

Addis Ababa University
College of Humanities, Language Studies,
Journalism and Communication

Department of Linguistics and Philology

A PhD Dissertation

Place Names in Gojjam: Sociolinguistic Study

Walelign Melak

January, 2025

Addis Ababa University

**College of Humanities, Language Studies,
Journalism and Communication**

Department of Linguistics and Philology

A PhD Dissertation

By: Walelign Melak

Supervisors: Dessalegn Hagos (PhD)

Mulugeta Tarekegn (PhD)

January, 2025

Addis Ababa University

School of Graduate Studies

Department of Linguistics and Philology

This is to certify that the thesis prepared by Walelign Melak entitled: *Place Names in Gojjam: Sociolinguistic Study* and submitted in partial fulfillment of the requirements for the degree Doctor of Philosophy (in linguistics) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the Examining Committee:

-----	-----	-----
Advisor	Signature	Date
-----	-----	-----
Advisor	Signature	Date
-----	-----	-----
Examiner	Signature	Date
-----	-----	-----
Examiner	Signature	Date

Table of Contents

Table of Contents	i
Abbreviations and Acronyms	viii
Symbols.....	x
Glossary	x
List of Figures.....	xi
Acknowledgements	xii
Abstract.....	xiii
Chapter One.....	1
Introduction	1
1.1 Background of the Study.....	1
1.1.1. Research Site	4
1.1.2. The People	8
1.1.3. The Language	12
1.2. Statement of the Research Problem.....	16
1.3. Objective of the Study.....	18
1.4. Significance of the Study	19
1.5. Scope of the Study.....	19
1.6. Limitation of the Study.....	20
Chapter Two	22
Review Literature	22
2.1. Onomastics.....	22

2.1.1. The Meaning of Names	23
2.1.2. Place Names	25
2.1.3. Naming Systems.....	26
2.1.4. Sense of Place Names	29
2.1.4.1. Place Names and Culture.....	30
2.1.4.2. Place Names and Politics.....	32
2.1.4.3. Place Names and Identity	33
2.1.4.4. Place Names and Indigenous Knowledge	34
2.1.5. Structures of Place Names	35
2.1.6. Semantics	35
2.2. Theoretical Framework	38
2.2.1. The Causal Theory of Names	39
2.2.2. Prototype Theory	41
2.3. Previous Studies	41
Chapter Three	47
Research Design and Methodology.....	47
3.1. Research Design.....	47
3.2. Source of Data	48
3.3. Data Collection Tools.....	48
3.3.1. In-depth Interview	49
3.3.2. Focus Group Discussion (FGD).....	49
3.3.3. Document Analysis	50

3.4. Sampling Method.....	50
3.5. Data Analysis.....	51
3.6. Ethical Consideration	52
Chapter Four.....	53
Data Presentation, Analysis and Discussion.....	53
4.1. Place Name systems and Meanings	53
4.1.1. Personal Name-based Place Names	53
4.1.1.1. Single Personal Name-based Place Names.....	53
4.1.1.2. Paired Personal Name-based Place Names.....	57
4.1.1.3. <i>Ḥinnə</i> Personal Name-based Place Names... ..	60
4.1.1.4. Semantically Unknown Personal Name- based Place Names	64
4.1.2. Ge'ez-based Religious place Names	65
4.1.3. None Ge'ez-based Religious Place Names	69
4.1.4. Circumstance-based Place Names	71
4.1.5. Circumstantial-Gender-based Place Names	72
4.1.6. Days' Name-based Place Names.....	75
4.1.7. Descriptive Place Names.....	76
4.1.7.1. Color-based Place Names.....	76
4.1.7.2. Adorable Feature-based Place Names	78
4.1.7.3. Flora-based Place Names	80
4.1.7.4. Fauna-based Place Names... ..	81
4.1.7.5. Water-based Place Nmes	83

4.1.7.6. Climate-based Place Names	89
4.1.7.7. Direction-based Place Names	90
4.1.7.8. Age-based Place Names.....	91
4.1.8. Commemorative Place Names.....	92
4.1.9. Biblic-based Borrowed Place Name.....	97
4.1.10. Politics-based Place Names.....	98
4.1.11. Conflict Peace-based Place Names.....	100
4.1.12. Aspiration-based Place Names... ..	102
4.1.13. Characteristics-based Place Name	104
4.1.14. Institutional Name-based Place Names... ..	106
4.1.15. Livelihood-based Place Names.....	107
Chapter Five	109
The Structure of Place Names.....	109
5.1. Simple Words	109
5.1.1. Simple Indigenous Common Noun Place Names.....	109
5.1.2. Simple Borrowed Common Noun Place Names	110
5.1.3. Simple place Names Derived from Vowel Deletion.....	111
5.1.4. Simple personal Name Place Names.....	112
5.1.5. Simple Adjective Place Names.....	113
5.1.6. Imperative Verb Place Names	114
5.2. Derived Adjective Place Names	114
5.3. Inflectional Place Names.....	116

5.3.1. Place Names Inflected for Number.....	116
5.3.2. Place Names Inflected for Diminution.....	117
5.3.3. Place Names Inflected for Possession	118
5.3.4. Place Names Inflected for Location.....	121
5.3.5. Place Names Inflected for Condition.....	122
5.4. Compound Place Names	123
5.4.1. Anthroponym Compound Place Names.....	123
5.4.2. Generic-Specific Nominal Compound Place Names	125
5.4.3. Specific- Generic Nominal Compound Place Names.....	126
5.4.4. Proper noun-Generic Noun Nominal Compound place Names.	128
5.4.5. Common Noun-Instrumental Noun Nominal Compound Place Names	129
5.4.6. Verb-Common Noun Nominal Compound Place Names	130
5.4.7. Verbal Nominal Compound Place Names	131
5.4.8. Derived Adjective-Noun Nominal Compounds	131
5.5. Phrasal Place Names	133
5.5.1. Noun-Phrase Place Names.....	133
5.5.1.1. Noun- Noun Phrase Place Names... ..	133
5.5.1.2. Adjective-Noun Phrase Place Names.....	134.
5.5.1.3. Modifier-Noun Phrase Place Names.....	135
5.5.1.4. Quantifier-Personal Name Phrase Place Names... ..	135
5.5.2. Verbal Phrase Place Names.....	136
5.5.3. Adjectival Phrase	137

5.5.4. Adverbial phrase Place Name	137
5.6. Clausal Place Names.....	139
5.6.1. Declarative Place Names	139
5.6.2. Imperative Place Names.....	140
Chapter Six.....	142
Summary, Conclusion and Suggestion	142
6.1. Summary	142
6.2. Conclusion	143
6.3. Suggestion.....	145
References	146
List of Research Informants	165
A. List of Research Informants in East Gojjam	165
B. List of Research Informants in West Gojjam	169
C. List of Research Informants in Bahi Dar Special Zone... ..	172
Sample Place Names.....	173
A. Sample Place Names in East Gojjam.....	173
B. Sample Place Names in West Gojjam.....	181
C. Sample Place Names in Bahi Dar Special Zone.....	184
List of Appendices.....	185
Appendix A: Interview/FGD Guideline of Informants in East Gojjam.....	185
Appendix B: Interview/FGD Guideline of Informants in East Gojjam.....	187

Appendix C: Interview/FGD Guideline of Informants in Bahi Dar Special Zone.....	189
Appendix D: Photos of place Names with Sound Elusion.....	191

Abbreviations and Acronyms

ACC: Accusative Case

ADJ: Adjective

ASSO PL: Associative Plural

ANRS: Amhara National Regional State

BSZ: Bahir Dar Special Zone

CVB: Converb

CN: Common Noun

CNJ: Conjunction

COND: Condition

CSA: Central Statistics Authority

CSM: Construct State Marker

DEF: Definite

DER: Derivational Morpheme

DIM: Diminutive

EG: East Gojjam

EPRDF: Ethiopian People's Revolutionary Democratic Front

FGD: Focus Group Discussion

GIS: Geographical Information System.

GND: Gender

IMP: Imperative

IMPF: Imperfective

IND: Indicative Mood

INJ: Interjection

LAT: Latin

LOC: Locative Case

NEG: Negation

NP: Noun Phrase

PROP: Proper Name/Noun

PF: Perfective

POSS: Possession

PURP: Purpose

SOUR: Source

SPEC: Specifier

TEMP: Temporal Case

VN: Verbal Noun

WG: West Gojjam

1PL: First person plural.

2FSG: Second Person Feminine Singular

2MSG: Second Person Masculine Singular

3FSG: Third Person Feminine Singular

3MSG: Third Person Masculine Singular

Symbols

- Morpheme boundary

/ / Phonemic representation

() Option

Glossary

Abbay: Ethiopian name of Blue Nile

Abun: Bishop

Aleqa: Chief of priests who serves as head in the Ethiopian Orthodox Church.

Azaž: Chief of the imperial court

Dejjazmach: A military title below Ras

Fitawrari: Commander of the vanguard a Military title below Dejjazmach

Itege: Empress

Memher: Abbot of a Monastery

Merigeta: A religious title given to the clergy who educate the liturgy

Negus: The highest title given to provincial lords

Biteweded: The most favored courtier, imperial counselor, army commander

Amba: A steep flat-topped hill often serving as a natural or royal prison.

Ras: The highest traditional title below King

List of /figures

Figure 1. The seven Awrajjas of Gojjam around 1941 (Gebbru, 1996)...	7
Figure 2. Map of the Study Area, Gojjam in Amhara Region (Mengistu, 2014).....	8
Figure 3. The Genealogy of Amharic (Hetzron, 1997).....	12
Figure 4. Consonant Phonemes of Amharic (Mullen, 1986; Leslau, 1969; Baye, 2004)	14
Figure 5. Vowel Phonemes of Amharic (Mullen, 1986; Leslau, 1969; Baye, 2004).....	15
Figure 6. The Origin of Amharic (Million, 2015)...	16
Figure 7. Map of Tis Abbay Waterfall (Wubale et al, 2022:4)...	85
Figure 8. Christian Empire in the Ethiopia Highlands in the early Medieval Period (Taddesse, 1972).....	86
Figure 9. Muslim State in the time of Amade Tsion (Trimingham, 1952).....	87
Figure 10. Christian Kingdom in the 16 th and 17 th century and Major Rout of Oromo Movement (Ishikawa, 2011).....	95

Acknowledgements

First and foremost, I would like to express my heartfelt thanks to the Almighty God, who gave me strength, determination, wisdom, and endurance to bring this thesis to its completion.

I owe a great debt of gratitude to my advisors Dr. Desalegn Hagos and Dr. Mulugeta Tarkegn. I have benefited a lot from their insightful comments. Under their guidance, I overcame many challenges and learned a lot. Without their invaluable feedback and guidance, this dissertation might not have been successful. Thus, I thank them for being with me from the beginning till the end of the study. I thank Professor Baye Yimam and Professor Zelealem Liyew for their numerous and helpful comments and suggestions in my doctoral thesis upgrading.

I am grateful to Wereda and the City Administrators who gave me a list of place names and raw data and assigned clergymen and senior citizens as Informants. I also thank clergymen, senior citizens, Culture and Tourism as well as Media and Communication Offices for the information they provided me regarding naming and their hospitality and kindness during my stay.

I would also like to express my heartiest gratitude to my family especially, my wife, for her invaluable moral support. I cannot mention everyone here but I appreciate all the encouragement and assistance people gave me.

Abstract

The study attempts to deal with place names in the Gojjam-Amhara National Regional State. Evans' Causal Theory of Names and Fillmore's Prototype Theory are employed to analyze place names for the sake of contributing sociolinguistic knowledge. Informants and the research area are selected through purposive sampling to incorporate the various name systems, meanings, and structures of place names. To obtain authentic data, the researcher uses in-depth interviews to probe an in-depth understanding of naming systems or practices and meanings. Moreover, focus group discussion is employed when the responses of the interviewees contradict each other. Accordingly, the major portions of place name systems are descriptive, personal name-based, religious, and circumstantial. The other name systems encapsulate commemoration, aspiration, political situation, livelihood, institution, gender, spatio-temporal features as well as borrowed language-based place names. It is noted that place names have referential and connotative meanings in the use of the names in the community. Structurally, Place names are made from simple words up to clauses. Simple nominals, inflection of words, nominal compounds, and phrases are the major structures of place names. Almost all place name structures are bound to the grammar of Amharic; however, it is noticed that few names have deviant structures. Largely, place names are tags of sociocultural circumstances that happened in the communities' lifetimes or natural features of places.

Chapter One

Introduction

In this chapter, the general overview of place names, the Amharic language, and its sociolinguistic profile as well as the people, have been discussed. The chapter also embodies a statement of the problem, the objective, the significance, the scope and the limitations of the study.

1.1. Background of the Study

Place names are traces or prints of people's memories. Names are used to designate the oldest living part of human cultural heritage. Studies on place names reveal the nexus between place names and linguistic landscapes (Helleland et al, 2012:101). Place names also transform spaces into places through human activity. Moreover, Radding and Western (2010:401) state that place names as signs pick up a new meaning based on the ever-changing community that the name comes to represent.

Campus and State (2019:86) notice a symbiosis between a name and a place. Place names, apart from being an instrument for identifying places, perform other functions. Through place names, it is possible to know the history, socio-economic values, and beliefs of the people. It is also possible to understand that place names are the manifestation of the physical features of an area.

Ashcroft, Griffiths & Tiffin (2007:161) notice a clear symbiosis between a name and a place. This relation is not a mere technical case of a signifier and signified because the place comes alive through the way people name it. The signified is more than the

physical entity. It expresses how people interpret themselves physically and spiritually to produce worthy information about the people and their history, values, and customs. On the other hand, the semantics or speakers' references to place names from different perspectives inevitably build knowledge because, as Algeo and Algeo (2000:270) state, place names are sources of settlement processes in different social contexts.

Toponyms, which are part of proper names, are derived from two Greek words: *topos* 'place' and *onym* and 'name'. Thus, place names and toponyms are often used equivalently to mean the name of a place (Kastreva, Drenovski, Penev, 2016:624). Apparently, place names have the following views in the literature. The Infrastructure for Spatial Information in the Ethiopian Community (2014:1), the International Council of Onomastics Science (2016:5) & Kadmon (2002:26) state that place names are proper nouns. Moreover, the International Council of Onomastics Science manifests that place names are proper names of a place for both inhabitable and uninhabitable environments.

Though the place names concepts defined above seem to be diversified, they all have one thing in common. Pocock (1976:493) states that place names are names of a place in the world, and they allow spatial communication due to the mental image of individuals, groups, or societies. Holistically, place names can label the associative thoughts of people in different contexts to express the speech communities' assumptions. A Causal Theory is very important in exploring how place names are named in social contexts. In any case, a name is given to a place based on a certain

ground, and it gets across generations. As a result, thousands of people who have never known the place used the names.

Various classifications of place names are noted by Ainiala et al. (2016:64-67). These are traditional and official place names. Traditional names come from a few hundred people living and working together, while Official names are names that are approved by a legal authority, including names of streets, parks, plazas, market centers, and dwellings that describe the name-givers' ambition.

From the other perspective, place names can be categorized into micro and macro on the basis of the size of the community. Micro place names include small-scale cultivated land and specific farms in urban areas, while macro place names include larger-scale areas like lakes, tourist destinations, other natural sites, and settlement places. Therefore, the concern of this study is on rural and urban micro as well as macro-settlement place names.

Based on the nature of names, there is the likelihood to categorize traditional place names into cultural and natural names (Tintor, 2011:7 & Ainiala et al, 2016:63). Natural names consist of topographic names and hydronyms. Topographic names include names of hills, rocks, forests, moors, and bogs to enumerate the natural features of various landscapes, but hydronym denotes the names of water bodies. On the other side, cultural names comprise settlement names, artifact names, and cultivation names. Settlement names include names of cities, municipalities, districts, regions, densely populated areas, and dwelling names that people inhabit. Although traditional place names have such a division, this fact tells that natural names can

contribute as a referent of settlement names to trace the nexus between place names and linguistic characteristics. Because these names are hubs of socio-historical events about the communities' culture, history, identity, religion, psychology, past events, and politics reflected through naming (Crystal, 2003:140).

In the study of names, Langendonck (2016:5) notes two concepts: names and name lemmas. Name lemmas indicate a dictionary entry, and they can be called proper lemmas, which do not have associative meaning when people call them. Names, in contrast, are used to refer to a semantic-pragmatic concept. Therefore, whether or not a word is a name depends on how it is used in the community. According to Langendonck (2007:87), the name lemmas *Vicky* and *Durban* become names when they denote a unique thing at the level of the established linguistic convention to make them psychosocially salient in a given basic-level category. On the other hand, Langendonck and Van de Velde (2012:127) state that *Vicky* and *Durban* do not refer to unique entities as names; rather, they are used to denote things that are marginally defined as *woman* and *city*, respectively. This implies that names have some implications in terms of categorical (basic level), grammatical, connotative, emotive, and associative meanings. Moreover, Coates (2012:125) states that names, not name lemmas, have presupposed meanings. Thus, the concept of names is the concern of this study to examine their historical nomenclatures, meanings, and structures for the contribution of socio-onomastic knowledge in social and historical contexts.

Currently, the young generation's knowledge about the aforementioned concept of names' nomenclature and meaning in their settlement is almost confined to the

researcher's perspective. So, this study focuses on the nomenclature of selected rural and urban place names in Gojjam to contribute socio-onomastic knowledge concerning name systems, meanings and associations people made with names, and structures. Beyond this, the study serves as a source of information for other disciplines in social science. Rapper (1977:3) states that studies on place names afford reliable information for related disciplines. Thus, settlers have been logical and self-evident from their body of knowledge and experience.

1.1.1. Research Site

Gojjam is located in the Northwest part of Ethiopia in the Amhara National Regional State (ANRS). It is one of the most fertile and surplus-producing areas in Ethiopia. The landform is characterized by its diversity. It has flat-topped plateaus, mountains, gorges and plain lands. The Abbay Gorge, and the surrounding lowlands encircle the entire part of Gojjam, which is dominantly a plateau land. It is often referred to as the water tower since it contributes a number of tributaries to the Abbay (Blue Nile) and the affluent of Abbay. Similarly, Lake Tana, which stretches 84km north to south and 60km east to west, lying at 1,786m above sea level with 14m maximum depth, is the other aquatic area (Abeyou, 2008:8).

Concerning the land's breadth, different scholars have different views. In the twentieth century, the name Gojjam came to refer to a much-restricted geographical area dominantly inhabited by the people at the bend of Blue Nile, while in the early 19th century, Agew Midr was considered as the neighbor of Gojjam though Agew people were eventually part of it. In this regard, Juan Maria Schuver, cited in Mockler (2003:

xxi), notes that the incorporation of Agew advanced the Abyssinian frontier towards the west and lashed out others to be independent provinces. Consequently, Gebru (1996:164) states that Gubba and the highland Island of Lake Tana became parts of Gojjam. Likewise, various sources depict that in Ethiopian history, the place Gojjam, referred to different areas.

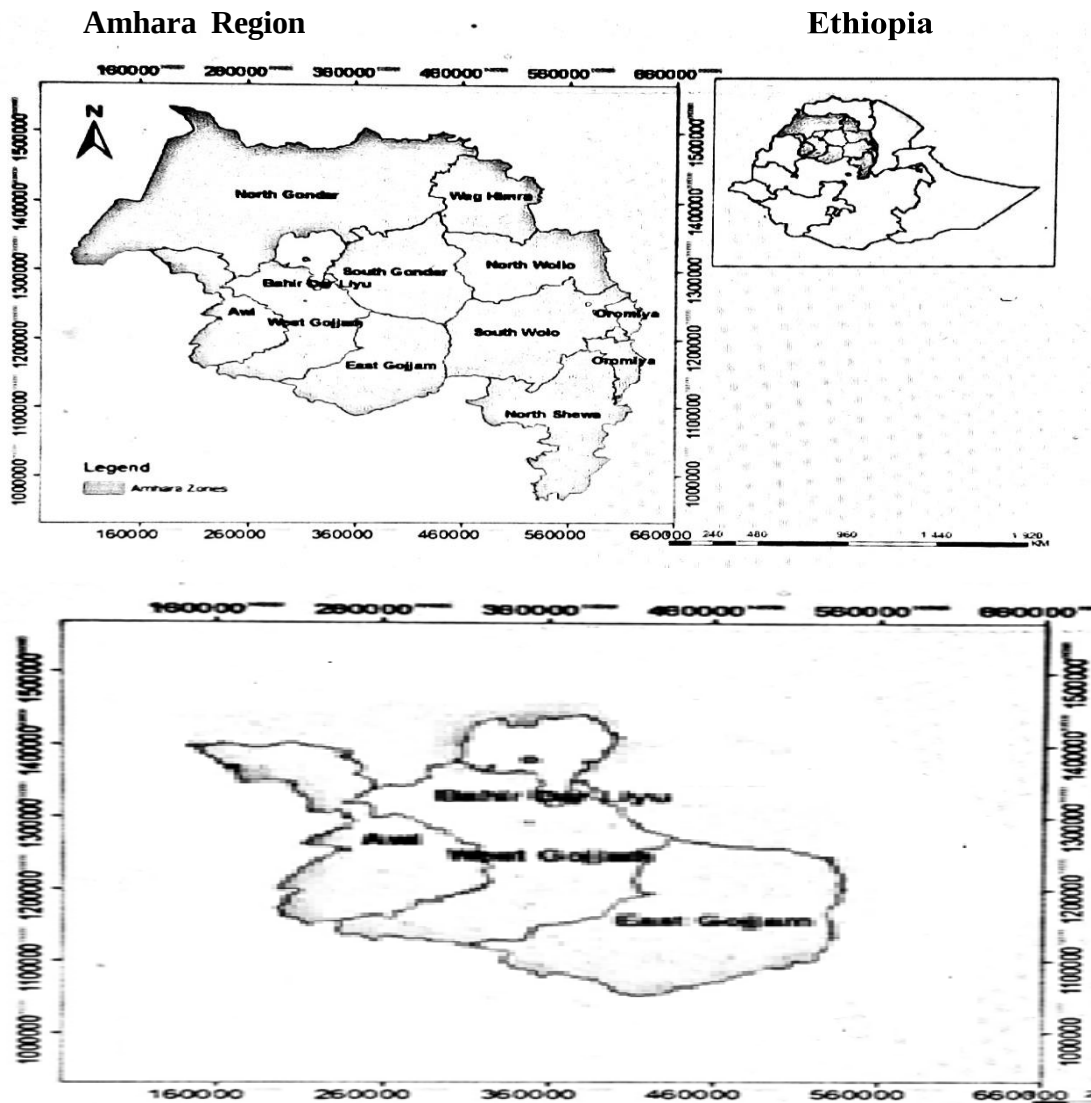
Alula (2011:17) states that Dejjazmach Kebede Tessema was appointed as General Governor of Gojjam in 1946. In the course of his rule, the administrative structure of the province was restructured. The woreda status administration structure of the province was directly transformed into Awraja. Thereby, Dejjazmach Kebede Tessema merged lowland Damot and highland Damot in 1947. Thus, the province of Gojjam encompasses Metekel, Agew Midir, Bahir Dar, K'olla Dega Damot, Debre Markos, Bichena, and Mota Awrajas, as the figure below clearly displays it till the downfall of the Derg government.



/figure 1. The seven Awrajjas of Gojjam around 1941 (Gebru, 1996:162)

Then, in 1991, with the coming of the Ethiopian People's Revolutionary Democratic Front (EPRDF) to power with a new Federal System, Metekel Awrajjja was included in the Benishangul Gumuz Region while the six Awrajjjas of Gojjam were sub-divided into administrative Zones: East and West Gojjam Zones, Bahir Dar Special Zone and Agew Awi Zone. East Gojjam Zone is bordered by South Gondar, South Wollo, West Gojjam, and Oromia regions in the north, east, west, and south direction, respectively while West Gojjam is bordered by East Gojjam, Awi, and North Gondar Zones as well as Oromia region in the east, west, north and south direction, respectively. On the other hand, Bahir Dar Special Zone is surrounded by zones of West Gojjam, Awi, North, and South Gondar. Generally, based on the current administrative structure, east and west

,as well as Bahir Dar Special Zone of Gojjam, are the research sites of this study due to the relative peace of the areas in the northwest of Ethiopia in Amhara National Regional State, as shown in the map below:



/figure 2: The map of the Study Area, Gojjam in Amhara Region (Mengistu, 2018:4)

1.1.2. The People

Gojjam is a place that consists of several people. Based on the Summary and Statistical Report of the National Population and Housing Census (2007:62-64) of Ethiopia, the

population of East Gojjam Zone was 2,152,671. Of these 1,086,577 were females and 1,066,094 were males. From the total population, 109,129 females and 103,472 males altogether, 212,601 settlers were urban whereas 977,448 females and 962,622 males, a total of 1,940,070 residents, were rural.

In West Gojjam, the census has shown 2,107,723. Of these, 1,048,948 were females, and 1,058,775 were males. Of the total population in the Zone, 92,080 females and 91,419 males, a total of 183,499 people settled in the urban areas, whereas the rest, 956,868 females and 967,356 males, a total 1,924,224 people, lived in rural areas.

In Bahir Dar Special Zone, the census acknowledges that there were 220,344 people. Females numbered 112,766 while males numbered 107,578. Like the East and West Gojjam populations, people in the Bahir Dar Special Zone lived in rural and urban areas. The census had shown that 40,250 people lived in rural areas. Of these inhabitants, 20,489 people were males, while 19,761 were females. On the other side, 180,094 people lived in urban areas. Numerically, females was 93,005, while males was 87,089. In general, the population of Gojjam in the three zones was 4,480,738. Rural inhabitants numbered 3,903,544, and the other inhabitants, 576,194 were urban. In sex, males were 2,232, 447 and females were 2,248,291.

Concerning the history of the people, the western parts of Gojjam embraced the Gumuz people over time (Taddesse, 1982:6). Specifically, Ayenew (2019:36 & 43) states that the settlement pattern of the Gumuz people was restructured. In the 1880s, the Gumuz people settled at the western edges of the Ethiopian plateau, stretching between the Nilo-Saharan and Cushitic speakers in the west and east of Metekel. Nevertheless,

Kidaneamaryam (1987:9-10) states that the people were forced to retreat to the western lowland area to escape the taxation of Yohannes I (1667-1682) and his son Iyasu I (1682-1706).

On the other hand, Tekle-Iyesus (2011:420) demonstrates that Goze, the father of Gafat, was the founding father of the Gojjam people. Tekle-Iyesus (Ibid: 42) argues that the term Goze gradually evolved into Gojjam. The chronicle extrapolates that the descendants of Goze were Melelo, Selelo, Derebe and Serebe. In his enumeration, the children of Melelo were Bibugn, Gedeb, Siltanayle, Bekeka, Sarmidir, Goncha, and Ennebse whereas Selelo's descendants were Qollella, Ashimen, Yilmana Densa, Zege and Achefer (TekleIyesus, 2013:45). Areas which were named by these proper names are found in the current administration in east and west part of Gojjam.

Conversely, Derebe and Serebe were the other individuals who were settled in Gojjam. The children of Derebe were Gozamin, Anedded, Tilatgin, and Awable while Serebe's children were Machakil, Tsihnan, and Sibrad (Tekle-Iyesus, ibid: 420). There seems to be this condition that some places are called by these proper names in the current administration of the east and west parts of Gojjam. Moreover, Damot people are the other society in Gojjam. Taye (2016:68-70) states that the Damot society is known from 931-913 BC when Rehoboam was the king of Jewish. Tekle-Iyesus (2011:173) states that Amor, Berqegn, Telim, Qwaret, and Yezat were the group members of Damot society. During the reign of Emperor Sertse Dingle (1563-1597), Dejjazmach Assebo (the leader of the whole group members Damot society) made the five-house

administrative system of Damot people around Dembecha, particularly towards the highland area of Choque Mountain.

In the socio-economic situation, Lakew et al (2000:11) state that agriculture is the mainstay of the people. The people mainly cultivate sorghum, barley, maize, wheat; pulses oil crops, spices, and vegetables as a source of income. However, teff is the predominantly cultivated staple crop. Animal husbandry and trading are other socio-economic sources of the people.

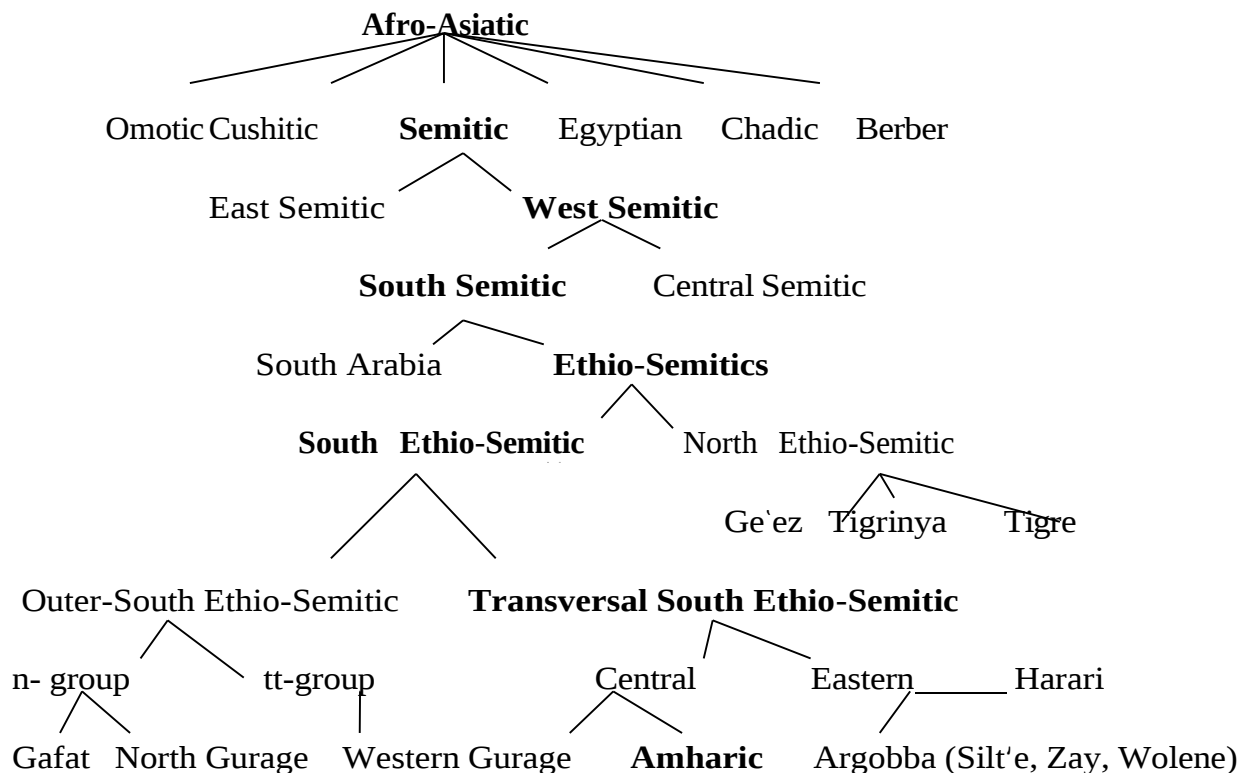
Census 2007 conducted by the Central Statistical Agency of Ethiopia displayed that the ethnic diversity of Amhara is the largest group which covered 99.82% of the entire population in East Gojjam. All other ethnic groups were 0.18% of the population. The extent of the population that uses Amharic as a first language was 99.81%. The remaining 0.19% of the population spoke other languages along with Amharic. Similarly, in west Gojjam, Amhara is also the largest ethnic group which denoting 99.42% of the entire population. Amharic is used as the first language for 99.42% of the population. The remaining 0.58% of the population uses other languages. In Bahir Dar Special Zone, 96.23% of the population is Amhara while 1.11 % of them are Tigraway. Oromo denotes 1.1% and all other ethnic groups comprise 1.56 % of the population.

