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ABSTRACT
        This reference grammar presents a structural
description of the orthography, phonology, morphology, and syntax of
Amharic, the nation 1 language of Ethiopia. The Amharic material in
this work, designed to prepare the student for speaking and reading
the language, appears in both Amharic script and phonetic
transcription. See ED 012 044-5 for the author's two-part "An
English-Amharic Dictionary of Everyday Usage." [Not available in hard
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An Amharic Reference Grammar

by
Wolf Leslau

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NOTE

Due to a technical error there is a wrong page numbering between pages 238-273. The text is complete, but the actual number of pages is 463. [+ 15 extra pages in text and 13 extra pages in prefatory section — Actual total 478 p.]

AN AMHARIC REFERENCE GRAMMAR

by

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1969

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PREFACE

Amharic is the national language of Ethiopia. It belongs to the Semitic family of languages, the other Semitic languages of Ethiopia being the following: Geez (the language of liturgy, no longer spoken); Tigre and Tigrinya in the north; Gurage, Harari, Argobba and Gafat in the south.

Another family of languages spoken in Ethiopia is the Cushitic group, which includes Galla, Somali, Agau, Sidamo, Kafa, and many others.

Owing to political and social conditions, Amharic is gaining ground throughout the whole country. Amharic is used in business, government, and instruction. Newspapers are printed in Amharic as are numerous books on all subjects.

1. THE ALPHABET

Amharic is written from left to right.

The Amharic alphabet has thirty-three basic symbols, not counting the four labiovelars. Each symbol has seven different shapes traditionally called 'orders' according to the vowel with which the basic symbol is combined. It should be kept in mind that each graphic symbol represents a consonant together with its vowel, that is to say, the vocalic element cannot be detached from the consonantal element. It is, therefore, a syllabary rather than an alphabet, but for the sake of convenience it will be designated as 'alphabet'.

The Amharic alphabet is different from that of the other Semitic languages. Beside the traditional order, the students of the church schools use the order of the Hebrew alphabet known as abugida.

The alphabet in the traditional order is given below. For details on the tracing of the various symbols, see my Amharic Textbook.

ALPHABET

ä	u	i	a	e	ə	o
ሀ hä	ሁ hu	ሂ hi	ሃ ha	ሄ he	ህ hə, h	ሆ ho
ለ lä	ሉ lu	ሊ li	ላ la	ሌ le	ል lə	ሎ lo
ሐ ha	ሑ hu	ሒ hi	ሓ ha	ሔ he	ሕ hə	ሖ ho
መ mä	ሙ mu	ሚ mi	ማ ma	ሜ me	ም mə	ሞ mo
ሠ sä	ሡ su	ሢ si	ሣ sa	ሤ se	ሥ sə	ሦ so
ረ rä	ሩ ru	ሪ ri	ራ ra	ሬ re	ር rə	ሮ ro
ሰ sä	ሱ su	ሲ si	ሳ sa	ሴ se	ስ sə	ሶ so
ሸ šä	ሹ šu	ሺ ši	ሻ ša	ሼ še	ሽ šə	ሾ šo
ቀ qä	ቁ qu	ቂ qi	ቃ qa	ቄ qe	ቅ qə	ቆ qo
በ bä	ቡ bu	ቢ bi	ባ ba	ቤ be	ብ bə	ቦ bo
ተ tä	ቱ tu	ቲ ti	ታ ta	ቴ te	ት tə	ቶ to
ቸ čä	ቹ ču	ቺ či	ቻ ča	ቼ če	ች čə	ቾ čo
ኀ ha	ኁ hu	ኂ hi	ኃ ha	ኄ he	ኅ hə	ኆ ho
ነ nä	ኑ nu	ኒ ni	ና na	ኔ ne	ን nə	ኖ no
ኘ ñä	ኙ ñu	ኚ ñi	ኛ ña	ኜ ñe	ኝ ñə	ኞ ño
አ a	ኡ u	ኢ i	ኣ a	ኤ e	እ ə	ኦ o
ከ kä	ኩ ku	ኪ ki	ካ ka	ኬ ke	ክ kə	ኮ ko
ኸ hä	ኹ hu	ኺ hi	ኻ ha	ኼ he	ኽ hə	ኾ ho
ወ wä	ዉ wu	ዊ wi	ዋ wa	ዌ we	ው wə	ዎ wo
ዐ a	ዑ u	ዒ i	ዓ a	ዔ e	ዕ ə	ዖ o

ALPHABET

ä	u	i	a	e	ə	o
ዘ zä	ዙ zu	ዚ zi	ዛ za	ዜ ze	ዝ zə	ዞ zo
ዠ žä	ዡ žu	ዢ ži	ዣ ža	ዤ že	ዥ žə	ዦ žo
የ yä	ዩ yu	ዪ yi	ያ ya	ዬ ye	ይ yə	ዮ yo
ደ dä	ዱ du	ዲ di	ዳ da	ዴ de	ድ də	ዶ do
ጀ ǧä	ጁ ǧu	ጂ ǧi	ጃ ǧa	ጄ ǧe	ጅ ǧə	ጆ ǧo
ገ gä	ጉ gu	ጊ gi	ጋ ga	ጌ ge	ግ gə	ጎ go
ጠ ṭä	ጡ ṭu	ጢ ṭi	ጣ ṭa	ጤ ṭe	ጥ ṭə	ጦ ṭo
ጨ čä	ጩ ču	ጪ či	ጫ ča	ጬ če	ጭ čə	ጮ čo
ጰ p̣ä	ጱ p̣u	ጲ p̣i	ጳ p̣a	ጴ p̣e	ጵ p̣ə	ጶ p̣o
ጸ ṣä	ጹ ṣu	ጺ ṣi	ጻ ṣa	ጼ ṣe	ጽ ṣə	ጾ ṣo
ፀ ṣ̈ä	ፁ ṣ̈u	ፂ ṣ̈i	ፃ ṣ̈a	ፄ ṣ̈e	ፅ ṣ̈ə	ፆ ṣ̈o
ፈ fä	ፉ fu	ፊ fi	ፋ fa	ፌ fe	ፍ fə	ፎ fo
ፐ pä	ፑ pu	ፒ pi	ፓ pa	ፔ pe	ፕ pə	ፖ po

LABIOVELARS

ቄ q^wä	ቌ q^wi	ቋ q^wa	ቈ q^we	ቍ q^wə
ኈ h^wä	ኊ h^wi	ኋ h^wa	ኈ h^we	ኍ h^wə
ኰ k^wä	ኲ k^wi	ኳ k^wa	ኴ k^we	ኵ k^wə
ጐ g^wä	ጒ g^wi	ጓ g^wa	ጔ g^we	ጕ g^wə

THE SOUNDS
Consonants

There are 27 consonants and 7 vowels in Amharic. The consonants are:

		Labials	Dentals	Palatals	Velars	Glottals
Stops	Voiceless	p	t	č	k	ʾ
	Voiced	b	d	ǧ	g	
	Glottalized	ṗ	ṭ	č̣	q	
Fricatives	Voiceless	f	s	š		h
	Voiced		z	ž		
	Glottalized		ṣ			
Nasals	Voiceless					
	Voiced	m	n	ň		
Liquids	Voiceless					
	Voiced		l, r			
Semivowels		w		y		

All these consonants can be rounded (§2.1.2) and geminated (§ 4.).
For the number of letters, see the Alphabet.

1.1 OBSERVATIONS ON THE ALPHABET

ሠ, ሰ; ፀ, ጸ

The symbols ሠ and ሰ have the same pronunciation, namely sä. Historically they go back to different sounds.

The symbols ፀ and ጸ are both pronounced ṣä. Historically they represent different sounds.

ሀ, ሐ, ኀ, ኸ

These four symbols represent the same consonant, namely h. The symbols ሀ, ሐ and ኀ are pronounced ha, that is h followed by the vowel a even when written in the 1st order. Their pronunciation is, therefore, the same as that with the 4th order, that is, ሃ, ሓ and ኃ .

The symbol ኸ is pronounced hä.

Note that historically the symbols ሀ, ሐ and ኀ represent different sounds, namely ሀ = h, ሐ = ḥ, and ኀ = ḫ.

 አ, ዐ

The two symbols አ and ዐ , written in the 1st order are pronounced a and not ä.[1] Their pronunciation is, therefore, the same as that with the 4th order, namely ኣ , ዓ . While originally these symbols represented two different laryngeal consonants, namely አ was ʾ, and ዐ was ʿ, in Amharic they lost their consonantal values of ʾ and ʿ and function at present only as vowel carriers. The quality of the vowel depends on the order of the symbol. Their pronunciation is a, u, i, e, e, o. In medial

---

[1] The only exception for an initial ä is ärä written ኧረ , with a special symbol for ä.

position they can be pronounced as glottal stops; thus ሰዓት sä°at, but also säat.

The correct spelling is indicated in the traditional schools by special names given to the symbols that lend themselves to confusion. Thus ሠ is called ሠ፡ ንጉሠ sä negus (that is, ሠ with which the word ንጉሠ negus 'king' is spelled);

ሠ is ሠ፡ እሳት sä əsat (እሳት əsat 'fire' in Geez and Amharic)

ሀ is ሀ፡ ሃሌታ ha halleta (ሃሌታ halleta chant of joy)

ሐ is ሐ፡ ሐመር ha hamär (ሐመር hamär 'boat' in Geez)

ኀ is ኀ፡ ብዙኀን ha bəzuhan (ብዙኀን bəzuhan 'many' in Geez)

ኸ is ኸ፡ አላፍ a alef (አላፍ aläf, Hebrew name of the letter)

ዐ is ዐ፡ ዓይን a ayn (ዓይን ayn, the name of the letter)

ፀ is ፀ፡ ፀሎት ṣä ṣälot (ፀሎት ṣälot 'prayer' in Geez and Amharic)

ፀ is ፀ፡ ፀሐይ ṣä ṣähay (ፀሐይ ṣähay in Geez and in Amharic)

1.2. DEFECTS OF THE AMHARIC ALPHABET

Serious defects in the Amharic alphabet are:

1. There is no special symbol for gemination. Thus a word such as አለ can be read either alä 'he said' or allä 'he is'. In this grammar the gemination is indicated by two dots placed on top of the letter.

2. The 6th order designates both a consonant followed by the vowel ə and a consonant without a vowel. Unless one knows the word or the principles underlying the syllabic structure, one will not know how to pronounce it properly. Thus a word such as ይንገር can be read yəngär or yənegär, its actual pronunciation

being yəngär; or a word such as መንግሥት could mistakenly be pronounced mänəgst, mänəgəst, mängəsət or mänəgsət, whereas its correct pronunciation is mängəst.

1.3. ORTHOGRAPHY

On the whole, there are no real problems in Amharic orthography since there is, more or less, a one-to-one correspondence between the sounds and the graphic symbols. Since, however, there are a few sounds that are expressed by more than one symbol there occasionally arises some confusion in the spelling. We saw above that the sounds which are represented by more than one symbol are s (ሠ ሰ); ṣ (ጸ ፀ); h (ሀ ሐ ኀ ኅ); and the vowel carriers (አ ዐ). Besides ሀ ሐ ኀ አ ዐ written in the 1st order have the same vowel as ሃ ሓ ኃ ዓ , namely a.

Thus, the word səyyum (proper noun) is spelled ሠዩም and አዩም

The word ṣähay 'sun' is spelled ጸሐይ, ጸሓይ, ፀሐይ and ፀሓይ.

The word hamle (name of a month) is spelled ሐምለ and ሀምሌ.

The word hailu (proper name) is spelled ኀይሉ, ኅይሉ, ሀይሉ and ሓይሉ.

The word hazän 'grief' is spelled ሐዘን and ኀዘን , and so on.

There is, however, for certain words, a traditional spelling which favors one symbol over another. This can be explained by the fact that this traditional spelling goes back to the way these words were spelled in Geez from which these words have either survived or been borrowed. Thus negus 'king' is almost always written ንጉሥ with the ሥ፡ ንጉሥ. Some writers may prefer one spelling over another because of their erroneous ideas about the connection between the Amharic root and the Geez root. To give

an extreme example: the verb 'he saw' ħ የ ayyä is occasionally

spelled with ʋ , thus ዐየ , because of an erroneous connection

with the word for ዐይን ayn 'eye'.

1.4. PUNCTUATION MARKS

The individual words in a sentence are separated by two dots
(:). This practice, however, is being discontinued. The end of
a sentence is marked by a square formed by four dots (::)
corresponding roughly to the semi-colon; and (÷ , ፣) corresponding
roughly to the comma. However, the usage of these last two signs
may not necessarily correspond with English usage.

2. THE SOUNDS

1. There are 30 consonants and 7 vowels in Amharic. The consonants are:

2.1. CONSONANATS

The consonants are:

2.1.1. Pronunciation of the Amharic consonants

Some of the Amharic sounds are the same, or nearly the same as English sounds, while others are not found in English.

The sounds that are approximately the same as in English are:

b, p, m, f, w, s (as in 'sun'), z, y, g (as in 'go'), k and h.

In addition to these, however, there are sounds which while being the same or nearly the same as English sounds, are rendered in the phonetic script by special symols, ~~by special symbols in Amharic.~~ These are:

    č corresponding to ch in 'church'

    š corresponding to sh in 'shoe'

    ǧ corresponding to j in 'joke'

    ž corresponding to s in 'pleasure'

    ñ corresponding to ni in 'onion'

The Amharic sounds that are found in English but are pronounced somewhat differently are: d and t. These sounds are of the dental type, that is, the tip of the tongue touches the upper part of the teeth, whereas in English these sounds are of the alveolar type, that is, the tip of the tongue touches the alveolar ridge above the teeth

The Amharic l is of the 'light' type as in French, German or Spanish, that is to say, the tip of the tongue touches the alveolar ridge and the middle of the tongue is closer to the roof of the mouth than it is for English l. The Amharic l is more like the English l at the beginning of the word (as in 'light') rather than the English l which in other positions is of the 'dark' type, that is to say, the back of the tongue is depressed.

The Amharic r is a flap as in Spanish or in Italian,[1] the
tip of the tongue striking on the gum ridge behind the upper teeth.

The glottal stop ʔ corresponds to the pronunciation of English
'uh-uh' used as negation or 'oh-oh', as expression of surprise and
warning ('be careful, watch out').

The sounds which are characteristic of Amharic and are not
found in English are transcribed by: ṭ, č̣, p̣, q and ṣ.[2] These
sounds are called 'glottalized' or 'ejective'. These glottalized
sounds have their counterpart in the non-glottalized sounds as
follows:

> glottalized ṭ – non-glottalized t
>
> glottalized q[3] – non-glottalized k
>
> glottalized p̣ – non-glottalized p
>
> glottalized č̣ – non-glottalized č
>
> glottalized ṣ – non-glottalized s

The difference between the glottalized consonants and the
non-glottalized consonants is best described as follows:

1. The non-glottalized consonants are aspirated as in
English while the glottalized consonants are not;

2. The non-glottalized consonants are pronounced as described
above whereas in pronouncing the glottalized consonants, the stream
of air coming from the lungs is shut off by closure of the glottis.
The air above it is then forced out through a stricture somewhere

---

[1] The geminated r is a trill.

[2] These sounds are also transcribed as tʔ, čʔ, pʔ, kʔ, and sʔ.

[3] The transcription with k would be more consistent, but since q is
available in the Latin alphabet, it has been used for the
glottalized.

along the vocal organ. This stricture is at the lips for p, at
the teeth for t, s, at the palate for č, and at the velum for q.

2.1.2. Rounding

Nearly all the consonants can be pronounced with a slight
rounding of the lips, this rounding being expressed by the phonetic
symbol of a slightly raised ʷ, as in mʷ, šʷ, kʷ, qʷ, fʷ and so on.
However, only the velars g, k, q, and h have a complete set of
graphic symbols for rounding whereas the other consonants have it
only with the vowel a.

2.1.3. Observations on various consonants

Some of the Amharic consonants are infrequently used. This
is particularly the case of p which occurs in a limited number of
words, one of which is the name of the country, ኢትዮጵያ Ityoppya.

The non-glottalized p is mainly used in loan words and may
at times be replaced by f or by b; thus ፖሊስ polis 'police' is
often pronounced ፎሊስ folis; ፖሊቲካ politika 'politics' is
sometimes pronounced ቦሊቲካ bolitika.

The sibilant s, while infrequently used in the spoken Amharic
of the South, is not an unusual sound in that of the North. In
the spoken language of the South it is mainly used in learned words
derived from Geez (Ethiopic). In writing, this symbol is more
frequently used in learned words and in spelling words, these
words being ordinarily pronounced in speech with the phoneme t.

The glottal stop ʾ occurs only medially between vowels in
some words such as በዕር bəʾər 'pen' (beside bəər). በዓት

sä'at, sa'at 'hour' (beside saat).

The semi-vowels w, y between vowels are hardly audible except when geminated. Their pronunciation is transcribed as raised w, y, that is ^{w} or ^{y}. Thus አዎን awon 'yes', በቅሎዎቾ bäqlo^{w}očč 'mules', ገባያ gäbä^{y}a 'market'.

The sounds ǧ and ž may occur as free variants, that is to say, one may hear the same word pronounced now with one sound, now with the other. Thus, ጆሮ ǧoro and ዦሮ žoro 'ear', ረጋጂም raǧaǧǧim and ረዣ�žim ražažžim 'long'.

The sounds h and k are likewise free variants. Thus, አልህ alh and አልክ alk 'you said'.

Another free variant is h and zero; thus ሀገር hagar and አገር agär 'country'.

3. PHONEMIC STATUS OF AMHARIC

All the consonants except ' are phonemes, that is to say, the unit of a sound when contrasted with another unit within the same environment brings about another meaning. To illustrate this statement, a word such as bässälä has another meaning than mässälä simply because of the different sounds b and m, all other sounds being equal. Indeed, bässälä means 'be ripe', mässälä 'be like'.

Minimal pairs of this kind can be found for nearly all phonemes of the language. Thus,

/m/~/b/:	መሰለ	mässälä 'be like'	— በሰለ	bässälä 'be ripe'
/m/~/w/:	ማለ	malä 'swear'	— ዋለ	walä 'spend the day'
/b/~/f/:	በላ	bälla 'eat'	— ፈላ	fälla 'boil'

/d/~/t/: ደፋ däffa 'push' ጠፋ ṭäffa 'spit'

/d/~/n/: ደፋ däffa 'push' ነፋ näffa 'blow'

/t/~/ṭ/: መታ mätta 'hit' መጣ mäṭṭa 'come'

/s/~/z/: ፈሰሰ fässäsä 'be spilled' ፈዘዘ fäzzäzä 'stare'

/s/~/ṣ/: ቋረሰ qʷärräsä 'break bread' ቀረጸ qärräṣä 'sharpen'

/ǧ/~/č/: ጀመረ ǧämmärä 'begin' ጨመረ čämmärä 'add'

/ǧ/~/ñ/: ወጋ waǧǧä 'save' ወኘ waññä 'swim'

/ǧ/~/š/: ወጋ waǧǧä 'save' ወሸ waššä 'lie'

/š/~/ž/: በሺ bäši 'pierce!' በዢ bäži 'be numerous!'

/y/~/ṭ/: ያለ yalä 'without' ጣለ ṭalä 'throw'

/y/~/č/: ከፋይ käfay 'who pays' ከፋች käfač 'who opens'

/g/~/k/: ገበረ gäbbärä 'pay taxes' ከበረ käbbärä 'become rich'

/k/~/q/: ከበረ käbbärä 'become rich' ቀበረ qäbbärä 'bury'

/g/~/gʷ/: ገደለ gäddälä 'kill' ጐደለ gʷäddälä 'miss'

/q/~/qʷ/: ቀጠረ qäṭṭärä 'hire' ቈጠረ qʷäṭṭärä 'count'

/k/~/kʷ/: ከሰሰ kässäsä 'accuse' ኰሰሰ kʷässäsä 'become meager'

/r/~/l/: በራ bärra 'be bright' በላ bälla 'eat'

/h/~/k/: ሀብት habt 'wealth' ከብት käbt 'animal'

There are no minimal pairs for p and p̣.

4. Gemination

All the consonants, except ʾ and h, can occur either in geminated or non-geminated form. Gemination is most conveniently described as lengthening of the consonant. An example of gemination in English is the 'n' in 'pen-knife' (pronounced with geminated n), or the 'k' in 'book-case' (pronounced with geminated k).

Gemination never occurs initially in Amharic. It occurs in medial and final position.

Examples for medial position: ለበሰ läbbäsä 'he put on', ፈለገ fälləgo 'he wishing', ዋና wanna 'main, principal', ዘፈነ zäffänä 'he sang and danced' (cf. ዘፈን zäfän 'song'), አለ allä 'he is' (as against አለ alä 'he said'), ይመታል yəmätal 'he hits' (as against ይመታል yəmmättal 'he is hit').

For the final position, note the contrast between the geminated and non-geminated consonants in ልጅ ləǧ 'child' as against እጅ፡ əǧǧ 'hand'; ነጭ näč 'one who plucks' as against ነጭ näčč 'white'; ወጥ wäṭ 'stew' as against ወጥ wäṭṭ 'someone or something that is likely to go out(side)'; ጅብ ǧeb 'hyena' as against ልብ ləbb 'heart'.

Gemination is phonemic in Amharic. An illustration can be given from some minimal pairs such as አለ alä 'he said' as against አለ allä 'there is'; ዋና wana 'swimming' as against ዋና wanna 'principal, chief'; በራ bära 'bald' as against በራ bärra 'it lit up'; ለጋ läga 'young shoot' as against ለጋ lägga 'hit a ball'; ስሜ səme 'my name' as against ስሜ səmma 'I having kissed'; ነጭ näč 'one who plucks' as against ነጭ näčč 'white'.

Gemination often results from the assimilation of one consonant to another. Thus ⃰ ይትሰበር yetsäbbär 'it is broken' (from ተሰበረ täsäbbärä 'it was broken) becomes ይሰበር yessäbbär with assimilation of t of the tä-stem to the following consonant; ⃰ አስዘማተ as-zämmätä 'cause to pillage' becomes አዘማተ azzämätä; እርሱ ərsu 'be' is also pronounced əssu, with assimilation of r to s.

Gemination is either a morphological feature or a lexical one. By morphological feature we understand certain nominal or verbal forms that can be predicted as occurring in a geminated

form, as for instance, አሰበረ säbbärä 'he broke' (that is to
say, the form of the triradical verb in the perfect). Gemination
as a lexical item cannot be predicted. Thus, for instance, ዋና
wanna 'principal, main' and not ዋና wana.

5. PHONETIC CHANGES

A phoneme can undergo phonetic changes depending on the
sounds that precede and/or follow it. In some cases the changed
sound is not phonemic, that is to say, it has no independence of
its own as a phoneme. The original sound and the changed sound
are in complementary distribution, that is to say, each occurs in
a fixed set of contrasts in which none of the others occur. Speech
sounds of that kind are called allophones.

In other cases the changed sound has an independent existence
of its own as a phoneme. The changed sound and the original
sound are not in complementary distribution, that is, each of
them can occur in any set of contexts, unless a change occurs
for special phonetic reasons.

An example of an allophone in Amharic is the dental n that
becomes velarized as ŋ before the velars g, k, and q (as in English
'singing'); thus መንግሥት mäŋgəst 'government' (for mängəst)
ማንካ maŋka 'spoon' (for manka), ቋንቋ qʷaŋqʷa 'language'
(for qʷanqʷa).

Another allophone is the labial b pronounced as spirant b̲
if it is before or after vowels and is not geminated; thus, አሰብር
sebär 'break' from sbr; አዲስ ፡ አበባ Addis Abäba 'Addis Ababa'.

A phonetic change affecting sounds that are not allophones
occurs in English with n becoming m before a labial, as in
'impossible' for 'inpossible'. Indeed n and m are phonemes in

English; the phoneme m in this example is phonetically conditioned.

Phonetic changes of that kind are numerous in Amharic. Thus, for instance, the velar g is pronounced k before k by assimilation: fäläkk 'you sought' for ፈ ለ ግ ክ ፡ fälägk.

The dental n is often pronounced as labial m before a labial by assimilation; thus əmba 'tear' for እን ባ ənba; yəzämbal 'it will rain' beside ይ ዘ ን ብ ል yəzänbal.

All the consonants have slightly palatalized allophones when preceding a mid-front vowel e; thus ቤ ት b^yet^ye. They have a slightly rounded allophone when preceding a mid-back o; thus ሞ ት m^wotä.[1] Note, however, that this pronunciation is ~~reciprocal~~ regional. Thus, for instance, in Addis Ababa the pronunciation of the above mentioned words is bete (not b^yet^ye), and motä (not m^wotä).

For prepalatalization, see §   .

6. PREPALATALIZATION

The dentals ደ d, ተ t, ጠ ṭ, ለ l, ነ n, and the sibilants ሰ s, ዘ z, and ጸ ṣ are prepalatalized when followed by the vowels -i, -e. The resulting sounds are: di> ǧ, ti> č, ṭi> č̣, li>y, ni >ñ ~~ni~~, si> š, zi> ž, and ṣi> č̣.

The prepalatalization is morphophonemic. Indeed, it occurs only in the verb and the verbals, that is, the active participle and the instrumental, nouns that are derived from the verb.

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[1] This is in contradiction with the existing grammars that state that the vowels e and o are diphthongized as ^ye, ^wo. It is not the vowel that is diphthongized but the preceding consonant is palatalized before e and rounded before o. Indeed, the vowel e is never diphthongized after a prepalatal (thus, ደ ር ሰ däräšše, not däräšš^ye) not initially as in እ ሊ eli 'tortoise'.

We will see later that the forms that end in -i are the imperfect, jussive, and imperative, singular, 2nd person, feminine, the participle and the instrumental, and that the form that ends in -e is that of the gerundive, lst person, singular.

The vowel i following the above-mentioned sounds can either be kept with the prepalatal or be absorbed. Thus,

ከፈቺ kəfäči 'open!' or ከፈች kəfäč, from ከፈተ käffätä;

ወሰጊ wəsägi 'take!' or ወሰግ wəsäg, from ወሰደ wässädä;

አትብላቺ attəbläči 'don't exceed' or አትብላች attəbläč, from በላጠ bällätä;

ለምኚ lämməñi 'beg!', or ለምኝ lämməñ, from ለመነ lämmänä;

መልሺ mälleši 'return!' or መልሽ mälleš, from መለሰ mälläsä;

መራዚ märaži 'he who poisons', or መራዥ märaž, from መረዘ märräzä;

ግለቺ gəläči 'uncover!', or ግለች gəläč, from ገለጠ gällätä;

ከፈዪ kəfäyi 'pay!', or ከፈይ kəfäy, from ከፈለ käffälä.

The expected vowel -e in the gerundive, lst singular, can be pronounced and written as ä after the prepalatals. Thus, መልሼ mällešše and መልሻ mälleššä 'I having returned'; ከፈቼ käfəčče and ከፈቻ käfəččä 'I having opened'.

The instrumental is መልቀምያ mälqäm-iya and መልቀምያ mälqäm-ya. The sequence -(i)y causes prepalatalization of sibilants and dentals and is absorbed in the prepalatal. Thus, መክፋች mäkfäča 'key' from መክፋትያ mäkfätiya; ማረሻ maräša 'plough' from ማረስያ maräsiya; መንቀያ mänqäya 'instrument for pulling out' from * መንቀልያ mänqäliya.

Prepalatalization also occurs occasionally in the noun, but it is neither predictable nor consistent. Thus, for instance, ራዥም räǧǧim (or ራዥም räžžim) 'long' from ራዘመ räzzämä

'be long' (with prepalatalization), but ኸዲስ addis 'new' of
the same nominal pattern, ~~but~~ without prepalatalization.

7. THE VOWELS

There are seven vowels in Amharic. They are: i, e, ä, a, o,
u, ə. We saw below that the traditional order of writing these
vowels is: ä, u, i, a, e, ə and o.

To show the position of the movable organs of speech involved
in the utterance of all these vowels, that is to say, the mouth
and the lips, the following table may prove convenient:

	front	center	back
high	i	ə	u
mid	e	ä	o
low		a	

There is no precise correspondence between the pronunciation
of Amharic and English vowels.

The vowel i is pronounced something like the 'ee' in 'feet'
but without diphthongization. Thus ፊት fit 'face', ኣንቺ anči
'you' (fem.), ኢትዮጵያ ityoppya 'Ethiopia'.

The vowel e has a pronunciation approximately like that of
the vowel 'a' in 'state', but without the y-glide of English.
Examples: ቤት bet 'house', ንዘዜ nuzaze 'will', ኤሊ eli
'turtle'. For the problem of the diphthongization of this vowel
(represented as ^{y}e), see § 5 .

The vowel ä is pronounced like the sound one makes while
hesitating in speaking and which is represented in writing by 'uh'.
Examples: ነጋ nägä 'tomorrow', ገራድ gäräd 'servant'.

No word in Amharic begins with initial ä except እሬ ärä 'then, so then'.

The vowel ä does not occur after the laryngeal h, except in a few occurrences such as ይኸው yəhäw 'here it is', ሰጠኸኝ sättähäñ 'you gave me', and so on.

The vowel a is pronounced approximately like English 'ah' (as in "open your mouth and say 'ah'") but is slightly more open. Examples: አዳሬ addärä 'to spend the night', ና na 'come', እሳት əsat 'fire'.

The vowel o is pronounced approximately like the English 'a' in 'also', but without the w glide of English. Examples: ሮጠ rotä 'he ran', ወፍ of 'bird', ዶሮ doro 'formerly'. For the problem of the rounding of this vowel (represented as wo), see § 5 .

The vowel u is pronounced approximately like the English 'o' in 'who' but without diphthongization. Examples: ሁሉ hullu 'all', ጡት tut 'breast'.

The vowel ə has a pronunciation approximately like the 'e' in 'roses'. Examples: እሱ əssu 'he', ስንት sənt 'how much?'. No Amharic word ends in this vowel except the interrogative particle -ን -nə which is pronounced with a rising tone. Likewise, in poetry, for reasons of prosody, if a final word of a line ends in a consonant, a vowel ə can be added.

Occasionally a secondary ə known as 'prothetic' ə appears initially before r and some sibilants. Thus ርብ rab 'hunger', but also secondarily እርብ ərab; ስት set 'woman' but also secondarily እስት əset; ሾህ šoh 'thorn' but also secondarily እሾህ əšoh. This prothetic ə is also expressed in writing.

7.1. Allophonic vowels

The vowel ä has a phonetic variant of å (that is, a sound tending toward o) when preceded by a w as in መለደ wållädä, መሰደ wåssädä or by a labialized consonant such as qʷ in qʷårräṭä as against ለበሰ läbbäsä.

Likewise, the vowel e has a phonetic variant ü which is a sound tending toward u. This sound is produced when this vowel is preceded by a w or a labialized consonant such as qʷ, thus መሰደ wüsäd, ቀረጥ qʷüräṭ as against läbäs.

The vowel e when following a prepalatal tends to be pronounced like ä. Thus ለበሽ läbäššä 'I putting on' as against ሰበረ säbärre 'breaking'.

8. Meeting of vowels

Amharic, as a rule, avoids the coming together of two vowels in pronunciation as well as in writing. If for morphological reasons, two vowels should come together the following may occur:

1. Elision of one of the vowels.

2. Introduction of a glide semi-vowel w or y between the two vowels.

3. In words taken from Geez in which an ህ or ዐ occurs between two vowels, these laryngeals can be kept as glottal stop ʾ or no glottal stop is pronounced and the two vowels are pronounced in succession. Thus, ሰዓት 'hour' pronounced säʾat or säat; ምዕራብ 'West' pronounced məʾərab or məərab.

8.1. Elision

Elision of one of the vowels occurs 1), if the two vowels are the same; 2) if the 1st vowel is a central vowel and the 2nd vowel is a vowel other than a back vowel.

1. Some vowels:

a-a > a: *sämma-aččäw 'he heard them' > sämmaččäw ሰማቸው

ə-ə > ə: *lə-əsäber 'so that I break' > ləsäbər ልሰብር

o-o either elision of one o (bäqlo-očč 'mules' > bäqločč በቅሎች),

or a semi-vowel w is produced (bäqlo-w-očč በቅሎዎች).

2. Different vowels. If the 1st vowel is a central vowel ä, ə, and the 2nd vowel is a vowel other than a back vowel o, u, one of the vowels is elided. If one of the vowels is ə, it will always be elided wherever its position may be. Thus,

ä-ə > ä : *yä-əǧǧ 'of the hand' > yäǧǧ; written የጅ , but also የእጅ

e-a > a : *sə-alf 'while I pass > salf; written ሳልፍ

ä-a > a : *yä-amarəñña 'of Amharic' > yamarəñña; written ያማርኛ , but also የአማርኛ.

In the plural noun, any final vowel of the singular noun can be elided when the plural marker -očč is added to it. Thus, tämari-očč 'students' > tämaročč ተማሪች ; wəšša-očč 'dogs' > wəššočč ውሾች , (see § 15). Note, however, that then the vowel can be kept and a semi-vowel is thus produced (see below).

8.2. Introduction of a semi-vowel w, y

A semi-vowel w, y is introduced in the following conditions:

1. If the 1st vowel is a back vowel u, o, the semi-vowel w is produced.

2. If the 1st vowel is a front vowel i or e, and the 2nd vowel is the central vowel a, the semi-vowel w is produced.

3. If the 1st vowel is a front vowel i or e, and the 2nd vowel is the back vowel o, a semi-vowel w or y is produced.

4. If the 1st vowel is a central vowel and the 2nd vowel is the back vowel o, a semi-vowel w is produced.

When a semi-vowel is produced, the vowel preceding the semi-vowel can also be elided, but the semi-vowel with the following vowel remains; thus, *bäqlo-aččən 'our mule' > bäqlo^waččən በቅሎዋችን but also bäqlwaččən በቅልዋችን .

o-a > o^wa, or wa (without o) : *nägro-at 'he having told her' > nägro^wat ነግሮዋት , or nägrwat ነግሯት ; *bäqlo-aččən 'our mule' > bäqlo^waččən በቅሎዋችን , or bäqlwaččən በቅልዋችን

o-o > o^wo, or o : *bäqlo-očč 'mules' > bäqlowočč በቅሎዎች , or also with elision of one o : bäqločč በቅሎች

u-a > u^wa, or wa (without u) : *näggäru-aččäw 'they told them' > näggäru^waččäw ነጋሩዋችው , or näggärwaččäw ነጋሯችው

u-o > u^wo : *bərtu-očč 'strong' > bərtu^wočč ብርቱዎች

i-a > i^ya, or ya (without i): *nəgäri-aččäw 'tell them' > nəgäri^yaččäw ንገሪያችው , or nəgäryaččäw ንገርያችው ; *tämari-aččən 'our student' > tämariyaččən ተማሪያችን , or tämaryaččən ተማርያችን

i-o > i^yo, i^wo : *tämari-očč 'students' > tämari^yočč, tämari^wočč, written ተማሪዎች . Note that -i can also be elided and the form is tämaročč ተማሮች

e-a > e^ya (by dissimilation ə^ya), or ya (without e) : *nägərre-aččäw 'I having told them' > nägərre^yaččäw ነገሬያችው , or nägərrəyaččäw ነገርያችው ; *bäre-aččən 'one ox' > bäre^yaččən or bäryaččən, normally written በርያችን :

e-o > e^yo, e^wo : *bäre-očč 'oxen' > bäre^yočč or bäre^wočč, written በሬዎች . Note that e can also be elided and the plural is formed without a semi-vowel, the form being bäročč በሮች

a-o > a^wo: *geta-očč 'masters' > geta^wočč ጌታዎች . Note that the vowel a can also be elided and the plural is formed without a semi-vowel, the form being getočč ጌቶች

8.3. CONTRACTION

The succession of -əyə- becomes i. Thus, * ስ-ይሰብር sə-yəsäbər 'when he breaks' > ሲሰብር sisäbər.

9. SYLLABIC STRUCTURE

To illustrate the syllabic structure, we will use the symbol C for the consonant, C̆, for a geminated consonant, and V for the vowel.

The following syllables occur in Amharic:

V, ex: ኡ u (exclamation of surprise)

VC, ex: አፍ af 'mouth'

VC̆, ex: እጅ əǧǧ 'hand'

VCC, ex: ዕርፍ ərf 'part of the plow'

CV, ex: ና na 'come'

CVC, ex: ሞት mot 'death'

CVC̆, ex: ልክ ləkk 'correct'

CVCC, ex: ስልት səlt 'method'

These syllables may constitute words by themselves as in the examples cited above, or they may be part of multi-syllable words.

An Amharic word can begin with any consonant. However, initial n̈ is rare and is always of foreign origin. It can end with any consonant except with a glottal stop. As for p and p̣, they are rare and are usually of foreign origin.

An Amharic word can begin with any vowel except ä. The only exception to this rule is the word ኧረ ärä. Note that the initial ä is represented by the special symbol ኧ .

An Amharic word can end in any vowel except ə. For the
cases in which a final ə occurs, see § 7 .

10. CONSONANT CLUSTERS

We will call a succession of two or more consonants which
are not separated by a vowel a 'consonant cluster'. There is a
difference in treatment concerning the consonant cluster between
the noun and the verb.

The rules given below are rudimentary and do not treat all
possible occurrences.

10.1. Initial consonant clusters

Amharic has no initial consonant clusters, that is to say,
a word such as ngus does not exist. If, therefore, a word such
as ንጉሥ is written in Amharic the first letter of which being
in the 6th order can theoretically be pronounced with or without
the vowel ə, this letter in this position has to be pronounced with
the vowel ə. Indeed, a reading of the word as ngus, would be
impossible, since as stated above, there are no initial consonant
clusters. Additional examples are words such as ክቡር which is
pronounced kəbur and not kbur; ልብስ ləbäs and not lbäs; ጥግብ
təgäb and not tgäb.

If, however, the second consonant is the liquid r or l a
consonant cluster may occur in a limited number of words such
as ብላታ blatta (honorific title), ብለን blen 'iris', as against
ስለት səlät 'vow' (without a cluster), ምላት məlat 'abundance,
plenty'.

In words with <u>r</u> as a second radical, there may or may not be an initial cluster even in the same words. Thus: ከረምት <u>krämt</u> or <u>kərämt</u> 'rainy season', ብረት <u>brät</u> or <u>bərät</u> 'iron'. For certain other words, there is no alternation and only the form without the cluster occurs, thus ስራ <u>sera</u> 'work'.

The non-clustering is retained in Amharic even if a particle ending in a vowel precedes the original word. Thus የከቡር is pronounced <u>yä-kebur</u> without the clustering of the <u>k</u> and <u>b</u>; በደከም <u>bä-dekam</u> in which the <u>d</u> and <u>k</u> are not clustered.

10.2. Final clusters

Amharic has final clusters of two consonants in the verbal forms regardless of the nature of the consonants. Thus ሊሳድብ <u>lisädb</u>, ሊላብስ <u>liläbs</u>, እንዲረግም <u>endirägm</u>.

As for the nouns, the occurrence or non-occurrence of final consonant clusters seems to depend on the nature of the consonant and on the type of the noun. Thus በበል <u>besel</u>, but በልጥ <u>belt</u>.

If a noun is written with two final consonants in the 6th order, the last one being ት <u>t</u>, there is final cluster. Thus ጥቀምት <u>teqemt</u>, ንግሥት <u>negest</u>, ከብት <u>käbt</u>.

No word in Amharic has a cluster of three or more consonants. Thus ምቅድም ending in 3 consonants in the 6th order can be read only <u>mäqdem</u> and not <u>mäqdm</u>; it cannot be read <u>mäqedm</u> either because of the exclusion of the pattern CVCəCV (see below).

A geminated consonant is considered doubled. A word such as ለቅም cannot, therefore, be read <u>leqqm</u>, with the final cluster -qqm. It has to be read <u>leqqem</u>.

If a noun ends in 3 consonants written in the 6th order, the last consonant being ት <u>t</u>, the $c^6c^6t^6$ has to be read CəCt. Thus,

መንግሥት has to be read mängəst, and not mängst (see above).
As for the vowel of the 6th order of the ን n in this word, the
exclusion of the pattern CVCəCV (see above) makes it that ን n
cannot have the vowel ə. The word cannot, therefore, be read
mänegəst. Nor can it be read mänəgst since, as we saw above, there
is no final cluster of three consonants.

The word ማግሥት can be read only magəst and not magst; it
cannot be read magsət either because of the final t (see above).

The word አክሥት can be read only akəst and not akst; it
cannot be read aksət either because of the final t (see above).

10.3. Medial clustering

In medial position Amharic has clusters of two consonants.
When two consonants meet in the middle of a word, the first
consonant closes the syllable and the second consonant opens the
next syllable. Thus, ደንገር yən-gär, መንግሥት män-gəst.
In writing, the first consonant is written in the 6th order, the
second one either in the 6th order or in any other order.

A cluster of two consonants, the second consonant being
rounded, is permissible. Thus ሰብርዋል is to be read säbrʷal.

Whatever the order of the two consonants may be, the pattern
CVCəCV(C) is excluded, that is to say, the vowel ə in the above
pattern is eliminated. As a result of it, a noun such as መቅደስ
can be read only mäqdäs and not mäqedäs; or ዘግባ can be read
only zəgba and not zəgəba.

The excluded syllable pattern mentioned above is helpful in
reading words that have consonants in the 6th order. Thus, for
instance, ደንገል can be read only dəngəl and not dənəgəl, nor

can it be read dəngl since there is no final cluster of three consonants. A word such as መጥፎ can be read only mätfo and not mätəfo. A word such as በርቱ can be read only as bərtu and not bərətu.

This clustering in medial position is valid only for nouns. For verbs the clustering depends on the form of the verb or of the verbal form. Thus ይስማል 'he kisses' is to be read yəsəmal and not yəsmal; or አድርጎ 'he having done' is to be read adərgo or adrəgo.

There are no clusters of three consonants in medial position. The word መንግሥት cannot, therefore, be read mängsət. For its reading mängəst, see above.

A geminated consonant is considered doubled. A word such as ምልክት cannot therefore, be read məlkkət, with the cluster of -lkk-. For its reading mələkkət, see below.

A consonant in the 6th order preceding a geminated consonant is to be followed by ə. Thus ምልክት is to be read mələkkət. Indeed a pronunciation such as məlkkət would result in a medial cluster of three consonants.

A geminated consonant in the 6th order is to be pronounced with the vowel ə. Thus ብብት is to be read bəbbət. Indeed a pronunciation such as bəbbt would result in a final cluster of three consonants.

As was said at the beginning, there are no definite rules that would cover all the possibilities. Thus, for instance, while ለከስከስ is to be read ləkəskəs there is no valid rule why it should not be read ləksəks.

10.4. Clustering in phrases

All the cases of syllable structure have dealt with words in isolation. When, however, words read together or constitute a phrase, modifications in the syllabic structure occur. Thus, for instance, ልብስ is pronounced ləbs in isolation, the last consonant having no vowel. In the phrase ልብስ፡ ነው , however, a vowel ə is pronounced between the last consonant of ልብስ and the initial n of ነው and the phrase is to be read ləbsə näw. Indeed these two words form a unit which would then have a medial cluster of three consonants, an occurrence which is not found in Amharic. Therefore, the cluster of the two consonants of ləbs is separated from the following consonant by the vowel ə and the combination has to be read ləbsə näw.

Note, however, that a geminated final consonant is not necessarily separated from the following consonant by ə. Thus, ዝም ፡ ብሎ is to be read zəmm bəlo and not zəmmə bəlo.

11. STRESS AND PITCH

Amharic has stress combined with pitch. Stress involves loudness whereas pitch involves rise or fall of voice. This combination occurs in all the Amharic words regardless whether they are monosyllabic or plurisyllabic.

For the plurisyllabic words it is difficult to determine the pattern of the stressed syllable. Thus, for instance ነጋ nägga, but ሰራት sərát; ተማሪ tämári, but ወረቀት wäräqát, ሰሙና sámuna.

A phrase pattern in stress and pitch is different from that of isolated words. Thus, ተማሪ tämári 'student', but ተማሪ፡ ነው፡ tämarí näw 'he is a student'.

MORPHOLOGY

12. NOUN

The nouns are either 'primitive', that is they have no connection with a verbal root or with a nominal base, or they can be derived from verbal roots and nominal bases.

A noun such as እግር əgər 'foot' is 'primitive', but እግረኛ əgränña 'pedestrian' is derived from the nominal base እግር əgər. A noun derived from a verbal root is ርጥበት rəṭbät 'humidity' from ረጠበ räṭṭäbä 'be humid'.

In the morphology, the noun has morphemes for the gender, number, determinator expressed either by the article or by suffix pronouns, and direct object. All these morphemes are suffixal

The sequence of the morphemes is: base-gender-number-determination (article or suffix pronoun) direct object. Thus, for instance, from አሮጌ aroge 'old' the morphemes would be: አሮጊቶቹን arog-it-očč-u-n, where -it is the feminine marker, -očč is the plural marker, -u the article, -n the direct object.

Enclitics can likewise be suffixed, but they have no morphological value.

Note that the element ለ lä of the indirect object and የ yä of the complement of possession are prefixed to the noun.

13. DETERMINATION

A noun can be either indetermined or determined.

The indetermination has no special marker. Thus, ፈረስ **färäs** 'horse, a horse', ጌታ 'master, a master'.

Occasionally when the noun is used as indetermined, the element አንድ and, lit. 'one' can precede the noun. Thus, አንድ ልጅ ። መጣ ፡ and **ləǧ mätta** 'a child come'.

Note that አንድ and can also have the meaning of 'a particular', as ዛሬ ፡ አንድ ፡ ጠረጴዛ ፡ ገዛሁ   **zare** and **täräppeza gäzzah^w** 'I bought today a particular table' (that is, a table that I had in mind previously).

The determination of the noun translated in English by the definite article 'the' is expressed in Amharic by a suffixed element.

For the singular, a distinction is made between a noun treated as masculine or feminine. For the plural, no distinction is made between the masculine and feminine.

If the singular noun treated as masculine ends in a consonant, the marker of determination is -u. This ending is expressed in Amharic script by writing the final consonant in the second order. Examples: 'house' ቤት **bet**: 'the house' ቤቱ **betu**; 'horse' ፈረስ **färäs**: 'the horse' ፈረሱ **färäsu**; 'child, boy' ልጅ **ləǧ**: 'the boy' ልጁ **ləǧu**.

If the singular noun treated as masculine ends in a vowel, the marker of determination is -w.

Examples: 'master' ጌታ **geta**: 'the master' ጌታው **getaw**; 'ox' በሬ **bäre**: 'the ox' በሬው **bärew**; 'strong' ብርቱ **bərtu**: 'the strong one' ብርቱው **bərtuw**.

If the singular noun treated as feminine ends in a consonant the marker of determination is either -wa, -itu, or -itwa (or -etwa), used interchangeably.

Examples: 'child' ልጅ ləǧ; 'the girl' ልጅቱ ləǧitu, or ልጅቱ ləǧitwa (also written ልጅትዋ), or ልጅቱ ləǧetwa (also written ልጅትዋ);

'maid' ገረድ gäräd: 'the maid' ገረድ gärädwa (also written ገረድዋ), or ገረዱ gärädutu, or ገረዱ gäräditwa (also written ገረድትዋ).

If the singular noun treated as feminine ends in a vowel, the marker of determination is either -wa ዋ , or -yətu (-ytu)ይቱ or -yətwa ይቱ (also written ይትዋ).

Example: 'hen' ዶሮ doro: 'the hen' ዶሮዋ dorewa, or ዶሮይቱ doroyətu (also written ~~ዶሮይቱ~~), or ዶሮይቱ doroyətwa (also written ዶሮይትዋ).

The plural marker for all nouns is -očč (see §   ). Regardless of whether the noun is treated as masculine or feminine in the singular, the marker of determination is -u used after the plural marker.

Examples: 'kings' ንጉሦች negusočč: 'the kings' ንጉሦች negusočču; 'queens' ንግሥቶች negəstočč: 'the queens' ንግሥቶች negəstočču.

From the usage of the article it results that the article is not only a marker of determination, but also a marker of the gender.

The Amharic element for determination is not always used in the same situations as the English definite article. However, as in English, it is used if it refers to a preciously mentioned

subject. For example, when speaking about a house, the Amharic noun ቤት bet 'house' would be used with the element of determination -u (ቤቱ betu) if this same house is mentioned again.

Henceforth, the marker of determination will be called 'article'. It should be pointed out that the article is not the only marker of determination. Indeed, a noun with the possessive suffix pronoun (ቤቴ bete 'my house') and a proper noun are likewise considered determined.

For the place of the article in a qualifier-qualified complex, see § 19.

For the article with the relative clause used as a qualifier, see §25.3.

TABLE OF THE ARTICLE

Noun endings:	Consonant	Vowel
Article: sg. masc.	-u	-w
sg. fem.	-wa, -itu, -itwa	-wa, -yetu, -yetwa
pl. com.	-u	

13.1. The definite article with "man, woman" and kinship terms

The collective nouns ሰው säw 'man' and ሴት set 'woman' take for the specific concept the suffix -eyye (for the masculine) and -eyyo (for the feminine). Thus ሰውዬ säweyye 'a man, an individual man, a male' (as against 'people'), also 'o man!'; and ሴትዮ seteyyo 'a woman, an individual woman' (as against 'woman' in general), also 'o woman!'.

The definite article of these nouns is -w for the masculine, -wa for the feminine.

Thus 'the man', ሰዉዬዉ säwəyyew, but also ሰዉዩዉ säwəyyow, with rounding of the vowel because of the following w.

As for the feminine, -wa is added to the basic ending with -yyo, or -yye, or -yyä. Thus, 'the woman' ሴትዮዋ setəyyowa, ሴትዬዋ setəyyewa, or ሴትያዋ setəyyäwa. The form ሴትዮይቱ setəyyoyitu is also used.

The determinative -əyyew, -əyyow for the masculine, and -əyyewa, -əyyowa, -əyyäwa for the feminine is also used with other nouns expressing persons and terms of kinship. Thus, ልጅዬዉ ləǧəyyew 'the boy', ልጅዬዋ ləǧəyyewa, or ləǧəyyowa 'the girl';

ገራድዬዋ gärädeyyewa, or ገራድዮዋ gärädeyyowa 'the girl';
አባትዬዉ abbatəyyew, or አባትዮዉ abbatəyyow 'the father';
እናትዬዋ ənnatəyyewa, or እናትዮዋ ənnätəyyowa 'the mother';
ባልዬዉ baləyyew, or ባልዮዉ baləyyow 'the husband';
ሚስትዬዋ mistəyyewa, or ሚስትዮዋ mistəyyowa 'the wife';
ወንድምዬዉ wändəmməyyew, or ወንድምዮዉ wändəmməyyow 'the brother';
እህትዬዋ əhətəyyewa, or እህትዮዋ əhətəyyowa 'the sister'.

The same formation is used with እጎት agot 'uncle', እያት ayat 'grandfather', and others.

14. GENDER

The Amharic nouns are treated as masculine and feminine. This masculine-feminine treatment is not indicated by a gender marker attached to the noun. The distinction in gender is indicated by the gender of the definite article (see § 13), or

by the gender of the demonstrative pronoun, or by the gender of the verb referring to the noun. Indeed, lexical items such as ፈረስ <u>färäs</u> 'horse' or በቅሎ <u>bäqlo</u> 'mule' have no marker to indicate whether they are masculine or feminine. It is only the form ፈረሱ <u>färäs-u</u> 'the horse', that is, the masculine article -u (§ 13), or በቅሎዋ <u>bäqlo-wa</u> or በቅሎይቱ <u>bäqlo-yitu</u> 'the mule', that is, the feminine article -wa or -(y)itu (§ 13), that indicates the masculine treatment of ፈረስ <u>färäs</u> 'horse' and the feminine treatment of በቅሎ <u>bäqlo</u> 'mule'.

The gender treatment of these nouns is also indicated through the gender of the demonstrative pronoun, as in ይህ፡ፈረስ <u>yəh</u> <u>färäs</u> 'this horse' (ይህ <u>yəh</u> being the demonstrative masculine) or ይህች፡በቅሎ፡ <u>yəhəčč</u> <u>bäqlo</u> 'this mule' (ይህች <u>yəhəčč</u> being the demonstrative feminine).

The gender of the noun is also marked through the gender of the verb referring to the noun, as in ፈረሱ፡ይጋልባል <u>färäsu</u> <u>yəgalləbal</u> 'the horse gallops' (ይጋልባል <u>yəgalləbal</u>, a verb in the masculine because ፈረስ <u>färäs</u> 'horse' is treated as masculine), or in በቅሎዋ፡ትረጋጣለች <u>bäqlo</u> <u>tərraggäṭallačč</u> 'the mule kicks' (ትረጋጣለች <u>tərraggäṭallačč</u>, a verb in the feminine form because በቅሎ <u>bäqlo</u> 'mule' is treated as *feminine*).

14.1. Feminine marker – ት –t

Nouns ending in -awi form the feminine with –ት –t. Thus, ኢትዮጵያዊ <u>ityoppyawi</u> 'Ethiopian': fem. ኢትዮጵያዊት <u>ityoppyawit</u>; ፈረንሳዊ <u>färänsawi</u> 'French'; fem. ፈረንሳዊት <u>färänsawit</u>.

In some nouns taken from Geez, the original feminine marker <u>-t</u> is preserved in Amharic. Thus, ንጉሥ <u>negus</u> 'king': ንግሥት <u>negest</u> 'queen';

ቅዱስ   qeddus 'holy': fem. ቅድስት   qeddest;

ክቡር   kebur 'honorable': fem. ክብርት   kebert.

14.2. Feminine marker -it

There is a number of nouns and adjectives for which the feminine is formed by the suffix -it, the final vowel of the masculine being omitted.

Nouns with the suffix -it: አሮጌ aroge 'old man, old': አሮጊት arogit;

መሼራ   mušerra 'bridegroom': መሼሪት   mušerrit 'bride';

አንድ   and 'one': fem. አንዲት   andit;

እገሌ   egäle 'so-and-so': fem. እገሊት   egälit;

ማሞ   mammo 'o boy!': fem. ማሚት mammit, or ማሚቱ mammite, or ማሚቱ mammitu 'o girl!'.

There are also some adjectives whose feminine is formed with marker -it. This suffix, however, is not used automatically. For that matter it is not used with adjectives of high frequency, such as ጥሩ teru 'good', መልካም mälkam 'pretty, good', ከፉ kefu 'bad', and others. It should also be stressed that wherever the suffix -it occurs, it is not only a feminine marker but it also nominalizes the adjective with the meaning 'the one, this one, the known one'.

Some adjectives that have the feminine marker -it are:

ደግ   dägg 'good' : ደጊት   däggit

ጥቍር   tequr 'black': ጥቍሪት   tequrit

ቆንጆ   qonǧo 'pretty': ቆንጂት   qonǧit

ነጭ   näčč 'white': ነጭት   näččit;

ጠማማ   temami 'crooked' : ጠማሚት   temamit;

ደማም   dämam 'full of charm' : ደማሚት   dämamit;

ዘንጣፋ   zäntaffa 'well balanced (figure)' : fem. ዘንጣፊት zäntaffit;

ጠባሳ   täbasa 'who has a scar' : ጠባሲት   täbasit

Active participles: ሐራፊ zärafi 'robber' : fem. ሐራፊት zärafit 'the notorious thief'

 አቃቢ   aqqabi 'caretaker in a church or in a monastery': fem አቃቢት   aqqabit;

መጋቢ   mäggabi 'monk responsible for the administration of the food in a monastery': fem. መጋቢት mäggabit 'nun responsible for the administration of food inħa monastery (መጋቢ   mäggabi is also used for the nun);

ሰላቢ   sälabi 'cheater' : fem. ሰላቢት   sälabit.

There are feminine nouns with the ending -it that have no masculine counterpart. Thus, ከማሪት kommarit 'woman mead seller'.

The noun ሞግዚት mogzit is used for both the 'male or female warden in a school'; it also means 'hired woman who brings up someone's child'.

14.3. Suffix -t, -it marker of masculine and/or feminine

There are nouns ending in -t that are treated as masculine and/or feminine.

Are treated as masculine: ትምህርት   təmhərt 'lesson, study'; ትዕግሥት   təggəst 'patience'. ምልክት   mälakket 'sign', ሥርዓት   sər'at 'regulation'.

Is treated as feminine: ፍርሃት   fərhat 'fear'.

Is treated both as masculine and feminine: ሃይማኖት haymanot 'faith, belief'.

Likewise nouns with the ending -it are treated as masculine and feminine.

Are masculine: መድኃኒት   mädhanit 'remedy'. ሠራዊት särawit 'army', ነጋሪት   nägarit 'drum'.

Are feminine: እንሹላሊት enǧəlalit 'lizard', �ጋት   šärärit 'spider', አዝዋሪት azwarit 'whirlpool', ቧሒት bʷahit 'small tornado'.

Gender specifier

Amharic has also gender specifiers for human beings and animals of male or female sex. These specifiers are: ወንድ wänd for male, ሴት set for female. Examples:

ወንድ፡ልጅ wändə leǧ 'boy', as against ሴት፡ልጅ set leǧ 'girl';

ወንድ፡አህያ wänd ahəyya 'he-donkey', as against ሴት፡ አህያ set ahəyya 'she-donkey'.

For animals only: ተባት täbat for male, እንስት anəst or ~~anəst~~ enəst for female. Examples:

ተባት፡ ጥጃ täbat təǧǧa 'he-calf', as against እንስት፡ ጥጃ anəst təǧǧa 'she-calf';

ተባት፡አህያ täbat ahəyya 'he-donkey', as against እንስት፡አህያ enəst ahəyya 'she-donkey'.

The specifier አውራ awra for male, እንስት anəst for female is used only for ዶሮ doro 'fowl'. Thus, አውራ፡ ዶሮ awra doro 'coq', እንስት፡ዶሮ anəst doro 'hen'.

For other animals, አውራ awra is used mainly to designate a non-castrated male. With this concept, it has no female specifier. Thus, አውራ፡ፍየል awra fəyyäl 'a male non-castrated goat', አውራ፡ በግ awra bäg 'a male non-castrated sheep'.

Note also የንብ፡ አውራ yänəb awra 'queen-bee', so called because the queen is the most important and the biggest bee.

The expression አውራ awra normally designating
the male is also used for the expression of 'big,
important, main'. Thus, አውራ ፡ መንገድ awra mängäd
'main road', አውራ ፡ ሌሊት awra lelit 'the dead of night',
አውራ ፡ ምስክር awra mäsäkkər 'the chief witness',
አውራ ፡ ከተማ awra kätäma 'capital'.

Male or female plants, and occasionally birds are expressed
by the specifier ወንድ wände for male, ሴት sete for female.
Thus, ወንድ ፡ አበባ wände abäba 'a flower that produces pollen',
as against ሴት ፡ አበባ sete abäba 'a flower that receives the
pollen';
ወንድ ፡ ማሽላ wände mašəlla 'a kind of millet' as against
ሴት ፡ ማሽላ sete mašolla;
ወንድ ፡ ረት wände ret 'kind of sisal', as against ሴት ፡ ረት sete ret;
ወንድ ፡ ጮሬ wände čore 'kind of bird (male)', as against ሴት ፡ ጮሬ
sete čore.

14.5. Different roots for gender
The differentiation between male and female in reference to
specific human beings is often expressed by different lexical items.
Thus, አባት abbat 'father': እናት ennat 'mother';
ወንድም wändəmm 'brother': እህት əhət 'sister;
አጐት agʷät 'uncle': አክስት akʸəst 'aunt';
በሬ bäre 'ox': ላም lam 'cow';
ፈረስ färäs 'horse': በዝra bazra 'mare'.

14.6. Gender treatment of animals,

geographical names, countries and abstract nouns

Some animals are treated as masculine, others as feminine unless the sex of the animal is specifically known as is the case of ኸም lam 'cow'.

Are treated as masculine: ውሻ wešša 'dog', ፈረስ färäs 'horse', አንበሳ anbäsa (anbässa) 'lion', ጅብ ǧəb 'hyena', ነብር näbər 'leopard'.

Are treated as feminine: በቅሎ bäqlo 'mule', ቀበሮ qäbäro 'jackal', ድመት dəmmät 'cat', ጦጣ tota 'monkey', አይጥ ayt 'mouse', ንብ nəb 'bee'.

Are treated both as masculine and feminine: አህያ aheyya 'donkey', በግ bäg 'sheep'.

With geographical names and names of heavenly bodies the gender treatment is not fixed.

Are treated as masculine: ተራራ tärara 'mountain', ወንዝ wänz 'river', ሜዳ meda 'plain'.

Are treated as feminine: ምድር mədər 'earth, ground', መሬት märet 'ground', ጸሐይ sähay 'sun', ጨረቃ ǧäräqa 'moon', አለም aläm 'world'.

Are treated both as masculine and feminine: ኮከብ kokäb 'star'; አገር agär in the meaning of 'nation, country' is treated as feminine, but in the meaning of 'countryside' it is treated as masculine.

Nouns of countries have no fixed gender treatment. Most generally, however, they are treated as feminine. This is especially the case if some kind of relationship is established

between the speaker and the country.

Thus are feminine: ኢትዮጵያ ityoppya 'Ethiopia', ኢጣልያ italya 'Italy', ብሪታንያ britanya 'England'.

Are masculine: አሜሪካ amerika 'America', ሞስኮብ mäskob 'Russia', በልጅክ bälǧik 'Belgium', ነምሳ nämsa 'Austria', ጀርመን ǧärmän 'Germany'.

Abstract nouns are mostly treated as masculine: ሞት mot 'death', ፍርድ ferd 'judgement', ክብር käber 'honor', ጽድቅ sedq 'righteousness'.

14.7. Various meanings of the gender marker.

The feminine marker has various usages, this feminine marker being either the article or the feminine of the verb referring to the noun. It expresses smallness. Thus, ገበታይቱ gäbätaytu, or ገበታዋ gäbätawa 'the small table' (the feminine marker is the article here); ቤታችን፡ አጠገብ፡ አንድ፡ መንገድ፡ አለች betaččen atägäb ande mängäd alläčč 'near our house there is a small road' (the verb አለች alläčč 'she is' indicates here the smallness of the road).

The feminine also expresses endearment. Thus, speaking of a little boy, one can say: ትምህርትን፡ ያጠናሽ፡ እንዳሆነ፡ ደብተር፡ አገዛልሻለሁ፡ temhertun yaṭännaš əndähonä däbtär əgäzalləšallähʷ 'if you study the lesson I shall buy you a notebook'; አንቺ፡ ሌባው anči lebaw (said to a boy) 'o you little thief' (አንቺ is feminine).

Admiration is expressed by the feminine. Examples: ይቺ፡ ጎበዝ አኮ፡ ስራውን፡ ሁሉ፡ አጠናቀቀች yəčč gʷäbäz əkko särawen hullu attänaqqäqäčč 'this clever young man has completed thoroughly all

his work' (ይች yečč and እሰናቀቀች attänaqqäqäčč are femine forms).

The feminine also expresses contempt. Examples: እንቺም፡ ከወ
ሆነሽ፡ ትኩራያለሽ ančim säw honäs tek^wäryalläš 'so you think
that you are somebody and you are proud'; ገበሬ፡ ነኝ፡
ትያለሽ፡ ምን፡ ያህል፡ ሰበሰብሽ፡ gäbäre näñ təyalläš
mən yahəl säbässäbš 'you say 'I am a farmer', how much did you
gather?'.

Familiarity among equals, be they young or old, is expressed
by the feminine. Thus, when speaking to a friend one says: መቼ፡
ትመጪለሽ mäče təmäčalläš 'when will you come?'

A masculine form can be used when referring to females for
the expression of contempt. Example: እናቲቱ፡ ልጇቱ፡ ስለናደዳቻት፡
እንተማ፡ ካወንዶቹ፡ ጋር፡ ዋል፡ አለች፡ ənnatitu ləǧetwa
səlannaddädäččat antämma käwändočču gar wal aläčč 'because the
mother was irritated by the daughter she said: go and stay with
the boys'.

Human beings of female sex used as collective can occasionally
be used with either a masculine article or a masculine verb.
Examples: ሴት፡ ሁሉ፡ ይላቀስ፡ ነበር setu hullu yəllaqqäs näbbär
'all women were crying together'; ሚስት፡ አለው፡ mist alläw 'he
has a wife' (instead of አለቸው alläččew); ልጅ፡ ገረድ፡ ሁሉ፡ ሲዛፈን፡
ዋለ ləǧa gäräd hullu sizäfen walä 'all the girls spend the day
singing'.

15. PLURAL

Amharic has a singular and a plural. No distinction is made
between the masculine and the feminine in the formation of the
plural in the nouns.

If the noun ends in a consonant, the plural is formed by the

addition of -oč̌č. In the script, the o of the ending -oč̌č is expressed by putting the final consonant of the noun in the 7th order. Examples:

ቤት   bet 'house': pl. ቤቶች   betoč̌č 'houses';

ሴት   set 'woman': pl. ሴቶች   setoč̌č 'women'.[1]

If the noun ends in a vowel, the plural can be formed in two ways:

1. The final vowel of the noun can in most cases be omitted and the plural marker -oč̌č is added to the last consonant. In the script, the final consonant of the noun is then written in the 7th order to express the vowel o. Examples:

tämari ተማሪ 'student': pl. tämaroč̌č ተማሮች 'students' (with loss of the vowel -i of the singular);

wäšša ውሻ 'dog': pl. wäššoč̌č ውሾች 'dogs' (with loss of the vowel -a of the singular);

bäqlo በቅሎ 'mule': pl. bäqloč̌č በቅሎች 'mules' (with loss of the vowel -o of the singular).

2. The final vowel is retained. In this case, a distinction should be made in the quality of the vowel.

If the final vowel is -a, -u, or -o, the plural is formed by the ending -ʷočč, that is to say, a glide semi-consonant w is used between the final vowel of the noun and the plural marker -oč̌č. This semi-consonant is hardly audible and is transcribed by ʷ. In the script, this is expressed by -ዎች added to the noun. Examples:

wäšša ውሻ 'dog': pl. wäššaʷočč   ውሻዎች;

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[1] The plural ጌቶች getoč̌č of ጌታ geta can mean 'lords', but it also means 'master' in polite form.

kätäma ከተማ 'city': pl. kätäma^wočč ከተማዎች;

teru ጎሩ 'good': pl. teru^wočč ጎሩዎች;

käbäro ከበሮ 'drum': pl. käbäro^wočč ከበሮዎች

If the final vowel is -e or -i, the plural is formed by the ending -^wočč or -^yočč. A glide semi-consonant w or y is used between the final vowel of the noun and plural marker -očč. These semi-consonants are barely audible. In the script, only ዎች is used. Examples:

gäbäre ገበሬ 'farmer': pl. gäbäre^wočč, gäbäre^yočč written ገበሬዎች;

tämari ተማሪ 'student': pl. tämari^wočč, tämari^yočč, written ተማሪዎች

TABLE OF THE PLURAL

Noun endings:	Consonant	-a, -ä, -o	-e, -i
Plural marker:	-očč	-^wočč	-^wočč, -^yočč

Note that nouns ending in a vowel can drop the final vowel and -očč is then added to the noun.

15.1. ARCHAIC PLURAL

We have seen above that the regular plural marker is -očč (see § 15). There are, however, a considerable number of nouns that have a plural marker other than -očč. This plural marker can be either external or internal or both. The external plural consists in suffixing -an or -at to the singular. The internal plural consists in vocalic change (compare English 'man-men' or 'goose-geese'). These plural markers come from Geez. Most of the nouns having these endings are learned words.

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[1] Normally the active participles have only the plural -^wočč. Thus, ጠራጊ tärgi 'he who sweeps': pl. ጠራጊዎች tärägi^wočč (not ጠራጎች täragočč)

Examples of external plurals:

With -an: ክቡር kebur 'Excellency': pl. ክቡራን keburan; ጻድቅ ṣadeq 'righteous': pl. ጻድቃን ṣädeqan; መምህር mämher 'learned man': pl. መምህራን mämheran.

With -at: ካህን kahen 'priest': pl. ካህናት kahenat; ሕፃን ḥeṣan 'baby': pl. ሕፃናት ḥeṣanat; ዓመት amät 'year': pl. ዓመታት amätat; ነቢይ näbiy 'prophet': pl. ነቢያት näbiyat; ቃል qal 'word': pl. ቃላት qalet.

Singular nouns that end in -awi denoting gentilics or 'connection with' form their plural by -yan for the masculine, -yat for the feminine. The ending -awi becomes -awe in pronunciation and in writing. Examples: ኢትዮጵያዊ ityoppyawi 'Ethiopian': pl. masc. ኢትዮጵያወያን ityoppyaweyan, fem. ኢትዮጵያወያት ityoppyaweyat; ፈረንሳዊ färänsawi 'Frenchman': pl. masc. ፈረንሳወያን färänsaweyan, fem. ፈረንሳወያት färänsaweyat; መንፈሳዊ mänfäsawi 'spiritual' (from መንፈስ mänfäs 'spirit'): pl. መንፈሳወያን mänfäsawiyan.

If the plural noun is formed both by internal and external changes, the external markers are either the prefix a- or the suffix -t in addition to vocalic change.

Examples: ንጉሥ negus 'king': pl. ነገሥት nägäst; መጽሐፍ mäṣhaf 'book': pl. መጻሕፍት mäṣaheft; መስፍን mäsfen 'duke': pl. መሳፍንት mäsafent; መላክ mälak, mäl'ak 'angel': pl. መላእክት mäla'ekt; ደቀ መዝሙር däqqä mäzmur 'disciple': pl. ደቀ መዛሙርት däqqä mäzamurt; አገር agär 'country': pl. አህጉር ahgur 'continent'; ዘር zär 'seed': pl. አዝርእት azre'et.

Some nouns form their plural with an augmented w. Thus, liq 'learned man': pl. ሊቃውንት liqawent; ኮከብ kokäb 'star': pl. ከዋክብት käwakebt.

Occasionally an archaic plural is formed with the Amharic plural marker -očč. Thus, ሊቅ liq 'learned man': archaic plural ሊቃወንት liqawənt, and archaic plural + očč in ሊቃወንቶች liqawəntočč; ቃል qal 'word': archaic plural ቃላት qalat, and archaic plural + očč in ቃላቶች qalatočč.

There are nouns the plural of which is formed by repetition of one of the radicals. Examples: ወይዘሮ wäyzäro 'lady': ወይዛዝር wäyzazər and ወይዛዝርት wäyzazərt; ቆንጆ qonǧo 'pretty': ቆነጃጅት qonäǧäǧǧet; ቄስ qes 'priest': ቀሳውስት qäsawəst.

The nouns of ወንድም wändəmm 'brother' and እህት əhət 'sister' have two plurals with two different meanings. Thus, ወንድም wändəmm 'brother': pl. ወንድሞች wändəmočč 'brothers', but ወንድማማች wändəmmamačč 'brothers in relation to each other'; እህት əhət 'sister': pl. እህቶች əhətočč or እትች ətočč 'sisters', but እትማማች ətəmmamačč 'sisters in relation to each other'.

15.2. Usage of the plural

The concept of the plural is not necessarily expressed by a plural marker. Thus, ልጁ፡መጽሐፍ፡ወሰደ ləǧu mäṣhaf wässädä 'the child took books' (መጽሐፍ mäṣhaf 'book(s)' has no plural marker). Note that according to the context it can also mean 'the child took a book'.

The verb agrees in number with the noun. Thus, when the noun has the plural marker, the verb is used in the plural. Thus, ሁለት፡ሰዎች፡ደረሱ hulätt säwočč därräsu 'two men arrived' (the verb ደረሱ därräsu is in the plural).

If the noun has no plural marker, the verb is used in the singular. Thus, ሁለት ፡ ሰው ፡ ደረሰ hulätt säw därräsä 'two men arrived' (the verb ደረሰ därräsä is in the singular).

When the noun is preceded by a quantifier (such as 'many, two', etc.), the noun may be used in the singular. In this case, the verb is also used in the singular. Thus, ሁለት ፡ ሰው ፡ ደረሰ hulätt säw därräsä 'two men arrived'; ብዙ ፡ ሰው ፡ ደረሰ bäzu säw därräsä 'many people arrived', the verb ደረሰ därräsä being in the singular.

When a noun is a collective, its form is in the singular and the verb is likewise in the singular. Example: ሠራዊቱ ፡ ጎንደር ፡ ሰፈረ särawitu gondär säffärä 'the army camped in Gondar'; ሰው ፡ አለቀ säw alläqä 'people were annihilated'.

If there are two subjects in the singular combined with -(e)nna 'and' a distinction is made between uncountable and countable nouns in connection with the number of the verb.

With uncountable nouns the verb is in the singular. Thus, ስኳርና ፡ ቡና ፡ ጠረጴዛ ፡ ላይ ፡ አለ ፡ säkkʷarənna bunna ṭäräppeza lay allä 'Sugar and coffee is on the table' (አለ allä in the singular).

With countable nouns, the verb is in the plural if the nouns are determined. Thus, ልጁና ፡ ልጂቷ ፡ ትምህርቱን ፡ ጨረሱ läǧunna läǧitwa tämhärtun čärräsu 'the boy and the girl finished the lesson' (ጨረሱ čärräsu is a plural).

If the countable nouns are indetermined and are used as collective, the verb is more normally in the singular but also in the plural. Thus, ውሻና ፡ ድመት ፡ ወተት ፡ ይወዳል ፡ wäšša-nna dämmät wätät yewäddal 'dogs and cats like milk' (ይወዳል yewäddal is in

the singular), but the verb can also be ይወዳሉ yəwäddallu 'they like' (in the plural). For the agreement in number between the noun and the adjective, see §. 19.

16. DIRECT OBJECT

The direct object in Amharic is sometimes expressed by a special suffixed element, sometimes not. The expression or non-expression of this element depends, to some extent, on whether the object is determined or not. If the direct object is determined, it is expressed by the suffixed element - ን -(ə)n. When the determination is expressed by the article or by the possessive suffix pronouns, the marker - ን -ən is placed after the article. If the direct object is not determined, the marker - ን -n may or may not be used.

The marker of the direct object is -ən with a noun ending in a consonant, it is -n with a noun ending in a vowel. Thus, from ጌታው getaw 'the master', the direct object is ጌታውን getaw-ən; from ቤቱ betu 'the house', the direct object is ቤቱን betu-n.

The sentence 'a dog bit a mule' is rendered in Amharic by ውሻ በቅሎ ነከሰ wəšša bäqlo näkkäsä. In this sentence, bäqlo 'a mule', the direct object of the sentence, not being determined, does not have the element - ን -n. However, the structure ንፋስ ቤቱን አፈረሰ nəfas beten afärräsä 'the wind destroyed a house' is also possible.

The sentence 'the dog bit the mule' is rendered in Amharic by ውሻው በቅሎዋን ነከሰ wəššaw bäqlowan näkkäsä. In this sentence በቅሎ bäqlo 'the mule', the direct object of the sentence, being determined, does have the special element - ን -n.

The element -n of the direct object is placed with the qualifier (see § 19).

Note that even when there is no - ን -n, the function of the noun as direct object will become clear because of its position in the sentence (see § 103).

The direct object is placed after the subject: ውሻ ፡ በቅሎ ፡ ነከሰ wešša bäqlo näkkäsä 'a dog bit a mule', lit. 'a-dog a-mule bit'. If, however, the direct object is marked by - ን -n, it can be placed before the subject. Thus, በቅሎዋን ፡ ውሻው ፡ ነከሳት bäqlowan wešša näkkäsat, lit. 'the-mule the-dog bit-her'.

17. INDIRECT OBJECT

The indirect object is expressed by prefixed ለ lä 'to'. This preposition is used in Amharic for the indirect object in cases where English does not always use a preposition.

Thus, the sentence, 'I wrote the farmer a letter' is expressed by ደብዳቤ ፡ ለገበሬ ፡ ጻፍሁ däbdabbe lägäbäre ṣafhw (note that there is no 'to' in English for the indirect object 'the farmer', but Amharic has ለ lä with ገበሬ gäbäre 'farmer').

At times the indirect object can be expressed by the suffixed - ን -(ə)n. Example: ጌታው ፡ ሠራተኞቹን ፡ ገንዘብ ፡ ከፈለ getaw särratäññoččun gänzäb käffälä 'the master paid money to the workers'.

If the indirect object is a pronoun, it is expressed with certain verbs by object suffix pronouns: ሰጠኝ säṭṭäññ 'he gave me' (see § 46).

18. COMPLEMENT OF POSSESSION AND
OTHER COMPLEMENTS

18.1 P- yä -Structure

There is a structure in Amharic consisting of የ yä+noun+noun. This structure has different meanings depending on the meaning of the nouns that constitute this structure. Some of the meanings of the የ yä- structure are: possession, material, time, and so on.

18.1.1. Expression of possession.

Possession is expressed by the element የ yä- 'of' which precedes the possessor. This unit is then followed by the possessed.

Example: 'A book of a student' or 'a student's book' is የተማሪ፡ መጽሐፍ yätämari mäshaf, lit. 'of-a-student a-book'.

If the possessor is qualified by an adjective, the element of possession የ yä- precedes it.

Example: 'A book of a diligent student' የትጉህ፡ተማሪ፡ መጽሐፍ yäteguh tämari mäshaf.

The የ yä + possessor unit plays the role of a qualifier. Indeed in the above sentence የተማሪ፡ መጽሐፍ yätämari mäshaf 'a student's book', or 'a book of a student', the unit የተማሪ yätämari 'the student's ....', or 'of the student ....', qualifies the book. Since in Amharic the qualifier precedes the qualified, the yä + possessor unit precedes the possessed.

If the possessor-possessed complex is determined, the የ yä + possessor unit takes the article

Examples: 'the boy's book is red' የልጁ፡ መጽሐፍ፡ ቀይ፡ ነው yälegu mäshaf qäyy näw, the -u of the article being attached to

the qualifier የልጅ yäläǧ 'of the boy'. Another example: "The farmer's boy is diligent" የገበሬው፥ልጅ፥ትጉህ፥ነው yägäbärew leǧ teguh näw, the article -u being attached to the qualifier የገበሬ yägäbäre 'of the farmer'.

If the possessor-possessed complex is a direct object, the marker -ን -(ə)n of the direct object is placed with the የ yä + possessor unit, that is to say, with the qualifier.

Example: "I took the student's book" የተማሪውን፥መጽሐፍ፥ወሰድኩ፥ yätämariwən mäṣhaf wässädku, the element -n being suffixed to የተማሪው yätämariw 'of the student'. This is in agreement with what we will see below that the marker -n of the direct object is suffixed to the qualifier (§ 19).

If the possessor-possessed complex is preceded by a preposition, the preposition is placed before the complex. In this case, the element የ yä- is omitted.

Examples: "There are pictures in the student's book" በተማሪው፥መጽሐፍ፥ስዕል፥አለ bätämariw mäṣhaf seel allä, instead of በየተማሪው፥ bäyätämariw.

"We will go in Täsfaye's car" በተስፋዬ፥መኪና፥እንሄዳለን bätäsfaye mäkina ennehedallän, instead of "በየስፋዬ bäyätäsfaye.

"I paid money to the student's mother" ለተማሪው፥እናት ገንዘብ፥ከፈልኩ läsämariw ennat gänzäb käffälkw, instead of ለየተማሪው läyätämariw.

If the possessor-possessed complex stands in a possessive relation to a following noun, the element of possession የ yä- is used only once at the beginning of this whole structure.

Example: የነጋዴ፡ ቤት፡ መስኮት yänäggade bet mäskot 'a window of the merchant's house' (or 'the window of the merchant's house'). In this phrase, the possessor-possessed የነጋዴ፡ ቤት yänäggade bet 'a house of a merchant' is followed by another possessed element, namely መስኮት mäskot 'window'. In this structure, the element of possession የ yä- is used only once.

If this complex is a direct object, the marker ን -(en) is normally suffixed to the የ yä- + possessor unit.

Example: የነጋዴወን፡ ቤት፡ መስኮት፡ ሰበርኩ yänäggadewen bet mäskot säbbärkʷ 'I broke the window of the merchant's house'.

If the first noun is determined by possessive suffix pronouns, it can be referred to by possessive suffix pronouns in the 2nd noun. In this case, the 2nd noun also takes the particle የ yä-. Thus, 'the window of my mother's house' can be expressed by የእናቴ፡ ቤት፡ መስኮት yännate bet mäskot, or by የእናቴ፡ የቤቷ፡ መስኮት፡ yännate yäbetwa mäskot, lit. 'of-my-mother of-her-house window'.

~~For the expression of possession without የ yä, see §~~

For የ yä used with personal independent pronouns, for the expression of possession, see § 23.1.

13.42. Expression of material.

The structure of የ yä with a noun designating material followed by a noun indicating an object expresses the material of which the object is made.

Examples: የብረት፡ ምጣድ yäbrät mețad 'griddle made of iron'; የወርቅ፡ ሰዓት yäwärq sä'at 'a watch made of gold'. The English equivalent of the above sentences can also be translated as a qualifier. Thus, የብረት፡ ምጣድ yäbrät mețad 'a griddle made

of iron', or 'an iron griddle'; የሽክላ፡ ምጣድ yäšähla mäṭad
'a griddle made of clay', or 'a clay griddle'; የወርቅ፡ ሰዓት yäwärq
sä'at 'a watch made of gold', or 'a gold watch'.

Note that in this structure የ yä is optional. Thus, 'an
iron griddle' is also ብረት፡ ምጣድ brät mäṭad; 'a gold watch' is
የወርቅ፡ ሰዓት wärq sä'at.

13 1.3. Expression of time required by the action, or in which
the action is performed.

The structure of የ yä with a noun indicating time (such as
hour, day, and so on) followed by a noun designating a performance
or task expresses the time required for the accomplishment of
the task.

Examples: የሦስት፡ ቀን፡ መንገድ yäsost qän mängäd 'a three days'
journey', or 'a journey of three days'; ይህ፡ የሁለት፡ ሰዓት፡ ሥራ፡ ነው፡
yəh yähulät sä'at səra näw 'this is a two hours' work'; የሁለት፡
ሰዓት፡ ምሳ yähulätt sä'at məsa 'lunch that takes two hours'.

A combination of two nouns of that kind with የ - yä- prefixed
to the 1st noun also expresses the time in which the action is
performed. Thus, የቀን፡ መንገድ yägän mängäd 'journey done (or
performed) at day time' (but የመንገድ፡ ቀን yämängäd qän 'the day
set for the journey'); የሰዓት፡ ሥራ yäsäat səra 'work done at
noon' (but የሥራ፡ ሰዓት yäsəra säat 'time set for work').

18 1.4. Expression of 'something made or used for'.

The structure of የ yä+noun designating a liquid or some
measurable thing (such as grain) followed by a noun designating
a container expresses the idea of the container made for or used
for the noun preceded by የ yä.

Examples: የጠላ፡ ጋን   yäṭälla gan 'a jar used for beer';
የገብስ፡ ቁና yägäbs qunna 'a measure for barley'; የወተት፡ ብርጨቆ
yäwätät berčeqqo 'a glass for milk'. For the expression of 'a
glass of milk', see § 18.3.

Into the same category falls a structure such as የዝናብ፡ ልብስ
yäzenab lebs 'raincoat', lit. 'coat made for the rain'.

18.1.5 Expression of a place where a commodity is sold or made.

The structure of የ yä+noun designating a commodity followed
by a noun designating a specific place expresses the place where
the commodity is sold or made.

Examples: የቡና፡ ቤት   yäbunna bet 'coffee-house', that is
'house where coffee is sold or made'; የሻይ፡ ሱቅ yäšay suq 'store
where tea is sold'; የወጥ፡ ቤት yäwäṭ bet 'kitchen', lit. 'a house
where stew is made'.

Note that in this structure የ yä can be omitted. Thus,
ቡና፡ ቤት bunna bet, ወጥ፡ ቤት wäṭ bet.

18.1.6 Expression of geographic names.

The structure of የ yä + noun designating a geographic proper
noun followed by a noun designating the class to which the proper
noun belongs merely names that which is designated by the proper
noun.

Example: የጣና፡ ባሕር yäṭana baher 'Lake Tana; የደሴ፡ ከተማ
yädäse kätäma 'the city of Dessie'. Note that with cities, the
Amharic usage coincides with English usage, e.g. 'the city of
Washington'.

18.1.7. Expression of location

The structure of የ yä + noun designating a geographical area followed by a noun designating an object (animate or inanimate) expresses the location or origin of the object.

Examples: የቆላ፡ መሬት yäqʷälla märet 'land located in the lowlands'; የከተማ፡ ሰው yäkätäma säw 'a city man', that is, 'a man coming from the city'.

18.1.8 yä with an adverb.

The element የ yä can also be used with an adverb followed by a noun. In this case the የ yä + adverb complex becomes a qualifier. As a qualifier it takes the article and the marker ን -n of the direct object.

Examples: የትናንትና፡ ወሬ yätǝnantǝnna wäre 'yesterday's news'; የትናንትናውን፡ ወሬ፡ እነግርሃለሁ yätǝnantǝnnawǝn wäre ǝnägrǝhallähʷ 'I will tell you yesterday's news'.

18.2. የ yä- structure as attribute

The የ yä + noun can be used as an attribute. Thus, ይህ፡ መጽሐፍ፡ የተስፋዬ፡ ነበረ yǝh mäṣhaf yätäsfaye näbbärä 'this book was Tesfaye's'; ይህ፡ ሰዓት፡ የወርቅ፡ ነው yǝh säʾat yäwärq näw 'this watch is (made) of gold'.

18.3. Expression of measure and kind

We saw above that the የ yä structure serves for the expression of something made or used for (see §18.1.4). Example: የወተት፡ ብርጭቆ yäwätät bǝrčǝqqo 'a glass used for milk'.

Amharic can transpose the two terms to express the idea of 'something in or from'. Thus, የብርጭቆ፡ ወተት yäbǝrčǝqqo wätät 'milk in (or 'from') a glass', lit. 'of-glass milk'.

In case ? *yä* is dropped we obtain a phrase such as ብርጭቆ ·
ወተት **bərčeqqo** wätät to express measure or kind, this sentence
meaning 'a glass of milk'.

Indeed, in specifications of measure or kind, the word order
is: measure or kind followed by the measured or the described
object. Thus, አራት፡ብርጭቆ፡ወተት **aratt bərčeqqo wätät** 'four
glasses (of) milk'; ስድስት፡ሜትር፡ ጨርቅ፡ **səddəst meter čärq**
'six meters (of) cloth'; ብዙ፡ዓይነት፡ሰው **bəzu aynät säw** 'many
kinds (of) people'. In all these sentences, theEnglish 'of' is
not expressed by a particular element in Amharic.

Note than an expression such as 'four milk glasses' is
rendered in Amharic by አራት፡የወተት፡ብርጭቆ፡ **aratt yäwätät bərčeqqo**,
lit. 'four of-milk glasses'. This is so since, in the expression
'milk glass', 'milk' is a qualifier and as such it has to be የወተት
yäwätät expressed in Amharic by the yä- structure.

19. ADJECTIVE

This section will deal with the position of the adjective
and the position of the article, the marker -ን -n of the direct
object, and the plural marker with either the adjective or the
noun.

In Amharic, the adjective always precedes the noun. Ex.
ክፉ፡ጌታ **kəfu geta** 'a wicked (or bad) master'; ጐበዝ፡አሽካር
gʷäbäz aškär 'a strong servant'.

If the adjective-noun complex is determined, the article is
suffixed to the adjective and not to the noun. Example: 'the
big house' ትልቁ፡ ቤት **tälləqu bet**, the adjective ትልቁ **tälləqu**
representing ትልቅ **tälləq** with the article -u.

If there are more than one adjective, the article is normally placed with the first adjective. Example: �讟ቀ ፦ ጥቀር ፦ ፈረስ **tellequ ṭequr färäs** 'the big black horse' (one of the many). In case the speaker wants to avoid any further questioning about the qualifier, the article is suffixed to both adjectives. Thus, ፈፙ ፦ ጥቀሩ ፦ ፈረስ ፦ ፈረስ ፦ ፈ ፓ ፦ **tellequ ṭequru färäs räggätäňň** 'the big, black horse kicked me'.

If the adjectives are connected with - ና -**nna** 'and', both adjectives take the article: ፈፙ ፦ ፦ ፦ ፦ ፦ ፦ ፦ **tellequ-nna ṭequru färäs** 'the big (and) black horse'.

If the adjective-noun complex is a direct object and is determined by the article, the element -**n** of the direct object is placed with the adjective. Examples: ወሻው ፦ ፈፙ ፦ ፦ ፦ ፦ **wessaw tellequn bäqlo näkkäsä** 'the dog bit the big mule', the direct object ('the big mule') is expressed by - ን -**n** attached to the adjective ፈፙ **telleq** in the form of ፈፙ **tellequn**.

If, however, the noun is determined by possessive suffix pronouns, both the adjective and the noun have the marker - ን -**n** of the direct object. Example: ፈፙ ፦ ፦ ፦ ወ ፦ **tellequ-n bete-n särraw** 'I built my big house'.

The same structure occurs if the qualifier is a relative qualifier. Thus, እና ፦ ፦ ፦ ፦ ፦ ፦ ፦ ፦ ፦ ፦ ፦ **eňňa bet yalläw-en eqaš-en lämen attewäsǧim** 'why don't you take your things that are in our house?'.

If the adjective-noun complex is a direct object and is indetermined, either there is no marker - ን -**n**, or the marker - ን -**n** is suffixed to the noun only. Thus 'the hunter killed a big

lion' is expressed by አደኑ፡ ትልቅ፡ እንበሳ፡ ገደለ adañu telleq anbässa gäddälä, or አደኑ፡ ትልቅ፡ እንበሳን፡ ገደለ adañu telleq anbässan gäddälä.

In case the adjective-noun complex has the marker – ን -n of the direct object, it can be placed before the subject. Thus, 'the dog bit the big mule' can be rendered by ትልቁን፡ በቅሎ፡ ውሻው፡ ነከሰው telləqun bäqlo wəššaw näkkäsäw, lit. 'the-big-(obj.) mule the-dog he-bit-him'.

If there are two nominalized adjectives, that is, they are used without a noun, and they are determined and used as direct object, both of them take the article and the – ን -n of the direct complement. Example: ትልቁን፡ ጥቁሩን፡ ግዛልኝ፡ telləqun təqurun gəzalləññ 'buy me the big, black one!'

If the indetermined noun in the plural is qualified by an adjective, the adjective is used in the singular or in the plural. Thus, 'diligent students' is ትጉ፡ ተማሪዎች tegu tämariዎčč, but also ትጉዎች፡ ተማሪዎች teguዎčč tämäriዎčč.

Likewise, if the adjective is a predicate, it can be either in the singular or in the plural. Thus እነዚህ፡ ተማሪዎች፡ ትጉ፡ ናቸው ənnäzzih tämariዎčč tegu naččäw 'these students are diligent', but also እነዚህ፡ ተማሪዎች፡ ትጉዎች፡ ናቸው ənnäzzih tämariዎčč teguዎčč naččäw, that is, the adjective also with the plural marker -očč.

If the noun with the plural marker is determined and is preceded by an adjective, the adjective also has the plural marker. The article of the adjective-noun complex is placed with the adjective. Thus, 'the good students' ደጎቹ፡ ተማሪዎች däggočču

tämari^wočč, that is, the adjective in the plural with the article, the noun in the plural without article.

If the noun in the plural is determined by possessive suffix pronouns, the adjective is in the plural and may or may not have the article. Thus, 'my good students' is ደጎቹ ፡ ተማሪዎቼ daggoččụ tämari^wočče, or ደጉ ፡ ተማሪዎቼ daggočč tämariwočče.

TABLE OF THE ADJECTIVE–NOUN COMPLEX
and the POSITION OF VARIOUS SUFFIXES

Complex indetermined:	[Adjective] [noun]
Complex determined:	[Adjective+article] [noun]
Determined with two adjectives:	[Adjective+article] [adjective] [noun]
Direct object determined by article:	[Adjective+article+n] [noun]
Direct object determined by suffix pronouns	[Adjective+article+n] + [noun+pronoun+n]
Direct object indetermined:	[Adjective] [noun] or [Adjective] [noun +n]
Plural indetermined:	[Adjective] [noun+occ] or [Adjective+očč] [noun+očč]
Plural determined by article:	[Adjective+očč+u] [noun+očč]
Plural determined by suffix pronouns	[Adjective+očč+article] + [noun+očč+pronoun] or [Adjective+očč] [noun+očč+pronoun]

20. NOMINAL PATTERNS

The nouns are either derived from verbal roots and nominal bases or are 'primitive', that is, they have no connection with a verbal or nominal base. Examples: ልብስ labs 'cloth' is derived from the root lbs 'put on a dress', or መክፈቻ mäkfäča 'key' from the root kft 'open'. ዝምድና zəmdənna 'relationship' is derived from the noun ዘመድ zämäd 'relative', whereas ራስ ras 'head' or ሰው säw 'man' are primitive nouns.

The majority of the nominal patterns derived from a verbal root have a special meaning attached to them. Thus, for instance, the pattern ርጥበት rəṭbät 'moisture' from ረጠበ räṭṭäbä 'be moist' expresses an abstract; the pattern ሰባሪ səbbari 'a part that is broken' is a noun with a passive connotation, and so on.

Concerning the nominal patterns derived from a verbal root, they can either have a special syllabic structure without any consonantal or vocalic affixes or can be augmented by affixes, that is, prefixes and/or suffixes.

Examples for patterns without affixes: ፍርድ fərd 'judgement' from ፈረደ färrädä 'judge'; ሕመም həmäm 'disease' from አመመ ammämä 'be sick'; ክምር kəmmər 'heap' from ከመረ kämmärä 'pile up', and others.

Examples for patterns with affixes: ጭማቂ čəmmaqi 'juice' from the root čmq 'squeeze'; ስባራ säbara 'something that is broken' from the root sbr 'break'; በላታ bällitta 'who eats often' from the root bl(ᶜ) 'eat'; ፍላጎት fəllagot 'desire' from the root flg 'wish, look for'; አለቃቀም alläqagäm 'manner of picking' from the root lqm 'pick'; መልቀምያ mälqämya 'instrument serving to pick' from the root lqm 'pick', and others.

The 'primitive' nouns on their part can be augmented by vocalic and consonantal affixes, these derived patterns expressing special meanings. Thus, for instance, from መንዝ mänz 'the district of Mänz': መንዜ mänze 'inhabitant of Mänz'; from ሰማይ sämay 'heaven': ሰማያዊ sämayawi 'heavenly'; from ዓለም aläm 'world': ዓለማኛ alämänña 'happy go-lucky'; from ዘመድ zämäd 'relative': ዝምድና zəmdənna 'relationship', and others.

This section will deal with nominal patterns derived from verbs and nouns.

Adjectival patterns derived from verbal roots are:

ከባድ käbbad 'heavy', ነባር näbbar 'steady, permanent resident'; ሰባራ säbara 'something that is broken', ጠማማ ṭämama 'bent', ክራራ kärara 'stunted';

From 4-radicals: እንካሳ ankassa 'lame', ነዝናዛ näznazza 'nagging', ጠቅላላ ṭäqlalla 'total', ቀልቃላ qälqalla 'restive, going back and forth';

እዲስ addis 'new'; with palatalization of the 2nd radical in ረጅም räǧǧəm 'long', አጭር aččər 'short'.

Passive participles or adjectives expressing a state or quality are occasionally found in the language. They are formed from verbal roots with the pattern $C_1 \partial C_2 u C_3$.

From tri-radicals: ክቡር kəbur 'honored', ትኩስ təkkus 'hot'.

From bi-radicals: ሙት mut 'dead', ሩቅ ruq 'far', ሙቅ muq 'warm'.

From 4-radicals: ድንጉጥ dəngut̄ 'who is easily frightened', ምስጉን məsgun 'praised'.

In the 4-radicals, the 3rd radical has also the vowel ə. Thus,

ክልክል kəlkəl 'prohibited', ብስብስ bəsbəs 'rotten'.

From abbreviated 4-radicals: ብርቱ bərtu 'strong', ስነዱ səneddu 'prepared', ዝገ<u>ጉ</u> zəgeǧǧu 'ready'.

The element –ä ኛ –ännä suffixed to the noun expresses nouns or adjectives having a permanent or a provisional quality or a profession or the quality of possessing whatever the noun expresses. In nouns ending in –a, –u, the vowel of the noun is omitted and the ending –ännä is added. In nouns ending in –e, –o, the vowel remains and the element – ኛ –ñña is added. Examples:

ኃይል hayl 'strength': ኃይለኛ haylännä 'vigorous';

ነገር nägär 'thing': ነገረኛ nägärännä 'trouble-maker';

ዓለም aläm 'world': ዓለመኛ älämännä 'happy go-lucky';

ኩራት kurat 'pride': ኩራተኛ kuratännä 'arrogant';

ክፋት kəfat 'wickedness': ክፋተኛ kəfatännä 'wicked person';

ፈረስ färäs 'horse': ፈረሰኛ färäsännä 'horseman';

መንገድ mängäd 'road, trip': መንገደኛ mängädännä 'traveler';

ግምብ gəmb 'stone wall': ግምበኛ gəmbännä 'mason';

በሽታ bäššəta 'disease': በሽተኛ bäššətännä 'sick';

ሰላምታ sälamta 'greetings': ሰላምተኛ sälamtännä 'friendly';

ቁጣ quṭṭa 'anger': ቁጣኛ quṭṭannä 'angry';

ለቅሶ ləqso 'mourning': ለቅሶኛ ləqsonñä 'who participates in the mourning';

ምርኮ mərko 'booty': ምርኮኛ mərkoñña 'prisoner of war'.

The same nouns or adjectives can also be expressed by the element –(ä)ተኛ –(ä)tännä added to the basic noun. Thus,

ገበያ gäbäya 'market': ገበያተኛ gäbäyatännä 'who goes to the market to buy' (note that the vowel –a remains);

ነገር   nägär 'thing, affair': ነገረተኛ   nägäratäñña 'who has a case pending in court';

ማኅበር   mahbär 'monthly gathering, association, business company': ማኅበረተኛ   mahbärtäñña 'associate, member'.

Occasionally the element -ተኛ -tänna is added to the verbal root. Thus,

ሠራተኛ   särratäñña 'worker', from ሠራ   särra 'to work';
በላተኛ   bällatäñña 'consumer', from በላ   bälla 'eat';
ላቀሰተኛ   läqqästäñña 'who participates in the mourning', from (አ)ላቀሰ   (a)läqqäsä 'mourn'.

Nouns expressing profession formed from biradical verbs of the class ሰማ   sämma and ቀራ   qärrä with the ending -itta are: በላች bällitta 'who eats often', ሰፊች   säffitta 'who sews', ፈጪች fäččitta 'who grinds', ሰሚች   sämmitta 'audience'.

The name for a people is expressed by -a ዊ -awi suffixed to the name of the country ending in a consonant, by - ዊ -wi suffixed to the name of the country ending in a vowel. Examples:

እንግሊዝ   engliz 'English': እንግሊዛዊ   englizawi 'English';
ኢትዮጵያ   ityoppya 'Ethiopia': ኢትዮጵያዊ   ityoppyawi 'Ethiopian';
አሜሪካ   amerika 'America': አሜሪካዊ   amerikawi 'American';
ኢጣልያ   italya 'Italy': ኢጣልያዊ   italyawi 'Italian'.

Note ፈረንሳዊ   färänsawi 'French', from ፈረንሳይ   färänsay 'France', with loss of -e, -y.[1]

The feminine is formed by -(a) ዊት -(a)wit; the plural, masculine by -(a) ወያን -(a)wäyan; the plural, feminine by -(a)

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[1] An older expression is ፈረንሳዊ   fransawi 'French' from ፈረንሳ fransa 'France'.

ወያት -(a)wəyat. Thus, sing. fem. ኢትዮጵያዊት ityoppyawit; pl. masc. ኢትዮጵያወያን ityoppawəyan; pl. fem. ኢትዮጵያወያት ityoppyawəyat.

The ending -(a)ዊ -(a)wi is also added to common nouns for the formation of adjectives expressing a quality in reference to the noun. Examples:

ምድር mədər 'earth': ምድራዊ mədrawi 'earthly';

ሰማይ sämay 'heaven': ሰማያዊ sämayawi 'heavenly';

ዓለም aläm 'world': ዓለማዊ alämawi 'worldly';

አየር ayyär 'air, atmosphere': አየራዊ ayyärawi 'atmospheric';

መንፈስ mänfäs 'spirit': መንፈሳዊ mänfäsawi 'spiritual'.

From countries that are less familiar, the name of the people is formed by የ yä + name of country + ሰው säw 'man'. Thus, from ሞሮኮ moroko 'Morocco': የሞሮኮ፡ ሰው yämoroko säw 'Moroccan'.

The expression for an inhabitant of an Ethiopian province is formed by suffixing -e to the name of the province.

If the noun ends in a consonant, the suffix -e is simply added to it. Thus, from መንዝ mänz: መንዜ mänze 'inhabitant of Mänz'; ጎጃም goğğam: ጎጃሜ goğğame 'inhabitant of Godjam'.

If the noun ends in a vowel, either the vowel is dropped and the vowel -e is added to the noun, or the vowel remains and the ending -ዬ -yye is suffixed, or the vowel remains and no change occurs.

Examples for loss of vowel: ሸዋ šäwa 'Shoa': ሸዌ šäwe 'inhabitant of Shoa'; ወለጋ wällägga 'Wollega': ወለጌ wällägge 'inhabitant of Wollega'; ካፋ käfa 'Kafa': ካፌ käfe 'inhabitant of Kafa'.

Example for the final vowel remaining, the suffix being ዬ ye: ወሎ wällo 'Wollo': ወሎዬ wälloyye 'inhabitant of Wollo'.

Example for a noun without change: ወላሞ wälamo 'Wolamo':
ወላሞ wälamo 'inhabitant of Wolamo'.

The final vowel of the noun always remains if it is -e. Thus,
from ጉራጌ gurage 'Gurage': ጉራጌ gurage 'inhabitant of Gurage';
ትግሬ tegre 'Tigre': ትግሬ tegre 'inhabitant of Tigre'.

For all these nouns the expression for 'inhabitant of . . . '
can also be rendered by የ yä + name of province + ሰው säw 'man'.
Thus, የትግሬ፡ሰው yätegre säw 'inhabitant of Tigre'; የካፋ፡ሰው
yäkäfa säw 'inhabitant of Kafa'; የመንዝ፡ሰው yämänz säw 'inhabitant
of Mänz'.

For inhabitants of a city the structure የ yä + name of city +
ሰው säw is used. Thus, ያዲስ፡አበባ፡ሰው yaddis abäba säw 'an
inhabitant of Addis Ababa'; የጅማ፡ሰው yäǧimma säw 'an inhabitant
of Djimma'.

Note also from ከተማ kätäma 'city': ከተሜ kätäme 'urban'
(with loss of final vowel of ከተማ kätäma); from ገጠር gätär
'countryside, suburb': ገጠሬ gätäre 'rural'.

