جملة الاستفهام فى الحبشية
دراسة وصفية
Interrogative sentence in Ethiopic**
A Descriptive study

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ملخص:

يتناول هذا البحث موضوعًا فى أحد مستويات البحث اللغوى وهو المستوى التركيبى وذلك فى اللغة الحبشية القديمة (الجعزية) .

وجملة الاستفهام هى إحدى الجمل الإنشائية الطلبية التى تتضمن أيضًا جملة التمنى، وجملة التعجب، وجملة الشرط، وغيرها. وتهدف الدراسة إلى التعرف على الأدوات الرئيسة التى تؤدى معنى الاستفهام فى اللغة الحبشية. ثم نتعرف على أدوات لجمل إنشائية أخرى تؤدى معنى الاستفهام، وهل هى متعددة فى اللغة الحبشية أم لا. ثم نتعرف على جملة الاستفهام ــ من حيث التركيب ــ فى الحبشية وكذلك الوظائف الأخرى التى تؤديها أدوات الاستفهام. وتعتمد الدراسة على نصوص حبشية مختلفة . وتتبع الدراسة المنهج الوصفى الذى يعتمد على وصف أولاً أدوات الاستفهام وتركيبها الصرفى، وثانيًا وصف جملة الاستفهام وعناصرها من مسند ومسند إليه ومقيدات الجملة. ثم عرض لأهم نتائج البحث. ثم قائمة بالمصادر والمراجع.

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The aim of this study is: exhibiting the main interrogative particles and their formation. They are divided into: substantive words like: መኑ (ma-nū) "who?", ምንት (mənt) "what?", and adverbs like: ማእዜ (māʾ-zē) "when?", አይቴ (ʾay-tē) "where?" , and suffix like: ኑ (nū) that may be followed equally by an affirmative and by a negative answer; exhibiting any other statements which are used as interrogatives, like 'optative' sentence or "exclamatory" sentence and so on.

The structure of interrogative sentence is analyzed exhibiting; i.e. what does the particle ask about: whether it is the predicate, the subject, the object, or any other part of the sentence? It also studies the tenses of the verb whether it is perfect, imperfect, or subjunctive. Also, using tone in the representative sentence to express interrogative form is discussed.

This study discusses one of the linguistic features which are syntax in Ethiopic. The study follows the descriptive curriculum. And it depends on various Ethiopic texts.

Interrogative refers to verb forms or sentence types used in the expression of questions[1]. Interrogative sentences are used to form questions. One form of an interrogative sentence is a declarative sentence followed by a question mark. In verbal communication, the final syllable of the last word of a question is pronounced with a rising pitch or intonation.

Every interrogative sentence that has a particle must be at the head of the sentence except for the suffix particle ኑ or ሁ, which answers "هل", or "أ" in Arabic. Interrogative sentence is divided into two types: the first is that which requires no definite answer; or an affirmative or a negative answer. This is the suffix particle ኑ or ሁ. The second is that which requires a definite answer; unlike other particles[2].

The interrogative particles are put before the Semitic ordinary sentence; which consists of a predicate + a subject or vice versa[3]. Finally, all the particles do not indicate only the lexicon meaning, but they have a specific meaning also, like: interrogative, negative, optative, etc., and the meaning can be deduced even if the particles are omitted[4].

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I– The suffix particle:

The particle most in use is the suffix particle **ኑ**, but **ሁ** is less in use, and they are derived from pronominal roots, which are no longer confined to the field of sensation, but belong to that of understanding[5]. Its purpose is either the affirmation or the negation of the sentence[6]. **ኑ** and **ሁ** are like interrogative (اَ) in Arabic, if they are attached to the verb, the verb reveals uncertainly, but if they are attached to the noun, reveals uncertainly[7].

ኑ and **ሁ** consist of one open long syllable: the consonant n or h + the long vowel ū. **ኑ** and **ሁ** are appended to the verb (in the perfect, the imperfect, the subjunctive modes) or the noun, for instance: **አንተ፡ እምዕፅኑ፡ ዘአዘዝኩከ፡ ከመ ኢትብላዕ፡ እምኔሁ፡ በላዕከ፡** (ʾanta ʾəm-ʿəḍ-nū za-ʾazaz-kū-ka kama ʾī-təblāʿ ʾəm-nēhū balāʿka) "Did you eat from the tree that I commanded you not to eat from?"[8]. Also we find: **ወይእዜኒ፡ ይወርድኑ፡ ሳኦል** (wa-yəʾzē-nī yəwardə-nū sāʾōl) "Will Saul comes down?"[9], **እሐርኑ፡ ወእብጽሖሙ ለኢሎፍሊ** (ʾəḥūr-nū wa-ʾəbṣəḥōmū la-ʾīlōflī) "Should I march up against the Philistines?"[10], **ርኢክሞሙ፡ ለጻድቃን** (rəʾīkəmwōmū-nū la-ṣādqān) "Have you seen the just?"[11]. This reveals, as in the examples, that the interrogative **ኑ** is appended by the predicate, whether it is a verb, or a preposition + noun. **ኑ** may even be repeated, if the sentence consists of several clauses[12], like: **መኑ አክኑ፡ አንተሂ፡ ከዐበ፡ ወስተ፡ ምድርኑ፡ እንተ፡ ትውህዝ፡ ሐሊበ፡ ወመዓረ** (malʾak-nū ʾanta-hī kāʿba wəsta mədr-nū ʾənta təwhəz ḥalība wa-maʿāra) "Is it a small thing that you have brought us up out of the land that flows with milk and honey"[13].

It is appended to the preposition b which is attached to 3rd person singular **ቦ** "there is, or there are"[14] which gives the entire sentence the force of an interrogative, and it frequently appears at the head of the sentence[15],

for instance: በኦ፡ እብነ፡ ይሁቦ "Will give him a stone?"[16], but in this example በኦ does not express "Is there?" it is just like ኦ without በ ወበኦ፡ ዘይሰድድ፡ አምላክ፡ ወእቱ (*wa-bō-nū za-yəsadəd ʾamlāk wəʾtū*) "Is there persecutor God"[17], ወበኦ፡ ዘብከሙ እኍ (*wa-bō-nū za-bəkəmū ʾəḫʷ*) "Do you have another brother?"[18], በኦ፡ እንከ፡ ዘተረክበ፡ ከማ ዝንቱ፡ ብእሲ፡ ዘማንፈሰ ፡ እግዚአብሔር፡ ላዕሌሁ (*bō-nū ʾənka zatarakba kama zəntū bəʾsī zamanfasa ʾəgzīʾabḫēr lāʿlēhū*) "Can we find a man like one in whom the Spirit of God is present?[19]. as seen from the previously mentioned examples, the interrogative ኦ must be followed by the relative pronoun z with a verb or a noun.

If there is a need to choose between two or more predicates, we use አው "or", or ሚመ "or" (see infra.) with ኦ which may be repeated after every predicate mentioned, for instance: በኦ፡ ይረክቦ፡ ሐሜት፡ አው ነ ወር (*bō-nū yərakbō ḥamēt ʾaw nawər*) "Are there abuse or stain?"[20].

To express the negative question with ኦ or ሁ, there are three methods:

1- Using the negative of በ i.e. አልበ + ኦ or ሁ "Aren't there?"

አልበኦ፡ ዘአትረፍከ፡ ሊተ፡ በረከተ (*ʾal-bō-nū ʾabā za ʾatrafka līa barakata*) "Have you not kept back a blessing for me?"[21].

2- Using the negative particle አኮ + ኦ or ሁ, whose answer is "أليس؟" in Arabic, for instance: አኮሁ፡ ሚጸብሐውያንሂ፡ ከማሁ፡ ይገብሩ (*ʾakō-hū maṣābəḥāwyān-hī kamāhū yəgabrū*) "Even the tax collectors do the same, don't they?"[22], አኮኦ፡ አሕዛብኒ፡ ኪያሁስ፡ ይገብሩ (*ʾakō-hū ʾaḫzāb-nī kīyāhūsa yəgabrū*) "Even the Gentiles do the same, don't they?"[23], አኮኦ፡ ወእቱ፡ ገብረ፡ ሰማየ ፡ ወምድረ (*ʾakō-nū wəʾtū gabra samāya wa-mədra*) "Has he not made heaven and earth?"[24], አኮኦ፡ ክልኤነ ፡ ሰንቡእ (*ʾakō-nū kəlʾēna sanbūʾ*) "Do both of

us   have   a   lung?"[25],

አኮኑ፡ ዘእግዚአብሔር፡ ወሀቦ፡ ይፌክር፡ ሕልመ (*ʾakō-nū za-ʾəgzīʾabḥēr wahabō yəfēkər ḥəlma*) "Aren't these interpretations belong to God?"[26], አኮኑ፡ አንተ፡ ዘማረከነ (*akō-nū ʾanta za-maḥārakana*) "Aren't you our teacher?"[27].

3- Using the negative particle ኢ + The Subjunctive or the imperfect + ኑ for which an affirmative or a negative answer is required[28], **for instance:** ወኢትሬእዮሙኑ፡ ለነገሥት፡ አሕማር (*wa-ʾī-tərēʾəywōmū-nū la-nagašət ʾaḥmār*) "And do you not see the kings of the ships?"[29], ኢየቤለክሙኑ (*ʾī-yəbēlakəmū-nū*) "Didn't I say to you?"[30], ኢታአምሩኑ፡ ከመ ኵሉ (*ʾī-tāʾamrū-nū kama kʷəlū*) "Don't you understand that whatever"[31], ግሙራ፡ ኢያንበብክሙኑ (*gəmūrā ʾī-yānbabkəmū-nū*) "Have you never read?"[32].

Every interrogative sentence requires a reply , however, the reply of ኑ is እወ "yes" if it is affirmative, as in: ትሰምዕኑ፡ ዘይቤሉሙ ኢየሱስ፡ እወ (*təsaməʿ-nū za-yəbēlū ʾəlū wa-yəbēlōmū ʾīyasūs ʾəwa*) "Do you hear what they are saying? Jesus said to them, yes."[33], or አልቦ "no" if it is negative, as in: ሀለወኑ፡ ዝየ፡ ብእሲ፡ በሊ፡ አልቦ (*halawa-nū zəya bəʾšī balī ʾal-bō*) "Is there a man here?' say 'No"[34]. If the interrogative sentence contains a request, አሆ (*ʾōḥō*) is used to express consent, or እንብየ (*ʾənbəya*) to indicate refusal, or the leading word in the interrogative sentence is repeated [35]. However, they are employed in the reported speech, and they are not found in the reply to question.