In religious profile, the census 2007 states that 98.68% of the population practiced Ethiopian Orthodox Christianity and 1.19% were Muslim in West Gojjam. In East Gojjam 97.42% of the population practiced Ethiopian Orthodox Christianity and 2.49% were Muslim. In Bahir Dar Special Zone, the religious profile denotes that 89.72 % of

the population practices Ethiopian Orthodox Christianity. The remaining 8.47 % were Muslim, and 1.62% was Protestants.

1.1.3. The Language

The language used in Gojjam is Amharic. It belongs to the Ethio-Semitic language group of the Afro-Asiatic phylum (Hetzron, 1976:44; Bender, 1976:13). Afro-Asiatic language family is one of the major phyla in Africa (Bender, 1976:13, Bender-Samuel, 1989: vi). Afro-Asiatic phylum is divided into some superfamilies: Berber, Chadic, Cushitic, Omotic, Egyptian, and Semitic (Bender, 1976:14; Hetzron, 1997:6). The following diagram shows the genealogical classification as a Semitic family.



/figure 3: The Genealogy of Amharic Language (Hetzron, 1997:6)

Sociolinguistically, Amharic is the major lingua- Franca of Ethiopia. It is dominantly spoken by substantial segments of the Ethiopian people. According to the 2007 Census of the Ethiopian Central Statistical Authority, Amharic is spoken as a mother tongue by an estimated total population of 21.6 million, or 29.3% of the total population of the country. Appleyard (2003:233) states that the vast majority of Amharic mother tongue speakers are the previous province inhabitants of Gojjam, Gondar, Wollo (Bet Amhara), and Shoa in the Northwest and Central Ethiopia. Appleyard also claims that people who live in wider towns in Ethiopia are Amharic monolingual speakers.

At this time, people realize that Amharic is well distributed to almost all urban areas across the country except the peripheries. Amharic used to be the national language and the language of the court till 1991. Currently, Amharic is the working language of the Federal Democratic Republic of Ethiopia. Particularly, Amharic also serves as a working language in Amhara, Sidama, Benshangule Gumuz, Gambela, Central Ethiopia, South Ethiopia, and West Ethiopia regions as well as Harari, Addis Ababa, and Dire Dawa City administrations.

Amharic phonemes, which are useful for the transcription of place names, are portrayed below in terms of the manner of articulation, voicing (voiceless (VL) and voiced (VD)) and place of articulation. According to (Mullen, 1986:132 &135; Leslau, 1969:8 and Baye, 2004:15&22), Amharic has 30 consonant and 7 vowel sounds:

Manner of Articulation		Voicing	Place of Articulation				
			labial	alveolar	Palatal	Velar	Labio- velar
Stops	Vl	P	t		k	k ^w	ʔ
	Vd	b	d		g	g ^w	
	ejective	p′	t′		k′	k ^{rw}	
Fricatives	Vl	f	s	ʃ			h
	Vd		z	ʒ			
	ejective		ś				
Affricatives	Vl			tʃ			
	Vd			dʒ			
	ejective			tʃ′			
Nasals		Vd	m	n	ɲ		
Liquids	Trill	vd		r			
	Lateral	vd		l			
Glides		vd	w		j		

/figure 4. Consonant phonemes of Amharic Language (Mullen, 1986; Leslau, 1969; Baye, 2004)

In vowel phonemic inventory, Amharic has seven vowels. On the basis of up-down and front-back movement of the tongue in speech, the vowels are:

	Front	central	Back
High	i	ɨ	u
mid	e	ə	o
Low	a		

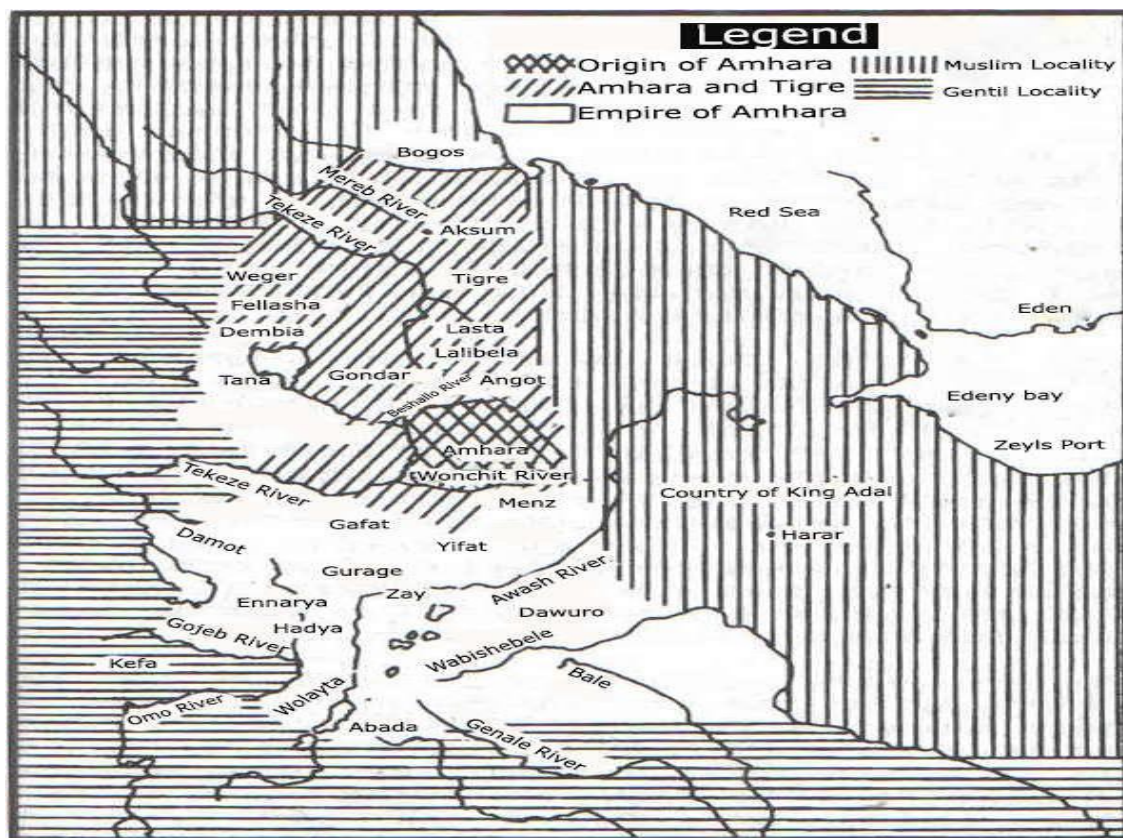
/figure 5: Vowel phonemes of Amharic Language (Mullen, 1986; Leslau, 1969, Baye, 2004)

Regarding the provenance of Amharic, there were some widely propagated hypotheses. Bender (1983:46) and Baye (2008: xv) claim that the language probably originated as a pidgin with a Semitic superstratum in the northern Ethiopian highlands and a Cushitic substratum in the southern part of Ethiopia. Bender, first states that Amharic or pre-Amharic came into being in the Bashilo River basin area known as Amhara at the beginning of the 4th century, and it became a distinct variety by the middle of the ninth century. Baye (2008: xv-xvi) elaborates that the earlier kings' military forces who spoke different languages may have started to speak the language of their Semite commanders by mixing their own languages. Then, Amharic got the Semitic feature from the Semite commanders, and its non-Semitic feature from the soldiers. Thus, the syntax and the form of the vocabulary became non-semitic around the 4th century. Subsequently, it distinguished itself from earlier Semitic languages and took the name Amhariñña from the place where it was spoken.

Conversely, Girma (2017: viii-ix) states that Amharic exhibits the features of Semitic ancestry, but not of a pidgin origin. He believes that Amharic is highly influenced by

Cush and Omotic languages. He could not consider Amharic as created by pidginization, but he assumed that the non-Semitic features of Amharic are brought through language contact. Moreover, Girma (2017:76) citing Sergew (1972:278) states that Amharic obviously originated in the central part of Ethiopia among the Amhara people. Similarly, the sketch of Donald Levine in his text, *Greater Ethiopia*, translated by Million in 2015 designates the provenance of Amharic as follows:

Greater Ethiopia



/figure 6: The Origin of Amhara (Million, 2015:65)

1.2. Statement of the Research Problem

Naming is a means that people everywhere recognize themselves and the world. Tent (2015:67-68) sets forth that place names have a cultural history behind them. Names

are bestowed by someone at a particular time for a particular reason, and sometimes names are changed for various reasons. Thus, Tent's perspective implies that place names cannot be separated from events that happened during name-giving in the classical or contemporary era of society.

Langendonck (2007), cited in Mamvura (2014:22), states that place names are socially conditioned processes since social variables are reflected through people's place naming process. Moreover, Algeo & Algeo (2000: 272) & Guma (1998:266) note that naming is a description of socio-historical events.

On the other hand, Little's work on the Internal Grammar of some ancient Amharic compound place names displays the constituents' category of archaic two-word place names. The names' locations are not confined to Amharic-speaking areas. The names of towns, districts, mountains, lakes, or rivers are the raw data of place names. The semantic or speaker references of naming those place names are not examined. Moreover, the study has not seen more or less than two constituent place names.

In light of Little's study, it is impossible to say that place names are studied in a way to describe the society, social events, psychology, diversity, political and economic situation and the nature of places when names have given as well as their structures. Thus, the current generations are not acquainted with place names that have been used as communities' cultural profiles.

Alderson and Inwood (2013:212) believe that place names are more than spatial references: That is place names tell us the entire social and language interaction of the people. However, the communities in the study area are not aware of preserving names

in order to prevent the deterioration of the cultural history of place name systems and people by renaming them either consciously or unconsciously.

On the other hand, place names are part of a language, but the naming theme of places is not clear for the present-day young generations from the attempt of the researcher to collect data from youths. Moreover, place names are long-lived in different languages. Therefore, there are difficulties in explaining the meanings of place names and their morphological, phrasal, and sentential structure. These states of affairs motivate the researcher to investigate place names in Gojjam to identify settlement place name systems, meanings, morphological, phrasal, and sentential structures of micro and macro settlement place names, and their meanings to contribute socionomastics knowledge for the present-day society. Van de Velde (2012:1) states that the content of place names is used to refer to the semantic-pragmatic of the sociolinguistic history in a society.

1.3. Objective of the Study

The general objective of the study is to contribute sociomastic knowledge of place names in the socio-historical contexts of Gojjam Communities. Specifically, the study attempts to:

- identify and describe place name systems or practices
- disclose the semantics of place names in terms of communities' language use, and
- Identify and describe the morphological, phrasal, and clausal structures of place names.

1.4. Significance of the Study

Names cannot be fully understood without their naming contexts. Buberwa (2000:113) states that naming is the effect of all aspects of the society including cultural norms, expectations and context on the way language is used. Hymes (1964:33) explains that the references of names depend upon different social phenomena in a community. Buberwa (2000:119) further reveals that place names refer to socio-cultural beliefs, social behaviors, and the physical features of areas during place naming. Moreover, Tesfaye (2014:252) explains that place names are part of languages in which people express a certain message to show seasonal situations. Therefore, this study contributes valuable insights into the inhabitants, history, customs, and past events in different dimensions for the present and future generations.

A study on place names helps to understand the linguistic structure of names and their semantic references. Thus, this study serves as a source of morphological, syntactic, and semantic information on place names in the study areas. Moreover, this study is significant to use as a source of information for the disciplines such as History, Geography, Environmental Science, Anthropology, Language, and Cultural Studies in the education system. Since, this study has a role in expressing the language of names and showing how society and language interact as well as the social context of language learning. Eventually, the study helps to provoke people to conduct other related studies in the area.

1.5. Scope of the Study

A descriptive analysis of place names in Gojjam is the main focus of the study to deal with settlement place name systems, semantic references and their structures in Gojjam. There are two main reasons to limit the study area in Gojjam. The first reason is that the researcher knows Gojjam better than other parts of Amhara National and Regional State. This circumstance simplifies the contact between informants and researcher in the data collection process. The second case is that Gojjam had relative peace during the war held between the Tigray National Regional State and the Federal Government of Ethiopia. For these reasons, the scope of the study is limited to micro and macro settlement place names in the three Zones (East Gojjam, West Gojjam, and Bahir Dar Special Zones) of Gojjam to gain detailed and elaborative data to achieve the objectives of the study.

1.6. Limitation of the Study

There were some practical problems during the data collection of the study. The first one was that people who told the name systems of places were found very few and lived in scattered areas. Thus, the researcher had gone to different edges of places after local administrators had made phone contact with informants. On the other hand, some informants felt frustrated to offer information due to the current views on politics. Because of this, a personal interview was held till the researcher could get saturated data. The other challenge was that informants saw the researcher doubtfully, but the researcher showed them a letter of cooperation.

On the other side, most woreda culture and tourism experts had limited knowledge about the bestowment of place names. However, the experts were eager to contact the researcher with local elderly people or clergymen. Concerning meaning analysis, almost all the meanings of place names' are well-defined, but few personal name-based meanings of place names were not directly detectable. As a result, these names have been analyzed in their causal name systems.

Chapter Two

Review Literature

This chapter aims to explore significant literature that is central to the description of place name-giving practices or systems in general. It also presents the framework of the study and previous works on naming.

2.1. Onomastics

Although onomastics is still a relatively new field among academics, the act of place naming is as old as human history. The concept of onomastics is explained by different scholars. Crystal (1985:314) defines it as a branch of semantics that studies the etymology of proper names (anthroponyms) and place names (toponyms). However, Crystal's definition of onomastics is limited since onomastics deals with beyond the etymology of proper names and place names.

Ngubane (2000:17) illustrates that onomastics involves a variety of naming techniques to harmonize new concepts in a language. Raper (1987a:78) observes that onomastics is the study of proper names like any other linguistic sign which has the sense to designate an extra-linguistic entity. Raper in his definition fails to give a clear view between a 'name' and a 'word.' Words are used to refer to certain entities; for example, the linguistic sign 'boy' refers to any young male human. On the other hand, names are unique or distinctive feature identifiers of particular things. Nicolaisen (1976:143) states that naming is intimately linked with the history of society. Recently, Nugroho (2020:21) notes that onomastics is the study of names to explore issues associated with

names. Felecan and Bughesiu (2013: Xiii) & Felecan (2012:1) further explain that onomastics also allows people to look at the socio-cultural bestowal of place names. Consequently, the view of onomastics is necessitated to analyze and interpret place name systems, semantic reference and structures concerning various sociocultural dimensions in the society.

2.1.1. The Meaning of Names

Anderson (1994), cited in Helleland (2012:99) states that proper names (PROPs) are used to label an object uniquely, and others state that PROPs are more than labeling objects. Particularly, this debate has led to a variety of surveys concerning the meaning of PROPs in various communities. Some results have shown that PNs have speaker's meaning (meaning separated from the semantics of expression (Zecevic, 2008:109). The psychology of the people towards a place is a clue for meaning because place names and linguistic expressions are built upon the context in which it is encoded to have meaningful expression.

Likewise, Raper (1987b:17) states that there may be a number of causes why the meanings of names do not easily detectable. Names or parts of names may be in an unknown language, or names may be very old and no longer in current use. As a result, studies conducted on the meaning of names have led to various conclusions. Some research findings conclude that PROPs do have meaning. Raper (1987b:79) clarifies that PROPs have lexical and grammatical meanings like gender and number. Raper (Ibid: 79) also states that PROPs consist of denotative meanings as well as the phonic association of sounds in a particular speech. This view of Raper tells that there were

various ways to figure out meanings associated with names to state extra views in the expressions.

On the other hand, Nicolaisen (1976:144) states three levels (lexical, associative or connotative and onomastic) of meaning found in a given name. The lexical level displays the dictionary meaning of a word, phrase, or clause comprising the name, whereas the associative or connotative level depicts the cause of why a particular language expression is used in the naming process. An onomastics level displays the referential meaning of names on the basis of linguistic unit's association.

Comprehensively, proper names, particularly, place names, are the most meaningful linguistic expressions that possess meaning attached to the name. It seems that Mulusew (2019:128 &130) embodies that names have different meanings, and when names refer to only things, their existence is limited to the referents' lives. However, we note that when the referents disappear, the names exist with their referents.

In Batoma's (2006:1) explanation, place names can refer to entities as a semantic or expression reference, or as speaker reference (thought) to reflect a community's tradition, or events. These phenomena enable the researcher to acquire the optimal meaning of names on the basis of the community's causal use of names. In a describable manner, Buberwa (2012:118) manifests that place names such as *Bunywambel* and *Kamwaga* in Tanzania have denotative meanings that are 'drunkard' and 'malcontent' respectively. These names illustrate the mannerisms of people whose bad features became the notable identity of the society. Beyond this, Letsoela (2015:1) states that in the Sesotho bus stop names, the place name *kanana* means the land of

'milk and honey'. The social phenomena of naming this place have associative meaning in the community's language use to say that the place is suitable for milk and honey production. Therefore, place names are not abstract objects for society to invent their meanings in the world, particularly in Gojjam.

2.1.2. Place Names

In Hall's (1995:181) expression, place names are key language expressions to express the culture, identity, natural and social events, and other conditions. These things depict the sociocultural sense of the naming situation since naming is the social construction of reality. Ainiala et al. (2016:16) state that 'names have given historians, linguists, and archaeologists a clue about the routes, economy, livelihood, and biogeographic circumstances of settlements'. The reason is that names are always derived from the interaction of language and the community's culture to afford a name that they feel is descriptive or meaningful to the place.

Tichelaar (2002:2-3) easily illustrates this view by taking the name 'Stratford-Upon-Avon' from an English town that consists of three elements separated by hyphens in light of some syntactic rule. 'Stratford' and 'Avon' are named by themselves, and 'upon' is a preposition that establishes a connection between 'Stratford' and 'Avon'. Both elements of this name also enclose a meaning for themselves and would make a clear vision of what a geographical object means.

In Tichelaar's explanation, 'Stratford' looks to be an Anglo-Saxon name consisting of two semantic units: start and ford. 'Strat' is taken from the Latin word strata to mean 'paved road. It was a Roman name made for something and left behind by the Anglo-

Saxons, who did not know it themselves. The paved road in this case refers to the Roman road from Alcester (Ancient Alauna) to Tiddington, both of them in Celtic settlements fortified by the Romans. 'Ford' was an Anglo-Saxon word that still exists in modern English to say part of a river shallow enough for people to cross it. So 'Stratford' was the place where one would cross the river when following the Roman road. If one mentions this, anyone would know which name was meant without someone having to go there and point at it.

Tichelaar also believes that the addition of 'upon Avon' became necessary for people who might also know other places where Roman roads crossed rivers, or other towns named 'Stratford'. The name 'Avon' itself is Celtic to mean 'still river' that people follow to arrive at Stratford-upon-Avon 'come upon the shallow paved part of Avon River'. Thus, the name of this town brought a semantic conglomerate, but now Roman road has been forgotten to most people and the Ford lost its significance since bridges were built.

As a whole, name elements store information about the history of settlement, land reclamation, the economic and political situation of the people, and so forth. Therefore, this study tries to denote the sense of place names in connection to various cultural aspects of people and changes through time.

2.1.3. Naming Systems

A name system is a situation which people follow to give names to things, places, and animals. Distinguishing one entity from another through naming has been part of human tradition. Khumalo and Gumede (2001:8) reveal that from time immemorial,

place names are not simply representative of places but also descriptive of situations and community experiences or feelings of the time. This feeling of people helps to identify the name systems or why a name was given and what was done with it. Payne (1996:133), cited in Helleland (2012:46), states that people have an intrinsic interest in reflecting every aspect of human life in terms of how individual members of the community wish to project their universe.

Though naming places is usual among speech communities, there are diverse causal contexts that push people to name the environment they inhabit. The main reason to name places is to describe speaker and semantic references that is what the people have in the mind and a definite thing that fits under a description, for instance, what the place looked like, what was found in the place, the religious situation, and the socio-politics of people (Machaba, 2004:159 & Tent and Blair, 2009:3-4). Of course, these are some aspects of naming; it is difficult to invent unified name systems that reflect the natural or cultural dimensions of societies.

Largely, Stewart (1945 and 1975), cited in Tent and Blair (2009:3-4), acknowledges some causes of place names such as (descriptive, circumstantial, commemorative, inspirational, possession, folk etymological and mistaken). Let's see these causes of names in detail below:

Descriptive names can describe what the place looks like, and consists of. Circumstantial naming is the second naming system that refers to events (human actions, or sayings) that happened in the place whether those events were pleasant or displeasing.

Possessions and commemorative name systems denote the idea of being owners of something and people's past key work to make individuals visible and indelible in the area respectively. Especially, Alderman (2000:674) states that commemorators do not simply reflect the public attitude toward history; they also shape how society interprets and values the past.

Inspiration is the other name system of places from the wish, or interest of individuals or groups of speech community. The wish or interest of society is usually evoked by their history, life experience, dreams, success, peace, and betterment.

Folk etymology and mistaken name systems refer to names bestowed with false etymology, and the names that happen from mistakes made in the transmission of one language to the other, either from the inaccurate hearing of what was said or because of faulty rendering of the sounds.

Tent and Blair (2011:79) also identify some place name systems that depend on various human coincidences. Some name systems can contact be related to personal names, while others are related to the physical characteristics of the topography. The other name system is the transformation of one name into other places to denote a certain state. On the other hand, Ainiala et al. (2016:74) determine the name systems in four ways: the location of the place, the natural qualities of the place, what occurs or appears at the place, and the place's sense of relationship to people. Though name systems of places are grouped variously, this study needs to categorize place names based on the coincidences of why the communities bestowed places they inhabited.

On the other side, all place names do not show clear meaning. Some place names receive their meanings either through the metonymic or metaphoric associations of things (Sankaravelayuthan, 2018:142 &151). Metonymically, the names of one entity (e1) are used to refer to another entity (e2) which is contiguous to (e1). This pattern of meaning extension highlights certain aspects of one domain give birth to another domain, or it directly associates the source and target domain. The reasons for choosing relative names are determined by the namer's aspiration to possess similar qualities with other entities' names. Metaphor, however, is a means whereby more abstract and tangible areas can be conceptualized in terms of familiar and concrete ones in terms of components usually associated with the others. Thus, metaphor is the main conceptual mechanism through which we comprehend abstract concepts of naming to figure out relatively genuine meanings.

Generally, a place name system is the major cause of people that follow in giving names for a place. All societies and people worldwide use place names to identify places. Therefore, the concept of name systems in general helps the researcher to classify name systems of places in different cultural dimensions of a society.

2.1.4. Sense of Place Names

Najafi, Kamal, and Shariff (2001:1), cited in Cross (2001:2), state that a sense of place is people's perception of their environments. Stedman (2002:152), states that the sense of place embraces human activities, physical settings, and human psychological processes associated with the naming. This indicates that a sense of place names has not been treated as a thing that exists in objective reality. Tuan (1974:2) explains that

a sense of place names incorporates the culture, politics, religion, identity, emotion and circumstance connected with the physical environments and human beings.

Therefore, these components of a sense of place enable people to capture clues for name systems in a holistic mood and meanings. The reason is that meaning and name systems have contact with a certain context under thorough inspection of human incidents. Such incidents have a significant role in inventing the name systems and meanings since people infuse name systems and meanings in the way they represent themselves.

2.1.4.1. Place Names and Culture

Place names are constituents of culture. Grant (1997:16) defines culture elaborately:

how we do things, what things we do, and how we think about them
includes culture— a high catalog of things such as language, religion,
folklore and myth, belief, value, ritual and observation, history history,
political structure and convention, etiquette and pattern of impersonal
behaviors and economic activity we choose and more widely accepted.

In Grant's definition, culture covers every aspect of humans to reflect the natural and social dimensions of communities' lives. Samovar, Porter and Stefani (1998:36) state that culture is the

deposit of knowledge, experience, belief, value, action, attitude,
meaning, hierarchy, religion, the notion of time, spatial relations, and the
concepts of the universe and artifacts acquired by a group of people in
the course of generations through individual and group striving.

From this definition, it could be conceptualized that culture includes everything from the rites of people to the concept of the soul. However, culture is not easily accessible to notice and analyze those things without language. So, place names, which are the constituents of culture, cannot be studied separately from language. Consequently, Garrent and Baquedano-Lopez,(2002:339) assert that language is the primary medium in which place names and culture are expressed, illustrated, regenerated, and transferred into generations.

In a natural place, Altman and Low (1992:5) note that place refers to space that gives meaning through cultural processes. Moreover, Eisenhauer, Krannich, and Blahna (2000:422) illustrate that the process of transforming spaces into place is manipulated by human culture. In their argument, culture not only controls the processes involved in forming places but also guides and shapes all features of place interactions since the understanding of environments is rooted in culture. Therefore, it is believed that culture is the system of shared meanings with people who belong to the same community to transform the mundane phenomenon of place naming, meaning, and value attached to each environment (Hall, 1995:176 & Cosgrove and Jackson, 1987: 99).

WaThiong'o (1993), cited in Jenjekwa (2018:46), argues that place names are products of a certain language. They carry much more part of social meaning against the predominant cultural practices embedded with various social dimensions of inhabitants. This view of WaThiong'o told that culture usually consists of relatively

stable meanings that ascribe to what people make or do, and the more fixed the meanings, the better bounded the cultures.

Largely, Heidegger (1958:19) states that place names are cultural artifacts produced by complex interactions among mind, culture, and the environment. The reason is that place names have historical dimensions to be coined at some time in the past and encapsulate the geographical, cultural, cognitive, and attitudinal aspects of human life from the past to the present. Thus, to trace place names' meanings from inhabitants' experiences, culture is indispensable. If it is not, it brings hardship to investigate name systems and meanings on the basis of people's traditional wisdom in their life experiences over time.

2.1.4.2. Place Names and Politics

Pinchevski and Torgovniki (2002:366) & Kadamon (2000:6) claim that place names are spatial texts that enable people to grasp meaning from a political point of view. In Kadman's enumeration, when a new political system comes over the earlier system, some former place names begin to be renamed to depict the "ritual revolution" of the new political era. Moreover, Azaryahu (1997:497) states that renaming is a common feature in examining the politics of streets in East Berlin due to revolutionary changes to introduce the shift of apparent political ideology. Therefore, political situations help the researcher to look at name systems in the study area. Renaming and denaming could be used to rehabilitate the history of the community or to designate the place as part of the community being in power.

2.1.4.3. Place Names and Identity

A place has a role in creating the identity of people attached to a community. Helleland (2012:106) defines identity as “The quality or condition of being the same in substance, composition, nature, properties, or in particular qualities under consideration; absolute or essential sameness; oneness;” Helleland further defines identity as “ the sameness of a person or a thing at all times or in all circumstance”.

These definitions of identity indicate two major issues: place identity and place attachment (bond between individuals and places). Place identity in Proshansky's (1978:155) perspective is an individual's identity associated with any physical level in a complex pattern of “conscious and unconscious ideas, feelings, values, goals, preference, skills, and behavioral tendencies relevant to a specific environment”. This quote of view projects how people integrate and interact with places in their surroundings. Therefore, place names are generally used as identity markers to address geospatial human identity handed down orally from generation to generation.

On the other hand, place attachment (the bond between a community and a place) provides referential meaning. William and Vake (2003), cited in Kyle et al. (2004:213), state that place attachment provides speaker-reference meaning that subjects to a certain intention associated with inhabitants. This connection helps the researcher to assess whether place names are personal or group identity markers or not, and if so, it is essential to state the connection between the name and the individual (s). Moreover, the concept of place attachment further helps to express the emotive meanings of places.

2.1.4.4. Place Names and Indigenous Knowledge

The phrase indigenous knowledge does not have a unanimous definition; however, there are attempts made to define it by different scholars. Flavier (1995:480) characterized it as an information base for society whereas Warren (1987:1) characterized it as local knowledge unique to a given culture and passed down across generations. Agrawal (1995:415) in his perspective concludes that indigenous knowledge forms the capstone of several convergent trends of social thought. Moreover, Rajasekaran, Martin, and Warren (1993:25) also show that indigenous knowledge is the systematic body of knowledge acquired by local people through the accumulation of experiences and depth of understanding of environments in a given culture. These definitions of scholars have shown that Indigenous knowledge is the warehouse of issues related to toponyms since Indigenous people have Indigenous knowledge transmitted across generations over their lifetimes. To confirm this idea, Mapare (2009:140) argues that people have an Indigenous knowledge about the geographical area they have over-lived.