Names of languages are formed with -ǝñña, the final vowel of
the name of the country being omitted. Thus, አማርኛ amarǝñña
'Amharic', from አማራ amara; ትግርኛ tegreñña 'Tigrinya',
from ትግሬ tegre; ጋላኛ galleñña 'Galla', from ጋላ galla;
ጉራጌኛ gurageñña 'Gurage', from ጉራጌ gurage; እንግሊዝኛ
englizǝñña 'English', from እንግሊዝ engliz.

The ending -ǝñña attached to a geographical name also expresses
the idea of 'in the manner of . . .'. Thus, ጎጃምኛ፡ይጨፍራል
goǧǧamǝñña yeǧäffǝral 'he dances in the Godjamite manner'.

The element -a ም-am suffixed to the noun expresses qualifiers
with the meaning of 'full of . . ., having the abundance of . . .'

whatever the noun expresses. Thus,

መርዝ märz 'poison': መርዛም märzam 'full of poison, poisonous';

ሀብት habt 'wealth': ሀብታም habtam 'wealthy';

መልክ mälk 'appearance': መልካም malkäm 'having a good appearance, beautiful';

ቅማል qəmal 'louse': ቅማላም qəmalam 'full of lice';

ሆድ hod 'belly': ሆዳም hodam 'voracious, one who eats a lot but is not satiated';

ልብ ləbb 'heart': ልባም ləbbam 'very mindful'.

The element -a ማ -amma suffixed to the noun expresses a qualifier with the meaning of possessing or being provided with what the noun expresses, or having in abundance, in great quality or good quantity that which the noun expresses. Thus,

ፍሬ fəre 'fruit': ፍሬያማ fəreyamma zaf 'fruit bearing tree' (with an intercalated y between vowels);

ድንጋይ dəngay 'stone': ድንጋያማ መዳ dəngayamma meda 'stony field';

ጤና ṭena 'health': ጤናማ ṭenamma 'healthy person' (with loss of one vowel a);

ሆድ hod 'belly': ሆዳማ hodamma 'who has a big belly';

ዐይን ayn 'eye': ዐይናማ aynamma 'who has large and beautiful eyes'.

Nouns with passive meaning are formed with the pattern $C_1 \partial CC_2 \partial C_3$. Thus, ድምር dəmmər 'sum (originally 'put together'), ክምር kəmmər 'heap', ክልል kəlləl 'which is set apart, partition'.

From 4-radicals: ጭቅጭቅ čəqəččəq 'dispute', ክርክር kərəkkər 'argument', ምልክት mələkkət 'sign', ምስክር məsəkkər 'witness, testimony'.

Nouns with a passive connotation are also formed with the pattern $C_1 \partial CC_2 aC_3 i$, the last radical being palatalized if it is a dental or a sibilant.

From tri-radicals: ፈረፊ terrafi 'remainder', ወዳቂ weddaqi 'useless, something thrown out', ጨማሪ čemmari 'addition', ጨማቂ čemmaqi 'juice', ሰባሪ sebbari 'part that is broken'.

With last prepalatal: ጨራሽ čerraš 'end', መላሽ mellaš 'answer', ቁራጭ qurrač 'piece', ጉዳይ gudday 'affair', ገዳይ gedday 'something killed, spoil', ጨላጭ čellač 'dregs, remains of a drink'.

From 4-radicals: ሰነጣሪ senettari 'splinter', ሰነጣቂ senettaqi 'something that is split', መነዛሪ menezzari 'change', ፈነጣሪ fenettari 'spark', ፍርፋሪ fereffari 'crumbs'.

From pluriradicals: ሰበርባሪ seberbari 'something broken to pieces', ሸረፍራፊ šerefrafi 'the thing that is chipped, or the chipped pieces'.

ቁረጥራጭ quretrač 'small pieces'.

The pattern $C_1 \partial C_2 C_2 aC_3 e$ is likewise used for the expression of nouns with passive connotation. Thus, መሳለ messale 'proverb', ጥያቄ teyyaqe 'question', ፍጻሜ fessame 'end', ቅዳሴ qeddase 'Mass'.

Quadriradical: ተርጓሜ tergʷame 'translation'.

There are various means of expressing abstracts.

The ending –(e)t is mostly used with archaic nouns. Thus, ትምህርት temhert 'teaching, study', ትምክህት temkeht 'boasting', ትስብእት tesbe'et 'humanity' in reference to Christ, ትዕግስት, ተዐግሥት teggest 'patience'.

In Amharic nouns the abstract is expressed by -ät, -ot, -ta. The ending -ät occurs with triradicals and biradicals.

From triradicals: ርጥበት *rәtbät* 'moisture', ድርቀት *dәrqät* 'drought', ውፍረት *wәfrät* 'fatness', ዕወቀት or ዕቀት *әwqät* or *uqät* 'knowledge', እወነት *әwnät* 'truth'.

From biradicals of the ሰመ *samä* class: ስለት *sәlät* 'edge', ሽረት *šәrät* 'dismissal of an officer'.

Of the ቆመ *qomä* class: ጩኸት *čuhät* 'scream', ቁመት *qumät* 'size'.

The biradicals of the ሰመ *sämma* class have the suffix -at. Thus, ጥናት *tәnat* 'study', ብዛት *bәzat* 'abundance', ጥፋት *tәfat* 'error', ኩራት *kurat* 'pride', ክፋት *kәfat* 'wickedness'.

The suffix -ot occurs with triradicals and biradicals. From triradicals: ፍላጎት *fәllagot* 'desire', ናፍቆት *nafqot* 'nostalgia', ስርቆት *sәrqot* 'act of stealing'.

From biradicals: ምኞት *mәňňot* 'wish', ምቾት *mәččot* 'convenience, comfort', ድሎት *dәlot* 'luxury', ጸሎት *sälot* 'prayer'.

The suffix -ት -ta is formed from the fixed elements of the composite verbs and from nouns and regular verbs.

From composite verbs: ደስታ *dässәta* 'joy' (from ደስ *däss*), ቀረታ *qәrreta* 'discontent', ዝምታ *zәmmәta* 'silence', ጸጥታ *sättәta* 'calm'.

From verbal forms: ይቅርታ *yәqәrta* 'pardon' (from ይቅር *yәqәr*), እኳንታ *allänta* 'hope of having, possession' (from እኳኝ *allänn* 'I have'), ይሉኝታ *yәluňta* 'public opinion' (from ይሉኝ 'they tell me').

From various nouns and verbs: አቤቱታ abetuta 'appeal' (from አቤት abet), ሰላምታ sälamta 'greeting', ሁኔታ huneta 'condition', ስጦታ sätota 'gift'.

The abstracts are also formed with -ና -ənna and -ነት -(ə)nnät.

With -ና -ənna: ትሕትና təhtənna 'humility', ዝምድና zəmdənna 'relationship', ሕክምና həkmənna 'treatment', ሽምግልና šəmgəllənna 'old age, act of reconciling people'. Note that the syllabic structure of the noun is the same.

The nouns with -ነት -(ə)nnät express 'the being ...'. Thus ጌትነት getənnät 'the being master', ዐዋቂነት awaqinnät 'the being wise', ፈሪነት färinnät 'the being fearful', አርበኛነት arbäññənnät 'the being patriot', ቁጡነት qutunnät 'the act of being angry'.

Abstracts are also formed with the pattern $C_1 \partial C_2 \ddot{a} C$. Thus, ጥበብ təbäb 'wisdom', ሕመም həmäm 'disease'.

Abstract and concrete nouns with the pattern $C_1 \partial C_2 (\partial) C_3$ are: ፍርድ färd 'judgement', ምክር məkr 'advice', ጥቅም təqm 'profit', ከበር, ከብር käbər, kəbr 'honor', ልብስ ləbs 'cloth'.

The pattern $C_1 \partial C_2 C_3 iya$ expresses verbal nouns or abstracts. Thus, ቀዳሚያ qədmiya 'precedence', ንጥቂያ nətqiya 'snatching away', ጥርቢያ tərbiya 'act of carving'.

A last radical dental or sibilant is palatalized because of the succession -iya and the pattern is $C_1 \partial C_2 C_3 a$. Thus, እርሻ ərša 'field', ብልጫ bəlča 'excellence, extra', ምርጫ mərča 'choice, election', ቅርጫ qərča 'share of meat', ፍርጃ färga 'accidental thing, bad fortune', እርምጃ ərmägga 'step, progress'.

A verbal noun corresponding to an English noun with the ending -ing is formed with the pattern $C_1äC_2äC_3a$ from verbs of type A; with the pattern $C_1əCC_2äC_3a$ from verbs of type B.

Type A: ሰበረ säbära 'breaking, act of breaking', ሰበከ säbäka 'preaching', also 'diocese'.

Type B: ፈለገ felläga 'searching, track', ጠበቀ ṭəbbäqa 'guarding', ለመነ ləmmäna 'begging', ሙከረ mukkära 'trying, attempt', ፉከረ fukkära 'boasting, boasting song'.

For the verbal noun formed by the pattern መለቀም mälqäm, see § 20.

There is a series of nouns with the ending -oš expressing concrete nouns, occasionally abstracts. Examples: ደርቆሽ dərqoš 'hay', ጥሎሽ ṭəloš 'dowry', ግርዶሽ gərdoš 'curtain, alcove', ግጦሽ gəṭoš 'grazing place, pasture', ስርቆሽ sərqoš 'the stealing, the hiding'.

Names of games have this suffix. Thus, ቀምጦሽ qəmmətoš, ቀበሎሽ qəbəbbəloš, ደበበቆሽ dəbəbbəqoš.

Nouns expressing instruments (or 'instrumentals') are formed with the prefix መ – mä–. Thus, መቀናት mäqännät 'belt', መስቋር mäsqʷär 'awl', መርፈ märfe 'needle', መስነቅ mäsnäq 'bag for provisions'.

In the nouns that contain a labial, the instrumental is formed with the prefix ወ – wä–. Thus, ወፍጮ wäfčo 'grinding stone', ወምበር wämbär 'chair, seat', ወስፈ wäsfe 'awl', ወንፊት wänfit 'sieve', ወንጨፍ wänčəf 'sling', ወንጣፍት wänṭäft 'sieve'.

For the instrumental expressed through the pattern መለቀሚያ mälqämiya, see § 50.

A noun of manner, that is, 'manner of . . ., way of . . .' is expressed by the pattern አለቃቀም alläqaqäm 'way of picking, way of being picked'. For more details, see § 65).

The idea of 'all kinds of . . .' is expressed by repetition of the noun, the first noun taking a suffixed vowel -a. Thus, ቀጠላ:ቀጠል qeṭäla qeṭäl 'all kinds of vegetables, all kinds of plants'; ጨርቃ:ጨርቅ čärqa čärq 'textile', literally 'cloth and cloth'; ሽቀጣ:ሽቀጥ šäqäṭa šäqäṭ 'many kinds of merchandise'.

This pattern also expresses emphasis, or 'sort of . . .'. Thus, ወንዳ:ወንድ wända wänd 'very masculine' (used especially when speaking of a woman), ሴታ:ሴት seta set 'effeminate', ቂላ:ቂል qila qil 'sort of stupid', ገራ:ገር gära gär 'sort of mild', ብልጣ:ብልጥ belṭa belṭ 'sort of clever'.

Adjectives and nouns can be formed by the composition of a noun and a verb with the object suffix pronoun of the 2nd person, feminine, singular. Thus, ሰው:ሠራሽ säw särraš 'artificial', literally 'man made you'; ግዴ:የለሽ gedd yälläš 'carefree, who does not care for anything', literally 'you have no necessity'; ሐሳብ:የለሽ hassab yälläš 'one who is not concerned', literally 'you have no concern'; ዐመል:የለሽ amäl yälläš 'moody', literally 'you have no conduct'.

PRONOUNS

This section deals with elements that serve mainly as pronouns but can at times be also used as adjectives.

21. PERSONAL PRONOUN

21.1. Independent Personal Pronoun

The independent personal pronouns are:

Sg.	1st com.	ኢኔ	əne	'I'
	2nd masc.	ኣንተ	antä	'you'
	2nd fem.	ኣንቺ	anči	'you'
	3rd masc.	ኢሱ	əssu	'he'
	or	ኢርሱ	ərsu	
	3rd fem.	ኢሷ	əsswa	'she'
	or	ኢርሷ	ərswa	
Pl.	1st com.	ኢኛ	əňňa	'we'
	2nd com.	ኢኛንተ	ənnantä	'you'
	3rd com.	ኢኝሱ	ənnässu	'they'
	or	ኢኝርሱ	ənnärsu	

For the 3rd person, the most frequent forms in speech are: ኢሱ əssu, ኢሷ əsswa, ኢኝሱ ənnässu.

For the 2nd plural, common, one also finds written the form ኢኣንተ əllantä.

The personal pronouns have a special form of politeness for the 2nd and 3rd persons, regardless of gender. For the 2nd person,

the form is ኧርሶም **ərswo** 'You', also pronounced **ərso**. For the
3rd person, the form is ኧሷፐወ **əssaččäw** or ኧርሶፐወ **ərsəččäw**
'He'.

21.1.1. Usage of the Personal Pronouns

We will see below that the suffixes of the perfect express
the subject if the subject is a pronoun. The subject-pronoun can
also be expressed by the independent personal pronouns. They are
used, however, mainly for emphasis. Thus, for instance, ኧነ ትምህርት
ጀመርሁ **əne təmhərt ǧämmärh^w** 'I began studies', as against
ትምህርት፡ጀመርሁ **təmhərt ǧämmärh^w** 'I began studies'.

The independent personal pronouns are also used for the
purpose of specification. For instance, ኧነና፡ኧንተ፡ሰራ፡ጀመርን
ənenna antä səra ǧämmärn 'I and you began work' as against
ሰራ፡ጀመርን **səra ǧämmärn** 'we began work'.

The independent pronoun of the 2nd person with or without a
noun is used for the expression of the vocative. Thus, ኧንተ **antä!**,
or ኧንተ፡ልጅ **antä ləǧ!** 'hey you (boy)!'; ኧንቺ **anči!**, or ኧንቺ፡ልጅ
anči ləǧ! 'hey you (girl!)'.

21.1.2. Object Personal Pronouns

The object personal pronouns 'me, him', and so on, can be
expressed by the independent personal pronouns to which the marker
-ን -**n** of the direct object is suffixed. Thus, 'whom do you want?
him' is rendered by ማንን፡ ተፈልጋለህ?ኧሱን **mannən təfällegalläh?
əssun**.

For other ways of expressing the pronominal direct object,
see § 46 .

22. Pronoun of insistence

22.1. Subject 'myself' and so on

The pronoun of insistence 'myself, himself' and so on, is expressed by the independent personal pronouns with or without article followed by ራስ ras (lit. 'head') with possessive suffix pronouns referring to the person and followed or not by the article. Thus, 'I myself will come tomorrow' is expressed by እኔ ፡ ራስ ፡ ነገ ኣመጣለሁ əne rase nägä əmäṭṭalläh^w, or by እነውራስ ፡ ነገ ፡ ኣመጣለሁ ənew rase nägä əmättalläh^w, or by እኔ ፡ ራሰው ፡ ነገ ፡ ኣመጣለሁ əne rasew nägä əmäṭalläh^w.

22.2. Reflexive pronoun

The reflexive pronoun as direct object 'myself, himself', and so on, is expressed by ራስ ras (lit. 'head') with the possessive suffix pronoun referring to the person and followed by the marker - ን -n of the direct object, or by the same expression preceded by ያገዛ yägäzza (lit. 'that he owned'). Thus the sentence 'he killed himself with his own sword' is expressed by ራሱን ፡ በገዛ ፡ ሰይፉ ፡ ገደለ rasun bägäzza säyfu gäddälä, or by ያገዛ ፡ ራሱን ፡ በገዛ ፡ ሰይፉ ፡ ገደለ yägäzza rasun bägäzza säyfu gäddälä.

23. POSSESSIVE PRONOUNS AND ADJECTIVES

The possessive pronouns and adjectives can be expressed by the personal pronouns preceded by የ - yä- or by possessive suffix morphemes called possessive suffix pronouns.

For the possessive being expressed by a noun, see §23.1.

23.1. PERSONAL PRONOUNS IN THE EXPRESSION OF

POSSESSION

The personal independent pronouns preceded by the element የ
yä- express the possessive adjective or pronoun.

In the contact of the final vowel -ä of የ yä- and the initial
vowel of the personal pronouns, the following elisions occur:
ä+ə > ä, ä+a > a (see §8.1.). The forms are thus as follows:

Sg.	1st com.	የኔ	yäne	'my, mine'
	2nd masc.	ያንተ	yantä	'yours, your'
	2nd fem.	ያንቺ	yanči	'your, yours'
	3rd masc.	የሱ	yässu	'his'
	or	የርሱ	yärsu	
	3rd fem.	የሷ	yässwa	'her, hers'
	or	የርሷ	yärswa	
Pl.	1st com.	የኛ	yäñña	'our, ours'
	2nd com.	የኛንተ	yännantä	'your, yours'
	3rd com.	የኛሱ	yännässu	'their, theirs'
	or	የኛርሱ	yännärsu	

Examples: የሱ፡ መጽሐፍ፡ አዲስ፡ ነው   yässu mäshaf addis näw
'his book is new'; የኛሱ፡ ቤት፡ ትልቅ፡ ነው yännässu bet tälläq näw
'their house is big'; ያንቺ፡ ልብስ፡ ቆንጆ፡ ነው   yanči läbs qonǧo näw
'your (fem.) dress is pretty'.

The personal independent pronoun preceded by the element የ
yä used as a possessive pronoun can take the article and the
marker - ን -n of the direct complement. Examples: የኔ (or የኔው ,
or የኔይቱ), የት፡ ነው yäne (or yänew, or yäneytu) yät näw 'where is
mine?'; የኔ፡ መጽሐፍ፡ አርጌ፡ ነወ፣ ስለዚህ፡ ያንተን፡ አውሰኝ yäne mäshaf

aroge näw səlazzih yantän əwäsdalläh^w 'my book is old, therefore
I will take yours'.

Like in the expression of possession (§ *18.1.1.*), የ- yä- is
omitted if the yä + personal pronoun complex is preceded by a
preposition. Thus, ወደሱ ፡ ቤት ፡ ገና ፡ አላደረሰም wädässu bet gäna
aldärräsäm 'he did not arrive yet at his house' (note ወደሱ wädässu
for ወደ ፡ የሱ wädä – yässu); ባንታ ፡ መኪና ፡ መጣን bantä mäkina
mäṭṭan 'we came in your car' (note ባንታ bantä for በ- ያንታ
bä-yantä, for በ- የአንታ bä-yäanta).

23.2. POSSESSIVE SUFFIX PRONOUN

The possessive adjective can also be expressed by various
elements suffixed to the noun; they are called 'possessive suffix
pronouns', or simply 'suffix pronouns'. Basically these suffix
pronouns are the same with all the nouns. If, however, a noun
ends in a vowel, slight changes occur.

Table of the suffix pronoun

		Final consonant	Final vowel
Sg.	1c.	-e	-^{y}e
	2m.	-əh	-h
	2f.	-əš	-š
	3m.	-w	-w
	3f.	-wa	-wa
Pl.	1c.	-aččən	-ččən, -^{y}aččən, -^{w}aččən
	2c.	-aččəhu	-ččəhu, -^{y}aččəhu, -^{w}aččəhu
	3c.	-aččäw	-ččäw, -^{y}aččäw, -^{w}aččäw

For details, see below.

SINGULAR

3rd masculine 'his'.

After a consonant, -u; thus, bet-u ቤት 'his house'.

After a vowel, regardless of its quality, -w; thus, wəšša-w
ውሻው 'his dog', bäqlo-w በቅሎው 'his mule'.

3rd feminine 'her'.

The suffix is -wa regardless of whether the noun ends in a
consonant or in a vowel. Thus, bet-wa ቤትዋ 'her house',
wəšša-wa ውሻዋ 'her dog', bäqlo-wa በቅሎዋ 'her mule'.

Note that if the noun ends in a consonant, the consonant is
followed directly by the ending ዋ -wa. This consonant is then
normally written in the form which it takes when used with -wa
symbol (see § /). Thus ቤቷ betwa 'her house', ልብሷ lebswa
'her clothes'.

In case of a noun ending in -o, the vowel can be omitted;
thus, በቅሏ bäqlʷa instead of *bäqlowa.

2nd masculine 'your'.

After a consonant, -əh; thus, bet-əh ቤትህ 'your house'.

After a vowel, -h; thus, wəšša-h ውሻህ 'your dog', bäqlo-h
በቅሎህ 'your mule'; written also with -ኽ (ውሻኽ).

2nd feminine 'your'.

After a consonant, -əš; thus bet-əš ቤትሽ 'your house'.

After a vowel, -š; thus wəšša-š ውሻሽ 'your dog', bäqlo-š
በቅሎሽ 'your mule'.

1st common 'my'.

After a consonant, -e; thus, bet-e ቤት 'my house'.

After a vowel, -ʸe, written ዮ , more rarely ይ ; thus,

wešša-ʸe ውሻዬ or ውሻይ 'my dog'; bäqlo-ʸe በቅሎዬ or በቅሎይ 'my mule'. The ʸ is hardly audible.

PLURAL

3rd common 'their'.

After a consonant, -aččäw; thus, bet-aččäw ቤታቸው 'their house'.

After a vowel, the suffix depends on the quality of the vowel.

If the vowel is -a, the meeting of the vowel -a of the noun and of the vowel -a of -aččäw results in the elision of one a; thus, wiššaččäw ውሻቸው from wešša-aččäw.

If the vowel is -i, the suffix pronoun is -ʸaččäw, with a glide semi-consonant ʸ between the final ending of the noun and the initial vowel of the suffix -aččäw; thus, tämari-ʸaččäw ተማሪያቸው 'their student'. The vowel -i of the noun can also be elided, the suffix pronoun being -yaččäw, thus tämaryaččäw, written ተማርያቸው ።

If the vowel is e, the suffix pronoun is -ʸaččäw, with a glide semi-consonant ʸ between the vowel ending of the noun and the initial vowel of the suffix -aččäw; thus, bäre-ʸaččäw በሬያቸው 'their ox'. The vowel -e of the noun can also be elided in pronunciation (thus bäryaččäw), but it is most normally written በሬያቸው .

If the vowel is -o, the suffix pronoun is -ʷaččäw, with a glide semi-consonant ʷ between the vowel ending of the noun and the initial vowel of the suffix -aččäw; thus, bäqlo-ʷaččäw በቅሎዋቸው 'their mule'. The vowel -o of the noun can also be elided; thus, bäqlʷaččäw, written በቅኋቸው , the last radical of the noun having the -wa symbol.

In nouns ending in -e, -i, or -o, the suffix pronoun is

also written -ኣች ው ; thus, ተማሪኣችው , በሬኣችው , በቅሎኣችው

The pronunciation is the same as with the glide semi-vowels.

2nd common 'your'.

After a consonant, -ačččehu, pronounced -ačččuh. Thus, bet-ačččuh ቤታችሁ 'your house'.[1]

After a vowel, the suffix pronoun depends on the quality of the vowel. If the vowel is -a, the meeting of the vowel -a of the noun and of the vowel -a of -ačččehu results in the elision of one a; thus wǝššaččuh ወሻችሁ , from wǝšša-ačččehu.

If the vowel is -i, the ending is ^{y}ačččuh, the ending -i of the noun being preserved or omitted; thus, tämari-^{y}ačččuh or tämaryačččuh ተማርያችሁ 'your student'. This suffix pronoun is also written ኣችሁ ; thus ተማሪኣችሁ

If the vowel is -e, the ending is -^{y}ačččuh; thus, bäre-^{y}ačččuh በሬያችሁ or በሬኣችሁ 'your ox'. The vowel -e of the noun can also be elided in pronunciation (thus baryačččuh), but it is normally written በሬያችሁ.

If the vowel is -o, the suffix pronoun is -^{w}ačččuh with a glide consonant ^{w} between the vowel ending of the noun and the initial vowel of the suffix -ačččuh; thus, bäqlo-^{w}ačččuh በቅሎዋችሁ 'your mule'. The vowel o of the noun can also be elided: thus bäql^{w}ačččuh, written በቅሏችሁ the last radical of the noun having the -wa symbol.

1st common 'our'.

If the noun ends in a consonant, the ending is -ačččǝn; thus, bet-ačččǝn ቤታችን 'our house'.

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[1] If this ending is followed by another element like -n, the pronunciation is -ačččehu, thus ቤታችሁን betačččehun.

After a vowel, the suffix pronoun depends on the quality of the vowel.

If the vowel is -a, the meeting of the vowel -a of the noun and of the vowel -a of -aččən results in the elision of one a; thus wəššaččən ወሻችን for wəšša-aččən.

If the vowel is -i, the ending is ⁱaččən, the ending -i of the noun being preserved or omitted, thus tämari-ⁱaččən ተማሪያችን or tämaryaččən ተማርያችን 'our student'; also written ተማሪአችን.

If the vowel is -e, the ending is -ⁱaččən; thus, bäre-ⁱaččən በሬያችን or በሬአችን 'our ox'. The vowel -e of the noun can also be elided in pronunciation (thus bäryaččən), but it is normally written በሬያችን:

The form of respect is used in the 2nd and 3rd persons. For the form of politeness of the 3rd person, Amharic uses the ending of the 3rd plural; thus, ቤታቸው betaččäw 'His house', ውሻቸው wəššaččäw 'His dog', በቅሎዋቸው bäqloʷaččäw 'His mule'.

For the form of politeness of the 2nd person, Amharic uses a special form -wo if the noun ends in a consonant or in a vowel. Thus, ቤትዎ betwo 'Your house' (also written ቤትዎ), wəššawo ውሻዎ 'Your dog', bäqlowo በቅሎዎ 'Your mule'.

A regional form is also -ሁ -hu: ቤትሁ pronounced betəʰu.

With the noun having the plural marker -očč the suffix pronouns are those of the nouns ending in a consonant.

23.2.1. Usage of suffix pronouns

The suffix pronouns are attached to the noun, but not to the adjective.

In an adjective-noun complex, the possessive suffix pronouns are used only with the noun. As for the adjective, it may take the article. Examples: ተለቅ፡ ቤት təlleq bete, or ተለቁ፡ ቤት təllequ bete 'my big house', the adjective ተለቁ təllequ representing təlleq with the article, and the noun only (ቤት bet-e) taking the suffixed pronoun. In the complex ተለቁ፡ ቤቱ təllequ betu 'his big house', the -u of the adjective təlleq-u has the role of the article, whereas the -u of the noun bet-u has the role of the possessive suffix pronoun.

The element -n of the direct complement is placed after the possessive suffixed pronouns. Example: ያወንድመን፡ ለጅ፡ ገረፍኩ yäwändəmmen ləǧ gärräfku 'I whipped my brother's boy'; the -n of the direct complement is placed after the suffixed pronoun -e of ወንድሜ wändəmme 'my brother'.

23.2.2. Possessive suffix pronouns as reference

In case the possessor is determined either by the article or by a demonstrative or by its nature as proper noun, the possession may or may not be expressed by the የ yä- structure. If it is not expressed by the የ yä-structure, the possessor is placed at the beginning of the sentence and must be referred to by possessive suffix pronouns attached to the possessed. In case it is used in the የ yä- structure, the possessor may or may not be referred to by suffixed pronouns.

Thus, 'Where is the father of the boy?' is rendered by ልጁ ፡ አባቱ ፡ የት ፡ ነው le̠ǧu abbatu yät näw, lit. 'the-boy his-father where he-is?', or by የልጁ ፡ አባት ፡ የት ፡ ነው yäle̠ǧu abbat yät näw, lit. 'of-the boy father where he-is?', or by የልጁ ፡ አባቱ ፡ የት ፡ ነው yäle̠ǧu abbatu yät näw, lit. 'of-the-boy his-father where he-is?'.

The sentence, 'What is the price of this notebook?' is rendered by ይህ ፡ ደብተር ፡ ዋጋው ፡ ስንት ፡ ነው yǝh däbtär wagaw sente näw, lit. 'this notebook its-price how-much it-is?', or by የዚህ ፡ ደብተር ዋጋ ፡ ስንት ፡ ነው yäzzih däbtär waga sente näw, lit. 'of-this notebook price how-much it-is?', or by የዚህ ፡ ደብተር ፡ ዋጋው ፡ ስንት ፡ ነው yäzzih däbtär wagaw sente näw, lit. 'of-this notebook its-price how-much it-is?'.

The sentence, 'Where is Täsfaye's house?' is rendered by ተስፋዬ ቤቱ ፡ የት ፡ ነው ፡ Täsfaye betu yät näw, lit. 'Täsfaye his-house where it-is?', or by የተስፋዬ ፡ ቤት ፡ የት ፡ ነው yätäsfaye het yät näw, lit. 'of-Täsfaye house where it-is?', or by የተስፋዬ ፡ ቤቱ ፡ የት ፡ ነው yätäsfaye betu yät näw, lit. 'of-Täsfaye his-house where it-is?'.

23.2.3. Possessive pronoun of insistence 'my own'

The possessive 'my own, his own', and so on, is expressed by የገዛ yägäzza (lit. 'that he owned') followed by the possessed object with possessive suffix pronouns referring to the owner; or by የራስ yäras with possessive suffix pronouns referring to the owner followed by the possessed object which may or may not be used with the possessive suffix pronoun; or by የገዛ ፡ ራስ yägäzza ras - with the possessive suffix pronouns followed by the possessed object; or by የ yä + personal pronoun with the article followed by የራስ yäras- with the possessive suffix pronoun referring to the owner + possessed object.

Thus, 'this is my own house' is expressed by የገዛ፡ ቤት፡ ነው yägäzza bete näw, or by የራሴ፡ ቤት፡ ነው yärase bet näw, or by የራሴ፡ ቤት፡ ነው yänew yärase bet näw. የነው፡ የራሴ፡ ቤት፡ ነው

The sentence 'he killed himself with his own sword' is expressed by ራሱን፡ በገዛ፡ ሰይፉ፡ ገደለ rasun bägäzza säyfu gäddälä, or by ራሱን፡ በራሱ፡ ሰይፍ፡ ገደለ rasun bärasu säyf gäddälä, or by የገዛ፡ ራሱን፡ በገዛ፡ ራሱ፡ ሰይፍ፡ ገደለ yägäzza rasun bägäzza rasu säyf gäddälä.

24. DEMONSTRATIVE PRONOUN
AND ADJECTIVE

For near objects:

'This, this one': sg. masc. ይህ yəh, or ይሄ yəhe.
Examples: ይህ (or ይሄ): ሰው፡ ጥሩ፡ ነው yəh (or yəhe) säw ţəru näw 'this man is good'; ይህ፡ ጥሩ፡ ነው yəh ţəru näw 'this one is good'.

With the marker of the direct object the forms are: ይህን yəhən(n), or ይህንን yəhənnən.

Note the expression ይህን፡ ጊዜ yəhən gize, or ይህኔ yəhənne, or ይኽኔ yəhänne 'at this time'.

'This, this one': sg. fem. ይህች yəhəčč, ይች yəčč, ይቺ yəčči, እች əčč, እቺ əčči.
Examples: 'This woman' ይህች፡ ሴት yəhəčč set, or ይች፡ ሴት yəčče set, or ይቺ፡ ሴት yəčči set, or እች፡ ሴት əčč set, or እቺ፡ ሴት əčči set; 'this one (fem.) is good' ይህች፡ ደግ፡ ናት yəhəčč dägga nat.

'This' for respect is expressed by እኒህ əňňih, እኒህ ənnih.
Example: እኒህ፡ አባቴ፡ ናቸው əňňih abbate naččäw 'this is my father'.

'These, these ones': masc. and feminine እነዚህ ənnäzzih, እነኛህ ənnäññəh.

Examples: እነዚህ ፡ ሰዎች ፡ ጥሩ ፡ ናቸው ənnäzzih säwočč ṭəru naččäw 'these people are good'; እነዚህ ፡ ጥሩ ፡ ናቸው ənnäzzih ṭəru naččäw 'these ones are good'.

A regional demonstrative for 'these' is እሊህ əllih, እሌት əllet, እሕዚህ əlläzzih. This demonstrative in the region of Gondar is እነዚህ ənnäzih.

Wherever this demonstrative is preceded by a preposition it takes the base -zzih[1]. Thus:

በዚህ	bäzzih	'through here, by here, by these means', also 'in this'
እዚህ	əzzih	'here'
ከዚህ	käzzih	'from here'
ወደዚህ	wädäzzih	'toward here'
ስለዚህ	səläzzih	'therefore, because of this'
ለዚህ	läzzih	'for this, therefore, to this end'
እንደዚህ	əndäzzih	'like this'
እንደዚሁ	əndäzzihu	'just so, without any reason'
እንደዚሁም	əndäzzihumm	'similarly'
እስከዚህ	əskäzzih	'until this'

In the region of AddisAbaba one also uses the expressions: እንዲህ əndih 'like this', እንዲሁ əndihu 'just so, without any reason', እንዲሁም əndihumm 'similarly' (that is, እንዲ + ይህ əndə + yəh), and so on.

Regionally one also uses the expressions: በይህ bäyəh 'through here, by here', ስለይህ səläyəh 'therefore, because of this'; that is, ይህ yəh with a preposition.

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[1] In regions outside of Shoa pronounced -zih.

For far objects:

'That, that one': sg. masc. $ያ$ **ya.**

Examples: $ያ፡ ሰው ፡ ደግ ፡ ነው$ **ya säw däggə näw** 'that man is good'; $ያ ፡ ደግ ፡ ነው$ **ya däggə näw** 'that one is good'.

With the marker of the direct object the forms are: $ያን$ **yän(n)**, or $ያንን$ **yannən.**

Note the expression $ያን ፡ ጊዜ$ **yan gize,** or $ያኔ$ **yanne** 'at that time'.

'That, that one: sg. fem. $ያች$ **yačč,** $ያቺ$ **yačči.**

Examples: $ያች ፡ ሴት ፡ ደግ ፡ ናት$ **yačč set däggə nat** 'that woman is good'; $ያች ፡ ደግ ፡ ናት$ **yačč däggə nat** 'that one is good'.

'That' for respect is expressed by $እኚያ$ **ənñiya,** $እኒያ$ **ənniya.** A regional expression is $እልያ$ **əlliya.**

'Those, those ones': masc. and feminine $እነዚያ$ **ənnäzziya,** $እነዛ$ **ənnäzza,** $እነኛ$ **ənnäñña,** $እነኝያ$ **ənnäññeya.**

A regional demonstrative for 'those' is $እልዚያ$ **əlläzziya,** $እልያ ፡$ **əlliya.**

In the region of Gondar the demonstrative 'those' is $እነዝያ$ **ənnäzya.**

When preceded by a preposition, the demonstratives for far objects take the base $-ዚያ$ **-zziya.**

Thus, $በዚያ$ **bäzziya** 'through there, by there', $እዚያ$ **əzziya** 'there, $እዚያ ፡ ቦታ$ **əzziya bota** 'in that place', $ካዚያ$ **käzziya** 'from there', and so on.

The demonstratives preceded by $ምን$ **mən** have a derogatory overtone. This is the case of expressions such as $ምን ፡ ደህ$ **mən**

yəh 'this one!', ምን፡እነናነህ mən ənnännəh 'these ones!', ምን፡እነና mən ənnänña 'those ones!', and so on.

For the expression of 'this....of mine, this....of yours, that....of mine', and so on, the demonstrative is followed by the noun with the possessive suffix pronouns. Example: እዚህ፡እጐቴ ገንዘብ፡ሰጡኝ oňňih agʷäte gänzäb säṭṭuňň 'this uncle of mine gave me money'.

The demonstrative pronoun or adjective with the suffix -(ə)ňňaw or ~äňňäw (that is, -əňňa, ~äňňa with the article) is used for singling out the noun. Example: ይህኛው፡ሰው yəhəňňaw säw 'this man here' (and not the other); ይህኛውን፡አልፈልግም yəhəňňawən alfällegəm 'I don't want this one here'; ያኛውን፡ልብስ፡እፈልጋለሁ yaňňawən ləbs əfällegallähʷ 'I want that cloth' (and not the other one).

The plural of this element combined with the article is either -(ə)ňňočč-u -əňňočč-u or -(ə)ňňawočču -əňňaʷočču. Thus, እነዚህኛቾ ənnäzzihəňňočču, or እነዚህኛዎቾ ənnäzzihəňňaʷočču 'these ones here'.

24.1. The demonstrative complex
with a preposition

A demonstrative adjective-noun complex with a preposition in a sentence such as 'in this new griddle' is rendered by በዚህ አዲስ፡ምጣድ bäzzih addis məṭad, or by በዚህ፡በአዲስ፡ምጣድ bäzzih baddis məṭad (with repetition of the preposition), or by በዚህ፡በአዲሱ፡ምጣድ bäzzih baddisu məṭad (with repetition of the preposition and the article with the adjective), or by በዚሁ፡በአዲሱ፡ምጣድ bäzzihu baddisu məṭad (with repetition of the preposition and the article with the demonstrative and the adjective).

25. THE RELATIVE PRONOUN

The relative pronouns 'who, that, which', are expressed in Amharic by the element የ yä- prefixed to the perfect for the expression of the past, and by የም - yämmə- or እም - əmmə- with the simple imperfect for the expression of the present-future.

In the negative clause, -የ yä- is prefixed to the negative perfect, and የም yämmə- or እም əmmə- to the negative imperfect. In the case of the negative relative clause, the suffixed ም -(ə)m is ommitted.

The relative clause being a qualifier it precedes the qualified as is the case with all the qualifiers such as the adjectives (see § 19) and the expression of possession (see § 18). We will, therefore, call the verb used with the relative element 'relative qualifier'.

25.1. The relative element with the perfect

As we said above, the relative element is የ yä- preceding the perfect regardless of the form of the perfect; thus የሰረቀ፡ሰው yäsärräqä säw 'a man who stole'; የሰረቀች ፡ ሴት yäsärräqäčč set 'a woman who stole'; የሰረቁ፡ ሰዎች yäsärräqu säwočč 'men who stole'.

For the negative past, the relative element የ yä- precedes the negative perfect, without final ም -m. In the combination of the vowel ä of የ yä- and the initial a of the negative element አል al-, ä is elided and the form is ያል yal-. Examples: ያልሰረቀ፡ሰው yalsärräqä säw 'a man who did not steal'; ያልሰረቀች፡ ሴት yalsärräqäčč set 'a woman who did not steal'; ያልሰረቁ፡ሰዎች yalsärräqu säwočč 'men who did not steal'.

25.2. The relative element with the imperfect

With the imperfect the relative element is የሚ yämmə- or እሚ əmmə-. As is the case with the conjunctions ending in ə (see §37.2.1), the final ə of የሚ yämmə- or እሚ əmmə- followed by the vowel ə of the prefix of the sg. and pl. 1st person is elided; thus የሚ + እሰብር yämmə + əsäbr becomes የሚሰብር yämməsäbr, and የሚ + እንሰብር yämmə + ənnəsäbr becomes የሚንሰብር yämmənnəsäbr.

In the combination of the final ə of the የሚ -yämmə- or እሚ əmmə- and the prefix ይ yə of the sg. and pl. 3rd person, contraction into i results; thus yämmə-yəsäbər > yämmisäbr የሚሰብር; yämmə-yəsäbru > yämmisäbru የሚሰብሩ .

As for the prefixed ት tə of the imperfect, it is pronounced either simple with loss of its vowel or with geminated t when preceded by the relative element የሚ yämmə- or እሚ əmmə-; thus የሚ ትሰብር yämmətsäbr or yämməttəsäbr.

The forms of የሚ yämmə- or እሚ əmmə- with the simple imperfect are as follows:

Sg.				Pl.		
3m.	የሚሰብር	yämmisäbr		3c.	የሚሰብሩ	yämmisäbru
3f.	የሚትሰብር	yämmətsäbr				
or	የሚ ትሰብር	yämməttəsäbr				
2m.	የሚትሰብር	yämmətsäbr		2c.	የሚትሰብሩ	yämmətsäbru
or	የሚትሰብር	yämməttəsäbr		or	የሚ ትሰብሩ	yämməttəsäbru
2f.	የሚትሰብሪ	yämmətsäbri				
or	የሚ ትሰብሪ	yämməttəsäbri				
1c.	የሚሰብር	yämməsäbr		1c.	የሚንሰብር	yämmənsäbr

25.3. The element of determination
with the relative qualifier

We have seen before that if the noun is preceded by a qualifier, the article is attached to the qualifier, not to the qualified (for the adjective see § 19 ; for the element of possession see § 18). Likewise, the relative clause in its role as the relative qualifier takes the article if the qualified noun is to be determined. Note that the article with the relative qualifier is different from the article used with the noun. However, we call this element 'article' because it plays the same role as the article with a qualifier such as the adjective.

The form of the article with the relative qualifier is conditioned by the ending of the verbal forms. If we examine the verbal forms of the imperfect and perfect, we notice that they end either in vowels or consonants. The final vowels which occur in the perfect or the imperfect are: $\ddot{a}$, a, i, and u. Thus the verbal form that ends in $\ddot{a}$ is the perfect, sg. 3rd masc. (ሰበረ säbbär-ä); the verbal forms that end in -a are the perfect, sg. of the ሰማ sämma-class (thus መጣ mätta) and the various imperfect forms, such as ይሰማ yəsäma, ትሰማ təsäma; the verbal form that ends in -i is the simple imperfect, 2nd fem. sg. (ትሰብሪ təsäbr-i); the verbal forms ending in -u are those of the 3rd pl. perfect (ሰበሩ säbbär-u) and simple imperfect (ይሰብሩ yəsäbr-u), 2nd pl. simple imperfect (ትሰብሩ təsäbr-u). The article with these vowels is as follows:

       -w in the forms that end in -ä, -a, and -i;

       -t (allomorph) in the forms that end in -u.

Thus: የሰበረው ፡ ሰው yäsäbbärä-w säw 'the man who broke'; የመጣው ፡ ሰው yämäṭṭaw säw 'the man who came'; አንቺ ፡ እንጨት ፡ የመጠሰብሪ - ው ፡ ሴትዮ anči ənčät yämäṭṭäsäbri-w setəyyo 'o you, woman, who split the wood'; የሰረቁት ፡ ሰዎች yäsärräqu-t säwočč 'the men who stole'.

With regard to the consonants, a distinction is to be made in the nature of the consonants.

In the verbal forms which end in the palatals č̣ and š̌, the element of determination is - ው -əw. With all the other consonant endings, the article is -(ä) ው -äw. (In writing, the final consonant being in the 6th order changes into that of the 1st order).

The form ending in -č̣ is the 3rd fem. sg. perfect (ሰረቀች särräqäčč̣); with the article: የሰረቀችው ፡ ሴት yäsärräqäčč̣-əw set 'the woman who stole'.

The form ending in -š̌ is the 2nd fem. sg. perfect (ሰረቀሽ särräqš̌); with the article: የሰረቀሽው ፡ አንቺ ፡ ነሽ yäsärräqš̌-əw anči näš̌ 'you are the one who stole'.

With verbal forms ending in any other consonant: የሰበርከው ፡ አንተ ፡ ነህ yäsäbbärk-äw antä näh 'you are the one who broke' (from ሰበርክ säbbärk); የሰበርነው ፡ እኛ ፡ ነን yäsäbbärnäw əñña nän 'we are the ones who broke' (from ሰበርን säbbärn).

With the feminine, singular, of the 2nd and 3rd person, the article with the relative qualifier also has the form -wa. Examples: ትናንት ፡ የመጣሽዋ ፡ አንቺ ፡ ነሽ tələant yämäṭṭašwa anči näš̌ 'it is you who came yesterday'; የመጣችዋ ፡ ሴት yämäṭṭaččäwa set 'the woman who came'.

TABLE OF THE ARTICLE WITH THE
RELATIVE QUALIFIER

Ending of relative qualifier	Article
ä	w
a	w
i	w
u	t
č	əw or əwa (for the fem.)
š	əw or ewa (for the fem.)
other consonants	äw or äwa (for the fem.)

25.4. Observations on the relative element

In clauses where English does not necessarily use a relative element Amharic always uses it. For instance, 'Is this the book he wanted?' will have to be expressed in Amharic by የፈለገው ፡ መጽሐፍ ፡ ይህ ፡ ነው yäfällägäw mäṣhaf yəhə näw, where the relative element የ yä is used. Or, 'this is the shop Hailu opened' is rendered in Amharic by ይህ ፡ ኃይሉ ፡ የከፈተው ፡ ሱቅ ፡ ነው yəh haylu yäkäffätäw suq näw.

In case the relative qualifier-qualified noun complex is preceded by a preposition, the element የ yä of the relative perfect and የ yä (or እ ə) of the imperfect relative የም yämmə- (or እም əmmə-) is omitted. Example: 'pay the wages to the workers who have finished their work' ሠራተኞን ፡ ላጨረሱት ፡ ሠራተኞች ፡ ደሞዝ ፡ ክፈል, ላጨረሱት läčärräsut instead of *ለ-የጨረሱት *lä-yäčärräsut; 'I will pay the wages to the workers who will finish their work' ሠራተኞን ፡ ለሚጨርሱት ፡ ሠራተኞች ፡ ደሞዝ ፡ እከፍላለሁ ፡ səračäwən lämmičärrəsu särratäňňočč dämoz

əkäflalläh^w, አንፃፍርሱት   lämmičärrəsut for * ለያንፃፍርሱት
läyämmičärrəsut.

If the possessor in a የ yä + possessor + possessed structure
is qualified by a relative qualifier, the element   yä of the
possessor is omitted. Example: የመጡት፡ ሰዎች፡ ዕቃ   yämättut
säwočč əqa 'the things of the people who came', instead of የመጡት፡
የሰዎች፡ ዕቃ   *yämättut yäsäwočč əqa.

If, however, in a የ yä + possessor-possessed structure the
possessed is qualified by a relative qualifier, the የ yä of the
possessor is retained: የወደቀ፡ የሰው፡ ፈረስ፡ ነው   yäwäddäqä yäsäw
färäs näw 'it is the horse of the man who fell'.

In case a noun is qualified by two verbs, both of them are
used with the relative element. Example: እንዳሱ፡ በዙ፡ የሚበላና
የማይጠግብ፡ ሰው፡ የለም endässu bəzu yämmibälinna yämmaytagb säw yälläm
'there is no one like him who eats that much and is not satisfied'.

25.5. Lack of antecedent

In Amharic the qualified noun (called the antecedent in
English) can be omitted. In this situation, unless the statement
is of a general nature (saying or proverb), the relative qualifier
may or may not have the article. Thus, እዚህ፡ የደረሰው፡   (or የደረሰ)
ወንድሜ፡ ነው   əzzih yädärräsäw (or yädärräsä) wändəmme näw 'the
one who arrived here is my brother'; መጽሐፉን፡ የወሰዱት፡ (የወሰዱ)
ጓደኞቼ፡ ናቸው   mäṣhafun yäwässädut (or yäwässädu) g^waddäňňočče
naččäw 'those who took the book are my friends'.

Example for a saying: የወደቀን፡ አንሱ፡ የሞተን፡ ቅበሩ   yäwäddäqän
ansu yämotän qəbäru 'raise those who have fallen, bury those who
have died'. Note that የሞተን yämotän and የወደቀን   yäwäddäqän
have no definite article.

25.6. Position of the verb within
the relative clause

Since the relative qualifier (that is, the verb of the relative clause) precedes directly the qualified it results that within the relative clause the verb is always at the end, all the other elements of the relative clause preceding the verb. Thus, ወንድሞቹ ፡ እዚህ ፡ የነበሩት ፡ ልጅ ፡ ተማሪ ፡ ነው wändəmmočču əzzih yänäbbärut ləǧ tämari näw 'the child whose brothers were here is a student' (the verb of the relative clause የነበሩት yänäbbärut is at the end); እርሳሱን ፡ የሰበረችው ፡ ልጅ ፡ እኅቴ ፡ ናት ərsasun yäsäbbäräččew ləǧ əhəte nat 'the girl who broke the pencil is my sister' (the verb of the relative clause የሰበረችው yäsäbbäräččew is at the end).

25.7. Agreement between the verb and
the subject of the relative clause

The verb of the relative clause is in agreement with the subject of the relative clause. If the subject of the relative clause is the same as the qualified, it is in agreement with the qualified. Example: መጽሐፉን ፡ የወሰደችው ፡ ሴት ፡ እኅቴ ፡ ናት mäṣhafun yäwässädäččew set əhəte nat 'the woman who took the book is my sister'. Here the subject of the relative clause is the same as the qualified, namely ሴት set; therefore, የወሰደችው yäwässädäččew 'she-who-took-the' is in the singular, feminine, in agreement with ሴት set.

If the subject of the relative clause is different from the qualified, the verb of the relative clause is in agreement with the subject of the relative clause, and not with the qualified. Example: ወንድሞቹ ፡ የመጣት ፡ ልጅ ፡ ተማሪ ፡ ነው wändəmmočču yämättut

ləǧ tämari näw 'the boy whom his brothers hit is a student'.
Here the subject of the relative clause is ወንድሞቹ wändəmmočč<u>u</u>
'his brothers'. Therefore, የመቱት yämättut in the plural, referring
to the subject ወንድሞቹ wändəmmočču, a plural form. The subject
of this relative clause ወንድሞ ቹ wändəmmočču is different from
that of the main clause which is ልጅ ləǧ 'boy'.

25.8. Role of the qualified in the relative clause

When a noun-subject of the main clause is qualified by a
relative qualifier, this noun can be taken up in the relative
clause as a subject, object or prepositional object. In all the
cases it is preceded by the relative qualifier with the element
የ yä- for the perfect, and የም yämmə- or እም əmmə- for the
imperfect.

If the qualified subject of the main clause is taken up in
the relative clause as subject, it is referred to in English by
'what, that, which'. In Amharic there is agreement in number
and gender between the qualified element and the relative qualifier.

Thus, 'the child who fell is my brother' is expressed in
Amharic by የወደቀው ፡ ልጅ ፡ ወንድሜ ፡ ነው yäwäddäqäw ləǧ wändəmme
näw. Here 'child', the qualified element, is taken up in the
relative clause as the subject. In this case, there is agreement
between ልጅ ləǧ 'child', the qualified noun, and የወደቀ yäwäddäqä,
the relative qualifier. Both of these elements are in the singular
masculine.

Another example: 'The children who fell are my brothers' is
expressed by የወደቁት ፡ ልጆች ወንድሞች ፡ ናቸው ። yäwäddäqut ləǧočč
wəndəmmočče naččäw. Here again, the qualified noun 'the children'

is taken up as the subject in the relative clause. Therefore, there is agreement in gender and number between the qualified noun ልጆች ləǧočč 'the children', and the relative qualifier የወደጉት yäwäddägut, both being in the plural.

If the qualified subject of the main clause is taken up in the relative clause as the direct object, it is referred to in English by 'whom, which, that'. In Amharic, it is referred to by object suffix pronouns attached to the relative qualifier that agree in gender and number with the qualified noun.

For example, 'the boy whom I flogged yesterday is his brother' is expressed in Amharic by ትላንትና፡የገረፍኩት፡ልጅ፡ወንድሙ፡ነው፡ təlantənna yägärräfkut ləǧ wändəmmu näw. Here 'boy', the qualified noun, is taken up in the relative clause as the object. It is therefore referred to by the object suffix pronoun 'him' in 'I flogged him' this object suffixed pronoun -ት -t 'him' is in agreement in gender and number with 'boy'.

Another example: 'the boys whom I flogged yesterday are his brothers' is expressed in Amharic by ትላንትና፡የገረፍኳቸው፡ልጆች ወንድሞቹ፡ናቸው təlantənna yägärräfkʷaččäw ləǧočč wändəmmočču naččäw. Here 'boys' the qualified noun, is taken up in the relative clause as the object. It is therefore referred to by the object suffix pronoun -aččäw in የገረፍኳቸው yägärräfkʷaččäw 'who-I-flogged-them', this object suffixed pronoun being in agreement in gender and number with 'boys', the qualified noun.

An example for 'that, which': ትላንትና፡የገዛኋቸው፡እርሳሶች፡ጠፉ təlantənna yägäzzahʷaččäw ərsasočč ṭäffu 'the pencils that I bought yesterday disappeared'. Here 'pencils', the qualified noun, is taken up in the relative clause as the object. It is, therefore,

referred to by the object suffix pronoun -accäw in ያገዛቸዉ yägäzzah^waccäw 'that I-bought-them', this object suffix pronoun being in agreement in number with 'pencils', the qualified noun.

If the qualified subject of the main clause is taken up in the relative clause as a possessor, it is referred to in English by 'whose'. In Amharic it is referred to by the possessive suffixed pronoun attached to the possessed, these suffix pronouns being in agreement in gender and number with the qualified noun.

Example: 'The boy whose brothers were here is a student' ወንድሞቹ ፡ እዚህ ፡ ያነበሩት ፡ ልጅ ፡ ተማሪ ፡ ነዉ wändəmmoččǔu əzzih yänäbbärut ləg̃ tämari näw. The qualified noun 'boy' is taken up as a possessor 'whose' in the possessed. This relationship is expressed by the possessive suffix pronoun -u 'his' in the possessed ወንድሞቹ wändəmmoččǔu 'his brothers', the suffixed pronoun 'his' being in agreement with the qualified noun 'boy'. (note, of course, that the verb ያነበሩት yänäbbärut 'they were' being the predicate of the subject 'brothers', is in the plural; see above).

Another example: 'here is the woman whose brothers were here' is expressed in Amharic by ወንድሞቿ ፡ እዚህ ፡ ያነበሩት ፡ ሴትዮ ፡ ይቺኑ wändəmmoččǔwa əzzih yänäbbärut seteyyo yeččatənna. The qualified noun 'woman' is taken up as a possessor 'whose' in the possessed. This relationship is expressed by the possessive suffix pronoun -wa 'her' in the possessed ወንድሞቿ wändəmmoččǔwa 'her brothers', the suffix pronoun 'her' being in agreement with the qualified noun 'woman'. (The verb ያነበሩት yänäbbärut being the predicate of the subject 'brothers', is in the plural; see above.)

If the subject of the main clause is taken up in the relative

clause as a prepositional circumstance, it is referred to by the preposition በ bä or ለ lä with the prepositional suffix pronouns (see §   ). These suffix pronouns are in agreement in gender and number with the qualified noun. The prepositional circumstances refer to expressions of time, place, instrument, etc. and are translated into English according to the context by 'in which, at which (also translated in English by 'where', when signifying place), on which, with which, from which, from whom'. In all these cases, the preposition በ bä is used. The meaning 'for whom' is expressed by ለ lä.

Examples: 'The place where I stayed last night is very far from Addis Ababa' ትናንት ፡ ማታ ፡ ያዳርኩበት ፡ ሰፍራ ፡ ካዲስ ፡ አበባ ፡ አበባ ፡ በጣም ፡ ሩቅ ፡ ነው telant mata yaddärkubbät səfra kaddis abäba bätam ruq näw, lit. 'yesterday evening which-I-spend-in-it place from-Addis Ababa very far is'. The prepositional circumstance of place is expressed here by the preposition በ bä with the prepositional suffix pronoun, that is, –በት –bbät 'in it' which is in agreement with the qualified noun 'place'.

Of, 'The train on which I travelled did not go fast' is expressed by የሄድኩበት ፡ ባቡር ፡ ፍጥነት ፡ የለውም yähedkubbät babur fətnät yälläwəm', lit. 'that I-went on-it train speed has-not'.

Of, 'The instrument with which I made a hole in the wall is sharp' is expressed by ግድግዳወን ፡ የቀደድኩበት ፡ መሳሪያ ፡ ሹል ፡ ነው gedgeddawen yäqäddädkubbät mässarya šul näw, lit. 'the-wall-(object) that I-pierced-with-it instrument sharp is'.

Of, 'The place from which I came is far' is rendered by የመጣሁበት ፡ ሰፍራ ፡ ሩቅ ፡ ነው yämättahubbät əra ruq näw, lit. 'that-I-came-from-it place far is'.

Or, 'The boy from whom I took a book accused me' is rendered
by መጽሐፍ፡የወሰድኩበት፡ልጅ፡ከሰሰኝ mäshaf yäwassädkubbät leǧ
kässäsäññ, lit. 'book that-I-took from-him boy accused-me'. In
all the above mentioned examples, the prepositions are expressed
by በ bä in Amharic.

The Amharic preposition ለ lä is used only with the meaning
'for whom, to whom'. Thus, 'The boy for whom I took the book is
here' is expressed by መጽሐፉን፡የወሰድኩላት፡ልጅ፡እዚህ፡ነው mäshafun
yäwassädkullät leǧ ezzih näw, lit. 'the-book (object) who-I-took-
for-him boy here is'.

Note that the expression 'with whom' (meaning 'together with')
is not expressed through the prepositional suffixes. Instead, there
are other ways of expressing 'with whom'. For example: 'the boy
with whom I went to the market yesterday is my friend' is rendered
by ትናንት፡ከኔ፡ጋር፡ገበያ፡የሄደው፡ልጅ፡ወዳጄ፡ነው tälant käne gara
gäbäyä yähedäw leǧ wädaǧe näw, lit. 'yesterday with-me together
market that-who-went-the boy my-friend is'. This sentence may
also be rendered by ትናንትና፡ገበያ፡አብረን፡የሄድነው፡ልጅ፡ወዳጄ፡ነው tänantenna
gäbäyä abrän yähednäw leǧ wädaǧe näw, lit. 'yesterday market we-
joining that-we-went-the boy my-friend is'; or by ትናንት፡ገበያ፡አብሮኝ፡
የሄደው፡ልጅ፡ወዳጄ፡ነው፡ tänant gäbäya abroňň yähedäw leǧ wädaǧe
näw, lit. 'yesterday market he-joining-me that-he-went-the boy
my-friend is'.

Note that a sentence such as ያለሁበት፡ልጅ፡ጠፋ፡ yallähubbät
leǧ ṭäffa means 'the boy in whose house I had lived disappeared'
and should not be translated as 'the boy with whom I lived
disappeared'. Indeed, the sentence 'the boy with whom I lived
disappeared' is rendered by አብሬው፡የምቀመጠው፡ልጅ፡ጠፋ aterrew
yämmeqqämmätäw leǧ ṭäffa, lit. 'I joining him that-I-live-the boy
disappeared'.   ).

25.9. TABLE OF THE ROLE OF THE QUALIFIED
IN THE RELATIVE CLAUSE

Subject 'who': የመጣው ሰው ወንድሜ ነው yämättaw säw wändəmme näw 'the man who came is my brother'.

Object 'whom': የመታሁት ሰው ወንድሜ ነው yämättahut säw wändəmme näw 'the man whom I hit is my brother'.

Possessor 'whose': ወንድሙ የመጣው ሰው ተማሪ ነው wändəmmu yämättaw säw tämari näw 'the man whose brother came is a student'.

'In which': የመጣሁበት መኪና የኔ ነው yämättahubbät mäkina yäne näw 'the car in which I came is mine'.

'In which (where)': ያለሁበት ከተማ አዲስ አበባ ነው yallähubbät kätäma addis abäba näw 'the city where I live is Addis Ababa'.

'On which': የመጣሁበት በቅሎ ብርቱ ነው yämättahubbät bäqlo bərtu näw 'the mule on which I came is strong'.

'From which (from where)': የመጣሁበት ከተማ አዲስ አበባ ነው yämättahubbät kätäma addis abäba näw 'the city from which I came is Addis Ababa'.

'To which': የምሄድበት ከተማ ሩቅ ነው yämməhedəbbät kätäma ruq näw 'the city to which I go is far'.

'At which (when)': የደረስሁበት ሰዓት ዘጠኝ ነበር yädärräshubbät säat zätäňň näbbär 'It was nine o'clock when I arrived'.

'With which': የጻፍሁበት እርሳስ ሹል ነው yäsafhubbät ərsas šul näw 'the pencil with which I wrote is sharp'.

'For which': እንዲ ብር የከፈልሁበት መጽሐፍ ይህ ነው andə bərr yäkäffälhubbät mäshaf yəhə näw 'this is the book for which I paid one dollar'.

'From whom': መጽሐፉ፡የወሰድኩበት፡ሰው፡ወንድሜ፡ነው mäṣhaf
yäwässädkubbät säw wändemme näw 'the man from whom I took
the book is my brother'.

'To whom': የፃፍሁለት፡ ሰው፡ ወንድሜ፡ነው yäṣafhullät säw wändemme
näw 'the man to whom I wrote is my brother'.

'For whom': ወረቀት፡ የፃፍሁለት፡ ሰው፡ ወንድሜ፡ ነው wäräqät
yäṣafhullät säw wändemme näw 'the man for whom I wrote the
letter is my brother'.

'Against whom': ዳኛ፡ የፈረደበት፡ ሰው፡ ወንድሜ፡ ነው daňňa yäfärrädäbbät
säw wändemme näw 'the man against whom the judge judged
(whom the judge convicted) is my brother'.

'With whom': see p.   .

25.10. The place of the marker – ን –n of
the direct object

If the qualified noun is the direct object of the main clause,
the marker – ን –n of the direct object is suffixed to the relative
qualifier. Example: በጣላት፡ ጊዜ፡ የቀበርናቸውን፡ ዕቃዎች፡ ሌባ፡ ወሰዳቸው
bätälat gize yäqäbbärnaččäwen eqawočč leba wässädaččäw 'a thief
took the things that we buried during the Italian occupation'.
Note that the direct object is marked twice: by the marker– ን –n
and by the object suffix pronoun in ወሰዳቸው wässädaččäw 'he
took them' (see § 46.2).

If the direct object is determined by the possessive suffix
pronoun it can also take the marker – ን –n of the direct object.
Example: የወሰድካቸውን፡ መጽሐፎቼን፡ ሰላምን፡ እትመልሰም
yäwässädkaččäwen mäṣhafoččen selämen attemällesem 'why don't you
return my books that you took'. The marker – ን –n occurs with
relative qualifier የወሰድካቸው – ን yämässädkaččäw–en and with the
direct object
መጽሐፎቼ – ን mäṣhafočč–en.

If the direct object is determined and is qualified by a possessor who, in turn, is qualified by a relative qualifier, the article and the marker -ን -n are suffixed to the qualifier that is expressed first, that is, to the relative qualifier. Thus, 'he amputated the hand of the child that fell' is rendered

የወደቀውን፡ እጅ፡ እጅ፡ ቆረጠው   yäwäddäqäwən ləǧ əǧǧ q^{w}ärräṭäw

(the article and the object marker of 'hand' being expressed in

የወደቀውን   yäwäddäqä-w-ən).

The የ yä- clause + ነው näw

Amharic makes extensive use of the የ yä- clause preceded or followed by ነው näw. The meaning of this clause depends on what precedes or follows the የ yä- clause.

If the የ yä- clause is preceded or followed by a subject noun or noun equivalent, it is a relative clause. Thus, የወደቀው፡ አባቴ፡ ነው yäwäddäqäw abbate näw 'it is my father who fell'; ወንድሜ፡ ነው፡ የሞተው wändəmme näw yämotäw 'it is my brother who died'. In these two sentences a noun follows or precedes the የ yä- clause. It is, therefore, a relative clause.

If the የ yä-clause is preceded or followed by an adverbial phrase or by a direct object, it describes an event. Thus, የሞተው፡ ዘንድሮ፡ ነው yämotäw zändəro näw 'it is this year that he died'; ባዲስ፡ አበባ፡ ነው፡ የሚኖረው baddis abäba näw yämminoräw 'it is in Addis Ababa that he lives'; ብርጭቆውን፡ ነው፡ የሰበርክ bərčəqqowən näw yäsäbbärk 'it is the glass that you broke'.

Most normally the verb has the article with this type of clause.

In a structure of that kind, the position of ነው näw and its complement determine the emphasis given to the various elements

of the sentence. If ነው näw and its complement are placed at the end, the sentence is a simple statement of fact. Thus, ይህ፡ ቤት፡ ያፈረሰው፡ ዘንድሮ፡ ነው yəh bet yäfärräsäw zändəro näw 'this house was destroyed this year'; የወደቀው፡ ወንድሜ፡ ነው yäwäddäqäw wändəmme näw 'the one who fell is my brother'.

If ነው näw and its complement are not placed at the end, but somewhere before the የ yä- clause, there is emphasis on the complement. Thus, ዘንድሮ፡ ነው፡ ይህ፡ ቤት፡ ያፈረሰው zändəro näw yəh bet yäfärräsäw 'it is this year that this house was destroyed'; ወንድሜ፡ ነው፡ የወደቀው wändəmme näw yäwäddäqäw 'it is my brother who fell', lit. 'my-brother it-is who-fell-the'.

25.12. The የ yä-clause with ነበረ nähbärä, and others

In the examples mentioned above the event was expressed by the የ yä-clause + ነው näw. In all these instances the structure served for the expression of the present. For the event expressed in any other tense or mood, the various elements that serve as substitutes for ነው näw will be used. These elements, as it is seen below (§31.3), are the perfect ነበረ nähbärä and the compound gerundive ኖሯል nur‫ʷ‬al for the past, and the imperfect ይሆናል yəhonal for the possibility.

Examples: ብርጭቆውን፡ ነበር፡ የሰበርከው bərč̌əqqowən nähbär yäsäbbärkäw 'it was the glass that you broke'; መጽሐፎችን፡ ኖሯል፡ የወሰዳችሁት mäshafoččen nur‫ʷ‬al yäwässädaččəhut 'so it was the books that you took'; ልጁን፡ ይሆናል፡ ያገረፈው ləǧun yəhonal yägärräfäw 'it might be the child that he whipped'.

25.13. Agreement between the ያ yä + verb

and ነው näw

In a relative clause there is agreement in person, number and gender between the ያ yä + verb and ነው näw. Thus, ዕቃ፡ያሰበርክ አንተ ፡ ነህ əqa yäsäbbärk antä näh 'it is you who broke the thing', or 'the one who broke the thing is you' (note the agreement between ያሰበርክ yäsäbbärk and ነህ näh); ሹራብ ፡ያለበሰችው ፡ እሷ ፡ ናት šurrab yäläbbäsäččəwa əsswa nat 'it is she who is wearing the sweater', or 'the one who is wearing the sweater is she' (note the agreement between ያለበሰችው yäläbbäsäččəwa and ናት nat).

In an event clause, the fixed form ነው näw is used. Example: ትናንትና ፡ ነው ፡ መጽሐፉን ፡ የወሰድክ təlantənna näw mäṣhafun yäwässädk 'it is yesterday that you took the book'; ብርጭቆውን ፡ ነው ፡ ያሰበርክ bərčəqqowən näw yäsäbbärk 'it is the glass that you broke'.

26. INTERROGATIVE PRONOUNS

and ADJECTIVES

26.1. ማን man

The particle ማን man means 'who?'. Example: ማን ፡ መጣ man mäṭṭa 'who came?'.

For the expression of 'whom?' one uses either ማን man or ማንን mannən (that is, ማን man with the marker - ን -n of the direct object) or regionally ማንን mannän. Thus, 'whom did you see yesterday?' is rendered by ትናንትና ፡ ማን ፡ አየህ təlantənna man ayyäh, or by ትናንትና ፡ ማንን ፡ አየህ təlantənna mannən ayyäh.

For the expression of the plural one uses either ማን man, or እነማን ənnäman, (that is ማን man preceded by እነ ənnä), or regionally እለማን əlläman, or ማንማን manman (that is, repeated ማን man), or ማናማን mannaman. Whenever a form other

than መን man (or መንመን manman), is used, the verb is normally in the plural. Thus, 'who (pl.) came?' is rendered by መን ፡ መጡ man mäṭṭa, or by እነማን ፡ መጡ? ənnäman mäṭṭu, or by መንመን ፡ መጡ manman mäṭṭa, or by መናማን ፡ መጡ mannaman mäṭṭu.

With the direct objects either እነማን ənnäman is used, or እነማንን ənnämannən, or እነማንን ənnämannän. Thus, 'whom (pl.) did you see?' is rendered by እነማን ፡ አየህ ənnäman ayyäh, or by እነማንን ፡ አየህ ənnämannən ayyäh, or by እነማንን ፡ አየህ ənnämannän ayyäh.

The expression መን ፡ ነው man näw 'who is it?' is also written መነው mannäw.

The particle መን man is used with ሰው säw 'man' for the expression of 'what kind of man?, who is the one?'. Example: መን ፡ ሰው ፡ መጣ man säw mäṭṭa 'who is it that came?, who is the one that came?'.

With any other noun, the form የመን yäman is used. Example: የመን ፡ ተማሪ ፡ መጣ yäman tämari mäṭṭa 'what kind of student came?, what is the student who came?'

The particle መን man is used when asking for the name. Thus, 'what's your name?' is rendered by ስምህ ፡ መን ፡ ነው ፡ səməh man näw, or by መን ፡ ነው (or መነው) ስምህ? ṣmannäw səməh, or by ስምህ ፡ መን ፡ ይባላል? səməh man yəbbalal lit. 'your-name who it-is-said?'

Without ስም səm 'name' in a sentence such as አገሩ ፡ መን ፡ ይባላል? agäru man yəbbalal 'what's the name of the country?'.

When asking for the name of a 3rd person, that is, 'what's his name?' one uses the expression: መን ፡ ይሉታል man yəlutal,

lit. 'what they-call-him?', or ስሙን ፡ ማን ፡ ይሉታል ፡ **səmun man yəlutal**, lit. 'his-name what they-call him?'

The particle ማን **man** with nominal suffix pronouns of the plural expresses the idea of 'which of ... ', the verb being in the singular or in the plural. Example: ማናቸው ፡ መጣ (መጡ) **mannaččäw mätta** (or **mättu**) 'which of them came?'

The concept of 'which one?' is expressed by ማንኝ **mannəñña-** with the suffixed article -ው -**w** for the masculine, with the suffixed article -ይቱ -**ytu** for the feminine. Examples: ማንኛው ፡ መጣ **mannəññaw mätta** 'which one (masc.) came?'; ማንኛይቱ ፡ መጣች **mannəññaytu mättačč** 'which one (fem.) came'; ማንኛይቱን ፡ ተወዳለህ **mannəññaytun təwäddalläh** 'which one do you love?'.

The plural 'which ones?' is expressed by ማንኛቸው **mannəññaččäw** that is, ማንኛ **mannəñña-** with the suffix pronoun of the 3rd person, plural. Example: ማንኛቸው ፡ መጣ (መጡ) **mannəññaččäw mätta** (or **mättu**) 'which ones came?'

A regional form is ማንላቸው **mannəlaččäw**.

The particle ማን **man** is used with prepositions:

ለማን **läman** 'for whom?, to whom?'

የማን **yäman** 'whose?'

ስለማን **səläman** 'for the sake of whom?'

ከማን **käman** or ከማን ፡ ጋር **käman gara** 'with whom?'

በማን **bäman** 'against whom?'

ወደማን **wädäman** 'toward whom?, to whom?' (direction)

እስከማን **əskäman** 'up to whom?'

እንደማን **əndäman** 'like whom?'

26.2. ማ ma

The question 'who?' is also expressed by ማ ma, especially in the spoken language.

26.3. ምን mən

The particle ምን mən means 'what?' Examples: ምን፡ አየህ mən ayyäh 'what did you see?'; ምን፡ ትፈልጋለህ mən təfälləgalläh 'what do you want?'

The plural is expressed either by ምን mən or by ምንምን mənmən (that is, repeated ምን mən) or by ምነናምን mənənnamən (that is, repeated ምን mən with intercalated - ና -nna 'and'). Example: ምን፡ ምን፡ ወሰደ mənmən wässädä or ምንናምን፡ ወሰደ mənənnamən wässädä 'what did he take?'

Note that ምንናምን mənənnamən also means 'what a difference between these!, incomparable!'.

The plural form ምኖች mənočč means 'what kind of people?, what objects?'. Example: ምኖች፡ ናቸው mənočč naččäw 'what kind of people are they?'; ምኖችን፡ ወሰደ mənoččun wässädä 'what objects did he take?'.

The particle ምን mən followed by a noun or የምን yämən followed by a noun expresses the idea of 'what kind of?', especially if the noun was mentioned before. Example: ምን፡ ሰው (or የምን ሰው፡) ነበር፡ የመጣው mən säw (or yämən säw) näbbär yämättaw 'what kind of person was it that came?'; ይህ፡ የምን፡ ስራ፡ ነው? yəh yämən səra näw 'what sort of job is this?'

ምን mən is used with suffix pronouns. Thus, ምኑን፡ ላምጣ? mənun lamṭa 'which part of it should I bring?, what do you want me to bring?' (there is nothing left); ምንህን፡ መጣህ mənəhən mättah

'which part of you did he hit?'; ምን ፡ ነው፡ məne näw or እኔ ፡ ምን ፡ ነው፡ läne məne näw 'what relation is he to me?'; የኔ ፡ ምን ፡ ነው፡ yəh məne näw 'what business of mine is it?'

ምን mən is used with the simple imperfect of certain verbs. Thus, ምን ፡ ተመስል mən təmäsəl 'what does she look like?', or 'how beautiful she is!'; ምን ፡ ያምር mən yamər 'how nice he is!'; ምን ፡ ያሀል mən yahəl 'how much?', lit. 'what is-he-equal?'

The form ምን menun means 'how?'. Examples: ምን ፡ ልሂድ menun ləhid 'how can I go?'; ምን ፡ ልምጣ menun ləmṭa 'how can I come?'

The form ምን mənəňňa (that is, ምን mən with the suffix -ňňa) means 'how!'. Example: ምን ፡ ጥቁር ፡ ነው mənəňňa ṭəqur näw 'how black he is!'

Note the expressions:
ምን ፡ ነው mən näw or ምነው mənnäw 'what happened?, what's wrong?'

ምነው mən näw also means 'why?' Example: ምነው ፡ መጣ ፡ mən näw mäṭṭa 'why did he come?'.

Idiomatic expressions with ምን mən are:
ምን ፡ ቻገረኝ mən čäggäräň 'I don't mind', lit. 'what does it bother me?'

ምን ፡ ገደደኝ or ምን ፡ ገዶኝ mən gäddädäň or mən gäddoň 'I don't mind', lit. 'what does it oblige me?'

ምን ፡ ከፋኝ or ምን ፡ ከፍቶኝ mən käffaň or mən käftoň 'I don't mind', lit. 'what it is bad for me?'

The particle ምን *mən* can be used with prepositions:

ለምን   *lämən* 'why?'

ስለምን   *səlämən* 'why?'

እንደምን   *əndämən* 'how?'

በምን   *bämən* 'with what?, how?, why?'.

Examples: በምን፡ እወቅከው *bämən awwäqkäw* 'how did you come to know him?'; በምን፡ እመታለሁ፡ አላጠፋሁ *bämən əmmättalläh^w? alaṭäfaw* 'why should I be beaten? I did not make any mistake'.

እስከምን *əskämən* 'up to what?, how far?'. Example: ነገሩ፡ እስከምን፡ ደረሰ *nägäru əskämən därräsä* 'how far did the matter go?'

ከምን *kämən* 'from where?'. Example: ከምን፡ አመጣው *kämən amäṭṭaw* 'from where did he bring it?'

ከምን፡ ጋር *kämən gara* 'with what?'. Example: ከምን፡ ጋር፡ እንጀራ፡ በላህ *kämən gara ənǧära bällah* 'with what did you eat bread?'.

ወደምን *wädämən* 'where to?'. Example: ወደምን፡ ደረሰ *wädämən därräsä* 'where to did he arrive?

The particle ምን *mən* with nouns or verbal forms:

ምን፡ ጊዜ *mən gize* or ምኔ *məne* or ምናዜ *mənäzze* 'when?'

ምን፡ ያህል *mən yahəl* 'how much?'

ምን፡ ያህላል *mən yahlal* 'how big?, how big he is!'

በምን፡ ምክንያት *bämən məknəyat* 'for what reason?'

በምን፡ የተነሳ *bämən yätänässa* 'for what reason?', lit. why that-it-arose?'

በምን፡ የመጣ *bämən yämäṭṭa* 'for what reason?', lit. 'why that-it-came?'

መንደር   məndər, መንደን   məndən

The expressions for 'what?' are also መንደር **məndər** or መንደን: **məndən**. Example: መንደን: ነው- **məndən näw**, or መንደር : ነው **məndər näw** 'what is it?'

Plural: መንደኖች **məndənnočč**. Example: መንደኖች : ናቸው: **məndənnočč naččäw** 'what are they?'

የቱ   yätu

The particle የቱ **yätu** (that is, የት **yät** with the article) means 'which, which one?' Example: የቱ: ነው: የመጣ **yätu näw yämätta** 'which one came?'.

Sg. fem. የቲቱ **yätitu** or የትዋ **yätwa**. Example: የቲቱ (የትዋ) ናት: የመጣች **yätitu (or yätwa) nat yämättačč** 'which one came?'

Pl. com. የቶቹ **yätočču**. Example: የቶቹን: ተፈልጋለህ **yätoččun təfälləgalläh** 'which do you want?'

'Which one?' is also expressed by:

Sg. masc. የትኛው **yätəňňaw**;

Sg. fem. የትኛዋ **yätəňňawa**, or የትኛይቱ **yätəňňaytu**.

Pl. com. የትኞች **yätəňňočč**, or የትኞቹ **yätəňňočču**, or የትኛዎቹ **yätəňňawočču**.

የትኛ **yätəňňa-** with possessive suffix pronouns of the plural expresses 'which one of ...?' Thus, የትኛችን **yätəňňaččən** 'which one of us?', የትኛችሁ **yätəňňaččəhu** 'which one of you?', የትኛችው- **yätəňňaččäw** 'which one of them?'

Note the expression የትኛየት **yätənnayät** (that is, repeated የት **yät** with intercalated - ኛ **-nna** 'and') 'what a difference between these!, incomparable!'

The particle የት yät also means 'where?'. Example: የት ፡ አለ yät allä 'where is he?'

With various prepositions:

በየት　　bäyät or በየት ፡ በኩል bäyät bäkkul 'which way?'.
Example: በየት ፡ (በኩል) ሄደ　bäyät (bäkkul) hedä 'which way did he go?'

ከየት　kayät *from* 'where?', of what origin?'. Example: kayät mätta 'from where did he come?, from where did he originate?';

ከየት ፡ በኩል　kayät bäkkul 'from which direction?'

ወዴት ፡　wädet 'toward where?' (from ወዳ wädä and የት yät).

እስከየት ፡　əskäyät 'up to where?'

እንዴት　əndet 'how?' (from እንዳ əndä and የት yät).

The form ሄት het is occasionally used in Addis Ababa for 'where?, toward where?'.

INDEFINITE PRONOUN

For the sake of convenience the list of Amharic indefinite pronouns will be given first in the order of the Amharic *equivalents.* The illustrative examples will be found in the sections dealing with the English indefinite pronouns.

The Amharic indefinite pronouns are:

ሌላ　lela 'another'

ሌላ ፡ ሰው　lela säw 'another'

ማንም　mannəm 'anybody, anyone'; (with a negative verb 'nobody, no one')

ማንም ፡ ማን　mannəm man (with a negative verb) 'nobody, no one'

ማንም ፡ ሰው　mannəm säw (with a negative verb) 'nobody, no one'

ማንም ፡ ስፍራ　mannəm səfra 'everywhere'

ም ኔ ም   (with a negative verb) 'nothing, not a thing, not anything'

ም ን ም   mənəm 'any'

ም ን ም   mənnəm (with a negative verb) 'nothing, not a thing, not anything'

እ ን ተ ና   əntəna 'such and such a person'

እ ን ተ ን   əntən, እ ን ታ ን   əntän 'such and such a thing'

አ ን ዱ   andu 'someone, somebody'

አ ን ዱ   (with suffix pronouns) 'one of'; (with a negative verb) 'none of'

አ ን ዱ ... ሌ ላ   andu ... lela 'one ... the other'

አ ን ዱ ... አ ን ዱ   andu ... andu 'one ... the other'

አ ን ድ ፡ ሰ ው   andə säw 'someone, somebody'

አ ን ድ ፡ ሰ ው ዬ   and säwyye 'a certain man'

አ ን ድ ፡ ነ ገ ር   andə nägär 'something'

አ ን ድ ም   andəmm (with a negative verb) 'nobody, no one'

አ ን ድ ም ፡ ሰ ው   andəmm säw (with a negative verb) 'nobody, no one'

አ ን ዳ ች ፡ ነ ገ ር   andačč nägär (with a negative verb) 'nothing, not anything, not a thing'

አ ን ዳ ን ዱ   andandu 'some people'

አ ን ዳ ን ድ   andand 'several, some'

አ ን ዳ ን ድ ፡ ሰ ው   andandə säw 'some people'

አ ን ዳ ን ድ ፡ ነ ገ ር   andandə nägär 'some things'

አ ን ዳ ን ድ ፡ ጊ ዜ   andand gize 'sometimes'

ም ና ም ን   mənamən 'something or other'

ም ን ም ን ፥ ም ን ም ን ም   mənəmmən, mənəmmənəm (with a negative verb) 'nothing, not a thing, not anything'

ማ ና ች ው ም   mannaččäwəm 'any'

ማ ና ች ው ም ፡ ሰ ው   mannaččäwəm säw 'anyone, anybody'

ማን�791 mannəňňa- (with suffix pronouns) 'anyone of'

ማ719ው-ም mannəňňawəm 'any, anything, no matter what'

ሰው= säw 'anyone, anybody, someone, somebody'; (with a
negative verb) 'nobody, no one'

ባንድ፡በኩል ....በሌላው፡በኩል band bäkkal ... bälelaw
bäkkul 'on the one hand ... on the other hand'

ባንድ=ፊት ....በሌላው=ፊት band fit .... bälelaw fit
'on the one hand ... on the other hand'

በዚህ=በኩል ....በሌላው፡በኩል bäzzih bäkkul .... bälelaw
bäkkul 'on the one hand ... on the other hand'

አንደኛ ...ሌላኛ andäňňa ... lelaňňa 'the one ... the other'

አንደኛው andännäw 'one of'

አንደኛው ...ሁለተኛው andäňňaw ... hulättäňňaw 'the one ...
the other'

አንደኛው ...ሌላው andäňňaw ... lelaw 'the one ... the other'

እከሌ əkäle 'so-and-so'

እገሌ əgäle 'so-and-so'

የትም yätəm 'everywhere, anywhere'

በየትኛውም፡ቦታ bäyätəňňawəm bota 'everywhere'

ገማሾቹ፡(ጋሚሶቹ) ... የቀሩት (የተረፉት) gəmmašočču (gämisočču)
... yäqärrut (yätärräfut) 'the ones ... the others'

The English indefinite pronouns and their Amharic equivalents
are:

27.1. 'Someone, somebody'

The pronoun 'someone, somebody' is expressed by ሰው säw
(lit. 'man'), or by አንድ፡ሰው andə säw (lit. 'one man'), or by
አንዱ andu.

Thus, 'someone came to see you' is expressed by አንድ ፡ ሰው ፡ ሊያይህ ፡ መጥቶ ፡ ነበር ande säw liyayəh mätto näbbär, or by አንዱ ፡ ሊያይህ ፡ መጥቶ ፡ ነበር andu liyayəh mätto näbbär.

The sentence 'call someone', or 'call somebody' is expressed by ሰው ፡ ጥራ säw təra, or አንድ ፡ ሰው ፡ ጥራ andə säw təra, or by አንዱን ፡ ጥራ andun təra.

27.2. 'Anyone, anybody'

The pronoun 'anyone, anybody' is expressed by ሰው säw, or by ማንም mannəm (with the direct object as ማንንም mannənəm), or by ማናቸውም ፡ ሰው mannaččäwəm säw.

Examples: ኳስ ፡ ለማጫወት ፡ የሚችል ፡ ሰው ፡ እዚህ ፡ አለ? kʷas lämäǯǯawät yämmičəl säw əzzih allä? 'is there anyone here who knows how to play ball?'; ማንም ፡ ይሰራዋል mannəm yəsärawal 'anyone can do it'; ማንም (or ማናቸውም ፡ ሰው) ቢመጣ ፡ እቤት ፡ የላሁም ፡ በል ፡ mannəm (or mannaččäwəm säw) bimäta əbet yällähum bäl 'if anyone comes tell him that I am not home'; ማንንም ፡ ጥራ mannənəm təra 'call anyone'.

'Anyone of ...' is expressed by ማንኛ mannəñña- with suffix pronouns. Example: ማንኛቸውንም ፡ ጥራ mannəññaččäwənəm təra 'call anyone of them'.

27.3. 'A certain'

'A certain man' is expressed by አንድ ፡ ሰውዬ andə säwəyye, Example: አንድ ፡ ሰውዬው ፡ መጥቶ ፡ ነበር andə säwəyyew mätto näbbär 'a certain man came'. For ሰውዬው säwəyyew, see § 13.1.

'A certain woman' is expressed by አንድ ፡ ሴት andə set, or by አንድ ፡ ሴትዮ andə setəyyo, or by አንዲት ፡ ሴት andit set, or by አንዲት ፡ ሴትዮ andit setəyyo.

27.4. 'Nobody, no one'

The pronoun 'nobody, no one' is expressed by ሰው *säw*, or by እንድም፡ሰው *andəmm säw*, or by እንድም *andəmm*, or by ማንም *mannəm*, or by ማንም፡ሰው *mannəm säw*, or by ማንም፡ማን *mannəm man*. In all these cases, the verb is in the negative with or without suffix ም *-m*.

Examples: ሰው፡ እላመጠም *säw almäṭṭam*, or ማንም፡እላመጠ(ም) *mannəmm almäṭṭa(m)*, or እንድም፡ሰው፡እላመጠ *andəmm säw almäṭṭa*, or እንድም፡እላመጠ *andəmm almäṭṭa* 'no one came'; ባሳፈው፡ሳምንት፡ቤተ ክርስቲያን፡ ማንም፡(or እንድም፡ሰው፡)እላሄደም *balläfäw sammənt betä krəstiyan mannəm (or andəmm säw) alhedäm* 'no one (or 'nobody') went to church last week'; ማንም፡እዴሠራውም *mannəm aysärawəm* 'nobody can do it'; ማንም፡ማን፡እላመጠ *mannəm man almäṭṭa* 'no one came'.

27.5. 'None of...'

'None of ...' is expresses by እንድ *andə* and– with the suffix pronouns, the verb being in the negative. Examples: እንድቸው(ም) እላመጠ(ም) *andäččäw(əmm) almäṭṭa(m)* 'none of them came'.

27.6. 'Something'

The pronoun 'something' is expressed by እንድ፡ነገር *andə nägär*. Examples: እንድ፡ነገር፡ሰጠው *andə nägär səṭäw* 'give him something'; እንድ፡ነገር፡ሰማሁ *andə nägär sämmah* 'I heard something'.

27.7. 'Something or other'

'Something or other' is expressed by ምናምን *mənamən*. Example: ምናምን፡ሰጠው *mənamən səṭäw* 'give him something or other'.

27. 8. 'Anything (no matter what)'

The pronoun 'anything' (in the meaning of 'no matter what') is expressed by መንኛውም **mannəňňawəm**, in the direct object መንኛውንም **mannəňňawənəm**. Example: መንኛውንም ፡ ስጠኝ **mannəňňawənəm** **səṭäňň** 'give me anything (no matter what)'.

27.9. 'Any'

The indefinite 'any' is expressed by ምንም **mənəmm** or by መናቸውም **mannaččäw(əm)**, or by መንኛውም **mannəňňawəm**.

Thus, 'he will not come for any reason' is rendered by በምንም ፡ ምክንያት ፡ አይመጣም **bämənəm** **məknəyat** **aymäṭam**, or by ለመናቸው ፡ ምክንያት ፡ አይመጣም **lämannaččäw** **məknəyat** **aymäṭam**, or by ለመንኛውም ፡ ምክንያት ፡ አይመጣም **lämannəňňawəm** **məknəyat** **aymäṭam**.

27.10. 'Anywhere, everywhere'

'Anywhere' is expressed by የትም **yätəm**, or by በየትኛውም ፡ ቦታ **bäyyätəňňawəm** **bota**.

'Everywhere' is rendered by የትም **yätəm**, or by መንም ፡ ስፍራ **mannəm** **səfra**.

Examples: የትም ፡ ቢሄድ ፡ (በሄደበት) ፡ አልቀውም **yätəm** **bihed** (or **bähedäbbät**) **alläqqäwəm** 'anywhere he goes I will not leave him'; በየትኛውም ፡ ቦታ ፡ ታየዋለህ ፡ **bäyyätəňňawəm** **bota** **tayäwalläh** 'you will see him anywhere'; የትም ፡ (or መንም ፡ ስፍራ) ፡ ታየዋለህ **yätəm** (or **mannəm** **səfra**) **tayäwalläh** 'you will see him everywhere'.

'Nothing, not anything, not a thing'

These indefinite elements are expressed by ምንም **mənnəm**, or by ምንምን **mənəmmən**, or by ምንምንም **mənəmmənəm**, or by ምንም **mənum**, or by አንድም ፡ ነገር **andəčč** **nägär**. In all the cases the verb is in the negative, with or without -ም -m.

Examples: ምንም፡ የለ፡ (or የለም) mənnəm yällä (or yälläm)
'there is not anything'; ምንም (or ምንም‸ን)፡ አልፈ ‸ግም mənnəm (or mənəmmən) alfälləgəm 'I don't want anything'; ምንም‸ንም፡ የለኝም mənəmmənəm yälläññəm 'I have absolutely nothing'; ምኑም፡ አልገባኝ mənum algäbbaññ 'I did not understand a thing'; መጽሐፉ፡ አንዳች፡ ነገር፡ ለመረዳት፡ አላገዘኝም mäshafu andačč nägär lämärrädat alaggäzäññəm 'this book did not help me to understand anything'.

27.12. 'Some'

'Some' is expressed by አንዳንድ andand or by አንዳንዶች andandočč. Example: አንዳንዶቹን፡ ልጆች፡ አየሁ andandoččun ləǧočč ayyähʷ 'I saw some of the children'.

'Some people' አንዳንድ፡ ሰው andand säw, or አንዳንዱ andandu (with the verb in the singular). Example: አንዳንዱ፡ ሥራውን፡ ቶሎ፡ ይጨርሳል andandu särawən tolo yəčärräsal 'some people finish their work fast'.

'Some things', or 'things' አንዳንድ፡ ነገር andand nägär. Example: አንዳንድ፡ ነገር፡ ያናድዳል andand nägär yannaddədal 'there are (some) things that drive (you) crazy'.

'Sometimes' አንዳንድ፡ ጊዜ andand gize. Example: አንዳንድ፡ ጊዜ፡ እደክማለሁ andand gize ədäkmallähʷ 'I get tired sometimes'.

27.13. 'Several'

'Several' is expressed by አንዳንድ andand. Example: አንዳንድ፡ ነገር፡ አየሁ andand nägär ayyähʷ 'I saw several things'.

27.14. 'Another, the other one'

'Another' is expressed by ሌላ lela, or ሌላ፡ ሰው lela säw.
Examples: ሌላ (or ሌላ፡ ሰው) መጣ lela (or lela säw) mätta 'another one came'; ይህን፡ አልፈ ‸ግም፡ ሌላ፡ ስጠኝ yəhən alfälləgəm

lela sətäññ 'I don't want this one, give me another'.

'The other one' is expressed by ሌላው lelaw. Example: ሌላው ፡ መጣ ፡ lelaw mätta 'the other one came'.

27.15. 'One of ... '

'One of ...' is expressed by አንዷ̌ው andäññaw (with the marker of the direct complement አንዷ̌ውን andäññawən), or አንዱ and- with suffix pronouns.

Thus, 'call one of them' is expressed by አንዷ̌ውን ፡ ጥራ andäññawən təra, or by አንዳች̌ውን ፡ ጥራ ፡ (or ጥራች̌ው) andaččäwən təra (or təraččäw).

The sentence 'call one of the men' is expressed by ከወንዶች̌ ፡ አንዳች̌ውን ፡ ጥራ ፡ (or ጥራች̌ው) käwändoččäu andaččäwən təra (or təraččäw), or by ከወንዶች̌ ፡ አንዷ̌ውን ፡ ጥራ käwändoččäu andäññawən təra, or by ከወንዶች̌ ፡ አንዱን ፡ ጥራ käwändoččäu andun təra.

The sentence 'call one of the women' is expressed by ከሴቶች̌ ፡ አንዳች̌ውን ፡ ጥራ (or ጥራች̌ው) käsetoččäu andaččäwən təra (or təraččäw), or by ከሴቶች̌ ፡ አንዷ̌ዪቱን ፡ ጥራ käsetoččäu andäññaytun təra, or by ከሴቶች̌ ፡ አንዷን ፡ ጥራ käsetoččäu andwan təra, or by ከሴቶች̌ ፡ አንዲቱን ፡ ጥራ käsetoččäu anditun təra, or by ከሴቶች̌ ፡ አንዷ̌ዋን ፡ ጥራ käsetoččäu andäññawan təra.

27.16. 'One ... the other'

'One ... the other' is expressed by አንዱ ...አንዱ andu ... andu, or by አንዱ ... ሌላው andu ... lelaw, or by አንዳች̌ ... ሌላች̌ andäñña ... lelañña.

Thus, 'one says "I saw it", and the other says "I did not see it"' is expressed by አንዱ ፡ አየሁት ፡ አለ ፡ አንዱ ፡ አላየሁትም ፡ አለ andu ayyähut alä andu alayyähutəm alä, or by አንዱ ፡ አየሁት ፡ አለን ሌላው ፡ አላየሁትም ፡ አለ ፡ andu ayyähut alä lelaw alayyähutəm alä, or by

እንደኛ። እየሁት። እለ (or ሲል)። ሌላኛ። እላየሁትም። እለ (or የላል) __andäñña__
__ayyähut alä (or sil) lelañña alayyähutəm alä (or yəlal).__

'The one ... the other' is rendered by እንደኛው... ሁለተኛው
__andäññaw .... hulättäññaw,__ or by እንደኛው ... ሌላው __andäññaw ...__
__lelaw__ (regionally ሌላኛው __lelaññäw__).

Thus, 'the one went to the game, the other went to church'
is rendered by እንደኛው። ጨዋታ። ሄደ፤ ሁለተኛው። ቤተ። ክርስቲያን። ሄደ።
__andäññaw čäwata hedä hulättäññaw betä krəstiyan hedä,__ or by እንኛው።
ጨዋታ። ሄደ፤ ሌላው። ቤተ። ክርስቲያን። ሄደ። __andäññaw čäwata hedä__
__lelaw betä krəstiyan hedä.__

'The ones ... the others' is rendered by ጋማሾቹ (or ገሚሶቹ)...
የቀሩት __gəmmašoččäu (or gämisoččäu)....__ __yäqärrut__ (or የተረፉት __yätärräfut__),
or by እንዳንዶቹ ... ሌሎቹ __andandoččäu .... leloččäu.__

Thus, 'the ones went to the game, the others went to church'
is rendered by ጋማሾቹ። (or ገሚሶቹ) ጨዋታ። ሄደ። የቀሩት (or የተረፉት)
ቤተ። ክርስቲያን።ሄደ። __gəmmašoččäu (or gämisoččäu) čäwata hedu yäqärrut__ (or
__yätärräfut__) __betä krəstiyan hedu,__ or by እንዳንዶቹ። ጨዋታ። ሄደ። ሌሎቹ።
ቤተ። ክርስቲያን። ሄደ። __andandoččäu čäwata hedu leloččäu betä__
__krəstiyan hedu.__

Note that the sentence እንዳንዶቹ። ጨዋታ። ሄደ። እንዳንዶቹ። ቤተ
ክርስቲያን። ሄደ። __andandoččäu čäwata hedu andandoččäu betä krəstiyan hedu__
means 'some went to the game, others went to church' but there are
still other people left.

27.17. 'On the one hand ... on the other hand'

'On the one hand ... on the other hand' is expressed by በንድ።
በኩል ... በሌላው። በኩል __band bäkkul ... bälelaw bäkkul,__ or by በንድ። ፊት።
በሌላው። ፊት __band fit ... bälelaw fit,__ or by በዚህ። በኩል ... በሌላው
በኩል __bäzzih bäkkul ... bälelaw bäkkul.__

Thus, the sentence 'on one hand I like the work, on the other hand I dislike it because it makes me tired' is rendered by ባንድ ፡ በኩል ፡ ሥራውን ፡ ሰወዳው ፡ በሌላው ፡ በኩል ፡ ስለሚያደክመኝ ፡ እጠላዋለሁ ፡ band bäkkul sǝrawǝn sǝwäddäw bälelaw bäkkul sǝlämmiyadäkmäňň ǝtälawallähʷ, or by ባንድ ፡ ፊት ፡ ሥራውን ፡ ሰወዳው ፡ በሌላው ፡ ፊት ፡ ስለ ፡ ያደክመኝ ፡ እጠላዋለሁ band fit sǝrawǝn sǝwäddäw bälelaw fit sǝlämmiyadäkmäňň ǝtälawallähʷ, or by በዚህ ፡ በኩል ፡ ሥራውን ፡ ሰወዳው ፡ በሌላው ፡ በኩል ፡ ስለሚያደክመኝ ፡ እጠላዋለሁ ፡ bäzzih bäkkul sǝrawǝn sǝwäddäw bälelaw bäkkul sǝlämmiyadäkmäňň ǝtälawallähʷ.

27.18 'So-and-so', and others

'So-and-so' is expressed by እገሌ ǝgäle, or እከሌ ǝkäle for the singular, masculine or feminine; by እገሊት ǝgälit or እከሊት ǝkälit for the singular, feminine; by እነገሌ ǝnnägäle or እነከሌ ǝnnäkäle for the plural, masculine or feminine; by እነገሊት ǝnnägälit or እነከሊት ǝnnäkälit for the plural, feminine.

'Such and such a person' እንትና ǝntǝna (for singular, masculine or feminine), እነንትና ǝnnäntǝnna (for plural).

'Such and such a thing' እንትን ǝntän or እንትን ǝntǝn.

These expressions are used when one does not want to mention the person or the thing.

The story is told about a man in whose snare a buffalo got caught. He did not want his neighbors to know about it and he asked his wife to bring him a knife and help him to slaughter the buffalo. He expressed himself as follows. እንትናችን ፡ ውስጥ ፡ እንትን ፡ ገብቶብት ፡ እንትን ፡ እምጪልኝ ፡ እንትን ፡ እለብት ፡ አንጪም ፡ ናየለኝ ፡ እንትን ፡ ትዪለኝ ፡ ǝntǝnaččǝn wǝsṭ ǝntǝn gäbtobbät ǝntǝn amčillǝňň ǝntǝn ǝlǝbbät ančim näyǝllǝňň ǝntǝn tǝyillǝňň. 'In our ǝntǝn (snare) an ǝntǝn (buffalo) came in, bring me an ǝntǝn (knife) with which I will do ǝntǝn (slaughter), you come to me and help me (lit. 'say for me') to ǝntǝn (slaughter)'.

28. PRONOUNS OF TOTALITY AND ISOLATION

28.1. 'All'

'All' is expressed by ሁሉ hullu placed before or after the noun. Thus, 'all the people came' is expressed either by ሁሉ፡ ሰው መጣ hullu säw mätta or by ሰው፡ ሁሉ፡ መጣ säw hullu mätta.

In the complex 'all + noun', it is the first element that takes the marker -ን -n of the direct object. Thus, 'he took all the chairs' is expressed either by ሁሉንም፡ ወምበር፡ ወሰደ hullunəmm wämbär wässädä or መምበሩን፡ ሁሉ፡ ወሰደ፡ wämbärun hullu wässädä.

Note the expression ሁሉ፡ ጊዜ hullu gize or ሁሌ፡ ጊዜ hulle gize 'all the time'.

The element ሁሉ hullu can also be used without a noun. Examples: ሁሉ፡ መጣ hullu mätta 'all came'; ሁሉንም፡ አየቻዋለሁ hullunəm ayəččäwallähʷ 'I saw all of them' (where ሁሉ hullu is used as direct object with the marker ን -n).

The meaning of 'all of ...' can be expressed either by ሁሉ hullu with the possessive suffix pronouns or with the plural marker - očč. Thus, 'I saw all of them' is expressed by ሁሎቻንም፡ አየቻቸዋለሁ hulloččənem ayəččaččäwallähʷ or by ሁላቸውንም፡ አየቻቸዋለሁ hullaččäwənem ayəččaččäwallähʷ.

For the meaning of ሁሉ hullu 'everybody', see § 29.3.

28.2 'The whole'

The idea of 'the whole' is expressed by መሉ mulu placed before or after the noun or by በመሉ bämulu placed after the noun. Examples: ቀን፡ መሉ፡ ጨፈረ፡ qän mulu čäffärä or መሉ፡ ቀን፡ ጨፈረ mulu qän čäffärä 'he danced the whole day'; ሌት፡ መሉ፡ ሲጮህ፡ አደረ let mulu sičoh addärä or ሌሊቱን፡ በመሉ፡ ሲጮህ፡ አደረ

lelitun bämulu sičoh addärä 'he spent the whole night screaming'; ክተማው ፡ በሙሉ ፡ ሊቀበለው ፡ ሄደ   kätämaw bämulu liqqäbbäläw hedä 'the whole city went to receive him'; ቤቴን ፡ በሙሉ ፡ አፈረስኩት beten bämulu afärräskut 'I destroyed my whole house'.

28.3. 'Alone, by oneself'

The idea of 'alone, by oneself' is expressed by ብቻ bəčča with the suffix pronoun followed by ‑ን ‑n, or by ለብቻ   läbəčča with the suffix pronouns.

Examples: ተማሪዎቹ ፡ ብቻቸውን (or ለብቻቸው‑)መጡ   tämariwoččč bəččaččäwən (or läbəččaččäw) mäṭṭu 'the students came by themselves'; ብቻዬን ፡ (or ለብቻ ዬ‑) እመጣለሁ   bəččayen (or läbəččaye) əmäṭallähw 'I will come alone', or 'I will come by myself'; ብቻዋን ፡ ናት   bəččawan nat 'she is alone, or 'she is by herself'.

The element የብቻ   yäbəčča‑ with the suffix pronouns expresses the idea of something belonging only to the person. Example: ርስቴ ፡ (or ርስቱ ፡) የብቻዬ ፡ ነው   rəste (or rəstu) yäbəččaye näw 'my property belongs only to me', that is, nobody shares it with me.

The element ብቻ bəčča by itself means 'only, just'. Examples: ተማሪዎቹ ፡ ብቻ መጡ   tämariwočču bəčča mäṭṭu 'only the students came'; እዚህ ፡ ቦታ ፡ ብቻ ፡ ይገኛል   əzzih bota bəčča yəggäññal 'it is found only in this place'; መጽሐፉን ፡ ውሰድ ፡ ደብተሩን ፡ ብቻ ፡ ተውልኝ   mäshafun wəsäd däbtärun bəčča täwəlläññ 'take the book, leave me just (or 'only') the notebook'.

The element ብቻ bəčča also means 'the only one'. Thus እዚህ ፡ ማን ፡ አለ? እኔ ፡ ብቻ ፡ ነኝ   əzzih man allä? ene bəčča näññ 'who is here? I am the only one'.

