VERBAL COMPLEMENTATION IN AWINGI

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By

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LIST OF ABBREVIATIONS

abl.	=ablative
acc.	=accusative
adv.p.	=adverbial phrase
AGR	=agreement
ASP	=aspect
C	=complement
COG	=cognate
COMP	=complementizer
CP	=complementizer phrase
dir.	=directional
e	= empty-NP
emph.	=emphasis
foc	=focus
I/INFL	=inflectional features
IP	=inflectional phrase
impf.	=imperfective
inf.	=infinitive
neg.	=negative
ps	=passive
pf	=perfective
pl	=plural
PRO	=empty pronominal
pro	=recoverable empty pronominal
refl.	=reflexivizer
rel.	=relativizer
TNS	=tense
1s	=first person, singular

2s	=second person, singular
3ms	=third person, masculine, singular
3fs	=third person, feminine, singular
1pl.	=first person, plural
2pl.	=second person, plural
3pl.	=third person, plural

A B S T R A C T

This paper attempts to describe complements of Awingi verbs following the X-Bar Theory of phrase structure rules of Jackendoff (1977), Chomsky (1981, 1986) and Radford (1981).

The theory claims that in all natural languages, the major lexical categories, that is, nouns, verbs, adjectives and prepositions have similar complement structures and levels of projection. The study shows that verbs in this language take A''', N''', P''' and CPs at V'; VP-adverbials at V'' ; and parentheticals at V'''. This is consistent with the claim of the theory.

The position of the head in relation to its complement is always final which fixes the parameter of Awingi as a head-final language.

CHAPTER ONE

1.0. INTRODUCTION

1.1. THE PEOPLE AND THEIR LANGUAGE:

1.1.1. THE PEOPLE:

The people are the Agäws found in Agäwmeder and Mätäkäl in Gojjam. Some call them "Agau" (Rossini 1895: 103; Palmer 1959: 270; Tezera 1962 E.C.: 8). Others like Hetzron (1966: 2-3) refer to them as "Awiyiri,... and for matters of convenience... as Agaws." Still others address them by "Awka" (Tadesse Meng. 1984: 1; Worku Gela 1986:1). However, all the informants of the present researcher, the elderly as well as the young, call themselves "Awawa" (See Appendix III). Following them, the researcher shall refer to these people as "Awawa" and their language as "Awingi".

Regarding their location, there are conflicting statements made by various people. Bruce[1] (1790) quoted by Rossini (1895 : 103) considers three-fourth of Gojjam as their location. This is readily rejectable as there are other tribes in this same area. Beke (1846) quoted by Pankhurst (1976:26) confuses "the land of the Shanqella (Gumuz)" as Agäwmeder which means 'the land of the Agäws.' The land of the "Shanqellas" is Uomberma and not Agäwmmeder; and there are barely few, if not none, Awawas living here.

Contrary to Bruce and Beke, Rossini (1895:103) says that the land of proper Agäws is only the present day Agäwmeder. However, Appleyard (1988:581) confidently states that these people settle not only in Agäwmeder but also in the central higlands of Mätäkäl. Trimingham (1965:6) also claims that "Agäws ... linger in Dembia, Wagara and Quara...," although Bender (1976b:40) believes that there are no speakers of Agaw dialects in these areas. Murdock (1959:181-2) squeezes the land of "...the Agaw people... to ... a few scattered areas..." in their present vicinity. The same is claimed in Hetzron (1966:2) who says "...the once continuous Agaw area is split into small islands...". Bender (1976b:40), too, is not far from this because he considers "Awingi" as a... language in a small pocket."

All these[2], however, are not acceptable to the present researcher. He believes that the present Awawa area is neither vast (in relation to the area of Ethiopia) nor small (in relation to the area of Gojjam). The specifications of the area are as shown in the topographic map sketched by the Central Statistics Authority (CSA) in March, 1990 (See Appendices I and II)[3].

Concerning their history, the study remains consistent with what seems to be unanimously accepted by historians and by the Awawa themselves. This is that a "family" (or war leaders)[4] of seven came from Wollo to settle here. The time is believed to be "... sometime in the

late 11th or early 12th century A.D., (Trimingham 1965: 164n; Tadesse Tamrat 1972:53-65). The causes for the migration are thought to be these: feuds, spread of Christianity and language identity, that is, avoidance of the influence of the Axumites and the Amharas. It is noted that the Awawas are highly conscious of their language, kinship, and tradition as are all the other Agäws (Bender 1976 b: 40).

