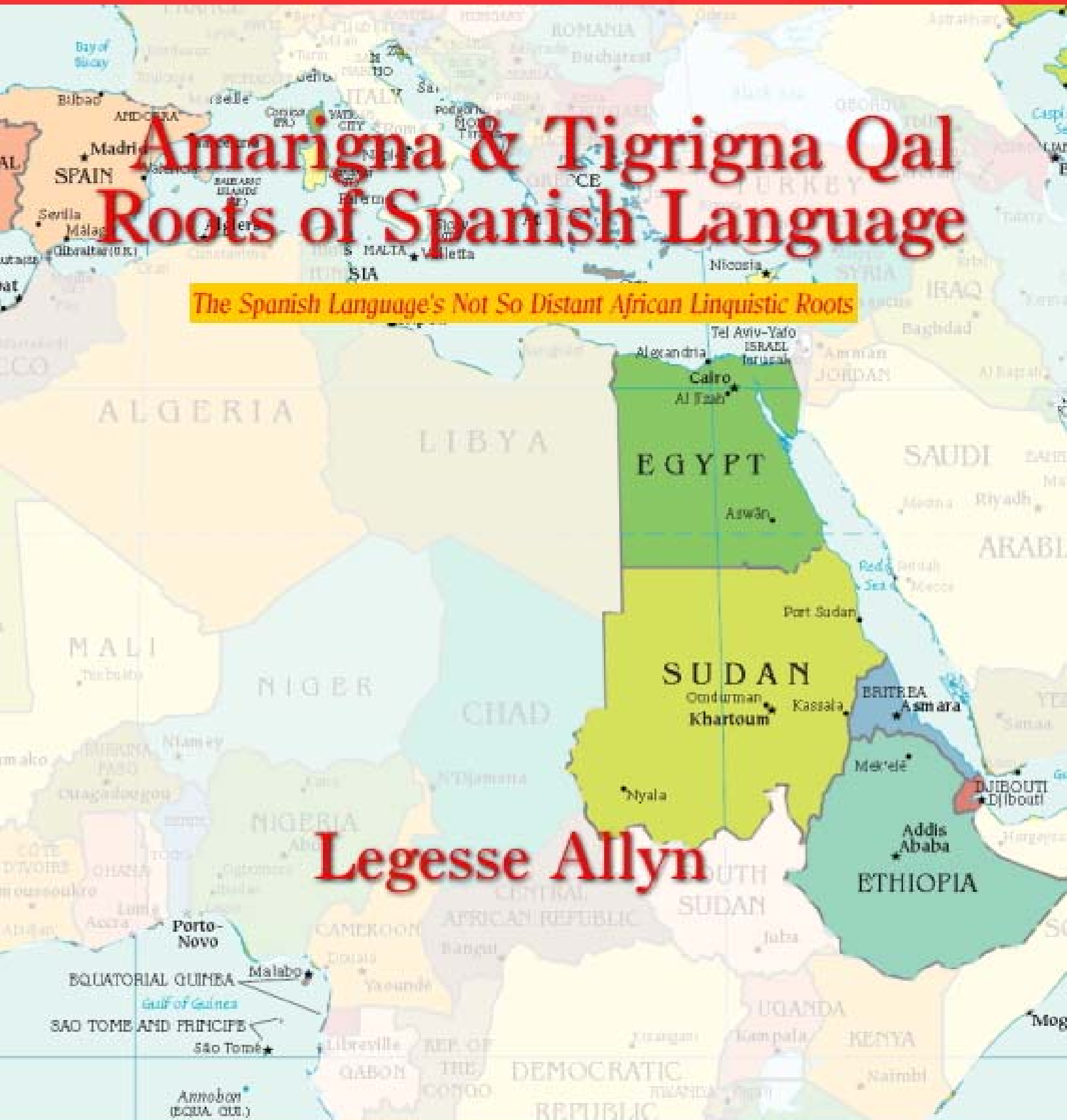


# Amarigna & Tigrigna Qal Roots of Spanish Language

*The Spanish Language's Not So Distant African Linguistic Roots*

**Legesse Allyn**





# Amarigna & Tigrigna Qal Roots of Spanish Language

by Legesse Allyn

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Amarigna and Tigrigna word matching by Legesse Allyn

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# **CONCEPT OF THE PHYSICAL WORLD**



"cerro"



**ORIGINATED AS:**

gara (𐤒𐤏) mountain (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

cerro - hill (n.) (Spanish)

kel- "hill" (see below)

Old English hyll "hill," from Proto-Germanic \*hulni- (cognates: Middle Dutch hille, Low German hull "hill," Old Norse hallr "stone," Gothic hallus "rock," Old Norse holmr "islet in a bay," Old English holm "rising land, island"), from Proto-Indo-European root \*kel- (4) "to rise, be elevated, be prominent; hill" (cognates: Sanskrit kutam "top, skull;" Latin collis "hill," columna "projecting object," culmen "top, summit," cellere "raise," celsus "high;" Greek kolonos "hill," kolophon "summit;" Lithuanian kalnas "mountain," kalnelis "hill," kelti "raise").





“parir”



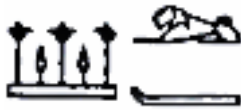
**ORIGINATED AS:**

fera (𐤉𐤊) produce fruit (v-perf.) (Amarigna)  
fryat (𐤉𐤊𐤍) produce (verb) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

parir - produce (n.); prado - field, meadow (n.) (Spanish)  
pele- "to spread" (see below)

Old English *feld* "plain, pasture, open land, cultivated land" (as opposed to woodland), also "a parcel of land marked off and used for pasture or tillage," probably related to Old English *folde* "earth, land," from Proto-Germanic *\*felthuz* "flat land" (Cognates: Old Saxon and Old Frisian *feld* "field," Old Saxon *folda* "earth," Middle Dutch *velt*, Dutch *veld* Old High German *felt*, German *Feld* "field," but not found originally outside West Germanic; Swedish *fält*, Danish *felt* are borrowed from German; Finnish *pelto* "field" is believed to have been adapted from Proto-Germanic). This is from Proto-Indo-European *\*pel(e)-tu-*, from root *\*pele-* (2) "flat, to spread" (see *plane* (n.1)). The English spelling with *-ie-* probably is the work of Anglo-French scribes (compare *brief*, *piece*).



**ORIGINATED AS:**

asweqere (አሰወቀረ) cause to be carved (v.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

esculpi - carved (v.) (Spanish)

(s)ker- "to cut" (see below)

"land bordering a large body of water," c.1300, from an Old English word or from Middle Low German schor "shore, coast, headland," or Middle Dutch score "land washed by the sea," all probably from Proto-Germanic \*skur-o- "cut," from Proto-Indo-European \*(s)ker- (1) "to cut" (see shear (v.)).

According to etymologists originally with a sense of "division" between land and water. But if the word began on the North Sea coast of the continent, it might as well have meant originally "land 'cut off' from the mainland by tidal marshes" (compare Old Norse skerg "an isolated rock in the sea," related to sker "to cut, shear"). Old English words for "coast, shore" were strand (n.), waroþ, ofer. Few Indo-European languages have such a single comprehensive word for "land bordering water" (Homer uses one word for sandy beaches, another for rocky headlands). General application to "country near a seacoast" is attested from 1610s.



**ORIGINATED AS:**

whe (𐤨𐤍) water (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

agua - water (n.) (Spanish)

wed- "water, wet" (see below)

Old English wæter, from Proto-Germanic \*watar (cognates: Old Saxon watar, Old Frisian wetir, Dutch water, Old High German wazzar, German Wasser, Old Norse vatn, Gothic wato "water"), from Proto-Indo-European \*wod-or, from root \*wed- (1) "water, wet" (cognates: Hittite watar, Sanskrit udrah, Greek hydor, Old Church Slavonic and Russian voda, Lithuanian vanduo, Old Prussian wundan, Gaelic uisge "water;" Latin unda "wave").



**ORIGINATED AS:**

dur (𐤃𐤓) wood, jungle, forest (noun) (Amarigna/Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

duramen - wood, timber (n.)

deru- "oak" (see below)

Old English treow, treow "tree" (also "timber, wood, beam, log, stake"), from Proto-Germanic \*treuwaz- (cognates: Old Frisian tre, Old Saxon trio, Old Norse tre, Gothic triu "tree"), from Proto-Indo-European \*drew-o-, from \*deru- "oak" (cognates: Sanskrit dru "tree, wood," daru "wood, log;" Greek drys "oak," drymos "copse, thicket," doru "beam, shaft of a spear;" Old Church Slavonic drievu "tree, wood;" Serbian drvo "tree," drva "wood;" Russian drevo "tree, wood;" Czech drva; Polish drwa "wood;" Lithuanian derva "pine, wood;" Old Irish daur, Welsh derwen "oak," Albanian drusk "oak"). This is from Proto-Indo-European \*drew-o-, a suffixed form of the root \*deru- "to be firm, solid, steadfast" (see true), with specialized sense "wood, tree" and derivatives referring to objects made of wood.



"semáforo"



**ORIGINATED AS:**

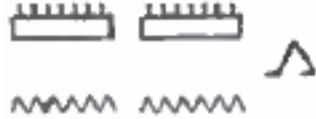
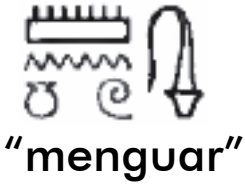
TS'eheyama (**ፀሐይማ**) sunny (adj.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

semáforo - light (n.) (Spanish)

s(u)wen- "to shine; sun" (see below)

Old English sunne "sun," from Proto-Germanic \*sunnon (cognates: Old Norse, Old Saxon, Old High German sunna, Middle Dutch sonne, Dutch zon, German Sonne, Gothic sunno "the sun"), from Proto-Indo-European \*s(u)wen- (cognates: Avestan xueng "sun," Old Irish fur-sunnud "lighting up"), alternative form of root \*saewel- "to shine; sun" (see Sol).



**ORIGINATED AS:**

mwanene (𐌆𐌚𐌚) be shrunk (v-perf.) (Amarigna)  
 menene (𐌆𐌚𐌚) go into seclusion (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

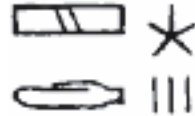
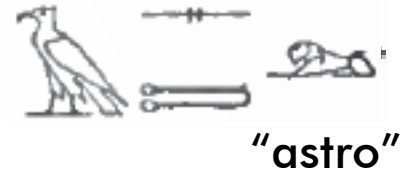
menguar – wane, decrease (n.) (Spanish)  
 me- "to measure" (see below)

Old English mona, from Proto-Germanic \*menon- (cognates: Old Saxon and Old High German mano, Old Frisian mona, Old Norse mani, Danish maane, Dutch maan, German Mond, Gothic mena "moon"), from Proto-Indo-European \*me(n)ses- "moon, month" (cognates: Sanskrit masah "moon, month;" Avestan ma, Persian mah, Armenian mis "month;" Greek mene "moon," men "month;" Latin mensis "month;" Old Church Slavonic meseci, Lithuanian menesis "moon, month;" Old Irish mi, Welsh mis, Breton miz "month"), probably from root \*me- "to measure," in reference to the moon's phases as the measure of time.