28.4. 'Apart'

The idea of 'apart' is expressed by እየባቻ əyyäbəčča
repeated or by ለየባቻ läyyäbəčča- with suffix pronouns, or by
ለባቻ läbəčča- repeated with suffix pronouns. Thus, the
sentence 'the boys sit apart and the girls sit apart' is expressed
by ወንዶቹ· እየባቻ· ይቀምጣሉ· እባቻ· ይቀመጣሉ፡ wändočču
əyyäbəčča setoččum əyyäbəčča yəqqämmäṭallu, or by ወንዶቹና· ሴቶቹ·
ለየባቻቸው· ይቀመጣሉ፡ wändoččunna setočču läyyäbəččaččäw
yəqqämmäṭallu, or by ወንዶቹ ለባቻቸው· ሴቶቹ· ለባቻቸው· ይቀመጣሉ፡
wändočču läbəččaččäw setočču läbəččaččäw yəqqämmäṭallu.

The sentence ወንዶቹና· ሴቶቹ· ባቻ· ለባቻ· ይቀመጣሉ፡ wändoččunna
setočču bəčča läbəčča yəqqämmäṭallu means 'the boys sit apart and
the girls sit apart' with the implication of opposite.

29. DISTRIBUTIVE

29.1. 'Each, each one'

The distributive 'each, each one' is expressed in various
ways.

It is expressed by the repetition of one of the elements of
the sentence. This element is not necessarily the one to which
the English 'each' refers. Examples: ሶስት· ሶስት· ፈረስ· አማቸው
sost sost färäs səṭaččäw 'give three horses to each of them',
lit. 'three three horse(s) give-them'; በፈረስ· አምሳ· አምሳ· ብር· ሰጡት
bäfäräs amsa amsa bərr säṭṭut 'they gave him fifty dollars for
each horse', lit. 'for-horse fifty fifty dollars they-gave-him'; ተማሪው·
ሁሉ· ደብተር· ደብተሩን· በጠረጴዛው· ላይ· አገኘ፡ tämariw
hullu däbtär däbtärun bäṭäräppərawlay agäññä 'every student found
(each) his notebook on the table', lit. 'the-student every notebook
his-notebook on-the-table found'.

Note that repetition of a noun also expresses limitation of the action to the noun and contrasts it with other nouns. Thus ማት ማት ፡ ካመንደራችን ፡ ዙሪያ ፡ ያውሬ ፡ ድምፅ ፡ እሰማለሁ mata mata kämändäraččən zuriya yawre dəmṣ əsämalläh^w 'I hear nights (but not at daytime) the noise of animals around our city'; ተማሪ ፡ ተማሪውን ፡ ጠርቶ ፡ ሰራተኞችን ፡ ተዋቸው ፡ tämari tämariwən ṭärto särratäňňoččun täwaččäw 'he invited only the students and left out the workers'; ሰውየው ፡ ወምበር ፡ ወምበሩን ፡ ካቤተ ፡ ወስዶ ፡ ጠረ̈ ዛውን ፡ አስቀራላኝ sawəyyew wämbär wämbärun käbete wäsdo ṭäräppezawən asqärralläňň 'the man took from my house only the chairs but left me the table'.

The distributive can also be expressed by እየ -əyyä- preceded to the noun. Examples: ተማሪ ፡ ሁሉ ፡ እየጋሩ ፡ ሄደ tämari hullu əyyagäru heda 'every student went (each) to his country'; ሁሉም እየማንባሩ ፡ ሄደ ፡ hullum əyyämanbäru hedä 'everyone went (each) to his association'.

For ~~እየ əyyä also meaning 'any', see §~~ ; for ~~እየ əyyä in the meaning of 'every' see §~~ .

The element እየ əyyä can be preceded by any preposition. Examples: በየመንደሩ ፡ ቤት ፡ ክርስትያን ፡ አለ bäyyämändäru betä krəstyan allä 'in each village there is a church'; ከየመንደሩ ፡ የመጡትን ፡ ሰዎች ፡ ገበዛ̈ ቸው käyyänändäru yämäṭṭutən säwočč gəbbäz^waččäw 'they received the people who came from each village'; መንግሥት ፡ ለየተማሪው ፡ ገንዘብ ፡ ይሰጥ ፡ ነበር mängəst läyyätämariw gänzäb yəsäṭ näbbär 'the government used to give money to each student'; ወደየቤታቸው ፡ ተመለሱ wädäyyäbetaččäw tämälläsu 'they returned, each to his house'; ሰው ፡ ሁሉ ፡ እንደያመ̈ ሉ ፡ ይኖራል säw hullu əndäyyamälu yənoral 'every one lives (each) according to his inclinations.

Note that the noun with �አ፞ yyä or with ኣ፞ yyä preceded
by a preposition is always determined.

The distributive is also expressed by ኣ፞ንዳንድ yyandandu
(that is, ኣ፞ + ኣንዳንድ yyä + andand) as pronoun 'each one' or
by ኣ፞ንዳንድ= yyandand- with suffix pronouns of the plural.
With ኣ፞ንዳንድ= yyandandu, the verb is in the singular; with
ኣ፞ንዳንድ- yyandand + suffix pronoun, the verb is in the plural.
Examples: ኣ፞ንዳንድ= ቤቱን = ኣኸጠ= yyandandu betun asgeṭä
'they decorated, each one his house', lit. 'each-one his-house
decorated'; ከሠርጉ = ባኋላ= ኣ፞ንዳንድ= ወዳ= ቤቱ= ተመለሰ=
käsärgu bäh^wala yyandandu wädä betu tämälläsä 'after the wedding
each one returned to his house'; ኣ፞ንዳንድ= ተማሪ= በጠረጴዛው=
ላይ= ደብተር= ኣገኘ= yyandandu tämari bätäräppezaw lay däbtär
agäññä 'each student found a notebook on his table'; ኣ፞ንዳንድ= ተማሪ
በኣ፞ንዳንድ= ጠረጴዛ= ላይ= ደብተር= ኣገኘ yyandandu tämari bäyyandandu
täräppazaw lay däbtär agäññä 'each student found a notebook on each
table'; ኣ፞ንዳንዳቸው= ቤታቸውን= ኣኸጠ= yyandandaččäw
betaččäwən asgeṭu 'they decorated, each one his house', lit. 'each-
one-of-them their-house they-decorated'.

The expression of ኣ፞ንዳንድ= yyandandu ኣ፞ንዳንዳቸው or
yyandandaččäw can be reinforced by ኣ፞ yyä- added to a noun
of the sentence, or by repetition of a noun of the sentence.
Examples: ከሠርጉ = ባኋላ= ኣ፞ንዳንዳቸው= ወዳ፞ቤታቸው= ተመለሱ=
käsärgu bäh^wala yyandandaččäw wädäyyäbetaččäw tämälläsu or ከሠርጉ=
ባኋላ=ኣ፞ንዳንዳቸው= ኣቤት= ኣቤታቸው= ተመለሱ= käsärgu
bäh^wala yyandandaččäw əbet betaččäw tämälläsu 'after the wedding
everyone returned, each to his house'; ኣ፞ንዳንድ= ርስት= ርስቱን=
ኣቀና፞ yyandandu rəst rəstun aqänna 'each one developed
his land holding'.

The distributive meaning can be used for each noun of the sentence by the combination of the various elements mentioned above. Example: እያንዳንዱ ፡ ተማሪ ፡ በየጠረጴዛው ፡ ደብተር ፡ ደብተሩን ፡ አገኘ ፡ eyyandandu tämari bäyyäṭäräppezaw däbtär däbtärun agäňňä 'each student found on each table (each) his own notebook' (note the use of እያንዳንዱ eyyandandu, እየ eyyä- and repetition of the noun).

The idea of 'one (noun) each' is expressed by አንዳንድ ፡ andand. Examples እያንዳንዱ ፡ ተማሪ ፡ አንዳንድ ፡ ደብተር ፡ በጠረጴዛው ፡ ላይ አገኘ ፡ eyyandandu tämari andand däbtär bäṭäräppezaw lay agäňňä 'each student found a notebook each on his table'; እያንዳንዱ ፡ ተማሪ ፡ አንዳንድ ፡ ደብተር ፡ በየጠረጴዛው ፡ ላይ ፡ አገኘ eyyandandu tämari andand däbtär bäyyäṭäräppezaw lay agäňňä 'each student found one notebook each on each table'.

እያንዳንድ ፡ eyyandand can be preceded by any preposition. Examples ለያንዳንዳቸው ፡ ሶስት ፡ ፈረስ ፡ ስጣቸው ፡ läyyandandaččäw sost sost färäs səṭaččäw 'give three horses to each of them'; ለያንዳንዱ ፡ ፈረስ ፡ አምሳ ፡ ብር ፡ ሒሳብ ፡ ሰጡት ፡ läyyandandu färäs amsa amsa bərr hisab säṭṭut 'they gave him fifty dollars for each horse'; ስለያንዳንዱ ፡ ተማሪ ፡ ጠየቀኝ səläyyandandu tämari ṭäyyäqäň 'he asked me about each student'.

29.2. Distributive or individualizing adjectives

There is a form of adjectives of the type ተለላቅ teälläq (from ተላቅ tälläq), ረጋጋም rägaggäm (from ረጋም räggim), or ተተላቅ tetälläq (from ተላቅ tälläq). This adjective refers to objects in the plural (even though the form of the noun may be in the singular), the objects being considered in an individual,

selective or distributive way. Examples: ፒሶቀን ፡ ደንጋይ ፡ አምጣ ፡ tellequn dängay amṭa means 'bring the big stone', but ፒሶሶቀን ፡ ደንጋይ ፡ አምጣ teləllequn dängay amṭa means 'bring the big stones' (taken from the mass of stones where there are small and big stones); ፒን� ፡ ልጆች ፡ ይጫወታሉ tennešočču ləǧočč yə ̌ččawwätallu 'the small children are playing', but ፒንንኖthose ፡ ልጆች ፡ ይጫወታሉ ፡ tenennešočču ləǧočč yə ̌ččawwätallu 'the smaller children are playing' (that is, the small children taken from a group of children); የከቡር ዘበኞች ፡ ወታደሮች ፡ ረጃጅም ፡ ናቸው ፡ yäkəbur zäbänna wättaddäročč rägaǧǧəm naččäw 'the soldiers of the Imperial Guard are tall, each one of them'; አዳዲስ ፡ ልብስ ፡ ይለብሳል adaddis ləbs yəläbsal 'he puts on new clothes at different times'.

29.3. 'Every, everyone, everybody, everything'

The idea of 'every' is expressed by ሁሉ hullu placed before or after the noun. Examples: እዚህ ፡ ቤት ፡ መጽሐፍት ፡ ያለው ፡ መጽሐፍ ፡ ሁሉ ፡ ቀይ ፡ näw ̀əzzih betä mäṣaheft yalläw mäṣhaf hullu qäy näw 'every book that is in this library is red'; ተማሪው ፡ ሁሉ ፡ ደብተሩን ፡ በተረጴዛው ፡ ላይ ፡ አገኘ ፡ tämariw hullu däbtärun bätäräppezaw lay agäñña 'every student found his notebook on the table'.

As direct object: ሁሉንም ፡ ወምበር ፡ ወሰደ hullunəm wämbär wässädä, or ወምበሩን ፡ ሁሉ ፡ ወሰደ wämbärun hullu wässädä 'he took every chair' (note that the marker – ን –n of the direct object is placed with the first element).

Note the expression ሁሌ ፡ ቀን hullə qän 'everyday'.

'Everyone, everybody' is expressed by ሁሉ ፡ ሰው hullu säw, or by ሰው ፡ ሁሉ säw hullu or by ሁሉም hullum.

Examples: ሁሉ ፡ ሰው ፡ መጣ hullu säw mäṭṭa, or ሰው ፡ ሁሉ ፡ መጣ

säw hullu mätta, or ሁሉም ፡ መጣ hullum mätta 'everybody came'; ሁሉም ፡ ርስት ፡ ርስቱን ፡ አቀና hullum rəst rəstun aqänna 'everyone developed his land holding'; ከሠርጉ ፡ በኋላ ፡ ሁሉም ፡ ወደየቤቱ ፡ ተመለሰ käsärgu bähʷala hullum wädäyyäbetu tämälläsä 'after the wedding everyone returned, each to his house'.

As direct object ሁሉም hullu-m takes the marker ን -n. Examples: ሁሉንም ፡ አየቻለሁ hullunəm ayəččallähʷ 'I saw everybody' (but also 'I saw everything').

For this expression ሁሉ-ም hullu-m also takes the plural marker -očč followed by the -ን -n. Thus, ሁሎችንም ፡ አየቻቸዋለሁ ፡ hulloččənəm ayəččaččäwallähʷ 'I saw everybody'.

'Everything' is expressed by ሁሉም hullum; as direct complement by ሁሉንም hullunəm.

Examples: ሁሉንም ፡ ወሰድሁ hullunəm wäsəǧǧallähʷ 'I took everything'; ሁሉንም ፡ አየቻለሁ ፡ hullunəm ayəččallähʷ 'I saw everything'.

'Every' with expressions of time is rendered by በየ bäyyä- followed by the noun with the article. Thus, በየወሩ bäyyäwäru 'every month', በየቀኑ bäyyäqänu 'every day', በያመቱ bäyyamätu 'every year'.

'Everywhere' is expressed by በየቦታው bäyyäbotaw.

'Everywhere in' is expressed by በየ bäyyä- with the noun. Examples: በየዳጋው bäyyädägaw 'everywhere in the highlands', በየቆላው bäyyäqʷällaw 'everywhere in the lowlands'.

30. NUMERALS

30.1. CARDINAL NUMERALS

In Amharic the numerals have special symbols. The numerals and their symbols are:

1	አንድ ፥	and
2	ሁለት	hulätt
3	ሦስት	sost
4	አራት	aratt
5	አምስት	amməst
6	ስድስት	səddəst
7	ሰባት	säbatt
8	ስምንት	səmmənt
9	ዘጠኝ	zätäňň
10	አሥር	assər
11	አሥራ ፥ አንድ ፥	asrand
12	አሥራ ፥ ሁለት	asra hulätt
20	ሀያ	haya[1]
30	ሠላሳ	sälasa
40	አርባ	arba
50	አምሳ	amsa
60	ስልሳ (ስድሳ)	səlsa (also sədsa, səssa)
70	ሰባ	säba
80	ሰማንያ	sämanya

[1] Also written ኻያ and ሃያ ; pronounced also kaya.

90	ዘጠና	zätäna		
100	መቶ	mäto		
1,000	ሺ‧ (ሺህ)	ši, ših[1]		
10,000	እልፍ ።	əlf		
'zero'	ዜሮ ።	zero	እልቦ	albo
'infinite'	ዝም	zəmm		

The numerals are placed before the noun. Examples: አንድ፡ ሰው andə säw 'one man', ሁለት፡ ቤት hulät bet 'two houses'.[2]

The numeral አንድ and 'one' is the only numeral that has a feminine form አንዲት andit. The numeral አንድ ። and also means 'about, approximately'. Example: አንድ፡ አሥር፡ ሰው፡ መጣ and assər säw matta 'about ten people came'.

For አንድ and, አንድም andəmm for the expression of the indefinite pronoun, see § 27 .

The numerals from 11 to 19 are formed by አሥራ asra (coming from አሥር assər 'ten') followed by the unit numeral. Thus,

11	አሥራ ። አንድ	asrand
12	አሥራ ። ሁለት	asra hulätt
13	አሥራ ። ሦስት	asra sost
14	አሥራ ። አራት	asra ratt
15	አሥራ ። አምስት	asra amməst
16	አሥራ ። ስድስት	asra səddəst
17	አሥራ ። ሰባት	asra säbatt
18	አሥራ ። ስምንት	asra səmment
19	አሥራ ። ዘጠኝ	asra zätäňň

The numerals 11, 14 and 15 are also written አሥራንድ, አሥራራት, አሥራምስት

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[1] Also written and pronounced ሺ šə, ሺህ ። šəh.

[2] Note the pronunciation hulät, with a single t or rather with an unreleased t.

Note that the numerals from 20 to 90 have a final -a and are derived basically from the unit numerals. However, the final -t of the unit numeral is not used and the vocalic structure is different.

The numerals beginning 'twenty' followed by a unit are also formed in the same way. Thus, 34 ሰላሳ ፡ አራት sälasa aratt, that is, 'thirty-four'; 56 እምሳ ፡ ስድስት amsa səddəst, that is, 'fifty-six'.

The way of expressing hundreds is by placing the required unit numeral before the word for 'hundred'; thus, 200 ሁለት ፡ መቶ hulät mäto, that is, 'two hundred'; 500 እምስት ፡ መቶ amməst mäto, that is 'five hundred'; 1800 አስራ ፡ ስምንት ፡ መቶ asra semmənt mäto, that is, 'eighteen hundred'.

The tens follow the hundreds. Thus, 345 ሦስት ፡ መቶ ፡ አርባ ፡ እምስት sost mäto arba amməst, that is 'three hundred forty-five'; 1753 አስራ ፡ ሰባት ፡ መቶ ፡ እምሳ ፡ ሦስት asra säbat mäto amsa sost, that is, 'seventeen hundred fifty-three'.

The numerals can be used with possessive suffix pronouns of the plural to indicate the totality; ሦስታችሁ ፡ መጣችሁ ፡ sostaččəhu mättaččəhu 'all three of you came, the three of you came'; አራታችን ፡ ሄድን arattaččən hednä 'the four of us went, all four of us went'. Note that there is agreement in person between the possessive suffix pronoun of the numeral and the suffixes of the verb.

The counted objects or persons can be used in the singular or in the plural. Thus ሁለት ፡ ሰው hulät säw or ሁለት ፡ ሰዎች hulät säwočč 'two men'. As noted above (§15.2.) there is agreement in

number between the noun and the verb. Thus, ሁለት ፡ ሰው ፡ መጣ hulät säw mätta 'two men came' (both ሰው säw and መጣ mätta in the singular), but ሁለት ፡ ሰዎች ፡ መጡ hulät säwočč mättu 'two men came' (both ሰዎች säwočč and mättu in the plural).

If the numeral is followed by a noun, it is treated as a qualifier and takes the article and the marker ን -n of the direct complement. Examples: ሁለቱ ፡ ሰዎች ፡ መጡ hulättu säwočč mättu 'the two men came'; ሁለቱን ፡ ሰዎች ፡ አየኋቸው hulättun säwočč ayyäh{w}ačččäw 'I saw the two men'.

The numerals can also be used without a noun. Example: ሦስት ፡ ሲመጡ ፡ ሁለት ፡ ቀሩ sost simätu hulätt qärru 'while the three came two stayed away'.

They can also take the article: ሁለቱ ፡ መጡ ፡ hulättu mättu 'the two came'.

If the numeral without a noun refers to an animated being, the verb is always in the plural; if it refers to objects, the verb is most normally in the singular.

Example: ከግብዣው ፡ ጥሪ ፡ ከደረሳቸው ፡ ሰዎች ፡ ስንት ፡ መጡ? እምስት ፡ መጡ lägebžaw ṭerri kädärräsaččäw säwočč sentu mättu? ammestu mättu 'how many of these who received the invitation to the banquet came? five came'; አቶ ፡ ኃይሉ ፡ ከወሰዷቸው ፡ ወንበሮች ፡ ስንት ፡ ተመለሱ? ሁለቱ ፡ ተመለሱ ፡ ato haylu käwässäd{w}aččäw wämbäročč sentu tämälläsa? hulättu tämälläsa 'how many chairs from those that Mr. Haylu took came back? two came back'.

Other expressions with the numerals:

'Half' ግማሽ gemmaš, or ጋሚስ gämis, or እኩል ekkul, or እኩሌታ ፡ ekkuleta.

1/3 ሲሶ *siso*; 2/3 ሁለት፡ ሲሶ *hulät siso*, or ሁለት፡ ሦስተኛ፡ *hulät sostäňňa*.[1]

1/4 ሩብ *rub*; 2/4 ሁለት፡ ሩብ *hulät rub*, or ሁለት፡ አራተኛ *hulät arattäňňa*.

1/5 አንድ፡ አምስተኛ፡ and *ammestäňňa*.

1/6 አንድ፡ ስድስተኛ፡ and *səddəstäňňa*.

1/10 አስራት *asrat*.

For measurement of grain: 1/3 ሲሶ፡ *siso*; 1/4 እርቦ *erbo*; 1/5 አምሾ *amešo*.

'Fraction' or 'part of the whole' is expressed by እጅ *əǧǧ* (originally 'hand') with the cardinal number. Thus, አንድ፡ እጅ and *əǧǧ* 'one fraction', or 'one part of the whole'; ሁለት፡ እጅ *hulätt əǧǧ* 'two fractions' or 'two parts of the whole'; ሦስት፡ እጅ *sost əǧǧ* 'three fractions' or 'three parts of the whole'.

'Once, twice' and so on, is expressed as follows:

'Once' አንድ፡ ጊዜ *andə gize*, lit. 'one time', or አንዴ *ande*;

'twice' is ሁለት፡ ጊዜ *hulät gize*, lit. 'two times', or ሁለቴ *hulätte*;

'thrice' is ሦስት፡ ጊዜ *sostə gize*, lit. 'three times', or ሦስቴ *soste*.

30.1.1. The concept of 'approximately, about'

The concept of 'approximately' is expressed by አንድ and (አንድ፡ አሥር፡ and *assər* 'about ten'); or by አንድ ... ያህል and...*yahəl* (አንድ፡ አሥር፡ ያህል፡ and *assər yahəl* 'about ten'); or by ይሆናሉ, that is, the plural imperfect of ሆነ 'be' (አሥር፡ ይሆናሉ *assər yəhonallu* 'they are about ten'); or by ይደርሳሉ፡

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[1] For the forms with the ending -äňňa, see below.

yədärsallu, that is, the plural imperfect of ደረሰ därräsä 'arrive, reach' (አሥር ፡ ይደርስ ሉ asser yədärsallu 'about ten', lit. 'they reach ten'); or by ይጠጋሉ yəttäggallu, that is, plural imperfect of ተጠጋ tätägga 'be close' (አሥር ፡ ይጠጋሉ asser yəttäggallu 'about ten', lit. 'they are close to ten').

30.2. ORDINAL NUMBERS

Ordinal numbers are formed by the addition of -ännä to the cardinal number. Thus, ሁለተኛ ፡ hulättännä 'second', ሦስተኛ ፡ sostännä 'third', አምስተኛ ammestännä 'fifth', and so on. The ordinal numerals are:

'First'	አንደኛ	andännä
'Second'	ሁለተኛ	hulättännä
'Third'	ሦስተኛ	sostännä
'Fourth'	አራተኛ	arattännä
'Fifth'	አምስተኛ	ammestännä
'Sixth'	ስድስተኛ	seddestännä
'Seventh'	ሰባተኛ	säbattännä
'Eighth'	ስምንተኛ	semmentännä
'Ninth'	ዘጠኛኛ	zätäññäññä, or ዘጠነኛ zätäññeññä
or	ዘጠነኛ	zätänännä
'Tenth'	አሠረኛ	asserännä

አንደኛ andännä also means 'the most important, the principal'.

The 'first' is also expressed by መጀመሪያ mägämmäriya or መጀመርያ mägämmäreya.

The 'last' is expressed by መጨረሻ mäčärräsä.

From 'eleventh' to 'nineteenth', the ending –ä̆n̆n̆a is added to the unity. Thus,

'Eleventh' አስራ ፡ አንዳኛ   asrandä̆n̆n̆a

'Twelfth' አስራ ፡ ሁለት̆ኛ   asra hulä̆ttä̆n̆n̆a, and so on.

From 'twentieth', the –n̆n̆a is added to the cardinal number. Thus,

'Twentieth'   ሃያኛ   hayä̆n̆n̆a

'Thirtieth'   ሰላሳኛ   sä̆lasä̆n̆n̆a

'Fortieth'   አርባኛ   arbä̆n̆n̆a

'Hundredth'   መቶኛ   mä̆ton̆n̆a

'Thousandth'   ሺኛ   š̆in̆n̆a

For the ordinal numbers 'twentieth, thirtieth' and so on, with a number of unity, the ending –ä̆n̆n̆a is added to the unity. Thus, 43rd አርባ ፡ ሦስተኛ   arba sostä̆n̆n̆a, 75th ሰባ ፡ አምስተኛ   sä̆ba amməstä̆n̆n̆a.

With dates, the cardinal number is used. Thus, የካቲት ፡ አስራ ፡ ሁለት   yä̆katit asra hulä̆tt 'the 12th of Yä̆katit'.

With the general term ወር   wä̆r 'month', the ordinal number is used. Example: በወሩ ፡ ባስራ ፡ ሁለተኛ ፡ ቀን ፡ ወደ ፡ ባላገር ፡ ሄደ ፡   bä̆wä̆ru bä̆sra hulä̆ttä̆n̆n̆a qä̆n wä̆dä̆ balagä̆r hedä̆ 'he went to the country the 12th of the month'.

In titles, the archaic ordinal numbers are used. Thus, 'first' ቀዳማዊ   qä̆damawi, as in ቀዳማዊ ፡ ኃይለ ፡ ሥላሴ ፡   qä̆damawi haylä̆ sə̆llase 'Hayle Sellase first';

'Second' ዳግማዊ   dagmawi, as in ዳግማዊ ፡ ምኒልክ   dä̆gmawi mə̆nilek 'Menilek Second';

'Third' ሳልሳዊ   salsawi, as in ሳልሳዊ ፡ ዳዊት ፡   salsawi dawit 'third David'.

The traditional "orders" of the Amharic alphabet are designated by the Geez ordinal numbers. Thus,

ግዕዝ	gəəz	1st order
ካዕብ	kaəb	2nd order
ሣልስ	saləs	3rd order
ራብዕ	rabə°	4th order
ኃምስ	haməs	5th order
ሳድስ	sadəs	6th order
ሳብዕ	sabə°	7th order

The idea of 'secondly, thirdly' and so on is expressed by the ordinal number. Thus ሁለተኛ hulättäñña 'secondly', ሦስተኛ sostäñña 'thirdly', and so on.

'Secondly' is also expressed by ዳግም dagəm or ዳግመኛ dagmäñña.

'A second time, a third time', and so on, is expressed either by the ordinal number followed by ጊዜ gize 'time' or by the ordinal number alone. Thus 'a second time' ሁለተኛ ~ ጊዜ hulättäñña gize, or ዳግመኛ dagmäñña, or ዳግም dagəm; 'a third time' ሦስተኛ ጊዜ sostäñña gize, or ሦስተኛ sostäñña.

ሁለተኛ hulättäñña or ዳግመኛ dagmäñña with a negative verb means 'again, ever'. Thus, ሁለተኛ፡ እንዳይመጣ hulättäñña attəmṭa, or ዳግመኛ፡ እንዳይመጣ dagmäñña attəmṭa 'don't come again, don't ever come'.

The ordinal number can be used either as a qualifier or as a substantive.

As qualifier it takes the article and the marker - ን —n

of the direct object. Examples: ሦስተኛው ፡ ልጅ ፡ የመጽሐፍ ፡ ሽልማት ፡ ደረሰው

sostäññaw leǧ yämäṣhaf šellemat därräsäw 'the third child

received a book as prize'; ሦስተኛውን ፡ ልጅ ፡ ንጉሡ ፡ ጠራት sostäññawen

leǧ negusu tärrut 'the king called the third child'.

As substantive it can also take the plural marker -oǧǧ and

the possessive suffix pronoun. Example: ሦስተኞቹ ፡ በሙሉ ፡

ለበቻቸው ፡ ቆመዋል sostäññoǧǧu bämulu läbeǧǧaǧǧäw qumäwal 'the

third ones, all of them, are standing by themselves'; ይህ ፡ ቡና ፡

ሦስተኛዬ ፡ ነው ፡   yeh bunna sostäññaye näw 'this coffee is

my third one'.

31. COPULA

31.1. Affirmative copula

The copula, or the expression of quality or identity 'he is' is expressed by * ነ *nä used with various suffixes which denote the person, gender and number. With the exception of the suffix -ች in ናች näčč 'she is' which is a subject suffix of the perfect, all the other suffixes are object suffix pronouns (see § 46).

The forms are:

Singular:	3m.	ነው	näw	'he is'
	3f.	ናት	nat	'she is'
	or	ናች	näčč	
	2m.	ነህ	näh	'you are'
	2f.	ነሽ	näš	'you are'
	1c.	ነኝ	näňň	'I am'
Plural:	3c.	ናቸው	naččäw	'they are'
	2c.	ናችሁ	naččəhu*	'you are'
	1c.	ነን	nän	'we are'
Respect:	3c.	ናቸው	naččäw	'He is'
	2c.	ነዎት	näwot, nowot	'You are'
	or	ነዎ	näwo	

*Note that while the form is written ናችሁ naččəhu, the actual pronunciation is naččuh, načč̣ə ͬʰ .

The copula is placed at the end of the sentences, and agrees with the explicit subject. Whenever there is no explicit subject, the subject is inherent in the form of the copula.

Examples: እሱ ጐበዝ ነው essu gʷäbäz näw 'he is an exceptional fellow'; እሷ ደግ ናት esswa dägge nat 'she is good'; በጣም ጠንካራ ነኝ bäṭam ṭänkarra näňň 'I am very strong'; ይህ ሰው ሸማኔ ነው yeh säw šämmane näw 'this man is a weaver'.

The copula is also used in forms of greetings: እንዴም ነዎት endämen näʷot 'how are You?'; ደህና ነኝ dähna näňň 'I am fine' (in reply to the former); ብርቱ ነዎት bertu näwot 'are You fine?'.

31.2. Negative of the copula

The negative of the copula ነው näw is አይደለም aydälläm or አይዶለም aydolläm, also pronounced adälläm 'he is not, it is not'. Note that አይዶለ aydolläm or አይደለም aydälläm is composed of አይደለም aydollä and the suffixed -ም -m, a suffix that is used in the negation (see § 34.4). As for አይደለ aydällä – it is conjugated like አለ allä (§ 72). The forms of this element are:

Sg.	3m.	አይደለም	aydälläm
	3f.	አይደለችም	aydälläččem
	2m.	አይደለህም	aydällähem
	2f.	አይደለሽም	aydälläšem
	1c.	አይደለሁም	aydällähum
Pl.	3c.	አይደሉም	aydällum
	2c.	አይደለችሁም	aydälläččehum
	1c.	አይደለንም	aydällänem

The element አይደለም aydälläm is placed at the end of the sentence.

Examples: እሱ በጣም ጠንካራ አይደለም essu bätam ṭänkarra aydälläm 'he is not very strong'; እሷ ደግ አይደለችም esswa dägg

aydälläččəm 'she is not good': ይህ ፡ ሰው ፡ ሸማኔ ፡ አይደለም yəh säw šämmane aydälläm 'this man is not a weaver'.

31.3. The copula in other verb forms

The affirmative quality or identity in the past is expressed by ነበረ näbbärä 'he was' conjugated like a triradical verb in the perfect (§ 34).

Examples: እሱ ፡ በጣም ፡ ደግ ፡ ነበረ essu bäṭam däggə näbbärä 'he was very good': እሷ ፡ በጣም ፡ ደግ ፡ ነበረች əsswa bäṭam däggə näbbəräčč 'she was very good'.

The negative quality in the past is expressed by the negative perfective of ነበረ näbbärä 'he was', that is, አልነበረም alnäbbäräm conjugated in the perfect.

Example: እሱ ፡ በጣም ፡ ደግ ፡ አልነበረም essu bäṭam dägg alnäbbäräm 'he was not very good'.

The affirmative quality or identity in the future is expressed by the imperfect of ሆነ honä (§ 74).

Examples: ይህ ፡ ልጅ ፡ ሲያድግ ፡ ትልቅ ፡ ሐኪም ፡ ይሆናል yəh ləǧ siyadg təlləq hakim yəhonal 'when this boy grows up he will be a great doctor'.

The negative quality in the future is expressed by the negative simple imperfect of ሆነ honä, that is አይሆንም ayhonəm, conjugated in the imperfect. Example: እሱ ፡ ሐኪም ፡ አይሆንም essu hakim ayhonəm 'he will not be a doctor'.

In an affirmative subordinate clause, the quality is expressed by ሆነ honä for the present, by the simple imperfect of ሆነ honä for the future, and by the perfect ነበረ näbbärä for the past, all combined with the elements of subordination.

Example for the present: ጥሩ ፡ የሆነ ፡ አስተማሪ ፡ እንፈልጋለን təru yähonä astämari ənnəfälləgallən 'we want a teacher who is good'.

Example for the future: አገረ፡ ገዛችን፡ የሚሆነው፡ የንጉሡ፡ አማች፡ ነው፡ ይባላል   agärä gäzaččen yämmihonäw yänegusu amač näw yebbalal 'they say that the one who will be our governor is the Emperor's son-in-law'.

Example for the past: ዱሮ፡ ተማሪ፡ የነበረው፡ ልጅ፡ አሁን፡ ዲሬክተር፡ ሆኖዋል   duro tämari yänäbbäräw läg ahun diräktär honwal 'the boy who formerly was a student has become (is) a director now'.

In a negative subordinate clause, quality is expressed by the negative perfect of ሆነ honä (አልሆነ alhonä) for the present, by the negative simple imperfect of ሆነ honä (አይሆን ayhon) for the future, and by the negative perfect of ነበረ näbbärä (አልነበረ alnäbbärä) for the perfect, all combined with the relative pronoun. With any other conjunction of subordination, the choice of the verb form is dictated by the conjunction. As for the tense of the subordinate clause, it depends on the tense of the main clause (see §94.1).

Examples with the relative pronoun. For the present: ጥሩ፡ ያልሆነ፡ መጽሐፍ፡ አልፈልግም   ṭəru yalhonä mäṣhaf alfälləgəm 'I don't want a book that is not good'.

For the future: የማይሆን፡ ነገር፡ ነገረኝ፡   yämmayhon nägär näggäräňň 'he told me an impossible thing'.

For the past: አስተማሪው፡ እክፍል፡ ያልነበረውን፡ ተማሪ፡ ሁሉ፡ ቀጣ   astämariw əkəfəl yalnäbbärawən tämari hullu qäṭṭa 'the teacher punished all the students who were not in class'.

Examples with the conjunctions: ወንድሜ፡ ዲያቆን፡ ሳይሆን፡ አይቀስም   wändəmme diyaqon sayhon ayqässəm 'before my brother is a deacon he will not be canonized', ሳይሆን፡ sayhon has the meaning of the future because of the imperfect አይቀስም aygässəm of the

main clause. In the sentence ወንድ·ሜ·ዲያቆን·አይሆን·እረኛ·ነበረ wändəmme diyaqon sayhon əräñña näbbärä 'before my brother was a deacon he was a shepherd', አይሆን sayhon has the meaning of the past because of the perfect ነበረ näbbärä of the main clause.

31.4. TABLE FOR THE COPULA

PRESENT

Main affirmative	ነው	näw
Main negative	አይደለም	aydälläm
Subordinate affirmative	የሆነ	yähonä
Subordinate negative	ያልሆነ	yalhonä

PAST

Main affirmative	ነበረ	näbbärä
Main negative	አልነበረም	alnäbbäräm
Subordinate affirmative	የነበረ	yänäbbärä
Subordinate negative	ያልነበረ	yälnäbbärä

FUTURE

Main affirmative	ይሆናል	yəhonal
Main negative	አይሆን	ayhon
Subordinate affirmative	የሚሆን	yämmihon
Subordinate negative	የማይሆን	yämmayhon

32. SURVEY OF THE VERB

In a given verb the basic meaning is expressed by the consonants, the vowels serving to express shades of meaning. It is for this reason that we have mainly the consonants in mind when we speak of verb structure. The consonants that constitute the elements of the root are called 'radicals'.

The Amharic verb is triradical (§33ff), abbreviated triradical called here biradical (§69ff), quadriradical (§77), abbreviated quadriradical (§78), and pluriradical, that is, consisting of more than four radicals (§83). A particular group is formed by the composite verbs (§84).

The cited form is that of the masculine, singular, 3rd person, perfect; it is translated by the English infinitive without 'to'.

Examples for two, three, four, and five radicals:
ሰማ SäMMa 'hear', ገደለ GäDDäLä 'kill', መሰከረ MäSäKKäRä 'testify', (ተ)ብረከረከ (tä)BRäKäRRäKä 'tremble'.

Considering the vocalic structure and the gemination or non-gemination of the 2nd radical in the triradical, the verb has three types: types A, B, and C. Regardless of the type, the 2nd radical is always geminated in the perfect.

TRIRADICALS:

Type A: ሰበረ säbbärä, characterized by lack of gemination of the 2nd radical in the verb forms other than the perfect.

Type B: ፈለገ fällägä, characterized by the gemination of the 2nd radical in all the verb forms.

Type C: ማረከ marräkä, characterized by the vowel a after the 1st radical. For the gemination or non-gemination of the 2nd radical, see § 33.3.

A special class of the triradicals are the verbs beginning with ħ a- (§ 58). This class has only two types:

Type A: ħħ ፈ alläfä 'pass'

Type B: ħስበ assäbä 'think'.

BIRADICALS

In the biradicals the 2nd consonant is geminated in the perfect only if it is the 2nd radical of the root. This is so in the classes ስማ sämma and ቀረ qärrä. These are also the only classes that have the three types.

Class ስማ sämma (§ 70)

Type A: ስማ sämma 'hear' (§   )

Type B: ጠጠ tätta 'drink'

Type C: ቀጠ qatta 'punish'.

Class ቀረ qärrä (§ 71)

Type A: ቀረ qärrä 'remain behind'

Type B: ለየ läyyä 'distinguish'

Type C: ላጨ laččä 'shave'.

The other biradicals have only one type. These classes are:

Class ሳመ samä 'kiss' (§ 73)

Class ቆመ qomä 'stand' (§ 74)

Class ሄደ hedä 'go' (§ 75).

A special verb is አለ alä 'say' (§ 76).

QUADRIRADICALS

In the quadriradicals the 3rd radical is geminated in the perfect. The quadriradicals have two types:

Type 1: መሰከረ mäsäkkärä 'testify'

Type 2: ቀለቀለ qälaqqälä 'mix', characterized by the vowel a after the 2nd radical. The gemination or the non-gemination of

the 3rd radical in the verb forms other than the perfect is the same in both types (§ 77).

In the abbreviated quadriradicals the 3rd radical is geminated. The classes are: በረታ bärätta, and ሰለቸ säläčča.

Class በረታ bärätta (§ 78)

Type 1: በረታ bärätta 'be strong'

Type 2: (ተ)ሰናዳ (tä)sänadda 'be prepared'

Class ሰለቸ säläčča (§ 79)

Type 1: ጐመዠ gʷämäǧǧä 'crave for'

Type 2: (ተ)ዛገዠ (tä)zägaǧǧä 'be prepared'.

OTHER CLASSES

For the pluriradicals, see § 83 ; for the composite verbs, see § 84 ; for the unclassified verbs, see § 85 .

32.1. STEMS

The Amharic verb has various stems derived from the basic stem. These stems are: reduplicative stem, and stems formed with prefixed morphemes.

Reduplicative Stem

The reduplicative stem is characterized by the repetition of the 2nd radical in the triradicals (ሰበረ säbbärä: ሰበበረ säbabbärä), and of the 3rd radical in the quadriradicals (መሰከረ mäsäkkärä: መሰከከረ mäsäkakkärä). For the meaning and conjugation, see § 60.

For the biradicals, see § 69 ff.

Stems with prefixed morphemes

The productive stems derived with prefixed morphemes are:
a-stem (§ 61)
tä-stem (§ 62)
as-stem (§ 64)
*a(t)-stem (§ 65).

There are also morphemes with limited usage and meaning.
They are: astä- (§ 66), and an- (§ 67).

32.2. VERB FORMS

The verb forms are:

perfect (§ 34), simple imperfect (§36ff), compound imperfect (§39),
jussive (§ 41), imperative (§ 42), simple gerundive (§43),
compound gerundive (§45). Many of these verb forms can be
combined with auxiliaries.

32.3. VERBALS

The verbals, that is, nouns that can be derived from any
verb with a special function are: participle (§48), verbal
noun (§ 49), instrumental (§ 50), noun of manner (§ 65.1).

TRIRADICALS

Basic Stem

33. Types

The triradicals have three types: type A, type B, and type C.
These types are not conditioned neither by the nature of the con-
sonants nor by the meaning of the verb. Indeed, the verbs in
either of these types can be active, transitive, intransitive,
verbs of state, and so on, and consist of any kind of consonants.
The types are, therefore, to be considered as lexical items.
There are a few verbs, however, in which one type coexists with
another type (see below).

The types differ in the vowel after the 1st radical and in
the gemination or non-gemination of the 2nd radical in the verb
forms other than the perfect. In the perfect, the 2nd radical
is geminated regardless of the type.

33.1. Type A: ሰበረ säbbärä

This type is characterized by the vowel ä after the 1st and
2nd radicals. The vowel ä after the 3rd radical is a marker of
the person, gender, and number, and is the same in all the types.
The 2nd radical is geminated in the perfect only.

The verbs of this type can be transitive (ሰበረ säbbärä 'break'),
intransitive (ረፈደ räffädä 'be late in the morning'), verbs of
state (ረዘመ räzzämä 'be long'), and so on. It would seem that
the majority of the type A verbs are intransitive.

33.2. Type B: ፈለገ fällägä

This type is characterized by the vowel ä after the 1st and
2nd radicals. The 2nd radical is geminated in all the verb forms.

While most verbs of type B are transitive (ሸፈነ šäffänä 'cover'), there are also intransitive verbs in this type (ጨለመ čällämä 'be dark').

There are few verbs that have both types A and B with a difference in meaning. Thus መሰለ mässälä (type A) 'resemble, be like', but መሰለ mässälä (type B) 'use a proverb' (denominative of ምሳሌ messale 'proverb'); or ተበቀ täbbäqä (type A) 'be stuck together', but ተበቀ täbbäqä (type B) 'protect, guard'.

33.3. Type C: ማረከ marräkä

This type is characterized by the vowel a after the 1st radical. The vowel of the 2nd radical is ä. The 2nd radical is geminated in the perfect and imperfect only.

The verbs in type C can be transitive (ጋገረ gaggärä 'bake bread'), and intransitive (ጣፈጠ ṭaffäṭä 'taste sweet').

While a limited number of verbs of type C co-exist with a type A or type B verb of the same root, the majority of the type C verbs have no co-existing verb of type A or type B. Wherever a type C verb co-exists with a type A verb, there is a shade of meaning attached to the type C in relation to the type A of the same verb.

Thus, for instance, type A ለቀቀ läqqäqä 'to let go, release'; type C ለቀቀ laqqäqä 'to release the debtor after surety has been given';

Type A of the biradical ቀጣ qäṭṭa 'to punish': type C ቀጣ qaṭṭa 'to threaten by physical action'.

Historically some triradicals of type C go back to a quadri-radical with a laryngeal as 2nd radical; thus ማረከ marräkä 'take prisoner', from the root mhrk.

As for the majority of the verbs of type C, they are lexical items in the sense that this particular form is not predictable either from the nature of the consonants nor from the special meaning of the verb.

VERB FORMS

34. Perfect

The perfect has only suffixes. They serve for the expression of the person, gender, and number. They are the same for the three types.

The bases are: type A, SÄBBÄR-; type B, FÄLLÄG-; type C, MaRRÄK-.

The suffixes of the perfect are:

Sg.			Pl.	
3rd masc.	-ä		)	
3rd fem.	-äčč		)	-u
2nd masc.	-h, or -k*		)	
2nd fem.	-š		)	-ačćhu***
1st com.	-hu, or -ku**		) -(ə)n	

For the starred forms, see below.

The forms of the verb in the perfect are:

Sg.				
3rd masc.	ሰበረ	säbbärä	'he broke'
3rd fem.	ሰበረች	säbbäräčč	'she broke'
2nd masc.	ሰበርክ	säbbärk*	'you (m.) broke'
	or ሰበርህ	säbbärh	
2nd fem.	ሰበርሽ	säbbärš	'you (f.) broke'
1st com.	ሰበርኩ	säbbärku**	'I broke'
	or ሰበርሁ	säbbärhu	

Pl. 3rd com. ሰበሩ   säbbäru   'they broke, he broke, you broke'

2nd com. ሰበራችሁ säbbäraččəhu*** 'you broke'

1st com. ሰበርን   säbbärn   'we broke'

or ሰበርን   säbbären

* The most used orthography is with final ኩ. In pronunciation, however, the suffix is mostly -k for the type of triradical with which we are dealing.

** Whatever the orthography may be, that is, either with final ሁ or ኩ, the final consonant is pronounced with a voiceless or whispered u. It comes closest to the pronunciation such as säbbärk^w, säbbärh^w. For the pronunciation säbbärhu, säbbärku, see §34.7.

*** The pronunciation is säbbäräččəhu, with a final voiceless or whispered u. The form occasionally gives the impression as being pronounced säbbäraččəh^w. For the pronunciation säbbäraččəhu, see §34.9.

Form of respect. When addressing someone in a form of respect or when speaking of someone in a form of respect, the 3rd person, plural is used. Thus, ደረሱ därräsu 'He arrived, You arrived'.

Variant forms. In the 1st person, singular, the element ኝ -ñ is occasionally added: thus, አየሁኝ ayyähuñ 'I saw'.

For the 1st plural one finds occasionally in archaic texts the orthography with final - ና -nä: thus ሰበርና säbbärnä. In the northern regions the pronunciation is also with -nä, that is säbbärnä.

34.1. Phonetic observations concerning

the perfect

If the last radical of the verb is g, it is assimilated to the suffix -k of the perfect. Thus, fälläkk 'you searched' for fällägk, written ፈለክ.

If the last radical is q, the glottal stop of the glottalized q is preserved and the suffix -k of the perfect is pronounced geminated. Thus, särrä'kk 'you stole' for särräqk, written ሰረቅክ

If the last radical of the verb is s, it is either preserved before the suffix -š of the 2nd fem. sg. or it is assimilated to it. Thus, läbbäsš or läbbäšš 'you put on', written ለበሽ.

34.2. Meaning of the perfect

The perfect normally expresses the past. Example: ልጁ ፡ እርሳስ ፡ ወሰደ leğu ersas wässädä 'the boy took a pencil'.

With certain verbs the perfect expresses the present; thus መሰለኝ mässälä-ňň 'it seems to me, I think'.

We will see later (§92) that certain conjunctions can be used with the perfect only, but the tense of the perfect is conditioned by the verb form of the main verb. It can thus express the past or the future.

The perfect is used in the main clause or in the subordinate clause, the subordination being expressed by conjunctions. It can be affirmative or negative, the negation being expressed by negation elements.

34.3. The Perfect in a question sentence

The question is expressed either by suffixing the element ወይ wäy, or by raising the voice at the end of the sentence. In either case the verb does not change.

Example for an affirmative statement: በሩን ፡ ከፈተ ፡ ወይ ፡ bärrun käffätä wäy, or በሩን ፡ ከፈተ ፡ bärrun käffätä (with raised voice) 'did he open the door?'

Whenever a question particle is used, the verb does not change either. Thus, በሩን ፡ ማን ፡ ከፈተ bärrun man käffätä 'who opened the door?; አሽካሩ ፡ የት ፡ ሄደ ፡ aškäru yät hedä 'where did the servant go?'

34.4. Negative Perfect

The negative perfect is expressed by prefixing አል -al and suffixing -ም -(ə)m[1] to the verb regardless of person, gender and number. However, the suffix ም -(ə)m can be omitted in certain circumstances (see below).

The vowel (ə) is in parentheses because it is variable. It appears only when the verb ends in a consonant. Thus, 'he broke' ሰበረ säbbärä: 'he did not break, he has not broken' አልሰበረም alsäbbärä-m, the suffix element being -m because the verb ends in a vowel. But 'she broke' ሰበረች säbbäräčč: 'she did not break' አልሰበረችም alsäbbäräčč-əm, the suffix element being -əm because አልሰበረች alsäbbäräčč ends in a consonant.

The forms of the negative perfect are as follows:

Sg.	3rd masc.	አልሰበረም	alsäbbäräm	'he did not break'
	3rd fem.	አልሰበረችም	alsäbbäräččəm	'she did not break'
	2nd masc.	አልሰበርህም	alsäbbärhəm	'you (m.) did not break'
	or	አልሰበርከም	alsäbbärkəm	
	2nd fem.	አልሰበርሽም	alsäbbäršəm	'you (f.) did not break'
	1st com.	አልሰበርሁም	alsäbbärhum*	'I did not break'
	or	አልሰበርኩም	alsäbbärkum*	
Pl.	3rd masc.	አልሰበሩም	alsäbbärum	'they did not break'
	2nd com.	አልሰበራችሁም	alsäbbäraččəhum*	'you did not break'
	1st com.	አልሰበርንም	alsäbbärnəm	'we did not break'

*Note that the pronunciation of these forms is different from that of the positive perfect. Indeed, alsäbbärhum or alsäbbärkum against the positive säbbärhʷ, säbbärkʷ; alsäbbäraččəhum against the positive säbbäraččuh.

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[1] The final -ም is most normally pronounced -mm.

The consonant l is assimilated to a following r: አ[ረ]ዳም arräddam 'he did not help', for al-räddam.

The suffix -ም -m(m) can be attached to an element of the sentence other than the verb: ሰው-ም: አልመጣም säwemm almätta 'no one came'.

The final -ም -m is omitted in a subordinated clause introduced either by a conjunction or by the relative element. Examples: ኪራይ: ካልከፈለ: ቤቱን: ይልቀቅ: kiray kalkäffälä betun yelqäq 'unless he pays his rent, let him leave the house'; ያልመጣ: ተማሪ ወንድሜ: ነው: yalmätta tämari wändemme näw 'the student who did not come is my brother'.

For the negative perfect expressing the meaning of the compound gerundive in the negative, see § 45.1.

34.5. Relative perfect

The form of the relative perfect in the affirmative is የሰበረ yä-säbbärä, that is, the relative element የ yä- is prefixed to the verb. The element የ yä is invariable in gender and number. It was seen above that the relative qualifier precedes the qualified. Examples: የሰረቀ: ሰው yäsärräqä säw 'the man who stole'; የሰረቀች: ሴት yäsärräqäčč set 'the woman who stole'; የሰረቁ: ሰዎች yäsärräqu säwočč 'the men who stole'.

The form of the relative perfect in the negative is ያል - ሰበረ yal-säbbärä, for የ-አል-ሰበረ yä-al-säbbärä (§ 8.1.). Note that the final -ም -m of the negative perfect is omitted.

34.6. Perfect with auxiliaries

34.6.1. The Perfect with ነበረ näbbärä (or ነበር näbbär)

The perfect can be combined with ነበረ näbbärä (or ነበር näbbär), but only if the perfect is negative. It expresses the

negative pluperfect. Example: ትናንትና ፡ እዚ ፡ ስመጣ ፡ ስራውን ፡ አልጨረ-ሰም ፡ ነበር tənantənna əbet səmäṭa sərawən alčärräsäm näbbär 'when I came here yesterday he had not finished his work'.

For the positive pluperfect, see § 44.1.

The affirmative perfect can also be combined with näbbärä, but only if the perfect is preceded by a conjunction. Examples: ከበደ ፡ ወፍራም ፡ ነበረ ፡ ሁሉ ፡ ጊዜ ፡ እንደበላ ፡ ነበር käbbädä wäfram näbbärä hullu gize əndäbälla näbbär 'Kebbede was fat, he was always eating'; ያሰሩት ፡ ሰውን ፡ ስለገደለ ፡ ነበር yassärut säwən sälägäddälä näbbär '(the reason) that they imprisoned him was because he had killed a man'.

34.6.2. The perfect with ኑሮዋል nurwal

The negative perfect with ኑሮዋል nurwal (that is, the compound gerundive of ኖራ norä) expresses the pluperfect of an action which is contrary to expectation.

Examples: አልመጣም ፡ ኑሮዋል almäṭṭam nurwal 'he had not come' (contrary to expectation); ምሳውን ፡ አልበላም ፡ ኑሮዋል ፡ məsawən albällam nurwal 'he had not eaten his lunch' (contrary to expectation).

35. IMPERFECT

Amharic has a verb form called Imperfect. There is a Simple Imperfect and a Compound Imperfect. Both the simple and the compound imperfect are formed with prefixes and suffixes for the expression of person, gender, and number. The prefixes and suffixes are the same for all the types, but the bases of the types are different.

36. SIMPLE IMPERFECT

The bases are: for type A, -SäB(ǝ)R-; for type B, -FäLLǝG-; for type C, -MaRRǝK-.

Note that for type A verbs the 2nd radical is simple, and that for the types B and C the 2nd radical is geminated and is followed by the vowel ǝ. As for the vowel of the 2nd radical of type A, see below.

The prefixes and suffixes of the simple imperfect are as follows:

Sg.			Pl.		
3m.	yǝ-		3c.	yǝ——u	
3f.	tǝ-				
2m.	tǝ-		2c.	tǝ——u	
2f.	tǝ——i				
1c.	ǝ-		1c.	ǝnnǝ—, or ǝn-	

The 3rd pl. is also used as the form of respect for the 2nd and 3rd person, that is, regardless of whether one addresses the person or whether one speaks about him.

The forms are:

		Type A			Type B		Type C
Sg.	3m.	ይሰብር	yǝsäbr	ይፈልግ	yǝfälleg	ይማርክ	yǝmarrek
	3f.	ትሰብር	tǝsäbr	ትፈልግ	tǝfälleg	ትማርክ	tǝmarrek
	2m.	ትሰብር	tǝsäbr	ትፈልግ	tǝfälleg	ትማርክ	tǝmarrek
	2f.	ትሰብሪ	tǝsäbri	ትፈልጊ	tǝfällegi	ትማርኪ	tǝmarreki
	1c.	እሰብር	ǝsäbr	እፈልግ	ǝfälleg	እማርክ	ǝmarrek
Pl.	3c.	ይሰብሩ	yǝsäbru	ይፈልጉ	yǝfällegu	ይማርኩ	yǝmarreku
	2c.	ትሰብሩ	tǝsäbru	ትፈልጉ	tǝfällegu	ትማርኩ	tǝmarreku
	1c.	እንሰብር	ǝnnǝsäbr	እንፈልግ	ǝnnǝfälleg	እንማርክ	ǝnnǝmarrek
	or		ǝnsäbr		ǝnfälleg		ǝnmarrek

The final vowel -i of the sg. 2nd feminine brings about the palatalization of any dental, or sibilant. The palatal sound can either preserve the vowel i (thus, ሺ ši instead of ሲ si) or the vowel i may be absorbed by the palatal sound in pronunciation as well as in writing (thus, ሽ šə).

The palatalizable consonants are:

ድ di> ጂ ǧi, or ጅ ǧ

ት ti> ቺ či, or ች č

ጥ ṭi> ጪ č̣i, or ጭ č̣

ን ni> ኚ ñi, or ኝ ñ

ል li> ዪ yi, or ይ y

ስ si> ሺ ši, or ሽ š

ዝ zi> ዢ ži, or ዥ ž

ጽ ṣi> ጪ č̣i, or ጭ č̣

Examples: ተመለሽ təmälləš, or ተመለሺ təmälləši, from መለሰ mälläsä 'return'; ተከፍቺ təkäfči, or ተከፍች təkäfč, from ከፈተ käffätä 'open'; ተከፈዪ təkäfəyi, or ተከፈይ təkäfəy, from ከፈለ käffälä 'pay'.

In verbs of type A, the 2nd radical may have the vowel ə depending on the nature of the 2nd and 3rd radicals; for instance, ይረግም yərägəm (but also yərägm) 'he will curse', ይበቅል yəbäqəl (but also yəbäql) 'it will sprout' as against ይሰብር yəsäbr (but also yəsäbər) 'he will break' and ይበልጥ yəbälṭ 'he will excel, be more'.

37. THE USAGE OF THE SIMPLE IMPERFECT

The simple imperfect expresses the present and future but only in 1) the main negative, and 2) in the subordinate affirmative and negative clauses. For other usages, see § 37.3.

MAIN NEGATIVE CLAUSE

The negative of the imperfect is formed by prefixing አ a-[1] and suffixing -ም -(ə)m to the simple imperfect, with phonetic changes for which see below. The suffix is -m wherever the form of simple imperfect ends in a vowel; it is -əm wherever the simple imperfect ends in a consonant. Thus, atsäbri-m አትሰብሪም, but atsäbr-əm አትሰብርም.

For the 1st pers. singular, it is እል ———ም al-——əm with loss of the prefixed vowel እ ə of እሰብር əsäbr. The form is thus እልሰብርም alsäbrəm instead of *al-əsäbrəm እል - እሰብርም Note that the እ of እሰብር also disappears in script.

In the 1st pl. the combination of the negative element አ a- with the prefix እን ənnə- (or ən-) of the simple imperfect (እንሰብር ənnəsäbr or ənsäbr) becomes አን annə- or an- with disappearance of the vowel ə of the prefix እን ənnə- (or ən-). The form is thus አንሰብርም annəsäbrəm or ansäbrəm for * አ - እንሰብርም a-ən(nə)säbrəm.

In the forms that have a ት t- prefix, this ት t- is pronounced either simple or geminated in the negative imperfect; thus አትሰብርም is either atsäbrəm or attəsäbrəm 'you don't break' or 'she does not break'.

In the forms in which the prefix of the imperfect is yə- or tə- the vowel ə disappears in all the forms in which the consonantal prefix, that is, the y or t, is pronounced simple in the negative imperfect. Thus, ይሰብር yəsäbr (with ə after the y), but አይሰብርም aysäbrəm (without ə after the y); ትሰብር təsäbr (with ə after the t), but አትሰብርም atsäbrəm (without ə after the t).[2]

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[1] The prefixed element አ a probably goes back to an element al, a negative element used with the perfect (§34.4), and with the 1st person.

[2] The consonantal prefix has a vowel ə if it is pronounced geminated; thus attəsäbrəm.

The forms of the negative imperfect of type A are as follows:

Sg. 3rd masc.   አይሰብርም   aysäbrəm   'he does not break, he will not break'

3rd fem.   አትሰብርም   atsäbrəm   'she does not break, she

or   attəsäbrəm   will not break'

2nd masc.   አትሰብርም   atsäbrəm   'you do not break, you will

or   attəsäbrəm   not break'

2nd fem.   አትሰብሪም   atsäbrim   'you do not break, you will

or   attəsäbrim   not break'

1st com.   አልሰብርም   alsäbrəm   'I do not break, I will not break

Pl. 3rd com.   አይሰብሩም   aysäbrum   'they do not break, they will not break'

2nd com.   አትሰብሩም   atsäbrum   'you do not break, you will

or   attəsäbrum   not break'

1st com.   አንሰብርም   ansäbrəm   'we do not break, we will

or   annəsäbrəm   not break'

The forms are the same for the types B and C except for the gemination of the 2nd radical; thus አይፈልግም ayfälləgəm, አትፈልግም atfälləgəm or attəfälləgəm; አንማርክም anmarrəkəm, and so on.

37.2. SUBORDINATE CLAUSE

37.2.1. The positive subordinate clause

The subordinate clause in the present-future is expressed by the simple imperfect. The subordination is introduced by the relative element የም - yämmə- (or እም əmmə-) as well as by the following conjunctions[1]: ስ sə 'while, when, whenever'; ብ be 'if, when, even though' (the simple imperfect being followed by

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[1] The meaning given here for the conjunction is not exhaustive. For the meanings of these conjunctions, see §93ff.

-(ə)mm); ለ lə 'in order that, so that'; እንደ əndə 'in order that, so that; እስክ əskə or እስተ əstə 'until'.[1]

All these conjunctions are prefixed to the verb. A conjunction that follows the verb is ዘንድ zänd 'in order that' (rarely used in speech).

In the combination of the conjunctions and of the relative element prefixed to the simple imperfect, various changes occur. These changes are the result of the meeting of the final vowel ə of these conjunctions with either the vowel ə of the 1st sg. and pl., or with the prefix yə of sg. 3rd masc. and pl. 3rd common.

In the combination of ə + ə, one ə is elided. Thus, sə + əsäbr is pronounced səsäbr and written ስሰብር without the እ of እሰብር; or sə + ənnəsäbr is pronounced sənnəsäbr and written ስንሰብር without the እ of እ፟ሰብር.

In the combination of ə of the final vowel of the conjunction and the prefix yə, contraction into the vowel i results; əyə > i. Thus, sə + yəsäbr becomes sisäbr, written ሲሰብር; sə + yəsäbru becomes sisäbru, written ሲሰብ፟.

As for the prefix ት t(ə), it is pronounced either simple or geminated when preceded by one of these conjunctions; thus sətsäbr or səttəsäbr, written ስትሰብ C. Note that in case the prefix is simple it loses its original vowel ə, as was the case with the negative element a (see above).

The forms of the subordinate imperfect used with a conjunction such as ስ sə are as follows:

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[1] እስክ (እስት) əskə or əstə also occurs with the particle dəräs placed after the verb. Thus እስኪሰብC əskisäbr, or እስኪሰብC፡ዶራስ əskisäbr dəräs 'until he breaks'.

Sg.				Pl.			
3rd masc.	ሲሰብር	sîsäbr		3rd com.	ሲሰብሩ	sisabru	
3rd fem.	እትሰብር	sətsäbr					
or		settesäbr					
2nd masc.	እትሰብር	sətsäbr		2nd com.	እትሰብሩ	sətsäbru	
or		settesäbr		or		settesäbru	
2nd fem.	እትሰብሪ	sətsäbri					
or		settesäbri					
1st com.	እሰብር	səsäbr		1st com.	እንሰብር	sənsäbr	
				or		sənnesäbr	

Examples: የማይጾሙ፡ ሕጻኖች፡ ወተት፡ አይጠጡም፤

yämmiṣomu ḥəṣanočč wätät ayṭäṭṭum 'the boys who fast don't drink milk'; ዝናብ፡ ሲዘንብ፡ ሹራብ፡ አይለብስም zenab sizänb šurrab ayläbsəm 'when it rains he does not put on a sweater'; ዝናብ፡ ቢዘንብ፡ ሹራብ አይለብስም zenab bizänb šurrab ayläbsəm 'if it rains he will not put on a sweater'; ሌባው፡ ዕቃ፡ ሊሰርቅ፡ መስኮቱን፡ ሰበረ፡ lebaw əga lisärq mäskot säbbärä 'the thief broke the window in order to steal the things; ሠራዉን፡ በፍጥነት፡ እንዲጨርስ፡ ለሠራተኛው፡ ብዙ፡ ገንዘብ፡ ይከፍላል፡ serawen bäfeṭnät əndičärres läsärratäňňaw bəzu gänzäb yekäflal 'he pays much money to the worker so that he will finish the work quickly; ትምህርቱን፡ እስክትጨርስ፡ እጠብቃለሁ temhərtun əskettečärres əṭäbbeqallähʷ 'I will wait until she finishes (or 'you finish') the lesson'; ጉዳዩን፡ በፍጥነት፡ ትጨርስ፡ ዘንድ፡ እናንተን፡ እለምናለሁ፡ guddayun bäfeṭnät tečärresu zänd ənnantän ələmmənallähʷ 'I ask you to finish the matter quickly'.

The conjunctions እንድ ende and ስ le with the simple imperfect very often express the idea of the English infinitive. Thus ሠራዉን፡ ፈጥኖ፡ ሊጨርስ፡ ይፈልጋል፡ serawen tolo ličärres yefälləgal 'he wants to finish the work quickly'; ሠራዉን፡ ፈጥኖ፡ እንዲጨርስ፡ እንጂ፡

ማንም: እይጠይቅም: sərawən tolo əndətəčärrəši ančin mannəmm aytäyyəqəm 'no one will ask you to finish the work quickly'.

The conjunction ስ lə with the simple imperfect spoken with a rising intonation (the same as used in a question) implies that the speaker is contradicting a statement just made by the person addressed. Thus: ስትሄድ ləttəhed 'you think you're going to go now?', the implication being: 'you are not going to go'; ስትበላ lətbäla 'you think you're going to eat?', again with the implication: 'you are not going to eat'.

The same intonation implies surprise: ስትተኛ ləttətäňňa 'are you going to bed (so early)?'.

The simple imperfect preceded by ስ lə- and followed by näw expresses imminence in the present. Example: ሊገርፈው: ነው- ligärfäw näw 'he is about to beat him', or 'he is going to beat him'; ገና: ስከፍት: ነው- gäna ləkäftə näw 'I am just about to open'. For imminence in the past see §36.1.

This combination is often conveniently translated by 'nearly'. Example: አራት: ሰዓት: ሊሆን: ነው- aratt sä²at lihon näw 'it is nearly four o'clock'; ስንደርስ: ነው- lənnedärs näw 'we nearly arrived', or 'we are nearly there'.

37.2.2. The negative subordinate clause

The negative subordinate clause is expressed by the above mentioned conjunctions or the relative element followed by the negative imperfect. In the subordinate negative clause, the suffix -ም -m is ommited.

Note that the vowel ə of these conjunctions coming in contact with the vowel አ a of the negative element of the imperfect is elided; thus sə-aysäbr > saysäbr.

To take the conjunction ስ se as an example, the forms of the subordinate negative imperfect are as follows:

Sg.	3m.	ሳይሰብር	saysäbr
	3f.	ሳትሰብር	sattesäbr or satsäbr
	2m.	ሳትሰብር	sattesäbr or satsäbr
	2f.	ሳትሰብሪ	sattesäbri or satsäbri
	1c.	ሳልሰብር	salsäbr
Pl.	3c.	ሳይሰብሩ	saysäbru
	2c.	ሳትሰብሩ	sattesäbru or satsäbru
	1c.	ሳንሰብር	sannesäbr or sansäbr

The English translation of some of the conjunctions in the negative subordinate clause differs from that of the conjunctions in the positive subordinate clause.

Thus ስ se with the negative imperfect means 'without, before'; ለ le with the negative imperfect means 'without ever, even though' (see also §42.2); እንደ ende with the negative imperfect 'in order that not, so that one cannot, lest'.

Examples: ሠራወን ሳይጨርስ ደሞዙን ወሰደ ; serawen sayčärres dämozun wässädä 'he got the wages without (or 'before') finishing the work'; ሌባው ሳይከብር ይሰርቃል lebaw laykäber yesärqal 'thieves steal without ever becoming rich', or 'the thief steals even though he will not become rich'; ምርከኞቹን እንዳይገድሉ ምኒልክ ወታደሮቹን እዛዙ merkäññoččun endaygädlu menilek wättaddäroččun azzäzu 'Menilek ordered the soldiers not to kill the captives'; እንዳይወድቅ ከበቅሎ ወረደ endaywädq käbäqlo wärrädä 'he dismounted the mule so as not to fall'.

37.2.3. Position of the subordinate clause

The subordinate clause, being part of the complex clause, precedes the verb of the main clause. Concerning the different

elements of the clauses, their position varies. Thus, 'Alemu does not want to harm anyone' is rendered by ዓለሙ፡ ሰው፡ (ን) ፡ እንዳይጎዳ እ ፈ ል ግ ም alämu säw(ən) libäddəl ayfälləgəm, lit. 'Alemu anyone in-order-that-he-harms he-does-not-want', or ሰው(ን) ፡ ዓለሙ፡ እንዳይጎዳ ፡ እ ፈ ል ግ ም säw(ən) alämu libäddəl ayfälləgəm, lit. 'anyone Alemu in-order-that-he-harms he-does-not-want'.

The sentence 'the teacher asked the students to return the books' is rendered by አስተማሪው፡ ተማሮቹን፡ መጽሐፎቹን፡ እንዲመልሱ ፡ ጠየቀ፡ astämariw tämaročču mäshafoččun əndimälləsu ṭäyyäqä, lit. 'the-teacher the-students the-books-n in-order-that-they-return he-asked', or ተማሮቹ ፡ መጽሐፎቹን ፡ እንዲመልሱ ፡ አስተማሪው ፡ ጠየቀ tämaročču mäshafoččun əndimälləsu astämariw ṭäyyäqä, lit. 'the-students the-books-n in-order-that-they-return the-teacher asked'.

37.3. OTHER USAGES OF THE SIMPLE IMPERFECT

The simple imperfect is also used in various other situations.

The simple imperfect, when used with a rising intonation (the same as used in a question) implies a suggestion. Thus: ትሄድ? təhed? may mean (depending on the circumstances) 'would you prefer to go?' or 'do you have to go?' or 'do you really have to go?' (it being understood that the speaker wants the person addressed to stay); ትቆይ፡ ወይስ፡ ትበላ፡ təqoyy wäyəss təbäla 'would you rather wait or eat now?'; እዚያኛው፡ ክፍል ፡ ትሄድ፡ əzziyaňňaw kəfəl təhed 'wouldn't you rather go to the other room?' This usage applies to the 2nd person. For the 1st and 3rd person the same idea is expressed by the jussive followed by ይሆን፡. Examples: ይሄድ ፡ ይሆን ፡ yəhid yəhon? 'should he go?'; ልሄድ ፡ ይሆን፡ ləhid yəhon 'should I go?'.

The simple imperfect is also used in a limited number of verbs that take the meaning of adverbs, such as ይበልጥ yəbält 'more' (from በለጠ bällätä 'exceed'); ይልቅ yələq 'more, rather' (from ለቀ ləqä 'grow, become big'). Examples: ከኛቱ፡ ይበልጥ፡ እናቱን፡ ይወዳል፡ kabbatu yəbält ənnatun yəwäddal 'he loves his mother more than his father'; ካደሮ፡ ይልቅ፡ እሁን፡ ውዶ፡ ነው፡ kädəro yələq ahun wəddə näw 'it is more expensive now than before'; አንተ፡ መጽሐፉን፡ አትፈልግም፡ ይልቅ፡ ለኔ፡ ስጠኝ፡ antä mäṣhafun attəfälləgəm yələq läne səṭäňň 'you don't want the book, rather give it to me'.

The simple imperfect ይመስል yəmäsl, lit. 'it resembles', comes to mean 'like, as if'. Example: ውሻ፡ ይመስል፡ ሰው፡ ይነክሳል wəšša yəmäsl säw yənäksal 'he bites people as if he were a dog'.

The simple imperfect ያህል yahəl (from አከለ akkälä 'be equal') is used for the expression of 'as ... as'. Example: የወንድሙን፡ ያህል፡ ደግ፡ ነው፡ yäwändəmmun yahəl dägge näw 'he is as kind as his brother'. For more details see §99.1.

The simple imperfect is also used in rhetorical exclamations with expressions such as እንዴት əndet 'how!; how much!'; ምንኛ mənəňňa 'how!, how much!'. Examples: ምንኛ፡ ይፈራ mənəňňa yəfära 'how afraid he is going to be!'; ይሄን፡ ቢሰማ፡ እንዴት፡ ይጮህ yəhən bisämä əndet yəčoh 'when he hears this how much he is going to shout!'.

The simple imperfect is also used in proverbs. Examples: ዝናብና፡ ልጅ፡ ቢጠሉት፡ ያከብር zənabənna ləǧ siṭälut yakäbər 'rain and child, when one hates them (or 'keeps them at a distance') they respect (one)', lit. 'rain-and-child when one hate-him respect (they)-respect'.

38. SIMPLE IMPERFECT WITH AUXILIARIES

The simple imperfect with ነበር näbbär (or ነበረ näbbärä)

The simple imperfect with ነበረ näbbär(ä) occurs in a simple sentence, in a main clause or in a subordinate clause. In the main clause neither the imperfect nor ነበረ näbbärä has any element of subordination.

The combination of the simple imperfect with ነበረ näbbärä in the simple sentence has various usages:

1. It expresses an habitual action in the past;

2. it expresses a continuous or durative action in the past.

Example for habitual action: የድሮ፡ ሰዎች፡ ዘመዶቻቸውን፡ ይጣቅሙ፡ ነበር yäduro säwočč zämädoččaččäwen yeṭäqmu näbbär 'the people of ancient times used to help their relatives'.

Example for continuous action: የገበሬው፡ ሚስት፡ እህል፡ ትለቅም፡ ነበር yägäbärew mist əhəl teläqm näbbär 'the farmer's wife was gathering grain'.

In a combination of several actions, the auxiliary ነበር näbbär is used only once. Example: በወቢቱ፡ ሠርግ፡ ጊዜ፡ ሠርገኞቹ፡ ይዘፍኑ፡ ይጨፍሩ፡ ነበር bäwebitu särg gize särgännoččäu yezäfnu yeǧäfferu näbbär 'at Wubitu's wedding the wedding guests were singing and dancing'. Note the two principal verbs ይዘፍኑ yezäfnu and ይጨፍሩ yeǧäfferu, but ነበር näbbär is used only once.

In a negative situation, the negative element is placed with the simple imperfect. Example: የድሮ፡ ሰዎች፡ ዘመዶቻቸውን፡ አይጣቅሙም፡ ነበር፡ yäduro säwočč zämädoččaččäwen ayṭäqmum näbbär 'the people of ancient times used not to help their relatives' (note the negative perfect አይጣቅሙም aytäqmum).

The combination of the simple imperfect with ነበረ näbbärä can also occur in a subordinate clause, positive or negative. In this case the conjunctions of subordination as well as the negative element are prefixed to ነበረ näbbärä. The conjunction of subordination can also be prefixed to the principal verb.

As was the case in the simple sentence, the combination of the imperfect with ነበረ näbbärä preceded by the conjunction expresses: 1. an habitual action in the past; 2. a continuous or durative action in the past.

Examples for a positive subordinate clause with the conjunctions: ስለ sälä 'because', እንደ əndä 'that', እስከ əskä 'until', and ከ kä 'if': ይሰርቅ ስለነበረ አሰሩት yəsärq sälänäbbärä assärut 'since he was stealing, they imprisoned him'; ትሰርቅ እንደነበረ (or እንደነበርክ), ስለነገሩኝ እፈርድብሃለሁ təsärq əndänäbbärä (or əndänäbbärk) sälänäggäruññ əfärdəbbehallähʷ 'since they told me that you were stealing, I will convict you'; ደሮ ይመጣ ከነበረ አሁን ለምን ቀረ dero yəmäṭa känäbbärä ahun lämən qärrä 'if he used to come in the past why does he not come now?' (lit. 'why does he remain behind?'); ሲፅፍ ስለነበረ ሊመጣ አልቻለም sisəf sälänäbbärä limäṭa alčaläm 'since he was writing he could not come'.

Example for a negative subordinate clause: ይሰርቅ ስላልነበረ አላሰሩትም yəsärq səlalnäbbärä alassärutəm 'since he was not stealing, they did not imprison him'.

The relative element is likewise prefixed to ነበረ näbbärä. As for the principal verb it is most normally in the simple imperfect, but the relative imperfect is likewise used.

Examples: ልጆችን ፡ በኃይል ፡ ይገርፉ ፡ ያነበረው ፡ አስተማሪ ፡ ይኸውና ፡

ləǧočču̇n bähayl yegärf yänäbbäräw astämari yəhäwenna 'here is

the teacher who used to beat the children severely'; ይሮጥ ፡ ያነበረውን

ሰው ፡ አየሁት ፡ yerot yänäbbäräwen säw ayyähut 'I saw

the man who was running', but also የሚሮጥ ፡ ያነበረውን ፡ ሰው ፡ አየሁት

yämmirot yänäbbäräwen säw ayyähut (note the relative imperfect

የሚሮጥ ፡ yämmirot); ይሠራ ፡ ያልነበረውን ፡ (or ላልነበረውን ፡);

ሰው ፡ ደሞዝ ፡ ሰጡት yesära yalnäbbäräwen (or, lalnäbbäräwen) säw

dämoz säṭṭut 'they gave a salary to the man who used not to work'.

The simple imperfect preceded by ል lə and followed by ነበር

näbbär(ä) expresses imminence in the past. Example: አስተማሪው ፡

ሰነፉን ፡ ተማሪ ፡ ልገርፈው ፡ ነበር astämariw sänäfun tämari ligärfäw

näbbär 'the teacher was about to whip the lazy student'. Note

that this composition is not to be considered a 'complex tense'.

For imminence in the present, see §37.2.1.

In a subordinate clause: ወንበሩን ፡ ሊሰብር ፡ ስለነበረ ፡ እጁን ፡

ያዝኩት ፡ wämbärun lisäbr sälänäbbärä əǧǧun yazkut 'since he was

about to break the chair I seized his hand'.

In a polite expression of a wish, the simple imperfect of

ፈለገ fälläga 'want' or ወደደ wäddädä 'love, like' with ነበረ näbbärä

is used. Thus, ጌቶች ፡ ምን ፡ ይፈልጋሉ? ሦስት ፡ ብርቱካን ፡ እፈልግ ፡ ነበር ፡

getočč mən yəfällegallu? sost bertukan əfälleg näbbär 'what would

you like, sir? I would like three oranges'.

38.2. The simple imperfect with ሳለ sallä

The simple imperfect in the positive is combined with

allä only under the form ሳለ sallä (that is, አለ allä preceded

by the conjunction ስ sə) for the expression of a continuous

subordinate action, the tense depending on the main verb. The form ሳሉ፡ sallä is often fixed. As for the simple imperfect, it is usually preceded by ስ so.

Examples: እባላገናና፡ ይኖሩ፡ ሳሉ፡ (or ሳሏ)፡ አይሠሩም፡ ነበር: ebalagär yənoru sallu (or sallä) aysärum näbbär 'while they were staying in the country they were not working'; ይበሉ፡ ሳሉ፡ ደረስኩባቸው yəbälu sallu därräskubbaččäw 'I surprised them while they were eating'; ይበሉ፡ ሳሉ፡ እደርሳቸዋለሁ yəbälu sallu edärsebbaččäwalläh{w} 'I will surprise them while they are eating'; ቤት፡ ሲለሰን፡ ሳሉ ጠራው፡ ወደቀበት: wäddäqäbbät 'while he was plastering the house, the roof fell in on him' (the past of the continuous action depending on the past ወደቀበት wäddäqäbbät 'it fell in on him' of the main clause); ቤት፡ ስትለሰን፡ ሳሉ ጠራው: ይወድቅብሃል bet settelässen sallä ṭaraw yəwädeqebbehal 'while you will be plastering the wall the roof will fall in on you' (the future of the continuous action depending on the imperfect ይወድቅብሃል yəwädeqebbehal 'it will fall in on you' of the main clause).

3.8.3. The simple imperfect with የለም yälläm

The simple imperfect followed by የለም yälläm (that is, the negative form of አለ allä) is used for the interrogative future whenever the speaker expects a positive reply. Example: ይደርስ፡ የለም yədärs yälläm 'is it not true that he is arriving?'.

3.8.4. The simple imperfect with ይሆናል yehonal, ይሆን yəhon

The simple imperfect in the positive or negative followed by ይሆናል yehonal expresses the idea of possibility or probability for the present-future in a main clause. As for ይሆናል yehonal, it is a fixed form. Examples:ይህ፡ ወርዝ፡ ይገኝለ ው፡ ይሆናል yəh

sə- has an adverbial function of manner. In this situation the verb of time or duration is conjugated. Thus, for instance ስዘፈን፡ ዋለ sizäfən walä 'he spent the day singing', lit.'while-he-sings he-spent-the-day'; ስዘፈን፡ አመሼሁ sazäfən amäʼšähʷ 'I spent the evening singing'; ስንሰራ፡ ቆየን፡ sənsära qoʻyän 'we remained working, we stayed working'.

For the verb ነበረ näbbärä 'he was' being the equivalent of this structure, see §38.1.

39. COMPOUND IMPERFECT

The Compound Imperfect is formed by the combination of the simple imperfect with the verb አለ allä (for which see §72). Because of this composition, the term "Compound Imperfect" would be more appropriate, but for the sake of simplicity it will be referred to as "Imperfect".

The bases of the types A, B, and C are the same as those of the simple imperfect, that is, -SäB(e)R- for type A, -FäLLeG- for type B, and -MaRRaK- for type C.

The prefixes are the same as those of the simple imperfect, regardless of the type. As for the suffixes of the simple imperfect, they are not used in the imperfect with the exception of the sg. 2nd feminine. Instead, only the base is used to which the conjugated አለ allä is added. Note, however, that in the sg. 1st common, the original አለ allä is abbreviated into -al(1).

The prefixes and suffixes of the imperfect are:

Sg. 3rd masc.   yə ---- al(1)
    3rd fem.   tə --- alläčč

	2nd masc.	tə — —	alläh
	2nd fem.	tə — —	i-ᵞ-alläš
	or	tə — —	ə-ᵞ-alläš
	1st com.	ə- — —	allähu (pron. allähʷ)
Pl.	3rd com.	yə — —	allu
	2nd com.	tə — —	allaččəhu (pron. allaččəhʷ)
	1st com.	ənnə - —	allän
	or	ən - —	allän

The 3rd pl. com. is also used as the form of respect for the 2nd and 3rd person, that is to say, regardless of whether one addresses the person or whether one speaks about him.

In the script, the initial vowel of the suffixes is obtained by putting the final consonant of the verb in the corresponding order, that is, in the 3rd order for the vowel i, in the 4th order for the vowel a, and in the 6th order for the vowel ə.

In the sg. 2nd feminine təsäbri-ᵞ-alläš (instead of təsäbri-alläš), the semi-consonant ᵞ is used to avoid the hiatus i-a. The form təsäbrəᵞalläš results from the dissimilation of -iᵞa- into -əᵞa. As for the spelling there are three variants that reflect either the pronunciation or the origin of the form. These variants are: ትሰብሬያለሽ reflecting the pronunciation təsäbriᵞalläš, ትሰብርᵉያለሽ reflecting təsäbrəᵞalläš, ትሰብሪኣለሽ reflecting the origin of the form.

The forms of the imperfect are as follows:

Type A

Singular

3rd masc.	ይሰብራል	yəsäbral	'he breaks, he will break'
3rd fem.	ትሰብራለች	təsäbrallačč	'she breaks, she will break'

2nd masc.	ተሰብራለህ	tesäbralläh	'you break, you will break'
2nd fem.	ትሰብሪያለሽ	tesäbriYalläš	'you break, you will break'
	ትሰብረያለሽ	tesäbreYalläš	
1st com.	እሰብራለሁ	əsäbrallähu *	'I break, I will break'

Plural:

3rd com.	ይሰብራሉ	yesäbrallu	'they break, they will break. You break, He breaks'
2nd com.	ትሰብራላችሁ	tesäbrallaččehu**	'you break, you will break'
1st com.	እንሰብራለን	ənnesäbrallän	'we break, we will break'
		ənsäbrallän	

* Pronounced əsäbrallähʷ

** Pronounced tesäbrallaččuh

Type B

Singular:

3rd masc.	ይፈልጋል	yefällegal	'he wants, he will want'
3rd fem.	ትፈልጋለች	tefällegalläčč	'she wants, she will want'
2nd masc.	ትፈልጋለህ	tefällegalläh	'you want, you will want'
2nd fem.	ትፈልጊያለሽ	tefällegiYalläš	'you want, you will want'
or	ትፈልገያለሽ	tefällegeYalläš	
1st com.	እፈልጋለሁ	əfällegallähu*	'I want, I will want'

Plural:

3rd com.	ይፈልጋሉ	yefällegallu	'they want, they will want. You want, He wants'
2nd com.	ትፈልጋላችሁ	tefällegallaččehu**	'you want, you will want'
1st com.	እንፈልጋለን	ənnefällegallän	'we want, we will want'
or	እንፈልጋለን	ənfällegallän	

* Pronounced əfällegallähʷ

** Pronounced tefällegallaččuh

Type C: ይማርካል yəmarrəkal is formed in the same way as the other types.

Since, as we know, the Ethiopic script has no special mark for the gemination nor for the pronunciation of the 6th order, type A does not look different from type B. Indeed, in writing ይስብራል looks like ይፈልጋል, that is, ይ in both cases, followed by the 1st radical in the 1st order, 2nd radical in the 6th order, 3rd radical in the 4th order, ል in both cases. It is only from the pronunciation that we know that a verb such as ይስብራል does not have a geminated second radical and is pronounced yəSäBRal and that ይፈልጋል is pronounced yəFälləGal, with gemination of the 2nd radical.

As was the case in the simple imperfect in the sg. 2nd feminine, a final dental, or sibilant of the root being followed by -i is palatalized.

Examples:

ትወልጅያለሽ	təwälǧiᵞalläš	from ወለደ	wällädä	'give birth';
ትከፍችያለሽ	təkäfčiᵞalläš	" ከፈተ	käffätä	'open';
ትበልጭያለሽ	təbälčiᵞalläš	" በለጠ	bällätä	'exceed';
ትለምኝያለሽ	təlämmeñiᵞalläš	" ለመነ	lämmänä	'beg';
ትመልሺያለሽ	təmällešiᵞalläš	" መለሰ	mälläsä	'return';
ትመርዥያለሽ	təmärrežiᵞalläš	" መረዘ	märräzä	'poison';
ትገልጭያለሽ	təgälčiᵞalläš	" ገለጠ	gälläsä	'uncover';
ትከፍያለሽ	təkäfᵞalläš	" ከፈለ	käffälä	'pay'

Note that in the case of palatalization, the palatal sound may either preserve the vowel i (thus ši ሺ instead of si ሲ) or it may lose the vowel i in pronunciation as well as in writing (thus š ሽ instead of si ሲ).

In the case of preservation of the vowel i with the palatalized consonant, the pronunciation is: tǝläbšäiᵛalläš, or täläbšeᵛalläš, which is written: ትለብሿያለሽ, ትለብሿያለሽ 'you (f.) put on a dress'.

In the case of the loss of the vowel i in the palatal, the pronunciation is: täläbšalläš 'you (f.) put on a dress', tǝmarčalläš 'you (f.) choose', tǝkäfčalläš 'you (f.) open', written: ትለብሻለሽ, ትመርጫለሽ, ትከፉቻለሽ:

39.1. Meaning of the imperfect

The imperfect expresses the present or future in the main clause: ይሰብራል yǝsäbral 'he breaks, he will break'.

Examples for the imperfect: ትንሹ : ልጅ : ዕቃ : ይሰብራል tǝnnǝšu lǝǧ ǝqa yǝsäbral 'the little child will break things'; ሽማግሌዎች : ልጅን : ይመርቃሉ šǝmagǝllewočč lǝǧǝn yǝmärrǝqallu 'old men bless a child'; ገንዘብ : እንፈልጋለን gänzäb ǝnnǝfälləgallǝn 'we want money'; ለለምን : ምስጢሩን : ለልጅ : ትነግሪያለሽ sǝlämǝn mǝstiru lälǝǧ tǝnägriyalläš 'why do you tell the secret to a child?'; መቼ : ሥራውን : ትጀምራላችሁ: mäčä sǝrawǝn tǝǧämmǝrallaččuh 'when will you start work?'.

The combination of two verbs in the imperfect, the 2nd verb having the suffix -ም -m expresses a series of actions in the present-future. Thus, ይበላል : ይጠጣልም yǝbälal yǝtättallǝm 'he eats and drinks, he will eat and drink'.

The combination of the simple imperfect with -ና -(ǝ)nna *followed by* ~~witä~~ the compound imperfect expresses a succession of actions. Thus, ይበላና : ይጠጣል yǝbälanna yǝtättal 'he eats and then he drinks', or 'after having eaten he will drink.

40. JUSSIVE and IMPERATIVE

For the expression of a command or prohibition Amharic uses two forms: one called "jussive", and another one called "imperative". The jussive is formed with prefixes and suffixes; the imperative has suffixes only.

The affirmative jussive expresses a positive command or order for the 1st and 3rd person, whereas the negative jussive expresses a prohibition for all the persons. As for the imperative, it is used for the 2nd person only for the expression of a positive command or order.

41. JUSSIVE

41.1. Affirmative Jussive

The prefixes and suffixes are the same as those of the simple imperfect except for the 1st sg. which is ል lə.

As for the base of the root, it is -SBäR- for type A, -FäLLəg- for type B, and -MaRK- for type C. Note that for type B the base of the jussive is the same as that of the simple imperfect.

The prefixes and suffixes are:

Sg.	3m.	yə-
	3f.	tə-
	1c.	lə-
Pl.	3c.	yə- -u
	1c.	ənnə-

The third person, plural, is used as a form of respect when speaking to a person or when speaking of a person.

The forms are thus as follows:

		Type A		Type B		Type C	
Sg.	3m.	ይስበር	yəsbär	ይፈልግ	yəfälləg	ይማርክ	yəmark
	3f.	ትስበር	təsbär	ትፈልግ	təfälləg	ትማርክ	təmark
	1c.	ልስበር	ləsbär	ልፈልግ	ləfälləg	ልማርክ	ləmark
Pl.	3c.	ይስበሩ	yəsbäru	ይፈልጉ	yəfällegu	ይማርኩ	yəmarku
	1c.	እንስበር	ənnəsbär	እንፈልግ	ənnəfälləg	እንማርክ	ənnəmark
				or	ənfälləg	or	ənmark

Note that the forms of the 2nd person are not given in the table since, as we said above, the 2nd person is used only with the negative element.

Like in the imperfect, a final dental, or sibilant in the 2nd fem. singular ending in -i is palatalized (see §36).

41.2. Negative Jussive

As was said above, the negative jussive is used for the expression of a prohibition or negative command for all the persons.

The negative element of the jussive is እ ä- for all the persons.

The t of the prefix ት tə- of the various persons in the jussive is geminated when used in the negative with verbs of type A or type C. With verbs of type B, the t is pronounced either simple with loss of vowel or geminated.

As for the 1st person, plural, እንስበር annəsbär, it comes from እ + እንስበር a + ənnəsbär, with elision of the vowel ə (see §8.1).

The forms of the negative jussive are:

		Type A			**Type B**	
Sg.	3m.	ኣይስበር	ayəsbär	ኣይፈልግ	ayfälləg
	3f.	ኣትስበር	attəsbär	ኣትፈልግ	attəfälləg
				or	atfälləg
	2m.	ኣትስበር	attəsbär	ኣትፈልግ	attəfälləg
				or	atfälləg
	2f.	ኣትስበሪ	attəsbäri	ኣትፈልጊ	attəfällegi
				or	atfällegi
	1c.	ኣልስበር	aləsbär	ኣልፈልግ	aləfälləg
Pl.	3c.	ኣይስበሩ፡	ayəsbäru	ኣይፈልጉ	ayəfällegu
	2c.	ኣትስበሩ	attəsbäru	ኣትፈልጉ	attəfällegu
				or	atfällegu
	1c.	ኣንስበር	annəsbär	ኣንፈልግ	annəfälləg
				or	anfälləg

41.3. MEANING OF THE JUSSIVE

The affirmative jussive expresses a positive command or order for the 1st and 3rd persons, whereas the negative jussive expresses a prohibition for all the persons.

Examples: መጽሐፉን፡ ወደ፡ መጻሕፍት፡ ቤት፡ ይመልስ። mäshafun wädä mägahəft bet yəmälles 'let him return the book to the library'; ገንዘቡን፡ እሁን፡ ልውሰድ፡ ወይስ፡ ኋላ። gänzäbun ahun ləwsäd wäyəss hʷala 'should I take the money now or later?'; መስኮቱን፡ ኣትስበር mäskotun attəsbär 'don't break the window'; መስኮቱን፡ ኣይስበሩ። mäskotun ayəsbäru 'let them not break the window'; ሥራውን፡ እሁን፡ እንጀምር serawen ahun ennəğämmər 'let us start the work now'.

The jussive is used in a question where an alternative is involved or the idea of 'may, should'.

Examples: ይክፈት yəkfät 'should he open the door (or not)?'; ልምጣ ləmṭa 'shall I come (or not)?'; ከበቅሎ፡ ለምን፡ ልወራድ፡ käbäqlo lämən ləwräd 'why should I get off the mule?'.

The idea of 'I, you, he, etc., should not, or may not' is expressed by the negative jussive. Examples: ልጅ፡ አዋቂን፡ አይሰድብ፡ ləǧ awaqin ayəsdäb 'a child should not insult an adult'; አዋቂን፡ አትሰድብ awaqin attəsdäb 'you should not insult an adult'.

The jussive is also used to express 'may' in fixed forms as in እግዚአብሔር፡ ይመስገን əgziabəher yəmmäsgän 'may God be praised'. እግዚአብሔር፡ ይስጥልኝ əgziabəher yəsṭəlləňň 'thank you!', lit. 'may God give (you) on my behalf'.

In this domain of 'may', a frequent formula for expressing an oath is an expression such as ይሙት yəmut, lit. 'may he die', very often preceded by the name of one whom one loves or respects, frequently the name of the Emperor, in order to show that what the speaker affirms is true. Thus, if a person says ይሙት yəmut 'may he die' or ኃይለ፡ ሥላሴ፡ ይሙት haylä səllase yəmut 'may Haile Sellassie die' after an assertion, he merely means, 'what I say is true'.

The jussive in the 3rd pers. pl. is also used as an order given to a person whom one addresses with a form of respect or when speaking of a person in a form of respect. Thus ይሂዱ yəhidu 'may He go, let Him go', when addressing someone in a form of respect. It should not be inferred that the imperative form which is used for an order implies disrespect or impoliteness. The imperative is merely a less formal form.

42. IMPERATIVE

The imperative expresses an order or command in the 2nd pers. singular and plural.

The base of the imperative is the same as that for the jussive, except for the type A where there is a vowel ə after the 1st radical.

The base of the imperative of the 3-radicals is SəBäR- for type A, FäLLəG- for type B, and MaRəK- for type C.

The imperative has no prefixes. As for the suffixes, they are the same as those of the simple imperfect.

The forms are:

		Type A		Type B	
Sg.	2m.	አስበር	səbär	ፈልግ	fälləg
	2f.	አስበሪ	səbäri	ፈልጊ	fällegi
Pl.	2c.	አስበሩ	səbäru	ፈልጉ	fällegu

As was the case with the imperfect and jussive, a dental, a sibilant or l followed by the vowel i (that is, in the sg. 2nd fem.) will be palatalized. Thus, ልበሺ ləbäši or ልበሽ ləbäš 'put on a dress', for ልበሲ ləbäsi.

The imperative expresses a positive order. Examples: መጽሐፉን መልስ mäṣhafun mälləs 'return the book'; ሹራቡን ልበሺ šurräbun ləbäši 'put on a sweater'; ወደ ታች ውረድ wädä tačč wäräd 'go down'; ወደ ታች ውረጊ wädä tačč wärägi 'go down' (fem.); ልብስሽን ልበሽ ləbsəšən ləbäš 'put on (fem.) your dress'; ልብሳችሁን ልበሱ ləbsaččehun ləbäsu 'put on (pl.) your dresses'.

43. GERUNDIVE

Amharic widely uses a form called "gerundive" which is derived from the verb.

The base of the gerundive is SäBR- for type A, FäLLəG- for type B, and MaRK- for type C for all persons except the 1st person, singular, where the base is SäBəRR- for type A, FäLLəGG- for type B, and MaRəKK- for type C. The base of the gerundive is used with the possessive suffix pronouns, even though for actual usage this may not be evident for all of the persons. Morphologically, the gerundive belongs to the class of verbals for which see § 47 ff. Syntactically, however, it behaves like a verb (see below).

The suffix pronouns of the gerundive are:

Sg.	3m.	-o	Pl.)	
	3f.	-a	)	-äw
	2m.	-äh	)	
	2f.	-äš	)	-aččəhu, pronounced -aččəh^w
	1c.	-e		-än

The 3rd person, plural is used as form of respect.

With the verbs of type A and B, the forms are as follows:

		Type A		Type B	
Sg.	3m.	ሰብሮ	säbro	ፈልጎ	fälləgo
	3f.	ሰብራ	säbra	ፈልጋ	fälləga
	2m.	ሰብረህ	säbräh	ፈልገህ	fälləgäh
	2f.	ሰብረሽ	säbräš	ፈልገሽ	fälləgäš
	1c.	ሰብሬ	säberre	ፈልጌ	fällegge
Pl.	3c.	ሰብረው	säbräw	ፈልገው	fälləgäw
	2c.	ሰብራችሁ	säbraččəhu	ፈልጋችሁ	fälləgaččəhu
		pron.	säbraččəh^w	pron.	fälləgaččəh^w
	1c.	ሰብረን	säbrän	ፈልገን	fälləgän

We have seen above (§ 6) that with verbs ending in a dental or sibilant, the dentals ደ d, ት t, ለ l, ን n, and the sibilants ዘ z, ስ s, ጸ ṣ, are palatalized when in contact with i, e or ya. Since the gerundive in the 1st person singular ends in -e, the dentals and sibilants will be palatalized in this form. Examples: ደረሥe därešše from ደረሰ därräsä 'arrive', ከፈቼ käfečče from ከፈተ käffätä 'open', ባለᎩᎩ ballegge from ባለጠ bällätä 'be superior', ወለᎩᎩ wälegge from ወለደ wällädä 'give birth, ከፈየ käfeyye from ከፈለ käffälä 'pay', ከደኘ kädeňňe from ከደነ käddänä 'thatch'.

While for practical purposes the base of the gerundive was given above, as SÄBR- and FÄLLeG-, historically the bases were SÄBRÄ- and FÄLLeGÄ- to which the regular nominal suffix pronouns were added with some changes. Such a change is the suffix of the 3rd masc. -o (säbr-o) resulting from ä-u, that is, säbrä-u, the -u being the possessive suffix of the 3rd masc. sg. (§23.2). Other forms that are different from the noun are the 3rd person plural, which is -äw for the gerundive and -aččäw for the noun, and the 1st person plural, which is -än for the gerundive and -aččen for the noun. The more original form is that of the gerundive, for -aČČ- of the noun is a secondary formation. As for the sg. 2nd masc. -äh, fem. -äš instead of -eh, -eš of the noun, it is to be explained by säbrä-eh > säbräh, and säbrä-eš > säbräš, with elision of e (§ 8.1). The e of the 1st plural -(aČČ)en is also elided, the original form being säbrä-en > säbrän.

43.1. Usage of the gerundive

As a rule, the gerundive is used in a subordinate clause. The suffix pronouns of the gerundive express the subject of the gerundive clause.

There are various ways of translating the gerundive into English. The expression that comes the closest to the Amharic gerundive is the ending -ing of the participle attached either to the principal verb or to the auxiliary verb, as in sentences like 'he came running' or 'after having eaten his lunch, he went to the market'.

The gerundive in Amharic expresses an action that precedes that of the verb of the main clause regardless of the tense or the mood of the main verb. Thus, መሶብ፡ክፍቶ፡ዳቦ፡ወሰደ masob käfto dabbo wässädä 'having uncovered the basket, he took the bread'; መሶብ፡ክፍቶ፡ዳቦ፡ይወስዳል mäsob käfto dabbo yewäsdal 'having uncovered the basket, he will take the bread'; መጽሐፉን፡ ከቤቴ፡ወስደህ፡መጻሕፍት፡ቤት፡መልሰው mäshafun käbete wäsdäh betä mäsaheft mällesäw 'after having taken the book from my house, return it to the library'.

It should be stressed that the gerundive clause of Amharic can also be translated in English by a co-ordinate clause. Thus, the above mentioned sentences can be rendered 'he uncovered the basket and took the bread'; 'he will uncover the basket and take the bread'; 'take the book from my house and return it to the library'. From these translations, it is evident that the tense and the mood of the gerundive clause are determined by that of the main verb.

The gerundive clause can have more than one gerundive. Thus, for instance, ቤቱን፡ጠርጎh፡ልብሱን፡እጥበh፡ጠብቀው betun tärgäš lebsun atbäš täbbeqiw 'having swept the house and washed the clothes, wait for him', ጠርጎh tärgäš and atbäš being gerundives; ጎንደር፡ዳርሼ፡ ሀመደ፟ን፡ጧ፟ቀ፡እሪስ፡ከበግ፡ተወከስኩ Gondar däresše

zämädoččə ṭäyyəqqe Addis Abäba tämälläsku 'having arrived in Gondar, and having visited my relatives, I returned to Addis Ababa' or 'I arrived in Gondar, visited my relatives and returned to Addis Ababa'.

The subject of the gerundive clause and that of the principal verb may or may not be the same.

Example of the same subject: ሰክሮ፡ወዴቀ፡ säkro wäddäqä 'being drunk, he fell'. With a different subject: ሰርቆ፡ያዙት፡ särqo yazut 'having stolen, they captured him'; ዘንቦ፡ቀርን፡ zänbo qärrän 'because it rained we couldn't go'.

We saw above that morphologically the gerundive is nominal. In the syntax, however, it behaves like a verb in that it can take the direct or indirect object as the case may be.

The direct object can be expressed either by the object suffix pronouns or by -n of the direct object or by both. Examples: ውሻ፡ነክሶት፡ወደ፡ሐኪም፡ቤት፡ወሰዱት፡ wəšša näksot wädä hakim bet wässädut 'after the dog bit him, they took him to the hospital', the form ነክሶት näksot 'having-bitten-him' representing the gerundive with the object suffix pronoun; መጽሐፉን፡መልሰህ፡ና፡ mäshafun mällesäh na 'take back the book and come', the gerundive መልሰህ mällesäh 'you-returning' being used with the direct object marker attached to መጽሐፉን፡ mäshafun 'the-book-object'; ልጁን፡መቶት፡ሮጠ፡ ləǧun mättot roṭä 'having beaten the child he ran away'.

The gerundive can be used with ነው näw 'it is' or አይደለም፡ aydolläm 'it is not' and a yä- clause indicating cause or reason or any other circumstance. Examples: ደክሞ፡ ነው፡ ያወዴቀ፡ däkmo

näw yäwäddäqä 'he fell down because he was tired'; መጽሐፈን፡ ወስዶ፡ ነው፡ ያከሰስኩት mäshafen wäsdo näw yäkässäskut 'I accused him because he took my book'; ልብሱን፡ ለውጦ፡ ነው፡ እኛ፡ ቤት፡ የደረሰው lebsun läwweto näw eñña bet yädärräsäw 'it is after having changed his clothes that he arrived at our house'; እኔ፡ ያቀርሁት፡ አስተማሪወን፡ ፈርቼ፡ አይደለም ene yäqärrähut astämariwən färečče aydolläm 'it is not because I was afraid of the teacher that I stayed away'.

Another function of the gerundive clause is that of circumstantial or adverbial usage. A convenient way of translating this type of gerundive is by 'through' or 'by' with the English present participle. The gerundive in this case qualifies the action of the main verb. The most normal adverbial or circumstantial function occurs if the two verbs are in a semantic relationship as in ሩጦ፡ ሄዳ rut̮o hedä 'he went running', or 'he went by running'; ዘሎ፡ ገባ zällo gäbba 'he entered suddenly', lit. 'he entered having jumped'; እንቀወ፡ ገደሉት anqäw gäddälut 'they killed him by strangling'; ርቆ፡ ስለቆመ reqo säläqomä 'because he stood far away', lit. 'being-far-away because he-stood'; አርፈህ፡ ቀጭ፡ በል arfäh quččə bäl 'sit quietly'; (for ቀጭ፡ በል quččə bäl, see § 8.4.).

Another adverbial function occurs if the verb in the gerundive is a verb of manner or quality. Examples: ደክሞ፡ ወደቀ däkmo wäddäqä 'he fell exhausted'. A sentence of that type can also express cause: 'he fell because he was exhausted'.

In connection with a subordinate clause the gerundive also seems to have a circumstantial function. Example: አርሰው፡ የማያፈሩ ተን፡ ከየት፡ ያገኛሉ፡ arsäw yämmayafäruten käyät yagäññallu 'where does one (lit. do they find) things that one does not produce by plowing?'.