With regard to the size of their population there have been only humble but not reliable figures of estimations. Murdock (1959:181-2) estimates the number 100,000 and Lipsky (1962:43) 75,000 for all Agäws, i.e., Awawa, Kimont, Xamtanga and Bilin put together. It must be from these estimations that most recent writers consider 50,000 as the overall pupulation of the Awawa. This number is mentioned by several writers including Taye Retta (1963:25), Hetzron (1966:ix), Bender (1976b: 15) and Tadesse Mengistu (1984:1). The present study has come up with new figures claimed as credible by the CSA office.

Firstly, the overall "Awingi-Speaking" people presently living in Gojjam as of May 9, 1984 is known to be 261, 693 according to the CSA's report of March, 1990.[5] Of this number, only 8,567 live in urban[6] areas while the rest 253, 126 reside in the rural areas.

Of the total rural population, 242,720 use Awingi as their only language. The remaining 10,406 are believed to be bilinguals in Amharic.

Of the 8,567 urban settlers, some 3,863 claim to use Awinsi at home, while they shift to Amharic both at home and outside with a greater frequency for Amharic than for Awingi.

Lastly, the Office of the Central Statistics Authority has a tentative number: 272, 122 which is believed to include the 11,429 Awawas disseminated to the other parts of the country.

To sum up, the number of the "Awingi-Speaking" people is a bit over a quarter of a million. This disposes to question the old figure 50,000 as the number of Awawa, and the humble estimations made about all the other Agaus mentioned above.

To add few more words about the livelihood of the Awawas, we now start by calling them "Degegnas", i.e. highlanders, since they live in "Dega", i.e. wet, and "Woina-Dega", i.e. semi-wet, regions in the Western plateaux of Ethiopia. Such areas provide them with suitable moisture and easily cultivable land from which they harvest their wheat, barley, "teff", maize, and sorghum. They harvest these crops twice a year. From these crops, they prepare their /tuše/ "bread", /ankie/ "Amharic 'injera'", and /bixure/ "porridge". They also grow cereals such as beans and peas for their /^{t}sewnta^{W}sa lašaxwe/ "delicious sauce" which they prepare as part of their meals.

Besides cultivation, the Awawas also keep animals. Among their domestic animals are cattle, sheep, goats,

horses and donkeys. Of these, the horses are most vital because they are used for farming as well as riding.

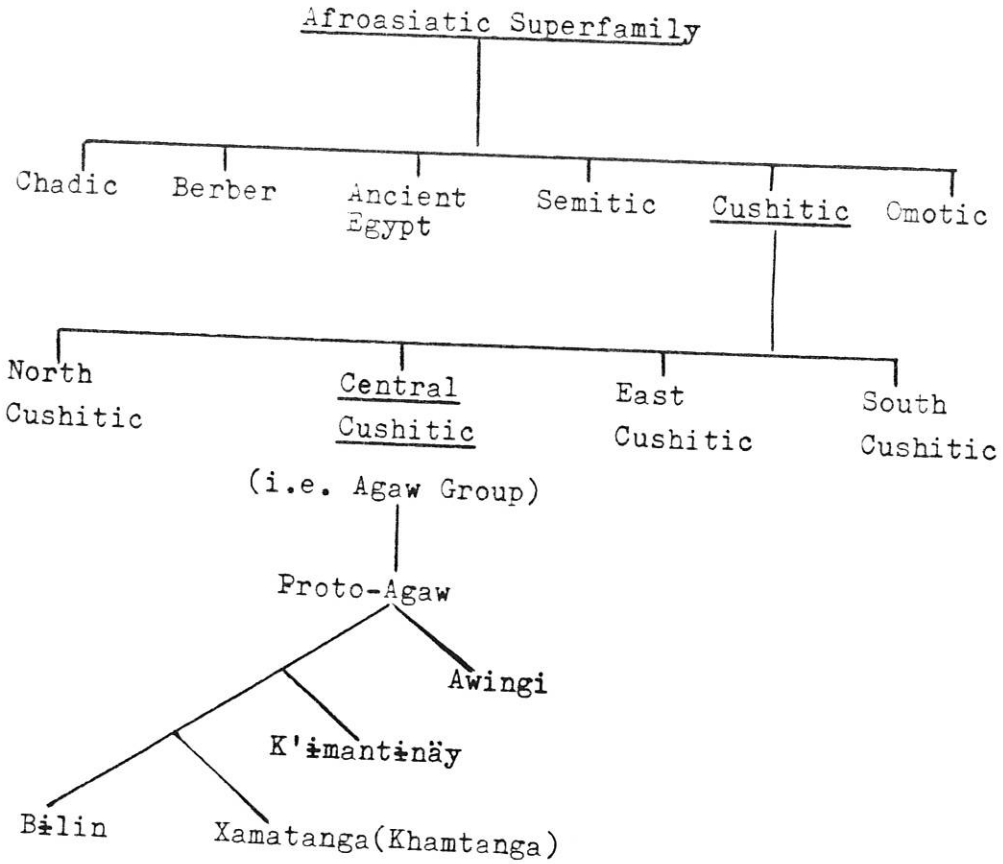
According to CSA's report of March, 1990 nearly all Awawas (94.7%)[7] are Orthodox Christians.