II– The separate particles:

Every separate particle asks about one part of speech of the sentence; the predicate, the subject, the object, or adverbs of time, or place
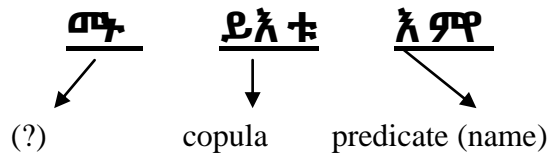
1– መኑ "who?":

It is considered as substantive because it asks about a personal noun. መኑ is composed of the interrogative root "ma" and the demonstrative root "na", which is appended with ū[36], but we can say, that it is composed of the interrogative root "ma" and the interrogative suffix ኑ. Phonetically, it

consists of two open syllables; the first is open short syllable which consists of the consonant m + the short vowel a, the second is open long syllable which consists of the consonant n + the long vowel ū.
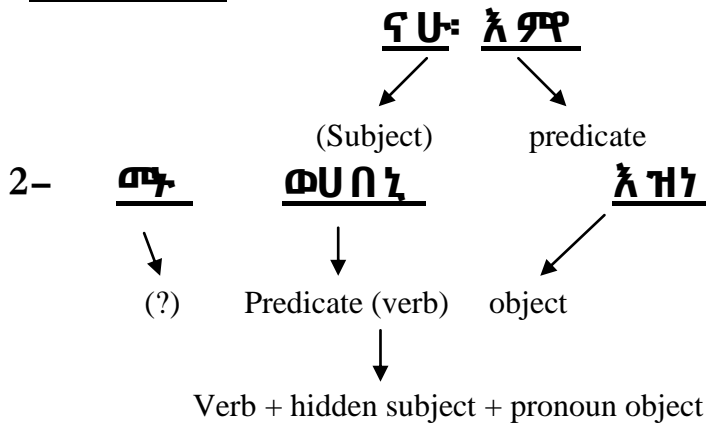
መኑ is the more definite interrogative word[37], it asks about the subject, singular or plural, and it has two form; the nominative form with "ū" in the terminal, and accusative form with "a" in the terminal. We find the nominative in: መኑ፡ ይእቲ፡ እምየ (*manū yəʔtī ʔəməya*) "Who is my mother?"[38], መኑ፡ ወእቱሙ እሉ (*manū wəʔtūmū ʔəlū*) "Who are these?"[39], መኑ፡ ይከውን፡ ፍታሔ (*manū yəkawən fətāḥē*) **"who is justice?"**[40], መኑ፡ ወሀበኒ፡ እዝነ (*manū wahabanī ʔəzən*) "Who did give me the ear?"[41], መኑ፡ አእመረ፡ ሕሊናሁ፡ ለእግዚአብሔር (*manū ʔaʔmara ḥəlīnāhū la-ʔəgzīʔabḥēr*) "Who comprehends the mind of The LORD"[42], መኑ፡ ባዕድ፡ ዘመያጥ ምክሮሙ (*manū bāʕəd za-yəmayəṭ məkrōmū*) "Who frustrates the omens of the empty talkers?"[43], the following diagram clarifies this:
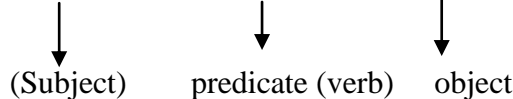
1–

መኑ	ይእቲ	እምየ
(?)	copula	predicate (name)

And the answer is:

ናሁ፡ እምየ "this is my mother"

ናሁ፡	እምየ
(Subject)	predicate

2–

መኑ	ወሀበኒ	እዝነ
(?)	Predicate (verb)	object

Verb + hidden subject + pronoun object

And the answer is:

እግዚአብሔር ፡ ወሀበኒ ፡ እዝነ "God give me the ear"

እግዚአብሔር ፡ ወሀበኒ ፡ እዝነ

↓   ↓   ↓

(Subject)   predicate (verb)   object

Although መኑ is used for a personal subject, መኑ ስምከ are also used "what is your name?", because the meaning is: "who are you by name?"[44].

The accusative form መነ asks about the third component of the sentence; the object, but it is rarely used, e. g. መነ ፡ ተኀሥሥ (*mana taḫaśəś*) "Whom are you looking for?"[45], መነ ፡ ተቀረምከ ፡ ከመዝ (mana taqaramka kama-zə) "Whom have you ever afflicted like this?"[46], The following diagrams illustrate this:
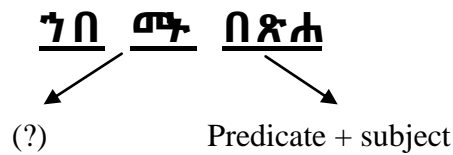
መነ ተኀሥሥ

↙   ↘

(?)   Predicate + subject

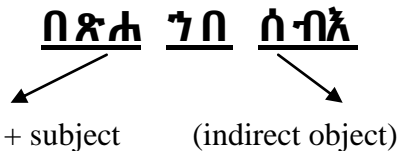The Answer is:

አንሠሥሥ አንዐየ

↙   ↘

predicate + subject   (object)
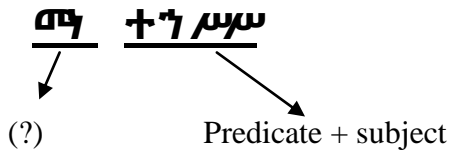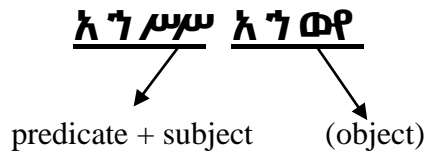
Frequently, prepositions are preceded by መኑ to express the indirect object, as in: በመኑ ፡ ታስተማስሉኒ (*ba-manū tāstamāsalūnī*) "To whom can you compare me?"[47], ኀበ ፡ መኑ ፡ በጽሐ (*ḫaba manū baṣəḫa*) "To whom it came?"[48], ወለመኑ ፡ ተርእየ ፡ አምጣነ ፡ ኵሎሙ (*wa-la-manū tarə'ya 'amṭāna kʷəlōmū*) "And to whom has the measure of them all been shown?[49], ወለመኑ ፡ አነ ፡ እትቀነይ ፡ ዳግመ (*wa-la-manū 'ana 'ətqanay dāgəma*) "Whom should I serve?"[50], እምነ ፡ መኑ ፡ ትኄይሲ (*'əmna manū təḫēysī*) "Whom do you surpass in beauty?"[51], እምኀበ ፡ መኑ ፡ ይነሥኡ ፡ ጸባሕተ ፡ ወጋዳ (*'əm- ḫaba manū yənaśə'ū ṣabāḫta wagādā*) "From whom do they collect tolls or taxes?"[52],

ወለዕለ፡ መኑ፡ ትዴወኑ (wa-lāʿala manū təḍēwanū) "Against whom do you shelter?"[53], the following figures declare this:

ነበ መኑ በጽሐ

(?)   Predicate + subject

The Answer is:

በጽሐ ነበ ሰብእ

predicate + subject   (indirect object)

According to the examples, one can observe that the prepositions: በ፤ ለ፤ ነበ, mean: "to whom?" but እምነበ means: "from whom?", while እም does not affect the መኑ meaning. Also we can say that the verb in መኑ sentence is in the perfect or in the imperfect modes only.
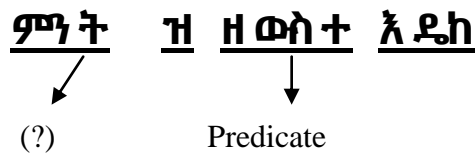
2– ምንት "what?:

It answers "ما" in Arabic, which requires the explanation of the name of a thing, or the (realty) of a thing[54]. It is fashioned from the stem መን, which is also involved in መኑ, with the feminine ending ት[55]. Thus ምንት consists of one semi closed syllable, which is: the consonant m + the fugitive vowel ə + two consonants n, t (/mənt/).

This ምንት is use, like መኑ, for the singular and the plural, the masculine and the feminine, as in: ምንት፡ ወእቱ፡ እሉ፡ እሙንቱ (mənt wəʾtū ʾəlū ʾəmūntū) "What manner of things are these?"[56].
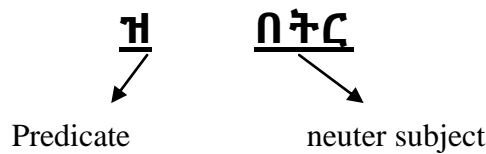
It asks about the neuter subject, for instance: ምንት፡ ተገባርክሙ (mənt tagbārkəmū) "What is your occupation?"[57], ምንት፡ ዘወስተ፡ እዴከ (mənt zə za-wəsta ʾədē-ka) "What is that in your hand?"[58], ምንት፡ ወእቱ፡ ጥበበሙ (mənt wəʾtū ṭəbabōmū) "What wisdom do they really have?"[59] ,

ምንት፡ አንተ፡ ደብር፡ ዐቢይ (*mənt ʾanta dabər ʿabīy*)"What are you great mountain?"[60], and the following diagrams demonstrate this:
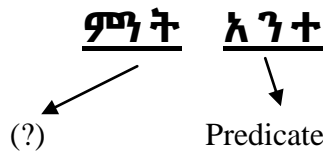
1–

ምንት ዝ ዘውስተ እዴከ

(?)   Predicate

The answer is:

ዝ   በትር

Predicate   neuter subject

2–

ምንት አንተ

(?)   Predicate

The answer is:

ደብር   አንተ

Neuter subject   predicate
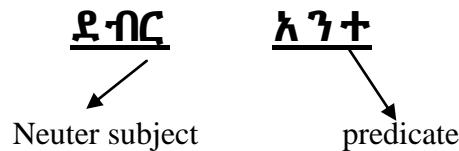
According to the previous sentences, we observe that **ምንት** asks about the neuter subject in the substantive sentence not in the verbal sentence. This is because in the verbal sentence the subject is the doer of the verb.

ምንት often takes the interrogative affix **ኑ**[61] without changing its meaning, it is just used for emphasizing, for instance: **ምንትኑ፡ ዝንቱ፡ እግዚእየ** (*mənt–nū zəntū ʾəgzīʾəy*) "What are these, sir?"[62], **ምንትኑ፡ አነ፡ እግዚኦ** (*mənt-nū ʾana ʾəgzīʾō*) "Who am I my Lord"[63], but in this instance **ምንትኑ** is employed as "who?" not as "what?", because in this verse David humbles himself before The Lord, and we find also **ምንትኑ** with the same meaning "who?" i.e. for personal subject, to express the humbling as in: **ምንትኑ፡ ዝንቱ፡ ይብልዎ**

(*mənt-nū zəntū yəbəlō*) "Who is this you are talking about?"64,
ማንትኑ፡ አንትሙ እሉ (*mənta–nū ʾantɪnū ʾəlū*) "**Who are you?**"[65],

and beside the suffix **ኑ** , the interrogative pronoun m is added, and this
abbreviated "ma" is frequently appended to other interrogatives[66], like**:**
ማንትኑማ አሀብከ (*mənt–nū–ma ʾahab–ka*) "What should I give

you?"[67]. But if **ማንት** is preceded by the preposition b and, at the same
time is attached by **ኑ** , it is used to mean "Where?" as in:
በማንትኑ፡ እንከ፡ ይትማክሑ (*ba-mənt-nū ʾənka yətmēkḥū*)
"Where, then, is boasting?"[68].

