‘right’	P	A	A	A	P (<i>maftəwa</i>)	-
132	<i>māʼadota</i> ‘beyond’	A	P	A	A	A	-
133	<i>māʼakala</i> ‘in the midst’	A	P	A	A	A	-
134	<i>malʼalta</i> ‘above’	A	P	A	A	A	-
135	<i>manṣara</i> ‘forwardly’	P	A	A	A	A	-
136	<i>mannu</i> ‘who’	A	P	A	A	A	-
137	<i>maqdəma</i> ‘firstly’	P	A	P	A	P (<i>maqdəm</i>)	-
138	<i>marira</i> ‘bitterly’	A	P	A	A	A	-
139	<i>maṭana</i> ‘the bigness of’	A	P	A	A	A	-
140	<i>maṭəta</i> ‘below’	A	P	A	A	A	-
141	<i>matləwa</i> ‘in succession’	A	P	A	A	A	-

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142	<i>mənt</i> ‘what’	A	P	A	P (<i>ba/lamənt</i>)	A	-
143	<i>məkəbəʿta</i> ‘repeatedly’	P	P	A	A	A	-
144	<i>məʿra</i> ‘once’	P	A	P	P + <i>lamʿər</i>	A	-
145	<i>məsəbʿita</i> ‘sevenfold’	P	A	A	A	A	-
146	<i>mi</i> ‘what’	A	P	A	P	A	-
147	<i>mimma</i> ‘otherwise’	A	P	A	A	P	-
148	<i>mimaṭana</i> ‘how greatly’	A	P	A	A	A	-
149	<i>na</i> ‘behold’	A	P	A	A	A	-
150	<i>nagha</i> ‘early in the morning’	A	P	A	A	A	-
151	<i>nāhu</i> ‘now’, ‘behold’	A	P	A	A	P	-
152	<i>nawā</i> ‘behold her’	A	P	A	A	A	-
153	<i>nawwiḥa</i> ‘far’	A	P	A	A	A	-
154	<i>nayā</i> ‘behold’	A	P	A	A	A	-
155	<i>nəḥnuḥa</i> ‘extravagantly’	A	A	A	A	P	-
156	<i>nəṣuḥa</i> ‘innocently’	A	P	A	A	A	-
157	<i>nəstita</i> ‘slightly’	P	P	P	P	P	-
158	<i>nu</i> ‘is...?’	A	P	A	A	A	-
159	ʾo ‘o’	A	A	A	P + <i>qadāmihu</i>	A	-

Review of some printed Gəʼəz Grammars

160	<i>qadāmi</i> ‘firstly’, ‘before’	P	P	A	P	P	-
161	<i>qadimu</i> ‘at first’, ‘earlier’	P	P	P	P	P	-
162	<i>qadma</i> ‘before’, ‘firstly’	P	P	P	A	P	-
163	<i>qadm</i> ‘before’	P	A	A	A	P	-
164	<i>q^wəlq^wlita</i> ‘downward’	A	P	A	A	A	-
165	<i>rəḥuqa</i> ‘for distant’	A	P	A	A	A	-
166	<i>rətu^cə</i> ‘worthy’	P	A	A	A	A	-
167	<i>rətu^ca</i> ‘uprightly’	P	P	A	A	P	-
168	<i>śannāya</i> ‘rightly’	P	P	A	A	A	-
169	<i>sānitā</i> ‘on the next day’	P	A	A	A	P	-
170	<i>sarka</i> ‘in the evening’	A	P	A	A	A	-
171	<i>şəfuqa</i> ‘frequently’	A	P	A	A	A	-
172	<i>səfna</i> ‘how often’	P	P	A	A	P (<i>səfn</i>)	-
173	<i>şamma</i> ‘totally’	P	A	A	A	P	-
174	<i>şammita</i> ‘silently’	P	P	P	A	P	-
175	<i>ḍagām</i> ‘left’	A	P (<i>şagma</i>)	A	A	P + <i>şagm</i>	-
176	<i>səb^a</i> ‘completely’	P	A	A	A	A	-
177	<i>sən^a</i> ‘unanimously’	A	P	A	A	A	-

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178	<i>ṣənuʿa</i> ‘strongly’	A	P	A	A	A	-
179	<i>ṣəruʿa</i> ‘idly’	A	P	A	A	A	-
180	<i>ṣəṃimta</i> ‘secretly’	P	P	P	A	A	-
181	<i>so</i> ‘-’	A	A	A	A	P	-
182	<i>sobehā</i> ‘at that time’	A	A	P	P	A	-
183	<i>tāḥta</i> ‘below’; ‘under’	P	P	P	A	P	-
184	<i>tāḥətya</i> ‘under’	A	P	A	A	A	-
185	<i>tāḥtita</i> ‘downwardly’	P	A	A	A	A	-
186	<i>tāḥtu</i> ‘under’	P	P	A	A	A	-
187	<i>təḥuta</i> ‘humbly’	A	P	A	A	A	-
188	<i>təkāt</i> ‘once’	P	P	A	P	P	-
189	<i>təṃāləm</i> ‘yesterday’, ‘earlier’	P	P	P	A	P	-
190	<i>təṇquqa</i> ‘carefully’, ‘fully’	P	P	A	A	P	-
191	<i>təyyuqa</i> ‘exactly’	P	P	A	A	P	-
192	<i>təqqa</i> ‘absolutely’	P	P	P	P	P	-
193	<i>tərʾasa</i> ‘at the top of’	P	A	A	A	P (<i>tərʾas</i>)	-
194	<i>tərgāṣa</i> ‘at the foot of’	P	A	A	A	P (<i>tərgāṣ</i>)	-
195	<i>waddəʾa</i> ‘fully’	P	A	A	A	A	-

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196	<i>wəḥuda</i> ‘a little’	P	A	A	A	P	-
197	<i>watra</i> ‘everyday’	P	P	A	P	P + <i>watr</i>	-
198	<i>wəṣṭa</i> ‘in’	P	P	A	A	A	-
199	<i>wəttura</i> ‘every day’	P	P	A	P	A	-
200	<i>yəʾəze</i> ‘now’, ‘today’	P	P	P	P	P	-
201	<i>yəmna</i> ‘on the right hand’	A	P	A	A	P(<i>yəm(ā)n</i>)	-
202	<i>yəmuna</i> ‘abundantly’	P	A	A	A	A	-
203	<i>yogi</i> ‘yet’	P	A	P	A	P	
203	<i>yom</i> ‘today’	P	P	P	P	P	-
204	<i>zalfa</i> ‘continually’, ‘always’	P + <i>zalf</i>	P	P	P	P + <i>zalf</i>	-
205	<i>zātti</i> ‘əlat ‘this day’	A	A	A	P	A	-
206	<i>zəluḥa</i> ‘continually’	A	P	A	P (<i>zəluḥu</i>)	A	-
207	<i>zəya</i> ‘here’	P	P	P	P	P	-
		97	131	34	73	78	-

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Table 2 Conjunctive elements

	Conjunctive Elements	<i>ʾAggabāb</i>	Dillmann	Conti Rossini	Tropper	Kidāna Wald	Weninger
1	<i>ʾa</i> ‘-’	A	P	A	A	A	
3	<i>ʾakkonu</i> ‘because’	P	A	A	A	P	
4	<i>ʿālam</i> ‘ever’	A	A	A	A	P	
5	<i>ʾallā</i> ‘but’	P	P	P	P	P	
6	<i>ʾama</i> ‘when’	P	P	P	P	P	
7	<i>ʾamsāla</i> ‘as’	P	A	A	A	P	
8	<i>ʿāmata</i> ‘annually’	P	A	A	A	P	
9	<i>ʾamṭāna</i> ‘as long as’	P	P	P	P + <i>baʾamṭāna</i>	P	
10	<i>ʿaqma</i> ‘as much as’	P	A	A	A	P	
11	<i>ʾarʾayā</i> ‘as’	P	A	A	A	P	
12	<i>ʾaw</i> ‘or’	P	P	P	P	P	
13	<i>baʾanta</i> ‘because’	P	A	A	P (<i>baʾantaza</i>)	P	
14	<i>bāḥəṭitu</i> ‘alone’	A	A	A	P	A	
15	<i>bāḥəṭtu</i> ‘but’	P	P	P	P	P	
16	<i>baqala</i> ‘as’, ‘for’	P	A	A	A	P	
17	<i>bayna</i> ‘because’	P	A	A	A	P	

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18	<i>baza</i> ‘that’	P	P	P	P	P	
19	<i>bəbil</i> ‘meaning’	P	A	A	A	P	
20	<i>dāʼəmu</i> ‘rather’	P	P	P	P	P	
21	<i>dəḥra</i> ‘after’	P	A	P	P	P	
22	<i>ʼəffo</i> ‘how’	A	A	P	A	A	
23	<i>ʼəlata</i> ‘in the day of’	P	A	A	A	P	
24	<i>ʼənbala</i> ‘without’	P	P	P	P (<i>ʼənbala dāʼəmu</i>)	P	
25	<i>ʼənbayna</i> ‘since’	P	A	A	A	P	
26	<i>ʼəngā</i> ‘then’, ‘indeed’	A	P	A	A	A	
27	<i>ʼənka</i> ‘again’	A	P	P	A	A	
28	<i>ʼənta</i> ‘which’	A	A	P	A	A	
29	<i>ʼənza</i> ‘while’	P	P	P	P	P	
30	<i>ʼəm</i> ‘from’, ‘rather’	P	P	P	P	P	
31	<i>ʼəmma</i> ‘if’	P	P	P	P (<i>laʼəmma</i>)	P	
32	<i>ʼəmyəʼəze</i> ‘from now on’	A	A	A	A	P	
33	<i>ʼəmyom</i> ‘from this day on’	A	A	A	A	P	
34	<i>ʼəmza</i> ‘as’	A	A	P	A	P	
35	<i>ʼaska</i> ‘until’	P	P	P	P	P	

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36	<i>ʾasma</i> ‘because’	P	P	P	P	P	
37	<i>fəddā</i> ‘in place of’	P	A	A	A	P	
38	<i>gize</i> ‘when’, ‘at a time of’	P	A	A	P	P	
39	<i>hāba</i> ‘where’	P	P	P	P	P	
40	<i>həgga</i> ‘as’	A	A	A	A	P	-
41	<i>həyyanta</i> ‘because’	P	A	A	A	P	
42	<i>hi</i> ‘also’	P	P	P	P	P	-
43	<i>kama</i> ‘that’	P	P	P	P	P	-
44	<i>ke</i> ‘now’	A	P	P	A	A	
45	<i>la</i> ‘to’	P	A	P	P (<i>lalla</i>)	A	-
46	<i>ni</i> ‘also’	P	P	P	P	P	
47	<i>ma</i> ‘-’	A	P	P	A	A	-
48	<i>mangala</i> ‘where’	P	A	A	A	P	-
49	<i>maṣāʿala</i> ‘at the time of’	P	A	A	A	P	-
50	<i>maṭana</i> ‘as much as’	P	A	A	P	P	-
51	<i>mimma</i> ‘or’, ‘otherwise’	P	P(<i>mi</i> - how)	P (<i>wamimma</i>)	P	A	-
52	<i>qədma</i> ‘before’	P	A	P	A	A	
53	<i>sa</i> ‘but’	P	P	P	A	P	-

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54	<i>sāʿata</i> ‘at the time of’	P	A	A	A	P	-
55	<i>ṣatt</i> ‘silence’	A	A	A	A	A	
56	<i>soba</i> ‘when’	P	P	P	P	A	-
57	<i>tawlāṭa</i> ‘in place of’	P	A	A	A	P	-
58	<i>wa</i> ‘and’	P	P	P	P	P	-
59	<i>waʾada</i> ‘as’, ‘if’	P	A	A	A	P	-
60	<i>yogi</i> ‘lest’	A	P	A	A	A	-
61	<i>za</i> ‘that’	A	P	A	A	A	-
		44	28	30	27	47	-

Table 3 Prepositional elements

	Prepositional Elements	ʾAggabāb	Dillmann	Conti Rossini	Tropper	Kidāna Wald	Weninger
1	ʾadyām ‘area’, ‘surrounding’	A	A	A	A	P	A
2	ʾafa ‘during’	P	A	A	A	P	A
3	ʾafā ‘outside’	P	P	A	P (<i>baʾafā</i> , <i>ʾəmʾafā</i>)	P	A
4	ʾama ‘since’	P	P	P	P + <i>ʾaska/ʾəm-ʾama</i>	A	A
5	ʾamsāla ‘in the form of’	P	P	P	A	A	A
6	ʾamṭāna ‘like’	P	P	A	A	A	A

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7	<i>ʾanṣāra</i> ‘in front of’	P	P	P	P	A	A
8	<i>ʾarʾayā</i> ‘like’	P	P	A	A	P	A
90	<i>ʿasba</i> ‘in compensation of’	A	A	A	A	P	A
10	<i>ʿawda</i> ‘around’	P	P	P	P	P (ʿawd)	A
11	<i>ʾayāta</i> ‘like’	P	A	A	A	P	A
12	<i>ba</i> ‘in’, ‘by’	P	P	P	P	P	P
13	<i>baʿabret</i> ‘because of’	A	P	A	P	A	A
14	<i>baʿadāwa</i> ‘through’	A	A	A	P + <i>baʿadā</i>	A	A
15	<i>baʾanta</i> ‘for’, ‘about’	P	P	P	P + <i>zabaʾanta</i>	A	P
16	<i>bayna</i> ‘about’, ‘for’	P	P (<i>babayna</i>)	P	P (<i>babayna</i>)	P	A
17	<i>bəher</i> ‘during’, ‘dawn’	A	A	A	A	P	A
18	<i>bezā</i> ‘for’, ‘in ransom of’	P	P	A	P	P	A
19	<i>biša</i> ‘beside’	A	P	A	A	A	A
20	<i>dawal</i> ‘area’, ‘province’	A	A	A	A	P	A
21	<i>dəhra</i> ‘after’, ‘behind’	P	P	P	P + <i>ʾantadəhra</i>	A	A
22	<i>dəngāg</i> ‘border’, ‘hedge’	A	A	A	A	P	A
23	<i>diba</i> ‘above’, ‘upon’	P	P	P	P (<i>ʾantadiba</i>)	P	P (<i>badiba</i>)
24	<i>ʿadme</i> ‘the time of’	P	A	A	A	A	A

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25	ʾəm ‘from’	P	P (ʾəmənna)	P	P + ʾəmənna, ʾəmḥaba	A	P (ʾəmənna)
26	ʾənbala ‘without’	P	P	P	P	A	A
27	ʾənbayna ‘because of’	P			P	A	A
28	ʾənta ‘to’	P	P	P	P	A	A
29	ʿəsseta ‘in charge of’	A	A	A	A	P	A
30	ʾaska ‘till’, ‘to’	P	P	P	P + ʾaskala	A	P
31	fəddā ‘in charge of’	A	P	A	A	A	A
32	fənnā ‘during’	P	P	A	P	P	A
33	gabaz ‘border’, ‘seashore’	A	A	A	A	P	A
34	gabo ‘near’	P	A	A	A	A	A
35	gize ‘during’	P	P	A	A	A	A
36	gora ‘near’	P	A	A	A	A	A
37	ḥaba ‘to’, ‘toward’, ‘near’	P	P	P	P + baḥaba	A	P + ʾəmḥaba
38	ḥayq ‘boundary’	A	A	A	A	P	A
39	ḥəyyanta ‘in stead of’	P	P	P	P	A	A
40	kama ‘like’	P	P	P	P + bakama	P	P
41	kanfar ‘rim’	A	A	A	A	P	A
42	kawālā ‘after’	P	P	A	P	A	A

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43	<i>kənf</i> ‘wing’	A	A	A	A	P	A
44	<i>la</i> ‘to’	P	P	P	P	P	P
45	<i>la^cālama^cālam</i> ‘forever’	A	A	P	A	A	A
46	<i>lā^cəla</i> ‘above’, ‘over’	P	P	P	P + <i>ba/ ʾəm lā^cəla</i>	P	A
47	<i>mā^cədota</i> ‘beyond’	P	P	P	P	A	A
48	<i>mā^cəkala</i> ‘between’	P	P	P	P + <i>bamā^cəkala</i>	P	P
49	<i>mal^cəta</i> ‘upon’	P	P	P	P	P	P
50	<i>maqdəma</i> ‘before’	P	P	P	P	A	A
51	<i>mathəta</i> ‘under’	P	P	P	P	P	A
52	<i>matləwa</i> ‘next’	A	A	P	A	A	A
53	<i>mangala</i> ‘to’	P	P	P	P + ʾəntamangala	A	A
54	<i>manşara</i> ‘over against’	A	P	A	P	A	A
55	<i>maṭana</i> ‘like’	P	A	A	A	A	A
56	<i>məḥəza</i> ‘beside’	A	P	A	A	A	A
57	<i>məsla</i> ‘together’	P	P	P	A	P	P
58	<i>qədma</i> ‘before’	P	P	P	P + ʾəntaqədma	P	P
59	<i>sānitā</i> ‘on the next day of’	P	A	A	A	A	A
60	<i>şəlālota</i> ‘in the likeness of’	A	A	A	A	P	A

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61	<i>ṣənf</i> ‘border’	A	A	A	A	P	A
62	<i>soba</i> ‘during’	P	P	P	A	A	A
63	<i>tāḥta</i> ‘under’	P	P	P	P + <i>batāḥta</i>	P	A
64	<i>takla</i> ‘in stead of’	P	P	P	A	P	A
65	<i>tawlāṭa</i> ‘in place of’	P	P	A	A	A	A
66	<i>ṭəqā</i> ‘near’	P	P	P	A	A	A
67	<i>tərʾāsa</i> ‘at the head of’	P	A	A	A	A	A
68	<i>tərgāša</i> ‘at the foot of’	P	A	A	A	A	A
69	<i>wəsta</i> ‘in’, ‘to’, ‘through’....	P	P	P	P + <i>ənta/ʾəm-wəsta</i>	P	A
70	<i>wəṣṭa</i> ‘in’	P	A	A	A	A	P
71	<i>wəsāṭita</i> ‘in’	P	A	A	A	A	A
72	<i>wəsāṭe</i> ‘in’	P	A	A	A	P	A
73	<i>wəʾda</i> ‘along’	A	P	A	P (<i>baʾwəʾda</i>)	A	A
74	<i>zaza</i> ‘-’	A	A	A	A	P	A
		51	45	33	55	35	14

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Table 4 Relative and Interrogative Pronouns

	Elements	<i>ʾAggabāb</i>	Dillmann	Conti Rossini	Tropper	Kidāna Wald	Weninger
1	<i>ʾay</i> ‘what’, ‘which’	P	A	P	-	A	A
2	<i>ʾalla</i> ‘who’, ‘which’, ‘that’	P	P	P	-	P	P
3	<i>ʾanta</i> ‘who’, ‘which’, ‘that’	P	P	P	-	P	P
4	<i>ʾəsfəntu</i> ‘how much’	A	A	P	-	A	A
5	<i>mannu</i> ‘who’	P	A	P	-	A	P
6	<i>mənt</i> ‘what’	P	A	P	-	A	P
7	<i>mi</i> ‘what’, ‘which’	P	A	P	-	A	A
8	<i>za</i> ‘who’, ‘which’, ‘that’	P	P	P	-	P	P
		7	3	8	-	3	5

Table 5 Interjections

		<i>ʾAggabāb</i>	Dillmann	Conti Rossini	Tropper	Kidāna Wald	Weninger
1	<i>ʾa</i> ‘-’	A	P	A	-	A	A
2	<i>ʾaʿi</i> ‘come’	A	P	A	-	A	A
3	<i>ʾah</i> ‘ahh!’	P	P	A	-	P + <i>ʾahah</i>	A
4	<i>ʾalle</i> ‘woo!’	P	P	P	-	P	A

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5	ᵐḁḥḡ ^w ā 'aha!'	P	P	A	-	P	A
6	ḥassa 'wrong'	A	A	P	-	A	A
7	ḥawisā 'greetings'	A	A	P	-	A	A
8	kamma 'thus'	A	P	A	-	A	A
9	ṣatt 'silence'	A	P	P (ṣat)	-	A	A
10	say 'woo!'	P	P (sayl)	A	-	P	A
11	way 'woo!'	P	P	P	-	P	A
12	wayle 'woo!'	P	P	A	-	P	A
13	ye 'woo!'	P	P	A	-	P	A
14	yo 'Alas'	A	P	A	-	A	A
		7	12	5	-	8	

Table 6 Particles

	Particles	ᵐAggabāb	Dillmann	Conti Rossini	Tropper	Kidāna Wald	Weninger
1	ᵐa '·'	p	A	A	P	P	A
2	ᵐakko 'not'	P	P	P	P	A	A
3	ᵐal 'not', 'non-'	P	P (ᵐalbo)	A	P (ᵐalbo)	P	A
4	ᵐalle 'woo!'	A	A	A	P	A	A

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5	<i>bonu</i> ‘is ...indeed...?’	A	A	A	A	P	A
6	<i>ʾəgzīʾo</i> ‘please’	P	A	P	A	A	A
7	<i>ʾalla</i> ‘of...’	P	P	A	A	P	A
8	<i>ʾənb</i> ‘no’	P	P (<i>ʾənbəya</i>)	P	P	A	A
9	<i>ʾənbala</i> ‘without’	A	A	A	P	A	A
10	<i>ʾəndāʿi</i> ‘not sure’	P	A	A	P	A	A
11	<i>ʾəngā</i> ‘maybe’	P	A	A	P	A	A
12	<i>ʾənka</i> ‘now on’	A	A	A	P	A	A
13	<i>ʾənta</i> ‘of...’	P	P	A	A	P	P
14	<i>ʾəsku</i> ‘now!’	A	P	A	A	A	A
15	<i>ʾəwwa</i> ‘yes’, ‘ja’	P	P	A	A	A	A
16	<i>g^wā</i> ‘certainly’	P	A	A	A	A	A
17	<i>hā</i> ‘-’	P	A	A	A	A	A
18	<i>he</i> ‘-’	A	A	A	P	A	A
19	<i>hi</i> ‘also’	A	A	A	P	A	A
20	<i>hu</i> ‘is...?’	P	A	P	P	P	A
21	<i>ʾi</i> ‘non-’, ‘un-’	P	P	P	P	P	A
22	<i>la</i> ‘of...’	P	P	P	A	P	P

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23	<i>ma</i> ‘!’	P	A	A	P	A	A
24	<i>mi</i> ‘how’	A	A	A	P	A	A
25	<i>nāhu</i> ‘now’, ‘behold’	P	A	A	A	A	A
26	<i>nawā</i> ‘now’, ‘behold’	P	A	A	A	A	A
27	<i>nayā</i> ‘now’, ‘behold’	P	A	A	P	A	A
28	<i>ni</i> ‘still’	A	A	A	P	A	A
29	<i>nu</i> ‘is?’, ‘shall?’	P	A	P	P	P	A
30	‘o ‘o!’	P	A	P	P	P	A
31	‘oho ‘ok’	P	A	A	A	P	A
32	<i>sa</i> ‘!’	P	A	A	P	A	A
33	<i>so</i> ‘!’	P	P	A	A	A	A
34	<i>ke</i> ‘!’	P	A	A	P	A	A
35	<i>kamma</i> ‘then’	A	A	A	P	A	A
36	<i>way</i> ‘wool!’	A	A	A	P	A	A
37	<i>yā</i> ‘!’	P	P	A	A	A	A
38	<i>yo</i> ‘!’	P	P	A	A	A	A
39	<i>za</i> ‘of...’	P	P	P	A	P	A
		28	12	9	23	12	2

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. ህየ *həyya*, ለፌ *lafe*, ከሃ *kahā* and ዝየ *zəya*

On their origin, Dillmann claimed that *həyya* comes from ኃ *he*, and *zəya* from ዜ *ze* which is also used in the case of ይእዜ *yəʾaze*. 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 ʾAggabāb, 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.

ህየ *həyya* and ዝየ *zəya* have theoretically contrary meanings ‘there’ and ‘here’ respectively. They have similar orthographic structure and number of syllables. Nonetheless, they are pronounced in different ways, *həyya* 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, *zəya* 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 *həyya* is called ወዳቂ ንባብ *wadāqi nəbāb* while that of *zəya* is known as ተነሽ ንባብ *tanaš nəbāb*.

ለፌ *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’.

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

Textual evidences:

⁵¹ Dillmann 1865, 65, 1344; 1907, 377.

⁵² Leslau 2006, 154, 278, 646.

⁵³ Dillmann 1865, 13, 65, 823; Kidāna Wald Kəfle 1955, 158; Leslau 1989, 3, 13, 188.

3.1.1.1. **ወእምዝ ፡ ሰከበ ፡ ወኖመ ፡ ህየ ፡ ታሕተ ፡ ዕፅ ።** (1 Kgs 19:5).

wa-ʾəməz sakaba wa-noma həyya tāhta ʾəṣ

<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. **ወይትህወኩ ፡ ለፌ ፡ ወለፌ ።** (Enoch (com.) 42:4).

wa-yəthawwaku lafe wa-lafe

<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).

tablə-wwə la-zə dabr fəlas

<V:Imperf.2.m.p-PSuff:3m.s> <Prep-PDem:m.s.Nom> <NCom:m^s.Nom> <V:Impt.2

ʾəm zəya həba kahā wa-yəfalləs

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’.

3.1.1.4. **ነዋ ፡ ሀለዉ ፡ ክልኡቱ ፡ መጣብሕ ፡ ዝየ ።** (Luke 22:38).

nawā hallawu kəlʾettu maṭābəḥ zəya

<PartPres> <V:Perf.3m.p> <NumCa.Nom> <NCom:m^s.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 **መንገል** *mangala*, **በ** *ba*, **ኀበ** *həba*, **እም** *ʾəm*, **እስከ** *ʾəska* and **እንተ** *ʾənta* 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-həyya təwaladku

<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. **ፀቂን ፡ እም ፡ ለፌ ፡ ወፀቂን ፡ እም ፡ ለፌ ።** (Num. 22:24).

daq^wan ʾəm lafe wa-daq^wan ʾəm lafe

<NCom:unm.s.Nom> <Prep> <Adv> <Conj-NCom:unm.s.Nom> <Prep> <Adv>

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

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

tanśə’u nəḥur ʾəm zəya

<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:

3.1.1.8. ወበጸሐ ፡ ህየ ፡ ይቤሎሙ ፡ ጸልዩ ። (Luke 22:40).

wa-baṣiḥo ḥəyya yəbel-omu ṣalləyu

<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. ረቢ ፡ ማእዜ ፡ በጸሕከ ፡ ዝየ ። (John 6:25).

rabbi māʾəze baṣāḥ-ka zəya

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

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

Further references: Job 3:17; Ps. 131:14; Jer. 37:12; Mark 14:69, 15:35, 16:6; Luke 19:27.

ለፌ *lafe* and **ከሃ** *kahā* 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), *kəmu* (2m.p), *hon* (3f.p), *kən* (2f.p), *ya* (1c.s) and *na* (1c.p).

3.1.2. ላዕለ *lāʿəla*, ላዕሉ *lāʿəlu* and ላዕሊት *lāʿəlita*

ላዕለ *lāʿəla* in such a specific case is the accusative form of the noun **ላዕል** *lāʿəl* which is etymologically related with the verb **ለዕለ** *laʿala*, **ተለዕለ** *talaʿala*, **ተልዕለ** *talʿəla* ‘go upward’, ‘be great’, ‘be superior’, ‘be the highest one’.

ላዕሊት *lāʿəlita* is also the accusative form of **ላዕሊት** *lāʿəlit* ‘the highest one’ (feminin). The elements of the same category **ታሕተ** *tāḥta*, **ታሕቱ** *tāḥtu*, **ታሕቲት** *tāḥtita* and **መትሕት** *mathəta* are their negative counterparts.

They are used as adverbs in expression of place or position with the meanings ‘above’, ‘greatly’, ‘superiorly’, ‘upward’ and ‘upwardly’.⁵⁴ In a sentence, each occurs alone either before or after a verb. *Lā^cəlu* exceptionally takes an initial attachment of a possible place preposition such as *ba* and *əm*.

Textual evidences:

3.1.2.1. **ወንስኢል ፡ አንቃዕዲውነ ፡ ላዕለ ።** (Haym. (com.) 10:2).

wa-nəs'al 'anqā'adiwana lā^cəla

<Conj-V:Subj.2m.p> <V:Ger.1c..p> <Adv>

‘And we may pray gazing upward’.

3.1.2.2. **ተፋቂዱ ፡ ዘእም ፡ እስራ ፡ ዓም ፡ ወላዕሉ ።** (Num. 26:4).

tafāqadu za-əm'əsrā 'ām wa-lā^cəlu

<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).

'albo kamā-ka 'amlāk ba-samāy

<ExNeg-Verb> <Prep-PSuff:2m.s> <NCom:m.s.Nom> <Prep-NCom:unm.s.Nom>

ba-lā^cəlu wa-ba-mədr ba-tāḥtu

<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. **መንጸረ** *manṣara* and **አንጸረ** *'anṣara*

Both elements share the same root with the verb **ነጸረ** *naṣṣara* ‘see’, ‘look’ and ‘watch’. They are the accusative forms of the substantives **መንጸር** *manṣar* and **አንጸር** *'anṣār* respectively. The elements have the same grammatical function and meaning even if different affixes (**መ** *ma* and **አ** *'a*) are added to their roots **ነጸር** *naṣar* and **ነጸር** *naṣār* 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.⁵⁵

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

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

⁵⁵ Dillmann 1865, 702-703; Kidāna Wald Kəfle 1955, 650; Leslau 1989, 130.

Textual evidence:

3.1.3.1. አረፈ ፡ በከመ ፡ ያለምድ ፡ መንጸረ ፡ ቅድሜሁ ፡ ለአስተቃሰኝ ። (Num. 24:1).

ʿi-ḥora ba-kama yālamṁəd manṣara qədme-hu la-ʾastaqāsəmo

<PartNeg-V:Perf.3m.s> <Prep> <Conj-V:Imperf.3m.s> <Adv> <Prep-PSuff:3m.s>

<Prep-V:Inf.Nom>

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

3.1.4. መትሕተ *matḥəta*, ታሕተ *tāḥta* and ታሕተተ *tāḥtita*⁵⁶

Tāḥt is the the noun which is etymologically affiliated with the substantives *matḥət* and *tāḥtit* including the verb ተትሕተ *tatḥəta* ‘be humble’, ‘be lower’. Leslau claimed that the original form of the verb is ትሕተ *təḥta* or ተሐተ *taḥata* but not *tatḥəta*.⁵⁷ 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. ወታሕተ ፡ ውስተ ፡ ምድር ፡ ትሬእዩ ። (Isa. 8:22).

wa-tāḥta wəsta mədr tərəʾəyu

<Conj-Adv> <Prep> <NCom:unm.s.Nom> <V:Imperf.2m.p>

‘And you look downward to the earth’.

3.1.5. ትርሕስ *tərʾasa* and ትርጋጽ *tərgāša*

ትርሕስ *tərʾasa* is the accusative form of the noun ትርሕስ *tərʾas* which is etymologically affiliated with the verb ተተርሕስ *tatarʾasa* ‘lie on a cushion’. Similarly, the noun ትርጋጽ *tərgāša* is the accusative form of ትርጋጽ *tərgāš* which is related with the verb ረገጸ *ragaša* ‘trample’.⁵⁸

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 ʾAggabāb, 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.

⁵⁶ Dillmann 1865, 319; Kidāna Wald Kəfle 1955, 895; Leslau 1989, 106, 107.

⁵⁷ Leslau 2006, 572.

⁵⁸ Dillmann 1865, 1389; Kidāna Wald Kəfle 1955, 157; Leslau 1989, 64, 107.

Textual evidences:

3.1.5.1. ወይነብሩ ፣ አሐዱ ፣ ትርኢሰ ፣ ወአሐዱ ፣ ትርጋጽ ። (John 20:12).

wa-yənabbəru ʾaḥadu tərʾasa wa-ʾaḥadu tərgāša

<Conj-V:Imperf.3m.p> <NumCa> <Adv> <Conj-NumCa> <Adv>

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

3.1.6. ፍጽመ *fəšma*

ፍጽመ *fəšma* is initially the accusative form of **ፍጽም** the noun which is related with the verb **ፈጸመ** *faššama* ‘finish’, ‘accomplish’, ‘complete’. Its grammatical function is to be used as an adverb in expression of place with the meanings ‘before’, ‘face-to-face’, ‘in front’ and ‘personally’.⁵⁹

Textual evidence:

3.1.6.1. ወአቅምዎ ፣ ፍጽመ ፣ ወተመየጡ ፣ ወጎድግዎ ፣ ይቀሱል ፣ ወይሙት ። (2 Sam. 11:16).

wa-ʾaqəmə-wwo fəšma wa-tamayātu

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

wa-ḥədgə-wwo yəqʷəsəl wa-yəmut

V:Impt.2m.p-PSuff:3m.s> <V:Subj.3m.s> <Conj-V:Subj.3m.s>

‘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 ፣ ጸወውዎሙ ፣ ካልእ ፣ ሕዝብ ። (Obad. 1:11).

ʾəsmā taqāwamka fəšma ʾama šəwawə-wwomu kāləʾ ḥəzb

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

<NumOr.Nom> <NCom:m^s.p.Nom>

‘...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. ለፊ *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 time⁶⁰ in collaboration with እም *ʾəm* with the meanings: ‘from on’ and ‘afterwards’.

Textual evidence:

3.2.1.1. ፎጥኖስ ፡ ይቤ ፡ ለፊ ፡ እማርያም ፡ ሀላዊሁ ፡ ለወልደ ፡ እግዚአብሔር ፡ ወአኮ ፡ እም ፡ ትካት ። (M. Məṣṭir 1:14).

foṭinos yābe lafe ʾəm-mārəyam həllāwe-hu

<NPro.m.s.Nom> <V:Perf.m.s> <Adv> <Prep-NPro.f.s.Nom> <NCom:unm.s.PSu

la-walda ʾəgzīʾabəher wa-ʾakko ʾəm təkāt

ff:3m.s> <Prep-NCom:m.s.ConSt> <NCom.m.s.Nom> <Conj> <ExNeg> <Prep-Adv>

‘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.⁶¹

3.2.2. መቅድመ *maqdamā*, ቀዲሙ *qadimu*, ቀዳሚ *qadāmi*, ቅድመ *qadma*, ቅድም *qadm* and አቅዲሙ *ʾaqdimu*

Etymologically, all these elements are related with one another; *qdm* (*qadm*) which is the root of all the remaining elements including the verb ቀደመ *qadama* ‘be first’, ‘take ahead’ and ‘proceed’. *Qadma* is its accusative form as *maqdamā* is the same to the nominative *maqdam*. *Qadimu* is also a substantive while *qadāmi* is the active participle of *qadama*. Only *maqdamā* and *qadma* 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’.⁶² The elements of the same group ከዋላ *kaṡwālā*, የም *yom*, ይእዜ *yəʾəze*, ደኃሪ *dəḥārī* and ድኅረ *dəḥra* are recognized to be their negative counterparts.

⁶⁰ Dillmann 1865, 65; Kidāna Wald Kəfle 1955, 570; Leslau 1989, 13.

⁶¹ Dillmann 1865, 65-66; Leslau 2006, 306-307.

⁶² Dillmann 1865, 462-463; Kidāna Wald Kəfle 1955, 89, 150, 158; Leslau 1989, 90.

They (except *qādm*) frequently occur alone unless when they need to take the initial attachment of a viable preposition such as *ba* and *ʾəm*. For *qādm*, 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. **ቀዳሚኒ ፡ ነገርኩክሙ ።** (John 8:25).

qadāmi-ni nagarku-kəmu

<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).

za-qādma hallo wa-yəhellu ʾaska-laʿālam

<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 ፡ ቀዳሙ ፡ አመ ፡ ይፈጥር ፡ ከሉ ፡ ዓለመ ።** (Job 11:6).

halloka-nu qadimu ʾama yəfaṭṭər kʷallo ʿālama

<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 *qadāmi* 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 ፡** *qadāmi warḥ* ‘the first month’ Josh 4:19. So, in such cases, it cannot be declared as an adverbial element.

3.2.3. **ሳንታ** *sānitā*, **ትማልም** *təməlām*, **ትካት** *təkāt*, **ይእዜ** *yəʾaze*, **ዮም** *yom* and **ጌሠም** *geśam*

All these elements are used as adverbs in expression of time. All except *sānitā* and *təkāt* are not related originally with verbs or other nouns. *Sānitā* has a connection with the noun **ሰኑይ** *sanuy* ‘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 **ሳንዬ** *sānəy* ‘The next day’ to be its equivalent.⁶⁴ He has also connected *geśam* with **ገይስ** *gays* ‘journey’.⁶⁵

⁶³ Dillmann 1907, 385-386.

⁶⁴ Leslau 2006, 509.

Similarly, the origin of *təkāt* 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 *yəʔəze*, Dillmann stated that it is a compound of *yə* and *ze*, and that it at once referred to place and was transferred to time.⁶⁷ But in the tradition of *ʿAggabāb* 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: **ትማልም** *təmələm* and **ትካት** *təkāt*

3.2.3.2. Elements concerned with a present time: **ይእዚ** *yəʔəze* and **ዮም** *yom*

3.2.3.3. Elements concerned with a future time: **ሳኒታ** *sānitā* and **ጌሠም** *geśam*

Let us see each sub-category by one.

3.2.3.1. Elements concerned with a past time: **ትማልም** *təmələm* and **ትካት** *təkāt*

ትማልም *təmələm* means literally ‘yesterday’, and **ትካት** *təkāt* 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; *təmələm* refers to the recent past time while *təkāt* 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. (*təmələm* ‘yesterday’) **በከመ ፡ ቀተልካሁ ፡ ትማልም ፡ ለግብጻዊ ።** (Exod. 2:14).

ba-kama qatalkā-hu təmələm la-gəbšāwi

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

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

3.2.3.1.2. (*təmələm* ‘as unfixed time’) **ዘትማልም ፡ ወዮም ።** (Heb. 13:8).

za-təmələm wa-yom

<PRel:m.s-Adv> <Conj-Adv>

⁶⁵ Leslau 2006, 208.

⁶⁶ Dillmann 1865, 566; Kidāna Wald Kəfle 1955, 898; Leslau 2006, 574.

⁶⁷ Dillmann 1907, 377.

⁶⁸ Dillmann 1865, 555, 566; Kidāna Wald Kəfle 1955, 151; Leslau 1989, 107, 109.

‘He who was before and is today’.

3.2.3.1.3. (*təkāt* ‘beginning’) **ወአንተሙሂ ፡ ሰማዕትየ ፡ እስመ ፡ እም ፡ ትካት ፡ ሀለውክሙ ፡ ምስሌየ ።** (John 15:27).

wa-^oantāmu-hi *samā^ctā-ya* *asma* *am* *təkāt*

<Conj-PPer:2m.p-Part> <NCom:m^s.P.PSt-PSuff:1c.s> <Conj> <Prep> <Adv>

hallawkamū *māsle-ya*

<V:Perf.2m.p> <Prep-PSuff:1c.s>

‘You are also my witnesses for you have been with me from the beginning’.

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

am *təkāt* *a^oamarku* *sam^ca-ka*

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

‘From old, I have known your testimony’.

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** *yā’aze* and **የም** *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. (*yā’aze* - as a present day) **ናሁ ፡ እም ፡ ይእዜሰ ፡ ያስተበፅዑኒ ፡ ኩሉ ፡ ትውልድ ።** (Luke 1:48).

nāhu *am* *yā’aze -ssa* *yastabaḏā^cu-ni* *k^wallu* *təwlədd*

<Adv> <Prep> <Adv-Part> <V:Imperf.3m.p-PSuff:1c.s> <PTot.Nom>

<NCom:unm.p^s.Nom>

‘Behold, from this day on, all generations will bless me’.

3.2.3.2.2. (*yom-* as a present day) **ወናሁ ፡ አሰምዕ ፡ ለክሙ ፡ የም ፡ በዛቲ ፡ ዕለት... ።** (Acts 20:26).

wa-nāhu *asammā^c* *la-kāmu* *yom* *ba-zātti* *alat*

<Conj-Adv> <V:Imperf.1c.s> <Prep-PSuff:2m.p> <Adv> <Prep-PDem:f.s.Nom>

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

<NCom: unm.s.Nom>

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

3.2.3.2.3. (*yəʔaze* - as unfixed time) ወይእኔ ፡ አማኅፀንኩክሙ ፡ ኀበ ፡ እግዚአብሔር ።
(Acts 20:32).

wa-yəʔaze -ni *ʾamāḥḍanku-kəmu* *ḥaba ʾəgzīʾabəher*

<Conj-Adv-Part> <V:Perf.1c.s-PSuff:2m.p> <Prep> <NCom:m.s.Nom>

‘And now, I entrust you to God’.

3.2.3.2.4. (*yom*-as unfixed time) ወእም ፡ የምስ ፡ ያፈቅረኒ ፡ ምትየ ። (Gen. 30:19).

wa-ʾəm *yom-ssa* *yāfaqqəra-nni* *mata-ya*

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

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

Further references: Gen. 24:12, 30:15, 31:43, 35:4; Josh. 4:9, 5:10; Ps. 2:7, 10, 94:8; Prov. (com.) 22:20; Luke 13:32, 19:5; Acts 20:28, 22:3; Heb. 3:15; Anp.Ath (com.) verse 3.

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: ቅድመ *qədma*, እም ፡ ቅድመ *ʾəm-qədma*, እንተ *ʾənta*, እለ *ʾalla*, ዘ *za*, እም *ʾəm* and እስከ *ʾəska*. Their ending vowels remain the same in all cases.

3.2.3.3. Elements concerned with a future time ፡ ሳንታ *sānitā* and ጌሠም *geśam*⁷⁰

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. ብለ-የ ፡ መዋዕል ፡ ዘእንበለ ፡ የም ፡ ወጌሠም ። (Anp. Gry (com.) verse 22).

bəlluya *mawāʿəl* *za-ʾənbala-yom* *wa-geśam*

<NCom:m.s.Nom.ConSt> <NCom:unm.c.Nom> <PRel-Conj-Adv> <Conj-Adv>

‘The ancient of days without today and tomorrow’.

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

⁷⁰ Kidāna Wald Kəfle 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-yābe geśama yaḡabbər ʾəgzī za nagara
 <Conj-V:Perf.3m.s> <Adv> <V:Imperf.3m.s> <NCom:m.s.Nom>
 <PDem.Acc><Ncom :unm.s.Acc>

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

3.2.3.3.3. **ወበሳኢታ ፡ ፈቀደ ፡ መልአክ ፡ ያእምር ፡ ጥዩቀ ፡ በእንተ ፡ ምንት ፡ ያስተውድዶዎ ፡ አይሁድ ።** (Acts 22:30).

wa-basānitā faqada malak yāʾmər təyyuqa baʾanta-mənt
yastawāddəyā-wwo ʾayhud

AInt> <V:Imperf.3m.p-PSuff:3m.s> <NCom:m.p.Nom>

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

In narrating a story, *sānitā* can be used exceptionally to express a day in the past. Its meaning, however, remains the same even in such cases.

3.2.3.3.4. **ወገብረ ፡ እግዚእ ፡ ዘ ፡ ነገረ ፡ በሳኢታሁ ።** (Exod. 9:5).

wa-gabra ʾəgzī abəher za nagara ba-sānitā-hu
 <Conj-V:Perf.3m.s> <NCom:m.s.Nom> <PDem.Acc> <NCom:unm.s.Acc> <Prep
 Adv-PSuff:3m.s>

‘And the Lord did this thing on the next day’.

Further references: John 1:29; Acts 22:30.

3.2.4. አሚረ ፡ *amira*

It is originally the accusative form of the noun አሚር ፡ *amir* (lit.: ‘time’, ‘moment’, ‘occasion’ and ‘point’).⁷¹ Its function is to be used as adverb of time in nominative or in accusative form. If ውእቲ *wəʾatu* or ይእቲ *yəʾati* combined with a certain preposition such as ለ *la*, በ *ba* and እም *əm* precedes it, it should keep a nominative form. Otherwise,

⁷¹ Dillmann 1865, 731; Kidāna Wald Kəfle 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 አሚር ፡ *amer* (acc.: *amera*) ‘sun’ or ‘sun’s light’ - ለመልአክኪ ፡ ዘተሠርገወ ፡ አሚረ *selām la-malkəʾə-ki za-tasargawa ʾamera* ‘Greetings to your image which shines like a sun’ Malkəʾa Maryam - Hymn 52.

it is employed in an accusative form to be parallel to the accusative form of *wəʾatu*, *yəʾati* or **ኩሉ** *kəʾallu* (*wəʾata*, *yəʾata* and *kəʾallo*). 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 *wəʾatu* or *yəʾati*, it refers to a specific time, but if it comes after *kəʾallo*, it is to mean ‘all day-time’, ‘always’ or ‘continually’.

Textual evidences:

3.2.4.1. **ወእም ፡ ይእቲ ፡ አሚር ፡ ተፈወሰ ፡ ውእቱ ፡ ማይ ።** (2 Kgs 2:22).

wa-ʾəm *yəʾati* *ʾamir* *tafawwasa* *wəʾatu* *māy*

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

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

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

wa-tasabru *śarāwīt-omu* *yəʾta* *ʾamira*

<Conj-V:Perf.3m.p> <NCom:unm.p.Nom:PSuff:3m.p> <PPer:3f.Acc> <Adv>

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

3.2.4.3. **ወትጽዕረኒ ፡ ልብዩ ፡ ኩሎ ፡ አሚረ ።** (Ps. 12:2).

wa-təšeʿara-nni *ləbbə-ya* *kəʾallo* *ʾamira*

<Conj-V:Imperf.3f.s-PSuff:1c.s> <NCom:unm.s.Nom:PSuff:1c.s> <PTot.Acc> <Adv>

‘And my heart suffers all the time’.

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

3.2.5. **ከዋላ** *kawālā*, **ደኃሪ** *daḥāri* and **ድኅረ** *dəḥra*

ከዋላ *kawālā* is a noun related with the verb **ተከወለ** *takawla*. **ደኃሪ** *daḥāri* is also a substantive related with the verb **ተድኅረ** *tadḥəra* while **ድኅረ** *dəḥra* is the accusative form of the noun *dəḥr* 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 **ከወለ** *kawala* and **ድኅረ** *daḥara* by dropping the initial *ta*.⁷³ But in accordance with the Qəne Schools’ tradition, *kawla* and *daḥara* are studied as variants but not taken as formal forms since the variants that are frequently attested in various texts are *takawla* and *tadḥəra*.

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’,

⁷² Leslau 1989, 156, 196.

⁷³ Leslau 2006, 129, 299.

‘next’ and ‘subsequently’.⁷⁴ The elements of the same category **መቅድመ** *maqdamā*, **ቀዲሙ** *qadimu*, **ቀዳሚ** *qadāmi*, **ቅድመ** *qadma* and **አቅዲሙ** *ʾaqdimu* are their negative counterparts due to their lexical meanings.

In another way of functionality, **ደኃሪ** *dahāri* can keep an initial attachment of the prepositions *ba* and *ʾəm*. In such cases, it is often expected to be followed by a certain noun which indicates time (e.g.: **ዘመን** *zaman*, **ዓመት** *ʾāmat*, **መዋዕል** *mawāʿal*, **ዕለት** *ʿalat* and **ጊዜ** *gize*). 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 *dəḥra*.

Textual evidences:

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

taʿagass-ā la-maʿat wa-dəḥra tastafeśṣəḥa-kka

<V:Impt.2m.s> ‘Prep-NCom:unm.s.Nom’ <Conj-Adv> ‘V:Imperf.3f.s-PSuff:2m.s>

‘Be patient on anger, and it will please you later’.

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

la-ki-ssa wa-la-waldə-ki təgabbəri dəḥra

<Prep-PSuff:2f.s-Part> <Conj-Prep-NCom:m.s.Nom-PSuff:2f.s> <V:Imperf:2f.s>
<Adv>

‘But for you and your son, you may make later’.

Further references: Prov. (com.) 5:11; Luke 13:30; Anap.Eph (com.) verse 24.

3.2.6. **ኩለሄ** *k^wallabe*, **ወትረ** *watra*, **ወቲረ** *wəttura*, **ዘልፈ** *zalfa*, **ዝላፋ** *zəlāfu*, **ለዝላፋ** *la-zəlufu* and **ግሙራ** *gəmurā*

ኩለሄ *k^wallabe* and **ግሙራ** *gəmurā* have not an etymological relation with verbs. On the origin of *k^wallabe*, Dillmann announced that it is a compound of *k^wall* and *be*, the *be* which corresponds in meaning to *ne* in *ʾaḥattane*.⁷⁵ Tropper indicated that this *be* is to mean ‘here’ and ‘there’.⁷⁶

Leslau has also realised a relation between **ግሙራ** *gəmurā* and **ገመረ** *gamara*/**አገመረ** *ʾagmara* ‘accomplish’ or ‘complete’.⁷⁷ There is indeed an immense graphic and

⁷⁴ Dillmann 1865, 860, 1109-1110; Kidāna Wald Kəfle 1955, 158-159; Leslau 1989, 156.

⁷⁵ Dillmann 1907, 377.

⁷⁶ Tropper 2002, 153.

⁷⁷ Leslau 2006, 194-195.

phonetic similarity between **ኩለሄ** *k^wəllahē* and **ኩሉ** *k^wəllu*, and between **ግሙራ** *gəmurā* and the adjective **ግሙር** *gəmur*. However, in accordance with the *ʾAggabāb* tradition, they are different in pattern and in grammatical function.

In contrast, the remaining five elements are etymologically related with the verbs **አውተረ** *ʾawtara* and **አዝለፈ** *ʾazlafa* ‘continue’ and ‘keep continually’, they share the same root. Specifically, *watra* and *wattura* are related with *ʾawtara*, and *zalfa*, *zələfu*, and *la-zələfu* are similarly related with *ʾazlafa*. In many texts **ለዝለፈ** *lazələfu* is treated instead of *lazələfu*. 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 **አምላክ** *ʾamtāna*, **ከመ** *kama*, **እስመ** *ʾasma* and **እንዘ** *ʾanza*. 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 ፡ ዘለሰርቀ ፡ ወርኅ ።** (Ezra 3:5).

masʾwāʿəta

zalf

za-lalla-šarqa

<NCom:unm.s.ConSt> ‘NCom:unm.s.Nom’ <PRel-Prep-Prep-NCom:unm.s.ConSt>

warḥ

<NCom:unm.s.Nom>

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

K^wəllahē and *gəmurā* have random tendency of keeping the attachment of *ba* and *la* respectively. Such a combination introduces the most used fixed phrases **በኩለሄ** *ba-k^wəllahē* and **ለግሙራ** *la-gəmurā*. 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:

3.2.6.2. **እንዘ ፡ ሀሎክ ፡ ኩለሄ ።** (Anap.John (com.) verse 28).

ʾanza halloka

k^wəllahē

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

‘Since you live all the time....’.

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

3.2.6.3. **ወብፁዓን ፡ አግብርቲክ ፡ እለ ፡ ይቀውሙ ፡ ቅድሜክ ፡ ወትረ ።** (1 Kgs 10:8).

wa-bəṣu^cān ʾagbər̥ti-ka ʾalla yəqawwəmu

<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. **ወንሄሉ ፡ እንክ ፡ ዘልፈ ፡ ኀበ ፡ እግዚእነ ።** (1 Thess. 4:17).

wa-nəhellu ʾənka zalfa ስaba ʾəgzīʾə-na

<Conj-V:Imperf.1c.p> ‘Adv’ <Adv> ‘Prep-NCom:m.s.Nom-PSuff:1c.p>

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

3.2.6.5. **ኢትትአመኖ ፡ ለጸላፂክ ፡ ለዝላፉ ።** (Sir. 12:10).