On the other hand, Momin (1989:44) enumerates that every name of place evolved from people's needs, desires, hopes, and aspirations to provide an insight into people's lifestyles. Furthermore, Momin discloses that names are imbued with the psychological and social atmosphere of name-givers as historical construction.

Generally, a sense of place can be conceived as a multidimensional construct that represents the beliefs, emotions, and behavioral commitments concerning a particular

area (Jorgensen and Stedman, 2006:316). In the field of onomastics, particularly in toponymy, the sense of a place is the interrelation of identity, social attachment, and the psychology of society. Eisenhauer et al (2000:422) state that a sense of place refers to the connection that people have to a certain environment and the relationships between symbolic and emotional aspects. Further, Eisenhauer et al (2000:422) & Stedman (2002:561) bear out that a sense of place aggregates the perceiving of meaning. Therefore, the above portions of sense of place, in general, have great significance in examining place name systems and meanings in terms of human experience.

2.1.5. Structures of Place Names

In the study of morphology and phrase structure of a language, words or longer units have different forms. Haspelmath and Sims (2010:12-13) give two perspectives on morphology which is the study of word co-variation in form and meaning, and the combination of morphemes to produce meaning. Two of these perspectives suit this study to analyze meaningful units and the possible constituents of place names. In the study of syntax, the phrase structure rules indicate the largest constituents of (noun, verb, adjectival, adverbial, and prepositional) phrase or sentence. In the same case, place names in Gojjam have different structures. Therefore, some morphological processes (affixation, compounding, blending, and clipping) and loan words, as well as phrase structures that contribute to the formation of phrasal place names, are conceptually highlighted below:

Affixation: it is the attachment of bound morphemes that occur before or after a stem (Enclave, Ext and Delhi, 2012: 326). The attachment may be in the form of prefix, infix, suffix, circumfix, or interfix. However, all these affixation types may not occur in a single language. It depends on the individual properties of language prefixes, interfixes, and suffixes are issues of this study. A prefix is a bound morpheme that occurs before the stem word for grammatical function, and an interfix happens between two stem words to form compound words. In Amharic, types of affixations can be anticipated in place naming. These components of a name may have grammatical functions while the free morpheme always carries meaningful content. Therefore, the concept is significant to assess whether place names involve an affixation process, particularly prefixation, inter-fixation and suffixation or not to describe their morphological pattern.

Compounding: šterba (2015:14) notes that compounding is another form of morphological structure to serve as the best source of neologism. However, Lieber (2005:375) classifies compounding into syntactic and lexical compounds based on syntactic principles. In their semantic principle, syntactic compounds are endocentric. Baure (1983:30) states that the semantics of endocentric compounds is the hyponym of their grammatical head.

Blending: is the process of removing some parts of two or more words and joining the residues together to create new words (Plag, 2002:155 & Delahunty and Garvey, 2010:137). The inability to break down new words into meaningful parts is the fundamental feature of in this morphological pattern. Therefore, to assess whether

place names are bestowed in this morphological structure or not would be the concern of the study.

Borrowing: involves taking a word that belonged to be part of another language through borrowing. As a result, the source language comes into contact with the target language (Delahunty and Garvey, 2010:137). In the Ethiopian context, place names are bestowed in various languages since Ethiopia is the home of ethnic and language diversity. So that the researcher believes that place names would be assigned to different Indigenous as well as foreign languages. Perhaps, their semantic aspect in the study area should have been searched to realize the relationship between place names' linguistic units, and realities in the area.

Essien (2003:103) states that names, apart from their individual meanings, can reflect the grammar of a language. Therefore, the study intends to analyze the phrasal categories and clausal structures of place names as a mirror to the grammar of the Amharic language.

2.1.6. Semantics

Saaed (1997:18, 27) states that unlike pragmatics which relates meaning to speaker-hearer context, semantics examines meaning detached from physical, or concrete realities, and it helps to analyze the referential meaning of names. Zecevic (2008:109) states that names have speaker, semantic, attributive, and referential roles. In this condition, names have symbolic meaning besides their understood referential role by pointing to things as names reference in the real world. In another expression, Ogbulogo (2005:26) reveals that the referential use of names accords with the meaning

of names to the actual, concrete, or tactile objects for which they stand. Therefore, the meaning of a name is the object or situation it refers to in the external world.

On the other hand, Thomas (1995), cited in Mamvura (2014:114), explicates that meaning encompasses the social perspective and cognitive dimension of naming. The social perspective treats the pragmatic forces of a namers' language use, whereas the cognitive dimension indicates the interpretation of language use of the user. This implies that meaning is dynamic; however, the study concerns various social contexts of naming to access the semantics of place names depending on different assumptions and expectations of certain phenomena. Kroeger (2019:2) states that in the study of meaning in human language, semantics is concerned with the inherent meaning of linguistic expressions and the social aspect of meaning that derives from how linguistic expressions are used.

Generally, in Ruhlemann's (2010:288) view, what does X mean? ' is the underlying principle of semantics, while 'What does a speaker mean by X?' is the underlying context. This condition displays that place name meanings relatively depend on the intention of the namers since meaning is purely the desired communicative effect of the names. Accordingly, this study relies on looking at tacit socio-cultural norms to invent the entire component of place names' meaning.

2.2. Theoretical /ramework

Semantics is a mulit-disciplinary field of study since the study of meaning is relevant to many fields, including, geography, philosophy, anthropology, sociology, psychology, linguistics and others. Thus, the theoretical frameworks proposed to analyze name

systems, referential meanings and the structure of place names in this study are adopted from the semantics the mulit-disciplinary field of study. Let's see them below:

2.2.1. The Causal Theory of Names

The Causal Theory of Names was pioneered by Russell (1905) as a Descriptive Theory of Names reference. Next, it was modified into the Causal Theory of the Reference of Names by Kripke (1970). Then, Evans (1973) modified it into the Causal Theory of Names to analyze the referential meaning of names in the mental conception of the world.

The theory modified by Gareth Evans (1973) calls attention to the analysis of names' meaning using causal relations (speakers' denotation and name denotation). Name denotation denotes the condition that has to be satisfied by an expression [x] and an item [y] for [x] to be a name [y] since a name used by a group of speakers is associated with a description or set of descriptions obtained from the belief of speakers. Names in a particular time of their use by the speakers refer to unique item descriptions that the speakers would believe as the most causal references. Evans (1982), in his work on *The Varieties of Reference*, argues that the bearer of a proper name is the dominant causal source of information that members of a community associate with the name, and an item X is the intended referent of the speaker's use of a name. Thus, Evans concludes that the mental state of the speakers plays a role in determining meanings. Accordingly, Evans sketches the causality of object names with the speaker's body of information associated with the name as follows:

Causal

Object names-----Speakers body of information associated with the name.

Relation

In this sketch, speakers' denotation and name denotation are fixed with the body of information that gives the complete set of concepts and activities that make up the domain. This condition takes an individual that the question is not "Which object satisfies most of the description that the speakers associate with the name?" But "which object is the dominant source of the description that speakers associate with the name?" For this reason, Evans (1973:304) displays the Causal Theory of Names that "NN" is the name of X if and only if:

- There is a community that uses NN to refer to X;
- There is common knowledge among the speakers of a community that NN is used to refer to X, and
- The reference of NN depends on the common knowledge between the speakers and the hearers that NN has been used to refer to X by a member of the community, but not upon knowledge of satisfaction with X of some predicate embedded in NN of a community.

In this perspective, the notion of using "NN" to refer to X is implicitly based on a causal notion that people use "NN" to refer to X if and only if X is the dominant source of information that speakers associate with "NN." This notion of the theory triggers the researcher to choose it to examine the name systems and meanings of place names

based on the dominant causal source of name users in the study area of Gojjam in Amhara National Regional State.

2.2.2. Prototype Theory

Prototype Theory emerged from the research of Eleanor Rosch and her colleagues in the 1970s. Taylor (2003:9) states that prototype theory is a theory of categorization to "group different entities together as instances of the same kind".

In the classical model of Aristotle, categorization can be defined by sets of necessary and sufficient characteristics of entities to be a membership. However, Coleman and Kay (1981:43), state that categorization is not specified by necessary and sufficient conditions for membership; rather, they consider the cluster condition of the most prototypical member (s) of a category because there is no set of common features for all similar entities. They may have extraordinary features. Thus, Coleman and Kay believe that membership of prototypical categorization is determined by the more characteristic features of an entity.

On the other hand, Fillmore (1982:117-8) explains that the Prototype Theory or the Theory of Categorization also exists in a language. In cognitive grammar, categorization appears in all strata of linguistic conception (Ungerer and Schmid, 2001:1-3). The categorizations of linguistic conceptions display a language's phonological, morphological, phrasal, and clausal structures. Therefore, Fillmore's Prototype Theory of categorization is chosen in this study to group categorically synonymous structural place names together.

2.3. Previous Studies

Onomastics is a branch of lexicology, devoted to the study of names and naming. Names, as part of onomastics, have significant values to display the identity, politics, cultural, and sociolinguistic history of communities in all areas of communities. So, related previous works on place names are reviewed here to reveal the sociolinguistic history and the grammar of place names in the Africa and Ethiopia context. As part of onomastics, necessary personal name works in Ethiopia are also reviewed.

Concerning the works on African place names, Alasli (2019) states that the toponomastic study of Rabat in Morocco are not mere signifiers of places and markers of destination; they are tags of identity and ideology on the landscape. In the other case, the study conducted by Jeniekwa (2018) concerning the toponymic perspective of Zimbabwe's post-2000 land reform program, place names are a mixture of pre-colonial, colonial, and post-colonial sociolinguistics history. The resultant picture portrayed in the post-2000 toponymy comprises a complex message of contested land ownership in Zimbabwe. This implies that colonial place names are witnesses of British imperial occupation of the land and the ideologies behind colonization.

The survey by Steenkamp (2015) on the toponymical study of place names heritage in Mossel Bay in Western Cape Town in South Africa, place names have shown that Mossel Bay's toponymic corpus largely reflects its inhabitants. English and Xhosa toponyms have increased as opposed to African toponyms in the past few decades. When the majority of the inhabitants are Africans, their language is underrepresented

in the toponymic corpus while English is overrepresented. On the other hand, Xhosa has a close relation as a spoken language and toponym.

In the sociolinguistic analysis of school names in selected urban centers during the colonial period (1890-1979) in Zimbabwe, Mamvura (2014) reveals that school names are found as part of a symbolic badge of power. One who has access to power has ultimate control over school naming in the society to inscribe their meaning and version of history in the toponomastic territory.

In the study of Anindo (2016), the morphosemantics of Lulogooli Toponyms in the Sabatia constituency are examined. Thus, the meaning of places is found as the manifestation of place naming systems such as descriptive, eponymous, evaluative, and occupational-based in the study area. In form, those names are derived through derivation, inflection, borrowing, blending, and compounding morphological processes. Even if, Anindo's work resembles the present study, it varies in different cases. Anindo's work is concerned only with the morphosemantics of toponyms. In contrast, the current study attempts to look at name systems, meanings, and the morphological, phrasal, and clausal grammar of place names. This study also incorporates population diversity, but Anindo's work covered a single local or speech community. Wholly, perceiving the naming of Lulogooli Toponyms in Kenya would not mean perceiving the naming of place names in Gojjam, Ethiopia. Naturally, place names reflect the sociocultural, political, economic, religious, and socio-linguistic history. These factors can bring different indexation of naming to refer to communities' coincidence and their language. Mashiri and Chabata (2010), cited in Mamvura (2014:23), note that place

names are disclosed on the basis of socio-political attitudes and the psychology of people. The occurrence of these phenomena in the world is varied, and this study of place names falls under the sociocultural context of Gojjam.

In the Sesotho bus stop place names, Letsoela (2015) explains that the places have descriptive, metaphorical and religious name systems, but their meanings are referential and connotative. However, Letsoela in his work could not clearly show the structure of bus stop names' lema.

In the local context, Solomon and Liuzzo (2018), attempt to produce the historical annotation of a few ancient place names that are known in political or religious history in Ethiopia at a certain time. Other place names are ignored. On the other hand, Little (1978) attempts to examine the internal structure of two-constituent place names in Ethiopia. The raw data of the names were towns, districts, mountains, and lakes or rivers. The names' locations are not confined to Amharic-speaking areas. However, place names are made from less or more than two constituent words, the case of naming those place names is not examined, and the findings of place names are not generalized in terms of two-word constituents.

Necessary personal name works that serve as input for this study are reviewed as well in the local context. Tesfaye (2014) deals with the morphological analysis and meaning of Oromo students' names at Haromaya University. He found that personal names are derived from nouns, adjectives, pronouns, and verbs. Suffixes attached to names were noted as gender marker morphemes. He further states that the meaning of personal

names could have associative or referential meaning, but the cause to name individuals could not bind up with the social dimensions.

Regarding Oromo's personal names in Neqemte town and Giddaa Ayyaanaa administrative district, Alima (2018) reveals some causes that govern the naming practices of the society. Parents' life experiences, circumstances during pregnancy, childbirth situations, families' livelihood conditions, attitude towards sociopolitical dynamics, their wishes, hopes, beliefs, successes, and challenges that come across in people's lives are the causes. Moreover, naming trends of the people have shifted from single-word names to phrase, clause, and sentence-form names to express the revival of nationalism, self-discovery, and parents' political devotion and assertiveness in different aspects of life. In terms of meanings, personal names have attempted to convey the political, economic, and cultural situations of the community. However, in this place names study more causes are expected, and in the uses of personal names, Alima cannot state the meaning types that the names have.

Zealealem (2003) investigates the grammatical and sociolinguistic analysis of Amharic personal names. On the basis of semantic content, proper names are strongly connected with the socio-economic and political situations surrounding the birth of children. The study also identifies the associative constructions of personal names beyond the grammar of the language.

In the semantic analysis of Hadiyya's personal names, Zealealem (2016) states that names can express name-givers' wishes, desires, and emotions as well as the social, economic, and political circumstances that take place at the birth of children. The

gradual shift of personal names from Hadiyya to modified Amharic and Biblical names was also observed. In form, personal names are made from simple, derived, and compound lexical items. Moreover, Zelealem states that personal names in Hadiyya have unique word classes that tend to depict simplified morphosyntactic structures. Generally, the analysis of personal names can serve as a departure from analyzing place names since, in the study area, places are assigned by personal names that have name systems, meanings, and grammatical structures.

Chapter Three

Research Design and Methodology

This section attempts to describe the research design along with the methods which includes the details of sampling techniques, participants of the study, data gathering tools, and data analysis techniques.

3.1. Research Design

In the study, the researcher used qualitative descriptive research design to describe the name systems, meanings, and structures of place names in Gojjam, Ethiopia. The rationale for using qualitative descriptive research design in this study is due to the following points. First, the study requires non-numerical descriptive responses to questions in nature. Second, the design has the advantage of examining the overall socio-cultural conditions (feelings, historical events, interaction between inhabitants and their environments) concerning place names from lived human experiences. Thirdly, the design also helps the researcher to consult documents to determine any naming associations.

Bhattacharjee (2012:35) also states that this design supplies a response to questions. The design enables the researcher to raise a variety of questions to offer the most causal qualitative descriptions of place name systems, meanings and the morphological, phrasal, and clausal structures of place names in different categorizations.

3.2. Source of Data

The data sources of the study were a composite group of three different entities. Culture and Tourism officers were the source of data. The researcher believed that these sector Offices would have data on place name history and other issues at the woreda level. Then, the Offices contribute to offering oral information, referring the researcher to other informants, and indicating literature connected with the nomenclatures and meanings of place names. Clergymen who were serving for a long time in the study areas were taken as another source of data. It is believed that Clergymen know Homilies and martyrs of Saints to narrate the bestowal of place names related to creed. If so, clergymen can contribute to disclosing the Amharic-Ge'ez code-mixing place name systems and meanings in the study area. Senior citizens were the third source of data. The researcher believed that the bestowal of place names was associated with fief systems in the past era, especially before the Derge regime. Moreover, they also know concepts and activities made in the past as a cause of naming from their life experience. Therefore, these senior citizens contribute to describing the naming situations of fief-based place name systems and meanings.

On the other hand, the actual data of names have been taken from the Agriculture Office of the Zones' (Debre Mark'os, Finote Selam), woredas' and the Culture and Tourism Office of Bahr Dar city administration.

3.3. Data Collection Tools

Data collection is the process of gathering information in any research work, but the selection of appropriate tools is determined by the nature of research questions

addressed to participants of the study. Therefore, the tools that the researcher used to obtain qualitative data are discussed below.

3.3.1. In-depth Interview

To obtain authentic data on various issues, the researcher used an in-depth interview. The tool is supposed to be well at seeking out an in-depth understanding of place naming assumptions in a broad and flexible question. So, to collect data through in-depth interviews, the researcher has done the following things: First, by consulting Woreda and the Culture and Tourism Office, the researcher identified individuals who are involved in an in-depth interview. Next, contact with informants, and give highlight information about the study. Then, the researcher has made an appointment with consented informants (Officers, or individuals) to participate in an Interview. At some later time, based on interview guidelines, an interview was conducted, and the responses of the informants were recorded to glance at their responses during data analysis. Therefore, an in-depth interview is indispensable to gain information from purposively selected informants' body of knowledge about name systems, meanings, and structures of place names from lived cultural experiences of the society.

3.3.2. Focus Group Discussion (FGD)

The researcher sometimes used focus group discussions to acquire ample data and to fill gaps that may be left open in in-depth interviews based on the social and cultural norms of a community. The compositions of the groups were from heterogeneous groups to balance the population consensus of naming places. The researcher believed that increasing the focus group members in size and number produce the better assumption

of the actual population consensuses. Then, the group consisted of five to eight participants from different backgrounds or experiences. The discussion Led by a group facilitator for a period of around an hour in a loosely structured form. Thereupon, in this study heterogeneous group discussion was held. The sketches of females and ethnicities were not accounted for due to cultural influence and being too much synonym in almost all social aspects, respectively. After the facilitator had introduced himself and the purpose he needed them, he launched the discussion. During the discussion, the facilitator took notes to hand off the information to the researcher while the focus group discussion was conducted based on discussion guidelines.

3.3.3. Document Analysis

Documents provide background information or historical insights to understand the historical root of specific issues. Likewise, the researcher used documents (magazines, booklets, books, articles, theses papers, the bible, and hagiography chronicles) as a data collection tool to fill gaps left in in-depth interviews and FGD when events are no longer observable. Therefore, research works, chronicles, published texts, and magazines that are related to the naming phenomena are consulted.

Moreover, documents are an effective means of data sources. When events are no longer observable or informants have forgotten the details to understand the historical roots of specific issues, documents have a high value. Documents have a role in enhancing the trustworthiness and credibility of the research findings, triangulating the data, and arriving at a certain conclusion. In this condition, documents are used as a data-gathering tool for this study.

3.4. Sampling Method

In this section, the selection of participants has been discussed. The participants of the study were selected from settlements that lived in different areas of Gojjam through purposive sampling. The sample size of the participants in the study does not consider statistical dimensions. In this condition, the researcher consults informants till the required data saturation (no new information or theme is produced in data collection) is obtained.

Accordingly, the researcher selected Culture and Tourism Officials, Senior Citizens, and Clergymen to be participants of the study. Officers are expected to be a data source at the woreda level for various events. Senior Citizens who were supposed to be informants have their assets about naming concepts connected to various social variables in their past life experiences and activities. Clergymen, on the other hand, help the researcher to describe place names' systems and meanings nomenclature by using the Ge'ez language. Moreover, clergymen have knowledge of the Bible, Hagiography, Homily, and Martyr that assist them in describing the meanings of place names in Gojjam.

3.5. Data Analysis

The collected data from informants' is categorized into some synonymous organization of place names systems, and structures. Then, the place name systems and their meanings are analyzed through the lens of Evans's Causal Theory of Names. On the other hand, place names are categorized into different morphological and syntactic structures by Fillmore's Theory of Categorization. Then, the structures of place names

are analyzed in terms of their constituents and the semantic and syntactic relationships of the constituents. Eventually, the meanings of place names are described, interpreted, and summarized descriptively.

3.6. Ethical Consideration

To obtain confidential information and achieve the objectives of the study, the researcher respected individuals and groups of the communities. For the sake of building trust and credibility during the data collection process, the researcher did not put the participants at risk. The data collection of place names as a sociolinguistic study has historical, cultural, political, religious, and other social variable issues in a society. So, the researcher got participants to tell the truth only. Beyond this, the objectives and the procedures of the study were informed for participants to reasonably expect what was anticipated in the study. The researcher further made a respection about respondents' right to participate voluntarily and to withdraw at any time. Participants who were not volunteers to participate in the study were replaced by other participants assigned by the Culture and Tourism Officers of the areas. Overall, the researcher respected the social norms of the speech community.

Chapter /our

Data Presentation, Analysis, and Discussion

Data presentation, analysis, and discussion are the concerns of this chapter. The name systems and their meanings are analyzed on the basis of the Causal Theory of Names, and the Prototype Theory.

4.1. Place Name Systems and Meanings

Based on the collected data, the analysis of place name systems and meanings have been presented, analyzed, and discussed below:

4.1.1. Personal Name-based Place Names

4.1.1.1. Single Personal Name-based Place Names

Personal names are not only the names of human beings but also the names of places.

Let's see the examples in (1a-e) below:

1a. *gozamin*

prosperous farmer

'prosperous farmer'

b. *səkəla*

bearing fruit :3MSG

' he bears fruit'

c. *mo t' a*

restitution

'restitution'

d. *meff'f'a*

mecha (Oromo clan name)

e. *Ṗaddet*

mother

'mother' (Tigrinya-Amharic hybrid)

These above place names refer to personal names. When informants do not know when and how the name *gozamin* is bestowed in (1a), Tekele-Iyesus (2011:42 and 47) and Girma (1997:81) state that *gozamin* was the descendant of Derebe. Getachew (2003:19) further states that *gozamin* was the son of Derebe, the descendant of Gafat. Moreover, Tekele-Iyesus (ibid) states that the name *gozamin* becomes a place name to denote the geospatial boundary that was stretched up to Chemoga River in the east, Gedeb River in the south and Machakkel's territory in the west.

On the basis of informants (Nebyu Mekonnen and Azimeraw Alemayehu, personal interview, February 15, 2021) state that the Ge'ez-based name *səkəla* in (1b) is associated with the coincidence of Yohannes's life. From both sides of the informants, Yohannes had lived longer in the place and he begot *sikil*. Then, *sikil* begot Damot, Wolle and Amsaw. These people of *sikil* have settled in the south, west, and north direction of *səkəla* woreda respectively. In this narrative, the place retained its name from the Ge'ez personal name *sikil*. Later on, the Ge'ez personal name *sikil* is used as a place name in its noun form *səkəla* from the Ge'ez perfective verb *səkələ'*. Therefore, the place name is derived from the personal name to mean Yohannes is fructified.

The name *mo t'a*, in (1c) has two perspectives. The clergyman (Sisay Ashebre) states that the name is connected with the name of the monk Mos'a in Ge'ez. However, he was afraid of the situation and did not offer more information. Other informants (Getaneh Yayeh and Getnet Mulu) of Culture and Tourism Experts at *hulət idzəgu innase* two hands boundary of Issey' woreda and and Mot'a City Administration respectively state that the name is connected with the history of Princess Wolete Israel, the daughter of Itege Mintiwab. The experts state that from 1752-1759, Yosedeqe Wolde Habib was the governor of Gojjam, and Wolete Israel was his wife. Because of her interest in building churches, Saint George's church was established at *mot'a*, and she died instantly. As such a consequence, the Culture and Tourism Office believes that the place got the name *Mos'a* in Ge'ez to mean 'restitution' for the memorial of Wolete Israel around 1755.

Documents were consulted to conciliate the two hypotheses. The Magazine found in East Gojjam Zone Culture and Tourism Office ensures that there were monks such as Abba Mos□a, Abba Marqos, Abba Neakutoleab, and Abba Miniyos were living together between Goncha Siso Ennese and Ennebse Sarמידir Wereda administration in east Gojjam Zone (Culture and Tourism Office Directorate, 2015:4). Neakutoleab became the Ethiopian governor (r. 1205- 1245). His seat was in the district of Bugna-Lasta Lalibela. Then, the name system seems to be connected to the personal name, Mos□a. Muluken (2018:5) also states that the first monk, Abba Mos□a, started to live in Mot'a before the establishment of Saint George's church in the area. Moreover, Mos'a has a high school in his name in the town perhaps to retain his memory. Therefore, the

researcher conceived that the cause of the naming is associated with the monk's name, and the chronology of time brings the naming time of the place back to the late 12th century.

On the other hand, Abebaw (2002:8-11) states that Yosedeq Wold Habib or Ras Hailu the Great, who was the ruler of Gojjam around (1752-1799), rebelled against Gondarian rulers. However, Mintewab and her son (Iyasu II) had planned to calm down Yosedeq's rebels. Thus, Wolete-Israel, the daughter of Mentewab, became the wife of Yosedeq. Her contribution to building Saint Georgy church in 1755 could not be denied, and the Ge'ez name Mos'a shifts to the Amharic name Mot'a.

The nomenclature of the name *metfʼfʼa* in (1d) is schismatic by the informants. Based on what documents tell us, the meaning of the name *metfʼfʼa* is traditionally recognized as the name of a cutting tool (Maradin, 2008:38). But, it is true that *metfʼfʼa* is different from *mentfʼfʼa*, the name of cutting tools. On the other hand, Bruce (1778), cited by Ayalew (2000:44), states that the name *metfʼfʼa* denotes an Oromo clan name. It was the pre-grandparents of Hoko, Chelya, Suba, and Obo in the genealogy of Oromo people (Gemechu, 2013:9). In particular, *metfʼfʼa* was the son of Kerreyu (Getachew, 2002:183). Therefore, the name denotes the personal name *metfʼfʼa* which came to Gojjam during the Oromo expansion around the 16th century. In Ethiopian politics, Taddese (1991:124) states that Iyasu I (1682-1706) attacked and pillaged people and areas of Mecha and Liben in the south of Abbay in Gojjam, and the Oromo chief at the very high mountain, Jarti, had taken refuge when Iyasu pursued him.

Informants could not have clear information regarding the name *Ṗaddet* in (1e), but documents have some information. Melaku (2014:4) states that the name was derived from a woman's name, *Ṗaddo*, in Tigrinya. Melaku wrote that a woman came to the place and lived 5 km away in the east direction of Hana-Maryam church, and she was the possessor of widened farmland named after her name. Nevertheless, the researcher noticed that *Ṗaddo* 'mother' is the first name of the place, but, in the present time, the name *Ṗaddo* has changed to *Ṗaddet* by the suffixation of the Amharic morpheme *-et* over time. Therefore, the name is retained from the woman's name in her acclamation of being a strong member of Ethiopia's Orthodox Christianity in the reign of Yeshaq (1413-1430). At that time, there was the southward expansion of Christianity and the incorporation of Gojjam into the Christian kingdom by establishing churches in the area (Abebaw, 2002:3). In general, place names in (1a-e) denote personal names. The social constructions of names are associated with revealing the geospatial of acclamative individuals through naming when the geographical space changes to a geographical place.

4.1.1.2. Paired Personal Name-based Place Names

On the other side, macro settlement place names or administrative units in the study area are named with paired personal names. See the examples in (2a-d) below:

2a. *baso* *libən*

baso *liben*

 'the territory of Baso and Liber'

b. *dʒabi* *t'(s') əhn -an*

pray (in Hebrew) saddling something on the back of animal –PL

Lit : 'pray and saddling something on the back of an animal'

'the territory of Jabi, Tsehn and others'

c. . *dəbaj* *t'ilatgin*

Vertisol but the enemy

Lit : 'Vertisol but the enemy'

'the territory of Debay and Tilatgin'

These place names are paired with personal names. The basis of Culture and Tourism Office coordinator (Abebu Zelalem) and a Communication Office staff member (Ayal Admasu) state that the name *baso* and *libən* in (2a) 'is the personal names of two Oromo clans. In the narrative of the Culture and Tourism Office Coordinator, the place had two subdivisions. The western part around the Yeda River is named Baso, while the eastern part of the same river is called Liben. Kork, which retains its name from a type of evergreen oak tree (kork oak) in the reign of Yekuno Amlak, was the town of Liben, whereas Yejube, which is the main town of Baso-libən woreda in the present time, was the town of Baso in the same era. In the author's document consultation, both of these individuals migrated from west Shoa of Ginde beret towards Gojjam when the Boren Mulata (1586-1594) invaded ancient Damot in the reign of Sertse Dingle (Habtamu, 2020:290). However, the name system of the place was a symbol of the administration's integration of the Cork and Yejube areas.

On the basis of a clergyman (Endalfer Mengiste, priest) and an elderly people (Alemayehu Wodaje), the name system of *dʒabi* and *t'(s)əhnan* in (2b) is a personal name-based in the Hebrew and the Ge'ez perfective verb, *səʔ(h)anə s'addled*'.

In the author's document consultation, Ayalneh et al (2004:5) state that Machakkel, who was buried at *dəлма* 'unploughed mountainous land' in the west of Amanuel in East Gojjam. This implies that *t'(s) əhnan* was the neighboring man of Machakkel in his ancient settlement. Similarly, *dʒabi* was the proper name of a person and the southern neighbor of Machakkel (Ayalneh et al, 2004:4). Moreover, Tekle-Iyesus (2011:168-170) states that there are three sect generations (Garmit, Yemalog, and Din) in the area of 't'əhnan or s'əhnan. Thus, Garmit begot Guay and Jabi. Jabi begot Wamet and the other seven children. So, the place names Wamet in the south of Debre Elias and Jabi in the southwest of Machakkel are named based on individuals' names. Beyond this, informants confirm that the place names *dʒabi* and *təhnan*, which were derived from the Ge'ez name *s'əhnan*, were the seats of deputy governor in the reign of Haile Selassie. Later on, the two deputy seats were unified and the place was called *dʒabi t'əhnan*.

