

1. PWS **ʿrḵ* ‘to gnaw, to strip away’ > Proto-EthS **ʿrḵ* ‘be naked’ (Kogan L. 453)

Gz: *ʿarḵa/ ʿaraḵa* – ‘be naked’, ‘be empty’ (Leslau 71)

Tgr: *ʿarḵä* – ‘be naked’ (WTS 459)

Tña: *ʿaräḵä* – ‘be naked’ (TED 1845)

Amh: *arräḵä* – ‘be naked’ (AED 1148)

Gur: *ändaraḵ* – ‘nakedness’

In other semitic languages:

Ar: *ʿaraḵa* – to eat off the flesh from the bone (Lane 2017)

Hbr: *ʿrḵ* ‘to gnaw away’ (HALOT 888)

Proto-EthS **ʿrḵ* has completely ousted PS **ʿrw* ‘to be naked’ which left no trace in EthS¹.

2. Gz. **dbr* ‘mountain’ > ‘boundary, territory’ (Dillmann 1102)

The root was augmented by n in other EthS²

Tg: *dänbär* – ‘boundary’ vs *däbär* ‘mountain’

Tña: *dänbär* – ‘territory’ vs *däbri* ‘mountain’

Amh: *dänbär* – ‘boundary’ vs *däbär* ‘monastery’

Gur: *dämbär* – ‘territory, boundary’ vs *däbär* ‘monastery’

In Geez Pl. of *dabr* ‘mountain, monastery’: *ʔadbār*, while Pl. *dabr* ‘boundary’: *dabrāt/dābrāt*. But:

ወኮነ : አድባሪሆሙ : ለከናኦን : እምነ : [ሲድን : እስከ :] ኔራራ : ወጋዛን

wa-kona ʔadbāri-homu la-kanāʔan əmənnā [sidon ʔəska] gerārā wa-gāzān

The borders of the Canaanites were from Sidon to Gerar and Gaza (Gen 10:19)

¹ Kogan L., p. 453

² Leslau, p. 121

3. Gz. **fwd* ‘circle’ > ‘yard, threshing floor’ > ‘court of law’ (Leslau 77)

Tg: *ṣawd* – ‘threshing floor’, Tñā: *ṣawdi* – ‘threshing floor’, Gur: *awd* – ‘threshing floor’, Har: *ud* – ‘threshing floor’

ዐውደ: ፀሓይ - ṣawda ṣaḥay - solar disk (Dillmann 1000)

ወያነጽኢ : ዐውደ : ወያስተጋብእ : ስርናዮ : ውስተ : መዝገቡ

wa-yānaṣṣəḥ ṣawda wa-yāstagābbə? sərnāyo wəsta mazgabū

...and he will clear threshing floor and gather his wheat into the barn (Matth. 3:12)

ወዘሂ : ይቤ : እኅዋሁ : ዘፀርቅ : ረስሐ : ወእቱ : ለዐውድ

wa-za-hi yəbe ?əḥwāhu za-ṣarḳ rasha wə?ətu la-?awd

That, who says to his brother, ‘Raca,’ is answerable to the court (Matth. 5:22)

The same shift in Indo-European: Fr. *cour* ‘courtyard, yard’ > ‘royal court’ (datSEMshift 4208). Old Fr. *cort*, *curt* ‘royal court’ > ‘assembly of a prince, especially in function of tribunal’ > Eng. *court* in both meanings (datSEMshift 4209)

4. Gz. **qʷsl* ‘leaf’ ~ Ar. **qsl* ‘to cut’ (Leslau 450)

Te: *qätəl* – ‘leaf’, Tñā: *qʷäšli* – ‘leaf’, Amh: *qəṭäl* – ‘leaf’, Gur: *qəṭäl*, *qəṭe* – ‘leaf’

The connection with Ar. *ḥūṣ* (Cohen 1941, no. 159) is doubtful. The root is perhaps related to Ar. *ḥdl* ‘have many branches and leaves’, as suggested Dillmann (Dillmann 472)³.

5. Gz. **lḥṣ* ‘bark’ ~ Ar. *laḥaṣa* ‘extract the pith of’, Hbr. *ḥālaṣ* ‘draw off’ (Leslau 312)

Te, Tñā: *läḥaṣä* – ‘bark’, Amh: *läṭä* – ‘bark’, Gur: *läḥaṣä* – ‘bark’

6. PCS **gVrm*- ‘bone, body’ ~ Proto-EthS **grm* ‘to be amazing, awesome’ (Kogan L. 454)

Gz: *garama* ‘be frightful, be awesome’, Te: *gärrämä* ‘frighten’, Tñā: *gärämä* ‘astonish, amaze’, Amh: *gärrämä* ‘be amazing’ (Leslau 203) But also⁴: Te. *gərmi* ‘large split thorn’ (LH 573), Wol (LGur. 294), Zwy: *gurmi* ‘stump of tree, trunk of tree, log’ (LGur. 294). In other semitic languages: Ar. *ḡirm*- ‘body’ (Lane 413), Hbr: *gäräm* ‘bone’ (KB 203)

³ Leslau W., p. 450

⁴ SED I, №94, p. 88

7. Amh. *məraḳ* 'saliva' > *märräḳä* 'bless'

From Gz: *waraḳa* 'spit' (Leslau 617). Also Tña. Gur. *märräḳä* 'bless', Arg. *merräḳä* 'bless', Gaf. *mirräḳä* 'bless'. This comes from the practice all over Ethiopia of spitting with the purpose of blessing. In Or. *tufa* 'blessing of good wishes by means of saliva blown lightly towards the face or object to be blessed' (Appleyard 57).

8. Ar. *ṣafrāʔ* 'gall, bile' > Gz. *sāfrā* 'choleric temperament'

ዕንስ: ይትወለድ: እምነይሉ: ሳፍራ [ṣəns yətwallad ʔəm-ḥayla sāfrā] – pregnancy comes from choleric temperament (Dillmann 405).

Also, Gz. *səfr* 'stomachache, colic' perhaps to be identified with *sāfrā* (Leslau 489).

9. Gz. *ʔaf* 'mouth' > 'brim, edge (of a sword)'

From PS **pay-* 'mouth'. This is rather unusual semantic shift which must have taken place as early as in PS, namely 'mouth' > 'edge (of a sword)', in Akk: *pû* 'sharp of the sword', Hbr: *pā*, Syr: *pūmā* 'edge (of a sword)' (SED I №223).

በአፈ : ሰይፍ [ba-ʔafa sayf] – at the point of the sword (Dillmann 809)

10. Gz. *ḳalam* 'ink, color' ~ Ar. *qalam* 'reed'

Ar: *qalam* 'reed' is from Gk: *kalamos* 'reed pen' (Lokotch № 1023). It is possible that the meanings of Geez 'ink, color' are to be separated from the meaning 'reed'. In this case, *ḳalam* 'reed' would come directly from Greek or through Arabic *qalam*, whereas *ḳalam* 'ink, colour' is an Ethiopian root. Since, however, 'reed' and 'ink' are used in writing, it is also possible that they go back to a single root **qlm* (Leslau 428-429).

Tña, Te, Amh, Gur: *qälām* 'color', but Har. *qalam* 'reed'.

Also in Indo-European: Skt. *lekhanī* : *likh-* 'write' (18.11). Skt. late *kalama-*, fr. Grk. *κάλαμος*. For this and *melā*. 'ink', fr. Grk. *μελαν*, cf. Weber, Ber. Preuss. Akad. 1890. 912 ff. (Buck C. 1290)