A masculine noun in Old English. In Greek, Italic, Celtic, Armenian the cognate words now mean only "month." Greek selene (Lesbian selanna) is from selas "light, brightness (of heavenly bodies)." Old Norse also had tungl "moon," ("replacing mani in prose" - Buck), evidently an older Germanic word for "heavenly body," cognate with Gothic tuggl, Old English tungol "heavenly body, constellation," of unknown origin or connection. Hence Old Norse tunglþynging "lunation," tunglærr "lunatic" (adj.). (see demec (𐌆𐌆𐌆) be bright (v-perf.) (Amarigna))

**Also related to:**

month                      menses



**ORIGINATED AS:**

sedere (𐩦𐩣𐩣) put in order, arrange (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

astro - star (n.) (Spanish)

ster- "star, to strew, scatter" (see below)

Old English steorra "star," from Proto-Germanic \*sterron, \*sternon (cognates: Old Saxon sterro, Old Frisian stera, Dutch ster, Old High German sterro, German Stern, Old Norse stjarna, Swedish stjerna, Danish stjerne, Gothic stairno).

This is from Proto-Indo-European \*ster- (2) "star" (cognates: Sanskrit star-, Hittite shittar, Greek aster, astron, Latin stella, Breton sterenn, Welsh seren "star"), of uncertain connection to other roots. Some suggest it is from a root meaning "to strew, scatter." Buck and others doubt the old suggestion that it is a borrowing from Akkadian istar "venus." The source of the common Balto-Slavic word for "star" (Lithuanian žvaigžde, Old Church Slavonic zvezda, Polish gwiazda, Russian zvezda) is not explained.

Also related to:

steer



“lúcido”



**ORIGINATED AS:**

aleqT' (አለቅጥ) limitless, boundless (adj.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

lúcido – lucid, clear, displayed (adj.)

leuk- "light, brightness" (see below)

"brightness, radiant energy," Old English leht, earlier leoht "light, daylight; luminous, beautiful," from Proto-Germanic \*leukhtam (cognates: Old Saxon lioht, Old Frisian liacht, Middle Dutch lucht, Dutch licht, Old High German lioht, German Licht, Gothic liuhap "light"), from Proto-Indo-European \*leuk- "light, brightness" (cognates: Sanskrit rocate "shines;" Armenian lois "light," lusing "moon;" Greek leukos "bright, shining, white;" Latin lucere "to shine," lux "light," lucidus "clear;" Old Church Slavonic luci "light;" Lithuanian laukas "pale;" Welsh llug "gleam, glimmer;" Old Irish loche "lightning," luchair "brightness;" Hittite lukezi "is bright").

The -gh- was an Anglo-French scribal attempt to render the Germanic hard -h- sound, which has since disappeared from this word. The figurative spiritual sense was in Old English; the sense of "mental illumination" is first recorded mid-15c. Meaning "something used for igniting" is from 1680s. Meaning "a consideration which puts something in a certain view (as in in light of) is from 1680s.





**ORIGINATED AS:**

DmTS'i (𐤌𐤍𐤖𐤓) tone, voice, sound (noun) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

tono - tone (n.)

tene- "to resound, thunder" (see below)

mid-13c., from Old English þunor "thunder, thunderclap; the god Thor," from Proto-Germanic \*thunraz (cognates: Old Norse þorr, Old Frisian thuner, Middle Dutch donre, Dutch donder, Old High German donar, German Donner "thunder"), from Proto-Indo-European \*(s)tene- "to resound, thunder" (cognates: Sanskrit tanayitnuh "thundering," Persian tundar "thunder," Latin tonare "to thunder"). Swedish tordön is literally "Thor's din." The intrusive -d- also is found in Dutch and Icelandic versions of the word. Thunder-stick, imagined word used by primitive peoples for "gun," attested from 1904.



"estrecho"



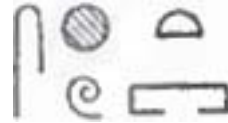
**ORIGINATED AS:**

T'erege (**᠎ᠠᠯᠢ**) wipe out (v-perf.) (Amarigna)  
setere (**ሰተረ**) conceal, hide, cover (verb) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

estrecho - narrow, close (adj.) (Spanish)  
derkaz "to hide, conceal" (see below)

Old English deorc "dark, obscure, gloomy; sad, cheerless; sinister, wicked," from Proto-Germanic \*derkaz (cognates: Old High German tarchanjan "to hide, conceal"). "Absence of light" especially at night is the original meaning. Application to colors is 16c. Theater slang for "closed" is from 1916.



**ORIGINATED AS:**

mezegat (መዘጋት) be closed (v-inf.) (Amarigna)

mezgat (መዘጋት) to shut (v.) (Amarigna)

from: zg (ዝግ) closed (adj.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

oscuro - shadowy (n.) (Spanish)

skot- "dark, shade" (see below)

Middle English schade, Kentish ssed, from late Old English scead "partial darkness; shelter, protection," also partly from sceadu "shade, shadow, darkness; shady place, arbor, protection from glare or heat," both from Proto-Germanic \*skadwaz (cognates: Old Saxon skado, Middle Dutch scade, Dutch schaduw, Old High German scato, German Schatten, Gothic skadus), from Proto-Indo-European \*skot-wo-, from root \*skot- "dark, shade" (cognates: Greek skotos "darkness, gloom," Albanian kot "darkness," Old Irish scath, Old Welsh scod, Breton squeut "darkness," Gaelic sgath "shade, shadow, shelter").

Figurative use in reference to comparative obscurity is from 1640s. Meaning "a ghost" is from 1610s; dramatic (or mock-dramatic) expression "shades of \_\_\_\_\_" to invoke or acknowledge a memory is from 1818, from the "ghost" sense. Meaning "lamp cover" is from 1780. Sense of "window blind" first recorded 1845. Meaning "cover to protect the eyes" is from 1801. Meaning "grade of color" first recorded 1680s; that of "degree or gradation of darkness in a color" is from 1680s (compare nuance, from French nue "cloud"). Meaning "small amount or degree" is from 1782.



**ORIGINATED AS:**

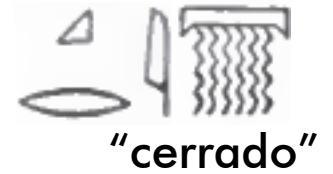
feneda (𐤉𐤍𐤅) explode, blow up, burst (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

viento - wind, breeze (n.) (Spanish)

we-nt-o- "blowing" (see below)

"air in motion," Old English wind "wind," from Proto-Germanic \*windaz (cognates: Old Saxon, Old Frisian, Middle Dutch, Dutch wind, Old Norse vindr, Old High German wind, German Wind, Gothic winds), from Proto-Indo-European \*we-nt-o- "blowing," from root \*we- "to blow" (cognates: Sanskrit va-, Greek aemi-, Gothic waian, Old English wawan, Old High German wajan, German wehen, Old Church Slavonic vejati "to blow;" Sanskrit vatah, Avestan vata-, Hittite huwantis, Latin ventus, Old Church Slavonic vetru, Lithuanian vejas "wind;" Lithuanian vetra "tempest, storm;" Old Irish feth "air;" Welsh gwynt, Breton gwent "wind").



**ORIGINATED AS:**

garede (𐤂𐤏𐤏) cover, darken (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

cerrado - cloudy (adj.) (Spanish)

clud "mass of rock, hill" (see below)

Old English clud "mass of rock, hill," related to clod. Metaphoric extension to "raincloud, mass of evaporated water in the sky" is attested by c.1200 based on similarity of cumulus clouds and rock masses. The usual Old English word for "cloud" was weolcan. In Middle English, skie also originally meant "cloud."



"noches"



**ORIGINATED AS:**

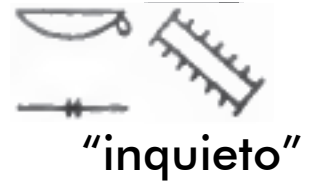
Also: mshet (ሞሽት) nightfall, evening (noun) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

noches - nights (n.) (Spanish)

mist "dimness (of eyesight)" (see below)

Old English mist "dimness (of eyesight), mist" (earliest in compounds, such as misthleoðu "misty cliffs," wælmist "mist of death"), from Proto-Germanic \*mikhstaz (cognates: Middle Low German mist, Dutch mist, Icelandic mistur, Norwegian and Swedish mist), perhaps from Proto-Indo-European \*meigh- "to urinate" (cognates: Greek omikhle, Old Church Slavonic migla, Sanskrit mih, megha "cloud, mist;" see micturition).



**ORIGINATED AS:**

qewese (ቀወሰ) be confused, be mixed up (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

inquieto - nervous, uneasy, anxious (adj.) (Spanish)

"confusion, vagueness" (see below)

1706, probably a back-formation of hazy. Sense of "confusion, vagueness" is 1797. The English differentiation of haze, mist, fog (and other dialectal words) is unmatched in other tongues, where the same word generally covers all three and often "cloud" as well, and this may be seen as an effect of the English climate on the language.



"regar"



**ORIGINATED AS:**

wega (ወጋ) to inject (v.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

regar - irrigate, spray (v.) (Spanish)

fog "spray, shower" (see below)

"thick, obscuring mist," 1540s, probably from a Scandinavian source akin to Danish fog "spray, shower, snowdrift," Old Norse fok "snow flurry," fjuk "snow storm." Compare also Old English fuht, Dutch vocht, German Feucht "moist." Figurative phrase in a fog "at a loss what to do" first recorded c.1600.





**ORIGINATED AS:**

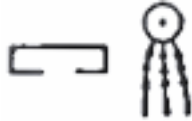
reCH'e (𐤓𐤕𐤇) spray (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

rocia - sprayed (v.) (Spanish)

regna-/reg- "moist, wet" (see below)

Old English regn "rain," from Proto-Germanic \*regna- (cognates: Old Saxon regan, Old Frisian rein, Middle Dutch reghen, Dutch regen, German regen, Old Norse regn, Gothic rign "rain"), with no certain cognates outside Germanic, unless it is from a presumed Proto-Indo-European \*reg- "moist, wet," which may be the source of Latin rigare "to wet, moisten" (see irrigate).



**ORIGINATED AS:**

bera (በፊ) burn (v-perf.); be lit, be brightly lit (v.) (Amarigna)  
bruh (ብሩህ) radiant, vivid, sunny, bright, brilliant (adj.) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

faro - light (n.) (Spanish)  
paəwr- "fire, torch" (see below)

Old English fyr "fire, a fire," from Proto-Germanic \*fur-i- (cognates: Old Saxon fiur, Old Frisian fiur, Old Norse fǫrr, Middle Dutch and Dutch vuur, Old High German fiur, German Feuer "fire"), from Proto-Indo-European \*perjos, from root \*paəwr- (cognates: Armenian hur "fire, torch," Czech pyr "hot ashes," Greek pyr, Umbrian pir, Sanskrit pu, Hittite pahhur "fire").

Current spelling is attested as early as 1200, but did not fully displace Middle English fier (preserved in fiery) until c.1600.

Proto-Indo-European apparently had two roots for fire: \*paewr- and \*egni- (source of Latin ignis). The former was "inanimate," referring to fire as a substance, and the latter was "animate," referring to it as a living force (compare water (n.1)).



**ORIGINATED AS:**

qoda (𐤒𐤓) skin, flesh (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

cutis - skin (n.) (Spanish)

kweid-o-/kweit- "white" (see below)

Old English hwit "bright, radiant; clear, fair," also as a noun (see separate entry), from Proto-Germanic \*hwitaz (cognates: Old Saxon and Old Frisian hwit, Old Norse hvitr, Dutch wit, Old High German hwiz, German weiß, Gothic hveits), from PIE \*kweid-o-, suffixed form of root \*kweit- "white; to shine" (cognates: Sanskrit svetah "white;" Old Church Slavonic sviteti "to shine," svetu "light;" Lithuanian šviesti "to shine," svaityti "to brighten").