Data acquired from the Culture and Tourism Officer (Gebre Taddese) and elderly people (Tefera Beze and Birhan Wonde), tell that the place *dəbaj t'ilatgin* in (2c) was divided into four sections (Wudmit, Embrat, Nazareth, and Tilatgin). *t'ilatgin* was the chief of the area, and *dəbaj* was the son of *t'ilatgin*. Tilatgin gave his son a portion of land. Consequently, the area was called *dəbaj tilatgin*. Tekle-Iyesus (2011:93 &125) states that Tilatgin was the son of Derebe (descendent of Gafat), and he begot Borebor and Debay during that time. Tekle-Iyesus further displays that the boundary of Debay

was from Suha up to Muga River while Borebor's boundary was from Bogena up to Yeda River. In length, both empires started from the highland area and went up to Abbay Gorge. Eventually, the territory of the area was integrated for administrative purposes, and the place was called *dəbaj tīlatgīn* on behalf of the supper chief and his son. In general, these paired clan and personal name-based place names were tags of administration integration.

4.1.1.3. *ʔinnə*- Personal Name-based Place Names

The other name system in the study area further displays the use of *ʔinnə*- personal name-based place names. Look at the examples in (3a-d) below:

3a. *innə-* *biʔse* *sarmidir*

ASSO. PL. people of God grassland

Lit : 'People of God, grassland and others '

'territory of Bi'se, Sarmider and others'

b. *hulət* *idɔdɔ* *-u* *innə-* *issej*

'two hand 3MSG-POSS ASSO. PL. gift

Lit : ' Two hands (parts) of gift and others '

'two hands territory of Issey's grandchildren'

c. *gonfa* *siso* *innə-* *issej*

unknown meaning one-third ASSO. PL. gift

Lit : ' One-third of gift, others and Goncha '

'territory of Goncha and one-third of Issey grandchild '

d. *innə-* *maj*

ASSO. PL. water

Lit : ‘ water and others’

‘the territory of May and others’

The names in (3a-d) are group-based personal name place names. In the Amharic-Ge'ez hybrid place name *innə- biʔse sarmidir* in (3a), the name Bi'se was an individual in the highland place (Yent Haile Iyesus, personal interview, November 4, 2021). As a result, the place was named after the acclamation person *biʔse*, and his followers settled in the highland area. In the narration of the Culture and Tourism Officer, Temesgen Ebabu, states that *sarmidir* is taken as a manifestation of a topographic feature, being full of grass in the lowland area. However, except in the northern direction of the woreda, another lowland part of it is not named *sarmidir*; they have other names as an inhabitant of the area. They have other names. Genealogically, Tekle-Iyesus (2011:45) reveals that Bi'se, Goncha, and Sarmidir were born in Meselo. Therefore, the researcher supposed that *sarmidir* would be the acclamation individual of the lowland area in the north direction. In this conceptualization, the place name denotes the personal names of Bi'se, his followers as well as Sarmidir.

On the basis of the Culture and Tourism Officers, Getnet Mulu and Getaneh Yayeh, the place which is called hulet *idḡḡu innə- issey* in (3b) was first occupied by Semitic people. The movement of the people was from the northern part of Ethiopia towards Gojjam across South the Wollo and Abbay Rivers. In the area, Issey begot Wolde Issey and Wolde Issey also begot three children. These children lived longer together. Then, one

of them separated the boundary from his brotherhood and joined it with Goncha's boundary, but the empires of the two children were communal. Consequently, the name *hulət idždžu innə- issej* 'two hands (parts) of gift's' were given and associated with the extent of land allocation and possessorship.

The place name *gontfa siso innə- issej* in (3c) is bestowed from the incorporation of two administrative entities' appointment. According to the Culture and Tourism Office of the Woreda (2015:2-3) states that *gontfa* was the one who administered the area under *innəbi?se sarmidir* woreda and *siso innə- issej* or one-third of Issey's grandchild administered the area under Issey's territorial boundary. However, *gontfa* and *siso innə- issej* became independent administrative empires after the second Italian invasion. Then, one-third territory of Issey was given to his third grandchild, and *gontfa* secluded his one-third empire from *innəbi?se sarmidir*. Hereupon, the name *gontfa siso innə- issej* 'one- third territory of Issey grandchild and Goncha' is given. Therefore, the name system is associated with definite and sufficient administrative integration of individuals.

To ensure that Goncha and Issey were proper personal names, Tekle Iyesus (2011:45) states that Goncha was born from Selelo. Similarly, the leaflet found at *hulət idždžu innə- Pissej* district Culture and Tourism Office states that Archon, Yewondel and Alete Beal were the grandchildren of *issej* (Heritage Conservation and Management group, 2020:12).

Concerning the name *innə- maj* in (3d), Informants (Mezgebu, a Priest, and Nurlign Ewunetu, a history teacher) state that Jebal, Jeramene, and Endeshignit were the

ancestors of *maj* that originally lived around Abbay River (Blue Nile) adjacent to Lake Tana. To protect themselves from the insular climate, *Maj* and his descendants migrated towards the present east Gojjam Zone. Thus, the associative plural *innə-* refers to the above individuals in *innə- maj* woreda. Similarly, consulted documents state that Shume begot Amishenkor and Enablit, Jebal, Jeramene, and Endeshignit as descendants of *maj* (Tekle-Iyesus, 2011:192). Other documents state that Shemshel, who was the granddaughter of Israelian Belem navigated her spiritual life in the monastery, begot Deshet (Desset) to mean found from water (Fikre, 2008:58-59). Fikre argues that Shemshel conceived Deshet when she was washing her body with water that consisted of spilled sperm cells at the head of the Abbay River one thousand four hundred years ago. Thus, the researcher believes that *ṗinnə- maj* would be the descendant of Deshet since the informants' interview is connected with this causal association of naming the area. The personal names, Shume and Shemshel, mentioned by Tekle-Iyesus and Fikre, respectively, are supposed to be allonyms (variant names stemming from the same etymology).

Comprehensively, the data obtained through in-depth interviews and consulted documents related to place names has shown that personal names could play a significant role in the past era up to the Solomonic Dynasty. In these eras, primal inhabitants or individuals allocate themselves on behalf of their descendants' names for the identifications of settlement geospatial identity. In this condition, places retained their names from acclamatory or chief personal names. For further confirmation, Habtamu (2020:15) states that ancient Amhara and Tigraway people

called their place names by using the associative plural marker *innə-* or *illə* at the beginning of proper names. Though Habtamu did not notice the other situation, Oromo people also use personal names as denotations of place names. Therefore, personal name-based place names have beyond referential meanings. The names express people's identity and the linguistic inheritance of settlements during the period of the Axumit or Solomon dynasty.

4.1.1.4. Semantically Unknown Personal Name-based Place Names

Some place names have no clue about their meanings. In time length, the names' meanings have been lost. Observe the following example in (4a and b) below:

4a. *məfakkəl*

b. *bibun*

Based on the researcher's document analysis, Ayalneh et al. (2004 and Muluken (2018) state that both of the name systems are personal name-based. Ayalneh et al. (2004:3) enumerate that *məfakkəl* was taken from the early fathers of Gojjam. Moreover, they describe that *məfakkəl* was the first son of Serebe, and his geospatial identity covered from Suha River in the East and Zigni River in the West at the time. Nevertheless, government soldiers and servants who came from other areas were also settled around the northern highland boundary of *məfakkəl* in the reign of Emperor Sertse Dingle. The local nobility members offered them fiefs. In the present time, it is impossible to distinguish those people because they mingle together through marriage and they assimilate in language, religion, culture, and custom.

Concerning the name *bibun* in (4b), Muluken (2018:8) states that Mrs Dil Mogesa is the royal name of *bibun*. Dil Mogesa was assigned as the ruler of the present area of *bibun* in the Gonderian period. Moreover, Tekle-Iyesus (2011:178) explicates that some descendants of Melelo, for instance, Bibugn, Silt'an ayle, and their offspring were the primary dwellers of the area. In this condition, both of the place names are acclamative personal name-based.

4.1.2. Ge'ez-based Religious Place Names

Ge'ez, the language of religious texts, can have its attribution to name places in generic-specific forms. Observe the examples in (5a-d) below:

5a. *dabr* -ə *mark'os*
 mountain -CSM Mark (a big hammer in Hebrew)
 'Mountain of Mark'

b. *gabəz* -ə *marjam*
 Servant -CSM Virgin Mary
 'servant of Virgin Mary'

c. *dabr* -ə *ʔeljas*
 mountain -CSM Elias (liege of deity in Hebrew)
 'mountain of Elias'

d. . *mərt'ul* -ə *marjam*
 Hall – CSM Virgin Mary
 'hall of Virgin Mary'

Based on the perspective of a clergyman (Abba Melak Ayenew), and Culture and Tourism Office expert (Aleign Mekonnen), the place name *dəbrə mark'os* in (5a) was formerly known as Menqorer during the reign of Tedla Gualua around 1853. The reason for naming the places was that the area became the fief of Menqorer. Then, the site gradually grew physically, and in 1882 Tekle-Haimanot established Saint Mark Church. As a result, the town has got the name *dəbrə mark'os* 'mountain of mark'. Similarly, Sayeh and Reinfried (2020:6) state that the initial name of the place was Menqorer, but Negus Tekle-Haymanot renamed it to *dəbrə mark'os* due to the establishment of the principal Saint Mark church. The word *dəbr* means 'mount' in Ge'ez, but it does not only mean *mount* in the context of the name mentioned. Kesate Berhan (2011:1098) and Desta Tekle-wold (1970: 333) in their Amharic dictionary state that the word *dəbr* associates to express the status of a church to say 'great'. In the same way, people used the word to refer to the status of churches.

The place name *dəbrə ʔeljas* in (5b) was named in the reign of Zer'a Yaqob in 1466 (Yohannes Tsedik, a priest and Yenesew Tilahun, Culture and Tourism Office expert). To expand Christianity, Zer'a Yaqob sent forth Dil Assema, his son-in-law, towards the southern part of Machakkel woreda that people currently call *dəbrə ʔeljas* 'mountain of Elias'. Dil Assema came to the place with the Ark of Elias, urbane soldiers, and cattle from Shoa. Dil Assema always thought of where the church was established. Instantly, he in his dream informed to send his soldiers toward the sleeping herd of cattle and to wake them up. As soon as the soldiers arrived at the cattle, all of them (the cattle) stood up by the soldiers except for a single sleeping bull that designated the place

where the church should be established. Thereon, Dil Assema established Elias Church at that place. Thus, the place has got the name *Ṗeljas*. Then it becomes *dəbrə Ṗeljas* religiously.

Ayalneh et al. (2004:3) state that *dəbrə Ṗeljas* woreda was notified as part of Machakkel woreda for a long era and both woredas' people were incorporated in history, culture, and custom. On the other hand, Ayalneh et al. (2004: 6-11) justify that the wife of Dil Assema was named Eskindria, and she was the daughter of Zer'a Yaqob. Moreover, they state that Dil Assema was living at Yifat before he came to Gojjam with the Ark of Elias, urbane soldiers, and cattle in the mid-1460s to expand Christianity. However, the area of the people took some time to be Christian. There were problems, for instance, the totter of Zer'a Yaqob, the migration of people towards the northern part of Ethiopia, and the emergence of Jesuits. Then, Dil Assema and considerable urban soldiers brought a full swing of Christianization in the mid-fifteenth century. However, the people of the area took some time to become Christian. There were problems, for instance, the totter of Zer'a Yaqob, the migration of people towards the northern part of Ethiopia, and the emergence of Jesuits. Then, Dil Assema and considerable urbane soldiers brought a full swing of Christianization in the mid-fifteenth century (Abebaw, 2002:8). Later on, around 1842, the place began to be popular. Therefore, in the narrative of both informants and documents, the naming system of the place is religious-based because the cause of naming is the construction of the church.

The naming system of *gəbəzə marjam* 'servant of Virgin Mary' in (5c) is religious-based (Kifle Maryam, a priest and Solomon Bekele, culture and Tourism Office Expert). These

informants announced that there was an aristocratic woman-Tamro in *k^warit*. Thereby, Tamro has an Ark in the hand of the priest Nolze. She told Nolze to establish Mikael's church at the current *gəbəzə marjam* and serve as *gəbəz* 'servant'. Moreover, she informed him to establish a Virgin Mary church in another area to expand their territory by means of spreading religious institutions. In a contrary manner, Nolze restates that he would be the 'servant of Virgin Mary at *gəbəzə marjam*, but not Mikael's'. Then, they consented to each other, and the Virgin Mary church was built, and Nolze became the servant of the Virgin Mary church at *gəbəzə marjam* (the main town of k'warit woreda). Thus, the cause to name the place is religious-based.

The name *mərtulə marjam* in (5d) was bestowed in the 4th century by the first Ethiopian Orthodox Church Bishop, Aba Selama Kesate Birehan (Abba Kaletsidike Abebe, administrator of the monastery and Temesgen Ebabu, Culture and Tourism Officer). In the narrative of a clergyman and the Officer, after the completion of the Virgin Mary church around 341, Abba Selama Kesate Brihan, with the twin King-Saint brothers (Abreha and Atsberha) blessed the temple and entered the Ark. In this ceremonial program, the Saint People of the settlement saw the enlightenment of the Virgin Mary and her son when the Ark of the Covenant entered the temple. Immediately, the Bishop called the place *mərtulə marjam* 'hall or house of Virgin Mary' since he conceptualized God's miracle in the ceremonial celebration.

On the basis of documents, Habtamu (2020:120) states that Abreha and Atsbeha were co-founders of the place name. He used their hagiography entitled *gədlə abrəha watsbəha* 'the martyr of Abreha and Atsbeha' as a source.

Regarding place name meanings, all the names (*dəbrə ʔeljas*, *gəbəzə marjam*, *dəbrə mark'os*, and *mərtulə marjam*) have referential meanings to denote the establishment of religious institutions.

4.1.3. None Ge'ez-based Religious Place Names

This naming typology takes place concerning religious issues. Thus, place names bestowed in this condition have been analyzed as follows in (6a-c):

6a. *mət't'a* *ja*

Come –PF:3MSG that

'that he came'

b. *dəm bəʃ'a*

blood yellow

Lit : 'Yellow blood'

'blood which becomes yellow mysteriously'

c. *k'usk^wam*

'place of rest'

According to the informants (Workaw Kebede and Mersha Getahun, elderly people, and Abba Melese Adigeh, a priest) state that the name *mət't'a ja* 'that he come' in (6a) is associated with religious affairs. In the earlier times, religious fathers in Saint Michael Church have seen that the Angel visits a specific place frequently. Regarding the frequency of Angle's visiting the area, the fathers said *mət't'a ja* as they saw the Angle. Consequently, religious fathers of the lowland area rebuilt Michael Church on the highland edge of *mət't'a ja* rural place. So, the cause of the naming was the frequent

visibility of the Angel for the fathers in the same place. As of 1964, the place became a town due to the shift of the local market from the lowland area, *Ṗarara* 'day of concilable' to the current place *mət't'a ja*.

In (6b), the name *dəm bəṭṭ'a* is connected to the mysterious actions of God (Abba Bekahagn Bogal and Shite Jembere, priests and Getachew Yakob and Mequannet Abate, Culture and Tourism Office coordinator and expert respectively). In the tradition of the community, there were monks (Abba Zewold and Abba Gebre Selam) who came from Denqez in south Gondar with Saint Mikael Ark in the reign of Yohannes (r.1667-1682) to establish it in Gojjam in a place called *də* River. After a long journey towards Gojjam, the monks arrived at *də* River. Even though the monks could not find a convenient place to build the house of the Ark, they settled in a small hut in the forest around *də* River till God allowed them to show the right place.

Contrarily, outlaws or bandits who have used the forest as shelter disturbed them to leave the area, and one of the outlaws gored the monk's hand that held the Brass Cross when they offered spiritual service. Instantly, red and yellow blood flowed on the Brass Cross. Then, the people who observed the situation saw 'yellow and red' color of blood. Thus, the place was called *dəm biṭṭ'a*. Later on, the name becomes *dəmbəṭṭ'a* through vowel sound modification in the second-word constituent of the name. As for document consultations of the researcher, Alula (2011:18) states that the nomination of the place name *dəmbəṭṭ'a* is associated with robbers living in the jungle and monks who came from South Gondar to establish the Mikael church in Gojjam, the present-day *dəmbəṭṭ'a*.

The clergymen (Abba Tsehay Demeke, Abba Erimyas Tsegaye, and Abba Hailu Birega) reveal that the name system of the area in (6c) is connected to the Holy Family persecution. In the priests' view, Joseph took the Holy Family towards Egypt when Herod wanted to kill the child (Jesus). The stay of Holy Family in their persecution for three years, and a half, they moved to many towns in Upper and Lower Egypt till the death of Herod. However, after the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt, and told him to turn them into the land of Israel. As soon as they returned from exile, they first landed at a place in Israel and called that place *k'usk^wam* in Hebrew since the Holy Family was relieved from the awful flight. In this narration, the name is non-Ge'ez based religious place names.

Concerning the names' meanings, the name *mət't'a ja* and *kušk^wam* have a referential meaning to denote the frequent visiting of the place by the angel and the safe place of the Holy Family, respectively. Moreover, the name displays that there is a distance between the angel and religious fathers. On the other hand, the name *dəm bətf'a* has a connotative meaning to refer to God's miracle that changes the normal red color of blood into yellow during the monks' injury by the robbers.

4.1.4. Circumstance-based Place Names

Place names are based on circumstances that happened in the area. Let's see the examples in (7a and b) below:

7a. *fīndi* (derived from *fīh indi* through the deletion process)

‘Thousands in such a’

b. *wəg-ə dad*

path -CSM wit (in Awingi)

‘ Path of wit’

The name *fīndi* in (7a) is highly associated with the speech of Fitawrari Bekele Kassa and Bekele Ambaye (Tesema Alemneh, Tebkew Dagne and Adimas Yehuala, elderly people, and Tesfaye Asres, Culture and Tourism Officer). In an interview with these interviewees, Bekele Kassa and Bekele Ambaye were war leaders in the western direction of *birbun* ‘spring’ in Awngi during the five-year Italian invasion. The war leaders made a military operation. Thus, they commanded the soldiers to be *fīh indi* ‘thousands in such a’ and *fīh indi* ‘thousands in such a’ to attack Italian invaders in two directions. From this point of view, the name becomes *fīndi*; however, the phonemes *i* and *h* of the word *fīh* were lost over time.

The frame of naming *wəgə dad* in (7b) connects with the forum continuously held in the local area (Tewbelachew Asres, Nebyu Mekonnen, Dese Goshu, and Asres Amsalu, personal interview, February 19, 2021). On the basis of these informants, in the areas of *maru wəlləd* ‘descendant of Maru’, people conducted mutual forums in a particular place called *səblan* in Gēez. Consequently, some portion of *səblan* local is called *wəgə dad* in Amharic-Awingi hybrid to express the sites where a forum was taking place.

Concerning the meanings of names, both of the place names have referential meanings of human sayings to refer to the places where the seat of patriots’ deployment and forum.

4.1.5. Circumstantial-Gender-based Place Names

In place naming, the notion of society's understanding of gender and the social construct feature of masculine and feminine is reflected to express the connection between names and real entities. Observe the examples in (8a-d) below:

8a. *fīndik'* *bəji*

Over joy -IDEO say -IMP : 2FSG

Lit : 'say over joy'

'be overjoyed'

b. *jət* *nor* -a

where live –CVB : 3FSG:

'where did she live?'

c. *mənkus* -a

became monk–CVB:3FSG

'she became a monk'

d. *na* (*ʔa*)*bra* !

come switch on IMPF-2MSG

'you come and switch on!'

All place names are circumstantial-gender-based place names. In the narrative of senior citizens (Tadele Adane and Teteka Mezgebu, elderly people) explain that the place name in (8a) was an ordinary rural town in the early 1970s, but in the Derg regime, the place became the main town of Shebel Berenta Woreda. In the sense of being the main town, the community called *fīndik' bəji* since the town would have a chance to

have infrastructures concerning health center, road, water demand, and light constructions for the growth of the place and the people. However, the place did not take advantage of this opportunity, and the center of woreda shifted to *jə-ʔid wuha* 'water for hand'.

The name *jətnora* in (8b) is a village bygone. The name system is connected to Kullo Genet (Abba Yifredew Kebede, elderly people, Mihiret Getaneh, early communication officer, and Eshete Base, culture and Tourism expert). In the informants' view, Kullo was a notable inhabitant of the area, but she fled away to the lowland area of Saint Tekle-Haymanot cave church during the war held between the Italian army and Belay Zellek's war. After a long time, the place became safe and Kullo Genet came back to the highland of the bygone village. The local people, who survived the war and settled in the village, asked her *jətnorəf mət't'af* 'where did you live and come? 'Then, she responded that she was at the Cave Church of Saint Tekle-Haymanot. Consequently, the place has gradually got the name *jətnora* 'where did she live?

The reason that the community named the place *mənkusa* in (8c) was due to the existence of a beautiful woman in the reign of Dejjazmach Goshu Zewde (Admas Mekonnen, and Tamiru Negusse, elderly people). In the informants' narrative, when the mini market center *hamusit* 'a small Thursday market' was in the west of Mikael church, the beautiful woman had sexual contact with the bandit, Anbes. After he had stayed for a long time, Anbes came to *hamusit* and inquired about the community where the woman was. The community responded, *mənkusa*. Anbes said *mənkusa* emotionally. In such a speech, the name *hamusit* was renamed to *mənkusa*, but it came

to its current position in the late 1950s to advance the town's future growth due to the road stretches to Addis Ababa-Gondar and Addis Ababa-Debre Marqos.

On the basis of the informants' (Alehegn Ashenafi and Tfefera Beze, elderly people) view, the place name *na (ʔa)bra* in (8d) is connected to the speech of Menz aristocrats, Bella, and his followers. The aristocrats and his followers made *k'usk'wamit* and *Sinna* churches throughout the day and the night. Bella in his work frequently said *na (ʔa)bra* 'you switch on the light' when he was making the church during the night time in the early reign of Haile Selassie. In this phenomenon, the name *nabra* was given to the place by removing the first vowel sound of the word *ʔabra*. Generally, except for the name *ʃindik' bəeji*, all these place names have denoted the actions of individuals. On the other hand, the name *ʃindik' bəji* was associated with people's feelings regarding the future growth of the place in social infrastructure.

4.1.6. Days' Name-based Place Names

Names of days and public areas opened for public use have also been shown as temporal-based place name systems. Observe the examples in (9a-c) below:

9a. *arb* *gəbəja*

'Friday market'

'Friday market'

b. *maksənn* *-it*

Tuesday -DIM

'Tuesday market'

c. *hamus* -it *gəbəja*

Thursday -DIM. Market

‘ Thursday market’

All places in (9a-c) get their names from names of days and public-service place names. The names have denoted the time when marketing takes place. Moreover, the morpheme *-it* in (9b and c) denotes the smallness of the market center even if the morpheme stands for a feminine feature in Amharic.

4.1.7. Descriptive Place Names

Descriptive naming considers the main characteristics of the topography. What the topography consists of or what the topography looks like in nature has been considered under the following sub-descriptive name systems:

4.1.7.1. Color-based Place Names

This naming system or practice relates to soil color. The examples in (10a-d) below display the manner:

10a. *dima*

‘ Red’

b. *borəbor*

‘ Red’

c. *nəʃʹʃ* ʹ *ʔafər*.

white soil

‘ White soil’

d. *d̥ɪga*

‘cracked ground’

All these categories of place names are given on the basis of soil color. Concerning the bestowal of the name *dima* in (10a), Admasu Gembere (1961:4), cited by Sergew Hable Selassie (1989: 5, 31-32) states that the former name of the place was called *dimah* ‘center of head’ in Ge’ez by referring the text *gibrə himam* ‘service of the suffering’ in the reign of Yeshaq (1413-1430). This naming was causally connected with the coming of Saint George's Ark to the place in the reign of Yeshaq after the re-establishment of the church in the highland area from its lowland surroundings. In this situation, the name *dima* seems to be derived from *dimah* through the reduction of the glottal phoneme *h*, but it is neither Amharic nor Ge’ez as well and *dima* does not have any declension from either languages.

On the other hand, Wolde-Eyesus (2015:1) states that the place *dima* retains its name from the red color of the soil as well as the huge plants of the past. Moreover, Desta (1970:357) states that *dima* means *í ed* in Afan Oromo. These documents imply that there was cultural contact between the Amhara and Oromo nations to show the mobility and redefinition of others' names during the 16 centuries. The names in (10b and c) are similarly given against the red color of the soil.

According to the informant (Assefa Mekonnen, elderly people), and Melese Abate, a town-plane expert state that the name *d̥ɪga* in (10d) seems to be connected with the Amharic expression *id̥ɪd̥ɪg t'iru jət'ibbək'a bərr* ‘excellent security gate’ in their oral tradition. Because of this, the community believed that the first lexical expression

idɔɔɔɔ became *dɔɔga* to say 'excellent'. However, though the former name of the place was called *k^wami bərr* 'fixed gate', the researcher could not be satisfied with the informants' response. The meaning of *dɔɔga* could not be concurred with the meaning of the Amharic expression, *idɔɔɔɔ*. Desta (1970:319) states that *dɔɔga* means 'cracked ground' in Afan Oromo. Speakers of Oromo use the word *dɔɔga* to indicate cracked or toppled ground. In this conceptual use of the word, the researcher believes that the name *dɔɔga* denotes the cracking nature of the black soil in the dry season. Semantically, all names have shown referential meaning to denote the color or nature of the soil and the early color of plants in the places.

4.1.7.2. Adorable /feature-based Place Names

On the basis of places' adorability, names were given for places. See the examples in (11a-d) below:

11a. *səde*

'Looks good'

b. *jə- dɔɔb -e*

COND- hand -POSS

'Beauty of my hand'

c. *lumame*

'verdant'

d. *mərʔawi*

'bride groom'

The physical feature of *səde* in (11a) consists of forest, meadows, and high and lowland areas (Moges Sahlu and Worke Ayalew, clergymen). In this intriguing surface of the area, these informants state that Azage Marqos, the chief of the area, settled at the meadow of the highland in the reign of Yost'os around (1711-1716) named it *sədjə* 'looks good' in Ge'ez . Nowadays, the name becomes *səde*. The researcher supposes that the cause may probably be the domination of Amharic over Ge'ez since its semantic reference is rooted in the Ge'ez name. In such a situation, the word-final syllabic sound *jə* dropped out like *gojje* to mean Gojjam.

According to the Culture and Tourism Office leaflet (n.d:2), the name *jə- dʒube* in (11b) was derived from its former name *jə- idʒdʒ wabi* 'guarantee for hand' in the reign of Yekuno Amlak. Princess Wolete Israel gave a bit modification that *wabi* 'guarantee' was changed into *wube* 'my beauty'. As a result, the name becomes *jə- idʒdʒ wube* 'beauty of my hand' concerning the adorability of physical features that enable people to produce too many crops, and to breed a variety of domestic animals because she found the place attractive in the mid of 18th century. However, the name *jə- idʒdʒ wube* becomes *jə-dʒube* due to the elusion and degemination of sounds from the word *idʒdʒ* 'hand' and *wube* 'my beauty'.

In (11c), the name lumame was formerly called *lumlame* in Amharic to say 'verdant' (Libanos Yetemegn's video, a clergyman). Over time, the second syllable onset consonant phoneme *l* of the name *lumlame* was deleted, and it became *lumame*. The naming practice is connected to denote the topography feature that the area is fertilized and positioned between the Bogen and Yekayt Rivers.

The name *mərʔawi* 'bridegroom' in (11d) is derived from the Ge'ez word (Abba Alebachew Tefera and Mesfine Adane, elderly people, and Darskedar Getnet, city administration's public study and documentary officer). The name system is connected with the natural resource endowments. The two streams of the rivers *bərəd* (in the north-east) and *burk'a* (in the north-west), and the natural location of the place between Lake Tana and the Blue Nile give the first fascinating features of the area. After, the name *mərʔawi* had been given to the area, the path of Gondar-Addis Ababa and Bahir Dar-Debre Markos offered further remarkable features. Because of this, the place has been given a metaphorical meaning since the inanimate place equates with a bridegroom to express the all-embracing nature of the area. On the other hand, other place names in examples (11a-c) above have denotative meanings to show the adorable features of the areas.

4.1.7.3. /lora-based Place Names

Other descriptive place names are also assigned by using plant names existing in a certain place at a time. Some examples are cited in example (11a-c):

11a. *gind -ə wəjn*

stem -CSM wine

'stem of wine'

b. *k'il meda*

calabash field

'field of calabash'

c. *wəjr -am -it*

olive -DER -DIM

‘a small place where many olives grow’

In the evidence of written documents, Communication Office (2015:5) states that the name *gində wəjn* in (11a) is offered by Yemane Kirstos after the 2nd Italian invasion. The reason for naming the place was connected with the establishment of the Virgin Mary church in a place where too many wine trees grew since it was covered with wine and other huge forests. In this source, it is stated that the motivation to name the place was associated with wine trees grown around the area of Virgin Mary church near the town. Similarly, the place names in (11b and c) are synonymously given to the place due to Calabash and Olive trees in the areas (Biazen Derese, a priest and Ebabye Gebe, elderly people). Surprisingly, these trees in the areas are lost or destroyed for agricultural purposes in the present time, but people have used the names of plants to name places descriptively.

In community language use, these names have referential meanings. They denote plant names from the past. In a special case, the name *wəjramit* in (11c) denotes a small place that is full of something or has an abundance of olive trees since the name consists of the adjectivizer *-am*.

4.1.7.4. /auna-based Place Names

Place names in the study area further connect with the proper names of animals (fauna). Observe the examples in (12a-d) below:

12 a. *gof dur*

buffalo wilds

‘ wilds of buffalo ’

b. *ʔamora gədəl*

crow gorge

‘ gorge of crow ’

c. *jə- təmən*

POSS python

‘ of Python ’

d. *ʔanbəs –it*

lion - GND

Lit : ‘ lioness ’

‘ courageous ’

According to local citizens and clergymen, the places in (12a-d) were the dwellings of, buffalo, crow, python, and lioness in the jungle or gorge (Kide Gete, Abba t'iumekal Mola, pries). However, through time, all these animals were destroyed from the places, and the gorge was highly diminished by receiving materials that came in flood. Then, people started to live there and named the place by the name of former animals to express what existed in the places.