ʾi-təṭʾamann-o la-ṣalā^ci-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. **ወኢተአብስ ፡ ለዝላፉ ።** (Sir. 7:36).

wa-ʾi-taʾabbəs lazələfu

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

‘And you shall not sin always’.

3.2.6.7. **እስክ ፡ ማእዜኑ ፡ እግዚአ ፡ ትረስአኒ ፡ ለግሙራ ።** (Ps. 12:1).

ʾəska māʾəze-nu ʾəgzīʾə tərassəʾa-nni la-gəmurā

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

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

Further references: Ps. 24:15; Wisd. (com.) 11:18; Sir. 17:19, 20:17; Ezra 9:14; Sir. 24:9; Matt. 9:33 Luke 15:29 John 1:18; Heb. 3:6.

Moreover, *k^wəllāhe* and *gəmurā* have extra functions with their own diverse meanings, *k^wəllāhe* ‘everywhere’ and *gəmurā* ‘absolutely’.

Textual evidences:

3.2.6.8. **በኩላሂ ፡ በኀበ ፡ ትነብሩ ።** (Lev. 3:17).

ba-k^wəllāhe ba-ስaba-tənabbəru

<Prep-Adv> ‘Prep-Conj> <V:Imperf.2m.p>

‘Everywhere you dwell’.

3.2.6.9. ወኢትምሕሉ ፡ ግሙራ ። (Jas. 5:12).

wa-ʾi-təmhālu gəmurā

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

‘But do not swear at all’.

Further references: Matt. 9:33; Mark 16:20; Luke 15:29; Luke 15:29, 19:43; John 1:18; Acts 10:14.

3.3. Interrogative Adverbs

3.3.1. ማእዜ *māʾaze*

ማእዜ *māʾaze* seems to have etymologically a strong connection with **ይእዜ** *yəʾaze* ‘now’, ‘nowadays’ and ‘today’. The replacement of **ይ** *y* by **ማ** *mā* shifted its pattern from being a noun to be an interrogative adverb. Dillmann claimed that it is formed from *ʾaze by means of mā*.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** *ʾəm* and **እስከ** *ʾaska* can be added to it initially. Particularly, the combination of **እስከ** *ʾaska*, **ማእዜ** *māʾaze* and **ኑ** *nu* introduces the most attainable interrogative of extent **እስከ ፡ ማእዜ ኑ** *ʾaska-māʾaze-nu* ‘until what time’, ‘until which period’, ‘how long’.⁸⁰ Though, most frequently, it occurs alone.

Textual evidences:

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

māʾaze yəkaʾawwən zəntu

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

‘When will this happen?’.

3.3.1.2. (*ʾəm + māʾaze*) **ቀዳማዊ ፡ ዘኢይብልዎ ፡ እማእዜ ።** (Anp. Epi (com.) verse 3).

qadāmawī za-ʾi-yyəblə-wwə ʾəm-māʾaze

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

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

3.3.1.3. (*ʾaska + māʾaze + nu*) **እስከ ፡ ማእዜ ኑ ፡ ረሲዓን ፡ ታፈቅሩ ፡ ስሕተተ ።** (Prov. (com.) 1:22).

ʾaska māʾaze-nu rasiʾān tāfaqqəru səhtata

⁷⁹ Dillmann 1907, 379.

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

<Prep> <AInt-PartInt> <NCom:m.p.Nom> <V:Imperf.2m.p> <NCom:unm.s.Acc>

‘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. ስፍን *səfn* and እስፍንቱ *’əsfəntu*

Both are initially adverbial elements which are concerned with amount and rate of recurrence with the meanings ‘how much’, ‘how many’ and ‘how often’.⁸¹ According to Dillmann, *’əsfənttu* is a combination of the interrogative *’ə* and *səfn* ‘what is the size of it’.⁸²

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 ‘a’ is added to them at the end. Nonetheless, the modes of their pronunciations are not similar; ስፍን *səfna* is pronounced by the mode of *tanaš nəbāb* while the pronunciation of እስፍንቱ *’əsfənta* keeps the mode of *wadāqi nəbāb*.

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.) እስፍንተ ፡ ነፍሳተ ፡ ሰብእ ፡ ኀይለ ፡ ተአምርኪ ፡ ዘመሠጠ ።
(Māhl.šəge (com.) verse 74).

’əsfənta nafsāta sab’ ḥayla

<AInt> <NCom:unm.p.ConSt> <NCom:unm.p^s.Nom> <NCom:unm.s.ConSt>

ta’amməra-ki za-mašata

<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.) ስፍን ፡ ድንግል ፡ ለጽጌኪ ፡ ተአምራቲሁ ፡ እዜኑ ። (Maḥ šəge (com.) verse 72).

səfna dəngəl la-šəge-ki ta’amməraṭi-hu

<AInt> <NCom:c.s.Nom> <Prep-NCom:unm.s.Nom-PSuff:2f.s> <NCom:unm.p.

⁸¹ Dillmann 1865, 405-406; Kidāna Wald Kəfle 1955, 91, 142; Leslau 1989, 78, 138; Yətbārak Maršā 2002, 188.

⁸² Dillmann 1907, 361.

ʾazennu

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. ቦኑ *bonu*

To trace its origin, we split the two elements ቦ *bo* and ኑ *nu*, 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.⁸³ ቦ *bo* is an existential affirmative which is recognized by the tradition as an alternative of the verb ሀሎ *hallo*/ ሀለወ *hallawa*. ኑ *nu* 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?’.⁸⁴ The questions may be either in the past tense or in the present continuous form, but surely, ቦኑ *bonu* is fairly used in both possibilities. Its frequent position in a sentence is before the verb.

Textual evidence:

3.3.3.1. ቦኑ ፡ እመላእክት ፡ ወእም ፡ ፈሪሳውያን ፡ ዘእምነ ፡ ቦኑ ። (John 7:48).

bo-nu ʾəm-malāʾəkt wa-ʾəm-farisāwəyan za-ʾamna

<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 (ወእቲ *wəʾətu*) or its possible relative.

Textual evidences:

3.3.3.2. (*bonu* - verb) ቦኑ ፡ ለከንቲ ፡ ፈጠርኮ ፡ ለእኔ ፡ እመ ፡ ሕያው ። (Ps. 88:47).

bonu *la-kantu* *faṭark-o* *la-ʾəgʷala* ʾamma

<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 Maršā 1955, 255; Leslau 1989, 94.

ḥəyāw

f.s.ConSt> <NCom:m.s.Nom>

‘Have you (indeed) created the sons of men in vain?’.

3.3.3.3. **ቦኑ ፡ ዐቃቢሁ ፡ እነ ፡ ለእኩዩ ።** (Gen. 4:9).

bonu

‘aqābi-hu

‘ana

la-‘əḥu-ya

<AInt><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. **ቦኑ ፡ ለሙሴ ፡ ባሕቲቱ ፡ ተናገሮ ፡ እግዚአብሔር ።** (Num. 12:2).

bonu

la-muse

bāḥətit-u

tanāgar-o

‘əgzī‘abəḥer

<AInt> <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. **ቦኑ ፡ እም ፡ ዛቲ ፡ ከኩሕ ፡ ናወጽእ ፡ ለክሙ ፡ ማየ ።** (Num. 20:10).

bonu

‘əm

zātti

k^wak^wḥ

nāwəṣṣə‘

la-kəmu

<AInt> <Prep> <PDem:f.s.Nom> <NCom:unm.s.Nom> <V:Imperf.1c.p> <Prep-PSuff

māya

:2m.p> <NCom:unm.s.Acc>

‘Do we indeed bring forth water out of this rock?’.

Further references: Luke 15:29; Acts 10:14.

3.3.4. **አይቲ** *‘ayte*

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 **አይ** *‘ay* and **ቲ** *te* which means in ‘here’. Leslau also explained it the same way while Tropper wanted saying nothing on the issue⁸⁵ This *te* however is not recognised in the *‘Aggabāb* 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?’.⁸⁶ The elements which are recognized as place prepositions can be added initially to it keeping their own meaning. Example: **በአይቲ** *ba-‘ayte* ‘at which place’, ‘where’; **ኀበ ፡ አይቲ** *ba-‘ayte*, **መንገለ ፡ አይቲ** *mangala-‘ayte*- ‘to...where’; **እም ፡ አይቲ** *‘əmə-‘ayte* ‘from...where’. Likewise, the particles **ኑ** *nu* and **መ** *mma* individually or

⁸⁵ Dillmann 1907, 379; Leslau 2006, 51; Tropper 2002, 140.

⁸⁶ Dillmann 1865:795; Kidāna Wald Kəfle 1955, 142; Leslau 1989, 145.

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. (°*ayte* - verb) አይቴ ፡ ተኅድር ። (John 1:39).

°*ayte* *taḥaddər*

<AInt> <V:Imperf.2m.s>

‘Where do you dwell?’.

3.3.4.2. (°*am* + °*ayte*) ኢየአምረክሙ ፡ እም ፡ አይቴ ፡ አንተሙ ። (Luke 13:25).

°*i-yya°amməra-kkəmu* °*am* °*ayte* °*antəmu*

<PartNeg-V:Imperf.3m.s-PSuff:2m.p> <Prep> <AInt> <PPer:2m.p>

‘I do not know (you) where you are from’.

3.3.3.3. (°*ayte* + *nu-mma*) አይቴኑሙ ፡ አማልክቲክ ፡ ዘገበርክ ፡ ለክ ። (Jer. 2:28).

°*ayte-nu-mma* °*amāləkti-ka* *za-gabarka* *la-ka*

<AInt-PartInt-Part> <NCom:unm.p.Nom:PSuff:2m.s> <PRel-V:Perf.2m.s> <Prep-PSuff:2m.s>

‘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 °*affo*

According to Dillmann, እፎ °*affo* is originally formed from እ °*a* (አይ °*ay*) and ፎ *fo* ‘here’.⁸⁷ But as to the °*Aggabāb* tradition, it is initially a grammatical element with no other origin nor an etymological affiliation with verbs or nouns.

It is used as an interrogative adverb with the meaning ‘how?’ or ‘in what manner?’.⁸⁸ In a sentence, it regularly precedes verbs and adjectival phrases. In an interrogative sentence, it is employed most of the time only once with a single verb; but in some cases, it does appear repetitively corresponding with a single verb. In the same way, in a sentence with two or more verbs linked by **ወ** *wa*, it can be employed either once at the beginning or as much as the number of verbs treated in a sentence.

Textual evidences:

3.3.5.1. (single intr.) ኣ ፡ ሞት ፡ እፎ ፡ መሪር ፡ ዝክርክ ። (Sir. 41:1).

°*o* *mot* °*affo* *marir* *zəkrə-ka*

⁸⁷ Dillmann 1907, 379.

⁸⁸ Dillmann 1865:806; Kidāna Wald Kəfle 1955:143; Leslau 1989, 147.

<PartVoc> <NCom:unm.s.Nom> <AInt> <NCom:m.s.Nom> <NCom:unm.s.Nom-PSuff: 2m.s>

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

3.3.5.2. (single intr.) **ወእፎ ፡ ነግሠ ፡ አድንያስ ።** (1 Kgs 1:13).

wa-ʾaffo nagśa ʾadonəyas

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

‘How then has Adonijah become a king?’.

3.3.5.3. (repetitive intr.) **እፎ ፡ እፎ ፡ አግመረተከ ፡ ድንግል ፡ ወእፎ ፡ እንዘ ፡ አምላክ ፡ ሰከብከ ፡ በሃል ።** (M. Ziq I, 107).

ʾaffo ʾaffo ʾagmaratta-kka dəngəl wa-ʾaffo

<AInt> <PartInt> <V:Perf.3f.s-PSuff:2m.s> <NCom:unm.s.Nom> <Conj-PartInt>

ʾənza ʾamlāk sakabka ba-gol

<Conj> <NCom:m.s.Nom> <V:Perf.2m.s> <Prep-NCom:unm.s.Nom>

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

Further references: Ecclus. 3:7; Luke 20:5; Gal. 2:6.

The prepositions **በ** *ba* and **ከ** *kama* (**ከከ** *za-kama*) can be attached to it initially without affecting its right meaning. Likewise, the particles such as: **መ** *ma*, **ኑ** *nu* (or their combination *nu + mma*) and **ከ** *ke* are frequently added to it at the end.⁸⁹ Even in this case, there will be no effect that appears due to the combination.

Textual evidences:

3.3.5.4. **እፎመ ፡ ዘኢያምጸእከምዎ ።** (John 7:45).

ʾaffo-mma za-ʾi-yyāmṣāʾkəmə-wwo

<AInt-Part> <PRel-PartNeg-V:Perf.2m.p-PSuff:3m.s>

‘Why did you not bring him?’.

3.3.5.5. **በእፎ ፡ እንከ ፡ ታጠምቅ ፡ ለእመ ፡ ኢኮንከ ፡ ክርስቶስሃ ።** (John 1:25).

ba-ʾaffo ʾənka tāṭamməq la-ʾamma ʾi-konka

<Prep-AInt><Adv> <V:Imperf.2m.s> <Prep-Conj-V:PartNeg-V:Perf.2m.s> <NPro:m.
krəstosə-hā

⁸⁹ Leslau 2006, 9.

s-PartAcc>

‘How would you then baptize if you are not the Christ?’.

3.3.5.6. እፍኑመ ፡ ይከውን ፡ በይቡስ ። (Luke 23:32).

’əffo-nu-mma yəkaʾawwən ba-yaḅus

<AInt-PartInt-Part> <V:Imperf.3m.s> <Prep-NCom:m.s.Nom>

‘How will it happen with the dry one?’.

3.3.5.7. እፍኑ ፡ እሠውቀክ ፡ ኤፍሬም ። (Hos. 11:8).

’əffo-nu ’əśawwəqqa-kka ’efrem

<AInt-PartInt> <V:Imperf:2m.s-PSuff:2m.s> <NPro:m.s.Nom>

‘How can I sustain you, Ephraim?’.

Further references: Isa. 36:9; John 7:45; Acts 23:4.

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

3.4. Other Adverbs

3.4.1. ሐሰተ ḥassata and ሕሰወ ḥəssəwa

ሐሰተ ḥassata is the accusative form of ሐሰት ḥassat the noun which is etymologically affiliated with the verb ሐሰወ ḥassawa ‘lie’, ‘deceive’ and ‘tell untrue’. ሕሰወ ḥəssəwa is also the accusative form of the passive participle ሕሰው ḥəssəw. Both are used as adverbs with the meanings ‘by mistake’, ‘deceitfully’, ‘falsely’, ‘untruly’, ‘untruthfully’ and ‘wrongly’.⁹⁰ The adverbial elements in the same category ርቱዐ rətu^a, እሙኅ ’əmunā and ጽድቅ ṣəḍqā 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. ወእለሰ ፡ የዐቅቡ ፡ ከንቶ ፡ ወሐሰተ ፡ ገደፉ ፡ ሣህሎሙ ። (Jonah 2:9).

wa-’əlla-ssa ya^aaqqaḅu kanto wa-ḥassata gadafuśahəl-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’.

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

⁹⁰ Dillmann 1865:94; Kidāna Wald Kəfle 1955:466; Leslau 1989, 19; Tropper 2002, 139.

3.4.2. ሕቀ ከፃባባ, ንስቲተ nāstita, ኅዳጠ ከፈፈፈ and ውጉደ ወክህደ

ሕቀ ከፃባባ and ኅዳጠ ከፈፈፈ have no etymological relation with any verb. By contrast, ንስቲተ nāstita and ውጉደ ወክህደ are substantives that have the same root with the verbs ንእሰ nā'sa ('be small', 'be little', 'be few' and 'be younger') and ውገደ ወክህደ ('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 ምልዐ māl^a, ምሉዐ mālū^a, በምልዐ bamāl^a, ብዙኅ bəzūḥa, ብዝኅ bəzḥa and ፈፍፋ fadfada 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) ሕቀ ፡ ትነውም ፡ ወሕቀ ፡ ትነበር ። (Prov. (com.) 6:10).

həqqā tənawwəm wa-həqqā tənabbər

<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) እስመ ፡ ዓዲ ፡ ኅዳጠ ፡ ኢይቄርር ፡ መዓትየ ። (Isa. 10:25).

ʾasma ʿādi hədāṭaʾi-yyəq^warrər maʿat-əya

<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) ወስጥጥ ፡ ሕቀ ፡ እምነ ፡ ቅኔነ ። (Ezra 9:8).

wa-səḥəṭna həqqā ʾəmnna qəne-na

<Conj-V:Perf.1c.p> <Adv> <Prep> <NCom:unm.s.Nom-PSuff:1c.p>

'And we rested a little from our bondage'.

3.4.2.4. (following a verb) አሥረቀ ፡ ንስቲተ ፡ መለኮቶ ። (Anap. Nicean (com) verse 101).

ʾasraqa nāstita malakot-o

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

'He slightly revealed his Divinity'.

3.4.2.5. አክአብሰ ፡ ውጉደ ፡ ተቀንዮ ፡ ለበአል ፡ ወኢደሰ ፡ ብዙኅ ፡ ይትቀነይ ፡ ሎቱ ። (2 Kgs 10:18).

ʾakəʾab-ssa wəḥuda taqanya la-baʾal

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

wa-³iyyu-ssa *bəzuḥa* *yəṭqannay* *l-otu*

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 **በሕቅ** *ba-ḥəqq*, **በንስቲት** *ba-nəstit*, **በኅዳጥ** *ba-ḥədāṭ* and **በውኅድ** *ba-wəḥud*.

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* (**በበ** *ba-bba*) 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. **በበሕቅ ፡ ልህቅ ፡ በሠላሳ ፡ ክረምት ፡ በዮርዳኖስ ፡ ተጠምቀ ።** (Anap.Dios (com.) verse 17).

babba-ḥəqq *ləḥqa* *ba-sálasā* *kramt* *ba-*
<Prep-NCom:unm.s.Nom> <V:Perf.3m.s> <Prep-NumCa.Nom> <NCom:unm.s.
yordānos *taṭamqa*

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. **ወሐረ ፡ ወኅለፈ ፡ በበንስቲት ፡ በብሔረ ፡ ፍርግያ ።** (Acts 18:23).

wa-ḥora *wa-ḥalafa* *babba-nəstit* *ba-bəḥera fərgəyā*
<Conj-V:Perf.3m.s> <Conj-V:Perf.3m.s> <Prep-NCom:unm.s.Nom> <Prep-NCom:
unm.s.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 Gə‘əz 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 *ḥəqqā*, *nəstita*, *ḥədāṭa* and *wəḥuda* 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 **ንስቲት** *nəstit*, **ኅዳጥ** *ḥədāṭ* and

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

Textual evidences:

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

wa-ba-sābʿət *rəʿya* *ḥəqqa* *dammanā*

<Conj-Prep.NumOr:f.Nom> <V:Perf.3m.s> <NCom:unm.s.Acc> <NCom:unm.s.Acc>

maṭana *sakʷanā* *bəʿsi*

<Prep> <NCom:unm.s.ConSt> <NCom:m.s.Nom>

‘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).

yəzarriʿ *ḥədāṭa* *malansa*

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

‘(he) sows a little cumin’.

3.4.3. መፍትወ *maftəw*, ሠናየ *śannāya*, ርቱዕ *rətuʿ* and ድልወት *dəlwat*⁹¹

All are originally substantives which share the same roots with the verbs **ፈተወ** *fatawa* ‘like’, ‘love’, **ሠነየ** *śannaya* ‘be good’, **ረትዐ** *ratʿa* ‘be right’ and **ደለወ** *dalaʿa* ‘be worthy’, ‘be lawful’, respectively.

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

In a sentence, they fairly take the position before the verb. The preposition **ለ** *la* followed by an applicable pronominal suffix (**ለቱ** *l-ottu*, **ለክ** *la-ka*, **ለቲ** *l-ātti*, **ለኪ** *la-ki*, **ለሙ** *l-omuu*, **ለክሙ** *la-kəmu*, **ለን** *l-on*, **ለክን** *la-kən*, **ለቲ** *l-ita* and **ለነ** *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. **መፍትወ ፡ ዝኒ ፡ ትግበሩ ።** (Matt. 23:23).

maftəw *zə-ni* *təgbaru*

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

⁹¹ Dillmann 1865:252, 1082, 1369; Kidāna Wald Kəfle 1955:88; Leslau 1989, 52, 59, 60, 191.

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

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

rətu^c li-ta ʾəgbar gəbr-o la-za-

<NCom:m.s.Nom> <Prep-PSuff:1c.s> <V:Subj.1c.s> <NCom:unm.s.Nom> <Prep-
fannaʿwa-nni

Prel-V:Perf.3m.s>

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

Further references: Matt. 14:16, 18:33; Rom. 11:20; 2 Cor. 12:11; Heb. 2:1.

The second way of functionality includes *śannāya*, and its state as well as the state of the remaining two elements (*rətu^c* and *dəlwat*) 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’ = **ርቲዕ** *rətu^ca*; ‘rightfully’, ‘lawfully’ = **ድልወተ** *dəlwata* and ‘accurately’, ‘beautifully’, ‘correctly’, ‘in a good way’ = **ሠናየ** *śannāya*.

Textual evidences:

3.4.3.2. (*rətu^ca* - Infin.) **ወኢተክል ፡ ርቲዕ ፡ ቀዊመ ።** (Luke 13:11).

wa-i-təkəl rətu^ca qawima

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

‘And she could not stand straightly’.

3.4.3.3. (*śannāya* - Imperf) **ቁሙ ፡ ሠናየ ፡ ቁሙ ።** (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.) **አኮኑ ፡ ሠናየ ፡ ንቤለክ ፡ ከመ ፡ ሳምራዊ ፡ አንተ ፡ ወጋኔን ፡ ብከ ።** (John 8:50).

ʾakko-nu śannāya nəbela-kka kama sāmrāwi ʾanta

<PartInt> <Adv> <V:Imperf.1c.p> <Conj> <NCom:m.s.Nom> <PPer:m.s> <Conj-
wa-gānen bə-ka

NCom:unm.s.Nom> <ExAff:PSuff:2m.s>

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

Further references: Estther 10:8 Jer. 3:1.

3.4.4. ምክብዲት *məkbəʿita* and ምስብዲት *məsəbəʿita*⁹²

Both elements are initially the accusative forms of the substantives ምክብዲት *məkbəʿit* and ምስብዲት *məsəbəʿit* that share similar roots with the verbs አመክበሰ *ʾamakəʿaba*⁹³ ‘double’ and ሰበሰበ *sabbəʿa*⁹⁴ ‘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 *məkbəʿita* are ‘twofold’ or ‘doubly’. Likewise, the actual concept of *məsəbəʿita* can also be determined by ‘sevenfold’. They mostly follow the verb.

Textual evidences:

3.4.4.1. ወበኩለሄ ፡ ተሐረትም ፡ ምክብዲት ። (Sir. 21:5).

wa-ba-k^wəllahe taḥarattəm məkbəʿita

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

‘And all the time, you shall be doubly afflicted’.

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

wa-ʾazzaza yāndədu ʾəsāta məsəbəʿita

<Conj-V:Perf.3m.s> <V:Subj.3m.p> <NCom:unm.s.Acc> <Adv>

‘And he ordered to burn a fire sevenfold’.

Further references: 1 Kgs 1:42; Prov. (com.) 23:23; Esther 3:9; Matt. 15:7; Luke 7:43, 10:28 Anap.John (com.) verse 59.

3.4.5. ምዕረ *məʿra*

ምዕረ *məʿra* 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’).⁹⁵ If **ለ** *la*, or **ለእንተ** *la-ʾənta* gets attached to it initially, the ending vowel ‘a’ will be detached.⁹⁶

Textual evidences:

3.4.5.1. ምዕረ ፡ አውሂአከ ፡ ሶቤሃ ፡ ፈጽም ፡ ቃለከ ። (Sir. 35:8).

⁹² Dillmann 1865, 206, 363, 867; Kidāna Wald Kəfle 1955:541, 847; Leslau 1989, 71, 156.

⁹³ “Denominative from *məkbəʿit*” Leslau 2006, 339.

⁹⁴ “Denominative”. Leslau 2006, 482.

⁹⁵ Dillmann 1865, 206; Kidāna Wald Kəfle 1955:603; Leslau 1989, 42.

⁹⁶ Tropper 2002, 138.

məˈra ˈawśiˈa-ka sobehā faṣṣəm qāla-ka

<Adv> <V:Gern.2m.s> <Adv> <V:Impt.2m.s> <NCom:unm.s.Acc-PSuff:2m.s>

‘Having answered once, finish your conversation at a time’.

3.4.5.2. **ወበከመ ፡ ጽኑሕ ፡ ለሰብእ ፡ ምዕረ ፡ መዊት....** # (Heb. 9:27).

wa-ba-kama ṣənuḥ la-sabˈ məˈra maʾwit...

<Conj-Prep-Prep> <NCom:m.s.Nom> <Prep-NCom:unm.c.Nom> <Adv> <NCom:unm.s.Nom>

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

3.4.5.3. **ወይትበላዕ ፡ ቆዑ ፡ ለምዕር** # (Job 15:27).

wa-yəṭballāˈ qoˈu la-məˈr.

<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 ፡ ምስሌክ ፡ ወእስክ ፡ ትትመየጥ ፡ ኢትፊእዮ ፡ እንክ** # (Sir. 12:15).

la-ˈənta məˈr yəqawwəm məsle-ka wa-ˈaska-tətmayyaṭ

<Prep-Prep> <Adv> <V:Imperf.3m.s> <Prep-PSuff:2m.s> <Conj-Conj-V:Imperf.2m.s>

ˈi-treˈəy-o ˈənka

<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. **ሰብዕ** *səbˈa*, **ጥቐ** *təqqa*, **ወድኦ** *waddəˈa*, **ጽመ** *ṣəmma* and **ፍጹመ** *fəṣsuma*

These elements except **ጥቐ** *təqqa* have an etymological relation with verbs; **ሰብዕ** *səbˈa* is the accusative form of **ሰብዕ** *səbˈ* the noun which is related with the verb **ሰብዕ** *sabbəˈa* ‘make seven’. **ወድኦ** *waddəˈa* is also related with the verb **ወድኦ** *waddəˈa* ‘complete’, ‘finish’, and ‘accomplish’. Alike, **ጽመ** *ṣəmma* and **ፍጹመ** *fəṣsuma* are related with the verb **ፈጸመ** *faṣṣama* which has almost the same meanings with *waddəˈa*. Only **ጥቐ** *təqqa* is uniquely without another origin. Leslau has connected it with the verb *tanqaqa* ‘be exact’ or ‘be accurate’.⁹⁷

⁹⁷ Leslau 2006, 594.

Each is used as an adverb with the meanings ‘absolutely’, ‘abundantly’, ‘a lot’, ‘at all’, ‘completely’, ‘fully’, ‘highly’, ‘lavishly’, ‘much’ and ‘ultimately’.⁹⁸

The literal meaning of the accusative *səb^ca* or the nominative *səb^c* 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 *Qəne* and Bible commentaries, the number seven in Hebrew (שבע-Sheva) 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 ፡ አዕበየ ፡ እግዚአብሔር ፡ ጥቀ ። (Phil. 2:9).

wa-ba^aantazə ʾa^cabay-o ʾagzi^aabəher təqqa

<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 ፡ ኀር ፡ እግዚአብሔር ። (Ps. 72:1).

təqqa her ʾagzi^aabəher

<Adv> <NCom:m.s.Nom> <Ncom.m.s.Nom>

‘God is extremely good’.

3.4.6.3. (element+ element - verb) ወድአኑ ፡ ጥተ ። (Mark 15:44).

waddə^a-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.

⁹⁸ Dillmann 1865, 363, 932, 1223, 1388; Kidāna Wald Kəfle 1955, 146, 166, 759, 729, 847; Leslau 1989, 71, 216, 247; Tropper 2002, 139; Yətbārak Maršā 2002, 194-5.

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

Textual evidences:

3.4.6.4. **ለመላእክቲሁ ፡ ጥቀ ፡ አቢሶሙ ፡ ኢመሐኮሙ ።** (2 Pet. 2:4).

la-malāʾəkti-hu *təqqa* *ʾabbisomu* *ʾi-mahak-omu*

<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 ፡ ጥቀ ፡ ኢሰፋሕክሙ ፡ ላዕሌየ ።** (Luke 22:53).

ʾade-kəmu *təqqa* *ʾi-safah-kəmu* *lāʿle-ya*

<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. **በምልዑ** *baməlaʿu* and **እምድሩ** *ʾəmmədru*

They are originally the nominal derivations related with the verbs **መልዑ** *malʿa* ‘fill’, ‘become full’, ‘be complete’ and **መደረ** *madara* ‘become solid’ with a suffix ‘u’ and with the initial affixation of the prepositions **በ** *ba* and **እም** *ʾəm* respectively. It is just this way of construction (**በ** *ba* + **ምልዕ** *məlaʿ* + **ኡ** *u* = **በምልዑ** *baməlaʿu*; **እም** *ʾəm* + **ምድር** *mədr* + **ኡ** *u* = **እምድሩ** *ʾəmmədru*) 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, **እምድሩ** *ʾəmmədru* 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. **እስመ ፡ ዚአየ ፡ ውእቱ ፡ ከኡሉ ፡ ዓለም ፡ በምልዑ ።** (Ps. 49:13).

ʾasma ziʾa-ya *wəʾətu* *kʷəllu* *ʿālam* *ba-məlaʿu*

⁹⁹ Leslau 2006, 342.

¹⁰⁰ Kidāna Wald Kəfle 1955, 225.

<Conj> <PPoss-PSuff:1c.s> <Copu> <PTot.Nom> <NCom:unm.s.Nom> <Adv>

‘For the entire world is mine’.

In some cases, **ኩሉ** *k^wallu* as combined with the same preposition *ba* can fully represent **በምልዑ** *bamlə^cu* depending on the nature and characteristics of the closest noun. Let us see the following textual evidence:

3.4.7.2. **እኔ ፡ ለከ ፡ እግዚአ ፡ በኩሉ ፡ ልብዩ ።** (Ps. 9:1).

ʾəganni la-ka ʾəgziʾə ba-k^wallu ləbbə-ya

<V:Perf.1c.s> <Prep-PSuff:2m.s> <PartVoc> <Prep-Pron> <NCom:unm.s.Nom-PSuff:1c.s>

‘I will praise you, O Lord, with my whole heart’.

3.4.7.3. **በኩሉ ፡ ነፍሰክ ፡ ፍርሆ ፡ ለእግዚአብሔር ።** (Sir. 7:29).

ba-k^wallu nafsə-ka fərḥ-o la-ʾəgziʾə abəher

<Prep-Pron> <NCom:unm.s.Nom-PSuff:2m.s> <V:Impt.2m.s> <Prep-NCom:m.s.Nom>

‘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.

በምልዑ *ba-məl^cu* has distinctively a variant **በምልዓ** *ba-məl^cā* which is purposely drawn from it to go parallel with the nouns of a feminine gender as **ኩላ** *k^walla* and **በኩላ** *ba-k^wallā* goes parallel with the masculine **ኩሉ** *k^wallu* and **በኩሉ** *ba-k^wallu*.

Textual evidences:

3.4.7.4. **ለእግዚአብሔር ፡ ምድር ፡ በምልዓ ።** (Ps. 23:1).

la-ʾəgziʾə abəher mādṛ ba-məl^cā

<Prep-NCom:m.s.Nom> <NCom:unm.s.Nom> <Adv>

‘The whole earth is of the Lord’.

3.4.8. **ባሕቲቱ** *bāḥtitu* and **ዕራቁ** *ʿəṛāqu*

ባሕቲቱ *bāḥtitu* is a nominal derivation related with the denominal verb **ባሕተወ** *bāḥtawā* / **ተባሕተወ** *tabāḥəṭawā* ‘become alone’. Dillmann proposed **ባሕቲት** *bāḥtit* ‘solitude’ as its origin. Leslau used the form **በሕተ** *bəḥata* and **ብሕተ** *bəḥta* instead of

bāḥtawā or *tabāḥtawā*.¹⁰¹ **ዕራቁ** *‘arāqu* is also a derivation affiliated with the verb **ዐረቀ** *‘araqa*/ **ተዐርቀ** *ta‘arqa* ‘be naked’, ‘be empty’, ‘be alone’, ‘become destitute’ and ‘be isolated’. At the end, both receive the pronominal suffix ‘u’. As ACPPIP elements, their function is to be used as adverbs with the precise meanings ‘alone’, ‘solely’, ‘only’ and ‘merely’.¹⁰²

The relative pronouns **እንተ** *‘anta*, **እለ** *‘alla* and **ዘ** *za* can be attached to them initially. Moreover, *bāḥtitu* can distinctively keep the attachments of *la*, *ba* and *‘əman* 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:

3.4.8.1. (*za* + Part) **ዘባሕቲትክ ፡ ሀሎክ ፡ ለዓለመ ፡ ዓለም ።** (Haym. (com.) verse 57).

za-bāḥtitā-ka *halloka* *la-‘ālama* *‘ālam*

<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) **ወይትከህኑ ፡ ሎሙ ፡ ለባሕቲቶሙ ።** (Haym. (com.) 10:10).

wa-yətkahanu *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) **ወእእመንከሙ ፡ ከመ ፡ ሀለውከሙ ፡ ቦቱ ፡ በባሕቲቱ ።** (Haym. (com.) 5:10).

wa-‘a’əman-kəmu *kama* *hallawəkəmu* *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’. **ዕራቁ ፡ ደመና ፡ አልባቲ ፡ ሙስና ፡** *‘arāqu dammanā ‘al-bātti musənnā* ‘the only cloud (that) has no defilement’ Maṣ.Ziq, 56.

3.4.8.4. (Part.fem.) ትሬእዩኑ ፡ ከመ ፡ ይጸድቅ ፡ ሰብእ ፡ በምግባሩ ፡ ወእኮ ፡ በሃይማኖቱ ፡ ባሕቲታ ፡ # (Jas. 2:24).

təre'əyu-nu kama yəṣaddəq sab' ba-məḡbār-u
 <V:Imperf.2m.p-PartInt> <Conj> <V:Imperf.3m.s> <NCom:c.s> <NCom:unm.s.Nom.
wa-ʾakko ba-haymānot-u bāḥətit-ā

PSt-PSuff:3m.s> <Conj-ExNeg> <Prep-NCom:unm.s.Nom> <Adv-PSuff:3f.s>

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

Further references: 1 Kgs 18:7; Prov. (com.) 5:17.

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

3.4.9. በሕቁ *bahəqqu*, ብዝኅ *bəzḥa*, ብዙኅ *bəzuḥa*, ይመኑ *yəmuna* and ፈድፋድ *fadfāda*

ብዝኅ *bəzḥa* and ብዙኅ *bəzuḥa* are originally the accusative forms of ብዝኅ *bəzḥ* and ብዙኅ *bəzuḥ* the nouns which are etymologically related with the verb በዝኅ *bəzḥa*. Alike, ይመኑ *yəmuna* is the accusative passive participle of the verb የመኑ *yamana*. ፈድፋድ *fadfāda* is also the accusative form of ፈድፋድ *fadfād* which is affiliated with the verb ፈድፈድ *fadfada*. All these verbs have the same meaning ‘become abundant’, ‘be many’, ‘be much’ and ‘become plentiful’. The elements also have identical meanings such as ‘abundantly’, ‘more’, ‘much’, ‘a lot’, ‘in a large number’ and ‘superfluously’.¹⁰³ In order to function as adverbs, each is formed in accusative form excluding በሕቁ *bahəqqu* which seems to be the combination of the preposition በ *ba* and the substantive ሕቁ *ḥəqq*^w ‘much’ or ‘many’ with the suffix *-u*.¹⁰⁴

Besides, *fadfāda* can be used as an adverb in expression of preference with the meaning ‘rather’. In all cases, they occur before or after verbs, and attempt to express the high degree of the action or the incident expressed through the verbs.

Textual evidences:

3.4.9.1. (verb – Part) ወኮኑ ፡ ወዐልት ፡ ይጸፍዕዎ ፡ በሕቁ ፡ # (Mark 14:65).

wa-konu waʿalt yəṣaffʿə-wwo ba-ḥəqqu

<Conj-V:Perf.3m.p> <NCom:unm.p.Nom> <V:Imperf.m.p-PSuff:3m.s> <Adv>

‘And the officers used to slap him much’.

3.4.9.2. (Part - verb) ብዙኅ ፡ ትረድእ ፡ ጸሎቱ ፡ ለጸድቅ ፡ # (Jas. 5:16).

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

¹⁰⁴ Dillmann 1907, 386.

bəzuḥa təraddʰ šalot-u

la-ṣādəq

<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) ወሰሚያ ፡ ጳላሎስ ፡ ዘንተ ፡ ነገረ ፡ ፈርሀ ፡ ፈድፋድ ። (John 19:8).

wa-sami'o pīlaṭos zanta nagara farha fadfāda

<Conj-V:Gern.3m.s> <NPro:m.s.Nom> <PDem.m.s.Acc> <NCom:unm.s.Acc> <V:P
erf.3m.s> <Adv>

‘When Pilate heard this thing, he was more afraid’.

3.4.9.4. (Part - verb) ወፈድፋድስ ፡ አበድኩ ፡ ላዕሌሆሙ ፡ እንዘ ፡ እዴግኖሙ ፡ ውስተ ፡ አሀጉር ። (Acts 26:11).

wa-fadfāda-ssa ʾabadku lāʿle-homu ʾanza ʾadeggən-omu

<Conj-Adv-Part> <V:Perf.1c.s> <Prep-PSuff:3m.p> <Conj> <V:1c.s-PSuff:3m.p>

wəsta-ʾahgur

<Prep-NCom:unm.p.Nom>

‘But rather, I was furious at them while pursuing (them) in cities’.

Further references: Gen. 29:30; 1 Kgs 18:3; 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 *bəzḥa* and *bəzuḥa* are not to be used only as adverbs. *Bəzḥa* can be utilized as a noun being combined with another word/s. Likewise, *bəzuḥa* 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 ፡ ብዙኅ ፡ መዋዕለ ፡ ጎሴሁ ። (Acts 21:10).

wa-nabarna bəzuḥa mawāʿala ḥabe-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 *fadfāda*.

3.4.10. በከ *bakka* and ከንቱ *kantu*

በከ *bakka* is the accusative form of በከ *bakk* which is initially related with the verb በከ *bakka*/ በከከ *bakaka* ‘be damaged’, ‘be spoiled’, ‘remain vain’, ‘remain useless’, ‘be idle’. ከንቱ *kantu* has almost identical meanings. ʾAggabāb states that it has no different origin

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*.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* (**በበክ** *ba-bakk*, **ለከንቱ** *la-kantu*, **በከንቱ** *ba-kantu*) or if they are used in their accusative forms **በክ** *bakka* and **ከንቶ** *kanto*.¹⁰⁶ With this regard, the fixed phrases: 'invain', 'vainly', 'futilely', 'unnecessarily', 'unreasonably' and 'worthlessly' are supposed to be their English equivalents.¹⁰⁷

Textual evidences: (used as adverbs)

3.4.10.1. **እስመ ፡ በክ ፡ ለሊኒ ፡ ተፈጠርኝ ።** (Ecclus. (com.) 2:2).

ʾasma bakka lalina tafaṭarna

<Conj> <Adv> <PSub:1c.p> <V:Perf.1c.p>

'Since we have been created in vain'.

3.4.10.2. **በከንቱ ፡ ዘነሣእክሙ ፡ በከንቱ ፡ ሀቡ ።** (Matt. 10:8).

ba-kantu za-naśāʾəkəmu ba-kantu habu

<Prep-Adv> <PRel-V:Perf.2m.p-PSuff:2m.p> <Prep-Adv> <V:Impt.2m.p>

'What you freely received, give freely'..

3.4.10.3. **ወኢትፍቅድ ፡ ተጻልዖ ፡ በከንቱ ።** (Prov. (com.) 3:30).

wa-ʾi-təfqəd taṣāləʾo ba-kantu

<Conj-PartNeg-V:Subj.2m.s> <V:Inf.Acc> <Prep-Adv>

'Do not like disputing in vain'.

Textual evidences: (used as a noun and adjective)

3.4.10.4. **ወለከንቱ ፡ ተክል ፡ ኢይትአመር ፡ ላቲ ፡ ሥርዋ ።** (Ecclus. (com.) 2:5).

wa-la-kantu takl ʾi-yyətʾammar

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

l-atti śərw-ā

<Prep-PSuff:3f.s> <NCom:unm.s.Nom-PSuff:3f.s>

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

¹⁰⁵ Dillmann 1907, 363.

¹⁰⁶ Tropper 2002, 139.

¹⁰⁷ Dillmann 1865, 523, 853; Kidāna Wald Kəfle 1955:270, 540; Leslau 1989, 100, 155.

3.4.10.5. ወከንቶ ፡ ምግባሪሁ ፡ ይጸልፅ ። (Prov. (com.) 22:9).

wa-kanto mǝgbāri-hu yəṣallə^c

<Conj-Adv> <NCom:unm.s.Acc-PSuff:3m.s> <V:Imperf.3m.s>

‘And he dislikes his worthless deed’.

3.4.10.6. ወየማንክ ፡ እንተ ፡ ፈጠረት ፡ ዓለመ ፡ እምነ ፡ ከንቱ ። (Ecclus. (com.) 7:41).

wa-yamānə-ka ʾənta faṭarat ʿālama

<Conj-NCom:unm.s.Nom-PSuff:2m.s> <PRel> <V:Perf.3f.s-PSuff:3f.s> <NCom:unm.

ʾəmənnə kantu

s.Acc> <Prep> <NCom:unm.s.Nom>

‘And your right hand that created the world from nothing’.

3.4.11. ኅብራ ክብራ, ኅብራ ክብራ, ኅብራ ክብራ, አሐተኔ ʾəḥattane, ደርገ darga and ድርገት dārgata

ኅብራ ክብራ is the accusative form of the noun ኅብር ክብር which is connected with the noun ኅብራ ክብራ while ኅብራ ክብራ is of ኅብር ክብር. All are related with the verb ኅብራ ክብራ/ ኅብራ ክብራ ‘unite’, ‘come together’ or ‘cooperate’. Similarly, ደርገ darga is the accusative form of the noun ደርግ darg which has a clear connection with the substantive ድርገት dārgat and with the reciprocal verb ተዳረገ tadāraga¹⁰⁸ ‘become one’, ‘go together’, ‘be united’.

አሐተኔ ʾəḥattane 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 አሐተ ʾəḥatta which is the accusative form of ʾəḥatti and ኔ ne. Leslau also connected it with ʾəḥatti.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 ምስለ mäsälä. They can precede a verb but most frequently their position is after the verb.

Textual evidences:

3.4.11.1. ወእምነ ፡ ተጋብኡ ፡ ሕዝብ ፡ ውስተ ፡ ኢየሩሳሌም ፡ ኅብራ ። (Ezra 3:1).

wa-ʾəməz tagābəʾu ḥəzb wəsta ʾiyyarusālem ḥəbura

¹⁰⁸ Kidāna Wald Kəfle 1955, 361; 211, 471; Leslau 1989, 114, 133, 193; Yetbārak Maršā 2002, 126.

¹⁰⁹ Dillmann 1907, 386; Leslau 2006, 13.

<Conj-Prep> <V:Perf.3m.p> <NCom:unm:p.Nom> <Prep> <NPro.pl.s.Nom> <Adv>
 ‘Then, the people were gathered together in Jerusalem’.

3.4.11.2. **ወመላእክትኒ ፡ ተጋብኡ ፡ ምስሌሆሙ ፡ ኅቡረ ።** (Ps. 2:2).

wa-malā'əktə-ni tagābə'u mäsle-homu hābura

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

‘And the rulers took council together with them’.

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

kama-yāstagabə'-omu la-wəḥluda 'əgzi'abəher

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

'əlla-tazarwu 'ahattane

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

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

Further references: Ps. 2:2 Prov. (com.) 22:2, 22:18; Wisd. (com.) 9:29; John 20:4; Acts 12:20; Synod I verse 8.

3.4.12. **ኅቡዕ həbu^ca**

It is the accusative form of the passive participle **ኅቡዕ həbu^c** which is initially related with the verb **ኅብዕ hab^ca** ‘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 **ኅቡዕ həbu^c** (**በኅቡዕ ba-həbu^c**) introduces the same notion.

3.4.13. **አማን 'amān** and **እመነ 'əmuna**

አማን 'amān is a noun which is related with the verb **አምነ 'amna** ‘believe’. **እመነ 'əmuna** is also the accusative form of **እመነ 'əmun** 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; *'amān* takes most frequently a position before the verb or an adjectival phrase while for *'əmuna*, it is equally possible to come before or after the verb/ an adjectival phrase in any range of distance. Dillmann mentioned *'amān* 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 Kəfle 1955, 469; Leslau 1989, 114.

of the other adverbial elements.¹¹¹

Textual evidences:

3.4.13.1. **ወካዕበ ፡ አማን ፡ እኅትዮ ።** (Gen. 20:12).

wa-kāʿaba ʾamān ʾəḥtə-ya

<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 *ʾamān* is supposed to give more validation to the reality of the message. But *ʾəmunā* is not to be employed more than once referring to the same verb.

Textual evidences:

3.4.13.2. **አማን ፡ አማን ፡ እብላክ ፡ ከመ ፡ ዘነአምር ፡ ንነግር ።** (John 3:11).

ʾamān ʾamān ʾəbəla-kka kama za-naʾammər nənaggər

<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. **እመኅ ፡ ይበጽኡ ።** (Sir. 31:8).

ʾəmunā yəbaṣṣəḥ

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

‘It will truly take place’.

በ *ba* is the only prepositional element which can be attached initially to *ʾamān* without affecting its lexical meaning. Its graphic structure will not be affected due to the attachment (**በአማን** *ba-ʾamān*).

3.4.14. እስኪ *ʾəsku*

እስኪ *ʾəsku* has a large graphic and phonetic similarity with the preposition **እስከ** *ʾəska*. 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. **እስከ** *ʾəska* is a preposition with the meaning ‘till/ until’ while *ʾəsku* 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.¹¹²

¹¹¹ Dillmann 2006, 386.

¹¹² Dillmann 1865, 751; Kidāna Wald Kəfle 1955, 145; Leslau 1989, 138.

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** *ke* 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:

3.4.14.1. (verb - *ʾasku*) **ንግርኒ ፡ እስኩ ።** (Acts 5:8).

nəgrə-nni ʾasku

<V:Impt:2f.s-PSuff:1c.s> <AInt>

‘Just tell me’.

3.4.14.2. (*ʾasku* + *ke* - verb) **እስኩ-ከ ፡ ንርአዮ ።** (Anp. Ath. (com.) verse 156).

ʾasku-ke nəṛʾayy-o

<AInt-Part> <V:Subj.1c.p-PSuff:3m.s>

‘Let us see him’.

3.4.15. እንከ *ʾanka*

እንከ *ʾanka* is an element with no etymological relation with any verb or noun. Dillmann indicated that it is formed from *ʾan* and *ka* 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. **ንጹሕ ፡ አነ ፡ እንከ ፡ እም ፡ ይእዜሰ ፡ አሐውር ፡ መንገለ ፡ አሕዛብ ።** (Acts 18:6).

nəṣuḥ ʾana ʾanka ʾam yaʾaze -ssa ʾahawwər mangala

<NCom:m.s.Nom> <PPer:1c.s> <Adv> <Prep> <AInt-Part> <V:Imperf.1c.s> <Prep>

ʾahəzāb

<NCom:unm-p.Nom>

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

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

¹¹³ Dillmann 1907, 414.

¹¹⁴ Dillmann 1865, 777; Kidāna Wald Kəfle 1955, 146; Leslau 1989, 142.

ṣaḥaf ʾənka za-təreʾi wəsta maṣḥaf
 <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. **ወኢይሬኢ ፡ እንከ ፡ ብርሃነ ፡ እስከ ፡ ለዓለም ።** (Ps. 48:20).

wa-ʾi-yyəreʾi ʾənka bərḥāna ʾaska la-ʿālam
 <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 **ሰ** *sa/ ssa* is attached to *ʾənka* 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** *mənt*, **ቦኑ** *bonu*, **እፎ** *ʾaffo*, **ናሁ** *nāhu*, **እወ** *ʾəwwa*, **ይእዜ** *yəʾaze* and **አኮ** *ʾakko*), it takes quite often the position before the verb.

Textual evidences:

3.4.15.4. (*ʾənka* - verb) **በእፎ ፡ እንከ ፡ ታጠምቅ ፡ ለእመ ፡ ኢኮንከ ፡ ክርስቶስሃ ።** (John 1:25).

ba-ʾaffo ʾənka tāṭamməq la-ʾamma ʾi-konka
 <Prep-AInt> <Adv> <V:Imperf.2m.s> <Prep-Conj> <PartNeg-V:Perf.2m.s-PSuff.
krastos-ha
 2m.s> <NPro.m.s-PartAcc>

‘How would you then baptize if you are not the Christ?’.

3.4.15.5. (*ʾənka* - verb) **ሰማዕከሙ ፡ ጽርፈቶ ፡ ምንተ ፡ እንከ ፡ ትብሉ ።** (Mark 14:63).

samāʾəkəmu ʾərfat-o mənta ʾənka təblu
 <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?’.

3.4.15.6. (verb - *ʾənka*) **ትፈቅዱኑ ፡ እንከ ፡ አሕይዎ ፡ ለከሙ ፡ ለንጉሠ ፡ አይሁድ ።** (John 18:39).

təfaqəddu-nu ʾənka ʾəhyəw-o la-kəmu la-nəguśa ʾayhud
 <V:Imperf.2m.p-PartInt> <Adv> <V:Subj.1c.s-PSuff:3m.s> <Prep-PSuff:2m.p> <Prep
 NCom:m.s. .ConSt> <NProp:c.p.Nom>

‘Do you want then that I save to you the king of the Jews?’.

3.4.15.7. (°anka - verb) ይእዜኬ ፡ እንከ ፡ ተሰብሐ ፡ ወልደ ፡ እገለ ፡ እመ ፡ ሕያው ። (John 13:31).

yəʔaze -ke °anka tasabbəha walda ʔəg^wāla ʔamma

<AInt-Part> <Adv> <V:Perf.3m.s> <NCom:m.s.ConSt> <NCom:m.p.ConSt>

həyāw

<NCom:f.s.Nom.ConSt> <NCom:unm.s.Nom>

‘Now on, the son of man is glorified’.

3.4.15.8. (verb - °anka + ssa) ኑሙ ፡ እንከሰ ፡ ወእዕርፉ ። (Mark 14:41).

numu °anka-ssa wa-ʔa^crəfu

<V:Impt.2m.p> <Adv-Part> <Conj-V:Impt.2m.p>

‘Then, sleep and take rest’.

Further references: Ezra 5:7 John 12:34, 14:9; John 18:21.

3.4.16. ካዕበ *kāʿəba*, ዓዲ *ʿādi* and ዳግመ *dāgəma*

ካዕበ *kāʿəba* and ዳግመ *dāgəma* are the accusative forms of ካዕብ *kaʿəb*¹¹⁵ and ዳግም¹¹⁶ *dāgəṃ* which are etymologically related with the verbs አመክበበ *ʾamakʿaba* (‘add’ and ‘make double’) and ደገመ *dagama* (‘repeat’ or ‘say or do something again in the same way’). According to Leslau, *kaʿəb* is an origin of the denominative *kaʿaba* ‘make double’.¹¹⁷ Incoherently, ዓዲ *ʿādi* has no etymological affiliation with any verb.¹¹⁸ 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’.¹¹⁹

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 አምጣኑ *ʾamṭāna*, እስመ *ʾasma*, እለ *ʾalla*, እንተ *ʾanta*, እም *ʾəm*, ዘ *za*, ከመ *kama*, ሂ *hi*, ኒ *ni*, ሰ *sa*, ወ *wa*, ኑ *nu*, ሁ *hu* and መ *ma** (*excluding ዳግመ *dāgəma*).