As a surname, originally with reference to fair hair or complexion, it is one of the oldest in English, being well-established before the Conquest. Meaning "morally pure" was in Old English. Association with royalist causes is late 18c. Slang sense of "honorable, fair" is 1877, American English; in Middle English it meant "gracious, friendly, favorable." The racial sense "of those races (chiefly European or of European extraction) characterized by light complexion" is recorded from c.1600; meaning "characteristic of or pertaining to white people" is from 1852, American English. White supremacy attested from 1884, American English; white flight is from 1966, American English.



# **CONCEPT OF MANKIND**

“morar”



**ORIGINATED AS:**

menor (𐤌𐤒𐤕) to live (v-inf.) (Amarigna)  
from: nuro (𐤍𐤒) living, life (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

morar - live (v.) (Spanish)  
aner "man" (see below)

Old English man, mann "human being, person (male or female); brave man, hero; servant, vassal," from Proto-Germanic \*manwaz (cognates: Old Saxon, Swedish, Dutch, Old High German man, German Mann, Old Norse maðr, Danish mand, Gothic manna "man"), from Proto-Indo-European root \*man- (1) "man" (cognates: Sanskrit manuh, Avestan manu-, Old Church Slavonic mozi, Russian muzh "man, male").

human (adj.)

mid-15c., humain, humaigne, from Old French humain, umain (adj.) "of or belonging to man" (12c.), from Latin humanus "of man, human," also "humane, philanthropic, kind, gentle, polite; learned, refined, civilized," probably related to homo (genitive hominis) "man" (see homunculus) and to humus "earth," on notion of "earthly beings," as opposed to the gods (compare Hebrew adam "man," from adamah "ground"). Cognate with Old Lithuanian zmuo (accusative zmuni) "man, male person."

Strong's #435. aner an'-ayr a primary word (compare 444); a man (properly as an individual male):--fellow, husband, man, sir.



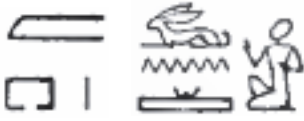
**ORIGINATED AS:**

qolA (𐤒𐤀𐤓) child, infant (noun) (Tigrigna)

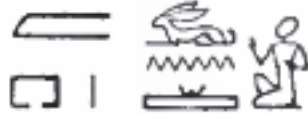
**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

crío - child (n.) (Spanish)  
kuld "children" (see below)

Old English cild "fetus, infant, unborn or newly born person," from Proto-Germanic \*kiltham (cognates: Gothic kilþei "womb," inkilþo "pregnant;" Danish kuld "children of the same marriage;" Old Swedish kulder "litter;" Old English cildhama "womb," lit. "child-home"); no certain cognates outside Germanic. "App[arently] originally always used in relation to the mother as the 'fruit of the womb'" [Buck]. Also in late Old English, "a youth of gentle birth" (archaic, usually written childe). In 16c.-17c. especially "girl child."



"casa fianza"



**ORIGINATED AS:**

geza (ገዛ) house, home (noun) (Amarigna/Tigrigna)

+

wend (ወንድ) man (n.) (Amarigna/Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

casa fianza - home security (n.) (Spanish)

husband:

house (see below)

+

buandi (see below)

Old English husbonda "male head of a household," probably from Old Norse husbondi "master of the house," from "house" (see house (n.)) + bondi "householder, dweller, freeholder, peasant," from buandi, present participle of bua "to dwell" (see bower). Beginning late 13c., replaced Old English wer as "married man," companion of wif, a sad loss for English poetry. Slang shortening hubby first attested 1680s.





**ORIGINATED AS:**

wb (𐌿•𐌺) beautiful (adj.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

guapa - lovely (n.) (Spanish)  
wiban/wib (see below)

Old English wif (neuter) "woman, female, lady," also, but not especially, "wife," from Proto-Germanic \*wiban (cognates: Old Saxon, Old Frisian wif, Old Norse vif, Danish and Swedish viv, Middle Dutch, Dutch wijf, Old High German wib, German Weib), of uncertain origin, not found in Gothic.

Apparently felt as inadequate in its basic sense, leading to the more distinctive formation wifman (source of woman). Dutch wijf now means, in slang, "girl, babe," having softened somewhat from earlier sense of "bitch." German cognate Weib also tends to be slighting or derogatory and has been displaced by Frau.

The more usual Indo-European word is represented in English by queen/quean. Words for "woman" also double for "wife" in some languages. Some proposed Proto-Indo-European roots for wife include \*weip- "to twist, turn, wrap," perhaps with sense of "veiled person" (see vibrate); and more recently \*ghwibh-, a proposed root meaning "shame," also "pudenda," but the only examples of it would be the Germanic words and Tocharian (a lost IE language of central Asia) kwipe, kip "female pudenda."



"maridar"



**ORIGINATED AS:**

mereT'e (𐌆𐌺𐌆) choose, select (v-perf.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

maridar - marry (v.) (Spanish)

maritare "give in marriage" (see below)

c.1300, "to give (offspring) in marriage," from Old French marier "to get married; to marry off, give in marriage; to bring together in marriage," from Latin maritare "to wed, marry, give in marriage" (source of Italian maritare, Spanish and Portuguese maridar), from maritus (n.) "married man, husband," of uncertain origin, originally a past participle, perhaps ultimately from "provided with a \*mari," a young woman, from Proto-Indo-European root \*mari- "young wife, young woman," akin to \*meryo- "young man" (source of Sanskrit marya- "young man, suitor").



**ORIGINATED AS:**

fT'ur (ፍጡር) creature, being (n.) (Amarigna)  
feT'ere (ፈጡረ) create, invent, devise (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

padre - father (n.) (Spanish)  
vater/atta "he who begets a child" (see below)

Old English fæder "he who begets a child, nearest male ancestor;" also "any lineal male ancestor; the Supreme Being," and by late Old English, "one who exercises parental care over another," from Proto-Germanic \*fader (cognates: Old Saxon fadar, Old Frisian feder, Dutch vader, Old Norse faðir, Old High German fatar, German vater; in Gothic usually expressed by atta), from Proto-Indo-European \*pāter- "father" (cognates: Sanskrit pitar-, Greek pater, Latin pater, Old Persian pita, Old Irish athir "father"), presumably from baby-speak sound "pa." The ending formerly was regarded as an agent-noun affix.



**ORIGINATED AS:**

mdr (𐤌𐤃𐤓) world, earth (n.) (Amarigna)  
madel (𐤌𐤃𐤓𐤁) to dispense (v.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

madre - mother (n.) (Spanish)  
mater- "mother" (see below)

Old English modor "female parent," from Proto-Germanic \*mothær (cognates: Old Saxon modar, Old Frisian moder, Old Norse móðir, Danish moder, Dutch moeder, Old High German muoter, German Mutter), from Proto-Indo-European \*mater- "mother" (cognates: Latin mater, Old Irish mathir, Lithuanian mote, Sanskrit matar-, Greek meter, Old Church Slavonic mati), "[b]ased ultimately on the baby-talk form \*mā- (2); with the kinship term suffix \*-ter-" [Watkins]. Spelling with -th- dates from early 16c., though that pronunciation is probably older (see father (n.)).



ferā (𐤉𐤃) produce fruit (v-perf.) (Amarigna/Tigrigna)

### BECAME IN SPANISH AND EUROPEAN LANGUAGES:

parir - produce, bear, bring forth (v.) (Spanish)  
pere- "to bring forth" (see below)

early 15c. (late 12c. as a surname), from Old French parent "father, parent, relative, kin" (11c.), from Latin parentem (nominative parens) "father or mother, ancestor," noun use of present participle of parere "bring forth, give birth to, produce," from Proto-Indo-European root \*pere- (1) "to bring forth" (see pare). Began to replace native elder after c.1500.



"el hijo"



**ORIGINATED AS:**

lj (𐤊𐤍) child (n.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

el hijo - son (n.) (Spanish)

seue- "to give birth" (see below)

Old English sunu "son, descendant," from Proto-Germanic \*sunuz (cognates: Old Saxon and Old Frisian sunu, Old Norse sonr, Danish søn, Swedish son, Middle Dutch sone, Dutch zoon, Old High German sunu, German Sohn, Gothic sunus "son"). The Germanic words are from Proto-Indo-European \*su(e)-nu- "son" (cognates: Sanskrit sunus, Greek huios, Avestan hunush, Armenian ustr, Lithuanian sunus, Old Church Slavonic synu, Russian and Polish syn "son"), a derived noun from root \*seue- (1) "to give birth" (cognates: Sanskrit sauti "gives birth," Old Irish suth "birth, offspring").



**ORIGINATED AS:**

lj (𐤋𐤒) child (n.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

la hija - daughter (n.) (Spanish)

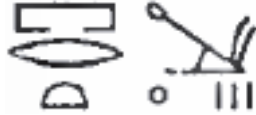
thugater "descendant, inhabitant" (see below)

Old English dohtor, from Proto-Germanic \*dochter, earlier \*dhukter (cognates: Old Saxon dohtar, Old Norse dottir, Old Frisian and Dutch dochter, German Tochter, Gothic dauhtar), from Proto-Indo-European \*dhugheter (cognates: Sanskrit duhitar-, Avestan dugeda-, Armenian dustr, Old Church Slavonic dušti, Lithuanian dukte, Greek thygater). The common Indo-European word, lost in Celtic and Latin (Latin filia "daughter" is fem. of filius "son"). The modern spelling evolved 16c. in southern England. Daughter-in-law is attested from late 14c.

Strong's #2364. thugater thoo-gat"-air apparently a primary word (compare "daughter"); a female child, or (by Hebraism) descendant (or inhabitant):--daughter.



"hermano"



**ORIGINATED AS:**

hawe (ሐወ) brother (noun) (Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

hermano - brother (n.) (Spanish)

brati "member" (see below)

Old English broþor, from Proto-Germanic \*brothar (cognates: Old Norse broðir, Danish broder, Old Frisian brother, Dutch broeder, German Bruder, Gothic bróþar), from Proto-Indo-European root \*bhrater (cognates: Sanskrit bhrátár-, Old Persian brata, Greek phratér, Latin frater, Old Irish brathir, Welsh brawd, Lithuanian broterelis, Old Prussian brati, Old Church Slavonic bratru, Czech bratr "brother").

A highly stable word across the Indo-European languages. In the few cases where other words provide the sense, it is where the cognate of brother had been applied widely to "member of a fraternity," or where there was need to distinguish "son of the same mother" and "son of the same father." E.g. Greek adelphos, probably originally an adjective with frater and meaning, specifically, "brother of the womb" or "brother by blood;" and Spanish hermano "brother," from Latin germanus "full brother."





**ORIGINATED AS:**

hawti (ሐውተ) sister (n.) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

hermana - sister (n.) (Spanish)  
ser- "woman" (see below)

mid-13c., from Old English sweostor, swuster "sister," or a Scandinavian cognate (Old Norse systir, Swedish syster, Danish søster), in either case from Proto-Germanic \*swestr- (cognates: Old Saxon swestar, Old Frisian swester, Middle Dutch suster, Dutch zuster, Old High German swester, German Schwester, Gothic swistar).

These are from Proto-Indo-European \*swesor, one of the most persistent and unchanging Proto-Indo-European root words, recognizable in almost every modern Indo-European language (Sanskrit svasar-, Avestan shanhar-, Latin soror, Old Church Slavonic, Russian sestra, Lithuanian sesuo, Old Irish siur, Welsh chwaer, Greek eor). French soeur "a sister" (11c., instead of \*sereur) is directly from Latin soror, a rare case of a borrowing from the nominative case.

