እገሌ

(pro **እገላይ ፡** vel **እገሊ ፡**), adj. et subst. , fem. **እገሊት ፡** [amh. id.; terminatione adjectivorum *âi* vel *î* formatum est nomen ex **እገል ፡**, quod equidem cum أُكْلٌ *agmen boum* , *populi* , جُولٌ *grex* , *agmen* , جِيلٌ *hominum agmen* , *gens* componere haud dubito (de vicinitate radicum אגל et גלל גול cfr. etiam أُكْلٌ et גֶּלֶל *causa* , אֲגֶלֵי־טַל *guttae roris*), ita ut **እገሌ ፡** proprie significet *unus e circulo* vel *agmine* , *caterva* al.] *quidam* , *certus quidam* , cujus nomen ignoratur vel reticetur, ὁ δεῖνα (فُلَانٌ فُلَانٍ פְּלֹנִי אַלְמֹנִי et) **a)** de personis: **ኀበ ፡ እገሌ ፡** Matth. 26,18; **እገሌ ፡ እምቤተ ፡ እገሌ ፡ ውእቱ ፡** ἐκ τῆς οἰκίας τῆς τοῦ δεῖνός ἐστιν Chrys. ho. 5; **እገሌ ፡ ገብርከ ፡** Chrys. Ta. 24; in Acc. **እገሌሃ ፡** 4 Esr. 6,51 L; Sx. Genb. 21; {DiL.0804} **እገሌ ፡ ወእገሊት ፡** Chrys. ho. 11 (at Macc. f. 22 **ወእገሌት ፡**); **ፈለጥከኒ ፡ እምአመትየ ፡ እገሊት ፡** Jsp. p. 333; in Vocativo: **ሰማዕከኑ ፡ ኦእግሌ ፡** Jsp. p. 337; **ኢትትአመን ፡ ኦእገሌ ፡ ትሕትናሁ ፡** Jsp. p. 338; Jsp. p. 341; in Liturgiis aliisque libris, in quibus formulae dicendi praescribuntur, pro nominibus propriis inter legendum addendis **እገሌ ፡** vel **እገሊት ፡** inscriptum esse solet, ut: **በእንተ ፡ ንጉሥነ ፡ እገሌ ፡** *pro rege nostro* N . N ., Lit.; **አንተ ፡ እገሌ ፡** *tu N* . N ., Kid. f. 22; **አይቴ ፡ ሀለዉ ፡ እገሌ ፡ ወእገሊት ፡** Genz. f. 4; Genz. f. 50 al. **b)** de rebus; ita quidem usurpatur, ut m. **እገሌ ፡** nomini in st. constr. posito subjungatur, ex. gr.: **ሜጥኩ ፡ በሜጠ ፡ እገሌ ፡** (um den und den Preis) F.N. 33,3; **ረሳዕነ ፡ ግብረ ፡ እገሌ ፡** (wir haben das und das vergessen) Gad. Ad. f. 133; fem. **እገሊት ፡** autem adjectivi instar suo nomini apponatur: **ሐር ፡ ኀበ ፡ እገሊት ፡ ሀገር ፡** Phlx. 3.

TraCES en

əgale ‘ so and so ’ **ወእመሰ ፡ ትፈቅድ ፡ ታእምር ፡ ዘወሀበኒ ፡ ቀሚሰ ፡ አባ ፡ እገሌ ።።** ‘ *If you want to know who gave me the habit, it is Abba so and so* ’ Getatchew Haile 2011, 8 (ed.), Getatchew Haile 2011, 7 (tr.) (‘It substitutes for a name that is unknown or that the author would evade for a reason.’) Getatchew Haile 2011, 7 n. 30; **አባ ፡ እገሌ ፡ አጥፍአ ፡ ሀገረ ፡ በእሳት ፡** ‘“*Father so-and-so has destroyed the inhabited place by fire*”’ Tedros Abraha 2015, 52 (348) l. 1 (ed.); 53 (349) l. 1 (tr.) (‘The employment of *əgäle* “N.N.; so-an-so” referred to humans can be interpreted in two ways: hostility to the person who would be punished with anonymity, a very common practice in Gəʿəz hagiography or because the memory of his name was swept away by the distance between the facts and the composition of the text. The second element regards toponyms as well. The usage of the *əgäle* jargon may suggest that the narrator is not an eyewitness.’ Tedros Abraha 2015, 53(349) n. 63

Bibliography

Revisions

- Pietro Maria Liuzzo *removed ND* on 13.12.2019
- Magdalena Krzyżanowska *corr* on 28.5.2019
- Magdalena Krzyżanowska *added meaning* on 23.4.2018
- Magdalena Krzyżanowska *corr* on 23.4.2018
- Magdalena Krzyżanowska *added meaning; to be peer-checked* on 23.4.2018
- Magdalena Krzyżanowska *added invert. commas* on 17.4.2018
- Magdalena Krzyżanowska *added biblio* on 16.4.2018
- Magdalena Krzyżanowska *corr* on 16.4.2018
- Magdalena Krzyżanowska *corr* on 16.4.2018
- Magdalena Krzyżanowska *corr* on 16.4.2018
- Magdalena Krzyżanowska *corr* on 16.4.2018
- Leonard Bahr *root* on 19.3.2018
- Magdalena Krzyżanowska *corrected biblio* on 9.3.2018
- Magdalena Krzyżanowska *correction* on 9.3.2018
- Magdalena Krzyżanowska *added example* on 9.3.2018
- Magdalena Krzyżanowska *Changed inverted commas* on 30.11.2017
- Magdalena Krzyżanowska *Correction* on 29.11.2017
- Magdalena Krzyżanowska *Added the meaning* on 23.11.2017
- Andreas Ellwardt *last updated txt file and doc file of Lexicon* on 19.4.2017
- Pietro Maria Liuzzo *exported from lexicon to XML* on 16.1.2017
- Pietro Maria Liuzzo *updated lexicon XML file adding nested senses* on 16.1.2017
- Andreas Ellwardt *updated txt file and doc file of Lexicon* on 22.11.2016