

### እገሌ

(pro እገላይ ፣ vel እገሌ ፣), adj. et subst. , fem.  
**እገሊት** ፣ [amh. id.; terminatione adjectivorum *âi* vel *î* formatum est nomen ex እገሌ ፣, 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 እገሌ ፣ 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 ፣ እገሌ ፣ Matth. 26,18; እገሌ ፣ እምቤተ ፣ እገሌ ፣ ውእቱ ፣ ἐκ τῆς οἰκίας τῆς τοῦ δεῖνός ἐστίν Chrys. ho. 5; እገሌ ፣ ገብርከ ፣ Chrys. Ta. 24; in Acc. እገሌገ ፣ 4 Esr. 6,51 L; Sx. Genb. 21; {DiL.0804} እገሌ ፣ 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 እገሌ ፣ vel እገሊት ፣ inscriptum esse solet, ut: በእንተ ፣ ንጉሥነ ፣ እገሌ ፣ *pro rege nostro* N. N. , Lit.; አንተ ፣ እገሌ ፣ *tu* N. N. , Kid. f. 22; አይቱ ፣ 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.: ሤጥኩ ፣ በሤጠ ፣ 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 ፣ ጎበ ፣ እገሊት ፣ ሀገር ፣ Phlx. 3.

### TraCES en

*agale* ‘ *so and so* ’ ወእመሰ ፣ ትፈቅድ ፣ ታእምር ፣ ዘመሀኒ ፣ 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 *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
- Magdalena Krzyżanowska *corr* on 28.5.2019
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- Pietro Maria Liuzzo *updated lexicon XML file adding nested senses* on 16.1.2017
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