Semantically, place names in (12a-d) have referential meanings. The meaning directly denotes the earlier animals. Particularly, even if the morpheme *–it* seems to denote

diminutive in the name *ʔanbəsīt* in (12d), it only expresses 'courageousness' metaphorically in the name's community language use.

4.1.7.5. Water-based Place Names

Natural aquatic place names can also serve as the names of places. Some of them are given below as follows in examples (13a-e):

13 a. *bahir dar*

sea shore /side

' sea shore /side'

b. *t'is ʔabbaj*

smoke Abbay

'smoke of Abbay'

c. *jə- ʔid wuha*

PURP— hand water

' Water for hand '

d. *Wəjn wuha*

wine water

Lit : ' Wine water '

'tasty water'

e. *gɪf ʔabbaj*

bring forth Abbay'

Lit: ' Bring forth Abbay'

'turn the books back Abbay'

The naming system of *bahir dar* in (13b) is associated with the establishment of a village in the south shore of Lake Tana (Maritu Abebe, Tourism Service and Heritage Conservation Expert and Mulualet Ayana, the coordinator of Tourism Service and Heritage Conservation). The cause of forming their village in the southern direction of Lake Tana was due to the establishment of *kidanə mihrət* 'unities's oath of grace' church at the current place of Saint George church around the edge of Lake Tana. Yaregal (2016:6) and the magazine of Culture and Tourism Directorate of Bahr Dar city administration (n.d:1) state that the place was named in the reign of Amde Tsion when rural people started to settle at the former *kidanə mihrət* 'unities's oath of grace' church. Therefore, the manner they were settled on the south shore of Lake Tana can be the cause of naming the area, *bahir dar*.

The name *t'is Ṗabbaj* 'smoke of Abbay (big river in Ge'ez)' in (13b) is associated with the fall of Abbay (Wubale et al, 2022:4). Wubale et al state that Abbay emanates from the nearby Lake Tana and cascades down around 42 meters high. In case of this case , there are dazzling sprays of mist and rainbows especially in the rainy season. Hence, the local people call the surrounding area *t'is Ṗabbaj* rely on the smoke-like environment of the area as we see in the map below:



/figure 7. Map of Tis Abbay Waterfall (Wubale et al, 2022:4)

On the basis of woreda culture and Tourism Officer, Tadele Adane, states that the naming system of *jə-ʔid wuha* in (13c) has two hypotheses. In the narrative of Tadele, some people believe that the place was called *jə-duʔa* 'place of invocation' by Muslim fathers when they first came to the area. Others say that Abune Selama called the place *jə- ʔid wuha* (in Ge'ez-Amharic hybrid) to mean 'water for hand'. Thus, to conciliate the truth, the researcher consulted documents. Taddesse (1972:54) demonstrated that the Gojjam people were neither Muslim nor Christian in the early medieval period. Ethiopian Jews and pagan people had lived in the area as we see in the next figure below.



Figure 8: Christian Empire in the Ethiopian Highlands in the early Medieval Period (Taddesse Tamrat, 1972:54)

Contrarily, in the reign of Amde Tsion (r.1314-1344), Gojjam Province was transformed into a heavily Christian kingdom as we see in the figure below:

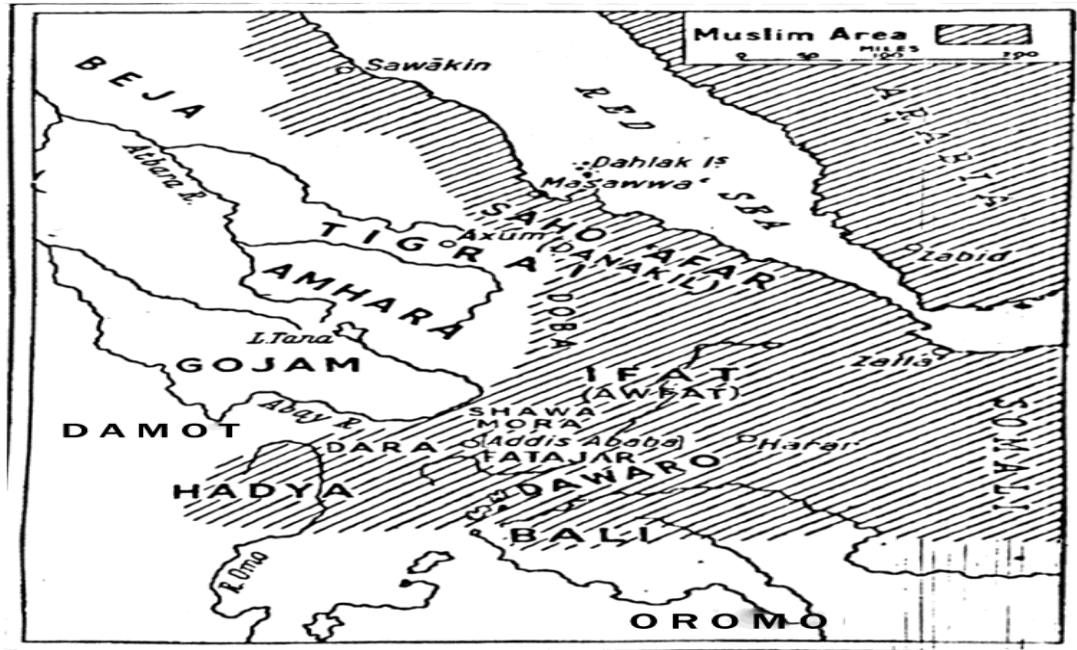


Figure 9: Muslim State in the time of Amde Tsion (Trimingham, 1952:64)

In this historical event, the name *jə-ṗid wuha* might not be given in the reign of Abune Selama in the 4th century. On the other hand, the name *jə- duṗa* 'place of invocation' may be an exonym. Herein, the name *jə-ṗid wuha* may be given in the early restoration of the Solomonic Dynasty. Girma (1997:12) states that evangelizing the people of Gojjam was practiced highly in the 14th and 15th centuries. On the other hand, Temesgen (2016:260) and Daniel (2020:1) explain that there was a conflict between the Christian Kingdom and the Muslim Sultanate during 1527-1543. Thereby, there was a distribution of people and mingling of Muslim society towards the northwest part of Ethiopia, including Gojjam. So, this may be the case that *jə- duṗa* was supposed to be an exonymic name for a point of time by Muslim fathers. Whatever it is, both of the names denote the Birr River and its purpose for people.

In (13d), the cause for naming the place *wəjn wuha* was the existence of the town between Mamat River in the east and Ginbara River in the west (Melake Bisrat Tibebe Anteneh, Gizachew Ferede and Yibabe Desta, a discussion with elderly people). Thus, the name *wəjn wuha* 'wine water' was given for the place because the rivers did not influence health when people drank them. Rather the rivers were expedient for drinking purposes.

On the other side, the place name *gijʼ ʔabbaj* brings forth Abbay' in (13e) and connects with the history of Abune Zer'a Bruk who was a well-known monk from his early days (Nebyu Mekonnen, elderly people and Azmeraw Alemayehu, Culture and Tourism Expert). In the narrative of informants, Zer'a Bruk went to different places for religious education and monasteries. During this period, he performed miracles at the source of the river Abbay, which was later called *gijʼ ʔabbaj*. He received power from God to cure people of their physical disease and sin by blessing the source of the river Abbay in the name of the Father, the Son, and the Holy Spirit. Later on, Zer'a Bruk was exposed to trouble by regional rulers. He stood and prayed at the source of the Abbay River, and God told him to give his seven books to the river and be in jail for some time. Finally, after five years of imprisonment and two years of preaching, Zer'a Bruk came back to the source of Abbay where he had concealed his books when he was taken into jail. He prayed thoroughly and requested the source of Abbay to *gijʼ* 'bring forth' the sacred books in Awingi. Instantly, the river brought forth the books to the surface safely. In this miracle, the source of Abbay is called *gijʼ ʔabbaj* in Awingi-Ge'ez hybride to mean 'bring forth Abbay'.

Oestigaard and Gedef (2011:34) state that Zer'a Bruk died by the age of 482 years and was buried at Tsimasilasie, where he previously had prayed. Moreover, Oestigaard and Gedef explain that his seven sacred books have been kept in the monastery of *gíf* 'Pabbaj. This implies, or justifies that the name system is connected with Zer'a Bruk.

Semantically, place names such as *tis Pabbaj* and *jə- Píd wuha* have referential meanings to denote the feature of the area and the purpose of the river, respectively. The others names, for instance, *wəjn wuha* and *gíf Pabbaj*, refer to the 'tasty' of water bodies.

4.1.7.6. Climate-based Place Names

Climate is the manifestation of atmospheric conditions in all areas. Nevertheless, climatic matter connects to place name systems as we see the examples in (14a and) below:

- 14a. *dəga sənɲi -n*
 highland Monday -ACC
 'highland Monday that market takes place'
- b. *Wa birr*
 INJ. legal tender
 'shopper's remorse speech about his legal tender'

The place name, *dəga sənɲin* in (14a) was named by Dejjazmach Wole, who was the chief of the area in the reign of Adiam Seged around 1682-1706 (Biadge Yesgat, Demis Abayneh and Lake, elderly people). These informants said that during that time Wole observed that the local people had difficulty to have access to market nearby. People traveled a long journey across a river for marketing. As a result, some people lost their

lives when they crossed the Kemed River. Then, Wole decided and established a market center before the river and the place called *dəga sənnin* since the place had a highland climate and the transaction process was held on Monday. So, the name is causally associated with the existence of highland climate conditions and the time when the market day is taking place.

The name *wa birr* in (14b) was formerly notified with the name *dore gəbəja* ‘Dore’s market’ (Adal Basaznew and Shambel Mitiku, elderly people). Dore used the place as *geffo* ‘buckthorn’ market center. Based on the informants’ narration, the place was very cold and rainy most of the time. Thus, a person who came for shopping was hit by heavy rain. Then, his birr (legal tender) dropped from his hand, and he could not pick it up due to the effect of the cold. As a result, the shopper said *wa birr* to reflect the degree of coldness that prohibits him from bringing up the legal tender. In this coincidence, the town retains its name from the shopper’s speech, *wa birr*.

This phenomenology of getting the name depicts an affective meaning to express remorse speech in (14a), but the name *dəga sənnin* has a denotative meaning to specify the market day in the highland area.

4.1.7.7. Direction-based Place Names

Names are also connected to denote the location of places against the location of others, See the examples (15a and b) below:

15a. *gira k’idami -n*

left Saturday –ACC

Lit: ‘left Saturday’

“Saturday market on the left side

b. *ḥəwa bərr*

shoa exit / entrance

‘ exit / entrance of Shoa’

The place name *gira k’idamin* in (15a) is connected to direction (Endalfer Mengiste, a priest and Alemayehu Wodaje, elderly people). First, the place was used as the meeting center of Serebe’s family (Machakkel, T’ehin, and Sebrad) on the left side of Amanuel-the main town of Machakkel woreda. The place was formerly called *gira k’əddəmit* ‘left primacy’ to express the place where Serebe’s families first meet. Later on, the place was used to exchange products in the area. In such a process, the word *k’əddəmit* was replaced by *k’idamin* ‘saturday’ to express the time that the exchange of goods takes place.

On the other side, the name *ḥəwa bərr* in (15b) is also direction-based (Alealign Mekonnen, Culture and Tourism Officer of Gozamin Woreda and Chilot Alnegash, City Administrator of Debre Marqos). It denotes the place where bus exits or enters at Debre Marqos when the city extends on the way to Addis Ababa. Therefore, the cause of naming the places *gira k’idamin* and *ḥəwa bərr* is to show the direction of the marketing area and the way to Addis Ababa from Debre Marqos explicitly as referential meaning.

4.1.7.8. Age-based Place Names

Communities in the study area account for age to differentiate the earlier from the later places. Examples of such place names are shown in (16a and b):

16a. *Ṗaroge Ṗamba*

old flat-topped mountain

Lit: 'old flat-topped mountain'

'formerly established village'

b *Ṗaddis Ṗaləm*

new world

Lit: 'new world'

'recently established village'

The names *Ṗaroge Ṗamba* in (16a) and *Ṗaddis Ṗaləm* in (16b) are connected with the oldness or newness of the settlement place in the speakers' use of the names. The names do not predict a flat-topped mountain or the discovery of a new continent (Kess Fentahun Dibekulu, Ayalew Guade, and Bishaw Abebe, personal interview, February 17, 2021). Therefore, both names have connotative meanings to refer to the formerly and recently established villages.

Largely, descriptive place names denote the nature of the soil, climate conditions, direction, age (newness or oldness of settlement areas), water bodies, plants, and animals. In this situation, descriptive place names are a coat of arms, principal parts of name systems that date individuals back to the early times.

4.1.8. Commemorative Place Names

This way of naming system attempts to make an individual's past activity visible and indelible on the ground. Thus, such place names are examined in the examples in (17a -c) below:

17a. *wətət ʔabbaj*

milk big river

'Milk of big river'.

b. *dəga damot*

highland death is the fortune of the people

' death is the fortune of the highland people '

c. *k^waʔ ret*

flying raven sisal

' flying raven and sisal'

The names in (17a and b) commemorate human circumstances that happened at a particular time. The Ge'ez name system *wətət ʔabbaj* 'big river of milk' in (17a) is commemorative. The Ethiopian Bible Association in Genesis 2:11-14 states that there have been four divine rivers (Pishon, Gihon, Tigris, and Euphrates) in heaven, and they have different qualities. They consist of honey, milk, oil, and wine. Ghion consists of milk. When Adam and Eve were expelled from paradise, these rivers flowed from heaven to earth without their divine substances. In contrast, when Jesus was born, the earthly counterparts of these rivers changed from clear to holy water for one day. Thus, the Gihon River turned into milk. In this historical event, the word *wətət* 'milk' was taken as elements of the name *wətət ʔabbaj* by the forefathers to commemorate the divine quality of Ghion.

In the statement of senior citizens of the woreda, the name *dəga damot* in (17b) is connected with the blood paid for liberation during the Italian invasion in the reign of

Menilik II (Alemu Zelek and Temesgen Yenealem). Moreover, Tadele (2004:1) verifies that the place's nomenclature is connected with the people's blood tributary during wars of different eras. Herein, all the informants believed that the community has gone through many challenges of war and the people themselves called *idaw mot* 'death is the fortune of the people'. In this coincidence, the researcher considered that the two Amharic words *idaw* and *mot* are blended through a morphological process. The syllabic sound *da* from the word *idaw* attaches with the second-word constituent *mot* to be *damot*.

In the narration of the informants, the researcher does not share the time that the cause of naming is around the Italian invasion of 1888 or 1936-1941. Habtamu (2020:290) & Terfasa (1991:30) state that in the 16th century particularly (1578-1586) Birmej Luba attempted to control ancient Damot Awrajja in the west central highland of Ethiopia where the Solomon Christian rulers were settled at the time. However, Habtamu (2020:290-297) states that Dejjazmach Asbo, the ruler of Damot, gored Birmej and pushed his force back. Later on, Habtamu also states that Damot Awrajja was subdued by Mul'ata Luba during (1586-1594). Then, in the late 16th century, in the reign Sertse Dengle and the Coronation of Susenyos, the politics of the state was instable. In this political unstable. In this political unstability, Ishikawa (2011:2) claims that the people of Damot were a part of the Christian kingdom and came to Gojjam in the early 17th century. The figure below depicts such a situation:



Figure 10: Christian Kingdom in the 16th and 17th Century and Major Route of Oromo Movement (Ishikawa, 2011:2)

Thus, the researcher deduced that *damot* was called on behalf of the ancient place name in west-central Ethiopia for commemoration. But it is possible to think that the name *damot* in west-central Ethiopia had pressure to pay a sacrifice. Probably, the war held in 1529-1543 between Muslim Sultanates and the Christian Kingdom to control trade routes of the state, or the conflict and infiltration of Oromo people during (1578-1594) towards Damot Awurajja in the late 16th century, or any other cause forced

them to name themselves *damot* for commemoration. However, the name constituent *dəga* is connected with the cold weather conditions of people's settlements.

The name system of *k^waret* in (17c) is connected with two views. The first view is associated with Zebro Zeksos (Solomon Bekele, Culture and Tourism Expert). In the narrative of the expert, Zebro Zeksos had always used a black-white marked horse on its brow to visit his fief. After his visit to the fief the horse spends the night at *buha dingaj* 'white-like stone area' that served as the residence of the horse. Gradually, the expert said that the community named the area *k^waret* to denote the black horse with a white mark on her brow during that time.

The second view of the name is bound up with the combination of two words: *k^wa?* 'flying revan' in Ge'ez and *ret* 'sisal' to mean flying Revan and Sisal (Kifle Maryam, a priest). In this situation, the priest believed that the cause to say so was connected with the courageous and audacious nature of the people. Though the informants could not bring up the same proposition, Tekle-Iyesus (2011:173) states that *k^waret* is one of the five-house (Telim, Meseret, Kolit, Amore and *K^waret*) of Damot people. Therefore, the researcher deduces that the name system of the place is commemorative. It commemorates *k^waret* as one of the acclamation groups of the Damot people; however, the name passes through elusion of the phoneme *?* from the Ge'ez word *k^wa?* and the prefixation of the sound *k^wa* with the word *ret*. As a result, the name became *k^waret*.

On the basis of naming narrative, the researcher noted that the name *wətət ?abbaj*, *dəga damot*, and *k^waret* can have connotative meanings to commemorate the milky divine

substance of Ghion in the heaven as its counterpart on the earth, the bad fortune of the people in their life and group identity, respectively.

4.1.9. **Biblic-based-Borrowed Place Names**

Hoffer (2002), cited in Mogesi (2020:14), states that borrowing is the use of loan words from one language in another language to express a specific thought. Thus, loan words serve as place names as we see in the examples (18a and b) below:

18a. *k'əranijo*

‘skull’

b. *geə/gete* *semani*

place of press oil

‘Place of oil press’

The names in (18a and b) are analogy-based loan word place names (Sisay Ashagre, Bible teacher). The name *k'əranijo* in (18a) was given based on the land position of Qeranijo in bible Jerusalem. After Abune Selama had blessed the twelve temple churches at Mertulemaryam in the 4th century, he moved around the present-day *k'əranijo* and sat there under a lolu tree. After some days' prayer in his rest, he saw that Jesus was on the Cross at *k'əranijo*–Jerusalem in his dream. Then, Abune Selama blessed the land to build a *saviour* church at the edge of the highland area between the two rivers of Teme and Tej Astile. The rivers are joined at *dib gaffa* ‘lion shield’ a bit distance in the lowland area. Herein, people were informed to build an analogical *saviour* church just like the one found in Jerusalem-Israel. Consequently, he named the place *k'əranijo* in Hebrew. The rivers (Teme and Tej Astile) are taken as rivers of Yor

and Dan that joined together after a certain distance and became Yordan in Jerusalem. In this phenomenon, the naming system is to make analogical places of worship in a comparable land position.

In the same analogy, the name *geə* or *gete semani* in (18b) was given by Atsbeha, an Ethiopian king. The physical feature of the place was covered with a dense blithering forest and a portentous mountain in Goncha Siso Ennese Wereda. Comparably, *geə semani* in Jerusalem was covered by olive trees, and it was comfortable for spiritual life as Jesus was praying. Therefore, the likeliness of the two places in physical position instigates Atsbeha to name it *geə /gete semani* to be the place of prayer.

Concerning the name's meaning, the name *geə/gete semani* is given from two Hebrew words to mean 'place of oil press'. According to the clergymen, such a meaning expresses the production of olive oil during Jesus's time on the earth. Heavy stone slabs were lowered into olives to be crushed in an olive crusher. Then, the slab's weight squeezed the olive oil out of the pulp, and the oil ran into a pit. Largely, the place names *kəranijo* and *geə/gete semani* have referential meanings. They denote the analogical position of places in Gojjam as the places in Jerusalem.

4.1.10. Politics-based Place Names

Place names are also motivated by political thought. Sometimes political thoughts have an impact on former place names. Thus, names related to political aura are shown in examples (19a-c) below:

19a. *finot -ə* *səlam*

road -CSM. Peace

‘road of peace’

b. *fäləg* -ə *birhan*

source/ river -CSM light

‘ source of light’

c. *bahir* *dar* *bələj* *zəlləkə* *aləm* *ʔak’k’əf* *əjjər* *marəf* -ija

see shore belay zelek international airplane station INZ

‘ see shore Belay Zeleke International Airport station’

The naming system of all names is associated with political issues. According to Melake-Tibeb (Education and Training Department Delegate in the Ethiopian Orthodox Church at West Gojjam), when the Gojjam Patriots brought liberation in 1941, Haile Selassie returned to Ethiopia from the European League of Nations on the way to Sudan. Then, the Emperor spent the night at *wəḍḗət* (the earlier name of *fīnotə səlam*) and found the place safe from Italian invaders. Consequently, the emperor renamed the place to be called *fīnotə səlam* to express the area's peacefulness or liberation from the colonizer.

In the past, *fäləgə birhan* ‘source of light in (19b) was called *mog fī* xed stone’ (Wondale, 2011:8). Wondale states that the place was the seat of Mota and Bichena Awrajja and Enarje Enawga woreda administration in 1949-1957. The selection of the place to serve as the seat of administration was connected with its strategic position to manage bandits’ movement in the lowland and highland areas. Because of this, the peace and security of people were good, and *mog* which was the first-place name of the area in the reign of Sertse Dingle changed to *fäləgə birhan*. The reason to say so was to express

the political decision that made people free from bandits since the town was chosen as the seat of Awraja administration from 1949 up to 1957⁰⁰.

Historically, the name *bahir dar bələj zəllək'ə aləm ʔak'k'əf ajjər marəfija'* in (19c) was formerly called *ginbot haja ajjər marəfija'* 'May twenty airport' in the time of EPRDF as a commemoration for EPRDF political victory. However, after EPRDF fell in 2018, the place name became *bahir dar bələj zəllək'ə aləm ʔak'k'əf ajjər marəfija'* 'Bahir Dar Belay Zeleke International Airport Station'. This displays the desire of higher Amhara politicians to rename the place and incorporate the name with the socioculture of the people. Thus, the researcher trusts that the renaming of places has a connection to people who were interested in this political measure. In general, in the informants' narratives, all the names have connotative meanings to refer to people's future hope to gain peace or freedom and politicians' power supremacy in relation to the government system changes of Ethiopia in 2018, respectively.

4.1.11. Conflict and Peace-based Place Names

Conflict and resolution exist in human life. Such a conflict and resolution condition in a rare case leads to name places either positively or negatively. Observe the examples in (20a-c) below:

20 a. *wəɖʒəl*

'crime'

b. *ʃər* *təkkəl*

kind establish

Lit : 'kind establish'

'a kind establishment'

c. *mugər*

'fully grown'

The place names in (20a-c) are bestowed relying on conflict-peace interactions of humans in their lives. According to informants the name *wəɖʒəl* in (20a) was associated with a crime that happened between two rural locals (Zewde Tafese and Mekonnen Zeleke, personal interview, October 23, 2023). At one time, the corpse of a person was found between the place *tɔ́abet* or *ʔitɔ́a bet* 'lot house' and *wəɖʒəl*. The local administrators of the two places ordered the people to pick up and bury the corpse. However, *tɔ́abet* people refused the command, but the people of *wəɖʒəl* reached a consensus. In this motive, Getaneh (2017:87) states that the name *wəɖʒəl* 'crime' was given to the area since the local people were not eager to examine how a person had lost his life before people buried the corpse. At the movement, the name shows consonant sound *n* elision from the first ultimate syllable *wən* of the full name *wəɖʒəl*. As a result, the name becomes *wəɖʒəl*. In this coincidence, the town retains its name from conflict by denoting the situation that the local people are an accomplice to crime.

In (20b), *ʃər təkəkəl* 'a kind establishment' is offered as a result of peace due to the shift of the unpeaceful market center in the reign of Haile Selassie (Aleign Mekonnen and Chilot Alnegash, Culture and Tourism Expert and City Administrator). After heaps of time observation, the society named the newly established market center *ʃər təkəkəl*.

Thus, the cause of naming the place is connected with a peaceful transaction system in the newly established market center.

According to the oral tradition of informants, the name *mugər* 'fully grown' in (20c) is given to the place due to the conciliatory actions of fathers in the area (Bayle Tariku, a clergyman, and Fenta Birehanu and Biazen Muche, elderly People). Informants say that people of *mugər* have a great role in making peace for those people quarreling in and outside the local area. Moreover, those conciliator fathers can produce auspicious ideas for the administrative systems to resolve disputes, and most of their views reconcile people who are in contradiction or conflict. Consequently, to describe the maturity of local people, the area has the name *mugər* in Ge'ez.

In general, according to the narrative of namings, the researcher states that the names *wəḍḗl* and *mugər* have referential meanings to denote the accomplices of people in a crime and the conciliatory behavior of other people respectively. On the other hand, the name *fər təkəkəl* has a connotative meaning to refer to the best fortune or wish of the people to perform peaceful transactions in the new marketplace.

4.1.12. Aspiration-based Place Names

Aspiration is the act of aspiring something. This aspiring act reflects the wish of individuals' or groups' speech acts about the nature of graphical places. Look at the example in (21a and b) below:

- | | |
|---------------------------------------|--------------------|
| 21a. <i>ʔin- ardʒ</i> | <i>ʔin- awga</i> |
| 1PL- get older | 1PL- talk together |
| ' let us get older and talk together' | |

b. *səlam* *ʔargi* -w
 peace make-IMPF -ACC
 ‘ make it peaceful’

The place name in (21a) was given by the descendants of Semitic people who came to Ethiopia with Menilik I (Culture and Tourism Office of Enarj Enawga Woreda, 2009:5) These people, after staying in the northern part of the country, moved to the southern part, particularly to Gojjam. Then, the position, of the place, the fertility, and the water sources of the area delighted those Semitic people. Consequently, they were inspired that God enabled them to be aged and talk together in the place, and said *ʔinardɿ ʔinawga* ‘let us get older and talk together’. Immediately, the doyan people accepted their speech of aspiration to be the name of the place. Later on, in the reign of Libne Dingle around (1508-1540), the woreda was divided into two boundaries: *ʔinardɿ* and *ʔinawga*. *ʔInardɿ* ‘let us get older’ covers the boundary from Teza down to Ziya River in the south direction and it was governed by Wolete Giyorgis. *məskəl ʔamba* ‘flat-tapped mountain of cross’ was her seat. On the other hand, *ʔinawga* ‘let us talk together’ includes the boundary from Teza up to Yidan River in the north direction and Wolete Maryam was the governor. T’itar was her seat.

In the same manner, the document which is entitled Enargy Enawuga Finance and Economic Development Office (2009:2) supports that the naming of the district was offered by the Semitic people who came to this area from the northern part of Ethiopia. The material also states that the whole boundary of the woreda encompasses *ʔinardɿ* in the south direction belongs to Amete Giyorgis while *ʔinawga* in the north direction

denotes the boundary of Wolete Kidsit. Both of the governors were daughters of Libne Dingle and Seble Wongel.

Historically, the name *səlam ʔargiw* in (21b) is the other inspiration-based place name. In 1991, the place was politically unstable at Bahir Dar and in the state as a whole. On top of this, the military forces of Derge and EPRDF fought with heavy weapons in the proximate area of Bahir Dar University. Hereupon, the people of the area assembled at the newly built church to save themselves. Beyond their assembling, they frequently said *səlam ʔargiw* for praying. Afterward, the military force controlled the city. The people became a bit stable, and eventually, the place around that Saint Mary church was called *səlam ʔargiw* 'make it peaceful'

Regarding the names' meanings, both have connotative meanings. *The name ʔinardʒ ʔinawga* refers to the desire of people to spend their life in the area, and *səlam argiw* denotes the inspiration of people to be safe from war accidents.

4.1.13. Characteristics-based Place Names

Depending on the quality of people, place names are given to describe their features. Such kinds of names are shown in examples (22a and b) below:

22a. *sin* *-an*

beautician *-PL*

'beautiticans'

b. *ʔa* *-j* *-mir*

NEG. -3MSG -mercy

'merciless'

On the basis of informants, the names *sinan* and *ʔajmir* are given depending on the settlements' positive and negative characteristics respectively. In the narrative of clergymen, the rationale for naming the place in (22a) is connected with people's good reception of guests in their area (Gizew Fetene, Culture and Tourism Coordinator and Damte Gela, a clergyman, personal interview, October 13, 2021). On the other side, the name *ʔajmir* 'merciless' is given based on the bad actions or characteristics of a single individual in the community (Zewdu Ayalew, elderly people). In the place, there was a local youngster that abducted females at the fall of Haile Selassie. Contrarily, before 1973, clergyman (Tesfaye Kebu) believed that the name of the place was *aʔmir* 'let you know' in Ge'ez. In this circumstance, it seems hard to trust the naming phenomena of *ʔajmir*. The community uses *ʔajmiro* and *ʔajlaf* by substituting the sound *j* in the place of the other sound *ʔ* from their Gēez corresponding words such as *ʔaʔmiro* 'mind' and *ʔaʔlaf* 'many'. However, in the current situation, the researcher believes that the name relies on expressing the negative characteristics of an individual in Amharic.

Semantically, the names *sinan* and *ʔajmir* have connotative meanings to denote the kindness and rudeness of people in their lifetime respectively. Moreover, the place name *ʔajmir* has masculine features since the third person pronoun, 'he' is noted as the agent of impertinent action in the area. In the Gēez name *sinan* it is possible to realize that Amharic has two identically pronounced syllabic letters, *sə* (ሰ and ሠ). Therefore, the name uses the second syllabic letter *sə* (ሠ) to have the aforementioned meaning during Damte's interview, but the syllabic letter *sə* (ሰ) can not represent the meaning 'beauticians' rather it brings the derogatory meaning 'toothy.' The difference in

meaning comes from the belief that sounds with the same pronunciation have special meanings in Ge'ez words. For instance, clergymen further argue that the word *səbha* (ሰብሐ) and *səbha* (ሠብሐ) have different meanings. They have stated that the words *səbha* (ሰብሐ) means 'praise' while the second one *səbha* (ሠብሐ) means 'being fat'. The place names generally have referential meanings that denote the characteristics of people and individuals.