Textual evidences:

3.4.16.1. (Part - verb) ወካዕበ ፡ ተመየጥኩ ፡ ደማስቆ ። (Gal. 1:17).

¹¹⁵ means, literally, ‘two’, ‘second’ and ‘the second one’ Leslau 1989: 156.

¹¹⁶ mean literally: ‘second’ and ‘secondary’.

¹¹⁷ Leslau 2006, 271.

¹¹⁸ Dillmann attested ዓድ *ʿād* as its origin. 1907, 384.

¹¹⁹ Dillmann 1865, 867, 1008, 1131; Kidāna Wald Kəfle 1955, 150, 339; Leslau 1989, 156, 178, 199.

wa-kā'əba tamayaṭku damāsəqo

<Conj-Adv> <V:Perf.1c.s> <Npro:p.s.Acc>

‘And again, I returned to Damascus’.

3.4.16.2. (Part- verb) **ዳግመ ፡ ይመጽእ ፡ በስብሐት ።** (Anp. śallastu (com.) verse 7).

dāgəma yəmaṣṣə' ba-səbḥat

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

‘He will come again in glory’.

3.4.16.3. (verb - Part) **ወርእየዮ ፡ ካዕበ ፡ ይእቲ ፡ ወለት ።** (Mark 14:69).

wa-rəyatt-o kā'əba yə'əti 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. **ወዓዲ ፡ ይደሉ ፡ ከመ ፡ ትሥረዩ ፡ ሎቲ ።** (2 Cor. 2:7).

wa-^cādi yədallu kama-təśrayu 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. Məṣṭir 4:23.

ዓዲ^cādi can provide some more concepts which are not shared by *kā'əba* and *dāgəma*, ‘still’, ‘even’ and ‘yet’.¹²⁰

3.4.16.5. **ወዓዲ ፡ ቦ ፡ መካን ።** (Luke 14:22).

wa-^cādi bo makān

<Conj-Adv> <V:Perf.c> <NCom:unm.s.Nom>

‘There is still place’.

3.4.16.6. **ለእመ ፡ ግዝረተ ፡ እስብክ ፡ ዓዲ ፡ ለምንትኑ ፡ እንከ ፡ እዴገን ።** (Gal. 5:11).

la-^əamma gəzrata 'əsabbək 'ādi la-məntə-nu 'ənka 'əddeggan

<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 Kəfle 1955, 137; Leslau 1989, 178; Yāred Šiferaw 2009, 410.

3.4.16.7. ወበእንቲአሁ ፡ መዊቶ ፡ ዓዲ ፡ ተናገረ ። (Heb. 11:4).

wa-baʾantiʾa-hu mawito ʿādi tanāgara

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

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

It can also play the role of ውጥን ጨራሽ *waṭən ʿarrāš* (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. ወኩሎ ፡ አግረርክ ፡ ሎቱ ፡ ታሕተ ፡ እገሪሁ ፡ አባግዐኒ ፡ ወኩሎ ፡ አልሕምተ ፡ ወዓዲ ፡ እንስሳ ፡ ዘገዳም ። (Ps. 8:6).

wa-kʷallo ʾagrarka l-ottu tāhta ʾəgari-hu

<Conj-PTot.Acc-PSuff:2m.s><V:Perf.2m.s> <Prep-PSuff:3m.s> <Prep> <NCom:unm.

ʾabāgəʿa-ni wa-kʷallo ʾaləḥəmta wa-ʿādi

s.Nom-PSuff:3m.s> <NCom:m.p.Acc-Part> <PTot.Acc> <NCom:f.p.Acc> <Conj-

ʾənsəsā za-gadām

Adv> <NCom:unm.p^s.ConSt> <PRel (g)-NCom:unm.s.Nom>

‘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 *kəmma*

ከመ *kəmma* 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’.¹²¹

Textual evidences:

3.4.17.1. ወከማሁ ፡ ከመ ፡ ተጋደሉ ። (Phil. 1:30).

wä-kamāhu kəmma tgādalu

<Conj-Prep> <Adv> <V:Impt:2m.p>

‘Likewise, you shall suffer the same way’.

¹²¹ Dillmann 1903, 381.

3.4.18. ክሠታ *kəśuta*, ዐውድ *ʿawda* and ገህድ *gahada*

These elements are initially the accusative forms of ክሠታ *kəśuta*, ዐውድ *ʿawda* and ገህድ *gahada* the nouns that are etymologically affiliated with the verbs ክሠተ *kaśata* ('reveal', 'open' and 'make clear'), ያደ *ʿoda* ('go around' or 'revolve') and አግህድ *ʾaghada*/ ገህድ *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 *kəśut*, *ʿawd* and *gahad* can keep the same function if they receive the initial attachment of *ba* in the following forms: በክሠታ *ba-kəśut*, በዐውድ *ba-ʿawd* and በገህድ *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) አላ ፡ አየድዐክሙ ፡ ክሠታ ። (John 16:25).

ʾallā ʾayaddəʿa-kkəmu kəśuta

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

'But I tell you plainly'.

3.4.18.2. (Part - verb) ዐውድ ፡ የሐውሩ ፡ ረሲዓን ። (Ps. 11:9).

ʿawda yaḥawwəru rasiʿān

<Adv> <V:Imperf.3m.p> <NCom:m.p.Nom>

'The wicked prowl openly'.

3.4.18.3. (Part - verb) እግዚአብሔር ፡ ገህድ ፡ ይመጽእ ። (Ps. 49:3).

ʾəgziʾabəherə-ssa gahada yəmašṣəʾ

<NCom:m.s.Nom-Part> <Adv> <V:Imperf.3m.s>

'But the Lord shall come manifestly'.

3.4.18.4. (verb - Part) ወአርአይዋ ፡ ለዛቲ ፡ መጽሐፍ ፡ ገህድ ። (Esther 10:25).

wa-ʾarʾayə-wəwā la-zātti maṣḥaf gahada

<Conj-V:Perf.3m.p-PSuff:3f.s> <Prep-PDem.f.s.Nom> <NCom:f.s.Nom> <Adv>

'And they showed the book publicly'.

¹²² Dillmann 1865, 833, 1000; Kidāna Wald Kəfle 1955, 303, 540, 687; Leslau 1989, 151, 177, 201; Yətbārak Maršā 2002, 195.

3.4.19. **ዮጊ** *yogi*

ዮጊ *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).¹²³ Dillmann testified that its origin is obscure.¹²⁴ It can take the position either before or after a verb.

Textual evidences:

3.4.19.1. (verb - *yogi*) **ወባሕቱ ፡ እፈርህ ፡ ዮጊ ፡ ከመ ፡ አርዌ ፡ ምድር ፡ ዘአስሐታ ፡ ለሐዋን ፡ በጉሕሉት . . . #** (2 Cor. 11:3).

wa-bāḥattu *ʾəfarrəh* *yogi* *kama* *ʾarwe* *mədr*
 <Conj-Conj> <V:Imperf.1c.s> <Adv> <Prep> <NCom:m^s.s.Nom.PSt> <NCom: unm.s
za-ʾaṣḥat-ā *la-ḥewān* *ba-g^wəḥlut*
 .Nom> <PRel-V:Perf.3m.s-PSuff:3f.s> <Prep-NPro.f.s.Nom> <Prep-NCom:unm.s.
 Nom>

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

3.4.19.2. (*yogi* - verb) **ዮጊ ፡ ካዕበ ፡ መጸእየ ፡ ጎቤክሙ ፡ የሐምመኒ ፡ እግዚአብሔር ፡ በእንቲአክሙ #** (2 Cor. 12:21).

yogi *kāʿaba* *maṣiʾəya* *ḥabe-kəmu* *yaḥamməma-nni*
 <Adv> <Adv> <V:Gern.1c.s> <Prep-PSuff:2m.p> <V:Imperf.3m.s-PSuff:1c.s>
ʾəgziʾabəḥer *baʾənti-akəmu*
 <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. **ገጸ** *gaṣṣa*

Originally, it is the accusative form of **ገጸ** *gaṣṣ* which relates to the verb **ገጸወ** *gaṣṣawwa* ‘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’.¹²⁵ The noun *gaṣṣ* can also keep the same function even if *ba* is attached to it initially. In some cases, they occur together in the

¹²³ Dillmann 1865, 1075; Kidāna Wald Kəfle 1955, 145; Leslau 1989, 145.

¹²⁴ Dillmann 1907, 417.

¹²⁵ Dillmann 1865, 1209; Kidāna Wald Kəfle 1955:329.

form of **ገጸ ፡ በገጽ** *gaṣṣa ba-gaṣṣ*.¹²⁶ But in this case, it will be better to explain the combination as ‘face to face’.

Textual evidences:

3.4.20.1. **ርእይዎ ፡ ነቢያት ፡ ለእግዚአብሔር ፡ ወተናጸሩ ፡ ገጸ ፡ በገጽ ።** (Anp. Mar (com.) verse 159).

rəyʾə-wwə nabiyyāt la-ʾəgzīʾabəher wa-tanāṣṣaru

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

gaṣṣa ba-gaṣṣ

3m.p> <Adv> <Prep:-NCom:unm.s.Nom>

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

3.4.21. ግብር *gəbr*

ግብር *gəbr* is originally a noun which is etymologically related with the verb **ገበረ** *gabra* ‘work’, ‘do’, ‘perform’ and ‘make’. In its grammatical aspect, it helps a verb with the meanings ‘must’, ‘shall’, ‘ought to’ and ‘has/ have to...’.¹²⁷

The appropriate verb form which can follow it is the imperfective one. Some significant ACPPIP elements such as **በእንተ** *baʾanta*, **ህየንተ** *həyyanta*, **ከመ** *kama*, **አምላክ** *ʾamṭāna* and **እስመ** *ʾasma* 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. **እስመ ፡ ግብር ፡ ይከውን ፡ ከማሁ ።** (Matt. 24:6).

ʾasma-gəbr yəkaʾwwən kamā-hu

<Conj-Aux> <V:Imperf.3m.s> <Prep-PSuff:3m.s>

‘Because it must happen like this’.

3.4.22. ግብተ *gəbta*

ግብተ *gəbta*¹²⁸ is originally the accusative form of the noun **ግብት** *gəbt* ‘sudden’.¹²⁹ Kidāna Wald Kəfle claimed that it is derived from the verb **ወገበ** *wagaba* ‘come sudden’, ‘happen sudden’. Leslau reformed the verb as *ʾawgaba* ‘arrive suddenly’ or ‘attack

¹²⁶ Leslau 2006, 205.

¹²⁷ Dillmann 1865, 1163; Kidāna Wald Kəfle 1955:298.

¹²⁸ Dillmann 1865, 938; Kidāna Wald Kəfle 955, 376; Leslau 1989, 167.

¹²⁹ Kidāna Wald Kəfle 1955, 376.

suddenly'.¹³⁰ As a nominative noun, *gəbt* receives the combination of any noun,¹³¹ indicating a similar concept with what the accusative *gəbta* reflects. However, this does not enable it to be recognized as an adverbial element like its accusative form *gəbta*.

The principal function of *gəbta* 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:

3.4.22.1. (*gəbta* - verb) **ግብተ ፡ በረቀ ፡ መብረቅ ፡ በቢይ ፡ እም ፡ ሰማይ ፡ ላዕሌየ ።** (Acts 22:6).

gəbta *baraqa* *mabraq* ^o*əm* *samāy* *lā^cle-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. **ግራማ ፡ ሌሊት ፡ ወመጽዓዋ ፡ ይመጽክ ፡ ለሰብእ ፡ ግብተ ።** (Job 4:13).

gərma *lelit* *wa-maṣ^cāmo* *yəmaṣṣə-^o*

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

la-sab^o *gəbta*

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. *ጵቡተ dabbuta* and *ክቡተ kəbuta*

ጵቡተ dabbuta is originally the accusative form of *ጵቡት dabbut* which is related with the verb *ደቡት dabbata* 'be slow', 'bend' and 'put something in secret'. *ክቡተ kəbuta* is also a noun in accusative form. The nominative *ክቡት* is originally related with the verb *ክቡት kabata* 'hide'. Their function is to be used as an adverb with the meanings

¹³⁰ Leslau 2006, 608.

¹³¹ Example: **ሞተ ፡ ግብት** *mota-gəbt* 'sudden death', **ሐተታ ፡ ግብት** *ḥatata-gəbt* 'sudden examination'.

‘clandestinely’, ‘secretly’, ‘privately’ and ‘quietly’.¹³² Leslau fixed its relation with the **ደበወ** *dabaʿwa* ‘be hidden’.¹³³

As an alternative, the nominative **ድቡት** *dəbbut* can be used, taking an initial attachment of *ba* (**በድቡት** *ba-dəbbut*).

Textual evidences:

3.4.23.1. (*ba* + *.dəbbut*) **ወይእኬኒ ፡ ርቱዕ ፡ በድቡት ፡ ንግበሮ ፡ ለዝ ።** (Acts 19:36).

wa-yaʿaze -ni ratu^c ba-dəbbut nəgbarr-o la-za

<Conj-Adv-Part> <NCom:m.s.Nom> <Prep-NCom:unm.s.Nom-PSuff:3m.s> <V:Subj:1c.p> <Prep-PDem:m.s.Nom>

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

3.4.24. **ድኅሪት** *dəhrita*

ድኅሪት *dəhrita* is originally a noun in accusative form. Its origin is related with that of *dəhra*. It is used as an adverb with the meaning of ‘backward’ or ‘backwardly’.

Textual evidence

ወሐሩ ፡ ድኅሪት ፡ ወከደኑ ፡ ዕርቃነ ፡ አቡሆሙ ። (Gen. 9:23).

wa-ḥoru dəhrita wa-kadanu ʿarqāna ʾabu-homu

<Conj-V:Perf.3m.p> <Adv> <Conj-V:Perf.3m.p> <Ncom:unm.s.ConSt>
<Ncom:m.s.Nom-PSuff:3m.p>

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

3.4.25. **ጥንቁቅ** *tənquqa*

It is originally the accusative form of the passive participle **ጥንቁቅ** *tənquq*. It has etymological relation with the verb **ጠንቀቀ** *tanqaqa* ‘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’.¹³⁴ In a sentence, it can precede or follow a verb.

Textual evidence:

3.4.25.1. **ነጊሮታ ፡ አይትከህል ፡ ጥንቁቅ ።** (Haym. (com.) 4:3).

¹³² Dillmann 1865, 1107; Kidāna Wald Kəfle 1955, 335; Leslau 1989, 195.

¹³³ Leslau 2006, 122.

¹³⁴ Dillmann 1865, 1235; Kidāna Wald Kəfle 1955, 504; Leslau 2006, 594.

nagirot-ā ʾi-yyatkahal tənquqa

<V:Inf-PSuff:3f.s> <PartNeg-V:Imperf.3m.s> <Adv>

‘It is absolutely impossible to talk about it’.

3.4.26. ጥዩቅ *təyyuqa*

It is the accusative form of the noun ጥዩቅ *təyyuq*. It has the same root with the verb ጠየቀ *tayyaqa* ‘understand’, ‘comprehend’ and ‘recognize’. It is used as an adverb in expression of certainty, comprehensiveness and intelligibility with the meanings ‘certainly’, ‘comprehensively’ and ‘understandably’.¹³⁵ It mostly modifies verbs, preceding or following them.

Textual evidence:

3.4.26.1. ፈቀደ ፡ መልአክ ፡ ያእምር ፡ ጥዩቅ ፡ በእንተ ፡ ምንት ፡ ያስተዋድዶዎ ፡ አይሁድ ።
(Acts 22:30).

faqada malʾak yāʾmər təyyuqa baʾənta mənt

<V:Perf.3m.s> <NCom:m.s.Nom> <V:Subj.3m.s> <Adv> <Prep> <PInt> <V:Imperf.

yastawāddəyā-wwo ʾayhud

3m.s.p-PSuff:3m.p> <NCom:unm.p.Nom>

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

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

3.4.27. ጽሚት *šəmmīta* and ጽምሚት *šəməmita*

Both elements are originally the accusative forms of ጽሚት *šəmmīta* and ጽምሚት *šəməmita*¹³⁶ which share the same root with the verb ጸመ *šamma*/ ጸመመ *šamama* ‘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 (ጽሚት *šəmmīta*) and four consonants with no gemination (ጽምሚት *šəməmita*). 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’.¹³⁷

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

¹³⁵ Dillmann 1865, 1246; Kidāna Wald Kəfle 1955, 499; Leslau 2006, 600.

¹³⁶ Dillmann 1907, 384.

¹³⁷ Dillmann 1865, 1271; Kidāna Wald Kəfle 1955:146, 759; Leslau 1989, 225.

Textual evidences:

3.4.27.1. **ወይእዚኒ ፡ ጽሚተ ፡ ያውፅኡኝ ፡ ይፈቅዱ ።** (Acts 16:37).

wa-yəʾaze -ni səmmita yāwḏəu-na yəfaqqədu

<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 ፡ ዘትትኅጥኡኒ ።** (Gen. 31:26).

mānta gabarku səməmita za-təṭḥattəʾa-nni

<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. **ፍጡኝ fəṭuna**

Initially, **ፍጡኝ fəṭuna** is the accusative form of the noun **ፍጡን fəṭun**. It has the same root with the verb **ፈጠነ faṭana** ‘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’.¹³⁸ **ሕቀ ሐጃባ, በበሕቅ babbahəq, ክብደ kəbadda**¹³⁹ and **ድቡተ dəbbuta** are its negative counterparts. In a sentence, it can precede or follow a verb.

Textual evidences:

3.4.28.1. (*fəṭuna* - verb) **ዘፍጡኝ ፡ የአምን ፡ ቀሊል ፡ ልቡ ።** (Sir. 19:4).

za-fəṭuna yaʾammən qalil ləbb-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’.

3.4.28.2. (verb - *fəṭuna*) **ጸኢ ፡ ፍጡኝ ፡ እም ፡ ኢየሩሳሌም ።** (Acts 22:18).

ṣā fəṭuna ʾəm ʾiyyarusālem

<V: Impt.2m.s> <Part> <Prep> <NPro:unm.s.Nom>

‘Get out of Jerusalem quickly’.

Further references: 2 Kgs 1:9; Ps. 78:8; Prov. (com.) 23:29; Wisd. (com.) 4:14, 13:32; Luke 14:21.

¹³⁸ Dillmann 1865, 1386; Kidāna Wald Kəfle 1955, 720; Leslau 2006, 171.

¹³⁹ **‘ወይእቲስ ፡ ሐመር ፡ ክብደ ፡ ሐረት ።** - *wa-yəʾəti-ssa ḥamar kəbadda ḥorat* (But the ship had been sailing slowly) Acts 27:6.

Chapter Four: Conjunctions

In this part, the grammatical functions of various conjunctive 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** *hi*, **ኒ** *ni* and **ወ** *wa*

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 *Qəne* schools, they are known as **ዋዊ** *wāwe*.¹⁴¹ Dillmann claimed **ሂ** *hi* to be formed from the root **ሀ** *ha* and **ኒ** *ni* from **ነ** *na*. According to him, *ni* is somehow a stronger conjunction than *hi*.¹⁴² *Aggabāb* does not keep such an implication.

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

Textual evidences:

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

ʾaʾammər-o-hi

wa-qālo-hi

ʾaʾaqqəb

<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*) **ወሐይኒ ፡ ይጸልም ፡ ወወርኅኒ ፡ ደመ ፡ ይከውን ።** (Joel 2:31).

ḏəḥayə-ni

yəṣalləm

wa-warḥə-ni

dama

<NCom:unm.s-Conj> <V:Imperf.m.s> <Conj-NCom:unm.s-Conj> <NCom:unm.s.

yəḱawwən

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

¹⁴⁰ Dillmann 1865, 1, 629, 880; Kidāna Wald Kəfle 1955, 149-150; Leslau 1989, 119, 158.

¹⁴¹ As to mean ‘conjunction’.

¹⁴² Dillmann 1907, 411.

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

4.1.1.3. (*wa* + verb) **ወቀርባ ፡ ወአገዛ ፡ እገሪሁ ፡ ወሰገዳ ፡ ሎቱ ።** (Matt. 28:10).

wa-qarbā *wa-ʾahazā* *ʾagari-hu* *wa-sagadā*

<Conj-V:Perf.3f.p> <Conj-V:Perf.3f.p> <NCom:unm.p.AccPSt-PSuff:3m.s> <Conj-
l-ottu

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

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

Further references: Gen. 43:8; 1 Kgs 1:46; 2 Kgs 14:26; Job 7:3; Ps. 22:4, 104:23, 27; Eccus. 1:21; Sir. 1:26, 15:20; Isa. 14:9, 36:17; Jer. 47:4; Ezek. 8:18, 10:17, 24:13, 15:5; Dan. 3:33; Amos 7:3; Mich. 3:11, 5:2, 6:12 Matt. 1:6, 2:16, 21:32; 25:22; John 6:55, 8:57, 14:7 2; Acts 7:13, 10:45, 27:10; Heb. 9:28, 11:31.

ወ *wa* is profoundly engaged in the attachments of **ከ** *hi* or **ከ** *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 Gəʿəz mostly begin with the conjunction *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. **ርእየኒሂ ፡ ወጸልዑኒሂ ፡ ኪያየሂ ፡ ወአቡየሂ ።** (John 15:24).

rəʾyuni-hi *wa-ṣalʿuni-hi* *kiyāya-hi*

<V:Perf.3m.p-PSuff:1c.s-Conj> <Conj-V:3m.p-PSuff:1c.s-Conj> <PObj:1c.s-Conj>

wa-ʾabu-ya-hi

<Conj-NCom:m.s.Acc-PSuff:1c.s-Conj>

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

Further references: Prov. (com.) 1:28, 4:12; Matt. 18:5; Luke 13:26; John 12:50, 14:19; Gal. 1:12.

4.1.1.5. **ወዘኢ ፡ ይትወለድ ፡ እምኒኪ ፡ ቅዱስ ፡ ውእቱ ።** (Luke 1:35).

wa-za-ni *yətwallad* *ʾəmənnē-ki* *qəddus* *wəʾətu*

<Conj-PRel:m.s-Conj><V:Imperf.3m.s> <Prep-PSuff:2f.s><NCom:m.s.Nom> <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).

warzawku-hi

wa-rasā'ku

<V:Perf.1c.s-PSuff:1c.s-Conj> <Conj-V:Perf.1c.s-PSuff:1c.s>

‘I have been young and now I became old’.

Further references: Deut 32:6; 1 Sam. 2:6; Jer. 7:9; Luke 15:24.

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

wa-nagarku-hi

wa-ʾadḥanku-hi

wa-gaśśaṣku-hi

<Conj-V:1c.s-PSuff:1c.s-Conj> <Conj-V:Perf.1c.s-PSuff:1c.s-Conj> <Conj-V:1c.s-PSuff:1c.s-Conj>

‘And I proclaimed and saved and rebuked’.

4.1.1.8. (noun + *hi* - *wa* + noun + *hi*) **ወበምንዳቤሂ ፡ ወበተሰዶሂ ፡ ወበተጽናሰሂ ።** (2 Cor. 12:10).

wa-ba-mənddābe-hi

wa-ba-tasaddo-hi

wa-ba-taṣnāsə-hi

<Conj-Prep-NCom:unm.s.Nom-Conj> <Conj-Prep-V:Inf:s.Nom-Conj> <Conj-Prep-NCom:unm.s.Nom-Conj>

‘With trouble and with persecution, again with difficulty’.

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

4.1.1.9. (verb + *ni* - *wa* + verb + *ni*) **ወቀተሉኝ ፡ ወዴወደኝ ፡ ወበርበፋኝ ።** (Ezra 9:7).

wa-qatalu-na-ni

wa-dewawu-na-ni

wa-barbaru-na-ni

<Conj-V:Perf.3m.p-PSuff:1c.p-Conj> <Conj-V:Perf.3m.p-PSuff:1c.p-Conj> <Conj-V:Perf.3m.p-PSuff:1c.p-Conj>

‘They still gave us to death and made us captives and yet plundered us’.

4.1.1.10. (noun + *ni* - *wa* + noun + *ni*) **ንጉሥየኝ ፡ ወአምላኪየኝ ።** (Ps. 5:2).

nəguśə-ya-ni

wa-ʾamlāki-ya-ni

<NCom:m.s.Nom-PSuff:1c.s-Conj> <Conj-NCom:m^s.s.Nom-PSuff:1c.s-Conj>

‘My king and my Lord’.

Further references: Ezra 1:11, 3:7; Neh. 13:12; Job 15:10; Ps. 48:3, 50:21; Dan. 3:52; Luke 15:21.

4.1.1.11. (...*ni* - *wa* + ...*hi*) በሥጋሁኒ ፣ ወበእግዚእነሂ ። (Philem. 1:16).

ba-sāgā-hu-ni

wa-ba-ʾagziʾa-na-hi

<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 ፣ ወለደ ፣ ሰሎሞን ። (Matt. 1:6).

wa-dāwītā-ni

nəguś walada

salomonā-hā

<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:

4.1.1.13. (pron. + *hi* - verb) ከመ ፣ እለሂ ፣ ይፈቅዱ ፣ ይገልፉ ፣ እም ፣ ለፌ... ። (Luke 16:26).

kama ʾalla-hi

yəfaqqədu

yəhləfu

ʾəm

lafe

<Conj> <PRel-Conj> <V:Imperf-3m.p> <V:Subj.3m.p> <Prep> <Adv>

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

Further references: Matt. 10:27, 33; Luke 12:11; John 9:8.

4.1.1.14. (pron. + *ni* - verb) ወእለኒ ፣ ተርፉ ፣ አጋዊሆሙ ፣ ካህናት.... ። (Ezra 3:8).

wa-ʾalla-ni

tarfu

ʾahāwi-homu

kāhnat

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

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

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-ʾəgziʾ *ʾiyyasusə-ni* *ḥora* *wəsta* *dabra* *zayt*
 <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. **ወበኩረ ፡ እንስሳሂ ፡ ዘርኩስ ፡ ታቤዙ ።** (Num. 17:15).

wa-bak^wra *ʾənsəsā-hi* *za-rəkus* *tābezzu*
 <Conj-NCom:unm.s.ConSt> <NCom:m^s.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-ʾəhgura *sadomə-ni* *wa-gomorā* *ʾaw^əay-on*
 <Prep-NCom:f^s.p.ConSt> <NPro:unm.s.Nom-Conj> <Conj-NPro:unm.s.Nom-Part>
 <V:Perf. 3m.s-PSuff:3f.p>

‘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 **ኒ nni** (**በደረኒ badara-nni**, **ቀደመተኒ qadamatta-nni** etc.) is not the same in function with the conjunction **ኒ ni** that we discussed up to now.

4.2. Conjunctions expressing Cause

4.2.1. አምጣነ ʾamṭāna, አኩኑ ʾakkonu and እስመ ʾasma

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**. **አኩኑ ʾakkonu** is believed to be a combination of the negative particle **አኮ ʾakko** and the interrogative particle **ኑ nu** while **እስመ ʾasma** is neither a derivation

nor a combined phrase, according to *ʾAggabāb*. But In accordance with Dillmann's observation, *ʾasma* as a causal or justificative element is formed from *sa* and *ma*.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'.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)

4.2.1.1. ወኢአንዝዎ ፡ እስመ ፡ ዓዲ ፡ ኢበጽሐ ፡ ጊዜሁ ። (John 8:20).

wa-ʾi-ʾabazaw-o *ʾasma* *ʾadi* *ʾi-baṣḥa* *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.

Textual evidence: (before the main verb)

4.2.1.2. እስመ ፡ አርመምኩ ፡ በልዎ ፡ አእጽምትዮ ። (Ps. 31:3).

ʾasma *ʾarmamku* *balyā* *ʾaʾšamtə-ya*

<Conj> <V:Perf.1c.s> <V:Perf:3f.p> <NCom:f^s.p-PSuff:1c.s>

'For I kept silence, my bones became old'.

Further references: Ps. 31:2; Rom. 2:12.

Moreover, *ʾasma* can be used solely as a conjunction in expressing a time with the meaning 'when'.

Textual evidence:

4.2.1.3. ተፈላሳክኩ ፡ እስመ ፡ ይቤሉኒ ፡ ቤተ ፡ እግዚአብሔር ፡ ነሐውር ። (Ps. 121:1).

tafaśśāḥku *ʾasma* *yābelu-ni* *beta* *ʾəgzīʾabəḥer*

¹⁴⁴ Dillmann 1907, 415.

¹⁴⁵ Dillmann 1865, 222, 781, 746; Kidāna Wald Kəfle 1955, 127, 129; Leslau 1989, 46, 137, 143; Yāred Šiferaw 2009,388; Yətbārak Marša 2002, 156.

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<V:Perf.1c.s> <Conj> <V:Perf.3m.p-PSuff.1c.s> <NCom:unm.s.ConSt> <NCom:m.
naḥawwər

s.Nom> <V:Imperf.1c.p>

‘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. አ ፡ እኀዮ ፡ እስመ ፡ አነ ፡ በእንተ ፡ ኩሉ ፡ እጼሊ ፡ ለከ ፡ ከመ ፡ ትሥራሕ ፡ ፍኖተከ ።
(3 John 1:2).

’o ’əḥu-ya ’asma ’ana ba’anta k^wallu ’əšelli

<Int> <NCom.m.s.Nom-PSuff.1c.s> <Conj> <PPer:unm.s> <Prep> <PTot.Nom> <V:
la-ka kama tāsṛāḥ fənota-ka

Imperf.1c.s> <Prep-PSuff:2m.s> <Conj> <V:Subj.2m.s> <NCom:unm.s.Acc-PSuff:
2m.s>

‘O, brother, I just pray for you concerning all things so that you may be prosperous in your path’.

አኩ *’akkonu* has at least three basic features. The first one relates to status in a sentence. As it can be seen in the examples above, *’amtāna* and *’asma* shall be attached always to verbs or nouns. But *’akkonu* 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 *’amtāna* and *’asma*, the verb in the subordinate clause is preceded by *’asma* or *’amtāna*.

Thirdly, as a conjunction which is featured out of two different particles, **አኩ** *’akkonu* can provide answer for the action done by the subject in a question form.

Textual evidence:

4.2.1.5. ምንትኑ ፡ ጳውሎስ ፡ ወምንትኑ ፡ አጵሎስ ፡ አኩ ፡ ከማክሙ ፡ ሰብእ ። (1 Cor. 3:5).

māntə-nu pāwəlos wa-māntə-nu ’apəlos ’akko-nu

<AInt-PartInt> <Npro:m.s.Nom> <Conj-AInt-PartInt> <NPro:unm.s.Nom> <Part
kamā-kəmu sabə’

Neg-PartInt> <Prep-PSuff:2m.p> <NCom:unm.p^s.Nom>

‘What is Paul and what is Apollos, are we not men like you?’.

Further references: Ps. 38:11, 61:1; Isa. 66:1; Luke 17:17, 22: 27, 48; John 11:8; Jas. 2:4.

In a subordinate clause with two or more verbs each after a conjunction **ወ** *wa*, the conjunction used to express a cause (*ʾasma* or *ʾakkonu* or *ʾamtāna*) 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 ፡ ተወክፈቶሙ ፡ ውጎበአቶሙ ።** (Heb. 11:34).

ʾasma tawakfatt-omu wa-habatt-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 *mawāʿala*, ሰዐተ *saʿata*, ሶበ *soba*, አመ *ʾama*, ዕለተ *ʿalata*, ዐመተ *ʿamata* and ጊዜ *gize***

Only **መዋዕለ** *mawāʿala* and **ዕለተ** *ʿalata* have etymological affiliation with other words; they have a common root which is related with the verb **ወለ** *waʿala* ‘pass the day’.¹⁴⁶ 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.¹⁴⁷

ሰዐተ *saʿata*¹⁴⁸ is an important element for expressing time of the day or a specific hour. Sometimes, it is represented by **ሰዓ** *saʿā*. **ዕለተ** *ʿalata* is also used as an expression of a day. Thus, they keep the meanings ‘at’, ‘on’, and ‘in’. Indeed, all the remaining elements (except **ሶበ** *soba*) are also used to express time of the day and days. However, their foremost role including that of *soba*¹⁴⁹ 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’.

¹⁴⁶ Dillmann 1865, 389, 925; Kidāna Wald Kəfle 1955,133; Leslau 1989, 76, 165, 211; Yāred Šiferaw 2009,351, 376.

¹⁴⁷ **በዐመተ ፡ ሞተ ፡ ያዝያን ፡ ንጉሥ ፡ ርኢክዎ ፡ ለእግዚአብሔር ።** (Isa. 6:1) *ba-ʿamata mota ʿozayān nəguś rəʾikə-wwə la-ʾgzīʾabəher* ‘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 It is also rarely used to demonstrate unfixed time with the meaning ‘short time/ moment’. Ref. **እስመ ፡ ሕግግን ፡ ዘለሰዐት ፡ ቀሊል** *ʾasma həməmə-na za-la-saʿat qalil* ‘for our light affliction, which is for a moment...’. 2 Cor. 4:17

¹⁴⁹ “It is formed from **ሶ** (there) and **በ** (in)”. Dillmann 1907, 405.

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Three elements namely, *ba*, *ʾəm* and *ʾaska* can be attached to the elements initially, keeping their own meanings ‘by’/ ‘at’, ‘from’ and ‘until’ respectively.¹⁵⁰ Likewise, the particles *ሁ hu*, *ኒ hi*, *ሰ ssa*, *ኒ ni* and *ከ ke* can be suffixed to them.

The elements *ሶባ soba*, *አመ ʾama*¹⁵¹ and *ጊዜ gize* are principally found in written texts having been combined with the elements (*ሶባሁ soba-hu*, *አመሁ ʾama-hu*, *ጊዜሁ 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.

እንተ ʾanta is an exceptional element to be added to *soba* and *gize* initially without introducing any grammatical change.

Textual evidences:

4.3.1.1. *እንተ ፡ ሶባ ፡ ጸዋዕኸዎ ፡ ለእግዚአብሔር ፡ እድገን ፡ እም ፡ ፀርዩ ።* (Ps. 17:3).

ʾanta soba ṣawwāʾkə-wwo la-ʾəgzīʾabəher ʾədəḥən

<PRel> <Conj> <V:Perf.1c.s-PSuff:3m.s> <Prep-NCom:m.s.Nom> <V:Imperf.1c.s>

ʾəm darə-ya

<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 ፡ ጊዜ ፡ ተንሥክ ፡ ሰብእ ፡ ላዕሌን ።* (Ps. 123:2).

ʾanta gize tanśəʾa sabəʾ lāʿle-na

<PRel> <Conj> <V:Perf.3m.s> <NCom:m.s.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:

¹⁵⁰ Leslau 2006, 21.

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) ሶበ ፡ ተንሥኦ ፡ እግዚአብሔር ፡ ለከግኖ ። (Ps 75:9)

soba tanśəʾa ʾəgzīʾabəher la-k^wannəno

<Conj> <V:Perf.3m.s> <NCom:m.s.Nom> <Prep-V:Inf.Nom >

‘When God arose to judge’

4.3.1.4. (*soba* + ... verb) ሶበ ፡ ጸድቅ ፡ እም ፡ ዕውብ ፡ ይድኅን ። (Prov. (com) 11:31).

soba šādəq ʾəm-ʿədub 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 *maṣāʾala*.

Textual evidence:

4.3.1.5. ወሶበ ፡ ጊዜ ፡ እመጽእ ፡ እነ ፡ ባዕድ ፡ ይቀድመኒ ። (John 5:7).

wa-soba gize ʾamaşşə ʾana bāʿəd 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 አመ ፡ ወርኅ ፡ መስከረም *ʾama warḥa maskaram*, ሶበ ፡ ምኑን ፡ እነ *soba mənṇun*, ጊዜ ፡ ንዋም *gize nəwām* etc. (Acts 17:30, 21:26; Anap. Nicean (com) verse 6).

The theory concerning the attachment of the particles *ba*, *ʾəm* and *ʾaska* at the beginning yet function in such cases.

Interestingly, the elements with a pronominal suffix of the third person singular feminine ሶቤሃ *sobehā*, አሜሃ *amehā* and ጊዜሃ *gizehā* are particularly used as adverbs in expression of time with the meanings ‘immediately’, ‘at that very time’ and ‘directly’. In

usage, **ጊዜሃ** *gize-hā* needs the affixation of *ba* to keep the same function. **ሶቤሃ** *sobe-hā* and **አሜሃ** *ame-hā* can occur alone.

Textual evidences:

4.3.1.6. **ወተጠሚቆ ፡ እግዚእ ፡ ኢየሱስ ፡ ሶቤሃ ፡ ወፅኦ ፡ እማይ ።** (Matt. 3:16).

wa-tatamiqo *ʾəgziʾə ʾiyyasus* *sobehā* *wada* *ʾəm-māy*
<Conj-V:Gern.3m.s> <NCom:m.s.Nom> <Nprop:m.s.Nom> <Adv> <V:Perf.3m.s>
<Prep-NCom:unm.s.Nom>

‘Having been baptised, Jesus came up immediately from the water’.

4.3.1.7. **ወፈረየ ፡ ፍሬ ፡ አሜሃ ፡ አስተርአየ ፡ ክርዳድኒ ።** (Matt. 13:26).

wa-faraya *fəre* *ʾamehā* *ʾastarʾaya* *kərdādā-ni*
<Conj-V:Perf.3m.s> <NCom:m.s.Nom> <Adv> <V:Perf.3m.s> <NCom:m.s.Nom
Conj>

‘It bore grain, the tare also became evident at the same time’.

4.3.1.8. **ወኅደጋ ፡ በጊዜሃ ።** (Acts 16:18).

wa-ḥadag-ā *ba-gizehā*
<Conj-V:Perf.3f.s-Psuff:3f.s> <Prep-Adv>

‘And it left her immediately’.

Further references: Matt. 21:19, 20, 25:15.

4.3.2. ቅድመ *qədma*

ቅድመ *qədma* in such a case is a noun in status constructus. The nominative **ቅድም** *qədm* (*qdm*) is the root of the verb **ቀደመ** *qadama* ‘precede’, ‘be first’ and ‘come before’.

Interestingly, *qədma* is one of the two exclusive ACPPIP elements that can be categorized into three lexical categories of adverbs, conjunctions and prepositions. Leslau considers it to be a conjunction only when *ʾəm* is prefixed to it while Dillmann identified it only as preposition and an adverb.¹⁵²

As a conjunctive element, it is added to jussives with or without an initial attachment of **እም** *ʾəm*, and as a prepositional element, it is attached to the non-verbal items with or without *ba*. Distinctively, when it is used as an adverb, it occurs alone.¹⁵³

¹⁵² Dillmann 1907, 383, 400; Leslau 2006, 421.

¹⁵³ Dillmann 1865, 462-463; Kidāna Wald Kəfle 1955, 150-151; Leslau 1989 90; Yāred Šiferaw 2009, 351; Yətbārak Maršā 2002, 157.

Conjunctions

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 ሰብ *soba*.

Textual evidence:

4.3.2.1. **ዘሀሎ ፡ እም ፡ ቅድመ ፡ ይትፈጠር ፡ ዓለም ።** (Ps. 54:15).

za-hallo ፻*am* *qadma* *yətfatar* ፻*alam*

<PRel-V:Perf.3m.s> <Prep> <Conj> <V:Subj.3m.s> <NCom:m^s.s.Nom>.

‘He who was before the world was created’.

Further references: Anap. Nicean (com) verse 17; Gdl.Qaw 3:19.

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 ፡ ዓለም ፡ ይትፈጠር ።**

za-hallo ፻*am* *qadma*^c *alam* *yətfatar*

<PRel-V:Perf.3m.s> <Prep> <Conj> <NCom:m^s.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** *qadma* 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, **ቅድመኒ** *qadma-hi*, **ቅድመኒ** *qadma-ni*, **ቅድመሰ** *qadma-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. **ቅድመ ፡ ተኳነን ፡ ምስለ ፡ እኅኅ ።** (Matt. 5:24).

qadma *tak^wānan* *məsla* ፻*əhu-ka*

<Adv> <V:Impt.2m.s> <Prep> <NCom:m.s.Nom-PSuff:2m.s>

‘First, be reconciled to your brother’.

In all cases, it expresses a contradicting meaning against **ድኅረ** *dəḥra*.

4.3.3. እስከ *ʾaska*

እስከ *ʾaska* 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 *ʾas* and *ka*.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** *ʾaska* 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. - *ʾaska* + Perf.) **ወእነብብ ፡¹⁵⁷ ተዝካረ ፡ ስእለቶሙ ፡ እስከ ፡ ደቀሰኩ ።**
(Enoch (com.) 33:37).

wa-ʾanabbəb tazkāra *səʾlat-omu* *ʾaska daqqasku*

<Conj-V:Imperf.1c.s> <NCom:m.s.ConSt> <NCom:unm.s.Nom> <Conj> <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. Məšṭir 2:30.

¹⁵⁴ Dillmann 1907, 395.

¹⁵⁵ Dillmann 1865, 750; Kidāna Wald Kəfle 1955, 244; Leslau 1989, 137; Yətbārak Maršā 2002, 161.

¹⁵⁶ In the tradition, it is known as **ፍጻሜ ፡ ያለው ፡ እስከ** *fəṣṣāme yāllaw ʾaska* and **ፍጻሜ ፡ የሌለው ፡ እስከ** *fəṣṣāme yalellaw ʾaska*.

¹⁵⁷ Describing the occurrences happened is the common use of an imperfective verb in Gəʿəz 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 *ʾaska*, if it is in the past form. The following sentence is similarly structured: **ወተለውከዋ ፡ በድኅሪ ፡ ወመጸእኩ ፡ ኀቢክሙ ፡ ዘከሙ ፡ ትሬእዩኒ ። ወእይትናገር ፡ ምስሌሃ ፡ እስመ ፡ አኀዘኒ ፡ ፍርሀት ፡ ወድንጋዒ ።** *wa-talawkeww-ā ba-dəḥre-hā wa-maṣāʾku ḥabe-kəmu za-kama-təreʾəyu-ni wa-ʾiyyətnāggar məsle-hā ʾasma ʾaḥaza-nni fərḥat wa-dəngāde* ‘Then, I followed after her and came to you as you see me. I was not talking with her because I was afraid’ Gdl.Qaw 4:46.

4.3.3.2. (Perf. - *ʾaska* + Imperf.) **አጎዝከዎ ፡ ወኢየጎድጎ ፡ እስከ ፡ ሶባ ፡ አባእከዎ ፡ ውሱተ ፡ ቤተ ፡ እምየ ።** (S. of S. 3:4).

ʾahazkə-wwo wa-ʾi-yyahaddə-go ʾaska soba

<V:Perf.1c.s-PSuff:3m.s> <Conj-PartNeg-V:Imperf.1c.s> <Conj> <Conj> <V:Imperf.

ʾabaʾəkəww-o wəsta beta ʾammə-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.

4.3.3.3. (Impt. - *ʾaska* + Imperf.) **አንትሙሰ ፡ ንበሩ ፡ ሀገረ ፡ ኢየሩሳሌም ፡ እስከ ፡ ትለብሱ ፡ ጎይለ ፡ እም ፡ አርያም ።** (Luke 24: 49).

ʾantəmu-ssa nəbaru hagara ʾiyyarusālem ʾaska

<PPer: 2m.p-Part> <V:Impt:2m.p> <NCom: unm.s.ConSt> <NCom:pl.s.Nom>

təlabbasu hayla ʾəm ʾaryām

<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 *ʾaska*, 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. **ኢተመይጠ ፡ ቋፅ ፡ እስከ ፡ አመ ፡ ነትገ ፡ ማየ ፡ አይኅ ።** (Gen. 8:7).

ʾi-tamayta q^wā^c ʾaska ʾama natga māya ʾayəḥ

<PartNeg-V:Perf.3m.s> <NCom:m.s.Nom> <Conj> <Conj> <V:Perf.3m.s> <NCom: m^s.s.ConSt> <NCom:unm.s.Nom>

‘A raven did not come back until the flood was dried up’.

4.3.3.5. **ኢወለደት ፡ ሜልኮል ፡ እስከ ፡ አመ ፡ ሞተት ።** (2 Sam. 6:23).

ʾi-waladat meləkol ʾaska 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’.

Further references: Deu. 3:20; Luke 9:4.

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, *ʾaska* 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 *ʾaska* is called *fəṣṣāme yalellaw ʾaska*.

On the attachment to other words, *ʾaska* can be attached to verbs or nouns either directly or indirectly being accompanied by any one of the following six elements **ለ** *la*, **ሶበ** *soba*,¹⁵⁸ **ነ** *na*, **ነበ** *haba*, **አመ** *ʾama*; **ኬ** *ke* and **ጊዜ** *gize*. Each particle accompanies *ʾaska* in different cases, *la* in expression of things and situations; **ነበ** *haba* in expression of place and **አመ** *ʾama* in expression of time. Only **ነ** *na* can come after it in all cases.

Textual evidences:

4.3.3.6. **ፍቅር ፡ ሰሐቦ ፡ ለወልድ ፡ ነያል ፡ እመንበሩ ፡ ወከብጽሖ ፡ እስከ ፡ ለሞት ።**
(Anap.Mary (com.) verse 124).

fəqr *saḥab-o* *la-wald* *ḥayyāl*
<NCom:m.s.Nom> <V:Perf.3m.s-PSuff:3m.s> <Prep-NCom:m.s.Nom> <NCom:m.s.
ʾəm-manbar-u *wa-ʾabṣəḥ-o* *ʾaska* *la-mot*
Nom><Prep-NCom:unm.s.Nom-PSuff:3m.s> <Conj-V:Perf.3m.s-PSuff:3m.s> <Prep>
<Prep> <NCom:unm.s.Nom>

‘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 ፡ አብጽሖሙ ፡ ቤተልሔም ።** (Matt. 2:9).

wa-nāhu *kokab* *za-rəʿyu* *ba-məśrāq*
<Conj-PartPres> <Ncom:m^s.s.Nom> <PRel-V:Perf.3m.p> <Prep-NCom:unm.s.Nom>
yəmarraḥ-omu *ʾaska* *soba* *ʾabṣəḥ-omu* *betaləḥem*
<V:Imperf.3m.s-PSuff:3m.p> <Conj> <Conj> <V:Perf.3m.s-PSuff:3m.p> <Npro>

¹⁵⁸ Dillmann 1907, 416.

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. **ወእግዚአ : አባግዕ : አርመመ : እስከ : ተዘርዘሩ : ኩሉ : አባግዕ : ገዳመ ።** (Enoch (com.) 33:17).

wa-ʾəgziʾa *ʾabāgʿə* *ʾarmama* *ʾaskana* *tazarzaru*
<Conj-NCom:m.s.ConSt> <NCom:m.p.Nom> <V:Perf.3m.s> <Conj> <V:Perf.3m.p>

kʷəllu *ʾabāgʿə* *gadāma*
<ProTot.Nom> <NCom:m.p.Nom> <NCom:unm.s.Acc>

‘And the owner of the sheeps was silent until the sheeps were scatered in the wilderness’.

4.3.3.9. **ኢያአመራ : ዮሴፍ : ለማርያም : እስከ : አመ : ወለደት : ወልደ : ዘበኩራ ።** (Matt. 1:21).

ʾi-yyāmar-ā *yosef* *la-mārəyām* *ʾaska*
<PartNeg-V:Perf.3m.s-PSuff:3f.s> <NPro:m.s.Nom> <Prep-NPro:f.s.Nom> <Conj>

ʾama *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 Gəʿəz literature. It can be expressed as *ʾaska* + subject/ object + verb.

Textual evidence:

4.3.3.10. **ወርኢኩ : እስከ : መንበር : ተሐንጸ : በምድር ።** (Enoch (com.) 34:1).

wa-rəʾiku *ʾaska* *manbar* *taḥanša* *ba-mədr*
<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 **ወርኢኩ : እስከ : ተሐንጸ : መንበር : በምድር ።** *wa-rəʾiku ʾaska taḥanša manbar ba-mədr*. However, both give the same meaning, ‘And I saw until a throne was built on the earth’.

When *ʾaska* is combined with nouns with the intercession of *la* as a mediator, the verb **በጽሐ** *baṣḥa* may appear in the translation. The following textual statement is a good reference for this.

Conjunctions

Textual evidence:

4.3.3.11. ተከዘት ፡ ነፍሰዩ ፡ እስከ ፡ ለሞት ። (Mark 14:34).

takkazat nafsə-ya ʾaska la-mot

<V:Perf.3f.s> <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 *ʾaska*, the interrogative particles **ማእዜ** *māʾaze* and **አይ** *ʾay* are the most important supplementary elements to be attached to the element, initially. In such a combination, the other interrogative particle **ኑ** *nu* can accompany *ʾay* and *māʾaze*. Its combination with *ʾay* concerns time, place, person, thing and situation.

Examples: **እስከ ፡ አይ/ኑ ፡ ሰዐት** *ʾaska ʾāy/-nu saʿat* → ‘until which time?’

እስከ ፡ አይ/ኑ ፡ መካን *ʾaska ʾāy/-nu makān* → ‘to which place?’

እስከ ፡ አይ/ኑ ፡ ብእሲ *ʾaska ʾāy/-nu bəʿsi* → ‘upto which person?’

እስከ ፡ አይ/ኑ ፡ ደብር *ʾaska ʾāy/-nu dabr* → ‘upto which mountain?’

እስከ ፡ አይ/ኑ ፡ ድልቅልቅ *ʾaska ʾāy/-nu dələqləq* ‘until which disaster?’

The combination with **ማእዜ** *māʾaze* 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 ፡ ሕያው ፡ እስከ ፡ ማዕዜኑ ፡ ታኩብዱ ፡ ልበክሙ ። (Ps. 4:2).

daqiqā ʾəgʷāla ʾamma ḥəyʾāw

<NCom:m.p^s.ConSt> <NCom:m.s.ConSt> <NCom:m.s.ConSt> <NCom:m.s.Nom>

ʾaska māʾaze-nu tākabbaddu ləbba-kəmu

<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. ወእስከ ፡ ማእዜኑ ፡ እትዳገሠክሙ ። (Matt. 17:17).

wa-ʾaska māʾaze-nu ʾətʿeggaśa-kkəmu

<Conj-Prep> <AInt-PartInt> <V:Imperf.1c.s-PSuff:2m.p>

‘And how long shall I keep patience on you?’.

4.3.4. እንዝ ምንድን

Dillmann analysed it as a compound of ምን 'there' and the relative pronoun *za*.¹⁵⁹ But according to ምንድን ምንድን¹⁶⁰ 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 ምንድን in its perfective form is ሁሉ *hallo*/ ሁሉዎ *hallawa* 'be', 'exist', 'live'. Otherwise, it is commonly attached to imperfectives only. Its attachment to ሁሉ *hallo*/ ሁሉዎ *hallawa* is enormously used in different texts. It is also attached to the existential affirmative ብ *bo* and its negation አልብ ምንድን *albo* as well as to the personal pronoun/ copula ውእቱ *wə'atu* including its negation አኩ ምንድን *akko*.¹⁶¹ Let us see the following textual accounts.

Textual evidences:

4.3.4.1. እንዝ ፡ ሁሉክ ፡ ከሉላሄ ። (Anap.John (com.) verse 28).

ምንድን *hallo-ka* *k^wəllabe*

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

'Since you are existing always'.

Further references: Matt. 5:25; Gdl.Qaw 1:37, 42.

4.3.4.2. ከማሁ ፡ ዘይትሌቃሕ ፡ ሥርናየ ፡ እንዝ ፡ ቦ ፡ ውስተ ፡ ክምሩ ። (Prov. (com.) 20:4).

kamā-hu *za-yətleqqāḥ* *śarnāya* ምንድን *bo*

<Prep-PSuff:3m.s> <PRel-V:Imperf.3m.s> <NCom:unm.s.Acc> <Conj> <ExAff.3m.s>

wəsta kəmr-u

<Prep> <NCom:unm.s.Nom>

'Whoever borrows wheat since he has in his heap is like him'.

