

# TEMPORAL CLAUSES IN ARGOBBA, A SOUTH ETHIO-SEMITIC LANGUAGE SPOKEN IN ETHIOPIA

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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 florae, by upbringing faunae, flapping and by trade (Hussein, 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 temporal clauses of the Argobba linguistic. **The paper is descriptive in nature only in Argobba language not comparing with other languages**, 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. A subordinate clause can modify the state of affairs in the main predication by relating it temporally to another event or action. This temporal relation between subordinate and main-clause is not absolute but depends on the temporal implications of the main-clause verb.*

## **KEYWORDS**

*Subordinate, Clause, Predication, Temporally, Main-Clause, temporal, Affairs*

## **1. INTRODUCTION**

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 BeniUmayya [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 BeniUmayya 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 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 Gragh) 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.

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, Argobbais 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'ehBila. 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.

## 2. RESEARCH METHODOLOGY

The reading is qualitative and empirical in character, and mostly trusts on main language facts. Meanwhile the investigator is not an uttered of Argobba, innate uttered 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. *Regarding assumptions and limitation of the study, the paper is descriptive in nature only in Argobba and the reading does not handle properties, types and questions constructions in different languages – this remains a task for further research.*

### 3. TEMPORAL CLAUSES

A subordinate clause can modify the state of affairs in the main predication by relating it temporally to another event or action. This temporal relation between subordinate and main clause is not absolute but depends on the temporal implications of the main-clause verb.

Simultaneity or overlap between the state of affairs in main and subordinate clauses is expressed by an imperfective verb headed by the subordinating morpheme *t-* in the function of a temporal subordinating conjunction, as in the following examples:

- (1) *mīsatiβälalmät'afyanäbbiβäl.*

mīsa	t-y-bäla-äl	mät'af	y-anäbbiβ-äl
lunch	SUB-3-eat.IPFV-SG.M	book	3-read.IPFV-SG.M

'While eating lunch, he reads a book.'

- (2) *timayyetimhürt bet tinnihedirnnabirdimbär.*

timayye	timhürt_bet	t-inn-hed-inna	bird	imbär
yesterday	school	SUB-1.go.IPFV-PL	cold	AUX.PST

'When we were going to the school yesterday, it was cold.'

The state of affairs in the subordinate clause can also last until the state of affairs in the main clause begins, whereby there is usually a short initial overlap between the two states. That means the final phase of the subordinate verb initiates the initial phase of the main-clause verb. Such a situation is commonly marked by a subordinate clause based on an imperfective verb followed by the word *diräs* 'until', as in the following examples:

- (3) *tatteyeetimät'išdirästäβet ekk'äyillähu.*

tatte-yee	t-mät'-iš	diräs	bä-bet
mother-POSS.1SG	2-come.IPFV-SG.M	until	LOC-house

ekk'äy-ill-ähu  
1.stay.IPFV-AUX-SG  
'I stay at home until my mother comes.'

- (4) *gäbeččiyyitbettinäldirästäβet anwät'a.*

gäbe-čči	y-t-bettin-äl	diräs	bä-bet
market-DEF	3-PASS-dispers.IPFV-SG.M	until	LOC-house

an-wät'a  
NEG-go\_out.PFV.3SG.M  
'He stayed in his home until the people disperse from the market.'

A temporal clause referring to an event that serves as temporal reference point for the state of affairs in the main clause is formed from a perfective verb which is marked by the locative morpheme *bä-* as temporal subordinating conjunction and followed by a postposition. With the postposition *ged* 'after' reference is to a time point preceding the states of affairs in the main clause, with the postposition *fid* 'before' to a time point following it, and with the postposition

wāk't 'time' to a time point parallel to it:

- (5) *legiččiawuwubām<sup>w</sup>ätäğedmätt'a.*  
 legi-čči      awu-wu      bā-m<sup>w</sup>ät-ä      ġed  
 child-DEF    father-POSS.3SG.M    LOC-die.PFV-3SG.M    after  
 mätt'a  
 come.PFV.3SG.M  
 'After his father died, the child came.'
- (6) *bāmām<sup>w</sup>utu fide äšitbil?ayihawälkämätämälemnwuğämmärä. bā-*  
 mām<sup>w</sup>ut-u      fīd-e      äšitbil?a  
 LOC-VN-die.JUS-POSS.3SG.M    front-DIR small food  
 y-haw-älkämä      bā-mā-lemnwu  
 3-give.IPFV-SG.M-3SG.M.OBJ    COMP    LOC-VN-beg.JUS-POSS.3SG.M  
 ġämmär-ä  
 begin.PFV-3SG.M  
 Before he died he continued (lit. started) to beg [him] to give him some food.'
- (7) *aliawuwubām<sup>w</sup>ätowäk'tmätt'a.*  
 ali      awu-wu      bā-m<sup>w</sup>ät-o wāk't  
 Ali      father-POSS.3SG.M    LOC-die.PFV-3PL.M.POL time  
 mätt'a  
 come.PFV-3SG.M  
 'At the time his father (POL) died, Ali came.'