1.1.2. THE LANGUASGE:

ITS CLASSIFICATION:

Awingi, according to Appleyard (1984:34; 1987:244-5; 1988:581)[8], is a Central Cushitic language. Other languages within this include Bɨlin, Xamtanga and Kɨmantɨnay found in Eritrea, Wollo and Gondar respectively.

According to Bender (1976b:14) and Appleyard (1988: 590), the position of Awingi within Cushitic is as shown below.



ITS EXTINCTION

Although the Awawas are relatively large in number, there are some who believe that their language is near extinction. Hetzron (1966:2), for instance, makes it a 'substratum' of 'Semitic supersedence' mainly of Amharic. Tadesse Mengistu (1984:4) adds "... that children receive education in Amharic, and that tribalism is low, (so) inter-marriage..." enhances acculturation thereby speeding up the "extinction" of the language. Appleyard (1987:244-5) presents historical evidence for the "reduction" of Xamtanga and carefully implies the possibility of the same to Awingi.

In contrast to these, there are also those who hold the opposite view. For instance, Bender (1976 b: 41) says that "... Bilin and Awingi seem to be in less danger of disappearing...". Tadesse Tamrat (1972 :53) believes that the "...compact and inaccessible nature of the area..., had preserved the tribal and linguistic identity of the local (Agäw) people."

In view of such controversies, the researcher looked into the matter with some more heed and found out the following.

First of all, according to Bloomfield (1933:13, 463ff), a language is said to be dead (or extinct) when "no child is taught it,... or imitates it." And according to Hockett (1958: 369), this happens when"...all its speakers die off or learn other languages without transmitting the language to... succeeding generations." Awingi is not in such a situation as it has over a quarter of a million native speakers.

Secondly, the point "... learn other languages (perhaps from schools) without transmitting it" does not seem to hold for Awingi speakers as there are only few of them who have had the chance of going to schools for a second language. It has been found out from CSA's report that only 20.8% of the overall population of Gojjam, which includes the people under consideration has had this chance. The remaining 79.2% has never had any chance of learning other languages. It has also been stated that migration to other parts of the country has been minimal, which again means that the opportunity of learning a second language from other places is also limited. From this follows the possibility that the people will continue to use their mother-tongue for generations to come.

Thirdly, Hetzron's view of 'Semitic supersedence', in this case Amharic over Awingi, does not seem to lead to "extinction" for two reasons: the first is geographical and the second is the averse attitude of the people towards other languages. After having visited three of the Awawas' localities, the present researcher has only got to agree to Tadesse Tamrat's (1972:53) words "compact and inaccessible" with regard to the first, and Bender's (1976 b:40) words "sensitive attitude towards their language and tradition" with regard to the second.

Finally is Bloomfield's (1933:13) point of "inherent, gradual change of language." In this regard, all languages do, indeed, change in the course of time, and Awingi is no exception. Thus, both it and its "superseder" do gradually change. Their gradual change, however, does not mean "death".

On these grounds, then, the researcher believes that the "extinction" of Awingi is not at least imminent. It will be "learnt" and "imitated" for many more generations to come.

1.2. LITERATURE REVIEW

Awingi is first recorded when Bruce (1790)[9] mentioned it in his biblical translation of 'Songs of Solomon.' All works on this language since Bruce and until the turn of the 19th century had been either excerptual transcriptions of the Holy Book or lists of vocabulary items. Examples

are Beke (1846) and Waldmeier (1868). At the turn of the 19th century, Reinisch (1883) and Rossini (1895) came up with simple conjugations and comparisons of verbs of the Agäw languages.

"Research proper" on Awingi began with the "Verb Classes of Agau (Awiya)" by Palmer (1959). In this work, Palmer touched upon the (i) phonology, (ii)grammatical categories, and (iii) morphological features used for classifying Awingi verbs into eight types.

Next to Palmer is Hetzron's (1966) work on the "Verbal System of Southern Agaw." This is an ellaborated classification of Awingi verbs on the basis of distribution such as main, subordinate, compound, intention, and emphatic verbs. He also classifies verbs on formal grounds such as those having /o-/, /y-/, /t-/, /ty-/, and those with /-y-/ and /-t-/ which he calls short verbs.