4.3.4.3. እንዝ ፡ አልቦ ፡ ዘይድኅን ፡ ወዘይባልሕ ። (Ps. 7:2).

ምንድን ምንድን *albo* *za-yādəḥən* *wa-za-yəbālləḥ*

<Conj> <ExNeg> <PRel-V:Imperf.3m.s> <Conj-PRel-V:Imperf.3m.s>

¹⁵⁹ Dillmann 1907, 419.

¹⁶⁰ Dillmann 1865, 778; Kidāna Wald Kəfle 1955,139; Leslau 1989, 34

¹⁶¹ According to the tradition of the Qəne Schools, they are considered as special verbs, and are known as ነባር አንቀጽ *nabbar anqas*. 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. **ወረኢኩ ፡ ኀበ ፡ ሰብኢዩ ፡ እንዘ ፡ እባርኮ ፡ ለእግዚአ ፡ ዓለማት ።** (Enoch (com.) 27:21).

wa-boʿku *ḥaba sabʾə-ya* *ʾanza* *ʾəbārrək-o*
 <Conj-V:Perf.1c.s> <Prep> <NCom:unm.p^s.Nom-PSuff:1c.s> <Conj> <V:Imperf.1c.s-
la-ʾəgziʾa *ʿālamāt*

PSuff:3m.s> <Prep-NCom:m.s.ConSt> <NCom:unm.p.Nom>

‘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 ፡ ብዙኅ ፡ ኀይልክ ፡ ሐሰዉክ ፡ ጸላዕትክ ።** (Ps. 65:3).

ʾanza bəzuḥ *ḥaylə-ka* *ḥassawu-ka* *ṣalāʿtə-ka*
 <Conj> <NCom:m.s.Nom> <NCom:unm.s.Nom-PSuff:2m.s> <V:Perf.3m.p-PSuff:
 2m.s> <NCom:m.p-PSuff:2m.s>

‘While much is your power, your enemies did lie to you’.

The initial attachment of **መጥነ** *maṭana* and **አምጥነ** *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. **አምጥነ ፡ እንዘ ፡ ብክሙ ፡ ብርሃን ፡ እመኑ ፡ በብርሃን ።** (John 12:36).

ʾamṭāna *ʾanza* *bə-kəmu* *bərḥān* *ʾəmanu* *ba-bərḥān*
 <Conj> <Conj> <ExAff.PSuff:2m.p> <NCom:unm.s.Nom> <V:Impt:2m.p> <Prep-
 NCom:unm.s.Nom>

‘While you have a light, believe in light’.

Conjunctions

During its combination with the verb *hallo/ hallawa*, the concept of the the following verb will be expressed in a gerund or an infinitive form.

Textual evidence:

4.3.4.8. እንዘ ፡ ሀሎ ፡ ሳኦል ፡ ይነግሥ ፡ ላዕሌን ። (2 Sam. 5:2).

ʾanza hallo sāʾol yəṇaggəs lāʿle-na

<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 ፡ በአዕይንጉየ ፡ እንዘ ፡ እነውግ። (Enoch (com.) 30:14).

wa-kāʾəba rəʾiku ba-ʾaʿəyyəntə-ya ʾanza ʾənawwəm

<Conj-Adv> <V:Perf.1c.s> <Prep-NCom:unm.p.Nom-PSuff:1c.s> <Conj> <V:Imperf.1c.s>

‘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. Məšṭir 4:34; Gdl.Qaw 1:38.

4.3.5. ድኅረ ልቅራ

In this case, *ድኅረ ልቅራ* is a noun in status constructus. The nominative *ድኅረ ልቅራ* is related with the verb *ድኅረ ልቅራ* or *ተድኅረ ልቅራ* ‘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, *ቅድመ ልቅራ* 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 *ʾəm* can be attached to it initially. At this time, *ድኅረ ልቅራ* shall take the medial position. However, no grammatical change is introduced due to the attachment.

Textual evidence:

¹⁶² Dillman 1907, 401; Leslau 2006, 129.

4.3.5.1. አልያስ ፡ አንሥኦ ፡ ለወልደ ፡ መበለት ፡ እም ፡ ድኅረ ፡ ሞተ ። (M. Məšīr 17:21).

ʾeləyās

ʾansə-ʾo

la-walda-maballat

<NPro:m.s.Nom> <V:Perf.3m.s-PSuff:3m.s> <Prep-NCom:m.s.ConSt-NCom:f.s.

ʾəm dəhra mota

Nom> <Conj> <Conj> <V:Perf.3m.s>

‘Elijah caused the widow’s son to arise after he died’.

Further references: Matt. 10:28, 11:6 John 21:14, 15.

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’,¹⁶³ 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) ለክሰ ፡ ወለወልድክ ፡ ትገብሪ ፡ ድኅረ ። (1 Kgs 17:13).

la-ki-ssa

wa-la-waldə-ki

təgabbəri

dəhra

<Prep-PSuff:2f.s-Part>

<Conj-Prep-NCom:m.s.Nom-PSuff:2f.s>

<V:Imperf.2f.s>

<Adv>

‘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-dəhra

fannaṡa

ḥabe-homu

wald-o

<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’.

Further references: Matt. 25:15; John 13:36.

Idiosyncratically, the nominative form *dəhr* can play the same role if a proper preposition of place such as መንገለ *mangala*, በ *ba*, ኀበ *ḥaba*, እም *ʾəm* and እንተ *ʾənta* 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 dəhr* ኀበ ፡ ድኅር *ḥaba dəhr* ‘towards back’, በድኅር *ba dəhr* ‘at the back’, ‘behind’, እም ፡ ድኅር *ʾəm dəhr* ‘from behind’ and እንተ ፡ ድኅር *ʾənta dəhr* ‘backward’.

Textual evidences:

4.3.5.4. ሐረ ፡ እም ፡ ድኅራየ ፡ ሰይጣን ፡ እስመ ፡ ኮንከ ፡ ማዕቀፍየ ። (Matt. 16:23).

¹⁶³ Dillmann 1865, 1109; Kidāna Wald Kəfle 1955: 134; Leslau 1989, 196; Yətbārak Maršā 2002, 159.

Conjunctions

hur *ʾəm* *dəhre-ya* *sayṭān* *ʾasma* *konka*
 <V:Impt.2m.s> <Prep> <prep-PSuff:1c.s> <NPro:m.s.Nom> <Conj>

māʿəqafə-ya

<V:Perf.2m.s> <NCom:unm.s.Acc-PSuff: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 ተአምሩ ፡ ከመ ፡ ድኅሬሃ ፡ ፈቀደ ፡ ይረስ ፡ በረከተ ። (Heb. 12:17).

taʾamməru *kama* *dəhre-hā* *faqada* *yəras* *barakata*

<V:Imperf.2m.p> <Conj> <Prep-PSuff: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 *hi* 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’.¹⁶⁴ 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 ኃ *hi* and ኃ *ni*.

Textual evidences:

4.4.1.1. ትሰምዑ ፡ ወኢትሉብዉ ። (Matt. 13:14).

təsaamməʿu *wa-ʾi-təlebbəwu*

<V:Imperf.2m.p> <conj-PartNeg-V:Imperf.2m.p>

‘You hear but you do not comprehend’.

4.4.1.2. ለወልደ ፡ እንሰ ፡ እመ ፡ ሕያውሰ ፡ አልቦቱ ፡ ኀበ ፡ ያሰምክ ፡ ርእሶ ። (Matt. 8:20).

la-walda *ʾəgʷala* *ʾamma* *həyəw-ssa*

¹⁶⁴ Dillmann 1865, 321, 880; Kidāna Wald Kəfle 1955:140; Leslau 1989, 64, 198; Tropper 2002, 146.

<Prep-NCom:m.s.ConSt> <NCom:unm.p.ConSt> <NCom:f.s.ConSt> <NCom:m.s.

ʾalbo-ttu *ḥaba* *yāsammək* *rəʾso*

Nom-Part> <PartNeg-PSuff:3m.s> <Conj> <V:Imperf.3m.s> <NCom:unm.s.Acc>

‘But the son of man has nowhere to lay his head’.

4.4.1.3. አንትሙስ ፡ ኢትሰምዑኒ ። (John 8:46).

ʾantəmu-ssa *ʾi-təsamməʿu-ni*

<PPer:2m.p-Conj> <PartNeg-V:2m.p-PSuff:1c.s>

‘But you do not listen to me’.

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:

4.4.1.4. ሰማይ ፡ ወምድር ፡ የኃልፍ ፡ ወቃልየሰ ፡ ኢየኃልፍ ። (Matt. 24:34).

samāy *wa-mədr* *yahalləf* *wa-qālə-ya-ssa*

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

ʾi-yyahalləf

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

‘Heaven and earth will pass away but my word will not pass away’.

4.4.1.5. ወዳዊትስ ፡ ንጉሥ ፡ ልህቀ ፡ ውኃለፈ ፡ መዋዕሊሁ ። (1 Kgs 1:1).

wa-dāwīt-ssa *nəguś* *ləḥqa* *wa-ḥalafa* *maṣwāʿli-hu*

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

<NCom: unm.s.Nom-PSuff:3m.s>

‘However, King David became old, and his age passed’.

Further references: 1 Kgs 1:4, 10; Matt. 1:19 Matt. 6:33, 25:30, 26:11 John 7:17,18, 8:14 1 Pet. 1:25.

4.4.2. ባሕቱ *bāḥattu*, ኣላ *ʾallā* and ዳኣሙ *dāʾəmu*

Leslau connected *bāḥattu* with the verb ብሕተ *baḥta* or ብሕተ *bəḥta* ‘be alone’.¹⁶⁵ But in accordance with the *ʾAggabāb* tradition none of them has a relation with any verb or

¹⁶⁵ Leslau 2006, 92.

noun. They are used as adversative conjunctions with the meanings ‘but’, ‘however’ and ‘but rather’.¹⁶⁶

Bāḥattu and *ʾallā* are not attached to any word or phrase but occur alone just before or after a verb or a noun. *Dāʾamu* also occurs quite often alone. But, in some cases, it receives the initial attachment of **እንበለ** *ʾanbala* or **ዘእንበለ** *za-ʾanbala* to express the notion of ‘unless’ or ‘otherwise’. None of them can begin a new sentence.

Textual evidences:

4.4.2.1. **ገሥደሰ ፡ ገሠደኒ ፡ እግዚአብሔር ፡ ወለሞትሰ ፡ ባሕቱ ፡ ኢመጠወኒ ።** (Ps. 117:15).

gaśśəso-ssa *gaśśaša-nni* *ʾagziabəher* *wa-la-mot-ssa*

<V:Inf.Acc-Conj> <V:Perf.3m.s-PSuff.1c.s> <NPro:m.s.Nom> <Conj-Prep-NCom:

bāḥattu *ʾi-maṭṭawa-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).

ʾakko *za-motat* *ḥədan ʾallā* *tənaʾwəwəm*

<PartNeg> <Prel-V:Perf.3m.s> <NCom:f^s.s.Nom> <Conj> <V:Imperf.3f.s>

‘The child is not dead but sleeping’.

4.4.2.3. **ኢመጸእኩ ፡ ከመ ፡ እስዐሮሙ ፡ ለኦሪት ፡ ወለነቢያት ፡ ዘእንበለ ፡ ዳእሙ ፡ ከመ ፡ እፈጽሞሙ ።** (Matt. 5:17).

ʾi-maṣāʾəku *kama ʾəsʿarr-omu* *la-ʾorit*

<PartNeg-V:Perf.1c.s> <Conj> <V:Subj.1c.s-PSuff.3m.p> <Prep-NCom:m^s.s.Nom>

wa-la-nabiyāt *za-ʾanbala-dāʾamu* *kama ʾəfaṣṣəmm-omu*

<Conj-Prep-NCom:m.p.Nom> <PRel-Conj-Conj> <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 ፡ ዘኅረይክሙኒ ፡ አላ ፡ አነ ፡ ኅረይኩክሙ ።** (John 15:16).

ʾakko *ʾantəmu* *za-ḥaraykəmu-ni* *ʾallā ʾana ḥarayku-kəmu*

<PartNeg> <PPer:2m.p> <PRel-V:Perf.2m.p-PSuff.1c.s> <Conj> <PPer:1c.s>

<V:Perf.1c.s-PSuff.2m.p>

‘You did not choose me, but I chose you’.

¹⁶⁶ Dillmann 1865, 496, 718, 1121; Kidāna Wald Kəfle 1955, 136; Leslau 1989, 96, 132, 198; Yāred Šiferaw 2009,352, 381; Yətbārak Maršā 2002,164.

Further references: 1 Kgs 2:1; Ps. 61:5; Luke 9:24; Rom. 3:31; 2 Cor. 4:18.

Besides, *dāʾamu* has especially one more function. It can be used as ‘only’.

Textual evidence:

4.4.2.5. እሉኑ ፡ ደቂቅኑ ፡ ዳእሙ ። (1 Sam. 16:11).

ʾallu-nu daqiqə-ka dāʾamu

<PPer:m.p.Nom-Int> <NCom:m.p-PSuff:2m.s> <Conj>

‘Are only these your sons?’.

Further references: Luke 6:32; Acts 18:25; Rom. 3:30, 4:9; 2 Cor. 5:9; Gal. 6:13.

4.5. Disjunctive Conjunctions

4.5.1. ሚመ mimma and ኣው ʾaw

ሚመ *mimma* is supposed to be a combination of the interrogative *mi* ‘how’ or ‘what’ and the particle *ma*.¹⁶⁷ ኣው 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 ወሚመ *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:

4.5.1.1. ኣንተኡኣ ፡ ዘይመጽእ ፡ ወሚመ ፡ ቦኑ ፡ ካልዕ ፡ ዘንሴፈው ። (Luke 7:19).

ʾanta-nu-ʾa za-yəmaṣṣəʾ wa-mimma bo-nu kāləʿ

<PPer:2m.s-PartInt-Part> <Prel-V:Imperf.3m.s> <Conj-Conj> <V:c-PartInt> <NCom:

za-nəseffaw

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. ኣው ፡ ለየማን ፡ ኣው ፡ ለጸጋም ። (1 Kgs 3:42).

¹⁶⁷ Tropper 2002, 145.

¹⁶⁸ Dillmann 1865, 142; Kidāna Wald Kəfle 1955, 148; Leslau 1989, 28.

¹⁶⁹ Dillmann 1907, 410.

^ʾ*aw* *la-yamān* ^ʾ*aw* *la-ṣagām*
 <Conj> <Prep-NCom:unm.s.Nom> <Conj> <Prep-NCom:unm.s.Nom>

‘Either to right or to left...’.

Further references: Gen. 30:28, 31:28; Luke 13:4; Jas. 4:5.

4.6. Consecutive Conjunctions

4.6.1. በዘ *baza*

በዘ *baza* has no origin related with a verb. It is just a combination of the preposition በ *ba* and the relative pronoun ዘ *za*.¹⁷⁰ 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 ፡ አጎሥሥ ፡ በዘየሐይዉ ። (1 Cor. 10:33).

^ʾ*asma* *tadlā* *bəzuḥān* ^ʾ*aḥaśśəs* *baza-yahayyəwu*
 <Conj> <NCom:unm.s.ConSt-NCom:m.p.Nom> <V:Imperf.1c.s> <Conj-

V:Imperf.3m.p>

‘For I seek the pleasure of many so that they might be saved’.

Further references: Luke 19:47; Acts 17:27; 2 Cor. 2:3; Gal. 6:4; Eph. 6:11; 2 Pet. 1:4; Rev. 2:21.

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 ፡ ኩሉ ፡ በዘወድአ ፡ ሞተ ፡ ኩሉ ። (2 Cor. 5:14).

^ʾ*asma* ^ʾ*aḥadu* *mota* *bezā* *k^wallu*
 <Conj> <NumCa:m.s.Nom> <V:Perf.3m.s> <NCom:unm.s.ConSt>
 <ProTot:m^s.Nom>

baza-waddəʾa *mota* *k^wallu*
 <Conj-Adv> <V:Perf.3.m.s> <Ptot:m^s.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 ዘ *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 Kəfle 1955, 131; Yāred Šiferaw 2009,404; Yətbārak Marša 2002, 158-9.

4.6.1.4. **ይእቲኒ ፡ ሣራ ፡ ረከበት ፡ ጎይለ ፡ ታውጽእ ፡ ዘርዐ ፡ እንዘ ፡ መካን ፡ ይእቲ ፡ በዘረሥአት ።** (Heb. 11:11).

yəʾəti-ni sārā rakabat ḥayla tāwṣəʾ
 <PPer:f.s.Nom-Conj> <Npro:f.s.Nom> <V:Perf.3f.s> <NCom:unm.s.Acc> <V:Subj.3f.s> <NCom:unm.s.Acc> <Conj> <NCom:f.s.Nom> <Copu:f.s> <Conj-V:Perf.3f.s>
zarʿa ʾənza makkān yəʾəti baza-raśat
 ‘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’.

ወእንተሰ ፡ አውሰበት ፡ ትኄሊ ፡ ንብረተ ፡ ዝ ፡ ዓለም ፡ በዘታደሉ ፡ ለምታ ። (1 Chr. 7:34).

wa-ʾənta-ssa ʾawsabat təḥelli nəbrata zə
 <Conj-PRel-Part> <V:Perf.f.s> <V:Imperf.3f.s> <NCom:unm.s.ConSt> <PDem:m.s.No
ʿālam baza-tādallu la-mət-ā
 m> <NCom:unm.s.Nom> <Conj-V:Imperf.3f.s> <Prep-NCom:m.s.Nom-PSuff:3f.s>
 ‘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).

wa-kafala-nna baza-sarʿa-nna ʾəgziʾəbḥer
 <Conj-V:Perf.3m.s-PSuff:1c.p> <Conj-V:Perf.3m.s-PSuff:1c.p> <NPro:m.s.Nom>
 ‘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:

እመ ፡ ኢረከብከ ፡ በዘበልዐ ፡ ቤል ፡ ንመውት ። (Dan. 14:12).

ʾəmmaʾi-rakabka baza-balʿa bel nəmawwət
 <Conj> <PartNeg-V:Perf.2m.s> <Conj-V:Perf.3m.s> <NPro:m.s.Nom> <V:Imperf:1c.p>

‘If you do not find Baal eating, we shall die’.

4.6.2. **ከመ** *kama*

ከመ *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’,

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‘as’, ‘as if’, ‘as though’, ‘if’, ‘that’ and ‘how’.¹⁷¹ 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
(ከመ *kama* + verb/ noun)

ወዝንቱ ፡ ተአምር ፡ ለከ ፡ ከመ ፡ አነ ፡ እፌንወከ ። (Ox. 3:12).

we-zəntu ta’ammər la-ka kama ʾana ʾəfennəwa-kka

<Conj-PDem:m.s.Nom> <NCom:m^s.s.Nom> <Prep-PSuff:2m.s> <Conj> <Ppers:1c.s>
<V:Impt.1c.s>

‘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. (ከመ *kama* + perf./ imperf.)

4.6.2.2.1. እንግርክሙ ፡ ከሁተ ፡ በእንተ ፡ ዳዊት ፡ ርእሰ ፡ አበው ፡ ከመሂ ፡ ሞተ ፡ ወተቀብረ ። (Acts 2:29.).

ʾəngər-kəmu kəsuta baʾənta dāwit rəsa

<V:Subj(Impt).1c.s-PSuff:2m.p> <Adv> <Prep> <Npro:m.s.Nom> <NCom:m.s.Con
ʾabaw kama-hi mota wa-taqabra
St> <NCom:m.p.Nom> <Conj-Part> <V:Perf.3m.s> <Conj-V:Perf.3m.s>

‘Let me tell you plainly regarding David the patriarch as he died and was buried’.

4.6.2.2.2. ወእግዚአብሔር ፡ ሰማዕትዮ ፡ ከመ ፡ አፈቅረክሙ ። (Phil. 1:8).

wa-ʾəgziʾabher samāʾətə-ya kama ʾafaqqəra-kkəmu

<Conj-NCom:m.s.Nom> <NCom:m.s.Nom-PSuff:1c.s> <Conj> <V:Imperf.1c.s-PSuff:
2m .p>

‘God is my witness that I love you’.

Further references: 1 Kgs 2:37; Num. 26:65; M. Məṣṭir 3:35.

4.6.2.3. (with the meaning ‘as far as’)

¹⁷¹ Dillmann 1865, 826; Kidāna Wald Kəfle 1955, 130; Leslau 1989, 150; Yāred Šiferaw 2009,351; Yətbārak Maršā 2002, 158.

ወከመሰ ፡ ውሉድ ፡ አንትሙ ፡ ናሁ ፡ ፈነወ ፡ እግዚአብሔር ፡ መንፈሰ ፡ ውሉድ ፡ ውስተ ፡ ልብከሙ ። (Gal. 4:6).

wa-kama-ssa wəlund *ˈantəmu* *nāhu* *fannaʷa* *ˈəgzɪʾabher*
 <Conj-conj-Part> <NCom:m.p.Nom> <PPer:2m.p> <Adv> <V:Perf.3m.s> <NCom:m.
manfasa *wəlund* *wəsta* *ləbbə-kəmu*
 s.Nom> <NCom:unm.s.ConSt> <NCom:m.p.Nom> <Prep> <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’)¹⁷²

With a purpose to indicate the reason why things happen. (*ከመ kama* + subj)

ወከሠተ ፡ ሊተ ፡ ወልደ ፡ ከመ ፡ እስብክ ፡ ለአሕዛብ ፡ በስሙ ። (Gal. 1:16).

wa-kaśata *li-ta* *wald-o* *kama ˈəsəbək*
 <Conj-V:Perf.3m.s> <Prep-PSuff:1c.s> <NCom:m.s.Acc-PSuff:3m.s> <Conj> <V:Subj.
la-ˈəbzāb *ba-səmu*

1c.s> <Prep-NCom:unm.p.Nom> <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.

ወኩሉ ፡ ለይትዐቀብ ፡ ዘከመ ፡ የሐንፅ ። (1 Cor. 3:10).

wa-kˈəllu *la-yəṯˈaqab* *za-kama* *yaḥannəd*
 <Conj-PTot.Nom> <Prep-V:Subj (Impt).3m.s> <PRel-Conj> <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. Məştir 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 In such cases, Tropper calls it ‘Finale Nuance’. Tropper 2002, 147.

Textual evidence:

4.6.2.6. **ከመ ፡ እም ፡ ፍሬ ፡ ከርሡ ፡ ያነበር ፡ ዲበ ፡ መንበሩ ።** (Acts 2:30).

kama *ʾəm* *färe* *karś-u* *yānabbər* *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 ፡ ያነበር ፡ እም ፡ ፍሬ ፡ ከርሡ ፡ ዲበ ፡ መንበሩ ።** *kama yānabbər ʾəm färe karś-u diba manbar-u* or **እም ፡ ፍሬ ፡ ከርሡ ፡ ከመ ፡ ያነበር ፡ ዲበ ፡ መንበሩ ።** *ʾəm färe karś-u kama yānabbər diba manbar-u*. However, the meaning remains the same.

Further references: Acts 8:18; 1 Pet. 3:21.

በ *ba* and **ዘ** *za* can be affixed to it without affecting its meaning and function in the form of **በከመ** *ba-kama* and **ዘከመ** *za-kama*. This does not occur when it is used to indicate a purpose with the meaning of ‘so that’ or ‘in order that’. Likewise, particles **ኒ** *hi*, **ሰ** *ssa*, **ኒ** *ni* and **ከ** *ke* can be added to *kama* 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 *kama* 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. **ወከመ ፡ ከመ ፡ ይቀርብ ፡ ዓመቲሁ ፡ አአምረክ ።** (Hab. 3:2).

wa-kama *kama* *yəqarrəb* *ʾāmati-hu* *ʾaʾamməra-kka*

<Conj-Conj> <Conj> <V:Imperf.3m.s> <NCom:m^s.s.Nom-PSuff:3m.s> <V:Imperf.

1c.s-PSuff:2m. s>

‘And when the time is coming, I will know you’.

In two different cases, *kama* plays the role of a conjunction of condition with the meaning ‘if’. First, when it occurs after the combination of **እመ** *ʾamma* + **ቦ** *bo*; and second, when **እም** *ʾəm* is attached to it initially.

Textual evidences:

4.6.2.8. **እመቦ ፡ ከመ ፡ ኢየሐክለነ ፡ ለነ ፡ ወለክን ፡ ሑራ ፡ ኀቤሆሙ ፡ ለእለ ፡ ይሣዩጡ ፡ ወተሣዩጣ ፡ ለክን ።** (Matt. 25:9).

ʾamma-bo *kama* *ʾi-yyaʾakkəla-nna* *la-na* *wa-la-kən*

<Conj-ExAff.3m.s> <Conj> <PartNeg-V:Imperf.1c.p> <Prep-PSuff:1c.p> <Conj-Prep-

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hurā *habe-homu* *la-ʾalla yəśśāyyatu* *wa-*
 PSuff:2f.p> <V:Impt.2f.p> <Prep-PSuff:3m.p> <Prep-PRel> <V:Imperf.3m.p> <Conj-
taśāyātā *la-kən*

V:Impt.2f.p> <Prep-PSuff:2f.p>

‘If it might not be enough for us and you, go to the dealers and buy for yourselves’.

4.6.2.9. እብለኸሙ ፡ እምከሙ ፡ ትትገዙ ፡ ክርስቶስ ፡ ኢይበቀዎክሙ ። (Gal. 5:2).

ʾabala-kkəmu *ʾəm-kama* *tətgazzaru* *krəstos ʾi-yyəbaqqʾə a-kkəmu*

<V:Imperf.1c.s-PSuff:2m.p> <Conj-Conj> <V:Imperf.2m.p> <NPro:m.s.Nom>

<PartNeg> <V:Imperf.2m.p-PSuff:m.p>

‘I say to you, if you are going to be circumcised, Christ will not benefit you’.

Further references: Matt. 5:23; Acts 7:9.

4.7. Place Conjunctions

4.7.1. መንገል *mangala* and ንበ *haba*

On their origin, August Dillmann affirms that *mangala* is a derivation from *nagala* ‘be uprooted’ and that *haba* is formed from ን and the preposition በ ‘in-there’.¹⁷³ His analysis about the formation of *haba* is somehow questionable to Leslau; he stated that the meaning of *h* is not indicated.¹⁷⁴ However, according to the *ʾAggabāb* 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 conjunctive 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’.¹⁷⁵ The word ‘place’ may also sporadically appear with ‘where’ jointly or being combined with other place prepositions.

¹⁷³ Dillmann 1907, 38, 394, 683.

¹⁷⁴ Leslau 2006, 255.

¹⁷⁵ Dillmann 1865, 592, 685; Kidāna Wald Kəfle 1955, 128; Leslau 1989, 39, 113.

Textual evidences:

4.7.1.1. ጎበ ፡ ሀሎ ፡ ገደላ ፡ ህየ ፡ ይትጋብኡ ፡ አንስርት ። (Matt. 24:28).

haba hallo gadalā həyya yətgābbə'u ʾansərt

<Conj> <V:Perf.3m.s> <NCom:m^s.s.Nom> <Adv> <V:Imperf.3m.p> <NCom:m^s.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*, **በ** *ba*, **እም** *ʾəm*, **እስከ** *ʾaska*, **እንተ** *ʾənta* and **ውስተ** *wəsta*.¹⁷⁶ Among them, **ለ** *la*, **እንተ** *ʾənta* and **ውስተ** *wəsta* do not lose their actual meanings. In Dillmann’s observation, the combination *ʾənta-mangala* 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*, *ʾənta* and *wəsta*

4.7.1.2. ለጎበ ፡ እለ ፡ ይትመክሩ ፡ ለገጽ ፡ ወአኮ ፡ በልብ ። (2 Cor. 5:12).

la-haba ʾəlla yətmekəkəhu la-gaṣṣ wa-ʾakko ba-ləbb

<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. ወኅሠሠ ፡ እንተ ፡ ጎበ ፡ ይቀትልዎ ። (Mark 11:18).

wa-haśaśu ʾənta haba yəqattələww-o

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

‘They seek a place where they may kill him’.

4.7.1.4. ለእለ ፡ ይቀርቡ ፡ ጎበ ፡ እግዚአብሔር ፡ እንተ ፡ መንገሌሁ ። (Heb. 7:25).

la-ʾəlla yəqarrəbu haba ʾəgziʾabher ʾənta mangale-hu

<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 *ba*, *ʾəm* and *ʾaska*

¹⁷⁶ Tropper 2002, 147.

¹⁷⁷ Dillmann 1907, 399.

4.7.1.5. **ወሮጸ ፡ ብእሲ ፡ ብንያማዊ ፡ እም ፡ ኀበ ፡ ይትቃተሉ ፡ ወበጽሐ ፡ ውስተ ፡ ሴሎም ።**
(1 Sam. 4:12).

wa-roša bə'si bənyāmāwi ʾəm ḥaba yəṯqāttalu
<Conj-V:Perf.3m.s> <NCom:m.s.Nom> <NProp:pl.s-Part> <Prep> <Conj> <V:Imperf
wa-baṣḥa wəsta selom
.3mp> <Conj-V:Perf.3m.s> <Prep> <NProp:pl.s.Nom>

‘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 *ba* to *haba* enables it to keep the notion of ‘everywhere or anywhere’, if it is attached to a verb.

Textual evidence:

4.7.1.6. **ወአድኅኖ ፡ እግዚአብሔር ፡ ለዳዊት ፡ በኀበ ፡ ሐረ ።** (2 Sam. 8:7).

wa-ʾadḥan-o ʾəgziʾabḥer la-dāwit ba-ḥaba ḥora
<Conj-V:Perf.3m.s-PSuff:3m.s> <NCom:m.s.Nom> <Prep-NProp:m.s.Nom> <Prep
Conj> <V:Perf.3m.s>

‘And the Lord saved David wherever he went’.

ኀበ *haba* can be exclusively used as a distributive conjunction in its multiple occurrence (**ኀበ ኀበ** *haba-haba*). The aim is mainly to show how the action, or the incidence affirmed through the verb happens progressively or frequently.

Textual evidence:

4.7.1.8. **ቤተ ፡ ሳኦል ፡ ኀበ ፡ ኀበ ፡ የሐጽጽ ፡ ሐረ ፡ ወቤተ ፡ ዳዊት ፡ ኀበ ፡ ኀበ ፡ ይመልሶ ።** (1 Sam. 3:1).

beta sāl ḥaba ḥaba yaḥaṣṣəṣ ḥora
<NCom:m^s.s.ConSt> <NProp:m.s.Nom> <Conj> <Conj> <V:Imperf.3m.s> <V:Perf.
wa-beta dāwit ḥaba ḥaba yəmallə
3m.s><Conj-NCom:m^s.s.ConSt> <NProp:m.s.Nom> <Conj> <Conj>
<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. **ርእየሃ ፡ ለእብን ፡ ኀበ ፡ አንኩርኩረት ።** (Mark 16:4).

rəʾyā-hā la-ʾəbn haba ʾank^wark^warat

<V:Perf:3f.p-PSuff:3f.s > <Prep-NCom:f^s.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 *haba* that can be found in some written texts. For instance, if we have a look at the passage **አስተበቀላቸው ፡ አጋዊን ፡ አነ ፡ ጳውሎስ ፡ በየውሀት ፡ ወበምሕረተ ፡ ክርስቶስ ፡ እስመ ፡ ሶበ ፡ እሄሉ ፡ ኀበክሙ ፡ መጠነ ፡ አነ ፡ በገጽ ፡ ወበኀበሰ ፡ ኢሀሎኩ ፡ እተፈ ፡ ላዕሌክሙ ።** (2 Cor. 10:1). *ʾastabaqq^wa-kkəmu ʾahāwi-na ʾana pāwəlos ba-yaʾwəhāt wa-ba-məhrata krəstos matana ʾana ba-gašš wa-ba-haba-ssa ʾi-halloku ʾətaffi lāʿle-kmu* ‘Brethern, I, Paul urge you by the meekness and compassion of Christ as long as I am with you face to face, but when absent, I would write to you’.

In the reading, *haba* 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. እመ ʾamma and ሶበ soba

We have seen earlier the function of ሶበ *soba* as a time conjunction. Here, we see its further functions which it shares with እመ ʾamma.¹⁷⁸ Before that, let us discuss about their attachments. Like most conjunctive 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 እመ ʾamma particularly. Likewise, some suffixes such as ሁ *hu*, ኀ *hi*, ሰ *sa*, ኀ *ni* and ከ *ke* can be suffixed to both elements. This introduces the following phrases: እመሁ ʾamma-hu, ሶበሁ *soba-hu*, እመኀ ʾamma-hi, ሶበኀ *soba-hi*, እመሰ ʾamma-ssa, ሶበሰ *soba-ssa*, እመኀ *ʾamma-ni*, ሶበኀ *soba-ni*, ሶበከ *soba-ke*, and እመከ ʾamma-ke.¹⁷⁹ The double suffixation of ሰ *ssa* and ከ *ke* at the same time may occur as ሶበሰከ *soba-ssa-ke* and እመሰከ ʾamma-ssa-ke. These fixed phrases are quite common.

¹⁷⁸ Dillmann indicates that ʾamma is formed from the interrogative and relative *ma* by prefixing ʾa. Dillmann 1907, 417.

¹⁷⁹ Tropper 2002, 146.

Conjunctions

References: Job 3:15.; Ps. 103:29; Luke 16: 31; John 13:32; Rom. 11:6; 2 Cor. 2:2, 11:4; Gal. 1:10.

We can also find እመ ሳጠጠጠጠ while keeping both a prefix and a suffix at the same time in the form of ለእመሁ *la-ሳጠጠጠጠ-hu*, ለእመኒ *la-ሳጠጠጠጠ-hi*, ለእመሰ *la-ሳጠጠጠጠ-ssa* and ለእመክ *la-ሳጠጠጠጠ-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’.¹⁸⁰

Textual evidences:

4.8.1.1.1. እመ ፡ አሕየውኑ ፡ ለዝንቱ ፡ ኢኮንክ ፡ አርኮ ፡ ለቄሳር ። (John 19:12).

ሳጠጠጠጠ ሳካሃውክ-ኦ ለ-ጸንቲ ኢ-ኮንክ ሳ-ክንካ
 <Conj> <V:Perf.2m.s-PSuff:3m.s> <Prep-PDem:3m.s.Nom> <PartNeg-V:Perf.2m.s>
ፖርክ-ኦ ለ-ቂሳር

<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 ፡ ሀሎክ ፡ ዝየ ፡ እም ፡ ኢሞተ ፡ እኅየ ። (John 12:21).

ሶባ-ሪሳ ኮሎ-ካ ጸሃ ሳጠ ሳ-ሞታ ሳክህ-ሃ
 <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’.

እመኒ ፡ ከኅሎሙ ፡ ዐለዉክ ፡ አንሰ ፡ ኢየዐልወክ ፡ ዓሙራ ። (Matt. 25:33).

ሳጠጠጠጠ-ከ ከኅሎሙ ሳለዉክ አንሰ ኢየዐልዉክ ዓሙራ
 <Conj-Part> <ProTot-PSuff:3m.p> <V:Perf.3m.p-PSuff:2m.s> <PPer:1c.s> <PartNeg-
ፖ-ሃሃፕላለዉክ-ክካ ጸሞራ

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

‘Even if all may deny you, I will never deny you’.

¹⁸⁰ Dillmann 1865, 726, 354; Kidāna Wald Kəfle 1955:131; Leslau 1989, 22, 70; Yāred Šiferaw 2009:376.

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 ፡ ወእመኒ ፡ ጴጥሮስ ።** (1 Cor. 3:22).

’amma-ni pāwəlos wa-’amma-ni apəlos wa-’amma-ni pəṭros
<Conj-Conj> <NPro:m.s.Nom> <Conj-Conj> <NPro:m.s.Nom> <Conj-Conj-Conj>
<NPro:m.s.Nom>

‘Whether Paul or Apollos or Peter’.

4.8.1.3.2. **እንዳ፤ ለእመ ፡ ወሀሶሙ ፡ እግዚአብሔር ፡ ከመ ፡ ይነሰሉ ፡ ለእኔወት ።** (Acts 11:18).

’andā’i la-’amma wahab-omu ’əgziz’abher kama yənnassəhu
<AdvUnc> <Prep-Conj> <V:Perf.3m.s-PSuff:3m.p> <NCom:m.s.Nom> <Conj>
la-həywat

<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 **አኮ** *’akko*. The used fixed phrase **እመ ፡ አኮ** *’amma ’akko* is formed out of such a combination.¹⁸¹

Textual evidence:

4.8.1.4.1. **ግበሩ ፡ ዕፀ ፡ ሠናየ ፡ ወፍሬሁኒ ፡ ሠናየ ፡ ወእመ ፡ አኮ ፡ ግበሩ ፡ ዕፀ ፡ እኩየ ፡ ወፍሬሁኒ ፡ እኩየ ።** (Matt. 12:33).

gəbaru^cəṣa śannāya wa-fəre-hu-ni
<V:Impt.2m.p> <NCom:unm.s.Acc> <NCom:m.s.Acc-Conj> <Conj-NCom:m^s.s.Acc-
śannāya wa-’amma ’akko gəbaru^cəṣa
PSuff:3m.s-Conj> <NCom:m.s.Acc> <Conj-Conj> <PartNeg> <NCom:unm.s.Acc>
’əkkuya wa-fəre-hu-ni ’əkkuya

¹⁸¹ Tropper 2002, 146.

<NCom:m.s.Acc> <Conj-NCom:m.s.Acc-PSuff:3m.s-Part> <NCom:m.s.Acc>

‘Make the tree good and its fruit good; otherwise, make the tree bad and its fruit bad’.

4.8.1.4.2. **ወእመ ፡ አኮ ፡ ወይን ፡ በለሰ ፡ ፈርየ ።** (Jas. 3:12).

wa-’amma ’akko wayn balasa farəya

<Conj-Conj> <PartNeg> <NCom:m.s.Nom> <NCom:m.s.Acc> <V:Inf.Acc>

‘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 *’amma* with **ቦ** *bo* and **አልቦ** *’albo* produces the most used fixed phrases **እመቦ** *’amma-bo* or **ለእመቦ** *la-’amma-bo* (if there is), **እመ ፡ አልቦ** *’amma ’albo* or **ለእመ ፡ አልቦ** *la-’amma ’albo* (if there is no).

Textual evidences:

4.8.1.4.3. **በአይቴ ፡ አካምር ፡ ለእመ ፡ አልቦ ፡ ዘመሀረኒ ።** (Acts 8:31).

ba-’ayte ’a’ammər la-’amma ’albo za-mahara-nni

<Prep-AInt> <V:Imperf:1c.s> <Prep-Conj> <ExNeg-3m.s> <Prel-V:Perf.3m.s-PSuff:1c.s>

‘How can I know if there is no one who teaches me?’.

4.8.1.4.4. **ሶባ ፡ አኮ ፡ እግዚአብሔር ፡ ምስሌኑ ፡ ... ፡ አሐዝብ ፡ ሕያዋኒ ፡ እም ፡ ውኅጡኑ ።**
(Ps. 124:2).

soba-’akko ’əgzī’abher məsle-na ... ’ahazzəb həyāwani-na

<Conj-PartNeg> <NCom:m.s.Nom> <Prep-PSuff:1c.p> <V:Imperf.1c.s> <NCom:m.s.
’əṁ-wəhṭu-na

Acc-PSuff:1c.p> <Conj-V:Perf.3m.p-PSuff:1c.p>

‘If God had not been with us, ... I think that they would have swallowed us’.

4.8.2. **ወእደ** *wa’ada*

Tropper identified **ወእደ** *wa’ada* as a preposition, and also showed how it is combined with the preposition *ba*.¹⁸² But in accordance with the *’Aggabāb* tradition, it functions as a conjunction without need of any word attachment. On its origin, Leslau proposed that it is derived from the root for *’əd* ‘hand’ with a deictic *w*.¹⁸³ It is used as a

¹⁸² Tropper 2002, 143.

¹⁸³ Leslau 2006. 602.

conjunction with the meanings ‘as’, ‘if’ and ‘since’.¹⁸⁴ In a sentence, it is always attached to verbs directly.

Textual evidence:

4.8.2.1. **ወእደ ፡ ተናገረ ፡ ኢየብ ፡ አውሥኦ ።** (Job 16:1).

waʾada-tanāgara ʾiyyob ʾawəsəʾa

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

‘As Job has spoken, he answered’.

Further references: Job 23:10; Prov. (com.) 15:6.

4.9. Other Conjunctions

4.9.1. **ህየንተ** *həyyanta*, **በቀለ** *baqala* **ተውላጠ** *tawlāṭa* and **ፍዳ** *fəddā*

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’.¹⁸⁵

When we come to their origins, **በቀለ** *baqala*, **ተውላጠ** *tawlāṭa* and **ፍዳ** *fəddā* have evident relation with the verbs **ተበቀለ** *tabaqqala* ‘avenge’, **ወለጠ** *wallaṭa* ‘change’ or ‘substitute’¹⁸⁶ and **ፈደየ** *fadaya* ‘pay a charge’ respectively. **ህየንተ** *həyyanta* is believed to have no origin connected with a verb like the other elements. It is supposed to be a combination of **ህየ** *həyya* ‘there’ and **እንተ** *ʾənta* ‘that’, ‘which’ and ‘to’, and that the vowel ‘ə’ was influenced to disappear because of the combination. But, most of the Qəne masters do not agree with this. Dillmann supposed that it originally was **ህየተ** *həyyata* formed from **ህየ** *həyya*.¹⁸⁷ On the contrary, Leslau stated in his comparative dictionary of Gəʿəz that it is difficult to consider whether *həyyata* is the original form to *həyyanta* or the original *həyyanta* becomes *həyyata*.¹⁸⁸ Bausi’s intermediary observation expresses that *həyyanta* is a variation of *həyyata* with the insertion of the nasal *n*.¹⁸⁹

¹⁸⁴ Dillmann 1865, 919; Kidāna Wald Kəfle 1955, 128; Leslau 1989, 164; Yāred Šiferaw 2009, 344, 376, 410; Yətbārak Maršā 2002, 157.

¹⁸⁵ Dillmann 1865, 13, 890, 1379; Kidāna Wald Kəfle 1955:127-128; Leslau 1989, 3, 159, 245; Yāred, Šiferaw 2009: 381; Yətbārak Maršā, 2002:155.

¹⁸⁶ Dillmann 1907, 404; Leslau 2006, 614.

¹⁸⁷ Dillmann: 402-403

¹⁸⁸ Leslau 2006, 221-222.

¹⁸⁹ “Ancient features of Ancient Ethiopic”, *Aethiopica* 8 (2006), 158 (A. Bausi).

Conjunctions

Each element is attached to perfectives¹⁹⁰ and imperfectives initially.¹⁹¹ Most often, **ሕ** *za* intervenes between the elements and the verbs in the attachment. In such cases, **ሕ** *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 **በር ፡ ከፋች** *bar kafāč* (lit.: somebody or something that unlocks a door).¹⁹²

Textual evidences:

4.9.1.1. (with the mediation of *za*) **ወምንተ ፡ ተዐሥዮሙ ፡ ህየንተ ፡ ዘገብሩ ፡ ለከ ።** (Sir. 7:28).

wa-mānta ta°aśśəy-omu həyyanta za-gabru la-ka

<Conj-PartInt> <V:Imperf.2m.s-PSuff:3m.p> <Conj> <PRel-V:3m.p> <Prep-PSuff:2m.s>

‘And what do you pay them instead of what they have done to you?’.

4.9.1.2. (without the mediation of *za*) **ብዑዕ ፡ ዘይትቤቀለኪ ፡ በቀለ ፡ ተበቀልከኝ ።** (Ps. 137:8).

bədu°ə za-yəṭbeqqala-kki baqala tabaqqalkə-nna

<NCom:m.s.Nom><PRel-V:Imperf:3m.w-PSuff:2f.s><Conj> <V:Perf:2f.s-PSuff:1c.p>

‘Blessed is the one who avenges you in charge that you avenged us’.

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. **ህየንተ ፡ አበውኪ ፡ ተወልዱ ፡ ለኪ ፡ ደቂቅ ።** (Ps. 45:16).

həyyanta ʾabawə-ki taʾwaldu la-ki daqiq

<Prep> <NCom:m.p.Nom-PSuff:2f.s> <V:Perf.3m.p> <Prep-PSuff:2f.s> <NCom:m.p.Nom>

‘In the place of your fathers, children were born for you’.

4.9.1.4. **ዓይን ፡ ፍዳ ፡ ዓይን ፡ ስን ፡ ፍዳ ፡ ስን ።** (Exod. 21:24).

°ayn fəddā °ayn sən fəddā sən

<NCom:unm.s.Nom> <Prep> <NCom:unm.s.Nom> <NCom:unm.s.Nom> <Prep> <NCom:unm.s.Nom>

¹⁹⁰ Gə°əz- **ቀዳማይ ፡ አንቀጽ** *qadāmay ʾanqas*

¹⁹¹ Gə°əz- **ካልዓይ** *kālā°āy/ ትንቢት* *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. Məšīr 1:19.

4.9.2. መጠነ *maṭana*, አምጣነ *ʾamṭāna* and ዐቕመ *ʿaqma*

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’. ዐቕመ *ʿaqm* is also a noun in status constructus. The nominative ዐቕም *ʿaqm* is etymologically related with the verb ዐቕመ *ʿaqqama* ‘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’.¹⁹³ 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 conjunctive 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 በ *ba*, በበ *babba*, እም *ʾəm* and በከመ *ba-kama* can be affixed to them initially in all cases to magnify them.¹⁹⁴

Textual evidences:

4.9.2.1. ወባሕቱ ፡ በአምጣነ ፡ ታጸንዕ ፡ ልበከ ፡ ወኢትነስሕ ፡ ትዘግብ ፡ ለከ ፡ መቅሠፍተ ።

(Rom. 2:5).

wa-bāḥattu *ba-ʾamṭāna* *tāṣannəʿ* *ləbba-ka* *wa-ʾi-tənessəḥ*

<Conj-Conj> <Prep-Conj> <V-Imperf.2m.s> <NCom:unm.s.Acc-PSuff:> <Conj-

təzaggəb *la-ka* *maqśafta*

PartNeg-V:Imperf.2m.s> <V:Imperf.2m.s> <Prep-PSuff:2m.s> <NCom:unm.s.Acc>

¹⁹³ Dillmann 1865, 221-222, 975; Kidāna Wald Kəfle 1955, 129; Leslau 1989, 46, 173; Tropper 2002, 148.

¹⁹⁴ Leslau 2006, 373; Tropper 2002, 148.

‘But as much as you harden your heart, and not repent, you store punishment for yourself’.

4.9.2.2. እንኒ ፡ ለእግዚአብሔር ፡ በአምላክ ፡ ሀሎኩ ። (Ps. 103:33).

ʾəganni la-ʾəgziʾabəher ba-ʾamṭāna 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’.

Further references: Matt. 25:15; Mark 4:33; Anap.John (com.) verse 28.

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 gərəmt zātti ʿəlat

<Int> <Ncom:unm.s.Nom> <Ncom:f.s.Nom> <PPers:f.s.Nom> <Ncom:f^s.s.Nom>

‘How tremendous is this day!’.

This depends, however, on the state of the word which comes after *maṭana*. If **ውእቲ** *wəʾətu* or **ይእቲ** *yəʾəti* 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 ፡ ጎባውዝ ፡ ብክሙ ። (Matt. 15:34).

mi maṭan ḥabāwəz bə-kəmu

<Int> <NCom:unm.p.Nom> <ExAff-PSuff:2m.p>

‘How many loaves do you have?’.

It can also be used in the place of **ከመ** *kama* in some cases.

Textual evidence:

4.9.2.5. ኢትፊኢኑ ፡ መጠን ፡ ይበልፅ ፡ ወይሰቲ ። (Dan. 13:6).

ʾi-təreʾi-nu maṭana yəballəʿ wa-yəsatti

<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?’.

Conjunctions

When we come to *ʾamṭāna*, we find two more features and meanings which it shares commonly with **አኩኑ** *ʾakkonu*, **እስመ** *ʾasma* and **እንዘ** *ʾanza*. Like *ʾakkonu* and *ʾasma*, 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 *ʾakkonu* and *ʾasma*.

It can keep the notion of the conjunctive phrase ‘since’/ ‘while’ in the place of *ʾanza*. At this point, the only difference between *ʾanza* and *ʾamṭāna* is the limitation of verbal forms which they can be combined with; *ʾanza* 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 *ʾanza* is **ሀሎ** *hallo* or **ሀለወ** *hallawa*. But to *ʾamṭāna*, the combination with perfectives and imperfectives is equally possible.

Textual evidence:

4.9.2.6. **ኢየሱስ ፡ ደቂቁ ፡ ለመርዓዊ ፡ አምጣኝ ፡ ሀሎ ፡ መርዓዊ ፡ ምስሌሆሙ ።** (Matt. 9:15).

ʾi-yyahazannu *daqiq-u* *la-marʿāwi* *ʾamṭāna* *hallo*
 <PartNeg-V: Imperf.3m.p> <NCom:m.p.Nom> <Prep-NCom:m.s.Nom> <Conj> <V:
 marʿāwi *māsle-homu*
 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. **አምጣኝ ፡ ብኝ ፡ ዕለት ፡ ንግበር ፡ ሠናየ ፡ ለኩሉ ።** (Gal. 6:10).

ʾamṭāna *bə-na* *ʿalat* *nəgbar* *śannāya* *la-kʷallu*
 <Conj> <ExAff-PSuff:1c.p> <NCom:unm.s.Nom> <V:Subj:1c.p> <NCom:unm.s.Acc>
 <Prep-ProTot:Nom>

‘While we have a day, let us do what is good for all’.

The individual particle **ሰ** *s/ssa* can be attached to the elements as a suffix by splitting their direct connection with verbs or nouns.

Textual evidences:

4.9.2.8. **አምጣኝሰ ፡ ሐዋርያሆሙ ፡ አኝ ፡ ለአሕዛብ ፡ እሴብሐ ፡ ለመልእክትየ ።** (Rom. 11:13).

ʾamṭāna-ssa *ḥawāryā-homu* *ʾana* *la-ʾaḥəzāb*
 <Conj-Part> <NCom:m.s.Nom-PSuff: 3m.p> <PPer:1c.s> <Prep-NCom:unm.p.Nom>
 ʾəsebbəḥ-ā *la-malʾəktə-ya*
 <V:Imperf.1c.s-PSuff:3f.s> <Prep-NCom:f^s.s.Nom-PSuff:1c.s>

‘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: መጠነ ፡ ሠለስቱ *maṭana śalastu* (elem. + number), በአምላክ ፡ ቆሙ *ba-ʾamṭāna qom-u* (elem. + elem. + noun), በዐቅመ ፡ ዝንቱ (elem. + Pron) etc.

አምላክ *ʾamṭāna* has the meaning ‘more than’ or ‘beyond’ when *ʾəm* is attached to it initially.

Textual evidences:

4.9.2.9. እስመ ፡ ፈድፋድ ፡ እም ፡ አምላክ ፡ ኀይልነ ፡ አመንደቡነ ። (2 Cor. 1:8).

ʾasma fadfāda ʾəm ʾamṭāna ḥaylə-na ʾamandabu-na
<Conj-Adv> <Prep> <Prep> <NCom:unm.s.Nom-PSuff:1c.p> <V:Perf:3m.p-PSuff:1c.p>

‘Because they afflicted us excessively beyond our strength’.

4.9.3. በእንተ *baʾənta*, በይነ *bayna* and እንበይነ *ʾənbayna*

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’.¹⁹⁵ Dillmann indicated that **በእንተ** *baʾənta* is a compound of the prepositions *ba* and *ʾənta* and *ʾənbayna* of *ʾən* and *bayna*.¹⁹⁶ Indeed the *ʾAggabāb* tradition asserts the strong connection between *bayna* and *ʾənbayna*, and considers them as variants. But the formation of *baʾənta* 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 *bar-kafāč* **ዘ** *za*.