According to Klein's sources, probably from Proto-Indo-European roots \*swe- "one's own" + \*ser- "woman." For vowel evolution, see bury. Used of nuns in Old English; of a woman in general from 1906; of a black woman from 1926; and in the sense of "fellow feminist" from 1912.



# **CONCEPT OF THE HOME**



**ORIGINATED AS:**  
nore (𐤍𐤓) to live (v-perf.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

morar - live, dwell (v.) (Spanish)

dwelan "to mislead, deceive" (see below)

Old English dwellan "to mislead, deceive," originally "to make a fool of, lead astray," from Proto-Germanic \*dwelan "to go or lead astray" (cognates: Old Norse dvöl "delay," dvali "sleep;" Middle Dutch dwellen "to stun, make giddy, perplex;" Old High German twellen "to hinder, delay;" Danish dvale "trance, stupor," dvaelbær "narcotic berry," source of Middle English dwale "nightshade"), from Proto-Indo-European \*dhwel-, extended form of root \*dheu- (1) "dust, cloud, vapor, smoke" (and related notions of "defective perception or wits").

Related to Old English gedweola "error, heresy, madness." Sense shifted in Middle English through "hinder, delay," to "linger" (c.1200, as still in phrase to dwell upon), to "make a home" (mid-13c.). Related: Dwelled; dwelt; dwells.

  
"casa"



**ORIGINATED AS:**  
geza (ገዛ) house (noun) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

casa - house (n.) (Spanish)

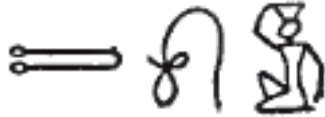
hus "dwelling, shelter, house" (see below)

Old English hus "dwelling, shelter, house," from Proto-Germanic \*husan (cognates: Old Norse, Old Frisian hus, Dutch huis, German Haus), of unknown origin, perhaps connected to the root of hide (v.) [OED]. In Gothic only in gudhus "temple," literally "god-house;" the usual word for "house" in Gothic being razn.



# **CONCEPT OF PHYSICAL ACTS**

  
  
"hacer"



**ORIGINATED AS:**

asera (**ሐሰራ**) have something repaired (v-perf.) (Amarigna)

*from:* sera (**ሠራ**) work, toil, operate, do, manufacture, build (verb) (Amarigna)

serhe (**ሰርሐ**) work, toil, operate, do, manufacture, build (verb) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

hacer - do, make, create (v.) (Spanish)

don/dhe- "to put, place, do, make" (see below)

Middle English do, first person singular of Old English don "make, act, perform, cause; to put, to place," from West Germanic \*don (cognates: Old Saxon duan, Old Frisian dua, Dutch doen, Old High German tuon, German tun), from Proto-Indo-European root \*dhe- "to put, place, do, make" (see factitious).





**ORIGINATED AS:**  
(Amarigna)  
Erhe (𐤀𐤚𐤁) make (verb) (Tigrigna)

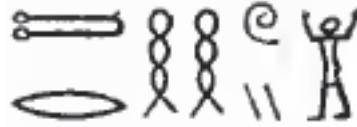
**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

arar - plough (v.) (Spanish)  
werg- "to do" (see below)

Old English weorc, worc "something done, discreet act performed by someone, action (whether voluntary or required), proceeding, business; that which is made or manufactured, products of labor," also "physical labor, toil; skilled trade, craft, or occupation; opportunity of expending labor in some useful or remunerative way;" also "military fortification," from Proto-Germanic \*werkan (cognates: Old Saxon, Old Frisian, Dutch werk, Old Norse verk, Middle Dutch warc, Old High German werah, German Werk, Gothic gawaurki), from Proto-Indo-European \*werg-o-, from root \*werg- "to do" (see organ).



# **CONCEPT OF EMOTION & MORALITY**



**ORIGINATED AS:**

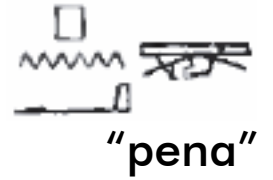
teregaga (ተሬጋጋ) be peaceful, be calm (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

tranquilo - peaceful (adj.) (Spanish)

deurjaz (see below)

Old English deore "precious, valuable, costly, loved, beloved," from Proto-Germanic \*deurjaz (cognates: Old Saxon diuri, Old Norse dyrr, Old Frisian diore, Middle Dutch dure, Dutch duur, Old High German tiuri, German teuer), ultimate origin unknown. Used interjectorily since 1690s. As a polite introductory word to letters, it is attested from mid-15c. As a noun, from late 14c., perhaps short for dear one, etc.



**ORIGINATED AS:**

afene (አፈነ) to choke, to smother (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

pena - pain (n.) (Spanish)

poena "torment, hardship, suffering" (see below)

late 13c., "punishment," especially for a crime; also "condition one feels when hurt, opposite of pleasure," from Old French peine "difficulty, woe, suffering, punishment, Hell's torments" (11c.), from Latin poena "punishment, penalty, retribution, indemnification" (in Late Latin also "torment, hardship, suffering"), from Greek poine "retribution, penalty, quit-money for spilled blood," from Proto-Indo-European \*kwei- "to pay, atone, compensate" (see penal). The earliest sense in English survives in phrase on pain of death.



"piedad"



**ORIGINATED AS:**

feta (𐌲𐌰𐌱) release, solve, untie (v-perf.) (Amarigna)

fetehe (𐌲𐌰𐌵) untie (v.) (Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

piedad - pity, compassion (n.) (Spanish)

pite "pity, mercy, compassion" (see below)

early 13c., from Old French pite, pitet "pity, mercy, compassion, care, tenderness; pitiful state, wretched condition" (11c., Modern French pitié), from Latin pietatem (nominative pietas) "piety, loyalty, duty" (see piety). Replaced Old English mildheortness, literally "mild-heartedness," itself a loan-translation of Latin misericordia. English pity and piety were not fully distinguished until 17c. Transferred sense of "grounds or cause for pity" is from late 14c.

“satisfecho”



**ORIGINATED AS:**

seT'e (ሰጠ) give (v-perf.)

asdesete (አሰደሰተ) make happy, satisfy (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

satisfecho - satisfied (adj.) (Spanish)

seto- "enough, sufficient" (see below)

Old English sæd "sated, full, having had one's fill (of food, drink, fighting, etc.), weary of," from Proto-Germanic \*sathaz (cognates: Old Norse saðr, Middle Dutch sat, Dutch zad, Old High German sat, German satt, Gothic saþs "satiated, sated, full"), from Proto-Indo-European \*seto- (cognates: Latin satis "enough, sufficient," Greek hadros "thick, bulky," Old Church Slavonic sytu, Lithuanian sotus "satiated," Old Irish saith "satiety," sathach "sated"), from root \*sa- "to satisfy" (cognates: Sanskrit a-sinva "insatiable").

Sense development passed through the meaning "heavy, ponderous" (i.e. "full" mentally or physically), and "weary, tired of" before emerging c.1300 as "unhappy." An alternative course would be through the common Middle English sense of "steadfast, firmly established, fixed" (as in sad-ware "tough pewter vessels") and "serious" to "grave." In the main modern sense, it replaced Old English unrot, negative of rot "cheerful, glad."

Meaning "very bad" is from 1690s. Slang sense of "inferior, pathetic" is from 1899.



"cólera"



**ORIGINATED AS:**

kura (𐤊𐤌) anger (noun) (Tigrigna)  
kwra (𐤊𐤌) rage, fury, anger (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

cólera - anger, wrath (n.) (Spanish)  
anr "distress, grief" (see below)

mid-13c., "distress, suffering; anguish, agony," also "hostile attitude, ill will, surliness," from Old Norse angr "distress, grief, sorrow, affliction," from the same root as anger (v.). Sense of "rage, wrath" is early 14c. Old Norse also had angr-gapi "rash, foolish person;" angr-lauss "free from care;" angr-lyndi "sadness, low spirits."





**ORIGINATED AS:**

nefere (𐤍𐤏𐤅) to rage (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

furia - anger, fury (n.) (Spanish)

furere "to rage, be mad" (see below)

ate 14c., "fierce passion," from Old French furie (14c.), from Latin furia "violent passion, rage, madness," related to furere "to rage, be mad." Romans used Furiæ to translate Greek Erinyes, the collective name for the avenging deities sent from Tartarus to punish criminals (in later accounts three in number and female). Hence, figuratively, "an angry woman" (late 14c.).



"envidia"



**ORIGINATED AS:**

aneba (አነባ) cry (v-perf.) (Amarigna/Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

envy (n.) (Spanish)

invidia "envy, jealousy" (see below)

late 13c., from Old French envie "envy, jealousy, rivalry" (10c.), from Latin invidia "envy, jealousy" (source also of Spanish envidia, Portuguese inveja), from invidus "envious, having hatred or ill-will," from invidere "to envy, hate," earlier "look at (with malice), cast an evil eye upon," from in- "upon" (see in- (2)) + videre "to see" (see vision).



**ORIGINATED AS:**

TS'ele (𐤒𐤀𐤎) resent, abhor, hate, detest, dislike (verb) (Tigrigna)

TS'elai (𐤒𐤀𐤎.) foe, enemy (noun) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

jealous (adj.) (Spanish)

zelos "emulation, rivalry, zeal" (see below)

c.1200, gelus, later jelus (early 14c.), "possessive and suspicious," originally in the context of sexuality or romance; in general use late 14c.; also in a more positive sense, "fond, amorous, ardent," from c.1300, from Old French jalos "keen, zealous; avaricious; jealous" (12c., Modern French jaloux), from Late Latin zelosus, from zelus "zeal," from Greek zelos, sometimes "jealousy," but more often in a good sense ("emulation, rivalry, zeal"). See zeal. In biblical language (early 13c.) "tolerating no unfaithfulness."



# **CONCEPT OF SOCIAL & POLITICAL RELATIONS**



"juez"



**ORIGINATED AS:**

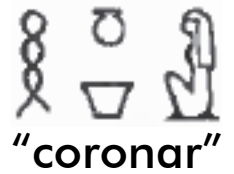
gezai (ገሃኢ) ruler, governor (n.) (Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

juez - judge (n.); caesar - king, ruler (Spanish)

kuninggaz "king, ruler" (see below)

Old English cyning "king, ruler," from Proto-Germanic \*kuninggaz (cognates: Dutch koning, Old Norse konungr, Danish konge, Old Saxon and Old High German kuning, Middle High German künic, German König). Possibly related to Old English cynn "family, race" (see kin), making a king originally a "leader of the people;" or from a related root suggesting "noble birth," making a king originally "one who descended from noble birth." The sociological and ideological implications render this a topic of much debate.



**ORIGINATED AS:**

gnun (𐤎𐤍𐤏) famous (adj.) (Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

coronar - queen (n.) (Spanish)

gwen "honored woman" (see below)

Old English cwen "queen, female ruler of a state, woman, wife," from Proto-Germanic \*kwoeniz (cognates: Old Saxon quan "wife," Old Norse kvaen, Gothic quens), ablaut variant of \*kwenon (source of quean), from Proto-Indo-European \*gwen- "woman, wife" supposedly originally "honored woman" (cognates: Greek gyné "a woman, a wife;" Gaelic bean "woman;" Sanskrit janis "a woman," gná "wife of a god, a goddess;" Avestan jainish "wife;" Armenian kin "woman;" Old Church Slavonic zena, Old Prussian genna "woman;" Gothic qino "a woman, wife; qéns "a queen").