Another person is Tezera Alene (1962 Eth. Cal.). He classifies Awingi verbs on the basis of consonantal radicals into types with one, two, three and four radicals. He also treats conjugations and derivations of verbs.

The most recent work is Abeba Sirak's (1986) thesis on the "Structure of Simple Declarative Sentences in Awingi." She presents (i) inflection of nouns for number, gender and case referred to as "morphologically distinctive features"; and (ii) noun forms such as "single, compound, conjoined, possessive" and various modifiers in NPs.

Verbs are claimed to have no inflections but both Hetzron and Tezera display verbal inflections at least for the perfect and imperfect aspects. Verbal inflections, according to Abeba, are "... included in the VP as opposed to other models which treat such elements as independent constituents of a sentence." However, verbal inflections (INFL) are nowadays considered as major syntactic elements heading a sentence and forming an IP, that is, an inflectional phrase (Riemsdijk and Williams 1986: 302).

1.3. THE PRESENT STUDY

Unlike all its predecessors, the present study is based on a theory known as Government and Binding (GB). Its specific aim is to show whether the principles of this theory can be used to explain the facts of Awingi verbs or not. Concretely, it tries to examine syntactic structures as projections of lexical items.

To this end, the paper considers the complement structures of verbs in this language and the levels in which they are found. In this regard, the study is both descriptive and explanatory. It is descriptive because it tries to describe complement types of verbal heads; and it is explanatory because it attempts to give a theoretical reason for the existence of levels of projection and for the selection of complement types at each level.

The study is based on data collected during the researcher's field trip to the following areas:

(i) Chara, near Dangila

(ii) Gimija-Bet Mariam, in Ankasha

(iii) Dinkara, near Chagni; in Mätäkäl

1.4. THE THEORETICAL FRAMEWORK

As has just been stated, the study uses the theory of Government and Binding. This theory holds that the linguistic knowledge of all human beings conform to a uniform system at the level of abstractions. This system is believed to be the interaction of a limited number of principles which vary in their application leading to differences in languages. In this connection, Chomsky (1981:5-6) says:

> UG(Univeral Grammar) consists of interacting subsystems which can be considered from various points of view. From one point of view, these are the various subcomponents of the rule system of grammar. From another point of view,..., we can isolate subsystems of principles.... Through the interactions of these systems... and with certain... parametric variations,... many properties of particular languages can be accounted for.

The 'Components' that Chomsky refers to are: (i) the lexicon, (ii) the categorial component, (iii) the trans-

formational component, (iv) the PF-component (the phonetic form) and (v) the LF-component (the logical form). The 'subsystems' are the theories of: (i) bounding, (ii) government, (iii) theta, (iv) binding, (v) case, and (vi) control.

Of these components and subsystems, only the lexicon and the categorial component are central to this study. Hence, in what follows only these will be elaborated.

1.4.1. THE LEXICON

This specifies "... the morphological nature of each lexical item in a language"(Radford 1981:42-3). That is to say, it "...lists... all the words in a language," giving information about: (i) their syntactic category, that is, whether a lexical item is a verb (V), a noun (N), an adjective (A), or a preposition (P), etc., (ii) their meaning, (iii) their pronunciation, and (iv) the constituents with which they co-occur, all shown in their entry.

1.4.1. THE CATEGORIAL COMPONENT

This is concerned with the phrase structure rules which "... specify how sentences are structured out of phrases, and phrases out of words " (Radford 1981:41). The current version of the rules is known as an "X-bar Theory" of phrase structure rules. According to this theory:

> ... each lexical category X defines a set of syntactic categories X', X"...X^k, the supercategories

of X related by phrase structure rules of the form $X^n \ldots X^{n-1} \ldots$ (Jackendoff 1977:30).

The bars (',", ''') marked on phrases represent the values of "n", that is, the number of levels in the phrasal projection of a lexical item. Jackendoff (1977) assumes three such levels for all lexical categories and for all languages.

Following this theory, a verb (V) projects into V', V" and V'''. The lexical verb is referred to as V^o. This projects into V' when it occurs with an obligatory functional argument (Jackendoff 1977:57). The V', together with optional complement(s) of adverbial functions, projects into V". The V" cooccurs with what are called sentence adverbials to form V''' (Jackendoff 1977:62). Such adverbials are also optional.

1.4.3. THE PROJECTION PRINCIPLE

This relates to V'-complements. It requires that these complements must appear at each level of representation. In technical terms, the 'Principle' states that "... a lexical structure must be represented categorially at every syntactic level." (Chomsky 1986 a:84).