ማንት, like **ማኑ** , takes the accusative form **ማንተ** to ask about the
third part of the sentence i.e. the neuter object. Then it is followed by
predicate (verb in the perfect or the imperfect form), for instance:
ማንተ፡ ረሰየነ፡ እግዚአብሔር (*mənta rasayana ʾəgzīʾabḥēr*)
"What has God done to us?"[69], **ማንተ፡ እቤሎሙ** (*mənta ʾəbēlōmū*)
"What should I say to them?"[70], **ማንተ፡ እሌቡ** (*mənta ʾəlēbū*) "What
should I understand?"[71], **ማንተ፡ ገቢርየ፡ እወርስ** (*mənta gabīrya
ʾəwarəs*) "What is my work which I inherit?"[72],
ማንተ፡ ይሰጡዉኒ፡ ሰብእ (*mənta yəsaṭawūnī sabəʾ*) "What do
people answer me?"[73], the following diagrams clearly explain this idea:

1–

<div align="center">

ማንተ   **እቤሎሙ**
</div>

(?)   Predicate + hidden subject + first object

The answer is:

<div align="center">

ጽድቀ   **እቤሎሙ**
</div>

Second proceeded object   predicate + hidden subject + first object

2-

ምንተ   ይሰጠዉኒ   ሰብእ

(?)   Predicate + first object   subject

The answer is:

ሐሰተ   ይሰጠዉኒ
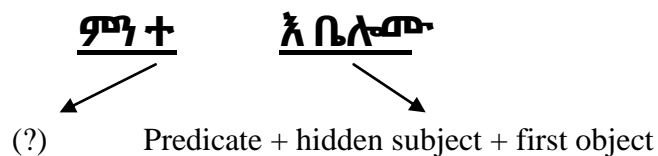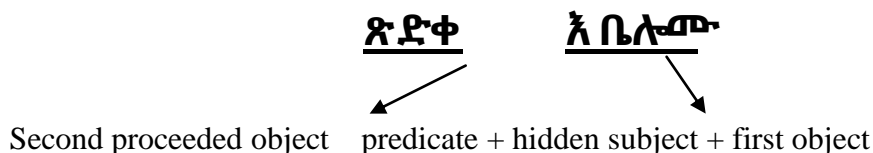
Second proceeded object   predicate + hidden subject + first object

A new interrogative particle is sprung from the prepositions ለ "to", or

በእንተ "for", or በይነ "between" + ምንት to give the causative meaning "why?" Also, it may be applied for the purpose of adding force to a statement[74], for instance: ለምንት፡ ፈራህን፡ አንትሙ (la-mənt farāhān ʾantmū) "Why are you a coward?"[75], ለምንት፡ ትገፍዕዎሙ፡ ለሕዝብየ (la-mənt təgafʿəwōmū la-ḥəzbya) "Why do you crush my people"[76], ለምንት፡ ታሰርሕዋ፡ ለብእሲት (la-mənt tāsarḥwā la-bəʾsīt) "Why are you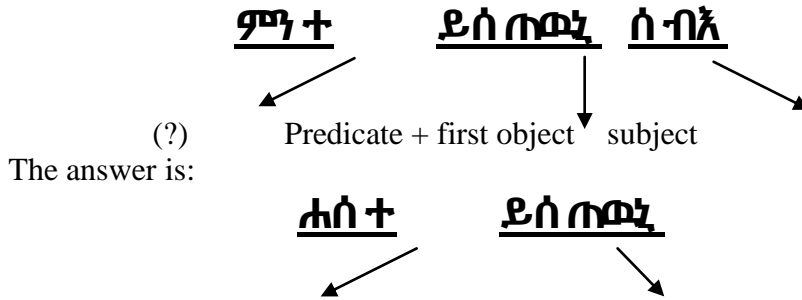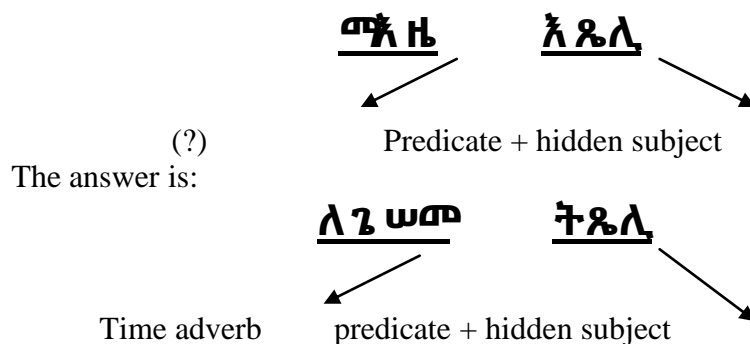 bothering this woman?"[77], ለምንት፡ ተንዝን፡ ወለምንት፡ ወይቀ፡ ገጸከ (la-mənt wadaqqa gaṣṣa-ka) "Why are you angry, and why is your expression downcast?"[78], ወለምንት፡ ገበርከ፡ ዘንተ (wa-la-mənt gabarka zanta) "Why did you do that?"[79], በእንተ፡ ምንት፡ ዝየ፡ ተገድፉ (baʾənt mənt zə tagadfū) "why have they been cast hither?"[80], በእንተ፡ ምንት፡ ተፈልጡ፡ ፩ እምነ፡ ፩ (baʾənta mənt tafalṭa ʾaḥadū ʾəmna ʾaḥadū) "Why is one separated from the other?"[81], በይነ፡ ምንት፡ እግዚአብሔር፡ የኅድግ፡ ሰብእ፡ ሐሰውያነ (bayna mənt ʾəgziʾabḥēr yaḥādəg sabəʾ ḥasāwyāna) "Why do God leave the liars"[82], በይነ፡ ምንት፡ ተአምኑ (bayna mənt taʾamnū) "Why do you believe"[83]. These particles are put before verbal sentences, which include the imperfect. However, ምንት is found, without being preceded by prepositions, giving the causative meaning e.g.

ምንት፡ ወእቱ፡ ፍርሃ ትከ፡ ከመዝ (*mənt wə'tū fərhātka kama–zə*) "why such fear?"[84] To answer the causal question, the causal conjunction is used: እስመ"because", or sometimes ከመ"for".

3– ማእዜ "when?":

It answers "متى" in Arabic. It is formed from እዜ or ይእዜ and the particle መ[5]; which is included in others interrogative particles. ማእዜ consists of two syllables; the first is closed long consisting of the consonant m + long vowel ā + the consonant ', the second is open long consisting of the consonant z + long vowel ē. It expresses the time, and is often strengthened by ኑ[86], for instance: ማእዜ፡ እጼሊ፡ ለከ (*māzē 'əşēlī laka*) "When shall I pray for you?"[87], ማእዜ፡ ይከውን፡ ዝንቱ(*māzē yəkawən zəntū*) "when will these things"[88], ማእዜ፡ አንኩርኩረ፡ እብን (*māzē–nū 'ankʷankʷara 'əbn*) "When did the stone roll?"[89]. Like ምንትነ ፤ ማእዜኑ is attached by መas in: ማእዜኑመ እገብር፡ አንሰ፡ ቤተ፡ ለርእስየ (*māʾzē–nū–ma 'əgabər 'an–sa bēta la–rə'sya*) "When do I do for myself?"[90]. According to the above mentioned, ማእዜ is followed by a predicate (verb in perfect or in imperfect), and the two suffixes ኑ and መdo not affect the meaning. They are just for emphasis, and in addition they keep the predicate after them. The following diagram illustrates that:

1-

ማእዜ   እጼሊ

(?)   Predicate + hidden subject

The answer is:

ለጊሠመ   ትጼሊ

Time adverb   predicate + hidden subject

2-

<p style="text-align:center">ማእዜ   አንኩርኩሬ</p>

(?)   Predicate + hidden subject

The assumed answer is:

<p style="text-align:center">አንኩርኩሬ   ዘተካት</p>

Predicate + hidden subject   time adverb
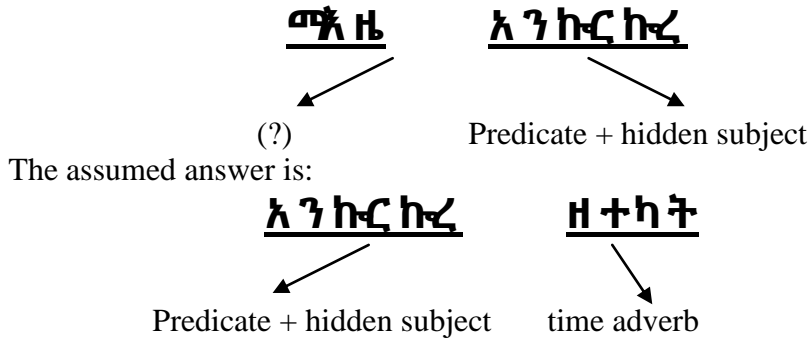
The prepositions proceeded to **ማእዜ are እስከ** "tell", and **እም** "from, since", ask about how long time, either the time has not finished yet, or has finished, as in: **እስከ፡ ማእዜኑ፡ እሄሉ፡ ምስሌክሙ** (*mā'zē-nū 'əhēllū məslēkəmū*) "Till when must I be with you?"[91], **እስከ፡ ማእዜኑ፡ ትላሑ፡ ምድር** (*mā'zē-nū təlāḫū mədr*) "How long must the land be parched"[92], **እ ማእዜ፡ እምዘ፡ አኀዞ** (*'əmmā'ē 'əm-za 'aḫazō*) "Since when has this been happening to him?"[93].

4– አይቴ "Where?"