Textual evidences:

4.9.3.1. ነጽሪ ፡ ዘንተ ፡ ግፍዕየ ፡ በእንተ ፡ ዘፈለጠኒ ፡ እም ፡ ወልድኪ ። (Gdl. Qaw 4:6).

naṣṣəri zanta gəfʾə-ya baʾənta za-falaṭa-nni
<V:Impt.2f.s> <PDem.s.Acc> <NCom:m.s.Acc-PSuff:1c.s> <Conj> <PRel-V:Perf.
ʾəm wald-əki

3m.s-PSuff:1c.s> <Prep> NCom:m.s.Nom-PSuff:2f.s>

‘Look at this wrong toward me since he separated me from your son’.

¹⁹⁵ Yāred Šiferaw 2009, 381, 388.

¹⁹⁶ Dillmann 1907, 402, 403.

Conjunctions

4.9.3.2. በይነ ፡¹⁹⁷ ስህሎ ፡ ዘርዕ ፡ ቡሩክ ። (Gdl.Qaw 2:10).

bayna za-hallo zar^c buruk

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

‘Because there is a blessed offspring’.

4.9.3.3. ወእንበይነ ፡¹⁹⁸ ዘኣምር ፡ ጽድቅ ፡ እግዚአብሔር ፡ ወፈሪሆቶ ፡ ናኣምን ፡ ሰብእ ። (2 Cor. 5:11).

wa-ʾanbayna za-naʾammər šadqa ʾəgziʾabəher wa-

<Conj-Conj> <PRel-V:Imperf.1c.p> <NCom:unm.s.ConSt> <NCom:m.s.Nom>

<Conj-

faribot-o naʾammən sabʾa

NCom:unm.s.Acc-PSuff:3m.s> <V:Imperf.1c.p> <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 ፡ ዳዊት ፡ ገብርኖ ። (1 Kgs 11:12).

baʾanta dāwit gabrə-ya

<Prep> <PPro:m.s.Nom> <NCom:m.s.Nom-PSuff:1c.s>

‘For the sake of my servant David’.

4.9.3.5. ወናቅም ፡ ርእሰነ ፡ በጽድቅ ፡ ገሀደ ፡ እንበይነ ፡ ግዕዝ ፡ ኩሉ ። (2 Cor. 4:2).

wa-nāqəm rəʾsa-na ba-šadq gahada ʾanbayna-

<Conj> <V:Subj.1c.p> <NCom:unm.s.Acc> <Prep-NCom:unm.s.Nom> <Adv> <Prep-
gə^cza k^wəllu

NCom:unm.s.Nom> <ProTot:Nom>

‘But, let us entrust ourselves plainly in truth for the conscience of all’.

The preposition *በ* *ba* can be added to *bayna* as a prefix in all cases.

Textual evidences:

¹⁹⁷ Dillmann attested it frequently with double *በ* as “በበይነ” or “በበይናተ”, its plural form. 1907, 403.

¹⁹⁸ Ibid 1865, 537-538, 775; Kidāna Wald Kəfle 1955,127; Leslau 1989, 142.

As a conjunctive element

4.9.3.6. ተናገሩ ፡ ሰባቱ ፡ ነጉድጓድ ፡ በበይነ ፡ ዘሀለዎ ፡ ይጸሐፍ ። (Rev. 10:3).

tanāgaru sab^cāttu nag^wadg^wad ba-bayna za-hallaṡ-o

<V:Perf.3m.p> <NumCa:m^s.p.Nom> <NCom:m^s.p^s.Nom> <Prep-Conj> <PRel-
yəṣṣahaf

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 ḥāṭi^oat-omu

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

‘For their sin’.

4.9.4. አምሳሌ ^o*amsāla* and አርአያ ^o*ar^oayā*

አምሳሌ ^o*amsāla* is a noun in status constructus. The nominative **አምሳሌ** ^o*amsāl* which is etymologically related with the verb **መሰለ** *masala* ‘look like’ and ‘resemble’ has the following meanings: ‘example’, ‘model’, ‘resemblance’, ‘form’, ‘figure’, ‘parable’ and ‘story’. In addition to this, ^o*amsāl* can be the plural form of the noun **ምስል** *məsl* with the precise meanings ‘image’, ‘figure’, ‘picture’, ‘form’ and ‘idol’.

Similarly, **አርአያ** ^o*ar^oayā* is initially related with the verb **ርእየ** *rə^oya* ‘see’ or ‘watch’. It means ‘example’, ‘image’, ‘likeness’, ‘form’ and ‘model’.

On one side, as conjunctive 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.¹⁹⁹ Dillmann considered them to be used as prepositions only while Leslau mentioned the function of ^o*ar^oayā* as a conjunctive element.²⁰⁰

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’.²⁰¹

Textual evidences:

¹⁹⁹ Kidāna Wald Kəfle 1955,131; Yāred Šiferaw 2009,344, 404, 413; Yətbārak Maršā 2002, 158-9.

²⁰⁰ Dillmann 1907, 404; Leslau 2006, 365, 499.

²⁰¹ Dillmann 1865, 173; Yāred Šiferaw 2009,413; Yətbārak Maršā 2002, 159.

4.9.4.1. ወንሕነሰ ፡ አዳዊነ ፡ ውሉደ ፡ ተስፋ ፡ አምሳለ ፡ ይስሐቅ ። (Gal. 4:28).

wa-nəḥna-ssa *ʾahāwi-na* *wəluda* *tasfā*

<Conj-PPer:c.p.Nom-Part> <NCom:m.p.Nom-PSuff:1c.p> <NCom:m.p.ConSt>

ʾamsāla *yəṣḥaq*

<NCom:unm.s.Nom> <Prep> <NPro:m.s.Nom>

‘But we brethren are children of promise like Isaac’.

In this case, it is possible for the elements to have an attachment of the particle **በ** *ba* in the beginning as to say **በአምሳለ ፡ ይስሐቅ** *ba-ʾamsāla yəṣḥaq*. 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 ፡ ይገብሩ** *ʾamsāla yəḡabbəru* or in the other way round **ይገብሩ ፡ አምሳለ** *yəḡabbəru ʾamsāla*. 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. ብሂል *bəhila*

Etymologically, it is related with the verb **ብህለ** *bəhla* ‘say’, ‘mean’, ‘talk’ and ‘state’. There can be found two kinds of **ብሂል** *bəhil* with the same structure but with different meanings and functions, the noun²⁰² and the infinitive one. However, the grammatical connection of the ACPPIP element *bəhila* goes to the infinitive **ብሂል** *bəhil* ‘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 Kəfle 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. ወብሂል ፡ ኢያእመራሰ ፡ ይተረጎም ፡ ኀበ ፡ አእምሮ ፡ ወኀበ ፡ ኢያእምሮ ። (M.Məṣṭir 11:2).

wa-bəhila *ʾi-yyāmar-ā-ssa* *yəttaragg^wam* *ḥaba ʾaʾəmmro*

²⁰² Lit.: ‘saying’, ‘proverb’, ‘statement’, ‘oral tradition’ and ‘oral succession’. Dillmann 1865, 483; Kidāna Wald Kəfle 1955, 138; Leslau 2006, 89.

²⁰³ Moreno 1949, 46.

<Conj-Conj> <PartNeg-V:Perf-PSuff:3f.s-Part> <V:Imperf:3m.s> <Conj-V:Inf> <Conj
wa-haba *’i-yyā’amro*
 -Conj> <PartNeg-V:Inf>

‘And saying of he did not know her is interpreted by knowing and by not knowing’.

4.9.5.2. **ኢይምስልኩ ፡ ዘታመስጡ ፡ በብሂል ፡ አብ ፡ አብርሃም ፡ ብኒ ።** (Matt. 3:9).

’i-yyāmsal-kəmu *za-tāmassətu* *ba-bəhila* *’ab*

<PartNeg-V:Impt.2m.p-PSuff:2m.p> <PRel-V:Imperf.2m.p> <Prep-Conj> <NCom:
’abrəhām *bə-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’.

Further reference: M. Məsṯir 11:9, 12:8.

4.9.6. እም ’əm

እም ’əm²⁰⁴ is a variant of **እምነ** ’əmənnā which is used as a conjunction and a preposition. Similarly, Dillman calls it a shortened form of ’əmənnā. According to his view, ’əmənnā is often used than ’əm particularly in old manuscripts²⁰⁵

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.²⁰⁶ Let us see now how it functions as a conjunctive element.

4.9.6.1. In a conditional sentence which is constructed with a conjunction ‘If’, ’əm can be directly attached to perfectives to express uncertain conditions which might happen in the past.

Textual evidences:

²⁰⁴ Dillmann 1865, 191; Kidāna Wald Kəfle 1955, 138, 140; Leslau 1989, 22, 134; Yāred Šiferaw 2009, 351, 404.

²⁰⁵ Dillmann 1907, 392, 418.

²⁰⁶ ’əm is the only conjunctive 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 **መ** *ma*, the ending syllable of ’əm **ም** *mə* 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 ’əm, 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: **እም** ’əm + **መስልኒ** *masalna* = **እመስልኒ** ’əm-masalna *’əgzī’ə-ya nəguś dāwit* ; **እም** ’əm + **መንበርክ** *manbarə-ka* = **እመንበርክ** ’əm-manbarə-ka. 1 Kgs 1:37; Isa. 1:9.

4.9.6.1.1. ሶበሰ ፡ በዝንቱ ፡ ዓለም ፡ መንግሥትየ ፡ እም ፡ ተበክሱ ፡ ሊተ ፡ ወወልየ ፡ ከመ ፡
ኢይግባእ ፡ ለአይሁድ ። (John 18:36).

soba-ssa *ba-zəntu* *‘ālam* *mangəštə-ya*
<Conj-Part> <Prep-Pdem:3m.s.Nom> <NCom:m.s.Nom> <NCom:m.s.Nom-PSuff:1c.
፡*əm* *tabaasu* *li-ta* *wa‘alə-ya* *kama* ፡*i-yyəgbā’ə*
s> <Conj> <V:Perf.3m.p> <Prep-PSuff:1c.s> <NCom:m.s.Nom-PSuff> <Conj>
la-’ayhud

<PartNeg-V:Subj.1cs> <Prep-NPro:unm.p.Nom>

‘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.

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 (*፡əm* + *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 *፡əm* + ከመ *kama*)

4.9.6.3.1. ወእምከመ ፡ ሰምዑ ፡ ቃለ ፡ ይመጽእ ፡ ሰይጣን ፡ ሶቤሃ ፡ ወይነሥእ ፡ እም ፡
ልቦሙ ፡ ቃለ ፡ ዘተዘርዐ ። (Mark 4:16).

wa-’əm-kama-sam‘u *qāla* *yəmaṣṣ’ə* *sayṭān*
<Conj-Conj-Conj> <V:Perf.3m.p> <NCom:m.s.Acc> <V:Imperf.3m.s> <NCom:m.s.
sobehā *wa-yənaśṣ’ə* ፡*əm* *ləbb-omu* *qāla* *za-tazar‘a*
Nom> <Adv> <Conj-V:Imperf.3m.s> <Prep> <NCom:unm.s-PSuff:3m.p>
<NCom:m.s.Acc> <PRel-V:Perf.3m.s>

‘As they hear the word, Satan comes immediately and takes away the word which has been sown from their heart’.

²⁰⁷ Tropper 2002, 147. Leslau’s construction ‘*la-’əm-kama*’ is somehow strange. 2006; 285.

Conjunctions

4.9.6.3.2. ተሐውሩ ፡ ኀበ ፡ ኀለይከሙ ፡ እምከመ ፡ ግኅሥከሙ ፡ ኀበ ፡ ኀበርከሙ ። (Gen. 18:5).

taḥawwəru ሃባ ሃላላይ-ከሙ ግሙ-ከሙ ግሃሥ-ከሙ
 <V:Imperf.2m.p> <Conj> <V:Perf.2m.p-PSuff:2m.p> <Conj-Conj> <V:Perf.2m.p-
ሃባ ግሃራ-ከሙ
 PSuff: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 ፡ እቤለከሙ ፡ ቅትልዎ ። (2 Sam. 13:28).

ግሙ-ከሙ ሰክራ ለቤቱ ለ-ግሙከመ
 <Conj-Conj> <V:Perf.3m.s> <NCom:m.s.Nom-PSuff:3m.s> <Prep(g)-NPro:m.s.Nom>
ባ-ወይን ግሃራ-ከሙ ግሃራ-ወይን
 <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 ፡ ሊተ ፡ አእመርከሙኒ ፡ እም ፡ አእመርከምዎ ፡ ለአቡዮኒ ። (John 14:7).

ግሙ-ከሙ ሊ-ተ ግሙከመ-ኒ ግሙ ግሙከመዎ-ወ
 <Conj-Conj> <Prep-PSuff:1c.s> <V:Perf.2m.p-PSuff:1c.s> <Conj> <V:Perf.2m.p-
ሊ-ግሙ-ኒ
 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 ፡ ኢትትገዝሩ ፡ በሕግ ፡ ሙሴ ፡ ኢትከሉ ፡ ሐዲወ ። (Acts 15:1).

ግሙ-ከሙ ግ-ተገዝሩ ባ-ገዝሩ ሙሴ
 <Conj-Conj> <PartNeg-V:Imperf.2m.p> <Prep-NCom:unm.s.ConSt> <Npro:m.s.
ግ-ተገዝሩ ግሃዝሩ
 Nom> <PartNeg-V:Imperf.2m.p> <V:Inf.Acc>

‘Unless you are circumcised according to the Law of Moses, you cannot be saved’.

እም ሰመ + ዘ za²⁰⁸

4.9.6.3.6. እስመ ፡ ጉንዱይ ፡ መዋዕል ፡ እምዘ ፡ አስሐቶሙ ፡ በሥራዩ ። (Acts 8:11).

፻asma g^wanduy ma^wā^cal ፻amza ፻asht-omu ba-šarāy-u
<Conj> <NCom:m.s.Nom> <NCom:m.s.Nom> <Conj-V:Perf.3m.s-PSuff:3m.p>
<Prep-NCom:unm.s.Nom-PSuff:3m.s>

‘Because it is long time since he deceived them in his magic’.

4.9.6.3.7. ወእምዘ ፡ ወዕኡ ፡ እሙንቱ ፡ አምጽኡ ፡ ጎቤሁ ፡ ዘጋኔን ። (Matt. 9:32).

wa-፻amza waṣu ፻ammuntu ፻amṣə^ou habe-hu za-gānen
<Conj-Conj> <V:Perf.3m.p> <PPer:3m.p.Nom> <V:Perf.3m.p> <Prep-PSuff:3m.s>
<PRel -NCom:unm.s.Nom>

‘After they went out, they brought a demon-possessed man to him’.

4.9.6.3.8. ወእምዘፈጸመ ፡ ፍርዖተ ፡ ሶቤሃ ፡ ይፈኑ ፡ ማዕፀደ ። (Mark 4:29).

wa-፻amza faṣṣama fəryata sobehāyafennu mā^cdada
<Conj-Conj> <V:Perf.3m.s> <V:Inf.Acc> <Adv> <V:Imperf.3m.s> <NCom:m.s.Acc>

‘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. ይኔይሰነ ፡ አሐደ ፡ ብእሴ ፡ ንቅትል ፡ ወይሙት ፡ ህየንተ ፡ ሕዝብ ፡ እም ፡ ይትጎግጋል ፡ ኩሉ ፡ ሕዝብ ። (John 11:50).

yəḥeyyasa-^{nna} ፻ahada bə^ose nəqtəl wa-yəmut
<V:Imperf.1c.p> <NumCa.m.Acc> <NCom:m.s.Acc> <V:Subj:1c.p> <Conj-V:Subj:3m
həyyanta həzb ፻am yəṭḥag^wal k^wəllu həzb
.s> <Prep> <NCom:unm.p.Nom> <Conj> <V:Subj.3m.s> <ProTot:Nom>
<NCom:m.s.Nom>

‘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.

Conjunctions

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-qatalkəw-o

ba-seqqelāq

la-zəntu

<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 **ኃ** *na* can be combined with **እም** *ʾəm* 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 ፡ መጥቅሶሙ ፡ ለሠለስቱ ፡ መላእክት ።** (Rev. 8:13).

ʾəmənna

za-tarfa

qāla

maṭqəʿo-mu

la-salastu

<Conj> <PRel-V:Perf.3m.s> <NCom:unm.s.ConSt> <NCom:unm.s.Nom> <Prep()-

malāʾəkt

Num.Ca.Nom> <NCom:m.p.Nom>

‘Because of the remaining blast of the trumpet of the three angels’.

4.9.6.6.2. **ወብዙኅ ፡ ሰብእ ፡ ዘሞተ ፡ እምነ ፡ ምረርሙ ፡ ለማያት ።** (Rev. 8:11).

wa-bəzuh

sabəʾ

za-mota

ʾəmna

mərar-omu

<Conj-NCom:m.s.Nom> <NCom:m^s.s.Nom> <PRel-V:Perf.3m.s> <Conj> <NCom:

la-māyāt

unm.s.NCom:unm.s.Nom-PSuff:3m.p> <Prep-NCom:m^s.p.Nom>

‘And many people died from the bitterness of the waters’.

Further references: Matt. 24:12; Prov. (com.) 1:33, 5:4, 24.

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

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 *ʾəm*.

Textual evidence:

4.9.6.7. እምነበ ፡ ውለ-ደሙኑ ፡ ወሚመ ፡ እምነበ ፡ ነኪር ። (Matt. 17:25).

ʾəm-haba wəluḍ-omu-nu wa-mimma ʾəm-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, *ʾəm* 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 ፡ ሰብአ ፡ አካይያ ፡ አስተዳለዉ ፡ እም ፡ ቀዳሚ ፡ ዓም ። (2 Cor. 9:2).

ʾasma saba ʾakāyāyā ʾastadālawu ʾəm qadāmi ʿām

<Conj> <NCom:m^s.p.ConSt> <NCom:pl.s.Nom> <V:Perf.3m.p> <Conj>

<NCom:m.s.Nom> <NCom:m^s.s.Nom>

‘For the Achaians have prepared since last year’.

Further references: Ezra 4: 19; Gdl.Qaw 2:11.

Again, in some combinations, *ʾəm* 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 *ʾənbala*

እንበለ *ʾənbala* is a linguistic element which plays the roles of a conjunction and a preposition. On its origin, Dillmann affirmed it as a derivation from *ʾəmbala*. Leslau’s suggestion contradicts this; he suggested that it is a composition of *ʾən* and *bala*. But he did not indicate the meanings of these separate words.²⁰⁹

As a conjunction, *ʾənbala* 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 as 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 ፡ እኔ ።** (John 8:58).

za-ʾənbala yəṯwalad ʾabrəhām halloku ʾana

<PRel-Conj> <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. **ኩሉ ፡ ዘይድኅር ፡ ብእሲቶ ፡ ዘእንበለ ፡ ትዘመ- ፡ በላዕሌሁ ፡ ለሊሁ ፡ ረሰዖ ፡ ዘማ ።**
(Matt. 5:32).

k^wəllu za-yədəḥər bəʾsit-o za-ʾənbala təzzamu

<PTot.Nom> <PRel-V:Imperf.3m.s> <NCom:f.s.Acc-PSuff:3m.s> <PRel-Conj> <V:

ba-lāʿle-hu laliḥu rassay-ā zammā

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; Eccclus. 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 *ʾənbala* being either prefixed or suffixed to it. The elements that are prefixed to it are **አምላክ** *ʾamṭāna* and **እስመ** *ʾasma* while the elements to which it gets attached are **ለ** *la*, **በ** *ba*, **አመ** *ʾama*, **ከመ** *kama*, **ዳእመ** *dāʾəmu* and **ጊዜ** *gize*. The only element which can be a prefix or a suffix to it is **ዘ** *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.

²¹⁰ Dillmann 1865, 773; Kidāna Wald Kəfle 1955, 230; Leslau 1989, 27; Yāred Šiferaw 2009,344; Yətbārak Maršā 2002, 157.

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 *lā'la*, መልዕልተ *mal'alta* and ዲበ *diba*

ላዕለ *lā'la* and መልዕልተ *mal'alta* are originally nouns in status constructus that are etymologically related with the verbs ለዕለ *la'la*/ ተለዕለ *tala'ala*/ ተልዕለ *tal'la* ‘be the highest one’, ‘be superior’ and ‘rise up’. Similarly, *diba* is a noun in status constructus which is related with the verb ደየበ *dayyaba* ‘go up’ or ‘ascend’.²¹¹ 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 *lā'la*.²¹² All are used as prepositions in expression of position with the meanings ‘above’, ‘on’, ‘over’ and ‘upon’.²¹³ መትሕተ *mathəta*, ታሕተ *tāhta* and ታሕተተ *tāhtita* are their negative counterparts.

When we discussed earlier the functions of *lā'la* 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 *ʾəm* 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 ፡ ሌሊተ ። (Gen. 7:17).

<i>wa-kona</i>	<i>māya</i>	<i>ʾayb</i>	<i>lā'la</i> <i>mədr</i>
<Conj-V:Perf.3m.s>	<NCom:unm.s.CoSt>	<NCom:unm.PSt>	<Prep> <NCom. unm.s.
<i>ʾarbəʿā</i>	<i>ʿalata</i>	<i>wa-ʾarbəʿā</i>	<i>lelita</i>

Nom> <NumCa:Acc> <NCom:unm.s.Acc> <Conj-NumCa:Acc> <NCom:unm.s.Acc>

‘And the flood came upon the earth for forty days and forty nights’.

²¹¹ Dillmann 1865, 56, 1103; Kidāna Wald Kəfle 1955, 345.

²¹² Dillmann 1907, 398.

²¹³ Leslau 1989, 12 and 194; Yətbārak Maršā 2002, 166.

Prepositions

5.1.1.2. **ወመንፈስ ፡ እግዚአብሔር ፡ ይጸልል ፡ መልዕልተ ፡ ማይ ።** (Gen. 1:2).

wa-manfasa *ʾəgzīʾabəher* *yəsəlləl* *malʿla* *māy*

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

<NCom:unm.s.Nom>

‘And the spirit of God was moving over the water’.

5.1.1.3. **ወሰሎሞን ፡ ነግሠ ፡ ዲቦ ፡ መንበረ ፡ ዳዊት ።** (1 Kgs 2:12).

wa-salomon *nagśa* *diba* *manbara* *dāwīt*

<Conj-NPro:m.s.Nom> <V:Perf.3m.s> <Prep> <NCom:unm.s.ConSt>

<NPro:m.s.Nom>

‘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 *haba*.

Textual evidences:

5.1.1.4. **ወቆሙ ፡ ላዕሌየ ፡ ያመንስዉኒ ።** (Ps. 54:3).

wa-qomu *lāʿle-ya* *yāmānsəwū-ni*

<Conj-V:Perf.3m.p> <Prep-PSuff:1c.s> <V:Subj.3m.p-PSuff:1c.s>

‘And they arose against me to destroy me’.

5.1.1.5. **ብፁዕ ፡ ዘይሌቡ ፡ ላዕለ ፡ ነዳይ ፡ ወምስኪን ።** (Ps. 40:1).

bəduʿ *za-yəlebbu* *lāʿla* *nadāy* *wa-məskin*

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

unm.s.Nom>

‘Blessed is the one who has compassion to the poor and to the pity’.

5.1.1.6. **እግዚአብሔር ፡ ሐወጸ ፡ እም ፡ ሰማይ ፡ ላዕለ ፡ ዕንሰ ፡ እመ ፡ ሕያው ።** (Ps. 13:2).

ʾəgzīʾabəher *hawwaša* *ʾəm* *samāy* *lāʿla* *ʿəḡwāla*

<NCom:m.s.Nom> <V:Perf.3m.s> <Prep> <NCom:unm.s.Nom> <Prep> <NCom:

ʾamma *həyāw*

unm.p.ConSt> <NCom:f.s.Nom> <NCom:m.s.PSt>

‘The Lord has looked down from heaven to the sons of men’.

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 *ṭəqqə*.

Textual evidences:

5.1.1.7. አንገራርገሩ ፡ ደቂቀ ፡ እስራኤል ፡ ዲበ ፡ ሙሴ ፡ ወዲበ ፡ አሮን ። (Num. 16:39).

^ᵛang^warg^waru daqiqa ^ᵛasrā^ᵛel diba muse wa-diba ^ᵛaron

<V:Perf.3m.p> <NCom:m.p.ConSt> <NPro:pl.Nom> <Prep> <Npro:m.s.Nom> <Conj
Prep> <Npro:m.s.Nom>

‘The sons of Israel grumbled against Moses and Aaron’.

5.1.1.8. ወነበረ ፡ ዲበ ፡ ዐዘቅት ። (Exod. 2:15).

wa-nabara diba ^ᵛazaqt

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

‘And he sat dawn by a wall’.

5.1.2. መትሕተ *mathəta* and ታሕተ *tāhta*

An eligible explanation on the origin and meaning of መትሕተ *mathəta* and ታሕተ *tāhta* 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. ሐርኩ ፡ መትሕተ ፡ ሰማይ ፡ ወአንሰሰውኩ ፡ ከላሂ ። (Job 2:2).

horku mathəta samāy wa-^ᵛansosawku k^wəlləhe

<V:Perf.1c.s> <Prep> <NCom:unm.s.Nom> <Conj-V:Perf.1c.s> <Adv>

‘I went under the heaven and walked everywhere’.

5.1.2.2. አይደልወኒ ፡ ትባእ ፡ ታሕተ ፡ ጠፈረ ፡ ቤትዮ ። (Matt. 8:8).

^ᵛi-yyədalləwa-nni təbā^ᵛ tāhta ṭafara betə-ya

<PartNeg-V:Imperf.3m.s-PSuff:1c.s> <V:Subj.2m.s> <Prep> <NCom:unm.s.ConSt>
<NCom: unm.s. Nom-PSuff:1c.s>

‘I am not worthy that you may enter under the roof of my house’.

²¹⁴ Dillmann 1865, 554, 556; Kidāna Wald Kəfle 1955, 468, 624; Leslau 1989, 39, 113; 2006, 572.

Further references: Esther 4:20, 5:18; S. of S. 2:3, 6; Matt. 5:15; Haym. (com.) 7:30.

5.1.3. መንገል *mangala* and ኅበ *haba*

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 ፡ ኅበ ፡ እግዚእነ ። (2 Cor. 5:8.).

naḥawwər *haba* *ʾəgziʾə-na*
<V:Imperf.1c.p> <Prep> <NCom:m.s.Nom-PSuff:1c.p>
‘We will go to our Lord’.

5.1.3.1.2. ወዛኒ ፡ አኮ ፡ ዘመንገል ፡ እግዚአብሔር ። (2 Cor. 11:17).

wa-zə-ni *ʾakko* *za-mangala* *ʾəgziʾabəher*
<Conj-PDem-Part> <PartNeg> <PRel-Prep> <NCom:m.s.Nom>
‘But, this is not towards God’.

5.1.3.2. With the meanings ‘at’, ‘through’, ‘by’ and ‘near’

ወናሁ ፡ ቆምኩ ፡ ኅበ ፡ ጥገት ፡ ወእጐደጐድ ። (Rev. 3:20).

wa-nāhu *qomku* *haba* *ḥəḥət* *wa-ʾəgʷadaggʷəd*
<Conj-Partpres> <V:Perf.1c.s> <Prep-NCom:unm.s.Nom> <Conj-V:Imperf.1c.s>
‘And now, I stand at the door and knock’.

5.1.3.3. ቤተ ፡ ስምዖን ፡ ሰፋዪ ፡ ዘመንገል ፡ ባሕር ። (Acts 10:5).

beta *səmʿon* *safāyi* *za-mangala* *bāḥr*
<NCom:unm.ConSt> <NProp:m.s.Nom> <NCom:m.s.Nom> <PRel-Prep> <NCom:unm.s.Nom>
‘The house of Simon a tanner which is by sea’.

5.1.3.4. With the meaning ‘via’ or ‘by way of’:

ወእንተ ፡ ኅቤክሙ ፡ እሐር ፡ መቄዶንያ ። (2 Cor. 1:16).

wa-ʾənta *ḥabe-kəmu* *ʾəḥur* *maqedonyā*
<Conj-PRel> <Prep-PSuff:2m.p> <V:Subj.1c.s> <NProp:pl.s.Acc>
‘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, *haba* can be added to *mangala* to form the phrase *haba-mangala* ‘toward’.²¹⁵ But such a combination is not mentioned in the *ʾAggabāb* tradition. Even, the duplication of *mangala* like *haba* as a conjunctive element is not recognised as a correct combination since each element is enough to express the concept ‘toward’, and hence, there is no need of the attachment of other element with the same semantic value.

5.1.4. መንጸረ *manṣara*, መቅድመ *maqdamā*, ቅድመ *qadma*, አንጸረ *ʾanṣāra* and ገጸ *gaṣṣa*

A fair explanation on the origins, meanings and functions of መቅድመ *maqdamā*²¹⁶ and ቅድመ *qadma* is presented in chapter three under 3.2.2 and chapter four under the sub-section 4.3.2. The preceding chapter also provides some explanations concerning መንጸረ *manṣara* and አንጸረ *ʾanṣāra* (3.1.4). For this reason, we skip discussing these aspects here again, and focus on their functionality as prepositional elements including ገጸ *gaṣṣa*.

Gaṣṣa is a noun in status constructus which is originally related with the verb ገጸወ *gaṣṣawa* ‘separate’, and ‘personify’. Literally, *gaṣṣ* means ‘face’. It is used in expression of a position or location like *qadma* 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 በ *ba*, እም *ʾəm* and ውስተ *wəsta* can be affixed to all these elements initially without affecting their actual meanings. Even *qadma* can be added to the remaining elements.

Textual evidences:

5.1.4.1. መሲያ ፡ ይከውን ፡ ውእቱ ፡ በቅድመ ፡ እግዚአብሔር ። (Luke 1:15).

<i>ʿabiyya</i>	<i>yakawwən</i>	<i>wəʾətu</i>	<i>ba-qadma</i>	<i>ʾəgzīʾabəher</i>
<NCom:m.s.Acc>	<V:Imperf.3m.s>	<PPer:3m.s.Nom>	<Prep-Prep>	
<NCom:m.s.Nom>				

‘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 “መቅድመ ፡ ኩሉ ፡ ንሰብክ ፡ ሥላሴ *maqdamā kʷəllu nəṣabbək šallāse* ‘Before all things, we preach Trinity’” Haym. (com) 60:2.

²¹⁷ Dillmann 1865, 702, 703, 1208; Kidāna Wald Kəfle 1955, 329, 650, 683; Leslau 1989, 90, 130.

5.1.4.2. **ኅድጉ ፡ ለልዩ ፡ በእንቲአክሙ ፡ በገጹ ፡ ለክርስቶስ ።** (2 Cor. 2:10).

ḥadaggu laləya baʿantia-kəmu ba-gašš-u la-krəstos

<V:Perf.1c.s> <PSub> <Prep-PSuff:2m.p> <Prep-Prep-PSuff:3m.s> <Prep-NPro:m.s.Nom>

‘I have forgiven for your sake in the presence of Christ’.

5.1.4.3. **እም ፡ ገጸ ፡ መቅደሱ ፡ መዐትከ ።** (Ps. 101:10).

ʾəm gašša-maqśafta maʿatə-ka

<Prep> <prep> <NCom:unm.s.ConSt> <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: **ወሠናየ ፡ ኅልዩ ፡ ለቅድመ ፡ እግዚአብሔር ፡ ወለቅድመ ፡ ሰብእ ።** (2 Cor. 8:21).

wa-śannāya ḥalləyu la-qədma ʾəgzīʾabəḥer wa-la-qədma sabʾ

<Conj-Adv> <V:Imp:2m.p> <Prep-Prep> <NCom:m.s.Nom> <Conj-Prep-Prep>

<NCom:unm.p.Nom>

‘And think what is good in the sight of God and in the sight of man’.

Further references: Enoch (com.) 25:2; Ps. 77:55; Luke 1:19; Acts 10:4.

5.1.5. **ማእከለ *māʾəkala***

According to the *ʾAggabāb* tradition, **ማእከለ *māʾəkala*** in such a case is a noun in status constructus which is related with the verb **አማእከለ *ʾamāʾəkala*** ‘plot a centre’. **ማእከለ *māʾəkala*** means ‘centre’ or ‘middle’. But from the perspective of modern Gəʿəz studies, the etymological relation of *māʾəkala* is with the verb **አከለ *ʾakala*** ‘be equal’, ‘be enough’; **አማእከለ *ʾamāʾəkala*** is a denominative from **ማእከለ *māʾəkala***.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. **ወኅለፈ ፡ ማእከለ ፡ ሰማርያ ፡ ወገሊላ ።** (Luke 17:11).

wa-ḥalafa māʾəkala samāryā wa-galilā

<Conj-V:Perf.3m.s> <Prep> <NPro:pl.s.Nom> <Conj-NPro:pl.s.Nom>

²¹⁸ Dillmann 1907, 401; Leslau 2006, 15, 324.

²¹⁹ Dillmann 1865, 784; Kidāna Wald Kəfle 1955, 153; Leslau 1989, 39.

‘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 ፡ ማእከል ፡ ብርሃን ፡ ወማእከል ፡ ጽልመት ።** (Gen. 1:4).

wa-falaṭa ʾəgziʾabəḥer māʾəkala bərḥān wa-māʾəkala ʃəlmət

<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, *ʾəm*²²⁰ and *wəsta* are the most essential ACPPIP elements which can be added to *māʾəkala* initially.

Textual evidence:

5.1.5.3. **ዘካርያስ ፡ ወልደ ፡ በራክዩ ፡ ዘቀተልከምዎ ፡ በማእከል ፡ ቤተ ፡ መቅደስ ፡ ወምሥዋዕ ።** (Matt. 23:35).

zakārəyās walda barākəyu za-qatalkəməwəw-o

<Npro:m.s.PSt> <NCom:m.s.ConSt> <NPro:m.s.Nom> <PRel-V:Perf.2m.p-PSuff:3

ba-māʾəkala bata maqdas wa-məsʾwāʿ

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-yəsattəq-o ʾəm-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. **እግዚአብሔር ፡ ውስተ ፡ ማእከላ ።** (Ps. 45:5).

ʾəgziʾabəḥer wəsta māʾkal-ā

<NCom:m.s.Nom> <Prep> <Prep-PSuff:f.s>

²²⁰ Due to the attachment, the first consonant of *māʾkala* goes to be geminated while the ending syllable of *ʾəm* 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. **ወይእትኒ ፡ ብእሲት ፡ ትቀውም ፡ ማእከል ።** (John 8:9).

wa-γəʾəti-ni bəʾəsīt təqawwəm māʾəkala.

<Conj-PPro:f.s.Nom-Part> <NCom:f.s.Nom> <V:Imperf.3f.s> <Adv>

‘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. **ማዕድተ** *māʿdota*

ማዕድተ *māʿdota* is originally the nominal derivation in status constructus which is related with the verb **ዐደወ** *ʿadaʾwa* ‘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. **ወሐሩ ፡ ማዕድተ ፡ ባሕር ፡ ኀበ ፡ ቅፍርናሆም ።** (John 6:17).

wa-ḥoru māʿdota bāḥr ḥaba qəfrənnāhom

<Conj-V:Perf.3m.p> <Prep> <NCom:unm.s.Nom> <Prep> <NPro:pl.s.Nom>

‘And they went beyond the sea to Capernaum’.

Further reference: Mark 8:13; John 6:1, 6:22.

5.1.7. **አፍኣ** *ʾafā*

አፍኣ *ʾafā* 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 **መንገለ** *mangala*, **በ** *ba*, **ኀበ** *ḥaba*, **እም** *ʾəm*, **እንተ** *ʾənta* and **ውስተ** *wəsta* are sounded without occurring evidently. These elements can also be prefixed to it.²²³

Textual evidences:

²²¹ Dillmann 1865, 1013; Kidāna Wald Kəfle 1955, 685; Leslau 1989, 179.

²²² Dillmann 1865, 809; Kidāna Wald Kəfle 1955, 236; Leslau 1989, 147. *Malʾaka* *ʾaryam* Yətbārak stated in his grammar and dictionary that *ʾafā* cannot be recognized as ACPPIP element. But, he did not propose a reason for this suggestion. Yətbārak Maršā 2002, 168.

²²³ Leslau 2006, 9.

5.1.7.1. (as a preposition) ነዋ : ይቀውሙ : አቡከ : ወእምከ : አፍኣ : ቤተ : ክርስቲያን ። (Gdl.Qaw 4:30).

nawā *yəqawwəmu* *ʾabu-ka* *wə-ʾammə-ka*

<PartPres> <V:Imperf.3m.p> <NCom:m.s.Nom-PSuff:2m.s> <NCom:f.s.Nom-

ʾaf ā *bətə* *kərəstiyān*

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).

ʾawʂəʾww-o ʾafā wəsta ʂanāfe ʂəlmət
 <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 ^o*aska*

እስከ *ʾaska* 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 ፃጠጥ

Apart from being a relative pronoun, **ᖃᖅ** *ʔenta* has at least two more exclusive functions which are not shared by its fellow elements *za* and *ʔella*.

5.1.9.1. It is used as a preposition expressing a direction with the meaning ‘to’.

Textual evidence:

5.1.9.1.1. **ፈቀድን ፡ ገሐር ፡ እንተ ፡ መቄዶንያ ።** (Acts 16:10).

faqadna nəḥur ʾənta maqedonyā
 <V:Perf.1c.p> <V:Subj.1c.p> <Prep> <NPro:pl.s.Nom>
 ‘We wanted to go to Macedonia’.

5.1.9.2. It is used again as a preposition in expression of location with the meanings ‘through’ and ‘by’.

Textual evidences:

5.1.9.2.1. ወልድ ፡ እኅየ ፡ ፈነወ ፡ እዴሁ ፡ እንተ ፡ ስቀረት ። (S. of S. 5:4).

wald ^o*əbu-ya* *fannaɁwa* ^o*ade-hu*
 <NCom:m.s.Nom> <NCom:m.s.Nom-PSuff:1c.s> <V:Perf.3m.s> <NCom:unm.s.Acc>
^o*anta* *səq*^w*rat*

<Prep> <NCom:m.s.Nom>

‘The son, my brother extended his hand through opening’.

5.1.9.2.2. ወእንተ ፡ ካልእት ፡ ፍኖት ፡ አውፅአቶሙ ። (Jas. 2:25).

wa-’anta kālā’t fənot ’awḏā’att-omu

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

‘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. ከዋላ *kawālā* and ድኅረ *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.²²⁴ In Tropper’s opinion, *kawālā* is a rarely needed element for this function.²²⁵

The grammatical function of *kawālā* and *dəḥra* 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 *’əm* to the elements is possible.

Textual evidences:

5.1.10.1. ወውእቲሰ ፡ መንገለ ፡ ከዋላ ፡ ሐመር ፡ ተተርአሰ ። (Mark 4:38).

wa-wə’ətu-ssa mangala kawālā ḥamar tatarasa

<Conj-PPro:m.s.Nom-Part> <Prep> <Prep> <NCom:unm.s.Nom> <V:Perf.3m.s>

‘But he lies on the cushion at the back part of the boat’.

5.1.10.2. ወድኅረ ፡ ኩሎሙ ፡ ሞተት ፡ ይእቲ ፡ ብእሲት ። (Matt. 22:27).

wa-dəḥra k^wəllomu motat yə’əti bə’əsit

<Conj-Prep> <PTot.Nom> <V:Perf.3f.s> <PPro:f.s.Nom> <NCom:f<.s.Nom>

‘And after them all, the woman died’.

Further references: Luke 1:24; John 20:26.

Particularly, the nominative form *dəḥra* can play the same role if a place preposition such as መንገለ *mangala*, በ *ba*, ንበ *ḥaba*, እም *’əm* and እንተ *’anta* is attached to it. The actual concepts of the elements added to it may not move on in terms of the

²²⁴ Leslau 2006, 129, 299.

²²⁵ Tropper 2002, 142.

attachment. It may rather have the following meanings **መንገል ፡ ድኅር** *mangala dəḥr/ኅበ ፡ ድኅር* *ḥaba dəḥr* ‘towards back’; **በድኅር** *ba-dəḥr* ‘at the back’, ‘behind’; **እም ፡ ድኅር** *ʾəm dəḥr* ‘from behind’ and **እንተ ፡ ድኅር** *ʾənta dəḥr* ‘backward’.

Textual evidences:

5.1.10.3. **ሐር ፡ እም ፡ ድኅራዩ ፡ ሰይጣን ፡ እስመ ፡ ኮንከ ፡ ማዕቀፍዩ ።** (Matt. 16:23).

ḥur ʾəm dəḥre-ya sayṭān ʾasma konka māʿəqafə-ya
 <V:Impt.2m.s> <Prep> <prep-PSuff:1c.s> <NPro:m.s.Nom> <Conj> <V:Perf.2m.s> <NCom:unm.s.Acc-PSuff:1c.s>

‘Go away Satan behind me! You became a stumbling block to me’.

5.1.11. **ወስተ** *wəsta*, **ወስጠ** *wəṣṭa*, **ወሳጤ** *wəsāṭe* and **ወሳጢተ** *wəsāṭita*

The elements **ወስጠ** *wəṣṭa*, **ወሳጤ** *wəsāṭe* and **ወሳጢተ** *wəsāṭita* are equally affiliated with the verb **ወሰጠ** *wasāṭa* ‘become inside or inner’. **ወስተ** *wəsta* is also semantically equivalent to each of them. Besides, it is much closer to *wəṣṭa*. So, it is possible to consider that *wəsta* is the result of the loss of *ṭ*. In support of this, Leslau claimed as it is a variant of *wəṣṭa*.²²⁶ Dillmann also suggested that it is probably from *wəṣṭ*.²²⁷

Even if *wəsta* 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’.²²⁸ The linguistic elements to which each of these elements goes to be attached are the non-verbal elements. Some other appropriate elements such as *mangala*, *ba*, *ḥaba*, *ʾəm*, *ʾənta* and *za* can be added to them initially.²²⁹ Even *wəsta* is attached to *wəsāṭe* and *wəsāṭita*. But none of them can be attached to *wəsta*.

Textual evidences:

5.1.11.1. **በጸጋ ፡ እግዚአብሔር ፡ አንሰውነ ፡ ወስተ ፡ ዓለም ።** (2 Cor. 1:12).

ba-ṣaggā ʾəgziʾabəḥer ʾansosawna wəsta ʿālam
 <Prep-NCom:unm.s.Nom> <NCom:m.s.Nom> <V:Perf.1c.p> <Prep> <NCom:unm.s.Nom>

‘In the grace of God, we have walked in the world’.

5.1.11.2. **ወአልዐ ፡ ዘሀሎ ፡ ሰብእ ፡ ወስተ ፡ ወሳጤ ፡ ቤት ።** (Gen. 39:11).

²²⁶ Leslau 2006, 620.

²²⁷ Dillmann 1907, 396.

²²⁸ Dillmann 1865, 908384; Kidāna Wald Kəfle 1955, 345; Leslau 1989, 163.

²²⁹ Dillmann 1907, 396; Tropper 2002, 144.

Prepositions

wa-ʾalbo *za-hallo* *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. **ሀለወክ ፡ ታእምር ፡ አመ ፡ ትበውእ ፡ ውስተ ፡ ውሳጢተ ፡ ውሳጢት ።** (1 Kgs 22:24).

hallawakka *tāʾmər* *ʾama* *təbaʾwwʾ* *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 *ʾanta* 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. **ወሐረ ፡ እንዘ ፡ ይርዕድ ፡ እንተ ፡ ውስጥ ።** (Acts 16:28).

wa-ḥora *ʾanza* *yərəʿəd* *ʾanta* *wəst*
 <Conj-V:Perf.3m.s> <Conj> <V:Imperf.3m.s> <Prep> <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*, *lāʿla* and *māʾəkala* with the meanings ‘to’, ‘toward’, ‘in’, ‘on’, ‘among’, ‘within’, ‘through’, ‘throughout’, ‘against’ and ‘by’.²³⁰

Textual evidences:

5.1.11.5. **ሐሩ ፡ አንትሙ ፡ ውስተ ፡ አጸደ ፡ ወይንዩ ፡ ወተቀነዩ ።** (Matt. 20:7).

ḥuru *ʾantəmu* *wəsta* *ʾašada* *waynə-ya* *wa-taqanayū*
 <V:Impt.2m.p> <PPer:2m.p:Nom> <Prep> <NCom:unm.s.ConSt> <NCom:unm.s.

²³⁰ Leslau 2006, 620; Yāred Šiferaw 2009, 381.

Nom-PSuff:1c.s> <Conj-V:Impt.2m.p>

‘You may go into my vineyard and work’.

5.1.11.6. ወሃጠ ፡ ወይነ ፡ ወቅብዐ ፡ ውስተ ፡ ቀሳሊሁ ። (Luke 10:34).

wa-soṭa wayna wa-qəbʿa wəsta q^wəsali-hu

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

<NCom:unm.s.Nom-PSuff:3m.s>

‘And he poured wine and oil on his wound’.

5.1.11.7. ወአአኀዝዎ ፡ አለተ ፡ ውስተ ፡ የማኑ ። (Matt. 27:29).

wa-ʾaʾəḥazəww-o ḥəllata wəsta yamān-u

<Conj-V:Perf.3m.p-PSuff:3m.s> <NCom:unm.s.Acc> <Prep> <Com:unm.s.Nom>

‘They caused him to take a reed in his right hand’.

5.1.11.8. ወኢይከኑ ፡ እም ፡ ውስቴትክሙ ፡ ብዙኃን ፡ መምህራኑ ። (Jas. 3:1).

wa-ʾiyyəkunu ʾəm wəstetə-kəmu bəzuhān mamhəṛāna

<Conj-PartNeg-V:Subj(Imt).3m.p> <Prep> <Prep-PSuff:2m.p> <NCom:m.p.Nom>

<NCom:m.p.Acc>

‘Let not many among you become instructors’.

5.1.11.9. ወነፍሐ ፡ ቀርኑ ፡ ውስተ ፡ ከሉ ፡ ምድር ። (1 Sam. 13:4).

wa-nafḥa qarna wəsta k^wəllu mədr

<Conj-V:Perf.3m.s> <NCom:unm.s.Acc> <Prep> <PTot.Nom> <NCom:unm.s. Nom>

‘Then he blew the trumpet throughout the land’.

5.1.11.10. ወአንበሩ ፡ አፉሆሙ ፡ ውስተ ፡ ሰማይ ። (Ps. 72:9).

wa-ʾanbaru ʾafu-homu wəsta samāy

<Conj-V:Perf.3m.p> <NCom:unm.s.Acc> <Prep> <NCom:unm.s.Nom>

‘They have set their mouth against the heaven’.

5.1.11.11. ወእንዘ ፡ ይነበር ፡ አሐዱ ፡ ወሬዛ ፡ ውስተ ፡ መስኮት ። (Acts 20:9).

wa-ʾanza yənabbər ʾaḥadu warezā wəst maskot

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

<NCom:unm.s.Nom>

‘And while a certain young man was sitting by the window’.

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. ዐውደ ሳወደ

ዐውደ ሳወደ 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. ወድቀ : ማእከለ : ተዐይኒሆሙ : ወዐውደ : ደባትሪሆሙ ። (Ps. 77:28).

wadqa māʾakala taʿayyāni-homu wa-ʿawda dabātəri-homu

<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. ገቦ gabo, ጎረ gora and ጥቃ ጥቃ

ገቦ gabo and ጥቃ ጥቃ are originally nouns that do not have etymological relations with a verb. On the contrary, ጎረ gora is a noun in status constructus which is initially related with the verb ገወረ *gawara*/ ተጋወረ *tagāwara* ‘be neighbor’ and ‘be closer’. As a noun, each may have its own specific meaning. *Gabo* means ‘waist’ or ‘side’, and *gor* means ‘neighbor’. *ጥቃ* means ‘near’ and ‘closely’.²³² Nevertheless, as prepositional elements, all are used in expressing place or position with the precise meanings ‘near’, ‘by’ and ‘around’.

As prepositional elements, they are combined with the non-verbal language elements. Some ACPPIP elements such as በ *ba*, እለ ሳለ፣ እም ሳም, እንተ ሳንታ, ውስተ *wəsta* and ዘ *za* can also be attached to them initially.²³³

Textual evidences:

5.1.13.1. ቤተፋን : እንተ : ገቦ : ደብረ : ዘይት ። (Matt. 21:1).

betafāge ʿanta gabo dabra zayt

<NPro:pl.s.Nom> <PRel> <Prep> <NCom: unm.s.ConSt > <NCom:unm.s.Nom>

²³¹ Dillmann 1865, 1000; Kidāna Wald Kəfle 1955, 687; Leslau 1989, 177.

²³² Dillmann 1865, 1173-1174; Kidāna Wald Kəfle 1955, 295 and 307; Leslau 1989, 216.

²³³ Dillmann 1907; 404; Leslau 2006, 595.

‘Bethphage which is near the Mount of Olives’.

5.1.13.2. **ወይእዚኒ ፡ ሀለውኑ ፡ ውስተ ፡ ቃዴስ ፡ ጥቃ ፡ ደወለ ፡ ብሔርክ ።** (Num. 20:16).

wa-yəʾaze-ni hallawna wəsta-qādes təqā-dawala-bəherə-ka

<Conj-Adv-Part> <V:Perf.1c.p> <Prep-NPro:pl.s.Nom> <Prep-NCom-NCom:unm.s.Nom-PSuff:2m.s>

‘And now we are at Kadesh near the edge of your territory’.

More than this, *gabo* is used infrequently in the place of **ብኅብ** *ba-haba* or **መንገል** *mangala* ‘towards’ or ‘at the direction of’.

Textual evidence:

5.1.13.3. **አድባረ ፡ ጽዮን ፡ በገቦ ፡ መስዕ ።** (Ps. 47:2).

ʾadbāra ṣayon ba-gabo mas^c

<NCom:unm.p.ConSt> <NPro:pl.s.Nom> <Prep-Prep> <NCom:unm.s.Nom>

‘The mountains of Zion are towards the northeast’.

5.2 Prepositions of Time

5.2.1. **ሳኒታ** *sānitā*

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’).²³⁴

Textual evidence:

ወይቤላ ፡ ንጉሥ ፡ ለአስቴር ፡ አመ ፡ ሳኒታ ፡ በዓል ፡ ምንተ ፡ ኮንኪ ፡ አስቴር ። (Esther 8:2).

wa-yəbel-ā nəguś la-ʾaster ʾama

<Conj-V:Perf.3m.s-PSuff:3f.s> <NCom:m.s.Nom> <Prep-Npro:f.s.Nom> <Prep>

sānitā ba^cāl manta konki ʾaster

<Prep> <NCom:unm.s.Nom> <AInt> <V:Perf.2f.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 Kəfle 1955, 875; Leslau 1989, 73.

5.2.2. ሶበ *soba*, አመ ሳማ *ama*, ዕድሜ ሳደሜ *adme* and ጊዜ *gize*

The explanations given on the grammatical functions of ሶበ *soba*, አመ ሳማ *ama* and ጊዜ *gize* 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 ሳደሜ *adme*.

Originally, ሳደሜ *adme* is related with the verb ዕደመ *addama* ‘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 ሳገገባጃ tradition, it serves as a preposition, and shares the principal concept of አመ ሳማ *ama*, 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 ፡ ወልደ ፡ ወተወልደ ፡ እም ፡ ብእሲት ። (Gal. 4:6).

wa-ama baṣḥa adme-hu fannaṣwa agzi’abəher wald-o

<Conj-Conj> <V:Perf:3m.s> <Prep-PSuff:3m.s> <V:Perf:3m.s> <NCom:m.s.Nom>

wa-tawalda am bə’asit

<NCom:m.s.Acc> <Conj-V:Perf:3m.s> <Prep> <NCom:f.s.Nom>

‘And when the time reached, God had sent his son, and he was born from a woman’.