According to this principle, a sentence like (1) is not possible.

(1) *Dabbasu [V' [V° inkan-e10-e]V°]V'
Debbasu like -3ms-impf.
'Debbasu likes.'

The reason for the ungrammaticality is that the lexical property of /ɨnkan-e-e/ "likes" is not satisfied. The lexical entry for the verb is as shown in (2):

(2) / ɨnkan-/ : V [NP —] "like"

The frame shows that the verb needs an NP as its complement. Representing the verb without such a constituent in the syntax leads to the ungrammaticality observed in (1) above.

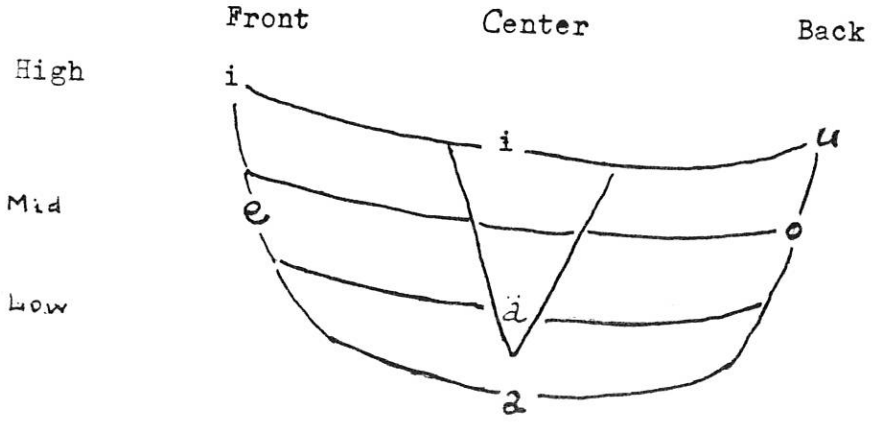
1.5. TRANSCRIPTION

The transcription used throughout this study is based on the phonemic inventory of the language as presented in Hetzron (1966:6-8) and Worku Gela (1986:35-40).

C O N S O N A N T S

		Labials	alveolars	palatals	velars	labio-velars	uvular	glottal
STOPS	Vl	P	t		k	k^w	q	?
	Vd	b	d		g	g^w	ɢ	
AFFRICATES	Vl		t_s	č				
	vd			j				
FRICATIVES	Vl	f	s	š	h			
	Vd		z	ž	x	x^w		
RESONANTS	Vd	m	r n l	ň	ŋ			
SEMI-VOWELS		w		y				

V O W E L S



NOTES TO CHAPTER ONE

1. There was not any study about the languages of Agäw (and/or their speakers) before Bruce's time. Earlier studies on languages concentrated on Gə?əz. For details, see Pankhurst in Bender (1976 a:25-42).

2. Had it not been for brevity, more could have been said; for example (i) Taye Retta (1963:25-6) says "...Kemants live in North Gojjam (i.e. with the Awawas)", but according to Appleyard (1988:581), this is not true, the kəmant-(näy) are found in Chilga and Kärkär; (ii) Tezera Alene (1962 E.C.:8), says "... Agaws live in Belaya in North-Western Gojjam...," but Taye says that there are only few Falashas and Kunfels in this area; (iii) Abeba Sirak (1986:2) believes that "Agaw (i.e. Awingi)... is widely spoken in the Southern part of Gojjam," whereas Bender (1976 a:298ff) sketches a "small pocket' of Shinashas, the dead Gafats, and the overwhelming Amharas in this place. Such inconsistencies have led scholars to conclude that: (i) the geographical location of the Agäws is not certain (Tubiana 1954); and, (ii) the Agäw locations reflect geographical confusion (Bender 1976 b : 40).

3. Cf. footnote 5 below.

4. As to whether the first migrants were families, war lords, or brothers, does not seem to be certain. Rossini (1895:122-3) describes them as "...le sette famiglie migrate...;" that is, a migration of a family of seven. Trimingham (1965:164n) and Tadesse Tamrat (1972:53-65) refer to them as "...fleeing

war chiefs... from Seqotta... and Lasta..." . Ato Tamir Desta, my informant, retains what tradition has reserved for him, that is, "...migrants of seven brothers first, and four brothers later, " (See Appendix III). Moreover, the number of the first migrants is subject to question as the present researcher has come across a document provided by Merigeta Birhanu Käbbädä (See Appendix IV) which claims that only one family (or war lord) called Chartagn came at first. This family procured the seven brothers who gradually grew to leadership in the area.

