

## **Questions in Argobba, Ethio-Semitic**

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### **ABSTRACT**

Argobba is a South Ethio-Semitic verbal which is mainly practiced in day-to-day message by a people of around 140, 134 societies in the Argobba Zone (Central Statistical Agency (2008:59), Ethiopia, whose linguistic constructions were not fine labeled. The Argobba exists in the cliff hills of northeastern Shewa and southeastern Wollo, a marginal of them are alive in the contiguous clearances of the city of Harar in eastern Ethiopia. The Argobba sort their existing by humanizing flora, by upbringing fauna, flapping and by trade (Hussen, 2006:416). Greatest of the Argobba persons are groups of Islam. As a consequence, the Islamic faith significantly affects the philosophy as well as the existing flair of the humanity. The vital purpose of this article is to offer a complete explanation and skins of Questions of the Argobba linguistic. The article is communicative in flora, and then the reading is mostly worried with telling what is really being in the linguistic, and mostly trusts on chief language facts. The language facts, i.e. the elicited grammatical facts regarding Questions, was composed from innate utterers of the linguistic throughout six months of research directed among 2015 and 2016 in Argobba Special woreda, South Wollo Zone of the Amhara Regional State, exactly in the Administrative Medina and five Kebeles which are adjacent to Medina. Three kinds of questions can be illustrious in Argobba: polar, content and rhetorical questions. Polar questions have the same Morpho-Syntactic construction like declarative clauses but are noticeable by a levitation pitch near the end of the clause. Content questions are categorized by the occurrence of interrogative pronouns. Like content questions, rhetorical questions (asking without expecting an answer/using speech.

**Keywords:** Polar, Content, Rhetorical, Morpho-Syntactic, Declarative, Intonation, Clause, Polar

### **Introduction**

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The expression “Argobba” signifies the linguistic, the publics and the residence where Argobbas animate. (Aklilu, 2000:174; Tesfaye, 2000:196-197, Stitz, 1973:188), consequently, it’s envisioned sense can be recognized contextually. Based on the 2008 Census showed by the Central Statistical Agency of Ethiopia (CSA) Argobba has a whole populace of 140, 134, which includes 0.19% of the whole populace of the state, Ethiopia. Concerning the Argobbas, they are Muslim societies who animate in the North-Eastern hilly portion of Ethiopia, Amhara area national, in South Wollo, Argobba Special Woreda and in Oromiya zone; in North and Eastern Shewa; in Affar region, at Gachinne and its locality; in Oromiya region, East and West Hararge Zones, and in the town of Harar and the nearby communities. Conferring to Hussein (2006:416), “Argobbas are illustrious by being either northern or southern Argobba. The southern Argobbas animate everywhere the street that goes from Addis Ababa to Harar, while northern live among and everywhere the two streets that portable north from Addis Ababa on either cross of the Rift Valley as far as the city Kemise”. Greatest Argobbas are farmers who grow sorgum, millet, maize, pulse, wheat and barley in addition to coffee, chat, tobacco and cotton as cash crops. Weaving and trade is also their occupation. The grit constructions in Shonke look like Harar. The buildings are rectangular in shape with flat roofs, approximately 3 to 3.5 meters high in length (Stitz, 1973:189). Researchers vary as to where the Argobba societies have come from. Certain roughly they were just pastoral Harari whose habits of existence have altered over time from the urban inhabitants. Others roughly the Argobbas are more new entrances.

Tesfaye (2000:197) stretches three types on the source of Argobba. His chief and additional forms connection the source of Argobba to Arabia: either Beni Umayya [sense “the son of Umeyya”] traveled from Arabia, some 800 years before and established in Northern Ethiopia, or they are offspring of the leading Muslim refuge searchers in Ethiopia through the period of Prophet Mohammed. The third form grips that the Argobbas are not settlers, and they are “native societies who receive Islam actual initial from spiritual bests who originated from Arabia” (Tesfaye, 2000:197). Weekes (1984:49-53) moreover has given three premises on the source of Argobba societies. The chief is based on spoken custom that Beni Umayya traveled from Arabiya and established in Northern Ethiopia. The another theories describes the growth of the privileged Wolasma family to the south and occupied Muslim states of Shewa and recognized

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Sultanate of Ifat in 1285. After Ifat was beaten by Christian Kings (Dawit I & Yisshaq) in 1415, Wolasmas were recoiled to the east and recognized the Adal [etymologically Arabic, sense “fairness creator” or “neutral monarch”] Sultanate with the principal close Harar. The latter theories explicate the relation among the Northern and Southern Argobba groups with the two main past proceedings of the country: the conflict of Imam Ahmed Ibrahim al-Ghazi (Ahmed Gragn) of Adal in 1529 and his overthrow in 1549; and the Oromo expansion right later the finish of the conflict (Weekes, 1984:51). His next and latter theories elevated like impression that Argobbas are native persons.