# **CONCEPT OF LAW**



"ley"



**ORIGINATED AS:**

lage (𐤀𐤋) make straight (v-perf.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

ley - law (n.) (Spanish)

lag "something fixed" (see below)

Old English lagu (plural laga, comb. form lah-) "law, ordinance, rule, regulation; district governed by the same laws," from Old Norse \*lagu "law," collective plural of lag "layer, measure, stroke," literally "something laid down or fixed," from Proto-Germanic \*lagan "put, lay" (see lay (v.)).



**ORIGINATED AS:**

qrAt ( ቅርጻት ) farm-yard, compound, courtyard, court (noun) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

corte - court (n.) (Spanish)

hortus "garden, plot of ground" (see below)

late 12c., from Old French cort (11c., Modern French cour) "king's court, princely residence," from Latin cortem, accusative of cors (earlier cohors) "enclosed yard," and by extension (and perhaps by association with curia "sovereign's assembly"), "those assembled in the yard; company, cohort," from com- "together" (see com-) + stem hort- related to hortus "garden, plot of ground" (see yard (n.1)). Sporting sense is from 1510s, originally of tennis. Legal meaning is from late 13c. (early assemblies for justice were overseen by the sovereign personally).



**ORIGINATED AS:**

tekore (𐌲𐌹𐌺) give attention, be examined (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

decir – tell, say (v.) (Spanish)

iudicare "pronounce judgment" (see below)

c.1300, "to form an opinion about; make a decision," also "to try and pronounce sentence upon (someone) in a court," from Anglo-French juger, Old French jugier "to judge, pronounce judgment; pass an opinion on," from Latin iudicare "to judge, to examine officially; form an opinion upon; pronounce judgment," from iudicem (nominative iudex) "a judge," a compound of ius "right, law" (see just (adj.)) + root of dicere "to say" (see diction). Related: Judged; judging. From mid-14c. as "to regard, consider." The Old English word was deman (see doom). Spelling with -dg- emerged mid-15c.



“decidir”



**ORIGINATED AS:**

tcht (ተተተ) criticism, comment, critique, reproof, review (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

decidir decide (v.) (Spanish)

decidere "to cut off" (see below)

late 14c., "to settle a dispute," from Old French decider, from Latin decidere "to decide, determine," literally "to cut off," from de- "off" (see de-) + caedere "to cut" (see -cide). For Latin vowel change, see acquisition. Sense is of resolving difficulties "at a stroke." Meaning "to make up one's mind" is attested from 1830. Related: Decided; deciding.



# **CONCEPT OF RELIGION, SPIRITUALITY & MAGIC**



**ORIGINATED AS:**

geta (𐤂𐤌𐤓) lord, owner, master (n.) (Amarigna)  
goyta (𐤂𐤌𐤓) lord (noun) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

juez - judge (n.) (Spanish)

guthan "supreme being" (see below)

Old English god "supreme being, deity; the Christian God; image of a god; godlike person," from Proto-Germanic \*guthan (cognates: Old Saxon, Old Frisian, Dutch god, Old High German got, German Gott, Old Norse guð, Gothic gup), from Proto-Indo-European \*ghut- "that which is invoked" (cognates: Old Church Slavonic zovo "to call," Sanskrit huta- "invoked," an epithet of Indra), from root \*gheu(e)- "to call, invoke."





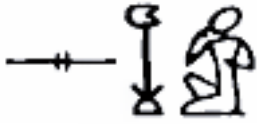
**ORIGINATED AS:**

qeda (𐤒𐤍) pour, copy, draw liquid (v-perf.) (Amarigna)  
Q'edhe (𐤒𐤍𐤁) copy, pour out (verb) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

goteo - drip (n.) (Spanish)  
ghu-to- "poured" (see below)

But some trace it to Proto-Indo-European \*ghu-to- "poured," from root \*gheu- "to pour, pour a libation" (source of Greek khein "to pour," also in the phrase khute gaia "poured earth," referring to a burial mound; see found (v.2)). "Given the Greek facts, the Germanic form may have referred in the first instance to the spirit immanent in a burial mound" [Watkins]. See also Zeus.



"sacro"



**ORIGINATED AS:**

zekere (**𐩦𐩣𐩣**) recall, recollect, memorize, remember, commemorate (verb)  
(Amarigna/Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

sacro - sacred (adj.) (Spanish)  
sacra "sacred rites" (see below)

late 13c., "offering of something (especially a life) to a deity as an act of propitiation or homage;" mid-14c., "that which is offered in sacrifice," from Old French sacrifise "sacrifice, offering" (12c.), from Latin sacrificium, from sacrificus "performing priestly functions or sacrifices," from sacra "sacred rites" (properly neuter plural of sacer "sacred;" see sacred) + root of facere "to do, perform" (see factitious).



"ofercer"



**ORIGINATED AS:**

afera (ላፊራ) produce (v-perf.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

ofercer – offer, give, present (v.) (Spanish)

ferre "to bring (see below)

Old English ofrian "to offer, show, exhibit, sacrifice, bring an oblation," from Latin offerre "to present, bestow, bring before" (in Late Latin "to present in worship"), from ob "to" (see ob-) + ferre "to bring, to carry" (see infer). The Latin word was borrowed elsewhere in Germanic: Old Frisian offria, Middle Dutch offeren, Old Norse offra. Non-religious sense reinforced by Old French offrir "to offer," from Latin offerre. Related: Offered; offering.



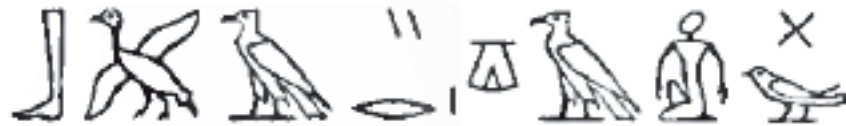
**ORIGINATED AS:**

wruy (ወሩይ) renowned, reputable, eminent, famous (adj.) (Tigrigna)  
+  
asgeba (አሰገባ) insert, put inside (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

orar - pray, worship (v.) (Spanish)  
weorð "distinction, honor, renown" (see below)

Old English worðscip, wurðscip (Anglian), weorðscipe (West Saxon) "condition of being worthy, dignity, glory, distinction, honor, renown," from weorð "worthy" (see worth) + -scipe (see -ship). Sense of "reverence paid to a supernatural or divine being" is first recorded c.1300. The original sense is preserved in the title worshipful "honorable" (c.1300).



**ORIGINATED AS:**

felege (𐤉.𐤋𐤁) want (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

falta - want, need (v.) (Spanish)

prek-/fragen "to ask, request" (see below)

early 13c., "ask earnestly, beg," also (c.1300) "pray to a god or saint," from Old French preier "to pray" (c.900, Modern French prier), from Vulgar Latin \*precare (also source of Italian pregare), from Latin precari "ask earnestly, beg, entreat," from \*prex (plural preces, genitive precis) "prayer, request, entreaty," from Proto-Indo-European root \*prek- "to ask, request, entreat" (cognates: Sanskrit prasna-, Avestan frashna- "question;" Old Church Slavonic prositi, Lithuanian prasyti "to ask, beg;" Old High German frahen, German fragen, Old English fricgan "to ask" a question).



"sentir"



**ORIGINATED AS:**

Ashnet (ሐሽነት) foolishness, stupidity (n.) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

sentir - regret, be sorry (v.) (Spanish)  
snt-ya-/sun(d)jo- "sin" (see below)

Old English synn "moral wrongdoing, injury, mischief, enmity, feud, guilt, crime, offense against God, misdeed," from Proto-Germanic \*sun(d)jo- "sin" (cognates: Old Saxon sundia, Old Frisian sende, Middle Dutch sonde, Dutch zonde, German Sünde "sin, transgression, trespass, offense," extended forms), probably ultimately "it is true," i.e. "the sin is real" (compare Gothic sonjis, Old Norse sannr "true"), from Proto-Indo-European \*snt-ya-, a collective form from \*es-ont- "becoming," present participle of root \*es- "to be" (see is).

The semantic development is via notion of "to be truly the one (who is guilty)," as in Old Norse phrase verð sannr at "be found guilty of," and the use of the phrase "it is being" in Hittite confessional formula. The same process probably yielded the Latin word sons (genitive sontis) "guilty, criminal" from present participle of sum, esse "to be, that which is." Some etymologists believe the Germanic word was an early borrowing directly from the Latin genitive. Also see sooth.

Sin-eater is attested from 1680s. To live in sin "cohabit without marriage" is from 1838; used earlier in a more general sense. Ice hockey slang sin bin "penalty box" is attested from 1950.



**ORIGINATED AS:**

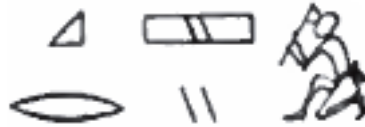
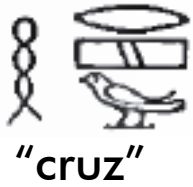
hruy (𐤇𐤏𐤍) chosen, best (n.) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

héroe - hero (n.) (Spanish)

hailaga- "consecrated, sacred, godly" (see below)

Old English halig "holy, consecrated, sacred, godly," from Proto-Germanic \*hailaga- (cognates: Old Norse heilagr, Old Frisian helich "holy," Old Saxon helag, Middle Dutch helich, Old High German heilag, German heilig, Gothic hailags "holy"). Adopted at conversion for Latin sanctus.



**ORIGINATED AS:**

qorese (ቆረሰ) break off (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

cruz - cross, mark (n.) (Spanish)  
curs/curuz "anger" (see below)

late Old English curs "a prayer that evil or harm befall one," of uncertain origin, perhaps from Old French curuz "anger," or Latin cursus "course." Connection with cross is unlikely. No similar word exists in Germanic, Romance, or Celtic. Curses as a histrionic exclamation is from 1885. The curse "menstruation" is from 1930. Curse of Scotland, the 9 of diamonds in cards, is attested from 1791, but the origin is obscure.





**ORIGINATED AS:**

shfan (ሸፋን) cover, envelope, (n.) (Amarigna/Tigrigna)  
*as in:* yealem shfan (የኦለም ሸፋን) atmosphere (n.) (Amarigna/Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

poner - enclose (v.) (Spanish)

hibin "sky, firmament" (see below)

Old English heofon "home of God," earlier "sky, firmament," probably from Proto-Germanic \*hibin-, dissimilated from \*himin- (cognates Low German heben, Old Norse himinn, Gothic himins, Old Frisian himul, Dutch hemel, German Himmel "heaven, sky"), perhaps from a Proto-Indo-European root \*kem- "to cover" (also proposed as the source of chemise). [Watkins derives it elaborately from Proto-Indo-European \*ak- "sharp" via \*akman- "stone, sharp stone," then "stony vault of heaven"].



**ORIGINATED AS:**

kelela (𐌕𐌻𐌻) cover (n.) (Amarigna)  
kll (𐌕𐌻𐌻) protected area, reservation (n.)

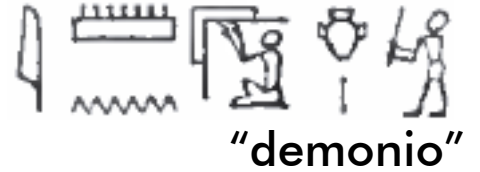
**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

cerrar - close, seal off (v.) (Spanish)

kel- "to cover, concealed place, abode of the dead" (see below)

Old English hel, helle, "nether world, abode of the dead, infernal regions," from Proto-Germanic \*haljo "the underworld" (cognates: f. Old Frisian helle, Dutch hel, Old Norse hel, German Hölle, Gothic halja "hell") "the underworld," literally "concealed place" (compare Old Norse hellir "cave, cavern"), from Proto-Indo-European \*kel- (2) "to cover, conceal" (see cell).