It answers "أين؟" in Arabic. It is formed from the interrogative **አይ** "which?", and **ቴ** "here" from original form **ኂ**. Thus **አይቴ** consists of two syllables also. The first is closed short which consists of the consonant ' + short vowel a + the consonant y, the second is open long which consists of the consonant t + the long vowel ē. Furthermore, **አይቴ** is often combined with **ኑ**[94], for instance: **አይቴ፡ እረክብ፡ ዘይፈትሕ፡ ጽድቅ** (*'aytē 'ərakəb za-yəfatəḥ ṣədq*) "Where will I find who governs with justice?"[95], **አይቴኑ፡ ሃይማኖትከ** (*'aytē-nū hāymānōt-ka*) "Where is your faith?"[96], **አይቴ፡ ሀሎከ፡ አዳም** (*'aytē hallōka 'adām*) "Where are you Adam?"[97], **ወአይቴ፡ ተኀድጉ፡ ትርሲተክሙ** (*wa-'aytē taḫadgū tərsītakəmū*) "Where will you leave your wealth?"[98], **አይቴ፡ ወእቱ፡ እግዚአብሔር፡ ዘአወፀአነ** (*'aytē   wə'tū*

ʾəgzīʾabḥēr za–ʾawḍəʾana) "Where is the Lord who delivered us"[99],

አይቴኑ፡ ሜዔት፡ ዘወሀብኩ፡ ለኪ(*ʾaytē-nū marʿāt za-wahab-kū la-kī*) "Where is the sheep which I give you?"[100], አይቴ፡ ትነፍጹ (*ʾaytē tənafṣū*) "Where will you flee?"[101], አይቴ፡ ሖረ፡ መኰንነ፡ ሕዝብነ (*ʾaytē ḥōra makʷənna ḥəzbna*) "Where did our governor go?[102].

According to the examples, we find that **አይቴ** is followed by a predicate (verb or cupola like **ውእቱ** which is considered as a predicate), but, it is also followed by a subject (substantive), as in: አይቴ፡ ማኅደረ፡ ኃጥአን፡ ወአይቴ፡ ምዕራፎሙ (*ʾaytē māḥdara ḥaṭəʾān wa-ʾaytē məʿrāfōmū*) "where will be the habitation of the sinners, and where the resting-places of those"[103], while **አይቴኑ** must followed by a noun, observe the following figures:

1-

አይቴ	ሖረ	መኰንነ፡ ሕዝብነ
(?)	Predicate (verb in perfect)	subject (structure state)

The assumed answer is:

ሖረ	[ማእኮተ፡ ሰማያዊት]
Predicate + hidden subject	place adverb

2-

አይቴ	ውእቱ	እግዚአብሐር
(?)	Predicate (cupola)	subject

The assumed answer is:

እግዚአብሐር	[በሰማይ]	ውእቱ
Subject	place adverb	Predicate (cupola)

3-

አይቴኑ   **ምዔት**   **ዘወሀብኩ**

(?)   Subject   (relative clause)
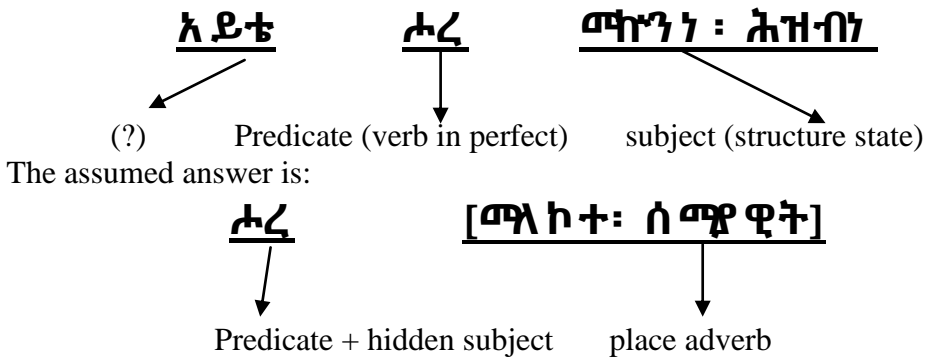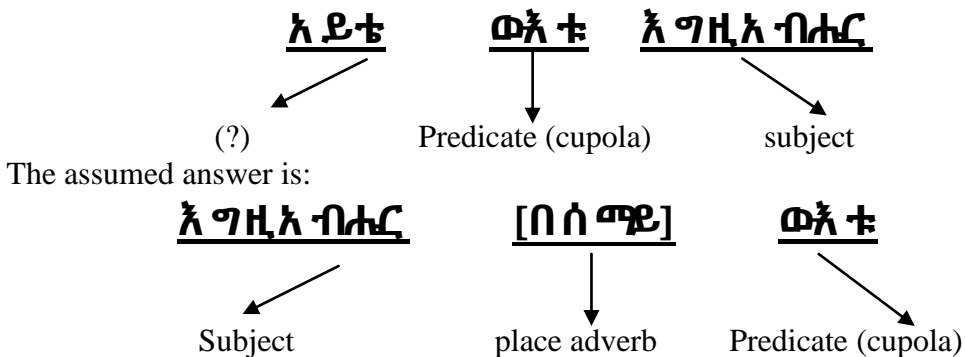
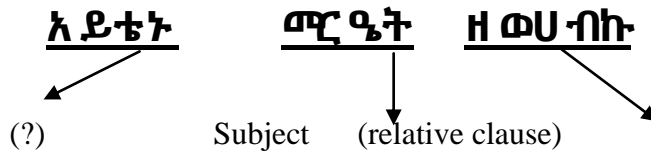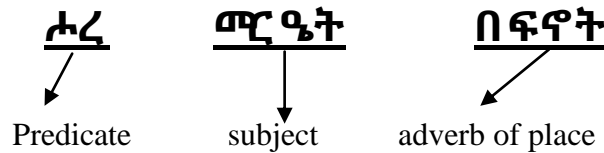In this sentence, the predicate is omitted, but we can put the verb **ሑረ** "goes" as a predicate, and **በፍኖት** "on the road" as an adverb of place, so, the assumed answer is:

ሑረ   **ምዔት**   **በፍኖት**

Predicate   subject   adverb of place

It is also attached **መ**, with **ኑ** or without **ኑ**, as in: **አይቴማ ምርግክሙ ዘማሪግሙ** (ʾaytē-ma mərgkəmū za-maragmū) "Where is the whitewash you coated it with?"[104] , **አይቴኑማ ቃለ፡ እግዚአብሔር** (ʾaytē-nū-ma qāla ʾəgzīʾabḥēr) "Where is the Lord word?"[105].

The proceeded prepositions are **እም** "from", **ኀበ** or **እንተ** "to", and **በ** "to", but this last one doesn't affect the meaning of **አይቴ**: **እምአይቴ፡ መጻእከ** (ʾəm–ʾaytē maṣāʾka) "Where have you come from"[106], **ወእምአይቴ፡ ይከውን፡ ወእቱ** (wa-ʾəm-ʾaytē yəkawən wəʾtū) "From where was he?"[107], **ኀበ፡ አይቴ፡ ይከውን** (ḥaba ʾaytē yəkawən) "To where is he?"[108], **በአይቴ፡ ይትወለድ፡ ክርስቶስ** (ba-ʾaytē yətwalad kərstō) "Where the Christ was born"[109], **ወበአይቴ፡ የዐርፉ፡ ኵሎሙ ብርሃናት** (wa-ba-ʾaytē yaʿrfū kʷəlōmū bərhānāt)"and where all the luminaries rest?[110].

5– እፎ "How?"

It is taken from the short form of **አይ**, **እ**, and **ፎ** "here" which seems to have arisen, (by sound transition, out of) **ከ**[111], but the last explanation

(**ከ** to **ፍ**) is not accurate. This is due to the fact that the sound relationship between **ከ** and **ፍ** is far from each other. If what he said is true, why it is not explain **אֵיכָה** in Hebrew, and كيف in Arabic. Therefore the sound "f" is common in the Semitic.

እፎ consists of two syllables; the first is open semi-syllable which consists of the consonant ʾ + the fugitive vowel ə. The second is open long syllable which consists of the consonant f + the long vowel ō. It asks about the case of a person or a thing, and it is followed by the predicate, for instance: **እፎ፡ ትብልዎ፡ ለንጉሥ** (ʾəfō təbələwō la-nəgūš)"How dare you say this to the king?"[112], **ወእፎ፡ ትፈቅዱ፡ ትዕብእዎሙ**(wa-ʾəfō təfaqdū təḏbəʾwōmū) "How do you want to fight them?"[113], **እፎ፡ ይትወለድ፡ ብሩር፡ እምጸበለ፡ ምድር** (ʾəfō yətwalad bərūr ʾəm-ṣabala mədr)"How silver is produced from the dust of the earth"[114], **ወእፎ፡ ታነ ብብ** (wa-ʾəfō tānabəb) "How do you read it?"[115], **እፎ፡ ትክሉ፡ አምሰጦ** (ʾəfō təkəlū ʾamsəṭō) "How can you escape?"[116], **እፎ፡ ንክል፡ ተጸብአቶሙ**(ʾəfō nəkəl taṣābəʾōtōmū) "How can we fight them?"[117], **እፎ፡ የአምር፡ እግዚአብሔር** (ʾəfō yaʾamər ʾəgzīʾabḥēr) "How do Lord know?"[118]. According to the previous examples, the questions have no concrete answers, but most of them have an exclamation meaning, besides, the interrogator does not wait for the answer. The following diagram conveys this idea:

እፎ   **ትክሉ**   **አምሰጦ**

(?)   **predicate (verb in imperfect) + hidden subject**   **object (infinitive)**
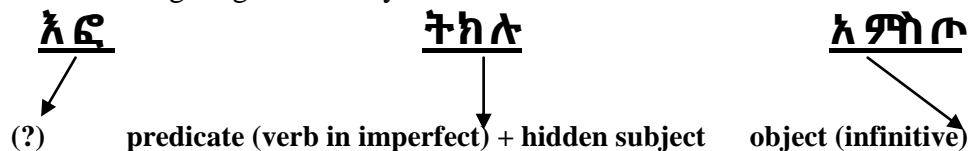
እፎ is employed also to ask about the measure, as in: **እፎ፡ ወስተ፡ ኳራ ንባ፡ ወኑ ኃ፡ ለምድር** (ʾəfō wəstū rāḫbā wanūḫāla-mədr) "What the breadth and the length of the earth are?"[119], And in this case it is followed by a noun.

እ**ፎ** may be strengthened by **ኑ**[120], or by **ኑ** + **ማ**, as in:
ወእ**ፎ**ኑማ እንከ፡ ይኬንን፡ እግዚአብሔር፡ ዓለም (*wa–
ʾəfō–nū–ma ʾənka yəkʷēnən ʾəgzïʾabḥēr ʿālam*) "how could God judge
the world?"[121]), and sometimes it comes for "what?" as in:
ወእ**ፎ**ኑማ ዘይብል፡ መጽሐፍ (*wa-ʾəfō-nū-ma za-yəbəl maṣḥaf*)
"What does the scripture say?"[122]. While እ**ፎ**ኑ for "why?" as in:
እ**ፎ**ኑ፡ ተግብራ፡ ከመዝ (*ʾəfō–nū tagbrā kama–zə*) "Why have you
done this?"[123], እ**ፎ**ኑ፡ ለአሐቲ፡ ዕፅ፡ ዘዕሩይ፡ ኅበሪሃ (*ʾəfō–
nū la–ʾaḥatï ʿəḍ za–ʿərūy ḥabarïhā*) "Why is one tree in the same
color?"[124].