4.1.14. Institution-based Place Names

Institutions are public service organizations. Moreover, the names of the Institutions serve as names of places. See the examples below in (23a-c):

23 a. *gutəra*

store house

' area of store house'

b. <i>marəm</i>	-ija	<i>bet</i>
prison	-INZ	house

' house of prison'

c. *məzzəgadza*

'municipality'

The place names in (23a-c) are connected with the establishment of the institutions (Gebeye Worku and Muluadam Adane, elderly people). Thenceforth, the villagers settled around these institutions and retained their names on behalf of them. Concerning the meanings of the names, they all have referential meanings to denote the existence of villagers around these institutions.

4.1.15. Livelihood-based Place Names

Human beings have different occupations or tasks to sustain their life. However, those tasks are also known as names of places. The examples in (24a-c) below illustrate the truth:

24a. *garad̥z sɛfər*

garage village

‘village of garage’

b. *k’əmma -w sɛfər*

plunder -IMPF: 3MSG village

‘village of plunder’

c. *ʔarat ajna goʃu*

four eyed Goshu

‘four-eyed Goshu’

All of the name systems are livelihood-based. The main cause of offering the name *garad̥z sɛfər* in (24a) is connected to the organization of youth garage (place of welding metals and making of house materials) in a specific area. Over time, the area got this name. On the other hand, the name *k’əmmaw sɛfər* is associated with some gangsters’ activities for the sake of their livelihood. In a position, the village was some distance from the town. Then, people were robbed of their money frequently by gangsters when they were moving to work early in the morning and coming back in the evening.

The place name *ʔarat ajna goʃu* ‘four-eyed Goshu’ in (24c) is connected with Goshu ‘who lived at a particular village in *mot’a* city administration near Saint George church

Chapter /ive

The Structure of Place Names

Place names exhibit the various aspects of the language structures or forms that are simple, inflectional, derivational compounding, phrasal, as well as clausal. Let's see these structures or forms of place names from simple to complex organization.

5.1. Simple Words

A minimum free form in a language is a simple word (Bloomfield, 2014:155). By this, Bloomfield meant that a simple word is a meaningful unit that can be used independently to convey meaning. Thus, a community uses simple words in different forms to express place names.

5.1.1. Simple Common Noun Place Names

Nouns are classified as proper nouns, concrete nouns, collective nouns, common nouns and abstract nouns (Baye, 2004:42). These nouns serve as names of different entities. Particularly, common nouns are manifestations of place names, as we look at in the examples (25a-c) below:

25a. *k'ut'k^wat'*

shrubby

'small sized plants '

b. *Kofəfilla*

'thistle'

c. *wəjra*

olive

'strong evergreen tree'

These place nominals in (25a-c) are simple morphologically. Simplex words consist of one unanalyzable free morpheme. Simple words can be roots or bases of some words, but these names are the base to name places due to the existence of floras in the early times of the areas.

5.1.2. Simple Borrowed Common Noun Place Names

Borrowing is a means of obtaining a word from other languages with little or no transformation. Thus, place names in the study area are given by simple foreign loan words. Observe the examples in (26a-c) below:

26 a. *rim*

'gift'

b. *gomər*

'place of Communion'

c. *k'usk^wam*

'place of rest'

All the names in (26a-c) are simple nominals. The names are given in foreign loanwords such as Arabic, Hebrew, and Hebrew respectively (Abaw Husen and Hawa Adem, Kes Belay Abebe, Kes Ermias Tsegaye, personal interview March 21, 2021). The Arabic name in (26a) denotes the place of Muslim societies whereas the Hebrew loanword name in (26b) indicates the population diversity between Jewish and Ethiopian people due to the expansion of Orthodox Christianity. The other Hebrew

place name *ku'sk^wam* in (26c) expresses the persecution of the Holy family in Egypt when King Herods sought to kill the child of the Virgin Mary.

5.1.3. Simple place Names Derived from Vowel Deletion

A phoneme can be deleted while a word is combined with other words or phrases (Roach, 1991:127). Based on Roach's view, place names show vowel deletion or elision.

Observe the following examples in (27a and b) below:

Former Names	Current Names	Meanings
27a. <i>it t'a' bet</i> lot house	<i>tabet</i>	'lot of house'
b. <i>jibra izza.</i> duck there	<i>jibrazza</i>	'duck is there'

According to the informants, the place names in (27a and b) become simple word place names in the current time (Melake-Tsehay Merkebu, Kes Biazen Derese, and Yosef Alemayehu, a teacher). The names show the vowel deletion phonological process. In the name (27a), the initial vowel sound *i* of the first constituent word *it t'a'* was elided and the remaining sounds were fused with the other constituents of the name. The community's rapid casual speech may cause sound elision in this place's name. On the other side, the name in of (27b), the initial weak vowel sound *i* of the second constituent word in the former name was deleted to avoid impermissible vowel clusters in Amharic, and the remaining sounds were conjoined with the first constituents. Consequently, both of the names in example (27) display morpho-phonemic changes.

5.1.4. Simple Personal Name-Place Names

Personal names, which are part of proper nouns, are always given to humans. However, personal names are found as names of places. See the example in (28a-c) below:

28a. *ʔəwə bəl*

yes say-IMP:2MSG

‘ say yes’

b . *ʔanə did*

I gum (base of teeth)

‘ I am gum’

c. *ʔamber*

‘ big fish’

The place names in (28a-c) are made from simple personal names (Libanos Yetemegn’s video). The name *ʔəwə bəl* ‘ says yes in (28a) is constituted from an adverb and imperative verb as a personal name while the Ge’ez name *ʔanə did* in (28b) is made from the Ge’ez pronoun *ʔanə* ‘ I’ and the Amharic common noun *did*. On the other hand, the name *ʔambər* in (28c) was originally known as *ʔanber* in Ge’ez, but the sound *n* becomes *m* in assimilation due to the preceding bilabial sound *b* of the name *ʔanber* as the usual feature of the language. As a result, the name is officially called *ʔambər*. Largely, in the view of informants, these simple, personal name-based place names denote the fief boundaries of individuals in the era of hereditary land management systems.

5.1.5. Simple Adjective Place Names

Adjectives that are noticeable in modifying nouns or pronouns to describe a certain feature serve as place names. Let's see the examples in (29a and b) below:

29 a. *pikkolo* or *bikkolo*

‘small’

b. *ḍḡar*

‘not rocky’

Both names are simple adjectives. The name in (29a) describes the size of the village during the second Italian invasion of Ethiopia (Abaw Husen and Hawa Adem). However, it is noticed that a place name with a loanword cannot always be the perfect copy of its origin. It fits into the phonological, morphological and syntactic structure of the target language, Amharic. In this fact, the Italian loanword *pikkolo* is called *bikkolo* in the speech community. Thus, *p* and *b* are used as optional sounds of the name.

On the other hand, the name *ḍḡar* in (29b) has shown a sound change. Formerly, the name of the place was *ḡar* ‘not rocky’. Most people in the rural area have used the sound *ḡ* in the position of the sound *ḍḡ*. For instance, rural people have said *dāgen* instead of *dāḍḡan* to mean ‘hope’. Moreover, Desta (1970:401) states that the meaning of the word *ḍḡar* is defined as ‘not rocky’. In this consequence, there is indeed a historical sound change that is *ḡ* becomes *ḍḡ* in the name. If it is not, the word *ḍḡar* does not have such a meaning. Largely, on the basis of data obtained in the field work, both of the names express small-sized and easily ploughing ground respectively.

5.1.6. Imperative Verb Place Names

Verbs are rich lexical items to derive other lexical units. Thus, imperative verbs have a role in serving as place names. Look at the examples in (30a-c) below:

30 a. *dəridʒ*

‘gets stronger’

b. *gəddəb*

‘limit’

c. *gorrəf*

‘a bit flow of rain’ on the ground

The place names in (30a-c) are in imperative verb forms. The names are derived from perfective verbs. Thus, the ultimate vowel sound *ə* of the perfective verbs in *dəridʒdʒə* ‘got stronger’, *gəddəbə* ‘limited or determined’ and *gorrəfə* ‘overflowed’ is dropped. As a result, perfective verbs stand up in their sixth consonant sound to be imperative or command verbal place names to express wishes for the strengthening, size of place boundary, and the extent of rainwater respectively.

5.2. Derived Adjective Place Names

Plag and Winther (2020:295) state that derivation is the creation of new words by changing the original word class rather than simply affecting the forms of those words in morphology. So, this means of word derivation process is the manifestation of derived adjective place names. Observe the following examples in (31a -d).

31 a. *wərk’ -əmma*

Gold -DER

'looks like gold'

b. *wəjn* -*əmma*

grape -DER

'looks like grape'

c. *wəmbər* --*əmma*

chair -DER

'looks like a chair'

These place names are constituted from simple common nouns (*wərk*, *wəjn* and *wəmbər*) and the derivational morpheme -*əmma*. -*əmma* suffixes with the simple common nouns to become adjectives for the sake of expressing what the places look like respectively. Leslau (1969:65), in his book of *Amharic Reference Grammar*, states that words such as *tenəmma* 'healthy' and *ferejəmma* 'fruit-bearing tree' are structured from the common noun *tena* 'health', *fere* 'fruit' and -*əmma* to express the full health of somebody as well as the fruitfulness of the tree.

Optionally, in some place names the suffix -*am* expresses the abundance of something.

Let's look at the examples in (32a and b) below:

32a. *angət* -*am*

angət -DER

Lit: 'long neck'

'a place with long acclivity'

b. *ʔindod* -*am*

pokeweed -DER

‘a place with a lot of pokeweed’

These place names are constituted from common nouns *angət* ‘neck’ and *ʔindod* ‘pokeweed’ and the derivational morpheme *–am* to refer to the uphill or acclivity feature of a place like one who has long neck metaphorically and the extent of pokeweed in the place.

5.3. Inflectional Place Names

In Amharic, nouns are inflected for grammatical categories of number, definiteness, diminutive, gender, and augmentation cases. The following subsections show why place names are inflected.

5.3.1. Place Names Inflected for Number

Lyons (1968:281) states that number manifests the distinction between the singularity and plurality of things in a language in the world. The distinction rests upon the recognition of persons, animals, or objects that can be enumerated as one or more than one. Similarly, in place naming, the number overtly refers to some individuals who owned social places. Observe the examples in (33a- e) below:

33 a. *ʔinnə- gərram*

ASSO. PL- PROP

‘the boundary of Gerram and his assoiates’

b. *ʔinnə- guze*

ASSO. PL- PROP

‘the boundary of Guze and his assoiates’

c. *ʔinnə-* *dʒənbər*

ASSO. PL- PROP

‘the boundary of Jenber and his assoiates’

d. *ʔinnə-* *wənd*

ASSO. PL- PROP

‘the boundary of Wende and his assoiates’

The examples in (33a-d) are dimorphemic (bound plus free morpheme) place names. The associative plural *ʔinnə-* is prefixed to proper nouns or personal names for numbers. *ʔinnə-* not only displays the number of personal names it appends to but also other unmentioned members of personal names. Moreover, these place names are bestowed in male personal names. As a result, the place names have masculine characteristics to refer to men’s fief in the hereditary land management system.

5.3.2. Place Names Inflected for Diminution

As a morphological constituent, diminutive designates objects that are typically smaller or less harmful than those larger in size or volume. In the study, place names are given diminutively to show the smallness of places. See the examples in (34a-d) below.

34 a. *maksəŋŋ -it*

Tuesday -DIM

‘a small place where mini market is held on Tuesday’

b. *wəjr -am -it*

olive -DER -DIM

‘a small village where many olives grow’

c. *ʔakrim* -it

thick-long grass -DIM

'a small place where thick and long grass grows'

d. *ʔaggam* -it

Carissa edulis -DIM

'a small village where carrisa edulise grows'

Place names in (34a-d) are complex words morphologically. They consist of the morpho-syntactic diminutive suffix marker *-it* to denote the area where a mini market takes place in the small villages that have grown olive trees, thick long grasses, and Carissa edulis respectively. The diminutive marker is generally attached to nouns, but it is also attached to adjectives as we see in (34b). The suffix *-am* in (34b) is a derivational morpheme that changes the noun *wəjra* into an adjective *wəjr-am* to express the place that grows many olive trees in a small area. On the other side, the name *ʔakrim -it* in (34c) shows that there is an ultimate vowel sound elusion from the free morpheme *ʔakrima* to avoid vowel clusters. All in all, the place names have denoted feminine features due to the suffix *-it*, a feminine marker in the language, and the smallness of places characterized by different attributes.

5.3.3. Place Names Inflected for Possession

Case is an inflected form of nouns for syntactic functions. Nevertheless, Amharic place names are inflected for possessive cases. Look at the examples in (35a-d) below:

35 a. *bal* -e

husband -POSS

'my husband'

b. *bak'ela* -je

bean -POSS

'my bean'

c. *waɸʼɸ'a* -je

acacia seyal -POSS

'my acacia seyal'

d. *wənd* -jje

PROP -POSS

'of Wonde'

All the names are complex words in structure. Excluding the name *wənd -je* that came from the inflection of the simple adjective *wənd* 'male' as a human entity in (35d), others are derived from the inflection of simple common nouns *bal* 'husband', *bak'ela* 'bean' and *waɸʼɸ'a* 'acacia seyal'. Even though the meanings of the names denote individuals as possessors of *bal*, *bak'ela*, *waɸʼɸ'a* and the fief owner by communities, the researcher has noted that the inflectional morpheme *-e* or *-je* in all names express the original provinces of individuals. To make the situation clearer, Leslau (1969:64) states the morpheme *-e* and *-je /-jjə* with place names, for instance, *mənz -e* 'someone from Menz', *gondər -e* 'someone from Gondar' and *wollojjə* 'someone from Wollo' qualify someone's original province. So, the researcher decides that the names in (35a-d) have

the meaning to say *bale* 'inhabitant of Bale', *bak'elaje* 'inhabitant of *Bak'elaye*', *waff'f'a je* 'inhabitant of *wachaye*', and *wəndje* 'inhabitant of *Wendye*'.

In the other form, place names are inflected for possession to denote things in which an object belongs. Let's observe the examples in (36a and b) below:

36 a. *jə- təmən*

POSS- python

'Of python'

b. . *jə- sənbat*

POSS- Sabbath

'Of Sabbath'

The names in (36a and b) are made from the morpheme *jə-* as a possessive marker and the possessor common nouns *təmən* and *Sabbath*. Syntactically, the lexical expressions *jə- təmən* or *jətmən* and *jəsənbat* play the role of qualifying unmentioned possessed nouns. For example, in the language we can say *jətməri məs'əhaf* 'a book of student'. The expression *jətməri* 'of the student' qualifies the *book*. In the *jə-* plus possessor structure of place names, the unmentioned possessed noun (place) is already hidden instead of saying: *jətmən bota* 'a place of python' or *jəsənbat bota* 'a place of sabbath'. In this context, *jətmən* and *jəsənbat* in Amharic-Geez hybrid qualify the possessed noun, place, to express the existence of a python in the area and people's abstinence from usual work for worship.

5.3.4. Place Names Inflected for Location

Case marking is invariably tied to a language for various purposes. Thus, genitives of special location are exhibited through suffixation to show the possessor or what exists in a place. Observe the examples in (37a-d) below:

37 a. *ʔaddis* -*ge*

New - PN -LOC

‘Place of Addis.’

b. *səlam* - *ge*

peace -LOC

‘ Place of Peace’

c. *fijjəl* - *ge*

goat -LOC

‘ Place of goat’

d. *ʔislam* -*ge*

Muslim -LOC

‘ Place of Muslim ’

These names are complex structurally. The bound morpheme *-ge* appends with a simple personal name as in (37a) and common nouns in the remaining examples. The morpheme *-ge* with a personal name and common noun is a locative case. Its focus is to display genitives of location. To ensure that the morpheme *-ge* designates location, Desta (1970: 909) and Habtamu (2020:100) state that the meanings of place names *addisge* and *gurage* are defined as the ‘place of Addis and Gura’. Similarly, *gomənge* is

defined as 'land of cabbage.' Moreover, Leslau (1969:418) states that *-ge* has the meaning of 'direction' or 'side'. For further explanation, Leslau explains that the expression *ʔangətge* and *rasge* have the meaning 'the region of the neck' and 'a place near the head' respectively. Nevertheless, at the present moment, the morpheme *-ge* is fused with the free morpheme which seems to be an uninflected language expression.

5.3.5. Place Names Inflected for Condition

On the other context, place names are inflected to express a certain condition or situation in human life experience. Observe the examples in (38a-c) below:

38a *jə- bok'la*

COND- not expanded or strengthened

'of not expanded or strengthened'

b. *jə- tʃərək'a*

COND- moon

'of moon'

c. *jə- t'əf -ət*

COND- vanish-PF -ABST

'of vanished'

The names in (38a-c) are also constituted from the condition marker morpheme *jə-*, the adjective, the common noun, and the abstract noun respectively. The whole constituents of place names in example (38) are qualifiers, but the qualified entity (place) is not mentioned to state the situations of the areas that are: *jəbok'la óf mɛ*

expanded or strengthened place', *jəff'ərək'a* 'of moon place' and *jət'əfət* 'of vanished place'

Based on the names data, the place names such as *jəbok'la* and *jəff'ərək'a* in (38a and b) have metaphorical roles to refer to unexpanded or unstrengthened nature of the town as a feature of physically immatured child and the moon because of the dead white body of Italian soldiers during the second invasion of Ethiopia (Kes Solomon Zewde, Alehegn Ashenafi). On the other side, the name *jət'əfət* in (38c) denotes dispersed inhabitants in a place (Yegoraw Mekonnen, Ebabye Gebe).

5.4. Compound Place Names

Bauer (2003:40) states that compounding is the formation of new lexemes by adjoining two or more lexemes in a language. Carstairs-McCarthy (2002:133) & Plag (2003:146) agreed that the structure of nominal compounds in English is noun-noun, adjective-noun, verb-noun, and preposition-noun. Without forgetting these kinds of linguistic features of a language, this section presents the compounding structures of place names.

5.4.1. Anthroponym Compound Place Names

Anthroponyms are used for the identification of humans. Beyond this, they also serve as place names in a compound form. Consider the examples in (39a- c) below:

39 a. *baso libən*

baso liben (both are clan proper names in Oromo)

Baso and Liben

b. *dʒabi* *t'(s')əhn -an*

Jabi (in Hebrew) T' (s')ehn -an

‘Jabi, T’ehn and his associates.’

. c. *jilma* *na* *densa*

Yilma and densa

‘Yilma and Densa’

Place names in (39a-c) have come from the combination of two personal names. In the semantic relations between constituent parts, these place names are coordinate compounds. In coordinate compound place names, all personal names are equally shared head-like characteristics.

According to the informants, in the name *dʒabi t'(s')əhn -an* in (39b), *-an* is a plural marker in Ge’ez, and the second constituent personal name *s’əhn* is derived from the Ge’ez perfective verb *s’əʔana* (Endalfer Mengiste, a priest). Phonologically, the ultimate vowel sound *ə* is lost when the name is pluralized, and the sound *ʔ* of the Ge’ez shifts to the sound *h* at this time. Moreover, the sounds *t’* and *s’* of the name *t’(s’)əhn* are optional, but the community has used the sound *t’* dominantly, as the researcher has observed in the field visit. The reason for these sound changes is probably connected with the pressure of Amharic over Ge’ez. Overall, it is possible to realize that these names are made through the combination of paired personal names that abandon the conjunction *ʔinna* ‘and’ to link personal names.

Melaku (2014:41) states that the name *jilmana densa* in (39c) denotes clan personal names of Oromo. According to the data obtained from Afan Oromo speakers, the name has shown a phonological process (Alemayehu Hailemariam, Mesfin Girma, and

Melkamu Dessalegn, personal communication, October 5, 2024). The first sound *j* of the personal name *jilma* substituted the former sound *i* of the name *ilma* 'guy or child'. The morpheme *-n* is a plural marker suffixed to the name *ilma -n* to say 'guys or children'. However, the name is officially called *jilma* 'let's thrive' in Amharic at present. The plural marker *-n* in the name *ilma -n* 'guys' serves as an Ahmaric conjunction *inna or na* and the first vowel sound *i* clips and the consonant sound *n* degeminates. The second clan's name, *dənsa* has also shown a vowel sound change (*ə* shifts to *e*), but the sound change does not affect its referential meaning. Then, the name *ilmana dənsa* 'children of Densa' becomes *jilma na densa* 'Yilma and Densa' due to socio-cultural language contact in the 16th century.

5.4.2. Generic-Specific Nominal Compound Place Names

Ge'ez, the language of religious texts, can have its contribution to name places either in specific-generic or generic-specific compound forms. The data in (40a-e) as Ge'ez-based nominal compound place names are discussed below:

- 40 a. *fīnot* *-ə* *səlam*
 road -CSM peace'
 'road of peace'
- b. *dəbr* *-ə* *wərk'*
 mountain -CSM gold
 'mountain of gold'
- c. *dəbr* *-ə* *markos*
 mountain -CSM Mark

' mountain of Mark'

d. *gəbəz* -ə *marjam*

servant - CSM Virgin Mary

'Servant of Virgin Mary'

e. *mərt'ul* -ə *marjam*

hall -CSM Virgin Mary'

In (40a-e), place names are structured from generic and specific linguistic expressions. Specifically, the first constituents are generic elements, while the second ones are specific. The intermediate element is the linker sound or construct state marker, but it has a semantic role in condition, source and possessive case markers respectively. The use of the linker sound characterizes these structures of names in Ge'ez. Little (1978:5) states that the linker sound -ə is the old accusative case marker, and it appears only in compounds of archaic expressions.

On the other hand, Desta Tekle-wold (1970: 333) and Kesate Berhan (2011: 1098) state that the word *dəbrə* means 'mountain'; it also refers to the status (level) of churches in communities' use of the word in' Ge'ez. In the semantic relationships, these place names are endocentric compounds. The positions of the semantic heads (modified nouns) are on the left side, but the modifier constituents are on the right side in Ge'ez compound place names.

5.4.3. Specific- Generic Nominal Compound Place Names

Place names also occur in specific-generic forms of the language. Let's see the examples in (41a-d) below:

41 a. *mar wuha*

honey water

Lit: 'honey Water'

'water that tastes like honey'

b. *wəjn wuha*

wine water

Lit: 'wine water'

'water that tastes like wine'

c. *.dingaj berr*

stone gate

Lit: 'stone gate'

'stony place'

d. *k'əbəro meda*

fox field'

'field of fox'

The names in (41a-d) are formed from two simple specific-generic nouns. Syntactically, the first components are modifiers while the second components are modified heads. What is special here is that there is no direct conditional case marker in any of these names, but in their semantic relationships the names have clear genitive or condition case markers. Since, it is possible to say *jəmar wuha*, *jəwəjn wuha*, *jədingaj berr*, and *jək'əbəro meda*. However, the names have shown non-retention of the case marker -ə which makes syntactic change compared with Ge'ez generic-specific compound place

names. Moreover, the names are attributive endocentric compounds since their meanings refer to the taste of water and what the place looks like and consists of (Melake-Tibebu Anteneh and Solomon Zewde, a priest).

5.4.4. Proper noun-Generic Noun Nominal Compound Place Names.

The other circumstance is that nominal compound place names are made from the combination of Proper nouns of days and generic common nouns. Observe the examples in (42a and b) below:

42 a. *rəbu?* / *rəbu* / *rob* *gəbaja*

wednesday market

‘ Wednesday market’

b. *səŋno* *gəbaja*

Monday market

‘ Monday market’

These compound place names in (42a and b) are made from names of days *rəbu?*, *rəbu*, or *rob* and *səŋno* as temporal expressions and the generic word *gəbaja*. The first components are modifiers of the head while the second parts are modified generic head nouns. Moreover, the first constituents such as *rəbu?*, *rəbu*, or *rob* of the name in (42a) are optional elements of the name in the society (Gizew Fetene, Culture, and Tourism Office Coordinator). In lexical relationships, these tempo-spatial nominal compound place names are endocentric since the meaning of the whole expression relates to the head.

5.4.5. Common Noun-Instrumental Noun Nominal Compound Place Names

The combination of common and instrumental nouns can form nominal compound place names. Observe the examples in (43a-d) below:

- 43 a. *k'olo* *mə-fəʃf'* - *ija*
 Fast food of selling -VN -INZ
 ' place of fast-food selling '
- b. *muʃira* *mə- k'k'əməʃf'* -*ija*
 bride/bride groom of resting- VN -INZ
 ' place of bride/bride groom resting '
- c. *dʒigra* *mə- ʃ'ar* -*ija*
 quail of digging -VN -INZ
 ' place of quail digging '
- d. *məskəl* *mə- andəɖɔ* -*ija*
 cross of burning -VN -INZ
 ' place of cross burning '

The names in (43a-d) are constituted from common nouns and instrumental nouns. The first constituents are common nouns while the second components are instrumental nouns. The instrumental nouns consist of verbal nouns such as *məʃət'*, *mək'k'əmət'*, *məʃ'ar* and *mandəd* and the instrumentalizer -*ija*.

In Amharic, when the suffix -*ija* is appended with roots, for instance, *k'im* -*ija* 'plundering' and *wuk'* -*ija* 'threshing', it produces process names. On the other hand, -*ija* appends with verbal nouns, and it produces instrumental nouns like *mət'rəg* -*ija* 'broom

or *malk'əm -ija* 'a tool that serves to pick up things'. In place names, such kinds of instrumentalized morphemes appear after the verbal nouns, showing the purpose of the areas. In the constituents' meaning relationships, all these place names are endocentric nominal compound place names, and the instrumental nouns are the heads.

5.4.6. Verb-Common Noun Nominal Compound Place Names

Place names are further derived from the combination of verbs and nouns. See the examples in (44a and b) below:

- 44a. *gij' ʔabbaj*
 Bring in –IMP big river
 'Bring in Abbay
- b. *k'əmma -w(u) səfər*
 plunder -PF -SUBJ village
 'village of plundery'

These names are combinations of verbs and common nouns. Particularly, the place name *gij' ʔabbaj* is an Awngi-Ge'ez hybrid (Azimeraw Alemayehu and Nebyu Mekonnen). In Awngi, *gij'* is an imperative verb, and *ʔabbaj* in Ge'ez means 'big river'. The name *k'əmmaw səfər* in (44b) is formed from the perfective verb *k'əmma* which consists of the subject marker -w and the Amharic common noun *səfər*. The second constituents of the names in (44a and b) are heads of their first constituents. In lexical relationships, the names are endocentric compounds. Overall, these structures (verb-common noun) of place names are not productive.

5.4.7. Verbal Nominal Compound Place Names

Verbal nominal compound place names are derived from the combination of two verbs, nouns and verbs and discourse elements with verbs. See the examples in (45a and b):

45 a. *mət't'a* *k'ir*

Come PF-3MSG -SUBJ do not come IMP-2MSG

‘he came, do not you come’

b. *wəj* *billa*

oh said: CVB-3aFSG-SUBJ

‘oh, She having said’

The place names in (45a and b) are verbal nominal compounds since their heads are imperative and converbs. Head-preceded constituents are a perfective verb and interjection word, respectively. In lexical relationships of the constituents, the names are subordinate endocentric compounds because there is a complementary relationship between the constituents. That is, the first constituents are the complements of their heads. Moreover, the name *wəj billa* has a feminine feature, but the name *mət't'a k'ir* has a masculine feature.

5.4.8. Derived Adjective-Noun Nominal Compounds

Other place names are made from derived adjectives and common nouns. See the examples presented below in (46a-c).

46 a. *ʔaroge* *ʔamba*

old flat-topped mountain

Lit: ‘Old flat-topped mountain’

‘formerly established village’

b. *ʔaddis ʔaləm*

new world

Lit: ‘New world’

‘recently established village’

c. *k’əʃʃ’in wənz*

Thin river

Lit: ‘thin river’

‘a village around thin river’

d. *dərək’ wənz*

dry river

Lit: ‘dry river’

‘a village around dry river’

These place names are formed from derived adjectives and nouns. The adjectives as *ʔaroge*, *ʔaddis k’əʃʃ’in*, and *dərək’* in (46a-d) are derived from their roots ζ -*r-g*, ζ -*d-s*, *k’-t’-n* and *d-r-k’* and *n-t’-ɿ*, respectively (Getahun, 1989:85). The first constituents are modifiers and the second ones are modified heads. In lexical relationships, the names *ʔaroge ʔamba* and *ʔaddis ʔamba* in (46a and b) are exocentric compounds since the names refer to settlement places established in the earlier and recent time, but not the predication of the natural plateau and the discovery of the new world. The names *k’əʃʃ’in wənz* and *dərək’ wənz* in (46c and d) are attributive endocentric compounds to

refer to places established around the rivers that have such natural features. In general, the use of adjectives and adverbs as heads of nominal compound place names is not usual.

5.5. Phrasal Place Names

Phrases are syntactic units headed by lexical categories such as nouns, verbs, adjectives, adverbs, and prepositions in a language. Similarly, the phrasal structures of a language are also applicable in place naming. So, the noun phrase, verbal phrase, adverbial phrase, postpositional and prepositional phrase, and imperative clause are illustrated below:

5.5.1. Noun Phrase Place Names

The noun phrase of Amharic typically consists of determiners, quantifiers, adjectives, quantifiers, relative clauses, prepositional phrases, and a noun. These constituents appear before the head nouns because Amharic is a head-final language (Sisay, n.d: 45). Similarly, place names are made from noun phrases that have heads of proper nouns or common nouns. Let's see the examples below:

5.5.1.1. Noun- Noun Phrase Place Names

On the other side, noun phrase place names are made from Simple common nouns and compound nouns as their head. See the examples in (47a and b) below:

- 47 a. *dəga* *fəras* *bet*
 highland horse house
 ' highland house of horse '

b. *k'olla* *f̣arəs* *bet*
 lowland horse house

‘lowland house of horse’

c. *har* *f̣ataj*
 silk spinnor

‘someone who spins silk’

In these noun phrase place names, the nouns *dəga*, and *k'olla* are modifiers, but *f̣arəs* in (47a and b) and *har* in (47c) are the complements of the heads *bet* and *f̣ataj*. The reason is that there is no other Np element of the head nouns. Therefore, these complements are represented on the same level of NP structures.