The English word may be in part from Old Norse Hel (from Proto-Germanic \*halija "one who covers up or hides something"), in Norse mythology the name of Loki's daughter, who rules over the evil dead in Niflheim, the lowest of all worlds (nifl "mist"). Transfer of a pagan concept and word to a Christian idiom. In Middle English, also of the Limbus Patrum, place where the Patriarchs, Prophets, etc. awaited the Atonement. Used in the KJV for Old Testament Hebrew Sheol and New Testament Greek Hades, Gehenna. Used figuratively for "state of misery, any bad experience" since at least late 14c. As an expression of disgust, etc., first recorded 1670s.



**ORIGINATED AS:**

temonye (ተሞኘ) be deceived, be fooled (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

demonio - demon (n.) (Spanish)

dai-mon- "divider" (see below)

c.1200, from Latin daemon "spirit," from Greek daimon "deity, divine power; lesser god; guiding spirit, tutelary deity" (sometimes including souls of the dead); "one's genius, lot, or fortune;" from Proto-Indo-European \*dai-mon- "divider, provider" (of fortunes or destinies), from root \*da- "to divide" (see tide (n)).

Used (with daimonion) in Christian Greek translations and Vulgate for "god of the heathen" and "unclean spirit." Jewish authors earlier had employed the Greek word in this sense, using it to render shedim "lords, idols" in the Septuagint, and Matt. viii:31 has daimones, translated as deofol in Old English, feend or deuil in Middle English. Another Old English word for this was hellcniht, literally "hell-knight."



**ORIGINATED AS:**

abele (አበሌ) lie (v-perf.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

habla - speech (n.) (Spanish)

yfele "of words or speech" (see below)

Old English yfel (Kentish evel) "bad, vicious, ill, wicked," from Proto-Germanic \*ubilaz (cognates: Old Saxon ubil, Old Frisian and Middle Dutch evel, Dutch euvel, Old High German ubil, German übel, Gothic ubils), from Proto-Indo-European \*upelo-, from root \*wap- "bad, evil" (cognates: Hittite huwapp- "evil").

In Old English and other older Germanic languages other than Scandinavian, "this word is the most comprehensive adjectival expression of disapproval, dislike or disparagement" [OED]. Evil was the word the Anglo-Saxons used where we would use bad, cruel, unskillful, defective (adj.), or harm (n.), crime, misfortune, disease (n.). In Middle English, bad took the wider range of senses and evil began to focus on moral badness. Both words have good as their opposite. Evil-favored (1520s) meant "ugly." Evilchild is attested as an English surname from 13c.

The adverb is Old English yfele, originally of words or speech. Also as a noun in Old English, "what is bad; sin, wickedness; anything that causes injury, morally or physically." Especially of a malady or disease from c.1200. The meaning "extreme moral wickedness" was one of the senses of the Old English noun, but it did not become established as the main sense of the modern word until 18c. As a noun, Middle English also had evilty. Related: Evilly.



tebela (ተበላ) be eaten, be caught, be busted, be defeated (v-perf.) (Amarigna)

### BECAME IN SPANISH AND EUROPEAN LANGUAGES:

diablo - devil (n.); papar - eat (v.) (Spanish)  
diabolus "diabolical person" (see below)

Old English deofol "evil spirit, a devil, the devil, false god, diabolical person," from Late Latin diabolus (also the source of Italian diavolo, French diable, Spanish diablo; German Teufel is Old High German tiufal, from Latin via Gothic diabaulus).

The Late Latin word is from Ecclesiastical Greek diabolos, in Jewish and Christian use, "Devil, Satan" (scriptural loan-translation of Hebrew satan), in general use "accuser, slanderer," from diaballein "to slander, attack," literally "throw across," from dia- "across, through" + ballein "to throw" (see ballistics). Jerome re-introduced Satan in Latin bibles, and English translators have used both in different measures.

In Vulgate, as in Greek, diabolus and dæmon (see demon) were distinct, but they have merged in English and other Germanic languages.



“idolo”



**ORIGINATED AS:**

əyta (ሳይታ) view (n.) (Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

idolo - idol (n.) (Spanish)

eidolon "appearance, reflection in water or a mirror" (see below)

mid-13c., "image of a deity as an object of (pagan) worship," from Old French idole "idol, graven image, pagan god," from Late Latin idolum "image (mental or physical), form," used in Church Latin for "false god," from Greek eidolon "appearance, reflection in water or a mirror," later "mental image, apparition, phantom," also "material image, statue," from eidos "form" (see -oid). Figurative sense of "something idolized" is first recorded 1560s (in Middle English the figurative sense was "someone who is false or untrustworthy"). Meaning "a person so adored" is from 1590s.

Strong's #1491

eidos *i'-dos* from 1492; a view, i.e. form (literally or figuratively):--appearance, fashion, shape, sight.



**ORIGINATED AS:**

gguy(ግጉይ) wrong, inaccurate, amiss (Tigrigna)  
as in: gguy ryto (ግጉይ ርክይቶ) illusion (Tigrigna)

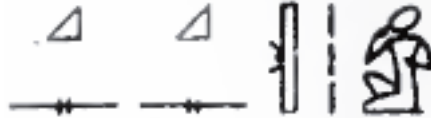
**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

magia - magic (n.) (Spanish)  
"optical illusion" (see below)

late 14c., "art of influencing events and producing marvels using hidden natural forces," from Old French magique "magic, magical," from Late Latin magic "sorcery, magic," from Greek magike (presumably with tekhnē "art"), fem. of magikos "magical," from magos "one of the members of the learned and priestly class," from Old Persian magush, possibly from Proto-Indo-European \*magh- (1) "to be able, to have power" (see machine). Transferred sense of "legerdemain, optical illusion, etc." is from 1811. Displaced Old English wiccecræft (see witch); also drycræft, from dry "magician," from Irish drui "priest, magician" (see druid).



"chiste"



**ORIGINATED AS:**

aqasete (አቃሰተ) groan (v-perf.) (Amarigna)  
qesta (ቀሰታ) slowness, quietness, silence (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

chiste - gag (n.) (Spanish)  
gast "breath" (see below)

Old English gast "soul, spirit, life, breath; good or bad spirit, angel, demon," from Proto-Germanic \*ghoizdoz (cognates: Old Saxon gest, Old Frisian jest, Middle Dutch gheest, Dutch geest, German Geist "spirit, ghost"), from Proto-Indo-European root \*gheis- "to be excited, amazed, frightened" (cognates: Sanskrit hedah "wrath;" Avestan zaesha- "horrible, frightful;" Gothic usgaisjan, Old English gæstan "to frighten"). This was the usual West Germanic word for "supernatural being," and the primary sense seems to have been connected to the idea of "to wound, tear, pull to pieces." The surviving Old English senses, however, are in Christian writing, where it is used to render Latin spiritus (see spirit (n.)), a sense preserved in Holy Ghost. Modern sense of "disembodied spirit of a dead person" is attested from late 14c. and returns the word toward its ancient sense.





**ORIGINATED AS:**

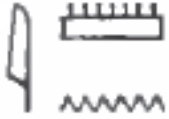
swr (ሰውር) hidden (adj.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

aspiración - breath (n.) (Spanish)  
spirare "invisible" (see below)

mid-13c., "animating or vital principle in man and animals," from Anglo-French spirit, Old French esprit "spirit, soul" (12c., Modern French esprit) and directly from Latin spiritus "a breathing (respiration, and of the wind), breath; breath of a god," hence "inspiration; breath of life," hence "life;" also "disposition, character; high spirit, vigor, courage; pride, arrogance," related to spirare "to breathe," from Proto-Indo-European \*(s)peis- "to blow" (cognates: Old Church Slavonic pisto "to play on the flute").

Meaning "supernatural immaterial creature; angel, demon; an apparition, invisible corporeal being of an airy nature" is attested from mid-14c.; from late 14c. as "a ghost" (see ghost (n.)). From c.1500 as "a nature, character"; sense of "essential principle of something" (in a non-theological context, as in Spirit of St. Louis) is attested from 1680s, common after 1800; Spirit of '76 in reference to the qualities that sparked and sustained the American Revolution is attested by 1797 in William Cobbett's "Porcupine's Gazette and Daily Advertiser."



"mente"



**ORIGINATED AS:**

əmnēt (አምነት) faith, belief, trust (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

mente - mind (n.) (Spanish)

o-/oiomai "believe" (see below)

1580s, from Latin omen "foreboding," from Old Latin osmen, of unknown origin; perhaps connected with the root of audire "to hear" [OED] or from Proto-Indo-European \*o- "to believe, hold as true" (cognates: Greek oiomai "I suppose, think, believe").

# **CONCEPT OF THE MIND & THOUGHT**



“mente”



**ORIGINATED AS:**

mnyot (ጠንቅታ) desire (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

mente - mind (n.) (Spanish)

mentio/mineti "yearn/have one's mind aroused" (see below)

late 12c., from Old English gemynd "memory, remembrance, state of being remembered; thought, purpose; conscious mind, intellect, intention," Proto-Germanic \*ga-mundiz (cognates: Gothic muns "thought," munan "to think;" Old Norse minni "mind;" German Minne (archaic) "love," originally "memory, loving memory"), from Proto-Indo-European root \*men- (1) "think, remember, have one's mind aroused," with derivatives referring to qualities of mind or states of thought (cognates: Sanskrit matih "thought," munih "sage, seer;" Greek memona "I yearn," mania "madness," mantis "one who divines, prophet, seer;" Latin mens "mind, understanding, reason," memini "I remember," mentio "remembrance;" Lithuanian mintis "thought, idea," Old Church Slavonic mineti "to believe, think," Russian pamjat "memory").



**ORIGINATED AS:**

anderedere (𐤀𐤏𐤍𐤍𐤍𐤍) introduce (into) (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

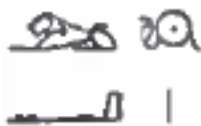
entrar - introduce (n.) (Spanish)

enter/andar "between" (see below)

late 14c., "faculty of understanding," from Old French intelligence (12c.), from Latin intelligentia, intellegentia "understanding, power of discerning; art, skill, taste," from intelligentem (nominative intelligens) "discerning," present participle of intelligere "to understand, comprehend," from inter-"between" (see inter-) + legere "choose, pick out, read" (see lecture (n.)).

inter-

Latin inter (prep., adv.) "among, between, betwixt, in the midst of," from Proto-Indo-European \*enter "between, among" (cognates: Sanskrit antar, Old Persian antar "among, between," Greek entera (plural) "intestines," Old Irish eter, Old Welsh ithr "among, between," Gothic undar, Old English under "under"), a comparative of \*en "in" (see in). Also in certain Latin phrases in English, such as inter alia "among other things." A living prefix in English from 15c. Spelled entre- in French, most words borrowed into English in that form were re-spelled 16c. to conform with Latin except entertain, enterprise.



**ORIGINATED AS:**  
raey (ራኣይ) revelation, vision (A/T)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

aire - look (n.) (Spanish)

re(i)- "to reason, count" (see below)

c.1200, "intellectual faculty that adopts actions to ends," also "statement in an argument, statement of explanation or justification," from Anglo-French resoun, Old French raison "course; matter; subject; language, speech; thought, opinion," from Latin rationem (nominative ratio) "reckoning, understanding, motive, cause," from ratus, past participle of reri "to reckon, think," from Proto-Indo-European root \*re(i)- "to reason, count" (source of Old English rædan "to advise;" see read (v.)).