እ**ፎ** may be compounded with **በ**[125], but for "why?" not for "how?" as
in: በእ**ፎ**፡ ኢይትፈደይ፡ ወልድ፡ በኃጢአት፡ አቡሁ (*ba-ʾəfō
ʾï-yətfaday waləd ba-ḫāṭïʾat ʾabūhū*) "Why should the son not suffer for his
father's   iniquity?"[126],
በእ**ፎ**፡ አርዳኢሁ፡ ለዮሐንስ፡ ወአርዳኢሆሙ፡ ለፈሪሳውያን (*ba-ʾəfō ʾardāʾïhū la-yōḥanəs wa-ʾardāʾïhōmū la-farïsāwyān*) "Why
do the disciples of John and the disciples of the Pharisees fast?"[127],
በእ**ፎ**፡ ጾምና ሂ፡ ወኢርኢከነ (*ba-ʾəfō ṣōmna-hï wa-ʾï-rəʾïkana*)
"Why   don't   you   notice   when   we   fast?"[128],
በእ**ፎ**፡ ከመ ኢሐርከ፡ ምስለ፡ ካልእከ (*ba-ʾəfō kama ʾï-ḫōrka
məsla kāləʾka*) "Why didn't you go with your friend?"[129]. Sometimes እ**ፎ**
is attached **ኬ** "now, thus" with the same meaning and function, like:
በእ**ፎ**ኬ፡ እልብሶ፡ በቅድማ ገጾሙ (*ba–ʾəfō–kē ʾəlabsō ba-
qədma gaṣṣōmū*) "Why should I wear before them?"[130]. It comes also
without the preposition **በ**, like: እ**ፎ**ኬ፡ ኢይገብሩ፡ ከማሃ (*ʾəfō–kē
ʾï-yəgabrū kamāhā*) "Why don't they do like her"[131].

6– **ሚ** "What?"

It is a neuter and adverbial form "what? "How!", and no longer retained in Ethiopic [132]. ማ. is also found in Ethiopic as an adverb "how!" e. g. ማኢደም "how pleasant!"[133] as we will see infra.

ማ.consists of one open long syllable; the consonant m + long vowel ī. It answers "ما" in Arabic and "מה" in Hebrew, but it is less used, and it may be preceded by or separated from the word, as in: ማ. እግበሮ፡ ለዝ፡ ሕዝብ (mī ʾəgbarō la-zə ḥəzb)"What will I do with this people?"[134], ማህ ለወክሙ ትግበሩ (mī-hallawakəmū təgbarū) "what will you do then?"[135], ማእ ዕሌነ (mī-lāʿēna)"What is that to us?"[136], ማእ ዕሌከ፡ ወአንተሰ (mī-lāʿlē-ka wa-ʾanta-sa)"what concern is that of yours?"[137], ወማዝ ማድየ (wa-mī-zamadya)"and what is my relative?[138] Whatever, from the few previous instances, one could observe that ማ.may come either independent from, or dependent on the word, or it may come after it. In both cases, predicate is either the verb (perfect, imperfect, or subjunctive), or preposition + pronoun.

ማ.when combined with the pronoun m emphasizes the conception word to which it is appended [139]. If the interrogative particle ኑ comes before or after ማማ, it will express the disjunctive interrogation, as in: እምነበ፡ ወሉዶሙ፡ ወማማ እምነበ፡ ነኪር (ʾəm-ḫaba wəlūdōmū-nū wa-mīma ʾəm-ḫaba nakīr)"from their sons or from foreigners?"[140]. An additional ኑ may also be appended to some later word (predicate) in the disjunctive interrogation, as in: በማስልኑ፡ ዘገብሮ፡ ጸራቢ፡ ወማማ በወርቅኑ፡ ዘሰበኮ ፡ ነሃቢ (ba-məsl-nū za-gabrō ṣarābī wa-mīma ba-warəq-nū za-sabakō nahābī)"Did the craftsman craft the statue, or did the smith melt it from the gold?"[141], እማስ ማይኑ፡ ወማማ እማስ ብእኑ (ʾəm-samāy-nū wa-mīma ʾəm-sabəʾ-nū) "From heaven or from people?"[142], and sometimes ِm comes at the head of the sentence, and followed by ኑ

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having the same function and meaning, **e. g.:**
ምንም ይመስለክሙ፡ ዘሐሰት፡ ይብል፡ መጽሐፍ (*mīma yəmasəlakəmū-nū za-ḥasat yəbəl maṣḥaf*) "Or do you think the scripture means nothing when it says?"[143]. Finally, we can say if **ም** comes alone, it is used as the neuter interrogative "What?" while if it combined with m and supported by **ኑ**, it is used as the disjunctive interrogation.

7- **ምንማጠን** "How much?"[144]:

A new interrogative particle sprung from **ምን** combined with measuring idea **ማጠን** to express "How much? How long?" i.e. it asks about the quantity. It consists of two words; the first contains one open long syllable (see above), and the second contains two syllables. The first is open short syllable which consists of the consonant m + the short vowel a. The second is closed short which consists of the consonant ṭ + the short vowel a + the consonant n. **ምንማጠን** has two forms, like **ምኑ** and **ምንት**, nominative if it asked about the quantity of the subject and accusative if it asked about the quantity of the object. The instances for nominative are:
ምንማጠን፡ መዋዕል፡ ዘሐየውከ (*mīmaṭan mawāʿəl za-ḥayyawka*) "How long days have you lived?"[145], ምንማጠን፡ ኑኃ፡ ወምንማጠን፡ ራሕባ (*mīmaṭan nūḫā wa-mīmaṭan rāḫbā*) "How is its long and how is its width?"[146], ወምንማጠን፡ ውእቱ፡ ኁልቆሙ ለከዋክብት(*wa-mīmaṭan wəʾtū ḫʷəlqōmū la-kawākbət*)"How many the stars are?"[147]. Instances for the accusative state are: ምንማጠን፡ ኅበውዝ፡ ብከሙ(*mīmaṭana ḫabāwəz bəkmū*) "How many loaves do you have?"[148] ምንማጠን፡ ፈቀድኩ፡ አስተጋብአ ሙ (*mīmaṭana faqadkū ʾastagābəʾōmū*) "How often I have longed to gather?"**[149]**.

The following diagrams indicate the two states:
1- Nominative state:

ምንማጠን   ኑኃ   ብከሙ

(?)   Predicate   Subject
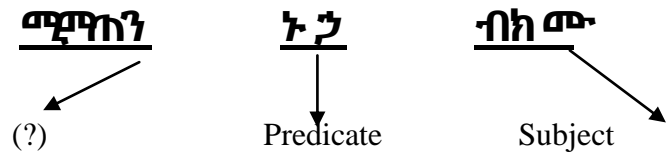
2- Accusative state:

<u>ማማስ</u>   ነ በ ወዝ

↘   ↓

(?)   Object

8– እስፍንቱ "How much?"

Another particle we meet with, "which is used only as an interrogative it is used only in the sense of 'How much?, How great?', from interrogative እ and ስፍን 'size'"[150], and the demonstrative pronoun ቱ . It contains three syllables; the first is closed semi-syllable which consists of the consonant ʾ + the fugitive vowel ə + the consonant s. The second is, also, closed semi-syllable consists of the consonant f + the fugitive vowel ə + the consonant n. The third is open long which consists of the consonant t + long vowel ū. However,   it   less   used,   for   instance:

እስፍንቱ፡ ዓመታት፡ ዘነበርከ፡ ወስተ፡ ዛቲ፡ ሀገር

(*ʾəsfəntū ʿāmtāt za-nabarka wəsta zātī hagar*)"How many years did you stay in this city?"[151], **በእስፍንቱ፡ ዕለታት** (*ba-ʾəsfəntū ʿəlatāt*) "How many days?"[152].

9- አይ "What?"

It is used as an interrogative adjective, in the sense "of what sort?"[153], it answers "أيّ" in Arabic with the same function and meaning. **አይ** takes number and gender. **አይ** consists of one closed short syllable; the consonant ʾ + short vowel a + the consonant y. Also it takes the nominal state and accusative state, besides, it is attached, like other particles, by ኑ , for instance: **አይ፡ ፍኖት፡ ሠናይ** (*ʾay fənōt šannāy*) "Which path is well?"[154],   **አይኑ፡ ዝንቱ፡ መጽሐፍ፡ ኅዳጋተሃ፡ ለእምክሙ** (*ʾay-nū zəntū mashaf hədāgātahā la-ʾəmməkəmū*) "Where is your mother's divorce certificate?"[155], **ወአይ፡ ሕይወት፡ ትሤኒ፡ ሎቱ** (*wa-ʾay həywat təšēnī lōtū*) "And which life is good for him?"[156], **አይ፡ ፍሬ፡ ኮነ፡ ብክሙ**(*ʾay fərē kōna bəkəmū*) "Which fruit was with you?"[157], and it is proceeded by the preposition b as in

በአይኑ፡ ሕግ፡ ይገብሩ (*ba-ʾay-nū ḫəg yəgabrū*) "By which law they do?"[158], and accusative state as in:
አየ፡ ፍኖተ፡ ኀለፈ፡ መንፈሰ፡ እግዚአብሔር (*ʾaya fənōta ḫalafa manfasa ʾəgzīʾabḫēr*) "Which way did the Lord's spirit go?[159], but አየ has no special form for the fem. Singular, nor for the masc. plural. It is not used with reference to persons[160]. አየ is only used in the plural in feminine form , but rarely used, as in: አያቶሙ ይኄይሱ (*ʾayātōmū yəḫēyəsū*) "Which things they prefer?"[161].

III Interrogation by other particles:

The references did not refer to this point, however, throughout the context we can find some of them. Therefore, Ethiopic employed the suffix ኬ "now, then" to do the ኑ or ሁ function, as in: ዝንቱኬ፡ ብእሲ፡ ዘአማሰና፡ ለምድር (*zəntū-kē bəʾsī za-ʾamāsanā la-mədr*) "Is this the man who shook the earth?"[162]. Also, the conjunctional particle እስመ (*ʾəsma*) "because" can be seen to do the same interrogative function in ኬ, as in: እስመ ተማየጥነ ንዕሉ ትእዛዘከ (*ʾəsma tamayaṭna nəʿlū təʾzāzaka*) "Shall we once again break your commandments?"[163].