In the given example, ሳደሜ *adme* with the pronominal 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 ዝ ፡ ወእቱ ፡ ዕድሜ ፡ ሣህልኪ ። *zə wə’atu adme šāhələ-ki* ‘this is the time of your mercy’ (M. Sa’at, 158.) as additional example. But, even in this reading, ሳደሜ *adme* is a noun. Thus, it is difficult to consider it a preposition while it does not function as a preposition.

5.2.3. አፈ ሳፋ *afa* and ፍኖ *fənnā*

አፈ ሳፋ *afa* is a noun in status constructus. አፍ *af* means ‘mouth’. ፍኖ *fənnā* is the nominal derivation which is originally related with the verb ፈነወ *fannaṣwa* ‘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’.²³⁵ They are mostly attached to the nouns which express time of the day.

Textual evidence:

²³⁵ Dillmann 1865, 809, 1373; Kidāna Wald Kəfle 1955, 235, 727; Leslau 1989, 147, 244.

5.2.3.1. ወቂዓት ፡ ያመጽኡ ፡ ሎቱ ፡ በኣፈ ፡ ጽባሕ ፡ ኅብስተ ፡ ወፍና ፡ ሠርክ ፡ ሥጋ ።²³⁶ (1 Kgs 17:5).

wa-q^wa^cāt *yāmaṣṣəʾu* *l-ottu* *ba-ʾafa* *ṣəbāḥ*
 <Conj-NCom:m^s.p.Nom> <V:Imperf.3m.p> <Prep-PSuff:3m.s> <Prep-Prep> <NCom:
ḥəbəsta *wa-fənnā* *sark* *ṣəgā*
 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. መጠነ *maṭana* and አምጣነ *ʾamtāna*

መጠነ *maṭana* and **አምጣነ** *ʾamtāna* 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. አምሳሌ *ʾamsāla* and ኣርኣያ *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.²³⁷ 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 ፡ በአምሳሌ ፡ ክርስቶስ ። (2 Cor. 5:20).

wa-nəḥna-ssa *nətanabbəl* *ba-ʾamsāla* *krəstos*

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 *ʾafa ṣəbāḥ* is often used instead of *fənnā nagh* because the metaphorical expression relates to the movement of the sun; when it rises it is said *ʾaf* for *ʾaf* 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 *ʾafa sark*.

²³⁷ Dillmann 1865, 173, 300; Kidāna Wald Kəfle 1955, 613, 816; Leslau 1989, 34 Yāred Šiferaw 2009, 344.

<Conj-PPro-Part> <V:Imperf.1c.p> < Prep-Prep> <NPro:m.s.Nom>

‘And we beg you in the likeness of Christ’.

5.3.2.2. **ንግበር ፡ ሰብአ ፡ በእርአያነ ፡ መበአምሳሊነ ።** (Gen. 1:26).

nəgbar sabʾa ba-ʾarʾayā-na wa-ba-ʾamsāli-na

<V:Subj (Impt).1c.p> <NCom:m.s.Acc> <Prep-Prep-PSuff:1c.p> <Conj-Prep-Prep-PSuff:1c.p>

‘Let us create man in our image and in our likeness’.

5.3.3. አያተ *ʾayāta*

አያተ *ʾayāta* is on one hand the plural form of the interrogative adverb **አይ** *ʾay* ‘what’ and ‘which’. On the other hand, it is an individual element that can be used as a preposition with the meaning ‘like’.²³⁸ 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 andverb and a preposition.²³⁹

It is attached to the non-verbal linguistic elements.

Textual evidence:

5.3.3.1. **አያተ ፡ አዕናቅ ፡ እለ ፡ ተሰከዓ ።** (Malkəʿa ʾiyyasus Hymn 12).

ʾayāta ʾaʿnāqʷ ʾalla tasakʿā

<Prep> <NCom:f.p.Nom> <PRel> <V:Perf.f.p>

‘Like diamonds which are threaded’.

5.3.4. እም *ʾəm*

See the explanation under 4.9.6.

5.3.5. ከመ *kama*

The grammatical functions of **ከመ** *kama* 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’.²⁴⁰ In the absence of a visible verb, **ውእቱ** *wəʾətu* will take the place of a verb to express the similarity of two or more persons or things by comparison.

²³⁸ Dillmann 1865, 798; Kidāna Wald Kəfle 1955, 215; Leslau 1989, 146; Yāred Šiferaw 2009, 381.

²³⁹ Leslau 2006, 51.

²⁴⁰ Dillmann 1865, 826; Kidāna Wald Kəfle 1955, 156; Leslau 1989, 147.

Prepositions

5.3.5.1. ሰብእሰ ፡ ከመ ፡ ሣዕር ፡ መዋዕሊሁ ። (Ps. 103:15).

sabʾə-ssa kama śāʿr maʾwāʿli-hu

<NCom:m.s.Nom-Part> <Prep> <NCom:m.s.Nom> <NCom:m.s.Nom-PSuff:3m.s>

‘But a man, his days are like a grass’.

5.3.5.2. ክልኤ ፡ አጥባትኪ ፡ ከመ ፡ ክልኤ ፡ ዕጉለ ፡ መንታ ፡ ዘወይጠል ። (S. of S. 4:5).

kəlʿe ʾaṭbātə-ki kama kəlʿe ʿəgʷla

<NumCa.Nom> <NCom:unm.p-PSuff:2f.s> <Prep> <NumCa.Nom> <NCom:unm.s.

mantā za-wayṭal

ConSt> <NCom:unm.s.PSt> <Part-NCom:unm.s.Nom>

‘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 ፡ ለኩሉ ፡ በከመ ፡ ምግባሩ ። (Ps. 61:12).

wa-təfaddəy-o la-kʷəllu ba-kama məgbār-u

<Conj-V:Imperf.2m.s-PSuff:3m.s> <Prep-PTot.Nom> <Prep-Prep> <NCom:unm.s.No
m-PSuff:3m.s>

‘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 **ወጥን ጨረሽ** *wəṭṭən čarrāš*.²⁴¹

Textual evidences:

5.3.5.4. ዐገቱኒ ፡ ከመ ፡ ንሁብ ፡ መዐረ ። (Ps. 118:12).

ʿagatu-ni kama nəhb maʿara

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

‘They surrounded me as the bee surrounds the honey.’

5.3.5.5. ወንደረት ፡ ውስቴቶሙ ፡ ከመ ፡ ዝናም ፡ በበድው ፡ ወከመ ፡ ጠል ፡ በምድር ፡ ዕምዕት ። (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’.

<Conj-V:Perf.3f.s> <Prep-PSuff:3m.p> <Prep> <NCom:unm.s.Nom> <Prep-NCom: un
wa-kama tall ba-mədr dəməʿt
 m.s.Nom> <Conj-Prep> <NCom:unm.s.Nom> <Prep-NCom:unm.s.Nom>
 <NCom:f.s.
 Nom>

‘And it abides in them as a rain abides in a remote area, and as a dew (abides) on the thirsty ground’.

Further reference: Rev. 1:14, 6:13.

5.4 Other Prepositions

5.4.1. ህየንተ *həyyanta*, በእንተ *baʿanta*, ቤዛ *bezā*, ተክለ *takla* and ተወላጠ *tawlāta*

The origins and grammatical functions of ህየንተ *həyyanta*, በእንተ *baʿanta* and ተወላጠ *tawlāta* as the conjunctive 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 ቤዛ *bezā* and ተክለ *takla*.

Bezā is initially related with the verb ቤዘው *bezawa* ‘redeem’ and ‘rescue’. *Takl* is the root noun of the verb ተክለ *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’.²⁴²

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. ይፋዲ ፡ ላህመ ፡ ተክለ ፡ ላህመ- ። (Exod. 21:36).

yəfdi lāhma takla lāhm-u

<V:Subj (Impt)3m.s> <NCom:unm.s.Acc> <Prep> <NCom.unm.s-PSuff:3m.p>

‘He shall pay an ox instead of his ox’.

5.4.2. ለ *la*

ለ *la* has various grammatical functions with different meanings.²⁴³ It is attached to verbs (imperatives and infinitives), ACPPIP elements, nouns, numerals and nominal derivations initially.

²⁴² Dillmann 1865, 565; Leslau 1989, 102, 109; Yāred Šiferaw 2009, 381; Tropper 2002, 142.

²⁴³ Dillmann 1865, 22; Kidāna Wald Kəfle 1955, 155, 554; Yāred 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. **ለ** *la* as **በቁም ቀሪ** *baqum-qari* (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 *baqum-qari*. The reason is that in such cases, the Gəʿəz *la* is totally equivalent with the Amharic *la*.

Textual evidence:

5.4.2.1.1. **ተአክሎ ፡ ለዘከመዝ ፡ ዛቲ ፡ ተግሣጽ ።** (2 Cor. 2:6).

taʾakkəl-o *la-za-kama-zə* *zātti* *tagśās*
 <V:Imperf.3f.s-PSuff:3m.s> <Prep-PRel-Prep-PDem.3m.s.Nom > <PDem.3f.s. Nom>
 <NCom: f^s. s.Nom>

‘This punishment is sufficient for such a one’.

5.4.2.2. **ለ** *la* as **ተጠቃሽ** *tataqqaš* (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 ‘*tataqqaš*’

Textual evidence:

5.4.2.2.1. **ለንጉሥከመኑ ፡ እስቅሎ ።** (John 19:15).

la-nəguśə-kəmu-nu ʾəsqa'll-o
 <Prep-NCom:m.s.Nom-PSuff:2m.p-PartInt> <V:Subj(Impt)-PSuff:3m.s>

‘Shall I crucify your king?’.

5.4.2.3. **ለ** *la* as **አቀብሎ ፡ ሸሺ** ʾaqabbəlo-šaši (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.²⁴⁴ In such a case, *la* is called ʾaqabbəlo-šaši. Some call it **ታይቶ ፡ ጠፊ** *tāyto tafi* (lit.: s/th that disappears after appearing) since it does appear only in the Gəʿəz reading.

Textual evidences:

5.4.2.3.1. **እመቦ ፡ ዘይቴክዝ ፡ ለይጸሊ ።** (Jas. 5:13).

ʾamma-bo za-yətekkəz la-yəšalli

²⁴⁴ Dillmann 1907, 389, 391; Leslau 1989, 5.

<Prep-V:Perf.3m.s> <PRel-V:Imperf.3m.s> <Conj-V:Subj (Impt).3m.s>

‘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) አሐዱ ፡ ብእሲ ፡ ይወርድ ፡ እም ፡ ኢየሩሳሌም ፡ ለኢየሪኮ ። (Luke 10:30).

ʾahadu bəʾasi yəwarrəd ʾəm ʾiyyarusālem la-ʾiyyāriko

<NumCa.Nom> <NCom:m.s.Nom> <V:Imperf.3m.s> <Prep> <NPro:pl.s.Nom>
<Prep-NPro:pl.s.Nom>

‘A man was going down from Jerusalem to Jericho’.

5.4.2.3.2. (in)

ወሠናየ ፡ ኀልዩ ፡ ለቅድመ ፡ እግዚአብሔር ። (2 Cor. 8:21).

wa-śannāya halləyu la-qədma ʾəgzīʾabəher

<Conj-NCom:m.s.Acc> <V:Impt.2m.p> <Prep-Prep> <NCom:m.s.Nom>

‘And you may think what is good in the sight of God’.

5.4.2.3.3. (upon)

አሌ ፡ ለክሙ ፡ እለ ፡ ትሰፍሕዋ ፡ ለእኪት ፡ ለቢጽክሙ ። (Enoch (com.) 38:14).

ʾalle la-kəmu ʾalla təsaffəhəwəwā la-ʾəkkīt la-biṣə-kəmu

<Intr> <Prep-PSuff:2m.p> <PRel> <V:Imperf.2m.p-PSuff:3f.s> <Prep-NCom:f.s.Nom>
<Prep-NCom:m.s.Nom-PSuff:2m.p>

‘Woe to you who stretch out to the evil upon your friends’.

Further references: Acts 19:22; Enoch (com.) 15:13, 21:26; Haym. (com.) 1:9.

Its double occurrence expresses the distributives ‘each’ and ‘every’.²⁴⁵

Textual evidence:

5.4.2.3.4. ለሐሐዱ ፡ ይትከሠት ፡ ምግባሩ ። (1 Cor. 3:13).

lalla-ʾahadu yətkāśat məgbār-u

<Prep-NumCa.Nom> <V:Imperf.3m.s> <NCom:m^s.s.Nom-PSuff:3m.s>

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.: **ለለወሀበ** *lalla-wahaba* ‘whenever he gives’, **ለለነገደ** *lalla-nagada* ‘whenever he goes’).

5.4.3. ምስለ *məsla*

ምስለ *məsla* has a clear etymological relation with **አምሳለ** *amsāla*. 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’.²⁴⁶ Interestingly, it can also be used to express an opposition with the meaning ‘against’. Leslau expressed it as an element expressing reciprocity.²⁴⁷

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’.²⁴⁸ 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 *məsla* initially without making any change.

5.4.3.1. Textual evidence: as used as ‘with, together ... with’

ወእምከመ ፡ ሠረቀ ፡ ፀሐይ ፡ ምስለ ፡ ላህቡ ፡ ያየብሶ ፡ ለሣዕር ። (Jas. 1:21).

wa-ʾəm kama śaraqa dahay məsla lāhəb-u

<Conj-conj> <Conj> <V:Perf.3m.s> <NCom:m^s.s.Nom> <Prep> <NCom:unm.s.Nom-
yāyabbās-o la-śāʿər

PSuff: 3m.s> <V:Imperf.3m.s-PSuff:3m.s> <Prep-NCom:m^s.s.Nom>

‘But when the sun rises with its heat will cause the grass to wither’.

5.4.3.2. Textual evidence: as used as ‘against’

ወአኀዘ ፡ ኢዮአብ ፡ ወኩሉ ፡ ሕዝብ ፡ ዘምስሌሁ ፡ ይትቃተሉ ፡ ምስለ ፡ ሶርያ ። (2 Sam. 10:14).

wa-ʾəhaza ʾiyyoʾab wa-k^wəllu həzb

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

za-məsle-hu yəṭqāṭalu məsla soryā

²⁴⁶ Belay Mekonen 2007, 40; Dillmann 1907, 400; Leslau 1989, 34

²⁴⁷ Leslau 2006, 365.

²⁴⁸ Kidāna Wald Kəfle 1955, 256

Prepositions

<PRel-Prep-PSuff:3m.s> <V:Subj.3m.p> <Prep> <NPro:pl.Nom>

‘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’

ወይእኬሰኬ ፡ እለ ፡ የአምኑ ፡ ይትባረኩ ፡ ምስለ ፡ አብርሃም ፡ ምእመን ። (Gal. 3:9).

wa-yəʾaze-ssa-ke ʾalla yaʾammənu yətbārraku mäsla ʾabrāham məʾman

<Conj-Adv-Part> <PRel> <V:Imperf.3m.p> <V:Imperf.3m.p> <Prep> <NPro:m.s.Nom> <NCom:m.s.Nom>

‘And those who believe today are blessed like the faithful Abraham’.

5.4.3.4. Textual evidence: as used as ‘to’ or ‘for’

እንብር ፡ ምሕረተ ፡ ምስለ ፡ ሐኖን ፡ ወልደ ፡ ናኦስ ። (2 Sam. 10:2).

ʾəgabbər məḥrata mäsla hanon walda nāos

<V:Imperf.1c.s> <NCom:unm.s.Acc> <Prep> <NPro:m.s.Nom> <NCom:m.s.ConSt> <NPro:m.s.Nom>

‘I will show kindness to Hanun the son of Nahash’.

Further references: 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. በ *ba*

በ *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. **ወጎደገ ፡ አልባሲሁ ፡ በእዴሃ ፡ ወጎዮ ።** (Gen. 39:12).

wa-ḥadaga ʾalbāsi-hu ba-ʾəde-hā wa-g^wayya

<Conj-V:Perf.3m.s> <NCom:unm.p.Acc-PSuff:3m.s> <Prep-NCom:unm.s.Nom-PSuff:3m.s> <Conj-V:Perf.3m.s>

‘He left his garments in her hand and fled’.

5.4.4.2. **ወለእመኒ ፡ መጽአቶ ፡ ኀጢአቱ ፡ እጌሥጾ ፡ በበትረ ፡ ዕደው ።** (2 Sam. 7:14).

wa-la-ʾəmma-ni məṣatt-o ḥaṭiʾat-u

<Conj-Prep-Prep-Part> <V:Perf.3f.s-PSuff:3m.s> <NCom:f^s.s.Nom-PSuff:3m.s>

²⁴⁹ Dillmann 1865, 478; Kidāna Wald Kəfle 1955, 154, 250; Leslau 1989, 94.

Prepositions

ʾageśśas-o

ba-batra

ʿadaʿw

<V:Imperf.1c.s-PSuff:3m.s> <Prep-NCom:unm.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 **ምስለ** *məsla* (with).

Textual evidence:

5.4.4.3. **ናሁ ፡ ይመጽእ ፡ በአእላፊሁ ፡ ቅዱሳን ፡ መላእክት ።** (Jude 1:14).

nāhu

yəməṣṣəʾə

ba-ʾaʿlāfi-hu qəddusān

malāʾəkt

<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

ḥayla

ba-ṣabʿə

<Conj-V:imperf.1m.s-PSuff:1c.s> <Nom:c.s.Acc> <Prep-Nom:c.s.Nom>

‘You gird me at war’.

Further references: Num. 10:35; Luke 7:46.

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. **ክልብኑ ፡ እነ ፡ ከመ ፡ ትምጻእ ፡ ኀቤየ ፡ በበትር ፡ ወአእባን ።** (1 Sam. 17:43).

kalbə-nu

ʾana

kama təməṣāʾ

ḥabe-ya

<NCom:unm.s.Nom-PartInt> <PPro:1c.s.Nom> <Conj> <V:Subj.2m.s> <Prep-PSuff:

ba-batr

wa-ʾaʿbān

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

‘Am I a dog that you come to me taking a stick and stones?’.

Consider that the verb **ኀሥኡ** *nasʿa* ‘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’.²⁵⁰

Textual evidences:

²⁵⁰ Belay Mekonen 2007, 89; Dillmann 1907, 374-90, Leslau 2006, 82.

5.4.4.6. ወእምነ ፡ ኩሉ ፡ ዘሥጋ ፡ ታበውእ ፡ ውስተ ፡ ታቦት ፡ በበክልኤቱ ። (Gen. 6:19).

wa-ʾəmənnā kʷəllu za-śəgā tābaʾwəwə ʾəsta

<Conj-Prep> <PTot:m.Nom> <PRel-NCom:unm.s.Nom> <V:Imperf> <Prep> -

tābot babba-kəʾəttu

<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. ወሂዋሙ ፡ ዳዊት ፡ በበዕብሬቶሙ ፡ ለደቂቀ ፡ ሌዊ ። (1 Chr. 23:6).

wa-śem-omu dāwit babba-ʿəbret-omu la-daḳiqa-lewi

<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 assigned 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 ʾənbala

We have seen its etymology and grammatical function as a conjunctive 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’).²⁵¹

ወአጥባዕነ ፡ ለመዊት ፡ ከመ ፡ ኢንትአመን ፡ በርእሱ ፡ ዘእንበለ ፡ በእግዚአብሔር ። (2 Cor. 1:9).

wa-ʾatḅāʿna la-mawit kama-ʾi-nəʾtʾaman ba-rəʾsə-na

<Conj-V:Perf.1c.p> <Prep-V:Inf.Nom> <Conj-PartNeg-V:Subj.1c.p> <Prep-NCom:un

za-ʾənbala ba-ʾəgzīʾabəḅer

m.s.Nom-Psuff:1c.p> <PRel-Prep> <Prep-NCom:m.s.Nom>

‘We took courage to die so that we should never trust in ourselves, but instead in God’.

5.4.5.2. (‘Beyond’ and ‘despite’).

ወዘእንበለ ፡ ብዙኅ ፡ ባዕድ ፡ ዘረከባኒ ፡ ኩሎ ፡ አሚረ ፡ እንዘ ፡ እኔሊ ፡ ቤተ ፡ ክርስቲያናት ።

²⁵² (2 Cor. 11:28).

²⁵¹ Dillmann 1865, 773; Kidāna Wald Kəfle 1955, 230; 141.

²⁵² 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: አጸደ ፡ ወይን ʾaṣada wayn → አጸደዳት ፡ ወይን ʾaṣādāta wayn; አመ ፡ ገዳም ʾoma gadām → አእዋመ ፡ ገዳም ʾaʾwāma gadām.

wa-za-ʾənbala-bəzuh *bāʿd* *za-rakaba-nni*
 <Conj-PRel-Prep-NCom:m.s.Nom> <NCom:m.s.Nom> <PRel-V:Perf.3m.s-PSuff:1c.s>
kʷallo ʾamira ʾanza ʾəḥelli beta krəstiyānāt
 <PTot.Acc> <Adv> <Conj> <V:Imperf.1c.s> <NCom:unm.s.ConSt> <NCom:unm.p^s.Nom>

‘Beyond many strange things happened to me all the time since I think for the churches’.

5.4.5.3. (‘Apart from’).

አርእየኒኬ ፣ ሃይማኖተክ ፣ ዘእንበለ ፣ ምግባሪክ ። (Jas. 2:18).

ʾarʾəya-nni-ke *haymānota-ka* *za-ʾənbala* *məgbāri-ka*
 <V:Impt.2m.s-PSuff:1c.s-Part> <NCom:m.s.Acc-PSuff:2m.s> <PRel> <Prep-NCom:unm.s.Nom-PSuff:2m.s>

‘Then, show me your faith apart from your deed’.

5.4.5.4. (‘Except’ and ‘excluding’).

5.4.5.4.1. **ኢታድልዉ ፣ ለርእሰክሙ ፣ ዘእንበለ ፣ ለቢጽክሙ ።** (1 Cor. 10:24).

ʾi-tādləwu *la-rəʾsə-kəmu* *za-ʾənbala* *la-biṣə-kəmu*
 <PartNeg-V:Subj.2m.p> <Prep-NCom:unm.s.Nom-PSuff:2m.p> <Prel-Prep> <Prep-NCom:m.s.Nom-PSuff:2m.p>

‘Do not be partial for yourselves but for your friends’.

5.4.5.4.2. **ወእለሰ ፣ በልዑ ፣ ዕደው ፣ የአክሉ ፣ አርብዓ ፣ ምዕት ፣ ብእሲ ፣ ዘእንበለ ፣ አንስት ፣ ወደቅ ።** (Matt. 15:38).

wa-ʾəlla-ssa *balʿu* ʿədaw *yaʾakkəlu* ʾarbəʿā
 <Conj-PRel-Part> <V:Perf.3m.p> <NCom:m.p.Nom> <V:Imperf.3m.p>
 <NumCa.Nom>
məʿt *bəʾsi* *za-ʾənbala* ʾanəst *wa-daqq*
 <NumCa.Nom> <NCom:m.s.Nom> <PRel-Prep> <NCom:f.p.Nom> <Conj-

Second, the second term will be pluralized while the initial term remains singular. Example: **ሊቀ ፣ ብርሃን** *liqa bərhān* → **ሊቀ ፣ ብርሃናት** *liqa bərhānāt*, **ርእሰ ፣ መኰንን** *rəʾsa mak ʾənnən* → **ርእሰ ፣ መኰንንት** *rəʾsa mak ʾənnənt*. Third, both terms can be equally pluralized. Example: **ቤተ ፣ ጣዖት** *beta ʾəʿot* → **አብያተ ፣ ጣዖት** *ʾabyāta ʾəʿotāt*; **ቤተ ፣ ንጉሥ** *beta nəḡs* → **አብያተ ፣ ንጉሥት** *ʾabyāta nəḡst*. According to this perspective, the way how the reconstructed term **ቤተ ፣ ክርስቲያን** *beta krəstiyān* 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 ፣ ክርስቲያን** *beta krəstiyān* is either **አብያተ ፣ ክርስቲያን** *ʾabyāta krəstiyān* or **አብያተ ፣ ክርስቲያናት** *ʾabyāta krəstiyānāt* Acts 9:1.

Prepositions

NCom:unm.p^s. Nom>

‘And the people who ate were about four thousand men excluding women and children’.

5.4.5.5. (‘Including’ and ‘without skipping’).

ጎምሰ ፡ ቀሠፉኒ ፡ አይሁድ ፡ በበአርብዓ ፡ ዘእንበለ ፡ አሐቲ ። (2 Cor. 11:24).

ḥəmsa qaśāfu-ni ʾayhud babba-ʾarbəʿā

<NumCa:Acc(Adv)> <V:Perf.3m.p-PSuff:1c.s> <NCom:m^s.p.Nom> <Prep-Prep-Num

za-ʾənbala ʾaḥatti

Ca.Nom> <PRel-Prep> <NumCa.Nom>

‘The Jews have beaten me five times, forty times by each without skipping one’

5.4.5.6. (‘Without’).

አልቦ ፡ ባዕድ ፡ ሕግ ፡ ዘእንበለ ፡ አሚን ። (Rom. 3:27).

ʾalbo bāʿd ḥəgg za-ʾənbala ʾamin

<CopusNeg> <NCom:unm.s.Nom> <NCom:unm.s.Nom> <PRel-Prep>

<NCom:unm.s.Nom>

‘There would be no Law without faith’.

5.4.5.7. (‘Unless’).

ኢተቀብዐት ፡ በቅብዕ ፡ ዘእንበለ ፡ በደመ ፡ ቅቱላን ። (2 Sam. 1:21).

ʾi-taqbʿat ba-qəbʿ za-ʾənbala ba-dama

<PartNeg-V:Perf.3f.s> <Prep-NCom:unm.s.Nom> <PRel-Prep> <Prep-NCom:unm.

qətulān

s.ConSt> <NCom:m.p.Nom>

‘Saul’s shield was not anointed with oil unless with the blood of the slains’.

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 *ʾAggabāb* tradition, none of them is originally related with a verb except the interjection *wayle* (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: መኑ *mannu*,²⁵³ ሚ *mi*, ምንት *mənt* and አይ *ʾāy*²⁵⁴

These elements are the most exploitable interrogative elements in Gəʿəz language with the meanings ‘who’, ‘how’, ‘what’, ‘why’ and ‘which’.²⁵⁵ Nevertheless, each has its own special focus and character.

መኑ *mannu* is employed specifically with regard to human beings for all genders and numbers. Its precise meaning is ‘who?’. The particles ኒ *hi* and መ *ma* can be suffixed to them. However, their attachment makes no change. The attachment of the relative pronoun እለ *ʾalla* to መኑ *mannu* at the beginning forms the plural fixed phrase እለ ፡ መኑ *ʾalla-mannu*.²⁵⁶

Textual evidences:

6.1.1. (Singular.) መኑ ፡ ይሴብሐ ፡ ለልዑል ፡ በመቃብር ። (Sir. 17:27).

mannu *yəsebbəh-o* *la-ləʿul* *ba-maqābər*

<AInt:m^s.s.Nom> <V:Imperf.m.s-PSuff:3m.s> <Prep-NCom:m.s.Nom> <Prep-Ncom:unm.s.Nom>

‘Who praises to the Most High in the grave?’.

6.1.2. (plural) ወመኑ ፡ አንትሙ ፡ ዕደው ፡ እለ ፡ ተሐንፅዋ ፡ ለዛቲ ፡ ሀገር ። (Ezr 5:4).

²⁵³ 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.

²⁵⁴ This can also be transcribed as ዓይ *ʿay*.

²⁵⁵ Dillmann 1865, 186, 188, 794; Kidāna Wald Kəfle 1955, 142, 143; Leslau 1989, 28, 37, 38, 145.

²⁵⁶ Dillmann 1907, 333-5; Leslau 2006, 348.

wə-mannu ^ʾ*antəmu* ^ˈ*ədaw* ^ʾ*əlla* *təḥannədəw-w-ā*

<Conj-AInt:m^s.p.Nom> <PPer:2m.p.Nom> <NCom:m.p.Nom> <PRel> <V:2m.p.PSu>

la-zāt̤ti *hagar*

ff:3f.s> <Prep-ProDem.f.s.Nom> <NCom:unm.s.Nom>

'But who are you men who build that land?.'

6.1.3. (*alla* + Par) ወእለ ፡ መኑ ፡ እለ ፡ ሰምዑ ፡ ወአምረርዎ ። (Heb. 3:16).

wa-ʔalla mannu ʔalla samʕu wa-ʔamrarəww-o
 <Conj-PRel> <AInt:m^s. 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 **መኑ**, 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 **ኃ** *hā* can be added to **መኑ** *manna* at the end. As a result, a double standard accusative form **መኑኃ** *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 ፡ ኢይከውነን ፡ ንቅትል ፡ ወኢመነሂ ። (John 18:31).

la-na-ssa *ʔi-yykaʷwəna-nna* *nəqtəl* *wa-ʔi-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) **መነሣ ፡ ፈፈህኪ ።** (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, **ቤቱ** *bet-u* → **ቤቶ** *bet-o*, **አገቡ** *həzb-u* → **አገቦ** *həzb-o*. However, this kind of replacement is very rarely or may be accidentally employed.

²⁵⁸ Leslau 2006, 348.

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 ፡ ስምክ ።** (Gen. 32:27).

mannu *səmə-ka*

<PInt:unm.s.nom> <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:

6.1.7. (particle + *mannu*) **ለመኑ ፡ እንከ ፡ ይከውን ፡ ዘአስተዳለውክ ።** (Luke 12:20).

la-mannu *ʾənka* *yəkawwən* *za-ʾastadālawka*

<Prep-AInt:unm.Nom> <Adv> <V:Imperf.3m.s> <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).

ba-mabāḥta *mannu* *təgabbər* *zanta*

<Prep-NCom:unm.s.ConSt> <AInt:unm.Nom> <V:Imperf.2m.s> <ProDem:m.s.Acc>

‘By whose authority are you doing this?’.

Further references: Gen. 24:23; Heb. 1:5, 3:18.

ሚ *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 **መጠን** *maṭan* or **መጠነ** *maṭana*, we can simply understand that it concerns about measurement, amount or continuance.²⁵⁹

Textual evidences:

6.1.9. **ሚ ፡ መጠን ፡ እማንቱ ፡ መዋዕሊሁ ፡ ለገብርክ ።** (Ps118:84).

mi *maṭan* *ʾəmmāntu* *maʿwā ʿli-hu* *la-gabrə-ka*

<AIntNom> <PPer:3f.p> <NCom:unm.p.NomPSt-PSuff:3m.s> <Prep-NCom:m.s.NomPSt-PSuff:2m.s>

²⁵⁹ Dillmann1907, 361; Yətbārak Maršā 2002, 184.

‘How many are the days of your servant’.

6.1.10. ሚ ፡ መጠነ ፡ ንክል ፡ አእኩቶቶ ። (Sir. 44:28).

mi matana nakl ʾaʾəkʷətət-o

<AInt.Acc> <V:Imperf.1c.p> <V:Inf-PSuff:3m.s>

‘How much can we praise him?’.

Further references: 1 Kgs 22:15; Job 13:23, 35:5; Ecl 8:26; Matt. 23:36, 26:15; Luke 13:34; Acts 21:20.

But if it is followed by **ለ** *la* or **ላል** *lā^cla* 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 ፡ ላልክ ፡ ወአንተሰ ፡ ትልወኒ ። (John 21:22).

mi lā^cle-ka wa-ʾanta-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 ፡ ለክ ፡ ብእሴ ፡ እግዚአብሔር ። (1 Kgs 17:17).

mi li-ta wa-mi la-ka bəʾəse ʾəgzīʾabəḫer

<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 (ሚ *mi* ... ሎቲ/ ላልሁ *l-ottu/ lā^cle-hu*, ለክ/ ላልክ *la-ka/ lā^cle-ka*, ላቲ/ ላልሃ *l-ātti/ lā^cle-bā*, ለኪ/ ላልኪ *lā-ki/ lā^cle-ki*, ሎሙ/ ላልሆሙ *l-omu/ lā^cle-homu*, ለክሙ/ ላልክሙ *la-kəmu/ lā^cle-kəmu*, ሎን/ ላልሆን *l-on/ lā^cle-hon*, ለክን/ ላልክን *la-kən/ lā^cle-kən*, ሊተ/ ላልዩ *l-ita/ lā^cle-ya* and ለነ/ ላልነ *la-na/ lā^cle-na*).

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.

Textual evidences:

6.1.13. እግዚአብሔር ሚ፡ በዝኑ ፡ እለ ፡ ይሣቅዩኒ ። (Ps. 3:1).

ʾagziʾo mi bazbu ʾalla yāsāqqəyū-ni

<PartVoc> <AInt> <V:Perf:3m.p> <PRel> <V:Imperf:3m.p-PSuff:1c.s>

‘Lord, how would have increased those who trouble me!’.

6.1.14. ሚ ፡ አዳም ፡ አጥባትኪ ፡ እኅትየ ፡ መርዓት ። (S. of S. 4:10).

mi ʾaddām aṭbātə-ki ʾəḥtə-ya marʾāt

<AInt> <NCom:unm.s.Nom> <NCom:unm.p.NomPSt-PSuff:2f.s> <NCom:f.s.NomPSt-PSuff:1c.s> <NCom:f.s.Nom>

‘How beautiful are your breasts, my sister the bride!’.

ምንት *mənt* and **አይ** *ʾāy* are concerned with human beings, and other creations all, natural and artificial things, events and situations. **ምንት** *mənt* is used either in its nominative (**ምንት** *mənt*) or in its accusative form (**ምንት** *mənta*) for both genders and numbers like **መኑ** *mannu* with the meanings ‘what?’ and ‘why?’.

Textual evidences:

6.1.15. (m.s.Nom) ምንት ፡ ተአምሪሁ ፡ ለምጽአትከ ። (Matt. 24:3).

mənt taʾamməri-hu la-məsʾatə-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-mənt yəʾəti təbab

<Conj-AInt> <Copu.f.s> <NCom:f.s.Nom>

‘And what is a wisdom?’.

6.1.17. (c.sing.) ወጸድቅሰ ፡ ምንት ፡ ገብረ ። (Ps. 10:4).

wa-šādəqə-ssa mənta 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 ፡ እመንቱ ። (Job 13:23).

ʾarʾəya-nni mənt ʾəmmuntu

<V:Impt:2m.s-PSuff:1c.s> <AInt> <Copu:3m.p>

‘Show me what they are ...’.

6.1.19. (f.p.Nom) **ምንት ፡ እማንቱ ፡ ሕለሚሁ ።** (Gen. 37:20).

mənt ^ə*ammāntu* *ḥəlamī-hu*

<AInt> <Copu:3f.p> <NCom:unm.p.NomPSt-PSuff:3m.s>

‘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 *mənt* 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 **ዘ** *za*. Second, particles such as **ህየንተ** *ḥəyyanta*, **ለ** *la*, **በ** *ba*, **በእንተ** *ba’ənta*, **በይነ** *bayna*, and **እንበይነ** *ənbayna* are initially added to it. Third, it can take an ending attachment of the interrogative particle **ኑ** *nu*.

In such cases, the particle can have the following meanings ‘why’, ‘for what reason’, ‘in what/ which case’.

Textual evidences:

6.1.20. **ለምንት ፡ ትቴከዚ ፡ ነፍስየ ፡ ወለምንት ፡ ተሐውክኒ ።** (Ps. 42:5).

la-mənt *tətekkəzi* *nəfsə-ya* *wa-la-mənt* *təḥawwəkə-nni*

<Prep-AInt> <V:Imperf.2f.s> <NCom:unm.s.NomPSt-PSuff:1c.s> <Conj-Prep-AInt>
<V:Imperf.2f.s>

‘Why are you in despair, O my soul, and why do you trouble me?’.

6.1.21. **ወእመስ ፡ ጼው ፡ ለስሐ ፡ በምንትኑ ፡ ይቄስምዎ ።** (Matt. 5:13).

wa-’əmma-ssa *ṣəw* *lašə* *ba-mənt-nu* *yəqəssəməww-o*

<Conj-Conj-Part> <NCom:m^s.s.Nom> <V:Perf.3m.s> <Prep-AInt-PartInt> <V:Imperf.3m.p>

‘But if salt has become tasteless, by what do they season it?’.

6.1.22. **ወበእንተ ፡ ምንት ፡ ምስለ ፡ ርእሰ ፡ መዋዕል ፡ የሐውር ።** (Enoch (com.) 12:22).

wa-ba’ənta *mənt* *məsla* *rə’sa* *mawā’l* *yəḥawwər*

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

‘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 |particle + *mənt* + *nu/ni* **ወለምንትኑ** *wa-la-məntə-nu*, **ወለምንትኒ** *wa-la-*

māntā-ni, ለምንትኬ *la-māntā-ke*, ወእስከ ፡ ምንትኑ *wa-ʾəska māntā-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.

The particles **መ** *ma*, **ኑ** *nu*, and **ኒ** *ni* are the most frequently attested particles that can be attached to the nominative **ምንት** *mənt* or to the accusative **ምንተ** *mənta* without an introduction of any grammatical change. To be precise, **መ** *ma* is most regularly attached to the accusative **ምንተ** *mənta*, but the other two particles are attached to it in both forms. There is also a trend to use an attachment of double particles **ኑ** *nu* and **መ** *ma* in both forms of the element.

Textual evidences:

6.1.23. (Nom. + *nu*) ምንትኑ ፡ አነ ፡ ከመ ፡ ትምጽኢ ፡ ጎቤዖ ። (Luke 1:43).

məntə-nu ⁹*ana* *kama təmşə'i* *ḥabe-ya*

<AInt-PartInt> <PPer:1c.s> <Conj> <V:Subj.2f.s> <Prep-PSuff:1c.s>

‘What am I so that you may come to me?.

6.1.24. (acc. + *nu*) **ምንተኑ ፡ አፀሥዮ ፡ ለእግዚአብሔር ።** (Ps115:3).

mənta-nu ^ʔ*a*^c*aśśəy-o* *la-ʔəgziʔabəher*

<AIntAcc-PartInt> <V:Imperf.1c.s-PSuff:3m.s> <Prep-NCom.m.s.Nom>

‘What shall I render to the Lord?’.

6.1.25. (Nom. + *ni*) አልብክ ፡ ነውር ፡ ወኢምንትኒ ፡ ላዕሌክ ። (S. of S. 4:7).

⁹*albə-ki* *naʷr* *wa-⁹i-məntə-ni* *lā[̄]le-ki*

<PartNeg-Prep-Psuff:2f.s> <NCom:unm.s.Nom> <Conj-PartInt-AInt-Part> <Prep-PS
uff:2f.s>

‘You are immaculate, and there is no blemish in you’.

6.1.26. (acc. + *ni*) ወኢተሠጥዎ ፡ እግዚእ ፡ ኢየሱስ ፡ ወኢምንተኒ ። (Mark 15:5).

wa-ʔitaʂatw-o *ʔagziʔ* *ʔiyyasus* *wa-ʔi-mənta-ni*

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

<Conj-PartNeg-AInt.Acc-Part>

‘But Jesus did not answer to him, nothing’.

6.1.27. (Nom. + *nu* + *ma*) **ምንትኑመ ፡ ጽሑፍ ፡ ዘይብል ።** (Luke 20:17).

məntə-nu-mma şəḥuf za-yəbl

<AInt-PartInt-Part> <NCom:m.s.Nom> <PRel-V:Imperf.3m.s>

‘What then is this that written’.

6.1.28. (acc. + *nu* + *ma/ mma*) **ወምንተኑመ ፡ መጸእከሙ ፡ ትርአዩ ።** (Matt. 11:9).

wa-mənta-nu-mma *maṣāʾkəmu* *tərʾayu*

<Conj-AInt-Acc-PartInt-Part> <V:Perf.2m.p-PSuff:2m.p> <V:Subj.2m.p>

‘What did you go out to see?’.

Further references: Gen. 21:29, 23:15, 26:10; Ps. 8:4; S. of S. 6:1; Dan. 13:57; Luke 7:25-26, 18:36; John 14:22, 15:5, 8:29; Philem. 1:14; Heb. 2:6.

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 **አዎት** ^{ʾāyāt} (nominative) and **አዎተ** ^{ʾāyāta} (accusative) are used instead.

Textual evidences:

6.1.29. **ወአይ ፡ ሰብእ ፡ ዘይጸድቅ ፡ በተግባሩ ።** (Job 4:17).

wa-ʾāy *sabʾ* *za-yəṣaddəq* *ba-tagbār-u*

<Conj-AInt> <NCom:m^s.s.Nom> <PRel-V:Imperf.3m.s> <Prep-NCom:unm.s.Nom
PSuff:3m.s>

‘Which man is to be just in his deed?’.

6.1.30. **ወይቤሎ ፡ አዎተ ።** (Matt. 19:18).

wa-yəbel-o ^{ʾāyāta}

<Conj-V:Perf.3m.s-PSuff:3m.s> <AInt.Acc>

‘And he said to him, ‘which ones?’.

Many prepositional elements whose ending vowel is ‘a’ such as **ህየንተ** *həyyanta*, **ለ** *la*, **ላዕለ** *lāʿla*, **መንገለ** *mangala*, **በ** *ba*, **በእንተ** *baʾənta*, **በይነ** *bayna*, **ታሕተ** *tāḥta*, **ኀበ** *ḥaba*, **እም** ^{ʾəm}, **እስከ** ^{ʾaska}, **እንበይነ** ^{ʾənbayna}, **ውስተ** *wəsta*, and **ዲበ** *diba* can be attached to ^{ʾāy} including the remaining elements except **ሚ** *mi* 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}) **ወኢተገብረ ፡ ዘከማሁ ፡ ወኢበአይ ፡ መንግሥት ።** (1 Kgs 10:20).

wa-ʾi-tagabra *za-kamā-hu* *ba-ʾāy* *mangəšt*

<Conj-PartNeg-V:Perf.3m.s> <PRel:c-Prep-PSuff:3m.s> <Conj-PartNeg-Prep-AInt>
<NCom:unm.s.Nom>

‘And nothing like it was made during any other kingdom’.

6.1.32. **በአይ ፡ ሥልጣን ፡ ትገብር ፡ ዘንተ ።** (Matt. 21:23).

ba-°āy šalṭān tēgabbər 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. አየኑ ፡ ቤተ ፡ ተሐንጽ ፡ ሊተ ። (Acts 7:49).

°āya-nu beta taḥannəsu 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 *mənt* and the accusative *mənta*. 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 ፡ አሪት ። (Matt. 22:36).

°āyā-nu tə°əzāz ya°abbi ba-wəsta °orit

<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 °əlla, እንተ °ənta and ዘ 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, ዘ *za* for masculine, and እንተ °*ənta* for feminine singular whereas እለ °*əlla* is to

²⁶⁰ Dillmann 1865, 774, 1028, 1030; Kidāna Wald Kəfle 1955,135; Leslau 1989, 132, 142, 182.

be used as the plural form for both **ዘ** *za* and **እንተ** *ʾanta*.²⁶¹ But in practice, this is not fully preserved as a common rule since we find *za* as used as a determinative or a relative pronoun for both genders and numbers and *ʾanta* as used for both genders in singular numbers.

From the perspective of modern Gəʿəz study, *ʾanta* is used for masculine singular only in poetry since the abundant readings in such cases is found in hymns and in Gəʿəz poetry (*Qəne*). 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. **ዘ** *za* in the case of masculine singular

ወኩሉ ፡ ዘወሀበኒ ፡ አቡየ ፡ ይመጽእ ፡ ኀቤየ ። (John 5:37).

wa-k^wallu za-wahaba-nni ʾabu-ya

<Conj-PTot.Nom> <PRel-V:Perf.3m.s-PSuff.1c.s> <NCom:m.s.Nom-

yamaṣṣəʾ ḥabe-ya

PSuff:1c.s> <V:Imperf.3m.s> <Prep-PSuff:1c.s>

‘All that my father gives me comes to me’.

6.2.1.1.2. **ዘ** *za* - in the case of feminine singular:

ወይእቲ ፡ ብእሲት ፡ ዘዌወውናሃ ፡ ዮም ... ። (Gdl.Qaw 1:24).

wa-yaʾəti bəʾəsit za-dəwawnā-hā yom

<Conj-PPer.f.s.Nom> <NCom:f.s.Nom> <PRel-V:Perf.1c.p-PSuff:3f.s> <Adv>

‘And that woman whom we captured today...’.

6.2.1.1.3. **ዘ** *za* - in the case of masculine plural:

ዘአመከሩኒ ፡ አበዊክሙ ፡ ፈተኑኒ ። (Heb. 3:9).

za-ʾamakkaru-ni ʾabawikə-mu fatanu-ni

<PRel-V:Perf.3m.p-PSuff:1c.s> <NCom:m.p.Nom-PSuff:2m.p> <V:Perf.3m.p

PSuff:1c.s>

‘Your fathers who tried me tested me’.

6.2.1.1.4. **እንተ** *ʾanta* in the case of masculine singular:

²⁶¹ Leslau 1989, 182

ተዘከር ፡ ሥጋ ፡ እንተ ፡ ነሃእከ ፡ እም ፡ ቅድስት ፡ ድንግል ፡ ከመ ፡ ውእቱ ፡ ሥጋ ፡ ዘቆመ ፡ ቅድመ ፡ ኢላሞስ ። (Anap. Nicean (com) verse 121).

tazakkar śagā ʾanta nasāʾka ʾam qaddəst
 <V:Imp.2m.s> <NCom:m^s.s.Acc> <PRel> <V:Perf.2m.s> <Prep> <NCom:f.s.Nom>
dəngəl kama wəʾtu śagā za-qoma-
 <NCom:f^s.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 ʾanta** in the case of feminine singular:

ወለልሳን ፡ እንተ ፡ ተዐቢ ፡ ነቢብ ። (Ps. 11:3).

wa-la-ləssān ʾanta 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 ʾalla** in the case of masculine plural:

ወቦ ፡ እለ ፡ ይቤሉ ፡ ኄር ፡ ውእቱ ። (John 7:12).

wa-bo ʾalla yəbelu ʾer wə ʾatu
 <Conj-ExAff:3m^s.p> <PRel> <V:Perf.3m.p> <NCom:m.s.Nom> <Copu>
 ‘There were some who said: He is a good man’.

6.2.1.1.7. **እለ ʾalla** in the case of feminine plural:

ወክልኤ ፡ ዕጉላተ ፡ እለ ፡ ተበኩራ ፡ ዘእንበለ ፡ ዕጉሊሆን ። (1 Sam. 6:7).

wa-kləʾe ʿəḡ^walāta ʾalla tabak^wra za-ʾənbala ʿəḡ^wali-hon
 <Conj-NumCa.Acc> <NCom:f.p.Acc> <PRel> <V:Perf.3f.p> <PRel-Prep> <NCom:
 unm.p.Nom-PSuff:3f.p>

‘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 ፡ የዐቅበኝ ። (2 Cor. 2:14).

ʾəkkut ʾəgzīʾabəḥer za-zalfa yaʿaqqəba-nna

<NCom:m.s.Nom> <NCom:m.s.Nom> <PRel-Adv> <V:Imperf.3m.s-PSuff:1c.p>

‘Blessed is the Lord who protects us always’.

6.2.1.2.2. ኢየሩሳሌም ፡ ኢየሩሳሌም ፡ እንተ ፡ ትቀትሎሙ ፡ ለነቢያት ። (Matt. 23:37).

ʾiyyarusālem ʾiyyarusālem ʾənta təqattəl-omu la-nabiyāt

<NPro:pl.s.Nom> <NPro:pl.s.Nom> <PRel> <V:Imperf.3f.s-PSuff:3m.p> <Prep

NCom:m.p.Nom>

‘Jerusalem, Jerusalem who kills the prophets’.

6.2.1.2.3. ወትዌግሮሙ ፡ ለሐዋርያት ፡ ለ²⁶²እለ ፡ ተፈነወ ፡ ኀይሃ ። (Matt. 23:37).

wa-təweggər-omu la-ḥawārəyāt la-ʾəlla tafannawu

<Conj-V:Imperf.3f.s-PSuff:3m.p> <Prep-NCom:m^s.s.Nom> <Prep-PRel> <V:Perf.3

ḥabe-hā

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

‘And (she) who stones the Apostles who were sent to her’.

6.2.1.3. Taking the position of a subject or an object → relative pronoun

6.2.1.3.1. ወዘፈጠራሁ ፡ ለዓይን ፡ ኢይፊእይኑ ። (Ps. 93:9).

za-faṭarā-hu la-ʾāyən ʾi-yyəreʾy-nu

<Conj-PRel-Perf.3m.s-PSuff:3m.s> <Prep-NCom:m^s.s.Nom> <PartNeg-V:Imperf.3m.

s-PartInt>

‘He who formed the eye, does he not see?’.

6.2.1.3.2. ወኅሪት ፡ ይእቲ ፡ ለእንተ ፡ ወለደታ ። (S. of S. 6:9).

²⁶² It seems to be a trival employment since there is already the same element as attached to the noun ‘ḥawārəyāt’. We understand that ʾəlla refers to ‘ḥawārəyāt’ only for the reason that the sentence is not interrupted by a conjunction ወ wa. 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

wa-ḥərit *yəʾəti* *la-ʾənta* *waladatt-ā*

<Conj-NCom:f.s.Nom> <Copu> <Prep-PRel> <V:Perf.3f.s-PSuff:3f.s>

‘And she is the elect of the one who bore her’.

6.2.1.3.3. ወጸውዐ ፡ እለ ፡ ፈቀደ ፡ ወመጽኡ ፡ ጎቤሁ ። (Mark 3:13).

wa-ṣawwəʿa *ʾəlla* *faqada* *wa-maṣʾu* *ḥabe-hu*

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

‘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 ፡ ዘበልፈ ፡ የዐቅበነ ፡ እግዚአብሔር *ʾəkkut 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).

6.2.1.4. The following elements can be suffixed to all the elements: ሂ *hi*, ሰ *ssa*, ኒ *ni* and ኬ *ke*. During suffixation with one of the elements, they occur peculiarly without having an attachment of other words; each is pronounced like an individual fixed phrase as ዘሂ *za-hi*, እንተሂ *ʾənta-hi*, እለሂ *ʾəlla-hi*, ዘሰ *za-ssa*, እንተሰ *ʾənta-ssa*, እለሰ *ʾəlla-ssa*, ዘኒ *za-ni*, እንተኒ *ʾənta-ni*, እለኒ *ʾəlla-ni*, ዘኬ *za-ke*, እንተኬ *ʾənta-ke* and እለኬ *ʾəlla-ke*. There is also a possible combination with both ሰ *ssa* and ኬ *ke* together as an individual variant as ዘሰኬ *za-ssa-ke*, እንተሰኬ *ʾənta-ssa-ke* and እለሰኬ *ʾəlla-ssa-ke* (Matt 5:19; 2 Cor. 5:15; 1 Tim. 5:17, 6:2; 2 Tim 2:6; M. Məṣṭir 1:48).

6.2.1.5. In nominal sentences where one of these three elements is combined with the prepositions ለ *la*, በ *ba*, እም *ʾəm*, and ከመ *kama*, the verbs which are preferred to express the concept are mainly ደለወ *dalawa/* ይደሉ *yədallu* (*la* and *məslā*) ሀሎ/ ሀለወ *hallo/ hallawa/* ይሄሉ *yəhellu* (*ba*), ተረከበ *tarakba/* ይትረከብ *yətrakkab* (*ʾəm*), ወፅኦ *waḍa/* ይወፅእ *yəwaddʾ* (*ʾəm*), መጽኦ *maṣa/* ይመጽእ *yəmaṣṣʾ* (*ʾəm*) and መሰለ *masala/* ይመስል *yəmassal* (*kama*). Let us see some examples in the case of *za*.