5.5.1.2. Adjective-Noun Phrase Names

There are also noun phrase place names connected with locating the directions of places, observed as examples in (48a and b) below:

48a. *laj* *bahir*

upper sea

‘upper area of the sea’

b. *taf* *bahir*

lower sea

‘lower area of the sea’

In these noun phrase structures of place names, the first constituents are adjectives, whereas the second ones are the head-word.

5.5.1.3. Modifier- Noun Phrase Place Names

Moreover, place names are formed from modifiers and simple nominals. Observe the example in (49a and b) below:

- 49 a. *laj birr fələk'o*
upper birr valley
'upper part of birr valley'
- b. *taff birr fələk'o*
lower birr valley
'lower part of birr valley'

In the examples in (49a and b), *fələk'o* is the head noun of both noun phrases. The remaining noun phrase constituents such as *laj birr* and *taff birr* are modifiers of their heads *fələk'o*. Getahun (2011:197) reveals that a modifier in a noun phrase structure serves to modify the state, time, quality, and quantity of something. He also states that such head modifiers can be noun phrases, adjectival phrases, and sentences. Therefore, *laj birr* and *taff birr* are sub-noun phrases of the whole noun phrase *laj birr fələk'o* and *taff birr fələk'o* as highland and lowland location modifiers, but Birr Adama River gorge is used as land demarcation in the community.

5.5.1.4. Quantifier-Personal Name Phrase Place Names

Usually, specifiers, modifiers, quantifiers and complements are constituents of noun phrase structures in Amharic, personal names are unusually found as heads in noun phrase structures of place names. See the examples in (50a and b) below:

50a. *hulət idɔɔɔ –u innə- issej*
 two hand -3MSG ASSO. PL- PROP (means gift)

Lit: 'two hands (parts) of gift and his associates '

'two hands territory of Issey and his grandchildren

b. *gonɸa* *siso* *innə- issej*
 Goncha (unknown meaning) one-third ASSO. PL- PROP

Lit: 'one-third of gift, others and Goncha'

'territory of Goncha and one-third of Issey's grandchild '

In these noun phrases place names, *innə- issej* is a proper name, and the heads of the NPs in (50a and b). Particularly, the head noun *innə- issej* is a complex word that contains an associative plural prefix, *innə-* and the proper name *issej*. Expressions such as *hulət idɔɔɔ* and *gonɸa siso* in the examples of (50a and b) are quantifiers of their head *innə- issej*. They quantify or refer to the territorial extent of *issej* (Issay) and his three grandchildren.

5.5.2. Verbal Phrase Place Names

Verb phrases, which are made from a verb as a head and other lexical items as a modifier or complement, are the other category of phrase structure. Thus, the verb phrase structure of Amharic is applicable in place naming. Observe the following examples (51a-d) below:

51a. *ɔɔib ɔasr -a*
 hyena tie: CVB-3FSG: SUBJ

'she having tied hyena'

b. *ɖʒib sək'l -a*

hyena hang CVB-3FSG: SUBJ

' she having hung hyena '

c. *ɖigr səbr -a*

foot break CVB -3FS:SUBJ

' she having broken foot '

d. *jət nor -a*

where live CVB-3FSG: SUBJ

' where did she live? '

The names in (51a-d) are verbal phrases constituted from simple nouns *ɖʒib*, *ɖigr* and the wh-word *jət*. The other constituents of these verbal phrase place names are converbs *ɖasra*, *sək'la*, *səbra* and *nora* as heads. Converbs in Amharic have distinct personal pronoun forms, for instance, *nəgirr -e* 'I having told ', *nəgr -afɣiɸhu* ' she having told', *nəgr -o* 'he having told' (Azeb and Dimmendaal, 2006: 412). But, converbs in these places names are given in the third person feminine singular features. Moreover, Baye (2004:166) states that verbs in Amharic are different in type. Some of them are action verbs. These verbs can be transitive or intransitive. Thus, these verbal place names are constituted from transitive action verbs such as *ɖasra*, *sək'la*, *səbra* and intransitive action verbs like *nora*.

5.5.3. Adjectival Phrase

Based on the disposition of places, place names are given in adjectival phrase forms.

Consider the examples in (52a and b) below:

52 a. *bərr* *laj*

gate upper

‘upper a gate’

b. *ʔamba* *laj*

flat-topped-mountain upper

‘upper a flat-topped-mountain’

These adjectival phrases are made from nouns and adjectives. The headword *laj* modifies the state of inhabitants’ being just on the strategic place *bərr* and mountainous areas (Serkale Kefale, Bamlaku Asmare, Personal Interview, November 13, 2021).

5.5.4. Adverbial phrase Place Name

The speech community uses fearful situations as manifestations of place names to express futurity. See the example in (53a and b) below.

53 a. *mit'* *gəna*

labor pain not yet

Lit: ‘labor pain not yet’

‘a problem has not yet’

b. *dindʒa* *gəna*

decision not yet

‘a decision has not yet’

Both of the names in (53a and b) are constituted from a common noun *mit* and *dindʒa* and the adverb *gəna*. Herein, it is noted that the adverb *gəna* modifies the common

noun *mit* ungrammatically in place naming. In this context of naming, the researcher raised questions about whether there was a verb *nəw* 'is' before or not to ascertain that the adverb *gəna* can be the modifier of the verb *nəw* 'is'. However, the verb *nəw* did not exist. Thus; the syntactic structures of these place names are unusual. It is against the grammar of Amharic that uses the lexical item *gəna* to modify actions, but not nouns or pronouns.

5.6. Clausal Place Names

Place names are also bestowed in clause forms. Therefore, in this section, declarative, imperative, and exclamatory sentence structures of place names are discussed below.

5.6.1. Declarative Place Names

A declarative sentence has a role in sharing information with somebody. People also use this sentence structure for place names. See the example (54a and b) below:

54a. *ʔanə did*

I base of teeth

Lit: 'I base of teeth'

I am the foundation

b. *ʔatəw ʔanbəssa*

enter- PF lion

'a lion entered

According to clergymen, the place name in (54a) is constituted from the personal pronoun *ʔanə* in Geez and a verb base which is metaphorically assigned as gum, the root of teeth to exist on (Argachew Mekonnen, ecclesiastic). The name in (54b) is from

Gèez. The constituents are the perfective verb *ʔatəw* Gèez and the doer of action *ʔanbassa* (Endalfer Mengiste, a priest). Thus, from these names, we can share information about a person's identity, and the lion that enters and gets out of the surrounding forest.

5.6.2. Imperative Place Names

The imperative mood is used to command, request, direct, or instruct somebody to do or not to do something and to express a wish (Biber et al., 1999:219 & Getahun, 2011:310). Likewise, people use imperative moods to express commands and personal wishes. See the examples below in (55a-d):

55a. *ʃindik' bəji*

Over-joy IDEO say IMP -2FSG

'say over joy'

b. *bifə na*

Biche -PN come-IMP : 2MSG

'Biche come'

c. *ʔinni- ʔardʒ ʔinni- ʔawga*

1PL- get older -IMP 1PL- talk together -IMP

'Let's get older and talk together'

All these names are imperative clauses. According to the narrative of the informants, the names in (55a and b) express command, while the name in (55c) expresses wish (Teteka Mezgebu, Abreham Wonde and Alelign Mekonnen, October 26, 2021).

In the name constituent, *findik' bəji* in (55a) is constituted from ideophone and imperative verbs. *You* is the subject as a 2FSG personal pronoun. On the other hand, the name *biffə na* in (55b) is constituted from a personal name ' Biche' and the imperative verb *na* 'come', but *ʔinni- ʔardɿ ʔinni- ʔawga* in (55c) is formed from the first person plural subject marker morpheme *ʔinni-* and the command verb *ʔardɿ* 'get older' and *ʔawga* 'let you talk'.

For further clarification, it is possible to say *ʔinni- bla* 'let's eat' or *ʔinni- sra* 'let's work' in Amharic. Thus, *ʔinni-* indicates the first-person plural pronoun, we. On top of this, the personal pronoun 'we' is the subject of the imperative sentences. Moreover, this name also indicates that the speakers and the addressees of the speech are together spatially. However, these imperative sentences in (55a-c) display the addressees to do actions after the movement of speaking in the examples of (55a and b) and the wish of speakers in (56c).

Chapter Six

Summary and Conclusion

6.1. Summary

This study examines the sociolinguistic analysis of settlement place names in Gojjam against the name systems, meanings, and structures. Based on the data analysis of the study, place name systems in Gojjam are connected to various sociocultural causes. Thus, the major naming systems are descriptive, anthroponomic, religious, genitive commemorative, and circumstantial. On the other hand, name systems bestowed in terms of weather conditions, political affairs, communities' aspirations, gender situation, direction, occupation, as well as loan word basis are not paucal.

The process of naming places could not be divorced from the context of local communities' life experiences. This implies that naming is the people's perception of their environment concerning the physical setting, population movement or migration, religion, identity, social coincidence, sign of territorial boundary, and other human bonds. In contrast with the results of previous related studies, this study differs from them in analogs and adorable features, time or age of place establishment, group settlement manner, livelihood, institution, human characteristics, and peace-conflict-based place name systems.

Semantically, place names have referential and connotative meanings. Referentially, place names can express individuals, human coincidences, socio-political situations, natural phenomena, and cultural context in the past era. Connotatively, names can express the psychology of name-givers as emotive the metaphorical and personal

features of meaning. This further implies that meaning without cultural context is a mere figment and stands for nothing by itself. Therefore, it is generalized that place names are not only a source of linguistic information but also the center of socio-historical and socio-cultural information.

Structurally, place names are made from simple, complex, compound, phrasal, and clausal structures of the language. Names are inflected for grammatical purposes to denote plurality, the smallness of areas, and for cases (genitive, locative, purpose and condition). Names that are made through compounding are mostly nominal compounds that are constituted from noun-noun, Adjective-noun and verb-noun combinations. In the semantic relationships of compound place names, constituents are found as endocentric, exocentric and coordinate compounds. In phrasal structures: noun phrases, verb phrases, adjectival phrases, and adverbial phrases are some of the structural manifestations of place names. Nevertheless, postpositional and prepositional phrases are not seen as structures of place names ,but noun phrase place names are more practiced than other phrase structure names. On the other side, clausal settlement place names are formed from declarative and imperative moods of sentences. Exhaustively, place names are historical documents of the interplay between nature and the cultural circumstances of human beings. What makes this study different from other related previous studies is that the structure of place names in Gojjam encompasses simple words up to clauses, which is not the structural feature of other place names.

6.2. Conclusion

Based on the analysis of this research data, the following conclusions were made:

- Place names are the key discourse to conceptualize the right sentiments of name-givers. People in the study area bestowed names based on different factors. As a result, place names are symbolic tags of naturally, culturally and historically constructed and socially maintained documents to preserve sociolinguistic history.
- Immense settlement place name systems are causally connected with prominent or acclamative individuals. So, these names are used as geospatial identity markers of settlements.
- Place names are derived from indigenous and foreign languages such as (Amharic, Geez, Afan Oromo, Awingi, Tigrinya, Arabic and Hebrew). Thus, there is population diversity in the study area. Settlement patterns are the composition of religious, socio-economic, and political processes. The religious movement, wave of migration, and settlement radically changed the composition of the population during the 13th and 16th centuries.
- Almost all place names' meanings are well-defined either referentially or connotatively in the communities' use of names. Somewhat, a few numbers of place names' meanings are not easily detectable since the language of the name is found as the oldest human tradition.
- Discourse elements that we do not use in the daily activity such as *Ṗajj*, *wa*, *wəj* are found as part of place names as in *wa bīrr*, *wəj bila*, *bīrr Ṗaj*
- Beyond the usual structure of Amharic, place names had shown deviant structures, for instance, *mət't'a ja* 'that he came', *bīrr Ṗaj* 'not any bīrr'.

- In sentential place names, 3FSG, 2MSG, 2FSG and 1PL are the doer of actions.
- Unusually, in the noun phrase structures of place names, personal names are used as headwords of the structure. For instance, *hulət idɔdɔu innə- issej, gonfa siso innə- issej*.
- Place names in Gojjam are constituted from simple words up to clause forms, Moreover, place names are inflected for number, diminution, genitive, locative and accusative cases morphologically.
- Largely, place names can reflect the grammar of the language, and be constructed from various word classes as well as morphological and syntactic forms. So, investigating the grammar of place names is similar to dealing with the grammar of Amharic.

6.3. Suggestion

In this study, settlement place names in the three zones of Gojjam were analyzed based on the name systems, meanings, and structures. However, this study cannot cover all the areas in Gojjam. Thus, the researcher suggests investigating place names of in the Agew-Awi zone, in Gojjam.

References

- Abebew Ayalew. (2002). A History of Painting in East Gojjam in the Eighteenth and Nineteenth Centuries: A Study of the 'Second Godarine Style of Painting. M.A thesis. Addis Ababa University. Addis Ababa.
- Abeyou Wale.(2008). Hydrological Balance of Lake Tana Upper Blue Nile Basin in Ethiopia. MA thesis. Enschede: Netherland.
- Agrawal, A. (1995). Dismantling the divide between indigenous and scientific knowledge. Development of change. *International Institute of Social Studies*, 26 (3), 413-439. <http://dx.doi.org/10.1111/j.1467-7660.1995.tb00560.x>
- Ahmed, A. H. (1995). The Gumuz of the Lowland of Western Gojjam. *The Frontier History*, 1900-1935. *Africa*, 50, 5-18.
- Ainiala, T., Saarelma, M., & Sjöblom, p. (2016). *Names in focus: An introduction to Finnish onomastics*. Finnish Literature Society. Helsinki.
- Alasli, M. (2019). Toponyms' contribution to identity: The case study of Rabat (Morocco). *International Cartographic Association*. Tokyo, Japan.
- Alderson, D.H., & Inwood, J. (2013). Street naming and the politics of belonging: Spatial injustices in the toponymic commemoration of Martin Luther King Jr. In: *Social and Cultural Geography*, 14(2), 211-233.
- Alima Jibril Hussen. (2018). Descriptive analysis of Oromoo personal names and naming practices in Eastern Wollega zone of Oromia National Regional State. PhD dissertation. Addis Ababa, Ethiopia.

- Algeo, J., & Algeo, K. (2000). Onomastics as an interdisciplinary study. *Names*, 48 (3/4), 265-274.
- Altman, I., & Low, S. M. (Eds.). (1992). *Place attachment: A conceptual inquiry in place attachment*. New York: Plenum Press.
- Alula Yohannes. (2011). History of Dembech woreda up to 1991. MA thesis. Addis Ababa University. Addis Ababa
- Anindo, C. (2016). A Morphosemantic Study of Toponyms: Lulogooli Place Names. M.A thesis. University of Nairobi
- Alderman, D.H. (2000). A street Fit for a King: Naming Places and Commemoration in the American South. *The professional Geographer*, 52(4), 672-684.
- Appleyard, D. (2003). *Amharic: History and Dialectology of Amharic*. In Siegbert Uhlig (Ed.). *Encyclopaedia Aethiopica*. Wiesbaden: Harrassowitz, 1(A-C), 232- 234.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2007). *Post Colonial Studies: Key Concepts* (2nd Ed.). London : Routledge.
- Ayalew Tamene. (2000). The History of Mer'awi up to 1991. BA thesis. Bahir Dar University, Bahir Dar.
- Ayenew Fenta. (2019). Society and Environment in Metekel North-Western Ethiopia, 1880s to 1990s. PhD dissertation. Addis Ababa University, Addis Ababa.
- Ayalneh Mulatu, Abebaw Ayalew, Demeke Tsehay, Tefera Mekonnen, Habtamu Mengiste, Getachew Mewa & Etifworke Ademe. (2004). *dəbrə elijas-jət' bəb ma'kəl* [Debre Elias-Center of Art]. Debre Elias.

Azaryahu, M. (1997). German Re-unification and the Politics of Street Re-naming: The case of East Berlin. *Political Geography*, 16(6), 479-493.

Azeb Amha & Dimmenraal Gerrit. (2006). Converbs in African Perspective.
<https://www.researchgeta.net/publication/284418733>

Batoma, A. (2006). African Ethnonyms and Toponyms: An Annotated Bibliography. *Electronic Journal of Africana Bibliography*, 10, 2-40. University of Illinois: Urbana-Champaign.

Bauer, L. (1983). *English Word Formation*. Cambridge, UK: Cambridge University Press.

Bauer, L. (2003). *Introduction to Linguistic Morphology*. Edinburgh, Edinburgh University.

Baye Yimam. (2004). *ጥፋፋፋፋፋፋ ስንና ክፋፋፋፋፋፋ ገፋፋፋፋፋፋ ሰፋፋፋፋፋፋ* [Short and Simple Grammar of Amharic]. Addis Ababa, Addis Ababa University Printing Press.

.....(2008). *ገፋፋፋፋፋፋ ሰፋፋፋፋፋፋ* [Amharic Grammar]. (2nd Ed.). Addis Ababa: *birhan ስንና ሰፋፋፋፋፋፋ ስፋፋፋፋፋፋ* [Birhan and Selem printing].

Bender, M. L. (1976). *Language in Ethiopia*. London: Oxford University Press.

Bender, M. L. (1983). The Origin of Amharic. *Journal of the Institute of Language Studies*, 1, 41-50.

Bender-Samuel, J. (1989). *The Niger Congo Language: A Classification and Distribution of African's Largest Language Family*. London: University press of America.

Bhattacharjee, A. (2012). *Social Science Research: Principles, Methods and Practices*. Textbooks Collection 3. University of South Florida.
https://digitalcommons.usf.edu/oa_textbooks

- Biber, D., Johnson, S., Leech, G., Conrad, S., & Finegan, E. (1999). *Longman Grammar of Spoken and Written English*. London: Longman
- Bloomfield, L. (2014). *A Set of Postulates for Science of Language*. Ohio State University.
- Buberwa, A. (2012). Sociolinguistic Meaning of Bantu Place Names: The case of Ruhaya in north-western Tanzania. *Journal for Studies in Humanities and Social Sciences*, 1(2), 111-120. University of Namibia.
- Campus, I and State, A. (2019). Typology of Igbo Homonyms. *Journal of Languages, Linguistics and Literary Studies*, Vol. 8, pp, 86-96.
- Carstairs-McCarthy, A. (2002). *Introduction to English Morphology*. Edinburgh: Edinburgh University Press.
- Central Statistical Authority. (2007). *Summary and Statistical Report of the 2007 National Population and Housing Census*. Addis Ababa, Ethiopia.
- Coates, R. (2012). Eight Issues in the Pragmatic Theory of Properhood, *Acta Linguistica Lithuanica*, 66, pp, 119-140.
- Coleman, L. and Kay, P. (1981). Prototype Semantics: The English Word lie. *In language*, 57(1), 26-44.
- Communication Office: Media Development and Main Research Work Processing. (2015:5). *Eleven Years Journey, 2005-2015. gində wəjn* [Ginde wine].
- Cosgrove, D., & Jackson, P. (1987). New Directions in Cultural Geography Area. *Royal Geographical Society*, 19, 95-101.
- Crystal, D. (1985). *A Dictionary of Linguistics and Phonetics*. Oxford: Basil Blackwell.

- Crystal, D. (2003). *The Cambridge Encyclopedia of the English Language* (2nd Ed.). Cambridge University Press.
- Culture and Tourism Office. (n.1). Leaflet. Bahir Dar City Administration: Bahir Dar.
- Culture and Tourism Office. (2009). *Status of Enarge Enawga Woreda*. East Gojjam: Debre Work.
- Culture and Tourism Office. (2015). Historic Tourism Relish. Debre Marqos.
- Culture and Tourism Office. (2015). Heritage Conservation and Tourism Development. East Gojjam: Ginde wine
- Culture and Tourism Office. (n.d). The History of Baso Liben. Baso Liben:Yejube
- Daniel Kibret. (2020). *jəbetə kirstijan mərəḏgawəf: jā- itjop'p'ija ortodoks təwhido betə kirstijan fərḥ sənbat tīmhirt betof madərajja inna məmrja. mahbərə k'iddusan* [Church Documents :Ethiopia Orthodox conjoined Church Moral Education Directive and Organization]. Saints Association. Addis Ababa.
- Delahunty, G. P., & Garvey, J. J. (2010). *The English Language: From Sound to sense*. The WAC Clearing house, Fort Collins: Colorado.
- Desta Tekle Wold. (1970). *jəʔamariḥna məzgəbə k'alat* [Amharic Dictionary].Addis Ababa: Artistic printing.
- Eba Teresa. (2012). Phonology of Yem: Phonological Process. *Journal of Language and Culture*. 3(6), 117-125.
- Eisenhauer, B., Krannich, R., & Blahna, D. (2000). Attachment to Special Places on Public Lands: An Analysis of Activities, Reason for Attachments and Community Connections. *Society and Natural Resource*, 13, 421-441.

- Enclave, N., Ext, K., & Delhi, N. (2012). *Linguistics*. Lovely Professional University, Punjab (India): USI Publications.
- Essien, O. E. (2003). What is in a name? A Linguistic and Cultural Explication of Ibibo Personal Name: *In proceedings of the 2nd World Congress of African Linguistics*.
- Ethiopian Bible Association. (2008). *Genesis*. In: *The Amharic Holy Bible Version: Containing the Old and the New Testaments*: Addis Ababa.
- Evans, G. (1973). *The Causal Theory of Names. Collected Papers*. Oxford : Oxford University Press.
- Evans, G. (1982). *The Varieties of Reference*. Oxford: Oxford University Press.
- Felecan, O. (Ed.). (2012). *Name and Naming: Synchronic and Diachronic Perspectives*. Cambridge: Cambridge Scholars Publishing.
- Felecan, O., & Bughesiu, A. (Eds.). (2013). *Onomastics in Contemporary Public Space*. Newcastle upon Tyne, NE6 2XX,UK. Cambridge Scholars Publishing.
- Fikre Tolosa. (2016). *jəʔamarana ʔiwnətəŋna jəzər minɿ* [The Real Descendent of Amhara and Oromo People]. Vallejo, California.
- Fillmore, C. J. (1982). *Fram Semantics. Linguistics in the Morning Calm*. Selected Papers from SICOL 1981. The Linguistics Society of Korea. Seoul, Hanshin Publishing Company.
- Flavier, J.M. (1995). The Regional programme for Promotion of Indigenous knowledge in Asia. In: D.M, Warren, L. J Slikerueer, & D. Brokensha (Eds.). *The Cultural Dimension of Development: Indigenous Knowledge systems*, 479-487. London: Intermediate Technology Publications.

- Garrent, P.B., & Baquedano-Lopez, P. (2002). Language Socialization: Reproduction and Continuity, Transformations and Change. *Annual Review of Anthropology*, 31, 339-362.
- Gebru Tareke. (1996). *Ethiopia. Power and Protest. Peasant protest in the 20th Century*. Lawrenceville: The Red Sea Press.
- Gemechu, J. G. (2013). Pilgrimages and Syncretism: Religious Transformation among the Arsi Oromo of Ethiopia. PhD dissertation. University of Bayreuth, Germany.
- Getachew Haile. (2002). *jəʔabba bahirj dirisətoff* [Compositions of Bahiry]. Avon, Minnesota.
- Getachew Sinshaw. (2003). Household Access to Farmland and Socio-Economic Status: The case of Wonqa Kebele, Gozamin Woreda in East Gojjam. Addis Ababa University.
- Getahun Amare. (1989). *zəməṇawi jəʔamarjən səwasiw: k'əlal ʔak'ərarəb* [Modern Grammar of Amharic: Simple Approach]. Commerce Printing.
- Getahun Amare. (2011). *jəʔamarjəna səwasiw: bək'əlal ʔak'ərarəb* [Grammar of Amharic: In a Simple Approach] (2nd Ed.). Addis Ababa University, B.E printing Press.
- Getahun Mossu. (2017). Households Poverty and Livelihoods Nexus in Small Towns of East Gojjam, Amhara Region, Ethiopia. PhD thesis. Addis Ababa University. Addis Ababa.

- Grant, N. (1997). Some Problems of Identity and Education: A Comparative Examination of Multicultural Education. *Comparative Education*, 33(1), 9-28.
- Guma, M. (1998). The Cultural Meaning of Names among the Basotho of southern Africa: A Historical and Linguistic Analysis. *Nordic Journal of African Studies* 10, 265- 279.
- Girma Awugchew Demeke. (2017). The Origin of Amharic. Munchen: Licum Academic Publisher.
- Girma Getahun. (1997). Ancient Customary Laws of the Gafat People. *JES*, 30 (2), pp, 27-88. Institute of Ethiopian Studies.
- Habtamu Mengiste. (2020). *bərara-k'ədāmit ʔaddis ʔababa (1408-1895): idigət wudimət inna lidət* [Berara-kedamit Addis Ababa (1408-1895): Growth, Perdition and Birth] (3rd Ed.). Addis Ababa. Ethiopia.
-(20020). Fragility and Resilience: Church History and Myth in the Nineteenth Century Ethiopia. *International Journal of Ethiopia and Eritrean Studies*, Aethiopica, 23, 120-148. Rutgers University.
- Hall, S. (1995). New Culture for Old. In: Jess and D. Massey (Eds.). A Place in the World? *Place, Culture and Globalization*. New York: Oxford University Press.
- Haspelmath, M., & Sims, A. (2010). *Understanding Morphology* (2nd Ed.). New York, OUP.
- Haspelmath, M. (2024). Inflection and Derivation as Traditional Comparative Concepts. *Linguistics*, 62(1), 43-77.

- Heidegger, M. (Ed.). (1958). An Ontological Consideration of Place. In: J.T.Wilde & W.Kluback (Trans.). *The Question of Being*. New York, Twayne Publishers, 18-27.
- Helleland, B. (2012). Place names and identities. In: B. Helleland, C.E. Ore & S. Wikstrom (Eds.). *Names and identities, Oslo studies in language*, 4(2), 95–116.
- Heritage Conservation and Managing Group. (2020). *hulət idždžu innəse* [Two Hands of Issey] woreda Culture and Tourism Office. East Gojjam, Mota.
- Hetzron, R. (1976). *The Gannan Gurage Language*, Napoli; institute.
- Hetzron, R. (Ed.). (1997). *The Semitic Language*. Taylor and Francis Group. London and New York. Routledge.
- Hymes, D. (1964). *Language in Culture and Society*. California: University of California Press.
- Infrastructure for Special Information in the Ethiopian Community. (2014). Data Specification on Geographical Names. *Technical Guidelines*, 3(1), 1-98. Retrieved October 27, 2016. [Http:// inspire.ec](http://inspire.ec).
- International Council of Onomastics Science. (2016). *List of Key Onomastic Terms*. Retrieved October 27,2016. [http:// icosweb.net](http://icosweb.net)
- Ishikawa, H. (2011). *Northern Ethiopian Histography during the second half of Solomonic Perid (1540-1769)*. Tokyo University of Foreign Language Studies.
- Jenjekwa, V. (2018). A Toponymic Perspective on Zimbabwe's Post-2000 Land Reform Programme (3rd Chimurenga). PhD dissertation. University of South Africa, Pretoria.

- Jorgensen, B.S., & Stedman, R.C. (2006). A Comparative Analysis of Predicators of Place Dimensions: Attachment to, Dependence on and Identification with Lakeshore Properties. *Journal of Environmental Management*. Dutch, Elsevier academic Punlishing Campany, 79, 316-327.
- Kadamon, N. (Ed.). (2002). *Glossery of Terms for the Standardization of Geographical Names*. New York, United Nations publication.
- Kidanemaryam Demilew. (1987). The Shanqla of Metekel: Some Tentative Notes. Senior Essay in History. Addis Ababa University.
- Khumalo, Z. L. M., & Gumede. (2001). The Historical Origin of Placename in Kwazulu-Natal, *Inkanyezi yokusa*, 2(1).
- Kripke, S.A. (1970). Naming and Necessity. Lectures Given to the Princeton University Philisophy Colloquium. D. Davidson, & G. Harman (Eds.). In: *Semantics of Natural Language*, 253-355.
- Kroeger, P. R. (2019). *Analyzing Meaning: -An Introduction to Semantics and Pragmatics*. Second Corrected and Slightly Revised Edition. Berlin, Language Science Press.
- Kyle, G., Graefe, A., Manning, R., & Bacon, J. (2004). Effects of Place Attachment on user's Perceptions of Social and Environmental Conditions in a Natural Setting. *Journal of Environmental Psychology*. Dutch, Elzevier Acadamic Publishing Campany, 24(2), 213 225.
- Lakew Desta, Menale Kassie, Benin, S., & Pender, J. (2000). Land Degradation and Strategies for Sustainable Development in the Ethiopian Highlands: Amhara

- Region. Socio-Economic and Policy Research Working Paper 32. *International Livestock Research Institute*. Nairobi, Kenya.
- Langendonck, V, W. (2007). *Theory and Typology of Proper Names*. Berlin: Mouton de Gruyter.
- Langendonck, V, W, & Van de Velde, M. (2016). *Names and Grammar*. In: Hough, Carole (ed.). *Oxford Handbook of Names and Naming*. Oxford: Oxford University Press.
- Leslau, W. (1969). *An Amharic Reference Grammar*. California University, Los Angeles.
- Letsoela, M.P. (2015). A Semantic Analysis of Sesotho Place Names. Evaluation from Bus Stop Names. *International Journal of English Language and Translation Studies*, 3(1), 1-8. <http://www.eltsjournal.org>.
- Lieber, P. (2005). English Word Formation Proces. Observations, Issues and Thoughts on Future Research. Pavol Štekauer and Rochelle (Eds.). In: *Handbook of word Formation*. Springer. Print in the Netherlands, 375-427.
- Little, G.D. (1978). Internal Grammar in Amharic Place Names. University of South Carolina, 3-8.
- Lyons, J. (1968). *Introduction to Theoretical Linguistics*. Cambridge: Cambridge University Press.
- Machaba, M.A. (2004). Naming, Identity and the African Renaissance in a South African Context. M.A thesis. University of Natal, South Africa.