IV Other functions of the interrogative particles:

The interrogative particles may have other meanings besides the interrogative meaning. This depends on three elements: the **Locution** which is the actual form of words used by the speaker and their semantic meaning, the **Illocution** which is what the speaker is doing by uttering those words, the **Perlocution** which is the actual result of the locution[164], and all of these three differ according to the context. They may be employed in a relative sense, in an adverb sense, or in an optative sense, etc. The following will be exploring these.

1- The Relative:

The relative sense is the most meaningful of interrogative particles, specially the substantive particles like መኑ "who", and ምንት "what". This is for functional diversity of the vocabulary, while the linguistic significance remains the same in both cases, however, in the relative is more general. It is employed for indefinite number and gender[165], for instance:

አነ ፡ አእምር ፡ መኑ ፡ እሙንቱ ፡ እለ ፡ ኀረይኩ (ʾana ʾaʾmər manū ʾəmūntū ʾəlla ḫaraykū) "I know whom I have chosen"[166],
ወኢትበል ፡ ከመ ፡ ምንት ፡ ወእቱ ፡ ተላጽቆቶሙ (wa-ʾī-tabal kama mənt wəʾtū talāṣqōtōmū) "Don't say that what is closed to…"[167],
ተዘከር ፡ ወኢትርሳዕ ፡ ሚመጠና ፡ አምዐካሁ ፡ ለእግዚአብ ሔር (tazakkar wa-ʾī-tərsāʿ mīmaṭana ʾamʿəkāhū la-ʾəgzīʾbḥēr) "Remember, don't ever forget, how you provoked the Lord your God"[168].

2- The Refusal:

All the particles may be expressing the refusal sense depending on the context, as in: እፎ ፡ ይኄይስ ፡ እምጥበቡ (ʾəfō yəḫēyəs ʾəm-ṭəbabū)"How to be better than his wisdom?"[169], in this instance, he (Zarʾa yaʿqob the philosopher) refuse any wisdom except Lord's.
ይከልኑ ፡ ይፃእ ፡ እምእግዚአብሔር ፡ ዝንቱ ፡ ዓመፃ (yəkəl-nū yəḍāʾ ʾəm-ʾəgzīʾabḥēr) "Can this injustice comes from the Lord ?"[170]. Also, in this instance, he refuses that injustice comes from Lord.
ወመኑ ፡ ወሀበ ፡ ትምህርተ ፡ ወጥበ ፡ ለኵሎሙ እለ ፡ ይት ሐወሱ ፡ ዲበ ፡ ምድር (wa-manū wahaba təmhərta wa-ṭəbaba la-kʷəlōmū ʾəlla yəthawasū dība mədr) "And who has given understanding and wisdom to all who move on the earth?"[171]. Here, Enoch wanted to denounce those who refuse God, enumerated them His signs.
አኮኑ ፡ ኵልነ ፡ ከንቱ (ʾakō-nū kʷəlna kantū) "Aren't all of us vain?"[172].

3- The Optative:

An optative sentence may be introduced even by the interrogatives who? What? When? How?[173], for instance:
ወመኑ ፡ እምወሀበ ፡ ከመ ፡ ይትነበዩ ፡ ኵሉ ፡ ሕዝብ ፡ ለእግ ዚአብሔር (wa-manū ʾəm-wahaba kama yətnabayū kʷəlū ḫəzb la-ʾəgzīʾabḥēr) "wish that all the Lord's people were prophets"[174],
ኢትግበሩ ፡ ምንትኒ ፡ ዐመፃ ፡ እለ ፡ ቦኡ ፡ ታሕተ ፡ ጽላሎት ፡ ቤትየ (ʾī-təgbarū mənt-nī ʿamāḍā ʾəlla bōʾū tāḫta ṣəlālōt bētya) "

Only [I wish you] don't do anything bad to whom have come under the protection of my roof"[175],

ወእፎ፡ ኢታእምሩ፡ አምክሮቶን፡ ለእላንቱ፡ መዋዕል (wa-ʾəfō ʾī-tāʾamərū ʾamkərōtōn la-ʾəlāntū mawāʿəl) "[I wish] to know how to interpret the present time?"[176], ቦኑ፡ ኄር፡ ከማ፡ እግዚእየ (bō-nū ḥēr kama ʾəgzīʾəy) "Is there a good man like my master?"[177], in this instance, he wishes to come who looks like his master. In the wish sense, the interrogative is always followed by a predicate (verb in perfect, or imperfect).

4- The Exclamatory:

Some interrogative particles express the exclamatory, which are: ምንት "what!" ሚ "What!", and መማጥን "how much!", and sometimes እፎ "how!", for instance:

እፎ፡ ወደቅ፡ እምሰማይ፡ ኮከበ፡ ጽባሕ፡ ዘይሠርቅ (ʾəfō wadaqa ʾəm-samāy kōkaba ṣəbāḥ za-yəšarəq) "Look how you have fallen from the sky, O shining one!"[178], ወእፎ፡ ሐወዘኒ፡ ነገርከ (wa-ʾəfō ḥawwazanī nagarka) "How your speech make me pleasant!"[179], ምንተ፡ ሠናየኒ፡ ቃልከ (mənta šannāyanī qālka) "What a marvelous of your words!"[180], መኑ፡ የጠብብ፡ እምሰሎሞን (manū yəṭabəb ʾəm-salōmōn) "Who is wiser than Solomon!"[181], ሚበዝኁ፡ ፀርየ፡ (mī-bazəḫū ḍarya) "How numerous are my enemies!"[182], መማጥነ፡ አደመኒ፡ አውሥኦትከ፡ ወጣዕመ፡ ቃልከ (mīmaṭana ʾaddamnī ʾawšəʾōtka waṭāʿma qālka) "How your answer and your delight speech make me pleasant!"[183], ሚየሥኒ፡ ዘሥኒ፡ ዘሠርዑ፡ ቤተ፡ ያዕቆብ (mī-yəšēnī za-šarəʿū bēta yāʿqōb) "How charm what Jacob's sons did!"[184]. In exclamatory sentence with interrogative, the interrogative must followed by verb in perfect, and rarely in imperfect.

5- The Rhetorically:

It is used to draw attention to what will be said. Ethiopic employed for this purpose the preposition ኀበ "to" which is followed by verb in perfect, in meaning "How?" and it is found in the subtitles in the stories, for instance:

ኀበ፡ በረላም፡ ጸለየ፡ እምቅድመ፡ ሐረቶ (ḥaba baralām ṣallaya ʾəm-qədma ḥūratō) "How Baralām prayed before his departure?"[185],

ኀበ፡ ተናገረ፡ ንጉሥ፡ ምስለ፡ ንግሥት (ḫaba tanāgara nəgūš məsla nəgšət) "How did the king talk with the queen?"[186],

ኀበ፡ አስሐተቶ፡ ለሰሎምን፡ ወለተ፡ ፈርዖን (ḫaba 'asḫatatō la-salōmōn walata farʕōn) "How did the Pharaoh's daughter lead Solomon astray?"[187], and so on.

V Interrogation by tone:

All the previous functions depend on tone, but, here I want to display the reporting sentence which is changed to interrogation by tone. As we do not have the Ethiopic pronunciation now, we will depend on the context and the implicit meaning to understand the wanting meaning, for instances:

ኢነ ሣእኩ፡ ብሔረ፡ ዘመልዕልተ፡ ባቢሎን (*ʾī-našāʾkū bəḫēra za-malʕəlta bābīlōn*)"Didn't I [Lord]overpower the lands upper than Babilon?"[188], in this sentence, the Lord asks his people, in exclamation, to make them ruler over the land of Babylon.

ሰማዕኩ፡ አነ፡ በእንቲአከ፡ ከመ ሰማዕከ፡ ሕልመ ወፈ ከርከ (sam āʕkū ʾana b-ʾəntīʾaka kama samāʕka ḫəlma wa-fakkarka)" But I have heard about you, that you can interpret dreams"[189], in this sentence, pharaoh wanted ask Joseph, implicitly, if he can interpret dreams. In this statement, he wanted to ensure his information.

ተፈጠርኩ፡ በእዴየ (tafaṭarkū ba-ʾədēy)"Did I create my self?!"[190], in this sentence, the Lord asks His creatures, in exclamation, that He created them.

ወናሁ፡ ይትገፍዑ፡ ደቂቅነ፡ ወአዋልዲነ ፡ ወይትቀነዩ (wa-nāhū yətgafəʕū daqīqna wa-ʾawālədīna wa-yətqanayū) "Shall we subject our sons and daughter to slavery?"[191], in this sentence, Jewish people shouted about injustice was upon them, while they asking that they should accept more injustice to be alive?

<u>Conclusion</u>

After this description, we conclude the following:

1- To indicate the interrogation, one must use the   main particles.

2- All the particles are separated, except the suffix **ኑ** or **ሁ** , and the proceeded ُ .

3- Every particle asks about part of the sentence, except **ኑ** or **ሁ** which are used to ask about the entire sentence, or for the disjunctive.

4- **መኑ**   asks about the personal subject, even in question **መኑ፡ ስምክ** (*manū səmka*) "What is your name? Which it means implicitly, "Who are you?, while **ምንት** asks about the neuter subject.

5- Every preposition has an effect meaning with **መኑ** , except **እም** "from".

6- The verb in **መኑ** sentence is in perfect or imperfect.

7- When **መኑ** , or **ምንት** take an accusative form, they ask about the third member in the sentence i.e. object; **መን**   for personal object, and **ምንት** for neuter subject.

8- Ethiopic distinguished, as in Arabic, between the particles which ask about the noun (**መኑ** , **ምንት**), and the particles which ask about the adverbs **ማእዜ** "When?", **አይቴ** "Where?, **እፎ** "How?").

9- **ማእዜ** is followed by the predicate i.e. verb in perfect or imperfect. And the proceeded prepositions are **እም** "from", and **እስክ** "to" only.

10- While **አይቴ** "Where?" is followed by both the predicate (verb, or copula) as: **አይቴ፡ ሀለውክ** "Where are you?", or subject as: **አይቴ፡ ማንደር** "Where is the dwell?. And the proceeded preposition, like **ማእዜ**, **are** **እም**, **እስክ**, and b, but b does not affect the meaning.

11- **እፉ** is followed by a predicate also, and it is proceeded by the preposition b only, which spring a deferent particle meaning i.e. "Why?"