5. The report is of a high degree of plausibility as it has: (i) covered all the population of the region, (ii) collected much more detailed socio-economic and demographic data, and (iii) used comprehensive census enumeration area maps (E.A's) delineated into 4,023 of these. Moreover, five or six E.A's have been put together to form a supervision area (S.A) which coordinated several supervisors. There have been 756 supervision areas. One supervisor inspected five to six enumerators. Each enumerator went from house-to- house to carry out the census on both 'defacto' and 'dejure' basis. Under the first approach, people were counted as the residents of the place where they were found on the Census Day' (a fortnight since May 9, 1984). Under the second, they were counted on the basis of his/her usual residence. "Usual residence" here refers to living at a place for not less than six-months continuously (See the preface of the report and the first two pages of its Chapter I for details).

6. "Urban" is defined as a center of 2000 or more inhabitants (CSA, March 1990: 2n).

7. The report states that 94.8% of all the people in Gojjam are Christians. Of these, 94.7% are Orthodox and only 0.1% are Protestant. The Moslims are 5.7%. "The pattern... observed also holds for rural and urban..., as well as "ethnic" distributions." (CSA, March 1990:33).

8. One might wonder why one should quote only Appleyard on Chusitic classification. Many have, indeed, written on this. The most notable ones include: (i) Moreno (1940); (ii) Greenberg (1948, 1955 a , 1963 a); (iii) Tubiana (1954); (iv) Tucker (1967 b) ; (v) Fleming (1969 a) ; (vi) Palmer (1970); (vii) Black (1972); (viii) Sasse (1973 a) ; and (ix) Bender (1976 a and b). However, since the data used for classification by all these people were 'scanty' lists of vocabulary items with 'few' phonetic and phonemic correspondences, such works have not been accepted by most Cushiticists (Bender 1976 a : 74-5). Only Appleyard's seem to be acceptable in this respect. This is because he has provided: (i) phonological (1984 a), (ii) morphological (1988), and (iii) grammatical (1987) bases for classifying particularly the Agäw, that is the Central Cushitic languages.

9. Cf. Footnote 1, above.

10. The "3ms" in Awingi is marked by / -e-/, /-i-/, /-u-/, /-y-/, /-r-/ and even by a zero morpheme /-Ø-/. And the "3fs" is marked by /-a/, /-t-/, /-y-/ and /-i-/ . Yet, these morphemes are not restricted to signaling only "3ms" or "3fs". They may also show other things as shall be seen in the text. It is such overlapping reference that scholars refer to as the "Agaw... interlocking pattern (See Palmer 1970:574; Tucker 1966; Appleyard 1988:582; Tezera Alene 1962 E.C. :22-[illegible].

to the seven brothers but not mother.

Some years after the settlement of the seven brothers, there came other migrants led by four other brothers whose names were as listed below:

Dangi
Tuhi (Tumi)
Čayaži
Kunzini

These four Agäw brothers received counsel about their settlement from the seven old-comers who shared them land and gave them advice about their new life. The task of counseling was appropriated as follows:

Kuakuri took care of Dangi
Čari " " " Tuhi (Tumi)
Azini " " " Čayaži
Zigimi " " " Kunzini

Like the old-comers, the new ones, too, called their areas of settlement after their names and began to live farming peacefully.

All the migrants, the old and the new, used the language they brought from Lasta for communicating among themselves as they persisted to live at their new places. This has continued for centuries since then. And in all this time, the children and grand-

children of these people kept on the tradition of naming their areas of settlement after them that present-day names of localities such as Azini, Zigimi and Shashi were once proper names of people. Moreover, if you were to go to these three localities yourself, you would find that the Agäws there would provide the typical samples of the ancient Agäws. The present cultural practices in several areas of life: food, language use, songs, funeral and other ritual ceremonies are *similar to* the past (according to what their legend has preserved). You can say that the present Agäws in the mentioned areas are really "photo-copies" of the past. Go to these places and find out for yourself that they speak no word of Amharic or other language other than their own.

6th Question: What Agäw songs or ritual lamentations do you know? Do you have some words to say on these?

Answer : (Looking at the boy who brought me to meet him, Ato Tamir said):... About songs and such matters, this boy will tell you all that you need. I am sure he has a mastery

of these. If, however, he fails, then he will take you to those who know well. Such matters are not issues of elderly people.

7th Question: May I thank you very much for your time and humour?

Answer : Don't mind it. You have needed the information to keep us recorded before we keep silent for ever. That preserves our history. Do this before we (i.e. old peole) die. Don't worry of having bothered us so long the intention is for good.

APPENDIX IV: THE LEGENDARY DESCENDANTS OF THE AWANA CLAN.