6.2.1.5.1. **ለ** *la*

ዘሎቱ ፡ ስብሐት ። (Gal. 1:5).

za-l-ottu *səbḥat*

<PRel-Prep-Psuff:3m.s> <NCom:unm.s.Nom>

‘To whom praise is worthy’.

6.2.1.5.2. **ምስለ** *məsla*

እስመ ፡ ይባዘኑ ፡ እም ፡ እለ ፡ ምስሌየ ። (Ps. 54:18).

ʾəsmā *yəbazzəḥu* *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. **በ** *ba*

አቡነ ፡ ዘበሰማያት ። (Matt. 6:9).

ʾabu-na *za-ba-samāyāt*

<NCom:m.s.Nom-Psuff:1c.p> <PRel-Prep-NCom:unm.p.Nom>

‘Our Father who is in heavens’.

6.2.1.5.4. **እም** *ʾəm*

ብርሃን ፡ ዘእም ፡ ብርሃን ። (Liturgy (com). sec. 2, verse 32).

bərḥān *za-ʾəm bərḥān*

<NCom:unm.s.Nom> <PRel-PRep> <NCom:unm.s.Nom>

‘A light which comes out of a light...’.

6.2.1.5.5. **ከመ** *kama:*

አልቦ ፡ ዘከማሁ ፡ በዲቦ ፡ ምድር ። (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’.

Further references: Prov. (com.) 3:9; Luke 22: 49; Acts 16:2, 13; Rom. 16:26; Eph. 1:1; Heb. 8:3; Haym. (com.) 5:14; Anap. John (com.) verse 57.

It is the same to *ʾənta* and *ʾəlla*. This is what we can find in any Gəʿəz 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. **ወኢኮነ ፡ ሐሰተ ፡ ቃልነ ፡ ዘካብከመ ።** (2 Cor. 1:18).

wa-^oi-kona ḥassata qālā-na za-ḥabe-kəmu

<Con-ExNeg-V:Perf.3m.s> <NCom:unm.s.Acc> <NCom:m^s.s.Nom-PSuff:1c.p> <PRel
Prep-PSuff:2m.p>

‘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 **ላዕሊ** *lā^cla*, **መንገሥ** *mangala*, **ቅድመ** *qədma*, **ታሕተ** *tāḥta*, **ካበ** *haba*, **ውስተ** *wəsta*, **ዲበ** *diba* and **ድኅረ** *dəḥra*, again, in such cases, the verb which is mainly preferred to be added in translation is **ሀሎ** *hallo*/ **ሀለወ** *hallawa* or **ይሄሉ** *yəhellu* (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 *hallo*. Some other verbs which fit the nature and status of the combined word can occur in the place of *hallo*. For example, if we have a reading like **ወነጸርኩ ፡ ከሱ ፡ ዘበጸፍጸፈ ፡ ሰማይ ።** *wa-naṣṣarku k^wəllo za-ba-ṣafṣafa samāy*, it will be definitely better to take the verb **ተጽሕፈ** *taṣḥəfa* ‘be written’ or **ተነበ** *tanabba* ‘be read’ because **ጸፍጸፍ** *ṣafṣaf* 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: **ዛ ፡ አንቀጽ ፡ እንተ ፡ እግዚአብሔር ።** (Ps. 117:20).

zā ʾanqas ʾanta ʾəgzīʾabəher

<PDem:Nom> <NCom:m.s.Nom> <PRelNPro:m.s.Nom>

‘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 **ዘዘ** *za-za*, **እንተ ፡ እንተ** *ʾanta-ʾanta* or **እለ ፡ እለ** *ʾəlla ʾəlla* 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

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** *kama za-qatala ʾanbasā* ‘like someone who killed a lion’.

Notwithstanding, at least two exceptional features of *ʾanta* 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 ፡ ተአኩተክ** # (M. Ziq II, 3).

wa-nafs *rəḥəbt* *ʾanta* *ṣagbat* *taʾakk^wata-kka*
<Conj-NCom:f.s.Nom> <NCom:f.s.Nom> <Conj> <V:Perf.3f.s> <V:Imperf.3f.s-PSuff:2m.s>

‘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** *ṣabḥat*.

Textual evidence:

ወእንተ ፡ ጸብሐት ፡ ይዌስክ ፡ እግዚአብሔር ፡ ዲቤሆሙ ፡ ለእለ ፡ የሐይወ. # (Acts 2:47).

wa-ʾanta *ṣabḥat* *yəwessək* *ʾəgziʾabəḥer* *dibe-homu*
<Conj-Conj-V:Perf.3f.s> <V:Imperf.3m.s> <NCom:m.s.Nom> <Prep-Psuff:3m.p>

la-ʾalla *yahayyəwu*
<Prep-PRel> <V:Imperf. 3m.p >

‘And the Lord was adding to them day by day those who were being saved’.

Further reference: Acts 16:5.

Likewise, **ዘ** *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 ፡ ዘጉየይኪ** # (Ps. 113:5).

mənta *konki* *bāḥr* *za-g^wayayki*

<Aint:Acc> <V:Perf.2f.s> <NCom:f^s.s.Nom> <PRel(conj)-V:Perf.2f.s>

‘What happened to you, O, sea that you fled?’.

6.2.1.8.4. ወሠናየ ፡ ገበርካ ፡ ዘመጸእከ ። (Acts 10:33).

wa-śannāya gabarka za-maṣā'ka

<Conj-NCom:m.s.Acc> <V:Perf.2m.s> <Prel(Conj)-V:Perf.2m.s>

‘And you did good that you came’.

እለ *ʾalla* is exclusively used to refer several members of a certain group by mentioning only the name of a single member.

Textual evidence:

6.2.1.8.5. ወእምዝ ፡ ኀለፉ ፡ እለ ፡ ጳውሎስ ፡ እምነ ፡ ጳፉ ። (Acts 13:6).

wa-ʾəmzaḥ balafu ʾalla pāwəlos ʾəmanna pāfu

<Conj-Prep> <V:Perf.3m.p> <PRel> <NPro:m.s.Nom> <PRep> <NPro:pl.s.Nom>

‘And then Paul and his mates moved from Paphos’.

This is not about Paul alone; as far as *ʾalla* 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 *ʾalla*. The Amharic **እነ** *ʾanna* also plays the same role in Amharic.

While taking suffixes, the ending vowel ‘a’ tends to be replaced by ‘i’. The possessive pronouns **ዚኡሁ** *zi-ʾahu* ‘his’, **ዚኡከ** *zi-ʾaka* ‘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 ፡ እንቲኡልከ *walda ʾantiʾa-hā* - the son of her/ her own son

6.2.1.8.7. ሕዝብ ፡ እሊኡሆሙ *ḥəzba ʾalliʾa-homu* - the people of them/ their own people

6.2.1.8.8. ቤተ ፡ ዚኡየ *beta ziʾa-ya* - the house of mine/ my own house

In a combination of more than two words:

6.2.1.8.9. መስኮት ፡ ቤተ ፡ ዚአየ ፡ *maskota beta zi'a-ya* - 'The window of the house of mine/ the window of my house'

6.2.1.8.10. ፍቅረ ፡ ልብ ፡ ሰብአ ፡ ዚአሁ *fəqra labba zi'a-hu*

'The love of the heart of the people of him/ the love of his peoples' heart'.

6.2.1.8.11. ሰላም ፡ ቤተ ፡ እንቲአኪ *salāma beta 'anti'a-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 ፡ ገለዳ፡ ወዚአየ ፡ ምናሴ ። (Ps. 59:7).

zi'a-ya galā'ād wa-zi'a-ya mənāse

<PPoss-PSuff:1c.s> <NPro:m.s.Nom> <Conj-PPoss-PSuff:1c.s> <NPro:m.s.Nom>

'Gilead is mine, and Manaseh is also mine'.

6.2.1.8.13. እንቲአኪ ፡ ሥጋ ፡ አኮ ፡ እም ፡ ሰማያት ፡ ዘአውረድከ ። (Anap. Nicean (com) verse 120).

'anti'a-na šagā 'akko 'əm samāyāt za-'awrad-ka

<PPoss-PSuff:1c.p> <NCom:m.s.Nom> <PartNeg> <Prep> <NCom:unm.p.Nom>

<PRel -V:Perf.2m.s>

'It is our body, not that you brought down from the heavens'.

6.2.1.8.14. ዚአክ ፡ ሰማያት ፡ ወዚአክ ፡ ምድር ። (Anap. Nicean (com) verse 108).

zi'a-ka samāyāt wa-zi'a-ka mədr

<PPoss-PSuff:2m.s><NCom:m.p.Nom> <Conj-PPoss-PSuff:2m.s> <NCom:m.s.Nom>

'The heavens are yours, and the earth (also) is yours'.

II *za* can be attached to all possessive pronouns at the beginning as **III** *za-za...*, **IIII** *za-za-zi'a-hu*, **IIII** *እንቲአኪ ፡ za-za-'anti'a-ki*, **IIII** *እሊአሃ ፡ za-za-'alli'a-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. ወለለ ፡ አሐዱ ፡ ዘርዕ ፡ ዘዚአሁ ፡ ነፍሱቱ ። (1 Cor. 15:38).

wa-lalla 'ahadu zar' za-za-zi'a-hu nafsət-u

<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. እንቋፅ ስንቋፅ ስንቋፅ

It has no nominal origin. It is used as an exclamation of joy and appreciation with the meaning ‘aha’.²⁶⁴ The exclamatory elements of sad and sorrow ሰይ *say*, አሌ ስላሌ, ወይ *way* and ወይሌ *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:

6.3.1.1.1 ወይሌሌ ፡ እንቋፅ ፡ እንቋፅ ፡ ርኢናሁ ፡ በአዕይንቲን ። (Ps. 34:21).

wa-yābelu ስንቋፅ ስንቋፅ ስንቋፅ ርእሳንሁ ሌላ-ሰላላ ሳንሳንቲና

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

Nom-PSuff:1c.p>

‘They said, aha, aha, we have seen him with our eyes’.

6.3.2. Exclamations of Pain, Sorrow and Anxiety

6.3.2.1. ሰይ *say*, አህ ስሐ, አሌ ስላሌ, ወይ *way*, ወይሌ *wayle* and ዩ *ye*

All are originally the linguistic elements which are not related with verbs or nouns with the exception of *wayle*. *Wayle* has an etymological relation with the verb *waylawā* ‘cry’, ‘mourn’. Leslau claimed it to be a denominative from *way*. Similarly, he affirmed *say* as the origin of *sayl* ‘misfortune’. But Dillmann kept both as variants.²⁶⁵

Their grammatical function is to be used as exclamations of distress, pain, sorrow, sadness, unhappiness and anxiety.²⁶⁶

አህ ስሐ is mostly used in expression of pain and sorrow; its English equivalent is ‘Ah!’.

ሰይ *say*, አሌ ስላሌ and ወይሌ *wayle* are mainly used in expression of anxiety, sorrow and allusion or warning of destructive occurrences that took or may take place at

²⁶⁴ Dillmann 1865, 772; Kidāna Wald Kəfle 1955,146; Leslau 1989, 141.

²⁶⁵ Dillmann 1865, 392; Leslau 2006, 521, 522, 623.

²⁶⁶ Dillmann 1865, 392, 718, 928; Kidāna Wald Kəfle 1955,145; Leslau 1989, 76, 132, 166.

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:

ሰይ/ አሌ/ ወይ ሎቲ	<i>say/ ʾalle/ way l-ottu</i> (3m.s)
ሰይ/ አሌ/ ወይ ለከ	<i>say/ ʾalle/ way la-ka</i> (2m.s)
ሰይ/ አሌ/ ወይ ላቲ	<i>say/ ʾalle/ way l-ātti</i> (3f.s)
ሰይ/ አሌ/ ወይ ለከ	<i>say/ ʾalle/ way la-ki</i> (2f.s.)
ሰይ/ አሌ/ ወይ ሎሙ	<i>say/ ʾalle/ way l-omu</i> (3m.p)
ሰይ/ አሌ/ ወይ ለክሙ	<i>say/ ʾalle/ way la-kəmu</i> (3m.p)
ሰይ/ አሌ/ ወይ ሎን	<i>say/ ʾalle/ way l-on</i> (3f.p)
ሰይ/ አሌ/ ወይ ለክን	<i>say/ ʾalle/ way la-kən</i> (2f.p)
ሰይ/ አሌ/ ወይ ሊተ(ልዩ)	<i>say/ ʾalle/ way l-ita</i> (1c.s)
ሰይ/ አሌ/ ወይ ለነ	<i>say/ ʾalle/ way la-na</i> (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, ሎ *l-o* is fairly used in the place of *l-ottu*, and ላ *l-ā* instead of *l-ātti* especially with *ʾalle* 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 አሌ ፡ ሎቲ ፡ ለይሁዳ *ʾalle l-ottu la-yəhudā*; ወይ ፡ ሎሙ ፡ ለእለ ፡ ከህዱ *way l-omu la-ʾəlla kəhdu*; አሌ ፡ ሊተ ፡ ለገብርክ *ʾalle l-ita la-gabr-əka*. 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. እንዘ ፡ ይብል ፡ ሰይ ፡ ልዩ ፡ ማገደርዩ ፡ ርኅቀ #²⁶⁷ (Mah. ṣəge (com.) verse 181).

ʾanza yəbl say lə-ya māḥədarə-ya rəḥqa

<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. አሌ ፡ ለክሙ ፡ ለዕደው ፡ ኀጥኸን ፡ እለ ፡ ኀደግሙ ፡ ሕጎ ፡ ለልዑል # (Sir. 41:8).

ʾalle la-kəmu la- ʿədarw ḥaṭṭʾan ʾəlla ḥadaggəmu

²⁶⁷ Dillmann has provided the interjection in his lexicon in the forms of ‘ሰይል *sayl*, ሰይሌ *sayle* and ሰይልዩ *saylə-ya* 1865, 392. In the psalterium Davidis of Hiob Ludof, it is ascribed as ‘ሴልዩ *seləya*’ 119, 5.

<Intr> <Prep-PSuff:3m.p> <Prep-NCom:m.p.Nom> <NCom:m.p.Nom> <PRel> <V:
həgg-o la-ləʕul

Perf.m.p> <NCom:unm.s-PSuff:3m.s> <Prep-NCom:m.s.Nom>

‘Woe to you the sinners who left the commandment of the Most High’.

6.3.2.4. **ወይ ፡ ሎሙ ፡ ለእለ ፡ የጎድጉ ፡ ፍኖወ ፡ ርቱዐተ ።** (Prov. (com.) 2:13).

way l-omu la-ʔəlla yaḥaddəgu fənnāwa rətuʕata

<Intr> <Prep-PSuff:3m.p> <Prep-PRel> <V:Imperf.3m.p> <NCom:unm.p.Acc>
 <NCom:f.p.Acc>

‘Woe is to those who leave the right paths’.

6.3.2.5. **ወልድየ ፡ ለመኑ ፡ ወይሌ ።** (Prov. (com.) 23:29).

waldə-ya la-mannu wayle

<NCom:m.s:Nom-PSuff:1c.s> <Prep-AInt> <Intr>

‘My son, to whom is deserved woe?’.

Further references: Job 19:5; Matt. 23:13-16.

ዬ *ye* is also to be determined the same way; it is however used as an exclamation of lamentation to lament on somebody’s death or something’s destruction. Leslau described it as an exclamation of admiration and grief or pain. But the *ʔAggabāb* tradition recognizes it as an exclamation of pain or sorrow only.²⁶⁸

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. **ዬ ፡ ዬ ፡ ዬ ፡ አማኑኤል ፡ አምላክነ ።** (Anap.Jh.chr (com.) verse 60).

ye ye ye ʔamānuʕel ʔamlākə-na

<Intr> <Int> <Int> <NPro:m.s.Nom> <NCom:m.s.Nom-PSuff:1c.p>

‘Woe, woe, woe, Immanuel our Lord’.

²⁶⁸ Leslau 2006, 625.

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. *ሁ hu* and *ኑ nu*

ሁ 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 *ʾAggabāb* considers both 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).

ʾi-taʾammənə-hu kama ʾana ba-ʾab

<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 ፡ ኢያፈቅረከመ ። እንከሰ ፡ እግዚአብሔር ፡ የአምር ፡ ዘንተ ።** (2 Cor. 11:11).

ʾasma-hu ʾangā ʾi-yyāfaqqəra-kəmu ʾənka-ssa

<Conj-PartInt> <Part> <PartNeg-V:Imperf.1c.s-PSuff:2m.p> <Adv-part>

ʾəgzīʾabəher yaʾammər zanta

<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’.

7.1.1.3. (Prep.+ Conj + *hu*) **ወሐተቱ ፡ ለእመሁ ፡ ስምዖን ፡ ዘተሰምየ ፡ እጥሮስ ፡ በህየ ፡ የጎድር ።** (Acts 10:18).

wa-ḥatatu la-ʾamma-hu səmʿon za-tasamya

²⁶⁹ Dillmann 1865, 629; Kidāna-Wald Kəfle 143; Leslau 1989, 1, 119.

²⁷⁰ Tropper 2002, 153.

<Conj-V:Perf.3m.p> <Prep-Conj-PartInt> <NPro:m.s.Nom> <PRel:m.s-V:Perf.3m.s>
petros ba-həyya yaḥaddər

<NPro:m.s.Nom><Prep-Adv> <V:Imperf.3m.s>

‘And they searched whether Simon who was called Peter was staying there’.

7.1.1.4. (verb + *nu*) **ኢይቤኑ ፡ ለሊሁ ፡ ዳዊት ፡ ይቤሎ ፡ እግዚእ ፡ ለእግዚእየ ፡ ንበር ፡ በየግንደ** # (Acts 2:34).

’i-yyābe-nu laliḥu dāwīt yābel-o

<PartNeg-V:Perf.3m.s-PartInt> <PSub:3m.s> <NPro:m.s.Nom> <V:Perf.3m.s-PSuff:

’əgzi’ la-’əgzi’ə-ya nəbar ba-yamānə-ya

3m.s> <NCom:m.s.Nom> <Prep-N:m.s.Nom> <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?’.

7.1.1.5. (Pron. + *nu*) **አንተኑ ፡ ውእቱ ፡ ክርስቶስ ፡ ወልዱ ፡ ለቡሩክ** # (Mark 14:61).

’anta-nu wə’ətu krəstos 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?’.

7.1.6. (PartNeg. + *nu*) **አኩኑ ፡ ዐሠርቱ ፡ ወክልዔቱ ፡ ሰዓቱ ፡ ለዕለት** # (John 11:9).

’akko-nu ‘aśśartu wa-kəl’ettu sa‘āt-u la-‘əlat

<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) **እዛለፍኩኑ ፡ ወእቁም ፡ ቅድመ ፡ ገጽከ** # (Ps. 49:22)

’əzyālaf-ka-nu wa-’əqum qədma gaşşə-ka

<V:Subj.1c.s-PSuff:2m.s-PartInt> <Conj-V:Subj.1c.s> <Prep> <NCom:unm.s.NomPSt.-PSuff:2m.s>

‘Shall I reprove you, and stand before you?’.

7.1.1.8. (frequent employment) ታማስኖሙኑ ፡ ወኢታሐዩኑ ፡ በእንተ ፡ ሷ ፡ ጸድቃን ፡ ኩሎ ፡ ብሔረ ። (Gen. 18:24).

tāmāssəno-mu-nu

wa-ʾi-tāḥayyu-nu

ba-ʾanta-50

<V:2m.s-PSuff:3m.p-PartInt> <Conj-PartNeg-V:Imperf.2m.s-PartInt> <Prep-NumCa>

ṣādqān

k^wallo

bəḥera

<NCom:unm.p.Nom> <PTot.Acc> <NCom:unm.s.Acc>

‘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.

ጥቀኑ ፡ ትቴክዝ ፡ አንተ ። *ṭəqqa-nu* *tətekkəz* *ʾanta*

<Adv-PartInt> <V:Imperf.2m.s> <PPer:2m.s>

We can have this reading in different syntactical arrangements as follows:

7.1.1.9. ትቴክዝኑ ፡ አንተ ፡ ጥቀ ። *tətekkəzə-nu* *ʾanta*
ṭəqqa

<V:Imperf.2m.s-PartInt> <PPer:2m.s> <Adv>

7.1.1.10. አንተኑ ፡ ትቴክዝ ፡ ጥቀ *ʾanta-nu* *tətekkəz* *ṭəqqa*

<PPer:2m.s-PartInt> <V:Imperf.2m.s> <Adv>

7.1.1.11. አንተኑ ፡ ጥቀ ፡ ትቴክዝ ። *ʾanta-nu* *ṭəqqa* *tətekkəz*

<PPer:2m.s-PartInt> <Adv> <V:Imperf.2m.s>

Nevertheless, 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. ዓውሎኑ ፡ ይቀጠቅጠኒ ። (see Job 4:12, 9:17).

ʿawlo-nu

yəqatəqqatə-nni

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

‘Does a whirlwind strike me?’

Again, we can have this reading with different syntactical arrangement as:
ኢተአምሩኑ ፣ አጎዊኑ ፣ ሕገ ። (Rom. 7:1)

‘i-ta’amməru-nu ‘ahəwi-na həgga

<NPart-V:Imperf.2m.p-PartInt> <NCom:m.p.Nom-PSuff:1c.p> <NCom:m.p.Acc>

‘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’

<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 ፣ በጎበ ፣ ረከብኩሙ ።** (Dan. 14:29).

məntə-nu ‘əd-u ba-haba 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 (**ሁ** *hu* in particular) are used as external particles attached to other ACPIP 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** *təṛās*²⁷¹ for the reason that they are employed just to keep the ease of the attachment even if there is no direct contact between the ACPIP 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 ፣ ሖርክ ፣ ፍኖተ ፣ እግዚአብሔር ፣ እም ፣ ነበርክ ፣ ለዓለም ።** (Bar. 3:13).

soba-hu ḥor-ka fənota ‘əgzī‘abəher

<Conj-Part> <V:Perf.2m.s-PSuff:2m.s> <NCom:unm.s.ConSt> <NPCom:m.s.Nom>

‘əmə nabar-ka la-‘ālam

²⁷¹ Literal meaning: ‘head cushion’.

²⁷² Dillmann 1907, 550; Leslau 2006, 213.

<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 ፅወገዳ

It is a particle which is used in expression of affirmation, recognition and agreement with the meaning ‘yes’.²⁷³ አልቦ *’albo*, ሐሰ *ḥassa* and ኢኮነ *’i-kona* 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 (**ኧወ ፡ ኧወ** ^{፻፵፱}*፻፵፱* ^{፻፵፱}*፻፵፱*) or the engagement of polite phrases such as **ኧ** ^{፻፵፱}*፻፵፱* and **ኧግዚኦ** ^{፻፵፱}*፻፵፱* 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).

⁹awwa ⁹ana wa⁹tu

<PartAff> <PPer:1c.s> <Copu>

‘Yes it is me’.

7.2.1.2. እወ ፡ እግዚአ ፡ አንተ ፡ ተአምር ፡ ከመ ፡ አነ ፡ አፈቅረከ ። (John 21:16).

ʔəwwa ʔəɡziʔo ʔanta taʔammər kama ʔana ʔafaqqəra-kka

<PartAff> <PartVoc> <PPer:2m.s> <V:Imperf.2m.s> <Conj> <PPer:1c.s> <V:Imperf
1c.s-PSuff:2m.s>

‘Yes Lord, you know that I love you’.

Further references: Matt. 5:37; Luke 11:51.

²⁷³ Dillmann 1865, 781; Kidāna Wald Kəfle 1955, 207; Leslau 1989, 144.

7.2.2. አሆ ሳኦኦ

አሆ ሳኦኦ 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 ሳኦኦ.²⁷⁴

If we try to deeply trace its genetic relation, we find አሆ ሳኦ 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 ‘ə’ 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, አሆ ሳኦኦ 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 ለ *la*.

Textual evidence:

7.2.2.1. አሆ ፡ በልዎ ፡ ለእግዚአብሔር ፡ ወእንብየ ፡ በልዎ ፡ ለጋኔን ። (Jas. 2:7).

ሳኦኦ balləww-o la-əgziʾabəher wa-ሳኦኦ-ya

<PartVoc><V:Impt.2m.s-PSuff.:3m.s><Prep-NCom:m.s.Acc><Conj-PartVocNeg>

baləww-o la-gānen

<V:Impt.2m.p><Prep-Npro:m.s.Acc>

‘You may submit to God and resist the devil’.

Further References: Job 4:17, 19:4; Eph. 4:2.

7.2.3. ን ምጎ

ን ምጎ has no etymological relation with any verb. It is used as an affirmative particle in expression of certainty with the meanings ‘even’, ‘just’, ‘indeed’ and ‘at least’.²⁷⁵ It comes mostly after a verb or a noun as an individual element. All forms of verbs with all possible numbers and genders can follow it as equipped to occur with.

Textual evidence:

7.2.3.1. ከላባትኒ ፡ ን ፡ ይበልፀ፡ እም ፡ ፍርፋራት ፡ ዘይወድቅ ፡ እማዕደ ፡ አጋእዝቲሆሙ ። (Matt. 15:27).

kalabāt -ni ምጎ yəballəʿu ʾəm fərfārāt

²⁷⁴ Dillmann 1865, 716; Kidāna Wald Kəfle 1955,206; Leslau 1989, 132.

²⁷⁵ Leslau 2006, 174.

<NCom:unm.p.Nom-Part> <Part> <Prep-NCom:unm.p.Nom> <PRel> <V:Imperf.

za-yəwaddəq ʾəm-māʿadda ʾagāʾəzti-homu

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

‘Even the dogs eat the crumbs which fall down from the table of their masters’.

7.3. Presentational Particles

7.3.1. ነፃ *nayā*, ነዋ *nawā* and ነህ *nāhu*

These particles are often used to draw attention of the hearers before introducing the main point. The following phrases can express them ‘now’, ‘here is/ are’ and ‘behold’.²⁷⁶ On their origin, Leslau indicated that each element is the result of the combination of ነ *na* with suffix pronouns.²⁷⁷

By using these particles at the beginning of the speech, a speaker can be able to express his respect for the message that he addresses and for his audiences while these particles are considered as the right elements expressing sincerity and genuineness. None of them is employed in a sentence which publicizes an uncertain or an ambiguous message.

Theoretically, ነፃ *nayā* seems to have been originally proposed to refer to a feminine gender while ነዋ *nawā* refers to masculine. Even at present, there are some scholars who still keep this kind of supposition, and mention the following reading as a serious reference: ነዋ ፡ ወልድኪ ፡ ... ወነፃ ፡ እምክ ። *nawā waldə-ki... wa-nayā ʾəmmə-ka* (Woman, behold, your son! ... Behold, your mother!) John 19:26.

Nonetheless, we find the attestations of *nawā* for both genders like *nāhu*.

Textual evidences:

7.3.1.1. (*nawā*, m.s) ነዋ ፡ ዘበኣማን ፡ እስራኤላዊ ፡ ዘአልቦ ፡ ጽልሐት ። (John 1:48).

nawā za-ba-ʾamān ʾəsraʾelāwi za-ʾalb ʿəḥbut

<PartPres> <PRel-Prep-Adv> <NCom.m.s.Nom> <PRel-ExNeg-V:Perf.c> <NCom:unm.s.Nom>

‘Behold, an Israelite indeed, in whom there is no deceit’.

7.3.1.2. (*nāhu*, m.s) ነህ ፡ መርዓዊ ፡ መጽኦ ። (Matt. 25:7).

nāhu marʿāwi maṣʾa

<PartPres> <NCom:m.s.Nom> <V:Perf.3m.s>

²⁷⁶ Dillmann 1865, 630; Kidāna Wald Kəfle 1955, 632; Leslau 1989, 127; Yətbārak Maršā 2002, 193.

²⁷⁷ Leslau 2006, 380.

‘Behold, the bridegroom has come’.

7.3.1.3. (*nawā*, f.s) ነዋ ፡ ርእዩ ፡ ከመ ፡ ሐይወ ፡ ወልድኪ ። (1 Kgs 17:22).

nawā *rəʾayi* *kama* *ḥaywa* *waldə-ki*

<PartPres> <V:Impt.2f.s> <Conj><V:Perf.3m.s> <NCom:m.s.Nom-PSuff:2f.s>

‘Now, see that your son is alive’.

7.3.1.4. (*nāhu*, f.s) ነሁ ፡ ድንግል ፡ ትፀንስ ፡ ወትወልድ ፡ ወልደ ። (Isa. 7:14).

nāhu *dəngəl* *təḏannəs* *wa-təwalləd* *walda*

<PartPres> <NCom:c.s.Nom> <V:Imperf.3f.s> <Conj-V:Imperf.3f.s>
<Ncom.m.s.Acc>

‘Behold a virgin shall conceive and bear a son’.

7.3.1.5. (*nawā*, m.p) ነዋ ፡ ሀለዉ ፡ ኀቤኑ ፡ ክልኢቱ ፡ መጣብሕ ፡ ዝየ ። (Luke 22:38).

nawā *hallawu* *ḥabe-na* *kəlpəttu* *maṭābəḥ* *zəya*

<PartPres> <V:Perf.3m.p> <Prep-PSuff:1c.p> <NumCa:Nom> <NCom:unm.p.Nom>
<Adv>

‘Behold, there are two swords here with us’.

7.3.1.6. (*nāhu*, m.p) ነሁ ፡ እም ፡ ይእዚሰ ፡ ያስተበፅዑኒ ፡ ከሉ ፡ ትውልድ ። (Luke 1:48).

nāhu *ʾəm* *yaʾəze-ssa* *yāstabadəʿu-ni* *kʷəllu* *təwlədd*

<PartPres> <Prep><Adv-Part> <V:Imperf:3m.p-PSuff:1c.s> <Ptot.Nom> <NCom:m^s.
p.Nom>

‘From now on, all generations will bless me’.

Further references: Ps. 51:7; Matt. 8:3, 12:28, 17:23, 18:28, 31; John 1:29.

7.4. Particles of Uncertainty

7.4.1. እንዳላ *ʾəndāʿi* and እንጋ *ʾəngā*

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’.²⁷⁸ On the origin of *ʾəngā*, Leslau supposed that it is formed out of the combination of *ʾən* and *gā*. But he did not explain what these elements are for pattern and what their meaning is.²⁷⁹

²⁷⁸ Dillmann 1865, 779, 1077; Kidāna Wald Kəfle 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. እፍኑ ፡ እንጋ ፡ ናዑብዮ ፡ ለዘሩባቤል ። (Sir. 49:11).

ʾoffo-nu ʾangā nā^cabbəy-o la-zarubābel

<AInt-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 ʾangā kama ʾabd za-gabarku

<ExAff-PartInt> <Part> <Prep><NCom:unm.s.Nom> <PRel-V:Perf.1c.s>

‘Is there something that I perphas did like a foolish?’.

እንጋ ʾangā is exceptionally used to give emphasis with the meanings ‘then’, ‘indeed’ and ‘in fact’.

Textual evidence:

7.4.1.2. እንጋ ፡ አግዐዝያንኑ ፡ እመንቱ ፡ ውሉደሙ ። (Matt. 17:26).

ʾangā ʾag^cazəyānə-nu ʾammuntu wəʾlud-omu

<Part> <NCom:m.p.Nom-PartInt> <PPer:3m.p> <NCom:m.p.Nom-PSuff:3m.p>

‘Then, are their children maybe free?’.

Further references: Luke 18:8; Heb. 4:4.

7.5. Vocative Particle

7.5.1. አ ኦ

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 Gəʿəz language, Təgrəññā preserves the interjection with the same structure and use. Its Amharic equivalent ሆይ *hoy* is also supposed to have a connection with it.

²⁸⁰ Dillmann 1865, 144; Kidāna Wald Kəfle 144: 142; Leslau 1989, 132.

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 ^o*Aggabāb* tradition does not recommend this at all. I also preferred to keep it alone like its relative element ^o*agzi*^o.

Textual evidences:

7.5.1.1. (3m.s) አ ፡ ዝንቱ ፡ ምሥጢር ፡ ዘኢይትፌከር ። (Anp. Jh.chr (com.) verse 82)

^o *zāntu* *māštir* *za-^oi-yyātfekkar*

<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) አ ፡ አባ ፡ ቅዱስ ፡ ዕቀቦሙ ፡ በስምክ ። (John 17:11).

^o ^o*abbā* *qaddus* ^o*qabb-omu* *basāmā-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) አ ፡ ዛቲ ፡ ዕለት ፡ እንተ ፡ ባቲ ፡ ሙቁሓን ፡ ተፈትሑ ። (Anp. Ath (com.) verse 67).

^o *zātti* ^o*alat* ^o*anta* *b-ātti muquḥān* *tafatḥu*

<PartVoc> <PDem:f.s.Nom> <PRel> <Prep-PSuff:3f.s> <NCom:m.p.Nom>

<V:Perf.3m.p> - ‘O that day by which the prisoners became released’.

7.5.1.4. (2 c.) አ ፡ ድንግል ፡ አምሳል ፡ ወትንቢት ፡ ዘነቢያት ። (Anp. Mary (com.) verse 37).

^o *dāngal* ^o*amsāl* *wa-tānbit* *za-nabiyāt*

<PartVoc> <NCom:unm.s.Nom> <NCom:unm.s.Nom> <Conj-NCom:unm.s.Nom>

<PRel-NCom:m.p.Nom>

‘O Virgin, (you are) the parable and the prophecy of the prophets’.

7.5.1.5. (3f.p) አ ፡ ዘአሜሃ ፡ ትውልድ ፡ የራ ፡ አዕይንቲሆሙ ። (Anap. Nicean (com) verse 80).

^o *za-^oamehā* *tāwladd* ^o*orā* ^o*a^cyānti-homu*

²⁸¹ Dillmann 1907, 319, 320; Leslau 2006, 1.

<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) አ ፡ አንትሙ ፡ አዝበ ፡ ክርስቲያን ፡ በከመ ፡ ተጋለጸኩሙ ፡ በዛቲ ፡ ዕለት... ።
(Anp. Mary (com.) verse 153).

ዕ *antəmu* *həzba* *kərstiyān* *ba-kama* *tagābā kəmu*

<PartVoc> <PPer:2m.p> <NCom:unm.p.ConSt> <Prep-Conj> <V:Perf:2m.p> <Prep-
ba- zātti *‘alat*

PDem:f.s> <NCom:unm.s.Nom>

‘O you the Christian (people), as you gathered this day...’.

7.5.1.7. (3f.p) አ ፡ አእዳው ፡ እለ ፡ ለሐኪሁ ፡ ለአዳም ፡ ተቀነዋ ፡ በቅንዋተ ፡ መስቀል ። (Anp.
śallastu (com.) verse 95).

ዕ *‘adāw* *‘alla* *laḥak^w ā-hu* *la-‘addām*

<PartVoc> <NCom:unm.p.Nom> <PRel> <V:Perf.3f.p-PSuff:3m.s> <Prep-NPro:m.s.
taqannawā *ba-qənnəwāta* *masqal*

Nom> <V:Perf:3f.p> <Prep-NCom:unm.p.ConSt> <NCom:unm.s.Nom>

‘O the hands that fashioned Adam, they were nailed with the nails of the cross’.

Further references: Gen. 3:19; Prov (com.) 1:10; Wis (com) 9:1; Dan. 5:18; Matt. 1:20, 15:28, 25:21, 27:40; Luke 1:3, 10:25, 12:29, 32, 13:12; John 2:4, 8:10, 19:26; Acts 1:1.

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:

7.5.1.8. አ ፡ ሔዋን ፡ ምንተኑ ፡ ረሰይናኪ ፡ ናሁ ፡ ይበክያ ፡ ኩሎን ፡ አዋልድኪ ። (Anp. Ath
(com.) verse 29).

ዕ *hewān* *mənta-nu* *rassaynā-ki* *nāhu*

<PartVoc> <NPro:f.s:Nom> <AIntAcc> <V:Perf.1c.p-PSuff:2f.s> <PartPres>
yəbakkəyā *k^wallon* *‘awāləda-ki*

<V:PImpperf.3f.p> <PTot:f.p> *‘NCom:f.p.Nom-PSuff:2f-s>*

‘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:

7.5.1.9. አ ፡ አብዳን ፡ ሰብአ ፡ ገላትያ ፡ መኑ ፡ አሕመመከመ ፡ ከመ ፡ ኢትእመኑ ፡ በጽድቅ ። (Gal. 3:1).

’o ’abdān sab’a galātəyā mannu
 <PartVoc> <NCom:m.p.Nom> <NCom.c.p.ConSt> <NProp:s.Nom> <AIntc.Nom>
 ’ahmama-kkəmu kama ’i-təmanu ba-šədq
 <V:Perf.3m.s-PSuff:2m.p> <Conj> <PartNeg-V:Subj.2m.p> <Prep-
 NCom:unm.s.Nom>

‘O, you foolish Galatians, who has bewitched you not to believe in truth?’.

Further references: Matt. 3:7, 8:26, 17:17; Luke 11:40, 12:20.

Apart from this, the particle is used once more as an exclamation of anxiety, regret and sorrow²⁸² as a variant of እግዚአግሱ ’əgzī’o without being connected with personal or proper names.

Textual evidences:

7.5.1.10. ወይቤ ፡ አ ፡ አ ፡ መኑ ፡ የሐዩ ፡ አመ ፡ ይገብሮ ፡ እግዚአብሔር ፡ ለዝንቱ ። (Num. 24:22).

wa-yaḅe ’o ’o mannu yaḅayyu ’ama-
 <Conj> <V:Perf.3m.s> <PartVoc> <PartVoc> <AInt.Nom> <V:Imperf.3m.s> <Conj-
 yaḅabbər-o ’əgzī’abḅer la-zəntu
 V:Imperf.3m.s-PSuff:3m.s> <NCom:m.s.Nom> <Prep-PDem.m.s.Nom>

‘And he said, O, O, (O Lord) who will be saved when the Lord will do this?’.

Further reference: Zech. 2:7.

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. አ ፡ ዕመቅ ፡ ብዕለ ፡ ጥበቡ ፡ ለእግዚአብሔር ። (Wed. Mar (com.) Thursday).

’o ’əmuq təḅab-u la-’əgzī’abḅer
 <PartVoc> ‘NCom:m.s.Nom’ <NCom:unm.s.ConSt> ‘Prep-NCom:unm.s.Nom’
 ‘How great is the richness of God’s wisdom!’.

7.5.1.12. አ ፡ ፍቅር ፡ ዘመጠነ ፡ ዝ ፡ አፍቅሮተ ፡ ሰብአ ። (Anp. Jh.chr (com.) verse 52).

’o fəqr za-maṭana zə ’afqərota sab’

²⁸² Ibid.

<PartVoc> ‘NCom:unm.s.Nom’ <PRel-Prep> <PDem:m.s.Nom’ <V:Inf.ConSt> ‘NCom:unm.p.Nom’

‘How great is the love, loving of human beings to such extent!’.

7.6. Particle of Sincerity and Supplication

7.6.1. እግዚአብሔር ማገዝግዝ

According to the perspective of modern linguistic study ማገዝግዝ is a vocative form of the noun እግዚአብሔር ማገዝግዝ ‘master’, ‘governor’ or ‘Lord’.²⁸³ The tradition of ማገዝግዝ accepts its affiliation with the noun ማገዝግዝ. 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) እግዚአብሔር ማገዝግዝ ለንጉሥ ሕይወት ማገዝግዝ (Ps. 19:10).

ማገዝግዝ ለንጉሥ ሕይወት ማገዝግዝ

<PartVoc> <V:Impt.2m.s-PSuff:3m.s> <Prep-NCom:m.s:Nom>

‘O Lord, save the king’.

7.6.1.2. (devotion) ተዘክሮ ማገዝግዝ ስሙ ማገዝግዝ ማገዝግዝ (Ps. 102:14).

tazakkar ማገዝግዝ kama maret naphna

<V:Impt.2m.s> <PartVoc> <Prep> <NCom:unm.s.Nom> <PPer:1c.p>

‘Lord, (please) remember that we are dust’.

7.6.1.3. (veneration) የአክላኒ ማገዝግዝ ማገዝግዝ ማገዝግዝ ማገዝግዝ (Gen. 33:15).

ya’akkala-nni za-rakab-ku mogasa

<V:Imperf.3m.s-PSuff:1c.s> <PRel-V:Perf.1c.s-PSuff:1c.s> <NCom:unm.s.Acc>

ba-qadme-ka ማገዝግዝ

²⁸³ Dillmann 1865, 1191; Kidāna Wald Kəfle 1955, 307.

<Prep-Prep-PSuff:2m.s> <PartVoc>

‘It is enough to me that I got favor in your sight, O, Lord’.

Further references: Neh. 5:19; Ps. 20:1, 21:19, 25:8, 101:12; Hos. 9:14; Luke 17:37, 19:18, 20; Heb. 1:8.

The recurrence of the particle expresses the high degree of the surprise or sorrow of the speaker.

Textual evidences:

7.6.1.4. እግዚአብሔር ፡ እግዚአብሔር ፡ አንተ ፡ ውእቱ ፡ እግዚአብሔር ። (2 Sam. 7:28).

ʾəgzīʾo ʾəgzīʾo ʾanta wəʾətu ʾəgzīʾabəher

<PartVoc> <PartVoc> <PPro> <Copu> <NCom:m.s.Nom>

‘Lord, Lord, you are God’.

Further references: Job 5:17; Amos 7:5.

7.7. Negative Particles

7.7.1. አል ʾal and ካ ʾi

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...’.²⁸⁴

አል ʾal is mostly used in Amharic; but in Gəʿəz, it is implemented only to negate ቦ bo (‘exist’, ‘be present’) (አል ʾal + ቦ bo → አልቦ ʾalbo which means ‘no’, ‘not’, ‘nothing, ‘let it not be’).²⁸⁵

Textual evidences:

7.7.1.1. ወአልቦ ፡ እም ፡ ውስተ ፡ ሕዝብ ፡ እለ ፡ የአምኑ ፡ ቃለ ፡ ይባሉ ። (Ezr 3:13).

wa-ʾal-bo ʾəm-wəsta həzb ʾalla

<Conj-PartNeg-ExAff(=ExNeg):m.p> <Prep-Prep> <NCom:unm.p.Nom> <PRel>

yaʾammənu qāla yəbbābe

<V:Imperf.3m.p> <NCom:unm.s.ConSt> <NCom:unm.s.Nom>

‘And among the people, nobody knows jubilating’.

²⁸⁴ Dillmann 1865, 715, 717; Kidāna Wald Kəfle 1955,147; Leslau 1989, 132.

²⁸⁵ Dillmann 1907, 381; Tropper 2002, 149.

7.7.1.2. (renunciation) ወይቤሎ ፡ አዴር ፡ አልቦ ፡ ዳእሙ ፡ ፈንዎ ፡ ፈንወኒ ። (1 King 11:22).

wa-yābel-o *ʾader* *ʾal-bo* *dāʾmu*
 <Conj-V:Perf.3m.s-PSuff:3m.s> <NPro:m.s.Nom> <PartNeg-ExAff(=ExNeg)> <Conj>
fannəwo *fannəwa-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) ደቂቅየ ፡ አልቦ ፡ ዘያስሕትከሙ ።²⁸⁶ (1 Jh 3:7).

daqiqə-ya *ʾal-bo* *za-yāsəḥətə-kəmu*
 <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 **ኣ** *ʾi*. In a sentence, it always exceeds the verbs, or nominals that it may negate. It can be attached to all verb forms excluding gerund.²⁸⁷ 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. (ʾi+ perf.) ዘበጡኒ ፡ ወኣሐመምኩ ። (Prov. (com.) 23:35).

zabaṭu-ni *wa-ʾi-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. (ʾi+ imperf.) ኣይመውት ፡ ዘእንበለ ፡ ዘአሐዩ ። (Ps. 117:17).

ʾi-yyəməwəwət *za-ʾənbala-za-ʾəḥayyu*
 <PartNeg-V:Imperf.3m.s> <Conj-PRel-V:Imperf.1c.s>

²⁸⁶ Here the ending consonant of the verb *ta* is followed by the vowel *ə*. Normally, in the cases of almost all reciprocal verbs, the vowel before the prenominal suffix is *a* (ዘያከበረከሙ *za-yākabbəra-kkəmu*, ዘያነሐሰከሙ *za-yānaśśa-kkəmu*, ዘያነደረከሙ *za-yāḥaddəra-kkəmu*). 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 sentence, the vowel would have been *a* (ዘያስሕትከሙ). 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’.

7.7.1.6. (^o*i* + subj.) ወንጹሊ ፡ ኀበ ፡ እግዚአብሔር ፡ ኢይግበር ፡ እኩየ ፡ ላዕሌክሙ ። (2 Cor13:7).

wa-naṣelli haba-^oagzi^oabəher ^oi-yyəgbar ^oəkkuya

<Conj-V:Imperf.2Sc.p> <Prep-NCom:m.s.Nom> <PartNeg-V:Subj.3m.s> <NCom:un
lā^cle-kəmu

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. (^o*i*+ inf.) እስመ ፡ ኢተመደጦቶሙ ፡ ለአብዳን ፡ ትቀትሎሙ ። (Prov 1:32).

^oasma ^oi-tamayətot-omu la-^oabdān təqattal-omu

<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. (^o*i* + gernd.) አናሕስዮ ፡ ኀጢአቶሙ ፡ ወኢነጺሮ ፡ ጌጋዮሙ ። (2 Cor. 5 ፡19).

^oanāḥəsyə ḥaṭi^oat-omu wa-^oi-naṣsiro gegāy-omu

<V:Gern.3m.s> <NCom:unm.s.Acc-PSuff:3m.p> <Conj-PartNeg-V:Gern.3m.s> <NCo
m:unm.s.Acc:-PSuff:3m.p>

‘Forgiving their sin, even not imputing their trespasses’.

7.7.1.9. ዑቅ ፡ አልቦ ፡ ዘትሔሊ ፡ ላዕለ ፡ ቀልዒየ ፡ ኢዮብ ። (Job 1:8).

^cuq ^oal-bo za-təgabbər lā^cla q^uə^ce-ya

<V:Impt.2m.s> <PartNeg-(=ExAff)> <PRel-V:Imperf.2m.s> <Prep> <NCom:m.s.Nom
^oiyyob

-PSuff:1c.s> <NPro.m.s.Nom>

‘Take head; do not think anything against my servant Job’.

7.7.1.10. (^o*i*+ Part) ወኢትትገነሥ ፡ ኢለየማን ፡ ወኢለጸጋም ። (Prov. (com) 4:27).

wa-^oi-tətgəḥas ^oi-la-yamān wa-^oi-la-ṣagām

<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. (^o*i* + nominal derivation) ወኢንክል ፡ ተዋሥኦ ፡ ኢሠናየ ፡ ወኢእኩየ ። (Gen. 24:50).

wa-^oi-nəkl tawāsə^o ^oi-ṣannāya wa-^oi-^oəkkuya

<Conj-PartNeg-V:Imperf.1c.p> <V:Inf.Acc> <PartNeg-NCom:unm.s.Acc> <Conj-PartNeg-NCom:unm.s.Acc>

‘And we cannot say good or bad’.

7.7.1.12. ወኢአሐዳሂ፡ እምኔከሙ ። (John 16:5).

wa-ʾi-ʾahadu-hi ʾəmənnə-kəmu

<Conj-PartNeg-Num-Part> <Prep-PSuff:PSuff:2m.p>

‘And no one among you/ none of you’.

Further references: Gen. 18:15, 19:19, 24:50, 32:28; Ezra 10:6; Prov (com.) 3:7, 5:3, 23:10, 24:1; Wis (com.) 1:18, 2:18; Sir. 3:10, 21, 4:1; Hos. 13:4; John 8:39, 44, 14:4, 5, 17, 15:15; 16:7; 1 Pet. 2:5 1; 1 John 2:15.

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. ኢወእቱ፡ አበሰ፡ ወኢአዝማዲሁ ። (John 9:3).

ʾi-wəʾatu ʾabbasa wa-ʾi-ʾazmādi-hu

<PartNeg-PPers.m.s.Nom> <V:Perf.3m.s> <Conj-PartNeg-NCom:unm.p-PSuff:3m.s>

‘Neither this man nor his parents sinned’.

7.7.1.14. እስሙ፡ ኢየሐምርዎ፡ ለአብ፡ ወኢኪያየ ። (John 16:3).

ʾəsmā ʾi-yyāʾammərəww-o la-ʾab wa-ʾi-kiyāya

<Conj> <PartNeg-V:Imperf.3m.p-PSuff:3m.p> <Prep-NPro:m.s.Nom> <Conj-PartNegPObj:1c.s>

‘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 ፡ ወኢመከራንን ፡ ወኢመስፍን ፡ ተናጽሮ ፡ ምስሌክ ፡ ኢይክል ። (Ecl (com.) 8:16).

ʾi-nəguś wa-ʾi-mak^wannən wa-ʾi-masfən

<PartNeg-NCom:m.s.Nom> <Conj-PartNeg-NCom:m.s.Nom> <Conj-PartNeg-

tanāšəro məsle-ka ʾi-yyəkl

NCom:m.s.Nom> <V:Inf.Acc> <Prep-PSuff:2m.s> <PartNeg-V:Imperf.3m.s>

‘Neither a king nor a judge nor a governor is able to see you face to face’.

The ACPIIP elements which are attached initially to *ʾi* will keep their own meaning in translation. For example, the attachment of **ለ** *la*, **ኅበ** *ḥaba*, **እስመ** *ʾasma* and **ዘ** *za* to the particle can produce constructed negative phrases (e.g.: **ለኢአሚን** *la-ʾi-ʾamin*, **ኅበ ፡ ኢያእምሮ** *ḥaba-ʾi-yyāʾmāro*, **እስመ ፡ ኢቀተለኒ** *ʾasma-ʾi-qatala-nni*, **ከመ ፡ ኢይከን** *kama-ʾi-yyəkun*, **ዘኢቆመ** *za-ʾi-qoma*). Nonetheless, the affixed elements do not lose their own common concepts due to the attachment. Uniquely, **በ** *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 **እንበለ** *ʾənbala* ‘without’.

Textual evidence:

7.7.1.16. **ትስሕቱ ፡ በኢያእምሮ ፡ መጻሕፍት ።** (Matt. 22:29).

təsəḥātu ba-ʾi-yyāʾmāro maṣāḥəft

<V:Imperf.2m.p> <Prep-PartNeg-V:Inf.Nom.ConSt> <NCom:unm.p.Nom>

‘You are mistaken by not knowing the scriptures’.

አልቦ *ʾalbo* can receive pronominal suffixes and keep the concept of ‘not to have’.

Textual evidences:

7.7.1.17. **ወወልደ ፡ እንላ ፡ እመ ፡ ሕያውሰ ፡ አልቦቱ ፡ ኅበ ፡ ያሰምክ ፡ ርእሶ ።** (Matt. 8:20).

wa-la-walda ʾəg^wālā ʾamma ḥəyāwəssa

<Conj-NCom:m.s.ConSt> <NCom:unm.p.ConSt> <NCom:f.s.ConSt> <NCom:m.s.

ʾalbo-ttu ḥaba yāsammək rəʾs-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. **አልብዩ ፡ ምት ።** (John 4:17).

ʾalbə-ya mət

<PartNeg-PSuff:1c.s> <NCom:m.s.Nom>

‘I have no husband’.

7.7.2. አኮ *ʾakko* ‘not’ and እንብ *ʾənb* ‘no’

አኮ *ʾakko* is the negation of the copula **ውእቱ** *wəʾātu* or **ይእቲ** *yəʾati*. **እንብ** *ʾənb* is also the negative counter part of the affirmative vocative *ʾoho*. *ʾAkko* serves to negate nouns of all genders and numbers. It occurs alone before the noun to negate.

Textual evidences:

7.7.2.1. (*ʾakko* - singular) **አኮ ፡ ስምዐ ፡ ሰብእ ፡ ዘኢፈቅድ ።** (John 5:34).

