

እገሌ

(pro እገላይ ፣ vel እገሊ ፣), adj. et subst. , fem.
እገሊት ፣ [amh. id.; terminatione adjectivorum *âi* vel *î* formatum est nomen ex እገሊ ፣, quod equidem cum أَجْلٌ *agmen boum* , *populi* , جَوْلٌ *grex* , *agmen* , جَيْلٌ *hominum agmen* , *gens* componere haud dubito (de vicinitate radicum גַּא et גַּל cfr. etiam أَجَلٌ et لְגַל *causa* , לַעֲגִילָא *guttæ roris*), ita ut እገሊ ፣ proprie significet *unus e circulo* vel *agmine* , *caterwa* al.] *quidam* , *certus quidam* , *cujus nomen ignoratur* vel *reticetur*, ὁ δεῖνα (فُلَانٌ فُلَانِيٌّ et فُلَانِيٌّ a) de personis: ጎበ ፣ እገሊ ፣ Matth. 26,18; እገሊ ፣ እምቤተ ፣ እገሊ ፣ ውእቱ ፣ ἐκ τῆς οἰκίας τῆς τοῦ δεῖνός ἐστίν Chrys. ho. 5; እገሊ ፣ ገብርከ ፣ Chrys. Ta. 24; in Acc. እገሌገ ፣ 4 Esr. 6,51 L; Sx. Genb. 21; {DiL.0804} እገሊ ፣ ወእገሊት ፣ Chrys. ho. 11 (at Macc. f. 22 ወእገሊት ፣); ፈለጥከኒ ፣ እምአመትዮ ፣ እገሊት ፣ Jsp. p. 333; in Vocativo: ሰማዕከኑ ፣ አእግሌ ፣ Jsp. p. 337; ኢትትአመን ፣ አእገሌ ፣ ትሕትኖሁ ፣ Jsp. p. 338; Jsp. p. 341; in Liturgiis aliisque libris, in quibus formulae dicendi praescribuntur, pro nominibus propriis inter legendum addendis እገሊ ፣ vel እገሊት ፣ inscriptum esse solet, ut: በእንተ ፣ ንጉሥነ ፣ እገሊ ፣ *pro rege nostro* N. N. , Lit.; አንተ ፣ እገሊ ፣ *tu* N. N. , Kid. f. 22; አይቱ ፣ ሀለዉ ፣ እገሊ ፣ ወእገሊት ፣ Genz. f. 4; Genz. f. 50 al. b) de rebus; ita quidem usurpatur, ut m. እገሊ ፣ nomini in st. constr. posito subjungatur, ex. gr.: ሄጥኩ ፣ በሄጠ ፣ እገሊ ፣ (um den und den Preis) F.N. 33,3; ረሳዕነ ፣ ግብረ ፣ እገሊ ፣ (wir haben das und das vergessen) Gad. Ad. f. 133; fem. እገሊት ፣ autem adjectivi instar suo nomini apponatur: ሐር ፣ ጎበ ፣ እገሊት ፣ ሀገር ፣ Phlx. 3.

TraCES en

agale ‘ *so and so* ’ ወእመሰ ፣ ትፈቅድ ፣ ታእምር ፣ ዘመሀኒ ፣ ቀሚሰ ፣ አባ ፣ እገሊ ። ‘ *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 ፣ እገሊ ፣ 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 *agäle* “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 Gə‘əz 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 *agäle* 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
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- Magdalena Krzyżanowska *corr* on 23.4.2018
- Magdalena Krzyżanowska *added meaning; to be peer-checked* on 23.4.2018
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- Pietro Maria Liuzzo *exported from lexicon to XML* on 16.1.2017
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