12- Another neuter particle, but less in use, is **ሚ**, while it is employed in exclamatory sentence e.g. **ሚኢ ይም** "how pleasant!" Furthermore, if it is compounded with m (**ሚሚ**), it means the disjunction, specially in interrogation, and if it is compounded with **ማክለ** "measure", it consists a new interrogative particle (**ሚያማክለ**) "How much?"

13- **እስፉንቱ** shared **ሚያማክለ** in meaning and use, but it is less used.

14- Last particle is **አይ** "What?" It is employed for all previous particle, like Arabic, e.g. **አይ፣ ማክን** "Which is place?" i.e. "Where?" **አይ፣ ሰዓት** "Which is hour?" i.e. "When?" and so on.

15- All particles may be attached with **ኑ**, or **ኑም** sometimes just to strengthen the question, as **ማኢዜኑ**, **አይቴኑ**, sometimes for new article as in **እፃኑ** "Why?" sometimes for nothing as **ምንትኑ**, or **ምንትኑም** "What?".

16- The conjunctions **ኬ** "now" and **እስመ** "because" are employed for affirmative or negative interrogative.

17- The interrogative sentence is not used for interrogation only, but also for other different declarative sentences like Exclamatory sentence e.g. **ሚያማክለ ፣ አይመ** ! "How admire me!" **Also** for Optative e.g. **መኑ ፣ እምወሀበ** "Wish, who give", and for Refusal also.

18- They are employed also for the relative conjunction: who, what, where, when, how.

19- Finally, there is the interrogation by tone which depends on the context and its meaning.

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[2] Abdella A. Moustafa, The interrogative style in Arabic and Hebrew, master thesis, Cairo University, 1980. p.101

[3] Abdel salam Haron, Requiring sentences, Almuthana, Baghdad, without date. P. 14, 15.

[4] Tammam Hassan, Arabic Language, meaning and structure, the Egyptian General Book, Cairo, 1979. p. 125

[5] Dillmann, A., Ethiopic grammar, translated by James A. Crichton, London, 1907. p. 115.

[6] Abdel qader Algirgeany, دلائل الإعجاز "", edit by Mahmoud Skaker, Almadani, Cairo, 1992. p. 86

[7] Ibid, p. 111

[8] ብሉይ፡ ኪዳን፤ አዲስ፡ አበባ Ī ᚁᚉᚃᚁᚅ

[9] ᚃዘነገ ሥዓት ᚉᚆ

[10] ዜና፡ መዋዕል Ī ᚆ፤ Ī

[11] መጽሐፈ፡ ሄኖክ ᚉᚇ፤ Ī , Edited by A. Dillmann, Lipsiae,1851

[12] Dillmann, p. 513

[13] ዘ ኍልቍᚁ ᚋ፤ Ī ᚌ (Num., 16, 13)

[14] It answers: "يوجد" in Arabic , and "H⊕ψ" in Hebrew.

[15] Dillmann, **p. 514**

[16] ዘ መቢዋስ ᚋ፤ ᚁ

[17] ዜና፡ በረላም ወይዋስፍ edited by W. Budge, Cambridge,1923. p.164, line 23

[18] ዘ ልደት ᚐᚆ፤ ᚇ (Gen., 43, 7)

[19] ዘ ልደት ᚐᚇ፤ ᚌᚏ (Gen., 41, 38)

[20] ዜና፡ በረላም ወይዋስፍ, **p**. 193 (Story of Baralam and Yowasaf)

[21] ዘ ልደት ᚉᚌ፤ ᚌᚏ " (Gen., 27, 36)

[22] ዘ መቢዋስ ᚃ፤ ᚐᚌ (Matt., 5, 47)

[23] ዘ መቢዋስ ᚃ፤ ᚐᚏ (Matt., 5, 48)

[24] መጽሐፈ፡ ሄኖክ ᚁᚌ፤ ᚉ

[25] ክብረ፡ ነገሥት ምዕራፍ ᚉᚌ

[26] ዘ ልደት ᚐ፤ ᚉ (Gen., 40, 8)

[27] Josef Ben Gorion, ዜና፡ አይሁድ, herausgeeben von Murad Kamil, J.J. Augustin publisher, New York, 1937. p. 225

[28] Chaine, Marius, Grannaire Éthiopienne, Beyrouth, 1938. p.205

[29] መጽሐፈ፡ ሄኖክ ᚁᚉ፡ ᚁ

[30] ዘ ልደት ፵፪ ፤ ፳፪ (**Gen.**, 42, 22)

[31] ዘ ማቴዎስ ፲ ፩ ; ፲ ፯ (**Matt.**, 15, 17)

[32] ዘ ማርቆስ ፪ ፤ ፳፭ (**Mar.**, 2, 25)

[33] ዘ ማቴዎስ ፳፩ ፦ ፲ ፮ (**Matt.**, 21, 16)

[34] ዘ ማፍንት ፬ ፦ ፳ (**Judj.**, 4, 20)

[35] Dillmann, p. 516

[36] Ibid, p. 333, see also: Brocklmann, Carle, grundriss der vergleichenden grammatik **der** semitischen sprachen, Berlin, 1913. §185.

[37] Dillmann, p. 516

[38] ዘ ማቴዎስ ፲ ፪ ; ፵፰ (**Matt.**, 12, 48)

[39] መጽሐፈ፦ ሄኖክ ፵፦ ፵ (**Enoch**, 12, 48)

[40] ሐተታ፦ ዘርአ፦ ያዕቆብ ክፍል ፬, Plilosophi Abessini, edidit Enno Littmann , **Louvain, 1955,**

[41] ሐተታ፦ ዘርአ፦ ያዕቆብ ክፍል ፫, p. 7

[42] ዘ ኢይያስ ፵፦ ፲ ፫

[43] ዘ ኢይያስ ፵፬፦ ፳፭ (**Is.**, 44, 25)

[44] Dillmann, p. 516

[45] ዘ ልደት ፴፯ ፤ ፲ ፭ (**Gen.**, 37, 15)

[46] ስቆቃወ፦ ኤርምያስ ፪፦ ፳

1 ዘ ኢይያስ ፵፦ ፳፭ (**Is.**, 40, 25)

[48] ሐተታ፦ ዘርአ፦ ያዕቆበ፤ ክፍል፯

[49] መጽሐፈ፦ ሄኖክ ፫ ፫ ፦ ፲ ፫

[50] ፪ ዘነገሥት ፲ ፮ ፦ ፲ ፱ (**2Sam.**, 16, 19)

[51] ዘ ሕዝቄኤል ፴፪ ፦ ፲ ፱ (**Hez.**, 32, 19)

[52] ዘ ማቴዎስ ፲ ፯ ; ፳፭ (**Matt.**, 17, 25)

[53] ዜና፦ አይሁድ p. 249 (**Story of Jews**)

[54] Abdel salam Haron, p. 15

[55] Dillmann, p. 334. But Dillmann didn't explain why it is M not m, like mn#,

[56] መጽሐፈ፦ ሄኖክ ፶ ፪ ፦ ፫ (**Enoch**, 52, 3)

[57] ዘ ልደት ፵፯ ፤ ፫ (**Gen.**, 47, 3)

[58] ዘ ፀአት ፬ ፦ ፪ (**Ex.**, 4, 2)

[59] ዘ ኤርምያስ ፰ ፦ ፱ (**Jer.**, 8, 9)

[60] ዘ ዘካርያስ ፬ ፦ ፯ (**Zach.**, 4, 7)

[61] Dillmann, p. 17

[62] ዘዘካርያስ ፬፡ ፬ (**Zach.**, **4, 4**)

[63] ፪ዘነገሥት ፯፡ ፲ ፰ (**2 Sam.**, **7, 18**)

[64] ዘሲራን ፲ ፫፡ ፰፫ , through: Dillmann, Lexicon Linguae Aethiopicae, Lipsiae, MDCCCLXV. col. 187.

[65] ዘዮዲት ፰፡ ፲ ፪ Dillmann, Lexicon, col. 187.

[66] Wright, William, Comparative grammar of the Semitic Language, Cambridge, 1890. p. 124

[67] ዘልደት ፴፡ ፴ (**Gen.** 30, 31)

[68] ጎበ፡ ሰብአ፡ ሮም፫፡ ፰፯

[69] ዘልደት ፵፪፡ ፰፰ (**Gen.**, 42, 28)

[70] ዘፀአት፡ ፫፡ ፲ ፫ (**Ex.**, 3, 13)

[71] ሐተታ፡ ዘርአ፡ ያዕቆብክፍል ፬, p. 8

[72] ዜና፡ በረላም ወይዋስፍ , p. 83

[73] ሐተታ፡ ዘርአ፡ ያዕቆብ , p. 7

[74] Dillmann, p. 517

[75] ዘማቴዎስ ፰፡ ፰፮ (**Matt.**, 8, 26)

[76] ዘኢይያሱስ ፫፡ ፲ ፭ (**Is.**, 3, 15)

[77] ዘማቴዎስ ፰፮፡ ፱ (**Matt.**, 26, 9)

[78] ዘልደት ፬፡ ፮ (**Gen.**, 4, 6)

[79] ዜና፡ በረላም ወይዋስፍ, p. 140

[80] መጽሐፈ፡ ሄኖክ ፳፩፡ ፬ (**Enoch**, 21, 4)

[81] መጽሐፈ፡ ሄኖክ ፳፪፡ ፰ (**Enoch**, 22, 8)

[82] ሐተታ፡ ዘርአ፡ ያዕቆብክፍል ፮, p. 14

[83] ሐተታ፡ ወልደ፡ ሕይወት ክፍል ፮, p. 33

[84] መጽሐፈ፡ ሄኖክ ፳፩፡ ፱ (**Enoch**, 21, 9)

[85] Dillmann, p. 118, 379

[86] Dillmann, p. 379

[87] ዘፀአት ፰፡ ፱ (**Ex.**, 8, 9)

[88] ዘሉቃስ ፳፩፡ ፯ (**Luc.**, 21, 7)

[89] ዜና፡ ገላውዴዎስ ምዕራፍ ፲ ፱ , edit by William Conzelman, Paris 1895. p. 59

[90] ዘልደት ፴፡ ፰፱ (**Gen.**, 30, 29)

[91] ዘ ማቴዎስ ፲ ፯፡ ፲ ፯ (**Matt.**, 17, 17)

[92] ዘኤርምያስ ፲ ፪፡ ፬ (**Jer.**, 12, 4)

⁹³ ዘ ማርቆስ ፱ ፥ ፳፩ (**Marc.**, **9, 21**)

⁹⁴ Dillmann, p. 379

⁹⁵ ሐተተ ፥ ዘርአ ፥ ያዕቆብ፤ ክፍል ፩ p.7

⁹⁶ ዜና ፥ አ ይሁድ p.225, **p. 225**

⁹⁷ ዘ ልደት ፫ ፥ ፱ (**Gen.**, **3, 9**)