The adverbial function may also be predictable if the main verb expresses a durative or continuous action. Examples: ልጆችዋን ጥጥ ፈትላ ተመግባላች leǧočč̌ewan tet̩ fätla tᵊmäggᵊballäc 'she supports (lit. 'feeds') her children by spinning cotton'; እንጀራ ጋግሬ ልጄን አስተምራላሁ ᵊnǧära gagᵊrre lᵊǧen astämrallähʷ 'I give my child an education by baking bread'. In these two sentences, the verbs 'support' and 'give an education' express a durative or continuous action. Note the contrast between the sentences just cited where the main verbs express a continuous or durative action and a sentence such as the following where the main verb does not express a continuous action. Thus, እንጀራ ጋግሬ ልጄን እመታዋላሁ ᵊnǧära gagᵊrre lᵊǧen ᵊmätawallähʷ 'after baking my bread, I will strike my child'. Here, the verb 'strike' is not a continuous verb. Therefore, the gerundive has a temporal function and not a circumstantial one.

For the gerundive of the composite verb expressing a circumstantial action, see § 84.

It should be pointed out, however, that the precise meaning of the gerundive cannot always be predicted.

At times the gerundive can stand alone without a main verb. It behaves, then, like a finite verb. This usage of the gerundive occurs when there is a relationship between the gerundive and a previous sentence, the gerundive being either an answer to a question or standing in some kind of relation to a previous statement. The gerundive is then uttered with a rising-falling tone on the last syllable.

Examples: ከበደ የት አለ? ሄዶ käbbädä yet allä – hedo 'where is Kebbede? he has already gone' (or 'don't you know that he has already gone?'); እያታሁ እንደሆን ናቸው? ምን ayatᵊh ᵊndämᵊn

naččäw? moto 'how is your grandfather? he is dead'; ሰወ-ዮ-ወ-፡ ሆስፒታል፡ ነውና፡ ና፡ እንመ=ቀዉ፡ እኛ=ዒ=ወ säwəyyew hospital näwənna na ənnətäyyəqäw, ənənma täyyəqqew 'since the man is in the hospital, come let us visit him'. As for me, I have already visited him'.

43.2. Idiomatic usages of the gerundive

The gerundive ጀምሮ ǧämməro (from ጀመረ ǧämmärä 'begin') can be idiomatically translated as 'starting, beginning, since' (preposition, conjunction). In this usage the form ጀምሮ ǧämməro can be used as fixed form regardless of the form of the main verb or it can be in agreement with the main verb. Note that the noun or the verb is preceded by ከ kä-.

Example: 'Since my childhood I have not desired education' is rendered either by ከልጅነቴ፡ ጀምሮ፡ እስከ፡ ዛሬ፡ ደረስ፡ ትምህርት፡ አልፈላግኩም käləǧənnäte ǧämməro əskä zäre däräs təmhərt alfällägkum (pronounced alfäläkkum), or by ከልጅነቴ፡ ጀምሬ፡ እስከ፡ ዛሬ፡ ደረስ፡ ትምህርት፡ አልፈላግኩም käləǧənnäte ǧämmərre əskä zare däräs təmhərt alfällägkum.

An example for ከ kä with the verb: እዚህ፡ ከመጣ፡ ጀምሮ፡ አላየሁትም ezzih kämätta ǧämməro alayyähutəm 'I have not seen him since he came here'.

The gerundive አብሮ abro (from አበረ abbärä 'associate oneself with, consort'), has come to mean 'together'. In this case, there is agreement in form between the gerundive and the main verb. Thus, አብረን፡ እንሄዳለን abrän ənnehedallän 'we will go together'. Note that አብሮ abro can be combined with ከ---ጋር kä --- gar 'with': በቀለ፡ ከፈለቀ፡ ጋር፡ አብሮ፡ ሄደ bäqqälä käfälläqä gar abro hedä 'Beqqele went together with Felleqe'.

Note the expression አብሮ፡ያስጣን abro yəstän 'you are welcome', lit. 'may he (God) give us together', used in answer to እግዚአብሔር፡ ያስጣልኝ əgziabəher yəstəlləňň 'thank you', lit. 'God may-he-give-for-me'.

The gerundive ዳግሞ dägmo (also written and pronounced dämmo), from ዳገመ däggämä 'repeat', has come to mean 'also, too'. The repeated gerundive of this root means 'again and again'; in this case there is agreement between the gerundive and the main verb. Example: ገንዘብ፡ ዳግሞ፡ ያፈልጋል ·gänzäb dägmo yəfällegal 'he also wants money'; ዳገሜ፡ ዳገሜ፡ ነገርኩት dägemme dägemme näggärkut 'I told him again and again'.

The expression 'again' can also be rendered in Amharic by መልሶ፡ mälləso, the gerundive of መለሰ mälläsä 'repeat', used in agreement with the main verb. Examples: መልሶ፡ ነገረኝ፡ mälləso näggäräňň 'he told me again'; መልሼ፡ ነገርኩት mälləšše näggärkut 'I told him again'.

The gerundive ቀድሞ qädmo (from ቀደመ qäddämä 'advance, be first'), has come to mean 'before'. It is used in a fixed form. Example: ቀድሞ፡ አውቀው፡ ነበር qädmo awqäw näbbär 'I used to know him before'. In the meaning of 'ahead' there is agreement between the gerundive and the main verb. Example: ቀደሜ፡ መጣሁ qädemme mättahᵂ 'I came ahead'.

The gerundive ጨርሶ čärreso (from ጨረሰ čärräsä 'finish, complete'), has come to mean 'completely; at all, never (with a negative verb)'. Examples: ዳቦ፡ ጨርሶ፡ በላ፡ dabbo čärreso bälla 'he ate the bread completely'; ጨርሶ፡ አላየሁትም čärreso alayyähutəm 'I haven't seen him at all', or 'I have never seen him'; እስከዛሬይናም?

ፊፈከ፡ (or ፊፈኬ) alhedkem? čärreso (or čärrešše) 'didn't you go? never'.

The gerundive ወዶ wäddo (from ወዳደ፡ wäddädä 'love, like'), has come to mean 'willingly'. There is agreement between the gerundive and the main verb. Example: ወዶ፡ ከፈለ፡ wäddo käffälä 'he paid willingly'.

Note the expression ወዶ ፡ ገባ፡ wäddo gäbba 'a volunteer, a mercenary', lit. 'he entered willingly'. Also ~~ወዶ፡ ገባ wäddo gäbba~~

(also ወዶ ፡ ገባ)

The gerundive አወቆ awqo (from አወቀ፡ awwäqä 'know'), has come to mean 'deliberately'. Example: አወቆ፡ ሰበረው awqo säbbäräw 'he broke it deliberately'.

The gerundive of the verb አለ፡ allä 'to be present, to live' is substituted by ኖረ norä in the gerundive form; thus, ኖሮ noro 'he being', ኖርህ noräh 'you (m.) being', ኖሬ norre 'I being, I living', etc.

For the meaning of the gerundive ይዞ yezo, see §   ; for the gerundive ብሎ belo, see § 76.1.9.

For the fixed meaning of the gerundive in derived stems, see § 61.

44. GERUNDIVE WITH AUXILIARIES

44.1. The gerundive with ነበር näbbär(ä)

The combination of the gerundive and ነበር näbbär(ä) expresses the pluperfect.

Example: እኔ፡ እቤት፡ ከመድረሴ፡ በፊት፡ መጽሐፉን፡ ለካላበቱ፡ መልሶ፡ነበር ene ebet kämädräse bäfit mäshafun läkaläbetu mälleso näbbär

'before I arrived at the house, he had returned the book to the owner': ቤት ፡ ስደርስ ፡ ምሳውን ፡ በልቶ ፡ ነበር bet sədärs məsawən bälto näbbär 'when I arrived home he had eaten his lunch'.

~~For the expression of the pluperfect see also~~ ቁጥ qəṭrə §___

In the main clause, the gerundive + ነበር näbbär(ä) cannot be used in the negative for the expression of the negative pluperfect. Indeed, the negative pluperfect is expressed by the negative perfect + ነበረ näbbärä.[1] Example: እኔ ፡ እቤት ፡ ገደርስ ፡ ገና መጽሐፉን ፡ አልመለሰም ፡ ነበር ፡ əne əbet sədärs gäna mäṣhafun almälläsäm näbbär 'he had not yet returned the book when I arrived home'.

For the gerundive + አልነበረም alnäbbäräm in a question, see below.

With action-state verbs the gerundive + ነበር näbbär(ä) also expresses a continuous state in the past.

Examples: እንዳንዱ ፡ ልጃገረዶች ፡ የፈረንጅ ፡ ልብስ ፡ ለብሰው ፡ ነበር ፡ andand ləǧagärädočč yä färäng ləbs läbsäw näbbär 'some girls were wearing European clothes'; እኔ ፡ ስመጣ ፡ በሩ ፡ ተቀምጦ ፡ ነበር əne səmäṭa bärraf täqämməto nä bbär 'when I came, he was sitting by the door'. Note that the sentence እኔ ፡ ስመጣ ፡ በሩ ፡ ይቀምጥ ፡ ነበር ፡ əne səmäṭa bärraf yəqqämmäṭ näbbär means 'when I came he was in the process of sitting down by the door'. The imperfect + ነበር ፡ näbbär expresses here the action (not the state) taking place simultaneously with the action of the subordinate clause.

In a subordinate clause or in a relative clause, the relative element and the conjunctions ስለ ፡ sälä 'because', እንዲ ፡ əndä 'that',

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[1] In the speech of Gojjam, the negative gerundive + ነበር näbbär(ä) is used. Thus, አልበላትም ፡ ነበር albältom näbbär 'he had not eaten'.

እስከ eskä 'until' and ከ kä 'if' are used with the auxiliary ነበር näbbär.

The combination serves for the expression of the pluperfect.

Examples: ገንዘብ፡ ሰርቆ፡ ስለነበረ፡ እሰሩት፡ gänzäb särqo selänäbbärä assärut 'since he had stolen money, they imprisoned him'; ማርያም፡ በድንግልና፡ ልጅ፡ ወልዳ፡ እንዳነበረ-መጽሐፍ፡ ቅዱስ፡ ይነግረናል Märyam bädengelenna leǧ wälda endänäbbärä mäṣhaf qeddus yenägrenal 'the Bible tells us that Mary had given birth to a son while a virgin'; ወንበሩን፡ ሰብሮ፡ ከነበረ፡ አይዋሽም፡ ነበር፡ wänbärun säbro känäbbärä aywaššem näbbär 'he would not have lied if he had broken the chair'; ሌባው፡ ሰርቆ፡ የነበረውን፡ ዕቃ፡ ሁሉ፡ በፈቃዱ፡ መለሰ፡ lebaw särqo yänäbbäräwen eqa hullu bäfäqadu mälläsä 'the thief voluntarily returned all the things he had stolen'.

In a negative relative clause or in a subordinate negative clause, the negative element is used with the auxiliary näbbärä. Example: እሱ፡ መጽሐፉን፡ መለሰ፡ እንዳልነበረ፡ አውቃለሁ፡ essu mäṣhafun mälleso endalnäbbärä awqallähw 'I know that he had not returned the book'; ወንበሩን፡ ሰብሮ፡ ስላልነበረ፡ አባቱ፡ ሳይገርፈው፡ ቀረ፡ wänbärun säbro selalnäbbärä abbatu saygärfäw qärrä 'his father did not punish him because he had not broken the chair'; ሰርቶ፡ ላልነበረው፡ በበላሽ፡ ገንዘብ፡ ሰጡት ፡ särto lalnäbbäräw bäbelaš gänzäb sättut 'they gave for nothing money to the one who had not worked'.

The interrogative pluperfect is expressed by the gerundive with ነበር näbbär, the interrogation being expressed by raising the voice.

Example: ምሳ፡ ደርሶ፡ ነበር፡ mesa därso näbbär 'had the lunch arrived?'. For the affirmative, the answer is: ደርሶ፡ ነበር፡

därso näbbär 'it had arrived'; for the negative, አልደረሰም፧ ነበር፧ aldärräsäm näbbär 'it had not arrived'.

In case the speaker expects a positive answer, the pluperfect is expressed by the gerundive followed by አልነበረም alnäbbäräm, that is, the negative of ነበር näbbärä. Thus, ያኔ፧ ስትመጣ፧ ጽፎ፧ አልነበረም፧ yanne sätmäṭa ṣäfo alnäbbäräm 'when you arrived here, had not he written?' While the answer to the question may be 'yes' or 'no', the speaker expects a positive answer. For the affirmative, the answer is ጽፎ፧ ነበር ṣäfo näbbär 'he had written'; for the negative, the answer is አልጻፈም፧ ነበር፧ alṣafäm näbbär 'he had not written'.

44.2. The gerundive with ይሆናል yähonal

The simple gerundive followed by ይሆናል yähonal expresses the idea of possibility or probability for the past in the main clause.

Example: ይህ፧ መርዝ፧ ገድሎት፧ ይሆናል፧ yäh märz gädlot yähonal 'this poison may have killed him'.

In interrogative sentences, the simple gerundive is followed by ይሆን፧ yähon for the past. Example: ይህ፧ መርዝ፧ ገድሎት፧ ይሆን፧ yäh märz gädlot yähon '(do you think) this poison may have killed him?'

44.3. The gerundive with ኖሯል nurwal

The simple gerundive followed by ኖሯል nurwal (that is, the compound gerundive of ኖረ፧ norä) expresses for the past an action contrary to expectation. It is used only in the main clause. Example: ምሳውን፧ በልቶ፧ ኖሯል፧ mäsawän bälto nurwal 'so he has eaten his lunch'.

45. COMPOUND GERUNDIVE

The compound gerundive is formed by the combination of the gerundive with the verb አለ allä (§   ). In this combination, አለ allä keeps its original suffixes only in the singular, 1st common (as አለሁ allähʷ) and in the sg. 3rd feminine (as አለች alläčč). In all the other forms, it has the shortened form -al.[1]

The bases of the various types are the same as those of the simple gerundive.

The forms of the compound gerundive are:

		Type A		Type B	
Sg.	3m.	ሰብሯል	säbrʷal[2]	ፈልጓል	fälləgʷal
	3f.	ሰብራለች	säbralläčč	ፈልጋለች	fällegalläčč
	2m.	ሰብረሃል	säbrähal	ፈልገሃል	fällegähal
	2f.	ሰብረሻል	säbräšal	ፈልገሻል	fällegäšal
	1c.	ሰብሬአለሁ	säberreᵞallähʷ	ፈልጌአለሁ	fälleggeᵞallähʷ
Pl.	3c.	ሰብረዋል	säbräwal	ፈልገዋል	fällegäwal
	2c.	ሰብራችኋል	säbračłehʷal[4]	ፈልጋችኋል	fällegaččehʷal
	1c.	ሰብረናል	säbränal	ፈልገናል	fällegänal

Type C: ማርኋል marhʷal, ማርካለች markalläčč, and so on.

Remarks on the various forms

The 3rd masc. singular comes from säbro - al and is pronounced and written säbrʷal ሰብሯል , with insertion of w and loss of o of säbro. Note that the radical of the last verb is written with the wa- symbol. It is also written ሰብር አል keeping the original composition of ሰብሮ + አል

[1] In the Amharic of Godjam, it has the form አለ allä instead of the shortened form -al.

[2] Also written ሰብር አል; ፈልግ አል:

[3] Also ሰብርያለሁ säberreᵞallähʷ, and ሰብሬአለሁ: Likewise ፈልግያለሁ: fällegeᵞallähʷ and ፈልጌአለሁ

[4] Also written ሰብራችሁአል; ፈልጋችሁአል:

For the 3rd fem. sg., note the elision of one a vowel, the combination of säbra—alläčč becoming säbralläčč, written ሰብራለች :

The 2nd masc. sg. ሰብረሃል säbrähal has the normal derivation from ሰብረህ—አል säbräh-al, written ሰብረሃል

The 2nd fem. sg. ሰብረሻል säbräšal has the normal derivation from ሰብረሽ—አል säbräš-al, written ሰብረሻል ፡

In the 1st common singular, a glide semi-vowel y is introduced in pronunciation as well as in writing between the final vowel -e of the gerundive and the initial vowel a- of the verb አሉ alläh^w. The form is thus säberre^yalläh^w ሰብሬያሉ from säberre + alläh^w. It is also pronounced and written ሰብሬሃሉ : säberre^yalläh^w with -aya ያ for-eya. The orthography ሰብሬአሉ keeps the original composition of ሰብሬ + አሉ :

The vowel e of the 1st person common sg., after a palatal consonant is elided in the pronunciation. Thus, with a palatal consonant, the forms are wässeǧǧalläh^w ወሰጇሉ from wässeǧǧe- alläh^w; lämmeňňalläh^w ለምኛሉ from lämmeňňe-alläh^w; käfeyyalläh^w ከፈያሉ from käfeyye-alläh^w, from ከፈለ käffälä. The forms with a palatal consonant can also be written ወሰጄ አሉ, ለምኜ አሉ, ከፈዬ አሉ keeping the original composition; its pronunciation, however, is wässeǧǧalläh^w, lämmeňňalläh^w, and so on.

The 3rd com. pl. ሰብረዋል säbräwal has the normal derivation from ሰብረው + አል säbräw-al, written ሰብረዋል ፡

In the 2nd com. pl., there is a combination of the spoken form säbraččuh followed by -al, thus säbraččuhal. This form can also be pronounced säbraččeh^wal. The normal spelling ሰብራችኋል expresses this last pronunciation. A variant spelling is ሰብራችሁ አል keeping the original composition.

The 1st com. pl. ሰብረናል säbränal has the normal derivation from ሰብረን — ኣል säbrän-al, written ሰብረናል፨

For the compound gerundive with the object suffix pronouns, see § 46.1.2.

45.1. Meaning and Usage of the Compound Gerundive

While the compound gerundive is composed of the simple gerundive and ኣለ allä, the meaning of the compound gerundive is in no relation with that of the simple gerundive.

In order to understand the meaning of the compound gerundive, it would be convenient to refer back to the meaning of the perfect. Both the compound gerundive and the perfect refer to an action in the past, but whereas the perfect expresses an action in the past at a definite point in time, the compound gerundive expresses an action that may have started in the past but whose outcome continues into the present. A convenient expression for this type of action is the term 'resultative', that is to say, the results of the action started in the past are evident at the time of speaking. Thus, for instance, ወንዶሜ ፡ የዛሬ ፡ ሳምንት ፡ አዲስ ፡ አበባ ፡ ደረሰ wändəmme yäzare samment addis abäbä därräsä 'my brother arrived in Addis Ababa a week ago', the perfect indicating that the action took place a week ago without any implication for the present. The sentence ወንዶሜ ፡ አዲስ ፡ አበባ ፡ ደርሷል ፨ wändəmme addis abäbä därs^{w}al means 'my brother has arrived in Addis Ababa and is still here', the compound gerundive indicating that the results of the action started in the past are evident at the time of speaking. Or ጦርነት ፡ የዛሬ ፡ አሥር ፡ ዓመት ፡ አለቀ torənnätu yäzare assər amät alläqä 'the war ended ten years ago', but ጦርነት ፡ አልቋል torənnätu alqwal means 'the war is over'. Or

ዕዳዬን ፡ ከፈልኩ ፡ ədayən käffälku 'I paid my debt, I have paid my debt' reporting an event in the past, but ዕዳዬን ፡ ከፈያለሁ ፡ ədayən käfəyyallähʷ 'I have paid up my debt' (and feel at present free of debt).

In verbs expressing a quality or a continuous state such as ደከመ däkkämä 'to be tired', ቆመ qomä 'to stand up and remain standing', ተቀመጠ täqämmätä 'to sit down and remain sitting', ደረሰ därräsä 'to be ready', or 'to arrive and be there', the compound gerundive is translated into English by the verb 'is' and the expression appropriate to the Amharic verb. Examples: ምሳ ፡ ደርሷል məsa därsʷal 'lunch is ready'; ፈረሴ ፡ በጣም ደክሟል färäse bätäm däkmʷal 'my horse is very tired'; እሱ ፡ አሁን ፡ ቆሟል əssu ahun qumʷal 'he is standing now'; ውሃው ፡ በርዷል ፡ wəhaw bärdʷal 'the water is cold'.

The compound gerundive has no negative form. The negative for the above mentioned meanings is expressed by the negative perfect.[1] Thus, in the positive ምሳ ፡ ደርሷል ፡ məsa därsʷal 'is the lunch ready?', but in the negative አልደረሰም ፡ aldärräsäm 'it is not ready'.

In a negative interrogative, the negative perfect is used if the speaker expects either a positive or negative answer. Indeed, in a question such as ምሳ ፡ አልደረሰም ፡ məsa aldärräsäm 'isn't lunch ready?', the answer can be either ደርሷል ፡ därsʷal 'it is ready', or አልደረሰም aldärräsäm 'it is not ready'.

If the speaker expects a positive answer, the question will

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[1] In Gojjam, the negation is expressed by the negative simple gerundive. Thus, አልደረሰም aldärsom 'he has not arrived'.

be expressed in the negative by the gerundive followed by የለም ፡
yälläm or የለ yällä. [Since የለም yälläm or የለ yällä is
the negative of አለ allä, the combination of the gerundive with
የለም yälläm lies within the domain of the compound gerundive].
Thus, ምሳ ፡ ደርሶ ፡ የለም mäsa därso yälläm 'isn't lunch ready?', or
'lunch is ready, isn't it?'. While the answer to this question
may be 'yes' or 'no', the speaker expects a positive answer. Note
that for the positive, the answer is አዎን ፡ ደርሷል ፡ awon därsʷal
'yes, it is ready'; for the negative, the answer is የለም ፡ አልደረሰም
yälläm aldärräsäm 'no, it is not ready'.

45.2. The gerundive with አለ allä in a subordinate clause

When the compound gerundive is used in a subordinate clause,
the conjunction of subordination is prefixed to አለ allä. In
this case አለ allä is either conjugated in agreement with the
form of the gerundive or has the fixed form አለ allä. No other
word can be placed between the gerundive and the subordinate form
of አለ allä.

As for the tense of the subordinate clause (that is, of the
gerundive followed by the conjunction + አለ allä) it depends on
the tense of the main clause. Thus, the gerundive + ሳለ sallä (meaning
'although ...') expresses the pluperfect if the verb of the main
clause is in the perfect. Examples ቡና ፡ ጠጥቶ ፡ ሳለ ፡ ደንገመቻቸው ፡ bunna
tätteto sallä däggämäččew 'although he had drunk coffee she gave
him another one'; ሰርቆ ፡ ሳለ ፡ ሳይቀጡት ፡ ቀሩ ፡ särqo sallä sayqätut
qärru 'although he had stolen, they did not punish him'.

With the action-state verbs,[1] the subordinate clause (that

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[1] An 'action-state verb' is a verb that expresses an action and a
state. This is the case of verbs such as ቆመ qomä 'stand up and
remain standing', ተቀመጠ tägämmätä 'sit down and remain sitting',
አጠለ läbbäsä 'put on a dress and wear it', ደረሰ därräsä 'arrive and be there

is, the gerundive followed by the conjunction + አለ *allä*)
expresses a continuous simultaneous state, the tense depending
on the tense of the main clause.

Examples for the main action in the past: ቁሞ፡ሳለ፡ጣራው፡ወደቀ
qumo *sallä* *ṭaraw* *wäddäqä* 'the roof fell while he was standing'
(the conjunction ስ *sä* is prefixed to አለ *allä*, the form being
ሳለ፡ *sallä*): ቁሞ፡እንዳለ፡ጣራው፡ወደቀ፡ *qumo* *əndallä* *ṭaraw* *wäddäqä*
'as he was sitting, the roof fell' (the conjunction እንደ፡ *əndä*
is prefixed to አለ *allä*, the form being እንዳለ *əndallä*). In
both examples the antecedent action of standing continues until
the action of the main verb occurs; therefore, the usage of the
compound gerundive.

[Note the difference between the sentence ቁሞ፡ሳለ፡ጣራው፡ወደቀ፡
qumo *sallä* *ṭaraw* *wäddäqä* 'the roof fell while he was standing',
that is to say, the action of standing continues until the time
the roof fell, and a sentence ሲቁም፡ጣራው፡ወደቀ *siqom* *ṭaraw*
wäddäqä 'the roof fell while he was in the process of standing',
that is to say, the action of standing expressed by the subordinate
simple imperfect did not continue until the action of the main
clause (that is, the falling of the roof) took place]

An example for the main action is the present-future: ቁሞ፡ሳለ፡
እይርስበታለሁ፡ *qumo* *sallä* *ədärsəbbätalläh*ʷ 'I will get him while
he is still standing'. Note the difference between the above
mentioned sentence and ሲቁም፡እይርስበታለሁ *siqom* *ədärsəbbätalläh*ʷ
'I will get him while he is in the process of standing'.

46. THE VERB WITH OBJECT SUFFIX PRONOUNS

If the direct object, and occasionally the indirect object, is a pronoun, it is expressed by various elements suffixed to the verbal form. These elements are called "object suffix pronouns".

The object suffix pronouns are used mainly for the direct object: ሰበረው፡ säbbäräw 'he broke it'. However, with certain verbs, the object suffix pronouns also express the indirect object. Thus, for instance, ነገረኝ näggäränn 'he told me', ሰጠኝ sättänn 'he gave me', መሰለኝ mässälänn 'it seemed to me', አሳየው፡ asayyäw 'he showed him', ከፈላት፡ käffälat 'he paid her'. The above suffix pronouns serve, indeed, for the expression of the indirect object since they can be substituted in Amharic itself by the prepositions used for the indirect object. Thus, መጽሐፉን፡ ለኔ፡ እንጂ፡ ላንተ፡ አልሰጠም፡ mäshafun läne engi lantä alsättäm 'he gave the book to me, but not to you'.

With certain verbs the object suffix pronouns also serve for the expression of the prepositional relative 'from'. Thus, መጽሐፉን፡ ገዛኝ፡ mäshafun gäzzann 'he bought the book from me'; ቅቤ፡ ወጣው qebe wättaw 'butter came out from it'; ብዙ፡ ደም፡ ወረደው፡ (or ፈሰሰው) bezu däm wärrädäw (or fässäsäw) 'a lot of blood came out from it'; ለማናየን፡ አልተቀበለኝም፡ lemmanayen altäqäbbälännem 'he did not accept my request from me.'

The object suffix pronoun of the 3rd sg. masc. 'him' varies in consonant according to the ending of the verbal form whereas the object suffix pronouns of all the other persons change their vowel according to the ending of the verbal form but the consonants remain the same.

The following table illustrates the object suffix pronouns for all the persons.

Singular:	1st com.	'me'	:	-ňň, -əňň, -äňň
	2nd masc.	'you'	:	-h, -əh
	2nd fem.	'you'	:	-š, -əš
	3rd masc.	'him'	:	-w, -əw, -äw, -t, -et
	3rd fem.	'her'	:	-at, -ʸat, -ʷat
Plural:	1st com.	'us'	:	-n, -ən, -än
	2nd com.	'you'	:	-aččəhu, -ʸaččəhu, -ʷaččəhu
	3rd com.	'them'	:	-aččäw, -ʸaččäw, -ʷaččäw
	2nd respect	'You'	:	-wo (or -wot), -əwo (or -əwot)
	3rd respect	'Him'	:	-aččäw, -ʸaččäw, -ʷaččäw

Here are a few general remarks on the object suffix pronouns.

Wherever the object suffix pronoun is -C (C=consonant) and -əC (as in the case of -h; -əh; -š; -əš; -wo; -əwo), the -C is attached to a verbal form ending in a vowel, whereas the -əC is attached to a verbal form ending in a consonant.

Wherever the object suffix pronoun is -C, -əC, -äC (as in the case of -ňň; -əňň; -äňň; -n; -ən; -än; -w, -əw, -äw), the C is attached to a verbal form ending in a vowel, -əC is attached to a verbal form ending in the suffixes -č, -š, -w, whereas -äC is attached to a verbal form ending in any other consonant.

Wherever the object suffix pronoun begins with a vowel or with -ʸ followed by a vowel or with -ʷ followed by a vowel (as in the case of -at; -ʸat; -ʷat; -aččəhu; -ʸaččəhu; -ʷaččəhu; -aččäw; -ʸaččäw; -ʷaččäw), the object suffix pronoun beginning with a vowel is attached to a verbal form ending in a consonant followed by -ä, -a, these two vowels being then elided; the object suffix

pronoun beginning with -$\underset{\sim}{y}$ is attached to a verbal form ending in -e, -i; the object suffix pronoun beginning with -$\underset{\sim}{w}$, is attached to a verbal form ending in -o, -u.

Special mention should be made of the suffix pronoun of the sg. 3rd masc. -t, -et which is an allomorph of the suffix pronoun -w (-ew, -äw). Indeed, t is used after -u, -o whereas -et is used after -w.

Object suffix pronouns will not be discussed here in the usual order. Instead, they will be classified according to their treatment.

Object	Endings of the Verbal Form	
	vowel (1)	consonant (2)
you (s.m.)	näggärä-h ነገረህ 'he told you' (m.)	näggäräčč-eh ነገረችህ 'she told you' (m.)
you (s.f.)	näggärä-š ነገረሽ 'he told you (f.)	näggäräčč-eš ነገረችሽ 'she told you' (f.)

The object suffix pronoun for 'you' (sing., masc., fem.) consists of a consonant only (-h, -š, respectively) if the verb ends in any vowel (no. 1).

The object suffix pronouns for 'you' (sing., masc., fem.) consist of eC (C-consonant, that is, -eh, -eš) if the verb form ends in any consonant (no. 2).

Object	Endings of the Verbal Form		
	vowel (1)	-č̌, -š̌ (2)	any other consonant (3)
me	näggärä-ññ ነገረኝ 'he told me'	näggäräčč-əññ ነገረችኝ 'she told me'	näggärk-äññ 'you told me' ነገርኽኝ
us	näggärä-n ነገረን 'he told us'	näggärš̌-ən ነገርሽን 'you told us' (f.)	näggärk-än 'you told us' ነገርኽን
him	näggärä-w ነገረው 'he told him'	näggäräčč-ew ነገረችው 'she told him'	näggärk-äw 'you told him' ነገርኽው
	[näggäru-t ነገሩት 'they told him']		[nägräw-ət 'they telling him']

The object suffix pronouns for 'me, us, him' consist of a
consonant only (-ññ, -n, -w, respectively) if the verb form ends
in a vowel (no. 1). Note, however, that if the verb form ends
in -u, the object suffix pronoun of the 3rd person 'him' has
allomorph - ት -t.

The object suffix pronouns consist of -əC (-əññ, -ən, -ew)
if the verb form ends in the subject suffixes -č̌, -š̌ (no. 2).

The object suffix pronouns consist of -äC (-äññ, -än, -äw)
if the verb form ends in any other consonant (no. 3). Note,
however, that if the verb form ends in - -w, the object suffix
pronoun of the 3rd person 'him' is -ət.

The object suffix pronoun for 'her, you (pl.), them' is -t, -ččəhu, -ččäw, respectively, if the verb form ends in -a (no. 1).

The object suffix pronoun is -at, -aččəhu, -aččäw if the verb form ends in -ä; this -ä is omitted when these object suffix pronouns are added (no. 2).

The object suffix pronoun is $-^Y$at, $-^Y$aččəhu, $-^Y$aččäw if the verb form ends in -i, -e (no. 3). For ending -e, see § 43.

The object suffix pronoun is ^{W}at, $-^W$aččəhu, $-^W$aččäw if the verb form ends in -u, -o (no. 4).

The object suffix pronoun is -at, -aččəhu, -aččäw if the verb form ends in any consonant (no. 5).

The object suffix pronoun of the form of respect 'You' is $-^W$ot (also $-^W$o) regardless of the verbal ending. Thus, näggärä-^{W}ot ነግረዎት , näggärk-^{W}ot ነገርኩዎት

Endings of the Verbal Form

Object	-a (1)	-ä (2)	-i, -e (3)	-u, -o (4)	consonant (5)
her	sämma-t — ሰማት 'he heard her'	(näggärä) näggär-at ነገራት 'he told her'	tenägri-yat ትነግሪያት '(that) you tell her'	näggäru-ʷat ነገሩአት 'they told her'	näggärk-at ነገርካት 'you told her'
you (pl.)	sämma-ččehu ሰማችሁ 'he heard you'	näggär-aččehu ነገራችሁ 'he told you'	nägerre-ʸaččehu ነገሬያችሁ 'I having told you'	nägro-ʷaččehu ነግሮአችሁ 'he having told you'	näggäräčč-aččehu ነገራችአችሁ 'she told you'
them / Him / Her	sämma-ččäw ሰማቸው 'he heard them' / 'he heard Him' / 'he heard Her'	näggär-aččäw ነገራቸው 'he told them' / 'he told Him' / 'he told Her'	tenägri-ʸaččäw ትነግሪያቸው '(that) you tell them' / '(that) you tell Him' / '(that) you tell Her'	näggäru-ʷaččäw ነገሩአቸው 'they told them' / 'they told Him' / 'they told Her'	näggärk-aččäw ነገርካቸው 'you told them' / 'you told Him' / 'you told Her'

TABLE OF OBJECT SUFFIX PRONOUNS

WITH A VERB

Suffix Pronouns	VERBAL ENDINGS		
	Consonant	Prepalatalized **š**, **č**	Consonant **w**
	ይንገር yəngär 'may he tell'	ነገራች│ näggäräčč 'she told'	ነገራው nägräw 'they having told
'me'	ይንገረኝ yəngär-aňň	ነገራችኝ näggäräčč-əňň	ነገራወኝ nägräw-əňň
'you' (masc.)	ይንገርህ yəngär-əh	ነገራችህ näggäräčč-əh	ነገራውህ nägräw-əh
'you' (fem.)	ይንገርሽ yəngär-əš	ነገራችሽ näggäräčč-əš	ነገራውሽ nägräw-əš
'him'	ይንገረው yəngär-äw	ነገራችው näggäräčč-əw	ነገራውት nägräw-ət
'her'	ይንገራት yəngär-at	ነገራችት näggäräčč-at	ነገራዋት nägräw-at
'us'	ይንገረን yəngär-än	ነገራችን näggäräčč-ən	ነገራወን nägräw-ən
'you'	ይንገራችሁ yəngär-aččəhu	ነገራችችሁ näggäräčč-aččəhu	ነገራዋችሁ nägräw-aččəhu
'them'	ይንገራችው yəngär-aččäw	ነገራችችው näggäräčč-aččäw	ነገራዋችው nägräw-aččäw
'You'	ይንገራዎ yəngär-äʷo	ነገራችዎ näggäräčč-əʷo	ነገራዎ nägräw-wo
'Him'	ይንገራችው yəngär-aččäw	ነገራችችው näggäräčč-aččäw	ነገራዋችው nägräw-aččäw

VERBAL ENDINGS

Suffix Pronouns	ä	a	e
	ነገረ näggärä 'he told'	ነግራ nägra 'she having told'	ነግሬ nägərre 'I having told'
'me'	ነገረኝ näggärä-ňň	ነግራኝ nägra-ňň	-----
'you' (masc.)	ነገረህ näggärä-h	ነግራህ nägra-h	ነግሬህ nägərre-h
'you' (fem.)	ነገረሽ näggärä-š	ነግራሽ nägra-š	ነግሬሽ nägərre-š
'him'	ነገረው näggärä-w	ነግራው nägra-w	ነገሬው näggərre-w
'her'	ነገራት näggär-at	ነግራት nägr-at	ነግሬያት nägərre-ʸat, ነገርያት nägərrə-ʸat
'us'	ነገራን näggär-än	ነግራን nägra-n	-----
'you'	ነግራችሁ näggär-aččəhu	ነግራችሁ nägr-aččəhu	ነግሬያችሁ nägərre-ʸaččəhu, ነግርያችሁ nägərrə-ʸaččəhu
'them'	ነገራቸው näggär-aččäw	ነግራቸው nägr-aččäw	ነግሬያቸው nägərre-ʸaččäw, ነግርያቸው nägərrə-ʸaččäw
'You'	ነገረዎ näggärä-wo	ነግራዎ nägra-wo	ነግሬዎ nägərre-wo
'Him'	ነገራቸው näggär-aččäw	ነግራቸው nägra-ččäw	ነግሬያቸው nägərre-ʸaččäw, ነግርያቸው nägərrə-ʸaččäw

Suffix Pronouns	VERBAL ENDINGS		
	i ነገሪ nəgäri 'tell' (fem.)	u ነጋሩ näggäru 'they told'	o ነግሮ nägro 'he having told'
'me'	ነገሪኝ nəgäri-ňň	ነጋሩኝ näggäru-ňň	ነግሮኝ nägro-ňň
'you' (masc.)	-----	ነጋሩህ näggäru-h	ነግሮህ nägro-h
'you' (fem)	-----	ነጋሩሽ näggäru-š	ነግሮሽ nägro-š
'him'	ነገሪው nəgäri-w	ነጋሩት näggäru-t	ነግሮት nägro-t
'her'	ነገሪያት, nəgäri-yat, ነገርያት nəgär-yat	ነጋሩዋት, näggäru-wat, ነገርዋት, ነጋሯት näggär-wat	ነግሮዋት, nägro-wat, ነግሯት nägr-wat
'us'	ነገሪን nəgäri-n	ነጋሩን näggäru-n	ነግሮን nägro-n
'you'	-----	ነጋሩዋችሁ näggäru-waččəhu ነገርዋችሁ, ነጋሯችሁ näggär-waččəhu	ነግሮዋችሁ nägro-waččəhu ነግርዋችሁ, ነጋሯችሁ nägr-waččəhu
'them'	ነገሪያቸው nəgäri-yaččäw ነገርያቸው nəgär-yaččäw	ነጋሩዋቸው näggäru-waččäw ነገርዋቸው, ነጋሯቸው näggär-waččäw	ነግሮዋቸው nägro-waččäw ነግርዋቸው, ነጋሯቸው nägr-waččäw
'You'	-----	ነጋሩዎ näggäru-wo	ነግሮዎ nägro-wo
'Him'	ነገሪያቸው, nəgäri-yaččäw, ነገርያቸው nəgär-yaččäw	ነጋሩዋቸው, näggäru-waččäw, ነገርዋቸው, ነጋሯቸው näggär-waččäw	ነግሮዋቸው nägro-waččäw ነግርዋቸው, ነጋሯቸው nägr-waččäw

46.1. THE OBJECT SUFFIX PRONOUNS WITH
THE COMPOUND VERB FORMS

In the compound verb forms, that is, the compound imperfect and the compound gerundive, the object suffix pronouns are placed between the principal verb and አለ -allä.

46.1.1. Compound Imperfect with object suffix pronouns

In the compound imperfect, the object suffix pronouns are placed between the simple imperfect and አለ -allä. The forms of the object suffix pronouns and the ways of their being joined to the verbal forms follow the same pattern as in the simple imperfect, that is to say, the suffix pronouns will vary slightly depending on the consonantal or vocalic ending of the verbal forms (see § 46).

Special attention should be given to the 3rd and 2nd plural. Indeed, in the 3rd plural, common, yənägrallu ይነግራሉ there are two features to be noted when the verbal form is used with suffix pronouns. These are: 1. -allu becomes -al(l); and 2. the principal verb has the suffix -u.[1] The suffix pronoun is then added to ይነግሩ yənägru which is followed by -al. Thus, for instance, 'they tell him' yənägrutal ይነግሩታል from yənägru-t-al; 'they tell you' yənägruhal ይነግሩሃል from yənägru-h-al.

In the 2nd plural common ትነግራኽኘሁ: tənägrallaččəhu, the principal verb has the form ትነግሩ: tənägru.[2] The suffixed pronoun is then added to ትነግሩ tənägru which is followed by -allaččəhu. Thus, for instance, 'you tell him' tənägrutallaččəhu

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[1] The suffix -u represents the original suffix of the simple imperfect (see § 36).

[2] The suffix -u represents the original suffix of the simple imperfect (§ 36).

ጎነግራታኝሁ from **tənägru-t-allaččəhu**: 'you tell her'
tənägrʷatallaččəhu ጎነግራታኝሁ from **tənägru-ʷat-allaččəhu.**

TABLE OF THE SUFFIX PRONOUNS
WITH THE IMPERFECT

	ይነግራል * **yənägral** 'he tells'	ጎነግሪያለሽ **tənägri**^{y}**alläš** 'you (f.) tell'	ይነግራሉ ** **yənägrallu** 'they tell'
'me'	ይነግረኛል **yənägräňňal**	ጎነግሪኛለሽ **tənägriňňalläš**	ይነግሩኛል **yənägruňňal**
'you' (m.)	ይነግረሃል **yənägrəhal**	–	ይነግሩሃል **yənägruhal**
'you' (f.)	ይነግርሻል **yənägrəšal**	–	ይነግሩሻል **yənägrušal**
'him'	ይነግረዋል **yənägräwal**	ጎነግሪዋለሽ **tənägriwalläš**	ይነግሩታል **yənägrutal**
'her'	ይነግራታል **yənägratal**	ጎነግሪያታለሽ *** **tənägriyatalläš**	ይነግሯታል **yənägrwatal**
'us'	ይነግረናል **yənägränal**	ጎነግሪናለሽ: **tənägrinalläš**	ይነግሩናል **yənägrunal**
'you' (pl.)	ይነግራችኋል **yənägraččəhʷal**		ይነግሯችኋል **yənägrwaččəhʷal**
'them'	ይነግራቸዋል **yənägraččäwal**	ጎነግሪያቸዋለሽ *** **tənägri**^{y}**aččäwalläš**	ይነግሯቸዋል **yənägrwaččäwal**
'You'	ይነግረዎታል **yənägräwotal**		ይነግሩዎታል: **yənägruwotal**
'Him'	ይነግራቸዋል **yənägraččäwal**	ጎነግሪያቸዋለሽ *** **tənägri**^{y}**aččäwalläš**	ይነግሯቸዋል **yənägrwaččäwal**

* The object suffix pronouns used with ይነግራል **yənägr-al** (going back to a simple imperfect ይነግር **yənägr** ending in a consonant) will be the same with ጎነግራለህ **tənägralläh** (sg. 2nd masc.), ጎነግራለች **tənägrallačč** (sg. 3rd fem.) እነግራለሁ: **ənägrallähu** (sg. 1st com.), እንነግራለን: **ənnənägrallän** (pl. 1st com.), since all these verbal forms go back to a simple imperfect - ነግር -nägr ending in a consonant.

** The object suffix pronouns used with ይነግራሉ yǝnägrallu (going back to a simple imperfect ይነግሩ yǝnägru ending in -u) will be the same with ትነግራላችሁ = tǝnägrallaččɛhu (pl. 2nd com.) since this last verbal form also goes back to a simple imperfect ትነግሩ tǝnägru ending in -u.

*** The vowel after the last radical can also be ǝ; thus ትነግርያታልሽ tǝnägrǝyatalläš.

46.1.2. Compound gerundive with object suffix pronouns

In the compound gerundive the object suffix pronouns are placed between the simple gerundive and አለ allä. Example:
መጽሐፉን፡ እንደመለስ፡ ነግሮናል   mäshafun ǝndimälläs nägronal 'he told us that he would return the book'.

The compound gerundive of the 3rd masc. sg. with the various suffix pronouns will serve as illustration for the usage.

Singular

ሰብሮታል	säbrotal	'he has broken him',	from	säbro-t-al
ሰብሯታል	säbrʷatal	'he has broken her',	from	säbro-at-al
ሰብሮሃል	säbrohal	'he has broken you'(m.),	from	säbro-h-al
ሰብሮሻል	säbrošal	'he has broken you'(f.),	from	säbro-š-al
ሰብሮኛል	säbroññäl	'he has broken me',	from	säbro-ññ-al
ሰብሯቸዋል	säbrʷaččäwal	'he has broken them',	from	säbro-aččäw-al
ሰብሯችኋል	säbrʷaččɛhʷal	'he has broken you'(pl.)	from	säbro-aččɛhu-al
ሰብሮናል	säbronal	'he has broken us',	from	säbro-n-al

USAGE OF THE OBJECT SUFFIX PRONOUNS

Amharic most frequently expresses the direct object by suffixing the element -n of the direct object to the noun and by using at the same time the object suffix pronouns with the verb. Examples: 'A mule kicked the official' is most normally rendered by በቅሎ፡ ሹሙን፡ ረገጠችው bäqlo šumun räggäṭäččäw, lit. 'a-mule the-official-n she-kicked-him', the direct object being expressed by the element -n (ሹሙን šum-u-n) and by the object suffix pronouns (ረገጠችው räggäṭäčč-äw), but also በቅሎ፡ ሹሙን፡ ረገጠች፡ bäqlo šumun räggäṭäčč, lit. a-mule the official-n she-kicked'.

Likewise, the indirect object is expressed by the element ለ lä of the indirect object prefixed to the noun and by using at the same time the (indirect) object suffix pronouns with the verb. Thus, ሁለት፡ ሹራብ፡ ስለነበራት፡ እንዱን፡ ለእህቷ፡ ሰጠቻት hulätt šurrab sälänäbbärat əndun lä-əhətʷa säṭṭäččat 'because she had two sweaters, she gave one to her sister', lit. 'two sweater(s) because-was-to-her one to-her-sister she-gave-her'.

46.3. Special usage of the object suffix pronouns

With verbs whose transitive action refers to a part of the body (that is to say, the part of the body is a direct object), the noun designating the part of the body will have the possessive suffix pronouns and the verb will have the object suffix pronouns, both kinds of suffix pronouns agreeing in gender, number and person. The noun itself takes the element - ን -n. Note that English would disregard the object suffix pronoun and would render

only the possessive suffix pronouns.

Example: እግርህን፡ ጠርሙስ፡ ይቆርጥሃል egerhen ṭärmus yeqʷärṭehal[1] 'broken pieces of glass will cut your foot', lit. 'your-foot-n broken-pieces-of-glass will-cut-you' (the possessive suffix – ህ –h 'your' of እግርህን egerhen 'your foot' agreeing with the object suffix pronoun – ህ –h 'you' in ይቆርጥሃል yeqʷärṭehal 'it will cut you'); እግሩን፡ ጠርሙስ፡ ይቆርጠዋል egrun ṭärmus yeqʷärṭäwal 'broken pieces of glass will cut his foot', lit. 'his-foot-n broken-pieces-of-glass will-cut-him (the possessive suffix –u 'his' of እግሩን egrun 'his-foot' agreeing with the object suffix pronoun – ወ –w 'him' of ይቆርጠዋል yeqʷärṭäwal 'it will cut him').

The same usage is encountered with impersonal verbs. Thus, ራሴን፡ አሞመኝ rasen ammämäññ 'I have a headache', lit. 'my-head-n it-pained-me'; ራሱን፡ አሞመው rasun ammämäw 'he has a headache', lit. 'his-head-n it-pained-him'. (For the impersonal verbs, see § 51.)

47. VERBALS

There are forms derived from the Amharic verb that take nominal morphemes.

These forms will be called 'verbals'. The verbals are: the participle, the verbal noun, the instrumental, and the noun of manner for which see § 65.1.

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[1] The language also uses the structure እግርህን፡ ጠርሙስ፡ ይቆርጠዋል egerhen ṭärmus yeqʷärṭäwal, lit. 'your-foot-n broken-pieces-of-glass will-cut-it'.

48. PARTICIPLE

The form of the participle for type A is ሰባሪ säbari,
for type B ፈላጊ fällagi, that is to say, the 1st radical has
the vowel ä, the 2nd radical has the vowel a, and the 3rd radical
has the vowel i. Note that in type B, the 2nd radical is
geminated.

The participle of type C is ማራኪ maraki.

The vowel i of the 3rd radical will cause palatalization of
a last radical dental or sibilant. The vowel i is most normally
absorbed in the palatal. Thus, ከሳሽ käsäš from * ከሳሲ käsasi
'plaintiff'; ሰላይ sällay 'spy' from * ሰላሊ sällali.

There are, however, participles without palatalization of
a final dental or sibilant. Thus, ደራሲ därasi 'author', አናጺ
anaṭi 'carpenter', ከሃዲ kähadi 'traitor'. These agents are
mainly learned words inherited from Geez.

48.1. Usage of the participle

The participle can be used as a qualifier. Thus, ጠቃሚ ፡ ምክር
täqami mäkər 'useful advice', ፈሳሽ ፡ ውሃ fäsaš wəha 'running
water', አስፈላጊ ፡ ነገር asfällagi nägär 'a necessary thing',
አዋቂ ፡ ሰው awaqi säw 'a learned man'.

This form can also be used for the expression of the agent.
Thus, ደጋፊ däggafi 'supporter', ጠራጊ ṭäragi 'sweeper', ፈጣሪ
fäṭari 'creator', ከሳሽ käsaš 'plaintiff'.

The participle, being a noun, takes the plural morpheme -ččč
of the nouns. It is also used with nominal suffixed pronouns.

Example with plural marker: ወላጆች wäläǧočč 'parents'.

Examples with nominal suffixed pronouns: ከ"ሚ ደረሰ ብ ብ ኝ ፡ ነገር ፡ ሁሉ ፡ ደ ጋፍዬ ፡ እሱ ፡ ነው   lämmidärsäbbäňň nägär hullu däggafiye essu näw 'for whatever happens to me, he is my supporter'; ከ ሳ ሾ ች ች ን በ ቀ ጠ ሮ ፡ አ ል ቀ ሬ ቡ ም ፡   käsašoččaččən bäqäṭäro alqärräbum 'our plaintiffs did not come at the appointed time'.

While the participle is productive, it cannot automatically be formed from any verb to express an agent. Thus, for instance, from ሰ ረ ቀ   särräqä 'steal', the agent will be expressed by ሌ ባ ፡ leba 'thief' whereas ሰ ራ ቂ   säraqi means 'he who steals'; or while ዳ ኛ   däňňa means 'judge' (by profession), ፈ ራ ጅ   färaǧ (participle of ፈ ረ ደ ፡   färrädä 'judge') means 'he who judges' without being a professional judge.

49. VERBAL NOUN

The verbal noun is formed with the prefixed element መ   mä-. The base for type A is -SBäR; for type B -FäLLäG; for type C -MaRäK.

Thus, from ሰ ሰ ረ ፡   säbbärä (type A), the verbal noun is መ ስ በ ር ፡ mäsbär; from ፈ ሰ ገ   fälläǧä (type B), the verbal noun is መ ፈ ሰ ግ mäfälläg; from መ ረ ከ   marräkä (type C), the verbal noun is መ መ ረ ክ ፡ mämaräk.

As stated above, this form is originally a nominal form. It can best be translated into English by the gerund ending in -ing. Thus, መ ስ በ ር   mäsbär may mean 'the breaking' or 'the act of breaking'. In syntax, however, this form has retained some of its verbal character and may then be translated into English by the infinitive.

As a verbal noun, this form can be used as the subject or as the object of the sentence. It also takes the possessive suffixed pronouns, as well as various prepositions. (For እስ፡ alä, ያስ፡ yalä 'without, not', see below).

Examples of the verbal noun as subject: መግደል፡ ኃጢአት፡ ነው፡ mägdäl haṭiat näw 'killing is a sin', or 'to kill is a sin', or 'it is a sin to kill'.

Example of the verbal noun as direct object: አዳዲስ፡ ልብስ፡ መልበስ፡ ይወዳል፡ adaddis lebs mälbäs yewäddal 'he likes wearing new clothes'.

While in the last two examples the verbal noun served as subject and object, it also has a verbal function. Indeed, in sentences such as ልጅን፡ መምታት፡ ይወዳል፡ leǧun mämtat yewäddal 'he likes to hit the child'; አዳዲሱን፡ ልብስ፡ መልበስ፡ adaddisun lebs mälbäs 'wearing the new clothes', the verbal nouns take a direct object, this direct object being indicated by the - ን -n.

If the verbal noun itself is a direct object, it can be translated in English by a direct object clause introduced by 'that'. Thus, ቤቷ፡ መድረሷን፡ ነገረኝ betwa mädräswan näggäränn 'he told me that she had arrived home', or 'he told me of her arriving home'.

Example of the verbal noun with possessive suffix pronouns: ቀይ፡ ሹራብ፡ መልበሴን፡ አልወደደችም፡ qayy šurrab mälbäsen alwäddädäččem 'she did not like my wearing a red sweater', or 'she did not like me to wear a red sweater', መልበሴን፡ mälbäsen representing the verbal noun መልበስ mälbäs with the possessive suffix pronoun -e.

The verbal noun is used with prepositions. Example: ለገው ፡ ብዙ ፡
ከብት ፡ በመስረቁ ፡ ዳኛው ፡ ፈረደበት lebaw bəzu käbt bämäsräqu daññaw
färrädäbbät 'because of the thief's stealing many cattle, the
judge convicted him', or more freely, 'the judge convicted the
thief because he stole much cattle'; ለማግደሉ ፡ ማስረጃ ፡ የላችሁም
lämägdälu masräǧa yällaččəhum 'you have no proof for his killing'.

The verbal noun is also used with አለ alä or ያለ yalä
'without, not-', a preposition that is never used with a verb.
Examples: ዕዳውን ፡ አለማክፈሉን ፡ አልሰማሁም ədawən alämäkfälun
alsämmahum 'I did not hear his not paying his debt', or 'I didn't
hear that he did not pay his debt'.

The preposition አለ alä can also be preceded by the preposi-
tion በ bä, the form being ባለ balä- 'because of not'.
Example: የገዛው ፡ ሹራብ ፡ ቀለም ፡ ጥሩ ፡ ባለማሆኑ ፡ ሌላ ፡ ሹራብ ፡ ገዛ
yägäzzaw šurrab qäläm ṭəru balämähonu lela šurrab gäzza 'he bought
another sweater because the sweater that he had bought did not
have a nice color'.

As stated above, this form also has a verbal function and is
then to be translated into English by the infinitive. This form
may or may not be preceded by the element ለ lä. Thus, በሠርግ ፡ ጊዜ ፡
ለጃገራዶቹ ፡ መዝፈን (or ለመዝፈን) ይፈልጋሉ ፡ bäsärg gize
ləǧagärädoččü mäzfän (or lämäzfän) yəfälləgallu 'the girls want to
dance at the wedding'; የቀዳደወን ፡ መጽሐፍ ፡ መመለስ (ለመመለስ) ፡ አልዳፈረም ፡
yäqäddädäwen mäṣhaf mämälläs (or lämämälläs) aldäffäräm 'he did
not dare to return the book he tore'.

Note that the complement of the verb ጀመረ ǧämmärä 'begin'
is not introduced by the element ለ lä. Thus, መዝፈን ፡ ጀመሩ
mäzfän ǧämmäru 'they began to dance'.

If the sentence expresses purpose, the element ለ lä always precedes the verbal noun. Thus, ዕዳውን፡ ለመክፈል፡ መጣ edawen lämäkfäl mätta 'he came to pay his debt'; ጥያቄ፡ ለማጠየቅ፡ ተነሣ täyyaqe lämätäyyäq tänässa 'he got up to ask a question'. Note that in all these cases, purpose can also be expressed by ለ lä and the simple imperfect; thus, ዕዳውን፡ ሊከፍል፡ መጣ edawen likäfl mätta 'he came to pay his debt'.

49.1. Verbal noun with ነው näw

The verbal noun followed by ነው näw expresses an action that ought to be done or has to be done.

Example: ዕዳ፡ ካለብህ፡ በጥሎ፡ መክፈል፡ ነው eda kalläbbeh bätolo mäkfäl näw 'if you have a debt, you must pay it quickly'.

The verbal noun with the possessive suffix pronouns followed by ነው näw expresses an action which is being done at the moment of speaking or is about to be done. Thus, የቤት፡ ኪራይ፡ እንዴት፡ ትከ- ፍላለህ? አሁን፡ ሥራ፡ መጀመሬ፡ ነው፡ yäbet kiray endet täkäflalläh? ahun səra mägämmäre näw 'how are you going to pay your rent? I am about to start working now'.

50. INSTRUMENTAL

Another verbal is the 'instrumental'. While in the majority of cases this 'instrumental' expresses the instrument or means with which one performs an action, it also serves to express the place or time the action occurs. It is only for convenience sake that this verbal is called 'instrumental'.

The instrumental is formed from the base of the verbal noun to which -ኢያ -iya (more rarely -ያ -ya) is suffixed. Thus

መጥረጊያ ፡ mäträgiya (and መጥረግያ mäträgya) 'broom', from the base መጥረግ mäträg, from ጠረገ tärrägä; መልቀሚያ mälqämiya (and መልቀምያ mälqämya) 'instrument serving to pick (things) up', from the base መልቀም mälqäm, from ለቀመ läqqämä; መጀምሪያ mäǧämmäriya (and mäǧämmärya) 'beginning', from the base መጀምር mäǧämmär, from ጀመረ ǧämmärä.

The final ‑ያ ‑(i)ya causes palatalization of the preceding dental or sibilant (see § **6**) with the absorption of the ‑(i)y. Thus, መክፈቻ ፡ mäkfäča 'key' for *መክፈትያ mäkfätya, from ከፈተ käffätä 'open'; መክደኛ mäkdäñña 'cover'[1] for *መክደንያ ፡ mäkdänya, from ከደነ käddänä 'to cover'; መንቀያ ፡ mänqäya 'instrument for pulling things out' for *መንቀልያ mänqälya, from ነቀለ näqqälä 'pull out, uproot'.

50.1. Meaning and usage of instrumental

The instrumental designates nouns that are either a specialized instrument with which one performs an action or any object which serves as a means of performing an action.

Example for a specialized instrument: መክፈቻ ፡ mäkfäča 'key' (from ከፈተ käffätä 'open'); ማረሻ maräša 'plow' (from አረሰ arräsä 'to plow'); መጥበሻ mäṭbäša 'frying pan' (from ጠበሰ täbbäsä 'to fry'); መጥረግያ ፡ mäträgya 'broom' (from ጠረገ tärrägä 'sweep'.

Examples for an unspecialized object used to perform an action: መክደኛ mäkdäñña 'cover' or 'anything serving to cover something' (from ከደነ käddänä 'cover'); መልቀምያ ፡ mälqämya 'any object used for picking things up' (from ለቀመ läqqämä 'pick up').

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[1] Note that the final ‑ ኛ ‑ñña is geminated.

This verbal also serves to express the place or time an action occurs. Thus, መውጫ mäwča 'exit' (that is to say, 'place from which one goes out', from ወጣ wätta 'go out'), 'time of leaving, means of leaving'; መግቢያ mägbiya 'entrance, introduction, time of entering, means of entering' (from ገባ gäbba 'enter'); ማተሚያ mattämya 'printing shop', or 'place where one prints' (from አተመ attämä 'to print'); መድረሻ mädräša 'time (or 'place') of arrival' (from ደረሰ därräsa 'to arrive'); መሄጃ mähega 'time of going, place on which one walks, place to which one goes' (from ሄደ hedä 'go').

Other expressions of time are: መጀመሪያ mägämmärya 'the beginning' (from ጀመረ gämmärä 'to begin'), and መጨረሻ mäčärräša 'the end' (from ጨረሰ čärräsä 'to end').

The instrumental can have a nominal or verbal function. The nominal function is evident in expressions such as የኮት መስቀያ yäkot mäsqäya 'coat hanger'; የጢም መላጫ ሳሙና ግዛለኝ yätim mälača samuna gəzalleññ 'buy me soap which would serve as shaver of the beard'. In both examples, the element of possession የ -yä is a marker of nominal function.

The verbal function is evident in examples such as እርሳሱን መቅረጫ የሚሆን መላጩ ስጠኝ ersasun mäqräča yämmihon mälačč setäññ 'give me a razor which would serve as a pencil sharpener'; ቤቱን መክፈቻ የለኝም betun mäkfäča yälläññem 'I have no means to open the house'.

In both examples, the marker of the direct complement − ን −n indicates that the instrumental has a verbal function.

At times, according to the context, the instrumental has to be introduced in English translation by 'as'. Thus, ቀዳዋን

መወተፈጓ፡ ቡ ፝ ፞ ፡ ፈፊ ፝ qädadawen mäwättäfya buttetto fälləgi 'look for a rag as a means of plugging the hole'.

TABLE OF THE MAIN VERB FORMS

	Type A		Type B		Type C	
Perfect	ሰበረ	säbbärä	ፈለገ	fällägä	ማረከ	marräkä
Simple Imperf.	ይሰብር	yəsäbər	ይፈልግ	yəfälləg	ይማርክ	yəmarrək
Imperfect	ይስብራል	yəsäbral	ይፈልጋል	yəfällegal	ይማርካል	yəmarrəkal
Jussive	ይስበር	yəsbär	ይፈልግ	yəfälləg	ይማርክ	yəmar(ə)k
Imperative	ስበር	səbär	ፈልግ	fälləg	ማርክ	mark
Gerundive	ስብሮ	säbro	ፈልጎ	fällego	ማርኮ	marko
Comp. ger.	ስብሯል	säbrwal	ፈልጓል	fällegwal	ማርኳል	markwal
Participle	ሰባሪ	säbari	ፈላጊ	fällagi	ማራኪ	maraki
Verbal noun	መስበር	mäsbär	መፈለግ	mäfälläg	መማርክ	mämaräk
Instrumental	መስበርያ	mäsbärya	መፈለግያ	mäfällägya	መማረክያ	mämaräkya

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51. IMPERSONAL VERBS

There is a series of verbs in Amharic which are used only in the 3rd person, masculine, singular with any verb form. For this reason we call these verbs 'impersonal'. The impersonal verbs take the object suffix pronouns, these object suffix pronouns expressing what would be the subject in English.

Concerning the grammatical subject of the Amharic verb, it can be either a cognate subject of the verb or any noun or not expressed at all. Example: ራብ፡ ራበኝ፡ rab rabäññ 'I am hungry', lit. 'hunger hungered me'; ራበኝ፡ rabäññ 'I am hungry', lit. 'it-hungered-me'; ምሥጢሩ፡ ገባኝ mestiru gäbbäññ 'I understood the secret', lit. 'the-secret entered-(into)-me'.

Note that the Amharic impersonal differs from the normally

accepted English usage, such as 'It rains, it thunders', etc.,
these verbs being of the intransitive class.

A verb such as ገባ፡ gäbba can be used with subject suffix
pronouns as personal verb in the meaning of 'enter' (ex.
gäbbah 'you entered'), but with object suffix pronouns it is
used impersonally in the meaning of 'understand' (ex. የነገርከኝ፡
ነገር፡ አልገባኝም yänäggärkäñ nägär algäbbaññem 'I did not
understand the thing you told me').

The verb ደከመ däkkämä can be used with the subject suffix
pronouns with the meaning of 'to become tired', but can also be
used as impersonal with the same meaning.

Examples በቅሎቹ፡ ስለደከሙ፡ ጉዞውን፡ እንቀጥል፡ bäqloččäu
selädäkkämu guzäwen anneqäṭṭäl 'since the mules have become tired,
let's not continue our journey'; በሥራ፡ በዛት፡ ደክሞኛል፡ bäsära
bezat däkmoññal 'I am tired because of an excess of work'.

The verb መሰለ፡ mässälä 'it seems' used with object suffix
pronouns can be translated in English either by 'it seems to me,
him, you' etc., or also by 'I, you, he, etc., think'.

Some verbs that are only impersonal are:

ራበ rabä 'be hungry'. Example: ምግብ፡ ከቀመስኩ፡ በዙ፡ ጊዜ፡
ሆነና፡ ራቦኛል mägeb käqämmäsku bezu gize aäwenna roboññal 'it is a
long time since I tasted food and consequently I am hungry';

ጠማ፡ ṭämma 'be thirsty'. Example: መቅአት፡ ስለበዛ፡ በጣም፡ ጠምቶኛል፡
muqät seläbäzza bätam ṭämtoññal 'I am very thirsty because it is
hot';

ናሰረ፡ nässärä 'have a nosebleed'. Example: በመቅአት፡ ምክንያት፡
ናሰረኝ bämuqät mekneyat nässäräñ 'I had a nosebleed because of
the heat';

አመመ   ammämä 'be sick'. Example: ከመኪና፡ ስለወደቅሁ፡ አመመኝ፡ kämäkina säläwäddäqhu ammämäňň 'I am ill because I fell from the car';

በረደ   bärrädä 'feel cool'. Example: በውርጩ፡ ምክንያት፡ በጣም፡ በረደው bäwärču mekneyat bätam bärrädäw 'he feels cold because of the frost';

አስፈለገ   asfällägä 'need'. Example: ምግብ፡ ያስፈልገሃል megeb yasfällegehal 'you need food'.

Note the expressions: ምን፡ ቸገረኝ men čäggäräňň 'I don't mind', lit. 'what it-bothered-me?' (or 'it-annoyed-me'); ምን፡ ከፋኝ: men käffaňň 'I don't mind', lit. 'what it-was-bad-for-me?'.

51.1. Impersonal verbs in usage with parts of the body

As was the case of any kind of verb (§46.3), the impersonal verbs whose action refers to a part of the body, the noun designating the part of the body will have the possessive suffix pronoun and the verb will have the object suffix pronoun, both kinds of suffix pronouns agreeing in gender, number and person. The noun itself takes the element ን —n.

Example: ራሴን፡ አመመኝ rasen ammämäňň 'I have a headache', lit. 'my-head-(object) it-pained me'; ራሱን፡ አመመው rasun ammämäw 'he has a headache', lit. 'his-head-(object) it-pained him'.

52. THE EXPRESSION OF THE VERB

"TO HAVE"

52.1. Present

Amharic expresses the verb 'to have' by the various verbs of existence ~~is and~~ combined with the object suffix pronouns. Thus, for the present the verb አለ allä 'there is, is present' is used with the object suffix pronouns. For the past, the verb ነበረ näbbärä 'it was, there was' is used with the object suffix pronouns. As for the future, it is the imperfect of ኖረ norä 'live', that is ይኖራል yenoral that is used with the object suffix pronouns.

The object suffix pronouns combined with the verb of existence refer to the possessor, these object suffix pronouns being rendered here by the indirect object. Thus ቤት፡ አለኝ bet alläññ 'I have a house', lit. 'a-house there-is-to-me'. It is seen from this sentence that the thing possessed, that is, 'house' is the subject of the sentence, the object suffix pronouns with አለ allä referring to the possessor, that is 'me'. Since the thing possessed is always the subject of the sentence, the verb አለ allä agrees in number and gender with the thing possessed. As for the object suffix pronouns, they refer to the possessor and express the person, number and gender of the possessor.

If the thing possessed is a singular masculine, the masculine form አለ allä 'there is, it is, he is' is used. If the thing possessed is a singular feminine, the feminine form አለች፡ alläčč 'she is, she is present' (but also አለ allä 'he is') is used. If the thing possessed has the plural marker -očč, the plural form አሉ allu 'they are, they are present' is used.

Examples: ወንድ፡ ልጅ፡ አለኝ wändə ləǧ alläňň 'I have a boy', lit. 'a-boy is-to-me'; ሴት፡ ልጅ፡ አለችኝ (or አለኝ) set ləǧ alläččəňň (or alläňň) 'I have a girl', lit. 'a-girl is-to-me'; ልጆች፡ አሉኝ ləǧočč alluňň 'I have children', lit. 'children are-to-me'; አራት፡ መጽሐፍ፡ አለኝ፡ aratt mäshaf alläňň 'I have four books', lit. 'four book is-to-me' (አለ -allä of አለኝ alläňň being in the singular because it is in agreement with መጽሐፍ፡ mäshaf 'book', a noun without plural marker -očč even though it expresses a plural).

In case the possessor is explicitly expressed by a noun or a pronoun, it is placed at the beginning of the sentence and is referred to by the corresponding suffix pronouns used with the verb expressing possession. Example: አስተማሪው፡ ሦስት፡ ልጆች፡ አሉት astämariw sost ləǧočč allut 'the teacher has three children', lit. 'the-teacher three children are-to-him' (the አሉ -allu- 'they are' refers to the children, the thing possessed, the suffix pronoun -t 'to him' of አሉት allu-t refers to the teacher, the possessor); እኔ፡ ሦስት፡ ልጆች፡ አሉኝ፡ əne sost ləǧočč alluňň 'I have three children', lit. 'I three children are-to-me'.

TABLE FOR THE EXPRESSION
'TO HAVE' IN THE PRESENT

Thing possessed	Verb		Possessor
Masc. sing.	አለ	allä	
Fem. sing.	አለች	alläčč	Suffix pronouns
Plural	አሉ	allu	

A complete table for the expression of 'to have' is as follows:

THING POSSESSED

	For masc. sg.		For fem. sg.		For plural	
Verb	እ́ለ	allä	እለች	alläčč	እሉ	allu
'he has'	እለው	alläw	እለቸው	alläččew	እሉት	allut
'she has'	እለት	allat	እለቻት	alläččat	እሏት	alluʷat
'you(m.) have'	እለህ	alläh	እለቸህ	alläččeh	እሉህ	alluh
'you(f.)have'	እለሽ	alläš	እለቻሽ	alläččeš	እሉሽ	alluš
'I have'	እለኝ	allänn	እለቻኝ	alläččenn	እሉኝ	allunn
'they have'	እለቸው	allaččäw	እለቻቸው	alläččaččäw	እሉዋቸው	all(u)waččäw
'you have'	እለቻቸሁ	allaččehu	እለቻቸሁ	alläččäččehu	እሉዋቸሁ	all(u)waččehu
'we have'	እለን	allän	እለቸን	alläččen	እሉን	allun
'He has'	እለቻው	allaččäw	እለቻቸው	alläččaččäw	እሉዋቸው	all(u)waččäw
'You have'	እለዎ	alläwo	እለቸዎ	alläččewo	እሉዎ	alluwo

52.2. Past

The idea of possession in the past is expressed by ነበረ näbbärä, with suffix pronouns, for the positive in the main clause.

Example: ትናንትና፡ እሥር፡ ብር፡ ብቻ፡ ነበረኝ tenant asser berr bečča näbbäränn 'yesterday I had only ten dollars'.

For the subordinate positive, the conjunction of subordination precedes the verb ነበረ näbbärä followed by the suffix pronoun.

Examples: ሁለት፡ ሹራብ፡ ስለነበራት፡ አንዱን፡ ለህትዋ፡ ሰጣቻት hulätt šurrab sälänäbbärat andun lähetʷa sättäččat 'because she had two sweaters she gave one to her sister'.

52.3. Future

The idea of possession in the future is expressed by various verbs such as አገኘ agänna 'find', ኖረ norä 'exist' with object suffix pronouns. Thus, 'I will have money tomorrow' is expressed

by ነግ ፡ ገንዘብ ፡ እገኛለሁ ፡ **nägä gänzäb agäňalläh^w**, lit. 'tomorrow money I-will-find', or by ነግ ፡ ገንዘብ ፡ ይኖረኛል ፡ **nägä gänzäb yənoräňňal**, lit. 'tomorrow money will-be-to me'.

In the subordinate: ነግ ፡ ገንዘብ ፡ ስላማኝ (or ስላሚኖረኝ) ሲኒማ ፡ እወስዳታለሁ ፡ **nägä gänzäb selämmagän** (or **selämminoräňň**) **sinima awäsdatalläh^w** 'because I will have money tomorrow I will take her to the movies'.

53. THE EXPRESSION OF 'NOT TO HAVE'
53.1. Present

The idea of 'not to have' is expressed by የለም ፡ **yälläm** 'there is not, it is not present' combined with object suffix pronouns. These object suffix pronouns refer to the possessor, and are rendered by the indirect object. Note that the suffix pronouns are placed before the suffixed ም **-m**. Thus, ቤት ፡ የለኝም ፡ **bet yälläňňəm** 'I don't have a house', lit. 'a-house there-is-not-to-me'. As in the case of the positive አለ **allä** (see § 52.1.), since the thing possessed is the subject of the sentence, the verb የለም **yälläm** agrees in number and gender with the thing possessed. As for the suffix pronouns, they refer to the possessor and, consequently, express the person, number and gender of the possessor.

Examples: ወንድ ፡ ልጅ ፡ የለኝም ፡ **wändə ləǧ yälläňňəm** 'I have no boy', lit. 'a-boy is-not-to-me'; ሴት ፡ ልጅ ፡ የለችኝም ፡ **set ləǧ yälläččəňňəm** 'I have no girl', lit. 'a-girl is-not-to-me'; ልጆች ፡ የሉኝም ፡ **ləǧočč yälluňňəm** 'I have no children', lit. 'children are-not-to-me'; ብዙ ፡ መጽሐፍ ፡ የለኝም **bəzu mäshaf yälläňňəm** 'I don't have many books', lit. 'many book is-not-to-me'.

Note the expression ግድ ፡ የለኝም **gədd yälläňňəmm** 'I don't mind', lit. 'obligation is-not-to-me'.

A complete table for the expression of 'not to have' in the present is as follows:

THING POSSESSED

	For masc. sg.		For fem. sg.	
Verb	ያለም	yälläm	ያለችም	yälläččem
'he does not have'	ያለውም	yälläwem	ያለችውም	yälläččewem
'she does not have'	ያለትም	yällatem	ያለችትም	yälläččatem
'you (m.) don't have'	ያለህም	yällähem	ያለችህም	yälläččehem
'you (f.) don't have'	ያለሽም	yälläšem	ያለችሽም	yälläččešem
'I don't have'	ያለኝም	yälläññem	ያለችኝም	yälläččeññem
'they don't have'	ያለችውም	yälläččäwem	ያለችችውም	yälläččaččäwem
'you don't have'	ያለችሁም	yälläččehum	ያለችችሁም	yälläččaččehum
'we don't have'	ያለንም	yällänem	ያለችንም	yälläččenem
'He does not have'	ያለችውም	yälläččäwem	ያለችችውም	yälläččaččäwem
'You don't have'	ያለዎም	yälläwom	ያለችዎም	yälläččewom

For plural

Verb	ያሉም	yällum
'he does not have'	ያሉትም	yällutem
'she does not have'	ያሉዋትም	yälluʷatem
'you (m.) don't have'	ያሉህም	yälluhem
'you (f.) don't have'	ያሉሽም	yällušem
'I don't have'	ያሉኝም	yälluññem
'they don't have'	ያሉዋችውም	yälluʷaččäwem
'you (pl.) don't have'	ያሉዋችሁም	yälluʷaččehum
'we don't have'	ያሉንም	yällunem
'He does not have'	ያሉዋችውም	yälluʷaččäwem
'You don't have'	ያሉዎትም	yälluwo(tə)m

For the subordinate positive, the verb ኣለ allä 'there is, it is present' with the object suffix pronouns is used with the various conjunctions. Thus ያለኝ፡ ቤት፡ yallänn bet 'the house that I have'; ስለኣለኝ፡ səlallänn 'because I have'.

For the subordinate negative, the base -ሌለ -lellä 'there is not' with the suffix pronouns is used. Thus, የሌለኝ፡ ቤት yälellänn bet 'the house that I don't have'; ቤት፡ ስለሌለኝ' bet sälälellänn 'because I don't have a house'.

53.2. Past

The idea of 'not to have' in the past is expressed by አልነበረ-ም alnäbbärä -m, with the suffix pronouns placed before -ም -m, for the negative in the main clause.

Examples: ትላንትና፡ ገንዘብ፡ አልነበረኝም፡ təlantənna gänzäb alnäbbärännəm 'yesterday I had no money'.

For the subordinate negative, the conjunction of subordination precedes አልነበረ alnäbbärä- (note the absence of the final -ም -m) followed by the suffix pronouns.

Example: ገንዘብ፡ ስለአልነበረው፡ ከሲኔማ፡ ቀረ gänzäb sälalnäbbäräw käsinima qärrä 'because he had no money he stayed away from the movie'.

53.3. Future

The idea of 'not to have' in the future is expressed by አይኖር aynor- (that is, the negative imperfect of ኖረ norä 'exist') with object suffix pronouns or by various verbs where no object suffixes are involved. Thus, 'I will not have money tomorrow' is expressed by ነገ፡ ገንዘብ፡ አላገኝ ም nägä gänzäb alagännəm, lit. 'tomorrow money I-will-not-find', or by ነገ፡ ገንዘብ፡ አይኖረኝም፡

nägä gänzäb aynorämnem 'tomorrow money will-not-be-to me'.

In the subordinate ነገ ፡ ገንዘብ ፡ ካላገኘሁ ፡ ሲኒማ ፡ እኔወስዳትም ፡ nägä gänzäb kalagännähᵂ sinima alwäsdatem or ነገ ፡ ገንዘብ ፡ ካልኖረኝ ፡ ሲኒማ ፡ እኔወስዳትም nägä gänzäb kalnorämn sinima alwäsdatem 'if I don't have money tomorrow I will not take her to the movies'; ገንዘብ ፡ ሳይኖረኝ ፡ ሲኒማ ፡ እኔሄድም gänzäb saynorämn sinima alhedem 'I don't go to the movies without having money'.

TABLE FOR THE EXPRESSION 'TO HAVE'

Only the masc. sing. of the thing possessed will be given. The dash after the verb indicates the position of the suffix pronoun used with the verb.)

Present

Main positive	አለ	allä-
Main negative	የለም	yällä-m
Subordinate positive	ያለ	yallä-[1]
Subordinate negative	የለለ	yälellä

Past

Main positive	ነበረ	näbbärä-
Main negative	አልነበረም	alnäbbärä-m
Subordinate positive	የነበረ	yänäbbärä-
Subordinate negative	ያልነበረ	yalnäbbärä-

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[1] The relative element የ yä- is taken as representative for the conjunction of subordination.

54. SPECIAL VERBAL CLASSES

So far, the same vocalic pattern has been applied to all the verbs within each particular type. That is to say, all the verbs of type A have had the same vocalic structure, whereas those of type B or C have had their own particular vocalic structure. Within the triradical system of verbs there are, however, classes in which certain orthographic and phonetic changes occur due to the nature of the consonants. These verbal classes are:

ለቀቀ läqqäqä, that is verbs with similar 2nd and 3rd radicals (or 1.2.2.);

ወረደ wärrädä, that is, verbs with initial w;

ቆረጠ qʷärräṭä, ቆረጠ qorräṭä that is, verbs with initial labiovelar, or with o after the 1st radical; ለጕመ läggʷämä, ለጕመ läggʷämä, that is, verbs with a labiovelar as 2nd radical.

አሰረ assärä, that is, verbs with initial a.

55. TRIRADICAL VERBS WITH SIMILAR 2nd AND 3rd RADICALS (1.2.2.)

There are verbs in Amharic in which the 2nd and 3rd radicals are the same. Examples: ለቀቀ läqqäqä 'to leave', ወደደ wäddädä 'to love', ሰበሰበ kättätä 'to gather', መረረ märrärä 'to be bitter', and many others.

The type A of this verbal class behaves in pronunciation like the regular type A verb. If, however, in verb forms such as the imperfect and gerundive, the 2nd radical is in contact with the 3rd radical, that is, the 2nd radical is vowelless, both second and third radicals are represented by one symbol. This consonant however, must be geminated in pronunciation. Thus, * ይሰድድል (corresponding to ይሰብራል yesäbral) is written ይሰድል (with one d), but pronounced ይሰድል yesäddal; gerundive * ሰድ

(corresponding to ሰበር) is written ሰዶ (with one d), but pronounced ሰዶ *säddo*.

The type B of this verbal class has the same orthographic appearance as that of the type B of the regular verbs, that is to say, the two similar radicals are always written. Indeed, in type B, the 2nd radical, which is geminated, is never in contact with the 3rd radical, that is, the 2nd radical is always separated from the 3rd radical by a vowel. Therefore, these last two radicals are also expressed in writing. Examples for type B: ቀሰሰ *qässäsä* 'become priest', imperfect ይቀስሳል *yəqässəsal*[1]; መነነ *männänä* 'become monk, repudiate the world', imperfect ይመንናል *yəmännənal*.

56. VERBAL CLASS WITH INITIAL w

There is a series of verbs in Amharic that begin with w. Examples: ወረደ *wärrädä*, ወሰደ *wässädä*, and others. Basically, these verbs are treated the same way as the regular verbs. There are, however, within this class slight vocalic variants that are due to the nature of the labial w. Indeed, because of the labial nature of w, the vowels have a tendency to be rounded.

An original ä following a w will be pronounced å; thus, ወሰደ *wässädä*, is pronounced *wåssädä*.

An original vowel ə following a w is pronounced ǔ; thus, ወሰድ *wəsäd* is pronounced *wǔsäd*.

An original vowel ə followed by a w in a closed syllable (that is, the w is itself not followed by a vowel) can be pronounced either ə^w, uw, or u; thus, ይወስድ may be pronounced

1. Also pronounced ይቀስሳል ~~yəqässəsal~~.

1 Also used as type A and pronounced ይቀሳል *yəqässal*.

<u>yewsäd</u>, <u>yuwsäd</u>, or even <u>yusäd</u>.

The verbal class with an initial <u>w</u> has types A, B and C like the other verbs.

Examples for type A: ⵏ wällädä 'to give birth', ⵏ wärräsä 'to inherit', ⵏ wärrädä 'to descend', ⵏ wässädä 'to take away', ⵏ wäddäqä 'to fall', ⵏ wäqqätä 'to trample', ⵏ wäddädä 'to like, love'.

Examples for type B: ⵏ wässänä 'to delimit', ⵏ wättänä 'to begin', ⵏ wättärä 'to stretch', ⵏ wäffärä 'to become thick'.

Example for type C: ⵏ wallälä 'to vacilate, to roam around aimlessly'.

Conjugation of verbs with initial w:

	Type A		Type B		Type C	
Perfect	ⵏ	wärrädä*	ⵏ	wässänä	ⵏ	wallälä
Sim. Impf.	ⵏ	yewärd	ⵏ	yewässen	ⵏ	yewallel
Imperf.	ⵏ	yewärdal	ⵏ	yewässenal	ⵏ	yewallelal
Jussive	ⵏ	yewräd**	ⵏ	yewässen	ⵏ	yewall
Imperat.	ⵏ	wəräd***	ⵏ	wässen	ⵏ	wall
Gerund.	ⵏ	wärdo	ⵏ	wässeno	ⵏ	wallo
Comp. Ger.	ⵏ	wärd^wal	ⵏ	wässen^wal	ⵏ	wall^wal
Verb. Noun	ⵏ	mäwräd	ⵏ	mäwässän	ⵏ	mäwaläl
Participle	ⵏ	wäräǧ	ⵏ	wässäñ	ⵏ	walay
Instrum.	ⵏ	mäwräǧa	ⵏ	mäwässäñña	ⵏ	mäwaläya

* The vowel ä after the w is rounded as a in all the forms.

** Pronounced <u>yuräd</u>, <u>yu^wräd</u>, <u>yuräd</u>.

*** Pronounced <u>wûräd</u>.

57. VERBAL CLASS WITH INITIAL LABIOVELARS OR WITH VOWEL o AFTER THE FIRST RADICAL

There is a series of triradical verbs in Amharic which have the vowel o after the first radical. The majority of these verbs have a velar g, k or q as the first radical. Some examples are: ነመደ gommädä 'cut off', ቆጠረ qottärä 'count', ኮነነ konnänä 'punish (in hell), damn'.

These verbs also have a form with an initial labio-velar written with the vowel in the first order, that is, with the vowel ä. Thus, ጐመደ gʷämmädä, ቈጠረ qʷättärä, ኰነነ kʷännänä.

Historically, the original form was the labio-velar with the vowel ä. In actual pronunciation, however, the vowel ä of the labio-velar is pronounced å due to the labial element of the labio-velar as seen above (§ 56); thus, gʷåmmädä, qʷåttärä, kʷånnänä. A phonetic variant of the above examples is gommädä, qottärä, konnänä, that is to say, the labio-velar followed by ä can become a velar followed by o. This pronunciation is expressed in the spelling as ነመደ , ቆጠረ , ኮነነ

A syllable such as gʷə, qʷə, kʷə is pronounced gʷŭ, qʷŭ, kʷŭ, due to the presence of the labial element w; thus, qʷŭtär, gʷŭmäd. A phonetic variant of this syllable is also qu, gu, ku, that is, a labio-velar followed by ə can become a velar followed by u. This pronunciation is expressed in the spelling of such forms as: ቈጠር qʷətär and ቁጠር qutär, ጐመድ gʷəmäd and ጉመድ gumäd.

This verbal class has A, B and C types.

Examples for type A: ቈረሰ qʷärräsä 'to break bread', ጐመደ gʷämmädä 'to cut';

Type B: ኰነነ kʷännänä 'to damn', ቈጠበ qʷättäbä 'to save';
Type C: ቈጠረ qʷättärä 'to tie a knot'.

Conjugation

	Type A		Type B		Type C	
Perfect	ቆጠረ	qʷättärä	ኰነነ	kʷännänä	ቆጠረ	qʷattärä
or	ቆጠረ	qottärä	ኮነነ	konnänä		
Sim.Impf.	ይቆጥር	yəqʷätr	ይኰንን	yəkʷännən	ይቆጥር	yəqʷatter
or	ይቆጥር	yəqotr	ይኮንን	yəkonnən		
Imperf.	ይቆጥራል	yəqʷätral	ይኰንናል	yəkʷännənal	ይቆጥራል	yəqʷatteral
or	ይቆጥራል	yəqotral	ይኮንናል	yəkonnənal		
Jussive	ይቆጠር	yəqʷətär	ይኰንን	yəkʷännən	ይቆጥር	yəqʷater
or	ይቁጠር	yəqutär	ይኮንን	yəkonnən		
Imperative	ቁጠር	qʷətär	ኰንን	kʷännən	ቆጥር	qʷater
or	ቁጠር	qutär	ኮንን	konnən		
Gerundive	ቆጥሮ	qʷätro	ኰንኖ	kʷännəno	ቆጥሮ	qʷatro
or	ቆጥሮ	qotro	ኮንኖ	konnəno		
Participle	ቆጣሪ	qʷätari	ኰናኝ	kʷännaň	ቆጣሪ	qʷatari
or	ቆጣሪ	qotari	ኮናኝ	konnaň		
Verb. Noun	መቆጠር	mäqʷətär	መኰንን	mäkʷännän	መቆጠር	mäqʷatär
or	መቁጠር	mäqutär	መኮንን	mäkonnän		
Instrum.	መቆጠርያ	mäqʷətärya	መኰንኛ	mäkʷännäňňa	መቆጠርያ	mäqʷatärya
or	መቁጠርያ	mäqutärya	መኮንኛ	mäkonnäňňa		

Outside of the verbs with an initial velar followed by o,
there is a number of verbs with initial consonants other than
velars having the vowel o after the first radical, but for which
another written form having a rounded first radical does not
exist. Some verbs of this type are: Type A, ቦነነ bonnänä 'to
rise because of wind (dust)', ሾለከ šolläkä 'to slip through';
type B, ሞከረ mokkärä 'to try, attempt', ቦዘነ bozzänä 'be
idle'.

All these verbs are also pronounced with a rounded first radical; thus b̈ännänä, s̈ẅälläkä, m̈äkkärä. Since, however, the Amharic script has no symbol for the rounded pronunciation other than velars, the rounded pronunciation of these verbs cannot be expressed in writing.

Conjugation

	Type A		Type B	
Perfect	ሾለከ	šolläkä	ሞከረ	mokkärä
Simple Impf.	ይሾልክ	yəšolk	ይሞከር	yəmokkər
Imperfect	ይሾልካል	yəšolkal	ይሞከራል	yəmokkəral
Jussive	ይሹለከ፦	yəš^wläk*	ይሞከር	yəmokkər
or		yuš^wläk		
Imperative	ሹለክ	šuläk	ሞከር	mokkər
Gerundive	ሾልኮ	šolko	ሞከሮ	mokkəro
Participle	ሾላኪ	šolaki	ሞካሪ	mokkari
Verbal noun	መሹለከ፦	mäš^wläk	መሞከር	mämokkär
or	መሾሎክ	mäšlok		
Instrumental	መሾሎክያ	mäšlokya	መሞከርያ	mämokkärya

* Note the rounded pronunciation of š (that is, š^w) expressed in writing by the vocalic symbol for u.

There are also verbs with a labiovelar as 2nd radical. Examples: ላg^wämä 'put on the bridle', täkk^wäsä 'shoot', näqq^wärä 'peck out the eye'. A phonetic variant of these verbs is a velar with o; thus, läggomä, täkkosä, näqqorä.

The labiovelar + ə has a variant of a velar + u in writing and in pronunciation. Thus, single imperfect ይላg^wəm yeläggum. ይተከ^wስ yetäkk^wəs and ይተኩስ yetäkkus. ይናq^wər yenäq^wər and yenäqur.

58. VERBS WITH INITIAL a

In Amharic there is a series of verbs which begin with the vowel a in pronunciation and which is expressed in writing by አ . This syllable is followed by a geminated consonant with the vowel ä and an ungeminated consonant with the vowel ä. Examples: አሰረ assärä 'to tie', አሰበ assäbä 'to think', አለፈ alläfä 'to pass', አመነ ammänä 'to believe', አለቀ alläqä 'to end, perish'.

In order to understand the conjugation of this verbal class one should keep in mind that the initial syllable a goes back to a syllable with an initial laryngeal ᵓ, ᶜ, h, ḥ or velar ḫ, these consonants having been reduced to zero in pronunciation. As said above (see § 1.1) an original vowel ä preceded by any of these consonants is pronounced a due to the nature of these consonants. It is therefore clear that a verb such as አሰረ assärä, going back to ᵓassärä (the ᵓ representing an ancient laryngeal or velar) is to be identified with the triradical verbs such as ነገረ näggärä. Since the first radical was a laryngeal or a velar, it was pronounced with the vowel a instead of the ä vowel of the regular verb.

This verbal class has only types A and B. The ~~tenses~~ verb forms for which only the 3rd person is given below have the same conjugation as the regular triradical verb.

	Type A		Type B	
Perfect				
Sg. 3rd masc.	አለፈ	alläfä 'pass'	አሰበ	assäbä 'think'

Simple Imperfect

Sg.	3rd masc.	ያልፍ	yalf	ያሰብ	yasseb
	3rd fem.	ታልፍ	talf	ታሰብ	tasseb
	2nd masc.	ታልፍ	talf	ታሰብ	tasseb
	2nd fem.	ታልፊ	talfi	ታሰቢ	tassebi
	1st com.	አልፍ	alf	አሰብ	asseb
Pl.	3rd com.	ያልፉ	yalfu	ያሰቡ	yassebu
	2nd com.	ታልፉ	talfu	ታሰቡ	tassebu
	1st com.	እንናልፍ	ənnalf	እናሰብ	ənnasseb

Imperfect	ያልፋል	yalfal	ያሰጋል	yassebal

Jussive

Sg.	3rd masc.	ይለፍ	yəläf	ያሰብ	yasseb
	3rd fem.	ትለፍ	tǝläf	ታሰብ	tasseb
	1st com.	ልለፍ	lǝläf	ላሰብ	lasseb
Pl.	3rd com.	ይለፉ	yǝläfu	ያሰቡ	yassebu
	1st com.	እንለፍ	ǝnneläf	እናሰብ	ǝnnasseb

Imperative

Sg.	2nd masc.	እለፍ	ǝläf	አሰብ	asseb
	2nd fem.	እለፊ	ǝläfi	አሰቢ	assebi
Pl.	2nd com.	እለፉ	ǝläfu	አሰቡ	assebu

Gerundive	አልፎ	alfo	አሰቦ	assebo
Comp. Gerundive	አልፏል	alf^wal	አሰብዋል	asseb^wal
Participle	አላፊ	alafi	አሳቢ	assabi
Infinitive	ማለፍ	maläf	ማሰብ	massäb

Note that in the 3rd person, sg. pl., the form with a conjunction such as ል lǝ is ሊያልፍ liyalf, ሊያልፉ liyalfu.

that is, with <u>y</u> between the vowel <u>i</u> of the conjunction (eg. ሊሄገሮ <u>lisäbr</u>) and the vowel <u>a</u> of the verb. This <u>y</u> is a glide-consonant between the vowels <u>i</u> and <u>a</u>.

In order to understand the development of the conjugation of this verbal class, let us take the simple imperfect ያሰፍ <u>yalf</u>. This form goes back theoretically to *ይአሰፍ *<u>yə°alf</u>, the equivalent of ይነግር <u>yenägr</u>. The laryngeal ° having been reduced to zero, the form would then be *<u>yealf</u>, and, with the elision of the vowel ə, <u>yalf</u>.

The jussive ይለፍ <u>yeläf</u> can be explained in the same way. Indeed, it goes back to *ይእለፍ *<u>yə°läf</u>, the equivalent of <u>yengär</u>, and with the ° being reduced to zero in pronunciation as well as   writing, the result is <u>yeläf</u>.

A good example of the similarity of this verbal class with the regular triradicals is the imperative እለፍ <u>eläf</u> which corresponds in vocalization to ንገር <u>negär</u>.

Because of other developments in connection with the laryngeals, the infinitive of this verbal class is ማለፍ <u>maläf</u> as compared with መንገር <u>mängär</u>.

The instrumental, likewise, has the form ማለፍያ <u>maläfya</u>.

59. DERIVED STEMS

All the verbal classes that were discussed up to now belong to what we may call the 'basic stem', that is, a stem consisting of the radicals of the root without any addition or augmentation. Amharic has various procedures to express shades of action such as causative, intensive, attenuative, reflexive, passive,

reciprocal, and others. These various shades of meaning are expressed by what is called 'derived stems'. The derived stems are formed from the basic stem either by internal change consisting in the reduplication of one of the radicals depending on the verbal class (see § 60) or by external change consisting in prefixing various morphemes (see § 61 ff).

60. REDUPLICATIVE STEM

The reduplicative[1] stem is an internal derived stem. It is formed by internal changes consisting in the reduplication of one of the radicals. The reduplicative stem can also take the external morphemes that are used with the basic stem for the formation of the various external derived stems.

In the reduplicative stem, the perfect of the triradical verb has the following form symbolized by $R_1\ddot{a}R_2aR_2\overset{\backprime}{R}_2\ddot{a}R_3\ddot{a}$ where R_1, R_2 and R_3 represent the first, second and third radicals respectively. Thus, the 1st radical has the vowel ä, the 2nd radical has the vowel a, the 2nd radical geminated has the vowel ä, and the 3rd radical has the vowel ä.

The reduplicative stem is the same for the triradical verbs of type A, B and C. Thus, from type A ሰበ፟ረ sä̲bbärä: ሰባበ፟ረ säbabbärä; from type B ፈለገ fällägä: ፈለ፟ለገ fälallägä; from type C መ፟ረከ marräka: መረ፟ረከ märarräkä (note the loss of a in the 1st radical).

The reduplicative stem expresses various shades of meaning. The basic meaning of the reduplicative stem is that of repetition

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[1] In the existing grammars this stem is called 'frequentative stem'. Since, however, the frequentative action is only one of the meanings expressed by this stem, the morphological criterion of reduplication seems preferable.

of the verbal action. This repetition can apply either to the same action repeated on several occasions, or in several places (the so-called frequentative action), or to several subjects and objects taken individually, or to intensifying the action as result of repetition, or attenuating the action as result of 'extending' the action.[1]

The repeated action of the reduplicative stem is evident in cases such as ለቀመ läqqämä 'to pick', but ለቃቀመ läqaqqämä 'pick here and there, pick in various places, pick various things one after another'; መለሰ mälläsä 'answer', but መለለሰ mälalläsä 'answer again and again'; ጐረበጠ gʷäräbbätä 'feel bumpy, be bumpy'; ጐረበበጠኝ gʷäräbabbätäñ 'I feel bumpy at various points'.

The multiplicity of subjects and objects taken individually is noticed in examples such as ሰበረ säbbärä 'he broke', but ሰበበረ säbabbärä 'he broke several things one after another' (also 'he smashed', see below); ገደለ gäddälä 'he killed', but ገደደለ gädaddälä 'he killed many people one after another'; ገለበጠ gäläbbätä 'turn upside down'; ገለበበጠ gäläbabbätä 'turn upside down numerous things, turn upside down the same thing many times'.

In other cases, the reduplicative stem may also express concentration of an action on a single object. In this case it comes to express intensity of action. Thus, ሰበረ säbbärä 'he broke'; ሰበበረ säbabbärä 'he broke to pieces, he smashed'; ፈነቀለ fänäqqälä 'uproot'; ፈነቃቀለ fänäqaqqälä 'uproot thoroughly, uproot several things'.

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[1] Illustrations will be taken also from the biradicals and quadriradicals.

The multiplicity of an action can also express extension of an action, in which case the action is, so to say, 'diluted' and this form comes then to express an attenuated action. For instance, ቀባ qäbba 'to smear', but ቀባባ qäbabba 'to smear here and there a little, to smear lightly'; ለቀመ läqqämä 'to pick', but ለቀቀመ läqaqqämä 'to pick a little bit here and there'; መጣ mätta 'he came', but መጣጣ mätatta 'he came now and then, he came rarely'.

While the reduplicative stem may be formed from most of the roots, one should not assume that it can be formed from every verb. Whether the reduplicative stem occurs or not is a matter of usage.

We will see later (§ 63) that this form is used with the prefix tä- to express reciprocity of action.

The forms are:

Single type

Perfect	ሰባበረ	säbabbärä
Simple Imperfect	ይሰባብር	yəsäbabbər
Imperfect	ይሰባብራል	yəsäbabbəral
Jussive	ይሰባብር	yəsäbabər
Imperative	ሰባብር	säbabər
Gerundive	ሰባብሮ	säbabro
Comp. Gerundive	ሰባብሮአል	säbabrwal
Participle	ሰባባሪ	säbabari
Verbal Noun	መሰባበር	mäsäbabär
Instrumental	መሰባበርያ	mäsäbabärya

61. THE a-STEM

The basic stem of Amharic can be augmented by the prefix a-. This prefix can be added to any type and to any verbal class except to those beginning with ኧ a- (for these verbs see § 58). In the perfect, the form of the basic stem remains unchanged when the prefix ኧ a- is added. Thus from type A ለበሰ läbbäsä, the a-stem is አለበሰ aläbbäsä;

from type B መጠ tätta, the a-stem is አመጠ atätta;

from type C ማሰነ massänä, the a-stem is አማሰነ amassänä;

from the reduplicative stem ለቀቀመ läqaqqämä, the a-stem is አለቀቀመ aläqaqqämä.

The a-stem serves mainly to express the causative of intransitive verbs.[1] (For the expression of the causative of transitive verbs, see § 64). While there is clearly a relationship of causality between the basic stem and the a-stem, this relationship is to be rendered in different ways from the point of view of English. The a-stem is best rendered by 'make do..., cause to..., bring about... the concept expressed in the basic stem'. Thus, for instance,

ሰከረ   säkkärä 'he was drunk': አሰከረ   asäkkärä 'he made drunk';

ቀጠነ   qättänä 'he was thin': አቀጠነ   aqättänä 'he made thin';

ሻገተ   šaggätä 'it was moldy': አሻገተ   ašaggätä 'it made moldy';

ዋለ   walä 'he spent the day': አዋለ   awalä 'he made spend the day';

ለቀቀመ   läqaqqämä 'graze here and there': አለቀቀመ

aläqaqqämä 'let graze here and there, make graze here and there';

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[1] Since the majority of the intransitive verbs are of the type A, the a-stem is used mainly with verbs of type A.

ረጋ   rägga 'it coagulated': አረጋ arägga 'he caused to coagulate'.

In other cases, from the point of view of English, there is no lexical connection between the basic stem of Amharic and the a-stem. Thus, for instance, በላ bälla 'he ate', and አበላ abälla 'he fed'. In English, indeed, these are two different lexical items, but in Amharic አበላ abälla really means 'he made someone eat', that is to say 'he fed'.

Or መጣ mätta 'he came' and አመጣ amätta 'he brought'. Here again there are two different lexical items in English. The Amharic አመጣ amätta, however, means 'he made come, he brought about the coming', that is to say 'he brought'.

Other examples for the causative meaning of the a-stem of this kind are: ቀረበ qärräbä 'he came close, near': አቀረበ aqärräbä 'he presented, he brought close';

ገባ gäbba 'he entered': አገባ agäbba 'he brought in, he put in, he married';

ወረደ wärrädä 'he went down': አወረደ awärrädä 'he brought down, he unloaded', that is, 'he made to come down';

ወጣ wätta 'he went out': አወጣ awätta 'he took out, he published';

ለቀመ läqqämä 'he picked': አለቀመ aläqqämä 'he took to pasture', that is, 'he caused the cattle to pick';

ቆመ qomä 'he stood up': አቆመ aqomä 'he set up';

ቆየ qoyyä 'he waited': አቆየ aqoyyä 'he delayed, he kept', that is, 'he made someone or something wait'.

It is known that in English there are certain verbs which have the same root for both the transitive and intransitive meanings. The precise meaning of the root becomes clear only from the context. This is the case with such verbs as 'heal, boil, burn, melt', and others. For all these verbs, only the context reveals whether the verb is transitive or intransitive. In Amharic, however, no confusion is possible in this situation. The intransitive meaning of these verbs is expressed by the basic stem and the transitive meaning by the a-stem. The English verbs mentioned above will be rendered into Amharic as follows:

'heal' (intrans.) ዳነ danä, as against 'heal' (trans.) አዳነ adanä;

'boil' (intrans.) ፈላ fälla, as against 'boil' (trans.) አፈላ afälla;

'burn' (intrans.) ነደደ näddädä, as against 'burn' (trans.) አነደደ anäddädä;

'melt' (intrans.) ቀለጠ qällätä, as against 'melt' (trans.) አቀለጠ aqällätä.

For other verbs, the English intransitive is expressed by 'to be....', the verbal base being the same for both transitive and intransitive. In Amharic, however, the intransitive meaning is expressed by the basic stem and the English transitive by the a-stem. Thus,

'to be warm' (intrans.) is ሞቀ moqä, but 'to warm' (trans.) is አሞቀ amoqä;

'to be colored' (intrans.) is ቀለመ qällämä, but 'to color' (trans.) is አቀለመ aqällämä;

'to be wounded' (intrans.) is ቆሰለ qossälä, but 'to wound' (trans.) is አቆሰለ aqossälä;

'to be wet' (intrans.) is ረጠበ rättäbä, but 'to dampen,

to moisten, to wet', (trans.) is አረጠበ arättäbä.

With some verbs, the Amharic a-stem may be rendered into

English by verbs of nominal or adjectival origin with en- (prefix),

-en (suffix), -fy. Thus, በለጸገ bälässägä 'be rich': አበለጸግ

abäläsgägä 'enrich'; ረዘመ räzzämä 'be long': አረዘመ aräzzämä

'lengthen'; ወፈረ wäffärä 'be fat': አወፈረ awäffärä 'fatten';

ቀና qänna 'be straight': አቀና agänna 'straighten'; ጠራ tärra

'be pure': አጠራ atärra 'purify'.

It was said above that the a-stem is formed mainly from

intransitive verbs. There are a limited number of verbs, however,

that, from the Amharic point of view, are to be considered as

transitive, in as much as they are used with the element - ን -n

of the direct object. And yet, these verbs form their causative

with the element አ a-. It is the special nature of these verbs

that is likely to explain the formation of the causative with a-.