ʾakko səm^ca sabəʾ za-ʾəfaqqəd

<PartNeg> <NCom: unm.s.m.ConSt> <NCom:unm.p.Nom> <PRel-V_Imperf.1c.s>

‘I am not the one who wants the testimony of people’.

7.7.2.2. (°akko - plural) አኮ ፡ ኩልክሙ ፡ ንጹሐን ። (John 13:11).

°akko k^walla-kamu nəsuhan

<PartNeg> <PTot:PSuff:2m.p> <NCom:m.p.Nom>

‘You are all not clean’.

°Enb receives 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.²⁸⁸ ለ 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 names²⁸⁹ while la is combined with all types of nouns and numerals.²⁹⁰ 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. ወወሀበቱ ፡ ባላሃ ፡ ትኩሮ ፡ ብእሲተ ። (Gen. 30:4).

wa-wahabatt-o bālā-hā təkunn-o bə°asita

<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. ወነሥኦ ፡ ዮሴፍ ፡ ክልኢ ፡ ደቂቆ ፡ ምናሴሃ ፡ ወኤፍሬምሃ ። (Gen. 48:1).

wa-naśa yosef kəp’etta daqiq-o

<Conj-V:Perf.3m.s> <NPro.m.s.Nom> <NumCa.Acc> <NCom:m.p-PSuff:3m.s>

mānāse-hā wa-°efrem-hā

²⁸⁸ Kidāna Wald 1955,364; Leslau 1989, 1.

²⁸⁹ Leslau 2006, 213.

²⁹⁰ Theoretically, the constructed personal names such as ተክለሃይማኖት takla hāymānot, ገብረመንፈስቅዱስ gabra manfas qəddus, ዜናማርቆስ zenā mārḳos 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, ባረኮ bārak-o, ቀጥቀጦ qatqat-o), ለ 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.

<NPro.m.s-Part> <Conj-NPro.m.s-Part>

‘And Joseph took his two sons Manasseh and Ephraim with him’.

7.9. Particles indicating Genitive relation

7.9.1. ለ *la as*, እለ *’əlla*, እንተ *’ənta* and ዘ *za*

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. ዘርፍ ፡ አያያዥ *zarf-’ayyāyyāž* (lit.: ‘connector of a fringe’).

Examples: (noun - part.+ noun)

7.9.1.1.1. ታቦቱ ፡ ለእግዚአብሔር ።

tābot-u la-’əgzi’abəher

<NCom:unm.s.Nom-PSuff:3m.s> <Prep-NCom: m.s. Nom>

It is to mean: ታቦተ ፡ እግዚአብሔር ‘the temple of the Lord’

7.9.1.1.2. አምላክ ፡ ዘሰማይ ።

’amlāk za-samāy

<NCom:m.s.Nom> <PRel(g)²⁹²-NCom:unm.s.Nom>

It is to mean: አምላክ ፡ ሰማይ ‘The God of heaven’

Further references: Prov (com.) 1:24; Heb. 9:10; Gdl.Qaw 2:26.

7.9.1.1.3. አንቀጽ ፡ እንተ ፡ እግዚአብሔር ።

’anqaš ’ənta ’əgzi’abher

<NCom:m.s.Nom> <PRel (g)> < NCom:m.s.Nom>

It is to mean: አንቀጽ ፡ እግዚአብሔር ‘The gate of the Lord’

Further reference: Ps. 117: 20.

7.9.1.1.4. ደቂቅ ፡ እለ ፡ እስራኤል ።

deqiq ’əlla ’əsra’el

²⁹¹ Dillmann 1865, 774, 1028, 1030; Kidāna Wald Kəfle 1955,135; Leslau 1989, 37.

²⁹² Expressing a genitive relationship.

<NCom:m.s.Nom> <PRel(g)> <NPro:m.s.Nom>

This means **ደቂቀ ፡ እስራኤል** ‘The sons of Israel’

7.9.1.2. **ዘርፍ 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. **ለእግዚአብሔር ፡ ምሕሮቶ ።**

la-ʾəgziʾabəher məḥrot-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. **ዘጳውሎስ ፡ ሰይፈ ።**

za-pāwlos sayfa

<Part-NPro:m.s.Nom> <NCom:unm.s.Acc>

This means: **ሰይፈ ፡ ጳውሎስ** = ‘The sword of Paul’.

7.9.1.2.3. **እንተ ፡ ኤልያስ ፡ ደመና ።**

ʾənta ʾeləyās dammanā

<Part> <NPro:m.s.Nom> <NCom:unm.s.Nom>

It is to mean: **ደመና ፡ ኤልያስ** = ‘The cloud of Elijah’.

7.9.1.2.4. **እለ ፡ ቤል ፡ ነቢያተ ።**

ʾəlla bel nabiyyāta

<PRel(g)> <NPro:m.s.Nom> <NCom:unm.s.Acc>

This is to mean: **ነቢያተ ፡ ቤል** = ‘The prophets of Beal’.

Further references: Ps. 76:11, 107:15, 117: 20; Gdl.Gmq p. 160.

7.9.1.3. **ዘርፍ ጠምዛዥ** *zarf-ṭamzāž* (lit.: ‘the one that bends a fringe’).

This involves only *za* and *ʾəlla*.

Examples: (noun + prep.- noun)

7.9.1.3.1. **ቃለ ፡ ዘሰሎሞን ፡ መጽሐፍ ።**

qāla za-salomon maṣḥaf

<NCom:m.s.ConSt> <PRel (g)-NPro:m.s.Nom> <NCom:m.s.Nom>

It is to mean: **ቃለ ፡ መጽሐፈ ፡ ሰሎሞን** ‘The word of the book of Solomon’.

7.9.1.3.2. **ሰይፈ ፡ እለ ፡ ሮምያ ፡ ሰብእ ።_v**

sayfa *ʾalla romayā* *sabʾ*
 <NCom:unm.s.ConSt><PRel (g)> <NPro:m.s.Nom> <NCom:m.s.Nom>

This means: **ሰይፉ ፡ ሰብኣ ፡ ሮሞያ** ‘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. *መ ma*, *ሰ sa*, *ሶ so*, *ኣ-ኣ ʾa -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.²⁹³ 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 *ሶ so*. It is directly attached to the imperative verbs at the end (e.g.: **ግበርሶ** *gəbar-so*, **ሐውጽሶ** *ḥawwəṣ-so*, **ተመየጥሶ** *tamayəṭ-so*).

The remaining particles namely *መ ma*, *ሰ sa*, *ኣ/ ኣ ʾa/ 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*) **ወከመ ፡ ኢንበልመ ፡ ነኪርኑ ፡ ትሰብእቱ ... ።** (M. Məstīr 14:13).²⁹⁴

wa-kama *ʾi-nəbalə-mma* *nakirə-nu* *təsbəʾt-u*

²⁹³ Dillmann 1865, 141, 321, 714, 811; Kidāna Wald Kəfle 1955,143, 147, 517; Tropper, 2002, 152; Leslau 1989, 26, 64, 132, 148; 2006, 323.

²⁹⁴ According to the known practice in the tradition of Qəne schools, *መ ma* is attached to the nouns, numerals and particles (e.g.: **ኣሐዱመ** *ʾahadu-mma*, **መኑመ** *manu-mma*, **ምንተመ** *mənta-mma*, **ምንተኑመ** *mənta-nu-mma* see 7.10.1.2), and indeed to the different forms of verbs, when the question marker **ኑ nu** interferes between the verb and the particle (e.g.: **ኣብደኑመ** *ʾabda-nu-mma*, **ሐመኑመ** *ḥamma-nu-mma*, **ገደፍኑመ** *gadaf-o-nu-mma*). However, a direct attachment of *ma/ mma* to a verb occurs very rarely. This is perhaps one of the few attestations that can be found in literary sources.

<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*) **እፎኑመ ፡ ትክሉ ።** *ʾaffo-nu-mma t əklu*

‘How could you?’.

7.10.1.3. (verb + *ke*) **ውቅኬ ፡ ለቀላልዔ ፡ ኢየሱስ ።** (Job2:3).

ʿuqə-ke la-q^wəɫ^ee-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 ፡ አንተ ።** (Gal. 4:7).

warāsi-hu-ke la-ʾəgzɪʾabəher 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*) **ያድቅአ ፡ በአሚን ፡ የሐዩ ።** (Rom. 1:17).

ṣādəq- ʾa ba-ʾamin yaḥayyu

<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*) **ወእፎኬ ፡ ንሰርቅ ፡ እም ፡ ቤትከ ፡ ወርቅ ፡ አው ፡ ብሩረ ።** (Gen. 44:8).

wa-ʾaffo-ke nəsarraq ʾəm betə-ka warqa

<Conj-AInt-Part> <V:Imperf.1c.p> <Prep> <NCom:unm.s.Nom> <NCom:unm.s.

ʾaw 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.

ሶ *so* and **አ/ ኣ** *ʾa/ ʾā* are equally used to state a message being attached to the imperative verbs. Example: **ተመየጥሶ** *tamayəṭ-so*, **አድጎንሶ** *ʾadhən-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. **አ ፡ እግዚአ ፡ አድኅንሶ ።** (Ps. 117:24).

ʾo ʾəgziʾo ʾadhən-so

<PartVoc> <PartVoc> <V:Impt.2m.s-Part>

‘O Lord, please save (us) ’.

7.10.1.8. **መንግሥተ ፡ ምድርአ ፡ ሀበኒአ ፡ እግዚአብሔርአ ፡ እግዚአ ፡ ሰማይአ ።** (Ezr 1:2).

mangəšta mədr-ʾa haba-nni-ʾa

<NCom:unm.s.ConSt> <NCom:unm.s.Nom-PartQuet> <V:Impt.2m.s-PartQuet>

ʾəgziʾabher-ʾa ʾəgziʾa samāy-ʾa

<NCom:m.s.Nom-PartQuet> <NCom:m.s.ConSt> <NCom:unm.s.Nom-PartQuet>

‘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** *sa* and **ከ** *ke* have distinctively some additional functions that cannot be shared by the remaining elements. **ሰ** *sa* can function as a conjunction being combined with all parts of speech with the meanings ‘but’, ‘however’, ‘nevertheless’ and ‘nonetheless’. Similarly, **ከ** *ke* 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*) **ወዘሰ ፡ አዝለፈ ፡ ትዕግሥቶ ፡ ውእቱ ፡ ይድኅን ።** (Matt. 24:13).

wa-za-ssa ʾazlafa təʾgəst-o wəʾətu yədəḅən

<Conj-PRel-Part> <V:Perf.3m.s> <NCom:unm.s.Acc> <PPer:3m.s.Nom> <V:Imperf.

3m.s> - ‘But the one who ever keeps patience, he will be saved’.

7.10.1.10. (noun + *ssa*) **ወጎሬሰ ፡ አድምዐ ፡ ወእለሰ ፡ ተርፉ ፡ የሩ ።** (Rom. 11:7).

wa-ḥəre-ssa ʾadməʿa wa-ʾəlla-ssa tarfu ʿoru

<Conj-NPro:m.s.Nom-Part> <V:Perf.3m.s> <Conj-PRel-Part> <V:Perf.3m.p> <V:Perf.

3m.p>

‘However, Israel has obtained but the rest were blinded’.

7.10.1.11. (pron. + *ssa*) **አንትሙሰ ፡ ከኑ ፡ ፍጹማን ።** (Matt. 5:48).

ʾantəmu-ssa kunu fəṣṣumāna

<V:Impt.2m.p-Part> <PPer:Nom-Part> <NCom:m.p.Acc>

‘But you, be perfect’.

7.10.1.12. (verb + *ssa*) ዘሞተሰ ፡ አዕረፈ ፡ ወባሕቱ ፡ ግበር ፡ ሎቱ ፡ ተዝካሮ ። (Sir. 37:23).

za-mota-ssa *ʾaʿrafa* *wa-bāḥattu* *gəbar* *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*) ወእመሰኬ ፡ ወልድ ፡ አንተ ፡ ወራሲሁኬ ፡ ለእግዚአብሔር ፡ አንተ ። (Gal.4:7).

wa-ʾamma-ssa-ke *wald* *ʾanta* *warāsi-hu-ke*

<Conj-Conj-Part-Part> <NCom:m.s.Nom> <PPer:2m.s> <NCom:m.s.NomPSt-PSuff

la-ʾəgzīʾabəher *ʾanta*

:3m.s> <Prep-NCom:m.s.Nom> <PPer:2m.s>

‘If you are a son, then you are the hire of God’.

7.10.1.14. (verb + *ke*) አእመረኬ ፡ ፈጣሪ ፡ ከመ ፡ ኢይትቄደስ ፡ ሰብእ ፡ በቀኑርባኝ ፡ ሥጋሁ ፡ ለሰብእ ። (M. Məṣṭir 1:48).

ʾaʾmara-ke *faṭāri* *kama* *ʾi-yyəṭqeddās* *sabʾ*

<V:Perf.3m.s-Part> <NCom:m.s.Nom> <Conj> <PartNeg-V:Imperf.3m.s> <NCom:

ba-qʷərbāna *śəgā-hu* *la-sabʾ*

.m^s.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’.

Further references: Gen. 34:31; 1 Kgs 5:1, 7:39, 12:7; 1 Kgs 1:1, 15, 7:39, 11:25; Ps. 48: 12; Prov. (com.) 17:21; Sir. 18:13; John 16:31, 21:29; Acts 16:1, Rom. 11:6; Rev. 6:6; M. Məṣṭir 1:48.

At the combination of two or more different language elements, *ሰ sa* and *ኬ 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:

7.10.1.15. (Part. + *ssa* - verb) ወዘሰ ፡ ነበበ ፡²⁹⁵ ጽርፈተ ፡ ላዕለ ፡ መንፈስ ፡ ቅዱስ... ። (Luke 12:10).

wa-za-ssa nababa šərfata lā'la manfas qəddus

<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’.

7.10.1.16. (noun + noun + *ssa*) ወሰብአ ፡ ሀገሩሰ ፡ ይጸልዕዎ ። (Luke 19:14).

wa-sab'a hagar-u-ssa yašall'ə-wəwo

<Conj-NCom:m^s.p.ConSt> <NCom:unm.s.Nom-PSuff:3m.s-Part> <V:Imperf:3m.p>

‘But his citizens hate him’.

7.10.1.17. ወበእንተ ፡ ዝንቲኬ ፡ በዘከመዝ ፡ እትሜካኦ ። (2 Cor. 12:5).

wa-ba'ənta zəntu-ke ba-za-kama zə 'ətmekkāb

<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, *ma* and *sa* exclusively affect the original pronunciation mode of a word to which they are added. Let us first see *sa*, 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 *wadāqi nəbāb* into *tanaš nəbāb*.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 *wadāqi nəbāb*. The original mode of pronunciation of such kinds of language elements is known in the tradition as *ሰያፍ ፡ ንባብ sayyāf nəbāb*.²⁹⁷

²⁹⁵ The insertion of *sa/ssa* splits the direct combination of *za* and *nababa* (ወዘነበበ).

²⁹⁶ See the details from section 3.1.1; Glossary.

²⁹⁷ The pronunciation mode *ተነሽ tanaš* has almost the same phonetic feature with the so-called *sayyāf nəbāb*. 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 *ዲዲሞስ didimos አብርሃም 'abrham, ቶማስ tomās, ይቂድስ yaqeddās, ትርኩስ tərkaḥ* and *ቂም qum*. In the same way, *sayyāf nəbāb* does not include the verbs and nouns that do not end with sixth order.

According to this theory, the attachment of **ሰ** *sa* changes the pronunciation mode of *wadāqi nābāb* into *tanaš nābāb* and of *sayyāf nābāb* into *wadāqi nābāb*.

Example: *wadāqi nābāb* + *sa-ssa* = *tanaš nābāb*

ዘ + **ሰ** *za* + *sa/ssa* **ዘሰ** *za-ssa*

ቤቴ + **ሰ** *betu* + *sa/ssa* **ቤቴሰ** *betu-ssa*

መዋቲ + **ሰ** *maṡwāti* + *sa/ssa* **መዋቲሰ** *maṡwāti-ssa*

ደብተራ + **ሰ** *dabtara* + *sa/ssa* **ደብተራሰ** *dabtara-ssa*

ቅዳሴ + **ሰ** *qəddāse* + *sa/ssa* **ቅዳሴሰ** *qəddāse-ssa*

መሰንቆ + **ሰ** *masanqo* + *sa/ssa* **መሰንቆሰ** *masanqo-ssa*

sayyāf nābāb + *sa/ssa* = *wadāqi nābāb*

ይገብር + **ሰ** *yəgabbər* + *sa/ssa* **ይገብርሰ** *yəgabbərə-ssa*

ትጽም + **ሰ** *təsum* + *sa/ssa* **ትጽምሰ** *təsumə-ssa*

ኤልያስ + **ሰ** *ʾəläyās* + *sa/ssa* **ኤልያስሰ** *ʾəläyāsə-ssa*

Examples in textual reading: *wadāqi nābāb* + *sa sayyāf nābāb*

7.10.1.19. (2nd order + *sa-ssa*) **ወምክሩሰ ፡ ለእግዚአብሔር ፡ ይሄሉ ፡ ለዓለም ።** (Prov. (com.) 19:21).

wa-məkrū-ssa *la-ʾəgzīʾabəher* *yəhellu* *la-ʿālam*
<Conj-NCom:m^s.s.PSt-Psuff:3m.s-Part> <Prep-NCom.m.s.Nom> <V:Imperf.3m.s>
<Adv>

‘But the council of Lord will stand’.

7.10.1.20. (7th order + *sa-ssa*) **ወዘይዌህሰ ፡ ይኤብስ ፡ ላዕለ ፡ ነፍሱ ።** (Prov. (com.) 20:2).

wa-za-yəwehək-o-ssa *yəʾebbəs* *lāʿla* *naṡs-u*
<Conj-Prel-V:Imperf.3m.s-PSuff:3m.s-Part> <V:Imperf.3m.s> <Prep> <NCom:unm.
s.Nom.PSt-Psuff:3m.s>

‘But he who provokes him to anger forfeits his own life’.

However, **መ** *ma* changes mainly the *wadāqi nābāb* into *tanaš nābāb*. Therefore, the attachment of **መ** *ma* to verbs and nouns that originally keep the *wadāqi nābāb* just like that of **ሰ** *sa*, changes the pronunciation mode into *tanaš nābāb*.

Examples in textual reading: (*wadāqi nābāb* + *sa* → *tanaš nābāb*)

7.10.1.21. (2nd order + *ma*) **ኣ ፡ ኣዳም ፡ ምንተኑመ ፡ ረሰይኖከ ።** (Anp. Ath (com.) verse 27).

°o °addām 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. (3rd order + *ma*) ዓዲመ ፡ እስመ ፡ ምክንያቶሙ ፡ ስፉሕ ። (Ecl (com.) 8:43).

°adi-mma °asma məkənəyāt-omu səfulḥ
 <Adv-Part> <Conj> <NCom:unm.s.Nom-PSuff:3m.p> <NCom:m.s>

‘Their reason is still much’.

7.10.1.23. (7th rad. + *ma*) ወእፎመ ፡ ኢክህሉ ፡ ይርከብዎ ፡ ለእግዚአ ፡ እሉ ፡ ፍጡራን ።
 (Ecl (com.) 8:45).

wa-°affo-mma °i-kəhlu yərkabə-wwo la-°əgzī°a
 <Conj-PartInt-Part> <PartNeg-V:Perf.3m.p> <V:Subj.3m.p-PSuff.3m.p> <Prep-NCom
 °əllu fəṭurān

:m.s. ConSt> <PDem:m.p> <NCom :m.p.Nom>

‘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. ሆ *ya* and የ *yo*

Leslau described *yo* as a particle expressing admiration, grief and pain.²⁹⁸ But according to Dillmann, both are suffixes which are assumed by the verbs that may govern two accusatives.²⁹⁹ The °*Aggabāb* tradition considers them as particles which are suffixed to the subjunctive and imperative verbs in expression of sincerity, eagerness, and humbleness.³⁰⁰ *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. ጸግዐንያ ፡ ለዛቲ ፡ አበሳዩ ። (2 Cor. 12:13).

²⁹⁸ Leslau 2006, 625.

²⁹⁹ Dillmann 1907, 351.

³⁰⁰ Kidāna Wald Kəfle 1955, 512.

ṣaggəwun-yā

la-zātti

ʾabasā-ya

<V:Impt.2m.p-PSuff:1c.s-Part> <Prep-PDem:f.s.Nom> <NCom:unm.s.Nom.PSt-PSuff:1c. 1c.s> - ‘Forgive that guilt of mine’.

7.10.2.2. **ወእቤሎ ፡ ከመ ፡ የሀበንያ ፡ ለይእቲ ፡ መጽሐፍ ።** (Rev. 10:9).

wa-ʾəbel-o

kama yāhabannə-yā

la-yəʾəti

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 ፡ ውእቲ ፡ ግይ ።** (John 4:15).

ʾəgziʾə-ya

habann-yo

ʾəm

wəʾətu

māy

<NCom:m.s.Nom-PSuff:1c.s> <V:Impt.2m.s-PSuff:1c.s-Part> <Prep> <PPer:m.s.Nom>
<NCom:unm.s.Nom> - ‘Sir, give me from this water’.

7.10.2.4. **ሀቡኒያ ፡ ለዛቲ ፡ ወለት ።** (Gen. 34:12).

habu-ni-yā

la-zātti

wallat

<V:Impt.2m.p-PSuff:1c.s-Part> <Prep-PDem:f.s.Nom> <NCom:f.s.Nom>

‘Give me this girl’.

Chapter Eight: Conclusion

8.1. Concluding observations on *ᵀAggabāb* and its issues

Gəʿəz 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 Gəʿəz are *Qəne* 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, *Sawāsəw*, is specifically concerned with grammatical studies while the other part *Qəne* is just about composing and reciting *Qəne* the highly esteemed Gəʿəz poetries (pp. 1-2).

Sawāsəw comprises at least four basic grammatical courses which are offered to the students in different levels. The first three courses *gəśś*, *rəbā gəśś* and *rəbā qəmṛ* are relatively less complicated than the fourth one which is *ᵀAggabāb*. Particularly, *rəbā gəśś* and *rəbā qəmṛ* are small in size (pp. 3, 12). Scholarly approaches confirm the conceptual connection of *Sawāsəw* with the grammatical tradition applied in the Coptic-Arabic vocabulary.³⁰²

From the context of Ethiopian language studies, the Amharic term *ᵀAggabāb* 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 Gəʿəz in the *Qəne* Schools.

ᵀAggabāb 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 *ᵀAggabāb*. 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 *ᵀAggabāb* 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

³⁰¹ Ullendorff 1955, 5, 7.

³⁰² Goldenberg 2013, 60, “*Sawāsəw*”, *EAE*, IV (2010), 562 (M. Mulugetta).

Conclusion

thirty-four (pp. 12). All these elements are included in this research work in those lexical categories.

On the classification of the elements, the tradition held in the *Qəne* Schools is evidently different from the perspective of modern language study. In accordance with the *ʾAggabāb* tradition, the elements are categorized in three categories. The categories are called *ʿAbiyy ʾAggabāb*, *Nəʿus ʾAggabāb* and *Daqiq ʾAggabāb*. 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 *ʿAbiyy ʾAggabāb* consists of forty-eight individual elements. Three of them are the relative pronouns **እለ** *ʾalla*, **እንተ** *ʾanta* and **ዘ** *za* while the fourth one is an adverbial element **ግዲ** *ʾādi* ‘again’. The remaining forty-four elements are conjunctive elements. As to the tradition, all these elements excluding **ባሕቲ** *bāḥattu* ‘but’, **ከኩ** *ʾakkonu* ‘because’, and **ዳጋሙ** *dāḡamu* ‘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 *ʾādi*, we can compare this *ʾAggabāb* category with the lexical categories of Conjunctions and Relative Pronouns.

In the so-called *Nəʿus ʾAggabāb* 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 *ʾAggabāb* 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 *ʾAggabāb* category *Daqiq ʾAggabāb* 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 *Nəʿus ʾAggabāb* is parallel with the lexical categories of Adverbs, Interrogatives, Interjections and Particles. Similarly, *Daqiq ʾAggabāb* 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):

ህየ *ḥayya* ‘there’

ማእዘ *māʾaze* ‘when?’

እስኩ *ʾasku* ‘let...’

እንከ *ʾanka* ‘now on’

Conclusion

እንጋ <i>ʾangā</i> ‘then indeed’	ዝዩ <i>zəya</i> ‘here’
እፎ <i>ʾaffo</i> ‘how’	ዓዲ <i>ʿādi</i> ‘yet’
ካላ <i>kahā</i> ‘away’	ይእዜ <i>yəʾaze</i> ‘today’
ከንቱ <i>kantu</i> ‘in vain’	ዮም <i>yom</i> ‘today’
ከመ <i>kəmma</i> ‘the same’	ዮጊ <i>yogi</i> ‘yet’
ኩላሂ <i>k^wəllahē</i> ‘wherever’ or ‘whenever’	ጌሠም <i>geśam</i> ‘tomorrow’
	ግሙራ <i>gəmurā</i> ‘ever’

Again, the following six elements are formed from two or three different components:

በሕቁ <i>bahəqqu</i> ‘considerably’	እስፍንቱ <i>ʾəsfəntu</i> ‘how much’
በምልዑ <i>baməlu</i> ‘fully’	ዕራቁ <i>ʿərāqu</i> ‘alone’
ቦኑ <i>bonu</i> ‘indeed?’	ለዝላፉ <i>lazələfu</i> ‘always’.
እምድሩ <i>ʾəmmədru</i> ‘completely’	

All these elements except *bonu* and *ʿərāqu* are formed to be used as adverbs by means of prefixation of the preposition **ለ** *la* or **በ** *ba* and of the suffixation of the pronominal suffix *-u*. *ʿərāqu* 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 **ቦ** *bo* and the interrogative particle **ኑ** *nu*. The remaining adverbial elements are originally substantives.³⁰³

While functioning as adverbs, many of the elements having nominal origins are used always in their accusative forms. For example, the nominative **በክ** *bakk* ‘idle’ can serve as an adverb when it is employed in the accusative form as **በክ** *bakka* ‘idly’. Similarly, the nominatives **ዳግም** *dāgəm* ‘second’ and **ፍጹም** *fəṣṣum* ‘perfect’ can play the role of adverbial elements if they are used in the accusative form as **ዳግመ** *dāgəma* ‘again’ and **ፍጹመ** *fəṣṣuma* ‘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.

Conclusion

ቀዳሙ <i>qadimu</i> ‘earlier’	ግዲ <i>‘ādi</i> ‘yet’
ቀዳሚ <i>qadāmi</i> ‘before’	ዕራቁ <i>‘arāqu</i> ‘alone’
ባሕቲቱ <i>bāḥətitu</i> ‘alone’	የም <i>yom</i> ‘today’
ትማልም <i>təmələm</i> ‘yesterday’	የጊ <i>yogi</i> ‘yet’
ትካት <i>təkāt</i> ‘in old time’	ግብር <i>gəbr</i> ‘must’
አማን <i>‘amān</i> ‘truly’	ደኃሪ <i>dahāri</i> ‘later’
አይቲ <i>‘ayte</i> ‘where?’	ድልወት <i>dəlwat</i> ‘worthy’

Some other elements such as **ርቱዕ** *rətu* ‘worthy’, **እስፍንቱ** *‘əsfəntu* ‘how much’, **ከንቱ** *kantu* ‘(in) vain’ and **ዘልፍ** *zalf* ‘every day’ are used either in their accusative forms (*rətu*^a, *‘əsfənta*, *kanto* and *zalfa*) or with the prefixation of a preposition such as *la*, *ba* or *‘əm* (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):

ለዝሉፉ <i>lazəluፉ</i>	ዘልፈ <i>zalfa</i>
ወትረ <i>watra</i>	ዘልፍ <i>zalf</i>
ውቲረ <i>wəttura</i>	

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).

አቅዳሙ <i>‘aqdimu</i>	ቅድመ <i>qədma</i>
ቀዳሚ <i>qadāmi</i>	ቅድም <i>qədm</i>
ቀዳሙ <i>qadimu</i>	

Similarly, **ደኃሪ** *dahāri* and **ድኅረ** *dəhra* 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):

በዙጎ <i>bəzuḥa</i>	ይሙካ <i>yəmunə</i>
በዝጎ <i>bəzḥa</i>	ፈድፋድ <i>fədfāda</i>

Conclusion

The following four elements can equally express the concept ‘together’ or ‘jointly’ (pp. 111):

ኅብራ *hubāre*

አሐተኔ *ʾaḥattane*

ኅቡረ *ḥəbura*

ድርገተ *dərgata*

The concepts ‘silently’, ‘secretly’ or ‘in secret’ can be expressed by either one of the following five elements (pp. 113, 123):

ኅቡዐ *ḥəbuʿa*

ጽሚተ *ṣəmmaṭa*

ድቡተ *dəbbuta*

ጽምሚተ *ṣəməmmaṭa*

ጽመ *ṣəmma*

Likewise, በከ *bakka* and በከንቱ *kantu* or ከንቶ *kanto* express the concept ‘idly’ or ‘in vain’ (pp. 110).

Among the entire forty-four conjunctive elements, seventeen elements such as አምሳለ *ʾamsāla* ‘as’, አምላክ *ʾamṭāna* ‘as long as’ and አርአያ *ʾarʾayā* ‘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:

ኒ *hi* ‘also’

አው *ʾaw* ‘or’

ህየንተ *ḥəyyanta* ‘instead of’

እመ *ʾamma* ‘if’

ለ *la* ‘let...’

እም *ʾam* ‘from’

ኒ *ni* ‘also’

እስመ *ʾasma* ‘because’

ሰ *sa* ‘but’

እስከ *ʾaska* ‘until’

ሶበ *soba* ‘when’

እንበለ *ʾənbala* ‘without’

በይነ *bayna* ‘about’

እንበይነ *ʾənbayna* ‘about’

ባሕቱ *bāḥattu* ‘but’

እንዘ *ʾanza* ‘while’

ኅበ *ḥaba* ‘toward’

ወ *wa* ‘and’

አላ *ʾallā* ‘but’

ወእደ *waʾada* ‘if’

አመ *ʾama* ‘when’

ዳእመ *dāʾamu* ‘nonetheless’

The lexical category includes four more elements which are formed from two different components. The elements are ሚመ *mimma* ‘otherwise’,³⁰⁵ አኩኑ *ʾakkonu* ‘because’, በእንተ *bəʾanta* ‘since’ or ‘for’ and በዘ *baza* ‘that’. Precisely, *mimma* is formed

³⁰⁵ Dillmann 1907, 378.

Conclusion

from the interrogative *mi* and the particle *ma* as *ʾakkonu* is likely formed from the negation particle **አኩ** *ʾakko* and the interrogative particle **ኑ** *nu*. *Baza* is a composition of the preposition **በ** *ba* and the relative pronoun **ረ** *za*. *Baʾanta* is also formed from the preposition *ba* and the relative pronoun **እንተ** *ʾanta* (pp. 131, 151-152).

The remaining one is the exceptional element **በሂል** *bəhil* ‘meaning’³⁰⁶ which is originally an infinitive verb and used as a conjunctive element. When it functions as an adverbial element, it is used in status constructus and directly attached to verbs.

The conjunctive elements are employed in three different ways. Five elements **አኩ** *ʾakkonu*, **አለ** *ʾallā*, **አው** *ʾaw*, **ባሕቱ** *bāḥattu* and **ዳእሙ** *dāʾamu* occur alone while **ሂ** *hi* and **ኒ** *hi* are suffixed to verbs as all the remaining conjunctive elements are prefixed to verbs (pp. 127, 132, 149). The only conjunctive element which can be directly attached to a Jussive verb is **ለ** *la*³⁰⁷ 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 conjunctive elements that share identical concept and function. For instance, **አመ** *ʾama*, **ጊዜ** *gize* and **ሶበ** *soba* are used similarly as time conjunctions with the same concept ‘when’. **አምሳለ** *ʾamsāla*, **አርአያ** *ʾarʾayā* and **ከመ** *kama* also share the same meaning ‘as’. Similarly, **አምጥነ** *ʾamtāna*, **አኩ** *ʾakkonu* and **እስመ** *ʾasma* are used for the same purpose with the concept ‘because’ or ‘since’ (pp. 131, 134, 170).

There are also some other conjunctive elements corresponding each other due to identical meaning and grammatical function like **አለ** *ʾallā* and **ባሕቱ** *bāḥattu* with the meaning ‘but’, **በይነ** *bayna* ‘about’ and **እንበይነ** *ʾanbayna* with the meaning ‘about’, ‘for’ and **ሂ** *hi* and **ኒ** *hi* 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.³⁰⁸ The majority of the elements are initially nouns which are treated in status constructus due to their attachment to nouns (**ዐውደ** *ʾawda* ‘around’, **ዲበ** *diba* ‘above’ or ‘upon’, and **ጎረ** *gora* ‘near’...).³⁰⁹ The only prepositional element which is formed from two elements is **በእንተ** *baʾanta* ‘about’ or ‘for’ which is also used as a conjunctive element. August Dillmann added also **ህየንተ** *ḥəyyanta* ‘instead of’ and **እንበይነ** *ʾanbayna* ‘about’.³¹⁰

³⁰⁶ Leslau 2006, 89.

³⁰⁷ Dillmann 1907, 406; Leslau 2006, 303

³⁰⁸ Dillmann 1907, 389.

³⁰⁹ Tropper 2002, 140.

³¹⁰ Dillmann 1907: 402-403.

Conclusion

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:

ህየንተ <i>həyyanta</i> ‘instead of’	እስከ <i>ʾaska</i> ‘till’
ለ <i>la</i> ‘to’	እም <i>ʾəm</i> ‘from’
ምስለ <i>məsla</i> ‘with’	እንበይነ <i>ʾənbayna</i> ‘about’
ሶበ <i>soba</i> ‘when’	እንበለ <i>ʾənbala</i> ‘without’
በ <i>ba</i> ‘in’, ‘by’	ከመ <i>kama</i> ‘like’
በይነ <i>bayna</i> ‘about’	ገበ <i>gabo</i> ‘near’
ከበ <i>haba</i> ‘toward’	ጊዜ <i>gize</i> ‘during’
አመ <i>ʾama</i> ‘since’	ጥቃ <i>təqā</i> ‘near’
አፈ <i>ʾafa</i> ‘during’	

While functioning as prepositional elements, each element is attached to nouns, nominalized verbs or numbers. There is no prepositional element that gets attached to verbs directly or indirectly. Among all prepositional elements **እም** *ʾəm* ‘from’ can exclusively be added to the following time and place prepositions (pp. 180, 184, 186):

አመ <i>ʾama</i> ‘since’	መትሕተ <i>mathəta</i> ‘under’
ገበ <i>gabo</i> ‘near’	መንገለ <i>mangala</i> ‘to’
ጊዜ <i>gize</i> ‘during’	ቅድመ <i>qədma</i> ‘before’
ከበ <i>haba</i> ‘toward’	ሳኒታ <i>sānitā</i> ‘on the next day of’
ላዕለ <i>lāʿəla</i> ‘above’ or ‘over’	ታሕተ <i>tāhta</i> ‘under’
ማዕድተ <i>māʿədota</i> ‘beyond’	ጥቃ <i>təqā</i> ‘near’
ማእከለ <i>māʿəkala</i> ‘between’	ውስተ <i>wəsta</i> ‘in’ or ‘to’
መልዕልተ <i>malʿalta</i> ‘upon’	ውሳጤ <i>wəsāṭe</i> ‘in’.
መቅድመ <i>maqdəma</i> ‘before’	

The other prepositional element which can be possibly prefixed to many prepositional elements is *ba*. It can be added to the prepositional elements mentioned above except *maqdəma* and *mangala* (pp. 180, 203, 215).

The linguistic elements included in the remaining lexical categories of Interrogative Pronouns (four), Relative Pronouns (three), Interjections (seven) and Particles (twenty-eight) do not have origins which are affiliated with nouns or verbs with the exception of the interjection **ወይሌ** *wayle* and the vocative particle **እግዚአ** *ʾəgzī*

o. Wayle is etymologically related with the verb **ወይለው** *waylawā* ‘cry’ or ‘mourn’ while *ʾAgziʾo* is formed from the substantive **እግዚእ** *ʾagzi* ‘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** *ʾalla*, **እንተ** *ʾanta* and **ዘ** *za* 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 **ቅድመ** *qadma* and **ድኅረ** *dəhra* are exclusively used in three different ways for three distinctive grammatical functions. When they serve as Adverbs, they occur alone, and as the conjunctive 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 **አ** *ʾa* ‘!’, **ሁ** *hu* ‘is...?’, **መ** *ma* ‘!’, **ኑ** *nu* ‘is?’, ‘shall?’, **ሰ** *sa* ‘!’ and **ከ** *ke* ‘!’ are always suffixed to verbs and nouns while the attachment of **ሶ** *so* ‘!’,³¹¹ **ያ** *ya* ‘!’ and **ዮ** *yo* ‘!’ is fixed only to the Imperative verb. The negation particle **አል** *ʾal* is attached to the existential particle **ቦ** *bo* while **አ** *ʾi* ‘non’, ‘dis-’ or ‘un-’ is always prefixed to verbs and nouns.³¹² The accusative particle **ካ** *hā* ‘-’ is added to proper nouns only. The employment of **ሚ** *mi* ‘how’ and **አ** *ʾo* ‘O!’ is still controversial; some would say that they must be affixed to words, and others would suggest placing them alone. Although, the *ʾAggabāb* tradition supports the second suggestion (208, 237).

8.2. General remarks about the study.

As mentioned repeatedly, *ʾAggabāb* is a classical grammatical study of Gəʿəz 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 *Qəne* 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.

Conclusion

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 *Qəne* 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 *ʾAbušākər* which is about arithmetical and calendric system.³¹³ It faces the risk of extinction like the exegetical study of *maṣāḥḥa liqāwənt* ‘commentaries of Patristic texts’. In comparison, the study of *maṣāḥḥa liqāwənt* 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 *ʾAbušākər* 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 *ʾAggabāb* outline is one of the recommendable ways to preserve the legacy of *ʾAggabāb* and to keep the knowledge growing.

Researches show that there is no methodical study on *ʾAggabāb* which has been done before.³¹⁴ So, this research is believed to become the first methodical research on it. Its major objective is to introduce what *ʾAggabāb* is about and to discuss its issues. By examining its narrations and explanations, one can easily understand that *ʾAggabāb* is a high-level grammatical study of Gəʿəz language in the *Qəne* schools which deals with various lexical categories. Beside introducing its origin, tradition and the methodology by which *ʾAggabāb* 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 *ʾAggabāb*, thirty-four elements are not available in the same category of Dillmann (pp. 26).

³¹³ “*Abušākər*”, *E Ae*, I (2003), 57 (S. Uhlig).

³¹⁴ Andualem Muluken Sieferew 2013, 5.

Conclusion

Likewise, it consists of fourteen conjunctive and ten prepositional elements which are not included in Dillmann (pp. 31, 32).

Likewise, thirty-five elements that exist in the *ʿAggabāb* category of Adverbs are not included in the same category of *Kidāna Wald Kəfle* (pp. 49). Such a difference is encountered in most of the remaining categories. This is however to indicate precisely that *ʿAggabāb* 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 *ʿAggabāb* 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 Kəfle* (pp. 8). However, this research provides frequently appropriate evidences which are quoted from various texts with grammatical annotations and translations.

Summary

In Ethiopia, the *Qəne* Schools are the most important centres for the study of Gəʿəz language. The study has two major parts called *Sawāsəw* and *Qəne*. *Sawāsəw* deals with the grammatical aspects of the language while *Qəne* is specifically concerned with composing and reciting *Qəne* ‘Gəʿəz poetry’.

Sawāsəw also has four distinct divisions which are known as *gəśś*, *rəbā qəmr*, *rəbā gəśś* and *ʾAggabāb*. According to the attainable tradition of the schools, *ʾAggabāb* is the final and the most essential part of the grammatical study of Gəʿəz. It deals with various linguistic elements which can play decisive roles in the language. In the *Qəne* Schools, studying *ʾAggabāb* is one of the five requirements to be graduate of *Qəne* and Gəʿəz language.

In this work, two hundred thirty-four linguistic elements are comprised in various divisions and sub-divisions. In accordance with the tradition of *ʾAggabāb*, the elements are intentionally categorized in three categories called *ʿAbiyy ʾAggabāb*, *Nəʿus ʾAggabāb* and *Daqiq ʾAggabāb*.

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 *ʾAggabāb* 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 *ʾAggabāb* 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 Gəʿəz grammar *ʾAggabāb* goes back to the scholars of fifteenth century. For all these reasons, it can be identified as a classical grammar of Gəʿəz.

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 *Qāne* schools with regard to the number and function of some elements.

Zusammenfassung

ʾAggabāb ist der letzte und wichtigste Bestandteil der grammatischen Studien im Gəʿəz-Unterricht in den äthiopischen *Qəne*-Schulen. Es behandelt verschiedene linguistische Elemente, die eine entscheidende Rolle in der Sprache spielen. Der Tradition der *Qəne*-Schulen zufolge geht die Einführung des *ʾAggabāb* auf die Gelehrten des 15. Jahrhunderts zurück. Somit kann *ʾAggabāb* als klassische Grammatik des Gəʿəz bezeichnet werden.

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.

Die Anzahl der im *ʾAggabāb* untersuchten linguistischen Elemente variiert von einer Schule zur nächsten. In dieser Arbeit werden zwei hundert drei und dreißig linguistische Elemente in verschiedenen Unterteilungen behandelt. Der Tradition des *ʾAggabāb* zufolge werden diese Elemente grob in die drei Gruppen *ʿabiyy ʾaggabāb*, *nəʿus ʾaggabāb* und *daqiq ʾaggabāb* unterteilt. Die Kriterien dafür hängen mit der Position und Funktionen, die die Elemente in einem Satz haben können, zusammen. In die erste Gruppe *ʿabiyy ʾaggabāb* werden Elemente, die Verben angehängt und deren Status beeinflussen können, zusammengefasst. Elemente, die anderen Elementen angehängt werden können, sind in *daqiq ʾaggabāb* zusammengefasst, während die größte Gruppe, *nəʿus ʾaggabāb*, hauptsächlich Elemente, die alleine stehen können, umfasst.

Aus moderner linguistischer Sicht können diese Elemente in die sieben lexikalischen Kategorien Adverbien, Konjunktionen, Präpositionen, Relativpronomen, Interrogativpronomen und Partikeln eingeteilt werden. Das Ziel dieser Forschungsarbeit ist es, zu untersuchen, worum es sich bei *ʾAggabāb* handelt und zu seiner Bekanntheit beizutragen. Um diese Untersuchung möglich zu machen, werden die Elemente nach moderner linguistischer Auffassung neu kategorisiert und analysiert.

Bei einem Vergleich mit modernen Grammatiken einheimischer und europäischer Wissenschaftler wird deutlich, dass *ʾAggabāb* in anderen Werken nicht beschriebene bedeutende Konzepte und Beobachtungen beinhaltet, wie ihm auch verschiedene Erkenntnisse anderer Grammatiken fehlen. Diese Arbeit soll alle Analysen, Beobachtungen und Bemerkungen zu Etymologien, Konzepten und grammatikalischen Funktionen aller relevanter linguistischer Elemente in der von diesen beiden Perspektiven ausgeführten Untersuchung des *ʾAggabāb* umfassen. Jeder Theorie oder Analyse folgt ein relevanter Textbeleg, was die Verständlichkeit und Anschaulichkeit der Untersuchung erhöht.

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Glossary

መወደስ *mawaddəs*: Name of the eleventh type of *Qəne* with eight lines which is taken from the name of St. Yāred's hymn. Its literal meaning is 'praise' or 'the one who praises'.

ሚ በዝኑ *mi-bazhu*: Name of the fourth type of *Qəne* 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!'.

ሥላሴ *śallāse*: Name of the eighth type of *Qəne* with five lines which is taken from the name of the Holy Trinity.

ርባ ቅምር *rəbā qəmr*: One of the four major lessons in the study of Gəʿəz grammar (*sawāsəw*) in the *Qəne* schools. The term is formed from *rəbā* 'conjugation', or 'declination' and *qəmr* 'measurement' or 'calculation'.

ርባ ግሥ *rəbā-gəśś*: one of the four major lessons in the study of Gəʿəz grammar (*sawāsəw*) in the *Qəne* schools. Its literal meaning is 'Conjugation of a verb'.

ሰዋስው *sawāsəw*: A broad name of all grammatical studies in the *Qəne* schools which means literally 'ladder'.

ሰያፍ ፡ ንባብ *sayyāf nəbāb*: 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 *nəbāb* is 'reading'.

ቀዳማይ ፡ አንቀጽ *qadāmāy ʾanqas*: a term which refers to the perfective verbs. Literally, it means 'the leading gate'.

ቅኔ *qəne*: A Gəʿəz poetry with multiple messages in metaphoric expressions.

ቅኔ ፡ ቆጠራ *qəne qotara*: The act of composing *Qəne* 'Gəʿəz Poetry'.

ቅኔ ፡ ቤት *qəne-bet*: A school where *sawasəw* and *Qəne* are studied.

በር ፡ ከፋች *bar-kafāč*: An Amharic phrase which means literally 'someone or something that unlocks a door'. In the *sawāsəw* tradition, it expresses the role of *za* when it is employed as a mediating element occurring between *həyyanta* or *baʾənta* and verbs.

በቁም ቀሪ *baqum-qari*: An Amharic phrase which means 'someone or something which remains unchangeable'. In the tradition of *sawāsəw*, it expresses the role of *la* or *ba* when they keep their initial meanings in the translation.

ተነሽ ንባብ *tanaš nəbāb*: 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'.

ተጠቃሽ *tataqqāš*: 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 tafi*: 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 *tārās*: An Amharic word which compares with the Gəʿəz *tərʾas* ‘cushion’. According to the tradition of *sawāsəw*, it is the designation of some single particles such as *sa*, *so*, *ʾa* and *ke* that can be suffixed to verbs.

ትንቢት *tənbit*: An alternative name of the imperfective verbs in the *Qəne* schools. Its literal meaning is ‘prophecy’.

ነባር አንቀጽ *nabbār ʾanqas*: An Amharic phrase which means ‘an immovable gate’. In the tradition of *sawāsəw*, *wəʾətu*, *ʾakko*, *bo* and *ʾalbo* are known as *nabbār ʾanqas* for the reason that they can keep the position of verbs but are not declined like verbs.

ነጠላ ፡ ግሥ *naṭalā*³¹⁵ *gəśś*: An Amharic phrase referring to a verb which is originated from a verbal root called *zar* ‘seed’ or ‘root’.

ነባር ፡ ግሥ *nabbār*³¹⁶ *gəśś*: A phrase referring to the substantives which are not originated from verbal root i.e *zar*.

ንዑስ ፡ አገባብ *Nəʿus ʾAggabāb*: The second division of *ʾAggabāb*. It also indicates each element involved in the division. *Nəʿus* means ‘little’, ‘small’ or ‘mini’.

አርኬ *ʾarke*: A hymnodic treatise in a poetic form with five lines.

አቀብሎ ፡ ሸሺ *ʾaqabbəlo-šāši*: 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 *ʾanqas gəśś*: An alternate term of *naṭalā*³¹⁷ *gəśś* which refers a verb in the perfective form of the third person singular masculine.

አገባብ *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 Gəʿəz elements

³¹⁵ Amharic, lit.: ‘single’.

³¹⁶ Amharic, lit.: ‘immovable’.

³¹⁷ Amharic, lit.: ‘single’.

that can be used as adverbs, conjunctions, prepositions, interjections, interrogatives and exclamatory elements are also known in common as *ʾAggabāb*.

ካልዓይ አንቀጽ *kālāʿāy ʾanqas*: Name of the imperfective verbs. *Kālāʿāy* means ‘the second one’, ‘other’ or ‘next’.

ክብር ይእቲ *kəbr-yəʾati*: Name of the fourteenth type of *Qəne* with four lines which is performed during the Liturgy soon before the dissemination of the Holy Communion.

ወዳቂ ንባብ *wadāqi-nəbāb*: 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’.

ዋዌ *wāwe*: A grammatical term which refers to *hi*, *ni* and *wa* when they are used as conjunctions.

ዋዜማ *wāzemā*: Name of the fifth type of *Qəne* with five lines. It literally means ‘Eve/ a day before any festive day’.

ዋሽራ *wašarā*: Name of place which is in the province of Goḡḡām. At the same time, it is known as the name of one of the three *Qəne* houses.

ዋድላ *Wādā*: Name of place which is in the province of Wallo. It is also the name of one of the three *Qəne* houses.

ወጥን ጨራሽ *wəṭṭən čarrāš*: An Amharic adjectival phrase with the literal meaning ‘someone who completes what is incomplete’. In the tradition of *sawāsəw*, 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.

ዐቢይ አገባብ *ʿAbiyy ʾAggabāb*: A lesson topic of the first division of *ʾAggabāb*. All the ACPPIP elements involved in the division are also called *ʿAbiyy ʾAggabāb*. *ʿAbiyy* means ‘great’, ‘main’, ‘major’, ‘big’ and ‘dominant’.

ዕጣክ ሞገር *ʿəṭāna-mogar*: Name of the thirteenth type of *Qəne* with seven or eleven lines. *ʿṬān* means ‘incense’, and *mogar* is to mean ‘fumigation’.

ዘርፍ አያያዥ *zarf-ʾayyāyyāž*: An Amharic adjectival phrase with the literal meaning ‘connector of fringe’. In the tradition of *sawāsəw*, it expresses *la*, *ʾəlla*, *ʾənta* and *za* when they are used to indicate a genitive case relation occurring between two components. The word *zarf* ‘fringe’ refers always to the succeeding component.

ዘርፍ ደፊ *zarf-dafi*: An Amharic adjectival phrase which means ‘the one that overturns a fringe’. In the study of *sawāsəw*, the elements *la*, *ʾəlla*, *ʾənta* and *za* are known by this term when they are employed to indicate a genitive relation occurring before two components.

ዘርፍ ጠምዛዥ *zarf-ṭamzāž*: An Amharic adjectival phrase with the literal meaning of ‘the one that bends a fringe’. According to the tradition of *sawāsəw*, the elements that can be known by this term are *ʾəlla* and *za* when they indicate a genitive case relation of three nouns preceding the second and third nouns.

ዘንድ ፡ አንቀጽ *zand ʾanqas*: Name of the jussive verb in the Qəne School.

ዘይእዜ *za-yəʾəze*: Name of the tenth type of Qəne with six lines. Its literal meaning is ‘today’s’.

የቅኔ ፡ ዜማ ፡ ልክ *ya-qəne zemā ləkk*: A lesson in the Qəne Schools which is about the measurements of syllables of words in the lines of Qəne.

የቅኔ ፡ ጎዳና *ya-qəne godānā*: A lesson about different styles of Qəne.

ጉት *gutt*: A term which is used as an alternative of *ya-qəne godānā*.

ግሥ *gəśś*: A collective noun which refers to all verbs and nouns. It is divided into *ʾanqas gəśś* (verb) and *nabbār gəśś* (substantive).

የግሥ ምስክር *ya-gəśś mäsəkkər*: An Amharic term which means ‘an evidence of *gəśś*’. In the study of *sawāsəw*, it is part of the lesson *rəbā-gəśś* which deals with conjugation of verbs and with the textual evidences of further meanings of some polysemantic verbs.

ደቂቅ ፡ አገባብ *daqiq ʾAggabāb*: A lesson topic of the third division of *ʾAggabāb*. Again, each ACPPIP element involved in the group is known as *daqiq ʾAggabāb*. *Daqiq* means ‘small’, ‘little’, ‘child’ and ‘children’.

ጎንጅ *gonḡ*: Name of place which is in the province of Goḡgām. It is also the name of one of the three Qəne houses.

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