Meaning "sanity; degree of intelligence that distinguishes men from brutes" is recorded from late 13c. Sense of "grounds for action, motive, cause of an event" is from c.1300. Middle English sense of "meaning, signification" (early 14c.) is in the phrase rhyme or reason. Phrase it stands to reason is from 1630s. Age of Reason "the Enlightenment" is first recorded 1794, as the title of Tom Paine's book.

sane (adj.)

1721, back-formation from sanity or else from Latin sanus "sound, healthy," in figurative or transferred use, "of sound mind, rational, sane," also, of style, "correct;" of uncertain origin. Used earlier, of the body, with the sense of "healthy" (1620s).



**ORIGINATED AS:**

aT'änaqere (አጠናቀረ) gather (information) (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

tengo – “I have” (phr.) (Spanish)

tong- "to think" (see below)

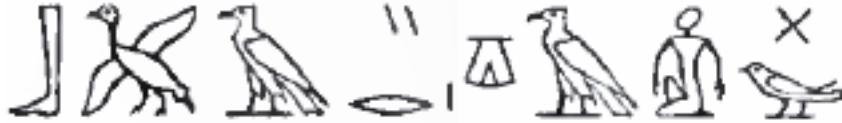
Old English þencan "imagine, conceive in the mind; consider, meditate, remember; intend, wish, desire" (past tense þohte, past participle geþoht), probably originally "cause to appear to oneself," from Proto-Germanic \*thankjan (cognates: Old Frisian thinka, Old Saxon thenkian, Old High German denchen, German denken, Old Norse þekkja, Gothic þagkjan).

Old English þencan is the causative form of the distinct Old English verb þyncan "to seem, to appear" (past tense þuhte, past participle geþuht), from Proto-Germanic \*thunkjan (cognates: German dünken, dächte). Both are from Proto-Indo-European \*tong- "to think, feel" which also is the root of thought and thank.

The two Old English words converged in Middle English and þyncan "to seem" was absorbed, except for its preservation in archaic methinks "it seems to me." As a noun, "act of prolonged thinking," from 1834. The figurative thinking cap is attested from 1839.



"falta"



**ORIGINATED AS:**

flagot (ፍላጎት) want, desire urge, interest (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

falta - want, need (n.) (Spanish)

reflectere "bend back, turn back" (see below)

late 14c., "turn or bend back;" early 15c., "to divert, to turn aside, deflect," from Old French reflecter (14c.), from Latin reflectere "bend back, turn back" (see reflection). Of mirrors or polished surfaces, to shine back light rays or images, early 15c.; meaning "to turn one's thoughts back on" is c.1600. Related: Reflected; reflecting.





**ORIGINATED AS:**

astewaynet (**አስተዋይነት**) sharpness of thought, vision, or hearing (n.) (Amarigna)  
*root: teweyaye* (**ተወያየ**) discuss (v-perf.)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

atuendo - wise (n.) (Spanish)  
standan "to stand" (see below)

Old English understandan "comprehend, grasp the idea of," probably literally "stand in the midst of," from under + standan "to stand" (see stand (v.)). If this is the meaning, the under is not the usual word meaning "beneath," but from Old English under, from Proto-Indo-European \*nter- "between, among" (cognates: Sanskrit antar "among, between," Latin inter "between, among," Greek enterā "intestines;" see inter-). Related: Understood; understanding

That is the suggestion in Barnhart, but other sources regard the "among, between, before, in the presence of" sense of Old English prefix and preposition under as other meanings of the same word. "Among" seems to be the sense in many Old English compounds that resemble understand, such as underniman "to receive," undersecan "examine, investigate, scrutinize" (literally "underseek"), underðencan "consider, change one's mind," underginnan "to begin." It also seems to be the sense still in expressions such as under such circumstances.

Perhaps the ultimate sense is "be close to;" compare Greek epistamai "I know how, I know," literally "I stand upon." Similar formations are found in Old Frisian (understonda), Middle Danish (understande), while other Germanic languages use compounds meaning "stand before" (German verstehen, represented in Old English by forstanden). For this concept, most Indo-European languages use figurative extensions of compounds that literally mean "put together," or "separate," or "take, grasp" (see comprehend). Old English oferstandan, Middle English overstonden, literally "over-stand" seem to have been used only in literal senses. For "to stand under" in a physical sense, Old English had undergestandan.



**ORIGINATED AS:**

qanye (ቃኘ) look around, investigate (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

conoce - known (v.) (Spanish)  
gno- "to know" (see below)

Old English cnawan (class VII strong verb; past tense cneow, past participle cnawen), "to know, perceive; acknowledge, declare," from Proto-Germanic \*knew- (cognates: Old High German bi-chnaan, ir-chnaan "to know"), from Proto-Indo-European root \*gno- "to know" (cognates: Old Persian xšnasatiy "he shall know;" Old Church Slavonic znati, Russian znat "to know;" Latin gnoscere; Greek \*gno-, as in gignoskein; Sanskrit jna- "know"). Once widespread in Germanic, this form is now retained only in English, where however it has widespread application, covering meanings that require two or more verbs in other languages (such as German wissen, kennen, erkennen and in part können; French connaître, savoir; Latin novisse, cognoscere; Old Church Slavonic znaja, vemi). The Anglo-Saxons used two distinct words for this, witan (see wit) and cnawan.



### ORIGINATED AS:

reyet (ርእየት) sight, view (noun) (Amarigna/Tigrigna)  
ayta (ዕይታ) view, sight, vision (n.) (Amarigna/Tigrigna)

### BECAME IN SPANISH AND EUROPEAN LANGUAGES:

aire - look (n.) (Spanish)  
weid "to see" (see below)

Old English wis "learned, sagacious, cunning; sane; prudent, discreet; experienced; having the power of discerning and judging rightly," from Proto-Germanic \*wissaz (cognates: Old Saxon, Old Frisian wis, Old Norse viss, Dutch wijs, German wise "wise"), from past participle adjective \*wittos of Proto-Indo-European root \*weid- "to see," hence "to know" (see vision). Modern slang meaning "aware, cunning" first attested 1896. Related to the source of Old English witan "to know, wit."

vision (n.) Look up vision at Dictionary.com

c.1300, "something seen in the imagination or in the supernatural," from Anglo-French visioun, Old French vision "presence, sight; view, look, appearance; dream, supernatural sight" (12c.), from Latin visionem (nominative visio) "act of seeing, sight, thing seen," noun of action from past participle stem of videre "to see."

This is from the productive Proto-Indo-European root \*weid- "to know, to see" (cognates: Sanskrit veda "I know;" Avestan vaeda "I know;" Greek oida, Doric woida "I know," idein "to see;" Old Irish fis "vision," find "white," i.e. "clearly seen," fiuss "knowledge;" Welsh gwyn, Gaulish vindos, Breton gwenn "white;" Gothic, Old Swedish, Old English witan "to know;" Gothic weitan "to see;" English wise, German wissen "to know;" Lithuanian vysti "to see;" Bulgarian vidya "I see;" Polish widzieć "to see," wiedzieć "to know;" Russian videt' "to see," vest' "news," Old Russian vedat' "to know").



"fuelle"



**ORIGINATED AS:**

folele (ፍለጎ) boast (v-perf.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

fuelle - bellows (n.) (Spanish)

follies "windbag, empty-headed person" (see below)

late 13c., "silly or stupid person," from Old French fol "madman, insane person; idiot; rogue; jester," also "blacksmith's bellows," also an adjective meaning "mad, insane" (12c., Modern French fou), from Latin follis "bellows, leather bag" (see follicle); in Vulgar Latin used with a sense of "windbag, empty-headed person." Compare also Sanskrit vatula- "insane," literally "windy, inflated with wind."

The word has in mod.Eng. a much stronger sense than it had at an earlier period; it has now an implication of insulting contempt which does not in the same degree belong to any of its synonyms, or to the derivative foolish. [OED]



**ORIGINATED AS:**

asedebe (አሰደበ) do something worthy of criticism (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

estúpido - stupid (adj.) (Spanish)

(s)teu- "to push, stick, knock, beat" (see below)

1540s, "mentally slow, lacking ordinary activity of mind, dull, inane," from Middle French stupide (16c.) and directly from Latin stupidus "amazed, confounded; dull, foolish," literally "struck senseless," from stupere "be stunned, amazed, confounded," from Proto-Indo-European \*stupe- "hit," from root \*(s)teu- (1) "to push, stick, knock, beat" (see steep (adj.)). Related: Stupidly; stupidity.

Native words for this idea include negative compounds with words for "wise" (Old English unwise, unnotor, ungleaw), also dol (see dull (adj.)), and dysig (see dizzy (adj.)). Stupid retained its association with stupor and its overtones of "stunned by surprise, grief, etc." into mid-18c. The difference between stupid and the less opprobrious foolish roughly parallels that of German töricht vs. dumm but does not exist in most European languages.



"paciente"



**ORIGINATED AS:**

badonet (ገጽገት) emptiness (n.) (Amarigna)

roots: 1. bedn (በድን) without feeling (adv.) (Amarigna)

2. bedene (በደነ) be numb (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

paciente - patience (adj.) (Spanish)

patientia "patience, endurance, submission" (see below)

c.1200, "quality of being willing to bear adversities, calm endurance of misfortune, suffering, etc.," from Old French *pacience* "patience; sufferance, permission" (12c.) and directly from Latin *patientia* "patience, endurance, submission," also "indulgence, leniency; humility; submissiveness; submission to lust;" literally "quality of suffering." It is an abstract noun formed from the adjective *patientem* (nominative *patiens*) "bearing, supporting; suffering, enduring, permitting; tolerant," but also "firm, unyielding, hard," used of persons as well as of navigable rivers, present participle of *pati* "to suffer, endure," from Proto-Indo-European root *\*pe(i)-* "to damage, injure, hurt" (see *passion*).



**ORIGINATED AS:**

qomeT'ä (𐩧𐩣𐩨) castrate, take away, make leprous (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

conmuta - change, alteration (n.) (Spanish)  
gamaiḥs "crippled, wounded" (see below)

late 13c., from Old English gemædde (plural) "out of one's mind" (usually implying also violent excitement), also "foolish, extremely stupid," earlier gemæded "rendered insane," past participle of a lost verb \*gemædan "to make insane or foolish," from Proto-Germanic \*ga-maid-jan, demonstrative form of \*ga-maid-az "changed (for the worse), abnormal" (cognates: Old Saxon gimed "foolish," Old High German gimeit "foolish, vain, boastful," Gothic gamaiḥs "crippled, wounded," Old Norse meiða "to hurt, maim"), from intensive prefix \*ga- + Proto-Indo-European \*moito-, past participle of root \*mei- (1) "to change" (cognates: Latin mutare "to change," mutuus "done in exchange," migrare "to change one's place of residence;" see mutable).

Emerged in Middle English to replace the more usual Old English word, wod (see wood (adj.)). Sense of "beside oneself with excitement or enthusiasm" is from early 14c. Meaning "beside oneself with anger" is attested from early 14c., but deplored by Rev. John Witherspoon (1781) as an Americanism. It now competes in American English with angry for this sense. Of animals, "affected with rabies," from late 13c. Phrase mad as a March hare is attested from 1520s, via notion of breeding season; mad as a hatter is from 1829 as "demented," 1837 as "enraged," according to a modern theory supposedly from erratic behavior caused by prolonged exposure to poison mercuric nitrate, used in making felt hats.