Indeed, some of these verbs belong to the demain of eating,

drinking, wearing clothes, etc. for which it would seem that the

result of the action of the basic stem is for the benefit of the

agent. This is the case with such verbs as በላ bälla 'he ate':

አበላ abälla 'he fed'; ቀመሰ qämmäsä 'he tasted': አቀመሰ

aqämmäsä 'he gave to taste'; ጎረሰ gorräsä 'he put in a mouthful':

አጎረሰ agorräsä 'he fed someone a mouthful': ጠጣ tätta 'he drank':

አጠጣ atätta 'he gave to drink'; ጠባ täbba 'suck':

አጠባ atäbba 'suckle': ለበሰ läbbäsä 'he dressed himself':

አለበሰ aläbbäsä 'he clothed'.

Possibly such verbs as: ወረሰ wärräsä 'to inherit': አወረሰ

awärräsä 'to bequeath': ለመደ lämmädä 'to learn, get accustomed

to': እሰመደ alämmädä 'to train': በለጠ ḫällätä 'to exceed': እበለጠ abällätä 'to make superior', may fall into the category mentioned above.

On the other hand there are intransitive verbs for which there is no a-stem. This is the case of ቀሪ qärrä 'remain', ፎከሪ fokkärä 'boast', ዋሸ waššä 'lie', ወደቀ wäddäqä 'fall' (for which the causative meaning is expressed by ጣለ ṭalä 'make fall, throw down'), ደነገጠ dänäggäṭä 'be frightened'.

There are verbs for which the basic meaning is expressed by the a-stem, these verbs having no basic stem. In this case, the a-stem has no causative meaning. This basic meaning of these verbs in the a-stem may be either transitive or intransitive.

Examples for the intransitive: እኰረፈ akʷärräfä 'to snore', እመለጠ amällätä 'to escape'; እለቀሰ aläqqäsä 'to mourn'; እገሰ agässa 'belch'; እጐነበሰ agʷänäbbäsä 'stoop'.

Examples for the transitive: እደረገ adärrägä 'to make'; እነበበ anäbbäbä 'to read'; እበጠረ abättärä 'to winnow, to comb'; እነጠፈ anäṭṭäfä 'to spread a mat (for the purpose of sleeping)'; እደመጠ adämmätä 'listen'; እገኘ agäññä 'find'; እመሰገነ amäsäggänä 'thank'; እገለገለ agäläggälä 'serve'.

Several verbs in the gerundive of the a-stem have come to express an adverbial meaning.

This is the case with እፈጠነ afättänä 'make fast' in a sentence such as እፍጥኖ ፡ ሰራ aftono särra 'he worked fast';
እበለጠ abällätä 'to make exceed, to increase', as in እብልጦ ፡ ወደደ ableto wäddädä 'he loved more';
እጠበቀ atäbbäqä 'to tighten', as in እጥብቆ ፡ ተናገረ atbeqo tänaggärä 'he spoke seriously';

አመሪሪ   amärrärä 'make bitter' as in አምሮ፡ተቆጣ amerro täqotta 'he became seriously angry';

አላቀ   alaqä 'make bigger, make more', as in አለቆ፡ወሰደ፡ aleqo wässädä 'he took more than he should'.

The verb አደረገ adärrägä 'make, do' in its gerundive form is used with a qualifier for the expression of the adverbial meaning. Thus, ትምህርቱን፡ ዳህና፡ አደርጎ፡ አጠና፡ tämhərtun dähna adrego atänna 'he studied the lesson well', lit. 'the-lesson well (good) making he-studied'.

Note that the prefix አ a- should not be confused with verbs which begin with አ a-, that is, verbs in which the አ a- is the initial radical of the root as is the case with triradicals such as አሰረ assärä 'tie, bind', አወቀ awwäqä 'know', or quadriradicals such as አነከሰ anäkkäsä 'limp', አነጠሰ anäṭṭäsä 'sneeze' and others. The similarity is only apparent in writing. Indeed, the pronunciation as well as the conjugation clearly indicates that the initial አ a- is not the አ a- of the a-stem, but is a radical of the root. The verbs with initial radical a- do not have an a- stem; for these verbs, see § 51.

<div align="center">

A PARTIAL LIST OF TRIRADICAL
VERBS IN THE a-STEM

Triradicals

</div>

Unless indicated all the verbs are of the type A.

ረዘመ   räzzämä 'become long': አረዘመ   aräzzämä 'lengthen'.

ረጠበ   räṭṭäbä 'be wet': አረጠበ   aräṭṭäbä 'to wet'.

ረፈደ   räffädä 'be late in the morning': አረፈደ   aräffädä 'do
      something late in the morning, he was late in the morning'.

ሰከረ säkkärä 'get drunk': አሰከረ asäkkärä 'make drunk'.

ቀለጠ qällätä 'melt' (intr.): አቀለጠ aqällätä 'melt' (trans.)

ቈሰለ qʷässälä 'be wounded': አቈሰለ aqʷässälä 'wound'.

ቀጠነ qättänä 'become thin': አቀጠነ aqättänä 'make thin'.

በረደ bärrädä 'become cool': አበረደ abärrädä 'make cool'.

በሰለ bässälä 'be cooked': አበሰለ abässälä 'cook'.

በቀለ bäqqälä 'grow (plant, hair)': አበቀለ abäqqälä 'make grow'.

ተረፈ tärräfä 'remain': አተረፈ atärräfä 'make profit, spare'.

ነደደ näddädä 'burn' (intr.): አነደደ anäddädä 'burn' (trans.).

ወረደ wärrädä 'descend': አወረደ awärrädä 'make descend'.

ዘነበ zännäbä 'to rain': አዘነበ azännäbä 'make rain'.

ደረሰ därräsä 'arrive': አደረሰ adärräsä 'make arrive'.

መመመ tämmämä 'be crooked': አጠመመ atämmämä 'bend'.

ጠበቀ täbbäqä 'be tight': አጠበቀ atäbbäqä 'tighten'.

ጨለመ čällämä (B) 'get dark': አጨለመ ačällämä 'darken'.

ፈረሰ färräsä 'be demolished': አፈረሰ afärräsä 'demolish'.

ፈሰሰ fässäsä 'pour' (intr.): አፈሰሰ afässäsä 'pour (trans.),

      leak'.

ፈጠነ fättänä 'to hasten' (intr.): አፈጠነ afättänä (trans.)

      'hasten' (trans.)

Triradicals, type C

ሻገተ šaggätä 'get moldy': አሻገተ ašaggätä 'make moldy'.

ባለገ ballägä 'be rude': አባለገ aballägä 'make be rude'.

ባከነ bakkänä 'be consumed': አባከነ abakkänä 'waste'.

Without basic stem

አቃሰተ aqassätä 'sigh'.

አዳገተ adaggätä 'cause difficulties'.

አዳመጠ adammätä 'listen'.

TABLE OF CONJUGATION

Triradicals

	Type A		Type B		Type C	
Perfect	አደከነወ	adäkkänä	አበደረ	abäddärä	አማሰነ	amassänä
Sim. Impf.	ያደክም	yadäkm	ያበድር	yabäddər	ያማስን	yamassən
Imperfect	ያደክማል	yadäkmal	ያበድራል	yabäddəral	ያማስናል	yamassənal
Jussive	ያድከም	yadkəm	ያበድር	yabäddər	ያማስን	yamasən
Imperative	አድከም	adkəm	አበድር	abäddər	አማስን	amasən
Gerundive	አድክሞ	adkəmo	አበድሮ	abäddəro	አማስኖ	amasno
Comp. Ger.	አድክሟል	adkəmwal	አበድሯል	abäddərwal	አማስኗል	amasənwal
Participle	አድካሚ	adkami	አበዳሪ	abäddari	አማሳኝ	amasäň
Verbal noun	ማድከም	madkäm	ማበድር	mabäddär	ማማሰን	mamasän
Instrumental	ማድከሚያ	madkämya	ማበድርያ	mabäddärya	ማማሰኛ	mamasäňa

Reduplicative

Perfect	አለቀቀመ	aläqaqqämä
Simple Imperfect	ያለቀቅም	yaläqaqqəm
Imperfect	ያለቀቅማል	yaläqaqqəma
Jussive	ያለቀቅም	yaläqaqəm
Imperative	አለቀቅም	aläqaqəm
Gerundive	አለቀቅሞ	aläqaqmo
Comp. Gerundive	አለቀቅሟል	aläqaqm^wal
Participle	አለቀቃሚ	aläqaqami
Verbal noun	ማለቀቀም	maläqaqäm
Instrumental	ማለቀቀሚያ	maläqaqämiya

61.1   Special forms of አደረገ adärrägä

The frequently used verb አደረገ adärrägä 'make, do' has the regular conjugation, but can also be used without d. Thus:

Perfect	አደረገ adärrägä	or	አረገ arägä
Imperfect	ያደርጋል yadärgal	or	ያረጋል yarägal
Jussive	ያድረግ yadrəg	or	ያርግ yarg
Imperative	አድረግ adrəg	or	አርግ arg
Gerundive	አድርጎ adrəgo, adərgo	or	አርጎ argo
Verbal noun	ማድረግ madräg	or	ማረግ maräg

61.2. Verbs of type 1.2.2.

In verbs 1.2.2. of the verbal class ነደደ näddädä whenever the vowel ə is after the 1st radical (-DəKM) the 2nd and 3rd radicals thus being in contact, only one consonant is written. Thus, from አፈሰሰ afässäsä 'pour': imperative afəss አፍስ , beside afsəs written አፍስስ ; gerundive afəsso አፍሶ , beside afsəso written አፍስሶ .

62.   THE tä-STEM

The basic stem of Amharic can be augmented by the prefix ተ tä-. This prefix can be added to any type or to any verbal class. In the perfect, the form of the basic stem remains unchanged. Thus, from type A ሰበረ säbbärä, the tä-stem is ተሰበረ täsäbbärä; from type B ፈለገ fällägä, the tä-stem is ተፈለገ täfälägä; from type C ማረከ marräkä, the tä-stem is ተማረከ tämarräkä; from the reduplicative type ገዳደለ gädaddälä, the tä-stem is ተገዳደለ tägädaddälä.

The tä-stem is the normal expression of the passive of transitive verbs.

Examples: ግደለ gäddälä 'he killed': ተገደለ tägäddälä 'he was killed';

ጨመረ čämmärä 'he added': ተጨመረ täčämmärä 'it was added';

ሳመ samä 'he kissed': ተሳመ täsamä 'he was kissed';

ማረከ marräkä 'he took prisoner': ተማረከ tämarräkä 'he was taken prisoner';

ሰባበረ säbabbärä 'he broke to pieces': ተሰባበረ täsäbabbärä 'it was broken to pieces'.

There are a number of intransitive verbs that have a tä-stem with a passive meaning. Thus, for instance, ፈላ fälla 'it boiled' (intrans.): ተፈላ täfälla 'it was boiled'; ቦካ bokka 'it fermented' (intrans.): ተቦካ täbokka 'it was fermented'; ከበረ käbbärä 'he became wealthy or honored': ተከበረ täkäbbärä 'he was honored'; በራ bärra 'it became light': ተበራ täbärra 'it was made to become light' (by turning on an electric light, for example). While it may seem that the tä-stem with its passive meaning goes back directly to the basic intransitive verb, in reality the tä-stem as a passive is in connection with the causative or transitive meaning of the a-stem. The a-stem, as we have seen above, turns the intransitive basic stem into a transitive verb, or, from an Amharic point of view, gives it also a causative meaning. It is to this transitive or causative meaning that the passive meaning of the tä-stem corresponds.

Thus, ፈላ fälla 'it boiled', አፈላ afälla 'he boiled' (he made boil), ተፈላ täfälla 'it was boiled, it was made to boil';

ቦከ bokka 'it fermented', አቦከ abokka 'he fermented, he caused to ferment', ተቦከ täbokka 'it was fermented, it was made to ferment'.

For the verbs for which the basic meaning is expressed by the a-stem such as አነበበ anäbbäbä 'to read', አደረገ adärrägä 'to do, to make', አበጠረ abättärä 'to winnow', አነጠፈ anättäfä 'to spread out' (see § 61), the passive meaning is expressed by the prefix ተ tä added to the root without አ a. Thus, ተነበበ tänäbbäbä 'to be read', ተደረገ tädärrägä 'to be made, to be done', ተበጠረ täbättärä 'to be winnowed', ተነጠፈ tänättäfä 'to be spread out'.

Another important function of the tä- prefix is to change a transitive verb into an intransitive one.

Thus, መለሰ mälläsä 'return' (trans.): ተመለሰ tämälläsä (intr.). Examples: መጽሐፉን፡ መለሰ mäṣhafun mälläsä 'he returned the book', but ከተማሪ፡ ቤት፡ ተመለሰ kätämari bet tämälläsä 'he returned from school';

ለወጠ läwwätä 'change' (trans.): ተለወጠ täläwwätä 'change' (intr.). Example: ልብሱን ፡ ለወጠ ləbsun läwwätä 'he changed his clothes', but በጣም ፡ ተለወጠ bätam täläwwätä 'he changed much';

ሰነጠቀ sänättäqä 'split' (trans.): ተሰነጠቀ täsänättäqä 'split' (intr.). Example: እንጨቱን ፡ ስንጥቅ ənčätun sänṭəq 'split the wood', but ደረቅ ፡ እንጨት ፡ በቀላሉ ፡ ይሰነጠቃል däräq ənčät bäqällalu yəssänättäqal 'dry wood splits easily'.

The concept of the intransitive comes close to that of the reflexive which is translated in English either by "... himself',

or by '... itself'. Thus ኅ፟ läyyä 'separate' (trans.): ተኅ፟ täläyyä 'he separated (intr.), he separated himself';

ሰበ፟ሬ säbbärä 'he broke' (trans.): ተሰበ፟ር täsäbbärä 'it broke, it broke by itself';

ኣ፟ጠበ aṭṭäbä 'he washed' (trans.): ተ፟ጠበ tattäbä 'he washed himself';

ቀ፟ደደ qäddädä 'he tore' (trans.): ተቀ፟ደደ täqäddädä 'it tore (intr.), it tore by itself';

ደበ፟ለቀ däballäqä 'he mixed' (trans.): ተደበ፟ለቀ tädäballäqä 'he mixed himself (with others), he mingled (intr.)'.

All these verbs in the tä-stem also express the passive. Thus, ተለ፟ወጠ täläwwäṭä 'it was changed'; ተቀ፟ደደ täqäddädä 'it was torn'; ተሰበ፟ር täsäbbärä 'it was broken'; ተመለሰ tämälläsä 'it was returned' (passive), beside 'he returned' (reflexive or intransitive).

The type of verbs which in the basic stem express a meaning which would not normally be done to oneself do not give rise to a reflexive meaning in the tä-stem. This would be the case of verbs such as ሰ፟ደበ säddäbä 'curse', ገረፈ gärräfä 'whip', መታ mätta 'hit', and so on. Whenever a situation may arise that these verbs can express a reflexive meaning, they will be used in the basic stem preceded by elements expressing the reflexive notion such as ራስ ras (lit. 'head'), or ነፍስ näfs (lit. 'soul'), with the possessive suffixed pronouns. Thus, ራሱን፡ ሰ፟ደበ rasun säddäbä 'he insulted himself'; ነፍሱን፡ ኣጠፋ näfsun aṭäffa 'he killed himself'.

Contrary to the general pattern there are some intransitive
verbs (either in the basic stem or in the a-stem) that occur also
in the tä-stem. The verbs of this kind take only a cognate subject
with the tä-stem. Thus, from ማለ malä 'swear': ታላቅ፡መሐላ፡ተማለ፡
tallaq mähalla tämalä 'a great oath was sworn'; from እለቀሰ
aläqqäsä 'mourn': ለቅሶ፡ተለቀሰ leqso täläqqäsä 'a mourning was
mourned'. This cognate subject, however, does not have to be
mentioned. Examples: ትላንትና፡እኔበዴ፡ቤት፡ሲለቀስ፡ሰማሁ
tälantənna əkäbbädä bet silläqqäs sämmahᵂ 'yesterday I heard
lamenting taking place in Kebbede's house'; ሠርጉ፡ቤት፡ሲዜፈን፡ደረስኩ
särgu bet sizzäffän därräsku 'I arrived at the wedding house
when singing was taking place'.

The tä-stem occasionally expresses a generalized impersonal
meaning with the implication that the action is the normal thing
to do. The meaning of these verbs can be termed as 'normative'.
The verbs of this class are used in the positive and negative;
they are not normally used in the perfect.

Some of these verbs are ይወርዳል yəwwärrädal (from ተወረደ
täwärrädä) 'one goes down, one should normally go down';

ይተኛል yəttäññal (from ተተኛ tätäñña) 'one sleeps, one
should normally sleep';

ይተዳደራል yəttaddäral (from ተዳደረ taddärä) 'one spends the
night, one should normally spend the night';

ይኸዳል yəkkədal (from ተኸደ tähedä) 'one goes, one should
go, one normally goes'.

Example: ወደ፡እገር፡ቤት፡ሲኸድ፡ደብረ፡ብርሃን፡ነው፡የሚተደረው
wädä agär bet sikked däbrä berhan näw yämmittadäräw 'when one
goes to the country, one normally spends the night at Debre Berhan'.

The above mentioned verbs are all intransitive ones and this particular meaning of the tä-stem is clearly seen.

The same meaning can also be expressed by the tä-stem with transitive verbs. With the transitive verbs, however, the expression of an action normally to be done depends on the nature of the verb and on the form of the noun. Indeed, with this special meaning of the verb, the noun is not determined. Examples: ነፍሰ፡ገዳዩ፡ይገደላል፦ näfsä gädayu yəggäddälal 'the murderer will be killed' (note that the noun ገዳዩ፡ gädayu has the article), but ነፍሰ፡ገዳይ፡ይገደላል፦ näfsä gäday yəggäddälal 'a murderer should be (or 'is normally') killed' (note that the noun ገዳይ gäday has no article); አባት፡አይከሰስ፡ሰማይ፡አይታረስ abbat ayəkkässäs sämay ayəttarräs 'a father should not be accused as the sky should not be ploughed' (used as a proverb). Here again, the nouns have no article.

This generalized impersonal meaning is often used with a sarcastic overtone. Example: ሱፍ፡ተለብሶና፡ይኮራራ፦ suf täläbbäsänna yəkkʷärral '(look at him), he puts on a wool suit and he becomes proud'. ~~Unit~~ In a sentence of this kind, although the speaker has a definite person in mind, there is a tendency to render it by a generalized impersonal with an overtone of irony. Note that with this sarcastic overtone, the verb can also be used in the perfect.

There is a series of verbs of the types A, B or C, either transitive or intransitive for which there is no basic stem. Their basic meaning is expressed by the tä-stem.

1. Intransitive: ተቀመጠ täqämmätä 'sit down', ተሰለፈ täsälläfä 'parade', ተጠጋ tätägga 'get close'.

2. **Transitive:** ተሸከመ *täšäkkämä* 'carry on the shoulders', ተከተለ *täkättälä* 'follow', ተቀየመ *täqäyyämä* 'harbor a grudge', ተጠየፈ *tätäyyäfä* 'loathe', ተሻገረ *täšaggärä* 'cross', ተመኘ *tämäññä* 'wish', ተማረ *tämarä* 'learn, study', ተማለከተ *tämäläkkätä* 'observe'.

3. **Transitive verbs of a special kind** (see below) such as ተቀበለ *täqäbbälä* 'receive', ተበደረ *täbäddärä* 'borrow money', ተዋሰ *täwasä* 'borrow an object'.

The causative of all these three classes is formed with the prefix አስ *as-* for which see § 64.

The only class that has an *a-stem* beside the *tä-stem* is the class 3 of the transitive verbs of the type ተቀበለ *täqäbbälä*. It should be stressed, however, that the *a-stem* of the verbs is not to be considered as a derived stem of the *tä-stem* or the other way around. Indeed, both the *a-stem* and the *tä-stem* of these verbs have basic meanings and are on the same level. Thus, ተቀበለ *täqäbbälä* 'receive': አቀበለ *aqäbbälä* 'hand over'; ተበደረ *täbäddärä* 'borrow money': አበደረ *abäddärä* 'loan money'; ተዋሰ *täwasä* 'borrow an object': አዋሰ *awasä* 'loan an object'.

⧫ In order to understand the relation between the *a-stem* and the *tä-stem* of these verbs, one has to consider the function of these verbs. The *tä-stem* of a verb such as ተቀበለ *täqäbbälä* includes a subject, an object, and an indirect agent (not expressed) who makes the person receive the thing. Thus, for instance, in ዕቃወን ተቀበልኩ *əqawən täqäbbälku* 'I received the things', the subject is the person of the verb ተቀበልኩ *täqäbbälku* 'I received', the object is ዕቃወን *əqawən* 'the things', and the indirect agent is the person (not expressed) who makes the person receive the things. In አቀበለ *aqäbbälä* 'hand over', the

indirect agent of the tä-stem becomes the subject, that is, the person who does the action. Whereas in ተቀበለ täqäbbälä 'receive', A receives from B, in አቀበለ aqäbbälä 'hand over', B hands over something to A. Likewise, in ተበደረ täbäddärä 'borrow money' and ተዋሰ täwasä 'borrow an object', A borrows from B, whereas in አበደረ abäddärä 'lend money' and አዋሰ awasä 'lend an object', B lends to A.

It is this particular relation between the subject and the indirect agent that explains the fact that the tä-stem and the a-stem of these verbs are on the same level and that one stem is not to be considered as derived from the other stem.

63. tä-STEM WITH TYPE C

Verbs of type A and B can take a C-type form (that is, the vowel a- after the 1st radical in biradicals and triradicals and after the 2nd radical in quadriradicals, see §33.3,) even though their original type is not of the C-type. A verb in this form expresses reciprocity ('do something against one another') or participation ('do something together', or 'do something for one another'). Examples: ተጋደሉ tägaddälu 'they killed each other'; ተጣሉ täṭallu 'they fought each other'; ተቈሰሉ täq^wassälu 'they wounded each other'; ተዳበደቡ tädäbaddäbu 'they hit each other'; ተፈናከቱ täfänakkätu 'they broke each other's head'; ተማከሩ tämakkäru 'they consulted one another'; ተቃመሱ täqammäsu 'they participated in the tasting of an item of food'; ተላመዱ tälammädu 'they got used to each other'; ተቃለዱ täqallädu 'they joked with each other; ተካፈሉ täkaffälu 'they divided among themselves'.

For certain verbs the reciprocal meaning mentioned above is also expressed by the prefix tä- with the reduplicative stem. Thus, ተነካከሱ tänäkakkäsu 'they bit each other'; ተሰዳደቡ täsädaddäbu 'they insulted each other'; ተዋወቁ täwawwäqu (from ዐወቀ awwäqä) 'they got acquainted with each other'; ተጣቀቀሙ tätäqaqqämu 'they helped each other'.

Wherever there is a concurrence of forms with tä- followed by the verb in the type C-form and tä- followed by the verb in the reduplicative type, there is a difference in the shade of meaning. The tä + type C-form expresses an ordinary reciprocal action whereas the tä + reduplicative type has those shades of meaning that are inherent in the reduplicative type. Thus, for instance: ተጋደሉ tägaddälu 'they killed each other', as against ተጋደደሉ tägädaddälu 'they killed each other' (a number of people); ተማከሩ tämakkäru 'they consulted one another', as against ተመከከሩ tämäkakkäru 'they consulted each other repeatedly'.

In other cases, where there is a concurrence of the two forms, different meanings are expressed even though the two forms derive from the same root. Thus, for instance, ተጣሉ tätallu 'they fought each other', but ተጠላሉ tätälallu 'they hated each other' (both from the same root ጠላ tälla 'hate'); ተጋቡ tägabbu 'they married (each other)', but ተግባቡ tägbabbu 'they understood each other' (both from the same root ገባ gäbba 'enter').

Note that the verbs of the class 1.2.2. most normally use only the tä + C type and not tä + reduplicative stem. Thus, from ከሰሰ kässäsä 'accuse': ተከሰሱ täkassäsu 'they accused each other' (but not *ተከሰሰሱ täkäsassäsu); ተላቀቁ tälaqqäqu

'they let go one another' (but not *ተለቃቀቁ täläqaqqäqu).

Since in a reciprocal action there is more than one person
involved, the action is expressed either by the verb in the plural,
or by the verb in the singular referring to the subject, the other
agent being introduced by a preposition. Examples: ከበደና ዓ ለሙ ፤
ቅ ጽ ም ፤ ተ ጣ ሉ ፤ käbbädänna alämu qəddəm tätallu 'Kebbede and
Alemu fought just a little while ago'; ዓ ለሙ ፤ ከከበደ ፤ ጋር ፤ ለምን ፤ ተ ጣ ላ
alämu käkäbbädä (gar) lämən tätalla 'why did Alemu fight with
Kebbede?'

It should be noted that if the basic stem is either a type C
or a reduplicative type, the tä-stem does not *necessarily* express a reciprocal
meaning but a passive one. Thus: ማረከ marräkä 'he took
prisoner': ተማረከ tämarräkä 'he was taken prisoner'; ሰባበረ
säbabbärä 'he smashed': ተሰባበረ täsäbabbärä 'it was smashed'.

The verbs in the tä + C-type also express an action that one
is liable to do or an action that one does habitually. These
verbs, even though preceded by tä- remain transitives and take the
direct object whenever required. The basic stem of the verbs that
have this connotation express a violent action or utterance of
words. They are normally used in the imperfect or participle.

Thus, from ነከሰ näkkäsä 'bite': *ተናከሰ tänakkäsä 'he has
the habit of biting, he is liable to bite, he is a biter';

from መታ mätta 'hit': *ተማታ tämatta 'he has the habit
of hitting, he is liable to hit';

from በላ bälla 'eat': *ተባላ täballa 'he is liable to eat,
he has the habit of eating';

from ሰደበ säddäbä 'curse': *ተሳደበ täsaddäbä 'he has the
habit of insulting, he is liable to insult'.

Examples: የሳህለ። ውሻ። ይነካከሳል yäsahle wǝšša yǝnnakkäsal
'Sahle's dog has the habit of biting, Sahle's dog is liable to bite';
ይህ። ውሻ። ተናካሽ። ነው yǝh wǝšša tänakaš näw 'this dog is a
biter'; ትንሹ። ልጅ። አዋቂ። ይሳደባል tǝnnǝšu lǝǧ awaqi
yǝssaddäbal 'the little child has the habit of insulting adults,
the little child is likely to insult adults'; እሷ። ተሳዳቢ። ናት
ǝsswa täsadabi nat 'she is an insulting type; ተናጋሪ tänagari
'one who talks a lot, a talker'.

Verbs of state, likewise, are used in this form to express
a quality or a characteristic feature. Thus ተማረረ tämarrärä
'he is embittered' (from መረረ märrärä 'be bitter');

ተከበደ täkabbädä 'it has the quality of being heavy' (from
ከበደ käbbädä 'be heavy');

ተቀለለ täqallälä 'it has the quality of being light' (from
ቀለለ qällälä 'be light').

The tä- C type can also express a cumulative meaning. In
this case the verbal action happens repeatedly over a period of
time resulting in a kind of intensive, repeated, or progressive
action.

Thus, ተቃረበ täqarräbä 'approach gradually, come very close',
from ቀረበ qärräbä 'be near';
ተራዘመ tärazzämä 'keep on dragging out, be overlong',
from ራዘመ räzzämä 'be long';
ተፋጠነ täfaṭṭänä 'be speeded up, be accelerated', from
ፋጠነ fäṭṭänä 'be quick';
ተዳረሰ tädarräsä 'be almost ready, move fast toward
readiness', from ዳረሰ därräsä 'be ready';
ተዋጣ täwatta 'come out well', from ወጣ wätta 'go out';

ተጠራ tätarra 'be purified by degrees', from ጠራ tärra

'be pure';

ተቀለለ täqallälä 'be simplified, be made light by degrees',

from ቀለለ qällälä 'be simple, be light';

ተለማ tälamma 'multiply (plant), prosper plentifully',

from ለማ lämma 'prosper'.

This type also expresses a shade of meaning, as in:

ተለመነ tälammänä 'intercede' (from ለመነ lämmänä 'beg');

ተዋረደ täwarrädä 'be humiliated' (from ወረደ wärrädä

'go down');

ተናደደ tänaddädä 'be angry' (from ናደደ näddädä 'burn').

CONJUGATION

In the forms in which the t of the prefix t(ä) is in contact
with the 1st radical of the verb, the t is assimilated to the 1st
radical and does not appear either in writing or in pronunciation.
As for the 1st radical of the root, it is always geminated. This
is the case with the imperfect, jussive, infinitive and instrumental.
Thus, for instance: imperfect yennäggär ይነገር for *yet-näggär;
jussive yennägär ይነገር for *yet-nägär; infinitive männägär
መነገር for *mät-nägär; instrumental männägärya መነገርያ for
*mat-nägärya.

The forms are:

	Type A		Type B	
Perfect	ተነገረ	tänäggärä	ተፈለገ	täfällägä
Sim. Imperf.	ይነገር	yennäggär	ይፈለግ	yeffälläg
Imperfect	ይነገራል	yennäggäral	ይፈለጋል	yefällägal
Jussive	ይነገር	yennägär	ይፈለግ	yeffäläg

Imperative	ተነገር	tänägär	ተፈለግ	täfälläg
Gerundive	ተነግሮ	tänägro	ተፈለጎ	täfällego
Comp. Gerundive	ተነግሮል	tänägrwal	ተፈለጎል	täfällegwal
Participle	ተነጋሪ	tänägari	ተፈላጊ	täfällagi
Verbal noun	መነገር	männägär	መፈለግ	mäffäläg
Instrumental	መነገርያ	männägäriya	መፈለግያ	mäffälägiya

	Type C		Reduplicative	
Perfect	ተማረከ	tämarräka	ተሰባበረ	täsäbabbärä
Sim. Imperf.	ይማረክ	yemmarräk	ይሰባበር	yessäbabbär
Imperfect	ይማረካል	yemmarräkal	ይሰባበራል	yessäbabbäral
Jussive	ይማረክ	yemmaräk	ይሰባበር	yessäbabär
Imperative	ተማረክ	tämaräk	ተሰባበር	täsäbabär
Gerundive	ተማርኮ	tämarko	ተሰባብሮ	täsäbabro
Comp. Gerund.	ተማርኩል	tämarkwal	ተሰባብሮል	täsäbabrwal
Participle	ተማራኪ	tämaraki	ተሰባባሪ	täsäbabari
Verbal noun	መማረክ	mämmaräk	መሰባበር	mässäbabär
Instrumental	መማረክያ	mämmaräkya	መሰባበርያ	mässäbabärya

64. THE as- STEM

The basic stem of Amharic can be augmented by the prefix አስ— as. This prefix can be added to any type or any verbal class. In the perfect, the form of the basic stem remains unchanged. Thus from type A ቀመሰ qämmäsä, the as- stem is አስቀመሰ asqämmäsä;

from type B ፈለገ fällägä, the as- stem is አስፈለገ asfällägä;

from type C ማረከ marräkä, the as- stem is አስማረከ asmarräkä.

The as- stem serves for the expression of various meanings.

The normal expression of the as- stem is that 1) of the causative of the transitive and 2) of the causative of the passive.

The transitive meaning of the root can be expressed either by the basic stem or by the a- stem as we have seen in § 61 . Regardless of the stem expressing the transitive meaning, the causative is expressed by the as- stem.

Examples for the as-stem as causative of the transitive verbs expressed by the basic stem:

ወሰደ wässädä 'he took': አሰወሰደ aswässädä 'he caused to take';

ቆረጠ qʷärrätä 'he cut': አስቆረጠ asqʷärrätä 'he caused to cut';

ጠበቀ ṭäbbäqä 'he guarded': አስጠበቀ asṭäbbäqä 'he caused to guard';

ለመነ lämmänä 'he begged': አስለመነ aslämmänä 'he caused to beg';

መለሰ mälläsä 'he returned' (trans.): አስመለሰ asmälläsä 'he caused to return'.

The transitive meaning is also expressed by the a- stem. Indeed, we have seen above (§ 61) that the a-stem changes an intransitive verb into a transitive one. The causative of these transitive verbs that are formed by the a-stem is then expressed by the as-stem. Examples: ለፋ läffa 'it was soft', አለፋ aläffa 'he softened', አስለፋ asläffa 'he caused to soften';

ረዘመ räzzämä 'it was long', አረዘመ aräzzämä 'he lengthened', አስረዘመ asräzzämä 'he caused to lengthen';

መጣ mäṭṭa 'he came', አመጣ amäṭṭa 'he brought', አስመጣ asmäṭṭa 'he caused to bring';

ቆመ qomä 'he stood', አቆመ aqomä 'he set up', አስቆመ asqomä 'he caused to set up';

ጠበቀ täbbäqä 'it stuck' (intr.), አጠበቀ aṭäbbäqä 'he stuck' (trans.), አስጠበቀ asṭäbbäqä 'he caused to stick';

ወለቀ wälläqä 'it slipped off', አወለቀ awälläqä 'he took off', አስወለቀ aswälläqä 'he caused to take off';

The as- stem also expresses the causative of the passive. As for the passive meaning, it goes back either to transitive verbs used in the tä-stem or to intransitive verbs for which no tä- stem occurs in actual usage. In all those cases the direct object is expressed by the marker -n (if the noun is determined) and by the object suffixed pronoun at the same time.

Examples for the causative of the passive of transitive verbs:

ዛፉን ፡ አስቆረጠው	zafun asqorräṭäw 'he had the tree cut down';
ልጁን ፡ አስነከሰው	leǧun asnäkkäsäw 'he had the child bitten';
ጠላቱን ፡ አስገደለው	ṭälatun asgäddäläw 'he had the enemy killed';
ቤቱን ፡ አስጠረጋቸው	betun astärrägäččäw 'she had the house swept';
ዕቃህን ፡ አስመዝን	eqahen asmäzzen 'have your luggage weighed'.

As was said above, the prefix as- also expresses the causative of the passive of intransitive verbs. Even though an intransitive verb in the basic stem (such as 'stand, come, go down') is not used in the passive meaning, the passive meaning of these intransitive verbs for which as- expresses the causative goes back to the transitive of these verbs formed by the a- stem. It is for the passive of these verbs in the a- stem (even though a passive form does not exist for these verbs) that the as- stem expresses the causative.

Thus, for instance, ቆመ qomä 'he stood', አቆመ aqomä

'he set up' * ተቆመ 'it was set up' (a form not used in the language), አስቆመ asqomä 'he caused to be set up';

መጣ mätta 'he came', አመጣ amätta 'he brought', * ተመጣ tämätta 'it was brought' (a form not used in the language), አስመጣ asmätta 'he caused to be brought'.

Examples: ሐወልቱን፡ ያስቆመ፡ እሱ ፡ ነው፤ hawəltun yasqomä essu näw 'he is the one who had the stela set up'; ፍሬ ፡ ከዛፍ ፡ አስወረደ ፡ fəre käzaf aswärrädä 'he had fruit brought down from the tree'; ከወጭ ፡ አገር ፡ ልብስ ፡ አስመጣ ፡ käwəč agär ləbs asmätta 'he had clothes brought from abroad'.

The prefix as- can also occasionally be used for the expression of the causative of the intransitive verb. Examples:

ተኛ tänna 'sleep': አስተኛ astänna 'cause to sleep';

ተወ täwä 'leave, abandon': አስተወ astäwä 'cause to leave, cause to abandon';

ሸሸ šäššä 'flee': አሻሸ aššäššä (for as-šäššä, see below) 'cause to flee';

ነፈሰ näffäsä 'blow (wind)': አስነፈሰ asnäffäsä 'cause to blow'.

The as-stem can convey the idea of obligation or forcing. Examples: የማይወደውን ፡ ማሳ ፡ አስበላሁት ፡ yämmaywäddäwən asa asbällahut 'I made him (or 'I forced him to') eat fish which he does not like'; ያመለጠውን ፡ እስረኛ ፡ ወደ ፡ ዳኛ ፡ አስመጡት yamällätäwən əsränna wädä dañña asmättut 'they forced the prisoner who escaped to come to the judge'; ልጁን ፡ ኮሶ ፡ አስጣሁት ləǧun koso astättahut 'I made the child drink koso'. Note that in all these examples there are two direct objects expressly mentioned.

A special shade of meaning of the as- stem is 'to enable, to let, to permit to do the action of the basic stem'. Examples: ይህ፡ መንገድ፡ ወደ፡ ግቢ፡ ያስኬዳል yəh mängäd wädä gəbbi yaskedal 'this road leads to the palace'; lit. 'this-road toward palace lets-go' (or 'permits to go'); ይህ፡ በር፡ ጠባብ፡ ነው፤ ወፍራም፡ ሰው አያስወጣም yəh bärr ṭäbbab näw, wäfram säw ayaswäṭṭam 'this passage is narrow, it will not let through a fat person', lit. this passage narrow is, a fat person it-will-not-let-go-through'; ጥርሴ፡ ቆሎ፡ አያስበላኝም ṭərse qolo ayasbällaññəm 'my teeth do not permit me to eat roasted grain', lit. 'my-teeth roasted-grain do-not-permit-me-to-eat'.

For the verbs for which the basic meaning is expressed by the tä-stem only, (§ 62), whether transitive or intransitive, the as-stem expresses the causative. The element as- is added to the basic stem without the prefix tä-. Thus,

ተቀመጠ täqämmäṭä 'sit down': አስቀመጠ asqämmäṭä 'seat, set, put, cause to sit down';

ተሸከመ täšäkkämä 'carry on the shoulders': አሸከመ aššäkkämä (for as-šäkkämä) 'cause to carry on the shoulders';

ተመኘ tämäññä 'desire': አስመኘ asmäññä 'cause to desire';

ተከተለ täkättälä 'follow': አስከተለ askättälä 'cause to accompany, make to follow';

ተመቸ tämäččä 'be suitable, convenient': አስመቸ asmäččä 'make be suitable, convenient';

ተቀበለ täqäbbälä 'receive': አስቀበለ asqäbbälä 'cause to receive'.

For the verbs for which the basic meaning is expressed only

by the <u>a-</u> stem (see § 61), the causative is expressed by the <u>as-</u> stem. The <u>as-</u> is added to the basic form, without the prefix <u>a-</u>.

Examples: አለቀሰ <u>aläqqäsä</u> 'cry': አስለቀሰ <u>asläqqäsä</u> 'cause to cry';

አመለጠ <u>amällätä</u> 'escape': አስመለጠ <u>asmällätä</u> 'cause to escape';

አኰረፈ <u>akorräfä</u> 'snore': አስኰረፈ <u>askorräfä</u> 'cause to snore';

አገሳ <u>agässa</u> 'belch': አስገሳ <u>asgässa</u> 'cause to belch'.

In the verbs which have no basic stem, but occur with the <u>tä-</u> stem or the <u>a-</u> stem, the basic meaning of the verb being expressed either by the one or the other, the <u>as-</u> stem serves as the causative of both.

Examples: አገኘ <u>agäññä</u> 'he found', ተገኘ <u>tägäññä</u> 'it was found', አስገኘ <u>asgäññä</u> 'he caused to find', and 'he caused to be found';

አደረገ <u>adärrägä</u> 'he made', ተደረገ <u>tädärrägä</u> 'it was made', አስደረገ <u>asdärrägä</u> 'he caused to make', and 'he caused to be made'.

For the verbs that begin with a (§ 58), either transitive or intransitive, the causative is አስ <u>as-</u>; thus,

አሰበ <u>assäbä</u> 'think': አሳሰበ <u>asassäbä</u> 'cause to think, suggest';

አለፈ <u>alläfä</u> 'pass': አሳለፈ <u>asalläfä</u> 'cause to pass';
አተመ <u>attämä</u> 'print': አሳተመ <u>asattämä</u> 'publish', lit. 'to cause to print';

አየ <u>ayyä</u> 'see': አሳየ <u>asayyä</u> 'show', lit. 'cause to see'.

The gerundive አስቀዳሞ asqäddəmo is used adverbially meaning 'firstly, at first'. Example: አስቀዳሞ ፡ ቃል ፡ ነበረ ፡ asqäddəmo qal näbbärä 'at first there was the word'.

CONJUGATION

The verbs of types A and B have a single type when used with the prefix as-. In this type, the second radical is geminated throughout, behaving thus as if it were of the type B.

In verbs that begin with an š or a z, the s of the prefix as- which is in contact with the z or š of the root is assimilated to the first radical of the verb, which is then geminated. Thus *አስ - ሸፈነ *as-šäffänä becomes aššäffänä አሸፈነ ; *as-zämmätä becomes azzämätä አዘመተ.

As for the verbs that begin with an s, this s is geminated in combination with the s of the prefix as-. In writing, however, only one s is written, this s being pronounced geminated. For example: *as-särra is written አሰረ and pronounced assärra.

The forms are as follows:

Triradicals

	Type A, B		Type C	
Perfect	አስነገረ	asnäggärä	አስማረከ	asmarräkä
Sim. Impf.	ያስነግር	yasnägger	ያስማረክ	yasmarrek
Imperfect	ያስነግራል	yasnäggeral	ያስማረካል	yasmarrekal
Jussive	ያስነግር	yasnägger	ያስማርክ	yasmark
Imperative	አስነግር	asnägger	አስማርክ	asmark
Gerundive	አስነግሮ	asnäggero	አስማርኮ	asmarko
Comp. Ger.	አስነግራል	asnäggerwal	አስማርኳል	asmarkwal

Participle	አስነጋሪ	asnäggari	አስማሪኪ asmaraki
Infinitive	ማስነጋር	masnäggär	ማስማራክ masmaräk
Instrumental	ማስነጋሪያ	masnäggär_ya_	ማስማራኪያ masmaräk_iya_

Reduplicative

Perfect	አስነካከሰ	asnäkakkäsä
Simp. Impf.	ያስነካክስ	yasnäkakkəs
Imperfect	ያስነካክሳል	yasnäkakkəsal
Jussive	ያስነካክስ	yasnäkakəs
Imperative	አስነካክስ	asnäkakəs
Gerundive	አስነካክሶ	asnäkakəso
Comp. Gerundive	አስነካክሷል	asnäkakəswal
Participle	አስነካካሽ	asnäkakaš
Infinitive	ማስነካክስ	masnäkakäs
Instrumental	ማስነካክሻ	masnäkakaša

65. a(t)-STEM

We have seen that for verbs which occur only in the tä-stem without having a basic stem, there may be a concurrent stem with a- added to the root of the basic stem with omission of the tä- (see § 62). There are, however, verbs that occur with a tä-stem that may or may not go back to a basic stem and to which the prefix a- can be added with preservation of the t. In these verbs, however, the tä is not a prefix of a type A or a type B, but of a type C; thus ተሻገረ täšaggärä, ተነካሰ tänakkäsä. It should be stressed that in this case, the form of the combined prefix is not *atä- but at-, that is to say, the original prefix tä- loses its vowel ä. As a result of it, this t is in contact with the

first radical of the verb, and is assimilated to it; the first
radical is then geminated.[1]

The prefixed morpheme *at can also be added directly to
verbs in their basic stem and not only to verbs of the tä + C-type.
Since, however, the t does not actually appear, the stem is
designated as a(t) rather than at- as is the case in the existing
grammars.

Normally the prefix a(t)- is added to the verbs of the
tä + C-type. The meaning of the verbs of the tä + C type is
varied. They are:

1. Verbs that occur only in the type C with the prefix
tä- the meaning of which is a basic one. Examples:

ተሸገረ täšaggärä 'cross'; ተቃጠለ täqaṭṭälä 'burn'
(the stem ቃጠለ qäṭṭälä has another meaning); ተጫወተ täčawwätä
'play'; ተራመደ tärammäda 'take a step'; ተሻማ täšamma 'to
scramble', and others.

2. Verbs in which the tä + C type is a derived stem from
the basic stem. This form expresses:

a) an action that one is liable to do or an action that one
does habitually. (§ 63) Examples:

*ተነከሰ tänakkäsä 'he has the habit of biting' (from
näkkäsä 'bite');

*ተሰደበ täsaddäbä 'he has the habit of insulting' (from
ሰደበ säddäbä 'insult');

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[1] The loss of the vowel ä of the prefix tä as well as the assimila-
tion of this t which is in contact with a following consonant was
encountered previously in the discussion of the tä-stem when the
tä-prefix was preceded by another morpheme. This was the case
with the imperfect and jussive in forms such as yənnäggär for
*yət-näggär from *yətä-näggär (from ተነገረ), and yənnagär for
*yət-nägär from *yətä-nägär (see § 63).

*ታመታ   tämatta 'he has the habit of hitting (from mätta 'hit'), and others.

b) a special shade of meaning (§ 63) such as ተለመነ tälammänä 'intercede' (from ለመነ lämmänä 'beg');

ተወረደ   täwarrädä 'be humiliated' (from ወረደ wärrädä 'go down');

ተናደደ   tänaddädä 'be angry' (from ናደደ näddädä 'burn'), and others.

c) reciprocity or participation (§ 63) as in ተገደሉ tägaddälu 'they killed each other' (from ገደለ gäddälä 'kill');

ተጣሉ   täṭallu 'they fought each other' (from ጣላ ṭälla 'hate');

ተለመዱ   tälammadu 'they got used to each other' (from ለመደ lämmädä 'be accustomed');

ተፈለጉ   täfallägu 'they looked for one another' (from ፈለገ fällägä 'look for'), and others.

The meaning of the a(t)-stem for these classes is as follows:

1. In the verbs that occur only in the tä + C type without having a basic stem, the a(t)-stem expresses the causative. Thus, ተሻገረ täšaggärä 'cross': አሻገረ aššaggärä 'make cross':

ተቃጠለ   täqaṭṭälä 'burn': አቃጠለ aqqaṭṭälä 'make burn';
ተሻማ   täšamma 'scramble': አሻማ aššamma 'make scramble';
ተጫወተ   täčawwätä 'play': አጫወተ aččawätä 'entertain'.

2. In the verbs in which tä + C type expresses either an action that one is liable to do or a shade of meaning in relation to the basic stem, the a(t)-stem expresses the causative. Thus, ተለመደ tälammädä 'get accustomed': አለመደ allammädä 'cause to get accustomed';

ተወረደ   täwarrädä 'be humiliated': አወረደ awwarrädä
'cause to be humiliated, *humiliate*';

ተናደደ   tänaddädä 'be angry': አናደደ annaddädä 'cause
to be angry';

ተማታ   tämmatta 'be in the habit of hitting': አማታ
ammatta 'cause to be in the habit of hitting';

ተናከሰ   tänakkäsa 'be in the habit of biting': አናከሰ
annakkäsä 'cause to be in the habit of biting'.

3. In the verbs in which tä + C type expresses reciprocity
or participation, the a(t)-stem expresses either the causative of
reciprocity or the adjutative, that is, help to perform the
action. The predictability of either of these meanings, that is,
the causative of reciprocity or adjutative, depends on the occur-
rence or non-occurrence of the situation to which the action of
the basic verb would apply. Thus, for instance, አጋደለ aggaddälä
(from ተጋደሉ tägaddälu 'they killed one another') means either
'cause to kill one another' or 'help to kill'; or አፋለገ affallägä
(from ተፋለጉ täfallägu 'they looked for one another') means
either 'make look for one another' or 'help to look'; but a verb
such as አናከሰ annakkäsä (from ተናከሱ tänakkäsu 'they bit each
other') means only 'cause to bite each other', and not 'help to
bite'. This is so because the occurrence of helping to bite
is rather a rare situation.

Other examples for the causative of reciprocity:
ተቀረበ   täqarräbä 'come close to one another': አቀረበ
aqqarräbä 'bring close to one another';

ተማሉ   tätallu 'hate one another': አማሉ attalla 'cause
to hate one another';

ተደባደበ tädäbaddäbä 'hit one another': አደባደበ addäbaddäbä 'cause to hit one another';

ተላቀቁ tälaqqäqu 'separate from one another': አላቀቀ allaqqäqä 'cause to separate from one another'.

Examples for the adjutative: ተፈላጉ täfallägu 'look for one another': አፋለገ affallägä 'help to look for';

ተሰበሩ täsabbäru 'break one another': አሰበረ assabbärä 'help to break';

ተሰረቁ täsarräqu 'steal from one another': አሰረቀ assarräqä 'help to steal';

ተቀሙ täqammu 'rob each other': አቀማ aqqamma 'help in robbing'.

We have seen that one of the meanings of the a(t)-stem was that of the adjutative, this meaning being formed originally from verbs of the tä + C type. The meaning of the adjutative extended to transitive verbs that occur in any form other than the tä + C type. Thus, for instance, አናቀለ annaqqälä 'help to pull out' goes back directly to ነቀለ näqqälä 'pull out' and not to * ተናቀለ tänaqqälä; አዋለደ awwallädä(čč) 'act as midwife', that is 'help to give birth' goes back to ወለደ wällädä 'give birth' and not to * ተዋለደ täwallädä;[1]

አካፈተ akkaffätä 'help to open' goes back to ከፈተ käffätä 'open' and not to * ተካፈተ täkaffätä;

አቈጠረ aqqʷaṭṭärä 'help to count' goes back to ቈጠረ qʷaṭṭärä, and not to * ተቈጠረ täqʷaṭṭärä

This meaning can also go back to transitive or causative

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[1] Note that while ተዋለደ täwallädä exists in the meaning of 'breed' (intr.), it is not in connection with the adjutative አዋለደ awwallädä.

verbs expressed by the a-stem. Thus አማጣ ammaṭṭa 'help to bring' goes back to አመጣ amäṭṭa 'bring', from መጣ mäṭṭa 'come'; አፈላ affalla 'help to boil' (transitive) goes back to አፈላ afälla 'boil' (trans.), from ፈላ fälla 'boil' (intrans.); አፋረሰ affarräsä 'help to destroy' from አፈረሰ afärräsä 'destroy'.

CONJUGATION

There is only one type for <u>a(t)</u>-stem. The forms are:

Triradicals

	Simple		Reduplicative	
Perfect	አናገረ	annaggärä	አናጋገረ	annägaggärä
Simp. Impf.	ያናግር	yannaggər	ያናጋግር	yannägaggər
Imperfect	ያናግራል	yannaggəral	ያናጋግራል	yannägaggəral
Jussive	ያናግር	yannagər	ያናጋግር	yannägagər
Imperative	አናግር	annagər	አናጋግር	annägagər
Gerundive	አናግሮ	annagro	አናጋግሮ	annägagro
Comp. Gerund.	አናግሯል	annagrʷal	አናጋግሯል	annägagrʷal
Participle	አናጋሪ	annagari	አናጋጋሪ	annägagari
Verbal noun	ማናገር	mannagär	ማናጋገር	mannägagär
Instrumental	ማናገርያ	mannagärya	ማናጋገርያ	mannägagärya

65.1. NOUN OF MANNER

Amharic can form a noun of manner, that is, 'manner of ...,
way of ...', using the verbal root. The prefix a(t)- is used for
this purpose with the base of the C-type in a simple or reduplica-
tive form depending on the constitution of the verb. According to
circumstances, the concept of this noun of manner can be active
or passive.

For the triradicals the reduplicative serves as basis. The form is that of the perfect, 3rd singular, except for the last radical that has no vowel. Thus, from ለቀመ läqqämä 'pick': noun of manner እላቃቀም alläqaqäm 'way of picking, way of being picked';

from ለበሰ läbbäsä 'dress': እላበባስ alläbabäs 'way of dressing, way of being worn';

from መለሰ mälläsä 'answer': እማለላስ ammälaläs 'way of answering';

from ተመለሰ tämälläsä 'come back': እማለላስ ammälaläs 'way of coming back'.

66. እስተ astä- STEM

There is a stem እስተ astä- which is normally used with verbs with initial እ a-; thus እስተወቀ astawwäqä 'inform' (from እወቀ awwäqä), እስተወሰ astawwäsä 'remind' (from እወሰ awwäsä), and so on (§ 68). However, there is a limited number of verbs which do not belong to the class of verbs with initial እ a- but have the prefix እስተ astä-.

These verbs are: እስተማራ astämarä 'teach' (from * ማራ marä, ተማራ tämarä 'study'); እስተዋለ astäwalä 'observe closely, pay attention to' (from ዋለ walä 'spend the day'); እስተጋባ astägabba 'make the voice resound' (from ገባ gäbba 'enter'); እስተናበረ astänabbärä 'be a good host in observing protocol' (from ነበረ näbbärä 'he was'); እስተናገደ astänaggädä 'be a good host in providing proper lodging and food' (from እንግዳ engeda 'guest').

While እስተማራ astämarä 'teach' is actually an እስ as-stem from ተማራ tämarä 'study', the other verbs seem to be

formed with the prefix አስተ astä-. The semantic relationship between the አስተ astä-stems and the basic stem is not evident in these verbs.

Note that in the popular language there is also ተስተማሬ tästämärä 'study'. The noun ተስተማሪ tästämari means 'beginner', also in the non-popular language.

67. VERBS WITH ተን tän- AND አን an-

There is a series of verbs in Amharic which have either the prefix ተን tän- or the prefix አን an- or both. These prefixes are not productive in the sense that one cannot form a verb with these prefixes from a basic stem. The verbs with these prefixes are lexical items.

The type of verb with which they occur as well as the special meaning that they express is limited.

The base of the verb is never a triradical of types A and B. The only triradical that occurs with these prefixes is type C. As for the quadriradicals, they may occur either with type 1 or type 2. They also occur with abbreviated quadriradicals of the classes በረከተ bärkätta, ሰለቸ sälächä and ለለ lalla.

These prefixes are limited mainly to verbs expressing sound, movement or light.

Wherever there is a concurrence of a form with ተን- tän- and አን- an-, the form with ተን tän- expresses an intransitive, a verb of state or a passive, whereas the form with አን- an- expresses a transitive or a causative.

Examples for ተን tän- and አን an- relation:

ተንኮሻኮሻ   tänkošakkošä 'rustle': እንኮሻኮሻ   ankošakkošä
'make rustle';

ተንሻረሻረ   tänšäräššärä 'go on a walk': እንሻረሻረ   ansäräššärä
'take someone on a walk';

ተንጫጫ   tänčačča 'twitter (birds), be noisy (children)':
እንጫጫ   ančačča 'make be noisy';

ተንቀዋለለ   tänqäwallälä 'wander aimlessly': እንቀዋለለ
anqäwallälä 'make wander aimlessly';

ተንከባለለ   tänkäballälä 'roll' (intrans.): እንከባለለ ankäballälä
'roll' (trans.);

ተንቀሳቀሰ   tänqäsaqqäsä 'budge': እንቀሳቀሰ   anqäsaqqäsä
'make someone or something budge';

ተንጐደጐደ   tängʷädäggʷädä 'shake (sky) from thunder': እንጐደጐደ
angʷädäggʷädä 'thunder', literally 'make shake';

ተንጠላጠለ   tänṭäläṭṭälä 'be suspended, hang' (intrans.):
እንጠላጠለ   anṭäläṭṭälä 'suspend';

ተንጠባጠበ   tänṭäbäṭṭäbä 'be dropped one by one (many things),
drop' (intrans.): እንጠባጠበ   anṭäbäṭṭäbä 'drop many things one
by one'.

There are verbs of this class which occur only in the form
with እን an- without having a ተን tän- form. Examples: እንቀላፋ
anqälaffa 'doze'; እንጐረጐረ angʷäraggʷärä 'sing alone while
working'.

There is a small number of verbs with ተን tän- (or እን an-)
that also have either a basic stem without እን an- or an a-stem.
Thus,

ከተከተ kätäkkätä 'break in pieces', and ተንከተከተ tänkätäkkätä,
same meaning;

ክበለለ käbällälä 'throw someone down making him turn over',
and እንክበለለ ankäballälä 'roll' (trans.);

አኳረፈ ak^wärräfä 'snore', and እንኳረፈ ank^warräfä, same
meaning;

አቋሸሸ aq^wäššäšä 'make dirty', and እንቋሸሸ anq^waššäšä
'belittle someone by making him a bad reputation';

ቀጠቀጠ qätäqqätä 'hammer, shake' (trans.), and ተንቀጠቀጠ
tänqättäqätä 'tremble'.

There are quadriradical verbs in this class that beside
their type 1 have the appearance of a type 2, that is to say, the
vowel is a after the 2nd radical. The verb in type 2 seems to
have a shade of meaning in relation to type 1. Thus, ተንገደገደ
tängädäggädä (type 1) 'stumble and be about to fall': ተንገዳገደ
tängädaggädä 'to stumble and be on the stage of falling for a
longer period'. Example: ሰካረሙ. እየተንገዳገደ ፡ ወደ ቤት ፡ ሄደ säkkaramu
eyyätängädaggädä wädä betu hedä 'the drunkard went home stumbling
all the way'.

Other verbs: እንጠበጠበ antäbättäbä 'drop': እንጠባጠበ antäbattäbä
'drop slowly and carefully';

ተንቀረፈፈ tänqäräffäfä 'be slow in action': ተንቀራፈፈ
tänqäraffäfä 'be very slow in action'.

A verb without difference in meaning between type 1 and type 2
is ተንዘረጠጠ tänzärättätä and ተንዘራጠጠ tänzärattätä 'be
bulging (belly)'.

The n of the prefix ተን tän- or እን an- becomes labialized
when in contact with a labial b. Thus ተምበረከከ tämbäräkkäkä
'kneel', for *ተንበረከከ tänbäräkkäkä; ተምበለበለ tämbäläbbälä

'flame', for *ተንበለበለ tänbäläbbälä.

Like with other verbs, the verbs with እን an- and ተን tän- can be used in the composite verbs (see § 84). In this case, the stem may or may not occur with the እን an- or ተን tän- prefix followed, of course, by the element አለ alä.

Thus, from ተንከባለለ tänkäballälä 'to roll' (intrans.): ከብለል እለ käblell alä 'to roll over suddenly several times';

from ተንኮሻኮሸ tänkošakkošä 'to rustle': ኮሸኮሸ፡እለ koššekošš alä 'to rustle at regular intervals';

from ተንከተከተ tänkätäkkätä 'to burst out laughing': ከት ፡ እለ kätt alä 'to laugh out loud';

from እንጠለጠለ antälättälä 'to suspend': ጠለጠለ፡እለ ṭälṭäll alä 'to swing suspended for a moment, to be precariously suspended', and እንጥልጥል ፡ እለ anṭälṭell alä 'to be firmly suspended';

from እንቀጠቀጠ anqäṭäqqäṭä 'tremble, shiver': እንቅጥቅጥ ፡ እለ anqeṭqeṭṭ alä 'to shiver violently'.

It can be seen from the foregoing examples that the compound descriptive expresses a shade of meaning expressed by the verb from which it is derived.

A noun of manner can be formed from the verbs with the prefix እን- an-. The form is that of type 2, the last consonant being vowelless.

Thus, እንከባለል ankäbaläl 'manner of rolling', from እንከባለለ ankäballälä 'roll';

እንከባከብ ankäbakäb 'manner of taking good care of someone', from እንከባከበ ankäbakkäbä 'take good care of someone';

እንቀሳቀስ anqäsaqäs 'manner of making someone or something budge', from እንቀሳቀሰ anqäsaqqäsä 'make someone or something budge'.

CONJUGATION

In the verbal and nominal forms that are formed with prefixes the _t_ disappears without bringing about the gemination of the ን _n_.

Quadriradicals

	Prefix tän-		Prefix an-	
Perfect	ተንታላ̈ታ̈ላ	tä̈ntälä̈ttälä	አንታላ̈ታ̈ላ	antälä̈ttälä
Sim. Imperf.	ይንታላ̈ታ̈ል	yäntälä̈ttäl	ያንታ̈ታ̈ል	yantälä̈ttäl
Imperfect	ይንታላ̈ታ̈ላል	yäntälä̈ttälal	ያንካ̈ን̈ላል	yantälä̈ttälal
Jussive	ይንታላ̈ታ̈ል	yäntältäl	ያንታ̈ታ̈ል	yantältäl
Imperative	ተንታ̈ታ̈ል	täntältäl	አን̈ታ̈ታ̈ል፡	antältäl
Gerundive	ተንታ̈ታ̈ሎ	täntältälo	አንታ̈ታ̈ሎ	antältälo
Participle	ተንታ̈ታይ	täntältay	አንታ̈ታይ	antältay
Infinitive	መንታ̈ታ̈ል	mäntältäl	ማንታ̈ታ̈ል	mäntältäl
Instrumental	መንታ̈ታያ	mäntältäya	ማንታ̈ታያ	mantältäya

Triradicals, type C

	Prefix tän-		Prefix an-	
Perfect	ተንጋ̈ታ̈	tängattä̈tä	አንጋ̈ታ̈	angattä̈tä
Sim. Imperf.	ይንጋ̈ታ̈	yängattät	ያንጋ̈ታ̈	yangattät
Imperfect	ይንጋ̈ታ̈ል	yängattä̈tal	ያንጋ̈ታ̈ል	yangettotal
Jussive	ይንጋ̈ታ̈	yängatät	ያንጋ̈	yangatt
Imperative	ተንጋ̈ታ̈	tängatät	አን̈ጋ̈	angatt
Gerundive	ተንጋ̈	tängatto	አንጋ̈	angatto
Participle	ተንጋታ̈	tängatač	አንጋታ̈	angatač
Infinitive	መንጋ̈ታ̈	mängatät	ማንጋ̈ታ̈	mangatät
Instrumental	መንጋ̈ታ̈	mängatäča	ማንጋታ̈	mangatäča

Abbreviated Quadriradicals

	Prefix tän-		Prefix an-	
Perfect	ተንቻቿ	tänčačča	አንቻቿ	ančačča
Sim. Imperf.	ይንቻቿ	yənčačča	ያንቻቿ	yančačč
Imperfect	ይንቻቿል	yənčaččal	ያንቻቿል	yančaččal
Jussive	ይንቻቻ	yənčača	ያንቻቻ	yančača
Imperative	ተንቻቻ	tänčača	አንቻቻ	ančača
Gerundive	ተንቻችቶ	tänčačto	አንቻችቶ	ančačto
Comp. Gerund.	ተንቻችቷል	tänčačtwal	አንቻችቷል	ančačtwal
Participle	ተንቻች	tänčač	አንቻች	ančač
Verbal Noun	መንቻቸት	mänčačat	መንቻቸት	mänčačat

68. DERIVED STEMS OF THE a-VERBS

We have seen above (§ 58) that the verbs beginning with a
form a special verbal class for phonetic reasons. Indeed, the
structure of the various verbal and nominal forms is conditioned
by the initial a. It is also for the same phonetic reasons that
the derived stems of the a-verbs and their conjugation will be
different from those of the regular triradical verb.

tä-STEM

In the tä-stem, the perfect of ተሠረ tassärä, from tä-assärä,
with elision of ä (see § 8.1).

Contrarily to the regular verbs in which the t of the tä-stem
is assimilated to the 1st radical of the verb and is, therefore
no longer preserved in the verbal and nominal forms that have
prefixes (such as ይናገራል yənnäggäral for yətnäggäral, መናገር
männägär for mätnägär), the initial ta of the tassärä class is
preserved everywhere. Thus, ይተሠራል yəttassäral, መተሠር mättasär.

Note that except for the vowel a following the t, ይትአሰራል yettassäral has the form of the regular verb ይነግራል yennäggäral. It is indeed by analogy with the regular verb in which the 1st radical is geminated that the preserved t of tassärä is geminated in the same forms. Thus, simple imperfect ይትአስር yettassär, like ይነግር yennäggär; jussive ይትአስር yettasär, like ይነግር yennägär; verbal noun መትአስር mättasär, like መነግር männägär. It is as if the t of ታሰረ tassärä were the first radical of the verb.

Verbs of the a-class that occur only in the tä-stem.

Type A: ታገለ taggälä 'struggle', ታጠቀ tattäqä 'gird oneself'.

Type B: ታገሠ taggäsä 'be patient', ታረዘ tarräzä 'be in rags', ታዘበ tazzäbä 'observe critically', ታበየ tabbäyä 'be proud'.

Impersonal: ታወሰ tawwäsä- 'come to one's mind'.

Conjugation of the tä-stem

Triradicals

	Type A		Type B	
Perfect	ታሰረ	tassärä	ታደሰ	taddäsä
Sim. Imperf.	ይትአስር	yettassär	ይትደስ	yettaddäs
Imperfect	ይትአሰራል	yettassäral	ይትደሰል	yettaddäsal
Jussive	ይትአስር	yettasär	ይትደስ	yettadäs
Imperative	ታስር	tasär	ታደስ	taddäs
Gerundive	ታስሮ	tasro	ታደሶ	täddeso
Comp. Gerund.	ታስርዋ	tasrʷal	ታደስዋ	taddesʷal
Participle	ታሰሪ	tasari	ታደሽ	taddäš
Verbal Noun	መታስር	mättasär	መታደስ	mättadäs
Instrumental	መታስርያ	mättasärya	መታደሻ	mättadäša

a-STEM

The verbs beginning with a have no a-stem. Indeed, a form such as *አ - አሰረ a-assärä would have become አሰረ assärä because of elision of one a (see § 8.1). As a result of this phonetic structure, the a-stem resulting in the form አሰረ assärä would not show the marker a of the a-stem. The function of the a-stem is taken over by the as-stem.

as-STEM

The as-stem of the a-verbs has all the functions of the a-stem and of the as-stem of the regular verb (see § 64). A combination of as-alläfä results in asalläfä, written አሳለፈ.

Examples: አለፈ alläfä 'pass' (intrans.): አሳለፈ asalläfä 'let pass, pass' (trans.);

አረደ arrädä 'slaughter': አሳረደ asarrädä 'cause to slaughter, cause to be slaughtered';

አነሰ annäsä 'decrease': አሳነሰ asannäsä 'make decrease';

አዘነ azzänä 'be sad': አሳዘነ asazzänä 'sadden';

አጨደ aččädä 'mow': አሳጨደ asaččädä 'cause to mow, cause to be mown';

አደሰ addäsä 'renew': አሳደሰ asaddäsä 'cause to renew, cause to be renewed'.

Conjugation of the as-stem
Triradicals

Perfect	አሳደሰ	asaddäsä
Sim. Imperf.	ያሳደስ	yasaddes
Imperfect	ያሳደስል	yasaddesal
Jussive	ያሳደስ	yasaddes

Imperative	አሳድስ	asaddes
Gerundive	አሳድሶ	asaddeso
Comp. Gerund.	አሳድሷል	asaddeswal
Participle	አሳዳሽ	asaddaš
Verbal Noun	ማሳደስ	masaddäs
Instrumental	ማሳደሻ	masaddäša

THE as(tä)-STEM

In the verbs that begin with አ a- a certain number of verbs can be formed with the prefix as- added to the base of the tä-stem. Most of these verbs occur in the tä-stem only, without having a basic stem. The meaning brought about by the as(tä)-stem is that of transitive, causative, causative of reciprocal and adjutative.

Example for transitive: አስታጠቀ astaṭṭäqä 'gird someone', from ታጠቀ taṭṭäqä 'gird oneself' (no basic stem existing).

Example for causative: አስታገሰ astaggäsä 'placate, cause to be patient', from ታገሰ taggäsä 'be patient' (no basic stem existing).

Example for causative of passive: አስታወቀ astawwäqä 'announce, notify', from ታወቀ tawwäqä 'be known' (passive of አወቀ awwäqä 'know').

Example for causative of reciprocal: አስታረቀ astarräqä 'reconcile', from ታረቀ tarräqu 'be reconciled with each other' (no basic stem existing).

Examples for adjutative: አስታመመ ~ mmämä 'nurse' to wash one's hands, literally 'help in sickness', from ታመመ tammämä 'be sick'.

The as(tä)-stem is more frequently used in the reduplicative stem (see below).

Conjugation of the astä-stem

Perfect	አስታወቀ	astawwäqä
Sim. Imperf.	ያስታወቅ	yastawweq
Imperfect	ያስታወቃል	yastawweqal
Jussive	ያስታወቅ	yastawq
Imperative	አስታወቅ	astawq
Gerundive	አስታወቆ	astawqo
Comp. Gerund.	አስታወቋል	astawqʷal
Participle	አስታዋቂ	astawaqi
Verbal Noun	ማስታወቅ	mastawäq
Instrumental	ማስታወቂያ	mastawäqya

Reduplicative Stem

The meaning of the reduplicative stem of the class አሠረ assärä is the same as that of the triradical verbs (see § 60). The following external stems are used for the reduplicative of the a-verbs.

Basic stem. The form is አሰሰረ asassärä.

tä-stem. The form is ተሳሠ tälalläfa. Note that the t of the tä-stem has the vowel ä, and not the vowel a as one would expect from a form *tä-alalläfa > talalläfä 'pass one another'. In the conjugation the t remains and is geminated in all the verbal and nominal forms that have prefixes. Thus, simple imperfect ይተሳሣር yettäsassär, verbal noun መቷሳሠር mättäsasär, and so on. For more details, see conjugation, below.

<u>a-stem</u>. This stem does not exist for the verbs of the a-class (see above).

<u>as-stem</u>. This stem is not used for the basic reduplicative stem. A form such as *አሳላለፈ <u>asalalläfä</u> does, therefore, not exist.

<u>as(tä)-stem</u>. This stem represents the prefix as- added to the basis of the <u>tä-stem</u> of the reduplicative. It expresses the causative of the reciprocal and the adjutative. The form is አስተላለፈ <u>astälalläfä</u>.

Examples for the causative of reciprocal: አስተናነቀ <u>astänannäqa</u> 'cause to strangle each other' (from አነቀ <u>annäqä</u>); አስተካከለ <u>astäkakkälä</u> 'regularize, make equal with one another' (from አከለ <u>akkälä</u>); አስተዋወቀ <u>astäwawwägä</u> 'make know each other' (from ዐወቀ <u>awwäqä</u>); አስተላለፈ <u>astälalläfä</u> 'cause to pass each other' (from አለፈ <u>alläfä</u>).

Examples for the adjutative: አስተራረመ <u>astärarrämä</u> 'help to weed' (from አረመ <u>arrämä</u>); አስተሳሰረ <u>astässassärä</u> 'help to tie' (from አሰረ <u>assärä</u>); አስተጣጠፈ <u>astätattäfä</u> 'help to fold' (from አጠፈ <u>attäfä</u>).

<u>täs(tä)-stem</u>. There seems to be only one verb that has the prefix <u>täs(tä</u>- which serves for the passive of <u>as(tä)-</u>. The verb is ተስተካከለ <u>tästäkakkälä</u> 'be made even', passive of አስተካከለ <u>astäkakkälä</u> 'make even' (from አከለ <u>akkälä</u>). For another verb with the morpheme <u>täs(tä)</u>, see § 66.

<u>a(t)-stem</u>. This stem represents the prefix a- added to the basis of the <u>tä-stem</u> of the reduplicative. It expresses the causative of reciprocity and the adjutative. Examples: አተናነቀ

attä̱annäqä 'cause to strangle one another' (from ተናነቁ **tänannäqu** 'they strangled one another', from አነቀ **annäqä** 'strangle');

አተማመነን **attämammänä** 'cause people to have confidence in one another' (from ተማመኑ **tämammänu** 'they have confidence in one another', from አመነ **ammänä** 'believe');

አተሰሰበ **attäsassäbä** 'cause to settle the financial accounts, help to settle the financial accounts' (from ተሰሰበ **täsassäbä** 'settle one's financial account', from አሰበ **assäbä** 'think, calculate').

Conjugation of the Reduplicative

	Basic Type			tä-stem	
Perfect	አሰሰረ	asassärä		ተሰሰረ	täsassärä
Sim. Imperf.	ያሰሰር	yasassər		ይተሰሰር	yəttäsassär
Imperfect	ያሰሰራል	yasassəral		ይተሰሰራል	yəttäsassäral
Jussive	ያሰሰር	yasasər		ይተሰሰር	yəttäsasär
Imperative	አሰሰር	asasər		ተሰሰር	täsasär
Gerundive	አሰሰሮ	asasro		ተሰሰሮ	täsasro
Comp. Gerund.	አሰሰራል	asasrʷal		ተሰሰራል	täsasrʷal
Participle	አሰሰሪ	asasari		ተሰሰሪ	täsasari
Verbal Noun	ማሰሰር	masasär		መተሰሰር	mättäsasär
Instrumental	ማሰሰርያ	masasärya		መተሰሰርያ	mättäsasärya

	as(tä)-stem			a(t)-stem	
Perfect	አስተላለፈ	astälalläfä		አተሰሰበ	attäsassäbä
Simp. Imperf.	ያስተላለፍ	yastälalləf		ያተሰሰብ	yattäsasseb
Imperfect	ያስተላለፋል	yastälalləfal		ያተሰሰባል	yattäsassebal
Jussive	ያስተላልፍ	yastälalf		ያተሰሰብ	yattäsasb
Imperative	አስተላልፍ	astälalf		አተሰሰብ	attäsasb
Gerundive	አስተላልፈ	astälalfe		አተሰሰቦ	attäsasbo

Comp. Gerund.	አስተላልፈዋል astälalfʷal	አስተሳስበዋል	attäsasbʷal
Participle	አስተላላፊ astälalafi	አቻሳሳቢ	attäsasabi
Verbal Noun	ማስተላለፍ mastäläläf	ማቻሳሰብ	mattäsasäb
Instrumental	ማስተላለፊያ mastälaläfya	ማቻሳሰቢያ	mattäsasäbya

Noun of manner

The noun of manner of the __a-verbs__ is formed from the as(tä)-stem, rarely from the __a(t)-stem__. The base is that of the reduplicative with the last radical being vowelless. According to the situation and usage in the language, the meaning of the noun of manner can be active or passive. Thus አስተራረም astäraräm 'way of correcting, way of being corrected'; አስተራራድ astäraräd 'way of slaughtering'; አስተዛዛል astäzazäl 'way of carrying on the back'; አስተሳሳር astäsasär 'way of tying, way of being tied'; አስተያየት astäyayät 'opinion', literally 'way of looking', from አየ ayyä 'see'; አስተዳዳር astädadär 'administration'.

Examples for passive meaning: ያፈተናው ፡ አስተራረም ፡ አልገባኝም ፡ yäfätänaw astäraräm algäbbaññäm 'I don't understand the way the test is corrected'; ያዚህ ፡ ኬሻ ፡ አስተሳሰሩ ፡ መጥፎ ፡ ስለሆነ ፡ መፍታት ፡ አቻተኝ yäzih keša astäsäasru mätfo selähonä mäftat aqqattäñ 'because this mat is badly tied I cannot untie it'.

A noun of manner of the type አቻናነቅ attänanäq 'way of being strangled', አቻያየት attäyayät 'the way a person looks, the way a person looks at things' is rare.

69. BIRADICALS

Amharic has different classes of biradical verbs, that is to say, verbs consisting of only two radicals. Most of these verbal classes go back to a triradical root in which one of the radicals

was a laryngeal, the velar ḫ or the semi-vowels y or w. Since these radicals were reduced to zero in certain positions, the original triradical roots became reduced to biradicals. The term 'abbreviated triradicals' would be more appropriate, but for the sake of brevity they will be called 'biradicals'. The biradical verbal classes are:

class			
class	ሰማ	sämma	'to hear'
class	ቀረ	qärrä	'to remain behind'
class	ሳመ	samä	'to kiss'
class	ቆመ	qomä	'to stand'
class	ሄደ	hedä	'to go'

Out of these classes, the ሰማ sämma and ቀረ qärrä classes have types A and B since their 2nd consonant is the 2nd radical of the root. This is not the case of the classes ሳመ samä, ቆመ qomä and ሄደ hedä in which the 2nd consonant is the 3rd radical of the root. It is also the ሰማ sämma and ቀረ qärrä classes that have a secondary t in the gerundive and in the verbal noun.

70. VERBAL CLASS ሰማ sämma

This verbal class consists of verbs that have two consonants, the first consonant having the vowel ä and the second consonant, which is geminated, having the vowel a.

→This verbal class goes back historically to a triradical root the last radical of which was a laryngeal or the velar ḫ. Examples: መራ märra 'to guide', from the root mrḫ; በላ bälla 'to eat', from the root blʿ; ገዛ gäzza 'to buy' from the root gzʾ; ፈራ färra 'to fear' from the root frḫ; በዛ bäzza 'to be numerous' from the root bzḫ. Since, in Amharic,

the laryngeals and the velar ḫ were reduced to zero a root such as *sämmäᶜa (for pronunciation of a vowel a after a laryngeal, see § /./) became *sämmäa (with the loss of the laryngeal), and then became sämma after the elision of the ä (see § 8./).

→ It is important to keep in mind the triradical origin of this biradical class in order to understand the differences in conjugation between this class and the triradical class.

This verbal class has types A, B and C.

Examples for type A: ገባ gäbba 'enter', ወጣ wätta 'go out, go up', በላ bälla 'eat', ረታ rätta 'overcome', ገዛ gäzza 'buy, govern', መታ mätta 'hit', ዘራ zärra 'sew', ቈላ qʷälla 'parch', ሠራ särra 'work', ጐዳ gʷädda 'damage'.

Type B: ጠጣ tätta 'drink', ቀባ qäbba[1] 'annoint, smear', ለከ läkka 'measure', ተኛ tänna 'sleep'.

Type C: ቃጣ qatta 'threaten'.

Conjugation:

Perfect

Sg.				Pl.			
3rd m.	ሰማ	sämma 'he heard'		3rd c.	ሰሙ	sämmu	
3rd f.	ሰማች	sämmačč					
2nd m.	ሰማህ	sämmah		2nd c.	ሰማችሁ	sämmaččəhu	
2nd f.	ሰማሽ	sämmaš				(pron. sämmaččəhʷ)	
1st c.	ሰማሁ	sämmahu		1st c.	ሰማን	sämman	
	(pron. sämmahʷ)						

Note that the final vowel a remains in all persons except in the 3rd person, plural. As for the consonant suffix of the singular 2nd masc. and 1st com. it is -h and not -k as was the

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[1] Contrary to most dictionaries, this verb is of the types A and B.

case with the triradicals (§ 34).

Types B and C are conjugated in the perfect in the same way.

Simple Imperfect.

		Type A		Type B		Type C	
Sg.	3rd m.	ይሰማ	yəsäma	ይለኽ	yəläkka	ይቃጠ	yəqatta
	3rd f.	ትሰማ	təsäma	ትለኽ	təläkka	ትቃጠ	təqatta
	2nd m.	ትሰማ	təsäma	ትለኽ	təläkka	ትቃጠ	təqatta
	2nd f.	ትሰሚ	təsämi	ትለኺ	təläkki	ትቃጪ	təqačč
	1st c.	እሰማ	əsäma	እለኽ	əläkka	እቃጠ	əqatta
Pl.	3rd c.	ይሰሙ	yəsämu	ይለኹ	yəläkku	ይቃጡ	yəqattu
	2nd c.	ትሰሙ	təsämu	ትለኹ	təläkku	ትቃጡ	təqattu
	1st c.	እንሰማ	ənnəsäma	እንለኽ	ənnəläkka	እንቃጠ	ənnəqatta

Note that the final vowel _a_ remains in all persons except in the 2nd fem. sg. (ትሰሚ təsämi) and the 2nd and 3rd pers. pl. (ትሰሙ təsämu, ይሰሙ yəsämu).

Imperfect

Type A: ይሰማል yəsämal, ትሰማለች təsämalläčč, and so on.

Type B: ይለኻል yəläkkal, ትለኻለች təläkkalläčč, and so on.

Jussive

		Type A		Type B		Type C	
Sg.	3rd m.	ይሰማ	yəsma	ይለኽ	yəläkka	ይቃጠ	yəqata
	3rd f.	ትሰማ	təsma	ትለኽ	təläkka	ትቃጠ	təqata
	*2nd m.	ትሰማ	təsma	ትለኽ	təläkka	ትቃጠ	təqata
	*2nd f.	ትሰሚ	təsmi	ትለኺ	təläkki	ትቃጪ	təqač
	1st c.	ልሰማ	ləsma	ልለኽ	ləläkka	ልቃጠ	ləqata
Pl.	3rd c.	ይሰሙ	yəsmu	ይለኹ	yəläkku	ይቃጡ	yəqatu
	*2nd c.	ትሰሙ	təsmu	ትለኹ	təläkku	ትቃጡ	təqatu
	1st c.	እንሰማ	ənnəsma	እንለኽ	ənnəläkka	እንቃጠ	ənnəqata

*The starred forms are used only with negation.

Imperative

Sg.	2m.	ሰማ	sema	ለካ	läkka	ቀጣ	qaṭa
	2f.	ሰሚ	semi	ለኪ	läkki	ቀጪ	qač̣
Pl.	2c.	ሰሙ	semu	ለኩ	läkku	ቀጡ	qaṭu

Gerundive

In the gerundive of this class, a ት t is added.

Type A: Sg. 3m ሰምቶ sämto, 1c. ሰምቼ sämäčče (with palatalization of the ት -čče.

Type B: ለክቶ läkketo

Type C: ቀጥቶ qaṭṭo

Compound Gerundive

Type A: Sg. 3m ሰምተዋል sämtwal, 1c. ሰምቼአለሁ saməččallähw

Type B: ለክተዋል läkketwal

Type C: ቀጥተዋል qaṭṭwal

Participle

Type A, ሰሚ sämi; type B, ለኪ läkki; type C, ቀጪ qač̣

Verbal noun

As in the gerundive, the infinitive is formed by adding a ት t.

Type A, መስማት mäsmat; type B, መለካት mäläkkat; type C, መቀጣት mäqaṭat

Instrumental

While in principle the instrumental is formed from the verbal noun (see § 49), the instrumental of this class has no ት t suffixed to the stem.

	Type A	Type B	Type C
መሠርያ	_mäsreya_ 'tool'	መለከያ _mäläkkeya_ 'small	መቀጫ _mäqača_
	(from ሠረ _särra_	glass for drinking	
	'to make')	liquor' (from ለከ	
		läkka 'measure')	

70.1. VERB መለ _mälla_, ሞላ _molla_

A verb of this class that deserves special mention is ሞላ _molla_ 'fill, be full', a phonetic variant of መለ _mälla_. The vowel _o_ after the _m_ is probably due to the labial _m_, unless ሞላ _mollä_ is from m\ʷälla (see § 57) if one is to judge from the jussive _yəmʷla_ (written ይሙላ) and the verbal noun _mämʷlat_ (written መመላት).

70.2. DERIVED STEMS

REDUPLICATIVE

In the reduplicative the 2nd radical is repeated. The forms are:

ሰማ _sämma_

Perfect	ነካከ	_näkakka_
Simp. Impf.	ይነካከ	_yənäkakka_
Imperfect	ይነካካል	_yənäkakkal_
Jussive	ይነካካ	_yənäkaka_
Imperative	ነካካ	_näkaka_
Gerundive	ነካክቶ	_näkakto_
Comp. Ger.	ነካክቷል	_näkaktʷal_
Participle	ነካኪ	_näkaki_
Iŋfinitive	መነካከት	_mänäkakat_
Instrumental	መነካከያ	_mänäkakya_

a- STEM

	Type A		Type B		Type C	
Perfect	አገባ	agäbba	አጠጣ	atätta	አበራ	abarra
Simp. Imperf.	ያገባ	yagäba	ያጠጣ	yatätta	ያበራ	yabarra
Imperfect	ያገባል	yagäbal	ያጠጣል	yatättal	ያበራል	yabarral
Jussive	ያግባ	yagba	ያጠጣ	yatätta	ያበራ	yabara
Imperative	አግባ	agba	አጠጣ	atätta	አበራ	abara
Gerundive	አግብቶ	agbeto	አጠጥቶ	atätteto	አበርቶ	abarto
Comp. Gerund.	አግብቷል	agbetwal	አጠጥቷል	atättetwal	አበርቷል	abartwal
Participle	አግቢ	agbi	አጠጪ	atäčč*	አበሪ	abari
Verbal Noun	ማግባት	magbat	ማጠጣት	matättat	ማበራት	mabarat
Instrumental	ማግቢያ	magbiya	ማጠጫ	matäčča**	ማበሪያ	mabariya

* From አጠጪ atätti

** From ማጠጫያ matättiya

Some verbs in the a-stem of this class are:

አመጣ amätta 'bring', from መጣ mätta 'come';

አሰፋ asäffa 'widen', from ሰፋ säffa 'be wide';

አገባ agäbba 'put in', from ገባ gäbba 'enter, come in';

አበላ abälla 'feed', from በላ bälla 'eat'.

From type B: አጠጣ atätta 'give to drink', from ጠጣ tätta 'drink'.

Without basic stem:

አሰጣ asätta 'spread out grain to dry in the sun';

አረዳ arädda 'announce the death of a relative or friend' (ረዳ rädda means 'help');

አጠና atänna 'study' (ጠና tänna means 'be strong');

አወራ awärra 'announce news' (perhaps denominative from

መሬ   <u>wäre</u> 'news');

እደለ   <u>adälla</u> 'be partial'.

tä- STEM

Type A

Perfect	ተመረ	tämärra
Simp.Impf.	የመረ	yəmmärra
Imperfect	የመረል	yəmmärral
Jussive	የመረ	yəmmära
Imperative	ተመረ	tämära
Gerundive	ተመርቶ	tämärto
Comp. Ger.	ተመርቷል	tämärtwal
Participle	ተመሪ	tämäri
Verbal noun	መመረት	mämmärat
Instrumental	መመሪያ	mämmäriya

Type B

	ተለከ	täläkka
	የለከ	yəlläkka
	የለከል	yəlläkkal
	የለከ	yəlläka
	ተለከ	täläka
	ተለከቶ	täläkketo
	ተለከቷል	täläkketwal
	ተለኪ	täläkki
	መለከት	mälläkat
	መለኪያ	mälläkiya

Type C

Perfect	ተማረ	tämarra
Simp. Impf.	የማረ	yəmmarra
Imperfect	የማረል	yəmmarral
Jussive	የማረ	yəmmara
Imperative	ተማረ	tämara
Gerundive	ተማርቶ	tämarto
Comp. Ger.	ተማርቷል	tämartwal
Participle	ተማሪ	tämari
Verbal noun	መማረት	mämmarat
Instrumental	መማሪያ	mämmariya

Reduplicative

	ተመረረ	tämärarra
	የመረረ	yəmmärarra
	የመረረል	yəmmärarral
	የመረረ	yəmmärara
	ተመረረ	tämärara
	ተመረርቶ	tämärarto
	ተመረርቷል	tämärartwal
	ተመረረ	tämärari
	መመረረት	mämmärarat
	መመረሪያ	mämmärariya

The reduplicative in the tä-stem has two different forms.
The forms are: ተመራራ tämärarra, that is, with a vowel ä after
the 1st radical, and ተስማማ täsmamma, that is, without vowel
after the 1st radical. Some verbs have either the one or the
other form while others have both forms. Wherever there is con-
currence of both forms, there is a difference in meaning. Thus,
ተሰማማ täsämamma 'hear one another', but ተስማማ täsmamma
'agree with one another'; ተጋባባ tägäbabba 'intermarry', but
ተግባባ tägbabba 'understand one another'; ተበላላ täbälalla
'eat each other', but ተብላላ täblalla 'be worn out by being
scraped one against another'.

Biradicals of this class that occur only in the tä-stem:
Type A: ተረዳ tärädda 'understand'
Type B: ተመካ tämäkka 'boast', ተቈጣ täqʷätta 'become
angry', ተለቀ täläqqa 'borrow', ተጠጋ tätägga 'come close,
come in contact with'.

as- STEM

	Single type		Reduplicative	
Perfect	አስመራ	asmärra	አስፈረረ	asfärarra
Simp. Impf.	ያስመራ	yasmärra	ያስፈረረ	yasfärarra
Imperfect	ያስመራል	yasmärrall	ያስፈረራል	yasfärarrall
Jussive	ያስመራ	yasmärra	ያስፈረረ	yasfärara
Imperative	አስመራ	asmärra	አስፈረረ	asfärara
Gerundive	አስመርቶ	asmärreto	አስፈረርቶ	asfärarto
Comp. Ger.	አስመርተዋል	asmärretʷall	አስፈረርተዋል	asfärartʷall
Participle	አስመሪ	asmärri	አስፈረረ	asfärari
Verbal noun	ማስመረት	masmärrat	ማስፈረረት	masfärarat
Instrumental	ማስመሪያ	masmärriya	ማስፈረሪያ	masfärariya

a(t)- STEM

	Single type		Reduplicative	
Perfect	ኣማሪ	ammarra	ኣማራሪ	ammärarra
Simp. Impf.	ያማሪ	yammarra	ያማራሪ	yammärarra
Imperfect	ያማራል	yammarrall	ያማራራል	yammärarrall
Jussive	ያማሪ	yammara	ያማራራ	yammärara
Imperative	ኣማሪ	ammara	ኣማራራ	ammärara
Gerundive	ኣማርቶ	ammarto	ኣማራርቶ	ammärarto
Comp. Ger.	ኣማርቷል	ammart^{w}all	ኣማራርቷል	ammärart^{w}all
Participle	ኣማሪ	ammari	ኣማራሪ	ammärari
Verbal noun	ማማራት	mammarat	ማማራራት	mammärarat
Instrumental	ማማሪያ	mammariya	ማማራሪያ	mammärariya

In the noun of manner the reduplicative serves as basis.

Thus, ኣሠራር assärar 'manner of doing, manner of being done',
from ሠራ särra 'work'.

70.3. Verbs with initial a-

Verbs with initial a- of the class ሰማ sämma are: ኣማ
amma 'backbite', ኣጣ atta 'lack, miss, want'

~~For the special treatment see §~~

Basic stem: imperfect ያማል yamal, jussive ያማ yəma.

tä-stem: perfect ታማ tamma, imperfect ይታማል yəttammal.

as-stem: perfect ኣሰማ asamma, imperfect ያሰማል yasammal.

Reduplicative: ኣማማ amamma; tä-stem: ታማማ tämamma
'backbite each other'.

VERBAL CLASS ቀረ qärrä

This verbal class consists of verbs that have two consonants,
the first consonant having the vowel ä and the second consonant,
which is geminated, also having the vowel ä.

In the majority of these verbs, the second radical is a palatal. Examples: ፈጨ fäččä 'to grind', መሸ mässä 'to become evening', ሸሸ šässä 'to flee', ነጨ näččä 'to pluck out', ሸኘ šäññä 'to accompany'.

The palatalization is due to the fact that these verbs originally consisted of three radicals, the last radical having been y. This y was lost in Amharic, but caused palatalization if the consonant preceding it was a sibilant or a dental (see § 6). Some verbs, such as ቀረ qärrä 'to remain', likewise consisted originally of three radicals, the last of which was y, but since the consonant preceding this y is not a dental or sibilant, there was no palatalization.

There is a verb in this class which has a dental as last consonant but this dental is not palatalized. This is the verb ሰጠ sättä 'to give'. The lack of palatalization of ጠ ṭ is due to the fact that this verb goes back to a root sṭw, and the w does not cause palatalization.

This verbal class has types A, B and C.

Examples for type A: ቀረ qärrä 'remain behind', ረጨ räččä 'sprinkle', ፈጨ fäččä 'grind', ፈጀ fäggä 'destroy', ሸሸ šässä 'flee', ነጨ näččä 'pluck out'.

Type B: ለየ läyyä 'distinguish', ቋየ qwäyyä 'wait' (also pronounced and written ቆየ qoyyä, see § 57) or በጀ bäggä 'be good'.

Type C: ላጨ laččä 'shave', ዋሸ wassä 'lie', ዋኘ wäññä 'swim'.

Conjugation

Perfect

Sg. 3m.	ቀረ	qärrä		Pl. 3c.	ቀሩ	qärru
3f.	ቀረች	qärräčč				
2m.	ቀረህ	qärräh*		2c.	ቀራችሁ	qärraččuh
2f.	ቀረሽ	qärräš				
1c.	ቀረሁ	qärrähʷ*		1c.	ቀረን	qärrän

* This is the suffix as against the variant k, h found in other verbal classes.

The perfect of types B and C is conjugated like type A.

	Type A		Type B		Type C	
Simple imperfect						
Sg. 3m.	ይቀር	yəqär	ይላይ	yəläyy	ይላች	yəlačč
Pl. 3m.	ይቀሩ	yəqäru	ይላዩ	yəläyyu	ይላቹ	yəlačču
Imperfect						
Sg. 3m.	ይቀራል	yəqäral	ይላያል	yəläyyal	ይላቻል	yəlaččal
Jussive						
Sg. 3m.	ይቀር,	yəqər,	ይላይ	yəläyy	ይላች	yəlač
	ይስጥ	yəst				
Pl. 3m.	ይቀሩ,	yəqru,	ይላዩ	yəläyyu	ይላቹ	yəlaču
or	ይቀሩ	yəqeru				
	ይስጡ	yəstu				

Except for ይቀር yəqər (from ቀረ qärrä 'to remain') and ይሽሽ yəšəš (from ሽሽ šäššä 'to flee') which do not have a vinal consonant cluster, all the other verbs have a final consonant cluster. Thus, ይንጭ yənč (from ነጨ näččä 'to pluck out'), ይፍጭ yəfč (from ፈጨ fäččä 'to grind'), and ይስጥ yəst (from ሰጠ sättä 'to give')

Imperative

Sg. 3m. ቀር qər ለዪ läyy ላጭ lač

Gerundive: in verbs of this class, a -ት -t is added to the base.

Sg. 3m. ቀርት qärto ለዪት läyyəto ላጭት lačto

1c. ቀርቼ qärrəčče ለዪቼ läyyəčče ላጬቼ lačečče

Compound Gerundive

Sg. 3m. ቀርትል qärtʷal ለዪትል läyyətʷal ላጭትል lačtʷal

Participle

ቀሪ qäri ለዪ läyyi ለዪ፡ or ለጪ lač or lači

ሰጭ säč (from ሰጠ sättä 'to give')

Verbal noun: as in the gerundive, it is formed by adding a t to the base.

መቀረት mäqrät መለዪት mäläyyät መላጨት mälačät

Instrumental: although the instrumental is in principle formed from the verbal noun, no t is added to the base.

መቀርያ mäqrya መለዪ mäläyya መላጫ mälača

71.1. DERIVED STEMS

Reduplicative

In the reduplicative the 2nd radical is repeated. The forms are:

Perfect	ለያዪ	läyayyä
Simple imperf.	ይለዪይ	yəläyayy
Imperfect	ይለያዪል	yəläyayyal
Jussive	ይለያይ	yəläyay
Imperative	ለያይ	läyay
Gerundive	ለያይት	läyayto
Compound Ger.	ለያይትል	läyaytʷal

Participle	አላዪ	layayi
Verbal noun	መላየያት	mäläyayät
Instrumental	መላየያ	mäläyaya

a- STEM

	Type A			Type B	
Perfect	አመሸ	amäššä	አቈየ	aqʷäyyä
Sim. Impf.	ያመሽ	yamäš	ያቈይ	yaqʷäyy
Imperfect	ያመሻል	yamäšal	ያቈያል	yaqʷäyyal
Jussive	ያምሽ	yamš	ያቈይ	yaqʷäyy
Imperative	አምሽ	amš	አቈይ	aqʷäyy
Gerundive	አምሾት	amšəto	አቈይት	aqʷäyyəto
Comp. Gerund.	አምሾታል	amšətwal	አቈይታል	aqʷäyyətwal
Participle	አምሺ	amš(i)	አቈዪ	aqʷäyy(i)
Verbal noun	ማምሻት	mamšät	ማቈያት	maqʷäyyät
Instrumental	ማምሻ	mamša	ማቈያ	maqʷäyya

Type C

Perfect	አፉቻ	afʷaččä
Sim. Impf.	ያፉች	yafʷačč
Imperfect	ያፉቻል	yafʷaččal
Jussive	ያፉች	yafʷač
Imperative	አፉች	afʷač
Gerundive	አፉቾት	afʷačəto
Com. Gerund.	አፉቾታል	afʷačətwal
Participle	አፉዉ(አፉች)	afʷači (afʷač)
Verbal noun	ማፉቻት	mafʷačät
Instrumental	ማፉቻ	mafʷača

Some verbs in the a-stem of this class are:

አመሸ   amäššä 'spend the evening doing something', from

መሸ   mäššä 'become evening';

አሸሸ   ašäššä 'make flee, draw back', from ሸሸ   šäššä 'flee';

አበጃ   abäǧǧa 'construct, fix', from በጃ   bäǧǧa 'be suitable';

From type B: አቀየ (አቆየ)   aqʷäyyä (aqoyyä) 'delay', from

ቀየ (ቆየ)   qʷäyyä (qoyyä) 'wait, last, wait for'.

Without basic stem: አገኘ   agäňňä 'find'; አሞኘ   amoňňä (with a vowel o after the 1st radical)

'become foolish, fool', denominative from ሞኝ   moňň 'fool'.

tä- STEM

Type A

		tänäččä			täläyyä
Perfect	ተናጨ	tänäččä	ተለየ		täläyyä
Sim. Imperf.	ይናጭ	yənnäčč	ይለይ		yəlläyy
Imperfect	ይናጫል	yənnäččal	ይለያል		yəlläyyal
Jussive	ይናጭ	yənnäč	ይለይ		yəlläy
Imperative	ተናጭ	tänäč	ተለይ		täläy
Gerundive	ተናጭቶ	tänäčto	ተለይቶ		täläyyəto
Comp. Gerund.	ተናጭቷል	tänäčtwal	ተለይቷል		täläyyətwal
Participle	ተናጪ	tänäči	ተለዪ		täläyy(i)
Verbal noun	መናጨት	männäčät	መለየት		mälläyät
Instrumental	መናጫ	männäča	መለያ		mälläya

Type A (Type B headers)

Type A (left) | Type B (right)

Type C   Reduplicative

		täläččä			täläyayyä
Perfect	ተላጨ	täläččä	ተለያየ		täläyayyä
Sim. Imperf.	ይላጭ	yəlläčč	ይለያይ		yəlläyayy
Imperfect	ይላጫል	yəlläččal	ይለያያል		yəlläyayyal
Jussive	ይላጭ	yəlläč	ይለያይ		yəlläyay

Imperative	ተላጭ	tälač	ተላየይ	täläyay
Gerundive	ተላጭቶ	tälačto	ተላየይቶ	täläyayto
Comp. Gerund.	ተላጭቷል	tälačtwal	ተላየይቷል	täläyaytwal
Participle	ተላጪ	tälač(i)	ተላየ	täläyay(i)
Verbal noun	መላጨት	mällačät	መላየየት	mälläyayät
Instrumental	መላጫ	mällača	መላየ	mälläyaya

Biradicals of this class that occur only in the tä-stem:

Type A: ተቀኘ   täqäňňä 'compose (religious) poems' (denominative from ቅኔ qəne 'religious poem').

Type B: ተመኘ   tämäňňä 'wish, desire', ተመቸ   tämäččä 'be suitable'.

Type A and B: ተሠኘ   täsäňňä 'come to be called, be described as'.

as- Stem

Single type

Perfect	አስቀረ	asqärrä
Simp. Impf.	ያስቀር	yasqärr
Imperfect	ያስቀራል	yasqärrall
Jussive	ያስቀር	yasqärr
Imperative	አስቀር	asqärr
Gerundive	አስቀረቶ	asqärrəto
Comp. Gerund.	አስቀረቷል	asqärrətʷal
Verbal noun	ማስቀረት	masqärrät
Instrumental	ማስቀሪያ	masqärriya

a(t)- Stem

	Single type		Reduplicative	
Perfect	እኛቻ	annaččä	እኛቻቻ	annäčačä
Simp. Impf.	ያኛቻ	yannačč	ያኛቻቻ	yannäčačč
Imperfect	ያኛቻል	yannaččall	ያኛቻቻል	yannäčaččall
Jussive	ያኛቻ	yannač	ያኛቻቻ	yannäčač
Imperative	እኛቻ	annač	እኛቻቻ	annäčač
Gerundive	እኛቻቶ	annačto	እኛቻቻቶ	annäčačto
Comp. Ger.	እኛቻትዋ	annačt^wall	እኛቻቻትዋ	annäčačt^wall
Participle	እኛቻ	annač(i)	እኛቻቻ	annäčač(i)
Verbal noun	ማኛቻት	mannačät	ማኛቻቻት	mannäčačät
Instrumental	ማኛቻ	mannača	ማኛቻቻ	mannäčača

71.2. Verbs with initial a-

Verbs with initial a- of the class ቀረ qärrä are: እየ ayyä 'see', አቻ aččä 'be betrothed', አሽ aššä 'rub'.

For the special treatment, see § 58 .

The form from a verb such as እየ ayyä are:

Perfect	እየ	ayyä
Simple Imperfect	ያይ	yay, 1st person እይ ay
Imperfect	ያያል	yayal
Jussive	ይይ	yəy
Imperative	እይ	əy
Gerundive	እይቶ	ayto, 1st person እይቼ ayəčče
Verbal noun	ማይት	mayät
Instrumental	ማይ	

tä-Stem: perfect ተየ tayyä 'be seen', imperfect ይትያል yəttayyal.

tä-Stem of the reduplicative: ተያይ   täyayyä 'see each other'.

as-Stem: perfect አሳየ   asayyä 'show'.

as(tä)-stem: አስተያየ   astäyayyä 'compare' (literally,

'make view each other').

72. VERB አለ allä

The verb of presence 'he is, there is, he is present' is

expressed by አለ   allä. This verb has the form of the perfect,

but expresses the present. The forms are those of the class ቀረ

qärrä.

Sg.	3rd masc.	አለ	allä	'he is'
	3rd fem.	አለች	alläčč	'she is'
	2nd masc.	አለህ	alläh	'you are'
	2nd fem.	አለሽ	alläš	'you are'
	1st com.	አለሁ	allähu	'I am'
			(pron. alläh^w)	
Pl.	3rd com.	አሉ	allu	'they are, He is, You are'
				(respect)
	2nd com.	አላችሁ	allaččuhu	'you are'
			(pron. allaččuh)	
	1st com.	አለን	allän	'we are'

Like any other main verb, አለ   allä is placed at the end of

the sentence and agrees with the explicit subject.

Examples: በገበያ፡ ብዙ፡ ሰው፡ አለ   bägäbäya bəzu säw allä 'there

are many people in the market' (the noun ሰው   säw 'people' being

in the singular as collective, the verb አለ   allä is also in the

singular); አዚህ፡ ልጆች፡ አሉ   əzzih ləǧočč allu 'there are boys here'

(the noun ልጆች   ləǧočč being in the plural, the verb is አሉ   allu,

also in the plural).

The verb ኣለ allä is also used in forms of greetings.
Examples: እንደምን፡ ኣለህ endämən alläh 'how are you?'. The
answer can be ኣለሁ allähʷ 'I am all right'.

In very informal greetings, a friend may simply say ኣለህ?
alläh? 'is everything all right with you?'

The negative of ኣለ allä is የለም yälläm 'he is not, he
is not present, there is not'. The forms are:

Sg. 3rd masc. የለም   yälläm
    3rd fem.   የለቸም   yälläččəm
    2nd masc. የለህም   yällähəm
    2nd fem.   የለሽም   yälläšəm
    1st com.   የለሁም   yällähum
Pl. 3rd com.   የሉም   yällum
    2nd com.   የለቹም   yälläččəhum
    1st com.   የለንም   yällänəm

የለም yälläm is composed of የለ yällä- and the suffix -ም
-m, a suffix that is used in the negation (see §34.4). As for
የለ yällä-, it is conjugated like ኣለ allä.

Note that የለም yälläm also means 'no' in answer to a
positive question. Examples: ሥራውን፡ ጨረስክ? የለም፡ አልጨረስኩም
sərawen čärräsk? yälläm, alčärräskum 'did you finish the work?
no, I didn't finish'.