Aklilu (2000) claims the leading type and inscribes that Argobba’s source is related with the expansion of Aksumite Empire to the south earlier Angot. Rendering to him, through that period, there were a traveling persons named “Gebal” in the Awash basin of south-eastern Shewa. Aklilu (2000:175) similarly labeled that this community, i.e., “Gebal”, was the leading to hold Islam, and advanced on they came to be named Argobba. Then, Rendering to Ahmed (1999 E.C: 13), the leading Islamic land that Argobbas constructed was named “Jəbərty”. “Jəbərty” is resulting from “Abyssinian (Geez) word ‘gəbər’” and it means “helps of God” for they were virtuous/spiritual societies who interrelate simply and animate in accord with other societies. Additional study is wanted to prove whether “Gebal” and “Jəbərty” mention the similar community or signify diverse situations. Ahmed (1999 E.C:9-11, 40) based on his information-gathering and talk with the heads of the public in Oromiya zone, south Wollo, preserved that the source of Argobba is Arabia. Furthermore, Ahmed (2000:175) similarly positions that the Makhzumite dynasty who recognized an Islamic sultanate of Shawa was “a Meccan clique”. Idris (1999:11) mentions the period of their entrance to the south eastern Ethiopia from Arabia to the 8th century.

At present, the Argobba societies have two independent Special Woredas (areas), one in Amhara National Regional State and the extra in Affar National Regional State. The Special Woreda in South Wollo zone of the Amhara regional state, which is portion of the reading part, is recognized in 1998 at a midpoint named Medina. Medina is 50 km far to the east of Kemise which is 375 km away from Addis Ababa to the way to Dessie.

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Concerning the cataloging of Argobba tongues there are like cataloging between diverse researchers. Rendering to Bender & Hetzron, 1976:29; Hetzron, 1972, Argobba is the verbal goes to the south Ethio-Semitic sub-branch of the Afro-Asiatic verbal phylum. South Ethio-Semitic sub-branch is in try secret into transversal south Ethiopic and outer south Ethiopic. The prior is more separated into central and east Gurage. Argobba is considered in central-transversal-south Ethiopic subcategory with Amharic. Conferring to Meyer 2011:1222, Argobba is Amharic or Argobba linguistic cluster going to the transversal south-Ethio Semitic partition of the Ethio-Semitic linguistic cluster. He more, splits the transversal south-Ethio-Semitic tongues into two main typological clusters, Amharic or Argobba cluster against Eastern Gurage or Harari Cluster. Amharic or Argobba Cluster comprises Amharic and Argobba tongues and Eastern Gurage or Harari Group comprises Harari and Eastern Guarage tongues. Eastern Guarage is more sectioned into three divisions, silt'e, wolane and zay tongues. The linguistic is vocal in Affar area, at Met'ek'leya, Abule Arada, and in Awash Fentale Woreda (Hussein, 2006:423), at Gachinne and its locality (Girma, 2003 E.C:10). It is also vocal in Amhara area at Dewwa Ch'effa Woreda of Oromiya zone at Shonke and T'allaha; and in North Shewa zone, in Ankober Woreda at Aliyyu Amba and Afre; in K'ewot Woreda at Goze and Wank'ar; in Berehet Woreda at Mett'eh Bila. Rendering to Hussein (2006:434) mentions two dialects: the Shonke dialect which is verbal in Oromiya Special zone of Amhara area; and the Gachinne dialect which is verbal in Gachinne of Affar area, as well as in Ankober and Aliyyu Amba, North Shewa, Amhara area.