By Merigeta Birhanu Kebede

ሰላም ፡ ጤና ፡ ጥሩ ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?
ሰላም ፡ ነው ፡ ጤና ፡ ነው ፡ ?

→ ወይዘሮ ፡ ማሬ ፡ ሁኔ ፡ ብትገለጠው ፡ ጥርሷን
ወይዘሮ ፡ ማሬ ፡ መጥፎ ፡ አመፋው ፡ ራቡን
አጠርጣሪ ፡ ያንጫት ፡ አዘዘ ፡ ጉብል ፡ ልጅ
ብር ፡ ይዘርዘርሉት ፡ ይሩጣሉት ፡ አንጀት
ሁለት ፡ ወንድ ማሚቶ ፡ ቢጋጭ ጠርሙን
አየቶኖው ፡ ወገን ፡ መውደቁ ፡ መሬቀን
ጄሮ ፡ ነው ፡ አንተ ፡ ጥሩ ፡ አንቺ ገር
አስር ፡ ሃያ ፡ አንተ ፡ ቀጭን ፡ አንደበተ

→ ማሬ ፡ አመሻ ፡ አገልጋይ ፡ ቀይ ቀይ
የመሸጋገሪያ ፡ ድሃ ፡ የአሞራ

ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡

ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡

ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡

ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡

ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡

ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡ ከአንተ ጋር ፡ ነው ፡

APPENDIX IV

THE ENGLISH VERSION OF THE LEGENDARY HISTORY OF THE DESCENDANTS OF THE AWAWA CLAN

Received from:

MERIGETA BIRHANU KEBEDE,
GIMJA-BET, ANKESHA

HISTORY[1] OF THE CLAN :

The Agäw tribe was first known as the Tribe of Adil. Adil was the son of Tirham, who was himself the grandson of David (See the Holy Bible[2]: The 2nd Chronicles, 12:3). Adil entered (Ethiopia[3]) as an army commander of King Menelik the First when the King came back (from a visit to Israel). Adil was appointed soon as a governor of the Agäws of Lasta. These Agäws are the sources (of Agäw flights) to whichever direction (in Ethiopia). The Agäws are of three clans: (i) The Agäws of Lasta (which are claimed to be the source of the rest), (ii) The Agäws of Damot (i.e. the Awawas), and (iii) The Agäws of Halul Bägos (i.e. the Bilin).

The Agäws of Damot, i.e. the Awawas, came here as hunters. They used to hunt lions and elephants. The first hunters, who were only 'two', (perhaps a major hunter and an assistant), came from Lasta and settled here as they

have found the place quite agreeable to live in. They decided upon the settlement after a careful study of the place for seven consequtive months. When they had assured that life here was not bad, they went back to Lasta to bring their households, i.e. their wives and children, to live here for ever. They called the place as Agäwmeder which later on accommodated (what is commonly known as) 'The Seven-House Agäw.' This reference was after the names of the children of Čartagn (the great, grand-ancestor of the Agäws). The names of his children were: Azäna, Zigäm, Čara, Ankäša, Banja, Kuakura and Mätäkäl.

These were also followed by other Agäw brothers (or hunters) who were called Dangli and Tumhi. Čara gave Tumhi a piece of land to settle on. Kuakura did the same to Dangli. (These brothers have peacefully lived together ever since). For details about the Agäws in general, see the Glory of Kings[4], 189: 171/191.

DESCENDANTS OF THE SEVEN-HOUSE AGÄW OR THE AWAWA CLAN

The Awawas (or the Seven-House Agäw) descend from the Zagues. The person who links the Seven-House Agäw with the Zagues is Čartagn (the foremost ancestor).

Čartagn begat Azana, Zigäm, Čara, Ankäša, Banja, Kuakura and Mätäkäl. These procured children as in the following genealogy.

The children of Azäna include these:

Čaja

Konzäna

Dagha

Ɨbibta

The children of Zigäm include these:

Jɨbana	Mangaxa	Gɨsayita
Nana	Ankuasta	Jawi
Mengäha	Sangaba	Asi
Awša	Guangua	
Čarajana	Gohanaj	

The children of Čara include these:

Gissa

Kuanča

Jɨbana

Manguda

The children of Ankäša include these:

Sɨgla	Bessena
Satma	Demene
Fafa	Wahssa
Fagta	Čewssa
Ɨnjɨbara	Dangiya

The children of Banja include the following:

Sasäna	A-?usazam
Askuna	Sexabanja
Lokma	

The children of Kuakura include the following:

Abzan	Agäw-Mälk
Urafguaz	Kɨrstos
Kɨfle	Zäwängel

The children of Mätäkäl include the following:

Dangɨla	Demeka
Manguda	Jabolla
Wolleta	Muča
Jamara	Yirga-Semen
Yɨgära	

Of the children of Mätäkäl, one is Manguda. Manguda had a daughter called Hɨra (which in Awingi means' good-smell'). Hɨra was also called Hiruta-Sɨllasie in a Christian name. This girl was married to Philipos, the son of Seifä Yar?ɨd. Philipos and Hɨra begat a child called Čuxay. Čuxay (who latter became an Army commander) had one hundred and twenty wives from whom he procured a great number of children who had scattered all over the Awawa land. A few of these include the following.