In a subordinate affirmative clause, the elements of subordina-
tion are added to the verb ኣለ allä for the expression of the
present. Examples: በቤት፡ ያሉት፡ ልጆች፡ ተማሮች አይዶሉም bäbet yallut
ləǧočč tämaročč aydollum 'the children who are in the house are
not students' (note the relative element የ yä- added to ኣሉት allut);

ወንድሜ ፡ በቤቱ ፡ ስላለ ፡ ጥራው ፡   <u>wändəmme</u> <u>bäbetu</u> <u>səlallä</u>

<u>təraw</u> 'since my brother is in the house, call him' (note the conjunction ስላ <u>səlä</u> 'since' added to አለ <u>allä</u>).

In a subordinate negative clause, the base for the negative verb of presence or existence in the present is -ሌለ <u>-lellä</u> to which the suffixes of the perfect are added. The elements of subordination precede the verb -ሌለ <u>-lellä</u>.

The conjugation of - ሌለ <u>-lellä</u> is as follows:

Sg.	3m.	ሌለ	<u>-lellä</u>	Pl.	3c. ሌሉ	<u>-lellu</u>
	3f.	ሌለች	<u>-lelläčč</u>			
	2m.	ሌለህ	<u>-lelläh</u>		2c. ሌላችሁ	<u>-lellaččəhu</u> (pron. <u>-lellaččuh</u>)
	2f.	ሌለሽ	<u>-lelläš</u>			
	1c.	ሌለሁ	<u>-lellähu</u> (pron. <u>-lellähʷ</u>)		1c. ሌለን	<u>-lellän</u>

Examples: ያሌለወን ፡ ዕቃ ፡ ለምን ፡ ትፈልጋለህ   <u>yälelläwən eqa</u>

<u>lämən təfälləgalläh</u> 'why do you look for a thing which does not exist?'; መጽሐፎቹ ፡ እዚህ ፡ ስለሌለ ፡ ሌላ ፡ ቤት ፡ መጽሐፍት ፡ እንሄዳለን

<u>mäshafočču ezzih seläslellu lela betä mäsahəft ennəhedallän</u> 'since the books are not here, we will go to another library'.

Presence or existence in the past is expressed by ነበረ <u>näbbärä</u> 'he was', or by ኖሯል <u>nurwal</u>, compound gerundive of ኖረ 'exist, live' for the affirmative; by አልነበረም <u>alnäbbärä-m</u> for the negative.

Examples: ትላንትና ፡ በገበያ ፡ ብዙ ፡ ሰው ፡ ነበረ   <u>təlantənna</u>

<u>bägäbäya bezu säw näbbärä</u> 'there were many people in the market yesterday; ትላንትና ፡ ልጆቹ ፡ እዚህ ፡ ነበሩ   <u>təlantənna leǧočču ezzih</u>

<u>näbbäru</u> 'the children were here yesterday'; እስቀሱ ፡ ቤት ፡ ብዙ ፡

ሰው ፡ ኖሯል ፡

ǝlǝqso bet bǝzu säw norwal 'were there many people in the house of lamentation?'; ትላንትና ፡ በገበያ ፡ ብዙ ፡ ሰው ፡ አልነበረም telantǝnna bägäbäya bǝzu säw alnäbbäräm 'there were not many people in the market yesterday'; ትላንትና ፡ ልጆቹ ፡ እዚህ ፡ አልነበሩም telantǝnna lǝǧoččú ǝzzih alnäbbärum 'the children were not here yesterday'.

In a subordinate clause in the past, the verb of presence or existence is expressed by ነበረ nä bbärä (for the affirmative), አልነበረ alnäbbärä (for the negative) with the conjunctions of subordination. Note that with the conjunctions of subordination the negative has no suffix - ም -m.

Examples: ትናንት ፡ እዚህ ፡ የነበረው ፡ ልጅ ፡ ወንድሜ ፡ ነው ፡ tǝnant ǝzzih yänäbbäräw lǝǧ wändǝmme näw 'the boy who was here yesterday is my brother'; ትናንት ፡ ትምህርት ፡ ስለነበረ ፡ ተማሪ ፡ ቤት ፡ ሄድኩ tǝnant tǝmhǝrt sǝlänäbbärä tämari bet hedkʷ 'because there was class yesterday I went to school'; ተማሪው ፡ በሰዓቱ ፡ እክፍል ፡ ስላልነበረ አስተማሪው ፡ ወቀሰው tämariw bäsäʔatu ǝkǝfǝl sǝlalnäbbärä astämariw wäqqäsäw 'since the student was not on time in class, the teacher scolded him'.

Presence or existence in the future is expressed by the imperfect of the verb ሆነ honä 'be, become', that is, ይሆናል yǝhonal, conjugated like an imperfect, or by the imperfect of ኖረ norä 'exist, live'. Example: በክረምት ፡ ተማሪ ፡ ቤት ፡ እሆናለሁ bäkrämt tämari bet ǝhonallähʷ 'I shall be in school during the rainy season'; እቤት ፡ ይኖራል ፡ ብለህ ፡ ነው ǝbetu yǝnoral bǝläh näw 'are you sure that he is going to be home?'

The negative presence or existence in the future is expressed by the negative simple imperfect of ሆነ honä, that is, አይሆንም ayhonǝm conjugated like a negative imperfect, or

by the negative simple, imperfect of ዖረ 'exist, live', that is
ኢይዖርም conjugated like a negative imperfect. Examples:
ሠርጉ ፡ አዲስ ፡ አበባ ፡ ኢይሆንም   särgu addis abäba ayhonəm
'the wedding will not be in Addis Ababa'; እቤት ፡ ኢይኖርም
əbet aynorəm 'he will not be home'.

In a subordinate clause in the future, the verb of presence
or existence is expressed in the affirmative by ይሆን   yəhon
(that is, the simple imperfect of ሆነ honä), in the negative
by ኢይሆን   ayhon (that is, the negative simple imperfect of
honä) or by ኢይኖር   aynor (that is, the negative simple imperfect
of ዖረ norä) combined with the conjunctions of subordination.

Examples: የሚሆን ፡ ነገር ፡ ይሆናል   yämmihon nägär
yəhonal 'the thing that will be will be'; የሚሆን ፡ ኢይሆንም
yämmayəhon ayhonəm '(the thing) that will not be will not be';
እቤት ፡ ባትኖር ፡ መልእክት ፡ ተቼ ፡ ልሂድ?   əbet battənor mäl'əkt
təčče ləhid 'if you are not home should I leave a message and go
away?'.

73. VERBAL CLASS ሳመ   samä

The verbal class ሳመ   samä consists of verbs that have two
consonants, the first consonant having the vowel _a_ and the second
consonant having the vowel _ä_. The verbs of this class have no
gemination.

This verbal class goes back historically to a
triradical root the second radical of which was the
velar ẖ or a laryngeal. Examples: ላሰ   lasä 'to lick',
from the root lhs; ላቀ   laqä 'to be more', from the
root lhq; ራቀ   raqä 'to be far', from the root rhq;

ሰጠ   lakä 'to send', from the root l'k;   ሳመ
samä 'to kiss', from the root s^cm.

Since in Amharic the laryngeal and the velar h
were reduced to zero, a root such as sä^camä (for the
pronunciation of the vowel a after a laryngeal, see
§ 1.1) became *säamä, with the loss of the laryngeal,
and then samä with the elision of the vowel ä (see § 8.1).

This verbal class has only one type. As we know, the
difference between types A and B consists in the gemination or
non-gemination of the second radical in the conjugation. Since
this verbal class has no second radical, the original second
radical having been lost, the types A and B are reduced to one
single type. As for the type C, likewise, it cannot be distin-
guished in this verbal class from types A and B. We know indeed
that type C is characterized by the vowel a after the first
radical (see §33.3) and since this verbal class, for the phonetic
reasons explained above, always has the vowel a after the first
radical, no distinction can be made between these types.

Some verbs of this class are: ጸፈ safä 'write', ዋለ walä
'spend the day', ሰጠ   lakä 'send', ጫነ čanä 'load', ጣለ
talä 'throw down, lose', ያዘ yazä 'seize, hold', ቻለ čalä 'be able',
ማረ   marä 'have pity', ራቀ saqä 'be far', ሳቀ saqä 'laugh'.

The conjugation is as follows:
Perfect: Sg. 3m. ሳመ samä; 2m. ሳምህ samh, or more frequently
ሳምክ   samk; 1c. ሳምሁ samh^w, or more frequent ሳምኹ samk^w
Simple Imperfect: Sg. ይሳም yasäm, pl. ይሳሙ yasämu
Imperfect: Sg. ይሳማል yasämmal, pl. ይሳማሉ yasämallu
Jussive: ይሳም :   yasam

Imperative:	ሳም	sam
Gerundive:	ስሞ	səmo, 1st pers. ስሜ səmme
Comp.Gerundive	ስሟል	səm^wal
Participle:	ሳሚ	sami
Verbal noun:	መሳም	mäsam
Instrumental:	መሳሚያ	mäsamiya

Derived Stems

Reduplicative

In the reduplicative of this class the 1st radical is repeated. The forms are:

Perfect	ሳሳመ	sasamä
Simple imperfect	ይሳሳም	yəsasəm
Imperfect	ይሳሳማል	yəsasəmal
Jussive	ይሳሳም	yəsasəm
Imperative	ሳሳም	sasəm
Gerundive	ሳሳሞ	sasəmo
Comp. gerundive	ሳሳሟል	sasəm^wal
Participle	ሳሳሚ	sasami
Verbal noun	መሳሳም	mäsasam
Instrumental	መሳሳሚያ	mäsasamya

a- stem

As was the case in the basic stem, there is only one type in the a-stem.

Perfect	አደነ	adanä
Simple Imperfect	ያደን	yadən
Imperfect	ያድናል	yadnal
Jussive	ያደን	yadən

Imperative	አድን	adən
Gerundive	አድኖ	adno
Comp. Gerundive	አድንዋል	adnwal
Participle	አዳኝ	adañ *
Verbal noun	ማዳን	madan
Instrumental	ማዳኝ	madañ̆n̆a **

* From አዳኒ adani

** From ማዳንያ madanya

Some verbs in the a-stem of this class are:

አረሰ arasä 'wet', from ረሰ rasä 'be wet';

አረቀ araqä 'put at a distance', from ረቀ raqä 'be far';

አለቀ alaqä 'make excel', from ለቀ laqä 'excel';

አዋለ awalä 'make spend the day', from ዋለ walä 'spend the day';

አለሰ alasä 'make lick', from ለሰ lasä 'lick';

አጋለ agalä 'make red-hot', from ጋለ galä 'be red-hot'.

Without basic stem: አቃረ aqarä 'have heartburn';

For the verb አማረ amarä 'be beautiful', see § 81 .

tä- stem

	Single type			Reduplicative	
Perfect	ተለከ	tälakä		ተላለከ	tälalakä
Simp.Impf.	ይለክ	yəllak		ይላለክ	yəllalak
Imperfect	ይለካል	yəllakal		ይላለካል	yəllalakal
Jussive	ይለክ	yəllak		ይላለክ	yəllalak
Imperative	ተለክ	tälak		ተላለክ	tälalak
Gerundive	ተለኮ	täləko		ተላለኮ	tälaləko
Comp. Gerund.	ተለክዋል	tälkwal		ተላለክዋል	tälalkwal
Participle	ተለኪ	tälaki		ተላለኪ	tälalaki
Verbal noun	መለክ	mällak		መላለክ	mällalak
Instr.	መለኪያ	mällakiya		መላለኪያ	mällalakiya

Verbs of this class that occur in the tä-stem only are: ተማረ tämarä 'study', ተዋሰ täwasä 'be a guarantor, borrow objects', ተጐዘ tägʷazä 'travel with one's belongings', ተከነ täkanä 'receive the office of priest', ተሰለ täsalä 'make a vow'.

Impersonal verbs ተሳነ- täsanä - 'be unable', ተሻለ täšalä - 'feel better'.

as- Stem

Perfect	አስለሰ	aslasä
Simp. Impf.	ያስለስ	yasləs
Imperfect	ያስለሳል	yasləsal
Jussive	ያስለስ	yasləs
Imperative	አስለስ	asləs
Gerundive	አስለሶ	asləso
Comp. Gerund.	አስለሷል	asləsʷal
Participle	አስላሽ	aslaš
Verbal noun	ማስለስ	masləs
Instrumental	ማስለሻ	maslaša

astä- Stem

From a root ዋለ walä an astä-stem is formed in አስተዋለ astäwalä 'observe closely, pay attention'.

The form አስተማረ astämarä 'teach' seem to be an as-stem from ተማረ tämarä 'study' (from a non-existing ማረ marä with this meaning). The popular language uses the form ታስተማረ tästämarä 'study'.

a(t)- Stem

This class has no *a(t)- stem formed from the basic stem.
Indeed, the a(t)-stem uses the base of the C-type (§ 65). Since
this verbal class has no type C, no a(t)- stem can be formed from
this verbal class. The a(t)-stem is formed from the reduplicative
stem.

~~Reduplicative~~

Perfect	እ ዳ ዳ ነ	addadanä
Simp. Impf.	ያ ዳ ድ ን	yaddadən
Imperfect	ያ ዳ ድ ና ል	yaddadnal
Jussive	ያ ዳ ድ ን	yaddadən
Imperative	እ ዳ ድ ን	addadən
Gerundive	እ ዳ ድ ኖ	addadno
Comp. Gerund.	እ ዳ ድ ና ል	addadən^wal
Participle	እ ዳ ዳ ኝ	addadaǎ
Verbal noun	ማ ዳ ዳ ን	maddadan
Instrumental	ማ ዳ ዳ ኝ	maddadaǎǎa

74. VERBAL CLASS ቆመ qomä

This verbal class consists of verbs that have two consonants
the first consonant having the vowel o while the second consonant
has the vowel ä. There is only one type.

Some of these verbs are: ሆነ honä 'to be', ሞተ motä 'to
die', ሞቀ moqä 'to be hot', ሮጠ roṭä 'to run'.

In the basic stem, this verb remains biradical. In the
participle, however, and in some derived stems, a ወ w appears
as a second radical.

Perfect Sg. 3m. ቆመ qomä; 2m ቆምክ qomk or (less frequent)

ቆምህ qomh·

1c. ቆምኩ qomkᵂ or (less frequent) ቆምሁ qomhᵂ;

pl. 1c.

Pl. ቆሙ qomu

Simp. Impf. ይቆም yəqom

Imperfect ይቆማል yəqomal

Jussive ይቁም yəqum

Imperative ቁም qum

Gerundive

Sg. 3m. ቆሞ qomo, or ቁሞ qumo

1c. ቆሜ qomme, or ቁሜ qumme

Comp. Gerund ቆምዋል qomᵂal, or ቁምዋል qumᵂal

Participle ቋሚ qᵂami (but also ነዋሪ näwari 'inhabitant')

Infinitive መቆም mäqom

Instrumental መቆምያ mäqomya

Note that in the gerundive and in the compound gerundive the 1st radical has the vowel o or u; thus ቆሞ qomo or ቁሞ qumo, ቆምዋል qomᵂal or ቁምዋል qumᵂal.

Since mention was made that in the verbal class ቆመ qomä a w appears in the conjugation, it should be pointed out that there are verbs in which a ወ w as a second radical appears regularly in the whole conjugation. This is the case of such verbs as ዐወቀ awwäqä 'to know', ደወለ däwwälä 'to ring', ሰወረ säwwärä 'to conceal', ለወጠ läwwäṭä 'change', etc. All these verbs except ዐወቀ awwäqä are of type B. Verbs of second radical ወ w as regular consonant also have type C; thus, ናወዘ nawwäzä 'to go from place to place'.

DERIVED STEMS

Reduplicative

In the reduplicative stem the 1st radical is repeated; a <u>w</u> appears as 2nd radical. The forms are:

Perfect	ቈቈመ	q^waq^wamä
Simp. Impf.	ይቈቍም	yəq^waq^wəm
Imperfect	ይቈቍማል	yəq^waq^wəmal
Jussive	ይቈቍም	yəq^waq^wəm
Imperative	ቈቍም	q^waq^wəm
Gerundive	ቈቍሞ	q^waq^wəmo
Comp. Ger.	ቈቍማል	q^waq^wəm^wal
Participle	ቈቋሚ	q^waq^wami
Infinitive	መቈቈም	mäq^waq^wam
Instrumental	መቈቈምያ	mäq^waq^wamya

a- Stem

	a-stem		Reduplicative	
Perfect	አቀመ	aqomä	አቈቈመ	aq^waq^wamä
Simp. Impf.	ያቅም	yaqom	ያቈቍም	yaq^waqum *
Imperfect	ያቅማል	yaqomal	ያቈቍማል	yaq^waqumal *
Jussive	ያቁም	yaqum	ያቈቍም	yaq^waqum *
Imperative	አቁም	aqum	አቈቍም	aq^waqum *
Gerundive	አቁሞ	aqumo	አቈቍሞ	aq^waqumo *
Comp. Ger.	አቁማል	aqumwal	አቈቍማል	aq^waqumwal *
Participle	አቋሚ	aqwami	አቈቈሚ	aq^waq^wami
Verbal noun	ማቅም	maqom	መቈቈም	maq^waq^wam
Instrumental	ማቅምያ	maqəmya	መቈቈምያ	maq^waq^wamiya

* Also ያቈቍም yaq^waq^wəm; the syllable -q^wəm also occurs in all the starred forms.

Verbs in the <u>a</u>-stem of this class are:

ከሮጠ   <u>arotä</u> 'make run', from ሮጠ   <u>rotä</u> 'run';

አሞቀ   <u>amoqä</u> 'heat', from ሞቀ   <u>moqä</u> 'be hot';

አኖረ   <u>anorä</u> 'place, save, keep', from ኖረ   <u>norä</u> 'become, be';

አዞረ   <u>azorä</u> 'make turn', from ዞረ   <u>zorä</u> 'turn around'.

Without basic stem: አሾፈ   <u>ašofä</u> 'tease'.

tä- Stem

The form is ተሾመ   <u>täšomä</u>. In the tä + C type a <u>w</u> appears;
thus ተቀወመ   <u>täqawwämä</u>. The reduplicative is formed by the
addition of tä- to the basic stem: ተቇቈመ   <u>täq^waq^wamä</u>.

	Single type			tä + C	
Perfect	ተሾመ	<u>täšomä</u>		ተቀወመ	<u>täqawwämä</u>
Simp. Imperf.	ይሾም	<u>yəššom</u>		ይቀወም	<u>yəqqawwäm</u>
Imperfect	ይሾማል	<u>yəššomal</u>		ይቀወማል	<u>yəqqawwämal</u>
Jussive	ይሾም	<u>yəššom</u>		ይቀወም	<u>yəqqawäm</u>
Imperative	ተሾም	<u>täšom</u>		ተቀወም	<u>täqawäm</u>
Gerundive	ተሾሞ	<u>täšomo</u>		ተቀወ-ም	<u>täqawmo</u>
	or ተሹሞ	<u>täšumo</u>			
Comp. Gerund.	ተሾምዋል	<u>täšomwal</u>		ተቀወ-ምዋል	<u>täqawmwal</u>
	or ተሹምዋል	<u>täšumwal</u>			
Participle	ተሿሚ	<u>täšwami</u>		ተቀዋሚ	<u>täqawami</u>
Verbal noun	መሾም	<u>mäššom</u>		መቀወም	<u>mäqqawäm</u>
Instrumental	መሾምያ	<u>mäššomya</u>		መቀወምያ	<u>mäqqawämya</u>

Reduplicative

Perfect	ተቋቋመ	täqʷaqʷamä
Sim. Imperf.	ይቋቋም	yeqqʷaqʷam
Imperfect	ይቋቋማል	yeqqʷaqʷamal
Jussive	ይቋቋም	yeqqʷaqʷam
Imperative	ተቋቋም	täqʷaqʷam
Gerundive	ተቋቍም	täqʷaqʷəmo
Comp. Gerund.	ተቋቍማል	täqʷaqʷəmwal
Participle	ተቋቋሚ	täqʷaqʷami
Verbal noun	መቋቋም	mäqqʷaqʷam
Instrumental	መቋቋምያ	mäqqʷaqʷamya

The imperfect of ተሆነ tähonä 'become' (used in sentences with an ironic undertone) from ሆነ honä is ይኾናል yekkonal with the original k coming back.

Verbs of this class that occur only in tä + C type and having the form of ተቆወመ täqawwämä, that is, a w as 2nd radical are: ተጫወተ täčawwätä 'play, converse', ተነዋጠ tänawwätä 'be shaken', ተቆወሰ täqawwäsä 'get confused (things)'.

as- Stem

Perfect	አስቆመ	asqomä
Simp. Imperf.	ያስቆም	yasqom
Imperfect	ያስቆማል	yasqomal
Jussive	ያስቁም	yasqum
Imperative	አስቁም	asqum
Gerundive	አስቍሞ	asqumo
Comp. Gerund.	አስቁማል	asqumʷal
Participle	አስቋሚ	asqʷami
Verbal noun	ማስቆም	masqom
Instrumental	ማስቆምያ	masqomya

a(t)- Stem

In this stem a <u>w</u> appears as 2nd radical: ħቈዐ ጠ aqqawwämä.

The reduplicative is formed by adding a(t)- to the basic stem:

ħቈቈ ጠ aqqᵂaqᵂamä.

	Single type		Reduplicative	
Perfect	ħቈዐ ጠ	aqqawwämä	ħቈቈ ጠ	aqqᵂaqᵂamä
Simp. Impf.	ያቈዐ-ም	yaqqawwəm	ያቈቀ ም	yaqqᵂaqᵂəm
Imperfect	ያቈዐ-ማል	yaqqawwəmal	ያቈቈ ማል	yaqqᵂaqᵂmal
Jussive	ያቈዐ-ም	yaqqawəm	ያቈ ም	yaqqᵂaqᵂəm
Imperative	ħቈዐ-ም	aqqawəm	ħቈ ም	aqqᵂaqᵂəm
Gerundive	ħቈዐ-ም	aqqawmo	ħቈቀ ም	aqqᵂaqᵂ(əmo)
Comp. Ger.	ħቈዐ-ማል	aqqawmᵂal	ħቈቀማል	aqqᵂaqᵂəmᵂal
Participle	ħቈዋ	aqqawami	ħቈቈ	aqqᵂaqᵂami
Verbal noun	ማቈዐ ም	maqqawäm	ማቈቈ ም	maqqᵂaqᵂam
Instrumental	ማቈዐ ያ	maqqawämya	ማቈቈ ያ	maqqᵂaqᵂamya

75. VERBAL CLASS ሄዳ hedä

This verbal class consists of verbs that have two consonants, the first consonant having the vowel e while the second consonant has the vowel ä. Examples: ሄዳ hedä 'to go', ጤስ ţesä 'to smoke' (intr.). There are very few verbs in this class. Only one type exists.

In this verbal class the vowel of the 1st radical is ä in writing and in pronunciation if the 1st radical is a prepalatal. The vowel ä is due to the prepalatal nature of this consonant (see §7.1). Examples are: ሸጠ šäţä 'to sell', ጨስ čäsä 'to smoke' (used

more frequently than መስ *ṭesä* above), ፍረ *čärä* 'to be generous', ጎስ *ğälä* 'to be stupid', and others.

In the basic stem, these verbs remain biradical. In the participle and in the derived stems, a _y_ appears as a second radical.

Conjugation

Perfect	ሄደ	hedä;	1c. ሄድኵ	hedk^w
Simp. Imperfect	ይሄድ	yəhed		
Imperfect	ይሄዳል	yəhedal		
Jussive	ይሂድ	yəhid		
Imperative	ሂድ	hid		
Gerundive	ሄዶ	hedo (also ሂዶ hido); 1c. ሄጀ heǧǧe (and ሂጀ hiǧǧe)		
Comp. Gerund.	ሄዶል	hedwal (also ሂዶል hidwal)		
Participle	ሀያጅ	hayaǧ, or ሂያጅ hiyaǧ (also pronounced haǧ and häyaǧ)		

from መስ *ṭesä* 'to smoke: ጫሽ *čaš*

from ሸጠ *šätä* 'to sell': ሸጅ *šaǧ*, or ሸያጅ *šeyaǧ*,

or ሲያጅ *šiyaǧ* (also pronounced *šäyaǧ*)

Infinitive	መሄድ	mähed	
Instrumental	መሄጅ	mäheǧa (from mähedya)	

Note that in the gerundive and in the compound gerundive the 1st radical has either _e_ or _i_; thus, ሄዶ hedo or ሂዶ hido; ሄዶል hedwal or ሂዶል hidwal.

The verbs ፍረ *čärä* 'to be generous', and ጎስ *ğälä* 'to be stupid' are limited in the verbal conjugation, the concepts of these verbs being expressed mainly by the adjectives ፍግ *čär* 'generous' and ጎል *ğel* 'silly'.

Since mention was made that in the verbal class ፈደ   hedä
a y appears in the conjugation, it should be pointed out that
there are verbs in which a y regularly appears throughout the
whole conjugation. This is the case with such verbs as: ጠየቀ
ṭäyyäqä 'to ask, to visit', ቀየረ   qäyyärä 'to change', በየነ
bäyyänä 'to decide a case', and ቀየሰ   qäyyäsä 'to measure city
land'. All these verbs are of type B.

DERIVED STEMS

Reduplicative

In the reduplicative the 1st radical is repeated. The
forms are:

Perfect	ሻሸጠ	šašaṭä
Simple imperf.	ይሻሸጥ	yešašeṭ
Imperfect	ይሻሸጣል	yešašeṭal
Jussive	ይሻሸጥ	yešašeṭ
Imperative	ሻሸጥ	šašeṭ
Gerundive	ሻሸጦ	šašeṭo
Comp. gerundive	ሻሸጧል	šašeṭʷal
Participle	ሻሻጭ	šašač̈
Verbal noun	መሻሸጥ	mäšašäṭ
Instrumental	መሻሸጫ	mäšašäča

	a- Stem	
Perfect	አጤሰ	aṭesä
Simple Imperf.	ያጤስ	yaṭes
Imperfect	ያጤሰል	yaṭesal
Jussive	ያጢስ	yaṭis
Imperative	አጢስ	aṭis

Gerundive	አጢሶ	atiso
Comp. Gerund.	አጢጿል	atiswal
Participle	አጢያሽ	atyaš
Verbal noun	ማጤስ	mates
Instrumental	ማጤሻ	mateša

Verbs in the _a-stem_ of this class are: አኸዳ ahedä 'thresh with animals', that is 'make the animal go around', from ኸዳ hedä 'go').

Without basic stem አጌጠ agetä 'decorate, adorn, show off the decoration', አፌዘ afezä 'mock', ~~ታ~~ ~~'start again (disease)'.~~

tä- Stem

	Single type		Reduplicative	
Perfect	ተጌጠ	tägetä	ተጨጨሰ	täčačasä
Simp. Imperf.	ይጌጥ	yegget	ይጨጨስ	yeččačas
Imperfect	ይጌጣል	yeggetal	ይጨጨሳል	yeččačasal
Jussive	ይጌጥ	yegget	ይጨጨስ	yeččačas
Imperative	ተጌጥ	täget		
Gerundive	ተጌጠ	tägeto	ተጨጨቶ	täčačeso
or	ተጊጠ	tägito		
Comp. Gerund.	ተጌጧል	tägetwal	ተጨጨጧል	täčačeswal
or	ተጊጧል	tägitwal		
Participle	ተጊያጭ	tägyač	ተጨጨስ	täčačaš
Verbal noun	መጌጥ	mägget	መጨጨስ	mäččačas
Instrumental	መጌጫ	mäggeča		

The tä- stem of ፌደ hedä is ተፌደ tähedä or ተኬደ täkedä. In all the forms that have prefixes (such as the imperfect, jussive, verbal noun), the original k comes back; thus, ይኬዳል yəkkedal, መኬድ mäkked.

as- Stem

The forms are:

Perfect	አስጌጠ	asgetä
Simp. Imperf.	ያስጌጥ	yasget
Imperfect	ያስጌጣል	yasgetall
Jussive	ያስጌጥ	yasget
Imperative	አስጌጥ	asget
Gerundive	አስጊጦ	asgito
Comp. Ger.	አስጊጧል	asgitʷal
Participle	አስጊያጭ	asgeyač
Verbal noun	ማስጌጥ	masget
Instrumental	ማስጌጫ	masgeča

The as- stem of ፌደ hedä 'go' is አስኬደ askedä (see also above). From ሽጠ šätä 'sell', the as- stem is አሽጠ aššätä for as-šätä.

a(t)- Stem

This stem exists only for the reduplicative.

Reduplicative

Perfect	አኻሄደ	akkahedä
Simp. Impf.	ያኻሄድ	yakkahed
Imperfect	ያኻሄዳል	yakkahedal
Jussive	ያኻሂድ	yakkahid
Imperative	አኻሂድ	akkahid

Gerundive	አኽሄዶ	akkahedo
or	አኽሂዶ	akkahido
Comp. Ger.	አኽሂዷል	akkahidWal
Participle	አኽሃጅ	akkahaǧ
Verbal noun	ማኽሄድ	makkahed
Instrumental	ማኽሄጃ	makkaheǧa

The form አኽሄዳ akkahedä is from ሄዳ hedä. From ጨሳ česä 'smoke', the a(t) + reduplicative is አጨጨሳ aččačasä; from ሻጠ šätä 'sell', the form is አሻሻጠ aššašatä; from አገጠ agetä 'adorn' the form is አጋገጠ aggagetä or አይጋገጠ agyagetä.

76. THE VERB አለ alä 'TO SAY'

In order to understand the conjugation of the verb አለ alä 'to say',[1] one should keep in mind that historically it goes back to the root bəhələ. Indeed, b appears in the jussive, imperative, gerundive and participle.

Conjugation:

Perfect

Sg.				Pl.			
3rd masc.	አለ	alä		3rd com.	አሉ	alu	
3rd fem.	አለች	aläčč					
2nd masc.	አልክ	alk		2nd com.	አላችሁ	alaččuh	
or	አለህ	aləh					
2nd fem.	አልሽ	alš					
1st com.	አልኩ	alkʷ		1st com.	አለን	alən	
or	አልሁ	alhʷ					

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[1] Note the distinction between አለ alä 'he said' and አለ allä 'he is present'.

Imperfect

Sg. 3rd masc. ይል   <u>yəl</u>   Pl. 3rd com. ይሉ   <u>yəlu</u>

3rd fem. ትል   <u>təl</u>

2nd masc. ትል   <u>təl</u>   2nd com. ትሉ   <u>təlu</u>

2nd fem. ትይ   <u>təy</u>*

1st com. እል   <u>əl</u>   1st com. እንል   <u>ənnəl</u>

*<u>təy</u> coming from *ትሊ   <u>təli</u>; for the palatalization of <u>li</u> to <u>y</u>, see § 6 .

Compound Imperfect

Sg. 3rd masc. ይላል   <u>yəlal</u>   Pl. 3rd com. ይላሉ   <u>yəlallu</u>

3rd fem. ትላላች   <u>təlallač</u>

2nd masc. ትላለህ   <u>təlalläh</u>   2nd com. ትላላችሁ   <u>təlallaččuh</u>

2nd fem. ትያላሽ   <u>təyalläš</u>

1st com. እላለሁ   <u>əlallähʷ</u>   1st com. እንላላን   <u>ənnəlallän</u>

Jussive

Sg. 3rd masc. ይበል   <u>yəbäl</u>   Pl. 3rd com. ይበሉ   <u>yəbälu</u>

3rd fem. ትበል   <u>təbäl</u>

2nd masc. ትበል   <u>təbäl</u>*   2nd com. ትበሉ   <u>təbälu</u>*

2nd fem. ትበይ   <u>təbäyy</u>ᵃ*

1st com. ልበል   <u>ləbäl</u>   1st com. እንበል   <u>ənnəbäl</u>

* These forms occur only with the negation (see § 41.2).

** <u>təbäy</u> coming from *ትበሊ   <u>təbäli</u>; for <u>li</u> > <u>y</u>, see § 6 .

Imperative

Sg. 2nd masc. በል   <u>bäl</u>   Pl. 2nd com. በሉ   <u>bälu</u>

2nd fem. በይ (በዪ)   <u>bäy</u> (<u>bäyi</u>)

Gerundive

Sg. 3rd masc. ብሎ   <u>bəlo</u>   Pl. 3rd com. ብለው   <u>bəläw</u>

3rd fem. ብላ   <u>bəla</u>

2nd masc.	ብለህ	**bəläh**		2nd com.	ብላችሁ	**bəlaččuh**
2nd fem.	ብለሽ	**bəläš**				
1st com.	ብዬ	**bəyye**		1st com.	ብለን	**bəlän**

Compound Gerundive

Sg.	3rd masc.	ብሏል	**bəlʷal**	Pl.	3rd com.	ብለዋል	**bəläwal**
	3rd fem.	ብላለች	**bəlalläč**				
	2nd masc.	ብለሃል	**bəlähal**		2nd com.	ብላችኋል	**bəlaččəhwal**
	2nd fem.	ብለሻል	**bəläšal**				
	1st com.	ብያለሁ	**bəyallähʷ**		1st com.	ብለናል	**bəlänal**

Participle

ባይ   **bay**

Verbal noun

ማለት   **malät**

76.1. USAGES OF አለ alä

76.1.1. Direct Speech

Amharic uses very often the direct speech where English would use the indirect speech. The direct speech is then introduced by አለ alä 'he said'. Example: ሥራችንን፡ዛሬ፡ጀመርን፡አሉ seraččenən zare ǧämmärən alu 'they said they had started their work today', lit. 'our-work-(object) today we-began they-said'.

The gerundive of አለ alä, that is, ብሎ bəlo conjugated, can be followed by various verbs of commanding, informing, replying, thinking, asking, saying, etc. In this case, the gerundive is in agreement in gender, number and person with the principal verb. If the principal verb is another verb form of አለ alä, the expression then being ብሎ፡ አለ bəlo alä, a direct quotation is introduced. If the principal verb is another verb of saying such

as ነገረ näggärä 'to tell', አዘዘ azzäzä 'to command', መለሰ mälläsä 'to reply', etc., direct speech is introduced in Amharic through this expression, but in English it is translated by indirect speech. Example: ቤቱን ፡ ደህና ፡ ጠብቂ ፡ ብላ ፡ አዘዘቻት betun dähna ṭäbbəqi bəla azzäzäččat 'she ordered her to watch the house well', lit. 'the-house well you-watch saying she-ordered-her'; ወንድምህ ፡ የት ፡ ነው ፡ ብዬ ፡ በጠየቅሁ ፡ አላውቅም ፡ ብሎ ፡ መለሰልኝ wändəmməh yät näw bəyye bəṭäyyəqäw alawqəm bəlo mälläsälləňň 'when I asked him where his brother was, he told me that he didn't know', lit. 'your-brother where he-is I-saying when-I-asked-him I-don't-know he-saying he-replied-to-me'.

76.1.2 አለ alä used in combination with inanimate objects

An interesting usage of direct speech introduced by አለ alä is to be found in sentences such as: እንጨቱ ፡ አልደርቅ ፡ አለ ənçätu aldärq alä 'the wood would not dry', lit. the-wood 'I-won't dry' it-said'; ሥጋው ፡ አልበስል ፡ ስላለኝ ፡ የምስር ፡ ወጥ ፡ ሠራሁ səgaw albäsl səlalläňň yäməssər wäṭ särrahʷ 'since the meat wouldn't cook, I made lentil stew', lit. "the-meat 'I-won't-cook' since-it-told-me of-lentil stew I-made"; ቁስሉ ፡ አልደንም ፡ አለ ፡ quslu aldən(əm) alä 'the-would wouldn't heal', lit. 'the-wound I-won't-heal it-said'. Note that in all these sentences, the verb of the direct speech is in the negative.

In the above mentioned sentences the direct speech is attributed to the inanimate objects.

76.1.3 ማለት malät 'that is to say, namely, it means'

The verbal noun of አለ alä, that is ማለት malät, can also have the meaning 'that is to say, namely'. Thus, አንድ በሄደ ፡ ተማሪ

መህት ፡ ለተስፋዬ ፡ አስተማሪው ፡ መጽሐፉ ፡ ሸ ከመው lägwäbäzu
tämari, malät lätäsfaye, astämariw mäṣhaf šällämäw 'the teacher
awarded a book to the outstanding student, namely (that is to
say) to Tesfaye'.   Note that a pause is made before መህት **malät.**

The verbal noun of አለ **alä** is also used to express 'means,
it means'.

Example: ይህ ፡ ምን ፡ መህት ፡ ነው **yeh men malät näw** 'what
does this mean?'.

The verbal noun can also be used with the suffixed pronouns
with the same meaning. Thus, ምን ፡ መህትህ ፡ ነው ፡ **men mäläteh**
näw 'what do you mean?'.

Note also the expression such as በመግሊዥ ፡ ጠረጴዛ ፡ መህት ፡ በእን
ግሊዝኛ ፡ ምን ፡ መህት ፡ ነው **bamareňňa täräppeza malät**
bäinglezeňňa men malät näw 'what does the Amharic word **täräppeza**
mean in English?'.

76.1.4. አለ **alä** in the meaning of 'to hit'

The verb አለ **alä** in any verb form can also express the
idea of hitting. Example: በለው **bäläw** 'hit him!'; በዱላ ፡ አለት
bädulla alat 'he hit her with a club'.

Note also እንደመሄድ ፡ አለ **əndämähed alä** 'he made a move
as if to go'.

76.1.5. The meaning of በል **bäl**

The imperative በል **bäl** in the singular and plural also
expresses the idea of 'come on, well then, so then'.

Examples: በል ፡ እንሂድ **bäl ənnəhid** 'come on, let's go';
በል ፡ መጽሐፉን ፡ መልስ ፡ **bäl mäṣhafun mälles** 'well then, give
back the book'.

76.1.6. መን፦ ልበል   man ləbäl

The expression መን፦ ልበል   man ləbäl (that is, the jussive, 1st pers. sing.) means 'who is speaking?' (when conversing over the telephone). It is also used in a respectful form for 'what is your name?' used either in conversation or when a servant asks the visitor to announce him to the master of the house.

76.1.7 Expression of 'to have the taste of, give the sensation of'

The verb አለ   alä also expresses the meanings of 'it has the taste of, it gives the sensation of'. In this case, the noun is reduplicated.

Example: ማር፦ ማር፦ ይላል   mar mar yəlal 'it has the taste of honey', lit. 'honey, honey, it-says'; ጨው፦ ጨው፦ ይላል   čäw čäw yəlal 'it tastes salty', lit. 'salt, salt, it-says'; ምን፦ ምን፦ይላል   mən mən yəlal 'what taste does it have?', lit. 'what, what, it-says'; ብርድ፦ ብርድ፦ ይለኛል   bərd bərd yəläññal 'I feel cold, it gives me a cold sensation', lit. 'cold, cold, it-tells-me'. Note the expression እጅ፦ እጅ፦ ይላል፦   əǧǧ əǧǧ yəlal 'it smells', lit. 'hand hand it-says'.

76.1.8. Expression of imminence

The combination of the conjunction ል   lə with the simple imperfect followed by the conjunction ስ   sə with the imperfect of አለ   alä expresses the idea of 'to be about to'.

Example: ባቡሩ፦ ሊሄድ፦ ሲል፦ ደረስኩ፦   baburu lihed sil därräsku 'I arrived when the train was about to leave', lit. 'the-train-in-order-that-it-goes while-it-says I-arrived'.

76.1.9. Expression of intention

The idea of intention can be expressed either by direct speech followed by ·ብሎ belo, or by በማለት bämalät, or by ለ lä with the noun or the verbal noun followed by ·ብሎ belo or by ሲል sil.

Examples: 'He went to the library intending to return the book' (or 'with the intention of returning the book') is expressed by መጽሐፉን፡ ልመልስ፡ ብሎ፡ ቤት፡ መጻሕፍት፡ ሄደ mäṣhafun ləmälläs belo betä mäsaheft hedä, lit. 'the-book-(object) in-order-that-I-return he-saying house-of-books (to) library he-went'; or by መጽሐፉን፡ ልመልስ፡ በማለት፡ ቤት፡ መጻሕፍት፡ ሄደ mäṣhafun ləmälläs bämalät betä mäsaheft hedä, lit. 'the-book-(object) in-order-that-I-return by-saying house-of-books (to) library he-went'; or by መጽሐፉን፡ ለመመለስ፡ ብሎ፡ ቤት፡ መጻሕፍት፡ ሄደ mäṣhafun lämämälläs belo betä mägaheft hedä, lit. 'the-book-(object) to-return he-saying house-of-books (to) library he-went'; or by መጽሐፉን፡ ለመመለስ፡ ሲል፡ ቤት፡ መጻሕፍት፡ ሄደ mäṣhafun lämämälläs sil betä mägaheft hedä, lit. 'the-book-(object) to-return when-he-says house-of-books (to) library he-went'.

76.1.10. Expression 'for the sake of'

The idea of 'for the sake of' can be expressed in Amharic by ለ lä with the noun followed either by the gerundive of አለ alä or by ሶ se with the imperfect of አለ alä, or by the verbal noun of አለ alä preceded by በ bä.

Examples: 'I came here for your sake' is expressed by ላንተ፡ ስል፡ ነው፡ እዚህ፡ ያመጣሁት lantä sel näw ezzih yämäṭṭahut, lit. 'for-you while-I-say it-is here that-I-came-it'; or ላንተ፡ ብዬ፡ ነው፡ እዚህ፡ ያመጣሁት lantä beyyä näw ezzih yämmäṭṭahut, lit. 'for-you I-saying it-is here that-I-came-it'; or by ላንተ፡

በማለት ፡ ነው ፡ እዚህ ፡ የመጣሁት፤ lantä bämalät näw əzzih yämäṭṭahut, lit. 'for-you by-saying here that-I-came-it'.

76.I.11. DERIVED STEMS

The only derived stem of this verb is formed with the morpheme tä- for the basic and reduplicative stems. The forms are:

Perfect	ተባለ	täbalä
Simp.Imperf.	ይባል	yəbbal
Imperfect	ይባላል	yəbbalal
Jussive	ይባል	yəbbal
Imperative	ተባል	täbal
Gerundive	ተብሎ	täbəlo
Comp. Gerund.	ተብሏል	täbəlwal
Participle	ተባይ	täbay
Verbal noun	መባል	mäbbal

Reciprocal: ተባባሉ— täbabalu 'say to one another'.

77. QUADRIRADICAL VERBS

Amharic has a series of verbs consisting of four radicals. These verbs are called quadriradicals. The quadriradicals are divided into two types: type 1 and type 2. In type 1, all the consonants have the vowel ä in the perfect and the third (or penultimate) consonant is geminated. Example መሰከረ mäsäkkärä 'to testify'. In type 2, all the consonants except the second have the vowel ä, while the second has the vowel a. As in type 1, the third consonant is geminated. Example: ደባለቀ däballäqä 'to mix, to confuse'.

Note that in contrast to the triradical and biradical verbs, the types of the quadriradical verbs are designated as type 1 and type 2, whereas in the other verbs they have been designated as types A, B and C. The difference in terminology is due to the fact that what is called 'type 1' in the quadriradicals does not correspond in its conjugation either to type A or to type B, particularly with regard to the gemination or non-gemination of the penultimate radical. Thus, for instance, the imperfect of መስከረ mäsäkkärä is ይመስክር yəmäsäkkər, with gemination of the penultimate radical which corresponds to the imperfect of type B ይፈልግ yəfälləg where the penultimate is likewise geminated. However, the quadriradical jussive is ይመስክር yəmäsker where the penultimate radical is not geminated in contrast to the type B jussive ይፈልግ yəfälləg which has a geminated penultimate radical. In comparison with type A, the simple imperfect of መስከረ mäsäkkärä is ይመስክር yəmäsäkkər with a geminated penultimate radical in contrast to the ungeminated penultimate radical of the type A ይነግር yənägr. Consequently, the gemination of the quadriradical type 1 does not correspond with either types A or B of the triradical verbs. For this reason, a neutral terminology such as types 1 and 2 was chosen.

As for the consonant pattern of the quadriradicals, it can consist of the following: a root of four different consonants (symbolized by 1.2.3.4.), such as መስከረ mäsäkkärä 'testify', ተረጉመ täräggwämä 'translate', በረከተ bäräkkätä 'abound'; a root in which the first two consonants are reduplicated (symbolized by 1.2.1.2.), such as መረመረ märämmärä 'to investigate', ነቀነቀ näqännäqä 'to shake'; a root in which

the third consonant is repeated (symbolized by 1.2.3.3.), such
as መቈለለ tägällälä 'to roll up', መመዘዘ tämäzzäzä 'to
twist', ፈለቀቀ fäläqqäqä 'to split with a wedge'.

Some verbs of type 2: ገለገለ gälaggälä 'separate people
who are fighting'; ገለመመ gälammätä 'look at with disapproval';
ቀለቀለ qälaqqälä 'mix'; ቀገዠረ qäbažžärä 'talk nonsense'.

Certain verbs can be of type 1 and type 2 at the same time.
Thus, ቀለቀለ qäläqqälä and ቀለቀለ qälaqqälä 'mix', ገለገለ
gäläggälä and ገለገለ gälaggälä 'separate two people who are
fighting'.

As was the case with the triradical verbs, there is a
series of quadriradical verbs having the vowel o after the first
radical. The majority of these verbs have a velar as first
radical. The velar with the vowel o originates from a labio-velar
with a vowel ä as was the case with the triradical verbs (see §57).
Some examples are: ቆነጠረ qonättärä 'pinch grainy material',
ቆነጠጠ qonättätä 'pinch the body', ኮመጠጠ komättätä
'be sour', ጎመዘዘ gomäzzäzä 'pucker, set one's teeth on
edge'. All these verbs also have forms with the labio-velar
followed by the vowel ä; thus, ቈነጠረ qʷänättärä, ቈነጠጠ
qʷänättätä, ኰመጠጠ kʷämättätä, ጐመዘዘ gʷämäzzäzä.

There are quadriradicals that begin with a. Examples: እነጠሰ
anättäsä 'sneeze', እነከሰ anäkkäsä 'be lame', እነገተ anäggätä
'carry around the neck', እነቀረ anäqqärä 'make stumble'.
These verbs have the appearance of triradicals with the prefix a-
(see § 61), but the simple imperfect ያነክስ yanäkkes and

the jussive ያንክስ yankəs, as against the a- stem, imperfect
ያደክም yadäkm, jussive ያድክም yadkəm of type A, and imper-
fect ያበድር yabäddər, jussive ያበድር yabbäddər of type B,
(§ 61), indicate that they belong to a special class. Indeed,
the syllabic structure of the imperfect and jussive of the above
mentioned verbs with initial a- is the same as that of the
regular quadriradicals ይመናዝር yemänäzzər (imperfect),
and ይመንዝር yəmänzər (jussive).

Conjugation

The quadriradicals have the same prefixes and suffixes as
those of the other verbal classes.

Basic stem

	Type 1		Type 2	
Perfect	መሰከሬ	mäsäkkärä	ደበለቀ	däballäqä
Simp. Impf.	ይመስክር	yəmäsakkər	ይደበልቅ	yedäballəq
Imperfect	ይመስክራል	yəmäsäkkəral	ይደበልቃል	yedäballəqal
Jussive	ይመስክር	yəmäskər	ይደበልቅ	yedäbalq
Imperative	መስክር	mäskər	ደበልቅ	däbalq
Gerundive	መስክሮ	mäskəro	ደበልቆ	däbalqo
Comp. Ger.	መስክርዋል	mäskər^{w}al	ደበልቅዋል	däbalq^{w}al
Participle	መስካሪ	mäskari	ደበላቂ	däbalaqi
Verbal noun	መመስክር	mämäskär	መደበላቅ	mädäbaläq
Instrumental	መመስክርያ	mämäskärya	መደበላቅያ	mädäbaläqya

The forms of the basic stem of the quadriradicals with
initial a- are:

Perfect	አነከሰ	anäkkäsä
Simp. Impf.	ያነክስ	yanäkkəs

Imperfect	ያነክሳል	yanäkkəsal
Jussive	ያንክስ	yankəs
Imperative	እንክስ	ankəs
Gerundive	እንክሶ	ankəso
Participle	እንካሽ	ankaš
Verbal noun	ማንካስ	mankäs
Instrumental	ማንካሻ	mankäša

For certain verbs 1.2.3.3. such as መቀለለ täqällälä 'roll up', መማዘዘ tämäzzäzä 'twist', the syllabic structure of the gerundive is either täqləlo መቅለሎ or täqəllo written መቅሎ; tämzəzo መምዘዘ or täməzzo, written መምዘ . For መንሰሰ tänässäsä 'begin to brew', the gerundive is only መንሰሶ tänsəso.

Reduplicative

In the quadriradicals the penultimate is repeated. The vowel of the penultimate radical is a followed by the same radical with the vowel ä. The formation is the same for types 1 and 2. Thus, from type 1 መነዘረ mänäzzärä: መነዘዘረ mänäzazzärä; from type 2 ደበለቀ däballäqa: ደበለለቀ däbälalläqä.

The quadriradicals of the type 1.2.1.2. have normally no reduplicative stem. The meaning of the reduplicative stem for this kind of verb is rendered by giving the verb a form of the type 2. Thus, መረመረ märämmärä 'investigate': መረመረ märammärä 'investigate this and that'; በረበረ bäräbbärä 'rummage': በረበረ bärabbärä 'rummage here and there'; መቀመቀ täqättäqä 'prick': መቀመቀ täqattäqä 'prick here and there'.

The conjugation is as follows:

Single type

Perfect	መነዛዘረ	mänäzazzärä
Simple Impf.	ይመነዛዝር	yəmänäzazzər
Imperfect	ይመነዛዝራል	yəmänäzazzəral
Jussive	ይመነዛዘር	yəmänäzazər
Imperative	መነዛዘር	mänäzazər
Gerundive	መነዛዝሮ	mänäzazro
Comp. Gerund.	መነዛዝሯል	mänäzazrwal
Participle	መነዛዛሪ	mänäzazari
Verbal noun	memänazazär	mämänazazär
Instrumental	memänäzazärya	mämänäzazärya

a- Stem

	Type 1		Type 2	
Perfect	አመነዛረ	amänäzzärä	አቀበዘረ	aqäbazzärä
Simp. Imperf.	ያመነዛር	yamänäzzər	ያቀበዘር	yaqäbazzər
Imperfect	ያመንዛራል	yamänäzzəral	ያቀበዛራል	yaqäbazzəral
Jussive	ያመንዛር	yamänzər	ያቀበዘር	yaqäbazər
Imperative	አመንዛር	amänzər	አቀበዘር	aqäbazər
Gerundive	አመንዛሮ	amänzəro	አቀበዝሮ	aqäbazro
Comp. Gerund.	አመንዛሯል	amänzərwal	አቀበዝሯል	aqäbazrwal
Participle	አመንዛሪ	amänzari	አቀበዛሪ	aqäbazari
Verbal noun	ማመንዛር	mamänzär	ማቀበዛር	maqäbazär
Instrumental	ማመንዛርያ	mamänzärya	ማቀበዛርያ	maqäbazärya

Reduplicative

4-radicals

Perfect	አመሰጋገነ	amäsägaggänä
Simp. Imperf.	ያመሰጋገን	yamäsägaggən

Imperfect	ያመሰጋግኛል	yamäsägaggənal
Jussive	ያመሰጋግን	yamäsägagən
Imperative	አመሰጋግን	amäsägagən
Gerundive	አመሰጋግኖ	amäsägagno
Comp. Gerund.	አመሰጋግኗል	amäsägagnwal
Participle	አመሰጋጋኝ	amäsägagañ
Verbal noun	ማመሰጋጋን	mamäsägagän
Instrumental	ማመሰጋጋኛ	mamäsägagäña

tä- Stem

	type 1		Type 2	
Perfect	ተመሰከረ	tämäsäkkärä	ተደባለቀ	tädäballäqä
Simp. Imperf.	ይመሰከር	yəmmäsäkkär	ይደባለቅ	yəddäballäq
Imperfect	ይመሰከራል	yəmmäsäkkäral	ይደባለቃል	yəddäballäqal
Jussive	ይመሰከር	yəmmäskär	ይደባለቅ	yəddäbaläq
Imperative	ተመሰከር	tämäskär	ተደባለቅ	tädäbaläq
Gerundive	ተመሰከሮ	tämäskəro	ተደባልቆ	tädäbalqo
Comp. Ger.	ተመሰከራል	tämäskərwal	ተደባልቋል	tädäbalqwal
Participle	ተመሰከሪ	tämäskari	ተደባላቂ	tädäbalaqi
Verbal noun	መመሰከር	mämmäskär	መደባለቅ	mäddäbaläq
Instrumental	መመሰከርያ	mämmäskärya	መደባለቂያ	mäddäbaläqya

Some quadriradicals of type 1 which occur only in the tä-stem are: ተመላከተ tämäläkkätä 'observe', ተጠነቀቀ täṭänäqqäqä 'be careful', ተገነዘበ tägänäzzäbä 'comprehend', and others.

Some quadriradicals of type 2 which occur only in the tä-stem are: ተሰባጠረ täsäbaṭṭärä 'be entangled', ተኩማጠረ täkʷämaṭṭärä 'contract' (intr.), ተመሰቀለ tämäsaqqälä 'be intertwined', ተጉራበተ tägʷärabbätä 'be a neighbor', and others.

as - Stem

	Type 1			Type 2
Perfect	አስመነዘሪ	asmänäzzärä	አስቀበጠሪ	asqäbattärä
Simp. Impf.	ያስመንዝር	yasmänäzzer	ያስቀበጛር	yasqäbatter
Imperfect	ያስመነዥራል	yasmänäzzeral	ያስቀበጛራል	yasqäbatteral
Jussive	ያስመንዘር	yasmänzer	ያስቀበጣር	yasqäbater
Imperative	አስመንዘር	asmänzer	አስቀጣጥር	asqäbater
Gerundive	አስመንዘሮ	asmänzero	አስቀበጥሮ	asqäbatro
Comp. Ger.	አስመንዝሯል	asmänzerwal	አስቀበጥሯል	asqäbatrwal
Participle	አስመንዘሪ	asmänzari	አስቀበጣሪ	asqäbatari
Verbal noun	ማስመንዘር	masmänzär	ማስቀበጣር	masqäbatär
Instrumental	ማስመንዘሪያ	masmänzärya	ማስቀበጣሪያ	masqäbatärya

at- Stem

	Simple			Reduplicative
Perfect	አመናዘሪ	ammänazzärä	አመሰገጋገነ	ammäsägaggänä
Simp. Impf.	ያመናዥር	yammänazzer	ያመሰገጋግን	yammäsägaggen
Imperfect	ያመናዥራል	yammänazzeral	ያመሰገጋግናል	yammäsägaggenal
Jussive	ያመናዘር	yammänazer	ያመሰገጋግ	yammäsägagen
Imperative	አመናዘር	ammänazer	አመሰገጋግ	ammäsägagen
Gerundive	አመናዘሮ	ammänazro	አመሰገጋግኖ	ammäsägagno
Comp. Gerund.	አመናዘሯል	ammänazrwal	አመሰገጋግኗል	ammäsägagnwal
Participle	አመናዘሪ	ammänazari	አመሰገጋጋኝ	ammäsägagañ
Verbal noun	ማመናዘር	mammänazär	ማመሰገጋግን	mammäsägagän
Instrumental	ማመናዘሪያ	mammänazärya	ማመሰገጋግኛ	mammäsägagäñña

From the 1.2.3.4. and 1.2.3.3. verbs, the noun of manner (§ 65.1) is formed from the reduplicative. Thus, from ገለበጠ gäläbbätä: አግለባበጥ aggäläbabät 'manner of turning upside down'; from መሰከረ mäsäkkärä: አመሰከከር ammäsäkakär 'manner of

testifying; from መወH H   ṭämäzzäzä: ኣ̈መወH H   aṭṭämäzazäz
'manner of twisting, manner of being twisted'.

78. ABBREVIATED QUADRIRADICALS

Quadriradicals with an original last radical laryngeal (or velar ẖ) or with an original last radical y become abbreviated and have the appearance of verbs with three consonants. The classes of this type are: በረታ   bärätta, and ሰhቸ   säläčča. There are also quadriradicals with an original 2nd and 4th radicals laryngeal. Since the laryngeals become zero the original quadriradicals have the appearance of verb with two consonants: class ሪሪ   rarra. For the isolated verb ኣማረ amarä see below.

79. CLASS በረታ   bärätta

There is a class of verbs consisting of three consonants of which the first two have the vowel ä and the third one is geminated and has the vowel a.

Historically these verbs go back to quadriradicals of which the last radical was either a laryngeal or the velar ẖ. Thus a verb such as በረታ   bärätta goes back to Tigrinya በርተዔ   bärte°e. In Amharic this verb would have theoretically the structure * በረታባ bärättä°a becoming በረታ   bärätta with loss of the laryngeal °
(*bärättäa) and elision of ä in the sequence ä-a (bärätta). This verb is, therefore, to be considered as an abbreviated quadri-radical class.

The class በረታ   bärätta is in the same relation to mäsäkkärä as is the class ሰማ   sämma in relation to ነገረ   näggärä.

በራታ	**bärätta**	≠	ሰማ	**sämma**
መሰከረ	**mäsäkkärä**		ነገረ	**näggärä**

Like in the regular quadriradicals, the በራታ **bärätta-class** has types 1 and 2. However, no type 2 is attested in the basic stem. Instead, it occurs either in the tä-stem or in the a-stem.

Examples for the basic stem, type 1: በራታ **bärätta** 'be strong', ዘረጋ **zärägga** 'stretch out', ከነዳ **känädda** 'measure with the forearm', ገነበ **gänäbba** 'make a wall of stone', ዳነፋ **dänäffa** 'boast', ፈነዳ **fänädda** 'burst', ዘነጋ **zänägga** 'forget'.

Denominatives of this class are probably ገነበ **gänäbba** 'make a wall of stone', from * ግምብ, ግንብ gemb(ˈgǝnb) 'wall of stone'; ጠነበ **ṭänäbba** 'rot, smell foul', from ጥምብ, ጥንብ ṭemb, ṭǝnb 'corpse of animal'.

Examples for type 2: ተሰናዳ **tä-sänadda** 'be prepared, be arranged', ተቀናጣ **tä-qänaṭṭa** 'be proud in a showy manner'.

Conjugation

	Basic		a-stem	
Perfect	ዘረገ	**zärägga**	አበራታ	**abärätta**
Simp. Impf.	ይዘረገ	**yəzärägga**	ያበራታ	**yabärätta**
Imperfect	ይዘረጋል	**yəzäräggal**	ያበራታል	**yabärättal**
Jussive	ይዘረግ	**yəzärga**	ያበርታ	**yabärta**
Imperative	ዘርግ	**zärga**	አበርታ	**abärta**
Gerundive	ዘርግቶ	**zärgəto**	አበርቶ	**abärtəto**
Comp. Ger.	ዘርግቷል	**zärgətʷal**	አበርቷል	**abärtətʷal**
Participle	ዘርጊ	**zärgi**	አበርቺ	**abärč(i)**
Verbal noun	መዘርጋት	**mäzärgat**	ማበርታት	**mabärtat**
Instrumental	መዘርጊያ	**mäzärgiya**	ማበርቻ	**mabärča**

Perfect sg. 3m. ዘረጛ zärägga, 3f. ዘረጛች zäräggačč

2m. ዘረጛህ zäräggah, 1c. ዘረጛሁ zäräggahʷ.

tä-stem

	Type 1		Type 2	
Perfect	ተዘረጛ	täzäragga	ተሰናዳ	täsänadda
Simp. Impf.	ይዘረጛ	yəzzärägga	ይሰናዳ	yəssänadda
Imperfect	ይዘረጛል	yəzzäräggal	ይሰናዳል	yəssänaddal
Jussive	ይዘረጛ	yəzzäräga	ይሰናዳ	yəssänada
Imperative	ተዘረጛ	täzäräga	ተሰናዳ	täsänada
Gerundive	ተዘርግቶ	täzärgəto	ተሰናድቶ	täsänadto
Comp. Ger.	ተዘርግቷል	täzärgətʷal	ተሰናድቷል	täsänadtʷal
Participle	ተዘርጊ	täzärgi	ተሰናጅ	täsänaǧ
Verbal noun	መዘርገት	mäzzärgat	መሰናዳት	mässänadat
Instrumental	መዘርጊያ	mäzzärgiya	መሰናጋ	mässänaǧa

	as-stem		a(t)-stem	
Perfect	አስገናበ	asgänäbba	አበራታ	abbäratta
Simp. Impf.	ያስገናበ	yasgänäbba	ያበራታ	yabbäratta
Imperfect	ያስገናበል	yasgänäbbal	ያበራታል	yabbärattal
Jussive	ያስገንባ	yasgänba	ያበራታ	yabbärata
Imperative	አስገንባ	asgänba	አበራታ	abbärata
Gerundive	አስገንብቶ	asgänbəto	አበራቶ	abbäratto
Comp. Ger.	አስገንብቷል	asgänbətʷal	አበራቷል	abbärattəwal
Participle	አስገንቢ	asgänbi	አበራች	abbäräč
Verbal noun	ማስገንባት	masgänbat	ማበራታት	mabbäratat
Instrumental	ማስገንብያ	masgänbəya	ማበራታቻ	mabbäratača

Reduplicative Stem

The meanings of the reduplicative of the ብረ፟- bärrätta-class are the same as those of the other verbal classes.

	Basic		tä-stem	
Perfect	ዘረጋጋ	zärägagga	ተዘረጋጋ	täzärägagga
Simp. Impf.	ይዘረጋጋ	yəzärägagga	ይዘረጋጋ	yəzzärägagga
Imperfect	ይዘረጋጋል	yəzärägaggal	ይዘረጋጋል	yəzzärägaggal
Jussive	ይዘረጋጋ	yəzärägaga	ይዘረጋጋ	yəzzärägaga
Imperative	ዘረጋጋ	zärägaga	ተዘረጋጋ	täzärägaga
Gerundive	ዘረጋግቶ	zärägagto	ተዘረጋግቶ	täzärägagto
Comp. Ger.	ዘረጋግትዋል	zärägagt^wal	ተዘረጋግትዋል	täzärägagt^wal
Participle	ዘረጋጊ	zärägagi	ተዘረጋጊ	täzärägagi
Verbal noun	መዘረጋጋት	mäzärägagat	መዘረጋጋት	mäzzärägagat
Instrumental	መዘረጋጋ	mäzärägagya	መዘረጋጋ	mäzzärägagya

	a-stem		a(t)-stem	
Perfect	አብረታታ	abärätatta	አዘረጋጋ	azzärägagga
Sim. Impf.	ያብረታታ	yabärätatta	ያዘረጋጋ	yazzärägagga
Imperfect	ያብረታታል	yabärätattal	ያዘረጋጋል	yazzärägaggal
Jussive	ያብረታታ	yabärätata	ያዘረጋጋ	yazzärägaga
Imperative	አብረታታ	abärätata	አዘረጋጋ	azzärägaga
Gerundive	አብረታቶ	abärätatto	አዘረጋግቶ	azzärägagto
Comp. Ger.	አብረታትዋል	abärätattəwal	አዘረጋግትዋል	azzärägagtwal
Participle	አብረታች	abärätač	አዘረጋጊ	azzärägagi
Verbal noun	ማብረታታት	mabärätatat	ማዘረጋጋት	mazzärägagat
Instrumental	ማብረታታ	mabärätača	ማዘረጋጋ	mazzärägagya

No as-stem is attested for the reduplicative.

10. CLASS ሰለቸ sälä̈čča

There is a class of verbs consisting of three consonants having the vowel ä and the last consonant is geminated. The last radical is either a prepalatal or y. Historically, these verbs go back to quadriradicals of which the third radical was a dental or sibilant and the last radical was y. It is the last radical y that caused the palatalization of the preceding dental or sibilant and became absorbed by it. Thus, a verb such as *ጐመፀ gʷämä̈ggä̈ 'crave for' goes back to *ጐመደየ gʷämä̈ddä̈yä; ጐበኘ gʷäbä̈ññä 'visit' goes back to *ጐበነየ gʷäbä̈nnä̈yä, and so on.

The class ሰለቸ sälä̈čča is in the same relation to መሰከረ mä̈sä̈kkä̈rä as is the class ቀረ qä̈rrä (or መሸ mä̈ssä̈) to ነገረ nä̈ggä̈rä.

$$\frac{\text{ሰለቸ}}{\text{መሰከረ}} = \frac{\text{መሸ}}{\text{ነገረ}}$$

Like in the regular quadriradicals, the ሰለቸ sälä̈čča-class has types 1 and 2. However, no type 2 is attested in the basic stem. Instead, it occurs either in the tä-stem or in the a-stem.

Examples for the basic stem, type 1: ጐመፀ gʷämä̈ggä̈ 'crave for', ሰለቸ sälä̈čča- (impers.) 'be annoyed, be bored', ጐበኘ gʷäbä̈ññä 'visit', መነቸ mä̈nä̈čča 'gush'.

With initial ኸ a: ኸረፀ arä̈ggä̈ 'be old'.

With final y: ዘገየ zä̈gä̈yyä 'delay', ጨቀየ čä̈qä̈yyä 'be muddy'.

In the a-stem, without basic stem: ኸገረሸ agä̈rä̈ššä 'have a relapse'.

Examples for type 2 with a- or tä- only: ኸረበየ arä̈bayyä 'thresh with animals', ተዘጋፀ tä̈zä̈gaggä̈ 'be prepared', ተሰከኽ

täbälaššä 'be spoiled', ተጕላሽ   **täkʷälaššä** 'be crushed (the testicles of the animal)', ተቈረኝ   **tägʷäraññä** 'tie the debtor and creditor', ተጕዳኝ   **tägʷädaññä** 'be friendly'.

With final y: ተካረይ   **täkärayyä** 'hire'.

Conjugation

	Basic		a-stem	
Perfect	ሰለቸ	säläččä	አሰለቸ	asäläččä
Sim. Imperf.	ይሰለቸ	yəsäläčč	ያሰለቸ	yasäläčč
Imperfect	ይሰለቸል	yəsäläččal	ያሰለቸል	yasäläččal
Jussive	ይሰለቸ	yəsäläč	ያሰለቸ	yasälč
Imperative	ተሰለቸ	täsäläč	አሰለቸ	asälč
Gerundive	ተሰለቸት	täsäläčto	አሰለቸት	asälčəto
Comp. Gerund.	ተሰለቸኍል	täsäläčtʷal	አሰለቸኍል	asälčətʷal
Participle	ሰለቺ	sälč(i)	አሰለቺ	asälč(i)
Verbal noun	መሰለቸት	mäsälčät	መሰለቸት	masälčät
Instrumental	መሰለቸ	mäsälča	መሰለቸ	masälča

tä-stem

	Type 1		Type 2	
Perfect	ተሰለቸ	täsäläččä	ተበለሽ	täbälaššä
Sim. Imperf.	ይሰለቸ	yəssäläčč	ይበለሽ	yəbbälašš
Imperfect	ይሰለቸል	yəssäläččal	ይበለሽል	yəbbälaššal
Jussive	ይሰለቸ	yəssäläč	ይበለሽ	yəbbälaš
Imperative	ተሰለቸ	täsäläč	ተበለሽ	täbäläš
Gerundive	ተሰለቸት	täsälčəto	ተበለሽት	täbälašto
Comp. Gerund.	ተሰለቸኍል	täsälčətʷal	ተበለሽኍል	täbälaštʷal
Participle	ተሰለቺ	täsälč(i)	ተበለሽ	täbälaš
Verbal noun	መሰለቸት	mässäläčät	መበለሽት	mäbbälašät
Instrumental	መሰለቸ	mässäläča	መበለሽ	mäbbälaša

	as-stem		a(t)-stem	
Perfect	ኣስጕበኘ	asg^wäbäňňä	ኣዝጋዧ	azzägaǧǧä
Sim. Imperf.	ያስጕበኝ	yasg^wäbäňň	ያዝጋዧ	yazzägaǧǧ
Imperfect	ያስጕበኛል	yasg^wäbäňňal	ያዝጋዧል	yazzägaǧǧal
Jussive	ያስጕብኝ	yasg^wäbäň	ያዝጋዧ	yazzägaǧ
Imperative	ኣስጕብኝ	asg^wäbäň	ኣዝጋዧ	azzägaǧ
Gerundive	ኣስጕብኝቶ	asg^wäbňeto	ኣዝጋዧቶ	azzägaǧto
Comp. Gerund.	ኣስጕብኝቷል	asg^wäbňetʷal	ኣዝጋዧቷል	azzägaǧtʷal
Participle	ኣስጕብኝ	asg^wäbäň	ኣዝጋዧ	azzägaǧ
Verbal noun	ማስጕብኝት	masg^wäbňät	ማዝጋዧት	mazzägaǧät
Instrumental	ማስጕብኝ	masg^wäbňa	ማዝጋዧ	mazzägaǧa

REDUPLICATIVE

	Basic		a-stem	
Perfect	ሰለቻቻ	säläčaččä	ኣሰለቻቻ	asäläčaččä
Sim. Imperf.	ይሰለቻቻ	yəsäläčačč	ያሰለቻቻ	yasäläčačč
Imperfect	ይሰለቻቻል	yəsäläčaččal	ያሰለቻቻል	yasäläčaččal
Jussive	ይሰለቻቻ	yəsäläčač	ያሰለቻቻ	yasäläčač
Imperative	ሰለቻቻ	säläčač	ኣሰለቻቻ	asäläčač
Gerundive	ሰለቻቻቶ	säläčačto	ኣሰለቻቻቶ	asäläčačto
Com. Gerund.	ሰለቻቻቷል	säläčačtʷal	ኣሰለቻቻቷል	asäläčačtʷal
Imperative	ሰለቻቻ	säläčač	ኣሰለቻቻ	asäläčač
Verbal noun	መሰለቻቻት	mäsäläčačät	ማሰለቻቻት	masäläčačät
Instrumental	መሰለቻቻ	mäsäläčača	ማሰለቻቻ	masäläčača

	tä-stem		a(t)-stem	
Perfect	ተሰለቻቿ	täsäläčačča	አሰለቻቿ	assäläčačča
Sim. Imperf.	ይሰለቻቿ	yəssäläčačč	ያሰለቻቿ	yassäläčačč
Imperfect	ይሰለቻቿል	yəssäläčačča	ያሰለቻቿል	yassäläčačča
Jussive	ይሰለቻ	yəssäläčač	ያሰለቻ	yassäläčač
Imperative	ተሰለቻ	täsäläčač	አሰለቻ	assäläčač
Gerundive	ተሰለቻቾ	täsäläčačto	አሰለቻቾ	assäläčačto
Com. Gerund.	ተሰለቻቾታል	täsäläčačtʷal	አሰለቻቾታል	assäläčačtʷal
Participle	ተሰለቻ	täsäläčač	አሰለቻ	assäläčač
Verbal noun	መሰለቻት	mässäläčačät	መሰለቻት	massäläčačät
Instrumental	መሰለቻ	mässäläčača	መሰለቻ	massäläčača

81. CLASS ረረ rarra

There is a class of verbs consisting of two ^similar consonants followed by the vowel a, the 2nd consonant being geminated. Examples: ረረ rarrä 'be merciful', ለለ lalla 'be loose', ሰሰ sassa 'be thin', በበ babba 'be afraid', ፋፈ faffa 'be fat', ሟሟ mʷammʷa 'dissolve'.

In appearance they are like the type C of the class ሰማ sämma (§ 70). For that matter, they are also conjugated in the same way, but historically these verbs go back to quadriradicals with an original 2nd and 4th radicals laryngeal or velar. Thus, for instance, ለለ lalla 'be loose' goes back to Geez ለህለህ lähleha. In Amharic, this verb theoretically would have the structure *ለሀለሀ lähalläha > läallää (with loss of ḥ) > lalla (with elision of ä in the sequence ä-a). The same holds true of ረረ rarra 'be merciful' that goes back to Geez ረህረህ raḥreha becoming ረረ rarra in Amharic for the same reasons.

Note, however, that not for all these verbs can an etymology be traced to an ancient root.

The forms in the basic stem are:

Perfect	ረረ	rarra
Simple Imperf.	ይረረ	yərarra
Imperfect	ይረርሪ	yərarral
Jussive	ይረረ	yərara
Imperative	ረረ	rara
Gerundive	ረርቶ	rarto
Comp. Gerund.	ረርቷል	rart^wal
Participle	ራሪ	rari
Verbal noun	መራረት	märarat
Instrumental	መራሪያ	märariya

For the other stems, see § 70 .

82. VERB አማረ amarä

The verb አማረ amarä 'be beautiful', was originally a quadriradical with the 3rd radical laryngeal (cf. Tigrinya አምሐረ amharä). In the conjugation it behaves like a tri-radical with initial a (§58). Thus, imperfect ያምር yamər like; ያስር yasər (from አሰረ assärä), jussive ይማር yəmär like ይስር yəsär.

The as-stem is አሳመረ asammärä like አሳሰረ asassärä from አሰረ assärä.

The verb አማረ amarä- used impersonally means 'it pleases'. Thus, አማረኝ amaräñ 'it pleases me'.

PLURIRADICALS

Amharic has a considerable number of verbs consisting of
five or six consonants, or even more. With the exception of very
few verbs, however, none of these pluriliteral verbs consists of
five or six different radicals, that is to say, of the type 1.2.3.4.5
or 1.2.3.4.5.6. The normal structure of the quinquiliteral verbs
is the 1.2.3.2.3. type, that is, verbs consisting of repeated
last two radicals. As for the sexiliteral verbs, they are of the
1.2.3.4.3.4. type, that is, verbs consisting of four different
radicals with repetition of the last two radicals. It should be
stressed, however, that a verb of the 1.2.3.2.3. type does not
necessarily go back to an existing 1.2.3. verb, nor is the 1.2.3.4.3.4
type necessarily derived from a 1.2.3.4 verb.

A quinquiradical verb of the 1.2.3.4.5 type is አወሸናገረ
(aw)wäšänaggärä 'cross hands or legs, put across', form wšngr with
prefix አ (ት) a(t-).   Its passive is ተወሸናገረ täwäšänaggärä.

The conjugation is as follows:

tä-stem

Perfect	ተወሸነገረ	täwäšänaggärä
Imperfect	ይወሸናገርል	yəwwäšänaggäral
Jussive	ይወሸናገር	yəwwäšänagär
Imperative	አወሸናገር	awwäšänagär
Gerundive	ተወሸናግሮ	täwäšänagro
Participle	ተወሸናጋሪ	täwäšänagari
Verbal noun	መወሸናገር	mäwwäšänagär

		a(t-)- Stem
Perfect	ኧዉሸ ናግረ	awwäšänaggärä
Imperfect	ይዉሸ ናግራል	yawwäšänaggeral
Jussive	ይዉ ሸ ናግር	yawwäšänagär
Imperative	ኧዉ ሸ ናግር	awwäšänagär
Gerundive	ኧዉ ሸ ናግሮ	awwäšänagro
Participle	ኧዉ ሸ ናጋሪ	awwäšänagari
Verbal noun	ማዉ ሸ ናገር	mawwäšänagär

A 6-radical verb of the 1.2.3.4.5.6 type (or more precisely
of the 1.2.3.2.5.6 type) with the prefix ኧ (ኧ) a(t)- is ኧጵኧቄኧሸ
appälaqʷälattäsä (also occurring as ኧቄጵኧሸ aqqʷälapälattäsä,
with inversion of the consonants p-qʷ) 'speak lightly of oneself'.
Its passive is ተጵኧቄኧሸ täpälaqʷälattäsä 'be spoken lightly'.

As was said above, the most frequent structure of the quinqui-
radicals is the 1.2.3.2.3. type and that of the 6-radicals is the
1.2.3.4.3.4 type. The verbal class of these pluriradicals occurs
only with the prefix ኧ a- or ተ tä-, the 1st radical of the verb
not having a vowel of its own. The form is thus ኧብኧጨኧጨ
abläčälläčä or ተብኧጨኧጨ täbläčälläčä. No other stem
morphemes are used with this verbal class.

The most normal meaning of the prefix ተ tä- is intransitive
as against the transitive meaning of the prefix ኧ a-; or a transi-
tive verb with the prefix ኧ a- become passive through the prefix
ተ tä.

Verbs of the 1.2.3.2.3 type going back to a 1.2.3 type:
ተርጠባሸባ tärtäbättäbä 'become wet' (f. in. a dirty floor when
sprinkled before sweeping), from ረጠበ rättäbä 'be wet'; ተርገፈገፈ
tärgäfäggäfä 'shake (intr.) as if it were dropping', from ረገፈ
räggäfä 'drop, fall down'.

ተቅበጠበጠ   täqbätäbbätä 'be restless, run fast (a horse before or after being broken in)', from ቀበጠ   qäbbätä 'be reckless'.

A few verbs of the 1.2.3.2.3 type are, without going back to a 1.2.3 type: ተንመለመለ   tätmälämmälä 'coil up, rub off'; ተግተረተረ   tägtärätkärä 'stagger (child who is not able to walk yet)'; ተርመሰመሰ   tärmäsämmäsä 'swarm, go in every direction'; ተብረከረከ   täbräkärräkä 'tremble'.

With ከ   a-: አብለጨለጨ   abläčälläčä 'scintillate'; አዝረከረከ   azräkärräkä 'drop things carelessly everywhere'; አርከፈከፈ   arkäfäkkäfä 'sprinkle', አወደለደለ   awdäläddälä 'roam around aimlessly', አፍተለተለ   aftälättälä 'rub off', አቅበዘበዘ   aqbäzäbbäzä 'make wander everywhere'.

The conjugation is as follows:

	a-stem		tä-stem
Perfect	አብለጨለጨ abläčälläčä	ተብረከረከ	täbräkärräkä
Imperfect	ያብለጨለጫል yabläčälleČal	ያብረከረካል	yebräkärräkal
Jussive	ያብለጭልጭ yabläčleČ	ያብረክረክ	yebräkräk
Imperative	አብለጭልጭ abläčleČ	ተብረክረክ	täbräkräk
Gerundive	አብለጭልጮ abläčleČo	ተብረክሮ	täbräkreko
Participle	አብለጭላጭ abläčlaČ	ተብረክራኪ	täbräkraki
Verbal noun	ማብለጭላጭ mabläčläČ	ማብረክረክ	mäbräkräk

Note that in the tä-stem, the t is lost in the forms with prefixes, such as the imperfect, jussive and verbal noun, but the 1st radical is not geminated as was the case in the other verbal classes.

A 6-radical verb in the basic stem is መንበዘብዘ **tänbäzäbbäzä** 'be dead drunk'.

The pluriradicals are especially frequent in the composite verbs (§ 84). Thus, a 1.2.3 root becomes 1.2.3.2.3, and 1.2.3.4 root becomes 1.2.3.4.3.4.

Examples for 1.2.3.2.3: ደከም፟ከም፟ ፡ አለ **dekemkemm alä** 'be very exhausted', from ደከመ **däkkämä**; ሰከርከር ፡ አለ **sekerkerr alä** 'be very drunk', from ሰከረ **säkkärä**; ቍረጥረጥ ፡ አለ ፡ **qʷeretrett alä** 'cut into pieces, part company completely', from ቈረጠ **qʷärräṭä**.

Examples for 1.2.3.4.3.4: ሰንከልከል ፡ አለ **senkelkell alä** 'be hampered, talk nonsense', from ሰነከለ **sänäkkälä**; ቀብጀርጀር ፡ አለ ፡ **qebǧerǧerr alä** 'rave', from ቀበጀረ **qäbaǧǧärä**; ወልከፍ፟ከፍ ፡ አለ ፡ **welkefkeff alä** 'cross one's legs when walking', from ተወለከፈ **tä-wälakkäfä**; ደንገርገር ፡ አለ **dengergerr alä** 'be confused', from ተደነገረ **tä-dänaggärä**.

In the women's speech these verbs can become lengthened at will so as to become 1.2.3.2.3.2.3 (ደከም፟ከም፟ከም ፡ አለ **dekemkemkemm alä**) 1.2.3.4.3.4.3.4 (ሰንከልከልከል፡አለ ፡ **senkelkelkell alä**), and even longer.

84. COMPOSITE VERBS

Verbal concepts can also be expressed in Amharic by certain fixed stems followed by conjugated forms of the verb አለ **alä** 'to say'. The fixed stems can consist of 1, 2, 3, 4 or more radicals. Some of these fixed stems are derived from verbs while others are not.

The fixed stems derived from verbs express a special shade of meaning in relation to the basic meaning of the root from which they are derived.

Examples for fixed stems not derived from verbs: ቍ፡ አለ qʷa
alä 'to make a falling sound', ዝም፡ አለ zәmm alä 'to be quiet,
silent', ቊጭ፡ አለ quč̆č̆ alä 'to sit down, በቅ፡ አለ bäqq alä
'to appear suddenly', በደግ፡ አለ bädägg alä 'to stand up suddenly',
ቀስ፡ አለ qäss alä 'to be slow, to be careful'.

Examples for stems that are derived from verbs: ወደቅ፡ አለ፡
wäddäqq alä 'to fall hard' (from ወደቀ wäddäqä 'to fall'); ሰበር፡ አለ
säbbärr alä 'to be smashed to bits' (from ሰበረ säbbärä 'to break');
ራቅ፡ አለ raqq alä 'to be at a certain distance' (from ራቀ raqä
'to be far'). Note that the meaning of the composite verbs in
these examples differs from the verb from which they are derived.
For more details, see below.

If the last radical of the fixed stem ends in a consonant, it
is geminated. Examples: ቀስ፡ አለ qäss alä 'to be slow, careful',
ወደቅ፡ አለ wäddäqq alä 'to fall down hard', ሰበር፡ አለ säbbärr
alä 'to be smashed to bits'. In pronunciation the stem and the
verb alä form a unit. Thus, qässalä, säbbärralä, and so on.

As said above, only the verb አለ alä is conjugated. Thus:
ቊጭ፡ አለ quč̆č̆ alä 'he sat down', ቊጭ፡ አለች quč̆č̆ aläčč̆ 'she
sat down', ቊጭ፡ ይላል quč̆č̆ yәlal 'he sits, he will sit', ቊጭ፡ በል
quč̆č̆ bäl 'sit down!'. Or with the relative element: ቊጭ፡ ያለ፡ ሰው
quč̆č̆ yalä säw 'the man who was sitting down' (the relative element
being used with አለ alä).

The gerundive of the composite verb very often has an adverbial
or circumstantial function.

Examples: መጽሐፉን፡ ቶሎ፡ በለህ፡ መልስ mäṣhafun tolo bäläh
mälläs 'bring back the book fast'; ቊጭ፡ ብሎ፡ ይበላል quč̆č̆ belo
yәbälal 'he eats sitting'.

The sentence ቁጭ ፡ ብሎ ፡ አየኝ quǯč bǝlo ayyäňň can mean 'he looked at me while sitting down', but also 'he sat down and then looked at me'.

Observations on some verbs of this class

The composition with አለ alä is used for intransitive verbs. Example: ብቅ ፡ አለ bǝqq alä 'appear suddenly', ብድግ ፡ አለ bǝdǝgg alä 'rise', ከፍ ፡ አለ käff alä 'be elevated'.

The action of making someone do the action by himself without any physical act being done by the person who makes someone do the action is expressed by አሰኘ assäňňä. Thus, ብድግ ፡ አሰኘ bǝdǝgg assäňňä 'make someone rise by himself', ዝም ፡ አሰኘ zǝmm assäňňä 'make someone be quiet', ደስ ፡ አሰኘ däss assäňňä 'make someone be happy', መለስ ፡ አሰኘ mälläss assäňňä 'make someone turn around by himself'.

The passive of the verb with አሰኘ assäňňä is expressed by ተሰኘ täsäňňä. Thus, ቀር ፡ ተሰኘ qǝrr täsäňňä 'he was made not to be satisfied', ደስ ፡ ተሰኘ däss täsäňňä 'he was made happy'.

A transitive action is expressed by አደረግ adärrägä. Example: መታ ፡ አደረግ mäta adärrägä 'hit slightly', ፈጨት ፡ አደረግ feǯǯett adärrägä 'grind thoroughly', ሻጠት ፡ አደረግ šätätt adärrägä 'sell a small amount of merchandise'.

The element አደረግ adärrägä is also used to turn an intransitive verb into a transitive one, or to make someone do something through an action. Example: ከፍ ፡ አለ käff alä 'be elevated' (for instance, a story of a house): ከፍ ፡ አደረግ käff adärrägä 'elevate'; ብድግ ፡ አለ bǝdǝgg alä 'rise' (intrans.): ብድግ ፡ አደረግ bǝdǝgg adärrägä 'pick up';

መሽሽ ፡ አለ mälläss alä 'turn around slightly': መሽሽ ፡ አዳረገን

mälläss adärrägä 'make someone turn around by an action';

ዝም ፡ አለ zəmm alä 'be quiet': ዝም ፡ አዳረገ zəmm adärrägä

'quiet down (someone or something) by an action (for instance, by

stopping the radio)'.

The passive of the verb with አዳረገን adärrägä is expressed

by tädärrägä. Examples: ሰበር ፡ አዳረገን säbärr adärrägä 'break

slightly': ሰበር ፡ ተዳረገን säbärr tädärrägä 'be broken slightly';

← ነካ ፡ አዳረገን näka adärrägä 'touch slightly': ነካ ፡ ተዳረገን näka

tädärrägä 'be touched slightly'.

The causative of the verb with አዳረገን adärrägä is expressed

by አስዳረገን asdärrägä. Examples: ብዶግ ፡ አዳረገን bədəgg adärrägä

'pick up': ብዶግ ፡ አስዳረገን bədəgg asdärrägä 'cause to pick up';

ሞጨር ፡ አዳረገን močärr adärrägä 'scratch slightly': ሞጨር ፡ አስዳረገን

močärr asdärrägä 'cause to scratch slightly'.

For the expression of reciprocity the conjugated element

takes the appropriate form.

From an intransitive verb expressed by አለ alä in the basic

stem, the reciprocal is expressed by ተባባሉ täbabalu, that is,

the stem of reciprocity of አለ alä. Examples: ብዶግ ፡ አለ bədəgg

alä 'rise': ብዶግ ፡ ተባባሉ bədəgg täbabalu 'rise for each other

to pay respect to one another';

ዝም ፡ አለ zəmm alä 'be quiet': ዝም ፡ ተባባሉ zəmm täbabalu

'stop talking to one another'.

From a transitive verb expressed by አዳረገን adärrägä in the

basic stem, the reciprocal is expressed by ተዳረረገን tädärarrägu.

Example: ሞጫር፡ አዳረገ   močärr adärrägä 'scratch slightly':
ሞጫር፡ ተዳረረጉ   močärr tädärarrägu 'scratch one another slightly'.

From a transitive verb expressed by አሰኘ   assännä in the basic stem, the reciprocal is expressed by ተሰኛኙ   täsänaňňu. Thus, ዳስ፡ አሰኘ   däss assännä 'please someone': ዳስ፡ተሰኛኙ   däss täsänaňňu 'they pleased each other'.

It was said above that the composite verbs with አለ   alä serve for the expression of an intransitive. The composition with አለ   alä is also used for transitive verbs for which the tä-stem can have an intransitive or reflexive meaning beside the passive meaning. Thus, for instance, the verb ሰበረ   säbbärä 'break' is transitive, but its tä-stem, that is, ተሰበረ   täsäbbärä means 'it broke, it broke by itself' beside its passive meaning 'it was broken'. This verb can have a compound with አለ   for the intransitive meaning; thus ሰበር፡አለ   säbärr alä 'break slightly by itself'. Or from the transitive verb ከፈት   käffätä 'open', the tä-stem ተከፈት   täkäffätä means 'it opened by itself'. This verb can likewise form a compound with አለ   alä in the form of ከፈት፡አለ፡   käfätt alä 'it opened by itself slightly'. But from a transitive verb such as ለቀመ   läqqämä 'pick', the tä-stem (ተለቀመ   täläqqämä) has only a passive meaning 'he was picked' and not an intransitive meaning; the compound descriptive cannot be formed with አለ   alä. Indeed the compound will be formed with አዳረገ   adärrägä; thus ለቀም፡አዳረገ   läqämm adärrägä 'pick slightly'.

As for the transitive verbs of the ሰበረ   säbbärä type, a transitive action will be expressed by አዳረገ   . Thus, ሰበር፡አዳረገ   säbärr adärrägä 'break slightly'.

The composite verb derived from a basic verb expresses two kinds of action or states: 1. attenuative with all possible shades; 2. intensive with all possible shades. Either of these meanings is expressed by a special form of the basic verb. An illustration for the triradicals, type A, will bring out the various features.

From ከፈተ käffätä 'open', the attenuative action is expressed by ከፈት፡ አዳረገን käfätt adärrägä 'open slightly', whereas the intensive action is expressed by ክፈት፡ አዳረገን keffett adärrägä 'open completely and suddenly'. The difference of form in the triradicals lies 1) in the vocalization of the first two radicals: vowel ä with the verb expressing the attenuative action (käfätt), as against the vowel e with the verb expressing the intensive action (keffett), and 2) in the gemination or non-gemination of the 2nd radical: non-gemination with the verbs expressing the attenuative action (käfätt), as against gemination with the verbs expressing the intensive action (keffett). Note that in both kinds the last radical is geminated.

Note that in the verbs of type B the 2nd radical can be geminated also for the attenuative action.

The patterns for the various verbal classes are as follows:

Triradicals

Type A: attenuative, ከፈት፡ አዳረገን käfätt adärrägä; intensive, ክፈት አዳረገን keffett adärrägä.

Verbs of the 1.2.2. type have no gemination of the 2nd radical. Thus, attenuative ለቀቀ፡አለ läqäqq alä 'be slightly separated'; intensive ልቀቀ፡ አለ leqeqq alä 'be completely separated'.

Type B: attenuative, ጀመር ፡ አደረገ *ğämmär adärrägä* 'just start';
intensive, ጀምር ፡ አደረገ *ğəmmär adärrägä* 'start suddenly'.
Verbs of the 1.2.2. type may or may not have the 2nd radical
geminated. Thus, attenuative ለጠጥ ፡ አደረገ *lätätt adärrägä*
'hit slightly with a lash'; intensive ለጥጥ ፡ አደረገ *lətətt*
adärrägä, or ለጥጥ ፡ አደረገ *lottott adärrägä* 'hit hard'.

Type C: attenuative, ባለግ ፡ አለ *balägg alä* 'be slightly rude';
intensive, በለግ ፡ አለ *bəlləgg alä* 'be very rude'.

From verbs with o after the 1st radical:

Type A: from ቆጠረ *qottärä* 'count': attenuative, ቆጠር ፡ አደረገ
qotärr adärrägä 'count some, count a little bit'; intensive,
ቁጥር ፡ አደረገ *q^wottərr adärrägä* 'count thoroughly'.

Type B: from ሞከረ *mokkärä* 'try': attenuative, ሞከር ፡ አደረገ
mokkärr adärrägä 'try slightly'; intensive, ሙከር ፡ አደረገ *mukker*
(or m^wəkker) adärrägä 'try hard'.

Biradicals

Class ሰማ *sämma*

Type A: attenuative, ፈራ ፡ አለ *fära alä* 'be slightly afraid',
በላ ፡ አደረገ *bäla adärrägä* 'eat small portions'; intensive,
ፈረጥ ፡ አለ *ferrett alä* 'be very much afraid' (note the
additional -t), በለጥ ፡ አደረገ *bəllətt adärrägä* 'eat
everything'.

Type B: attenuative, ጠጣ አደረገ *tätä adärrägä* 'take a sip',
ለካ ፡ አደረገ *läka adärrägä* 'measure but not in a thorough way';
intensive, ጠጥጥ ፡ አደረገ *tottett adärrägä* 'drink all of it',
ለከጥ ፡ አደረገ *lekkett adärrägä* 'measure thoroughly'.

Class ሳመ <u>samä</u>

This class has no special form for the intensive, the intensity being expressed by adverbs of intensity.

From ለሰ <u>lasä</u> 'lick': attenuative, ለስ ፡ አደረገ <u>lass</u> <u>adärrägä</u> 'lick slightly'; from ራቀ <u>raqä</u> 'be far': ራቅ ፡ አለ ፡ <u>raqq alä</u> 'be slightly far'; intensive, በጣም ፡ ራቅ ፡ አለ <u>bätam raqq</u> <u>alä</u> 'be very far', the intensity being expressed by በጣም <u>bätam</u> 'very'.

Class ቀረ <u>qärrä</u>

Type A: from ፈጨ <u>fäččä</u> 'grind': attenuative, ፈጨት ፡ አደረገ <u>fäčätt adärrägä</u> 'grind slightly'; intensive, ፈጬት ፡ አደረገ <u>fäččětt adärrägä</u> 'grind thoroughly'.

Type B: from ለየ <u>läyyä</u> 'separate': attenuative, ለየት ፡ አለ <u>läyyätt alä</u> 'be slightly disjoined'; intensive, ለዬት ፡ አለ <u>leyyett alä</u> 'be completely disjoined'.

Type C: from ላጨ <u>laččä</u> 'shave': attenuative, ላጨት ፡ አደረገ <u>lačätt adärrägä</u> 'shave slightly'; intensive ላጬት ፡ አደረገ <u>leččett</u> <u>adärrägä</u> 'shave thoroughly'.

Class ቆመ <u>qomä</u>

From ሞተ <u>motä</u> 'die': attenuative, ሞት ፡ አለ <u>mott alä</u> 'be slightly exhausted'; from ሮጠ <u>rotä</u> 'run': ሮጥ ፡ አለ <u>rott</u> <u>alä</u> 'run for a short distance'; intensive, ሙትት ፡ አለ <u>mutett</u> <u>alä</u> 'be completely exhausted'; ሮጠት ፡ አለ <u>rotätt alä</u> 'run for a longer distance'.

Class ፈደ hedä

From ፈደ **hedä** 'go': attenuative, ፈደ፡ አለ **hedd alä** 'walk
for a short time'; ፈደት፡ አለ **hedätt alä** 'walk gradually, walk
slowly, walk for a short time, but not in a sudden manner';
intensive, ፈደት፡ አለ **hiddett alä** 'walk away for good, walk away
all of a sudden'.

Quadriradicals

Type 1: from መነዘረ **mänäzzärä** 'change money': attenuative
መንዘር፡ አደረገ **mänzärr adärrägä** 'change some money';
intensive, ምንዘር፡ አደረገ **mänzärr adärrägä** 'change all
money unexpectedly'.

Type 2: from ቀለቀለ **qälaqqälä** 'mix': attenuative, ቀልቀል፡ አደረገ
qälqäll adärrägä 'mix slightly'; intensive, ቀልቀል፡ አደረገ
qälqäll adärrägä 'mix thoroughly'.

Abbreviated quadriradicals

Class በረታ **bärätta**

From ዘረጋ **zärägga** 'spread': attenuative, ዘርጋ፡ አደረገ **zärga**
adärrägä 'spread somewhat'; intensive, ዘርገት፡ አደረገ **zergett**
adärrägä 'spread out suddenly and completely'.

Class ሰለቸ **säläččä**

From ሰለቸ **säläččä** 'be bored': attenuative, ሰልቸት፡ አለ
sälčätt alä 'be slightly bored, show signs of being bored';
intensive, ሰልቸት፡ አለ **sälčett alä** 'be really bored'.

Quadriradicals with ተን **tän-**, አን **an-**

From quadriradical verbs with the prefix ተን **tän-**, the
tän- is omitted.

Thus, from ተምበረከከ tämbäräkkäkä 'kneel down': attenuative

በርከክ፧ አለ bärkäkk alä 'kneel down slightly'; intensive,

ብርክክ፧ አለ፧ bərkəkk alä 'kneel down suddenly'.

From quadriradical verbs with the prefix አን an-, the

an- is either dropped or it is preserved.

Thus, from አንከባለለ ankäballälä 'roll': attenuative,

ከብለል፧ አለ käbläll alä 'roll slightly'; intensive, ክብለል፧ አለ

kəbləll alä 'roll suddenly'.

With preservation of አን an-: from አንከተከተ ankätäkkätä

'break to pieces': intensive, አንክትክትኝ፧ አደረገ ənkətkətt adärrägä

'break completely to pieces'.

From አንጠባጠበ antäbaṭṭäbä 'drop' (trans.): intensive,

አንጥብጥብ፧ አደረገ əntəbtəbb adärrägä 'drop fast'.

Quadriradicals with ተ tä-, አ a-.

From quadriradicals normally used with a prefix ተ tä- or

አ a- (without basic stem), the composite verb is formed without

prefix. Thus, from ተልከሰከሰ tälkäsäkkäsä 'be in disorder':

attenuative, ለከስከስ፧ አለ läkäskäss alä 'do petty things that

others would normally not do'; intensive, ልክስክስ፧ አለ ləkəskəss

alä 'be totally in disorder (stable)'.

Composite verbs with repetition

Composite verbs can be formed by repeating the last two

radicals of triradicals and quadriradicals, the syllabic structure

being that of the attenuative or intensive type.

Thus, from ሰበረ säbbärä 'break': attenuative,

säbärbärr alä 'be slightly broken and in many points'; intensive,

ስብርብር፧ አለ səbərbərr alä 'be smashed to pieces'.

From ቆረጠ qorräṭä 'cut': attenuative, ቆረጥረጥ፡ አደረገ qoräträtt adärrägä 'cut some pieces'; intensive, ቋረጥረጥ፡አደረገ qʷerətrətt adärrägä 'cut the whole thing into pieces'.

From a quadriradical 1.2.3.4. such as ሰነጠቀ sänäṭṭäqä 'split', the forms are: attenuative, ሰነጠቅጠቅ፡አደረገ sänäṭäqtäqq adärrägä 'split slightly'; intensive, ሰነጥቅጥቅ፡አደረገ sentəqtəqq adärrägä 'split all of it'.

From a quadriradical 1.2.3.3. of a verb such as ጠቀለለ ṭäqällälä 'wrap', the forms are: attenuative, ጠቅለለ፡ አደረገ ṭäqläläll adärrägä 'wrap a little bit'; intensive, ጠቅልልሽ፡አደረገ ṭəqlələll adärrägä 'wrap completely'.

Note that in the speech of women and children, the last two radicals can be repeated indefinitely.

The composite verbs can also be formed by repeating the whole base. Thus, from በላ 'eat': attenuative, በላ፡በላ፡አደረገ bäla bäla adärrägä 'eat fast without finishing it' intensive, ብላት፡ብላት፡አደረገ bəllət bəllət adärrägä 'eat fast and thoroughly.

From ሰበረ säbbärä 'break': attenuative, ሰበር፡ሰበር፡ አደረገ säbärr säbärr adärrägä 'break many things but not with intensity'; intensive, ስብር፡ስብር፡አደረገ səbberr səbberr adärrägä 'break many things'.

The repeated verb can again have the last two radicals repeated. Thus, from ሰበረ säbbärä 'break': attenuative, ሰበር፡ሰበርበር፡አደረገ säbärr säbärbärr adärrägä; intensive, ስብር፡ስብርብር፡አደረገ səbber səbərbärr adärrägä.

85. UNCLASSIFIED VERBS

There are a few verbs in Amharic that do not fall into any of the verbal classes mentioned so far. The verbs are:

ተወ   täwä 'to stop, to cease doing something, to abandon, to leave, to let go';

ሻ   ša 'to look for, search, want'.

85.1. Verb ተወ täwä

Perfect

Sg. 3rd masc.	ተወ	täwä
	1st com.	ተወኩ	täwku
Pl. 3rd com.	ተዉ	täwu, or täwwu

Simple Imperfect

Sg. 3rd masc.	ይተው	yətäw
	2nd fem.	ትተዪ	tetäyi or ትተይ tetäy

Imperfect

Sg. 3rd masc.	ይተዋል	yətäwal

Jussive

Sg. 3rd masc.	ይተው	yətäw

Imperative

Sg. 2nd masc.	ተው	täw
	2nd fem.	ተዪ	täy
Pl. 2nd com.	ተዉ	täwu

Gerundive

Sg. 3rd masc.	ትቶ	təto
	1st com.	ትቼ	təčče

Compound Gerundive

Sg. 3rd masc.	ትቶዋል	tətwal

Participle

          ተዪ   _täyi_ or ተይ _täy_

Infinitive

          መተው   _mätäw_

The form ተው _täw_ with a special intonation can mean either
'is it really so?', or 'watch out!'.

The form ተው _täw_ can also mean 'please' as in ተው (or ተው:
በባተህ) መልሰልኝ _täw_ (or _täw babbatəh_) _mäl/əsəlleññ_ 'please (or
'please, for your father's sake') return it to me'.

85.2. Verb ሻ _ša_

Conjugation of ሻ _ša_ 'look for, search, want':

Perfect

     Sg. 3rd masc.   ሻ   _ša_

Simple Imperfect

     Sg. 3rd masc.   ይሻ   _yəša_

Imperfect

     Sg. 3rd masc.   ይሻል   _yəšal_

Jussive

     Sg. 3rd masc.   ይሻ   _yəša_

Imperative

     Sg. 2nd masc.   ሻ   _ša_

Infinitive

          መሻት   _mäšat_

Note the conjugation of this verb is incomplete.

The participle is used only in the expression ለባ: ሻይ _leba
šay_ 'thief seeker'.

86. THE POSITIONAL RELATIONS

The term 'positional relation' is taken here to designate
elements that are used in Amharic as prepositions, postpositions
or prepositions and postpositions. The positional relations are
rendered in English by prepositions.

With verbs expressing movement toward or being in a place,
the element expressing the positional relations is optional.

Examples: ሰዎቹ ፡ ዓለም ፡ ጋና ፡ ወረዱ ፡ säwoččü aläm gäna wärrädu
'the people went down to Aläm Gäna' (but also ሰዎቹ ፡ ወደ ፡ ዓለም ፡
ጋና ፡ ወረዱ ፡ säwoččü wädä aläm gäna wärrädu, lit. 'the-people
toward Aläm Gäna went down'); ባቡሩ ፡ ድሬዳዋ ፡ ደረሰ ፡ baburu dəre
dawa därräsä 'the train arrived in Dire Dawa', lit. 'the-train
Dire Dawa arrived' (but also ባቡሩ ፡ እድሬዳዋ ፡ ደረሰ ፡ baburu ədəre
dawa därräsä, lit. 'the-train in-Dire Dawa arrived').

87. Particles used as prepositions only

The particles that can be used as prepositions only are:

ለ lä, ስለ selä, እንደ əndä, አለ alä (or ያለ ፡ yalä).
From the meaning of these prepositions given below it will become
evident that none of them expresses the positional relation of
place.

The preposition is placed before the noun: እንደ ሥራው ፡ ከፈለው ፡
əndäseraw kəfäläw 'pay him according to his work'.

I𝔫 a qualifier-qualified complex the preposition precedes the qualifier. Thus, before an adjective: በትልቁ፡ ቤት፡ ብዙ፡ ክፍል፡ አለ። bätəlləqu bet bəzu kəfəl allä 'there are many rooms in the big house'.

Before the complex of possession: በገበሬው፡ እርሻ፡ ልዩ፡ ልዩ፡ ተክል፡ ይበቅላል bägäbarew ərša ləyyu ləyyu täkəl yəbäqlal 'different kinds of plants grow in the farmer's field'.