A similar temporal modification is expressed by a perfective verb preceded by the ablative morpheme *bā-* as subordinating conjunction and followed by the postpositions *ğed* 'after' or *wāk't* 'time':

- (8) *saranbagäbbawäk'tawedox.*  
 sara-n      bā-agäbba      wāk't  
 Sara-ACC    LOC-marry.PFV.3SG.M    time  
 aweda-o-x  
 tell.PFV-3SG.M.SBJ-2SG.M.OBJ  
 'At the time he married Sara, he told (it) to you.'
- (9) *saranbagäbbağedawwedox.*  
 sara-n      bā-agäbba      ġed  
 Sara-ACC    LOC-marry.PFV.3SG.M    after  
 aweda-o-x  
 tell.PFV-3SG.M.SBJ-2SG.M.OBJ  
 'After he married Sara, he told (it) to you.'

A temporal relation in which the event in the main clause begins just at the moment when the state

of affairs in the subordinate clause is completed is expressed in a subordinate verb encircled by the locative prefix *bä-* and the similitive marker *kämä* 'like'. In this construction, however, the aspect of the subordinate and the main-clause verbs must be identical:

- (10) *bädärräsähukämäbällahu.*

<i>bä-därräsä-ähu</i>	<i>kämä</i>	<i>bälla-ähu</i>
LOC-arrive.PFV-1SG	SIM	eat.PFV-1SG
'Just when I arrived I ate.'		

- (11) *tüymät'älkämäyibälal.*

<i>t-y-mät'-äl</i>	<i>kämä</i>	<i>y-bäla-äl</i>
SUB-3-come.IPFV-SG.M	SIM	3-eat.IPFV-SG.M
'Just when he comes he will eat.'		

Temporal clauses can also be coordinated by the conjunction *ina* 'and' or *wäym* 'or', as in the following examples:

- (12) *bäšet'äy inabäšärräygedtägäbäya yiwät'äy.*

<i>bä-šet'-äy</i>	<i>ina</i>	<i>bä-šärr-äy ged</i>
LOC-sell.PFV-3PL.M	and	LOC-buy.PFV-3PL.M after
<i>tä-gäbäya</i>	<i>y-wät'-äy</i>	
ABL-market	3-go_out.IPFV-PL.M	
'After they sold and bought, they leave the market.'		

- (13) *bäšet'äywäymbäšärräygedtägäbäya yiwät'äy.*

<i>bä-šet'-äy</i>	<i>wäym</i>	<i>bä-siy-o ged</i>
LOC-sell.PFV-3PL.M	or	LOC-buy.PFV-3PL.M after
<i>tä-gäbäya</i>	<i>y-wät'-äy</i>	
ABL-market	3-go_out.IPFV-PL.M	
'After they sold or bought, they leave the market.'		

#### 4. 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.

A subordinate clause can modify the state of affairs in the main predication by relating it temporally to another event or action. This temporal relation between subordinate and main clause is not absolute but depends on the temporal implications of the main-clause verb. Simultaneity or overlap between the state of affairs in main and subordinate clauses is expressed by an imperfective verb headed by the subordinating morpheme in the function of a temporal subordinating conjunction. The state of affairs in the subordinate clause can also last until the

state of affairs in the main clause begins whereby there is usually a short initial overlap between the two states. That means the final phase of the subordinate verb initiates the initial phase of the main-clause verb. Such a situation is commonly marked by a subordinate clause based on an imperfective verb followed by the word 'until'. A temporal clause referring to an event that serves as temporal reference point for the state of affairs in the main clause is formed from a perfective verb which is marked by the locative morpheme as temporal subordinating conjunction and followed by a postposition. With the postposition 'after' reference is to a time point preceding the states of affairs in the main clause, with the postposition 'before' to a time point following it, and with the postposition 'time' to a time point parallel to it. A similar temporal modification is expressed by a perfective verb preceded by the ablative morpheme as subordinating conjunction and followed by the postpositions 'after' or 'time'. A temporal relation in which the event in the main clause begins just at the moment when the state of affairs in the subordinate clause is completed is expressed in a subordinate verb encircled by the ablative prefix and the simulative marker 'like'. In this construction, however, the aspect of the subordinate and the main-clause verbs must be identical. Temporal clauses can also be coordinated by the conjunction 'and' or 'or'. To conclude, this study provides a comprehensive description of the temporal clause of Argobba. However,

## 5. LIST OF ABBREVIATIONS AND SYMBOLS

1	first person
2	second person
3	third person
ACC	accusative
AUX	auxiliary
COMP	complementizer
DEF	definiteness
DIR	directional
IPFV	imperfective
JUS	jussive
LOC	locative
M	masculine
NEG	negative
OBJ	object
PASS	medio-passive
PFV	perfective
PFV	perfective
PL	plural
POSS	possessive
PST	past
SBJ	subject
SG	singular
SIM	simulative
SUB	subordinating prefix
VN	verbal noun

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