- Mamvura, Z. (2014). *A Sociolinguistic Analysis of School Names in Selected Urban centers during the Colonial Period in Zimbabwe (1890-1979)*. PhD dissertation. University of South Africa.
- Mapare, J. (2009). Indigenous Knowledge System in Zimbabwe: Juxtaposing Post Colonial Theory. *The Journal of Pan African Studies*, 3(1), 139-155.
- Maradin, N. R.III. (2008). *Mecha: Expressions of Cultural Influences and Differences Demonstrated in Science Fiction Mechanical Design*. Bachelor of Philosophy. University of Pittsburgh.
- Melaku Kassa. (2014). *jilma na densa ?inna ?akkababiwa: jəsjame ammasərarət tarik* [Yilma na Densa and its Environment: The History of Nomenclature]. West Gojjam: Addet
- Mengistu Taddesse. (2018). *Documentation and Description of Amharic Dialects*. PhD dissertation. Addis Ababa University: Addis Ababa.
- Million Neknik (Trans.). *tilk^wa ?itjop'p'ja: jəbzə nəggədof mahbərəsəb. jərədžim zəmənnat idqət*. [Greater Ethiopia: A Community of Many Tribes. Long term Growth]. Addis Ababa University: Addis Ababa Printing Press.
- Mockler, A. (2003). *Haile Selassie's War: The Italian-Ethiopian Campaign, 1935-1941*. New York: Olive Branch.
- Mogesi, R. R. (2020). *Linguistic Borrowing in a Language Contact Situtation: The Case Igikuria and English in Migori County*. M.A thesis. Kenyatta University: Kenya.
- Momin, K. N. (1989). Urban Ijebu-Ode: An Archaeological, Topographical and Toponymical Perspective. *West African Journal of Archaeology*, 19, 37-50.

- Mullen, D. S. (1986). Issue in the Morphology and Phonology of Amharic: The Lexical Generation of Pronominal Clitics. PhD dissertation. University of Ottawa, Canada.
- Muluken Yizengaw. (2018). A History of Resistance against the Italian Occupation in Mot'a Awraja. M.A thesis. Bahir Dar University.
- Mulusew Asrat. (2019). *bəʔabbaj simotf wust' min ʔall? jətəkəmannəw simatfɪnnim nəw* [What is in the Names of Abbay? What we lost is our Name]. *Zena- Lissan*, XXVIII, (2), pp, 127-140. Addis Ababa University.
- Najafi, M. Kemal, M. Shariff, B.M. (2001). *The Concept of Place and Sense of Place: In Architectural Studies. World Academy of Science: Engineering and Technology*.
- Ngubane, S. (2000). Reclaiming our Names: Shift in Zulu Personal Names Post 1994. PhD dissertation. Durban: University of Natal.
- Nicolaisen, W.F.J. (1976). Words and Names. *Onoma*, 20(1), 142-163.
- Nugroho, R. B. (2020). Onomastics Analysis on Wrestler Personal Title in WWE (world Wrestling Entertainment) in Reguard to their Narrative Identity. PhD dissertation. The State Islamic Institute of Surakarta.
- Oestigaard, T., & Gedef, A. F. (2011). Gish Abbay: The Source of Blue Nile. *WIT Transaction on Ecology and the Environment*, 153, 27-38. University of Bergen, Norway: WIT Press.
- Office of Communication Affair. (2007). *jəgontfa siso innəse wərəda ʔasra ʔandəŋŋa ʔamət guzzo, 1997-2007* [Eleven Year's Journey of Goncha Siso Ennese worded, 1997-2007]. East Gojjam:Ginde Woyn

- Ogbulogo, C. (2005). *Concept in Semantics*. Lagos: Sam Iroanusi Publication.
- Pinchewki, A., & Torgovniki, E. (2002). Signifying Passages: The Signs of Change in Israel Street Names. *Media, culture and Society*, 24(3), 365-388.
- Plag, I. (2002). *Word formation in English*. Siegen, DE: Cambridge University Press.
- Plag, I. (2003). *Word-Formation in English*. Cambridge: Cambridge University Press.
- Plag, I., Winther, L. B. (2020). *Derivational Morphology: An Integrative Perspective on Some Fundamental Questions*. De Gruyter Publisher.
- <https://doi.org/10.1515/9783110440577-008>
- Pocock, D. (1976). Some Characteristics of Mental Maps. An Empirical Study: *Transactions of the Institute of British Geographers*, 1,493-512.
- Proshansky, H.M. (1978). The City and Self-Identity. *Environment and Behavior*, 10(2), 147-169. Sage Publication, Inc,
- Radding, L., & Western, J. (2010). What is in a name? Toponym Geography and Linguistics. *The Geographical Review*, 100(3), 394-412.
- Rajasekaran, B., Martin, B. A., & Warren, D. M. (1993). Framework for Incorporating Indigenous Knowledge System into Agricultural Research and Extension Organizations for Sustainable Agricultural Development in India. *Journal of International Agricultural and Extension Arlington*, 1(1), 25-31. VA:USA.
- Raper, P.E. (1977). Toponomical Practice. *Onomastics Series, No.4*. Pretoria: HSRC.
- Raper, P. E. (1987a). Aspects of Onomastics Theory. *Nomina Africana*, 1(2), 78-91.
- Raper, P. E. (1987b). *Dictionary of Southern Africa Place Names*. Johannesburg. Lowr Publisher.

- Roach, P. (1991). *English Phonetics and Phonology: A Practical Course* (2nd Ed.). Cambridge: Cambridge University Press.
- Rühlemann, C. (2010). ‘What Can A Corpus Tell Us About Pragmatics?’ In a O’Keeffe and McCarthy (Eds.). *The Routledge Handbook of Corpus Linguistics*, 277-301. Routledge,
- Russell, B. (1905). On Denoting. *Oxford Journals*, 14(56), 479-493. Oxford University Press.
- Saeed, J.I. (1997). *Semantics*. Dublin: Blackwell Publisher.
- Sankaravelayuthan, R. (2018). *An Introductory Course on Semantics and Pragmatics*. Coimbatore: India.
- Samovar, L. A., Porter, R. E., & Stefani, L.A. (1998). *Communication between Cultures* (3rd Ed.). Belmont, Wadsworth Publication Company.
- Sayeh Kassaw, & Reinfried, M. (2020). Community Involvement and Compensation Money Utilization in Ethiopia: Case Studies from Bahr Dar and Debre Markos Peri- Urban Areas. *Sustainability*. Institution of Land Adminstration: Debre Marqos University, Debre Marqos.
- Sergew Hable Selassie.(1989). Amharic Church Dictionary. No.11. Addis Ababa. EMMML: Ministry of Culture and Sports Affairs.
- Sisay Fissaha. (n. d). Formal Analysis of Some Aspect of Amharic Noun Phrases. University of Amstredam, Netherland. <http://www.illc.uva.nl>

- Solomon Gebreyes Beyene, & Liuzzo, P.M. (2018). Encoding and Annotation of Ancient Place in Ethiopia. *Comparative Orientational Manuscript Studies (COMS)*, 4(1), 122-141. Universität Hamburg.
- Stedman, R.C. (2002). Towrds a Social Psychology of Place: Predicating Behaviour from place_based Cognition, Attitude and Identity. *Environment and Behavior*, 34(5), 561-581. Cornell University: Sage Publisher.
- Steenkamp, & Joan-Marie. (2015). *A Toponomical Study of Place Names Heritage in Mossel Bay (Western Cap)*. M.A thesis. University of the Free State, South Africa.
- Štěrbá, J. (2015). *Word-formation Processes in TV Series*. Bachelor's diploma thesis. Masaryk University.
- Tadele Tegegne. (2004). Dega Damote Woreda Communication and Poble Relation. West Gojjam: Fereze Bet
- Taddesse Tamrat. (1972). *Church and State, 1270-1527*. London: Oxford University Press.
-(1982). Early Trends of Superimposition on Gummuz Society in Western Gojjam. Paper Presented in the International Symposium on History and Ethnongraphy in Ethiopian Studies. Addis Abbaba University. Addis Ababa.
- (1991). Place Names in Ethiopia History. *Journal of Ethiopian Studies*, 24, 115-131. Institute of Ethiopian Studies Publisher.
- Temesgen Gebeyaw. (2016). Gojjam (Ethiopia): Peopling, Christianization, and Identity. *African Identities*, 14(3), pp, 255-272.

- Taye Gebre Mariam (2016). *jəʔitjop'p'ja hizb tarik* [The History of Ethiopian People] (8th Ed.). Addis Ababa: Central Printing house.
- Taylor, J. (2003). *Linguistics Categorization: Prototypes in Linguistic Theory* (2nd Ed.) Oxford: OUP.
- Tekle-Iyesus Wakjira. (2011). *jəgojam tiwliḍ bəmullu. kəʔabbaj iskə ʔabbaj* [The Genealogy of the Entire People of Gojjam Encompassed by the Nile]. Addis Ababa. Addis. Ababa University Press.
- Tent, J. & Blair, D. (2009). Motivation for Naming: A Toponymic Typology. *Australian Placenames Survey, Technical Paper*, No. (2). South Turramurra: Placenames Australia (Inc.)
- Tent, J., & Blair, D. (2011). Motivations for Naming: The Development of a Toponym Typology for Australian Placenames. *Names*, 59(2), 67-89.
- Tent, J. (2015). Approaches to Research in Toponymy. *Names*, 63(2), 65-74.
- Terfasa Diga. (Trans.). (1991). *itjop'p'ija jətarik mənnefa* [Ethiopia-the Basis of History]. Lapiso G.Dilebo (author). Addis Ababa: Education Tools Production and Division Interprise Publisher.
- Tesfaye Gudeta Gerba. (2014). Morph-semantics Analysis of Oromo Personal Names. *International Journal of Innovative Research Development*, 3(13), 252-259. Haromaya University, Ethiopia,
- Tichelaar T. (2002). Toponymy and language. *Toponym Training Course* held from 12 August to 6 September, 2002. Frankfurt am Main, German

- Tintor, S. (2011). Toponyms as Evidence of Linguistics Influence on the Brithish Isles.
M.A thesis. <https://urn.nsk.hr/urn:nbn:hr:142:862958>
- Trask, K.L. (1999). *Key Concepts in Language and Linguistics*. London, Routledge.
- Trimingham, J.S. (1952). *Islam in Ethiopia*. London: Oxford University press.
- Tuan, Y.F. (1974). *Topophilia: A study of Environmental Perceptions, Attitudes, and Values*. Englewood Cliffs. N. J.: Prentice-Hall.
- Ungerer, E., & Schmid, H. (2001). *An Introduction to Cognitive Linguistics*. Beijing: Foreign Language Teaching and Research Press. London, Addison Wesley Longman Limited.
- Van de Velde, M. (2012). Agreement as a Grammatical Criterion for Proper Nmes Status in Kirundi. *Onoma*, 37, pp, 127- 139.
- Warren, D.M. (1987). Linking Scientific and Indigenous Agricultural Systems. J. Lin Compton (Ed.). *The Transformation of International Agricultural Research and Development*. Boulder, USA: Lynne Rienner Publisher.
- Wolde-Eyesus Mekchahe. (2015). *jədima k'idus giwərgis gədam ?atf'ir tarik* [The Short History of Dima Saint Goerge Monastery].
- Wondale Getachew. (2011). *jə?ahun^wa fəlagə birəhan, 1949-2011* [The Current Felege Birehan, 1948-2011]. East Gojjam: Debre Work
- Wubalem Atalel, Reynolds, T.W, & Wodaju Amare. (2022). Estimating the Recreational Use Value of Tis-Abbay Waterfall in the Upstream of the Blue Nile River, 8,1-16 .North-West Ethiopia: *Heliyon*-Cell Press.

Yaregal Geremew. (2016). *jəbahir dar kətəma tarik*, 1936-1982 [The History of Bahir Dar, 1936-1982]. Bahir Dar : *haləha* Printing Press.

Zecevic, S. (2008). *Meaning and Modality of Carnap and Kripke*. Hungary: Debrecen.

Zealelem Leyew. (2003). Amharic Personal Nomenclature: A Grammar and Sociolinguistic Insight. *Journal of African Cultural Studies*, 16(2), 181- 211. Addis Ababa University.

Zealelem Leyew. (2016). what is in a Name? Personal Names in Hadiyya. Binyam Sisay Mendisu & Jonne Bondi Johannessen (Eds.). In: *Multilingual Ethiopia: Linguistic Challenges and Capacity Building Efferts. Oslo Studies in Language*, 8(1), 243-272.

List of Research Informants

A. List of Research Informants in East Gojjam

Name of Informants	Details of informants	Place
Yenta Haile Iyesus Abba Kaletsidk Abebe Abba Tsi'ume Kale Molla Temesgen Ebabu Kide Gete	Priest Priest Priest Culture and Tourism Officer. Senior Citizen	M/maryam
Gizachew Ferede Melake Tibeb Anteneh Yibabe Desta	Senior Citizen Priest Senior Citizen	Wine Wuha
Temechew Belachew Abba Melke Derese Bamlaku Dessi	Senior Citizen Local Priest Teacher	Jan Gebeya and Monday Market
Moges Sahl Worke Ayalew Bizualem Kassahun	Early head of the Church Ecclesiastic Current Culture and Tourism Officer	Sede Debre Work
Workaw Kebede Hailu Abba Melese Adigeh Mersha Getahun	Senior Citizen Priest Senior Citizen	Metaya
Abreham Wonde Nurlign Ewnetu Memir Mezgebu	Member of Budget-Plan Officer History teacher Priest	Bichena

Birhan Wonde Gebre Taddesse Alehegn Ashenafi Tefera Beze	Senior citizen Communication Officier Senior citizen and a teacher Senior Citizen	Quy
Tadele Adane Teteka Mezgebu Yifredew Kebede Mihret Getaneh Eshete Base	Culture and Tourism Officer Retire-history teacher Monk and Senior Citizen Former Communication Office Directorate Current culture and Tuorism Directorate	Shebel Bernta and Dejen
Yenegeta Temesgen LibanosYetemegn's video Wudneh Zelalem Zewdu Tafesse Mekonnen Zeleke	Communication Officer Now he passes away Teacher Senior Citizens Senior Citizens	Lumame and Legga
Argachew Mekonnen Lakachew Mengist Wubet Shiferaw Yeshiwas Keralem	Eccleiaistic Senior Citizens Senior citizen Communication Office Coordinator	Yesenbet and Amber
Ayal Admassu Abebu Zelalem	Communication Staff Member Culture and Tourism Coordinator	Yejube

Demis Abayneh Biadge Yesgat Abebaw Bink'oy Alemayehu Wodaje Endalifer Mengiste	Senior Citizen Senior Citizen Senior Citizen Senior Citizen Priest	Dega Segnin and Gira Kidamin
Gizew Fetene Damte Gela	Culture and Tourism Office Coordinator	Erebu Gebeya
Tesfaye Kebu Zewdu Ayalew	Clergyman Senior Citizen	M/Maryam
Abba Ayenew Emiru Adal Basazenew Shambel Mitiku	Senior Citizen Senior Citizen Senior Citizen (sergeant)	Wabirr
Sisay Ashagre Getaneh Yayeh Getnet Mulu Ayalew	Ecclesiastic Culture and Tourism Officer of Mota City Administration and rural Woreda	Keranio Mota
Yenesew Tilahun Yohannes Tsedik	Culture and Tourism Officer priest Church Administrator	Debre Elias
Alealign Mekonnen Chilot Alnegash Muluadam Adane Gebeye Worku	Both Culture and Tourism Officer of Gozamin Woreda and Debre Marqos City Administration respectively. Senior Citizen Senior Citizen	Debre Marqos

Fente Birhanu Bayle Tariku Biazen muche	Senior Citizen Ecclesiastic Senior Citizen	Mugər
Mesfin Girma Melkamu Dessalegn Alemayeh H/Maryam	Teacher Teacher Teacher	Assela
Serkalem Kefale Bamlaku Asmare	Teacher Education Office Expert	Dembezza
Abba Kidane Maryam Nech Debalke Yeshambel	Ecclesiastic Teacher Teacher	Dibbo Dibbo
Ermias Tsegaye Tsehay Demeke Hailu Birega	Priest Priest Prest	Zimtit

B. List of Research Informants in West Gojjam

Name of Informants	Details of informants	Place
Getachew Yaqob Mequannet Abate Abba Bekahegn Bogal Shite Jembere	Culture and Tourism Office Coordinator Culture and Tourism Office expert priest priest	Dembecha
Fentahun Dibekulu Ayalew Guade Bishaw Abebe	priest Senior citizen citizen in town	Addis Alem
Solomon Zewde Silesh Fenta	Ecclesiastic Communication Affair Capacity Buliding and Public Media Contact Group Leader.	Yechereka, and
Alemu Zeleke Temesgen Yenealem	Local senior citizens Retire	Feres Bet
Zewde Demeke Solomon Bekele kifle Mariam	Woreda Heritage Conservation expert Culture and Tourism Office expert Priest	Gebeze Maryam
Assefa Mekonnen Melese Abat	Senior Citizen Town and Plane expert	Jiga
Tamiru Nigusse Adimas Mekonne	Senior Citizen Senior Citizen	Menkusa

Tesfaye Asres Tesema Alemneh Tebkew Dagne Adimas Yehuala	Culture and Tourism Officer Senior Citizens Senior Citizens Senior Citizens	Shindi
Belay Abebe Tigabu Taddele Genet Mulugeta	Priest Senior Citizen Senior Citizen	Gomer
Desse Gashu Tewbelachew Asres Asres Amsalu Nebyu Mekonnen	Senior Citizen Senior Citizen Senior Citizen Senior Citizen	Wogedad
Bekalu Mihret Workneh Ashenf Getnet Mulualem Amsal Kelemu	Senior Citizen Senior Citizen Senior Citizen Senior Citizen	Segnin
Abba Albachew Tefera Mesfin Adane Dareskedar Getnet	Monk Senior citizen Retire-teacher and former chairperson of Merawi Department of Public Study and Documentary in City Administration	Merawi
Zemene Minichil Abbaw Hussien Hawa Adem	Delegated Communication Officer Both senior citizens	Wetet Abbay

Banchayehu Ayalu Tiguhan Tadesse	Culture and Heritage Conservation Coordinator Clargyman	Addet
Belete Terefe <i>Abba</i> Tesfa Desse Amlake Esubalew	Priest Church administrator Priest	Geregera
Azimeraw Alemayehu Nebyu Mekonnen	Culture and Tourism Office Expert Clergyman	Gish Abbay
Melake -Tibeb	Ethiopia Orthodox Church Education and Training Department in West Gojjam	Finote Selam

C. List of Research Informants in Bahir Dar Special Zone

Name of Informants	Details of Informants	Place
Bezabh Alitah Ashenafi Bzuayehu Wudu Mekete	Senior Citizen Teacher Former town administrator and now a teacher	Meshenti
Maritu Abebe Mulualet Ayana	Truism Service and Heritage Conservation Expert and Coordinator	Bahir Dar

Sample Place Names

A. Sample Place Names in East Gojjam

Names of settlement places	Names of Woredas	Main towns	City Administrations	Sub-towns	Vilages/ local areas
/bɪfəna/			✓		
/dədəzən/		✓			
/ʔanə did		✓			
/ʔamber/		✓			
/ʔawa bəl/	✓				
/go [gu] zamn/	✓				
/məfakkil/	✓				
/bibuɲ/	✓				
/mos'[tˈ]a/			✓		
/baso libən/		✓			
/dʒab s'[tˈ]əhnan/	✓				
/ʃəbəl bərənta/	✓				
/ʔinnəgərram/					✓

/ ʔinnə dʒənbər/					✓
/ ʔinnəguze/					✓
/ʔinnəmaj/	✓				
/ʔinnəbiʔse sarmidir	✓				
hulət idʒdʒu ʔinnəʔissej	✓				
/gonʃa siso ʔinnəʔissej	✓				
/dibbo/				✓	
/mət't'a ja/				✓	
/dig ^w a s'ijon/		✓			
/dəbrə mark'os/			✓		
/dəbrə ʔeljas/		✓			
/dəbrə wərk/			✓		
/dəbrə ʔijəsus/				✓	
/mərt'ulə marjam/			✓		
/səŋno gəbəja/				✓	
/hamusit gəbəja/				✓	

/rəbuʔ gəbəja/		✓			
/dima/				✓	
/bərəbor/					✓
/nəʃʃ ʔafər/					✓
/sədiʃə/		✓			
/jə dʒube/		✓			
/lumame/		✓			
/ʃola/					✓
/gində wəjn/		✓			
/k'ut'k ^w at'/					✓
/wəjra/				✓	
/k'il meda/					✓
/koʃəʃilla/					✓
/ʔamora gədəl/					✓
/torra meda/					✓
/goʃʃ dur/					✓
/jibraza [jibra ʔiza]/					✓

/jətəmən/				✓	
/wəjiramit/					✓
/ʔakrimit/					✓
/gulit/					✓
/ʔaggamit/					✓
/maksəɲnit/				✓	
/ jəʔid wuha/		✓			
/ wəjn wuha/				✓	
/ mar wuha/					✓
/bale/					✓
/watʃʃ aje/					✓
/nəʃʃ ije/					✓
/bak'elaje/					✓
/wəndije/					✓
/dʒan gəbəja/					✓
/ jəsənbət/				✓	
/ʔarat ʔajna goʃʃu/					✓

/k'əranijo/				✓	
/geə[gete] semani/				✓	
/ rɪm/				✓	
/pikkolo/				✓	
/k'usk ^w am/					✓
/ginbot haja ajjər marəf ija/					✓
/fələgə birhan/				✓	
/wəɖzəl/				✓	
/ʃər təkəkəl/				✓	
/ fɪndik' bəji/				✓	
/ləgga/				✓	
/mugər/				✓	
/ɪnərdʒ ɪnawga/				✓	
/dəga səŋɪn/				✓	
/gɪra k'ɪdamin/				✓	
/ʃəwa bərr/					✓

/ʔaroge ʔamba/					✓
/na [ʔa]bra/					✓
/jət nora/				✓	
/sinan/	✓				
/haddisge/					✓
/səlamge/					✓
/ fɪjjəlge/					✓
/ʔislamge/					✓
/muʃira mək'k'əməʃij a/					✓
/jə bok'ia/				✓	
/məsk'əl mandədʒija/					✓
/jəwula/				✓	
/jəʃəwa/					✓
/ jənəʃʃ /					✓
/k'əʃʃin wənz/					✓
/dərək' wənz/					✓

/mət't'a k'ir/					✓
/ʔaməd ʔij/					✓
/wəj billa/					✓
/wa bɪrr/				✓	
dəridʒ/					✓
/gəddəb/					✓
/gorrəf /					✓
/jimər /					✓
/dʒib ʔasra/					✓
/ʔigr səbra/					✓
/dʒib sək'la/					✓
/bərr laj/					✓
/ʔamba laj					✓
/ʔajmɪr/					✓
/ləj bahɪr/					✓
/taɟ bahɪr/					✓
/ʃərrət/					✓

/zəbot/					✓
/wərkemma/				✓	
/wəjnemma/					✓
/wənberemma/				✓	
/gorgor/					✓
/dələdələ/					✓
/gunaguna/					✓
/gorgor/					✓
/gundiʃit/					✓
/ʃomit/					✓
/jəməhəl/					✓
/gutəra/					✓
/məzɡadʒa/					✓

B. Sample Place Names in West Gojjam

Settlement Names	Place	Names of Woreda	Main towns	City administrations	Sub- towns	Villages /locals
/səkəla/					✓	
/ aʃʃəfər/		✓				
/ meʃʃʼa/		✓				
/gərʃʼəʃʼ/		✓				
/ ʔadət /				✓		
/dene ʔamba/						✓
/jilmana densa/		✓				
/dʒabi sʼ[tʼ]əhnan/		✓				
/ʔinnəwənd/						✓
/ ʔinnəʔamora/						✓
/dəm bəʃʼa/				✓		
/gəbəzə marjam/			✓			
/dəga damot/		✓				
/kʷarit /			✓			
/ gomər/					✓	
/ dʒiga/				✓		
/dur bete/				✓		
/birr ʔajj/						✓

/wəgədad/				✓	✓
/fīnotə səlam/			✓		
/ ʃīndi /	✓				
/bure/			✓		
/ʔaddis ʔamba/					✓
/mənkuṣa/				✓	
/gərəgəra/				✓	
/k'obet/					✓
/bure/			✓		
/ ʔanbəsit /					✓
/səɲɲit/					✓
/k'əbərə meda/					✓
/fek'o meda/					✓
/jə ʃ̣ərək'a /				✓	
/giʃ ʔabbaj/		✓			
/ dīŋgaj bərr/		✓			
/ mərɣawi/			✓		
/wətət ʔabbaj/				✓	
/gəlila/					✓
/bet-sajda/					✓
/taʃ birr ʃələkk'o/					✓

/laj birr fælækk'o/					✓
/jəməhəl/					✓
/k'olla fərəs bet/					✓
/dəga fərəs bet/					✓

C. Sample Place Names in Bahir Dar Special Zone

places names	Peninsul	Satellite towns	City Adminst -ration	Villages
/bahir dar/			✓	
/məfənti/		✓		
/t'is ʔabbaj/		✓		
/bahir dar bələj zəllək'ə ʔaləm ʔak'k'əf ʔajjər marəfija/				✓
/marəmiya/				✓
/wəhini bet/				✓
/garadʒ [ʒ] səfər/				✓
/k'əmmaw səfər/				✓
/səlam ʔargiw/				✓
/fərəs wəgga/				✓
/wənd ʔat'ita/				✓

List of Appendices

Appendix A: Interview / /GD Guideline for Informants in

East Gojjam

**Addis Ababa University, College of Humanities, Language Studies, Journalism
and Communication. Department of Linguistics and Philology**

Dear Participants

These basic questions of in-depth interview or focus group discussion (FGD) were designed for the study at the Department of Linguistics and Philology in Addis Ababa University to investigate the name systems and meanings of place names in east Gojjam Zone on the base of causal connection of social practice. Your cooperation is very important to contribute sociolinguistic knowledge about the naming systems and meanings of places names in both urban and rural areas. Thus, I kindly request you to participate in the discussion or an in-depth interview for data generation. The information treated in the discussion or interview is well preserved and used for this purpose solely.

Thank you in advance for your cooperation!

Questions of In-depth Interview or /ocus Group Discussion

/or names of woredas, their capitals and city adminstrations

- What does the society call this woreda?
- How did the woreda acquire the name, and what did the name mean?
- What do people say the capitals of this woreda?
- How was the name given and what does it mean?
- Does the capital of the woreda have other former name? If so, what was the name? What was the cause to say so? And what did the name mean?

/or sub-town, local and village names of each woredas and city adminstrations.

- What is the name of this sub-town, local area or village?
- How was the name offered?
- What does the name mean?
- Did the place have previous name? If so, what was the name? What was the cause to say so? And what did the name mean?

Appendix B: Interview / FGD Guideline for Informants in West Gojjam

Addis Ababa University, College of Humanities, Language Studies,

Journalism and communication. Department of Linguistics and Philology

Dear Participants

These basic questions of In-depth Interviews or Focus group discussion (FGD) are designed for the study at the Department of Linguistics and Philology in Addis Ababa University to investigate the name systems of places and their meanings in west Gojjam in relation to the causal connection of real-world social practice. Your cooperation is very important to contribute sociolinguistic knowledge about the naming systems and meanings of both urban and rural place names in West Gojjam Zone. Thus, I kindly request you to participate in the discussion as well as an in-depth interview for data generation. The information treated in the discussion or interview is well preserved and used for this purpose solely.

Thank you in advance for your cooperation!

Questions of In-depth Interview or /ocus Group Discussion

/or names of woredas, their capitals and city adminstrations

- What does the society call this woreda?
- How did the woreda acquire the name, and what did the name mean?
- What do people say the capitals of this woreda?
- How was the name given and what does it mean?
- Does the capital of the woreda have other former name? If so, what was the name? What was the cause to say so? And what did the name mean?

/or sub-town, local and village names of each woredas and city adminstrations.

- What is the name of this sub-town, local area or village?
- How was the name offered?
- What does the name mean?
- Did the place have previous name? If so, what was the name? What was the cause to say so? And what did the name mean?

Appendix C: Interview / /GD Guideline for Informants in West Gojjam

Addis Ababa University, College of Humanities, Language Studies,

Journalism and communication. Department of Linguistics and Philology

Dear Participants

These basic questions of In-depth Interviews and Focus group discussion (FGD) were designed for the study at the Department of Linguistics and Philology in Addis Ababa University to investigate the name systems of places and their meanings in in Bahir Dar Special Zone concerning the causal connection of real-world social practice. Your cooperation is very important to contribute sociolinguistics knowledge about the naming systems and meanings of of both urban and rural place names in Bahir Dar Special Zone. Thus, I kindly request you to participate in the discussion as well as an in-depth interview for data generation. The information treated in the discussion or interview is well preserved and used for this purpose solely.

Thank you in advance for your cooperation!

Questions of In-depth Interview or /ocus Group Discussion

/or names of city administrations, Satellite towns and villages

- What is the name of this city or town?
- How was the name nomenclature?
- What does the name mean?
- Did the place have previous names? If so, what was the name? What was the cause of saying so and its meaning?

Appendix D: Photos of Names with a Certain Sound Elusion

Appendix. D.1



innəbise sarmidr becomes **Innebse** sarmidr

Appendix. D.2



hulət idzəzu innə issej becomes *hulət idzəzu innəse*

Appendix D.3



gonfa siso innə issej becomes *gonfa siso innəse*