Before the relative qualifier: አዲስ፡ አበባ፡ ወደሚባል፡ ከተማ፡ መጣ። addis abäbä wädämmibbal kätäma mäṭṭa 'he came to a city called Addis Ababa'.

§7.1 ለ lä

ለ lä 'to, for'.

Examples: ወሬውን፡ ለወንድሙ፡ ነገረው። wärewən läwändəmmu näggäräw 'he told the news to his brother'; ይህ፡ ለሱ፡ ነው yəhä lässu näw 'this is for him'.

This element is frequently used with the verbal noun to express the infinitive. Examples: ሥራውን፡ ለማጨረስ፡ ቶሎ፡ ይፈልጋል sərawen tolo lämäčärräs yəfällegal 'he wants to finish the work quickly'; መጽሐፌን፡ ለመመለስ፡ አትቸኩል mäshafen lämämälläs attəčäkkul 'don't be in a hurry to return my book'.

For the use of ለ lä with prepositional suffixes, see § 10.

§7.2. ስለ səlä

ስለ səlä 'because of, on account of, for the sake of, concerning, about (concerning), instead of, in place of'.

Examples: መኮንኑ፡ ለወታደሩ፡ ስለጅብደው፡ ሸለመው mäkonnenu läwättaddäru səläğäbduw šällämäw 'the officer decorated the soldier on account (or because) of his bravery'; አባቶቻችን፡ ያሞቱት፡ ስለ፡ ነጻነታችን፡ ነው abbatoččaččən yämotut səlänäṣännätaččən näw 'our fathers died for the sake of our freedom'; ስለ፡ እግዚሬክ፡ ስነግረኝ፡ ሳሞር

sələ amerika sinägräññ näbbär 'he was telling me about America'; አስኔ ፡ እንት ፡ ሂድ sələne antä hid 'go in my place, instead of me';

አስ səla with the name of a saint or of God is used by mendicants when begging: አስ ፡ ማርያም ፡ sələ maryam 'for Mary's sake!', in the name of Mary!'; አስ ፡ እግዚአብሔር ፡ sələ egziabəher 'for God's sake, in the name of God!'

አስ sələ is also used with another element to express a fixed meaning: አስዚህ sələzzih 'therefore', lit. 'because of this'; አስምን ፡ sələmən 'why?', lit. 'because of what?'.

87.3. እንደ əndä

እንደ əndä 'like, as, according to, instead of'.

Examples: እንደንት ፡ ጉብዝ ፡ የለም ፡ əndantä gwäbäz yälläm 'there is no courageous person like you'; እንደ ፡ ሠራው ፡ ክፈለው əndäseraw kəfäläw 'pay him according to his work'; እንደኔ ፡ ከሷ ፡ እኵል ፡ ቆንጆ ፡ የለም ፡ əndäne kässwa (ə)kkul qonǧo yälläm 'in my opinion (or 'according to me') there is no one as beautiful as she'; እንደማሠራት ፡ ቁጭ ፡ ይላል ፡ əndämasrat qučč bəlʷal 'instead of working, he sits idle'.

እንደ əndä is combined with various elements. Thus, əndämən 'how?', lit. 'like what?' used mainly in greetings as in እንደምን ፡ ነህ əndämən näh 'how are you?'

87.4. አለ alä, የለ yalä

አለ, የለ alä, yalä 'without, except, outside of, un-, in-'.

Examples: የለውቢቱ ፡ ማናቸውም ፡ ዘፈን ፡ አይደምቅም yaläwubitu mannaččäwəm zäfän aydämqəm 'without Wubitu no songs are lively'; የለንት ፡ ሁሉም ፡ ዕዳውን ፡ ከፍሏል yalantä hullum ədawən käflʷal 'except you (or 'outside of you') everyone has paid his debt'.

With an expression of time አለ alä, የለ yalä means 'contrary to (the right time)'. Examples: ወርቹ ፡ የለሰዓት ፡ መጣ ፡

särgäňňočču <u>yaläsäʾatu</u> <u>mättu</u> 'the wedding guests came too early',
lit. 'the-wedding-guests not-at-the-(right)-time they-came';
ኣለጊዘው ፡ ሞታ፡ <u>alägizew</u> <u>motä</u> 'he died untimely, he died prematurely'.

ኣለ <u>alä</u> can be used with a noun to express the English
'un-, in-'; thus, ኣለዋቂ ፡ <u>alawaqi</u> 'ignorant' (from ኣለ <u>alä</u> and
ኣዋቂ <u>awaqi</u> 'intelligent'); ኣለጛባብ <u>alaggäbab</u> 'unjustly'
(from ኣለ <u>alä</u> 'without' and ኣጛባብ <u>aggäbab</u> 'justice');
ኣለመጠን <u>alämätän</u> 'extremely, too much, utterly' (from ኣለ <u>alä</u>
and መጠን <u>mätän</u> 'measure', that is, 'beyond measure').

ኣለ <u>alä</u> is also used to negate the verbal noun. Example:
ኣለመሄዱ ፡ ጥሩ ፡ ኣይደለም <u>alämähedu</u> <u>täru</u> <u>aydolläm</u> 'it is not good
that he is not going', lit. 'his-not-going good is-not'.

Particles used as prepositions

and postpositions

The elements that can be used either as prepositions alone
or in combination with postpositions are the following: በ <u>bä</u>,
ኧ <u>ə</u>, ከ <u>kä</u>, ወደ <u>wädä</u>, ኣስከ <u>əskä</u> (ኣስተ <u>əstä</u>).

When used as prepositions alone their meanings are:

በ <u>bä</u>

በ <u>bä</u> 'with (by means of), by, through, in, at, on, against,
because of, for (with prices)'; for the usage of በ <u>bä</u> with preposi-
tional suffixed pronouns see § ፺ .

Examples: በጥይት ፡ ገደለው <u>bätəyyet</u> <u>gäddäläw</u> 'he killed him
with a bullet'; በበቅሎ ፡ ኧሄዳለሁ <u>bäbäqlo</u> <u>əhedalläh^w</u> 'I go <u>by</u> mule';
ከዛፉ ፡ የወደቀው ፡ በቅስጠቱ ፡ ነው ፡ <u>käzafu</u> <u>yäwäddäqäw</u> <u>bäqəbtätu</u> <u>näw</u> 'it
is <u>through</u> (or <u>because of</u>) his mischief that he fell from the tree';
በድንጋጤ ፡ ወደቀች ፡ <u>bädəngate</u> <u>wäddäqäčč</u> 'she fell <u>because of</u> fright';
በሦስት ፡ ሰዓት ፡ ይመጣሉ ፡ <u>bäsost</u> <u>säʾat</u> <u>yəmätallu</u> 'they will come <u>at</u>

three o'clock'; ሥራውን፡ በሁለት፡ ቀን፡ እንጨርሳለዋለን serawen bähulät qän ennəčärrəsäwallän 'we will finish the work in two days', lit. 'the-work in-two days we-will-finish-it'; በሱ፡ እፈርዳለሁ፡ bässu əfärdalläh^w 'I will judge against him, I will condemn him'; ግብት፡ ብር፡ ገዛሁት barat berr gäzzahut 'I bought it for four dollars'.

88.2. እ ə

እ ə 'in, to'.

Examples: እ ክፍሉ፡ ነው፡ əkəflu näw 'he is in the room'; እ ሆስፒታል በ፡ ሄዳ əhospital hedä 'he went to the hospital'.

88.3. ከ kä

ከ kä 'from' (origin, place, descendance, part of). There is also a regional form ተ tä for the same meanings.

Examples: ከቤት፡ መጣ käbet mätta 'he came from the house'; ከዳቦው፡ ትንሽ፡ ስጠኝ፡ kädabbow tenneš setänn 'give me a little piece of (from) the bread'; ከንጉሥ፡ ዘር፡ ተወለዳ፡ känegus zär täwällädä 'he is descended from a royal line'; መስከረም፡ ከታዳሰ፡ ሊበን፡ mäskäräm kätaddäsä libän '(the book) Mäskäräm (written) by Taddäsä Libän'; ከክፍል፡ ቀረ käkefl qärrä 'he stayed away from class'.

For the usage of ከ kä for the expression of comparison, see §99.23.

The preposition ከ kä can be combined with እና enna as kännä meaning 'along with, together with'.

Examples: ፈረስ፡ ከነ፡ ኮርቻው፡ ገዛ färäs kännä korrečaw gäzza 'he bought a horse together with the saddle'.

88.4. ወደ wädä

ወደ wädä 'toward, into, around, about, approximately (with a numeral)'.

Examples: ወደ ፡ ቤቱ ፡ ገባ wädä betu gäbba 'he entered his house'; የቆጠርኳቸው ፡ ዕቃዎች ፡ ወደ ፡ ሰላሳ ፡ ይደርሳሉ yäqottärkʷaččäw əqawočč wädä sälasa yədärsallu 'the things I counted are about thirty'; ወደ ፡ ስድስት ፡ ሰዓት ፡ እመጣለሁ wädä səddəst säʾat əmäṭallähʷ 'I will come around six o'clock'.

88.5. እስከ əskä

እስከ əskä 'until, up to, as far as, even'. There is also a regional form እስተ əstä for the same meanings.

Examples: እስከሁን ፡ ምን ፡ ትሠራ ፡ ነበር eskahun mən təsära näbbär 'what have you been doing up to now?'; ዛሬ ፡ ቀኑ ፡ ስለታረራ እስከታራራው ፡ በደምብ ፡ ይታያል zare qänu sələtärra əskätäraraw bädämb yəttayyal 'since the weather is clear today, one can see as far as the mountain'.

With a verbal noun እስከ əskä can have the meaning 'to the point of'. Example: ሠራቸውን ፡ ስላልጨረሱት ፡ እስተማሪ ፡ ተማሮቹን ፡ እስከማግራፍ ፡ ደረሰ səraččäwən sələalčärräsu astämari tämaroččun əskämägräf därräsä 'since the students did not finish their work, the teacher came to the point of whipping them'.

The preposition እስከ əskä can be combined with እና ənnä as እስከና əskännä 'including'.

Example: ቦታውን ፡ እስከና ፡ ዛፎቹ ፡ በሺህ ፡ ብር ፡ ገዛው botawən əskännä zafočču bäših bərr gäzzaw 'he bought the place, including the trees, for a thousand dollars'.

89. Postpositions

The most frequent way of expressing the positional relation is by using prepositions and postpositions. In speech, as well as in writing, the postpositions can be used alone. Since some of the prepositions, especially በ bä and እ ə can be omitted, the

postpositions will be taken as a point of departure. It should
be noted that the postpositions alone or immediately preceded by
a preposition also have an adverbial usage.

Most of the postpositions are of nominal origin while some of
them are of verbal origin. Their original meaning will be indicated
whenever appropriate.

Below is a list of the postpositions that can be used either
alone or with prepositions.

89.1. ፊት fit

ፊት **fit**, of nominal usage, has the meaning of 'face, front'.

The postposition ፊት **fit** 'in front of, before', as well as
ፊት ፡ ለፊት ፡ **fit läfit** 'in front of, opposite, facing' can be used
alone, without preposition.

The prepositions with which ፊት **fit** is used are the following:

በ ...	ፊት	bä...fit	'in front of, before' (time, place)
ከ ...	ፊት	ə...fit	'in front of, before' (time, place)
ከ ...	ፊት	kä...fit	'in front of, before' (time, place)
ከ	በፊት	kä...bäfit	'in front of, before' (time, place)
ከ ...	ፊት ፡ ለፊት	kä...fit läfit	'in front of, opposite, facing'

Examples: ሰው ፡ ፊት ፡ አትቁሚ **säw fit attəqumi** 'don't stand
in front of people'; ሆቴሉ ፡ ፊት ፡ ለፊት ፡ ሱቅ ፡ አለ ፡ **hotelu fit läfit
suq allä** 'there is a shop in front of the hotel'; በሰው ፡ ፊት ፡
(ከሰው ፡ ፊት) አትቁሚ **bäsäw fit (or əsäw fit) attəqumi** 'don't
stand in front of people'; ካንተ ፡ ፊት ፡ ያለው ፡ ማን ፡ ነው **kantä fit
yalläw man näw** 'who is that in front of you?'; ከሰዓት ፡ በፊት ፡ ና ፡
käsä'at bäfit na 'come before noon'; ራስ ፡ ሆቴል ፡ ከባቡር ፡ ጣቢያ
ፊት ፡ ለፊት ፡ ነው **ras hotel käbabur tabiya fit läfit näw** 'the Ras Hotel
is in front of the railroad station'.

89.2. ኋላ hᵂala

ኋላ hᵂala, of nominal origin, has the meaning of 'the back, the back part'.

The postposition ኋላ hᵂala 'behind, in the back of' can be used alone, without preposition.

The prepositions with which ኋላ hᵂala is used are the following:

እ ... ኋላ ə...hᵂala 'behind, in back of'

ከ ... ኋላ kä...hᵂala 'behind, in back of'

ከ ...በኋላ kä...bähᵂala 'after' (time and place), in'(after)

Examples: ቤታችን ኋላ ዛፍ አለ betaččən hᵂala zaf allä 'there is a tree behind our house'; እንጉሥ ኋላ ያሉት አልጋ ወራሽ ናቸው ənəgus hᵂala yallut alga wäraš naččäw 'behind the king is the Crown Prince'; ከቤታችን ኋላ ዛፍ በቅሏል käbetaččən hᵂala telleq zaf bäqlᵂal 'in back of (or 'behind') our house a big tree has grown'; ከሰዓት በኋላ ና käsä'at bähᵂala na 'come in the afternoon'; ከጥቂት ቀን በኋላ ና käṭeqit qän bähᵂala na 'come in *a few days*'.

~~käṭeqit qän bähᵂala tämälläs 'come back in a few days'.~~

89.3 መልስ mäls

መልስ mäls, a nominal pattern from መለሰ mälläsä 'return'.

ከ ... መልስ kä...mäls 'after' (time). Example: ከሥራ መልስ ሲኒማ እሄዳለሁ käsəra mäls sinima əhedallähᵂ 'after work I will go to the movies'.

89.4. መለስ mälläs

መለስ mälläs, a nominal pattern from መለሰ mälläsä 'return'.

ከ ... መ̈ለስ ፡ kä...mälläs 'on this side of'.   Example:
ከወንዙ ፡ መለስ ፡ የኔ ፡ ርስት ፡ ነው käwänzu mälläs yäne rəst näw
'my land property is on this side of the river'.

87.5. ጀርባ   ğärba

ጀርባ   ğärba, lit. 'back of the body'.

The postposition ጀርባ   ğärba can be used alone in the
meaning of 'behind'.

The prepositions with which ጀርባ   ğärba is used are:

ከ   ... ጀርባ   kä...ğärba 'behind'

ከ   ... ጀርባ   ə...ğärba 'behind'

ወደ   ... ጀርባ   wädä...ğärba 'behind'

Examples: ሱቁ ፡ ጀርባ ፡ መጠጥ ፡ ቤት ፡ አለ ፡ suqu ğärba mätäṭ beṭ
allä 'behind the shop there is a coffee-house'; ከቤት (አቤት) ክርስቲያን ፡
ጀርባ ፡ መቃብር ፡ አለ ፡ käbetä (or əbetä) krəstiyan ğärba mäqabər
allä 'there is a cemetery behind the church'; ወደ ፡ ቤታችን ፡ ጀርባ ፡ ሄደ ፡
wädä betaččən ğärba hedä 'he went behind our house'.

87.6. ላይ   lay

ላይ   lay, of nominal origin, has the meaning of 'the top,
the upper part'.

The postposition ላይ lay 'on, on top of, in' can be used
alone without prepositions.

The prepositions with which ላይ lay is used are the following:

በ   ... ላይ   bä...lay 'on, on top of, in, in addition to,
                              in the midst of, in the act of'

ከ   ... ላይ   ə...lay 'on, on top of'

ከ   ... ላይ   kä...lay 'down from, in'

ወደ   ... ላይ   wädä...lay 'toward the top, up to'

ከ   ... በላይ   kä...bälay 'above, beyond, in addition to, besides'

Examples: ግዳ፡ ላይ   meda lay 'in the field'; ተራራው፡ ላይ

ብዙ፡ ዛፍ፡ አለ· täraraw lay bəzu zaf allä 'there are many trees on

the mountain'; በምድር፡ ላይ፡ ብዙ፡ ፍጥረቶች፡ አሉ· bämədr lay

bəzu fəträtočč allu 'there are many creatures on the earth'; ባዲስ፡ አበባ

ላይ (አዲስ፡ አበባ፡ ላይ) የተፈራረሙት፡ ውል፡ ጸደቀ፡

baddis abäba lay (or addis abäba lay, or kaddis abäba lay)

yätäfärarrämut wəl säddäqä 'the agreement that they signed in

Addis Ababa was ratified'; በዚህም፡ ላይ   bäzzihəm lay 'in addition

to this'; ስገባ፡ በንባብ፡ ላይ፡ ነበረ   səgäba bänəbab lay näbbärä

'when I entered he was in the act of reading'; ወፎች፡ እዛፉ፡ ላይ፡

ተቀምጠዋል wofočč əzafu lay täqämtäwal 'the birds roosted on the

tree'; ከተራራው፡ ላይ፡ ወዳቀ   kätaraw lay wäddäqä 'he fell

(down) from the roof'; ወደ፡ ተራራው፡ ላይ፡ ወጥተን፡ እንመጣለን·

wädä täraraw lay wättän ənnəmätallän 'we will go up the mountain

and return'; ከንጉሡ፡ በላይ፡ እግዚር፡ ነው   känəgus bälay əgzer

näw 'God is above the king'; ከዚህም፡ በላይ   käzzihəmm bälay

'in addition to this'; ከሰማይ፡ በላይ፡ ምን፡ አለ፡ käsämay bälay

mən allä 'what is there beyond the sky?'; ከመጠን፡ በላይ·

kämätän bälay 'beyond measure, very'.

ጫፍ čaf

ጫፍ čaf literally 'summit, top'.

The postposition ጫፍ čaf is used with the following

prepositions:

እ	...	ጫፍ	ə...čaf 'at the top of'
ካ	...	ጫፍ	kä...čaf 'from the top of'
ወደ	...	ጫፍ	wädä...čaf 'to the top of'
እስከ	...	ጫፍ	əskä...čaf 'up to the top of'

Examples: ኧተራራው ጫፍ ባህታዊ ይኖራል **ətäraraw čaf bahtawi yənoral** 'a hermit lives at the top of the mountain'; ከተራራው ጫፍ ወረደ **kätäraraw čaf wärrädä** 'he went down from the top of the mountain'; ወደ ተራራው ጫፍ እንውጣ **wädä täraraw čaf ənnəwṭa** 'let us get up to the top of the mountain'; ከተራራው ሥር እስከ ተራራው ጫፍ ብዙ ዛፍ ይገኛል **kätäraraw sər əskä täraraw čaf bəzu zaf yəggäññal** 'there are many trees (beginning) from the foot of the mountain up to the top of the mountain'.

89.8. እናት anat

እናት **anat**, literally 'top of the head'.

The prepositions with which እናት **anat** is used are:

ከ ... እናት **kä...anat** 'on the top of, on the summit of'

በ ... እናት **bä...anat** 'on the top of, on the summit of'

Examples: ከተራራው እናት ዛፍ አለ **kätäraraw anat zaf allä** 'there is a tree on the top of the mountain'; ወፉ ኧተራራው እናት ተቀመጠች **wofwa ətäraraw anat täqämmäṭäčč** 'the bird sat on the top of the mountain'.

89.9. ታች tačč

ታች **tačč**, of nominal origin, has the meaning of 'the lower part, the bottom'.

The postposition ታች **tačč** can be used alone in the meaning of 'below'.

The prepositions with which ታች **tačč** is used are:

ከ ... ታች **kä...tačč** 'below, under'

ከ ... በታች **kä...bätačč** 'below, under'

Examples: መዳው ታች ወንዝ አለ **medaw tačč wänz allä** 'below the field there is a river'; ከግንኡ ታች (በታች) ሥራተኛ ከፈር ነው **...**

<u>kä̈banku</u> <u>tačč</u> (or <u>bätačč</u>) <u>särratä̈ñña</u> <u>sä̈fär</u> <u>nä̈w</u> 'the Serrategna

section (of town) is below (or 'is south of') the bank'; ከንት ፡ ቤት ፡

በታች ፡ ያለው ፡ ያኛ ፡ ቤት ፡ ነው <u>kantä</u> <u>bet</u> <u>bätačč</u> <u>yallä̈w</u> <u>yä̈ñña</u> <u>bet</u> <u>nä̈w</u>

'our house is below yours'.

<center>84.10. ሥር ፡ sə̈r</center>

ሥር   sə̈r, of nominal origin, literally 'root'.

The postposition ሥር ፡ (ስር) <u>sə̈r</u> can be used alone in the

meaning of 'under, beneath'.

The prepositions with which ሥር <u>sə̈r</u> is used are:

እ	... ሥር	<u>ə̈...sə̈r</u>	'under, beneath'
በ	... ሥር	<u>bä̈...sə̈r</u>	'under, beneath'
ከ	... ሥር	<u>kä̈...sə̈r</u>	'at the foot of, below, under, beneath'
ወደ	... ሥር	<u>wä̈dä̈ sə̈r</u>	'around the bottom of, around the foot of'
እስከ	... ሥር	<u>ə̈skä̈...sə̈r</u>	'to the edge of, up to the foot of'

Examples: መጽሐፉ ፡ ጠረጴዛ ፡ ሥር ፡ ነው   <u>mäshafu</u> <u>tä̈rä̈ppeza</u> <u>sə̈r</u> <u>nä̈w</u>

'the book is under the table'; ከዛፉ ፡ ሥር ፡ (በዛፉ ፡ ሥር) እንደተኛሁ ፡

ፍሬ ፡ እንጫዬ ፡ ላይ ፡ ወደቀ ፡   <u>ə̈zafu sə̈r</u> (or <u>bä̈zafu sə̈r</u>) <u>ə̈ndätä̈ñña^w</u>

<u>fə̈re afä̈nčaye lay wä̈ddä̈qä̈</u> 'as I was sleeping under the tree, a fruit

fell on my nose'; ከተራራው ፡ ሥር ፡ የሚመናጨው ፡ ውሃ ፡ ጠበል ፡ ነው ፡ አሉ

<u>kä̈tä̈raraw sə̈r</u> <u>yä̈mmimä̈nä̈ččä̈w</u> <u>wä̈ha</u> <u>tä̈bä̈l</u> <u>nä̈w</u> <u>alu</u> 'they say the water

which gushes up at the foot of the mountain is holy water'; እርሳሱ ፡

የወደቀው ፡ ወደ ፡ ግድግዳ ፡ ሥር ፡ ነው ፡ <u>ə̈rsasu yä̈wä̈ddä̈qä̈w wä̈dä̈</u>

<u>gə̈dgə̈dda sə̈r nä̈w</u> 'his pencil fell over toward the bottom of the

wall'; ከዚህ ፡ እንሰት ፡ እስከ ፡ ጉብታው ፡ ሥር ፡ ያለው ፡ ቦታ ፡ ያነሱ ፡ ነው <u>kä̈zzih</u>

<u>ansə̈to</u> <u>ə̈skä̈</u> <u>gubbä̈taw</u> <u>sə̈r</u> <u>yallä̈w</u> <u>bota</u> <u>yä̈nnä̈ssu</u> <u>nä̈w</u> 'the place from

here to the edge of the hill is theirs'.

§9.11. ወጭ weč̣

ወጭ weč̣ of nominal origin, has the meaning of 'the outside, the exterior'.

ከ ...ወጭ kä...wečč 'outside of, besides'.

Examples: ከከተማ፡ወጭ፡ብዙ፡እርሻዎች፡ አሉ፡ käkätäma wečč bəzu əršočč allu 'outside the city there are many farms'; ከደሞዝ፡ወጭ ጉርሻ፡ አለው፡ kädämoz wečč gurša alläw 'beside the salary he has tips'.

§9.12. ውስጥ፡ wəsṭ

ውስጥ፡ wəsṭ, of nominal origin, has the meaning of 'the inside, the interior'.

The postposition ውስጥ፡ wəsṭ 'in, inside' can be used alone, without preposition.

The prepositions with which ውስጥ wəsṭ is used are the following:

በ ...ውስጥ bä...wəsṭ 'in, inside'

እ ...ውስጥ ə...wəsṭ 'in, inside'

ከ ...ውስጥ kä...wəsṭ 'from, from within, out of'

ወደ ...ውስጥ wädä...wəsṭ 'into'

እስከ ...ውስጥ əskä...wəsṭ 'up to the middle of'

Examples: ልብሱ፡ሳጥን (እሳጥን) ውስጥ፡ ነው፡ ləbsu saṭən wəsṭə näw 'his clothes are in the box'; ባደራሹ፡ ውስጥ፡ ሊቆች፡ ሸንጎ፡ ይዘዋል. baddaraš wəsṭ liqočču šängo yəzäwal 'the scholars held a meeting in the hall'; ~~ልብሱ፡ እሳጥን ውስጥ፡ ነው~~ ~~ləbsu əsaṭən wəsṭə näw 'his clothes are in the box'~~; ከቤት፡ውስጥ፡ ሲወጡ፡ አየኋቸው käbet wəsṭ siwäṭu ayyähʷaččäw 'I saw them coming out of the house'; አውሮፕላኑ፡ ቦምብ፡ ሲጥል (ወደ) ዋሻ፡ ውስጥ፡ ግቡ awroplanu bomb siṭəl wädä wašša wəsṭ gəbu 'when the plane drops bombs, go into the cave'; እስከ፡ ዋሻው፡ ውስጥ፡ ገባ əskä wašša wəsṭ gäbba 'he entered up to the middle of the cave'.

89.13. አድርጎ፡ adrəgo

አድርጎ adrəgo 'doing', gerundive of አደረገ adärrägä 'make, do'.

በ ... አድርጎ bä...adrəgo 'by way of'.

Example: በሐረር፡ አድርጎ፡ መጣ፡ bäharär adrəgo mätta 'he came by way of Harar'.

89.14. በኵል bäkkul

በኵል bäkkul, from bä-əkkul 'in the equal part'.

The prepositions with which በኵል bäkkul is used are the following:

በ ... በኵል bä...bäkkul 'in the direction of, on the side of, along, by means of, by way of, through (–by means of, by way of), on the part of'

ከ ... በኵል kä...bäkkul 'from the direction of, on the part of, up to'

ወደ ... በኵል wädä...bäkkul 'toward the side, in the direction of'

በስተ ... በኵል bästä...bäkkul 'in the direction of, on the side of'

Examples: በሐረር፡ በኵል፡ ሄደ bäharär bäkkul hedä 'he went by way of (or 'he passed through') Harar'; በወንድሜ፡ በኵል፡ ደብዳቤ፡ ላከለኝ፡ bäwändəmme bäkkul däbdabbe lakällən 'he sent me a letter through (by means of) my brother'; በኔ፡ በኵል፡ ቁጭ፡ በይ bäne bäkkul quč̣č̣ bäy 'sit on the same side as I'; በወንዙ፡ በኵል፡ ሲሄዱ፡ አየኋቸው bäwänzu bäkkul sihedu ayyähwaččäw 'I saw them walking along (or 'near') the river'; በኔ፡ በኵል፡ ጉዳዩ፡ አለቋል፡ bäne bäkkul guddayu alqwal 'on my part (or 'as far as I am concerned') the business is finished'; ከወንዙ፡ በኵል፡ ሲመጡ፡ አየኋቸው፡ käwänzu

bäkkul simätu ayyäh^waččäw 'I saw them coming from the direction of the river'; የቀሬው ፡ ካንታ ፡ በኩል ፡ በቻ ፡ ነው ፡ yäqärräw kantä bäkkul bəčča näw 'the rest is up to you'; ወደ ፡ ሐረር ፡ በኩል ፡ ሄደ ፡ wädä harär bäkkul hedä 'he went in the direction of Harar'; በስተ ፡ ምስራቅ ፡ በኩል ፡ ያለው ፡ ጫካ ፡ ትልቅ ፡ ነው bästä məsraq bäkkul yalläw čakka təlləq näw 'the forest in the direction of the east is large', lit. 'to east in-the-direction that-is forest large is'.

፻፱.፲፭. በስተ   bästä

በስተ   bästä 'to, toward, in the direction of'.

This element is used as preposition with expressions of direction, such as ቀኝ ፡ qäňň 'right', ምስራቅ ፡   məsraq 'east', ኋላ h^wala 'behind', ፊት   fit 'front'. Thus, በስተቀኝ ፡ አትቁም bästäqäňň attəqum 'don't stand on the right'; በስተግራ ፡ bästägra 'on the left'; በስተምዕራብ ፡ bästämə'rab 'toward the west'; በስተፊት bästäfit 'in the front, in front of'.

The expression በስተ   bästä + noun of direction can also be followed by በኩል   bäkkul with the meaning of 'in the direction of, from the direction of, toward, on (side)'. Examples: በስተግራ ፡ በኩል ፡ አትቁም bästägraw bäkkul attəqum 'don't stand on his left'; በስተ ፡ ተራራው ፡ በኩል ፡ መጣ bästätäraraw bäkkul mäṭṭa 'he came from the direction of the mountain'.

The expression በስተ bästa + noun of direction can also be used as postposition, the preposition being ከ   kä-. Example: ከዛፉ ፡ በስተ ኋላ ፡ ሲመጣ ፡ አየሁት käzafu bästäh^wala simäṭa ayyähut 'I saw him coming from behind the tree'.

፻፱.፲፮. ደራስ   dəräs

ደራስ   dəräs, originally an imperative of the verb därräsä 'to arrive'.

ደራስ deräs can be used alone to express time or place with the meaning of 'until, up to, as far as'.

The prepositions with which ደራስ deräs is used are the following:

እ ... ደረስ	e...deräs	'up to, until, to, as far as'
ከ ... ደረስ	kä...deräs	'from as far away as'
እስከ ... ደረስ	eskä...deräs	'until, up to, as far as, as much as, in (time), by (time), to the point of (also used for time)'.

Examples: ተራራው ፡ ደረስ ፡ እንሂድ   täraraw deräs ennehid 'let's go as far as the mountain'; ነገ ፡ ደረስ ፡ እጠብቅሃለሁ   nägä deräs eṭäbbeqehalläh[w] 'Ill wait for you until tomorrow'; እወንዝ ፡ ደረስ ፡ እንውረድ ewänz deräs ennewräd 'let's go down as far as the river'; ለተምህርት ፡ ከበጌምደር ፡ ደረስ ፡ አዲስ ፡ አበባ ፡ ያመጡ ፡ አሉ ፡ lätemhert käbägemder deräs addis abäba yämäṭṭu allu 'they who came to Addis Ababa for education from as far away as Begemder'; እስከ ፡ ተማሪ ፡ ቤት ፡ ደረስ ፡ በመኪና ፡ ወሰደኝ ፡ eskätämari bet deräs bämäkina wesädäñ 'take me as far as school in (your) car'; በወር ፡ እስከ ፡ ሦስት ፡ መቶ ፡ ብር ፡ ደረስ ፡ ያጠፋል bäwär eskä sost mäto ber deräs yaṭäfall 'he spends monthly as much as three hundred dollars'; እስከ ፡ ዛሬ ፡ ሳምንት ፡ ደረስ ፡ መጽሐፉን ፡ እጨርሰዋለሁ ፡ eskäzare sammont deräs mäṣhafun eč̣ärresäwälläh[w] 'I'll finish the book in a week from today'; ~~lit 'until today a week up to the book I will finish it';~~ እስከ ፡ ቅዳሜ ፡ ደረስ ፡ ይገባሉ eskä qeddame deräs yegäballu 'they will have arrived by Saturday'.

39.17. መሀከል mähakkäl

መሀከል mähakkäl (less frequently መሀከል mähkäl, መነከል mäkakkäl, መኸል ፡ mähal, ማኸል mahel), literally 'the middle'.

The postposition መኻኸል ፡ mähakkäl can be used alone with the meaning of 'in the middle of'.

The prepositions with which ምህኸል mähakkäl is used are the following:

በ ...መኻኸል bä...mähakkäl 'between, among'

ከ ...መኻኸል ə...mähakkäl 'between, in the middle of, in the center of, among'

ከ ...መኻኸል kä...mähakkäl 'from among' (used for the superlative)

እስከ ...መኻኸል əskä...mähakkäl 'up to the middle of, up to the center of'

ወደ ...መኻኸል wädä...mähakkäl 'near the middle of, near the center of'

Examples: ሜዳው ፡ መኻኸል ፡ ምንጭ ፡ እኽ medaw mähakkäl mənč allä 'there is a spring in the middle of the plain'; በኛ ፡ መኻኸል ፡ ልዩነት ፡ የለም bäñña mähakkäl ləyyunnät yällämm 'there is no discord between us'; ከተማሮቹ ፡ መኻኸል ፡ ተስፋዬ ፡ ትጉህ ፡ ነው ፡ kätämaročču mähakkäl täsfaye təguh näw 'Tesfaye is the most diligent from among the students'; እጠረጴዛው ፡ መኻኸል ፡ ወሃ ፡ አፈሰሰበት ፡ ətäräppezaw mähakkäl wäha afässäsäbbät 'he spilled water in the middle of the table'; እስከ ፡ መስኩ ፡ መኻኸል ፡ በሰላሳ ፡ ሰኮንድ ፡ እደርሳለሁ əskä mäsku mähakkäl bäsälasa säkond ədärsallähw 'I will get to the middle of the field in thirty seconds'; ወደ ፡ ጫካው ፡ መኻኸል ፡ ስንደርስ ፡ አምባሳ ፡ አየን wädä čakkaw mähakkäl sənnədärs ambäsa ayyän 'when we arrived near the middle of the forest, we saw a lion'.

89.18. ወዲህ wädih

ወዲህ ፡ wädih, literally 'towards this'.

The postposition ወዲህ wädih can be used alone in the meaning

of 'on this side of'.

The preposition with which ወዲህ፡ wädih is used is:

ከ ... ወዲህ kä...wädih 'on this side of, since (time);

Examples: ከወንዙ፡ ወዲህ፡ (ወንዙ፡ ወዲህ፡) ያለው፡ ሣር፡ ለቤት፡ ከዳን፡ ይሆናል። käwänzu wädih (or wänzu wädih) yalläw sar läbet kedan yehonal 'the grass on this side of the river can be used for roof thatch'; ከመስከረም፡ ወዲህ፡ ምንም፡ አልሠራሁም። kämäskäräm wädih menemm alsärrahum 'I have not worked since September'; ከትላንት፡ ወዲህ፡ kätelant wädih 'since yesterday'.

89.19. ወዲዚህ wädäzzih

ወዲዚህ wädäzzih, literally 'toward this'. Is a variant of ወዲህ wädih (see above), but is used only for place and not for time.

The preposition with which ወዲዚህ wädäzzih is used is:

ከ ... ወዲዚህ kä...wädäzzih 'on the side of'

Example: ከወንዙ፡ ወዲዚህ፡ ያለው፡ ሣር፡ ለቤት፡ ከዳን፡ ይሆናል፡ käwänzu wädäzzih yalläw sar läbet kedan yehonal 'the grass on this side of the river can be used for roof thatch'.

~~Adverbial usage~~

89.20. ወዲያ wädiya

ወዲያ፡ wädiya, literally 'toward there'.

The postposition ወዲያ wädiya can be used alone in the meaning of 'on the other side of, beyond'.

The prepositions with which ወዲያ wädiya is used are:

ከ ... ወዲያ kä...wädiya 'beyond'
አስከ ... ወዲያ eskä...wädiya 'up to the other side of'

Examples: ወንዙ፡ ወዲያ፡ ትልቅ፡ ተራራ፡ አለ። wänzu wädiya telleq tärara allä 'on the other side of the river there is a big mountain';

ከቤታችን፡ ወዲያ፡ ተማሪ፡ ቤት፡ አለ፡ **käbetaččən wädiya tämari bet allä** 'there is a school beyond our house'; እስከ፡ ወንዙ፡ ወዲያ፡ ያለው፡ ቦታ፡ የኛ፡ ነው **əskä wänzu wädiya yalläw bota yäñña näw** 'the place that is up to the other side of the river is ours'.

With expressions of time: ከነገ፡ ወዲያ፡ **känägä wädiya** 'the day after tomorrow'; ከትላንትና፡ ወዲያ፡ **kätəlantənna wädiya** 'the day before yesterday'; ካሁን፡ ወዲያ፡ **kahun wädiya** 'from now on'.

89.21. ወዲዢያ wädäzziya

ወዲዢያ **wädäzziya**, literally 'toward there'. It is a variant of ወዲያ **wädiya** (see above), but is used only for place and not for time.

The prepositions with which ወዲዢያ **wädäzziya** is used are:

ከ ... ወዲዢያ **kä...wädäzziya** 'beyond'

እስከ ... ወዲዢያ **əskä...wädäzziya** 'up to the other side of'

Examples: ከቤታችን፡ ወዲዢያ፡ ተማሪ፡ ቤት፡ አለ **käbetaččən wädäzziya tämari bet allä** 'there is a school beyond our house'; እስከ፡ ወንዙ፡ ወዲዢያ፡ ያለው፡ ቦታ፡ የኛ፡ ነው **əskä wänzu wädäzziya yalläw bota yäñña näw** 'the place that is up to the other side of the river is ours'.

89.22. አጠገብ aṭägäb

አጠገብ **aṭägäb**, of nominal origin, has the meaning of 'the nearness'.

The postposition አጠገብ **aṭägäb** is used are the following:

እ ... አጠገብ **ə...aṭägäb** 'near, beside'

ከ ... አጠገብ **kä...aṭägäb** 'from the side of'

በ ... አጠገብ **bä...aṭägäb** 'by'

እስከ ... አጠገብ **əskä...aṭägäb** 'up to the side of'

ወዲ ... አጠገብ **wädä...aṭägäb** 'toward the side of'

Examples: ተስፋዬ ፡ እጠገብ ፡ ቁጭ፡በል täsfaye aṭägäb quč̣č̣ə bäl 'sit beside Tesfaye'; እቤታቸው ፡ እጠገብ፡ ብዙ ፡ ባሕር ፡ ዛፍ ፡ እሕ əbetaččäw aṭägäb bəzu bahr zaf allä 'there are many eucalyptus trees near their house'; በኔ ፡ እጠገብ ፡ እላፈ bäne aṭägäb alläfä 'he passed by me'; ከማርካቶ ፡ እንሰፅ ፡ እስከ ፡ ጉሐሌ ፡ ተራራ ፡ እጠገብ ፡ ያለው ፡ ቦታ ፡ ሳ፡ ያለ ፡ መዳ፡ ነው kämärkato ansəto əskä gullälle tärara aṭägäb yalläw bota lätt yalä medä näw 'the area extending from Mercato to the Gullalle mountain is a flat plain'; እንዳተወዳቅ ፡ ወደ ፡ ገደሉ ፡ እጠገብ ፡ እትቅረብ ፡ əndattəwädq wädä gädälu aṭägäb attəqräb 'do not get close (or 'near') to the cliff so that you do not fall'.

89.23. ጥግ ፡ ṭəgg

ጥግ ፡ ṭəgg of nominal origin, has the meaning of 'proximity'. The expression ጥግ ṭəgg is used mostly when the noun that is followed by ጥግ ṭəgg is larger than the other noun.

The postposition ጥግ ṭəgg can be used alone in the meaning of next to, close to'.

The prepositions with which ጥግ ṭəgg is used are:

ከ ... ጥግ kä...ṭəgg 'close to, near to, near, next to'

እ ... ጥግ ə...ṭəgg 'close to, near to, near, next to'

በ ... ጥግ bä...ṭəgg 'close to, near to, near, next to'

ወደ... ጥግ wädä...ṭəgg 'close to, near to, near, next to'

እስከ ... ጥግ əskä...ṭəgg 'up to the side of'

Examples: ግድግዳው ፡ ጥግ ፡ እትቁም ፡ gədgəddäw ṭəgg attəqum 'don't stand next to the wall'; በዝናብ ፡ ጊዜ ፡ ከዛፍ ፡ ጥግ፡ (እዛፍ ፡ ጥግ) መቆም ፡ እደጋኛ ፡ ነው bäzənab gize käzaf ṭəgg (or əzaf ṭəgg or bäzaf ṭəgg) mäqom adägäňňa näw 'it is dangerous to stand near a tree when it rains'; ወደ ፡ ግድግዳው ፡ ጥግ ፡ እስቀምጠው wädä gədgəddaw ṭəgg asqämmətäw 'place it near the wall'; ከዚህ ፡ እስከ ፡ ቤቱ ፡ ጥግ ፡ ቀርብ ፡ ነው ፡

kä́zzih əská betu ṭəgg qə́rbe näw 'it is near from here up the side of the house'.

89.24. ዘንድ   **zänd**

ዘንድ   zänd can be used alone with the meaning of 'by (near), near to, close to, to'.

The prepositions with which, ዘንድ zänd is used are the following:

በ ... ዘንድ   **bä...zänd** 'according to, among, by'

እ ... ዘንድ   **ə...zänd** 'close to, near to, to'

ከ ... ዘንድ   **kä...zänd** 'from (French 'de chez')

ወደ ... ዘንድ   **wädä...zänd** 'close to, near to, to'

Examples: ተስፋዩ ፡ ዘንድ (or, እተ ስፋዩ ፡ ዘንድ) እሄዳለሁ ፡ **tä́sfaye zänd (or ətä́sfaye zänd) əhedalläh^w** 'I am going to Tesfaye'; በኛ ፡ ዘንድ ፡ ይህ ፡ አይታወቅም **bä́ñña zänd yəh ayəttawwä́qəm** 'this is not known by (or 'among') us'; በተስፋዩ ፡ ዘንድ ፡ ደሃ ፡ ሰው ፡ ሰው ፡ አይደለም ፡ **bätä́sfaye zänd dəha säw säw aydälläm** 'according to Tesfaye a poor man is not human'; ከተስፋዩ ፡ ዘንድ ፡ ሂዳ ፡ ሰተማጣ ፡ አየኋት ፡ **kätä́sfaye zänd hida səttə́mäṭa ayyäh^{w}at** 'I saw her coming from Tesfaye's'; ወደንተ ፡ ዘንድ ፡ ነገ ፡ እመጣለሁ ፡ **wädantä́ zänd nägä əmä́ṭalläh^w** 'I will come to you tomorrow'.

With or without prepositions, ዘንድ   zänd can be rendered into English by prepositions other than those mentioned above. It must be kept in mind, however, that the original meaning is one of closeness, even though this is not expressed in English. Examples: ይህ ፡ ከእግዚአብሔር ፡ ዘንድ ፡ የመጣ ፡ ነው **yəh kägziabəher zänd yämä́ṭṭa näw** 'this is something that comes from God'; መጽሐፉን ፡ ተስፋዩ ፡ ዘንድ ፡ ትቼዋለሁ ፡ **mäṣhafun tä́sfaye zänd təččéwalläh^w** 'I left the book with Tesfaye'.

89.25. ጋ ga

ጋ __ga__ 'by (near), near to, close to, to'.

ጋ __ga__ can be used alone with the meaning of 'by (near),
near to, close to, to'.

The prepositions with which ጋ ga is used are the following

እ ... ጋ ə...ga 'close to, near to, to'

ከ ... ጋ kä...ga 'from a place of someone' (French 'de chez')

ወደ ... ጋ wädä...ga 'to, toward'

ጋ __ga__ in the meaning of 'to' can be used only with persons.
If it is used with objects, it means 'close to' or 'near to'.
Examples: ነገ ፡ ተስፋዬ ጋ ፡ (እተስፋዬ ፡ ጋ) እሄዳለሁ ፡ __nägä__ __täsfaye__ __ga__
(or __ətäsfaye__ __ga__) __əhedalläh__ᵂ 'I will go to Tesfaye tomorrow';
ተራራውጋ ፡ (or እተራራው ፡ ጋ) እብረን ፡ እንሂድ ፡ __tärarawga__ (or
__ətärarawga__) __abrän__ __ənnəhid__ 'let's go together close to the mountain';
ካንተ ፡ ጋ ፡ ስመጣ ፡ ሀብተ ፡ እየሁት ፡ __kantä__ __ga__ __səmäṭa__ __habten__ __ayyähut__ 'when
I came from your place I saw Habte';ወደ ፡ ብስራት ፡ ጋ ፡ ሰሄድ ፡ እየሁት ፡
__wädä__ __Bəsrat__ __ga__ __səhed__ __ayyähut__ 'I saw him on my way to Besrat'.

With or without prepositions, ጋ __ga__ can be rendered into
English by prepositions other than those mentioned above. It
must be kept in mind, however, that the original meaning is one
of closeness, even though this may not be expressed by the English
prepositions. Examples: መጽሐፉን ፡ ተስፋዬ ፡ ጋ ፡ ትቼዋለሁ __mäshafen__
__täsfaye__ __ga__ __təččewalläh__ᵂ 'I left the book with Tesfaye'; ገንዘቡን ፡
ከተስፋዬ ፡ ጋ ፡ እወስዳለሁ ፡ __gänzäbun__ __kätäsfaye__ __ga__ (or __täsfaye__ __ga__)
__əwäsdalläh__ᵂ 'I will take the money from Tesfaye'; እኔ ፡ ጋ ፡ ስራ ፡ የለም
__ene__ __ga__ __səra__ __yälläm__ 'I have no job to offer', literally 'I at job
there-is-not'.

89.26. ጌ ge

ጌ **ge**, probably of nominal origin, with the meaning of 'side, direction'.

This element is used only in fixed expressions such as ራስጌ **rasge** 'a place near the head, the head of', እግር ጌ **əgərge** 'the foot of, a place near the foot', እንገትጌ **angätge** 'the region of the neck' and place names like ጉራጌ **Gurage**, ዳረስጌ **Däräsge**. Note also the expression እጅጌ **əǧǧəge** 'sleeve'.

ራስጌ **rasge** is also used postpositionally with the meaning of 'at the head of, above';

እግርጌ **əgərge** (or **gərge** after the vowel) with the meaning of 'at the foot of, below, beneath'.

These two expressions can also be used with the preposition ከ – **kä–**. Examples: ከቤታችን (or እቤታችን) ራስጌ ፡ ጉብታ ፡ አለ ፡ **käbetaččən** (or **əbetaččən**) **rasge gubbəta allä** 'there is a hill above our house'; ከቤታችን ፡ ግርጌ ፡ ወንዝ ፡ አለ ፡ **käbetaččən əgərge wänz allä** 'there is a river below our house'; ብርጭቆው ፡ ከጠረጴዛው ፡ ግርጌ ፡ ነው ፡ **bərčəqqo käṭäräppeza gərge näw** 'the glass is under (or 'beneath, near the leg of') the table'.

89.27. ጐን ፡ gʷän

ጐን **gʷän**, literally 'side of the body'.

The postposition ጐን **gʷän** can be used alone in the meaning of 'by (by the side of), beside'.

The prepositions with which ጐን **gʷän** is used are:

እ ... ጐን **ə...gʷän** 'beside'

ከ ... ጐን **kä...gʷän** 'from the side of'

ወዳ ... ጐን **wädä...gʷän** 'to the side of'

Examples: እኔ ፡ ጐን ፡ ተቀመጥ ፡ **əne gʷän täqämmäṭu** 'sit down by my side'; እቤታችን ፡ ጐን ፡ ሉካንዳ ፡ አለ ፡ **əbetaččən gʷän lukanda allä**

'there is a butchery beside our house'; ጮኸቱ፡ ካተራራው፡ ጕን፡ መጣ čohätu kätärära gʷän mätta 'the noise came from the side of the mountain'; ወደ፡ተራራው፡ ጕን፡ሄደ wädä täraraw gʷän hedä 'he went to the side of the mountain'.

89.28. ዙርያ zuriya

ዙርያ zuriya, of nominal origin, has the meaning of 'the surroundings'.

The postposition ዙርያ zuriya 'around' can be used alone, without preposition. The prepositions with which ዙርያ zuriya is used are:

በ ... ዙርያ bä...zuriya 'around'

እ ... ዙርያ ə...zuriya 'around'

ከ ... ዙርያ kä...zuriya 'from around'

Examples: ዛፉ፡ ዙርያ፡ ልጆች፡ ቁጭ፡ ብለዋል፡ zafu zuriya ləǧočč qučč bəläwal 'the boys were sitting around the tree'; በቤታችን፡ ዙርያ፡ (or እቤታችን፡ ዙርያ) ያለው፡ አጥር፡ የገምቦ፡ ነው bäbetaččən zuriya (or əbetaččən zuriya) yalläw aṭər yägəmbə näw 'the wall around our house is of stone'; ማታ፡ ማታ፡ ከመንዳራችን፡ ዙርያ፡ ብዙ፡ ያውሬ፡ ድምፅ፡ እሰማለሁ mata mata kämändäraččən zuriya bəzu yawre dəmṣ əsämallähw 'I hear many animal noises from around our village in the evening'.

89.29. ማዶ mado

ማዶ mado of nominal origin, has the meaning of 'the other side (across something)'.

The prepositions with which ማዶ mado is used are:

ከ ... ማዶ፡ kä...mado 'across from'

በ ... ማዶ፡ bä...mado 'across from'

ወደ ... ማዶ   wädä...mado 'toward the other side of, to the other side of'

እስከ ... ማዶ   əskä...mado 'up to the other side of'

Examples: ከናንተ (or በናንተ) ሰፈር፡ ማዶ፡ ያለው፡ ተራራ፡ ትልቅ፡ ነው

kännantä (or bännantä) säfär mado yalläw tärara tälläq näw 'the mountain across from your area is big'; ከዚህ፡ ጀምሮ፡ እስከ፡ ሐይቁ፡ ማዶ፡ ያለውን፡ ንጉር፡ ወንድሙ፡ ይገዛዋል

käzzih ğämməro əskä hayqu mado yalläwən agär wändəmmu yəgäzawal 'his brother governs the land from here up to the other side of the lake'.

§9.30. ባሻገር baš*šaggär

ከ ... ባሻገር   kä...baš*šaggär 'across'. Example: ከወንዙ፡ ባሻገር ቤት፡ እሕ   käwänzu baš*šaggär bet allä 'there is a house across the river'.

§9.31. ዳር dar

ዳር dar, of nominal origin, has the meaning of 'limit, edge, border'.

The postposition ዳር dar can be used alone in the meaning of 'on the edge of'.

The prepositions with which ዳር dar is used are:

እ   ... ዳር   ə...dar 'on the edge of'

ከ   ... ዳር   kä...dar 'on the edge of'

በ   ... ዳር   bä...dar 'on the edge of'

እስከ   ... ዳር   əskä...dar 'up to the edge of'

Examples: እወንዙ፡ ዳር   (or በወንዙ፡ ዳር or ከወንዙ፡ ዳር or ወንዙ፡ ዳር) ቁጭ፡ ብለው፡ እያየኋቸው əwänzu dar (or bäwänzu dar, or käwänzu dar, or wänzu dar) quč*č bəläw ayyähʷač*čäw 'I saw them sitting on the edge of the river'; እስከ፡ ወንዙ፡ ዳር፡ ያለው ርስት፡ የኔ፡ ነው፡ əskä

wänzu dar yalläw rəst yäne näw 'the land that is up to the edge (bank) of the river is mine'.

89.32. ጀምሮ ğämməro

ጀምሮ ğämməro, literally 'be beginning', gerundive of ğämmärä 'begin'.

ከ ...ጀምሮ kä...ğämməro 'beginning from, starting from, since' (time and place). The form ጀምሮ ğämməro can be used as a fixed form.

Examples: ከዛሬ: ጀምሮ (or ጀምሬ)በትጋት: እሠራ ኸሁ: käzare ğämməro (or ğämmərre) bätəgat əsärallähw 'beginning today, I will work diligently'; ከራት: ኪሎ: ጀምሮ: እስከ: ፒያሳ: ወታዳር: ተሰፍቷል: karat kilo ğämməro əskä piyassa wättaddär täsälləfwal 'the soldiers are lined up starting from Arat Kilo up to the Piazza'.

89.33. እንስቶ ansəto

እንስቶ ansəto, of verbal origin, literally 'raising', gerundive of እነሣ anässa 'raise'.

ከ ...እንስቶ kä...ansəto, normally followed by እስከ əskä, has the meaning of 'beginning from, starting from' (used with time and place).

Examples: ከዚህ: እንስቶ: እስከ: ዓለም: ገና: ያሶስት: ሰዓት: መንገድ: ነው käzzih ansəto əskä aläm gäna yäsost sä'at mängäd näw '(starting) from here to Alem Gena is a three hours' trip'; ከዛሬ: እንስቶ: እስከ: ሰኞ: ዕረፍት: ነው: käzare ansəto əskä sänno əräft näw '(starting) from today to Monday is vacation'.

89.34. ጊዜ gize

ጊዜ gize, of nominal origin, has the meaning of 'time'.

በ ...ጊዜ bä...gize 'during'.

Example: በጦርነቱ ፡ ጊዜ ፡ እንግሊዝ ፡ አገር ፡ ነበርኩ ፡ <u>bätorennätu</u> <u>gize</u> <u>əngliz</u> <u>agär</u> <u>näbbärk</u>^w 'I was in England during the war'.

89.35. ጋራ gara, or ጋር gar

ከ ... ጋራ (ጋር) ፡ kä...gara (gar) 'with, in the company of'.

Examples: ከወንድሙ ፡ ጋር (or ጋራ) ሄዳ kä<u>wändəmmu</u> <u>gar</u> (or <u>gara</u>) hedä 'he went with his brother'; ከነሱ ፡ ጋር (or ጋራ) <u>kännässu</u> <u>gar</u> (or <u>gara</u>) <u>na</u> 'come with them'.

89.36. ምክንያት məknəyat

ምክንያት <u>məknəyat</u>, of nominal origin, has the meaning of 'cause, pretext'.

በ ... ምክንያት <u>bä...məknəyat</u> 'because of, on account of, by reason of'.

Example: በጦርነት ፡ ምክንያት ፡ ብዙ ፡ ሰው ፡ አለቀ <u>bätorennätu</u> <u>məknəyat</u> <u>bəzu</u> <u>säw</u> <u>alläqä</u> 'many people perished on account of the war'.

89.37. ፈንታ fänta

ፈንታ <u>fänta</u>, of nominal origin, has the meaning of 'share'.

በ ... ፈንታ <u>bä...fänta</u> 'instead of'.

Example: በሷ ፡ ፈንታ ፡ እየሌቸን ፡ ጋብዝ ፡ <u>bässwa</u> <u>fänta</u> <u>ayyäläččen</u> <u>gabz</u> 'invite Ayyelech instead of her'.

~~በቀር bäqär, በተቀር (በተቀረ) bätäqär (bätäqärrä), በስተቀር (በስተቀረ) bästäqär (bästäqärrä).~~

89.38. በቀር bäqär

በቀር <u>bäqär</u>, of verbal origin, consisting of the element በ <u>bä</u> and the verb ቀረ <u>qärrä</u> 'remain, stay away', the form ቀረ <u>qärrä</u> becoming ቀር <u>qär</u>[1].

[1] For the final consonant without vowel, cf. ነበር <u>näbbär</u> from ነበረ <u>näbbärä</u> (§38.1), ጀመር <u>ğämmär</u> from ጀመረ <u>ğämmärä</u> (§38.5).

በቀር   bäqär 'except, outside of'.

ካ ... በቀር   kä...bäqär 'except, outside of'.

Examples: ነሱ ፡ በቀር ፡ ሌላ ፡ ሰው ፡ አልመጣም essu bäqär lela säw almätta 'except for him, no one else came'; ከተስፋዬ ፡ በቀር ፡ እንግዶቹ ፡ መጥተዋል kätäsfaye bäqär engedočču hullu mättäwal 'except fo: Tesfaye, all the guests came'.

89.39. በተቀር bätäqär

በተቀር bätäqär or በተቀሬ bätäqärrä, that is, the element በ bä and ተቀሬ täqärrä or ተቀር täqär.

በተቀር bätäqär or በተቀሬ bätäqärrä is used alone with the meaning of 'except'. The preposition with which በተቀር bätäqär is used is:

ካ ... በተቀር kä...bätäqär 'except, besides, apart from'.

Examples: ከአhመድ ፡ በተቀር ፡ ሁሉም ፡ እንግሊዝኛ ፡ ይችላሉ ahmäd bätäqär hullum englizeňňa yečelallu 'everybody knows English except Ahmed'; ከሷ ፡ በተቀር ፡ ቆንጆ ፡ ያለ ፡ አይመስላትም kässwa bätäqär qonǧo yallä aymäslatem 'she thinks that there is no beautiful person except herself'; ከደሞዙ ፡ በተቀር ፡ ሌላም ፡ ገቢ ፡ አለው kädämozu bätäqär lelam gäbi alläw 'he has other income besides his salary'.

89.40. በስተቀር bästäqär

በስተቀር bästäqär or በስተቀሬ bästäqärrä, composed of the element በስተ bästä (see above) and ቀር qärr, ቀሬ qärrä (§ 71).

በስተቀር bästäqär or በስተቀሬ bästäqärrä is used alone with the meaning of 'except, besides'. The preposition used with በስተቀር bästäqär is

ካ ... በስተቀር kä...bästäqär 'except, besides'.

Examples: ከአንተ ፡ በስተቀር ፡ ሁሉም ፡ መጥተዋል kantä bästäqär hullum mättäwal 'everybody has come except you'; ከአማርኛ ፡ በስተቀር ፡ ሌሎችም ፡ ቋንቆች ፡ በኢትዮጵያ ፡ ውስጥ ፡ አሉ kamareňňa bästäqär leloččem qʷanqoč bäʾityoppya west allu 'there are other languages in Ethiopia besides Amharic'.

89.41. በተረፈ   bätärräfä

በተረፈ bätärräfä or በተረፍ bätärräf, of verbal origin,
consisting of the element በ bä and the verb ተረፈ tärräfä 'remain'.
For the abbreviated form ተረፍ tärräf, see በቀር bäqär, above.

ከ ... በተረፈ (በተረፍ) kä...bätärräfä (bätärräf) 'except,
outside of'.

Examples: ከዚህ ፡ በተረፈ ፡ ሌላ ፡ ነገር ፡ አልፈልግም kässih bätärräfä lela
nägär alfälleqem 'I don't want anything else except this'.

89.42. የተነሳ   yätänässa

የተነሳ yätänässa, of verbal origin, literally 'that which
arose', from ተነሳ tänässa 'rise, arise'.

በ ... የተነሳ bä...yätänässa 'on account of'.

ከ ... የተነሳ kä...yätänässa 'on account of'.

Examples: በርስት ፡ የተነሳ ፡ ከሰሱት bärəst yätänässa kässäsut
'they accused him on account of inherited land'; ሠራውን ፡ ካለማጨረሱ ፡
የተነሳ ፡ ደሞዙን ፡ ቆረጠበት särawən kalämäčärräsu yätänässa dämozun
qorrätäbbät 'he reduced his salary on account of his not finishing
his work'.

89.43. ቤት   bet

ቤት bet, literally 'house'.

በ ... ቤት bä...bet 'according to' implying a contrary
statement or idea.

Example: ግንት ፡ ቤት ፡ ያህ ፡ ትልቅ ፡ መጽሐፍ ፡ ነው ፡ bantä bet yəh
telleq mäshaf näw 'according to you this is an important book (but
this is not the case)'.

90. PREPOSITIONAL SUFFIX PRONOUNS

The prepositions ለ lä and በ bä are the only prepositions in Amharic that are used with the suffix pronouns. These suffix pronouns will be called 'prepositional suffix pronouns'.

The meaning of these prepositions is: ለ lä 'to, for, to the advantage of, in favor of, on behalf of'; በ bä 'with (by means of), on, in, at, by, through, against, to the disadvantage of'.

When used with the suffix pronouns, these prepositions are geminated, thus, ፈረደልለት färrädä-ll-ät, ፈረደልለህ färrädä-ll-äh.

If the verbal form ends in a vowel, these prepositions are attached directly to the verbal form; thus färrädä-llät

If the verbal form ends in a consonant, there is a vowel ə between the final consonant of the verbal form and these prepositions; thus yəfräd-ə-llät ይፈረድልለት ፦

The prepositional suffix pronouns are:

Sg.			Pl.		
3rd masc.	-ät		3rd com.	-ačcäw	
3rd fem.	-at				
2nd masc.	-əh		2nd com.	-ačcəhu	
2nd fem.	-əš			(pron. -ačcuh)	
1st com.	-əňň		1st com.	-ən	

Note that the prepositional suffix pronouns are the same as the object suffix pronouns with verbal forms ending in a w except for the sing. 3rd masc. where the pronominal suffix pronoun is -ät instead of the object suffix pronoun -äw, -t, -ät (§ 46).

Here is an illustration of the pronominal suffix pronouns added to verbal forms ending in a vowel and in a consonant.

With ፈረደ färrädä 'he judged':

Sg.	3m.	ፈረደለት	färrädä-ll-ät	'he judged in his favor'
	3f.	ፈረደላት	färrädä-ll-at	'he judged in her favor'
	2m.	ፈረደልህ	färrädä-ll-ǝh	'he judged in your favor'
	2f.	ፈረደልሽ	färrädä-ll-ǝš	'he judged in your favor'
	1c.	ፈረደልኝ	färrädä-ll-ǝňň	'he judged in my favor'
Pl.	3c.	ፈረደላቸዉ	färrädä-ll-aččäw	'he judged in their favor'
	2c.	ፈረደላቸሁ	färrädä-ll-aččǝhu	'he judged in your favor'
	1c.	ፈረደልን	färrädä-ll-ǝn	'he judged in our favor'

With ይፍረድ yǝfräd 'may he judge'

Sg.	3m.	ይፍረድበት	yǝfräd-ǝbb-ät	'may he judge against him'
	3f.	ይፍረድባት	yǝfräd-ǝbb-at	'may he judge against her'
	2m.	ይፍረድብህ	yǝfräd-ǝbb-ǝh	'may he judge against you'
	2f.	ይፍረድብሽ	yǝfräd-ǝbb-ǝš	'may he judge against you'
	1c.	ይፍረድብኝ	yǝfräd-ǝbb-ǝňň	'may he judge against me'
Pl.	3c.	ይፍረድባቸዉ	yǝfräd-ǝbb-aččäw	'may he judge against them'
	2c.	ይፍረድባቸሁ	yǝfräd-ǝbb-aččǝhu	'may he judge against you'
	1c.	ይፍረድብን	yǝfräd-ǝbb-ǝn	'may he judge against us'

A good illustration of the meaning of the prepositions ለ lä 'for, in favor of, to the advantage of', and በ bä 'against, to the disadvantage of' is ፈረደለት färrädälät 'he acquitted him', lit. 'he judged in his favor', as against ፈረደበት färrädäbbät 'he convicted him', lit. 'he judged to his disadvantage'; መሰከረለት mäsäkkärällät 'he testified for him', መሰከረበት mäsäkkäräbbät 'he testified against him'.

The preposition ለ lä with the meaning 'in favor of' occurs in the expression of thanks እግዚር ይስጥልኝ ǝgzer yǝsṭǝlläňň 'thank you!', lit. 'may God give you on my behalf'.

Occasionally ሰ lä has the meaning 'to the disadvantage of', as in አባትህ፡ይመጣልህ abbateh yəmäṭalleh 'your father will come to punish you' (with the underlying meaning 'since you (the child) misbehaved you should expect punishment').

The meaning of በ bä 'to the disadvantage of' can also be noticed in sentences such as: ኮት፡አጠረብኝ kotu aṭṭäräbbeňň 'the coat is too short for me', lit. 'the coat is short to my disadvantage'; ኮት፡ረዘመብኝ kotu räzzämäbbeňň 'the coat is too long for me', lit. 'the coat is long to my disadvantage'.

Examples of other meanings of these prepositions: በርሳሴ፡ ጻፈበት bärsase ṣafəbbät 'write with my pencil'; እህቴ፡ ያለችበት፡ አገር፡ ሩቅ፡ነው ehəte yalläččəbbät agär ruq näw 'the country in which my sister is living is far away'; መጽሐፉን፡ መለሰልኝ mäshafun mälləselleňň 'return the book to me' or 'return the book for me, on my behalf'.

Note the meaning of ምን፡ አለበት mən alläbbät 'what does it matter?', lit. 'what is-in-it?'.

The concept of a 'favorable' or 'unfavorable' attitude or action is quite often expressed in Amharic by the preposition ሰ lä and በ bä with the prepositional suffixes in cases in which English would not express this concept with special elements. Thus, 'the tailor told us that our clothes would be ready soon' መኪና፡ ሰፊ፡ ልብሳችን ፡ቶሎ ፡እንደሚደርስልን፡ ነገረን፡ mäkina säfi ləbsaččen tolo əndämmidärsellen näggärän, lit. (the)- tailor our-clothes soon that-it-will-be-ready-for-us told-us'.

'Webitu brushes her teeth all the time so that they will be good፣ ወቢቱ፡ ጥርሷን፡ ጥሩ ፡እንደሆነላት፡ ሁሌጊዜ፡ ትፈቀዋለች webitu ṭərsəwa ṭəru əndähonəllat hulle gize təfeqäwalläčč, lit. 'Webitu her-tooth good so-that-it-be-good-for-her all time she-brushes-it'.

'Their brother died of a stomach ache' ወንድማቸው ፡ በሆድ ፡ ቁርጠት ፡ ሞተባቸው wändəmmaččäw bähod qurṭät motäbaččäw, lit. 'their-brother from-(of)-stomach ache died-against-them'.

'Because he has a stomach ache he does not eat much meat' ሆድ ፡ ቁርጠት ፡ ስላለበት ፡ ብዙ ፡ ሥጋ ፡ አይበላም ፡ hod qurṭät səlalläbät bəzu səga aybälam, lit. 'stomach ache because-there-is-against-him much meat he-does-not-eat'.

The preposition በ bä with prepositional suffix pronouns can also be rendered by 'from' with the meaning of 'away from', that is to say, to the disadvantage of the person from whom the thing was taken. Examples: መኪናዬን ፡ የሰረቀብኝን ፡ ሌባ ፡ ዳኛው ፡ ፈረደበት mäkina^{Y}en yäsärrägäbbəňňən leba daňňaw färrädubbät 'the judge convicted the thief who stole my car', lit. 'my-car-n who-stole-from-me-n thief the-judge judged-against-him'; ትላንትና ፡ የወሰድሁባቸውን ፡ መጽሐፍ ፡ ዛሬ ፡ እመልስላቸዋለሁ ፡ təlantənna yäwässädhubbaččäwən mäṣhaf zare əmälləsəllaččäwalläh^w 'Today I will return the book that I took from them yesterday', lit. 'yesterday that-I-took-from-them-n book today I-will-return-to-them'.

The verb አለ allä followed by the preposition
በ bä with prepositional suffix pronoun
The verb አለ allä and its negative የለ yällä when used with the preposition በ bä and prepositional suffix pronouns express either the idea of obligation or duty or the idea of 'to the disadvantage of'.

Examples: ለሠራተኞቹ ፡ ደሞዝ ፡ መክፈል ፡ አለብህ ፡ läsärratäňňoččäu dämoz mäkfäl alläbbəh 'you have to pay wages to the workers'; ቀጠሮ ፡ አለብኝ qäṭäro alläbbəň 'I have an appointment';

ዕዳ፡ አለብህ   ǝda alläbbäh 'you have a debt'; የሰው፡ ገንዘብ፡ አለብኝ፡ yäsäw gänzäb alläbbäññ 'I owe money to someone'; ነገ፡ በዓል፡ ስለሆነ፡ ሥራ፡ የለባቸው   nägä bäʔal sǝlähonä sǝra yälläbbaččäw 'since there is a holiday tomorrow they have no work'.

91. CONJUNCTIONS

Some conjunctions are used with the perfect only, others with the simple imperfect only.

The conjunctions used with the perfect only are: እየ əyyä, የ yä, እ ə.

The conjunctions used with the imperfect only are: ስ sə (except with the perfect of አለ allä as ሳለ sallä), ለ lə, and ዘንድ zänd.

The conjunctions that are used with the perfect and simple imperfect have a final vowel ä when combined with the perfect, but a final vowel ə when combined with the imperfect. This is the case of በ bä, እስከ əskä, እንደ: əndä when combined with the perfect, but በ bə, እስከ əskə, እንደ əndə when combined with the simple imperfect.

The conjunctions that are used with the perfect and the relative imperfect have a final vowel ä regardless of their combination, this is the case of በ bä, ከ kä, እስከ əskä, እንደ əndä, and ሰላ səlä. In combination with the relative imperfect, they have the forms እስከም əskämmə-, እንደም əndämmə-, and ሰለም səlämmə-, that is, እስከ əskä, እንደ əndä, ሰላ səlä with the relative element -ም- -mm- coming from እም - əmmə- or የም - yämmə-.

With most conjunctions the tense of the subordinate clause is conditioned by the tense of the main clause.

All the conjunctions precede the verb form except H3ዴ <u>zänd</u> that follows the imperfect.

92. CONJUNCTIONS COMBINED WITH

THE PERFECT ONLY

92.1. The conjunction ኸያ <u>əyyä-</u>

The particle ኸያ <u>əyyä-</u> is combined with the perfect followed by another verb in any tense or mood, the subjects of the two clauses being either the same or different. The verb of the <u>əyyä-</u> clause is used only in the positive. This combination expresses either a simultaneous state or action of the same duration for the two verbs, or a circumstantial action. A sentence structure of this type can be translated into English in two different ways:

1. by introducing the sentence with 'while, all the time that, as', or by the gerund. Examples: ኸያፈተኸኝ ፡ ተዘፍናኸኝ ፡ <u>əyyäfättäläčč</u> <u>təzäfnalläčč</u> 'she sings while spinning', or 'she sings all the time that she spins'; ኸያፈተኸኝ ፡ ኸዘፍናኸሁ ፡ <u>əyyäfättäläčč</u> <u>əzäfnallähʷ</u> 'I sing while she spins'; ኸያነበበ ፡ ተናጋገራዋኸኝ <u>əyyanäbbäbä</u> <u>tannägagräwalläčč</u> 'she speaks to him while he is reading'.

2. the ኸያ <u>əyyä-</u> clause can express a circumstantial action which is rendered into English either by the gerund or by the gerund preceded by 'by'. This circumstantial expression is limited in the sense that it must answer the question 'how?' or 'why?'. Thus, 'he went away running' can be interpreted as answering the question 'how did he go away?'. Examples: ኸያሮጠ ፡ ፈደ

əyyäroṭä hedä 'he went away running'; ቅቤው ። እያቀለጠ ። ያልቃል ‍qəbew əyyäqälläṭä yalqal 'the butter disappears by melting'.

እያ əyyä has the meaning of 'even though' (or 'while' in the connotation of 'even though') if the meaning of the main verb expresses an unexpected consequence of the verb of the እያ əyyä-clause. Examples: እንጀራ ። እያበላሁ ። ዮርበኛል ənǧära əyyäbällahʷ yerəbäňňal 'even though I eat bread I am hungry'; ትንሽ ። እያጠጣ ያሰክራል tənnəš əyyäṭäṭṭa yəsäkral 'even though he drinks little he gets drunk'; ትምህርቱን ። እያጠና ፡ ይወድቃል təmhərtun əyyaṭänna yewädqal 'even though he studies his lessons he fails'.

The element እያ əyyä + perfect + ነው näw (conjugated or not) expresses a progressive action in the present. Example: ምን ። ትሠራለህ ? እያበላሁ ። ነው ። mən təsärallah əyyäbällahʷ näw (or näň) 'what are you doing? I am eating' (or 'I am in the process of eating').

The verb ሄደ hedä in any verb form preceded by the perfect of the principal verb (mainly those expressing a state or condition) to which the prefix እያ əyyä has been attached, expresses a progressive action. Examples: አዲስ ፡ አበባ ፡ እያደገ ፡ ሄደ addis abäba əyyaddägä hedä 'Addis Ababa kept on growing'; አዲስ ፡ አበባ ፡ እያደገ ፡ ይሄዳል ፡ addis abäba əyyaddägä yəhedal 'Addis Ababa will keep on growing'; ወብ ። እያሆነች ። ትሄዳለች web əyyähonäčč təhedalläčč 'she gets prettier and prettier'; ያሰው ። ቁጥር ። እያነሰ ። ሄደ yäsäw quṭer əyyannäsä hedä 'the number of people became less and less'.

92.2. THE ELEMENT የ yä

The element የ yä with the perfect followed by specific nouns of time such as ጊዜ gize 'time', ቀን qän 'day', ሳምንት samment 'week', and so on, is often conveniently rendered into English by the conjunction 'when' even though the nature of የ yä as a relative element is quite often evident. Examples: ሥራዬን ፡ የጨረስኩ ፡ ጊዜ ፡ ቤት ፡ ሄድኩ serayen yäčärräsku gize bet hedku 'when I finished my work, I went home'; የሄድኩበት ፡ ቀን ፡ በዓል ፡ ነበር yähedkubbät qän bä'al näbbär 'the day I went was a holiday', lit. 'that-I-went-in-it day holiday it-was'.

92.3. The conjunction እ ə

The conjunction እ ə + perfect followed by ድረስ däräs 'until' means 'as long as, so long as'.

Examples: አባቴ ፡ በሕይወት ፡ እቋ ፡ ድረስ ፡ አልሰጋም abbate bäheywät əqwäyyä däräs alsägam 'so long as my father is alive I don't have to worry'; እናቱ ፡ ጋ ፡ እነበረ ፡ ድረስ ፡ አልተቻገረም ennatu ga ənäbbärä däräs altäčäggäräm 'so long as he was with his mother he had no difficulty'.

93. CONJUNCTIONS COMBINED WITH
THE IMPERFECT ONLY

93.1. The conjunction ስ sə

The conjunction ስ sə is used only with the simple imperfect. The verb አለ allä is the only verb with the form of a perfect that can be used with ስ sə under the form of ሳለ sallä.

The conjunction ስ sə expresses the idea of 'when, while, as (time)'. It can be rendered occasionally into English by the gerund.

Contrary to the usage of the ኸ፞ᎇ əyyä-clause, ስ sə:

1. can be used in the negative, and

2. the duration of the action of the two verbs may or may not be the same, but is irrelevant. Examples: እኹ : እቤት : ሰኸ : ፖሊሶቿ : መጡ əssu əbet sallä polisočč mäṭṭu 'the police came while he was in the house', or 'the police came when he was in the house'; ኮሶ - ስጠጣ : ያመኘኛል koso sətätta yammäññal 'when I drink koso, I get sick'; ገበያ : ሲሄድ : እያሁት gäbäya sihed ayyähut 'I saw him going to the market'; መጣችኝ : ሲሉ : ሰማሁ mäṭṭalläč silu sämmahʷ 'I heard them say that she came'; በሩን : ስከፍት : እያኋን : እያኋት bärrun səkäft aytwən ayyähwat 'as I opened the door, I saw the mouse'.

The tense of the ስ sə-clause depends on the tense of the main clause. Thus, ሲመጡ: እሄዳለሁ simäṭu əhedallähʷ 'I will go when they come' (the ስ sə-clause in the present-future 'when they come', because of the future tense of the main verb እሄዳለሁ : əhedallähʷ 'I will go'); ሲመጡ : ሄድኩ simäṭu hedkʷ 'I went when they came' (the ስ sə-clause in the past 'when they came', because of the past of the main verb ሄድኩ hedkʷ 'I went').

ስ sə with the negative simple imperfect means 'before, without, unless'. Examples: እጅህን : ሳትታጠብ : እትብላ əǧǧəhən sattəttaṭṭäb attəbla 'don't eat before (or 'without') washing your hands'; አንበሳ : ሳትገድል : እተፎከር anbäsa sattəgädl attəfokkər 'don't boast without killing a lion'; ገበያ : ሳትሄድ : መጫን : አለብህ gäbäya sattəhed mäčan alläbbəh 'before going to the market, you have to load the donkey'; ሠራውን : ሳይጨርስ : ደሞዝ : አለከፍለውም. sərawən sayčärrəs dämoz aləkäfläwəm 'unless he finishes his job I will not pay him his salary'.

The expression for 'before' can also be reinforced by using በፊት ፡ bäfit after the negative verb. Thus, ገበያ ፡ ሳትሄድ ፡ በፊት ፡ አህያዋን ፡ መጫን ፡ አለብህ ። gäbäya sattəhed bäfit ahəyyawən mäčan alläbbəh 'before going to the market you have to load the donkey'.

With verbs expressing a state such as ቆመ qomä 'to stand (and remain standing)', ተቀመጠ täqämmätä 'to sit down (and remain seated)', መጣ mätta 'come (and remain here)', the combination of the gerundive and ሳለ sallä expresses the idea of 'while' in the past. Examples: ተቀምጬ ፡ ሳለ ፡ መጣ täqämməčče sallä mätta 'he came while I was sitting'; ግድግዳው ፡ ሥር ፡ ቆሞ ፡ ሳለ ፡ መስቀያው ፡ ወደቀበት gədgəddaw sər qumo sallä mäsqäyaw wäddäqäbbät 'while he was standing by the wall, the hanger fell on him'.

The combination of the gerundive followed by ሳለ sallä (which may or may not be conjugated) expresses the concept 'even though, while (even though)'. The verb of the main clause expresses an unexpected action or an action that is contrary to that of the subordinate clause. Example: መጽሐፌን ፡ ወስዶ ፡ ሳለ ፡ አልወሰድኩም ፡ አለ ። mäshafen wäsdo sallä alwässädkum alä 'even though he took my book (or 'while he took my book') he said that he did not take it'.

93.2. The conjunction ሲ lə

The conjunction ሲ lə with the simple imperfect expresses purpose 'in order that, in order to, so that', the subjects of the main clause and of the subordinate clause being the same or different. In English, ሲ lə with the imperfect can often be rendered by the infinitive.

Examples: ወንድሙን፡ ሊያይ፡ ይሄዳል፡ wändəmmun liyay yəhedal 'he is going to see his brother'; መኮንኑ፡ ለወታደሩ፡ ቤቱ፡ ሊሄድ፡ ፈቀደለት፡ mäkonnənu läwättaddäru betu lihed fäqqädällät 'the officer permitted the soldier to go to his house'.

With verbs of wishing, liking, desiring, ሰ lə is used with the simple imperfect, but does not express purpose or intention. Here it corresponds to the English infinitive.

Examples: ሊሄድ፡ ይፈልጋል፡ lihed yəfällegal 'he wants to go'; ሲሊማውን፡ ሊያይ፡ ይወዳል፡ silimawən liyay yəwäddal 'he would like to see the film'.

The conjunction ሰ lə + simple imperfect followed by ሲል sil (that is, ሰ sə + ይል yəl, simple imperfect of አለ alä) expresses intention.

Example: ወደ፡ ቤቱ፡ ሊሄድ፡ ሲል፡ ይዘንብ፡ ጀመር፡ wädä betu lihed sil yəzänb ǧämmär 'when he intended to go home, it started to rain'.

The conjunction ሰ lə with the negative simple imperfect expresses the idea of an action which one is not able to accomplish, or has no intention of accomplishing, or has no chance of accomplishing.

Examples: ላያመልጥ፡ ይሮጣል፡ layamält yərotal 'he runs without being able to escape', or 'he runs without having a chance to escape'; ላይገዛ፡ ሱቅ፡ ገባ፡ laygäza suq gäbba 'he entered the shop without any intention of buying'; ላይገድል፡ ይተኩሳል፡ laygädəl yətäkkʷəsal 'he fires without being able to kill'.

The conjunction ሰ lə with the simple imperfect followed by ነው näw or ነበር näbbär, expresses an action about to be accomplished, the present being expressed by ነው näw, and the past by ነበር näbbär.

Examples: ትናንት ፡ ያጀመረውን ፡ ሥራ ፡ አሁን ፡ ሊጨርስ ፡ ነው tenant
yäǧämmäräwən səra ahun liččərrəs näw 'he is about to finish the
work that he started yesterday'; ከሳምንት ፡ በፊት ፡ ያጀመረውን ፡ ሥራ ፡
ሊጨርስ ፡ ነበር   käsamment bäfit yäǧämmäräwən səra liččərrəs
näbbär 'he was about to finish the work he started a week ago'.

43.3. The conjunction ዘንድ zänd

The conjunction ዘንድ   zänd preceded by the simple imperfect
means 'so that, in order that'.

Examples: እነጋ ፡ ይመጣ ፡ ዘንድ ፡ ነግሬዋለሁ ፡ ənega yəmäṭa zänd
nägərrewallähw 'I have told him to come to me'; ፈተና ፡ ታልፍ ፡ ዘንድ ፡
ማጥናት ፡ አለብህ ፡   fätäna talf zänd matnat alläbbəh 'in order
to pass the examination, you have to study'.

The conjunction ከ kä with the positive or negative perfect
followed by ዘንድ ፡ zänd expresses the idea of 'as, since (reason)'.
Examples: እዚህ ፡ ከመጣ ፡ ዘንድ ፡ ተወት ፡ አትወቀሱት ፡ əzzih kämätta
zänd täwwət attəwqäsut 'since he has come here, let him be, don't
scold him'; በጊዜ ፡ ካልመጣ ፡ ዘንድ ፡ ኑ ፡ ተታነው ፡ እንሂድ ፡   bägize
kalmätta zänd nu tətänäw ənnəhid 'as he has not come on time, come,
let's go'.

94. CONJUNCTIONS COMBINED WITH
THE PERFECT AND IMPERFECT
94.1. The conjunction በ bä, ብ bə

The element *b is used in the form of በ bä with the perfect
and the relative imperfect, and ብ bə with the simple imperfect.
The combination of በ bä + perfect followed by a noun
expressing time, such as ጊዜ   gize 'time', ቁጥር quṭər 'time(s)' (lit.
'number')

ቀን qän 'day', ወር wär 'month, etc., is conveniently rendered into English by conjunctions such as 'when, whenever, every time that, as often as'. It should be stressed, however, that originally this is not a conjunction but a preposition. The verbal form which precedes the noun expressing time is a qualifier of this noun. It therefore requires the relative element የ yä with the perfect or የም yämmə- with the imperfect. This የ yä however, being preceded by በ bä, has to be omitted (see §253). We thus obtain sentences such as: በመጣ፡ ጊዜ፡ bämätta gize 'at the time he came', or 'when he came', for በ-የመጣ፡ ጊዜ bä-yämätta gize, lit. 'at-that-he-came the-time', that is, 'at the time he came', or 'when he came'; or በሚመጣ፡ ጊዜ bämmimäta gize 'at the time he comes', for በ-የሚመጣ፡ ጊዜ bä-yämmimäta gize, lit. 'at-that-he-comes time', i.e. 'at the time he comes', or 'when he comes'. It is therefore evident that this element በ bä is a preposition preceding the relative clause in its function as a qualifier. It is only from the point of view of English that the sentences mentioned above are conveniently translated: 'when he came', and 'when he comes'. In fact, the relative usage of sentences like these is clearly evident when the relative የ yä is used with the verb but without the preposition በ bä. For example: የመጣ፡ ጊዜ yämätta gize 'when he came', lit. 'that-he-came the-time'. (For the precise usage of this expression, see §91.2).

The element በ bä + perfect followed by ጊዜ gize 'time' expresses 'when', the tense of the በ bä-clause depending on the tense of the main clause.

Examples: ወደ፡ አገር፡ ቤት፡ በሄድኩ፡ ጊዜ፡ ማንነንም፡ አልጠየቅሁም፡ wädä agär bet bähedkʷ gize mannənəmm altäyyäqkum 'I did not visit

anyone when I went to the country'; አ̈ዲስ፡ አበባ፡ በሄሻርኩ፡ ጊዜ፡ አይጨሃልሁ፡ addis abäba bänäbbärk^w gize ayəččehalläh^w 'I have seen you when I was in Addis Ababa'; አ̈ዲስ፡ አበባ፡ በዳሬስኩ፡ ጊዜ አያሃልሁ፡ addis abäba bädärräsk^w gize ayəhalläh^w 'I will see you when I come to Addis Ababa'.

The idea of 'when' is also expressed by በ be + simple imperfect followed or not by ጊዜ gize or by በ bä + relative imperfect followed by ጊዜ gize, the tense depending on the tense of the main clause.

Examples for በ be + simple imperfect: በመጣ፡ ጊዜ፡ ተሸሸጐ፡ bemäṭa gize täšäššägä 'he hid when I came'; ቤት፡ ብዳርስ፡ መንንም፡ አጣሁ፡ bet bädärs mannər·mm aṭṭah^w 'when I got home, I did not find anyone'; አትግዳለኝ፡ ብሎ፡ ቢላሞነው፡ ማረው attəgdäläññ bəlo bilämmənäw maräw 'when he begged him not to kill him, he pardoned him'; አትግዳለኝ፡ ብሎ፡ ቢላሞነው፡ ይምረዋል attəgdäläññ bəlo bilämmənäw yəməräwal 'when he begs him not to kill him, he will pardon him'.

Examples for በ bä + relative imperfect: ወንዱ̈ሜ፡ በሚመጣበት፡ ጊዜ፡ ምሳ፡ እጋብዘሃልሁ፡ wändəmme bämmimäṭabbät gize məsa əgabbəzəhalläh^w 'when my brother comes I will invite you for lunch'; ልጄ፡ በምድርብት፡ ጊዜ፡ ውርግ፡ ጠራሁህ፡ ləğe bämədərəbbät gize särg ṭärrahuh 'I invited you when I married off my daughter'; ሲኒማ፡ በምተሄድብት፡ ጊዜ፡ እነንም፡ ጥሪኝ፡ sinima bämmətəheddəbbät gize ənenəmm ṭəraññ 'call me when you go to the movies'. Note that in all these examples ጊዜ gize 'time' is taken up in the relative verb through the preposition በ bä 'in' with the prepositional suffix pronoun referring to ጊዜ gize 'time'. It seems that a structure of that type expresses the precise moment of the action.

The noun ቁጥር quṭər (literally 'number'), preceded by በ bä with the perfect means 'every time that, whenever'.

Example: ባየኋት ፡ ቁጥር ፡ ሰላምታ ፡ ታሰጠኛለች ፡ bayyähwat quṭər sälamta təsäṭännalläčč 'every time I see her, she greets me'.

The combination of በ bä + perfect followed by በ bä + a specific noun expressing time, such as ቀን qän 'day', ወር wär 'month', expresses the idea of 'after'. Examples: አገር ፡ ቤት ፡ በሄዳችበት ፡ (በሄዳች) በሶስተኛው ፡ ወር ፡ አገባች agär bet bähedäččəbbät (or bähedäčč) bäsostäññaw wär agäbbač 'she married three months after she went to the country'; በታመመ ፡ በሁለተኛው ፡ ቀን ፡ ሞተ ፡ bätammämä bähulätäññaw qän motä 'he died two days after he became sick'.

The conjunction በ bə with the simple imperfect followed by -ም -mm, or the noun + -ም -mm followed by በ bə with the simple imperfect, or ምንም ፡ በ ፡ mənəmm bə + simple imperfect, or ምን ፡ በ män bə + simple imperfect, or በ bə + simple imperfect followed by ቀሉ qəlu expresses 'even though, although, even if, however much, no matter (how much), no matter (what)'.

Examples: እተግዳለኝ ፡ በሎ ፡ ቢለምነውም ፡ አልማረውም ፡ attəgdäläññ bəlo bilämmənäwəmm almaräwəm 'even though he begged him not to kill him, he did not pardon him'; ቢዘንብም ፡ እንሄዳለን ፡ bizänbəmm ənnəhedallän 'even if it rains, we will go'; ሽማግሌ ፡ ቢሆንም ፡ (ሽማግሌም ፡ ቢሆን)ወጣትን ፡ አይሰድብ ፡ šəmagəlle bihonəmm (or šəmagəlləmm bihon) wäṭatən ayəsdäb 'even though he is an old man, he should not insult youth'; ምንም ፡ ቢሰርቅ ፡ ሃብታም ፡ አይሆንም ፡ mənəmm bisärq habtam ayhonəmm 'even though he steals he will not become rich'; ምንም ፡ ቢማር ፡ አዋቂ ፡ አይሆንም ፡ mənəmm bimmar awaqi ayhonəmm

'however much he will study he will not be a scholar'; ምንም፡ ብፈኅግ፡ እኔሁ፡ mənəmm bəfälləg attahʷ 'no matter how much I looked I could not find anything', or 'even though I looked I could not find anything'; ምንም፡ ቢመጣ፡ እፈራ፡ mənəmm bimäta alfära 'no matter what comes, I will not be afraid'; ይህ፡ አገር፡ ምን፡ ሽፍታ፡ ቢበዛበት፡ ክፉ፡ አይደለም፡ yəh agär mən šəfta bibäzabbät kəfu aydälläm 'this country is not bad even though there are outlaws in it'; ምን፡ ጎበዝ፡ ቢሆን፡ መሸነፉ፡ አይቀርም፡ mən gʷäbäz bihon mäššänäf ayqärəmm 'however brave he is, he will be vanquished'.

Example with a negative imperfect: ባትረዳኝም፡ ጩኽ፡ batterädaňňəm čuh 'even if you don't help me, shout for help'.

Example with ቅሉ qəlu: ሀያ፡ ዓመት፡ ቢሆናትም፡ ቅሉ፡ ገና፡ አላገባችም፡ haya amät bihonatəm qəlu gäna alagäbbaččəmm 'although she is twenty years old, she is not yet married'.

94.2. The conjunction ከ kä

ከ kä with the perfect followed by በኋላ፡ bähʷala means 'after', the tense depending on the main clause. Example: ከሄደ፡ በኋላ፡ መጣሁ kähedä bähʷala mättahʷ 'I came after he left'; ከሄደ፡ በኋላ፡ እመጣለሁ፡ kähedä bähʷala əmätallähʷ 'I will come after he leaves'.

ከ kä with a verb without በኋላ bähʷala also means 'after'. In this case, the verb of the main clause can be only in the perfect. Example: ከሄደ፡ መጣሁ kähedä mättahʷ 'I came after he left'. Note that if the verb of the main clause is in the imperfect, the combination of ከ kä with the perfect expresses the idea of 'if'. Example: ከሄደ፡ እመጣለሁ kähedä əmätallähʷ 'I will come if he goes'.

ከ kä with the verbal noun followed by በፊት bäfit or by አስቀድሞ asqäddəmo (conjugated or not) means 'before'.

Examples: ገበያ ፡ ከመሄድህ ፡ በፊት ፡ መጫን ፡ አለብህ gäbäya kämähedəh bäfit mäčan alläbbəh, or ገበያ ፡ ከመሄድህ ፡ አስቀድሞ (or አስቀድመህ) መጫን ፡ አለብህ ፡ gäbäya kämähedəh asqäddəmo (or asqäddəmäh) mäčan alläbbəh 'before going to the market, you have to load the donkey'.

ከ kä with the perfect followed or not by ወዲህ wädih or by ጀምሮ ğämməro (gerundive of ጀመረ ğämmärä) or by አንስቶ ፡ ansəto (gerundive of አነሳ ፡ anässa) expresses the idea of 'since' (temporal).

Examples: ከሄደ ፡ አላየሁትም ፡ kähedä alayyähutəm, or ከሄደ ፡ ወዲህ ፡ አላየሁትም kähedä wädih alayyähutəm 'I haven't seen him since he left'; ሥራ ፡ ከያዘ ፡ ጀምሮ ፡ አላየሁትም səra käyazä ğämməro alayyähutəm 'I haven't seen him since he started to work'; ትምህርት ፡ ቤት ፡ ከተወ ፡ አንስቶ ፡ እስከ ፡ ዛሬ ፡ ምንም ፡ አልሠራም təmhərt bet kätäwä ansəto əskä zare mənəmm alsärram 'he still has not done anything since he left school'.

ከ kä with the relative imperfect followed or not by ይሻ yəša yələq, or ከ kä with the verbal noun means 'rather, rather than, instead'.

Examples: ከምትቆም ፡ (ይሻ) ቁጭ ፡ ብትል ፡ ጥሩ ፡ ነው kämmətteqom (yələq. qučč bəttəl təru näw, or ከመቆም ፡ ቁጭ ፡ ብትል ፡ ጥሩ ፡ ነው ፡ kämäqom qučč bəttəl təru näw 'it would be good if you would sit down, rather than stand'; ከምትቆም ፡ ሂድ ፡ kämmətteqom hid, or ከመቆም ፡ ሂድ kämäqom hid 'go instead of standing'; በጠላት ፡ ከምማረክ ፡ መሞት ፡ ይሻለኛል ፡ bäṭälat kämməmmaräk mämot yəššaläññal 'I would rather be dead than be captured by the enemy'.

ኸ **kä** with the negative perfect means 'unless, if ... not'.

Examples: ከላጠናህ ፡ ፈተና ፡ እትታልፍም ፡ **kalaṭännah fätäna attalfəm**
'you will not pass the examination unless you study', or 'if you
don't study, you will not pass the examination'; ኪራይ ፡ ካልከፈለ ፡ ቤቱን ፡
ይልቀቅ ፡ **kiray kalkäffälä betun yəlqäq** 'unless he pays his rent,
let him leave the house'.

94.3. The conjunction እንደ **əndä**, እንደ **əndə**

This conjunction can be combined with the perfect, simple
imperfect and relative imperfect for the expression of various
meanings. With the perfect and relative imperfect it has the
form እንደ **əndä**, with the simple imperfect it has the form እንደ
əndə. The final vowel of this conjunction can be deduced from
forms such as: እንደመጣ ፡ **əndämätta**, that is, እንደ **əndä** followed
by the perfect; from እንደ_መጣ ፡ **əndimäta**, that is, እንደ **əndə** followed
by the simple imperfect ይመጣ **yəmäṭa** resulting in እንደ_መጣ
əndimäta, from እንደሚመጣ **əndämmimäta**, that is እንደ **əndä** followed
by እሚመጣ **əmmimäta** or የሚመጣ **yämmimäta** resulting in እንደሚመጣ
əndämmimäta.

As will be seen below, እንደ **əndä** with the perfect has a
parallel usage to እንደ **əndä** with the relative imperfect. One is,
therefore, inclined to interpret the combination እንደ **əndä** +
perfect as እንደ **əndä** + relative perfect with loss of the relative
element የ **yä**.

The idea of 'like, just like, as, while, just as' is expressed
by እንደ **əndä** with the perfect for the past, by እንደ **əndä** with
the relative imperfect for the present and future. The element ልክ
ləkk can also be added.

Examples: ደሮ ፡ እንደሠራው ፡ አሁንም ፡ ሊሠራ ፡ ይፈልጋል dəro əndäsärraw ahunəmm lisära yəfällegal, or ሌክ ፡ ደሮ ፡ እንደሠራው ፡ አሁንም ፡ ሊሠራ ፡ ይፈልጋል lekk dəro əndäsärraw ahunəmm lisära yəfällegal, or ደሮ ፡ እንደሠራው ፡ ሌክ ፡ አሁንም ፡ ሊሠራ dəro əndäsärraw lekk ahunəmm lisära yəfällegal 'he wants to work now just like he did formerly'; ዱሮ ፡ እንደሚሠራው ፡ ዘንድሮም ፡ ይሠራል duro əndämmisäraw zändəromm yesäral 'he works this year just as he used to work formerly'; እንደወጣች ፡ ቀረች əndäwättačč qärräčč, lit. 'just as she went away, so she remained', freely 'she went away and there she stayed'; እቤት ፡ እንዳነበበረ ፡ እሳት ፡ ተነሣ əbet əndänäbbärä əsat tänässa 'the fire started while he was in the house'; እንዳዘዘህ ፡ ሥራ əndazzäzäh sera 'do as he ordered you to'; እንደሚያምነው ፡ ይመርጣል əndämmiyamnäw yemärtal 'he will vote as he believes'; እንደምልህ ፡ አድርግ əndämmələh adrəg 'do as (or 'just as') I tell you'.

Occasionally እንደ əndä with the perfect expresses 'if, in case'. Example: ብር ፡ እንዳለህ ፡ ስጠኝ bərr əndalläh sətäñ 'give me money if you have some'.

እንደ əndä + perfect also means 'as soon as, just as (time)' for the past and future, the tense depending on the tense of the main clause.

Examples: በሩን ፡ ከፍቶ ፡ እንደገባ ፡ ሌባውን ፡ አየው bärrun käfto əndägäbba lebawən ayyäw 'as soon as he opened the door and entered, he saw the thief'; ቤት ፡ እንደገባ ፡ ምግብ ፡ ታቀርብለታለች bet əndägäbba məgəb taqärbəllätalläčč 'she will offer him food as soon as he enters the house'; ጠጁ ፡ እንደቀረበ ፡ ወጡ ፡ እንደደረሰ ፡ መጣ ṭäǧǧu əndäqärräbä wäṭu əndädärräsä mäṭṭa 'he came just as the mead was being offered and the stew was ready'.

This structure can also be reinforced by ፡ ፡ lekk placed anywhere in the sentence. Thus, 'as soon as he entered having opened the door' is expressed either by በፌን ፡ ክፌቶ ፡ ለክ ፡ እንደገባ bärrun käfto lekk əndägäbba, or by ለክ ፡ በፌን ፡ ክፌቶ ፡ እንደገባ lekk bärrun käfto əndägäbba, or by በፌን ፡ ለክ ፡ ክፌቶ ፡ እንደገባ bärrun lekk käfto əndägäbba.

እንደ əndə with the positive simple imperfect expresses the idea of 'in order that, so that, in order to', the subjects of the main clause and of the subordinate clause being the same or different. With the negative simple imperfect እንደ əndə expresses 'in order that not, lest' the subjects of the main clause and the subordinate clause being either the same or different.

Examples: መኰንኑ ፡ ለወታደሩ ፡ ቤቱ ፡ እንዲሄድ ፡ ፌቀደለት ፡ mäkonnənu läwättaddäru betu əndihed fäqqädällät 'the officer permitted the soldier to go to his house'; ወንድሙን ፡ እንዲጠይቅ ፡ ይሄድ ፡ wändəmmun əndiṭäyyəq yəhid 'let him go to visit his brother'; መጽሐፉን ፡ እንዳ ፡ ይወስድ ፡ አዘዘው mäṣhafun əndaywäsd azzäzäw 'he ordered him not to take the book'; ቁልቁለት ፡ ሲወርድ ፡ እንዳይወድቅ ፡ ከበቅሎ ፡ ወረደ qulqulät siwärd əndaywädq käbäqlo wärrädä 'when descending the slope, he got off the mule in order not to fall'.

Note that in these expressions እንደ əndə with the positive or negative simple imperfect can be rendered by the English infinitive.

The conjunction of declaration 'that' is expressed by əndä with the perfect for the past, by እንደ əndä with the relative imperfect for the future if the main verb is in the imperfect, and for the past if the main verb is in the past.

Examples: ቱ ፃንፃኝ፡ ቤቶችን ፡ እንደመጣ ፡ አወቃስሁ ፡ **təlantənna betaččən əndämätta awqalläh**ʷ 'I know that he came to our house yesterday'; እንደሚመጣ ፡ አወቁ **əndämmimäta awwäq**ʰʷ 'I knew that he would come'; እንደሚመጣ ፡ አውቄ ፡ ነበር ፡ **əndämminäta awəqqe näbbär** 'I had known that he would come'.

እንደት **əndet** followed by)
እንደ **ændä** preceded by እንደት (the meaning 'how' for with the perfect expresses)
the past, with the relative imperfect it expresses the future.

Examples: ይሀንን ፡ ወንዝ ፡ እንዴት ፡ እንደተሻገረ ፡ አላውቅም **yəhənən wänz əndet əndätäšaggärä alawqəm** 'I don't know how he crossed this river'; ይሀንን ፡ ወንዝ ፡ እንዴት ፡ እንደሚሻገር ፡ አላውቅም **yəhənən wänz əndet əndämmišaggär alawqəm** 'I don't know how he will cross this river'.

እንደ **ändä** with the perfect (without እንዴት **əndet**) also means 'how'. Example: ምኒልክ ፡ ካፋን ፡ እንደቀኑ ፡ ስንግርህ ፡ **mənilek käfan əndaqännu ləngäreh** 'let me tell you how Menelik conquered Kafa'.

እንደ **əndə** with a positive or negative simple imperfect can also express an attenuated order or prohibition, or also the meaning of 'be sure to ...'

Examples: ካጨረስክ ፡ በኋላ ፡ እኔ ፡ ጋ ፡ እንደትመጣ ፡ **käčärräsk bäh**ʷ**ala ənega əndettəmäta** 'after you are finished, please come to me'; ሠርግ ፡ አለና ፡ እንደትመጣ ፡ **särg allänna əndettəmäta** 'since there is a wedding, be sure to come'; ልጆች ፡ ነጋ ፡ ተማሪ ፡ ቤት ፡ እንዳትመጡ **ləǧočč, nägä tämari bet əndattəmätu** 'children, do not come to school tomorrow'; እኔ ፡ ሳልመጣ ፡ ሲኒማ ፡ እንዳትሄድ ፡ **əne salmäta sinima əndattəhed** 'be sure not to go to the movies before I come'.

The element እንደ ändä with the perfect or relative imperfect of verbs of questioning, perceiving, knowing and so on, expresses the idea of 'whether' for the past and future.

Examples: እንደተመለሱ፡ እይተህ፡ ና፡ əndätämälläsu aytäh na 'go and see whether they have returned'; ነጋ፡ ሱቅ፡ እንዳሚከፈት፡ ታወቃለህ፡ nägä suq əndämmikkäffät tawqalläh 'do you know whether the stores will be open tomorrow?' (but also 'do you know that the stores will be open tomorrow?').

እንደ ändä with the verbal noun expresses the idea of 'instead of'.

Example: እንደመሄዱ፡ ቆመ əndämähed qomä 'instead of going he stopped'.

እንደ ände with the negative simple imperfect can express the result of a situation expressed by the principal clause.

Example: ውሻ፡ ቤታችን፡ እንዳይመጣ፡ ወሻ፡ አለ፡ ləǧu betaččen əndaymäṭa wəšša allä 'there is a dog, (as a result of which) the child will not (or cannot) come to our house'; ምሳ፡ እንዳልሰጠህ፡ እንጀራ፡ የለም mesa əndalsäṭeh əngära yälläm 'there is no bread, (as a result of which) I cannot give you any supper'; መጽሐፍ፡ እንዳይገዙ፡ ገንዘብ፡ የላቸውም mäṣhaf əndaygäzu gänzäb yällaččäwəm 'they have no money, (as a result of which) they cannot buy a book'; እንዳልሸኝህ፡ ቤት፡ እንግዳ፡ አለ፡ əndalšäññeh əbet əngəda allä 'there is a visitor in the house, (as a result of which) I cannot see you off'; ርቆ፡ እንዳይሄድ፡ ጠላት፡ በዝቷል፡ räqo əndayhed ṭälat bäztʷal 'there are too many enemies, (as a result of which) he cannot go far'; እንዳልሄድ፡ ረፈደ፡ əndalhed räffädä 'it is too late, (as a result of which) I cannot go'. All of these sentences can also be translated by 'because'.