⁹⁸ ዘ ኢያስ ፲ ፥ ፫ (**Is.**, **10, 3**)

⁹⁹ ዘ ኤርምያስ ፪ ፥ ፮ (**Jer.**, **2, 6**)

¹⁰⁰ ዘ ኤርምያስ ፲ ፫ ፥ ፳ (**Jer.**, **13, 20**)

¹⁰¹ መጽሐፈ ፥ ሄኖክ ፻፪ ፥ ፩ (**Enoch, 102, 1**)

¹⁰² ዜና ፥ ገ ላ ወዴዋስ ምዕራፍ ፭ ፯ p.57, **p. 57**

¹⁰³ መጽሐፈ ፥ ሄኖክ ፴፰ ፥ ፪ (**Enoch, 38, 2**)

¹⁰⁴ ዘ ሕዝቅኤል ፲ ፫ ፥ ፲ ፪ (**Hez.**, **13, 12**)

¹⁰⁵ ዘ ኤርምያስ ፲ ፯ ፥ ፲ ፭ (**Jer.**, **17, 15**)

¹⁰⁶ ዘ ልደት ፲ ፮ ፥ ፰ (**Gen.**, **16, 8**)

¹⁰⁷ መጽሐፈ ፥ ሄኖክ ፵፮ ፥ ፪ (**Enoch, 46, 2**)

¹⁰⁸ Dillmann, Lexicon, col. 796

¹⁰⁹ ዘ ማቴዎስ ፪ ፥ ፬ (**Matt.**, **2, 4**)

¹¹⁰ መጽሐፈ ፥ ሄኖክ ፺ ፫ ፥ ፲ ፬ (**Enoch.**, **93, 14**)

¹¹¹ Dillmann, Grammar, p. 119, 120

¹¹² ዘ ኢያስ ፲ ፱ ፥ ፲ ፩ (**Is.**, **19, 11**)

¹¹³ ዜና ፥ አ ይሁድ p.248

¹¹⁴ መጽሐፈ ፥ ሄኖክ ፷፭ ፥ ፯ (**Enoch.**, **65, 7**)

¹¹⁵ ዘ ሉቃስ ፲ ፥ ፳፮ (**Luc.**, **10, 26**)

¹¹⁶ ዘ ማቴዎስ ፳፫ ፥ ፴፫ (**Matt.**, **23, 33**)

¹¹⁷ ፩ ዘ ማቃብያን ፫ ፥ ፲ ፯ (**1Macc.**, **3, 17**)

¹¹⁸ **ሐተታ ፥ ዘርአ ፥ ያዕቆብ፤ ክፍል ፭ p. 5**

¹¹⁹ መጽሐፈ ፥ ሄኖክ ፺ ፪ ፥ ፲ ፫ (**Enoch.**, **93, 13**)

¹²⁰ Dillmann, p. 379

¹²¹ ነገ ፥ ሰብአ ፥ ሮሜ ፫ ፥ ፭

¹²² ነገ ፥ ሰብአ ፥ ሮሜ ፱ ፥ ፫

¹²³ ዘ ፀ አት ፩ ፥ ፲ ፰ (**Ex.**, **1, 18**)

¹²⁴ ዜና ፥ በረ ላም ወይዋስፍ p. 68

¹²⁵ Dillmann, p. 379

[126] ዘሕዝቅኤል ፲ ፬፡ ፲ ፱ (**Hez.**, **18, 19**)

[127] ዘማርቆስ ፪፡ ፲ ፰ (**Marc.**, **2, 18**)

[128] ዘኢይያስ ፶፫፡ ፫ (**Is.**, **58, 3**)

[129] ፪ዘነገ ሥት ፲ ፮፡ ፲ ፯ (**2 Sam.**, **16, 17**)

[130] ዜና፡ በረላም ወይዋስፍ, p. 106 (Story of Baralam and Yowasaf)

[131] ዜና፡ በረላም ወይዋስፍ, p. 162 (Story of Baralam and Yowasaf)

[132] Dillmann, p. 119

[133] Wright, p. 124

[134] ዘፀአት ፲ ፯፡ ፬ (**Gene.**, **17, 4**)

[135] መጽሐፈ፡ ሄኖክ ፱፫፡ ፪

[136] ዘማቴዎስ ፳፯፡ ፬ (**Matt.**, **27, 4**)

[137] ዘዮሐንስ፡ ፳፩፡ ፳፪ (**Joh.**, **21, 22**)

[138] ዘዮዲት ፲ ፪፡ ፲ ፬ (**Jud.**, **12, 14**)

[139] Dillmann, p. 382

[140] ዘማቴዎስ ፲ ፯፡፡ ፳፭ (**Matt.**, **17, 25**)

[141] ዘኢይያስ ፵፡ ፲ ፱ (**Is.**, **40, 19**)

[142] ዘማቴዎስ ፳፩፡ ፳፭ (**Matt.**, **21, 25**)

[143] መጽእከተ፡ ያዕቆብ ፬፡ ፭ (**Jac.**, **4, 5**)

[144] for this particle, see: Dillmann, Grammar, p. 361, and Dillmann, Lexicon, col. 223

[145] ዘልደት ፵፯፡ ፰ (**Gen.**, **47, 8**)

[146] ዘዘካርያስ ፲ ፪፡ ፲ ፪ (**Zach.**, **2, 2**)

[147] መጽሐፈ፡ ሄኖክ ፱፫፡ ፲ ፬ (**Enoch 93, 14**)

[148] ዘማቴዎስ ፳፫፡ ፴፯ (**Matt. 23, 37**)

[149] ዘማቴዎስ ፲ ፮፡ ፴፱

[150] Dillmann, p. 361

[151] ስንክሳር፡ ሐምሌ ፲

[152] Dillmann, Lexicon, col. 406

[153] Dillmann, Grammar, p. 119

[154] ዘኤርምያስ ፮፡ ፲ ፮ (**Jer.**, **6, 16**)

[155] ዘኢይያስ ፶፡ ፩ (**Is.**, **50, 1**)

[156] ዜና፡ አይሁድ p. 255

[157] ዜና፡ በረላም ወይዋስፍ, p. 100 (Story of Baralam and Yowasaf)

[158] ነበ፡ ሰብአ፡ ሮሜ ፲፡ ፳፭

[159] ፪ ዜና፡ መዋዕል ፲ ፰፡ ፳፫ (**2 Chro. 18, 23**)

[160] Dillmann, Grammar, p. 336

[161] Dillmann, Lexicon, col. 795

[162] ዘኢ.ይ.ያስ ፲ ፬፡ ፲ ፮ (Is., 14, 16)

[163] ፭ ዘዕዝራ ፱፡ ፲ ፬ (1 Ezra 9, 14)

[164] Peccei, Jean S., Pragmatics, Routledge, London, 1999. p.44
   See also: Fromkin, V. & Rodman, J., An Introduction to Language, New york, 1983. p.227

[165] Abdella A. Moustafa, The interrogative style, p. 147

[166] ዘዮሐንስ ፲ ፫፡ ፲ ፰ (John, 13, 18)

[167] ዜና፡ በረላም ወይዋስፍ, p. 108 (Story of Baralam and Yowasaf)

[168] ዘዳግም፱፡ ፯ (Deut., 9, 7)

[169] ሐተታ፡ ዘርአ፡ ያዕቆብ፤ ክፍል ፭, p. 10 (Inquiry of Zarʾa Yaqʿob)

[170] ሐተታ፡ ዘርአ፡ ያዕቆብ፤ ክፍል ፭,, p. 11 (Inquiry of Zarʾa Yaqʿob)

[171] መጽሐፈ፡ ሄኖክ ፻ ፩፡ ፰ (Enoch, 101, 8)

[172] ክብረ፡ ነገሥት፤ ምዕራፍ፳፯, p. 19 (Glory of the kings)

[173] Dillmann, Grammar, p. 521

[174] ዘኍልቍ፲ ፩፡ ፳፱ (Numb., 11, 29)

[175] ዘልደት ፲ ፱፡ ፰ (Gen., 19, 8)

[176] ዘሉቃስ ፲ ፪፡ ፶ ፮

[177] ዜና፡ ገላ ወዴዎስ፤ ምዕራፍ ፱ ፯ , p. 57 (chronicle of Galawodews, p.57)

[178] ዘኢ.ይ.ያስ ፲ ፬፡ ፲ ፪ (Is., 14, 12)

[179] ክብረ፡ ነገሥት፤ ምዕራፍ ፳፯, p. 20 (Glory of the kings)

[180] ክብረ፡ነገሥት፤ ምዕራፍ ፳፯, p. 20 (Glory of the kings)

[181] ክብረ፡ ነገሥት፤ ምዕራፍ ፳፭ p. 77 (Glory of the kings)

[182] (psalms, 3, 1)

[183] ክብረ፡ ነገሥት፤ ምዕራፍ ፳፯, p. 18 (Glory of the kings)

[184] ዜና፡ ገላ ወዴዎስ፤ ምዕራፍ ፱ ፬, p. 59(chronicle of Galawodews, p.59)

[185] ዜና፡ በረላም ወይዋስፍ, p. 126

[186] ክብረ፡ ነገሥት፤ ምዕራፍ ፳፯, p. 18 (Glory of the kings)

[187] ክብረ፡ነገሥት፤ ምዕራፍ ፳፬, p. 75 (Glory of the kings)

[188] ዘኢ.ይ.ያስ ፲፡ ፱ | (Is., 10, 9)

[189] ዘልደት ፲ ፱፡ ፰ (Gen., 19, 8)

[190] ሐተታ፡ ዘርአ፡ ያዕቆብ፤ ክፍል ፫, p. 6 (Inquiry of Zarʾa Yaqʿob)

[191] ዘዕዝራ ነ ሕምያ ፭፡ ፭ (Neh., 5, 5)

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- Appendix (table of phonetics symbols):
- The Consonants

The Ethiopian Sound	The phonetic symbol	The Ethiopian Sound	The phonetic symbol
ሀ	h	ወ	w
ለ	l	ዐ	ʿ
ሐ	ḥ	ዘ	z
መ	m	የ	y
ሠ	š	ደ	d
ረ	r	ገ	g
ሰ	s	ጠ	ṭ
ቀ	q	ጰ	p
በ	b	ጸ	ṣ
ተ	t	ፀ	ḍ
ኀ	ẖ	ፈ	f
ነ	n	ፐ	p
አ	ʾ		
ከ	k		

- The vowels

	a
	ū
	ī
	ā
	ē
Fugitive vowel	ə
	ō