### Research Methodology

The reading is qualitative and empirical in character, and mostly trusts on main language facts. Meanwhile the investigator is not an utterer of Argobba, innate utterers of the language were referred. The facts were collected from five innate utterers of Argobba during sex months of fieldwork lead among 2015 and 2016 in Argobba Special woreda, South Wollo Zone of the Amhara Regional State, exactly in, Medina (Administrative center of the woreda) and five Kebeles which are adjacent to Medina specifically: Dibbe, Gobera, Kilkilo, Fetekuma, and Sedeta. Through my fieldwork, I had three male and two female language advisers whose

leading innate language was Argobba and who had good information of Amharic. They all were born inside the language civic of Argobba where they also got their primary and secondary school education. Further their innate language and Amharic, they state English. Throughout my fieldwork, I consumed maximum of my time in Medina which is the managerial midpoint of the Argobba Woreda, but I also commenced numerous smaller journeys to Dibbe, Gobera, Kilkilo, Fetekuma, and Sedeta. I ongoing my fieldwork by eliciting words and sentences. Following, I recorded permitted language manuscripts then data were transcribed, edited and translated. The demonstration of the facts is not based on a solitary linguistic model or theory, but is deliberately eclectic expressive. I used a structural approach for classifying phonemes and morphemes. Morpho-syntactic phenomena were labeled on the foundation of main results in linguistics typology. Based on The Leipzig Glossing Rules, maximum of the facts are accessible in an interlinear morpheme-by-morpheme form with four lines. The first line signifies the real word. The second line covers underlying or hypothetical morphemes or morpheme mixtures which are annotated in the third line; the fourth line is an English translation typically in a literary style.

### Questions in Argobba

According to Bhat (2004:201), interrogative pronouns serving as asking Questions are used primarily for obtaining information regarding an unknown entity. In Argobba, there are two kinds of interrogative pronouns, simple and derived as shown below:

- (1) *man* 'who'
- (2) *mīnye* 'what'
- (3) *māčä* 'when'
- (4) *et* 'which/where'

The derived interrogative pronouns consist of a simple interrogative pronoun with different case markers and/or additional modifying elements:

- (5) *lämīnye*  
lä-mīnye  
DAT-what  
'why'
- (6) *bämīnye*

- bä-mīnye  
INST-what  
'how'
- (7) *äman*  
ä-man  
GEN-who  
'whose'
- (8) *täman*  
tä-man  
COM-who  
'with whom'
- (9) *bete*  
bä-et-e  
LOC-where-DIR  
'at which place/where'
- (10) *tete*  
tä-et-e  
LOC-where- DIR  
'from which place/where'
- (11) *mīnye k'ädr*  
mīnye k'ädr  
what amount  
'how much/many'

Questions usually used to extract information or an answer back. Three types of questions can be distinguished in Argobba: polar, content and rhetorical questions. Polar questions have the same morpho-syntactic structure like declarative clauses but are marked by a raising intonation towards the end of the clause, as in the following examples:

- (12) *ini aliy .*  
ini ali-äy  
PROX Ali-COP.3SG.M  
'This is Ali.'

- (13) *ini aliy?*  
ini ali-äy  
PROX Ali-COP.3SG.M  
'Is this Ali?'
- (14) *timayye mät't'a.*  
timayye mät't'ta  
yesterday come.PFV.3SG.M  
'He came yesterday.'
- (15) *timayye mät't'a?*  
timayye mät't'ta  
yesterday come.PFV.3SG.M  
'Did he come yesterday?'

Content questions are characterized by the presence of interrogative pronouns, and, in contrast to polar questions, usually end with a falling intonation. The interrogative pronoun for human referents in argument and adjunct position is *män* 'who', as in the following examples:

- (16) *bil?açč'in läman tawäläy?*  
bil?a-čči-n lä-man t-awäl-äy  
food-DEF.M-ACC DAT-who 2-give.IPFV-SG.F.SBJ-3SG.M.OBJ  
'To whom do you give the food?'
- (17) *man näx?*  
man n-äx  
who COP-2SG.M  
'Who are you?'

The interrogative pronoun for non-human referents (concrete and abstract) in argument or adjunct position is *minye* 'what':

- (18) *timayye minye šärrix?*  
timayye minye šärr-x  
yesterday what sell.PFV-2SG.M

‘What did you buy yesterday?’

- (19) *mīnye alä?*  
mīnye al-ä  
what say.PFV-3SG.M  
‘What did he say?’

- (20) *mīnye xänä?*  
mīnye xän-ä  
what be(come).PFV-3SG.M  
‘What happened?’

The interrogative pronoun *mīnye* ‘what’ in combination with the element *k’ädr* ‘amount’ is used to ask for quantities:

- (21) *mīnye k’ädr t’a?i alläx?*  
mīnye k’ädr t’a?i all-ä-äx  
what amount goat exist.PRS-3SG.M.SBJ-2SG.M.OBJ  
‘How many goats do you have?’