Thus, 'because there is a dog, the child will not come to our house'; 'because there is no bread, I cannot give you any supper'; 'because they have no money, they cannot buy a book'; 'because there is a visitor in the house, I cannot see you off'; 'because there are too many enemies, he cannot go far'; 'because it is too late, I cannot go'.

In conversational Amharic the main clause can come first, with a special intonation on the verb. Thus እንጀራ ፡ የለም ፡ ምሳ ፡ እንድልሰጥህ ፡ əngära yälläm məsa əndalsäţəh 'there is no bread, (as a result of which) I cannot give you lunch'.

እንደ əndä with the perfect has occasionally the meaning of 'still'. Examples: እንደተከበረ ፡ ሞተ əndätäkäbbärä motä 'he died still honored'; እንደፈረሰ ፡ ነው əndäfärräsä näw 'it is still in ruins'; እንደተቸገረ ፡ ነው ፡ የሞተው ፡ əndätäčäggärä näw yämotäw 'he died still poor'.

The conjunction እስከ əskä, እስከ ፡ əskə

እስከ əskä with the perfect followed by ድረስ däräs means 'as long as, so long as'.

Examples: እወጪ ፡ እስከ ፡ ቆየ ፡ ድረስ ፡ እትሰድቢው ፡ əwäčč əskäqoyyä däräs attəsdäbiw 'don't insult him as long as he stays outside'; ኮሶ ፡ እስከ ፡ ጠጣ ፡ ድረስ ፡ እባከዎ ፡ እይግረፉት koso əskätätta däräs əbakwo ayəgräfut 'as long as he drinks koso, please do not punish him'.

The conjunction እስከ əskä with the perfect followed by ድረስ däräs also expresses the precise moment of the action of the subordinate clause. Examples: እስከ ፡ መጣ ፡ ድረስ ፡ ጠበቅሁት ፡ əskämätta däräs ţäbbäqhut 'I waited for him until the moment he came'; ጠላት ፡ እስከ ፡ መጣ ፡ ድረስ ፡ ጦሩችን ፡ ብዙ ፡ ነገ ፡ ነገር ፡ እላነሽረያም ፡ ţälat əskämätta

däräs bagäraččen bäzu käfu nägär alnäbbäräm 'until the moment the enemy came, there were not many bad things in our country'.

እስከ eskä with the simple imperfect or እስከ eskä with the relative imperfect followed or not by ደራስ däräs expresses 'till, until, by the time' for the past, present or future, the tense of the subordinate clause depending on that of the main clause. Examples: ጠላት ፡ እስኪመጣ ፡ ደራስ ፡ በገራችን ፡ ብዙ ፡ ክፉ ፡ ነገር ፡ አልነበረም ፡ tälat eskimäta däräs bagäraččen bäzu käfu nägär alnäbbär'm 'until the enemy came, there were not many bad things in our country'; እስክትመጣ ፡ እቆያለሁ eskettemäta eqoyehallähw 'I will wait for you until you come'; እስኪመጣ ፡ ደራስ ፡ ጠበቅሁት ፡ eskämmimäta däräs täbbäqhut 'I waited for him until he came'; እስክንመጣስ ፡ ሁሉን ፡ ይበላዋል ፡ eskennemmälläs hullun yebälawal 'he will have eaten everything by the time we arrive'.

14,5 The conjunction ስለ selä

ስለ selä 'because, since, as (reason)' is used with the perfect for the expression of the past, with the relative simple imperfect for the expression of the future.

Examples: ወንድሜ ፡ ካገር ፡ ቤት ፡ ስለመጣ ፡ ላየው ፡ ሄድኩ ፡ wändemme kagär bet selämätta layäw hedku 'since my brother came from the country, I went to see him'; ወንድሜ ፡ ካገር ፡ ቤት ፡ ስለሚመጣ ፡ ላየው ፡ እሄዳለሁ ፡ wändemme kagär bet selämmimäta layäw ehedallähw 'since (or 'because') my brother is coming from the country, I will go to see him'; ነገ ፡ ስለሚሄድ ፡ ሄደን ፡ እንየው ፡ nägä selämmihed hedän enneyäw 'as he is leaving tomorrow, let us go to see him'.

This conjunction is used with the negative perfect for the past, with the negative imperfect for the present-future. Examples: ሥራ ፡ ስላልጨረሰ ፡ ሸኘሁ ፡ እንጃ ሁም ፡ sera selalčärräsä lettečoh

attečelem 'you cannot shout because he did not finish (his) work':

ሥራ ፡ አስለማይሠራ ፡ ስትጮኽው ፡ ትቻላለህ ፡ səra səlämmaysära ləttəčoh

təčəlalläk 'you can shout because he is not working'.

95. THE CONJUNCTION እንኳ ፡ ənkᵂa

The structure of the conjunction እንኳ ፡ ənkᵂa is different from that of the other conjunctions. Outside of its usages mentioned in this section, it is also applied in the clause of opposition 'but' (§96.3) and in the conditional (§100.3).

The conjunction እንኳ ፡ ənkᵂa (more rarely እንጉ ፡ sənkᵂa) combined with ብ be and the simple imperfect (+ ም –mm) expresses the idea of 'even if, even though, even so'.

Examples: እንደ ፡ ወር ፡ ቢሠራም ፡ እንኳ ፡ የሳምንት ፡ ደሞዙን ፡ አልሰጡትም ፡ and wär bisäramm ənkᵂa yäsammənt dämozun alsäṭṭutəm 'even though he worked a full month, they did not give him a week's wages'; እግዜር ፡ ቢመጣ ፡ እንኳ ፡ ይቀርታ ፡ የላቸውም ፡ əgzer bimäta ənkᵂa yəqerta yälläččäwəm 'even if God came they would not be pardoned'; ቢሆንም ፡ እንኳ ፡ ካንተ ፡ ስስማማ ፡ አልቸልም ፡ bihonəmm ənkᵂa kantä ləsmamma alčələm 'even so, I can't agree with you'.

With the negative imperfect (preceded by ብ be) በትረዳኝ ፡ (በትረዳኝም, በትረዳኝ ፡ ባይሆንም) እንኳ ፡ ጩኽ ፡ battərädäñ (or battərädäññəm, or battərädäññ bayhon) ənkᵂa čuh 'even if you don't help me, shout for help'.

The combination ምንም ፡ እንኳ ፡ menəmm ənkᵂa with ብ be + simple imperfect also expresses 'even if, even though'.

Examples: ምንም ፡ እንኳ ፡ ቢዘንብ ፡ ይሄዳሉ ፡ menəmm ənkᵂa bizänb yehedallu 'they will go even if it rains'; ምንም ፡ እንኳ ፡ ድሃ ፡ ቢሆን ፡ ክብር ፡ ያለው ፡ ሰው ፡ ነው ፡ menəmm ənkᵂa dəha bihon kəbr yalläw säw näw 'even though he is poor he is an honorable man'; ድሃ ፡ እንጀ ፡ ምንም.

እንዚ፡ ሻፋታ፡ ቢበዛበት፡ ኵፉ፡ አይደላም yəh agär mənəmm ənkʷa šəfta

bibäzäbbät kəfu aydälläm 'this country is not bad even though there are many outlaws in it'.

The idea of 'even if, even though' can also be expressed by እንዚ፡ ənkʷa with various verbal forms. Thus, 'even though I worked two months they did not pay me my salary' is expressed by ሁለት፡ ወር፡ እንዚ፡ ወርቼ፡ ደሞዜን፡ አልከፈሉኚኝም፡ hulätt wär ənkʷa säräčče dämozen alkäffäluññəmm, lit. 'two months even-though I-working my-salary they-did-not-pay-me', or by ሁለት፡ ወር፡ ከሠራሁ፡ በኋላ፡ እንዚ፡ ደሞዜን፡ አልከፈሉኚኝም፡ hulätt wär käsärrahʷ bähʷala ənkʷa dämozen alkäffäluññəmm, lit. 'two months after-I-worked even-though my-salary they-did-not-pay-me'.

The concept of 'although I may' is expressed by the relative imperfect followed by እንዚ፡ ቢሆን፡ ənkʷa bihon or ቢሆን፡ እንዚ፡ bihon ənkʷa. Example: እምሰድበው፡ እንዚ፡ ቢሆን፡ (ቢሆን፡ እንዚ) አልመታውም፡ əmmesädbäwem ənkʷa bihon (or bihon ənkʷa) almätawem 'although I may insult him I do not hit him'.

96. VARIOUS CLAUSES

This section deals with the clauses of coordination, opposition and restriction, alternative, question and answer, comparative, and conditional.

96.1. COORDINATION 'AND'

The conjunction of coordination 'and' with nouns is expressed either by a simple enumeration of the nouns or by connecting them with - ኘ -(ə)nna or with - ም -(ə)mm. Either of these procedures can be used indiscriminately.

Thus, 'I brought from the market salt and pepper' is expressed by ከገበያ ፥ ጨው ፥ በርበሬ ፥ አመጣሁ   kägäbäya čäw bärbäre amäṭṭah[w] lit. 'from-(the)-market salt pepper I-brought', or by ከገበያ ፥ ጨውና ፥ በርበሬ አመጣሁ kägäbäya čäwənna bärbäre amäṭṭah[w], lit. 'from-(the)-market salt-and pepper I-brought'; or by ከገበያ ፥ ጨውም ፥ በርበሬም ፥ አመጣሁ ፥ kägäbäya čäwəmm bärbärəmm amäṭṭah[w], lit. 'from-(the)-market salt-and pepper-and I-brought'.

An example for three nouns: 'I brought salt, pepper and butter' is rendered by ጨው ፥ በርበሬ ፥ ቅቤ ፥ አመጣሁ   čäw bärbäre qəbe amäṭṭah[w] lit. 'salt pepper butter I-brought'; or by ጨው ፥ በርበሬና ፥ ቅቤ ፥ አመጣሁ ፥   čäw bärbärənna qəbe amäṭṭah[w], lit. 'salt pepper-and butter I-brought'; or by ጨው ፥ በርበሬ ፥ ቅቤም ፥ አመጣሁ čäw bärbäre qəbəmm amäṭṭah[w], lit. 'salt pepper butter-and I brought'.

Note that whenever -ዎ -(ə)mm is repeated with every noun,
one obtains the meaning of 'in addition'. Thus, ጨውም ፡ በርበሬም ፡ ቅቤም ፡
አመጣሁ čäwəmm bärbärəmm qəbemm amäṭṭahʷ means 'in addition, I
brought salt, pepper and butter'.

The adverb እንዲሁም əndihumm 'likewise' can also be used.
Thus, ጨው ፡ ሥጋ ፡ በርበሬ ፡ እንዲሁም ፡ ቅቤ ፡ አመጣሁ čäw səga bärbäre
(ˈI brought salt, meat, pepper, and butter')
əndihumm qəbe amäṭṭahʷ, lit. 'salt meat pepper likewise butter
I-brought'.

The conjunction -ና -(ə)nna placed after every noun in a
special grammatical context renders the idea of 'or'. Thus, ተሻይና ፡
ተቡና ፡ የትን ፡ ተማርጣለህ tässayənna täbunna yätun təmärṭalläh 'which
do you prefer, coffee or tea?'

The conjunction of coordination 'and' with verbs is likewise
expressed either by a simple enumeration of the verbs or by connect-
ing them with -ና -(ə)nna or with -ዎ -(ə)mm. Note, however, that
-ና -(ə)nna in the meaning of 'and' is not used with compound tenses
such as the compound imperfect or the compound gerundive.

The sentence 'all day long he eats and drinks' is expressed
by ቀኑን ፡ መሉ ፡ ይበላል ፡ ይጠጣል qänun mulu yəbälal yəṭäṭṭal, lit.
'day long he-eats he-drinks'; or by ቀኑን ፡ መሉ ፡ ይበላልም ፡ ይጠጣልም
qänun mulu yəbälaləmm yəṭäṭṭaləmm, lit. 'day long he-eats-(ə)m he-
drinks-(ə)m; or by ቀኑን ፡ መሉ ፡ ይበላል ፡ ይጠጣል ዎ ፡ qänun mulu
yəbälal yəṭäṭṭaləmm, lit. 'day long he-eats he-drinks-əm',

The sentence 'this is the only thing that I saw and heard' is
rendered by ያየሁትና ፡ የሰማሁት ፡ ይህ ፡ ብቻ ፡ ነው yayyähutənna
yäsämmahut yəh bəčča näw, lit. 'that-I-saw-it-and that-I-heard-it
this only is'; or by ያየሁትና ፡ የሰማሁትዎ ፡ ይህ ፡ ብቻ ፡ ነው ፡ yayyähutənna

yäsämmahutəmm yəh bəčča näw, lit. 'that-I-saw-it-and that-I-heard-it-and this only is!

The idea of 'and' is also expressed by እና eyyä- with the perfect. Examples: ቀን፡መሉ፡እየበላ፡ይጠጣል፡ qänun mulu eyyäbälla yətättal 'all day long he eats and drinks'; እያለቀሰ፡ ሳቀ፡ eyyaläqqäsä saqä 'he cried and laughed'.

Note. Concerning -ና -(ə)nna with the verb it should be stressed that most often it expresses the idea of 'since (because), as, and then, and consequently'. This is especially the case with compound tenses such as the compound imperfect or the compound gerundive.

Examples: ቀን፡መሉ፡ይበላልና፡ይጠጣል፡ qän mulu yəbälallənna yətättal 'since he eats the whole day he drinks'; ምሳየን፡በልቻለሁና፡ ልተኛ፡ məsayen bäleččallähunna lətäñña 'since (as) I have eaten my lunch let me sleep'; አሞኛለኛና፡ወደ፡ሐኪም፡ቤት፡እሄዳለሁ ammoňňalläñña wädä hakim bet ehedallähʷ 'since I am sick I will go to the hospital';

Examples with 'simple' tenses: አለቀሰና፡ ሳቀ aläqqäsänna saqä 'he cried and then laughed'; ቀን፡መሉ፡ይበላና፡ይጠጣል፡ qän mulu yəbälanna yətättal 'all the day long he eats and then he drinks'; (note that the first verb is used in the simple imperfect); ይምጣና፡እንሄድ yəmtanna ennəhid 'let him come and then let us go'.

Example with ነው näw: ምግብ፡ከቀመስኩ፡ብዙ፡ጊዜ፡ነውና፡ርቦኛል፡ məgəb käqämmäskʷ bəzu gize näwənna rəboňňal 'it is a long time since I tasted food and consequently I am hungry'; ታክሲ፡ወደ፡ነውና፡ በገር፡እሄዳለሁ taksi wədd näwənna bägər ehedallähʷ 'since a taxi is expensive I will walk'.

96.2. OPPOSITION AND RESTRICTION

'But'

96.2.1. ግን gən

The idea of 'but' is expressed by ግን gən or ነገር ፡ ግን nägär gən.

Examples: መጣሁ ፡ ግን (or ነገር ፡ ግን) እላየሁትም። mäṭṭahʷ gən (or nägär gən) alayyähutəm 'I came but I have not seen him'; በዕር ፡ አለኝ ፡ ግን (or ነገር ፡ ግን) እርሳስ ፡ የለኝም be'ər alläňň gən (or nägär gən) ərsas yälläňňəm 'I have a pen, but not a pencil'.

96.2.2. እንጂ əngi

The element እንጂ əngi connects either nouns (or noun equivalents) or verbs of a compound sentence with the meaning of 'but'.

To illustrate the usage of እንጂ əngi, let us take two examples, one with a negative verb and one with a positive verb. In both these examples, እንጂ əngi will express the contrary of the verb. Thus, በዕር ፡ እንጂ ፡ እርሳስ ፡ የለኝም ፡ be'ər əngi ərsas yälläňňəm 'I have a pen but not a pencil', or 'I don't have a pencil but a pen'. The negative verb የለኝም yälläňňəm placed after እርሳስ ərsas means 'I don't have a pencil'. The conjunction እንጂ əngi that is placed in front of this clause and after በዕር be'ər contrasts the meaning of the verb and as a result በዕር ፡ እንጂ ፡ be'ər əngi means 'I have a pen' in contrast to እርሳስ ፡ የለኝም ərsas yälläňňəm 'I don't have a pencil'. Again in the case of the verb in the positive, such as: ጁራብ ፡ እንጂ ፡ ኮትስ አለው። šurrab əngi kotəs alläw 'he has a coat but not a sweater'. The positive verb አለው alläw placed after ኮትስ kotəs means 'he has a coat' and the conjunction እንጂ əngi placed before this clause and after ጁራብ šurrab contrasts the meaning of the verb and as a result ጁራብ ፡ እንጂ šurrab əngi means 'but he does not have a sweater'.

To further illustrate the usage of እንጂ፡ ənǧi with a noun, here is another example. The sentence 'I didn't call you but your friend' will be expressed by: ጓደኛህን፡ እንጂ፡ አንተን፡ አልጠራሁህም፡ gʷaddäňňahən ənǧi antän alṭärrahuhəm.

Examples for እንጂ 'but' connecting two verbs: ፊቱ፡ ተጨማድዷል፡ እንጂ፡ ገና፡ ወጣት፡ ነው fitu täǧämaddwal ənǧi gäna wäṭat näw 'his face is wrinkled, but he is still a young man'; አልሞተም፡ እንጂ፡ ቆስሏል፡ almotäm ənǧi qoslwal 'he did not die, but he was wounded'; በሩን፡ ሰበረው፡ እንጂ፡ አልከፈተውም፡ bärrun säbbäräw ənǧi alkäffätäwəm 'he broke the gate, but did not open it'.

The እንጂ ənǧi-clause can be placed at the end of the sentence. Thus, 'I don't have a pencil but a pen' can be expressed by እርሳስ፡ የለኝም፡ በኅር፡ እንጂ፡ ərsas yälläňňəm bə°ər ənǧi. The sentence 'he has a coat but not a sweater' can be expressed by ኮቴስ፡ አለው፡ ሹራብ፡ እንጂ፡ kotəss alläw šurrab ənǧi. The sentence 'I did not call you but your friend' can be expressed by አንተን፡ አልጠራሁህም ጓደኛህን (ነው) እንጂ፡ antän alṭärrahuhəm gʷadäňňahən (näw) ənǧi.

The conjunction እንጂ ənǧi connecting two verbs can also be translated by 'but, on the contrary', if the first verb is in the negative. The conjunction እንጂ ənǧi in this case is placed at the end of the sentence. Example: መጽሐፋቸውን፡ አላስቀረባቸውም፡ ወስዶ፡ ሰጣቸው፡ እንጂ፡ mäṣhafaččäwən alasqärräbbaččäwəm wäsdo sättaččäw ənǧi 'he didn't keep their book from them but (or 'on the contrary', or 'rather') he took it and gave it to them'.

'Not only ... but also, let alone ... (not) even, let alone'

The idea of 'not only ... but also, let alone ... (not) even, let alone' is expressed by እንኳን (ስ) ənkʷan(əss) used only once;

or by እንደን ( ) ənkʷan used in both parts of the sentence;

or by እንደን ənkʷan followed by ሳይቀር sayqär in the second part of the sentence;

or by ይቀርና yeqerənna, or ቀርቶ qärto, or ተወና täwenna (preceded by the noun with the marker - ን -n) or ተወወና täwäwenna followed or not in the second part of the sentence by እንደን· ənkʷan or ሳይቀር sayqär;

or by ብቻ፡ ሳይሆን፡ bəčča sayhon.

Thus, 'let alone lions there are not even hyenas here' is expressed by እዚህ፡ እንደን፡ እንበሳ፡ ጅብ፡ የለም፡ əzzih ənkʷan anbäsa ǧəb yälläm; or by እዚህ፡ እንበሳ፡ ይቀርና፡(ቀርቶ) ጅብም፡ የለም፡ əzzih anbäsa yeqerənna (or qärto) ǧəbəm (ankʷan) yälläm' or by እዚህ፡ እንበሳወን፡ ተወና፡ (orተወወና)ጅብም፡ የለም əzzih anbäsawen täwenna (or täwäwenna) ǧəbəm yälläm.

The sentence 'let alone bulls, she is even afraid of mice' is rendered by እንደንሽ፡ በሬን፡እደግንም፡ ትፈራለች፡ ənkʷanəss bären aytənəm təfäralläčč; or by በሬ፡ ቀርቶ፡ እደግ፡ ትፈራለች፡ bäre qärto ayt təfäralläčč; or byበሬወን፡ ተወና፡ እደግ፡ ትፈራለች፡ bärewen täwenna ayt təfäralläčč.

The sentence 'at the brave man's death, not only his friends but also his enemies mourned' is rendered by በጅግናው፡ ሞት፡ እንደን፡ ወዳጁ(ና)፡ጠላቱ፡ ሁሉ፡ ሳይቀር፡ እዘን bäǧägnaw mot ənkʷan wädaǧu(nna) ṭälatu hullu sayqär azzänä, or by በጅግናው፡ ሞት፡ወዳጆቹ፡ ቀርተው፡ (or ሳይቀሩ)ጠላት፡ እንደን፡ እዘን bäǧägnaw mot wädaǧočču qärtäw (or sayqäru) ṭälatu ənkʷan azzänä; or by በጅግናው፡ ሞት፡ ወዳጆቹ፡ ተወና፡ (orተዋቸወና)ጠላት፡ እንደ፡ ሳይቀር፡ እዘን bäǧägnaw mot wädaǧoččun täwenna (or täwaččäwenna) ṭälatu ənkʷan sayqär azzänä.

The sentence 'not only his friends, but also his enemies used

to praise him' is expressed by እንዳን፡ ወዳጆ ችና) ጠላቶቹ፡ ያመሰገኑት ነበር enkʷan wädaǧočči (nna) tälatočču yamäsäggenut näbbär.

or, ቋንቋውን፡ መናገር፡ ብቻ፡ ሳይሆን፡ ጽፈትንም፡ ትችላለች = qʷangʷawen männagär bäčča sayhon ṣefätunemm tečelalläčč 'not only can she speak the language, she can write it as well', or 'let alone speaking the language, she can write it as well'.

46.4 'Except'

The idea of 'except' is expressed by እንጂ enǧi, or by ከ kä with a noun followed by በቀር bäqär or በስተቀር bästäqär or ሌላ lela.

Examples: 'I know of nothing else (to do) except (or 'but') to give it to her' is rendered by ለሷ፡ መስጠት፡ እንጂ፡ ምንም፡ አላውቅም lässʷa mästät enǧi menemm alawqem, or ለሷ፡ ከመስጠት፡ በቀር (በስተቀር) ምንም፡ አላውቅም lässʷa kämästät bäqär (or bästäqär) menemm alawqem, or ለሷ፡ ከመስጠት፡ ሌላ፡ምንም፡ አላውቅም፡ lässʷa kämästät lela menemm alawqem.

Or 'koso is an important medicine except that it is bitter' is rendered by ኮሶ፡መምራሩ፡እንጂ፡ዋና፡መድኃኒት፡ነው፡ koso mämräru näw enǧi wanna mädhanit näw, or by ኮሶ፡መራራ፡ከመሆኑ፡በቀር (or በስተቀር) ዋና፡መድኃኒት፡ ነው = koso märara kämähonu bäqär (or bästäqär) wanna mädhanit näw.

46.5 'Otherwise'

In a compound sentence in which the apodosis is expressed by the imperfect + ነበር näbbär, እንጂ enǧi is to be rendered by 'otherwise'. The conjunction እንጂ enǧi expresses the contrary of the main verb.

Thus, አልመጣሁም፡እንጂ፡አየው፡ነበር almäṭṭahum enǧi ayäw näbbär 'I didn't come, otherwise (if I had come) I would have seen

him'. While the translation in parentheses may not be necessary,
it should be kept in mind that this is its real meaning.

Likewise, a sentence with a positive verb such as ከሶ ፡ ጠጣሁ ፡
እንጂ ፡ ጥሬውን ፡ ሥጋ ፡ እበላው ፡ ነበር koso ṭäṭṭahu ǝnǧi ṭǝrewǝn sǝga
ǝbälaw näbbär means 'I drank koso, otherwise (if I hadn't drunk
it) I would have eaten fresh meat'.

96.6. 'Even though, although'

The concept of 'even though, although' is expressed by እንጂ
ǝnǧi preceded by the jussive, the tense depending on the tense of
the main clause.

Examples: ልየው ፡ እንጂ ፡ አልነግረውም ፡ lǝyäw ǝnǧi alnägräwǝm
'even though I see him I will not tell him'; ልየው ፡ እንጂ ፡ አልነገርኩትም ፡
lǝyäw ǝnǧi alnäggärkutǝmm 'even though I saw him I did not tell
him'; ፊትዋን ፡ አልየው ፡ እንጂ ፡ መልኳ ፡ ቆንጆ ፡ መሆኑን ፡ እምናለሁ ፡ fitwan
alyäw ǝnǧi mälkwa qonǧo mähonun amnallähʷ 'even though I have not
seen her face, I believe that she is beautiful'; አይሙት ፡ እንጂ ፡ ቆስሏል ፡
aymut ǝnǧi qoslwal 'even though he did not die, he was wounded'.

The idea of 'although I (etc.) may ...' is expressed by በ bə
with the simple imperfect followed by እንጂ ǝnǧi, or by the simple
imperfect followed by እንደሆነ ፡ እንጂ ፡ ǝndähonä ǝnǧi.

Thus, 'although I may insult him I do not hate him' is
rendered by በሰደብው ፡ እንጂ ፡ አልጠተውም ፡ bəsädbäw ǝnǧi
almäṭawǝm, or by እሰድብው ፡ እንደሆነ ፡ እንጂ ፡ አልጠተውም ፡
gädbäw ǝndähmä ǝnǧi almäṭawǝm.

The sentence 'although I may respect him I don't fear him'
is rendered by ባከብርው ፡ እንጂ ፡ አልፈራው bakäbräw ǝnǧi alfäraw, or
by አከብርው ፡ እንደሆነ ፡ እንጂ ፡ አልፈራው ፡ akäbräw ǝndähonä ǝnǧi
alfäraw.

96.7. 'Nevertheless, however, be that as it may'

The concepts of 'nevertheless, however, be that as it may'
are expressed by ይሁን ፡ እንጂ ፡ yəhun ənği, or by ሆኖም honom
(gerundive of ሆነ honä + m), or by ቢሆንም bihonəm, or by
የሆነ ፡ ሆኖ yähonä hono.

Examples: ያልከው ፡ ነገር ፡ ጥሩ ፡ ይመስለኛል ፤ ይሁን ፡ እንጂ ፡ (or ሆኖም ፡
or ቢሆንም ; or የሆነ ፡ ሆኖ) ሐሳብህ ፡ በሙሉ ፡ አልገባኝም yalkäw nägär
təru yemäsläññal yəhun ənği (or honom, or bihonəm, or yähonä hono)
hassabəh bämulu algäbbaññəm 'the thing you said seems good (to me),
however, I don't understand it (lit. 'your thought') completely';
ባልዋን ፡ ትወዳዋለች ፡ ይሁን ፡ እንጂ ፡ (or ሆኖም or ቢሆንም) እታ ፡ ሰማወም
balwan təwäddäwalläčč yəhun ənği (or honom, or bihonəm) attəsämawəm
'she loves her husband, however, she does not obey him'.

96.8. 'Rather ... than, instead of; rather'

The concept of the 'rather, rather than, instead of' is
expressed by ከ kä with the relative imperfect followed or not by
ይለቅ yəleq, or by ከ kä with the verbal noun.
Examples: ከምትቆም (ይለቅ) ቁጭ ፡ ብትል ፡ ጥሩ ፡ ነው ፡ kämmetteqom
(yəleq) quǧǧ bətəl təru näw, or ከመቆም ፡ ቁጭ ፡ ብትል ፡ ጥሩ ፡ ነው ፡
kämäqomu quǧǧ bətəl təru näw 'it would be good if you would sit
down, rather than stand'; ከምትቆም ፡ ሂድ ፡ kämmetteqom hid, or
ከመቆም ፡ ሂድ kämäqom hid 'go instead of standing'.

The same concept can also be expressed by the jussive followed
by እንጂ ənği, or occasionally the imperfect followed by እንጂ ənği,
the verb of the main clause being in the negative imperfect.
Examples: ይግረፈኝ ፡ እንጂ ፡ መጽ ሐፉን ፡ አልመልሰም yəgräfäññ ənği
mäshafun almälləsəm 'I would rather that he beat me than to return

the book'; ይርበኛል፡ እንጂ (or ይራበኝ፡ እንጂ) እሳማ፡ እልበላም፡ yərəbäññal ənǧi (or yərabäńń ənǧi) asama albälam 'I would rather go hungry than eat pork'; ሉሙት፡ እንጂ (or እሞታለሁ፡ እንጂ፡) ሃይማኖቴን፡ እልከድም፡ ləmut ənǧi (or əmotalläh^w ənǧi) haymanoten alkədəm 'I would rather die than deny my faith'.

97. ALTERNATIVE

The alternative 'or, either ... or' between two nouns in the positive is expressed by ወይም wäyəmm (or ወይ wäy, or ወይንም፡ wäyənəmm) placed between the two nouns. As for the element of quality ነው näw, it can be placed either with every noun or with one of the nouns only. Thus, 'this thing is either good or bad' is expressed by ይህ፡ ነገር፡ ጥሩ፡ ነው፡ ወይም፡ መጥፎ፡ ነው፡ yəh nägär ṭəru näw wäyəmm mätfo näw, or by ይህ፡ ነገር፡ ጥሩ፡ ወይም፡ መጥፎ፡ ነው yəh nägär ṭəru wäyəmm mätfo näw, or by ይህ፡ ነገር፡ ጥሩ፡ ነው፡ ወይም፡ መጥፎ፡ yəh nägär ṭəru näw wäyəmm mätfo.

The alternative between two nouns in the interrogative is expressed either by making follow the two nouns without any other element (in this case the first noun is pronounced with a high pitch); or by ነው näw with a high pitch placed after the first noun; or by ነው näw placed after every noun; or by ወይስ wäyəss (or ወይንስ wäyənəss) placed between the two nouns, the structure being noun + ነው näw + ወይስ wäyəss + noun, or noun + ነው näw + ወይስ wäyəss + noun + ነው näw. Thus, 'is he good or bad?' is expressed by ጥሩ፡ መጥፎ ṭəru mätfo?, or by ጥሩ፡ ነው፡ መጥፎ ṭəru näw mätfo?, or by ጥሩ፡ ነው፡ መጥፎ፡ ነው ṭəru näw mätfo näw?, or by ጥሩ፡ ነው፡ ወይስ፡ መጥፎ ṭəru näw wäyəss mätfo?, or by

ጥሩ ፡ ነው ፡ ወይስ ፡ መጥፎ ፡ ነው ፡   ṭǝru näw wäyǝss mäṭfo näw.

In the alternative between two nouns where a verb is involved,
ወይም wäyǝmm (or ወይንም wäyǝnǝmm) is placed between the two
nouns. As for the verb, it can come after either noun. Thus,
'he will come by car or by train' is expressed by በመኪና ፡ ወይም ፡
በባቡር ፡ ይመጣል bämäkina wäyǝmm bäbabur yǝmäṭall, or by በመኪና ፡ ይመጣ
ወይም ፡ በባቡር ፡   bämäkina yǝmäṭal wäyǝmm bäbabur, lit. 'by-car
he-will-come or by-train'.

In a sentence in which the copula ነው näw and the relative
imperfect are involved, the verb can be placed anywhere except
immediately before ነው näw or immediately after ወይም wäyǝmm.
As for ነው näw, it is placed anywhere except at the beginning
or immediately after the relative. Thus, 'he will come by car
or by train' is expressed by የሚመጣው ፡ በመኪና ፡ ነው ፡ ወይም ፡ በባቡር
yämmimäṭaw bämäkina näw wäyǝmm bäbabur, or by በመኪና ፡ ነው ፡ ወይም ፡
በባቡር ፡ የሚመጣው bämäkina näw wäyǝmm bäbabur yämmimäṭaw, or by
የሚመጣው ፡ በመኪና ፡ ነው ፡ ወይም ፡ በባቡር ፡ ነው yämmimäṭaw bämäkina
näw wäyǝmm bäbabur näw.

The idea of 'whether ... or', the alternative being between
nouns, may or may not be expressed by ወይም wäyǝmm (or ወይስ ፡
wäyǝss for a question) placed between the two nouns. As for the
verb, it can be expressed either by the simple imperfect with
እንደሆነ ǝndähonä (or እንደሁ ǝndähʷ), or by the relative
imperfect with እንደሆነ ǝndähonä (or እንደሁ ǝndähʷ), or by እንደ
ǝndä with the relative imperfect, or by the relative imperfect with
ይሁን ፡ yǝhun, or by the jussive, or by the verbal noun with the
suffix pronouns referring to the person.

Thus, 'I don't know whether he will come by car or by train'
is expressed by በመኪና ፡ ይመጣ ፡ እንዳይሆን ፡ ወይም ፡ በባቡር ፡ አላውቅም ፡
bämäkina yemäṭa əndähonä wäyəmm bäbabur alawqəm , or by የሚመጣው ፡
በመኪና ፡ እንዳይሆን ፡ በባቡር ፡ አላውቅም ፡   yämmimätaw bämäkina əndähonä
bäbabur alawqəm , or by በመኪና ፡ ይምጣ ፡ (ወይም) በባቡር እካውቅም bämäkina
yəmṭa (wäyəm) bäbabur alawqəm , or by የሚመጣው ፡ በመኪና ፡ ይሁን ፡
በባቡር ፡ እካውቅም ፡ yämmimätaw bämäkina yəhun bäbabur alawqəm .

The sentence 'I will tell you tomorrow whether he comes by
car or by train' is expressed by በመኪና ፡ ወይም ፡ በባቡር ፡ ይመጣ ፡
እንዳይሆን ፡ ነገ ፡ እነግርሃለሁ ፡   bämäkina wäyəmm bäbabur yəmäṭa əndähonä
nägä ənägrəhalläh[w], or by የሚመጣው ፡ በመኪና ፡ እንዳሁ ፡ በባቡር ፡ ነገ ፡
እነግርሃለሁ ፡   yämmimätaw bämäkina əndäh[w] bäbabur nägä ənägrəhalläh[w],
or by በመኪና ፡ ወይም ፡ በባቡር ፡ እንደሚመጣ ፡ ነገ ፡ እነግርሃለሁ ፡
bämäkina wäyəmm bäbabur əndämmimäta nägä ənägrəhalläh[w], or by በመኪና ፡
ይመጣ ፡ በባቡር ፡ ነገ ፡ እነግርሃለሁ ፡   bämäkina yəmṭa bäbabur nägä
ənägrəhalläh[w], or by የሚመጣው ፡ በመኪና ፡ ይሁን ፡ በባቡር ፡ ነገ ፡ እነግርሃለሁ ፡
yämmimäta bämäkina yəhun bäbabur nägä ənägrəhalläh[w], or by በመኪና ፡
ወይም ፡ በባቡር ፡ መምጣቱን ፡ ነገ ፡ እነግርሃለሁ ፡ bämäkina wäyəmm bäbabur
mämtatun nägä ənägrəhalläh[w].

The alternative 'whether ... or' for the same verb in the
past is expressed either by the repeated jussive in the positive
and negative, or by the gerundive + እንዳይሆን əndähonä (or እንዳሁ ፡
əndäh[w]), or by እንዳ əndä with the perfect, or by the verbal noun
with the suffix pronouns referring to the person. Note that the
last two possibilities are ambiguous since they can also render
the idea of 'that'. Thus, 'I don't know whether Alemu came or not'
is expressed by ዓለሙ ፡ ይምጣ ፡ አይምጣ ፡ አላውቅም alämu yəmṭa ayəmṭa
alawqəm , or by ዓለሙ ፡ መጥቶ ፡ እንዳይሆን ፡ አላውቅም ፡ alämu mäṭṭo

əndähonä alawqəm, or by ግለሙ ፡ መምጣቱን ፡ አላውቅም ፡ alämu mämtatun alawqəm (but also 'I don't know that Alemu came'),
or by ኣለሙ ፡ እንደመጣ ፡ አላውቅም alämu əndä mätta alawqəm (but also 'I don't know that Alemu came').

The alternative 'whether ... or' for the same verb in the future is expressed either by the repeated jussive in the positive and negative, or by the simple imperfect + እንደሆነ əndähonä (or እንደሁ ፡ əndähʷ), or by the simple imperfect እንደሁ əndähʷ followed by the negative imperfect of the same verb, or by እንደ ፡ əndä with the relative imperfect (but this structure also expresses the idea of 'that'), or by the verbal noun, or by the repeated verbal noun in the positive and negative. Thus, 'I don't know whether Alemu will come tomorrow or not' is expressed by ግለሙ ፡ ነገ ፡ ይምጣ ፡ አይምጣ ፡ አላውቅም ፡ alämu nägä yemta ayemta alawqəm, or by ግለሙ ፡ ነገ ፡ ይመጣ ፡ እንደሆነ ፡ አላውቅም ፡ alämu nägä yemäta əndähonä alawqəm, or by ግለሙ ፡ ነገ ፡ ይመጣ ፡ እንደሁ ፡ አይመጣ ፡ አላውቅም ፡ alämu nägä yemäta əndähʷ aymäta alawqəm, or by ግለሙ ፡ ነገ ፡ እንደሚመጣ ፡ አላውቅም ፡ alämu nägä əndämmimäta alawqəm (but also 'I don't know that Alemu will come tomorrow'), or by ግለሙ ፡ መምጣቱን ፡ አላውቅም alämu mämtatun alawqəm, or by ግለሙ ፡ መምጣቱናና ፡ አለመምጣቱን ፡ አላውቅም ፡ alämu mämtatunənna alämämtatun alawqəm.

It would seem that these structures cannot be used with all the verbs of the main clause indiscriminately. Thus, for instance, 'ask him whether he will come tomorrow' is rendered by ነገ ፡ ይመጣ ፡ እንደሆነ ፡ ጠይቀው nägä yemäta əndähonä täyyeqäw, or by ነገ ፡ መምጣቱን ፡ አለመምጣቱን ፡ ጠይቀው nägä mämtatun alämämtatun täyyeqäw, but no jussive structure can be used here.

The idea of 'whether' for the verb of presence is expressed for the present either by እንደሆነ əndähonä, or by እንዳለ əndallä, or by the verbal noun, or by the verbal noun in the affirmative and negative. Thus, 'ask him whether his master is at home' is rendered by ጌታው ፡ እቤት ፡ እንዳሉ ፡ ጠይቀው ፡ getaw əbet əndallu ṭäyyəqäw (but also 'ask him while his master is at home'), or by ጌታው ፡ እቤት ፡ እንደሆኑ ፡ ጠይቀው ፡ getaw əbet əndähonu ṭäyyəqäw (but also 'ask him while his master is at home'), or by ጌታው ፡ እቤት ፡ መኖራቸው ፡ ጠይቀው getaw əbet mänoraččäw ṭäyyəqäw, or by ጌታው ፡ እቤት ፡ መኖር ፡ አለመኖራቸውን ፡ ጠይቀው getaw əbet mänor alämänoraččäwən täyyəqäw.

For the past, እንዳነበረ əndänäbbärä is used. Example: ጌታው ፡ እቤት ፡ እንዳነበሩ ፡ ታውቃለህ getaw əbet əndänäbbäru tawqalläh 'do you know whether his master was at home?' (but also 'do you know that his master was at home?').

In the interrogative alternative between two verbs, ወይስ väyəss is placed between the verbs, the high pitch being on the first verb. The element ወይስ wäyəss can be omitted, the high pitch being on the first verb. Thus, 'is he here or has he gone?' is rendered by አለ ፡ ወይስ ፡ ሄዷል? allä wäyəss hedwal? or by አለ ፡ ሄዷል? allä hedwal?

The idea of 'regardless whether' is expressed either by ሆነ honä placed between the two nouns, or by ይሁን ፡ yəhun (that is, the jussive of ሆነ honä) placed between the two nouns. Thus, 'regardless whether it is tea or coffee I will drink it' is expressed by ሻይ ፡ ሆነ ፡ ቡና ፡ እጠጣለሁ šay honä bunna əṭäṭṭalläh", or by ሻይ ፡ ይሁን ፡ ቡና ፡ እጠጣለሁ ፡ šay yəhun bunna əṭäṭṭalläh".

98. QUESTION and ANSWER

98.1. QUESTION THROUGH PARTICLES

98.1.1. Direct question

A question is expressed by various question particles. They are:

'Who?' መን man. Examples: መን፡ አጠና man aṭänna 'who studied?'

'Whom?' መንን mannən, that is, መን man with the marker ‑ን ‑n of the direct complement. Example: መንን፡ አየህ mannən ayyäh 'whom did you see?' See also §26.1.

'Whose?' የመን yäman, that is, the element የ yä‑ 'of' preceding መን man. Example: ይህ፡ መጽሐፍ፡ የመን፡ ነው yəh mäṣhaf yäman näw 'whose is this book?'

'What?' ምን mən. Example: ምን፡ ትፈልጋለህ mən təfällegalleh 'what do you want?'.

'Which?' (as adjective and pronoun) የትኛው yätäññaw. Examples: የትኛውን፡ መጽሐፍ፡ ነው፡ የምትፈልገው yätäññawən mäṣhaf näw yämməttəfällegäw 'which book do you want?' አበበ፡ የትኛውን፡ ይፈልጋል Abäbä yätäññawən yəfällegal 'which does Abbebe want?'. See also §26.5.

'When?' መቼ mäč, or መቻ mäčä, or ምን፡ ጊዜ mən gize. Examples: መቼ (or መቻ) ትመጣለህ mäč (or mäčä) təmäṭalläh 'when will you come?'; ምን፡ ጊዜ፡ መጣህ mən gize mäṭṭah 'when did you come?'.

'Where?' የት yät. Example: የት፡ ነው፡ ያለኸው yät näw yallähäw 'where are you?'

'From where?' ከየት käyät. Example: ከየት፡ ትመጣለህ käyät təmäṭalläh 'from where do you come?'

'Toward where?, where to?'. ወደት wädet. Example: ወደት ፥ ትሄዳለህ ፥ wädet təhedalläh 'where (toward where) do you go?'

'Which way?' በየት ፥ (በኩል) bäyät (bäkkul). Example: በየት ፥ (በኩል) ትሄዳለህ bäyät (bäkkul) təhedalläh 'which way are you going?'

'Why?' ለምን lämən, ስለምን sälämən. Example: አስተማሪው ፥ ተማሪውን ፥ ለምን ፥ ወቀሰው astämariw tämariwen lämən wäqqäsäw 'why did the teacher reprimand the student?'

'How?' እንዴት endet. Example: እንዴት ፥ ሠራኸው ፥ endet särrahaw 'how did you do it?'

'How many?' ስንት sənt (for numbered things), ምን ፥ ያህል ፥ mən yahəl (for unnumbered things). Examples: ስንት ፥ መጽሐፍ ፥ ትፈልጋለህ ፥ sənt mäshaf təfällegalläh 'how many books do you want?'; ምን ፥ ያህል ፥ ሰው ፥ መጣ mən yahəl saw mätta 'how many people came?'

Note the expression ዕድሜህ ፥ ስንት ፥ ነው ፥ edmeh sente näw 'how old are you?'

'How far?, how long?, how big?' and other questions of that type are expressed by ምን ፥ ያህል ፥ mən yahəl with the adjective or a verbal form or an abstract noun of the element in question. Thus, 'how long is the river?' is expressed by ወንዙ ፥ ምን ፥ ያህል ፥ ረዥም ፥ ነው ፥ wänzu mən yahəl räžim näw, or ወንዙ ፥ ምን ፥ ያህል ፥ ይረዝማል ፥ wänzu mən yahəl yəräzmal, or ወንዙ ፥ ርዝመቱ ፥ ምን ፥ ያህል ፥ ነው ፥ wänzu rezmätu mən yahəl näw?'

98.1.2. Indirect question

The indirect question is expressed by the particles of question mentioned above, the verb in the perfect or relative imperfect being introduced by እንደ endä.

'Who?'. Example: ማን ፥ እንዳጠና ፥ አላውቅም ፥ man əndatänna alawqəm 'I don't know who studied'.

'When?'.　Example: መቼ ፡ እንደሚመጣ ፡ እላወቅም ፡　mäčä
əndämmimäta alawqəm 'I don't know when he will come'.

'Where?'.　Example: የት ፡ እንደሚኖር ፡ አልነገረኝም ፡　yät
əndämminor alnäggäränñəm 'he did not tell me where he lives'.

'From where?'.　Example: ከየት ፡ እንደመጣ ፡ እላወቅም ፡　käyät
əndämätta alawqəm 'I don't know from where he came'.

'How much?'.　Example: ስንት ፡ መጽሐፍ ፡ እንደፈለገ ፡ አልነገረኝም ፡
sənt mäṣhaf əndäfällägä alnäggäränñəm 'he did not tell me how many
books he wanted'.

'Why?'　Example: አስተማሪው ፡ ተማሪውን ፡ ለምን ፡ እንደተቆጣው ፡
እላወቅም ፡ astämariw tämariwən lämən əndätäqʷättaw alawqəm 'I don't
know why the teacher was angry at the student'.

98.2. QUESTION WITH A 'YES' or 'NO' ANSWER

98.2.1. The expression of the question

A question for which one expects a 'yes' or 'no' answer is
expressed by a rising tone.　Example: አዲስ ፡ አበባ ፡ ነገ ፡ ትሄዳለህ?
addis abäba nägä tehedalläh 'will you go tomorrow to Addis Ababa?'

In writing the suffixed -ን -no is also used.　Thus, ትሄዳለህን ፡
tehedallähəno? 'will you go?'.　In speech this procedure of ex-
pressing a question disappears.

A question is also expressed by ወይ wäy placed at the end
of the sentence.　Thus, አዲስ ፡ አበባ ፡ ነገ ፡ ትሄዳለህ ፡ ወይ ፡　addis
abäba nägä tehedalläh wäy? 'will you go tomorrow to Addis Ababa?'
In speech, however, this type of question is less used at present.

Surprise and an unexpected action is expressed by እንዴ ənde
placed at the end of the sentence.　Example: ይመጣል ፡ እንዴ ፡
yəmätal ənde 'will he really come?' is used when one does not
expect the person to come.

The question 'what if?' is expressed by – ሽ –ss or – ሻ –ssa suffixed to the verb, which is then used in a conditional form. Examples: ቢመጣሽ bimätass or ቢመጣሻ bimätassa 'and what if he comes?'.

The enclitic – ሽ –ss or – ሻ –ssa is also used with the simple gerundive expressing a finite action. Thus, ገድለህሽ gädlähess or ገድለህሻ gädlähessa 'and what after you killed?'

Note that for the expression of probability in a question the simple imperfect ይሆን yəhon is used with the principal verb as against the compound imperfect ይሆናል yəhonal in an affirmative statement. Thus, ይህ ፡ መርዝ ፡ ይገድለው ፡ ይሆናል yəh märz yəgädläw yəhonal 'this poison might have killed him', as against ይህ ፡ መርዝ ፡ ይገድለው ፡ ይሆን ? yəh märz yəgädläw yəhon? 'might this poison have killed him?'

98.2.2. The expression of the answer

The means of expressing an affirmative or negative answer depends on the type of question.

If the question is positive, an affirmative answer is expressed by አዎን awon or አዎ awo 'yes'; a negative answer is expressed by የለም yälläm 'no'.

For the affirmative answer, the verb of the question can also be added, or the verb alone can be used without አዎን awon 'yes'.

Thus, the affirmative answer to the question መደ ፡ ተማሪ ፡ ቤት ፡ ትናንትና ፡ ሄደ ፡ wädä tämari bet tənantənna hedä? 'did he go yesterday to school?' is

1. እግን awon 'yes', or

2. እግን ፡ ሄዳ ፡ awon hedä 'yes, he went', or

3. ሄዳ ፡ hedä 'he went'.

Note that the type 2, that is, the answer 'yes' with the repeated verb is used in a more formal speech.

For an adjective with ነው näw the affirmative answer to the question ትልቅ ፡ ነው ፡ telleq näw 'is he big?', is

1. እግን awon 'yes'

2. እግን ፡ ትልቅ ፡ ነው awon, telleq näw 'yes, he is big'

3. ትልቅ ፡ ነው telleq näw 'he is big'.

With an adjective and ነበረ näbbärä 'he was', the affirmative question to ጉብዝ ፡ ነበረ gʷäbäz näbbärä 'was he a real fellow?' is

1. እግን ፡ awon 'yes'

2. እግንፐ ጉብዝ ፡ ነበረ awon, gʷäbäz näbbärä 'yes, he was a real fellow'

3. ጉብዝ ፡ ነበረ gʷäbäz näbbärä 'he was a fellow'

4. ነበረ näbbärä 'he was'.

If the question is a complex sentence, the whole sentence is repeated. Thus, the affirmative answer to the question ሰርቆ ፡ ነው ፡ ያሄደው särqo näw yähedäw? 'is it after he stole that he left?' is

1. እግን ፡ awon 'yes'

2. እግንፐ ሰርቆ ፡ ነው ፡ ያሄደው ፡ awon särqo näw yähedäw 'yes, it is after he stole that he left'.

3. ሰርቆ ፡ ነው ፡ ያሄደው ፡ särqo näw yähedäw 'it is after he stole that he left'.

For the negative answer, the expression የለም yälläm 'no' is used, or the verb of the question in the negative can be added to የለም yälläm, or the verb in the negative alone can be used without የለም yälläm 'no'.

Thus, the negative answer to the question ወደ ፡ ተማሪ ፡ ቤት ፡ ሄደ ፡ wädä tämari bet hedä 'did he go to school?' is

1. የለም   yälläm 'no'
2. የለም ፡ አልሄደም ፡   yälläm, alhedäm 'no, he did not go'
3. አልሄደም ፡   alhedäm 'he did not go'

For an adjective with ነው näw the negative answer to the question ትልቅ ፡ ነው ፡   telleq näw 'is he big?' is

1. የለም   yälläm 'no'
2. የለም ፡ ትልቅ ፡ አይደለም ፡   yälläm, telleq aydälläm 'no, he is not big'
3. ትልቅ ፡ አይደለም   telleq aydälläm 'he is not big'.
4. አይደለም ፡   aydälläm 'he is not'
5. የለም ፡ አይደለም   yälläm aydälläm 'no, he is not'.

If the question is negative an affirmative answer is expressed by የለም 'no' and the verb of the question is used in the positive; a negative answer is expressed by አዎን awon (or አዎ awo) 'yes' and the verb of the question is used in the negative.

Question: ትናንትና ፡ አልመጣም ፡   tenantenna almättan 'did not he come yesterday?'

Answer for 'yes': የለም ፡ መጥቷል ፡   yälläm mättwal 'no, he has come'.

Answer for 'no': አዎ ፡ አልመጣም   awo almättam 'yes, he has not come'.

A polite way of asking to repeat a question is አቤት abet? 'I beg your pardon?', when addressed to man, እምዬት emmet when addressed to a woman.

A familiar way of asking to repeat a question between friends is ወይ wäy?

99. COMPARISON
99.1. Comparative

The comparison will include the concept of the comparative ('he is as tall as his brother'), the elative ('he is taller than his brother'), and the superlative ('he is the tallest').

The concept of comparison expressed in English by 'the same as, like, as ...as' is expressed in Amharic by እንደ endä preceding the noun that is compared; or by ከ kä + noun compared followed by እኩል ekkul 'equal'; or by noun ን ‑ne followed by ያህል yahel 'it is equal' (or የሚያህል yämmiyahel 'which is equal') or by ~~with~~ የ yä + noun + ን ne followed by ያህል yahel 'it is equal' (or የሚያህል yämmiyahel 'that which is equal'); or by የመሰለ yämässälä 'that which resembled' (or የሚመስል yämmimäsl 'that which resembles') following the compared noun.

Examples with እንደ endä: እንደ ፡ ወንድሙ ፡ ዳግ ፡ ነው endäwändemmu dägg näw 'he is kind like his brother'; የኔ ፡ ፈረስ ፡ እንዳንተ ፡ ፈረስ ፡ ነው ፡ yäne färäs endantä färäs näw 'my horse is the same as yours'; እሱ ፡ እንደ ፡ ወንድሙ ፡ ቀስ ፡ ብሎ ፡ ይሰራል essu endäwändemmu qäs belo yesäral 'he works as slowly as his brother'.

With ከ ... እኩል kä ... ekkul: ከሷ ፡ እኩል ፡ ቆንጆ ፡ የለም ፡ kässwa ekkul qonǧo yälläm 'there is no one as beautiful as she'; ከንተ ፡ እኩል ፡ ይሮጣል ፡ kantä ekkul yeroṭal 'he runs as fast as

you'; ኧሉ ፡ እንዑ ፡ ገንዘብ ፡ ያሰዉ ፡ የሰም ፡   **kässu əkkul gänzäb**

yalläw yälläm 'there is no one that has as much money as he';

ኧንተ ፡ እንዑ ፡ እሠራስሁ   **kantä əkkul əsäralläh^w** 'I work as much

as you'.

With noun + ን -ne followed by ያሀል **yahəl** (or የሚያሀል ፡

yämmiyahəl) or with የ **yä** + noun + ን ne followed by ያሀል **yahəl**

or የሚያያሀል **yämmiyahəl**. Examples: የወንድሙን ፡ (ወንድሙን) ያሀል ፡ ስነፍ ፡ ነዉ ፡

yäwändəmmun (or **wändəmmun**) **yahəl sänäf näw** 'he is as lazy as his

brother'; ያንተን ፡   (or እንተን) ያሀል ፡ እሠራስሁ ፡   **yantän** (or

antän) **yahəl əsäralläh^w** 'I work as much as you'; የበርሀኑን ፡ ያሀል ፡

መጽሐፍ ፡ አስኝ ፡   **yäbərhanu yahəl mäṣhaf alläññ** 'I have as many

books as Berhanu'; ያንተን (or እንተን) ያሀል ፡ (or የሚያሀል) ሰዉ ፡

የሰም **yantän** (or **antän**) **yahəl** (or **yämmiyahəl**) **säw yälläm** 'there

is no one like you'.

With የመሰሰ **yämässälä** (or የሚመሰል **yämmiməsl**). *Examples* እንተን

የመሰሰ   (or የሚመሰል) ሰዉ ፡ ያሰ ፡ ሠራ ፡ እንዴት ፡ ቁጭ ፡ ይሰል ፡

antän yämässälä (or **yämmiməsl**) **säw yalä səra ṗudet quč̣č̣ yəlal** 'how

can a man like you sit around without work?'

If in English the verb of quality 'to be' is implicit,

Amharic uses the verb of existence አሰ **allä**. Thus: እንደሱ ፡ ያሰ ፡

ረጅም ፡ እስካሁ ዑም ፡   **əndässu yallä räžžəm alayyähum** 'I have never

seen anyone as tall as he'; እንደሱ ፡ ያሰ ፡ ሰዉ ፡ መስነፍ ፡ የሰበበተም ፡

əndässu yallä säw mäsnäf yälläbbätəm 'a person like him should

should not be lazy'.

The degree in size ('as tall as') is rendered by ያሀል **yahəl**

with the corresponding expression of size or by ያሀሰል **yahlal**

with or without the corresponding expressions of size. Thus, 'he

is as tall as his father' is rendered by ያባቱን (or እባቱን ፡)

ያባቱን ፡ ረዥም ፡ ነው yabbatun (or abbatun) yahəl räǧǧəm näw; or by ያለ... (or እንቱን) ያባቱ ፡ ይረዝማል። yabbatun (or abbatun) yahəl yəräzmal; or by እንቱን ፡ ያህላል። abbatun yahlal; or by በቀመቱ ፡ እንቱን ፡ ያህላል። bäqumätu abbatun yahlal.

The negative is expressed by እያህልም ፡ ayahləm (that is, the negative imperfect of እኸለ akkäla). Example: እንቱን ፡ እያህልም ፡ abbatun ayahləm 'he is not as big as his father'.

The degree in size can also be expressed by እንዳ ondä placed before the compared noun. Example: እንዳባቱ ፡ ረዥም ፡ ነው ondabbatu räǧǧəm näw 'he is as tall as his father'.

The idea of 'such, such a' is expressed by እንዲህ ፡ ያለ ondih yallä (lit. 'like-this who-is'), or by እንዲዚህ ondäzzih (lit. 'like this') or by እንዲህ ፡ ማይነት ondih aynät (lit. 'like-this kind'), or by ይህን ፡ ያመሳለ yəhən yämässälä (lit. 'this that-resembles'). Thus the sentence 'such a job will not take much time' is rendered by እንዲህ ፡ ያለ ፡ ሥራ ፡ ብዙ ፡ ጊዜ ፡ አይፈጅም። ondih yallä səra bəzu gize ayfäǧəm, or by እንዲህ ፡ ማይነት ፡ ሥራ ፡ ብዙ ፡ ጊዜ ፡ አይፈጅም። ondih aynät səra bəzu gize ayfäǧəm, or by ይህን ፡ ያመሳለ ፡ (or ያምመሳለ) ሥራ ፡ ብዙ ፡ ጊዜ ፡ አይፈጅም። yəhən yämässälä (or yämmimäsl) səra bəzu gize ayfäǧəm.

Other examples: እንዲህ ፡ ያለ ፡ ነገር ፡ በፍጹም ፡ አትልም ፡ ondih yallä nägär bäfəssum attələm 'she would never say such a thing'; እንዲህ ፡ ያለ ፡ መቀባጠር ፡ አልሰማሁም ፡ ondih yallä mäqäbatär alsämmahum 'I have never heard such nonsense!'

The idea of 'as much as' in the meaning of 'the amount of' is expressed by ያህል yahəl. Examples: ያፈለገውን ፡ ያህል ፡ ይበላል ፡ yäfällägäwen yahəl yəbəlal 'he eats as much as he wants'; የጠየቀውን ፡ ያህል ፡ ስጠው yätäyyäqäwen yahəl sətäw 'give him as much as he asks for'

The idea of 'pretending to be like, as if' is expressed by the simple imperfect ይመስል yəmäsl. Examples: 841 ይመስል: ወተት: ይጠጣል: loǧ yəmäsl wätät yəṭäṭṭal 'he drinks milk as if he were a child'; ባለጸጋ: ይመስል: ገንዘቡን: ይዘራል: baläṣägga yəmäsl gänzäbun yəzäral 'he wastes his money as if he were a rich man'.

99.2. ELATIVE

The elative, that is the concept expressed in English by -er (as in 'my brother is taller than his') or by 'more ... than' (as in 'this sentence is more complex than that one') is most normally expressed in Amharic by ከ kä (rarely ተ tä) preceding the noun that is compared. As for the attribute, it can be expressed by a noun, by a verb or by an adjective. The adjective has no special ending equivalent to English -er. Examples: ከተስፋዬ: ዓለሙ: ጠንቅ: ነው kätäsfaye alämu tälläq näw 'Alemu is taller than Tesfaye'. Note that the order can be changed so that the sentence will read: ዓለሙ: ከተስፋዬ: ጠንቅ: ነው: alämu kätäsfaye tälläq näw.

Other examples: ከዓለሙ: ተስፋዮ: ይረዝማል kä'alämu täsfaye yəräzmal 'Tesfaye is taller than Alemu'; ከመስረቁ: ከለማመኑት: ገረመኝ: kämäsräqu alämamänu gärrämäññ 'I am more astonished at his denying it than at his stealing'; ከሷ: ወብቱ: ቆንጆ: ናት: kässwa wubitu qonǧo näčč 'Wubitu is prettier than she'.

The elative concept can be reinforced by the verbs ለቀ laqä 'to be more', በለጠ bälläṭä 'to exceed', both these verbs are used for favorable or unfavorable qualities and actions; and ባሰ basä 'to be worse', used for unfavorable qualities and actions.

In all these cases the noun that is compared is preceded by ከ kä. The verb ላቀ laqä is mostly used as simple imperfect ይልቅ yeleq. As for the verb በለጠ bälläṭä, it is used either as simple imperfect ይበልጥ yebält or as ያበለጠ yäbälläṭä (that is, the relative perfect), or as አብልጦ abləṭo (that is to say, the gerundive of the a-stem). The verb በሰ basä is used in the form ያበሰ yäbasä, that is, a relative perfect.

Examples: ከተስፋዬ፡ይልቅ፡(ይበልጥ) ዓለሙ፡ትጉህ፡ነው፡ kätäsfaye yeleq (or yebält) alämu təguh näw 'Alemu is more diligent than Tesfaye'; ከኔ፡ልብስ፡ያንተ፡ልብስ፡ያበሰ፡(ያበለጠ) ቁሻሻ፡ነው፡ käne ləbs yantä ləbs yäbasä (or yäbälläṭä) qušaša näw 'your dress is dirtier than my dress'.

Note that ያበሰ yäbasä in a sentence such as ከተስፋዬ፡ እሱ፡ ያበሰ፡ ብልህ፡ ነው፡ kätäsfaye əssu yäbasä bələh näw would mean 'he is far more clever than Tesfaye'.

Examples with verbs: ከኔ፡ ያበለጠ፡ (አብልጦ) ይሠራል፡ käne yäbälläṭä (or abləṭo) yesäral 'he works more than I do'; ከአባቱ፡ ይልቅ፡ እናቱን፡ ይወዳል፡ kabbatu yeleq ennatun yewäddal 'he loves his mother more than his father'; ከኔ፡ያበሰ፡ እሱ፡ ይጠላቸዋል፡ käne yäbasä əssu yeṭäläččäwal 'he hates them more than I do; ይህ፡ መጽሐፍ፡ ከኛ፡ መጽሐፍ፡ ያበለጠ፡ (ይበልጥ) ይከብዳል፡ yəh mäshaf känña mäshaf yäbälläṭä (or yebält) yekäbdal 'this book is heavier than ours'.

The various verb forms of በለጠ bälläṭä 'exceed' when preceded by በ bä prefixed to an abstract noun, expresses an elative with reference to that abstract noun. In English the predicate is expressed by an adjective. Examples: በዕውቀት፡ ትበልጣዋለች፡ bä'əwqät təbälṭäwalläč 'he is wiser than they', lit. 'in-knowledge

he-exceeds-them'; በዕድሜ ፡ እበልጣሃለሁ ፡   bäᵓədme əbältəhallähʷ

'I am older than you', lit. 'in-age I-exceed-you'; ከበደ ፡ ዓለሙን ፡ በብልሀ�ት ፡ ይበልጣው ፡ እንጂ ፡ በደገናት ፡ እይበልታውም ፡ Käbbädä Alämun bäbələhənnät yəblätäw ənği bädäggənnät aybältäwəm 'Kebbede is more intelligent than Alemu, but he is not kinder than he', lit. 'Kebbede Alemu-object in-intelligence let-him-exceed-him indeed-but in-kindness he-does-not-exceed him'.

The verb በለm bällätä alone with ከ kä preceding the noun that is compared means 'bigger, greater'. Example: ከጆዱ ፡ ባሕር ፡ ዛፉ ፡ ይበልጣል käᵵedu bahr zafu yəbältal 'the eucalyptus is bigger than the juniper'.

The idea of 'older, bigger', or 'younger, smaller' is expressed idiomatically by ተልቅ telläq 'bigger', ታልቅ ፡ tallaq 'older'; ተንሽ tennəš 'smaller', ታናሽ tannaš 'younger'. Examples: ማነው ፡ ታልቅ ፡ እንተ ፡ ወይስ ፡ ኃይሉ ፡ man näw talläq, antä wäyəss haylu 'who is older, you or Hailu?'; ማነው ፡ ታናሽ man näw tannaš 'who is younger?'.

While normally ተልቅ ፡ telleq and ተንሽ tennəš refer to size, they also can be used for age. Example: እዚህ ፡ ተልቅ ፡ ማነው ፡ əzzih telläq man näw 'who is older here?'.

For 'older', see also the expression mentioned above, namely በዕድሜ ፡ እበልጣሃለሁ ፡ bäᵓədme əbältəhallähʷ 'I am older than you', lit. 'in-age I-exceed-you'.

The concept of 'much more' is expressed by በጣም bätäm or እጅግ əǧǧəg preceding the quality. Example: ፈረስ ፡ ከበቅሎ ፡ በጣም (or እጅግ) ወዶ ፡ ነው färäs käbäqlo bätäm (or əǧǧəg) wädde näw 'a horse is much more expensive than a mule'.

There is a series of verbs in which the elative concept is inherent. In these cases no other verb is used to express the elative. These verbs are: ተሻለ täšalä 'to be better, it is better, to feel better (used impersonally)'; በለጠ bällätä 'to be more than' (also 'to exceed'); በሰ basä 'to be worse' (also 'to be bad'); ከፋ käffä 'to be worse' (also 'to be bad'); አነሰ annäsä 'to be smaller' (also 'to decrease, to be little'); ተበላሸ täbälaššä 'to become worse' (also 'to spoil'); በዛ bäzza 'to be more than' (also 'to be numerous'). Note that these verbs have meanings in which no elative concept is involved, in addition to the elative meanings.

Examples: ዓለሙ በጎ ነው አየን ተሻሎታል alämu bäggo näw?, awon täšlotal 'how is Alemu?, he feels better'; በተሻ ይሻላል betšhed yeššalal 'it is better that you go'; ዘመዶችሽ ከበላቱብሽ ሂጂ zämädoččeš käbällätubbeš hiǧi 'if your relatives are worthier for you, go then'; ችጋሩ በሷል čeggaru beswal 'the famine has become worse'; በሽታው ከፍቷል bäššetaw käftwal 'the disease has become worse'; ከሐረር ከተማና ከድሬ ዳዋ ከተማ የቶኛው ያንሳል? ድሬ ዳዋ ያንሳል käharär kätämanna kädere dawa kätäma yätoññaw yansal? dere dawa yansal 'which is smaller, the city of Harar or the city of Dire Dawa? Dire Dawa is smaller'; ነገሩ ተበላሽቷል nägäru täbälaštwal 'the matter has become worse (or deteriorated)'; ዘንድሮ ወሮበላ በዝቷል zändero wärrobälla bäztwal 'this year the vagabonds have become more numerous', or 'there are many vagabonds this year'.

The form ያነሰ yannäsä (that is, the relative perfect of አነሰ annäsä 'be little') serves for the expression of 'less'.

Example: ተስፋዬ፡ ከኔ፡ ያነሰ፡ ገንዘብ፡ አለው   täsfaye käne yannäsä

gänzäb alläw 'Tesfaye has less money than I'.

The idea of 'rather than' is expressed either by ከ kä with
the verbal noun followed or not by ይሎቅ   yeleq or by ከ kä with
the relative imperfect followed by ይሎቅ   yeleq. Examples: ቁጭ፡ ከማለት
ይሎቅ (or ቁጭ፡ ከምትል፡ ይሎቅ፡   ) ወደ፡ ሥራ፡ ሒድ፡ qučč kämalät
yeleq (or qučč kämmettel yeleq) wädä sera hid 'rather than sitting,
go to work'; ገንዘብ፡ ኖሮኝ፡ ከማዘን (ከማዘን)ዳሃ፡ ሆኜ፡ ሊዳሰት፡
gänzäb noroñ kämazän (or kämmazen) däha hoññe leddäsät 'I would
rather be poor and happy than be rich and sad'.

The alternative of the elative concept can be expressed either
by ወይስ wäyess placed between the two nouns being compared, the
predicate being expressed either by an adjective or verb, or by
having the element ከ kä precede both nouns being compared which
are then combined by the conjunction -ና -nna 'and'. Example:
'Who is taller, Tesfaye or Alemu?' can be rendered by ማን፡ ይረዝማል፡ አለሙ?
ማን፡ ወይስ፡ ተስፋዬ፡   man yeräzmal alämu wäyess täsfaye, lit.
'who is-tall(er) Alemu or Tesfaye', or by ከተስፋዬና፡ ከአለሙ፡
ማን፡ ይረዝማል   kätäsfayenna kä°alämu man yeräsmal 'from-Tesfaye-
and from-Alemu who is-tall(er)?'

The concept of 'be different from' is expressed by ከ kä
with the compared noun followed by the verb ተለየ   täläyyä 'be
different' or by the adjective ሊዩ   leyyu. Example: ያ፤ መጽሐፍ
ካንተ፡ መጽሐፍ፡ ይለያል   (or ሊዩ፡ ነው) yäne mäshaf kantä mäshaf
yelläyyal (or leyyu näw) 'my book is different from your book'.

99.3. SUPERLATIVE

As was the case with the elative, Amharic has no special
ending equivalent to the English ending -est for certain adjectives.
The superlative that is expressed in English either by -est or by
most is rendered in Amharic by ከ **kä** preceding the noun that is
compared which is then most normally followed by ሁሉ **hullu** 'all'
or by መሐከል **mähakkäl** 'among'. *The adjective has most often the article*

Examples: 'He is the fattest of their children' can be
expressed by: ከልጆቻቸው ፡ ሁሉ ፡ ወፍራም (ወፍራሙ) እሱ ፡ ነው ፡
käləǧoččaččäw hullu wäfram (or wäframu) əssu näw, or by ከልጆቻቸው ፡
መኸከል ፡ ወፍራም (orወፍራሙ) እሱ ፡ ነው **käləǧoččäw mähakkäl
wäfram (or wäframu) əssu näw.**

Without ሁሉ **hullu**, as in ይህ ፡ ገበያ ፡ በኢትዮጵያ ፡ ውስጥ ፡ ካሉት ፡
ገበያዎች ፡ ትልቁ ፡ ነው **yəh gäbäya bäityoppya wəst kallut
gäbäyawoč təlləqu näw** 'this market is the biggest of all the
markets of Ethiopia'. ~~Note the article with the adjective.~~

Quality can be expressed either by the adjective (usually
with the article) or by the verb. Examples: ከልጆቻችን ፡ ሁሉ ፡
አጭር ፡ ሳህለ ፡ ነው **käləǧoččaččən hullu aččər sahle näw** 'Sahle is
the shortest of our children'. This same sentence may also be
expressed in the following ways: ከልጆቻችን ፡ ሁሉ ፡ ሳህለ ፡ አጭር ፡ ነው
käləǧoččaččən hullu sahle aččər näw, or ከልጆቻችን ፡ ሁሉ ፡ የሚያጥራው ፡
ሳህለ ፡ ነው ፡ **käləǧoččaččən hullu yämmiyaträw sahle näw**,
or ከልጆቻችን ፡ ሁሉ ፡ ሳህለ ፡ ያጥራል ፡ **käləǧoččaččən hullu sahle yatral.**

In all these cases, however, ሁሉ **hullu** can be omitted.
For example: ከወንድሞቼ ፡ አጭሩ ፡ ለማ ፡ ነው ፡ **käwändəmmočče
aččəru lämma näw** 'Lemma is the shortest of my brothers'. Note
the article with the adjective.

In case there is no noun with which comparison is made, the superlative is expressed by ከሁሉ kähullu. Example: 'He is the shortest' is expressed by ከሁሉ ፡ እጭር ፡ እሱ ፡ ነው kähullu ač̣č̣er essu näw, or ከሁሉ ፡ የሚያጥረው ፡ እሱ ፡ ነው or እሱ ፡ ከሁሉ ያጥራል ፡ essu kähullu yatral.

In case comparison is made with a numeral, the element ከ kä precedes the numeral. It may or may not be followed by መኻል mähal 'among'; the expression ሁሉ hullu is never used. As for the numeral, it is most often followed by the enclitic ም -m, but if it is not, a pause in speaking must be made. Example: 'This is the heaviest of the three' can be rendered by ከሶስቱ ፡ (ከሶስቱ ፡ መኻል) ከብድ ፡ ይኸ ፡ ነው käsostu (or käsostu mähal) käbbad yehe näw, or by ከሶስቱም ፡ ይኸ ፡ ይከብዳል ፡ käsostum yehe yekäbdal, or by ከሶስቱ ፡ ከብድ ፡ ይኸ ነው käsostu käbbad yehe näw.

There are a few adverbial expressions which have reference to the concept of the superlative such as 'at least, at (the) most, at worst, at the best'. They can be expressed as follows in sentences such as: 'In order to start a good business, at least two thousand dollars are necessary' ደም በጎ ፡ ንግድ ፡ ለመጀመር ፡ ቢያንስ (ቢያንስ ፡ ቢያንስ) ሁለት ፡ ሺ ፡ ብር ፡ ያስፈልጋል ፡ dämbäñña noged lämägämmär biyans (or biyans biyans) hulät ši berr yasfällagal. The expression 'at least' is expressed here by ቢያንስ biyans.

The sentence, 'at the most six hundred people will come to her wedding' is expressed by ለሰርጓ ፡ ቢበዛ ፡ ስድስት ፡ መቶ ፡ ሰው ፡ ይመጣል ፡ läsärgwa bibäza seddest mäto säw yemätal (the expression 'at most' is expressed here by ቢበዛ bibäza); or by ቢመጣ ፡ ቢመጣ ፡ ለሰርጓ ፡ ከስድስት ፡ መቶ ፡ ሰው ፡ ይበልጥ ፡ አይመጣም ፡ bimäṭa

bimäta läsärgwa käseddest mäto säw yebält aymätam, or ኸሠረጊ ፡ ግፋ ፡
ቢል ፡ ስይስት ፡ መጦ ፡ ሰዉ ፡ ይመጣል ፡ läsärgwa gefa sil seddest
mäto säw yemätal.

The sentence 'Which do you like best, beer, mead or liquor?'
can be expressed by የትኛወን ፡ ኸብለጣህ (የበልጥ ፣ ደበልጥም) ተወዳሀሀ?
ጠላ ፣ ጠጅ ፣ ወይስ ፡ ኸረቄ ፡   yäteňňawen ablețäh (or
yebälṭ) tewäddalläh ṭälla ṭäǧǧ wäyess aräqe, or by የትኛወን ፡
ተወዳሀሀ? ጠላ ፣ ጠጅ ፣ ወይስ ፡ ኸረቄ ፡   yäteňňawen tewäddalläh ṭälla
ṭäǧǧ wäyess aräqe, or by የትኛወን ፡ ነዉ ፡ የምትወዱወ ፡ ጠላ ፡ ጠጅ ፡
ወይስ ፡ ኸረቄ ፡ yäteňňawen näw yämmetwäddäw ṭälla ṭäǧǧ wäyess aräqe.

The sentence 'at the worst, he might curse you' can be
rendered by ግፋ ፡ ቢል ፡ ይረግምህ ፡ ይሆናል   gefa bil yerägmeh
yehonal.

100. CONDITIONAL

There are two basic divisions for the conditional:

1.. The real condition.

2. The unreal condition.

100.1. Real condition

For the real condition, there are various shades of proba-
bility or uncertainty of the action, these shades being expressed
by various syntactical and morphological means.

The 'if' sentence will be called 'protasis' which is then
followed by the 'apodosis'.

Concerning the probability, the conditional can express
either the probability of the action of the protasis or a more
remote probability. The probability of the action is expressed

either by ከ kä with the perfect, or by the relative imperfect
followed by ከሆነ kähonä, the apodosis being either in the imper-
fect, jussive or imperative.

Examples: ከፈለግህ ፡ እንሂድ ፡   kәfällәgh ơnnәhid 'if you
want, let us go'; ካልገባህ ፡ ጠይቅ   kalgäbbah täyyeq 'if you don't
understand, ask'; ልጅቱን ፡ ካlወደዳት ፡ አያገባትም ፡   lǝǧǝtwan
kalwäddädat ayagäbatǝm 'if he doesn't love the girl, he won't
marry her'; ብር ፡ ካለህ ፡ ስጠኝ ፡ bǝrr kalläh sǝṭäňň 'give me money
if you have some; የምትሄድ ፡ ከሆነ ፡ ይህን ፡ መጽሐፍ ፡ መልሰልኝ ፡
yämmǝtǝhed kähonä yǝhǝn mäṣhaf mälläsǝlǝňň 'if you are going,
return the book for me'.

A more remote probability is expressed by ቢ be with the
simple imperfect in the protasis, or by the relative imperfect
followed by the fixed form ቢሆን   bihon, the apodosis being in
the imperfect, jussive or imperative. The conditional meaning
may be rendered into English by 'in case'.

Examples: ቢፈልግ ፡ ይመጣል ፡   bifällǝg yǝmäṭal 'if (or 'in
case') he wants to, he will come'; ተያዥ ፡ እንደ ፡ ቢልህ ፡ እኔ ጋ ፡ ና ፡
täyaž anta bilǝh ǝnega na 'if he asks you for a guarantor, come
to me'; እኔን ፡ የሚፈልግ ፡ ሰው ፡ ቢመጣ ፡ እቤት ፡ የለሁም ፡   ǝnen
yämmifälläg säw bimäṭa ǝbet yällähum 'if anyone comes looking for
me, (tell him) I am not home'; ይህን ፡ መጽሐፍ ፡ ለማሳተም ፡ የሚፈልጉት ፡
ቢሆን ፡ እኮከልዎታለሁ ፡   yǝhǝn mäṣhaf lämasattäm yämmifällǝgut bihon
ǝlǝkǝllǝwotalläh 'in case You want to publish this book, I will
send it to You'; የምትሄድ ፡ ቢሆን ፡ ይህን ፡ መጽሐፍ ፡ መልሰልኝ ፡
yämmǝtǝhed bihon yǝhǝn mäṣhaf mälläsǝlǝňň 'in case you go, return
this book for me'.

In case the action of the apodosis is visualized as being accomplished, the protasis is expressed by ያ yä with the perfect followed by እንደሆነ əndähonä. Example: ነገ ፡ የመጣ ፡ እንደሆነ ፡ ደሞዙን ፡ እከፍዋለሁ ፡ nägä yämätta əndähonä dämozun əsätäwallähw 'if he comes tomorrow, I will pay him his salary'.

If there is a chance that an action may take place and this action is to be stressed, it will be expressed by the simple imperfect followed by እንደሆን əndähon (or እንደሆነ əndähonä) or by the relative imperfect followed by ቢሆን bihon. Examples: መጽሐፉን ፡ የምትጽፉ ፡ ቢሆን ፡ እስታምስላችኋለሁ ፡ mäshafun yämmetsəfu bihon əsättəməlaččəhwällähw 'in case you write the book, I will have it printed for you'; ትበሉ ፡ እንደሆን ፡ እጋብዛችኋለሁ ፡ təbälu əndähon əgabzaččəhwällähw 'if you really want to eat, I will invite you'.

The gerundive followed by እንደሆነ ፡ əndähonä or እንደሁ əndähu expresses a past with a resultative meaning. Examples: መጥቶ ፡ እንደሁ ፡ ግባ ፡ በለው ፡ mätto əndähu gəba bäläw 'if he has come (or 'if he comes') tell him to enter'.

In a conditional sentence expressing a future action about which there is uncertainty, the protasis is expressed by በ be with the simple imperfect and the apodosis by the imperfect with ነበር näbbär. Example: ቤት ፡ ቢሠራ ፡ እረዳው ፡ ነበር bet bisära ərädaw näbbär 'if he would build a house, I would help him', or 'were he to build a house I would help him'.

If the speaker is convinced that an action which is spoken of in the future will not, in fact, take place, his attitude will

be expressed in the apodosis by በ bä with the perfect which may or may not be followed by ነበር näbbär. Example: ቤት ፡ ቢሠራ ፡ በረዳሁት ፡ (or በረዳሁት ፡ ነበር) bet bisära bäräddahut (or bäräddahut näbbär) 'were he to build a house (but he won't, I am sure) I would help him'. In this situation, the speaker is convinced that the subject will not build the house. Since, however, the action will be done in the future, there is necessarily an element of uncertainty with regard to it.

For the expression of possession, the verb አለ allä with suffixed pronouns is used with the conjunctions እንደ endä, ከ kä, and ሶረ norä in the simple imperfect with the conjunction ብ be. Examples: ብር ፡ እንዳለህ ፡ ስጠኝ bärr endalläh sətäňň 'give me money if you have some'; for a more emphatic statement: ብር ፡ ካለህ ፡ ስጠኝ ፡ bärr kalläh sətäňň 'give me money if you have some'; ገንዘብ ፡ ቢኖረው ፡ ሲኒማ ፡ ይሄዳል ፡ gänzäb binoräw sinima yehedal 'if he has money, he will go to the movies'.

100.2. Unreal condition

An unreal condition is expressed by ብ be with the simple imperfect in the protasis and by በ bä with the perfect (which may or may not be followed by ነበር näbbär) in the apodosis; or by the gerundive with ቢሆን bihon in the protasis and by በ bä with the perfect in the apodosis (which may or may not be followed by ነበር näbbär); or by the gerundive followed by ቢሆን bihon in the protasis and by the simple imperfect with ነበር näbbär in the apodosis.

The sentence 'if I had heard, I would have come' can be rendered in the following ways: ብሰማ ፡ በመጣሁ ፡ besäma bämättahu;

or by ብስማ ፡ በመጣሁ ፡ ነበር   bəsäma bämäṭṭaḫʷ näbbär; or by
ሰምቼ ፡ ቢሆን ፡ በመጣሁ   säməččě bihon bämäṭṭaḫʷ; or by ሰምቼ ፡ ቢሆን ፡
እመጣ ፡ ነበር   säməččě bihon əmäṭa näbbär.

A more definite statement is obtained through the addition of
ኑሮ nuro in the protasis. Thus, a more definite statement of
'if I had heard, I would have come' is rendered by ሰምቼ ፡ ቢሆን ፡
ኑሮ ፡ እመጣ ፡ ነበር ፡   säməččě bihon nuro əmäṭa näbbär.

Other examples: እርዳታ ፡ በትፈልግ ፡ ኑሮ ፡ እረዳህ ፡ ነበር ፡   ərdata
bəttəfälləg nuro ərädah näbbär 'I would have helped you if you
had needed help'; መኪና ፡ ኑሮኝ ፡ ቢሆኝ ፡ ኑሮ ፡ እዲስ ፡ አበባ ፡ ትናንትና ፡
እሄድ ፡ ነበር   mäkina nuroñ bihoñ nuro addis abäba tənantənna
əhed näbbär 'I would have gone yesterday to Addis Ababa if I had
had a car'.

For a negative protasis, the gerundive with ባይሆን bayhon
(that is, በ be with the negative imperfect እይሆን ayhon) or በ
be with the negative imperfect is used. Thus the sentence 'if I
had not held him, he would have run away' is rendered by ይዘው ፡
ባይሆን ፡ ይሸሽ ፡ ነበር yəzzew bayhon yəšäš näbbär, or by ባልያዘው ፡ ይሸሽ ፡
ነበር   balyəzäw yəšäš näbbär.

A more definite statement is expressed by adding ኑሮ nuro.
Thus the above sentence will be rendered by ይዘው ፡ ባይሆን ፡ ኑሮ ፡
ይሸሽ ፡ ነበር yəzzew bayhon nuro yəšäš näbbär, or by ባልያዘው ፡ ኑሮ ፡
ይሸሽ ፡ ነበር ፡ balyəzäw nuro yäšäš näbbär.

The concept of an unreal condition can be expressed in the
same way as the concept of uncertainty (see above), the concept
of unreality being dependent on the adverb of time for the past.

Example: እግዚ ፡ ቤት ፡ ቢሰራ ፡ እስካሁን ፡ ካኪራይ ፡ ብዙ ፡ ገንዘብ ፡ ያጠ ራቀም ፡ ነበር amna bet bisära eskahun käkiray bezu gänzäb yaṭṭäräqem näbbär 'if he had built a house last year, he would have accumulated a lot of money by now from the rent'.

Indeed the same sentence without the adverb for the past will express uncertainty. Example: ዘንደሮ ፡ ቤት ፡ ቢሰራ ፡ ካኪራይ ፡ ብዙ ፡ ገንዘብ ፡ ያጠ ራቀም ፡ ነበር zändero bet bisära käkiray bezu gänzäb yaṭṭäräqem näbbär 'if he would build a house this year, he would accumulate a lot of money from the rent'.

100.3. 'If at least, at least'

The idea of 'if at least' is expressed by እንኳ enkʷa with a conditional structure, that is, preceded or followed by ቢ be + simple imperfect and followed by an apodosis (~~see §~~).

Examples: ተነሽ ፡ ገንዘብ ፡ ቢከፍለኝ ፡ እንኳ (ከፍሎኝ ፡ ቢሆን ፡ እንኳ) እልጋ ፡ እሰጠው ፡ ነበር tenneš gänzäb bikäfläñ enkʷa (or käfloñ bihon enkʷa) alga esäṭäw näbbär 'if at least he gave me some money I would give him the bed'; ሽማግሌ ፡ ቢሆን ፡ እንኳ ፡ (ኑሮ ፡ ቢሆን ፡ እንኳ) አከብረው ፡ ነበር šemagelle bihon enkʷa (or nuro bihon enkʷa) akäbräw näbbär 'if at least he were an old man, I would respect him'; አደነስ ፡ ሄድክ ፡ ጠንቻል ፡ ገድለህ ፡ እንኳ ፡ ብጠመጣ ፡ ጥሩ ፡ ነበር adäness hedk, ṭenčäl gädläh enkʷa bettemäṭa ṭeru näbbär 'You went hunting. It would be a good thing had you at least come having killed a rabbit'.

The idea of 'at least, if at least' is also expressed by ባይሆን ፡ እንኳ ፡ bayhon enkʷa (that is, be + ayhon enkʷa), or by ሌላው ፡ እንኳን ፡ ቀርቶ ፡ lelaw enkʷan qärto (that is, other-thing at-least being-left-out), or by ያቀረው ፡ ቀርቶ ፡ yäqärräw qärto

or by ሌላ ፡ ቢቀር ፡ እንኳ ፡ lela biqär ənkʷa (that is, 'other-thing if-it-is-left-out at least').

Examples: ቦርሳወንን ፡ ይውሰደው ፡ ባይሆን ፡ እንኳ ፡ (ሌላው ፡ እንኳ ፡ ቀርጦ, or ያገራው ፡ ቀርጦ) ገንዘቡን ፡ ይተወው ፡

borsawenəss yəwsädäw, bayhon ənkʷa (or lelaw ənkʷan gärto, or yägärräw gärto) gänzäbun yətäwelleň 'I don't mind his taking the wallet, but at least he should have left the money'; ባተረዳኝ ፡ ባይሆን ፡ እንኳ ፡ ጠላቶቼን ፡ አትርዳብኝ batterädaňň bayhon ənkʷa talatoččen atterdabbeňň 'even if you don't help me, at least don't help my enemies'; ሌላ ፡ ቢቀር ፡ እንኳ ፡ ጻፍልኝ ፡ lela biqär ənkʷa safelleň 'at least write to me'.

100.4. 'if only'

The concept of 'if only' is expressed either by the jussive followed by እንጂ ənǧi, or by እንኳን ənkʷan with the structure of a conditional.

Examples: ገንዘብ ፡ ይስጠኝ ፡ እንጂ ፡ ያፈለገውን ፡ እገዛልታለሁ ፡ gänzäb yəstäňň ənǧi yäfällägäwen əgäzallätallähʷ 'if only he gives me money I will buy for him whatever he wants', or 'just let him give me the money and I will buy for him whatever he wants'; ለቀጠር ፡ እንጂ ፡ ብደሬን ፡ እከፍላለሁ ፡ ləqqätär ənǧi beddərən əkäflallähʷ 'if only I were employed I would pay my debt'; ስራ ፡ እንኳን ፡ ቢሆን ፡ ኖሮ ፡ ብደሬን ፡ እከፍ ፡ ነበር säräčče ənkʷan bihon noro beddəre əkäfl näbbär 'if only I had been working I would have paid my debt'.

100.5. 'Whether ... or, whether ... or not'
in a conditional context

The alternative of 'whether ... or' can relate either two

verbs (as in 'whether you come or not', that is, 'whether you come or you don't come') or two nouns (as in 'whether you kill a man or beast').

The concept of 'whether ... or, whether ... or not, no matter whether ... or, regardless whether ... or', the alternative being between two verbs is expressed by በ be with the simple positive or negative imperfect of the same verb, or by the positive and negative jussive of the same verb, or by the positive and negative perfect of the same verb.

The sentence 'whether he comes or not, I will go to the market' is rendered by ቢመጣ ፡ ባይመጣ ፡ ገበያ ፡ እሄዳለሁ ፡ bimäṭa baymäṭa gäbäya ehedalläh^w, or by ይመጣ ፡ አይመጣ ፡ ገበያ ፡ እሄዳለሁ ፡ yəmṭa ayəmṭa gäbäya ehedalläh^w, or by መጣ ፡ አልመጣ ፡ ገበያ ፡ እሄዳለሁ ፡ mäṭṭa almäṭṭa gäbäya ehedalläh^w.

Note that the 2nd verb can also be ቀረ qärrä 'be left out, stay away'. Thus the same sentence can be rendered by ቢመጣ ፡ ቢቀር ፡ ገበያ ፡ እሄዳለሁ ፡ bimäṭa biqär gäbäya ehedalläh^w, or by መጣ ፡ ቀረ ፡ ገበያ ፡ እሄዳለሁ ፡ mäṭṭa qärrä gäbäya ehedalläh^w.

The sentence 'whether it rains or not, I will go plowing' is rendered by ቢዘንብ ፡ ባይዘንብ ፡ ሂጄ ፡ አርሳለሁ ፡ bizänb bayzänb hiǧǧe arsalläh^w, or by ይዘንብ ፡ አይዘንብ ፡ ሂጄ ፡ አርሳለሁ ፡ yəznäb ayəznäb hiǧǧe arsalläh^w, or by ዘነበ ፡ አልዘነበ ፡ ሂጄ ፡ አርሳለሁ ፡ zännäbä alzännäbä hiǧǧe arsalläh^w.

If the alternative is between two nouns, the verb is placed between the nouns, the verb being used in the imperfect preceded by በ be, or by the jussive, or by the perfect. The sentence

'whether he kills a man or a beast, he will certainly be called cruel' is rendered by ሰው ፡ ቢገድል ፡ እንሰሳ ፡ ጨካኝ ፡ መባል ፡ አይቀርም ፡ säw bigädl ənsəsa čäkkañ mäbbal ayqärəm, or by ሰው ፡ ይገድል ፡ እንሰሳ ፡ ጨካኝ ፡ መባል ፡ አይቀርም ፡ säw yəgdäl ənsəsa čäkkañ mäbbal ayqärəm, or by ሰው ፡ ገደለ ፡ እንሰሳ ፡ ጨካኝ ፡ መባል ፡ አይቀርም säw gäddälä ənsəsa čäkkañ mäbbal ayqärəm.

101. ADVERBS

The 'primitive' adverbs, that is, adverbs that are not connected with a noun, verb, pronoun, and so on, are lexical items. Therefore, only a few adverbs of this kind will be given here.

Time: አሁን ahun 'now, soon', ዛሬ zare 'today', telantənna (with variants ትላንት telant, ትናንት tənant, tənantənna) 'yesterday', ነገ nägä 'tomorrow', ገና gäna 'still, yet' (with negative verb: 'not yet'). Question: መቼ mäčä (also written መቸ mäče) 'when?'.

Place: Question: የት yät 'where?'.

Most of the adverbials are connected with the noun, verb, pronoun, or adjective using various procedures for the formation of the adverbial meaning.

Several adverbials are of nominal origin. They can be combined with a preposition. Thus, ፊት fit (originally 'face') means 'before, in front'. With prepositions: በፊት bäfit 'before, earlier'; መደፊት wädäfit 'forward, later on'.

ኋላ hʷala 'back, in the back'; በኋላ bähʷala 'later, afterwards'; የኋላ ፡ ኋላ ፡ yähʷala hʷala 'finally', መደኋላ wädä hʷala 'later on'.

ላይ lay 'above, on the top'; በላይ bälay 'up there, over there'; መደላይ wädälay 'upwards, toward there', እንደላይ anda lay 'together'.

ታች tačč 'below, on the bottom, down there'; በታች bätačč
'below', ወደታች wädätačč 'downwards'.

ወጭ wočč 'outside'; ከውጭ əwočč 'outside'; ከውጭ käwočč
'from the outside', and many more.

Adjectives can likewise be used as adverbs:

 መልካም mälkam 'good' and 'well'

ልክ ləkk 'exact' and 'exactly'

ትንሽ tənnəš 'small' and 'few'

ብዙ bəzu 'numerous; ~~much~~ 'ch'

An adjective followed by አድርጎ adrəgo (gerundive of
አደረገ adärrägä) is an adverbial. Example: ትምህርቱን ዳህና አድርጎ ኣጠና
አድርጎ : ኣጠና : təmhərtun dähna adrəgo atänna 'he studied
his lesson well'.

The morpheme ኛ -ñña suffixed to the adjective ክፉ kəfu 'bad'
in the form ክፉኛ kəfuñña means 'badly' (e.g. ክፉኛ ቈስሎዋል kəfuñña
q°äslwal 'he was badly wounded').

The ordinal numerals ending in - ኛ -ñña also serve as adverbs:
ሁለተኛ hulättäñña 'another time, for the second time'; ሶስተኛ :
sostäñña 'for the third time'. Note also አብዛኛው abzaññaw 'most
of it'.

The same idea 'for the ... time' is expressed by -e suffixed
to the cardinal number. Thus, ሁለተ hulätte 'for the second time,
another time, again', ሶስተ : soste 'for the third time'. Note
also እንዳንደ andande 'sometimes'.

Some adverbs arise from a combination of preposition with the
demonstratives -ዚህ -zzih, and -ዚያ -zziya. Thus, እዚህ əzzih

'here', እዚያ ezziya 'there'; ከዚህ käzzih 'from here', ከዚያ käzziya 'from there'; ስለዚህ seläzzih 'therefore'; እንደዚህ endäzzih 'like this', እንደዚሁ endäzzihu 'just so, without any reason'; እንደዚሁም endäzzihum 'similarly'.

The interrogative ምን men 'what?' is used with various elements for the formation of adverbials. Thus, ለምን lämen 'why?', ስለምን selämen 'why?', እንደምን endämen 'how?'; ምን ጊዜ men gize 'when?', ምን ያህል men yahəl 'how much?', በምን ያተናሳ bämen yätänäasa 'why?', and others.

Adverbs are often formed by prefixing the preposition በ bä 'with' to a noun or to an adjective. Thus, በኃይል bähayl 'strongly' (from ኃይል hayl 'straight'), በግድ bägədd 'necessarily, forcibly, by force', በከንቱ bäbelaš 'for nothing', በጠቅላላው bätäqlallaw 'in general', በፍጹም bäčərzaš 'absolutely', በደንብ bädänb 'properly', በቅጥ bäqäṭṭeta 'directly', በአንድነት bandənnät 'together', በፍጹም bäfeṣṣam 'absolutely', በጊዜ bägize 'early, on time', በቅርብ ጊዜ bägərbə gize 'recently', and many others.

The element የ yä prefixed to a noun or to a non-inflected element likewise serves for the expression of adverbs. Thus, የግድ yägədd 'by force', የኋሊት yähwalit 'backwards', የፊተኛ እሹራው yäfittäñ assäräw 'he tied his hands in the back', የእጅና እግሩት እሹራት yägərəngərit assärut 'they tied him by his hands and feet', የቁጭም ትፈጫለች yägemmet təfäčalläčč 'she grinds sitting'; የምብርክ እስኬዳው yämberk askedäw 'he made him walk on his knees'.

Certain verbs in a particular verb form can serve as adverbials.
Thus, በተለየ bätäläyyä or በተለዪ bätäläyy 'especially';
biyans 'at least'; ቢበዛ bibäza, or ቢበዛ ቢበዛ bibäza bibäza
'at most', ይሆናል yəhonal 'perhaps'; ይልቁነም yəlq-u-ne-mm
'especially'.

The idea of 'ever' is expressed by the gerundive of the
principal verb followed by affirmative imperfect of አወቀ awwäqä
'know', thus, ፈልገህ ታወቃለህ fällegäh tawqalläh 'have you ever
wanted'.

The idea of 'never' is expressed by the gerundive of the
principal verb followed by the negative imperfect of አወቀ awwäqä
'know'; thus, ፈልጌ አላወቅም fällegge alawqəm 'I have never wanted'.

The idea of 'never' can also be expressed by ጨርሶ ǧärräso
(gerundive of ጨረሰ ǧärräsä 'finish'). Example: አልሄድክም :
ጨርሶ! (or ጨረሳ) alhedkəm? ǧärräso (or ǧärräšsa) 'Didn't you go?
Never'.

As it was mentioned above (§ 43.1), gerundives can have at
times a circumstantial or adverbial function. Examples: ሩጦ ሄደ
ruto hedä 'he went running'; አርፋት ቁጭ በል arfät quǧǧ bäl 'sit
quietly'. This is quite often the case with gerundives of the
a-stem. Thus, አፍጥኖ ሰራ afteno särra 'he worked fast'; አጥብቆ ተናገረ
atbeqo tänaggärä 'he spoke seriously'; አምሮ ተቆጣ amerro täq\u00adwätta
'he became seriously angry'.

The inflected or non-inflected gerundive of certain verbs is
likewise used as adverb. Some of these gerundives are:
አብሮ abro 'together', as in አብረን እንሄዳለን abrän
ennehedallän 'we will go together'.

ደግሞ dägmo (also used as ደም dämmo) 'also' ገንዘብ: ደግሞ
ይፈልጋል gänzäb dägmo yəfällegal 'he also wants money'.

እልፎ : እልፎ alfo alfo 'from time to time, here and there';

ቀድሞ qädmo 'before'; ፈፅሞ ğärroso 'completely'; ወዶ :
wäddo 'willingly'; እወቆ 'deliberately'. For examples, see § 43.2.

102. INTERJECTIONS

The interjections are uttered with a special intonation. Some of the interjections are:

Admiration አቤት abet. In a sentence, እንኳን enkʷan serves for this purpose. Example: አቲጠድ ፡ አርረማመዳ ፡ እንኳን ፡ መማሩ ፡ (or እንኳን ፡ ቢያምር ፡) sɛttɛhɛd arrämamädwa ɛnkʷan mamaru (or ɛnkʷan biyamɛr) 'when she walks, how pretty is her gait'.

Agreement and approval እሺ ɛššɨ 'all right'

Alas! ወዮ wäyyo; also followed by ለ with the prepositional suffixes, as in ወዮላቸው ፡ wäyyollaččäw 'woe unto them!'

All right! እሺ ɛššɨ!

Approval (bravo!) ጎሽ goš, እንኳን ɛnkʷan, እንዲያ ፡ ነው ɛndɨya näw. With object suffix pronouns referring to the person: አባጌህ ፡ abäggɛh; ያሳድገህ yasaddɛgɛh lit. 'may God make you grow! (is said to a child)'.

Bravo!, see approval

Certainly! እንደታ ɛndɛta

Cheer up! አይዞህ ayzɛh! (for sg. masc.), አይዞሽ ayzoš (for sg. fem.)

Come on! በል bäl. Example: በል ፡ እንሂድ bäl ɛnnɛhid 'come on, let's go!

Congratulations! እንኳን ɛnkʷan. This particle is also used to express joy or satisfaction on the part of the speaker and as such is used for congratulations on happy occasions.

For example: እንቋን፡ መጣህ፡ ənkʷan mäṭṭəh 'congratulations on your safe arrival!' እንቋን፡ ደህና፡ ገባ ənkʷan dähna gäbbu 'congratulations on your (pl.) safe return!'; እንቋን፡ ካዘመን መደ፡ዘመን፡ �፟ሽጋገራዎ ənkʷan käzämän wädäzämän yaššägaggäräwo 'Happy New Year!', lit. 'even from-time toward-time may-He (God)-make-you-cross-over'; እንቋን፡ ደስ፡ ያለው፡ ənkʷan däss yaläw 'congratulations!' (said for any happy occasion).

እንቋን ənkʷan may also express various attitudes on the part of the speaker. Thus, for instance, if a child brings firewood home, his mother may say እንቋን፡ እንጨትን፡ አመጣህ፡ ənkʷan ənǧätun amäṭṭah 'I'm glad that you brought wood', or 'good for you, you brought wood'. Or a man may come home just in time to save his wife from a thief and she will say' እንቋን፡ ቶሎ፡ ደረሱለኝ፟ ənkʷan tolo därräsulleññ 'I'm happy that you came so soon', lit. 'fine, quickly you-arrived-to-my-advantage'. Or if a child burns his finger playing with fire after it has been warned not to, the mother may say እንቋን፡ አ፟ቃጠለሽ፟ ənkʷan aqqaṭṭäläš 'good, you deserved to get burned'.

Courage: አይዞህ ayzoh (masc. sg.), አይዞሽ ayzoš (fem. sg.), በርታ bärta (lit. be strong!)

Disbelief, see Surprise

Disgust እ̄ድይ ädiya!

Distress አይ ay!

Happiness, joy እሳይ əssäy! አበት abet!

He! አይ aye!

(How); And how! እንደት፡ əndeta!

Hush! ዝም zəmm!

Incredulity, see Protest

Joy እሽዪ   essäy , አቤት   abet!

(Know), I don't know! እንጃ   ənǧa!

Lamentation ዋይ way!

(Marvelous), how marvellous! ዋይ ፡ ተአመር ፡   wäy tä'ammər

Never mind! ግዴ ፡ የለም   gədd yälläm!

Oath, see Swear

Of course! እንዴታ   əndeta!

(But) of course! እኮ   əkko!

Pain ዋይ   way!

Please! እባክህ   əbakkəh! (masc. sg.) እባክሽ ፡   əbakkəš !
    (fem. sg.), እባካችሁ   əbakkaččəhʷ (pl.), እባክዎ   əbakkʷo (resp.)
        For the expression of a request 'please!' እስቲ
esti is used (ex. ና ፡ እስቲ   na əsti 'come here, please!)

Protest እዪ   ayy! እንዴ   ənde!
    Protest and incredulity ኧረ   ärä; combined with እባክህ ፡
əbakkəh as ኧረባክህ   äräbakkəh. For the other suffix
pronoun, see 'Please!'

Really! ኧረ   ärä!, ኧረግ   äräg! ኧረጋኝ   ärägäňň

(Refuge) I take refuge! የሙተኝ   yämuttəňň, ሙተኝ   muttəňň

Refusal and unwillingness እምቢ   əmbi!

Regret እዪ   ay!

(Right), Is that right? እዮ   aye?

So then እስቲ   esti

Strange! ጉድ   gud; ዋይ ፡ ጉድ   wäy gud!

Sure! እንዴታ   əndeta!

Surprise ገረም   gərum; ዋይ ፡ ገረም   wäy gərum!, ይገርማል ፡   yəgärmal!,
    ይዳንቀል   yədänqal!, እኸ...ይንቀጉብ denq!, ኧረጋኝ ፡   ärägäňň!,

ኧረጉድ፡ ärägud!, ወይ-ጉድ wäy gud!, እንደ፡ ǝnde!, እኛ

läkka፡ .

Surprise and disbelief እጋብ፡እጋብ ağäb ağäb!

(Swear), I swear that it is true: ይሙት yǝmut (lit. let him die!),

ሙት mut (lit. 'die'); see § 41.3.

Take: እንካ፡ ǝnka! (masc. sg.), እንቺ ǝnči! (fem. sg.),

እንኩ ǝnku! (pl.)

(Unfortunate), how unfortunate: አዮ፡ጉድ aye gud!

Well then! ታዲያ tadiya!, ታዲያስ tadiyas!

Woe: ወዮ wäyyo, with ለ lä and prepositional suffixes, as in

ወዮላቸው wäyyollaččäw! woe unto them!; ወይኔ wäyne woe unto

me!, አቤት፡አቤት abet abet!

Wonderful!, see Surprise