"grietas"



**ORIGINATED AS:**

qorese (𐤒𐤏𐤓) break off (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

grietas - cracks (n.) (Spanish)

craze "full of cracks or flaws" (see below)

1570s, "diseased, sickly," from craze + -y (2). Meaning "full of cracks or flaws" is from 1580s; that of "of unsound mind, or behaving as so" is from 1610s. Jazz slang sense "cool, exciting" attested by 1927. To drive (someone) crazy is attested by 1873. Phrase crazy like a fox recorded from 1935. Crazy Horse, Teton Lakhota (Siouan) war leader (d.1877) translates thašuka witko, literally "his horse is crazy."





**ORIGINATED AS:**

aschale (አሰቻለ) enable, facilitate, teach, to help one to endure (v.) (Amarigna)  
*without the as- prefix:* akheale (አኸአለ) enable (v.) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

escuela - school (n.) (Spanish)  
schola (see below)

"place of instruction," Old English scol, from Latin schola "intermission of work, leisure for learning; learned conversation, debate; lecture; meeting place for teachers and students, place of instruction; disciples of a teacher, body of followers, sect," from Greek skhole "spare time, leisure, rest ease; idleness; that in which leisure is employed; learned discussion;" also "a place for lectures, school;" originally "a holding back, a keeping clear," from skhein "to get" (from Proto-Indo-European root \*segh- "to hold, hold in one's power, to have;" see scheme (n.)) + -ole by analogy with bole "a throw," stole "outfit," etc.

The original notion is "leisure," which passed to "otiose discussion" (in Athens or Rome the favorite or proper use for free time), then "place for such discussion." The Latin word was widely borrowed (Old French escolle, French école, Spanish escuela, Italian scuola, Old High German scuola, German Schule, Swedish skola, Gaelic sgiol, Welsh ysgol, Russian shkola). Translated in Old English as larhus, literally "lore house," but this seems to have been a glossary word only.

Note:

segh- "to hold, hold in one's power, to have" is from a different word...  
asegere (አሰገገ) catch (v-perf.)



"memoria"



**ORIGINATED AS:**

memhr (𐤌𐤒𐤕𐤌) teacher, professor (n.) (Amarigna/Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

memoria - memory (n.) (Spanish)

mer- "to remember" (see below)

*Also:* Mimir, name of the giant who guards the Well of Wisdom (see below)

mid-13c., "recollection (of someone or something); awareness, consciousness," also "fame, renown, reputation," from Anglo-French *memorie* (Old French *memoire*, 11c., "mind, memory, remembrance; memorial, record") and directly from Latin *memoria* "memory, remembrance, faculty of remembering," noun of quality from *memor* "mindful, remembering," from Proto-Indo-European root *\*(s)mer-* (1) "to remember" (Sanskrit *smarati* "remembers," Avestan *mimara* "mindful;" Greek *merimna* "care, thought," *mermeros* "causing anxiety, mischievous, baneful;" Serbo-Croatian *mariti* "to care for;" Welsh *marth* "sadness, anxiety;" Old Norse *Mimir*, name of the giant who guards the Well of Wisdom; Old English *gemimor* "known," *murnan* "mourn, remember sorrowfully;" Dutch *mijmeren* "to ponder"). Meaning "faculty of remembering" is late 14c. in English.



**ORIGINATED AS:**

bara (𐌶𐌵) stop, cease (v-perf.); fara (𐌶𐌵) dumb (adj.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

parar - stop (v.) (Spanish)

for- "away, amiss, opposite" (see below)

Old English forgietan, from for-, used here with negative force, "away, amiss, opposite" + gietan "to grasp" (see get). To "un-get," hence "to lose" from the mind. A common Germanic construction (compare Old Saxon fargetan, Old Frisian forjeta, Dutch vergeten, Old High German firgezzan, German vergessen "to forget"). The literal sense would be "to lose (one's) grip on," but that is not recorded in any Germanic language. Related: Forgetting; forgot; forgotten.



**ORIGINATED AS:**

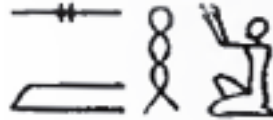
gelele (ገለገለ) to separate, put separate, leave (a task/group) (v-perf.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

claro - clear, distinct (adj.); break, gap (n.) (Spanish)  
kle-ro-/clarus "illustrious, famous, glorious" (see below)

late 13c., "bright," from Old French cler "clear" (of sight and hearing), "light, bright, shining; sparse" (12c., Modern French clair), from Latin clarus "clear, loud," of sounds; figuratively "manifest, plain, evident," in transferred use, of sights, "bright, distinct;" also "illustrious, famous, glorious" (source of Italian chiaro, Spanish claro), from Proto-Indo-European \*kle-ro-, from root \*kele- (2) "to shout" (see claim (v.)).

The sense evolution involves an identification of the spreading of sound and the spreading of light (compare English loud, used of colors; German hell "clear, bright, shining," of pitch, "distinct, ringing, high"). Of complexion, from c.1300; of the weather, from late 14c.; of meanings or explanations, "manifest to the mind, comprehensible," c.1300. (An Old English word for this was sweotol "distinct, clear, evident.") Sense of "free from encumbrance," apparently nautical, developed c.1500. Phrase in the clear attested from 1715. Clear-sighted is from 1580s (clear-eyed is from 1529s); clear-headed is from 1709.



**ORIGINATED AS:**

azenageA (ላዘናገዐ) amuse, entertain, cheer up (verb) (Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

sónico - relating to or using sound waves (adj.) (Spanish)

zingen/sengwh "celebrate, or tell in song" (see below)

Old English singan "to chant, sing, celebrate, or tell in song," also used of birds (class III strong verb; past tense sang, past participle sungen), from Proto-Germanic \*sengwan (cognates: Old Saxon singan, Old Frisian sionga, Middle Dutch singhen, Dutch zingen, Old High German singan, German singen, Gothic siggwan, Old Norse syngva, Swedish sjunga), from Proto-Indo-European root \*sengwh- "to sing, make an incantation." The criminal slang sense of "to confess to authorities" is attested from 1610s.

No related forms in other languages, unless perhaps it is connected to Greek omphe "voice" (especially of a god), "oracle;" and Welsh dehongli "explain, interpret." The typical Indo-European root is represented by Latin canere (see chant (v.)). Other words meaning "sing" derive from roots meaning "cry, shout," but Irish gaibim is literally "take, seize," with sense evolution via "take up" a song or melody.



"grito"



**ORIGINATED AS:**

CH'ewata (ጭዋታ) conversation, badinage, banter (n.) (Amarigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

grito - shout (v.) (Spanish)

shoot (v.) "throw the voice out loudly" (see below)

c.1300, schowten "to call or cry out loudly," of unknown origin; perhaps from the root of shoot (v.) on the notion of "throw the voice out loudly," or related to Old Norse skuta "a taunt" (compare scout (v.2)).

Related: Shouted; shouting.



**ORIGINATED AS:**

asaweqe (አሳወቀ) inform (v-perf.) (Amarigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

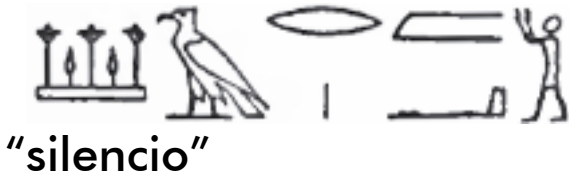
espiche - speech (n.) (Spanish)

spreg "report" (see below)

Old English *specan*, variant of *sprecan* "to speak, utter words; make a speech; hold discourse (with others)" (class V strong verb; past tense *spræc*, past participle *sprecen*), from Proto-Germanic *\*sprek-*, *\*spek-* (cognates: Old Saxon *sprecan*, Old Frisian *spreka*, Middle Dutch *spreken*, Old High German *sprehhan*, German *sprechen* "to speak," Old Norse *spraki* "rumor, report"), from Proto-Indo-European root *\*spreg-* (1) "to speak," perhaps identical with Proto-Indo-European root *\*spreg-* (2) "to strew," on notion of speech as a "scattering" of words.

The *-r-* began to drop out in Late West Saxon and was gone by mid-12c., perhaps from influence of Danish *spage* "crackle," also used in a slang sense of "speak" (compare *crack* (v.) in slang senses having to do with speech, such as *wisecrack*, *cracker*, all it's cracked up to be). Elsewhere, rare variant forms without *-r-* are found in Middle Dutch (*speken*), Old High German (*spehhan*), dialectal German (*spächten* "speak").

Not the primary word for "to speak" in Old English (the "Beowulf" author prefers *mæþelian*, from *mæþel* "assembly, council," from root of *metan* "to meet;" compare Greek *agoreuo* "to speak, explain," originally "speak in the assembly," from *agora* "assembly").



**ORIGINATED AS:**

selam (ሰላም) peace (n.) (Amarigna/Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

silent (adj.) (Spanish)

silentem "still, calm, quiet" (see below)

c.1500, "without speech, silent, not speaking," from Latin silentem (nominative silens) "still, calm, quiet," present participle of silere "be quiet or still" (see silence (n.)). Meaning "free from noise or sound" is from 1580s.

Of letters, c.1600; of films, 1914. In the looser sense "of few words," from 1840. Phrase strong, silent (type) is attested from 1905.





“lengua”



**ORIGINATED AS:**

le negere (ለነገረ) to tell

le (ለ) to, for (prep.) (Amarigna)

negere (ነገረ) declare, inform, tell, tell about (v-perf.) (Amarigna/Tigrigna)

**BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

lengua - language, tongue (n.) (Spanish)

lingua "speech, language" (see below)

late 13c., langage "words, what is said, conversation, talk," from Old French langage (12c.), from Vulgar Latin \*linguaticum, from Latin lingua "tongue," also "speech, language" (see lingual). The form with -u- developed in Anglo-French. Meaning "a language" is from c.1300, also used in Middle English of dialects:



**ORIGINATED AS:**

nmen (𐤍𐤍𐤍) whom (Tigrigna)

### **BECAME IN SPANISH AND EUROPEAN LANGUAGES:**

nombre - name (n.) (Spanish)

nomen/namon "name, reputation" (see below)

Old English nama, noma "name, reputation," from Proto-Germanic \*namon (cognates: Old Saxon namo, Old Frisian nama, Old High German namo, German Name, Middle Dutch name, Dutch naam, Old Norse nafn, Gothic namo "name"), from Proto-Indo-European \*nomn- (cognates: Sanskrit nama; Avestan nama; Greek onoma, onyma; Latin nomen; Old Church Slavonic ime, genitive imene; Russian imya; Old Irish ainm; Old Welsh anu "name").

Meaning "famous person" is from 1610s. Meaning "one's reputation" is from c.1300. As a modifier meaning "well-known," first attested 1938. Name brand is from 1944; name-calling attested from 1846; name-dropper first recorded 1947. name-tag is from 1903; name-child attested from 1845. The name of the game "the essential thing or quality" is from 1966; to have one's name in lights "be a famous performer" is from 1929.



*"The Spanish language is rooted in the east African, ancient Egyptian dual languages of Amarigna and Tigrigna. This book provides a small sampling of Spanish's not so distant African linguistic roots."*



The remains of our earliest human ancestor, Dinkinesh ("you are marvelous"), was found in Hadar, Ethiopia in the Awash Valley. Also known as Lucy, her fossil remains provided a glimpse into our genetic past. Recent research may now provide a glimpse into our linguistic past.

According to modern science, including archaeology and DNA research, National Geographic's Genographic Project has used advanced DNA analysis to determine when Africans left east Africa to populate the world. According to their study involving nearly one million participants, approximately only 50,000 years ago Africans left to populate Europe.

When they did, they took the languages of Amarigna and Tigrigna from east Africa with them. This book provides a small glimpse of the Spanish language's connection to its African linguistic past.