Mikko	Kɨfle
Ufana	Načarjis
Gɨču	Ačay
Zeru	Tägozguza
Abäkua	Agäw-Ras
Gɨmna	

Of Čuxay's children, one is his daughter Tägozguza .

She was married to Beša, the son of Amäsäg, Commander of Gojjam. (These too had children whose descent in the Agäw clan is considered as one of the major ones.)

The Awawas of Gojjam are, thus, children of the above listed major ancestors.

LYRIC[5] OF SOME AWAWA SONGS:

Oh, what a smile, do I sense from beyond
In me it has stirred, and my hunger vanished[6]

Let's all celebrate, the charm of the youth
Keep not your 'cash', flow it out smooth
What more is there, to admire of a man
The slit of his teeth, faints everyone

'Alas!' I cry, which one shall I opt
Two brothers[7] are here, having laid a bet
Oh-what a trouble, excites me inside
Forget modesty, can't both be treated?

Hurry up my girl, let's soon run away
Think not anymore, here we can't stay
Forsake living here, unappealing view
Our livelihood, is the grass in the dew

Yonder is Fudi, the famous mountain
Densely forested, this is how it is seen
No one doubts there, that nature is hidden
Our nearness to it, shall vindicate this soon
So, come away my love, in the twilight evening
Happy as we are, we mount it gleaming
Discovery of it, cannot be fouling

I cry from here and you from yonder
As though undaring, to cross the river
Oh my fair, is it flood that you fear
Think of a means, that brings you here
A bridge or otherwise, suggestion I put
Do not hesitate, let's soon reunite.

Notes to the English Version of Appendix IV

1. The handwritten Amharic manuscript received from Marigeta Birhanu Kebede presents its substances in this order: first, the list of descendants of the major ancestors of the Seven - House Agäw; then, the legend of their history; and finally, the lyric of some Awawa songs. For reasons of chronological ordering and other matters appealing to common-sense, the researcher has made some alterations of the given sequences in the English version. Thus, in this version, first comes the legend of the history, then the list of descendants, and lastly the lyric of the songs.

2. Note that the citations from the Bible and the Glory of Kings are made by Merigeta Birhanu Kebede. The researcher has attempted to find details on the matter from the cited sources, but could come across no congruent view with that of Merigeta Birhanu. The quoted chapters and numbers talk about other things and not about the Awawas.

3. The reader notices that there are words and phrases which are put in parentheses like this one, and distributed here and there in the English version. Such words and phrases do not come from the original manuscript. Instead, they are words and phrases supplemented by the writer thinking that they would complete gaps of thought which seem to have been missed in the original.

4. Cf. footnote 2 above.

5. The lyric, i.e. the verses of the songs, which are presented here are translations attempted by the researcher first from Awingi into Amharic, and then

from Amharic into English. So, a word-by-word translation of the original cannot be expected in the final. Moreover, it is known to the reader that poems are versed to express 'inner-feelings' and emotions, and not just to say what the words mean from the outward. So, in order not to miss the aesthetics of such 'inner-feelings' and emotional expressions in the translations, the researcher has in some cases used greater number of words and lines than what have been used in the original.

6. The rhyming here and below follows the pattern: aa, bb, cc, etc.. This is intentionally done by the writer so that the translated piece keeps harmony with the Ethiopian style of verse-rhyming.

7. The verses produced by Merigeta Birhanu Kebede do not constitute expressions used by only one party of the sexes (Cf. Stanza 2 and 3). They rather constitute expressions used by both sexes. The researcher has not found it necessary to sort out these in the translations. Presenting them as have been produced is felt preferable as this might flash my informant's unforgettable young-age experiences. As a matter of fact, the second stanza seems to celebrate Merigeta Birhanu himself as he has slits between some of his teeth.

D E C L A R A T I O N

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university, and that all sources of material used for the thesis have been duly acknowledged.

Name: HAILE LEUL YIGEBRU WOLDEYES

Signature: Haile Leul Yigebru

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Date of Submission : June 10 , 1991.