The interrogative pronoun *et* ‘which/where’, usually in combination with the directional marker *-e*, asks for places and directions as in (22) and asks for an object by which an action is performed as in (23). However, it is also used as selective interrogative pronoun, as in (24):

- (22) *tete wädih hema mät’t’-äčč?*  
tä-et-e wädih hema mät’t’-äčč  
LOC-which-DIR side way come.PFV-3SG.F  
‘From which side of the way did she come?’
- (23) *bete sini k’ähawi šäččä?*  
bä-et-e sini k’ähawi šäčč-ä  
INST-which-DIR cup coffee drink.PFV-3SG.M  
‘With which cup did he drink coffee?’
- (24) *etewun merrät’x?*  
et-e-wu-n merrät’-x  
where-DIR-POSS.3SG.M-ACC choose.PFV-2SG.M  
‘Which one did you choose?’ (M)

The interrogative pronoun for time expressions is *mäčä* ‘when’:

- (25) *ali mäčä säro šärrä?*  
ali mäččä säro šärr-ä  
Ali when clothes buy.PFV-3SG.M  
'When did Ali buy his clothes?'

Usually, the interrogative pronoun moves towards a position where it immediately precedes the verb, as in the following examples:

- (26) *timayye man mätt'a?*  
timayye man mätt'a  
yesterday who come.PFV.3SG.M  
'Who came yesterday?'

- (27) *ali säron un mäčä šärrä?*  
ali säro-u-n mäčä šärr-ä  
Ali clothes-POSS.3SG.M- ACC when buy.PFV-3SG.M  
'When did Ali buy the clothes?'

However, the position of interrogative pronouns is not totally fixed, as shown in (21) above, (28) and (29) below, where it precedes the direct or indirect object:

- (28) *man ġäwäčäččin gäddäläy?*  
man ġäwäčä-čči-n gäddäl-ä-äy  
who lion-DEF- ACC kill.PFV-3SG.M.SBJ-3SG.M.OBJ  
'Who killed the hyena?'

- (29) *ali läman dabbo šärrä .*  
ali lä-man dabbo šärr-ä  
Ali DAT-who bread buy.PFV-3SG  
'For whome did Ali buy bread?'

Like content questions, rhetorical questions (asking without expecting an answer/using speech in order to persuade people) are also characterized by an interrogative pronoun, which, however, almost always occurs in the sentence-initial topic position:

- (30) *mīnye wäst hällänn?!*  
mīnye wäst häll-ä-ññ  
what wife exist.PRS-3SG.M.SBJ-1SG.OBJ  
'What wife do I have?!'

### Summary and Conclusion

This chapter summarizes the findings from the previous section on the introduction and questions of Argobba. Thus, the major aim of this study was to present a comprehensive question of this language. To this effect the study is divided into two main sections: section one is introduction which contains the people and their language, and research methodology, section two is questions in Argobba language that is spoken in Argobba special Woreda in south Wollo of the Amhara regional state, Ethiopia. Three types of questions can be distinguished in Argobba: polar, content and rhetorical questions. Polar questions have the same morpho-syntactic structure like declarative clauses but are marked by a raising intonation towards the end of the clause. Content questions are characterized by the presence of interrogative pronouns, and, in contrast to polar questions, usually end with a falling intonation. The interrogative pronoun for human referents in argument and adjunct position is *män* 'who'. The interrogative pronoun *mīnye* 'what' in combination with the element *k'ädr* 'amount' is used to ask for quantities. The interrogative pronoun for non-human referents (concrete and abstract) in argument or adjunct position is *mīnye* 'what'. The interrogative pronoun *et* 'which/where', usually in combination with the directional marker *-e*, asks for places and directions and asks for an object by which an action is performed. However, it is also used as selective interrogative pronoun. The interrogative pronoun for time expressions is *mäčä* 'when'. Usually, the interrogative pronoun moves towards a position where it immediately precedes the verb. However, the position of interrogative pronouns is not totally fixed, where it precedes the direct or indirect object, almost always occurs in the sentence-initial topic position. In order to persuade people are also characterized by an interrogative pronoun, which, however, Like content questions, rhetorical questions (asking without expecting an answer/using speech

To conclude, this study provides a comprehensive description of the main questions of Argobba. However, the study does not treat properties, types and questions constructions in different languages – this remains a task for further research.

### List of Abbreviations and Symbols

1	first person
2	second person
3	third person
ACC	accusative
COM	comitative
COP	copula
DAT	dative
DEF	definite
DIR	directive
F	feminine
GEN	genitive
INST	instrument
IPFV	imperfective
LOC	locative
M	masculine
OBJ	object
PFV	perfective
POSS	possessive
PROX	proximity
PRS	present
SBJ	subject
SG	singular

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